

¹ Now the Feast of Unleavened Bread approached,

which is called Passover / and isn't this verse confusing; maybe since it is the language written the opposite direction? Especially when we know the Lord God tells Moses about 7 Days specially set aside, for Himself; while Moses also says: **3 annual festivals** are set aside for the people and are centered around those 7 specific Days. **Leviticus 23** says: **7 days belong to the Lord**. Paul tells the Colossians these 7 days are **shadows of things to come**; fulfilled in Christ, the Messiah sent by God; apart from Christ, they have no meaning. So, let's put it together piece by piece and get on with the chapter.

The Passover / 1st great Day of the Lord; on this day Messiah would do something very important; and that year Passover began

Tuesday evening... when the sun set - through Wednesday late afternoon.

The Feast of Unleavened Bread / 2nd great Day of the 7 Days belonging to the Lord; began the next day, **Wednesday evening...when the sun set** - through Thursday late afternoon.

² And the chief priests and scribes sought how they might kill Him; for they were afraid of the people / and hundreds of thousands flooded into Jerusalem on this high, holy season of the year.

³ Then Satan entered Judas called Iscariot, who was numbered with **the twelve**.



¹ 除酵节，又名逾越节，

近了。/这首诗不令人困惑吗？也许因为这是语言写的相反方向？尤其是当我们知道神告诉摩西为自己留了七天；而摩西也说：每年有三个节日，以那七个特定的日子为中心。**利未记 23**章说，**七天是属于主的**。保罗告诉歌罗西书，这七天是**未来事的影子**；在神所差来的弥赛亚基督里得以成全；如果没有基督，它们就毫无意义。所以，让我们把它一块一块地放在一起，继续这一章。

逾越节/耶和华的第一个大日；在这一天，弥赛亚会做一些非常重要的事情；那一年逾越节开始了

星期二晚上，太阳下山的时候，一直到星期三傍晚。

除酵节/就是耶和华七日内的第二次大日；开始于第二天，**星期三晚上，太阳下山的时候**，一直到星期四傍晚。

² 祭司长和文士，想法子怎么才能杀害耶稣，是因他们惧怕百姓。/成千上万的人在这个神圣的季节涌入耶路撒冷。

³ 这时，撒但入了那称为加略人犹大的心，他本是**十二门徒**里的一个，

4 And he went away, and discussed with the chief priests and temple guards, how best to hand Him over to them.

5 And they were glad, and agreed to give him silver.

6 And he agreed and looked for an opportunity to betray Him to them when the massive crowd was not present.

7 Then came the first day of the festival of Unleavened Bread, when the Passover must be killed / the first of 3 annual festivals required by the Lord God, that all the people go and participate in Jerusalem.

8 And He sent Peter and John, saying, Go and prepare for us the Passover meal, that we may eat.

9 And they asked Him,

Where do You want us to prepare it?

10 And He said to them, Pay attention, as you enter the city, for a man carrying a pitcher of water will meet you there; follow him into the house where he enters.

11 And say to the owner of the house / the head of the house; early historians tell us this is where Mark grew up. Can we remember? This was in a home; not in a little church building or a grand cathedral,

The Teacher asks you, Where is the guest room where I will eat the Passover with My disciples? / and it's interesting; this is the same word Luke uses for: the room in the inn...

the place Joseph sought, but could not find for Mary to give birth; what great humility, what great simplicity our Lord embraced when He lived among us.

4 他去和祭司长并守殿官商量，怎么可以把耶稣交给他们。

5 他们欢喜，就约定给他银子。

6 他应允了，就找机会要趁众人不在跟前的时候，把耶稣交给他们。

7 除酵节，须宰逾越羊羔的那一天到了。/这是主上帝规定的每年三个节日中的第一个，所有的人民都要去耶路撒冷参加。

8 耶稣打发彼得，约翰，说，你们去为我们预备逾越节的筵席，好叫我们吃。

9 他们问他说，

要我们在哪里预备？

10 耶稣说，你们进了城，必有人拿着一瓶水迎面而来。你们就跟着他，到他所进的风子里去。

11 对那家的主人说，/一家之主;早期的历史学家告诉我们这就是马克长大的地方。我们能记住吗?这是在一个家里;不是在小教堂或大教堂里，

夫子说，客房在哪里？我与门徒好在那里吃逾越节的筵席。/这很有趣;这和 Luke 用的是同一个词:旅馆里的房间...

