

Mark 14:1-26 Two Passion Feasts

馬可福音14:1-26 兩個跟基督受難有關的筵席



Mark's Gospel brings us briefly and powerfully through the last few days before Jesus' death

馬可福音簡短又有力的帶我們進入了耶穌受死之前的最後幾天

- His Triumphal entry, the Controversies, His Olivet discourse are briefly described and now the cross becomes the predominant theme

祂的凱旋進城、相關的爭議、祂在橄欖山的預言都被簡短的描述了，現在十字架成了主要的主題

- A great transition is taking place before the disciples, the world, and principalities in the heavenlies

一個重大的轉變正發生在門徒們、世界及空中執政掌權者的面前

- The old covenant is giving way to the new 舊約轉成為新的約
- The temporal to the eternal 短暫的轉為永恆的
- Shadow to the substance 影兒轉為實際
- The outward to the inward 外在的轉成內在的
- Natural to the spiritual 天然的轉成屬靈的
- Last Passover to the first Lord's Supper 最後的逾越節成了第一個主的晚餐



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last few days before Jesus' death

馬可福音簡短又有力的帶我們進入了耶穌受死之前的最後幾天

- Mark now compresses the remaining time with the disciples into two feasts which demonstrate the nature of true Servanthood in the Kingdom

馬可將與門徒們在一起的最後一段時間濃縮在二個筵席中，
在其中展現了國度僕人真實的本質



The two feasts in Mark are both related to Jesus' Passion

馬可福音裡記載的兩個筵席都跟耶穌的受難有關



1. The supper in Bethany where Jesus is the honored **guest** and where He was prophetically prepared for the **cross** and His **burial** by a loving and faithful servant
在伯大尼的晚餐，耶穌是貴賓，而在那裡，祂被一位有愛心又忠心的僕人預言性的為了十字架及祂的埋葬作了預備
2. The 'last' supper in Jerusalem where Jesus as **host** offers His body and blood as the passover Lamb to save the lost
在耶路撒冷的「最後的」晚餐，作為主人的耶穌，以自己的為逾越節羔羊，將身體與血獻上，為了拯救失喪的人



Mk 14.1-11: The first supper in Bethany was written as a Markan Sandwich

馬可福音14:1-11 在伯大尼的第一個晚餐，記載為馬可的 另一個三明治

1. Mark reveals true “Servanthood” surrounded by evil servants
- at the center is Mary’s devoted serving out of first love

馬可揭示了，被惡僕包圍的真實“僕人本質”——故事的中心是馬利亞
出於起初的愛的奉獻服事

2. The two outer layers of the story give a stark contrast to Mary’s
service as the treachery of **evil servants unfolds**:

二個外層的故事，讓惡僕的背信忘義與馬利亞的服事成了鮮明的對比

- The chief priests and scribes scheming to kill Jesus

祭司長及文士設計謀要殺耶穌

- Judas’ plan of betrayal at the end

猶大最後的計畫背叛



The feast in Bethany

在伯大尼的筵席



Simon the Leper's thanksgiving feast

長大麻瘋的西門家的感恩筵席

Mark 14.3 And being in Bethany in the house of Simon the leper

馬可福音14：3 耶穌在伯大尼長大麻瘋的西門家裏坐席

John 12.2 So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining at the table with Him.

約翰福音12:2 有人在那裏給耶穌預備筵席；馬大伺候，拉撒路也在那同耶穌坐席的人中。

- Simon was forever grateful for his healing
西門為了他得到的醫治永遠感恩
- Lazarus was eternally grateful for his new life
拉撒路為了他的新生命永遠感激不已
- Mary and Martha were totally indebted to Jesus for his mercy and love
馬利亞和馬大對於耶穌的憐憫和愛深覺虧欠



