

<sup>1</sup> **And it came to pass, when Jesus finished all these sayings,**

**Matthew was an eyewitness to Jesus.**

The word here is: **logos**; when He had finished **these words**. Most people do not know that Matthew clearly organized his gospel in 5 sections or divisions... always concluding with this repetitious phrase:

We find this expression in chapter 7:28, when His early ministry and sermon on a mountainside concluded; in chapter 11:1, where Matthew shows us a sample of His ministry around the sea of Galilee; in chapter 13:53, when we observe the Messiah, teaching parables of the kingdom of God; chapter 19:1, as confrontations with religious leaders increase, Jesus departed to regions beyond Jordan in preparation to enter Jerusalem with much acclaim; **and here in chapter 26:1**, where we discover Jesus is to give... His life a ransom for many,

**He said to His disciples / His mathetes;** those doing the math,

<sup>2</sup> **You all know that after two days is the feast of the Passover, and the Son of Man will be betrayed and be crucified** / here on a Sunday, Matthew begins telling us one conversation going on... perhaps as they are heading out of Jerusalem for the evening... and suddenly we learn on the other side of town, another... very different exchange is taking place.

<sup>3</sup> **Then assembled together** / the word is: **sunago**; and don't you hear the word **synagogue**? the place where people gather together;

**then assembled together the chief priests /** now, that's Annas, and his dumbass son-in-law Caiaphas,



<sup>1</sup> **耶稣说完了这一切的话，**

**马太是耶稣的见证人。**这里的词是:道;他说完了这些话。大多数人都不知道马太清楚地把他的福音分成了 5 个部分...

我们在第七章二十八节可以看到这样的表达,他早期在山坡上的传道和讲道结束了;在第 11 章第 1 节,马太向我们展示了他在加利利海一带传道的一个例子;在第 13 章 53 节,当我们观察弥赛亚,教导神国的比喻;第 19 章 1 节,随着与宗教领袖的对抗增加,耶稣离开约旦河外的地区,准备在众人欢呼中进入耶路撒冷;**在 26:1 章**,我们发现耶稣要用他的生命作许多人的赎价

**就对门徒说,** /他的 mathetes;那些在计算的人,

<sup>2</sup> **你们知道过两天是逾越节,人子将要被交给人,钉在十字架上。** /一个星期天,马太开始告诉我们正在进行的一段对话...可能是在他们晚上离开耶路撒冷的时候...突然,我们得知在城市的另一边,正在进行另一场...非常不同的交流。

<sup>3</sup> **那时,祭司长和民间的长老,** /这个词是:sunago;你没听到犹太教堂这个词吗?人们聚集的地方;

聚集在大祭司称为该亚法的院里。 /那是亚纳斯,还有他的蠢女婿该亚法,

**and the scribes** / the **grammateus**; the highly educated academicians. The scribes could always be identified: often walking around with a writing pen, stuck on their ear. In those days, that was a big deal! very stylish! And by the way, it was unlawful... a violation of the traditions of the elders, to walk around on the Sabbath day... with your writing pen stuck on your ear! Which would have been considered: working on the Sabbath... huh? Your ear carrying that writing pen... was work?

Matthew writes...

**and the elders** / the presbytery of the people. / What an illustrious crowd of celebrities!

**and they assembled at the palace of the high priest, who was called Caiaphas** / did you get an invitation? it sounds elegant! You almost think **Buckingham**; but do you think of **barnyard** and hillbillies? Honestly, I don't know why the translators chose that word. The Greek word is: **aule**; it means: the **courtyard** or the cattle stalls, even the **sheepfold**. So, we learn they assembled in some gathering place; maybe the parking lot for every pack animal, and camel, and braying ass...and probably a few dumb sheep too...

<sup>4</sup> **And consulted that they might take Jesus by stealth, and kill Him** / they deliberated that they might seize Him with force, by craftiness and deceit. And why? they intended **to murder Him**. Matthew uses the word 13 times in this last section of his gospel. Jesus knew what He was confronting.