就是约瑟寻找的地方，就是找不着马利亚生产的地方。当我们的主住在我们中间的时候，他是多么谦卑，多么单纯。

Paul tells us, He who was rich beyond any comprehension of wealth and power; became poor for us... that we through His poverty might be enriched -- 2 Corinthians 8,

12 And he will show you a large furnished room upstairs: there make the preparations.

13 And they went, and found as He said to them: and they prepared the Passover.

14 And when the time had arrived, He sat down, and the twelve apostles with Him.

15 And He said to them, I strongly desire to eat this Passover with you / in Greek: **epithumia**; this is the same word that for some reason was translated: **lust**. The translators should have worked harder to translate it: **strong desire** instead of confusing the people; not all our desires benefit the work of the Lord; but obviously it is okay to have strong desires.



Jesus said I strongly desire to eat this Passover with you before I suffer / and during this joyous meal that went on for hours... Jesus, the good Pastor said:

16 for I say to you, I will not again eat of it, until it is fulfilled in the kingdom of God / clearly, His mind was set on the fast-approaching contest.

17 And He took the cup, and gave thanks / to His Father; and from our vantage point; are you a little curious to know what Jesus was so thankful about... that night He would be betrayed and brutally treated and murdered?

and said, Take this, and share it among yourselves:



保罗告诉我们，他富足得超乎人所能知的财富和能力;使我们因他的贫穷，得以富足。——哥林多后书 8 章

12 他必指给你们摆设整齐的一间大楼，你们就在那里预备。

13 他们去了，所遇见的，正如耶稣所说的。他们就预备了逾越节的筵席。

14 时候到了，耶稣坐席，使徒也和他同坐。

15 耶稣对他们说，**我很愿意在受害以先，和你们吃这逾越节的筵席。** /在希腊: **epithumia**;出于某种原因，这个词被翻译成: **欲望**。译者应该更加努力地翻译它:强烈的愿望而不是迷惑人们;不是我们所有的欲望都有益于主的工作;但很明显，有强烈的欲望是可以的。

我很愿意在受害以先，和你们吃这逾越节的筵席。 /在这持续了好几个小时的欢宴上，善良的牧师耶稣说:

16 我告诉你们，我不再吃这筵席，直到成就在神的国里。 /很明显，他一心想着即将到来的比赛。

17 耶稣接过杯来，祝谢了， /他的父亲;从我们的有利位置;你想知道耶稣感谢的是什么吗?那天晚上他被出卖，被残忍地对待和杀害。

说，你们拿这个，大家分着喝。

¹⁸ **For I say to you, I will **not** drink of the fruit of the vine until the kingdom of God comes** / our Jewish brothers in the Lord tell us at Passover there are several cups of blessing; notice Jesus is not confused about what was in that little cup; that little household cup contained **the fruit of the vine**; not even strangely mixed with a pin-pricked drop of blood; which makes you wonder why some in the church don't want you or me to share among ourselves and drink the fruit of the vine, doesn't it?

Even the mother of Jesus was concerned the people had the best fruit of the vine available. You know, a lot of hocus pocus has gone on in the goofy churchianity world,

For I say to you, I will **not drink of the fruit of the vine... until the kingdom of God comes.**

¹⁹ **And He...** whom John the Baptist called the Lamb of God who takes away the sin of the world; who John wrote: is the Logos of God; who said, I am the Bread of life descended from heaven; He also said, I am the Door; who also said, I am the Good Pastor; and Jesus said, I am the Way, I am the Truth, I am the Life... and many more things He taught those who joined Him.

