



基督教芥菜種會  
孫理蓮紀念營地  
Lillian Dickson Conference Ground



中英對照

# 尋找耶穌

## SEARCHING FOR JESUS

### 孫理蓮紀念營地-聖經文化園區 導覽手冊

A Guidebook to the Bible Culture Park  
at the Lillian Dickson Conference Ground.





## 啟於愛，讓孩子擁有美好回憶的夏令營地……

在台灣物資缺乏的年代，弱勢家庭的孩子能參加夏令營，是一件遙不可及的事。

孫理蓮宣教士（孫師母）為了讓芥菜種會所關顧的弱勢兒少，能和一般孩子一樣參加暑期營隊，擁有健康快樂的童年，她憑著極大的信心籌募資金，於1965年在新北市萬里的山腰上，成立「萬里營地」（現改名為孫理蓮紀念營地），孩子們終能在營地度過愉快、充實的假期。爾後，這個營地更更成為許多教會和育幼院孩子心中美好的夏日回憶。

## 延續愛，使更多人在這裡身心得到療癒……

孫理蓮紀念營地位於台灣北部萬里海濱的山腰上，遠眺可見基隆嶼，晨起可望日出；老樹蔚然成林，時有老鷹盤旋；

營地坐擁山海美景，卻宛如秘境，少有人知。

為了回應孫理蓮宣教士所說：「**要這營地為主多多使用**」的期許，並善用這營地得天獨厚的天然條件，

孫理蓮紀念營地逐漸修繕發展，成為休憩療癒的靈修中心。而今呵護療癒的年齡層更加寬廣，並不侷限在兒少，

也不僅止於基督徒。凡是渴望在山海環抱的美景中放鬆身心的、追求身心靈成長的、想體驗聖經文化的，

都可以來到這裡，享受上帝所賜的各樣美景與祝福。





## 全台首座 聖經文化園區誕生

2020年，全台灣第一座，

也是唯一依照聖經新舊約時期規劃的「聖經文化園區」，在此正式啟用。

園區開放以來，參觀民眾絡繹不絕。在導覽員深入淺出的解說之下，信仰生命的深化，

對於非基督徒而言，也是認識聖經文化的好地方。

## 將地獻上 為主所用

1965年，基督教芥菜種會創辦人孫理蓮宣教士，在面向太平洋及基隆嶼的萬里山腰上建置了萬里營地，讓當時所收容、照顧的孩子有一個暑期營隊的活動空間，並說「要這營地為主多多使用」；因應時代變遷，萬里營地更名為「孫理蓮紀念營地」，並於2020年8月1日成立了全台唯一依照聖經新、舊約時期規劃建築的「聖經文化園區」讓這個長年提供弱勢孩童活動的場域，能同時成為眾人身心靈療癒、休憩，重新得力的所在。

孫理蓮紀念營地特別出版聖經文化園區導覽手冊，旨在讓大家更進一步瞭解園區內所呈現新舊約時期的建築與文化，當中的景物包括會幕、猶太會堂、石洞墓穴、民宅、葡萄酒榨、橄欖油榨、石磨、水井、潔淨池等，而會幕內器物如銅祭壇、陳設餅桌、金香爐、金燈台、約櫃、祭司模型等，皆是仔細研考聖經而製作，透過導覽解說以色列當時的時空文化背景，彷彿身歷其境進入聖經中。我們將此地獻上、為主所用，盼能透過沉浸式體驗，和更多人分享精心重現的仿古文物，更深一層的認識基督信仰文化。

70年來，芥菜種會一直秉持著創辦人「哪裡有需要，就往那裡去」的服務初衷，幫助了百萬人，如今正走在下一個70年的路上，我們以培育、成長、分享、傳承為組織使命，以「自立自助、共好共生」為願景，來建構社區助人網絡。2023年8月底，芥菜種會以孫理蓮紀念營地為服務基地，於基隆、萬里和金山地區建立了第一個助人網絡——「基萬金」芥助網，為北海岸的弱勢家庭提供幫助，並且陸續在台灣各地複製建立各社區的助人網絡，助力社會韌性。

在此誠摯邀請您與我們一同以助人的方式傳遞上帝的愛，也更多認識芥菜種會陪伴台灣一路走來的服務故事，讓創辦人孫理蓮宣教士對台灣的愛，可以不斷地被分享、傳承下去。

李肇宗

# 目錄 CONTENTS

- 1 緣起 Where It All Began
- 2 現況 After Decades
- 6 引言 Introduction
- 8 在聖經文化園區跟隨耶穌腳蹤  
Following the Footsteps of Jesus in the Bible Culture Park
- 10 神聖的居所——會幕區  
The Tabernacle Area : a Holy Dwelling
- 16 敬拜的場所——猶太會堂區  
The Synagogue Quarter : a Place of Worship
- 18 復活的盼望——石洞墓穴區  
The Rock-cut Tomb Area : the Hope of Resurrection
- 20 日常生活的傳統——猶太民宅區  
The Jewish Residential Quarter : the Customs of Daily Life
- 28 孫理蓮愛的腳蹤  
Lillian R. Dickson's Footsteps of Love

# 在聖經文化園區 跟隨耶穌腳蹤

Following the Footsteps of Jesus  
in the Bible Culture Park

聖經文化園區中的各種仿古景物引領我們穿越時空，開啟通往聖經奧秘的大門。藉著認識新舊約時期以色列的歷史與文化，我們能更理解許多聖經篇章的含義，深入瞭解上帝藉著耶穌基督完成的人類救贖計畫。

聖經文化園區分為四大區域，包含「會幕區」、「猶太會堂區」、「石洞墓穴區」、「猶太民宅區」。在我們跟隨耶穌腳蹤時，依次認識這些區域吧！

The historical recreations in the Bible Culture Park enable us to travel through time and space, opening the door to the mysteries of the Bible. By learning about the history and culture of Israel in both Old and New Testament times, we can better understand the meaning of many Bible verses and gain insight into the plan and purpose of God—a plan that leads to personal salvation in Jesus.

The Bible Culture Park is divided into four major areas: The Tabernacle Area, The Synagogue Quarter, the Rock-cut Tomb, and the Jewish Residential Quarter. Let's follow them in order as we follow in the footsteps of Jesus!



## 神聖的居所 會幕區 The Tabernacle Area

對於摩西時代的以色列人來說，會幕是無比神聖的空間。從會幕外院的入口、祭壇、洗濯盆，再進入到聖所、內部各種擺設，直到至聖所，設計的細節在在展現了救恩的奧秘。究竟會幕與一千五百年後的耶穌生命有什麼關聯呢？

For the Israelites in the time of Moses, the Tabernacle was a sacred space. From the entrance of the Court of the Tabernacle to the Altar of Burnt Offering and the Bronze Laver, and then moving on from the Holy Place and its internal furnishings into the Most Holy Place, the details of the design reveal the mystery of salvation. What is the connection between the Tabernacle and the life of Jesus 1,500 years later?

## 生命的足跡 猶太民宅區 The Jewish Residential Quarter

猶太民宅區中，我們可以看到種種生活器物，直接與聖經中的比喻呼應。在這一個區域，我們可以更多學習耶穌教導的意義，像是「天國好像一粒芥菜種」（太13:31）、「把新酒裝在新皮袋裡」（太9:17）等等。

In the Jewish residential area, we find various objects of daily life that directly echo the parables and teachings of the Bible. Here we can learn the meaning of Jesus' teachings such as "the kingdom of heaven is like a mustard seed" (Matt. 13:31) and "they put new wine into new wineskins" (Matt. 9:17)



## 敬拜的場所 猶太會堂區 The Synagogue Quarter

會堂是耶穌時代的猶太人用來宗教聚會的地方，直至今日仍是如此。會堂的建築結構跟擺設看似簡單，卻是虔誠崇拜的場所。潔淨池通常位在會堂旁邊，猶太人於此處浸泡自己以達到禮儀上的潔淨，如同他們在耶穌時代及第二猶太聖殿（第二聖殿時期）所行的那樣。為什麼猶太人這麼看重潔淨？讓我們來一探究竟！

Synagogues were a place of religious gathering for the Jewish people in the time of Jesus, just as they are today. The structure and furnishings of a synagogue may seem simple, but it was a place of sincere ritual devotion. The mikveh (ritual immersion pool), often located beside the synagogue, is where the Jewish people immerse themselves to achieve ritual purity, just as they did in the time of Jesus and the second Jewish Temple (The Second Temple Period). Why do the Jewish people value "purity" so much? Let's find out!



## 復活的盼望 石洞墓穴區 The Rock-cut Tomb Area

對於多數人來說，靠近墳墓就是此生最接近死亡的地方，也是恐怖陰森的所在；十字架更是令人望而生畏的殘酷刑具。但是對基督徒來說，死亡與磨難，在耶穌基督道成肉身後，有了截然不同的意義：十字架成為恩典榮耀的記號，而石墓就是耶穌復活得永生的場景！

For most people, visiting a tomb is the closest we get to death in this life, a place of terror and gloom. A cross, too, is intimidating: an object of cruel punishment. But for Christians, death and suffering have taken on a completely different meaning after the incarnation of Jesus Christ. The cross has become a sign of grace and glory; a rock-cut tomb, the scene of Jesus' resurrection to eternal life!



## 會幕區 THE TABERNACLE AREA

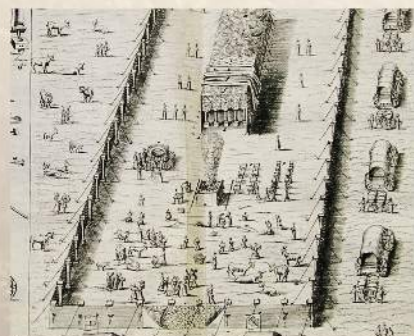
「會幕」，也被認為「聚會的帳篷」，是神命令摩西為以色列人建造的敬拜中心，象徵神喜悅居住在祂百姓中間，正如祂帶領他們出埃及進入祂所應許的迦南地（出26:1-30）。會幕實際上是一頂加固過的帳篷，在那之後的幾百年，會幕還是以色列人的敬拜中心。

The Tabernacle, also known as the "Tent of Meeting," was a worship center that God commanded Moses to build for the Israelites. It symbolizes God's willingness to dwell among His people, as He did when he brought them out of Egypt and into the promised land of Canaan (Exodus 26:1-30). Even after that, the Tabernacle, which was actually a reinforced tent, continued to serve as the center of Israel's worship for hundreds of years.

### 會幕入口 The Entrance to the Tabernacle

聖經上記著說：「當稱謝進入祂的門，當讚美進入祂的院；當感謝祂，稱頌祂的名。」（詩100:4）進到會幕的帳幕前，要先穿過入口的簾子進到會幕院內。這個有簾子的入口高7.5英尺（約2.2公尺），由藍色、紫色和朱紅色線和撚的細麻編織而成（出27:16-18）。

As it says in the Bible, "Enter his gates with thanksgiving and his courts with praise; give thanks to him and bless his name" (Psalm 100:4). Before entering the tent of the Tabernacle, you first had to pass through the curtained entrance into the Tabernacle court. This curtained entrance was 7.5 feet (about 2.2 meters) high, woven with blue, purple, and scarlet material and fine twisted linen (Exo. 27:16-18).



