

Mark 14:1-26 Two Passion Feasts

馬可福音14:1-26 兩個跟基督受難有關的筵席



The passion week in Jerusalem had been a great trial for the Messiah

在耶路撒冷受難的那週，是彌賽亞受到的一個極大試煉

1. Jesus entered and took his rightful place as Messiah in Jerusalem

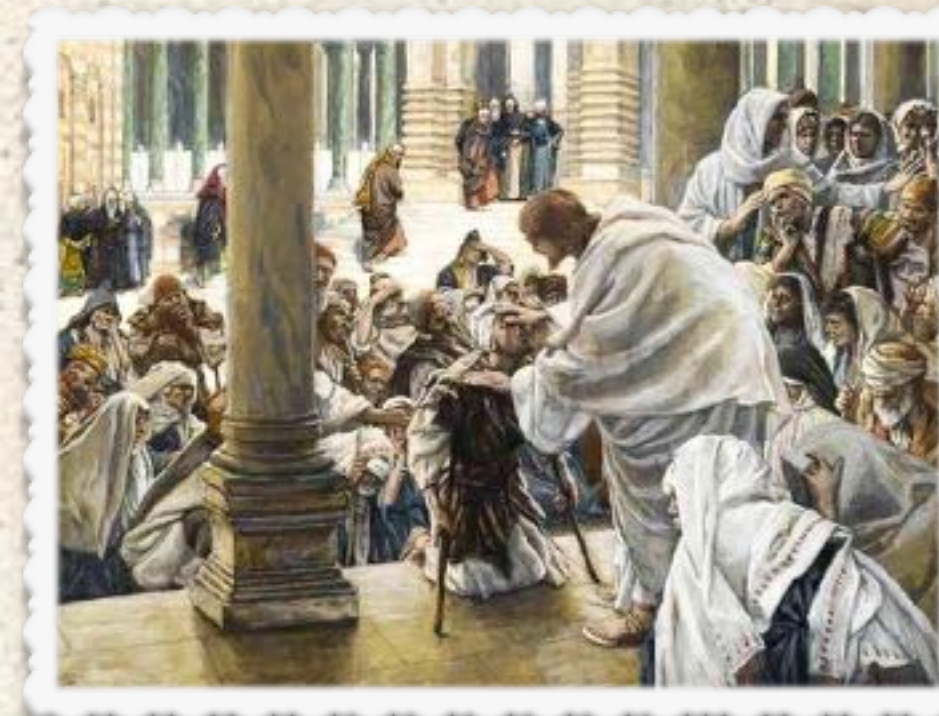
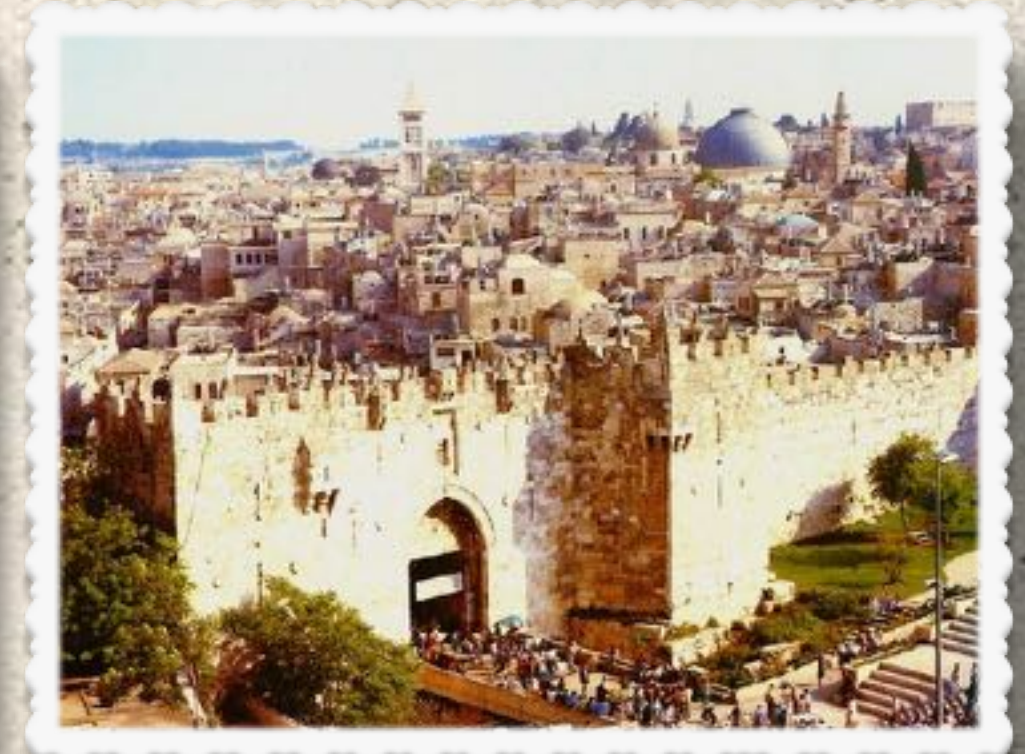
耶穌正式以彌賽亞的該有的身份、地位進入了耶路撒冷