He took bread, and gave thanks to His Father... and broke it, and gave to them, saying, / and again, why was Jesus so thankful? Knowing deceivers and seducers and wolves in sheep's clothing... claiming they represent Him... were on the way,

This is My body which is given for you / now they knew what bread was; so when The Bread of Life said to them; this is My body, they weren't confused; He captured in that moment a picture all His people can take with them as they remember Him – they didn't have cameras or cell phones at the time:



¹⁸ 我告诉你们，从今以后，我**不再**喝这**葡萄汁**，直等神的国来到。/我们的犹太弟兄在主里告诉我们逾越节有几杯祝福;请注意，耶稣并没有对杯子里的东西感到困惑;那家用的小杯里盛着**葡萄树的果实**;甚至没有奇怪地和一滴血混合在一起;这使你们纳闷，为什么在教会中有人不愿意你们我一同分喝葡萄树的果子呢?

就连耶稣的母亲也担心人们会有最好的葡萄果实。你知道吗，在愚蠢的教会世界里发生了很多恶作剧，

我告诉你们，从今以后，我**不再**喝这**葡萄汁**，直等神的国来到。

¹⁹ 他.../施洗约翰称他们为神的羔羊、除去世人罪孽的。约翰写道，是神的道;说，我是从天上降下来的生命粮。他也说，我就是门。他还说：“我是好牧师;耶稣说：“我就是道路，我就是真理，我就是生命...”



又拿起饼来祝谢了，就掰开递给他们，说，/为什么耶稣如此感恩?他们知道那些骗子和诱惑人的人，披着羊皮的狼，声称自己是耶稣的代表，

这是我的身体，为你们舍的。 / 现在他们知道什么是面包了;所以当生命的粮对他们说的时候。这是我的身体，他们没有混淆;他在那一刻拍下了所有他的子民在纪念他时都能随身携带的照片—当时他们还没有相机或手机:

do this as a reminder of Me / anyone who says, this is not to be done to remember Jesus, is a fool who wants to deceive you, too; and it sort of makes you wonder: **do what?** Especially when we see lots of people doing lots of other stuff... like droning on with somber tones, lighting candles... and cycling tediously through prayer beads; and not even being given the cup to share among ourselves... but given some leftover stale bread from Babylon... that even a scrounger-mutt would sniff and likely prefer its vomit.

You know, if Jesus looked and sounded as bland and boring as most of the religious leaders we see in the news today, what He started 2000 years ago would have died out... in the first century.

²⁰ Likewise He also took the cup after supper, saying, This cup is the new agreement in My blood, which is shed for you.

do this as a reminder of Me / a Greek noun: **anamnesis**, a reminder; no different than taking digital selfies now days. And since they didn't have cell phones or cameras; and Jesus certainly didn't have time to sit for a painting... He took 2 very common elements of life, found in every home of every culture... throughout the world; He took: **bread** and **a cup with fruit of the vine**.

This word: **reminder**... is used 3 other times in the New Testament.

To the Corinthians **chapter 11**, Paul uses the word twice describing the night Jesus was betrayed;

And when He had given thanks, He took bread and broke it, and said; Take, eat: this is my body, which is broken for you: do this as a **reminder** of Me.

After the same manner also, He took the cup, when He had drank, saying, this cup is the new agreement in my blood; do this, as often as you drink... as a **reminder** of Me.

你们也应当如此行，为的是記念我。 / 如果有人说不应该这样做来纪念耶稣，那他就是一个想要欺骗你的傻瓜;这让你想知道:做什么? 尤其是当我们看到很多人在做其他事情的时候, 比如用低沉的音调单调地说话, 点蜡烛, 单调地骑着自行车通过念珠;甚至连杯子也没有分给我们, 而是给了我们一些从巴比伦来的吃剩的陈面包, 连乞讨的杂种狗也会闻一闻, 很可能更喜欢它的呕吐物。