### 朝向日出之地 Facing the Sunrise

圖為1654年猶太拉比Jacob Judah Leon所繪之摩西會幕圖，原作現在展示於阿姆斯特丹的猶太歷史博物館中。畫作重現了摩西時代會幕的樣貌：當時以色列住在曠野中，營區中央是會幕，外圍是十二支派的帳篷。如同現今的貝都因人於沙漠中搭帳篷時一樣，會幕的開口也是朝向東方，就是日出的方向。

This painting, Retrato del tabernaculo de Moseh, was done by Rabbi Jacob Judah Leon in 1654. The original is displayed in the Jewish Historical Museum in Amsterdam. It reproduces the appearance of the Tabernacle during the time of Moses when Israel was living in the desert. In the center of the camp is the Tabernacle itself, and around it are the tents of the twelve tribes. The opening of the Tabernacle, as with all Bedouin desert tents even today, is facing the east, the direction of the sunrise.

### 燔祭壇 The Altar of Burnt Offering

祭壇是祭司獻祭的地方。以色列人主要的動物獻祭有四種，分別是：燔祭（利1）、平安祭（或稱酬恩祭，利3）、贖罪祭（利4）、贖愆祭（利5）。也有伴隨獻祭的食物和飲料祭品，或單獨獻上飲食成為素祭（利2）。獻祭的牲畜都必須完好無缺、毫無瑕疵（申17:1），象徵將最好的獻給神。同樣地，耶穌是無瑕無疵的祭品，因著祂的血，人們可以與神和好。（來9:14）



The altar was the place where the priests offered up their sacrifices to God. There were four main types of animal sacrifices offered by the Israelites: the whole burnt offering (Lev. 1), the peace (or thanksgiving) offering (Lev. 3), the sin (or trespass) offering (Lev. 4), and the guilt offering (Lev. 5). There were also food and drink offerings that accompanied the sacrifices or which were offered in their own right (Lev. 2). Animals used for sacrifice were to be without blemish or defect (Deut. 17:1), symbolizing the offering of one's best to God. In the same way, Jesus was a sacrifice without blemish through whose blood we can be reconciled to God (Heb. 9:14).

### 洗濯盆 The Bronze Laver

祭司在進入會幕的帳幕前，要先在燔祭壇和會幕之間的銅製洗濯盆用水洗手洗腳（出30:17-21、40:7）。聖經並沒有記載洗濯盆的大小，只提到：「亞倫和他的兒子要在這盆裡洗手洗腳。他們進會幕，或是靠近壇前供職給耶和華獻火祭的時候，必用水洗濯，免得死亡。他們洗手洗腳，就免得死亡。這要作亞倫和他後裔世代永遠的定例。」

\* 進入聖所的祭司，與當天獻祭並非同一位。這些是一天開始時的不同任務。

Before entering the tent of the Tabernacle, the priests washed their hands and feet with water from the Bronze Laver that stood between the Altar of Burnt Offering and the Tent of Meeting (Exo. 30:17-21, 40:7). The Bible doesn't record the size of the basin. It says only that: "Aaron and his sons are to wash their hands and feet with water from it. Whenever they enter the tent of meeting, they shall wash with water so that they will not die. Also, when they approach the altar to minister by presenting a food offering to the Lord, they shall wash their hands and feet so that they will not die. This is to be a lasting ordinance for Aaron and his descendants for the generations to come" (Exo. 30:19-21).

\* The priests who entered the Sanctuary were not the same individuals who offered the sacrifices that day. These were different assignments made at the beginning of the day.





聖經上記載，神吩咐摩西：「又當為我造聖所，使我可以住在他們當中。」（出25:8）這個聖所最常用的希伯來文詞彙是「mishkan」，意思是「居所」。聖所是一個帳篷式的住所，上帝會住在此處，住在祂的百姓當中。聖所高10肘（約4.5公尺），寬10肘（約4.5公尺），長30肘（約13.5公尺）（出26:15-25）。帳幕內部有幔子將空間一分為二：聖所與至聖所。聖所裡有陳設餅桌、七燈台與金香壇；至聖所裡放置約櫃。聖所內擺設十分簡單，卻預表了上帝的永恆救贖計劃。

The Bible records that God commanded Moses: "Then have them make a sanctuary for me, and I will dwell among them" (Exo. 25:8). The most common Hebrew word used for this sanctuary is mishkan, which means "dwelling place." It was to be a tent-like dwelling where God would live among his people. The sanctuary was to be 10 cubits (4.5 meters) high, 10 cubits (4.5 meters) wide, and 30 cubits (13.5 meters) long (Exo. 26:15-25). Inside the tent, there was a curtain to divide the space into two parts: the Holy Place and the Holy of Holies. In the Holy Place, there was the Table of Showbread, the Seven-branched Lampstand, and the Golden Altar of Incense; while in the Holy of Holies was the Ark of the Covenant. The furnishings in the sanctuary were simple, yet they point prophetically to God's plan for eternal salvation.

### 祭司 The Priests

希伯來文裡，「祭司」（cohen）是指專職於聖所及祭壇服事的人。祭司必須是亞倫（摩西的哥哥）的後裔才能在會幕服事。當值時，他們執行與每日獻祭與聖所維護相關的所有職責，有利未人協助他們完成工作。上帝從十二支派中分別利未人來協助祭司（民3:6-9）。只有當天被選為執行特定任務的祭司才被允許進入聖所服事；其他祭司及利未人則在聖所外擔任助手。到了大衛時代和耶穌時代，祭司已不再是全職的服事。除了重要節日外，一般的祭司每年最多在聖所服事兩個星期。

In Hebrew, the word "priest" (cohen) refers to a person dedicated to the service of the sanctuary and the altar. To serve in the Tabernacle, priests had to be descended from Aaron, the brother of Moses. While on duty, they carried out all the duties associated with the daily sacrifices and the maintenance of the sanctuary. They were aided in this work by the Levites, whom God separated out from the twelve tribes to assist them (Num. 3:6-9). Only priests chosen for a specific assignment that day were allowed to enter the Sanctuary to serve. Other priests, along with the Levites, served as helpers outside of the Sanctuary. By the time of David and in the time of Jesus, priestly service was no longer a full time job. Ordinary priests served at the Sanctuary for at most two weeks a year in addition to the major festivals.



### 陳設餅桌 The Table of Showbread

陳設餅桌上擺放著12塊餅，象徵以色列的12個支派（出25:23-30）。陳設餅每七天要更換一次，撤下來的舊陳設餅，則由祭司吃掉。陳設餅唯獨祭司可以吃，但大衛王及手下在躲避掃羅時，也吃了陳設餅（利24:9、撒下21:1-6）。耶穌在與法利賽人辯論時，用這件事來描述上帝的憐恤（太12:3-7）。

Twelve loaves of bread were laid out on the Table of Showbread, symbolizing the twelve tribes of Israel (Exo. 25:23-30). This bread was replaced every seven days, when the old bread was eaten by the priests. This is the same bread given to King David and his men when he was escaping from King Saul, even though it was only to be eaten by priests (Lev. 24:9, 1 Sam. 21:1-6). Jesus used this incident as a picture of God's mercy when debating with the Pharisees (Matt. 12:3-7).

陳設餅

### 金香壇 The Golden Altar of Incense

金香壇以皂莢木製成，表面用精金包裹。「耶和華吩咐摩西說：『你要取馨香的香料，就是拿他弗、施喜列、喜利比拿；這馨香的香料和淨乳香各樣要一般大的分量。你要用這些加上鹽，按做香之法做成清淨聖潔的香。這香要取點搗得極細，放在會幕內、法櫃前，我要在那裡與你相會。你們要以這香為至聖。』」（出30:34-36）。每天兩次，祭司都會把熱炭放在金香壇上，然後將香粉撒在炭上（出30:7-8）；當撒迦利亞（施洗約翰的父親）遇到天使告訴他將有一個兒子時，他就正在做這件事（路1:8-22）。

香代表神的百姓向祂所獻的禱告（詩141:2、啓5:8）。自然而然地，燒香的時間成為猶太人禱告的時間。這就是新約中提到的「禱告的時候」（路1:10、徒3:1）。燒完香後，祭司會出來宣告神對祂百姓的祝福（利9:23）。到了新約時代，基督徒仍持續多年在聖殿燒香時禱告（使徒行傳3:1）。

The Golden Altar of Incense was made of acacia wood overlaid with pure gold. "Then the Lord said to Moses, 'Take fragrant spices—gum resin, onycha and galbanum—and pure frankincense, all in equal amounts, and make a fragrant blend of incense, the work of a perfumer. It is to be salted and pure and sacred. Grind some of it to powder and place it in front of the Ark of the Covenant in the tent of meeting, where I will meet with you. It shall be most holy to you' (Exodus 30:34-36). Twice a day, a priest would place hot coals on the Altar of Incense and then spread out the powdered incense on the coals (Exo. 30:7-8). This is what Zechariah, the father of John the Baptist was doing when he was met by an angel announcing the birth of his son (Luke 1:8-22).

Incense represents the prayers of God's people to Him (Psa. 141:2, Rev. 5:8). So naturally, the time of offering incense came to be a time of prayer for the Jewish people. These are the "times of prayer" mentioned in the New Testament (Luke 1:10, Acts 3:1). After the incense was offered, the priest would go out to declare the blessing of God over His people (Lev. 9:23). In New Testament times, Christians continued for many years to offer up prayers at the times of the incense offering in the Temple (Acts 3:1).

### 七燈台 The Seven-Branded Lampstand

聖所內有一座金燈台（希伯來文為menorah），是用1他連得精金製成（約36公斤，出25:39）。燈台上有七個燈盞，在七枝燈的頂端各有一盞（出25:32,37）。七燈台是聖所裡唯一的光源，從晚上到早晨，燈要常常點著（利24:2-4）。先知撒加利亞在異象中看見一座七燈台，天使告訴他其含義：「萬軍之耶和華說：『不是倚靠勢力，不是倚靠才能，乃是倚靠我的靈方能成事。』」（亞4:6）。燈台與其中的油常被用來代表聖靈，也象徵神的話「祂的話是我腳前的燈，是我路上的光」（詩119:105）。如同耶穌比喻中的童女一樣，我們必須讓自己的油燈總是亮著，期待耶穌的再來（太25:1-13）。

There was a golden lampstand (the menorah) in the sanctuary made of one talent of fine gold (about 36 kg, Exo. 25:39). On the lampstand were seven lamps, one atop each of its seven branches (Exo. 25:32,37). These were the only source of light in the sanctuary. They were kept lit both morning and night (Lev. 24:2-4). When the prophet Zechariah saw a seven-branched lampstand in a vision, an angel told him its meaning: "Not by might nor by power, but by My Spirit, says the Lord" (Zech. 4:6). The lamps and the oil in them is a frequent symbol of the Holy Spirit. They also symbolize the Word of God: "Your word is a lamp for my feet, a light on my path" (Psalm 119:105). Like the virgins in Jesus' parable, we must keep our lamps lit in anticipation of Jesus' return (Matt. 25:1-13).