Mary's impulsive extravagance

馬利亞的赫然揮霍

Mark 14.3

And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

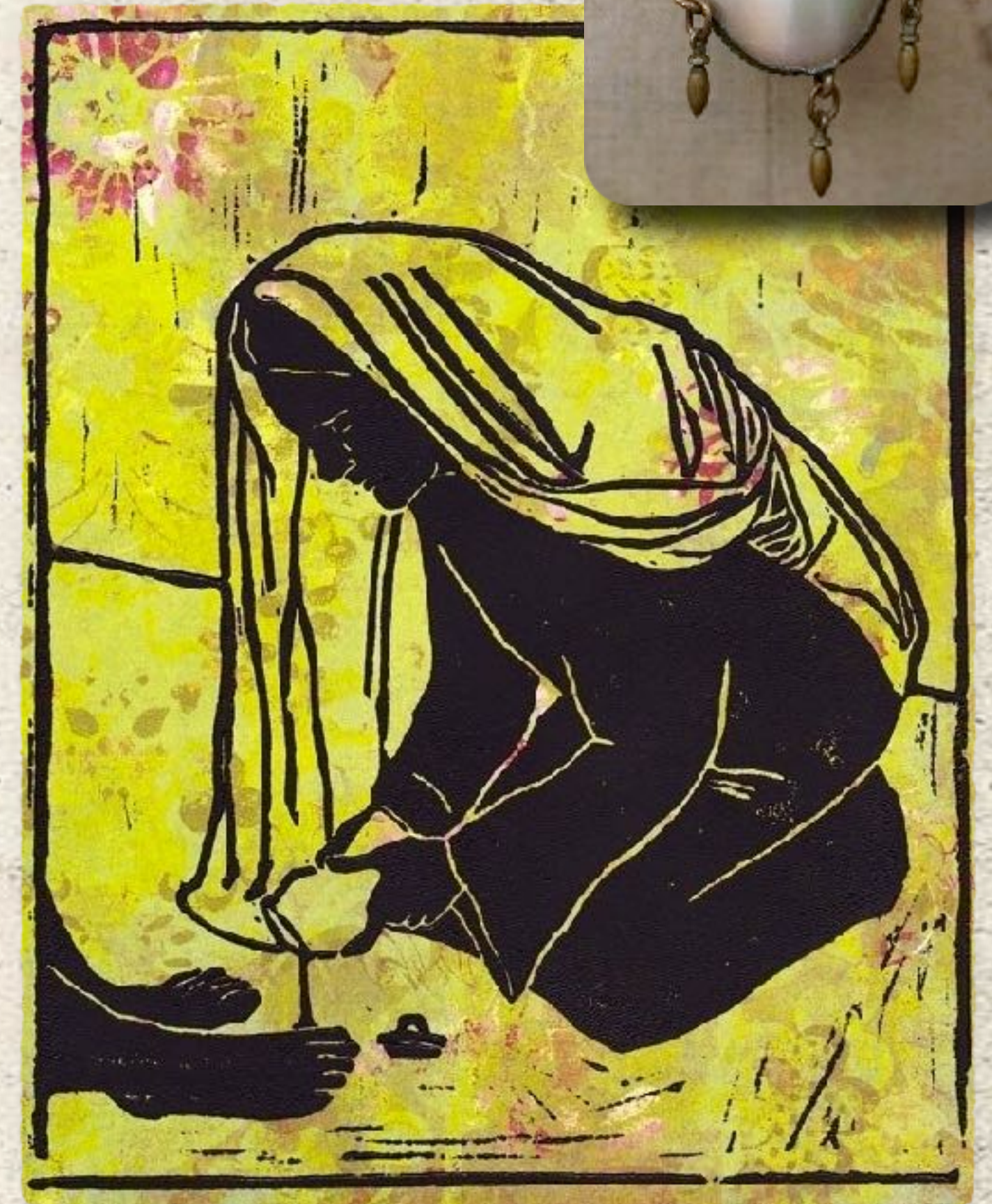
馬可福音14:3 耶穌在伯大尼長大痲瘋的西門家裏坐席的時候，有一個女人拿着一玉瓶至貴的真哪噠香膏來，打破玉瓶，把膏澆在耶穌的頭上。

- Alabaster box contained precious spikenard from India and she first poured it out upon Jesus' head as if recognizing His anointing as Messiah

雪花石膏的盒子裡裝著從印度運來的珍貴哪噠香膏，而她首次倒在耶穌的頭上，如同作為承認祂是彌賽亞的恩膏

- Then according to *John 12.3* she stooped down like a servant girl and anointed His feet and wiped them with her hair

然後，基於約翰福音12:3的記載，她如同婢女一樣地彎下腰，膏祂的腳，並以她的頭髮去擦



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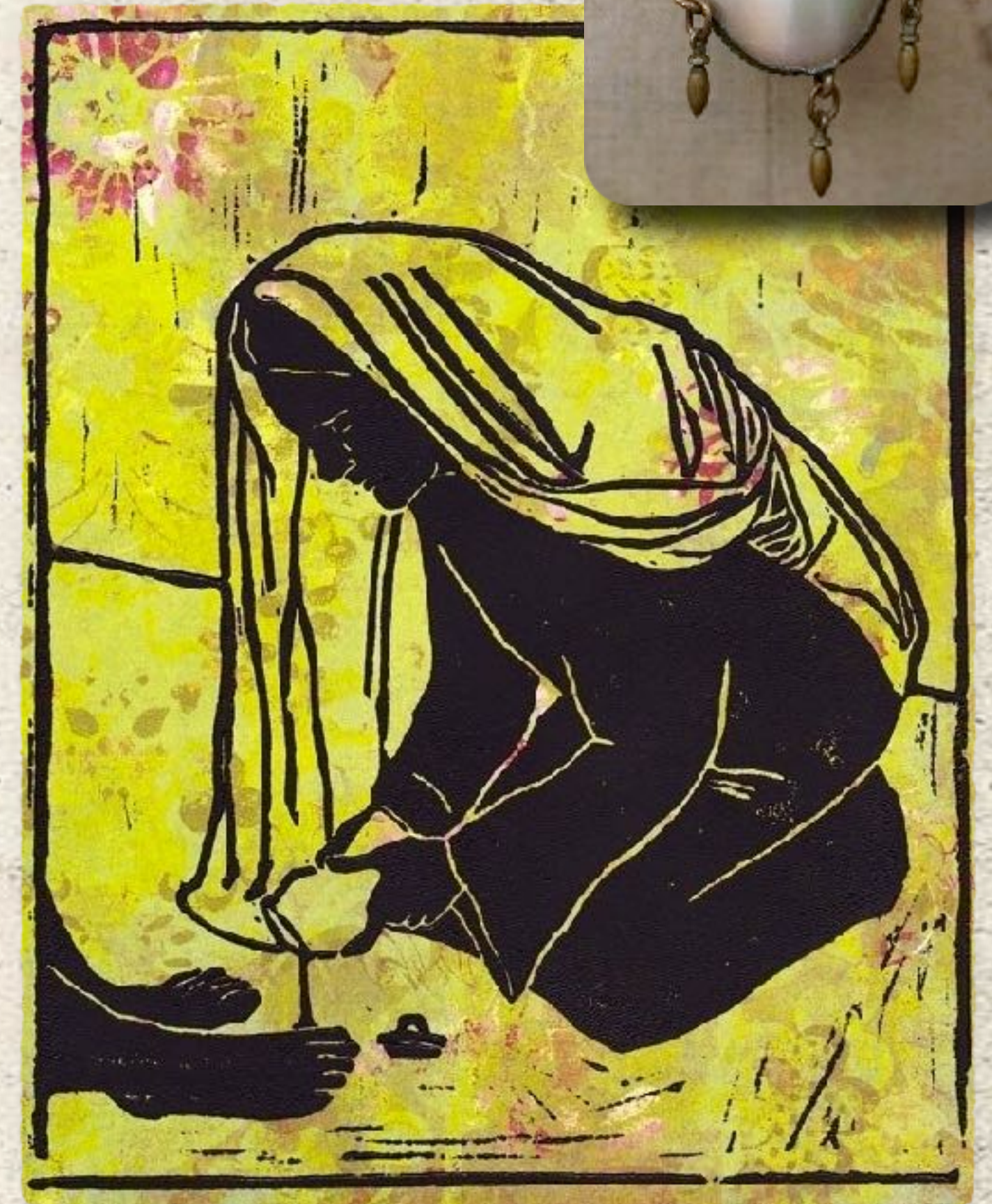
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- Mary had anointed Jesus' from head to toe unwittingly preparing Jesus for His coming burial

