

按本文作者所述，十二宗徒在

馬爾谷福音首部分 (1:14-8:26)

的表現如何？

(時限：二小時)

"He Is Going Before You to Galilee": Discipleship in Mark^①

① 馬爾谷福音

Elliott C. Maloney, O.S.B.

The disciples of Jesus are more present as major actors in the Gospel of Mark than in any other gospel. In fact, Mark^② uses the disciples to open the action of every major section of his narrative. The evangelist wrote this faith narrative to instruct a Christian community that was very disillusioned and quite confused by the recent events of the Jewish revolt in Palestine and the persecution of the Christian population in Rome by the emperor Nero. To do this he formed a coherent narrative from the many stories about Jesus' public ministry that explains how his passion and death define Christian life.

② 馬爾谷聖史

Although Mark often moves the narrative along with the actions of other disciples and would-be disciples, in this article we will concentrate on the activity of Jesus' special "Twelve" disciples^③ and the inner group of these, Peter, James^④, John^⑤, and sometimes Andrew^⑥, through whom Mark teaches so much about following Jesus.

③ 伯多祿

④ 雅各伯

⑤ 若望

⑥ 安德肋

The Disciples in Part One of the Gospel (1:14–8:26)

Mark opens the public ministry of Jesus with a summary of his proclamation of "God's good news" that "the time has come for the kingdom of God to arrive" (1:14-15). The kingdom of God (better—and thus hereafter—translated "realm of God") refers to life in a community that does God's will by following the teaching and example of God's Son, Jesus Christ. It is this royal rule of God that realizes the Old Testament promises of God's salvation for all the world and the cessation of the power of evil and sin. Jesus reveals God as a loving Father whose empowering presence brings about peace and a new and just society for those who want what God wants.

Saint Mark. Greek Gospel Book, Constantinople (?), ca. 1000, Fol.97v.

① 加里肋亞

Jesus' announcement of God's realm must have spread like wildfire throughout the villages of Galilee. No wonder the fishermen Peter and Andrew, John and James responded immediately to his call (1:16-20). However edifying this immediate response seems to be, Mark does not waste much time in showing us that when they gave up their subsistence livelihood of fishing the disciples were also angling to join a new power surge. Such a movement might end their economic misery and project them into positions of the kind of power that Jesus will so strongly reject. For the very next morning, while Jesus is deep in prayer in an isolated spot, Peter and company come to fetch him into the limelight and share in the sudden fame of his miracles (1:35-38).

The second major section of Part One (3:7-6:6a) starts off with another summary of Jesus' activity in the company of his disciples. He solemnly "makes a group of twelve" of them in order "that they might be with him"

and "that he might send them forth to preach and to have *exousia* (power/authority) to drive out demons," that is, to share in his *exousia* by doing exactly what he is doing.

In chapter 4 Jesus teaches the crowds in parables about

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the realm of God, how it must be willingly received so that God can make it flourish. When the Twelve show that they do not understand him, he tells them that they in fact are insiders who have already been given the "mystery of the realm of God." Without it, outsiders can only hear the parables as riddles (4:11-12). The "mystery" is Jesus himself, and commitment to doing God's will as he does is the key to understanding all he says.

The third major section (6:6b-8:26) begins with Jesus sending the disciples out to preach and giving them "*exousia* (power/authority) over the demons." Mark tells us that they were very successful in doing pretty much what Jesus was doing when they "preached repentance and cast out many demons and cured many sick people by anointing them with oil" (6:12-13). Soon afterward, however, we see that the disciples begin to fail in their mission.

② 增餅奇蹟

In the miraculous Feeding of Five Thousand (6:34-44), Jesus had the reluctant disciples distribute the five loaves and two fishes they had. After Jesus blessed the food "all ate and were satisfied." The great lesson here is: share whatever you have and there will be enough. Indeed, where people know how to share there is always enough.

The story that follows is hard to understand, but in it we see the failure of the disciples to rebuke the demon causing the dangerous sea. Jesus had

already shown them how to do this in the first boat crossing (4:39) and then rebuked them for not having faith, that is, for not trusting in their God-given *exousia* to enable them to take care of the problem themselves. He wanted to “pass them by,” the same language used of God’s theophanies to Moses (Exod 33:19-23; 34:6) and to the prophet Elijah (1 Kgs 19:11), but instead he had to go to them and encourage them not to be afraid. Mark’s sardonic comment on the story is that “they had not understood about the loaves, but their hearts had been hardened” (6:52). Evidently they should have known that, just as they shared in Jesus’ divine action of feeding a multitude, they could also share his power over danger at sea.

Incredibly, in chapter 8 the disciples balk at the task of feeding a smaller crowd than that of chapter 6 but again Jesus patiently shows them how to share what they have. Once again there is more than enough to go around. On the sea once more, the disciples misinterpret Jesus’ figurative word about the leaven of the Pharisees, and worry about not having enough bread. How could they think that bread is a problem for a handful of disciples after two miraculous feedings of thousands? Jesus is flabbergasted (as we are): “Do you still not understand?” (8:21). What the disciples do not understand is that God’s presence in Jesus is all they need. The hard part is to “have faith,” to really trust in God.

