

There would be very few readings that would be more appropriate to consider before sharing the bread and wine than an account of the events that took place in the upper room. Our reading today in Mark 14 is one such chapter. Here we have the details of the Lord as he instituted these emblems so that we might remember his sacrifice week by week.

在掰饼喝酒的纪念仪式之前来仔细回顾发生基督在小楼上设立圣餐的事件是非常有意义的，以此来纪念我们的主再合适不过了。而今天读的马可福音第14章就记载了这件事。这里我们详细的从主那里得到了有关纪念仪式细节的教导，从而每周都纪念他所作出的牺牲。

Mary Anoints our Lord—Mark 14:1-9; see also John 12:1-9

Before considering the events in the upper room Mark takes us back a few days to the time when Mary anointed Jesus while he was eating in their home in Bethany. He does this because what happened there had a significant bearing on the events that follow. John records: “Then took Mary a pound of ointment of spikenard, *very costly*, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment” (John 12:3). This very moving act by Mary was motivated by love for her Lord. Because some questioned what Mary did, inferring it was a great waste, Jesus answered them saying: “She hath done what she could: she is come aforehand to anoint my body to the burying”. (Mark 14:8). Is this an insight into Mary’s understanding of what was to happen to her Lord? It seems she was one of the few who realised that Jesus was to die and rise again. Possibly the resurrection of her brother Lazarus had confirmed in her mind what Jesus meant when he said: “Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall spit upon him, **and shall kill him: and the third day he shall rise again**” (Mark 10:33-34). She believed that as her brother Lazarus had come forth from the grave, so her Lord would be raised also.

马利亚用油膏抹我们的主—马可福音14：1-9；约翰福音12：1-9

在耶稣设立圣餐之前马可首先记载了发生几天前在伯大尼的事情，马利亚在用餐的时候用香膏抹了耶稣。因为这件事和后来所发生的事情有联系。约翰福音也有记载：*马利亚就拿着一斤极贵的真哪哒香膏，抹耶稣的脚，又用自己头发去擦。屋里就满了膏的香气。*（约翰福音12：3）马利亚这一感人的举动是出于对耶稣的爱。但有人对马利亚的行为提出质疑，认为这是极大的浪费，耶稣就回答他们：*“她所作的，是尽她所能的。她是为我安葬的事，把香膏预先浇在我身上”*（马可福音14：8）。这是否说明马利亚十分具有洞察力，他知道接下来将在耶稣身上发生什么？当时只有很少的人意识到耶稣将要牺牲并且复活。很可能是他弟弟拿撒路的复活让她明白并确信耶稣曾经所说的：*看哪，我们上耶路撒冷去，人子将要被交给祭司长和文士，他们要定他死罪，交给外邦人。他们要戏弄他，吐唾沫在他脸上，鞭打他，杀害他。过了三天，他要复活*（马可福音10：33、34）。因为她的弟弟拿撒路曾经从坟墓中复活，所以她深信耶稣将来也能复活。

At such a meal where love predominated (John 11:5), who would have thought that in the heart of one at that same meal a plot was developing that would fulfil those other words of Jesus: “the Son of man **shall be delivered unto the chief priests, and unto the scribes**”? We see the seeds of this evil action in the words Judas spoke when he saw Mary anointing Jesus. He was not moved by her love for her Lord but his mind quickly turned the ointment into monetary value. To him it was money wasted, that he could use. Like all hypocrites, his real thoughts were concealed in words conveying a deep feeling for the poor: “Why was not this ointment sold for three hundred pence, and given to the poor?” (John 12:4-5). Three hundred pence was equal to a year’s wages, for labourers were paid a penny a day (Matthew 20:2). Such a large amount, if given to the poor, certainly would have been very helpful for them. However John adds the following comment:

“This he said, **not that he cared for the poor**; but because he was a thief, and had the bag, and bare what was put therein”. It was blatant hypocrisy for Judas to present himself as one who cared for the poor—his intention was to steal from the bag. Jesus, who knew what was in man, knew the evil thoughts of Judas’ heart.