## 至聖所 The Holy of Holies

位於聖所的最裡面，以幔子（或簾子）隔開的是「至聖所」（出 26:33）。這幔子就是耶穌死在十架上時，裂成兩半的幔子（太27:51）。當時，有些人認為這象徵了神對耶穌死亡的哀悼，也有人認為這是四十年後聖所即將毀滅的預言。

只有大祭司一年可以進到至聖所一次，其他人都不能進入（利16:2）。每年贖罪日，大祭司會進到至聖所燒香，並在耶和華面前彈公牛和山羊的血（利16:3-18），這樣做是為聖所贖罪（利16:19）。這就是耶穌進入更完美的天上帳幕時，所行使的祭司職分，用他的血贖罪（來9:11-12）。

\*這代表神與人之間的隔閡已經消失。從此以後，藉著耶穌基督的寶血，人可以直接來到神寶座前（約14:6）。若真是這樣，為什麼我們還需要耶穌作為我們天上的大祭司，在父神面前為我們代求呢（羅8:34）？約翰福音14:6說我們藉著耶穌去到父那裡去，而不是靠我們自己。

The innermost part of the Sanctuary, separated by a curtain or veil, was the Holy of Holies (Exo. 26:33). This is the veil that was split in two when Jesus died on the cross (Matt. 27:51). At the time, some understood this to be a symbol of divine mourning for the death of Jesus, others understood it to be a prophetic sign of the coming destruction of the sanctuary that took place forty years later.

No one was allowed to enter the Holy of Holies except the high priest once a year (Lev. 16:2). This took place on the Day of Atonement, when the high priest would enter the Holy of Holies to burn incense and sprinkle the blood of a bull and a goat before the Lord (Lev. 16:3-18). This was done to make atonement for the Holy Place (Lev. 16:19). This is the same priestly ministry that Jesus exercised when he entered the more perfect Tabernacle in heaven, making atonement with his blood (Heb. 9:11-12).

\*that the barrier between God and humans disappeared. Henceforth, through the blood of Jesus Christ, we can approach God's throne directly. (John 14:6). If this is true, why do we need Jesus as our heavenly high priest to intercede for us before the Father? (Rom. 8:34). John 14:6 says that we come to the Father through Jesus, not on our own.

### 大祭司 The High Priest

大祭司是以色列地位最高的宗教官員。他身著多件聖服作為職位的象徵，包括胸牌、以弗得、外袍、雜色的內袍、冠冕和腰帶（出28:4）。胸牌包含烏陵和土明，為大祭司尋求神旨意所用。胸牌鑲有十二塊寶石，代表以色列的十二個支派（出28:17-21）。

大祭司是唯一被允許進入至聖所的人，且每年只能在贖罪日進入一次。當他進入至聖所時，要脫下所有的聖服，只穿著白色的細麻布（利16:4）來到耶和華面前。耶穌作為我們的大祭司，已進入天上的至聖所，在父神面前替我們代求（羅8:34）。

\*大祭司只有進入至聖所時才穿白色的細麻布（利16:4）。

The high priest was the highest religious official in Israel. He wore several sacred garments as a symbol of his office. These included a breastpiece, an ephod, a robe, a woven tunic, a turban, and a sash (Exo. 28:4). The breastpiece contained the Urim and the Thummim. These were used by the high priest to seek God's will. The breastpiece was adorned with twelve precious stones, representing the twelve tribes of Israel (Exo. 28:17-21).

The high priest was the only person allowed to enter the Holy of Holies, and only once a year on the Day of Atonement. When he entered the Most Holy Place, he removed all of his sacred garments and came before the Lord dressed only in white linen (Lev. 16:4). Jesus, as our high priest, has entered the heavenly Holy of Holies to intercede for us before the Father (Rom. 8:34). \*The high priest only wore white linen when he entered the Holy of Holies (Lev. 16:4).



### 約櫃 The Ark of the Covenant

至聖所裡只有一個擺設，就是約櫃。約櫃是神的寶座（來9:23），材質是皂莢木，長112.5公分，寬67.5公分，高67.5公分。聖約櫃內裝有十誡石版和其他物品（來9:4）。約櫃的金蓋被稱為「施恩座」（出25:17），也就是在贖罪日時大祭司將血彈上的位置（利16:14-15）。施恩座是神恩典與慈愛的彰顯，赦免和潔淨我們的罪和污穢。新約聖經提到耶穌在十字架上成為我們的「挽回祭」（羅3:25），因為耶穌的獻上及我們對祂的信，我們現在可以放膽無懼地來到上帝面前，相信祂會接納我們（弗3:12）。

在約櫃的蓋子上有兩個基路伯（出25:18-19）。兩個基路伯之間，耶和華的聲音對摩西說話（出25:22、民7:89）。雖然現代的仿製品經常將基路伯形塑成女性形象；但在當時，基路伯的形象則是由不同動物最危險部位組成的兇猛動物。在以西結書 1:5-9、啟示錄 4:6-8 和當時的藝術表現中可以看到這些可怕生物的例子。

\*現今考古發掘證實，希伯來的一肘為45公分。

There was only one item in the Holy of Holies: the Ark of the Covenant. The Ark represented the throne of God in heaven (Heb. 9:23). It was made of acacia wood, 112.5 cm long, 67.5 cm wide, and 67.5 cm high. The Ark contained the tablets of the Ten Commandments and other objects (Heb. 9:4). The golden lid of the Ark was known as the "place of atonement" (Exo. 25:17). This is where blood was sprinkled by the high priest on the Day of Atonement (Lev. 16:14-15). This was a manifestation of God's grace and mercy to forgive and cleanse us from sin and impurity. According to the New Testament, Jesus became our "place of atonement" on the cross (Rom. 3:25). Because of his sacrifice and our faith in Him, we can now come before God with confidence that he will accept us (Eph. 3:12).

On the lid of the Ark were two golden cherubim (Exo. 25:18-19). From between the two cherubim, the voice of the Lord spoke to Moses (Exo. 25:22, Num. 7:89). Though modern reproductions often show these cherubim in the form of women, at the time they were pictured as ferocious animal-like beings, formed from the most dangerous parts of different animals. Examples of these terrifying creatures can be seen in Ezekiel 1:5-9, Rev. 4:6-8, and artistic representations from that time.

\*The original Hebrew cubit, which has now been confirmed by archeological excavation, was 45 cm.

### 十誡石版 The Tablets of the Ten Commandments

約櫃內放著摩西在西奈山上得到的十誡石版（申10:5），也稱為「法版」，見證上帝與以色列所立的約（出31:18）。現今相信耶穌的人擁有的不再是寫在石版上的上帝誡命，而是「寫在心版上」（耶31:33、林後3:3）。這是神的聖靈在我們生命中的見證，藉此我們可以向周圍的人見證祂的真理（徒1:8）。

約櫃裡還放著亞倫發過芽的手杖，證明了祭司必須來自利未支派，還有一罐嗎哪（出16:33、民17:6-10、來9:4）。

Inside the Ark of the Covenant were placed the tablets of the Ten Commandments that Moses had received on Mt. Sinai (Deut. 10:5). These were also known as the "tablets of the testimony," witnesses to the covenant God had made with Israel (Exo. 31:18). Today believers in Jesus no longer have the commandments of God written on tablets of stone, but "on their hearts" (Jer. 31:33, 2 Cor. 3:3). This is the testimony of God's Holy Spirit in our lives, by which we become witnesses to those around us of His truth (Acts 1:8).

Also in the Ark were Aaron's budded rod, which confirmed that the priesthood was from the tribe of Levi, and a jar of manna (Exo. 16:33, Num. 17:6-10, Heb. 9:4).



寫十誡的石版稱為「法版」



## 猶太會堂區 THE SYNAGOGUE QUARTER

舊約時期，巴比倫人摧毀猶大國後，以色列人被流放到以色列北部的遠方。因著無法在聖殿中敬拜，他們繼續聚會。這些地方性的聚會逐漸發展成為會堂敬拜。在耶穌時代，會堂的陳設簡單，房間中央沒有椅子，只有圍著外牆的三至四排階梯座椅，因為多數敬拜都是站著進行，以示對上帝的尊重。在後來的時代，男女分開敬拜，女人可能會坐在二樓，或是用隔板或屏風隔開。目前還不知道耶穌時代是否也這樣做，但許多初代教會也是這樣分隔男女信徒。

會堂中還有一張大桌子用於閱讀聖經卷軸，和一個宣講信息者的座位。正如路加所記載耶穌在拿撒勒所做的一樣：閱讀卷軸後，坐下來講道（路4:16-21）。還有一個「約櫃」（或說是箱子），用於存放聖經卷軸（妥拉）。在耶穌的時代，這個裝書卷的「約櫃」設有輪子，必要時可以移動。現今在猶太會堂中，「約櫃」是設置在房間前方的一個大櫥櫃。

After the destruction of the Kingdom of Judah by the Babylonians in Old Testament times, the Israelites were taken into exile far to the north of Israel. Unable to worship in their Temple, they continued to meet together. These local meetings gradually developed into synagogue worship. In the time of Jesus, the furnishings of the synagogue were simple. There were no chairs in the center of the room, only three or four rows of step-like seats around the outer walls. This is because much of the worship was done standing to show respect to God. In later times, men and women were separated in worship, either with the women on a second floor above or separated by a partition or screen. But whether or not this was also done in Jesus' day is currently unknown. Many early churches also divided men and women in this way.

There was also a large table for reading from the Bible scrolls and a seat for the one preaching the message. Jesus, too, read from the scrolls in this way and then sat down to preach, as Luke records that he did in Nazareth (Luke 4:16-21). There was also an "ark" or box that held the Bible (Torah) scrolls. In Jesus' day, this "ark" for the scrolls had wheels and could be moved when necessary. Today, the "ark" in a synagogue is a large cabinet at the front of the room.

### 摩西座椅 The Seat of Moses

在猶太會堂裡，有一張十分醒目的座椅，位在閱讀經文卷軸（妥拉）的講台旁邊。這把椅子被安置在一小段樓梯上方的凸起平台，使其高於會眾的頭部。當天分享信息的拉比會坐在這個位置上，教導摩西的律法，從而行使摩西的權柄，也因此，這把椅子被稱為「摩西的座椅」。在馬太福音23章，耶穌命令門徒要服從坐在摩西位上的文士和法利賽人的教導，但不要像他們一樣行事，「因為他們能說不能行」（太23:2-3）。

In the synagogue, there was a prominent chair that stood near the table for reading the Bible (Torah) scrolls. This chair was set on a raised platform atop a short flight of stairs to make it higher than the heads of the congregation. The rabbi sharing the message that day would sit in this seat and teach from the Law of Moses, thereby exercising the authority of Moses. As a result, this chair was known as the "Seat of Moses." In Matthew 23, Jesus commanded his disciples to obey the teachings of the scribes and Pharisees from the Seat of Moses, but not to act as they did "for they say things and do not do them" (Matt. 23:2-3).