馬利亞從頭到腳膏了耶穌，不知不覺地為了耶穌即將面臨的埋葬做了預備

- Mark emphasizes the lowliness and simplicity of this beautiful scene by never even mentioning the woman's name (John's Gospel tells us)

馬可刻意強調這美麗景象中的卑微及單純，而從未提及這個女人的名字（約翰的福音告訴了我們）



Jesus memorializes Mary's extravagant sacrifice as an integral part of the gospel story

耶穌記念馬利亞的奢侈犧牲是福音故事不可或缺的一部分

Mark 14.6 "Leave her alone," said Jesus. "Why are you bothering her? She has done a beautiful thing to me.

馬可福音14:6 耶穌說：「由她吧！為甚麼難為她呢？她在我身上做的是一件美事。

Mark 14.9 I tell you the truth, wherever the gospel is preached throughout the world, what she has done will also be told, in memory of her."

馬可福音14:9 我實在告訴你們，普天之下，無論在甚麼地方傳這福音，也要述說這女人所做的，以為記念。

- Jesus rebuked the disciples for calling this "beautiful" service of love a "waste"

耶穌斥責門徒們稱這個在愛中“美麗的”服事是“浪費”

- Jesus lifted her 'reckless act' to a 'beautiful service' on a higher plane

耶穌將她“冒失的舉動”提升為一個在更高層次上的“美麗的服事”

- Her spontaneous and wasteful act of devotion was actually a timely prophetic preparation

她的自發性的、一無所得、又顯得浪費的奉獻舉動，實際上是個及時的、預言性的預備



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- She alone seemed instinctively to empathize with his coming agony at the cross
似乎只有她一個人，出於本能地，對主之前所提到的十字架和祂即將要面臨的痛苦表示同情
- Her act would be forever included as a part of the gospel story (His preparation, scourging, crucifixion, burial, resurrection and ascension)
她所做的將永遠被包括在福音的故事中（祂的預備、鞭打、釘十字架、埋葬、復活和升天）



Judas' betrayal was precipitated by Mary's waste at the supper in Bethany

因馬利亞在伯大尼晚筵裡的耗費，猶大的背叛因而成了定局

Mark 14.10 Then Judas Iscariot, who was one of the twelve, went off to the chief priests in order to betray Him to them.

馬可福音14:10 十二門徒之中，有一個加略人猶大去見祭司長，要把耶穌交給他們。

Mark 14.11 They were glad when they heard this, and promised to give him money. And he began seeking how to betray Him at an opportune time.

馬可福音14:11 他們聽見就歡喜，又應許給他銀子；他就尋思如何得便把耶穌交給他們。

- Judas decided during this supper at Bethany 'to hand over' (lit.) Jesus at the best opportunity

猶大在伯大尼的晚筵時決定，要在最適當的時機裡將耶穌“交給”人

- These evil leaders were so 'glad' to find a fellow servant and offered him money to secure the deed

這些邪惡的領袖們十分“高興”地找到一個跟隨主的僕人，並提供他金錢來確保他的要做的事

- Mary's offering was a year's wages whereas Judas' 'blood money' was only 4 days wages

馬利亞奉獻的是一年的工資，而猶大的“血錢”卻只有4天的工價



Last Supper in Jerusalem: 在耶路撒冷的最後晚餐



Mark 14:12-26 馬可福音 14:12-26

Mark's account of the Lord's Supper is brief,
comforting, disturbing and beautiful

馬可記載的主的晚餐是簡短、安慰人、令人不安又美麗的

Mark again is brief as the whole feast in the Upper Room takes up only 8 verses

馬可再次簡短的只用了八段經節記載了在樓上房間的整個筵席

Many things happened which the other gospel writers covered in detail 而其他的福音書作者記載了許多事情發生的細節

1. Luke records the disciple's argument over who was the greatest

路加記載了門徒們爭論誰為大

2. John records Jesus' washing the disciple's feet

約翰記載了耶穌洗門徒們的腳

3. In John 13-16 we hear the many spiritual secrets of the Father's House, the coming Comforter, and their new dwelling with the Father and the Son

在約翰福音13-16章，我們聽見了許多有關父家、保惠師以及他們同父與子新的同住的秘密



建定聖體

爾各食此此即吾軀體也

453

The second supper was hosted by the Lord as a testimony of His coming Death

第二個晚宴由主來主持，為了祂的死作預備

The events surrounding the 'last supper' now unfold in a predetermined order

圍繞“最後的晚餐”的事件，現在按照預定的順序展開

Three parts of this gospel drama unfold:
這個福音的戲劇由三部分展開：

1. The supper's providential preparations
晚筵在神的供應中預備
2. The supper's exposure of betrayal
晚筵暴露了背叛
3. The significance of the supper itself
晚筵本身的意義



Part One 第一部份:
The Supper's
providential preparations
晚筵神聖的預備

The preparations for the supper were divinely arranged

神已經安排了晚宴的預備

Mark 14.12 Now on the first day of Unleavened Bread, when they killed the Passover lamb, His disciples said to Him, "Where do You want us to go and prepare, that You may eat the Passover?"