在用餐时整个房间充满了爱的氛围（约翰福音 11: 5），有谁想到就在此时此地在某个人的心里正计划着怎样陷害耶稣，而这些都是被耶稣预言过了：“人子将要被交给祭司长和文士，他们要定他死罪”（马可福音 10: 33）。我们可以从犹大看到马利亚用油膏抹耶稣时所说的话里看出他罪恶的动机，他并没有被马利亚的行为所感染，而是马上想到油膏金钱方面的价值。在他看来，这是一种浪费。就像那些伪善的人一样，他真正的想法隐藏在了关心穷苦人的话语背后：“有一个门徒，就是那将要卖耶稣的加略人犹大，说，这香膏为什么不卖三十两银子周济穷人呢？”（12: 4-5）在当时普通劳动者一天的收入约为一钱银子，三十两银子就相当于一年的积蓄（马太福音 20: 2）。这么大的数目，如果用来资助穷人，确实可以帮助很多的人。然而约翰对此作了这样的评价：“他说这话，并不是挂念穷人，乃因他是个贼，又带着钱囊，常取其中所存的”（约翰福音 12: 6）。犹大十分伪善，假装顾念那些穷人—他真正动机是想去偷钱。耶稣能够洞察人的内心，他当然知道犹大心里的罪恶想法。

Judas Contracts to Sell his Lord

Mark next tells how Judas went to the chief priests to betray his Lord. He was desperate to get money. How true are Paul’s words: “Having food and raiment let us be therewith content”, and he warns: “They that will (or desire to) be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction **and perdition**. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows” (1 Timothy 6:8-10).

犹大买主

马可接下来记载了犹大怎样到大祭司那里出卖耶稣。他不顾一切的想要得到金钱。保罗的话语是如此的真实：“只要有衣有食，就当知足。但那些想要发财的人，就陷在迷惑，落在网罗，和许多无知有害的私欲里，叫人沉在败坏和灭亡中。贪财是万恶之根。有人贪恋钱财，就被引诱离了真道，用许多愁苦把自己刺透了。”（提摩太前书 6: 8-10）

We live in a materialistic world and we too can be drawn into the desire for riches, just as Judas was. Judas had heard Jesus teach: “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also” (Matthew 6:19-21), but he did not believe it. Judas’ treasure was in the money bag and what he could get from it, rather that in the promise of the kingdom to come. How foolish he was!

我们生活在现实的物质世界里，因此也很可能像犹大一样沉浸在对财富的追求中。犹大曾经听过耶稣的教导：“不要为自己积攒财宝在地上，地上有虫子咬，能锈坏，也有贼挖窟窿来偷。只要积攒财宝在天上，天上没有虫子咬，不能锈坏，也没有贼挖窟窿来偷。因为你的财宝在哪里，你的心也在哪里。”（马太福音 6: 19-21）但他没有遵从这教导。犹大的财宝在钱囊里，所以他想的就是怎样得到金钱，而忘记了将要来临的神国，他是多么的愚蠢啊！

Jesus had said to his twelve disciples: “Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel” (Matthew 19:28). Judas’ desire for money in this life lost him the wonderful blessing of everlasting life and rulership with Christ in the kingdom. He valued eternal life less than 30 pieces of silver. We may see the folly of Judas, but do we always have our values right? Do we “seek first the kingdom of God and His righteousness”, or do we get distracted by all those things that the Gentiles seek after? (Matthew 6:30-33). We are here

this morning to examine ourselves and to see if we have our priorities fixed by a faith in God and His promises, or centred on the present things in this life. Paul said that those who lust after riches will be completely drowned in “destruction and **perdition**”, a word that means “ruin or loss”. Jesus called Judas, “the son of **perdition**” (John 17:12), because he showed by his actions that this was what he was.

