**Entering into a Broken World 走进破碎的世界**

Matthew 21:1-11 马太福音

Palm Sunday: April 5, 2020 棕榈主日2020年4月5日

**Text:**

When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, 2 saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. 3 If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." 4 This took place to fulfill what had been spoken through the prophet, saying, 5 "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey." 6 The disciples went and did as Jesus had directed them; 7 they brought the donkey and the colt, and put their cloaks on them, and he sat on them. 8 A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. 9 The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" 10 When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" 11 The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

马太福音 21：1-11 骑驴进耶路撒冷

**21**耶稣和门徒走近耶路撒冷，来到橄榄山的伯法其那里。耶稣派了两个门徒， **2**对他们说：“你们往对面的村子里去，立刻就会看见一头驴拴在那里，还有小驴跟牠在一起。把牠们解开，牵来给我。 **3**如果有人问你们，就要说：‘主需要牠们。’他会立刻让你们牵走。” **4**这件事应验了先知所说的：**5**“要对锡安的居民（“居民”原文作“女子”）说：‘看哪，你的王来到你这里了；他是温柔的，他骑着驴，骑的是小驴。’”**6**门徒照着耶稣的吩咐去作。 **7**牵了驴和小驴来，把衣服搭在牠们上面，耶稣就骑上。 **8**有一大群人把自己的衣服铺在路上，也有人从树上把树枝砍下来，铺在路上。 **9**前呼后拥的群众喊叫着：“‘和散那’归于大卫的子孙，奉主名来的是应当称颂的，高天之上当唱‘和散那’。”**10**耶稣进了耶路撒冷，全城都震动起来，他们问：“这人是谁？” **11**大家都说：“这就是那先知耶稣，是从加利利的拿撒勒来的。”

**Reflection反思:**

After the harsh month of March, we have moved into the month of April. You may remember the poet T.S. Eliot’s line: “April is the cruellest month” from *The Waste Land,* published about a hundred years ago in 1922. For some people April is the most beautiful month, because the spring bulbs are shooting up, buds are swelling and grasses are turning green after the long winter, but for Eliot, it was not beautiful.

过了严酷的三月份，现在我们已经进入了四月。你可能还记得诗人T.S. Eliot的诗句：“四月是最残忍的月份。”这句诗出自大约一百年前，就是1922年出版的《荒原》。

对一些人来说，四月是最美丽的月份，因为春天的球茎在生长，芽在膨胀，草在漫长的冬天后变成绿色，但对T.S. Eliot来说，它并不美丽。

Eliot saw things differently. He saw what was happening under the frozen surface of the earth. He observed what the earth was doing to make the flowers grow and to birth life out of death. In the second line of the poem, he refers to “Lilacs out of the dead.” Lilacs are working very hard in the frozen earth to come into bloom. The Sugar Maple trees are working to free their syrup in the midst of the snow and freezing cold of winter and the tulips and daffodils are thrusting their leaves up though the frozen ground. Thus, “April is the cruellest month” at the very time nature is creating life out of death.

诗人Eliot的看法不同。 他看到了在冻结的地层表面下发生的事情。 他观察到地表下面在做什么 -使花朵生长，并从死亡中诞生生命。 在这首诗的第二行中，他提到“丁香从死亡中孕育出新生命。”丁香花在冰冻的地表下非常努力地生长，最后开花。 糖枫树正在努力在雪和寒冷的冬天中使它们的糖浆释放出来，郁金香和水仙花正在把它们的叶子推到冰冻的地面上。 因此，“四月是最残酷的月份”，是大自然从死亡中创造生命的时候。

From today we are entering a week of extraordinary importance for Christians. With its climax from Good Friday to Easter Sunday, “Holy Week” is the most sacred time of the Christian year. Holy Week begins with Jesus’ jubilant entry into Jerusalem. People cheer Jesus as the one to usher in the coming glorious realm of their ancestor David. The special honours given along the way are the waving of palms, the spreading of cloaks and the shouting of messianic greetings.

从今天起，我们将进入一个对基督徒非常重要的星期。 进入了高潮 - 从耶稣受难节到复活节星期日。，“圣周”是基督教一年中最神圣的时间。 神圣的一周开始于耶稣兴高采烈地进入耶路撒冷。 人们欢呼耶稣，因为欢迎他如他们祖先大卫带领他们进入即将的光荣王国。 沿途给予的特殊荣誉就是人们手中挥动的棕榈枝，以及沿路地上铺满的斗篷和高呼弥赛亚的问候。

In Jesus’ time, there are huge military processions three times a year. The Roman Governor of Judea, Pontius Pilate, would have come to Jerusalem from Caesarea Maritima, a hundred miles away from Jerusalem. He would be entering the city from the *west* at the head of six hundred foot soldiers and mounted cavalry with all the pomp and power of empire. Through the military procession, the Roman empire and Governor Pilate are sending a message that any trouble would be crushed. The “Pax Romana,” Caesar’s peace, would be enforced.