馬可福音14:12 除酵節的第一天，就是宰逾越羊羔的那一天，門徒對耶穌說：「你吃逾越節的筵席要我們往哪裏去預備呢？」

*Mark 14.13 And He *sent two of His disciples and *said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him;*

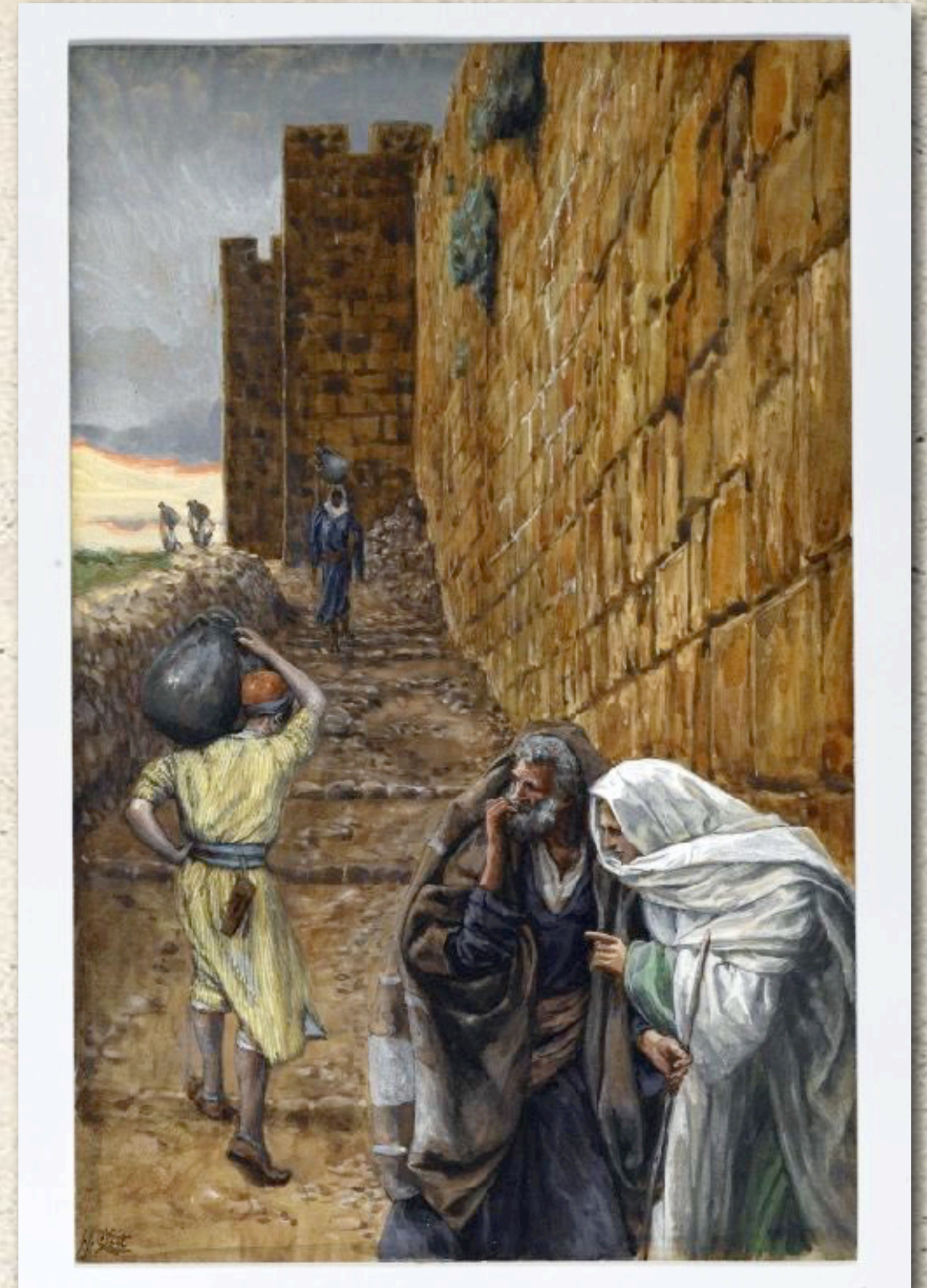
馬可福音14:13 耶穌就打發兩個門徒，對他們說：「你們進城去，必有人拿着一瓶水迎面而來，你們就跟着他。」

1. The Passover could only be sacrificed and eaten within Jerusalem and Mark makes clear there was an element of secrecy as to the place of their feast so they could later sneak into the city unknown to those who wanted to kill Him

逾越節只能在耶路撒冷內獻祭和享用，馬可明確的表示他們的筵席地點隱密，如此他們隨後可以潛入城中，而避開那些想殺他們的人

2. So an immediate and 'last minute' plan had to be made to avoid disclosure but Mark again makes clear preparations have already been made

因此，立即且“最後一刻”的計劃必須安排妥當，以免透露地點，但馬可再次明確表示，一切已經都預備好了



The preparations for the supper were divinely arranged

神已經安排好了晚宴的預備

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3. *Lu. 22:8* tells us that the two disciples chosen were Peter and John and that they alone would know exactly where the feast would take place