猶太拉比會在會堂裡教導妥拉（Torah，律法書），也就是摩西五經。



### 禮儀上的洗濯 The Ritual Bath

除了罪的問題，摩西律法也關注禮儀上不潔的問題。這種不潔會使人無法來到上帝面前，無論是進入會幕或耶路撒冷的聖殿。為要使自己潔淨，你往往需要浸泡在一個潔淨池（希伯來文為mikveh），直到晚上才得潔淨（利15）。儀式上的不潔來自於觸摸人類或動物的屍體、分娩、甚至是祭司執行的某些儀式活動等。這種不潔也可能傳染給不潔之人在浸禮前接觸到的其他人。血漏的婦人在被耶穌醫治之前，已不潔了十二年（路8:43-44）。

進行禮儀的洗濯也是歸入猶太教的必要步驟之一。施洗約翰結合悔改和禮儀的洗濯，作為彌賽亞到來的預備（「承認他們的罪，在約旦河裡受他的洗。」太3:6）。與此相似的是，今日基督教仍以洗禮作為轉信耶穌為彌賽亞和主的象徵。

\* 進入猶太會堂不需要禮儀上的潔淨。

In addition to the problem of sin, the Law of Moses is also concerned with the problem of ritual uncleanness. This uncleanness made it impossible to come into the presence of God in the Tabernacle or later into the Temple in Jerusalem. To cleanse yourself, you would often have to immerse in a ritual bath (a mikveh), and then wait until evening to be cleansed (Lev. 15). Ritual uncleanness came from such things as touching a dead body or a dead animal, giving birth, and even from certain ritual functions of the priests. This uncleanness could also be transmitted to others the unclean person came in contact with before immersing. The woman with the issue of blood healed by Jesus had been unclean in this way for twelve years (Luke 8:43-44).

Taking a ritual bath was also one of the steps required for conversion to Judaism. John the Baptist combined a ritual bath with repentance as a means of preparation for the coming of the Messiah ("And they were being baptized by him in the Jordan River when they confessed their sins," Matt. 3:6). This is similar to the way that baptism is still used today in Christianity: as a sign of conversion to faith in Jesus as Messiah and Lord.

\* Ritual cleanness is not required to enter a synagogue.

### 羊圈 The Sheepfold

古代以色列人經常在遠離村莊和農田的曠野中放牧羊和山羊。這意味著他們必須與羊群在外過夜。為了保護他們的動物，牧羊人會用石頭砌成羊圈。每個羊圈只有一個開口，以便牧羊人可以控制羊群進出羊圈。在夜間，當羊群聚集在羊圈裡時，牧羊人就躺在這個開口處，這樣羊群就不能在他不知情的情況下進出。這就是耶穌所說：「我就是門；凡從我進來的，必然得救，並且出入得草吃」（約10:7-9）。耶穌是「羣羊的大牧人」，關心我們，保護我們免受仇敵的攻擊（約10:11-14、來13:20）。



In ancient times, the Israelites often herded sheep and goats in the wilderness, far away from the villages and agricultural fields. This meant they would have to stay out at night with their flocks. To protect their animals, the shepherds would stack stones to make a sheepfold. Each sheepfold had only a single opening so the shepherd could control when the animals when in or out of the fold. Once the animals were gathered in the fold at night, the shepherd would lie down in this opening so the animals couldn't go in or out without his knowing about it. This is what Jesus was talking about when he said, "I am the gate; whoever enters through me will be saved. They will come in

and go out, and find pasture" (John 10:7-9). Jesus is the "great Shepherd of the sheep" who cares for us and keeps us safe against the attacks of the enemy (John 10:11-14, Heb. 13:20).

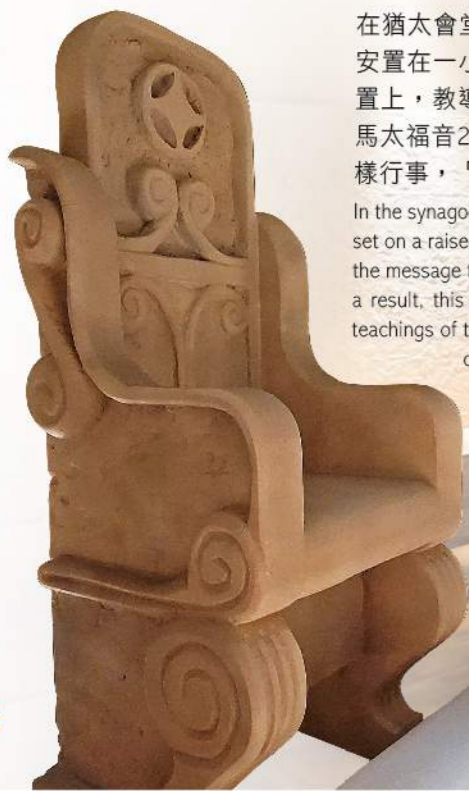
### 水井 The Well

以色列是一個乾旱的國家，幾乎沒有溪流或河流。在許多地區，獲得飲用水的唯一方法是鑿穿幾公尺的堅硬岩石，挖一口深井。聖經記載亞伯拉罕、以撒和雅各都挖過井（創26:15-32）。後來在雅各所挖的一口井邊，耶穌與一名撒馬利亞婦人交談。祂向這位婦人要水喝，並揭示了關於她生活的秘密；因此，這位婦人相信祂是彌賽亞（約4:5-42）。

Israel is a dry country with few streams or rivers. In many areas, the only way to get drinking water is to dig a deep well down through many meters of solid rock. The Bible records that Abraham dug wells, as well as Isaac and Jacob (Gen. 26:15-32). At one of the wells dug by Jacob, Jesus later had a visit with a Samaritan woman. He asked the woman for a drink of water and revealed secrets about her life. As a result, the woman believed that he was the Messiah (John 4:5-42).



古時以色列的水井其實是人畜共用的，水井旁有一座簡單的水池，人們會打水倒入這個小池子裡，讓牛、羊、駱駝等牲畜喝。





## 石洞墓穴區 THE ROCK-CUT TOMB AREA

當耶穌前往十架刑罰時，他被帶到耶路撒冷城牆外。沿著一條通往城市的主要街道，在這裏為當天的受刑者豎起直立的樹樁。附近有許多墳墓，耶穌很快就會被安葬在其中一個墳墓中。

標準程序是將囚犯鞭打後再釘上十字架，這是過程的一部分，目的是為了貶低和羞辱受刑者。然後，囚犯會扛著他的十字架橫梁（拉丁文為patibulum）到行刑的地方。在這裡，羅馬士兵將釘子釘入囚犯的雙手或兩邊手腕，以及他們雙腳的踝關節，也可能用繩索來支撐囚犯的身體重量。然後，囚犯就會被留在十字架上，流血受痛苦，直到死亡。

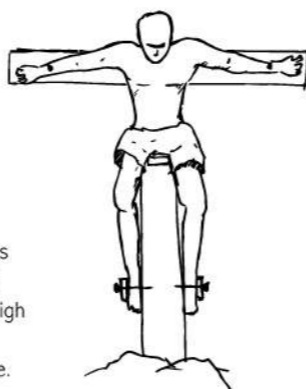
When Jesus was led to crucifixion, he was taken outside the city walls of Jerusalem. Here, along one of the major streets leading into the city, stood upright posts ready for the day's victims. Nearby were tombs into one of which Jesus would soon be laid.

The standard procedure was for the prisoner to be whipped prior to crucifixion. This was part of the process, which was intended to degrade and humiliate the victim. Then the prisoner would carry the crossbeam of his cross (the patibulum) to the place of execution. Here, the Roman soldiers drove nails into the prisoner's wrists or hands, as well as into their ankle joints. Ropes may also have been used to support the prisoner's body weight. The prisoners were then left hanging on the cross, bleeding in pain, until they died.

### 十字架 The Cross

釘十字架是羅馬帝國最喜愛用來處死犯人的方法之一。在以色列，十字架的垂直木柱通常是被剝去樹枝的橄欖樹，這也解釋了為什麼在聖經原文中，十字架經常被稱為「樹」（中文譯為木頭，徒5:30、10:39等）。因此，十字架的實際高度並不像在基督教電影和藝術作品中表現的那樣高，僅僅比普通人的身高高了一些。這個高度，讓十字架上的囚犯與路過的人視線高度相近，這樣做是故意要讓人們害怕羅馬帝國的威權。

Crucifixion was one of the Roman Empire's favorite methods of executing prisoners. In Israel, the upright wooden pillar of the cross was often a rooted olive tree from which the branches had been stripped away. This helps explain why the cross is so often called "the tree" in the original language of the Bible (Acts 5:30, 10:39, etc.). As a result, the actual height of the cross was not as high as shown in Christian movies and art, but was just a little higher than the average person's height. From this height, the crucified prisoner would be at eye level with the people passing by. This was done intentionally to fill people with fear of the power of Rome.



### 整塊岩石鑿成的石室 The Rock-cut Tomb

耶穌受難後葬身之處是亞利馬太人約瑟的私人墳墓。約瑟是一個富有的人，也是耶穌的秘密追隨者（約19:38）。他的墳墓和當時的許多猶太人的墳墓一樣，是一個手工挖鑿的岩石石室，裡面有一個空間來為死者埋葬做準備，還有用於埋葬的內部凹槽（希伯來文為kochim）。通常石室中會有數個這樣的凹槽處，因為這些墳墓不是供個人使用，而是用於整個家族，世世代代。

首先，將屍體洗淨並用細麻布包裹，包括用馨香的油膏塗抹屍體和布料，再將屍體推入其中一個凹槽處。

墳墓的主要入口有一個石塞，將入口密封起來，以免動物進入破壞遺體。在少數富有人家的墳墓，例如耶穌的墳墓，墳墓是用滾動的石門封閉的。這應驗了以賽亞書53:9的預言：「誰知死的時候與財主同葬」。一年後，遺骸腐爛到只剩下骨架，從凹槽中取出骨頭，放入小石盒（骨罐）中。然後這個骨罐會被永久地存放在墓穴的其他地方。



The tomb where Jesus' body was buried after his crucifixion was the private tomb of Joseph of Arimathea. Joseph was a wealthy man and secret follower of Jesus (John 19:38). His tomb, as with many Jewish tombs at the time, was a stone chamber dug by hand out of the rock with a space for preparing the dead for burial. There were also inner recesses (known as kochim) used for burial. There were usually several of these recesses, since these tombs were used not for individuals, but for entire families generation after generation.

First, the body would be washed and wrapped in fine linen cloths. This included anointing the body and cloths with aromatic oils. Then the body was pushed into one of the recesses.

The main entrance to the tomb had a rock plug that sealed the entrance to prevent animals from entering and damaging the remains. In the case of a few wealthy tombs, like that of Jesus, the tomb was sealed with a rolling stone door. This was a fulfillment of the prophecy of Isaiah 53:9: "He will make his tomb...with one who is rich in his death." After a year, the remains decayed to the point where only the skeleton remained. Then the bones were taken out of the recess and placed in a small stone box known as an ossuary. This ossuary was then stored permanently elsewhere in the tomb.