2. He ministered with authority as he cleansed His Father's House and began teaching and healing

祂帶著權柄潔淨了祂父的殿，並開始教導及醫治

3. The Jewish authorities rejected his anointing and began daily confronting, questioning and then plotting against Him

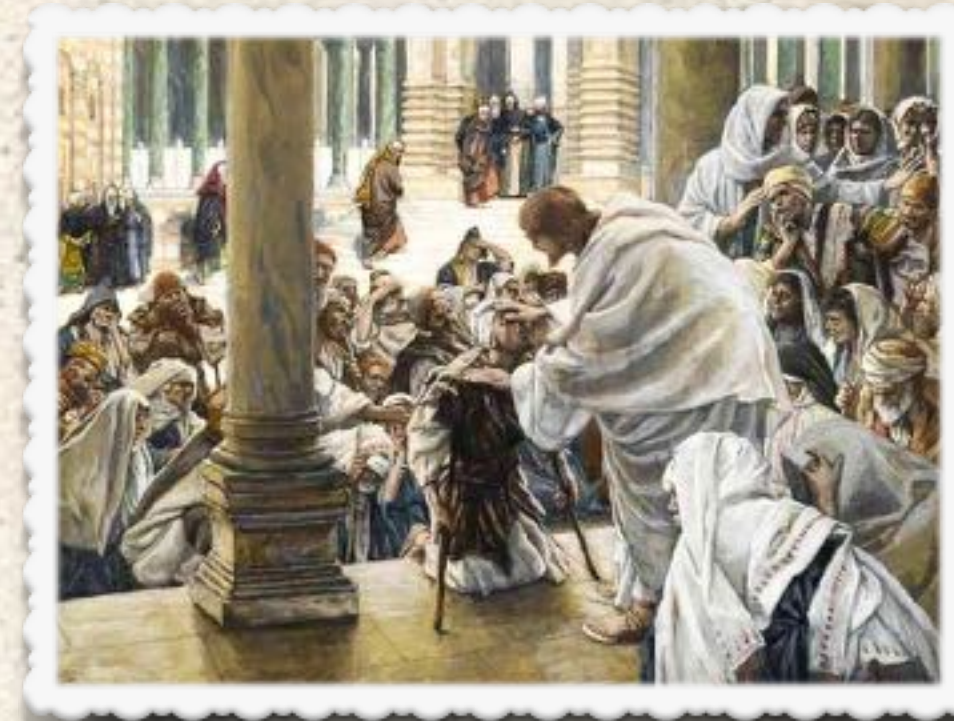
有權位的猶太人拒絕了祂恩膏的服事，並開始每天以對峙、質問及之後的設密謀反對祂



The passion week in Jerusalem had been a great trial for the Messiah

在耶路撒冷受難的那週，是彌賽亞受到的一個極大試煉

4. Jesus prophesied the Desolation of the Temple for their rejection ignorance of God's Visitation
耶穌預言了，因他們無知的拒絕了神的眷顧，聖殿要成為荒場
5. Upon Mt Olives, Jesus continued His prophetic discourse to the disciples and stressed the need *watch and pray* in the days ahead until His Coming in glory
在橄欖山上，耶穌繼續向門徒們預言，並強調了必須在即將來臨的日子裡**警醒及禱告**，直到祂從榮耀中蒞臨為止



Now Mark records two feasts that were related to Jesus' Passion

馬可在此記載了兩個跟耶穌受難有關的筵席



1. The supper in Bethany where Jesus was the honored **guest** and where He was prophetically prepared for burial

在伯大尼的晚餐，耶穌是貴賓，祂也在那裡為祂的埋葬作了預言性的預備

2. The 'last' supper in Jerusalem where Jesus was **host** as He offered himself as passover Lamb to his followers

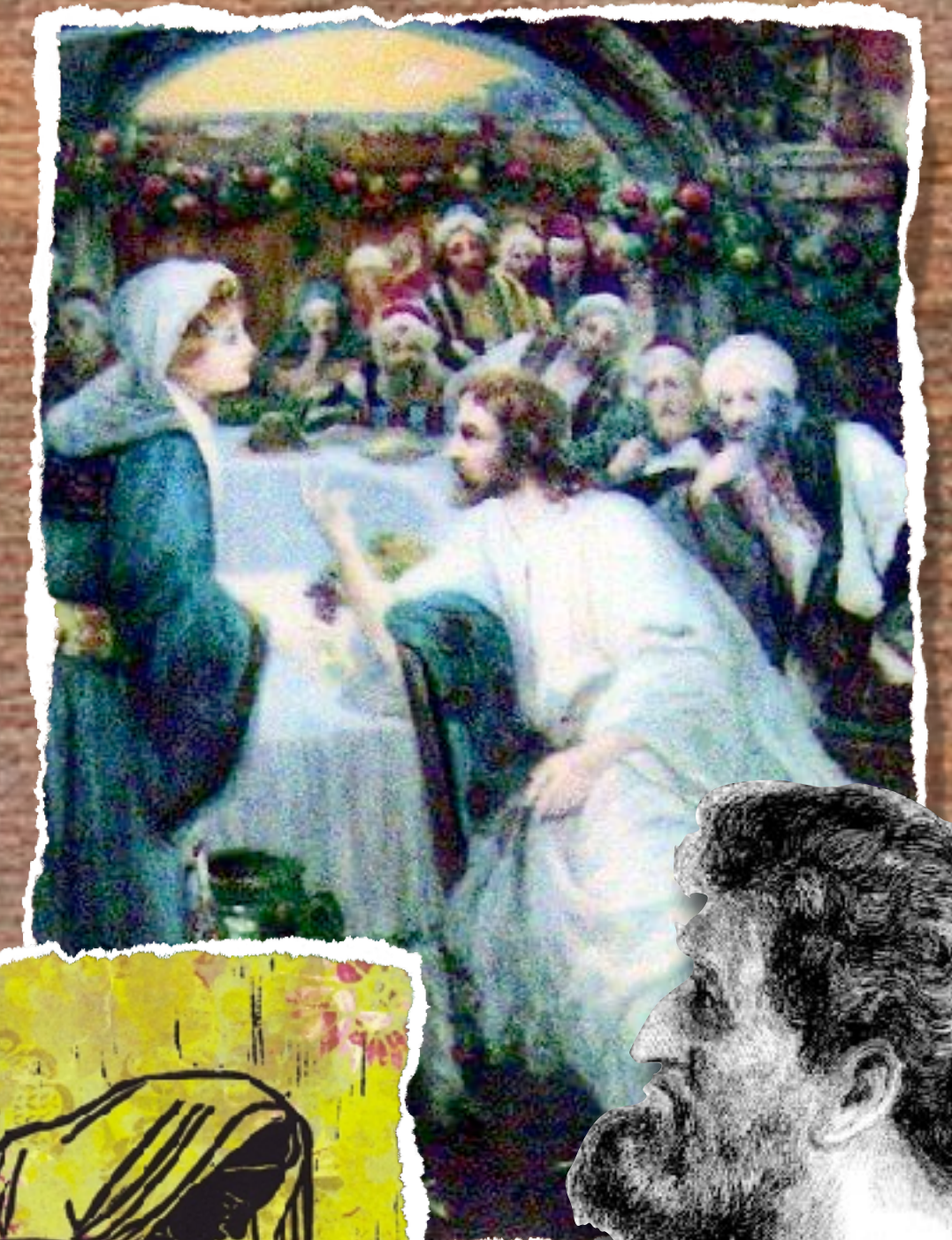
在耶路撒冷的「最後的」晚餐，耶穌是主人，祂也將自己獻上，作為祂的跟從者的逾越節羔羊



Mk 14.1-11: The first supper in Bethany is made another Markan Sandwich

馬可福音14:1-11 在伯大尼的第一個晚餐，成了馬可的 另一個三明治

1. Mark goes back to his familiar theme of “Servanthood” with a final illustration 馬可以最後的描繪，回到了祂熟悉的“作僕人”的主題
2. The story at the center tells us of Mary’s devoted service as a testimony of first love
故事的中心點告訴了我們，馬利亞以奉獻的服事，作為她起初的愛的見證
2. The two outer sandwich layers contrast Mary’s service with the treachery of **evil servants**:
三明治的二個外層，以惡僕的背信忘義襯托馬利亞服事的對比
 - The chief priests and scribes in their scheming treachery
祭司長及文士在他們詭計多端的企圖中背叛
 - Judas’ plan of betrayal at the end
猶大最後的背叛計畫



1. Treachery among God's Servants

1. 在神僕人之中的背叛



The treacherous plot in Jerusalem

在耶路撒冷的邪惡陰謀

Mark 14.1-2 Now the Passover and Unleavened Bread were two days away; and the chief priests and the scribes were seeking how to seize Him by stealth and kill Him; for they were saying, "Not during the festival, otherwise there might be a riot of the people."