路加福音22:8 告訴我們，選出的兩個門徒是彼得和約翰，只有他們知道筵席的地點會在哪裡

4. Many would be carrying pitchers of water in festive Jerusalem

在耶路撒冷過節時，會有許多人拿著裝著水的瓶子

- But a **man** carrying one would be an exceptional sign

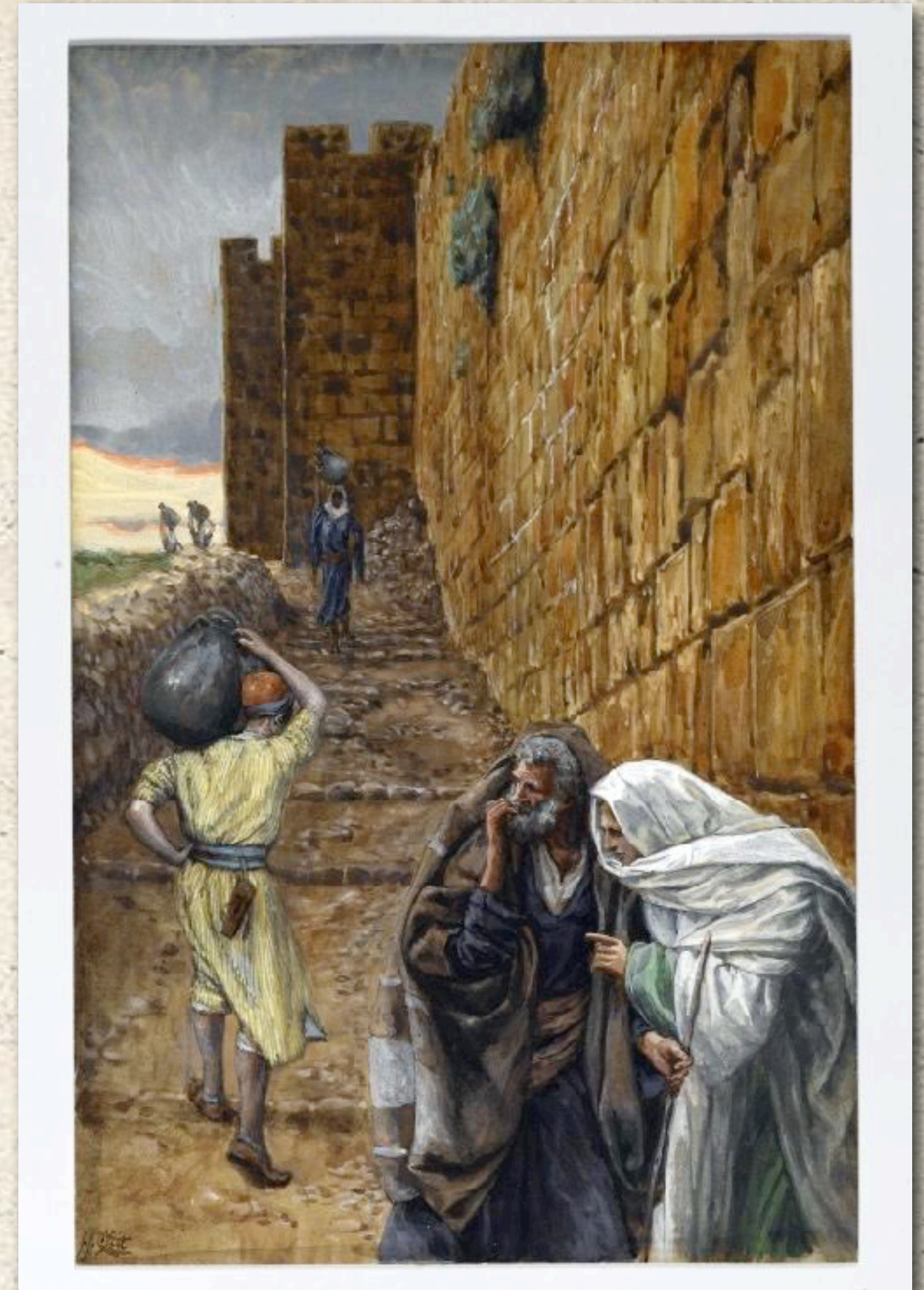
但是由男人來拿就是個特殊的記號

- The timing of their trip would have to be perfect; but when to go? (in God's time)

他們出發的時間也必須是最好的時間；但至於是什麼時候呢？（在神的時間裡）

- And how could they be sure this was the servant Jesus meant if they saw him? (God will lead)

而且如果他們看到他，如何肯定那是耶穌所指的僕人？（神會引導）



The preparations for the supper were divinely arranged

神已經安排好了晚宴的預備

Mark 14.14-15

[... follow him]; and wherever he enters, say to the owner of the house, ‘The master says, “Where is My guest room in which I may eat the Passover with My disciples?”’ And he himself will show you a large upper room furnished and ready; prepare for us there.”

馬可福音14:14-15 [跟着他。] ¹⁴ 他進哪家去，你們就對那家的主人說：『夫子說：客房在哪裏？我與門徒好在那裏吃逾越節的筵席。』 ¹⁵ 他必指給你們擺設整齊的一間大樓，你們就在那裏為我們預備。』

5. The servant with the water would lead to the owner of the house who was evidently a disciple or sympathizer but not known to Peter and John.

拿著水的僕人會帶領他們到房子的主人那裡，這人顯然是個門徒，要不然就是與他們志同道合的人，只是彼得或約翰不認識他

6. Whoever owned the house would obey *the Master's* instructions (did he know who it was or just yield to such authority?)