耶稣曾对他的十二个门徒说：“我实在告诉你们，你们这跟从我的人，到复兴的时候，人子坐在他荣耀的宝座上，你们也要坐在十二个宝座上，审判以色列十二个支派”（马太福音 19: 28）。犹大在今生对金钱的巨大的欲望使他失去了美好的永生的赐福和与基督在神国里施行统治的机会。在他眼里永生比不上30两银子。我们可能轻易就指出犹大的过失，说他愚蠢，可我们是否一直持守着正确的价值观？我们是否是“首先求他的国和他的义”，还是被外邦人所追求的这些事所吸引（马太福音6: 30-33）。我们今天在此自我查验，我们是否把这种优先权放在神的允许和对神的信心上，还是主要关注与今生的各种事物。保罗说到那些对物质财富充满强烈欲望的人最终将要彻底的毁坏和破灭，这个词也有灭亡的意思。耶稣称犹大为“死亡之子”（约翰福音17: 12），因为犹大的所作所为向我们显示了他是怎样一个人。

Preparing the Upper Room—Mark 14:12-16

Mark introduced this chapter saying: “After two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death” (v1). What an amazing contrast in these two statements! Passover should remind the nation that Yahweh in His mercy and love had delivered them from slavery in Egypt. This salvation was achieved through the blood of the lamb, sprinkled upon the doorway of their homes. The lamb was roasted and then shared among all in the house and eaten with unleavened bread. However Mark tells us that the chief rulers of Israel were plotting to kill the Lamb of God who was to take away the sins of the world. We could not have a starker contrast than this!

预备宴席——马可福音14: 12-16

马可是这样诉说的：“过两天是逾越节，又是除酵节。祭司长和文士，想法子怎么用诡计捉拿耶稣杀他”（1节）。这是一个多么鲜明的对比啊！逾越节是要让整个以色列回想耶和華对他们的怜悯和慈爱，因为神曾领他们离开埃及的奴役。而这救赎是通过把羔羊的鲜血涂抹在门上而实现的。羔羊被烤熟，房子里的人一起分吃羔羊和无酵饼。然而此时这些犹太官长正要献计杀害将要除去世人罪孽的神的羔羊。在没有比这更加鲜明的对照了。

As the Passover drew near the disciples asked Jesus: “Where wilt thou that we go and prepare that thou mayest eat the Passover?” (v12). We will recall that before Passover there needed to be careful preparation of the house in which it was to be eaten—it was to be cleansed of all leaven. The law stated: “The first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel...Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel” (Exodus 12:15 &19). Paul tells us what this preparation typified when he wrote: “Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth (1 Corinthians 5:6-8). The Passover lamb foreshadowed “Christ our Passover”, and the thorough cleansing of leaven spoke of the personal examination of our hearts and minds to ensure that we have no “leaven of malice or wickedness” secretly hidden there. We must personally examine our own hearts before we share our Passover lamb, the Lord Jesus Christ, symbolised in this bread and wine.

逾越节将至，门徒就问耶稣：“除酵节的第一天，就是宰逾越羊羔的那一天，门徒对耶稣说，你吃逾越节的筵席，要我们往哪里去预备呢？”（12节）我们必须知道在逾越节的头

一天对于要用来吃逾越节的房子犹太人必须仔细的布置，其中所有的酵都要除去。律法这样规定：“你们要吃无酵饼七日。头一日要把酵从你们各家中除去，因为从第一日起，到第七日为止，凡吃有酵之饼的，必从以色列中剪除。在你们各家中，七日之内不可有酵，因为凡吃有酵之物的，无论是寄居的，是本地的，必从以色列的会中剪除。”(出埃及记 12: 15、19 节)保罗告诉我们这些准备的预表：“你们这自夸是不好的。岂不知一点面酵能使全团发起来吗？你们既是无酵的面，应当把旧酵除净，好使你们成为新团。因为我们逾越节的羔羊基督已经被杀献祭了。所以，我们守这节不可用旧酵，也不可用恶毒（或作阴毒），邪恶的酵，只用诚实真正的无酵饼。”（哥林多前书 5: 6-8）。犹太逾越节的羔羊预示着“基督我们的逾越节的羔羊”，彻底的除酵指的是我们各人自我查验，除去思想和内心中隐藏的恶意，确保没有“罪恶和不道德的酵”。所以在我们分吃这逾越节羔羊的时候我们必须自我省察，而这代表着主耶稣基督就是饼和酒。