### 耶穌的復活 Jesus' Resurrection

耶穌在週五傍晚被安葬，就在安息日開始前的日落時（路23:54）。然後，安息日後的隔天，週日清晨，抹大拉的馬利亞、雅各的母親馬利亞和撒羅米來到耶穌的墳墓，帶著預備好的香料要去膏抹耶穌的身體。一路上，她們說：「誰給我們把石頭從墓門滾開呢？」（可16:3）她們擔心的是，封閉墳墓入口的石頭被設置在一條傾斜的軌道上，很難打開。但當她們到達時，墳墓已經打開，耶穌已經離開（可16:4-5）！祂從死裡復活，得到永生。因此，對基督徒來說，墳墓不再是死亡的象徵，而是盼望的標誌；因為正是藉著空墳墓，耶穌宣告祂已戰勝死亡，從死裡復活！

Jesus was laid in the tomb on Friday evening, just before the Sabbath began at sunset (Luke 23:54). Then, on the day after the Sabbath, early on Sunday morning, Mary Magdalene, Mary the mother of James, and Salome went to the tomb of Jesus with spices to anoint the body of Jesus. Along the way, they said, "Who will roll the stone away from the entrance of the tomb for us?" (Mark 16:3) They were worried because the stone blocking the entrance to the tomb was set on an angled track which made it difficult to open. But when they arrived, the tomb had already been opened and Jesus had left (Mark 16:4-5)! From death, he had been raised to eternal life. As a result, the tomb is no longer a symbol of death for Christians, but a sign of hope. For it is through the empty tomb that Jesus proclaims His victory over death and His resurrection from the dead!





## 猶太民宅區 THE JEWISH RESIDENTIAL QUARTER

走進猶太民宅區，就彷彿走進人子耶穌當年的生活空間，就連花草樹木也都有聖經典故。當這些生活場景躍然眼前，更能使我們明白，原來當年耶穌是用了多麼淺白而生活化的方式，傳講天國的福音！

Walking into an ancient Jewish residential area is like walking into the living space of Jesus during his time on earth. Even the flowers, plants, and trees have Biblical stories to tell. When these scenes from daily life come to life before our eyes, we are able to clearly understand the simple and down-to-earth message of Jesus about the kingdom of God!

### 猶太民宅 The Ancient Jewish Home

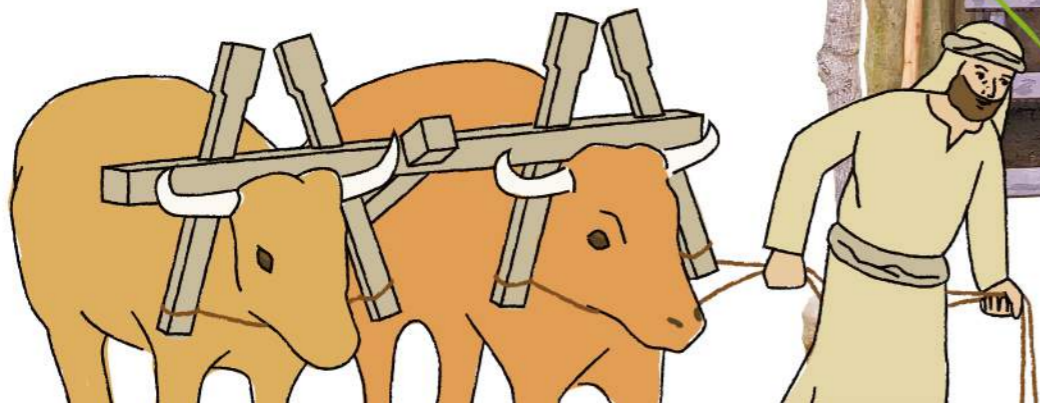
兩層民宅是古代以色列最典型的住宅。二樓是臥室，接待客人的地方。一樓則是炊煮、置放農具、飼養牲畜的地方。民宅前的院子裡常會以樹枝與蘆葦桿搭建棚架遮陽。耶穌曾經在猶大地北方迦百農一戶人家講道，人群將院子擠得水洩不通。有四個人抬著一個生病的朋友來見耶穌，卻不得其門而入。於是這四人便把院子的遮陽棚拆了，將病人直接垂降到耶穌面前。耶穌看見這四位朋友的熱心與信心，就醫治了這病人。（可2:1-12）

Two-floored homes were common in ancient Israel. The family living quarters were often on the second floor. These were the “upper rooms” mentioned in the Bible, in one of which Jesus celebrated his last Passover Meal (Luke 22:12). The first floor was used for the family business. In Galilee, the homes were humble. Their roofs were made of cedar beam supports covered with straw and 5-10 cm of dried mud. This explains how when Jesus was preaching in a house in Capernaum, four men “dug through” the roof to lower their paralyzed friend before Jesus (Mark 2:4). When Jesus saw their faith and zeal, he healed their friend (Mark 2:11-12).

### 雙軛 The Double Yoke

以色列大部分土地位於沙漠邊緣。降雨量通常只夠小麥和大麥生長，但不足以種植稻米。常見的做法是讓兩隻動物同負一軛，一起耕地；就像以利亞發現以利沙時，以利沙正在這樣做（王上19:19）。但如果讓牛驢兩種不同的動物一起負軛，很容易因為力量與腳步不一而絆倒或使牲畜受傷，所以申命記22:10說「不可並用牛、驢耕地。」。同樣地，使徒保羅也教導「信與不信不能同負一軛」（林後6:14），很多人只將這節經文應用於婚姻，但實際上，這句經文適用於任何損害我們與神之間關係的其他親密關係，包含對外邦神祇的廟宇崇拜。

Much of Israel is at the edge of the desert. There is usually just enough rain for wheat and barley, but not enough for rice. The common practice was to plow the land with two animals yoked together, as Elisha was doing when he was found by Elijah (1 Kings 19:19). However, if two different animals, an ox, and a donkey, were yoked together, they could easily stumble or be injured because of the difference in strength and footing. That is why Deuteronomy 22:10 says, “Do not plow with an ox and a donkey together.” In a similar way, the apostle Paul taught “Do not be unequally yoked together with unbelievers” (2 Cor. 6:14). Although many apply this verse exclusively to marriage, it actually applies to any intimate working relationship that compromises our relationship with God, including temple worship of pagan gods.



一樓的空間是放置工具與飼養牲畜的地方

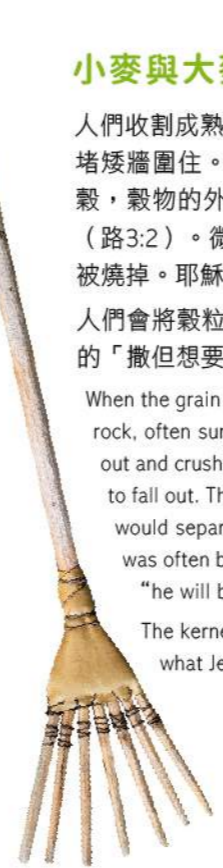
### 小麥與大麥的收成 Wheat and Barley Harvest

人們收割成熟的穀物，將其捆紮並留在田間晾乾。接著帶穀物到打穀場，這是一塊平坦的岩石，周圍通常有一堵矮牆圍住。打穀場常位於低矮的山丘上，好迎來微風。人們把穀物鋪開於此，再用牲畜拉動的脫穀板來打穀，穀物的外殼會裂開，使穀粒掉落。而後，人們用簸箕把穀粒拋到空中，就像路得時代波阿斯所做的那樣（路3:2）。微風會將可食用的穀粒與其餘部分（稱為糠）分開。穀粒被儲存起來以便日後使用，而糠往往是被燒掉。耶穌用這個簸揚的過程來比喻彌賽亞來臨時的審判，「把糠用不滅的火燒盡了」（太3:12）。

人們會將穀粒放入篩子裡搖晃，這也是審判的形象之一（賽30:28、摩9:9）這就是耶穌在警告他的門徒時所指的「撒但想要得著你們，好篩你們像篩麥子一樣」（路22:31）。

When the grain was ripe, it was cut, bound, and left to dry in the fields. Then it was taken to a threshing floor, a flat area of exposed rock, often surrounded by a low wall. These were found atop low hills where they could catch the breeze. Here the grain was laid out and crushed by a threshing sled pulled by animals. This cracked open the husk of the grain, which permitted the kernel of grain to fall out. Then the grain was thrown up into the air with a winnowing fork, as Boaz did in the time of Ruth (Ruth 3:2). The breeze would separate the edible kernels of grain from the rest, known as chaff. The kernels were stored for later use, while the chaff was often burned up. This process of winnowing was used by Jesus as an image of judgment at the coming of the Messiah, when “he will burn the chaff with unquenchable fire” (Matt. 3:12).

The kernels were then cleaned by shaking them around in a sieve, another image of judgment (Isa. 30:28, Amos 9:9). This is what Jesus was referring to when he warned his disciples, “Satan has asked to sift all of you as wheat” (Luke 22:31).



### 石缸 Stone Jars

我們在潔淨池所看到的儀式性的洗濯，並不是猶太人保持儀式上潔淨的唯一方式。在耶穌時代，使用石器器皿來飲食也變得普遍；因為拉比教導說，石器永遠不會在禮儀上變得不潔，其中包括用於製備飲料的大石缸。這些石缸裝滿了水，擺放在一張小桌子下方，桌上則放著杯子或玻璃杯。杯中裝了葡萄酒，再從石缸中舀水混合於杯中。耶穌在迦拿婚禮所行的第一個神蹟中，經文提到了大石缸，「照猶太人潔淨的規矩，有六口石缸擺在那裡，每口可以盛兩三桶水」（約2:6）。耶穌的母親發現酒快喝完時，她將此事告訴耶穌。耶穌隨即告訴僕人重新將石缸裝滿水，再把水拿給管筵席的（約2:8），而他嚐了一口，發現水已變成上好的酒。據約翰所說，這是耶穌所行的第一個神蹟（約2:11）。

\* 禮儀性洗手在耶穌時代是一個新概念，並不是每個人都這樣做，包括耶穌。

Taking ritual baths, as we saw at the mikveh, was not the only way the Jewish people maintained ritual purity. In the time of Jesus, it also became popular to use stone vessels for eating and drinking, since stone, the rabbis taught, could never become ritually unclean. These included large stone jars that were used in preparing drinks. The jars, filled with water, were placed under a small table on which cups or glasses were set out. The cups had wine poured in them, and then some water scooped up from the stone jars. The wine and water were then mixed together. These large stone jars are mentioned in the first miracle of Jesus at the wedding at Cana: “Now there were six stone water pots standing there in compliance with the purity laws of the Jews, holding 20-30 gallons each” (John 2:6). When Jesus' mother noticed that the wine was running out, she mentioned it to Jesus. Jesus then told the servants to refill the stone water pots and take some of the water to the master of the banquet (John 2:8). When they did, the master of the banquet tasted it and found that the water had become choice wine! According to John, this was the first miracle of Jesus' ministry (John 2:11).