馬可福音14:1-2 過兩天是逾越節，又是除酵節，祭司長和文士想法子怎麼用詭計捉拿耶穌，殺他。只是說：「當節的日子不可，恐怕百姓生亂。」

1. The two most holy groups outwardly within the Sanhedrin sought to kill Jesus
在公會裡，外表上最聖潔的二組人，尋找機會要殺耶穌
2. Their jealousy and hatred are openly expressed after their humiliation and rebuke by Jesus in the Temple
當他們在聖殿裡被耶穌斥責而感到羞辱之後，他們就公開的表達了嫉妒及憤恨
3. Their fear of him and his popularity made them search for some underhanded way of seizing and killing him
他們對祂以及祂的聲望的畏懼，使得他們要尋找一些卑鄙的方式要來逮捕祂及殺祂



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4. These **wicked servants** were a dark contrast to Mary:

這些邪惡的僕人與馬利亞形成了鮮明的對比：

- Religious politicians versus simple discipleship 宗教政客與單純的門徒的對比
- Blindness and prejudice versus spiritual perception

瞎眼及偏見與屬靈洞察力的對比

- Jealousy and hatred versus submissive devotion 嫉妒憤恨與順從奉獻的對比

- Self preservation versus self sacrifice 自我的保全與捨己的對比

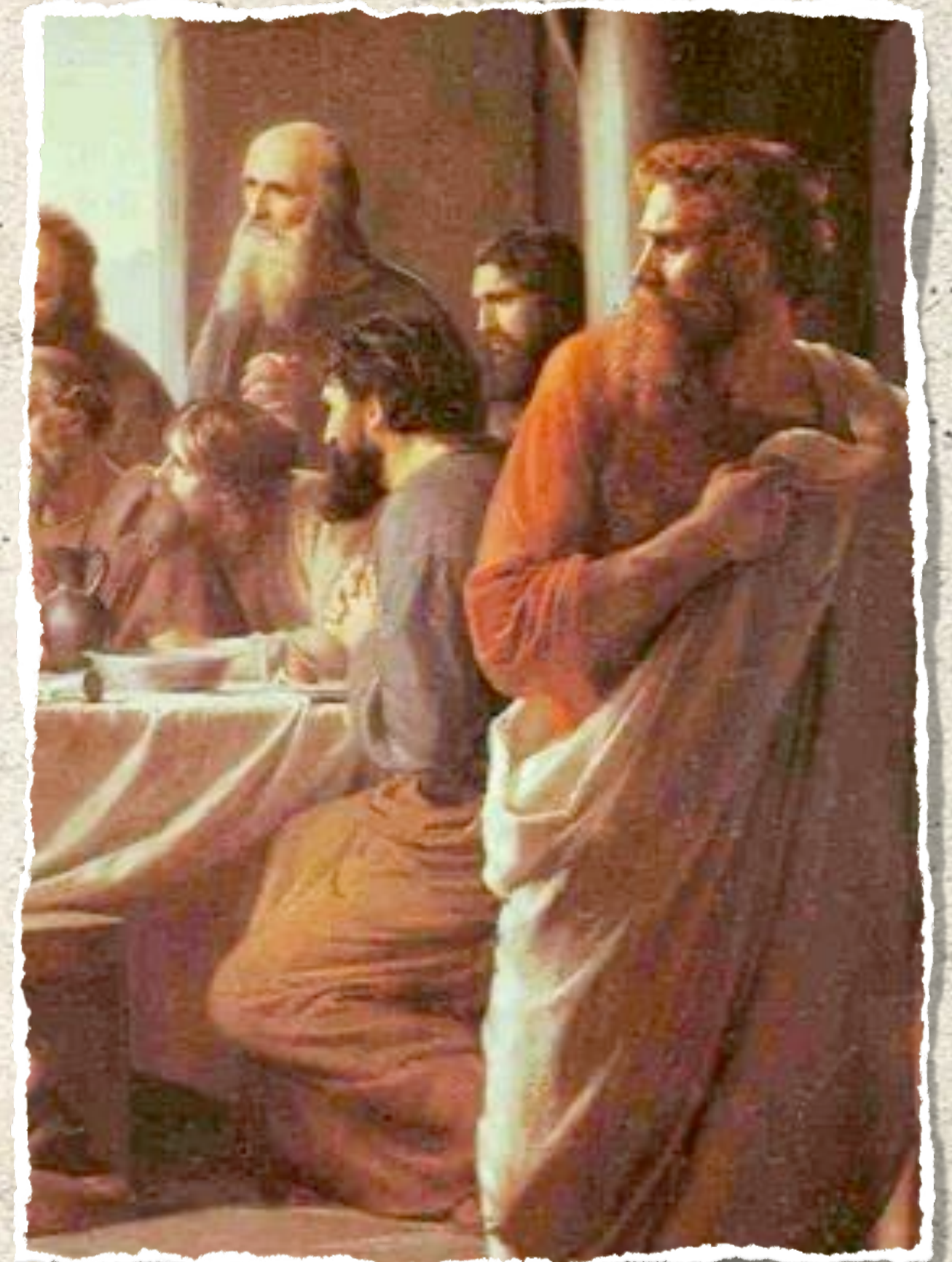
- Pride versus brokenness 驕傲與破碎的對比

- Outward zeal for religion versus heart faith in God

外在為了宗教的火熱與發自內心對神信心的對比

5. This supper in Bethany was the pivotal moment of decision in Judas' betrayal

這個在伯大尼的晚餐是猶大決定背叛的關鍵時刻



The feast in Bethany

在伯大尼的筵席



Simon the Leper's thanksgiving feast

長大麻瘋的西門家的感恩筵席

Mark 14.3 And being in Bethany in the house of Simon the leper

馬可福音14：3 耶穌在伯大尼長大麻瘋的西門家裏坐席

John 12.2 So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining at the table with Him.