<sup>5</sup> **But they said, Not on the feast day, lest there be an uproar among the people** / in other words, but don't mess up the Big party!

And here we see... man's ways are not God's ways, are they? In **Leviticus 23**, we learn about **the 7 days of the Lord**. Notice they belong to Him, His appointments... though man has a habit of turning Holy Days into holidays, doesn't he?

**祭司长**/ grammateus;受过高等教育的院士。这些抄写员总是能被认出来:他们经常带着一支笔,贴在耳朵上四处走动。那时候,这可是件大事!很时尚!顺便说一下,在安息日走动是违法的,是违反长老传统的,把你的笔贴在耳朵上!这是可以考虑的:在安息日工作...嗯?你的耳朵带着那支写字笔...是工作吗?

马太写...

**民间的长老**/ 人民的长老会/多么显赫的一群人啊!

**聚集在大祭司称为该亚法的院里。**/你收到邀请了吗?听起来优雅!你几乎会想到白金汉;但你会想到农场和乡巴佬吗?说实话,我不知道译者为什么选这个词。希腊语单词是:aule;它的意思是:院子或牛棚,甚至是羊圈。我们知道他们聚集在某个地方;也许是每个动物的停车场,还有骆驼和嘶叫的驴子,可能还有一些笨羊...

<sup>4</sup> **大家商议,要用诡计拿住耶稣杀他。**/他们就商议,要用诡计诡诈,强取他。为什么?他们打算谋杀他。马太在福音的最后部分使用了 13 次这个词。耶稣知道他面对的是什么。

<sup>5</sup> **只是说,当节的日子不可,恐怕民间生乱。**/换句话说,但别把这个大派对搞砸了!

现在我们看到,人的道路不是上帝的道路,不是吗?在**利未记第 23 章**,我们了解了上帝的七天。请注意,这些都是属于他的,他的任命...虽然人们有把神圣的日子变成假日的习惯,不是吗?

Paul tells us... **these appointed days of the Lord**... **were shadows of things to come**., prophetic pictures; like a child's coloring book with outlined details... needing to be filled in.

The first 4 days were **Passover**, **Unleavened Bread**; **Firstfruits**; and **Pentecost**. The last 3 days, after the summer, also **shadows of things to come**: **Trumpets**; **Afflicting souls**, and **Tents** -- temporary booths or shelters... all these days of the Lord are in some way specifically fulfilled by **Christ the Messiah**.

**But they said, Not on the feast day lest there be an uproar among the people** / definitely not on any of those times – centered around the days of the Lord; and they were required to come to Jerusalem with their offerings, not empty-handed.

That is the backdrop for Matthew's next narrative. Like a great movie script, And Matthew again cuts away; and takes us to another assembly going on at the same time on the other side of the mountain. Action!

**6 Now when Jesus was in Bethany, in the house of Simon the leper** / and let's pause and pay attention. Here are a few questions about this verse: Simon whoever he was... he was once leprous, but now healed. And was this the home of Judas Iscariot? Because John, the night Jesus was betrayed... he writes, Judas Iscariot, the son of Simon; or was Judas the son of Simon Peter? Or of someone else?

We read...

**7 there came a woman to Him / Mary Magdalen, having an alabaster box of very precious ointment** / in Mark's account, he writes, An alabaster box of **spikenard** What's that all about?

Check out: **Eyewitness to Jesus** for more about these 3 ancient verses; listen to **EYE WITNESS TO JESUS**. 

保罗告诉我们... **主所定的日子**...是将要发生的事的影子。预言性的照片;就像孩子的涂色书,里面有需要填写的细节。

头四天是逾越节,就是**无酵饼**; **初熟之物**;和**五旬节**。过去的三天,夏天过后,也有**影子**要来:**号角声**; **受苦的灵魂**, **帐篷**—临时的棚子或避难所...所有这些上帝的日子都在某种程度上由**基督弥赛亚**来实现。

只是说,当节的日子不可,恐怕民间生乱。 / 绝对不是在这些时期—以主的日子为中心;他们被要求带着礼物回耶路撒冷,不是空手。

这就是马修下一个故事的背景。就像一个伟大的电影剧本,马修再次剪掉了;又带我们到山那边的另一个会众那里。行动!

