**Palm Sunday: A New Chapter of the Christmas Story 棕枝主日：圣诞故事的新篇章**

Luke 路加福音19: 28-40

Palm Sunday; April 14, 2019 棕榈主日：2019年4月14日

**Text**

28 After he had said this, he went on ahead, going up to Jerusalem. 29 When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, 30 saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. 31 If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" 32 So those who were sent departed and found it as he had told them. 33 As they were untying the colt, its owners asked them, "Why are you untying the colt?" 34 They said, "The Lord needs it." 35 Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. 36 As he rode along, people kept spreading their cloaks on the road. 37 As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, 38 saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" 39 Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." 40 He answered, "I tell you, if these were silent, the stones would shout out."

**路加福音 19:28-40**

**28**耶稣讲完这些话，就往前走，上耶路撒冷去。 **29**将到伯法其和伯大尼，就在橄榄山那里，他差派两个门徒， **30**说：“你们往对面的村子里去，走进去的时候，就会看见一头从来没有人骑过的小驴，拴在那里，把牠解开牵来。 **31**如果有人问为甚么解开牠，你们要这样说：‘主需要牠。’” **32**被差的人去了，发现和主所说的一样。 **33**他们解开小驴的时候，主人问他们：“你们为甚么解开牠？” **34**他们说：“主需要牠。” **35**他们把小驴牵到耶稣那里，把自己的衣服搭在上面，扶着耶稣上去。 **36**耶稣前行的时候，众人把自己的衣服铺在路上。

**37**他走近耶路撒冷，快要下橄榄山的时候，全体门徒因为所看见的一切神迹，就欢乐起来，大声赞美　神， **38**说：“奉主名来的王，是应当称颂的！在天上有和平，在至高之处有荣耀！”**39**群众中有几个法利赛人对他说：“先生，责备你的门徒吧！” **40**耶稣说：“我告诉你们，他们若不出声，石头都要呼叫了。”

**Reflection反思**

We are moving into Holy Week, the climax of the season of Lent and our Lenten journey. Today, Palm Sunday, is the first day of Holy Week. In our Christian tradition Palm Sunday has been one of the more important Sundays of the year. This is the day Jews commemorate liberation from the bondage of Egypt, that is, Passover. For Christians, this is the day we reflect on how the Christmas message of “peace on earth,” is practised on our faith journey. And this is the day we are invited to journey with Jesus into Jerusalem, a capital of both religious and political systems.

我们即将进入圣周，四旬节的高潮。今天，棕枝主日，圣周的第一天。在我们基督教的传统中棕枝主日是一年重要的周日之一。对于犹太人这是纪念他们从埃及奴役身份解放出来的日子 – 逾越节。作为基督徒，我们在这段期间反思如何让 “地上平安”这个圣诞信息在我们信仰之旅中得以实践。这一天我们被邀请和耶稣一起进入耶路撒冷两个宗教和政治系统的中心。

All four Gospels including John’s record the events of Palm Sunday. All four stories are similar because they depended on Mark’s record but today’s Gospel in Luke takes a little different twist that I will highlight today. Luke’s Palm Sunday account echoes his Christmas story. Luke tells us that when Jesus was born, angels appeared to sing, “Peace on earth,” (Luke 2:14). Now, as Jesus rides his colt towards Jerusalem, the people look to the sky and sing, “Peace in heaven.” Heaven sings of peace on earth. This is what Luke emphasizes in the story of Jesus’ life, both his birth bringing peace on earth and the last week of his life realizing the fulfillment of that peace throughout the cosmos.