你知道, 如果耶稣看起来和听起来像我们今天在新闻中看到的大多数宗教领袖一样平淡乏味, 那么他在 2000 年前所创造的东西在第一个世纪就会消失。

²⁰ 饭后也照样拿起杯来, 说, 这杯是用我血所立的新约, 是为你们流出来的。

你们也应当如此行，为的是記念我。 / 一个希腊名词: **anamnesis**, 提醒;跟现在的数码自拍没什么两样。因为他们没有手机和相机;耶稣当然没有时间坐下来绘画, 他拿了两个很常见的生活元素, 在世界各地的每一种文化中都有;他拿起**饼**来, 拿起杯来, 杯中有**葡萄树的果子**。

这个词: **纪念**, 在新约中使用了三次。

在**哥林多前书第 11 章**中, 保罗用了两次这个词来描述耶稣被出卖的那晚;

祝谢了, 就拿起饼, 掰开说, 你们可以拿着吃。这是我的身体, 为你们擘开了。你们应当这样行, **纪念我**。

也照样拿起杯来, 喝了, 说, 这杯是用我血所立的新约。这样做, 当你经常喝...作为**纪念我**。

Hebrews 10: For the law having a shadow of things to come... can never make anyone perfect. But in those sacrifices, there is a continual **reminder** of sin, year after year. For it is impossible that the blood of bulls and of goats should take away sins.

Why this reminder of the cup? Well, from the days of Adam's 3rd son Seth onward... they knew: without the shedding of blood there was no forgiveness. What they didn't know was that their little bulls and goats were no different than our worthless paper money; unless the currency is backed by sufficient gold in the bank.

Well, the blood of Jesus is good as gold. He who knew no sin became sin for us. Prophet Isaiah tells us, when you make His soul an offering for sin; He will see and be satisfied. We can do that!

Why this reminder of the broken bread? **Psalm 103:** Bend the knee in adoration to the Lord... and forget not all His benefits: who forgives all our hideous guilt; who heals all our diseases.

Matthew quotes Isaiah, That it might be fulfilled, He took our infirmities, and carried away our sicknesses. Peter says, with his stripes we were healed. Some might say: I don't believe that! Well then, I say: work on your belief! You know, to remember, to remind ourselves, to refresh my mind; to reconsider and take to heart... any of the many words and ways our Lord taught us... when He lived among us... we can do that!

Even in our home, as He did this in Mark's home. And if we do that... then watch Him... make it so!

Jesus said, do this as a reminder of Me!

The Man of Sorrows

Check out: [Our Brothers and Sisters Around The World](#)

Singing GOD'S Praise:  **The Songlist**

希伯来书 10:律法既有将来事的影儿，总不能叫人完全。但这些祭物，是每年常叫人想起罪来。因为公牛和山羊的血，断不能除罪。

为什么杯子能纪念?从亚当的第三个儿子塞特开始，他们就知道:没有流血，就没有宽恕。他们不知道的是，他们的小公牛和山羊和我们毫无价值的纸币没有什么不同;除非银行里有足够的黄金作为货币的后盾。

耶稣的血就像金子一样珍贵。那无罪的，就为我们成了罪。先知以赛亚告诉我们，当你献上他的灵魂为赎罪祭;他会看到并且满意的。我们可以做到!

为什么要让人想起掰饼? **诗篇 103:**你们当向耶和华屈膝，不要忘记他的一切恩惠:他赦免我们一切丑恶的罪孽;治愈我们所有疾病的人。

马太援引以赛亚的话说，他代替了我们的软弱，把我们的疾病夺去。彼得说，我们因受鞭伤而痊愈。有些人可能会说:我不相信!好吧，那么，我说:在你的信仰上努力吧!你知道，为了记住，为了提醒自己，为了让我的头脑清醒;重新考虑并铭记在心...当神住在我们中间的时候，我们就可以做到。

甚至在我们家里，就像他在马克家里那样。如果我们这样做了...就看着他...让它成真!

耶稣说，这样做是为了纪念我!

火把音樂 -唯獨倚靠祢

My trust is in You