約翰福音12:2 有人在那裏給耶穌預備筵席；馬大伺候，拉撒路也在那同耶穌坐席的人中。

- Simon was forever grateful for his healing
西門為了他得到的醫治永遠感恩
- Lazarus was eternally grateful for his new life
拉撒路為了他的新生命永遠感激不已
- Mary and Martha were totally indebted to Jesus for his mercy and love
馬利亞和馬大對於耶穌的憐憫和愛深覺虧欠



The feast's unanswered question

在筵席中沒有回答的問題

- Was Simon related to Lazarus? 西門跟拉撒路有關係嗎?
 - Martha's husband? 是馬大的丈夫嗎?
 - Lazarus' father? 是拉撒路的父親嗎?
 - Lazarus' brother? 是拉撒路的兄弟嗎?
- Some think he was the very first leper Jesus cleansed recorded in *Mark 1*
有人覺得他是馬可福音第一章裡記載被耶穌醫治的第一個麻瘋病人
- Maybe he was an uncle or close friend of Lazarus' family
也許他是拉撒路家中的一位叔伯或至親的朋友
- Also possibly "*Simon the Leper*" was known by many first generation christians like Alexander and Rufus (*Mk 15.21*)
也有可能“長大麻瘋的西門”是第一代的基督徒熟悉的一個人物，就像亞歷山大和魯孚一樣 (馬可福音15:21)



2. Mary of Bethany - Extravagant disciple 伯大尼的馬利亞— 奢華的門徒



Mary of Bethany: Servants are found at Jesus' feet

伯大尼的馬利亞－被發現在耶穌腳前的僕人們

- When Jesus spoke in her Bethany home
當耶穌在她伯大尼的家裡講道時

Luke 10.39 She had a sister called Mary, who was seated at the Lord's feet, listening to His word.

路加福音10:39 她有一個妹子，名叫馬利亞，在耶穌腳前坐着聽他的道。

- When Jesus arrived after Lazarus' death
在拉撒路死後，耶穌到達時

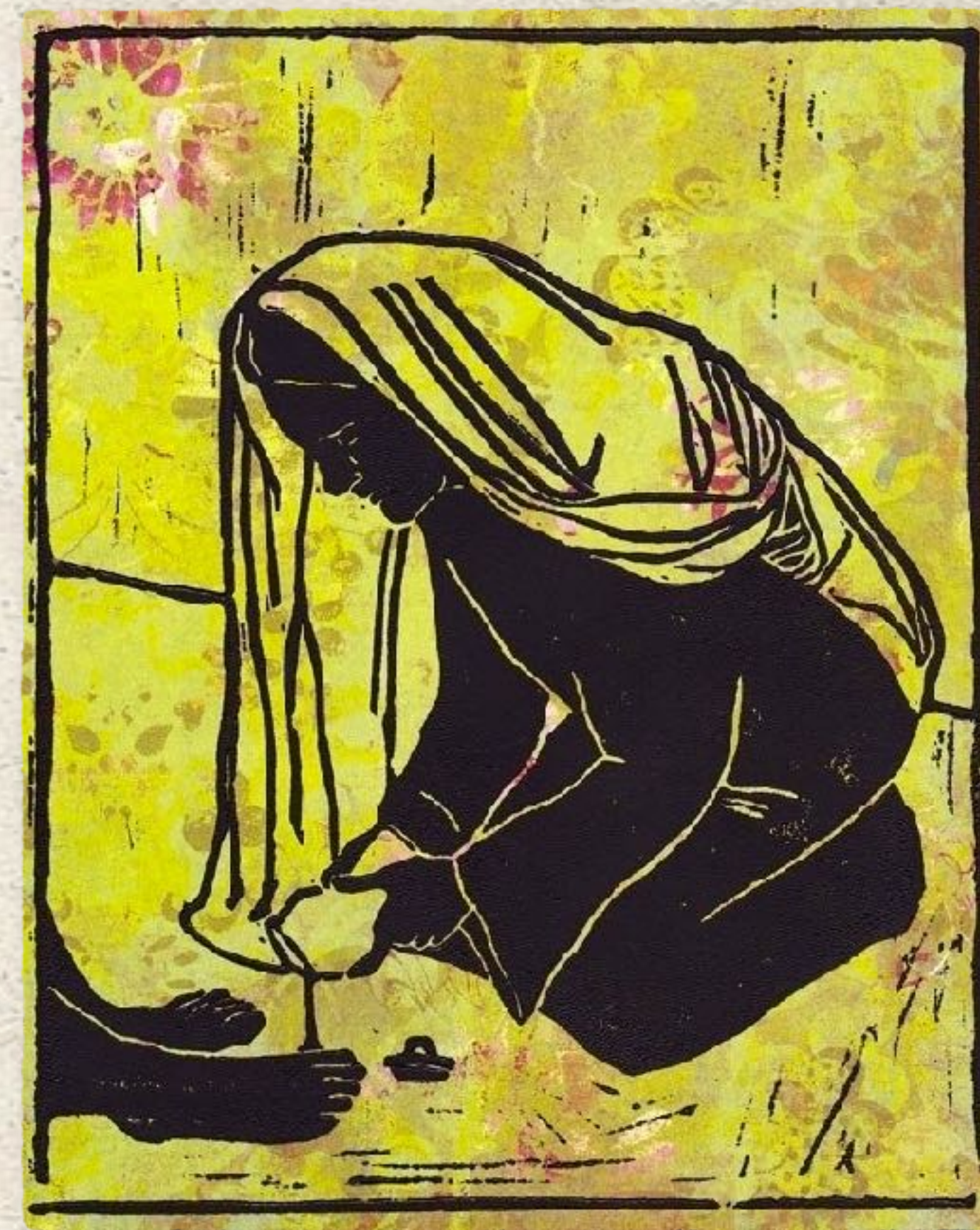
John 11.32 Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet...

約翰福音11:32 馬利亞到了耶穌那裏，看見他，就俯伏在他腳前

- While Jesus was eating at Simon's house 當耶穌在西門家吃飯時

John 12.3 Mary then took a pound of very costly perfume of pure nard, and anointed the feet of Jesus

約翰福音12:3 馬利亞就拿着一斤極貴的真哪噠香膏，抹耶穌的腳



Mary's impulsive extravagance

馬利亞的赫然揮霍

Mark 14.3

And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

馬可福音14:3 耶穌在伯大尼長大痲瘋的西門家裏坐席的時候，有一個女人拿着一玉瓶至貴的真哪噠香膏來，打破玉瓶，把膏澆在耶穌的頭上。

- Alabaster was the stone out of which the vile was made
玉瓶是用雪花石膏的石頭做成的
- Precious spikenard was imported from India to the middle east
珍貴的真哪噠香膏是從印度運到中東的
- This could have been her dowry, her future, her security, her inheritance
這可能是她的嫁妝、她的未來、她的保障、她的產業
- In a few moments, her future security poured out in a sacrifice of love
過一會兒，她未來保障會犧牲的愛裡完全傾倒出來



拉撒路的姊妹馬利亞膏耶穌

Mary, Lazarus' Sister, Anoints Jesus by Harold Copping

Mary's impulsive extravagance also recorded in John

馬利亞的赫然揮霍也記載在約翰福音裡

John 12.3

Mary then took a pound of very costly perfume of pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume.