無論擁有這棟房子的是誰，他都會順服主的指示（他是否知道祂是誰？或只是順服這樣的權柄而已？）

7. And finally in God's plan this house owner would somehow already have a room prepared and furnished for the occasion
最後，在神的計畫裡，這個房子的主人不知何故，已經為這個場合預備及佈置好了一個房間



The preparations for the supper were divinely arranged

神已經安排好了晚宴的預備

Mark 14.16 The disciples went out and came to the city, and found it just as He had told them; and they prepared the Passover.

馬可福音14:16 門徒出去，進了城，所遇見的正如耶穌所說的。他們就預備了逾越節的筵席。

8. This apparently is another eye witness account of a miracle by Peter

這個很明顯的是彼得目擊的另一個神蹟

- The point of **v.16** is that these things were not previously worked out by Jesus

在第16節提到的是耶穌沒有預先安排的

- Like the tethered donkey arranged for the Messiah's entry to Zion, it was yet another testimony of human arrangements prepared beforehand by the hand of a sovereign God

就像為彌賽亞進入錫安而安排了拴著的驢駒子一樣，這又是另一個藉著神掌權的手事先替人做好安排的見證



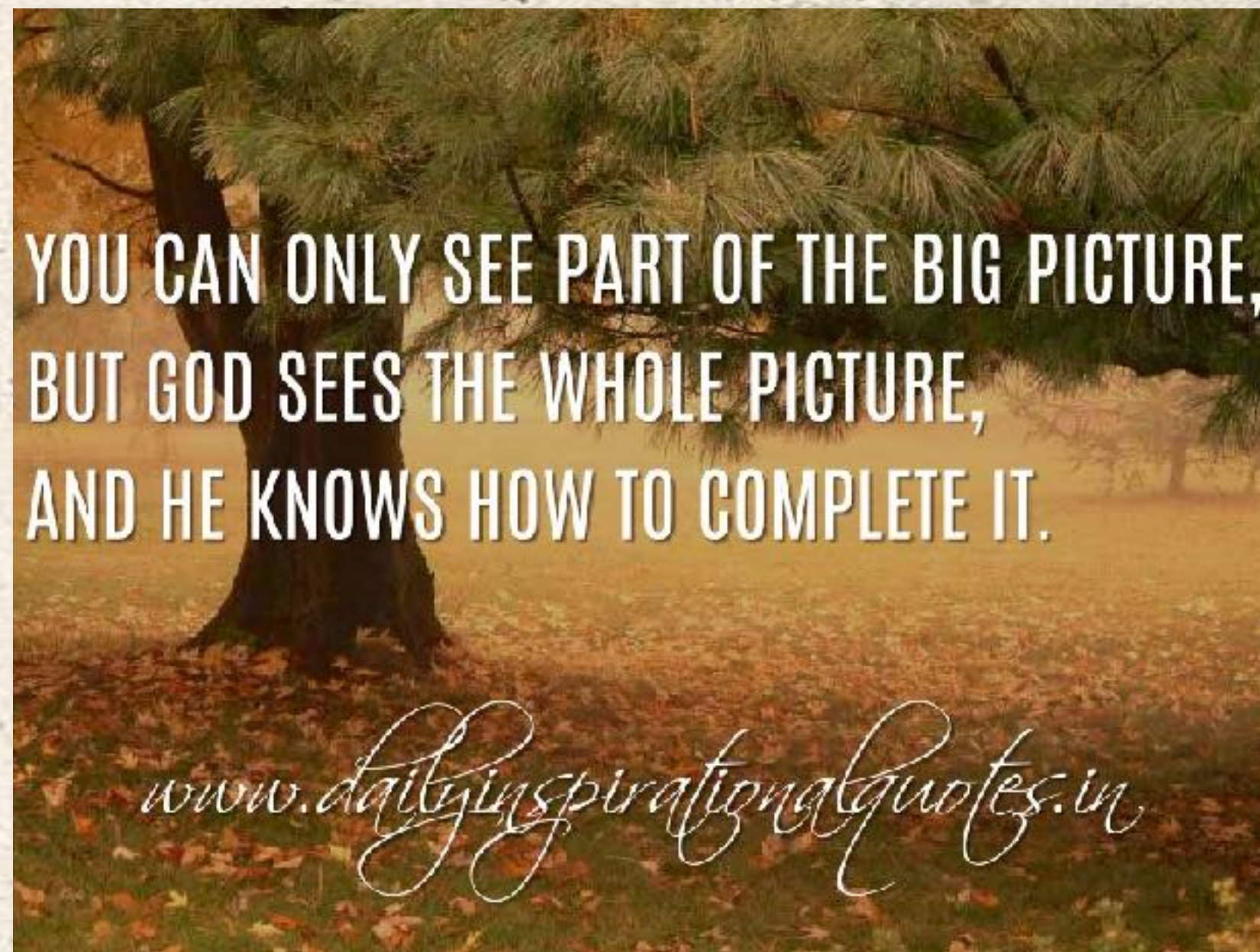
Lessons on service gleaned from these preparations for the supper

從這些為著晚餐的預備裡我們學到的服事功課

Servants of God are seldom aware of the tremendous preparations behind their little acts of service

神的僕人很少意識到他們微小的服事行動背後巨大準備

- Most service simply seems a matter of obediently doing small things
大部分的服事，通常似乎只是順服的做一些小事而已
- Humbly carrying a pitcher was used to 'connect' the Lord's disciples to God's preparations
謙卑的拿著一瓶水，被用來“連上”主的門徒們到神所安排的預備