\* Ritual handwashing was a new idea in the time of Jesus and was not done by everyone, including Jesus.



迦拿婚宴的彩繪玻璃畫(1920)。婚宴主人家門口有六個接近100公升大水缸，耶穌使它們都變成了上好的美酒。



古老的羊皮葡萄酒袋插圖，出自1881年艾德溫·萊斯的《馬可福音圖解》一書

在古代，大多數的猶太家庭皆參與農業，這可能包括耶穌的家庭。儘管耶穌和他的父親約瑟是專業的建築工人（希臘文為tektones），但他們也很熟悉拿撒勒周圍的田間耕作。因此，在耶穌的教導中出現大量的農業意象，聖經的其他部分也是如此。

In ancient times, most Jewish families were involved in agriculture in one way or another. This likely included Jesus' family. Although he and his father Joseph had a specialized trade as builders (tektones in Greek), they would also be very familiar with the work taking place in the fields all around them in Nazareth. As a result, lots of agricultural imagery made its way into the teaching of Jesus, as in the rest of Bible.

### 葡萄 Grapes

直至今日，葡萄都是以以色列最重要的作物之一。葡萄是聖經中第一個被提及的人工培植作物，「挪亞...栽了一個葡萄園」（創9:20）。葡萄藤也被用來象徵猶太人民，「你從埃及挪出一棵葡萄樹」（詩80:8），指的是摩西時代的出埃及。在新約中，耶穌將自己比喻成真葡萄樹，而門徒是葡萄樹的枝子（約15:1-6）。

為了保持葡萄的品質，每年初春時都必須用小把的鐮刀修剪葡萄藤，在聖經中多次提到這些修剪工具，以鐮刀象徵了彌賽亞國度的和平，「把槍打成鐮刀」（賽2:4）。修剪比例非常戲劇化，前一年長出的枝芽，九成都會被修剪掉。這也提醒我們特別留意耶穌的教導：「凡屬我不結果子的枝子，他就剪去；凡結果子的，他就修理乾淨，使枝子結果子更多」（約15:2）。

在以色列，葡萄是秋天收成的水果作物之一。這使得慶祝豐收的住棚節有了另一個名字：收藏節，那時所有成熟的水果都會被收藏起來。葡萄可以新鮮食用的晾乾成葡萄乾，但大多數用來釀製葡萄酒。

Grapes were one of the most important crops grown in Israel, and still are today. They are the first agricultural crop mentioned by name in the Bible ("Noah...planted a vineyard," Gen. 9:20). The grapevine was also used as a symbol of the Jewish people: "You transplanted a vine from Egypt" refers to the Exodus in the time of Moses (Psalm 80:8). In the New Testament, Jesus compared Himself to the true vine and His disciples to its branches (John 15:1-6).

Every year in the early spring, grapevines have to be pruned to preserve the quality of the grapes. This is done with small pruning hooks (or pruning knives), which are mentioned several times in the Bible. These pruning knives are mentioned as a symbol of peace in the kingdom of Messiah, "they will beat their spears into pruning hooks" (Isa. 2:4). This pruning is very dramatic: as much as ninety percent of the previous year's growth is cut away. This makes Jesus' teaching quite alarming: "Every branch in Me that does not bear fruit, he takes away; and every branch that bears fruit, He prunes that it may bear more fruit" (John 15:2).

In Israel, grapes are one of the fruit crops harvested in the fall. This gives another name to the Feast of Tabernacles that celebrates this harvest: the Feast of Ingathering, when all the ripe fruit is gathered in. Grapes were eaten fresh or dried to make raisins. But most were used to make wine.

### 葡萄酒榨 The Winepress

釀造葡萄酒前，先將葡萄放在一個平坦的淺盆中，淺盆中塗有灰泥，也就是酒榨的踩踏區。葡萄籽有苦味，萬一弄碎就會影響葡萄汁的風味，所以成群的人們在此處赤著腳踩踏葡萄。在這一區產出的葡萄汁液，被稱為「新酒」，會經由通道流至一個大桶中，然後用亞麻布過濾這些果汁，再存放進儲存瓦罐中或山羊皮中，等待發酵。

葡萄收成令人興奮，所以踩踏葡萄的人會大聲歡呼和歌唱（耶25:30）。因此，從酒醱流出的葡萄汁象徵了末世的祝福（摩9:13）。

但是，踩踏葡萄的行為也被用來象徵審判；紅色的葡萄汁則是象徵血，「耶和華必從高天吼叫...他要向地上一切的居民吶喊，像踹葡萄的一樣。...凡有血氣的他必審問」（耶25:30-31）。

To make wine, grapes were laid out in a flat shallow basin with a plastered floor. This was the treading floor of the winepress. Here they were tread on by groups of people with their bare feet. This was done because the grape seeds have a bitter taste and breaking them would affect the taste of the grape juice.

The juice produced on the treading floor, known as "new wine," then flowed out a channel and into a vat. From the vat, the juice was strained through a linen cloth and placed into storage jars or goat skins where the fermentation process took place.

The grape harvest was an exciting time when those treading the grapes would shout and sing (Jer. 25:30). As a result, the juice flowing out of the wine press was a symbol of end times blessing (Amos 9:13).

But this treading of grapes is also used as a symbol of judgment, and the red juice as a symbol of blood: "The LORD will roar from on high... He will shout like those who tread the grapes, against all the inhabitants of the earth... He is entering into judgment with all flesh" (Jer. 25:30-31).

### 橄欖樹 The Olive Tree

橄欖樹是中東最有價值的經濟作物。直到今天，加利利的山丘上也滿是橄欖樹。橄欖樹具多節瘤與扭曲的樹幹，小葉呈灰綠色，相信現今的大多數人不會稱它為美麗的樹。但在古代以色列，橄欖樹被視為美麗的樹，「他的榮華如橄欖樹」（何14:6），而其美麗來自非常有用處：可食用、可成木材，還能用來榨油。榨出的橄欖油不只能在燃燒後用來照明，更可以用於製造藥物、化妝品和肥皂。

新約聖經中，橄欖樹象徵了上帝選民：本樹的橄欖枝代表耶穌的猶太信徒，而接上的野橄欖枝則代表相信耶穌的外邦人（羅11:16-24）；但兩者都是從同一個聖潔樹根中生長出來的（羅11:16）。

The olive tree was the most valuable cash crop in the Middle East. Even today, the hills of Galilee are covered with olive trees. The olive tree has a knobby and twisted trunk with small leaves that are a grayish-green color. Today most would not think of the olive as a beautiful tree, but that's what it was considered in ancient Israel: "His beauty will be like the olive tree" (Hosea 14:6). Why was it considered so beautiful? Because it was useful for so many things—not only for food and wood, but for oil. This oil was burned to produce light in lamps and was used to make medicine, cosmetics, and soap.

In the New Testament, the olive tree is used as a symbol of God's chosen people. The natural olive branches represent Jewish believers in Jesus; the wild olive branches, which have been grafted in, represent Gentile believers in Jesus (Rom. 11:16-24). But both grow from the same holy root of faith (Rom. 11:16).



葡萄酒發酵會產生氣體，因此需要新的、有彈性的皮袋來裝酒。如果使用沒有彈性的舊皮袋來承裝，發酵時產生的氣體很有可能使其脹破。耶穌用這個現象作為比喻，解釋了祂的門徒、施洗約翰的門徒和法利賽人三者間的區別（太9:14-17）。這些長期遵循法利賽人傳統教義的學生是「舊皮袋」，但耶穌需要「新皮袋」，能夠接受並傳遞祂關於神國的新教導。

Since the fermenting wine produces gas, new, flexible wineskins are needed to store it. If old and inflexible skins are used, the gas produced may burst them. Jesus mentioned this in a parable that explains the difference between his disciples and the disciples of John the Baptist and the Pharisees (Matt. 9:14-17). These other disciples were "old wineskins," students who had long followed the traditional teaching of the Pharisees. But Jesus needed "fresh wineskins" that would be able to accept and pass on his new teaching about the Kingdom of God.

### 橄欖油榨 The Olive Press

為了從成熟的橄欖中提取油，先要在一個圓形的滾石槽中，用一塊沉重的圓形石頭滾壓橄欖，將其壓破碾碎。碾碎的橄欖渣被放在一個籃子或袋子中，然後在橄欖油榨中，以一塊沉重石頭加壓。這塊石頭壓在橄欖渣袋上時，會擠出果漿中的油與水，這液體被集中放在罐子中，油水會分離。早期的橄欖油榨被稱為樑式油榨，透過在樑上加入石塊以增加對橄欖渣袋的壓力。使用一顆石頭配重壓濾出最上等的油，可用來作為宗教儀式用，或是膏抹用的香料油；使用兩顆石頭配重壓濾出來的，可作為食用油；使用三顆石頭壓濾出來的油則是用來點燈；使用四顆石頭壓濾出來的油則是用來製作肥皂。

耶穌被捕的那天晚上，他前往禱告的地方被稱為「橄欖油榨園」，希伯來語稱為客西馬尼。當他俯伏在這裡懇切禱告時，他的汗水如大血滴般濃重，就像正在橄欖油榨中被加壓的袋子一般（太26:39、路22:44）。

To extract oil from ripe olives, they were first crushed in a circular crushing basin known as an olive mill. This was done with a heavy circular stone that was rolled over them. This mass of crushed olives was then placed in a basket or sack which was put into an olive press under a heavy rock. This rock was then pressed down on the sack of olive mush, which pressed out the oil and water from the pulp. This liquid was collected and placed in jars where the oil and water separated. In the older presses, known as beam presses, stone weights were added to the beam to increase pressure on the sack of olive mush. The first stone produced the highest quality oil, which was used for religious purposes and for fragrant oils used for anointing. When a second stone was added, this produced oil used for cooking. The third stone produced oil used for lamps, while the addition of a fourth stone produced oil used to make soap.

The place where Jesus prayed the night of his arrest was the "Garden of the Olive Press" known in Hebrew as the Garden of Gethsemane. As he lay here, stretched out on the ground in fervent prayer, his sweat was thick and heavy "like drops of blood" (Matt.26:39, Luke 22:44). This made him appear much like a bag being pressed out in an oil press.