**6 耶稣在伯大尼长大麻疯的西门家里**, /让我们暂停一下,集中注意力。这里有几个关于这节的问题:西门,不管他是谁,他曾经长了大麻疯,但现在痊愈了。这是加略人犹大的家吗?因为耶稣被出卖之夜,约翰写道:“加略人犹大,西门的儿子;犹大是西门彼得的儿子吗?或者是其他人?”

我们读...

**7 有一个女人/抹大拉的玛丽亚**,拿着一玉瓶极贵的香膏来,趁耶稣坐席的时候,浇在他的头上。/在马克的描述中,他写道,一盒菠菜那是什么意思?

请看: **《耶稣的目击者》**。更多关于这三段古诗的内容;请听**耶稣的亲眼见证**。

Since 1994, these next verses written in the gospel of Matthew, are now the most researched papyri in the world, perhaps even written by Matthew having seen these very events himself, within 25 years of when Jesus walked among us; written no later than 70AD, when the temple was destroyed.

从 1994 年开始，接下来写在马太福音里的这段经文，现在是世界上研究最多的莎草纸，甚至可能是马太自己写的，他亲眼目睹了这些事件，在耶稣在我们中间行走的 25 年之内；写于公元 70 年，当时圣殿被毁。

There came... a woman having an alabaster box of very precious ointment, and poured it on His head



有一个女人，拿着一玉瓶极贵的香膏来，趁耶稣坐席的时候，

浇在他的头上。

as He sat at dinner!

<sup>8</sup> But when the disciples saw it, they were indignant, saying, To what purpose is this waste? / actually, to what purpose, apoleia \_\_\_ and that is interesting. It is what Jesus later calls Judas, the son of perdition. And could Jesus later have said of Judas... Why this waste?

<sup>8</sup> 门徒看见，就很不喜悦，说，何用这样的枉费呢？/事实上，阿波利亚的目的是什么，这很有趣。这就是耶稣后来所说的犹大，灭亡之子。耶稣后来有没有说过犹大…为什么要这样浪费？

It is what Paul calls that son of lawlessness who will come. And in this verse, we find clueless disciples spouting off, but not in truth.

And they're asking, Why this waste? Why this destruction? Why this lawlessness? In other words, Why this recklessness? What's that all about?

remember, all these people were eyewitnesses to all these events; and in the 1990s read about this evening discovered on ancient fragments written 25 years after this night took place; found in Magdalen College, England named after this woman  
[Eyewitness to Jesus](#)

这就是保罗所说的不法之子将要到来。在这节经文中，我们发现无知的门徒在滔滔不绝，但不是在说真话。

他们问，为什么要浪费？为什么这毁灭？为什么这个无法无天？换句话说，为什么要这么鲁莽呢？这是怎么回事？

<sup>9</sup> For this might have been sold for much / notice, it might have been sold... but it might not have. After all, Judas was pocketing some of the \$\$.

<sup>9</sup> 这香膏可以卖许多钱，/注意，它可能已经被卖掉了，但也可能没有。毕竟，犹大把一些钱装进了自己的口袋。

it might have been sold... and given to the poor / of course; but, man's charitable ways and adverts... are not God's ways, are they?

周济穷人。/当然；但是，人类的慈善方式和广告…不是上帝的方式，不是吗？



<sup>10</sup> **But Jesus understood** / He knew what was going on... ALL of it,

**He said to them, Why do you trouble the woman? for she has done a good work on Me.**

<sup>11</sup> **For you have the poor always with you** / to all of you charitable folk there are 365 days out of the year, you can take care of the poor. So, have at, go to;

**but Me you do not have always.**

<sup>12</sup> **For in that she poured this ointment on My body, she did it for My burial** / somehow this woman understood that He was going to die, and the disciples didn't. Oh! That's right, she was paying attention; she was actually listening to Jesus.