約翰福音12:3 馬利亞就拿着一斤極貴的真哪噠香膏，抹耶穌的腳，又用自己頭髮去擦，屋裏就滿了膏的香氣。

- First the blessing of anointing upon the head, and then the servitude of washing his feet

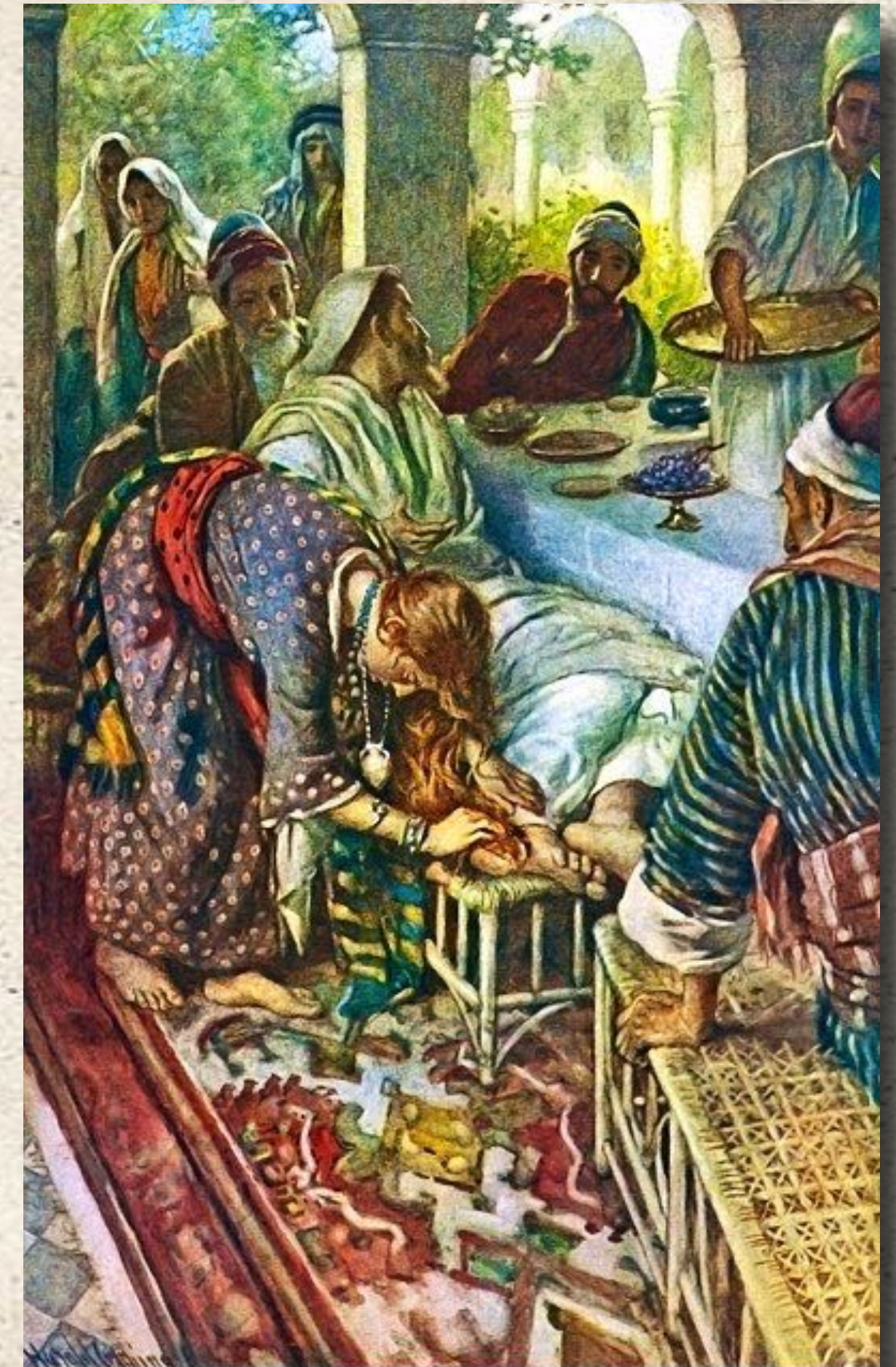
首先是膏在頭上的祝福，然後是服侍洗祂的腳

- The fragrance filled the room (and neutralized the aroma of Martha's cooking?)

香氣充滿了整個房間（也溶進了馬大所預備的飯食香氣中？）

- This at first appeared to be such a strange and reckless act that it interrupted the feast and precipitated vocal reactions

這個一開始看似奇怪又不顧一切的舉動，似乎是打擾了筵席，並且引來了一些在話語上的反應



The woman with the box of ointment by Harold Copping

The 'disciples' immediately criticized Mary

“門徒們”立刻斥責了馬利亞

Mark 14.4 But some were indignantly remarking to one another, “Why this waste?”

馬可福音14:4 有幾個人心中很不喜悅，說：「何用這樣枉費香膏呢？」

Mark 14.5 “For this perfume might have been sold for over three hundred denarii, and the money given to the poor.” And they were scolding her.

馬可福音14:5 這香膏可以賣三十多兩銀子賙濟窮人。」他們就向那女人生氣。

- ✱ The original Gk says the disciples ‘snorted with displeasure’ saying, “*Why this waste?*”
希臘原文說，門徒們很“不高興地嗤之以鼻”說：“何必這樣枉費呢？”
- ✱ The disciples’ reacted with a religious sense of propriety which they assumed agreed with Jesus’ life of simplicity, poverty and charity
門徒們的反應帶著宗教的禮節意識，他們認為這與耶穌的樸實、貧簡和慈善的生活相符
- ✱ The poor are especially remembered at Passover as a gesture of humility and hospitality
在逾越節時，特別記念窮人，以作為謙卑和熱情款待之舉

THE RESPONSE OF OTHERS

“When the disciples saw this, they were indignant. “Why this waste?”, they asked. ‘This perfume could have been sold at a high price (a years wages) and the money given to the poor.’”

Matthew 26:8,9



其他人的反應

門徒看見就很不喜悅，說：「何用這樣的枉費呢！這香膏可以賣許多錢，賙濟窮人。」。

馬太福音26: 8-9

John's account of the feast explains why Judas is involved in this 'sandwich'

約翰記載的筵席，解釋了為什麼猶大跟這個“三明治”有關

*John 12.4 But Judas Iscariot, one of His disciples, who was intending to betray Him, *said,*

約翰福音12:4 有一個門徒，就是那將要賣耶穌的加略人猶大，

John 12.5 “Why was this perfume not sold for three hundred denarii and given to poor people?”

約翰福音12:5 說：「這香膏為甚麼不賣三十兩銀子賙濟窮人呢？」

- ✱ It turns out it was Judas who first raised this 'righteous protest' and the rest of the disciples self righteously agreed

其實是猶大首先提出了這個“公義的抗議”，而其餘的門徒也自我為義地同樣認可了

- ✱ Judas, who obviously knew the price of everything and the value of nothing, totaled it up to \$30,000

猶大顯然地知道每一樣東西是否有它的價值，因此估計總數高達\$30,000美元

- ✱ Though not mentioned by name in Mark, this evil servant hypocritically feigned righteousness and his companions followed

儘管在馬可福音中沒有提名，但這位邪惡的僕人虛情假意，他的同伴也跟著他



John's account of the occasion adds further details about Judas' motives

約翰記載的這個場合, 添加了更多猶大動機的細節

John 12.6 Now [Judas] said this, not because he was concerned about the poor, but because he was a thief, and as he had the money bag, he used to pilfer what was put into it.