所有四部福音书，包括约翰记录的棕枝主日的事件。这四个故事都是相似的，因为它们依赖于马可的记录，但是今天的路加福音有一点不同，我今天要强调一下, 路加的棕枝日与他的圣诞故事相呼应。路加福音告诉我们，当耶稣出生时，天使们似乎在唱“地上的平安”(路加福音2:14)。现在，当耶稣骑着他的小驴驹走向耶路撒冷时，人们仰望天空，高唱“天上有和平”，天上歌唱地上有和平。这就是路加在耶稣一生的故事中所强调的，不仅是他的出生带来了地上的平安，而且在他生命的最后一周实现了整个宇宙的和平。

To understand the message of peace we may benefit from the respected contemporary Biblical scholars’ commentaries such as those of Marcus Borg and John Dominic Crossan. According to them the key to understanding Palm Sunday is the realization that there were two processions entering Jerusalem and the Temple that day and that the people responded to both processions. In our scripture reading Luke tells us about the first procession, that is, Jesus’ entry into Jerusalem from the east side. It was the season of Passover as it is today. Passover is a festive season, because it is the celebration of the people of Israel being liberated from slavery in Egypt. Thus in the Jewish tradition Passover is the most important of the annual festivals, when the city is the most crowded with pilgrims of all the year.

为了理解和平的信息，我们可能会从那些深受人们敬重的当代圣经学者，如马库斯·博格和约翰·多米尼克·克罗森的评论中得到启发。据他们说，了解棕枝主日的关键是认识到当天有两个游行队伍进入耶路撒冷和圣殿，人们对这两个游行队伍都作出了反应。在我们的经文中，路加福音告诉我们第一批人，即耶稣从东面进入耶路撒冷。这是逾越节的季节，就像今天一样。逾越节是一个喜庆的节日，因为它是庆祝以色列人民从埃及的奴役中解放出来。因此，在犹太人的传统中，逾越节是一年中最重要的节日，来自各方的朝圣者们都来到了这座城市。

As Luke tells the story, Jesus enters Jerusalem at the beginning of the week in a provocative manner. As he rides into the city from the east on a colt, his followers chant words that linked his entry with saying, “Blessed is the king who comes in the name of the Lord.” From the west side of Jerusalem there is a second procession at approximately the same time,” I quote, “the Roman Governor of Judea whom we all know by the name of Pontius Pilate, with all the pomp and power of empire behind him, would have been entering Jerusalem from the west at the head of a squadron of Roman troops. The squadron is composed of six hundred troops, a mixture of foot soldiers and horse-mounted soldiers.”

正如路加福音所讲陈述的，耶稣在本周初以挑衅性的方式进入耶路撒冷。他骑着小驴驹从东边进城，跟随他的人高喊着：““奉主名来的王，是应当称颂的！”在耶路撒冷的西边，大约在同一时间，有第二支队伍，“我引用两位学者的话，”我们都知道罗马犹太地区总督·本丢**·**彼拉多(Pontius Pilate)，在他身后是罗马帝国的华丽队列及军事的量，他率领着这只罗马军队中队将从西面进入耶路撒冷。中队一般由六百名士兵组成，由步兵和骑兵组成。”

There is a great contrast between Jesus’ entry of Jerusalem and the Temple from the east side and Pilate’s entry from the west. Jesus does not enter Jerusalem with any soldiers but with his followers, and not on a horse used for war but on a colt used for carrying people or goods. According to Luke, Jesus’ action is carefully prepared beforehand. When Jesus arrives near Jerusalem at the Mount of Olives he sends two disciples to the next village to get a colt. Jesus says “If anyone asks you, ‘Why are you untying the colt?’ just say this, ‘The Lord needs it.’” Thus the procession from the east side clearly has been set up in advance. When Jesus enters into Jerusalem, the people of Jerusalem welcome him with the greeting,“Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!” Other Gospels report that the people shouted “Hosanna.” The people wave Palm branches, and spread their cloaks on the road. These actions are not only a greeting for Jesus by the people of Jerusalem, but a plea, as well, for immediate deliverance from the dominant system, because the meaning of Hosanna is “save us” or “rescue us”.