在耶稣时代，每年有三次巨大的军事游行。住在犹大地区的罗马总督彼拉多要从离耶路撒冷一百英里的海边的城市凯撒利亚来到耶路撒冷。 他要带六百名骑兵队，以彰显帝国

壮观的仪式和军事力量，队伍从*西*进入这座城市。通过军事游行，罗马帝国和彼拉多总督

要传递出了一个信息：任何麻烦都会被粉碎。 “罗马帝国统治下的和平” - 凯撒的和平，

将得到执行。

In contrast to this imperial procession, Jesus leads his own counter procession from the *east*; he too has planned it in advance. Jesus’ plan is comical but at the same time very radical. At the Beautiful Gate, on the opposite side of town, coming in through an olive grove, rides Jesus alone, sitting on a donkey with someone’s old cloak under him. In Jesus’ procession, there are no flags or troops on horses, only the people’s cloaks and leafy branches strewn on the road. And the people shout, “Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!”

与帝国的游行形成鲜明的对照，耶稣从*东*边率领他自己的队伍所进行的逆向游行，这是他事先计划好了的。 耶稣的游行计划是戏剧性的，但同时也非常激进。 在位于城市对面的

美丽门，耶稣独自骑着驴，地面铺着人们的斗蓬，沿路的人用橄榄枝欢呼。在耶稣的队

伍中没有旗帜或骑着战马的军人，只有人们的斗篷和绿色树枝散落在道路上。 人们喊道：

“和散那！ 奉主之名来是当称颂的！和散那’归于大卫的子孙，高天之上当唱‘和散那’！”

The word, “hosanna” is a meaningful term. Hosanna is one of those rare Aramaic words from Jesus’ mother tongue found in the Gospels. Hosanna is an exclamation of praise that literally means “Save us now, I pray,” a liturgical exclamation for worship. Thus, the people shout Hosanna in both a religious and political context. People see the hope in Jesus as their Messiah and also as their political liberator from the Roman empirical regime.

“和散那”这个词是一个有意义的术语。 “和散那”是福音书中耶稣母语之一：罕见的亚拉

姆语。和散那是一个赞美的感叹，字面意思是“现在拯救我们，我祈祷”，一个礼拜仪式上的感叹词。 因此，人们会在宗教和政治背景下呼喊和散那。 人们认为耶稣作为弥赛亚就

是他们的希望，也是把他们从罗马统治的政权中拯救出来的政治救星。

The word “Hosanna” is not a word shouted only two thousand years ago. It is a current one. In our city people are banging pots and pans together every night at 7:00 pm. In my apartment building people are joining in the movement and I hear loud sounds every night. People want to show their appreciation for those who work in the essential services and front-line health care workers who continue to show up day in and day out to do their jobs, despite the COVID-19 pandemic sweeping our city and country.

“和散那”这个词并不是两千年前才喊出来的。 它也是现在的 -就在我们城市，人们每天晚

上7点一起敲打锅碗瓢盆。在我的公寓楼里，人们都加入了这个活动，我每天晚上都听

到响亮的声音。人们希望对那些提供必需服务部门的工作人员和一线保健工作者表示感谢。尽管COVID-19大流行病席卷了我们的城市和国家，但他们仍然日复一日地在工作中。

I see this as a modern-day Palm Sunday ritual. Even though there is no such procession, people are joining in this movement to express our thanks to those people on whom we depend. Even though we do not use the word, “Hosanna,” for me the meaning of this action is similar to the Palm procession in Jesus time. Then people cheered up for Jesus by saying Hosanna, meaning “Save us,” and “Rescue us now;” today we are banging our pots and pans to express our confidence that we will overcome this ordeal. We will get through this difficult time together.

我认为这是一个现代棕榈星期日仪式。 即使没有这样的游行队伍，人们也加入这一运动，

向我们所依赖的人表示感谢。即使我们不使用“和散那”这个词，对我来说，这个动作的意义类似于耶稣时代的棕榈游行。 然后，人们为耶稣欢呼，高呼和散那，意思是“拯救我们”

和“现在就拯救我们”；今天，我们正在敲打我们的锅和盆，以表达我们的信心，我们将克服这一磨难。 我们将一起度过这段艰难的时光。

“April is the cruelest month,” not because we still have to keep “social distancing” nor because don’t we know when the pandemic will end, but because we are patiently, diligently doing our part by keeping “social distancing” and overcoming social isolation in many creative ways.

“四月是最残酷的月份”，不是因为我们仍然必须保持“社交距离”，也不是因为我们不知道大流行病何时会结束，而是因为我们耐心、勤奋地尽自己的一份力量，保持“社交距离”，以许多创造性的方式克服社交孤独。

On this Psalm Sunday, Jesus comes to us into our broken world. We, as followers of Jesus, wave our tea towels and bang our pots and pans to cheer each other up. We will end this pandemic. Jesus comes riding into the heart of fear and isolation is found to give us hope. The God we meet in Jesus is never a spectator standing at a distance; rather he is with us as he says “Remember, I am with you always, even to the end of the age” (Matthew 28:20). Even now. Amen.

在这个棕榈主日，耶稣来到我们破碎的世界。 我们，作为耶稣的追随者，挥动我们的茶

巾，敲打我们的锅碗瓢盆，互相欢呼。 我们将结束这一大流行病。 耶稣来到恐惧和孤独

的心中，他给我们希望。在耶稣中我们遇到的神从来不是站在远处的旁观者；相反，他和

我们在一起，就像他说的“记住，我常常与你们同在，直到这世代的终结。”（马太福音28:20）即使到现在。 阿门。

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