約翰福音12:6 他說這話，並不是掛念窮人，乃因他是個賊，又帶着錢囊，常取其中所存的。



- He had the bag not because he was a thief but because of his skill in finance

他有錢囊並不是因為他是賊，而是因為他善於理財

- Covetousness in the Bible is one of the deadliest sins and possessed his soul

在聖經中記載的貪婪是最致命的罪之一，並且佔據了他的魂

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- But this reaction exposed the other disciples as well:

但是這個反應也同樣的暴露了其他的門徒：

- Their miserly spirit reacted with embarrassment to her extravagant devotion

他們的吝嗇的精神因著她的奢侈奉獻感到尷尬

- A critical and censorious spirit among God's people often quenches the Spirit in moments of uninhibited, beautiful worship

在神子民中批評和審查的靈，時常會在沒有拘束，美好的敬拜中消滅聖靈的感動



What on earth was Mary thinking?

馬利亞想的到底是什麼？

Mark 14.4 But there were some who were indignant among themselves, and said, "Why was this fragrant oil wasted?"

馬可福音14:4 有幾個人心中很不喜悅，說：「何用這樣枉費香膏呢？」

Mark 14.5 For it might have been sold for more than three hundred denarii and given to the poor." And they criticized her sharply.

馬可福音14:5 這香膏可以賣三十多兩銀子賙濟窮人。」他們就向那女人生氣。

- Was she so heavenly minded and impractical as to be no earthly good?

是否她想得太過屬天而顯得不實際呢？

- Was this an attention- getting upstage of the others at the supper?

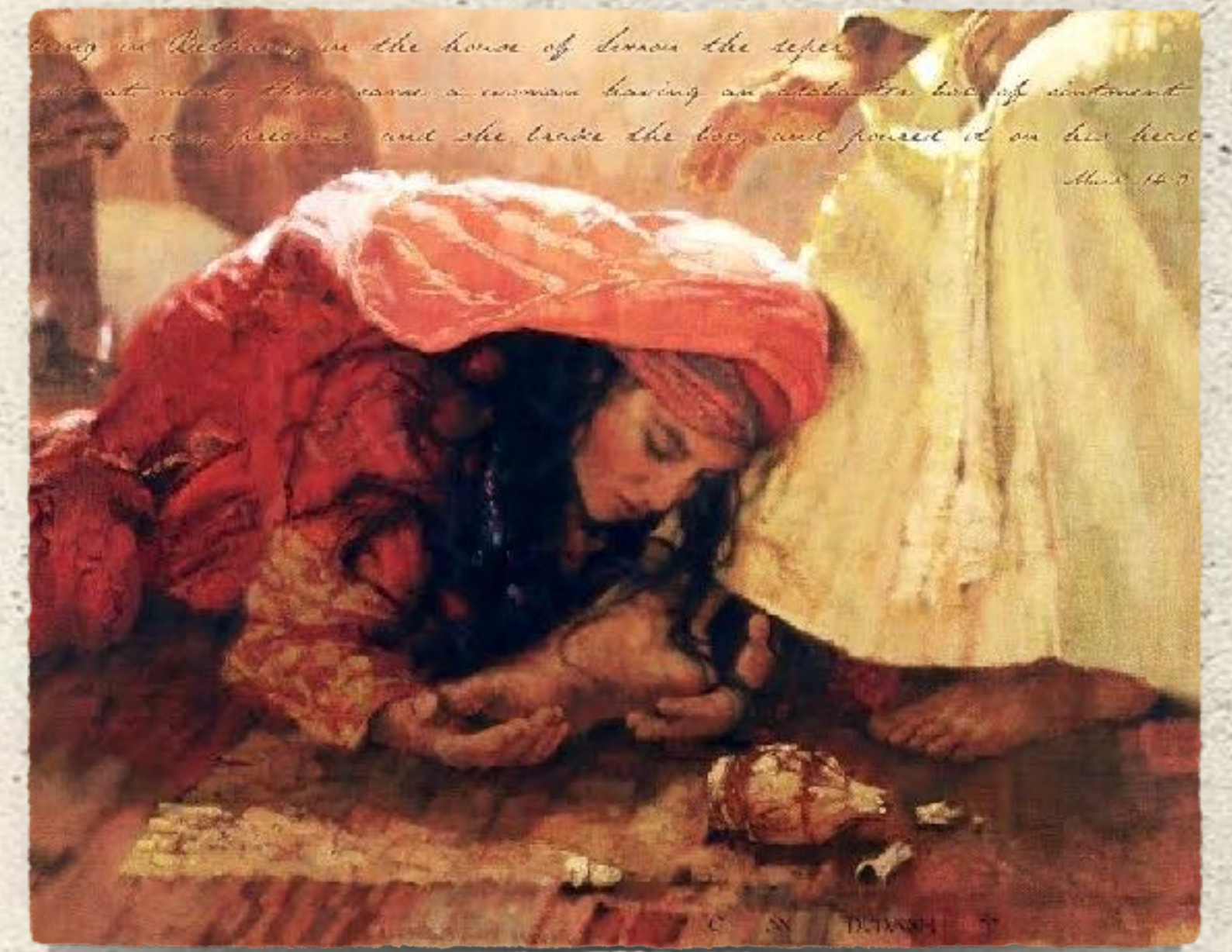
這是在晚餐中想搶著比別人出風頭而有的舉動嗎？

- Was she really just an impulsive and foolish woman in love?

她真是個在愛中衝動而又愚昧的女人嗎？

- When she was harshly rebuked she must have shrunk back with regret and shame mortified by the attention focused upon her

當她被嚴厲的斥責時，她一定會因她引來的注意力而變得後悔及羞愧而退縮



Jesus defended and blessed her extravagance 耶穌為她的奢侈辯護並祝福

Mark 14.6 "Leave her alone," said Jesus. "Why are you bothering her? She has done a beautiful thing to me.

馬可福音14:6 耶穌說：「由她吧！為甚麼難為她呢？她在我身上做的是一件美事。

Mark 14.7 The poor you will always have with you, and you can help them any time you want. But you will not always have me.

馬可福音14:7 因為常有窮人和你們同在，要向他們行善隨時都可以；只是你們不常有我。

■ Jesus rebuked the disciples: "*Leave her alone*"

耶穌斥責門徒們說：「由她吧」

■ The disciples said, "*Waste*". Jesus said, "*Beautiful.*" (kalo\s)

門徒們說「枉費」，耶穌說「美事」

■ Jesus commended her for sensing the value of being with Jesus in this rare moment

耶穌稱讚她在這個難得的時刻能夠感悟與耶穌同在的價值



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- Jesus whole life was an advocacy for the poor and He well knew the priority of caring for them at Passover

耶穌的一生顧念窮人，祂深知在逾越節時應當先照顧他們

- But the Passover Lamb was in their midst yet the disciples (as usual) were undiscerning of the value of this coveted Kingdom fellowship

但是對於逾越節羔羊就在他們中間，門徒們（照常）卻無法覺察這個令人羨慕的國度交通的價值



Jesus revealed her extravagant deed as one prompted by the Spirit

耶穌透露了她奢侈的行為，如同是被聖靈所啟動的

Mark 14.8 She did what she could. She poured perfume on my body beforehand to prepare for my burial.