你只能看見了一幅大圖畫的一部分，
但神看見了整幅圖畫，並且
祂知道如何去完成它

Lessons on service gleaned from these preparations for the supper

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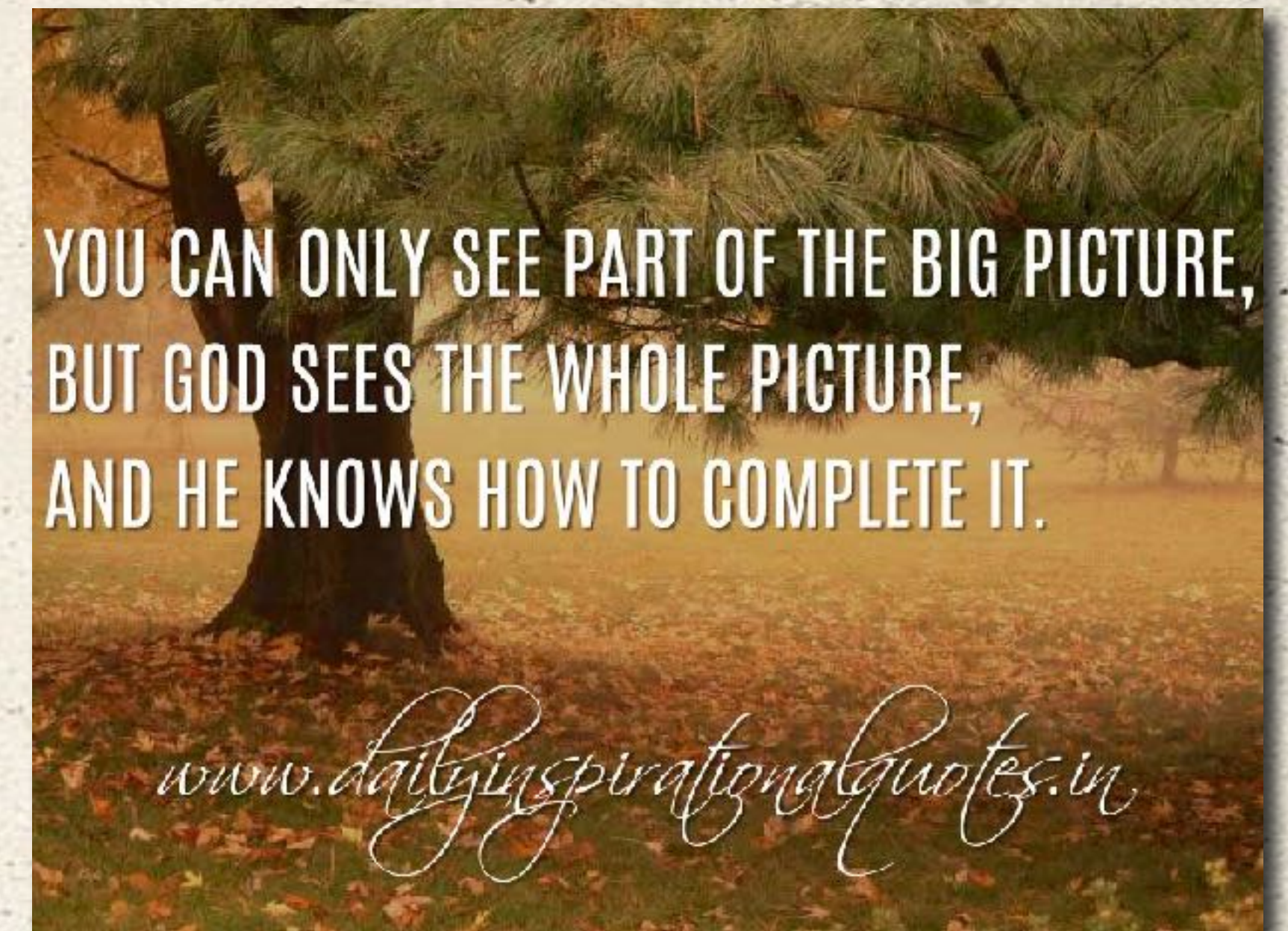
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- Disciples' stepping out in simple trust to prepare a Passover supper was the means of allowing the Lord to offer His broken body and poured out blood as the gospel of a new covenant

門徒們以簡單的信走出去預備逾越節晚餐，就是個管道，讓主能夠獻上祂被破碎的身體，以及流出的血，成為一個新約的福音

- A willing household owner giving his upper room to the Lord began a memorial that would be repeated weekly by saints throughout history

一個願意為主供應他在樓上房間的屋主，開始了一個歷世歷代聖徒們週而復始共同紀念聚會的開始



你只能看見了一幅大圖畫的一部分，
但神看見了整幅圖畫，並且
祂知道如何去完成它

2. The supper's exposure of a betrayer

晚筵暴露了一個背叛的人

The final hour with His disciples had come 與祂的門徒們最後聚集的時刻到了

*Mark 14.17 When it was evening He *came with the twelve.*

馬可福音14:17 到了晚上，耶穌和十二個門徒都來了。

This meal had been on the Lord's heart a long time

這個聚餐是主的長久心願

1. No mention is made in Mark of the disciple's argument over first place, the foot washing, or the intense emotions expressed at the Supper

在馬可福音裡沒有提到門徒們爭論誰為大、洗腳或是在晚餐中表達的濃厚感情

2. Nevertheless Luke says, *“With all my heart I have longed [lit in Gk “desired with desire”] to eat this passover with you before I suffer” Luke 22.15*

雖然如此，路加記載“我很願意【希臘文-以渴慕的心渴慕】在受害以先和你們吃這逾越節的筵席。”路加福音22:15



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3. He 'desires with desiring' is to *love to the uttermost* all his disciples - even Judas