The Disciples in Part Two of the Gospel (8:27–10:52)

Jesus finally confronts the disciples at the beginning of Part Two of the gospel (8:27–10:52) by asking what they think of him. When Peter blurts out that Jesus is indeed God’s Messiah, the One Israel has been waiting for, Jesus reveals just how far off course the disciples are from God’s mind (8:33). Now the whole truth comes out: not only is Jesus *not* the Messiah of violent victory, but the disciples are going to have to suffer along with him! To follow Jesus means to imitate his life-for-others in complete self-abnegation, for to save one’s life by any other than God’s will is to lose it.

At the Transfiguration, when God shows the disciples the true nature of Jesus and commands them to hear what he is saying, their spokesperson Peter can only respond by trying to make the glory permanent (9:5), bypassing all tribulation. The rest of the Twelve fare no better in trying to exorcise the epileptic boy. Jesus explains that “all things are possible for one who has faith” (9:23), the faith that trusts in God’s goodness to take back dominion of the world lost to Satan by sin. The disciples’ lack of prayerfulness here (9:29) shows that they have not yet made the transition to total reliance on the presence of God to resolve any suffering situation. And that is the true definition of faith.

When they show their desire to be called great (9:34), Jesus tells his followers that true greatness means acknowledging their powerlessness as children who receive everything from a loving Father. This, coupled with a

① 天主顯現

② 梅瑟

③ 厄里亞

④ 法利塞人

⑤ 默西亞

⑥ 耶穌顯聖容

sincere desire to be the servant of all in renunciation of all the values of this world, is the sure way to empowerment and the full human life of the realm of God, "a hundredfold of houses and family and land" (10:30).

Again worldly ambition rears its ugly head in the request of James and John to be first in glory with Jesus (10:37). Jesus admits that there will be glory in God's realm, but says that all must first drink the cup of suffering (10:38). Mark's final comment in this part of the gospel is an ironic contrast to the disciples' blindness: a blind man receives sight from contact with Jesus.

The Disciples in Part Three of the Gospel (11:1–16:8)

Jesus again shares an important moment in his ministry by asking the disciples to procure the humble donkey for his entrance into Jerusalem, the city of his destiny. They thus provide the symbol of Jesus as the meek king predicted in Zechariah 9:9. After Jesus' arguments with his opponents from all the branches of the religious leadership, he instructs the disciples on their future as a persecuted community. In this Eschatological Discourse (chap. 13) he teaches that although some times will be brutal, the end time

success of the realm of God is guaranteed. Jesus will return as the glorious and powerful Son of Man to gather his elect from the four corners of the world (13:26-27). In the meantime, however, disciples can expect wars and

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persecutions, false messiahs and untold tribulation. Even so, they will never be abandoned by the power of God's presence, for even when they are arraigned before hostile magistrates they will be witnesses of the realm of God, whose Holy Spirit will tell them what to say (13:11). Only they must be ever watchful lest they succumb to their own fears of God's abandonment (13:13) or to the *ennui* of waiting for God's time (13:35).

Again Jesus invites the disciples to share in preparations for the profound symbolic explanation of his mission at the Last Supper, the establishment of the long-awaited new covenant with God, ratified with his blood poured out for the remission of their sins.

The final appearances of the Twelve are most distressing. Judas betrays Jesus with a kiss of friendship and the others flee for their lives when Jesus is arrested. As if that is not enough, Peter denies any knowledge of Jesus while he is being tried unjustly and condemned by the Sanhedrin. But at last Peter recognizes his failure in not remaining steadfast to "be with" Jesus as he was called to do as disciple. He breaks down and weeps (14:72).

① 匝加利亞先知書

② 末世言論

③ 猶達斯

④ 公議會

Mark gives us no consolation at the original end of the gospel (16:8), for here even the women disciples, who have remained with Jesus at the cross and gone to attend to his corpse, flee in fear and bewilderment when the mysterious young man proclaims Jesus' resurrection. The disciples (and we!) must follow his command (16:7) to go back to (our own) Galilee where Jesus began his selfless ministry. There he will "go before" us to lead us in continual trust in God, who proved perfect fidelity in raising Jesus. There are no resurrection appearances and no signs of reconciliation at the end of Mark because the conflict is not over.

Conclusion

Mark the Evangelist has shaped a narrative about the life and death of Jesus in order to inform his devastated community (and us!) about the true identity of the Christ and what is required of those who would follow him authentically. We have seen that in every chapter of the gospel the inner group of Jesus' disciples is intimately involved in his teaching about the realm of God and actually participates in its arrival in Jesus' deeds. The disciples become paradigms for the followers of Jesus. Their stories show us what greatness can happen when faith is strong, and warn us of the dangers of holding back from the complete trust in God that Jesus lived and died to impart.

The disciples (and we!) are invited to join Jesus in overcoming all evil by allowing God's loving presence to inform our lives and guide us, but we must learn that God works mysteriously and not at all in ways that are easy for us to understand. The "mystery of the realm of God" is total trust in God's saving actions in the presence of Jesus who does God's will perfectly, even to the point of complete failure in the eyes of all. We must have the faith in God's raising of Jesus that will enable us to join in our own journey from our Galilee to our Jerusalem, ever present to God in prayer. The incomprehension and cowardice of the disciples warn us that nothing less than total commitment to God in the example of Jesus is the "Way" to fully human life.

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