馬可福音14:8 她所做的，是盡她所能的；她是為我安葬的事把香膏預先澆在我身上。

- Jesus lifted her 'reckless act' to 'beautiful service' and on a higher plane
耶穌將她“冒失的舉動”提升為一個在更高層次上的“美麗的服務”
- Her spontaneous, non-productive, wasteful act of devotion was actually a timely prophetic preparation
她的自發性的、一無所得、又顯得浪費的奉獻舉動，實際上是個及時的預言性預備
- She alone seemed instinctively to empathize with his coming agony as He had before spoken of the cross
似乎只有她一個人，出於本能地，對主之前所提到的十字架和祂即將要面臨的痛苦表示同情



Mark 14.8 She did what she could.

馬可福音14:8 她所做的，是盡她所能的

(lit. in Gk., “what she had she did!”)

希臘文“她憑著已經有的去做了”

Jesus memorializes Mary's extravagant sacrifice as an integral part of the gospel story

耶穌記念馬利亞的奢侈犧牲是福音故事不可或缺的一部分

Mark 14.9 I tell you the truth, wherever the gospel is preached throughout the world, what she has done will also be told, in memory of her."

馬可福音14:9 我實在告訴你們，普天之下，無論在甚麼地方傳這福音，也要述說這女人所做的，以為記念。

- Mary's act of love unknowingly brought her into fellowship with His sufferings

馬利亞的愛的舉動，不知不覺的，把她帶進了與祂受苦的交通中

- Her act would be forever included as a part of the gospel story (His preparation, scourging, crucifixion, burial, resurrection and ascension)

她所做的將永遠被包括在福音的故事中（祂的預備、鞭打、釘十字架埋葬、復活和升天）

- Mary became a timeless testimony to the gospel of His death and a timeless memorial of laying down all she had in devotion and beautiful servanthood

馬利亞成了一個關於祂死的永遠的福音見證，也因著在奉獻中放下她所有的一切及美好的僕人行為，成了永遠被紀念的



A deeper lesson: The depths of human love can truly touch the heart of God

一個更深的功課：人類愛的深度真的能打動神的心

○ Mary alone seemed to understand the very human needs of her master 似乎只有馬利亞了解到她主人在人性上的需求

★ In *Luke 10* she sat at Jesus' feet not only in devotion but to satisfy His heart as she listened intently to every word from His lips

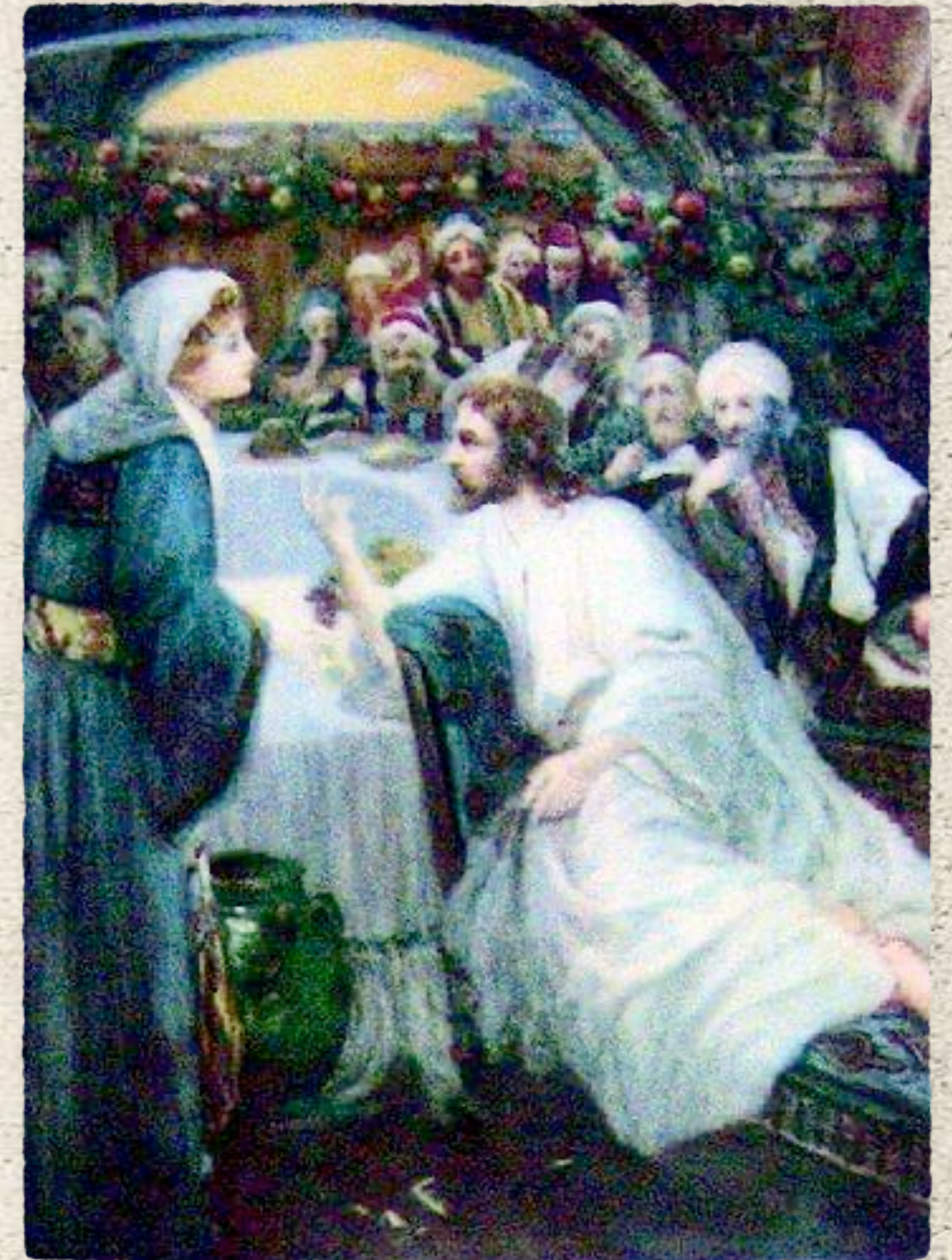
在路加福音10章中，她坐在耶穌的腳前不僅虔誠，還專心地聆聽耶穌說的每一句話，來滿足祂的心

★ Coming near with that cruse of precious spikenard gave to her master's sacred sorrow an extravagant value which anointed even his weary heart

靠近那罐珍貴的哪達香膏，給了她主人的神聖悲傷一個奢華的價值，這甚至也膏了祂疲憊的心

○ Understanding and ministering to the desire of the Lord's heart - priceless servanthood!