### 牛膝草 Hyssop

在上帝帶領以色列人離開埃及的那個晚上，摩西對以色列人說：「拿一把牛膝草，蘸盆裡的血，打在門楣上和左右的門框上。你們誰也不可出自己的房門，直到早晨。因為耶和華要巡行擊殺埃及人，他看見血在門楣上和左右的門框上，就必越過那門，不容滅命的進你們的房屋，擊殺你們。」（出12:22-23）。

牛膝草是中東地區常見的一種香料，也可以做藥用。在麻瘋病人或是染麻瘋的房屋得潔淨後，祭司會拿牛膝草來完成潔淨的儀式（利14:4-6、49-52）。當時房屋的麻瘋可能是指某種霉菌。接觸到屍體是當時最嚴重的禮儀上的不潔淨，需要在七天內兩次灑水才能恢復潔淨，祭司會用牛膝草來灑水，這水是活水混合除罪灰而成（民19:17-19）。這就是大衛王所說：「求你用牛膝草潔淨我，我就乾淨；求你洗滌我，我就比雪更白。」（詩51:7）。耶穌被釘上十字架時，曾有人以海綿蘸醋，綁在牛膝草上，送到耶穌嘴邊讓它嚐。（約19:29）。這是為了給祂喝點東西；酸酒是一種普遍且便宜的飲料，有助於解渴。有些人以為使用牛膝草是因為耶穌位在高聳的十字架上，但實際上，牛膝草是約一公尺高的矮灌木。此處使用牛膝草，應是避免太靠近這個「罪犯」。



然而，將牛膝草舉向著淌血木樁上的耶穌，有重要的預言意義。這提醒我們，在埃及地時，就是以血染紅的門框拯救了以色列。同樣地，我們也可以藉著耶穌的寶血，從罪惡和死亡的權勢中得著釋放。他是我們的逾越節羔羊（林前5:7）。

On the night that the Lord led the Israelites out of Egypt, Moses said to the Israelites, "Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. None of you shall go out of the door of your house until morning. When the Lord goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down" (Exodus 12:22-23).

Hyssop is a common spice in the Middle East and is also used for medicinal purposes. The priests used hyssop in the purification of a leper and of a "leprous" house after they had been cleansed (Lev. 14:4-6, 49-52). (The leprosy of a house probably refers to some kind of mold.) It was also used to sprinkle water mixed with the ashes of a red heifer to purify from contact with the dead (Num. 19:17-19). This was the most serious form of ritual uncleanness. It required two sprinklings over seven days to be made clean again. This is the ritual King David was referring to when he said, "Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow" (Psalm 51:7).

When Jesus was hanging on the cross, just before he died, they used a branch of hyssop to lift up a sponge dipped in wine vinegar (John 19:29). This was to give him something to drink. Wine vinegar was a common and inexpensive drink that helped to quench your thirst. Some imagine that the branch of hyssop was needed because Jesus was high off the ground. But actually, hyssop is a short bush that only grows to about a meter in height. The branch was probably used so they could avoid coming too close to the "criminal."

Yet the raising of this hyssop to Jesus on a bloody post had an important prophetic meaning. It was a reminder of the bloody doorposts in Egypt by which Israel had been saved. In the same way, we, too, can be set free from the power of sin and death by the blood of Jesus, our Passover lamb (1 Cor. 5:7).



### 棗椰樹

原產於產於中東、北非地區。聖經中提到的棕樹 (Date Palm)，指的就是棗椰樹。聖經常以棕樹形容義人所受的祝福，象徵「義人的興旺」。（詩篇92：12）

### 芥菜樹 The Mustard Tree

雖然現今許多人認為芥菜樹是一種大灌木；但在以色列，有木質莖的所有灌木都被認為是樹，甚至包含了葡萄藤。芥菜樹原產於北非、中東、波斯，一直到印度北部的貧瘠乾旱之地上。耶穌曾用它做為天國的比喻，說道：「神的國…好像一粒芥菜種，種在地裡的時候，雖比地上的百種都小，但種上以後，就長起來，比各樣的菜都大，又長出大枝來，甚至天上的飛鳥可以宿在他的蔭下。」（可4:30-32）有些人不明白這句話，因為芥菜籽明顯不是尺寸最小的種子。然而，細心的讀者會注意到，耶穌是把芥菜籽跟其他農業用的種子來比較，在當時以色列農民使用的種子中，它顯然是最小的。

耶穌也用小小芥菜籽來比喻信心：「我實在告訴你們，你們若有信心，像一粒芥菜種，就是對這座山說：『你從這邊挪到那邊。』他也必挪去；並且你們沒有一件不能做的事了。」（太17:20）。換句話說，偉大的信心工作不是憑藉著遙不可及的巨大信心而成，而是不分大小的真實信心就可以成就。

While mustard grows from what many today would consider a large bush, in Israel all shrubs with woody stems are considered trees, even grape vines. Mustard is native to North Africa, the Middle East, Persia, and all the way to the barren and arid lands of northern India. Jesus used it as a metaphor for the kingdom of heaven, saying, "The kingdom of God... is like a mustard seed, which when it is sown on the soil is smaller than all the seeds on the soil. Yet when sown, it grows and becomes larger than all garden plants, with such big branches that the birds of the air can live in its shade." (Mark 4:30-32). Some are puzzled by this saying, since the mustard seed is clearly not the smallest of all seeds. Yet the attentive reader will note that Jesus is comparing it to seeds used in agriculture. And among the seeds used by farmers in Israel at the time, it was clearly the smallest.

Jesus also used the small size of the mustard seed as a parable of faith: "Amen I say to you, if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there,' and it will move. Nothing will be impossible for you" (Matthew 17:20). Great works of faith, in other words, do not require some unattainable great faith, but rather any amount of genuine faith will do.



### 石榴

主要象徵是生育或富有成果，在聖經中象徵「高貴」，常被用來做尊貴的裝飾。大祭司外袍下擺有三種顏色的線織成的石榴型的裝飾。（出28：33；王上7：18；申8：6-8）



### 百合花

高雅純潔的百合花，多生長在山坡野地，在聖經中多次被提及。除了列王記上及歷代志下記載百合花圖案是聖殿裝飾之一（王上7:19、7:22、7:26，代下4:5）在舊約雅歌書使用最多，被用來形容女子的佳美。



## 聖殿的城牆 The Temple Wall

摩西時代以來一直存在的會幕，在所羅門時代被石頭所建的聖殿所取代。公元前586年，聖殿被巴比倫人摧毀；約公元前516年時，猶太人流放歸回時重建（拉5-6）。您眼前所見到的模型是公元前20年後，大希律王擴建第二聖殿城牆後的外觀。耶穌降生時，當時希律是猶太人的國王（太2:1）；所以您眼前景象就是耶穌所見的聖殿模樣，也是現今許多地方出現的聖殿模型版本。

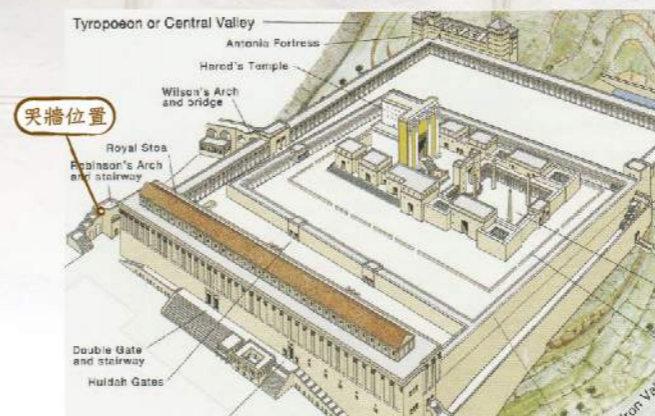
第二聖殿最著名的殘存部分是其巨大擋土牆的一小部分，被稱為哭牆，又稱西牆。擋土牆當時是為了將聖殿地板抬升到離地面24公尺的高度。聖殿曾在的這個巨大的高地被稱為聖殿山，現在座落此處是穆斯林聖地之一：著名的黃金圓頂清真寺，其佔地非常寬廣，超過14萬平方公尺。

原始擋土牆的每一排石頭都是精準的1.2公尺高，也就是耶穌的門徒所看到的驚人城牆和石頭，他們讚嘆說：「夫子，請看，這是何等的石頭！何等的殿宇！」（可13:1）耶穌的回應是：「你看見這大殿宇嗎？將來在這裡沒有一塊石頭留在石頭上，不被拆毀了。」（可13:2）。

這正是40年後發生的事，猶太人爆發了對羅馬人的反抗，經過三年的激戰，羅馬將軍提多在西元70年攻佔耶路撒冷，將全城盡行拆毀，第二聖殿當然也無法倖免。多年後，穆斯林於公元637年攻佔了耶路撒冷，將聖殿所在的區域改建成穆斯林的聖地（阿拉伯語為al-Haram al-Sharif），至今仍是如此。

幾世紀之久，猶太人在聖殿古牆的周圍各處禱告；中世紀後，現在的西牆一直是猶太人的祈禱和朝聖之地。許多人將他們的禱告寫在小紙條上，塞進因風化而形成的牆壁縫隙中。

大希律時期的第二聖殿與所羅門王時期的聖殿



In the time of Solomon, the Tabernacle that had existed from the time of Moses was replaced by a stone Temple. This Temple was destroyed by the Babylonians (in 586 BC) and then rebuilt after the Jewish people returned from exile (Ezra 5-6, c. 516 BC). What you see here is a model of the appearance of the walls of the Second Jewish Temple after it had been expanded and enlarged by Herod the Great (after 20 BC). Herod was the one ruling as king of the Jews when Jesus was born (Matt. 2:1). So this is how the walls looked when Jesus saw them, and as they still appear in many places today.

The most famous remaining section of the Second Temple today is the Wailing Wall, also known as the Western Wall. It is just one small section of the huge retaining wall that elevates the Temple grounds to as much as 24 meters above the original ground level. This massive raised area, known as the Temple Mount, is where the famous golden-domed Dome of the Rock, a Muslim shrine, is located

today. This is a huge area, more than 140,000 square meters in size.

Each row of stones in the original retaining wall was exactly 1.2 meters high. These are the amazing walls and stones that Jesus' disciples were looking at when they said, "Look, teacher, what wonderful stones and what wonderful buildings!" (Mark 13:1). How did Jesus respond? "Do you see these great buildings? Not one stone will be left on another that will not be torn down" (Mark 13:2).

This is exactly what happened forty years later, after a Jewish revolt broke out against the Romans. After three years of intense fighting, the Roman general Titus captured Jerusalem and demolished the entire city, including the Temple (in AD 70). Many years after that, the Muslims conquered Jerusalem (in AD 637). They rebuilt the Temple area as a Muslim holy area (the "Noble Sanctuary," al-Haram al-Sharif), which it remains today.

For many centuries, the Jewish people have prayed at various places around the ancient retaining wall of the Temple. The current Western Wall has been a place of prayer and pilgrimage for the Jewish people since the Middle Ages. Many write their prayers on small pieces of paper and then push them into cracks caused by the weathering of the walls.



每年造訪耶路撒冷哭牆的訪客絡繹不絕，這成千上萬的紙條，都到那兒去了呢？每年的逾越節和猶太新年期間，哭牆的首席拉比會帶領一小隊人，以掃把和木棍，小心翼翼的將紙條從牆縫中挖出，這些紙條不會被丟棄，而是收集起來先送到特別的「隱藏之處」（希伯來語為geniza），然後在隱藏之處滿了之後，還會再被移到橄欖山去安葬。為什麼要這麼慎重其事呢？因為紙條上寫了神的名字，不能直接拿去丟掉或燒掉，而是要適當埋在地裡。

With hundreds and thousands of visitors every year, where will all the thousands of notes go? Every year during Passover and Rosh Hashanah (the Jewish New Year), the chief rabbi of the Wailing Wall leads a small group of people with brooms and wooden sticks to carefully dig the notes out of the cracks in the wall. The notes are not thrown away, but collected and taken to a special geniza (a storage place). When the storage place is full, they are moved to the Mount of Olives for burial. Why is this done so carefully? Because notes with God's name written on them can't be thrown away or burned, but need to be buried properly in the ground.