One of you shall betray me—Mark 14:17-21

We can appreciate the amazement of eleven of the disciples when Jesus said: “Verily I say unto you, One of you which eateth with me shall betray me” (v18). To them this seemed inconceivable—but Judas knew he had made an agreement with the chief priests to betray his Lord to them. Let us realise that our Lord knows the thoughts of our hearts. He has said: “I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works” (Revelation 2:23), and that “all things are naked and opened unto the eyes of him with whom we have to do” (Hebrews 4:13). There are no secrets we can hide. The disciples asked “one by one, Is it I?” (v19). They did not say, “Is it Bro X or Sis Y”. They asked “is it I?”—this is real self examination. Paul encourages us to do this as we partake of the emblems: “Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord (like Judas did). But let a man *examine himself*, and so let him eat of that bread, and drink of that cup” (1 Corinthians 11:27-28).

你们其中一人将要背叛我—马可福音14: 17-21

“他们坐席正吃的时候，耶稣说，我实在告诉你们，你们中间有一个与我同吃的人要卖我了。”（18节）我们可以体会到耶稣说这话的时候其余11个门徒内心的惊讶。对于他们来说这是难以置信的——但犹大知道他已经和祭司长说好要出卖耶稣。我们必须知道任何时候主都是知道我们的心思的。他曾说过：“我又要杀死她的党类（党类原文作儿女），叫众教会知道，我是那察看人肺腑心肠的。并要照你们的行为报应你们各人”（启示录2: 23）。

“并且被造的，没有一样在他面前不显然的。原来万物，在那与我们有关系的主眼前，都是赤露敞开的”（希伯来书4: 13），所以我们没有任何的秘密可以隐藏。

It is amazing that though Jesus knew who should betray him, he persisted with Judas, endeavouring to turn him from his wicked ways. Even at the meal in the upper room there was time for Judas to change. At that meal Jesus said, after he had washed the disciples’ feet, which included Judas: “I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he” (John 13:18-19). Jesus knew from Psalm 41:9 that Judas would sit and eat with him as his friend, but in his heart he had determined to lift up his heel against him and betray him. We deceive ourselves if we think we can share the bread and wine in fellowship with Christ, while persisting in sinful ways that we have not repented of. We come each week to reflect upon the past week, and rededicate our lives in service to God and Christ.

让我们感到惊奇的是尽管耶稣知道谁将要背叛他，他也认定是犹大，但还是尽量给他机会悔改。在犹大共同和他用餐的时候，犹大还是有时间悔改的。那时耶稣在给门徒洗过脚后对他们（这当然包括犹大）说道：“我这话不是指着你们众人说的。我知道我所拣选的是谁。现在要应验经上的话，说，同我吃饭的人，用脚踢我。如今事情还没有成就，我要先告诉你们，叫你们到事情成就的时候，可以信我是基督”（约翰福音：13: 18、19）。耶稣从诗篇 41: 9 中知道犹大将要和他一同坐席，但在犹大的心中他却背弃了恩典而选择背叛耶稣。如

果我们仍然在罪恶的道路上而不悔改，却又掰饼喝酒分享这团契，那就是自我欺骗了。每周我们都在反省过去一星期自我的行为，然后立志要努力的侍奉神和基督。

Before us we have bread and wine. The bread speaks of our Lord giving his whole heart and body in service to do the will of his God. The wine speaks of the new covenant in his blood which was given for the forgiveness of sins. How blessed we are to be able to examine our motives and service, seek forgiveness where we have failed, and ask for guidance and strength to follow in the steps of our Lord in the coming week.