耶稣从东面进入耶路撒冷和圣殿，彼拉多从西面进入，两者之间有很大的反差。耶稣不是带着军队进入耶路撒冷，跟随他的人不是骑着马的士兵，乃是骑着驮人带货的驴驹。根据路加福音，耶稣的行动是事先精心准备的。当耶稣来到耶路撒冷附近的橄榄山时，他派了两个门徒到下一个村庄去找一匹驴驹。耶稣说：“若有人问你，‘你为什么解驴驹呢？’只要说，‘主需要它。’“因此，从东边来的队伍显然是预先安排好的。耶稣进了耶路撒冷，耶路撒冷的百姓就迎接他，说：““奉主名来的王，是应当称颂的！在天上有和平，在至高之处有荣耀！ “其他福音书中提到说，人们高喊“和散那”。人们挥舞着棕榈树的枝条，在路上铺上他们的斗篷。这些行动不仅是耶路撒冷人们对耶稣的问候，也是祈求立即从当时统治社会中解脱出来，因为和散那的意思是“拯救我们”或“援救我们”。

The people of Judea live in a life-threatening situation. They are suffering under the social, cultural, military and economic domination of the Roman colonial empire and a religious domination particularly of the temple system; they are required to pay about 50 per cent of their income in taxes to the Temple. Under this domineering system and in the spirit of Passover that is the celebration of their liberation from another system of domination in Egypt, the people of Jerusalem welcome and praise Jesus’ entry into Jerusalem and the Temple shouting “Hosanna,” meaning save us.

犹太地区的人民生活处在一个生命受威胁的境地。他们正遭受罗马殖民帝国的社会、文化、军事和经济统治以及宗教统治，特别是寺庙制度的统治；他们必须向圣殿缴纳大约50%的收入作为圣殿税款。在这一专横的制度下，他们借着庆祝从埃及的统治制度中解放出来的逾越节的精神，耶路撒冷人们欢迎并赞扬耶稣进入耶路撒冷和圣殿，并高喊“和散那”，意思是拯救我们。

When Jesus enters Jerusalem with the disciples and the multitude, some of the Pharisees in the crowd ask Jesus difficult questions; only Luke reports this dialogue between Jesus and the Pharisees. Pharisees in Jesus time are the people who strictly observe rites and ceremonies of the written law; they are very religious people. Members of the Pharisees ask Jesus, “Teacher, order your disciples to stop [the procession]” (Luke 19:39). Somehow the Pharisees do not appreciate the disciple’s and the crowds’ songs and try to silence them. Jesus, however, rejects their warning: “If the disciples are silenced, the stones themselves will take up the song of the salvation God intends” (Luke 3:8, 19:40).

当耶稣与门徒和众人一起进入耶路撒冷时，人群中的一些法利赛人问耶稣；只有路加福音报告耶稣和法利赛人之间的对话。耶稣时代的法利赛人是严格遵守成文律法的和仪式的人，他们是非常虔诚的人。法利赛人问耶稣说：“先生，责备你的门徒吧！ （游行）”(路加福音19：39)。法利赛人不知为何不欣赏门徒和群众的歌声，试图使他们安静下来。然而，耶稣拒绝了他们的警告：“我告诉你们，他们若不出声，石头都要呼叫了。”

(路加福音3:8，19：40)。

Jesus answers that if the disciples and the crowds fall away by cowardice or complacency, God will raise up more! If anybody is silent about injustice, God will make even stones speak out. What does this mean? When we reflect on Jesus’ journey to Jerusalem, we see that nothing can block his journey. Even though it is dangerous, it is a necessary journey to bring peace on earth. Once it was a holy city, but now it is the centre of the colonial power and the corrupt religious and political system. Thus Jesus’ action is about the realization of the angel’s sing, “Peace on earth.” As we enter Holy Week, we are called to bring peace in our homes, communities and beyond. In this way we become bearers of Jesus’ message: “Peace on earth; Peace in heaven.” So be it.

耶稣回答说，若门徒和群众因胆怯或自满而跌倒，神必兴起更多！若有人对不义默不作声，神必使石头发出声音。这是什么意思？当我们回想耶稣到耶路撒冷的旅程时，我们看到没有什么能阻挡他的旅程。尽管这是危险的，但这是在地球上实现和平的必要之旅。它曾经是一个圣城，但现在它是殖民国家和腐败的宗教和政治制度的中心。因此，耶稣的行动是关于实现天使的歌唱，“地上平安”。当我们进入圣周时，我们被召唤在我们的家园、社区和其他地方带来平安。这样，我们就成了耶稣信息的传递者：“地上有和平；天上有和平。” 的确如此。

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