我們盼望您享受在聖經文化園區的造訪。若您有需要被禱告，或想要更多知道關於耶穌和基督的信仰，請告知我們的同工，我們很樂意與您對話為您禱告。祝您有個愉快的一天！

We hope that you have enjoyed your visit to the Bible Culture Park. If you have a prayer concern or would like to know more about Jesus and the Christian faith, please mention it to one of our staff members. We would be happy to talk and pray with you. Have a blessed day!





# 在愛的腳蹤裡看見耶穌

## Seeing Jesus in the Footsteps of Love

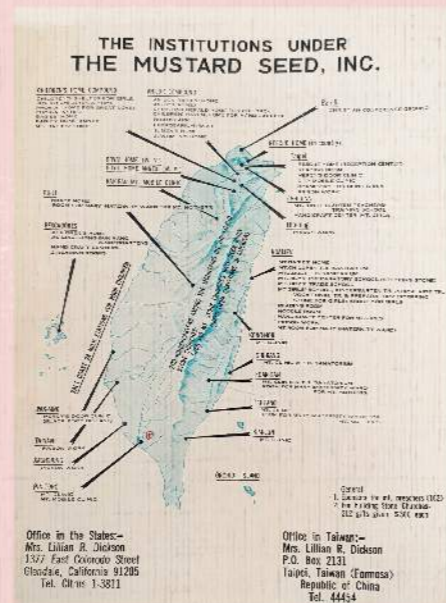
「我賜給你們一條新命令，乃是叫你們彼此相愛；我怎樣愛你們，你們也要怎樣相愛。你們若有彼此相愛的心，眾人因此就認出你們是我的門徒了。」（約翰福音13：34-35）

1927年，芥菜種會創辦人孫理蓮女士 (Lillian R. Dickson) 偕夫婿孫雅各 (James Dickson) 遠渡重洋來台灣宣教，自此開始，她便將青春年華奉獻給了台灣這塊土地。見到貧病無依的大眾，她積極進行醫療救助；孤兒沒有住的地方，她在全台成立育幼院；目睹漢生病患飽受身心折磨，她帶著醫療團隊進駐樂生療養院；發現嘉南沿海居民深受烏腳病之苦，她在台南北門興建免費診所，此外，更興建產院、培植原住民技職訓練創立習藝所；更於1952年創立芥菜種會，更大規模地推動救助弱勢的行動。聖經文化園區所在的孫理蓮紀念營地，正是孫理蓮購置，供弱勢兒少暑期活動的夏令營地。

孫理蓮女士  
Lillian R. Dickson  
1901-1983



為了尋求救助工作所需要的資源，她寄出了一封封募款信向海外募款，在她從事弱勢救助的年月裡，總共寄出了近百萬封信。一直到1983年她在工作中辭世為止，孫理蓮女士共扶助了台灣超過90萬的弱勢兒少、原住民、婦女、病患、視障族群與受刑人。對孫理蓮來說，「哪裡有需要，就往那裡去」不僅是她的座右銘，也是她一生最美的腳蹤。而就在她的腳蹤中，我們看見了，耶穌門徒的樣式。



孫理蓮時期芥菜種會在台據點  
芥菜種會用來向國外贊助者說明受助單位的台灣地圖



贊助者名片盒  
孫理蓮募款用來收集國外贊助者資料的名片盒

### 孫理蓮紀念禮拜堂

孫理蓮紀念營地中有一座可容納150人的大禮拜堂，擁有獨樹一格的石砌牆面，這是芥菜種會創辦人孫理蓮宣教士在台灣各地贊助興建的禮拜堂特色。石頭也是聖經中常用的象徵，象徵奠基在磐石之上。全台約有四百餘座這種石砌教堂。2019年，為了提升服務品質與安全，在保留屋頂原有建築工法以及深具特色石砌牆面前提下，禮拜堂進行了翻修，重新命名為「孫理蓮紀念禮拜堂」。





# 做耶穌的門徒 孫理蓮與芥菜種會的 服務腳蹤

Be a Disciple of Jesus:

Lillian R. Dickson and the Mustard Seed Mission's Serving Footsteps



## 1901-1950

1901年  
出生於美國明尼蘇達州

1927年  
與孫雅各宣教士結婚，並一同至台灣宣教



1940年  
孫理蓮一家離台返國，  
至南美英屬圭亞那宣教

1947年  
孫理蓮一家再度來台

1948年  
協同門諾會進入原住民部落，  
開展「山地巡迴醫療團」服務

1949年  
進入「樂生療養院」協助漢生病



## 1951-1959

1951年  
展開視障服務工作；  
開始每月向加拿大、  
美國的友人與教會寄出報告書信

1952年  
以「芥菜種會」之名展開救助工作，  
為漢生病患興建聖望教會

1953年  
為漢生病患的孩童設立「安樂之家」與「慈愛之家」，  
陸續為無家可歸的孩子設立「兒童之家」與  
「兒童之家別館」

1954年  
芥菜種會 (The Mustard Seed, Inc.) 在美國加州政府立案

1955年  
成立「基督教山地中心診所」(埔里基督教醫院前身)

1956年  
陸續於南投埔里、花蓮山廣(佳民村)、  
台東新港(成功鎮)、台東關山、  
屏東新地設立「肺病療養院」，  
相繼於台東關山、南投埔里、花蓮、  
新北樹林成立「幼稚園保姆訓練班」

1957年  
於新北新莊設立「愛心育幼院」，  
為身障者設立「慈愛殘障之家」並推展監獄關懷工作

1960年  
於花蓮成立「義工學校」(農牧、木工與汽車修護)，  
陸續於埔里、花蓮成立「女子護理學校」

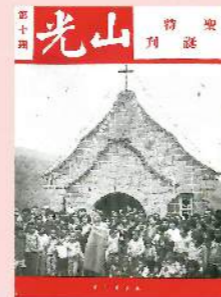


## 1960-1970

1960年  
設立「少年之家」(現位於花蓮)  
為原住民在花蓮市、台東關山、  
台東市、屏東新埤、南投埔里等地  
設立「馬利亞產院」  
於台南北門  
成立烏腳病免費診所(憐憫之門)  
於全台沿海地區陸續設立二十五處  
牛奶供應站

1962年  
「財團法人基督教芥菜種會」  
在台灣正式登記立案，  
為全第一個立案的社福組織

1963年  
設立「墊腳石補習班」  
幫助原住民學生升學，  
陸續於花蓮、樹林、澎湖成立  
女子習藝所，並廣設閱覽室  
贊助原住民《山光月刊》出版及  
教會禮拜堂興建



1965年  
募資購地，創設萬里營地  
(今孫理蓮紀念營地)

1967年  
丈夫孫雅各過世  
成立「焚棘海外宣道會」，  
開啟原住民牧師至南洋宣教



## 孫理蓮紀念營地大事記

1965年  
孫理蓮宣教士於萬里募資購地，設立萬里營地，  
作為弱勢兒少的夏令營地；  
其後數十年也成為教會孩子參加夏令營的場地  
(圖6：營地舊照)

2017年  
修繕老舊設施，轉型成靈修中心，  
照顧更多人的身心靈 (圖7：全新整修照)

2018年  
結合園區空間，開辦各種靈修課程，  
承接許多想要休息尋找出口的心

2020年  
全台首座、也是唯一一座聖經文化園區落成啟用，  
短短半年內吸引七千多人參訪

2021年  
4月，舉辦「來萬里過復活節吧」  
首次推出戶外實境受難劇，參與者無不感動落淚  
9月於聖經文化園區實境舉辦歡慶住棚節，  
並於線上辦理課程體驗活動，  
重新體現住棚節對於現代基督徒的意涵  
(圖8：復活節活動照；圖9：住棚節活動照)

更多精彩樣貌即將展現 To be continue .....

## 1971-2009

1971年  
為未婚懷孕婦女設立「待產媽媽之家」  
於巴布亞紐幾內亞設立義工學校(農業、木工)、  
手工藝中心和社區中心

1973年  
於印尼設立基督教學校、農業職業學校

1975年  
收容安置越戰華僑難童

1983年  
逝於台北，長眠於台灣神學院；  
芥菜種會事務由女婿唐華南宣教士接手

1992年  
唐華南因身體因素卸任返美，  
芥菜種會開始由台灣人接手進行社福工作

1992年  
花蓮開辦松年學苑

1994年  
花蓮設立主牧安養中心照護部

1996年  
設立新北市主仁養護中心

1997年  
推展馬來西亞砂拉越及印尼海外救濟慈善服務

2000年  
推展中南半島海外救濟慈善服務

2002年  
推展非洲史瓦濟蘭海外救濟慈善服務

2008年  
推展東埔寨孤兒貧童救濟服務

## 2010-

2010年  
與教會合作，擴展國內兒童青少年認養服務

2011年  
推展花蓮地區老人社區工作

2012年  
成立花蓮習藝所、南區服務中心

2014年  
成立中區服務中心、  
推展印度孤兒貧童救濟服務  
成立復興服務站

2015年  
推展尼泊爾災後孤兒貧童救濟服務

2016年  
成立南港服務中心、成立花蓮食物銀行轉運站

2017年  
推展巴基斯坦孤兒貧童救濟服務、  
成立台東服務中心、成立台南服務中心  
推展全台社區食物銀行



承接新北市類家庭安置服務，  
推展社區支持性照顧服務(以樂家園)

2018年  
成立新興服務站、桃園服務站

2019-2022年  
歡迎參閱芥菜種會出版書《信心成蔭》

尋找耶穌——孫理蓮紀念營地-聖經文化園區導覽手冊

發行人：李肇家

總策畫：丁帥之

審訂：丁帥之、張文娜

企劃編輯：許雅芬、許家禾

撰文：許雅芬、哈傑夫 (JEFFREY J. HARRISON)

美術設計：吳盈采、陳書璇

封面設計：吳盈采

出版發行：財團法人基督教芥菜種會

地址：241新北市三重區重新路五段609巷4號9樓之2

電話：(02)2999-8398、(02)7741-6000

客服專線：(02)7703-0313

傳真：(02)2999-7215

網址：<https://www.mustard.org.tw/>

版權所有，侵權必究

財團法人基督教芥菜種會擁有所有著作財產權

上帝在人間的住所，究竟是什麼模樣？  
約櫃裡放了什麼重要的寶貝？  
祭司服裝的裝飾，藏著什麼聖經密碼？  
古代以色列人如何榨橄欖油、釀葡萄酒？  
想知道耶穌在人子時期如何生活、經歷了什麼？  
種種聖經文物中，到底藏著什麼天國的寶藏？  
走進聖經文化園區，就彷彿穿越千年時空，  
置身新舊約時期以色列人的生活中。  
歡迎一起來探索，尋訪耶穌的腳蹤！

「因為凡祈求的，就得著；尋找的，就尋見；  
叩門的，就給他開門。」馬太福音 7：8