在我们分吃饼和酒之前，饼预表了我们的主把所有的心思意念都集中在遵行神的旨意上面；酒代表了赦免罪的立约的鲜血。我们可以这样查验自己的言行是一个多么大的赐福啊，以此便能在我们跌倒和失败的时候乞求宽恕，然后祈祷神能够指引我们方向，并给予我们力量在接下来的一周遵行主的脚踪。

He went out and it was night

Judas did not repent and forsake his wicked plan. Jesus said to him, “That thou doest, do quickly”, and he “went immediately out: and it was night” (John 13:27-30). Though Jesus knew where Judas was going, his disciples did not: “Some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor”. They could not believe that one would even think of betraying his Lord for 30 pieces of silver. But as we have seen, “the love of money is the root of all evil”, and this was Judas’ weakness.

他在夜间就出去了

犹大并没有悔改并放弃他罪恶的计划。耶稣对他说：“他吃了以后，撒但就入了他的心。耶稣便对他说，你所作的快作吧。同席的人，没有一个知道是为什么对他说这话。有人因犹大带着钱囊，以为耶稣是对他说，你去买我们过节所应用的东西。或是叫他拿什么周济穷人。犹大受了那点饼，立刻就出去。那时候是夜间了”（约翰福音 13：27-30）。尽管耶稣知道犹大有往哪儿去，但他的门徒并不知道，还心想：“有人因犹大带着钱囊，以为耶稣是对他说，你去买我们过节所应用的东西。或是叫他拿什么周济穷人。”他们甚至不相信有一个人因为 30 两银子要去背叛他们的主。但就像我们看到的一样，“贪恋金钱是万恶之源”这便是犹大的罪恶所在了。

The serious warning and lesson for us from Judas’ life is that **he left his opportunity for repentance too late**. The Lord had offered many opportunities for him to overcome his lust for money and focus upon God’s promise of future blessings, but he refused. As we read through the gospel records, let us consider the many parables and direct teachings he gave about Judas’ problem—and it may well be ours—of placing trust in material things.

从犹大的身上我们学到的功课就是**他放弃了悔改的机会**。基督给他多次机会来克制这种对金钱的强烈欲望，并重新来关注神的允许和将来极大的赐福，但是他都拒绝了。根据福音书的记载，让我们都能从犹大的身上汲取一些教训—而犹大的问题很可能就在我们身上发生，就是把这种信仰放在了物质财富上面。

His confession, “I have sinned in that I have betrayed the innocent blood” (Matthew 27:4) was too late. The words of Jesus were clear: “The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born” (Mark 14:21) Possibly, like the rejected at judgment, he was “weeping and gnashing his teeth”, knowing that his judgment was just and final and it was because he had not examined himself, repented and changed his ways when he had the opportunity. The 30 pieces of silver in his hand were a reminder of his self-inflicted condemnation, so he cast them away in disgust and went and hanged himself.

犹大也这样供认：“我卖了无辜之人的血，是有罪了”（马太福音 27：4）。但这已经太迟了。耶稣的话十分明确：“人子必要去世，正如经上指着他所写的。但卖人子的人有祸了，那人不生在世上倒好。”（马可福音 14：21）很有可能在将来审判的时候，犹大会哀哭切齿，因为他知道最终的审判是公义的，而他曾经也没有自我省察并在有机会的时候悔改。30两银子成为了他咎由自取的一个证据，所以最后他把这钱丢了然后上吊自尽了。

So, brethren and sisters, as we share this bread and wine, let us remember the example and sacrifice of our Lord, and examine ourselves that we may eat worthily. Then, when our Lord returns, we shall eat it anew with him in his Kingdom.

所以，亲爱的弟兄姐妹，当我们掰饼喝酒的时候，让我们纪念主为我们作的榜样以及他为我们作出的牺牲，并且自我省查，使自己配得上分吃这饼、酒。当我们的主降临的时候，我们可以和他在神国里一同分享喜宴。