Jesus continues...

<sup>13</sup> **Truly / AMEN** to what I tell you next...

**I say to you, Wherever this gospel will be preached in the whole world,**

**there also it will be told what this woman has done for a memorial of her** / to remember her.

And did we hear that? Isn't it interesting that **these 3 ancient fragments** were found 100 years ago in **Magdalen College – United Kingdom**. And truly are **a memorial to her**

Jesus said, remember her!

So ask yourself how many preachers have reminded you about what this woman did, and what it means? Think about it: what did she do?



<sup>10</sup> **耶稣看出他们的意思，** /他知道发生了什​​么，所有的一切

**就说，为什么难为这女人呢？她在我身上作的，是一件美事。**

<sup>11</sup> **因为常有穷人和你们同在。** /对你们所有的慈善人士，一年 365 天，你们可以照顾穷人。所以，有在，有去；

只是你们不常有我。

<sup>12</sup> **她将这香膏浇在我身上，是为我安葬作的。** /不知怎​​么的，这个女人知道耶稣将要死了，门徒却不知道。哦!没错，她在专心;她其实是在听耶稣的话。

耶稣继续...



<sup>13</sup> **我实在 /阿门，我接下来要告诉你的...**  
**告诉你们，普天之下，无论在什么地方传这福音，**

**也要述说这女人所行的，作个纪念。** /记住她。

我们听到了吗?**这三个古老的碎片**是 100年前在**英国莫德林学院**发现的，这不是很有趣吗?真的是对**她的纪念**

耶稣说，你要纪念她。

问问你自己，有多少牧师提醒过你这个女人的所作所为，这意味着什么?想想看:她做了什么?

Obviously, she heard the living Word at some time, probably several times... and she took it to heart. Then with a thankful heart... she sought Him out and brought Him some of her best. Right?! And It sure seems like God is going to do His part to make sure she is remembered.

显然，她听过这个活的词，可能听过好几次，她把它记在心里。然后怀着一颗感恩的心...她找到了他，给他带了一些她最好的东西。对吧?!上帝似乎也要尽自己的一份力来确保她被世人铭记。

**14 Then one of the twelve, called Judas Iscariot**

**went out to the chief priests** / was he maybe a little pissed off?

**15 And said, What will you give me, and I will deliver Him to you**

/ do you think Judas was already starting to look over his shoulder, getting a little nervous?

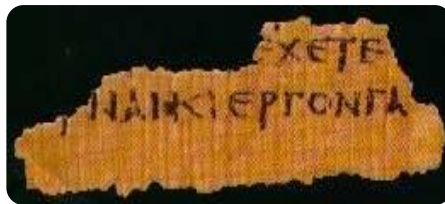
**And they agreed with him for thirty pieces of silver** / **they agreed on the price, already prophesied -- Zachariah 11.**

**16 And from that time he sought opportunity to betray Him.**

Think about it: we know, it is one thing to have our friends do our will... they will do it gladly;

but consider this; what kind of power do you have to have, that even your enemies work your will and accomplish your desires?

Jesus was not disturbed, He was in charge.



**14 当下，十二门徒里，有一个称为加略人犹大的，**

**去见祭司长说，/他是不是有点生气了?**

**15 我把他交给你们，你们愿意给我多少钱。/你觉得犹大是不是已经开始小心翼翼，有点紧张了?**

他们就给了他三十块钱。/ **他们同意了价格，撒迦利亚 11 章。**

**16 从那时候，他就找机会，要把耶稣交给他们。**

想想看:我们知道，让我们的朋友按我们的意愿去做是一回事...他们会乐意去做;

但考虑;你拥有什么样的力量，甚至连你的敌人都能按你的意志行事，实现你的愿望?

耶稣没有被打扰，他是负责人。

**EYE WITNESS TO JESUS.**

**3 Days are still on His Calendar**

**Israeli Band : Psalm 150**

**神羔羊配得**

worthy is the Lamb

**向主欢呼 向主歡呼**

Shout to the Lord