了解並服事到主的內心渴望——無價的服事！



3. Judas the Servant who betrayed

猶大— 背叛的那個僕人



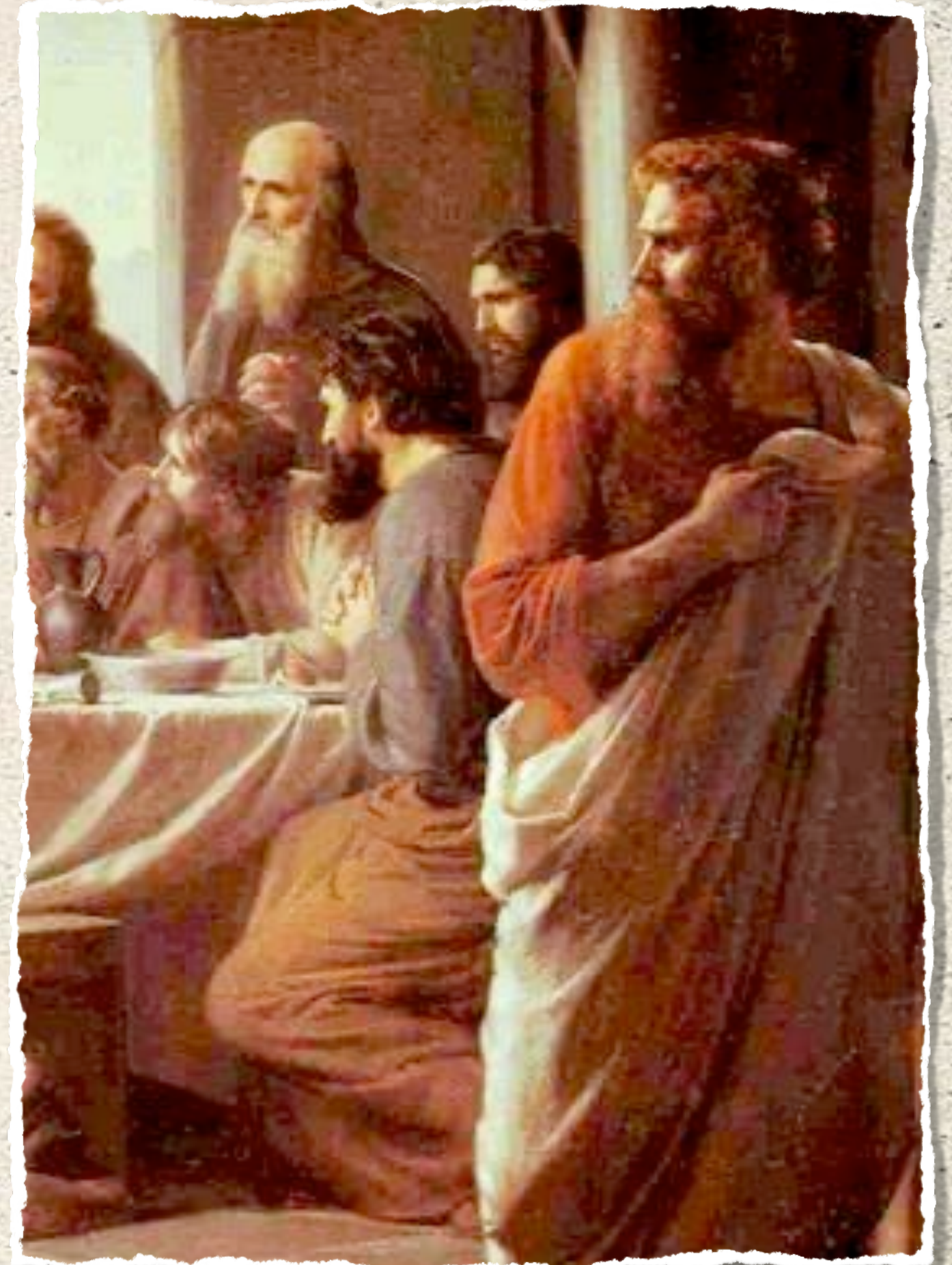
The supper in Bethany was the pivotal moment for Judas' betrayal

在伯大尼的晚筵是猶大背叛的關鍵時刻

Mark 14.1-2 Now the Passover and Unleavened Bread were two days away; and the chief priests and the scribes were seeking how to seize Him by stealth and kill Him;

馬可福音 14:1-2 過兩天是逾越節，又是除酵節，祭司長和文士想法子怎麼用詭計捉拿耶穌，殺他。只是說：「當節的日子不可，恐怕百姓生亂。」

1. The chapter opens by noting that two days before the Passover feast (Wednesday) these evil men were looking for a means to kill Jesus
本章開頭指出，在逾越節前兩天（星期三），這些邪惡的人正在尋找殺死耶穌的方法
2. But their 'means' had already been predestined on the previous Saturday at this feast in Bethany (John 12.1)
但是他們的“手段”早在前一個星期六在伯大尼的這場筵席上就預定了（約翰福音12.1節）
3. So Mark moves this feast at Bethany to record the moment Judas' betrayal was planned
因此，馬可將伯大尼的這場筵席的記載，轉移到猶大計畫背叛的時刻
4. The second feast (last supper) became the hour of betrayal
第二個筵席（最後的晚餐）成了背叛的時刻



Judas' betrayal was precipitated by Mary's waste at the supper in Bethany

因馬利亞在伯大尼晚筵裡的耗費，猶大的背叛因而成了定局

Mark 14.10 Then Judas Iscariot, who was one of the twelve, went off to the chief priests in order to betray Him to them.

馬可福音14:10 十二門徒之中，有一個加略人猶大去見祭司長，要把耶穌交給他們。

Mark 14.11 They were glad when they heard this, and promised to give him money. And he began seeking how to betray Him at an opportune time.

馬可福音14:11 他們聽見就歡喜，又應許給他銀子；他就尋思如何得便把耶穌交給他們。

- Judas decided during this supper at Bethany 'to hand over' (lit.) Jesus at the best opportunity

猶大在伯大尼的晚筵時決定，要在最適當的時機裡將耶穌“交給”人

- These evil leaders were so 'glad' to find a fellow servant and offered him money to secure the deed

這些邪惡的領袖們十分“高興”地找到一個跟隨主的僕人，並提供他金錢來確保他的要做的事

- Mary's offering was a year's wages whereas Judas' 'blood money' was only 4 days wages

馬利亞奉獻的是一年的工資，而猶大的“血錢”卻只有4天的工價



Last Supper in Jerusalem: 在耶路撒冷的最後晚餐



Mark 14:12-26 馬可福音 14:12-26