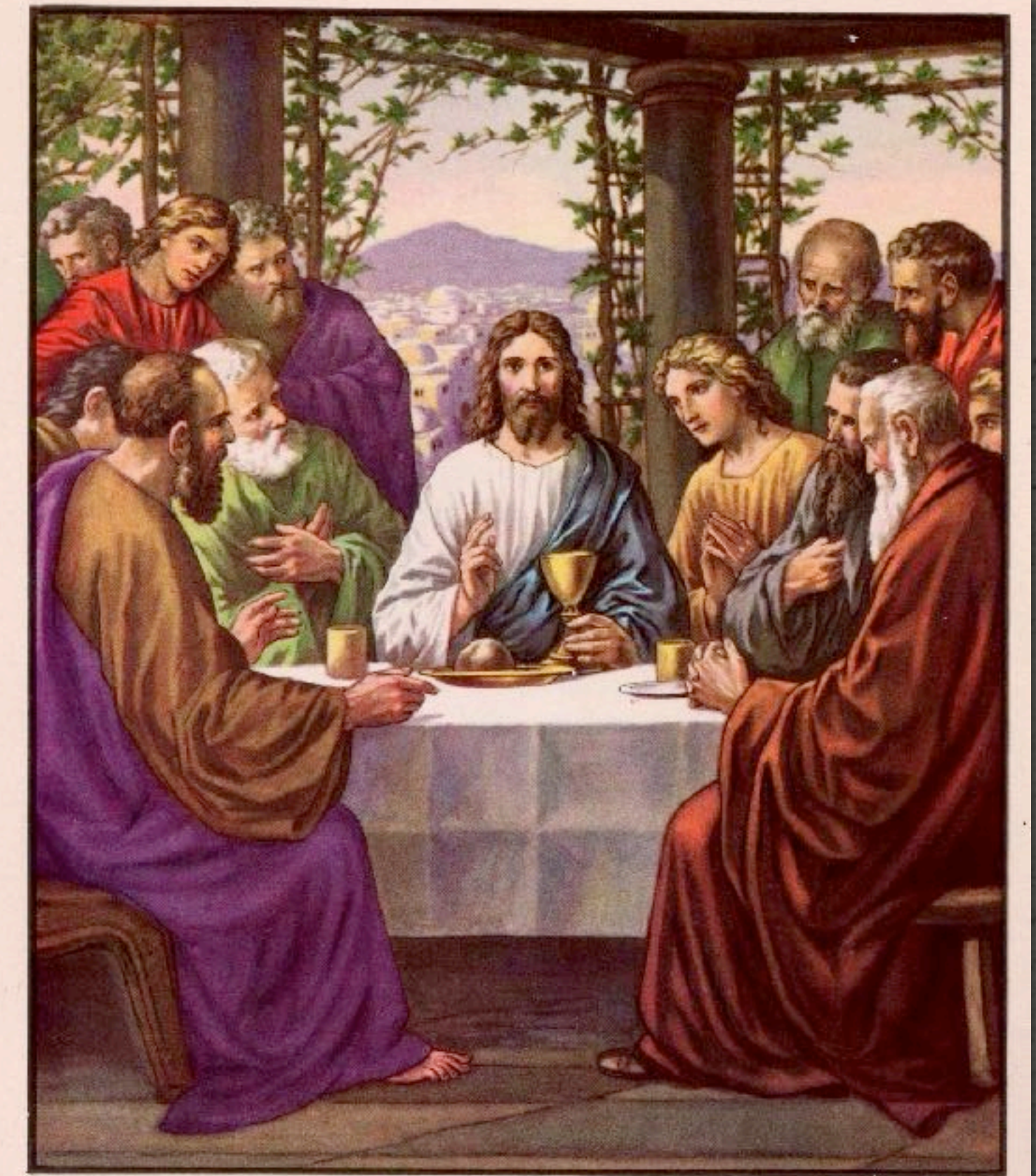
祂“深心所願的”是祂向著所有門徒們愛到極處的愛，甚至也包括了猶大

4. Jesus knew all about their weaknesses and yet poured out his heart to them on this last night and last meal together

耶穌知道他們所有的軟弱，但還是在這最後一夜的最後晚餐，祂還是將祂的心向著他們傾倒出來

5. This earnestness and unveiled love is the Son of man expressing the heart of God

這種熱誠和顯露的愛，是人子表達了神的心



JESUS AND HIS FRIENDS IN THE UPPER ROOM

While they are eating Jesus reveals there is a
betrayal in the midst

當他們還在席間時，耶穌揭示了他們中間會有的背叛

Mark 14.18 As they were reclining at the table and eating, Jesus said, “Truly I say to you that one of you will betray Me—one who is eating with Me.”

馬可福音14:18 他們坐席正吃的時候，耶穌說：「我實在告訴你們，你們中間有一個與我同吃的人要賣我了。」

Mark 14.19 They began to be grieved and to say to Him one by one, “Surely not I?”

馬可福音14:19 他們就憂愁起來，一個一個地問他說：「是我嗎？」

- The disciples have no idea about Judas' plot with the leaders of the Jews

門徒們不知道猶大與猶太領袖們之間的計謀

- After washing Judas' feet, his powerful love offers the betrayer one more chance to break bread with his Master

在為猶大洗腳之後，以強烈的愛給予背叛者另一個機會與他的主人擘餅

- There is no other reason to bring the matter up at this time except as a final invitation out of love to save a sinner

沒有其他理由在這時提起這件事，無非是最後一次出於愛的挽回，要救這罪人



Jesus' love even dips bread and gives himself to his betrayer

耶穌的愛甚至沾餅並將祂自己交給罪人

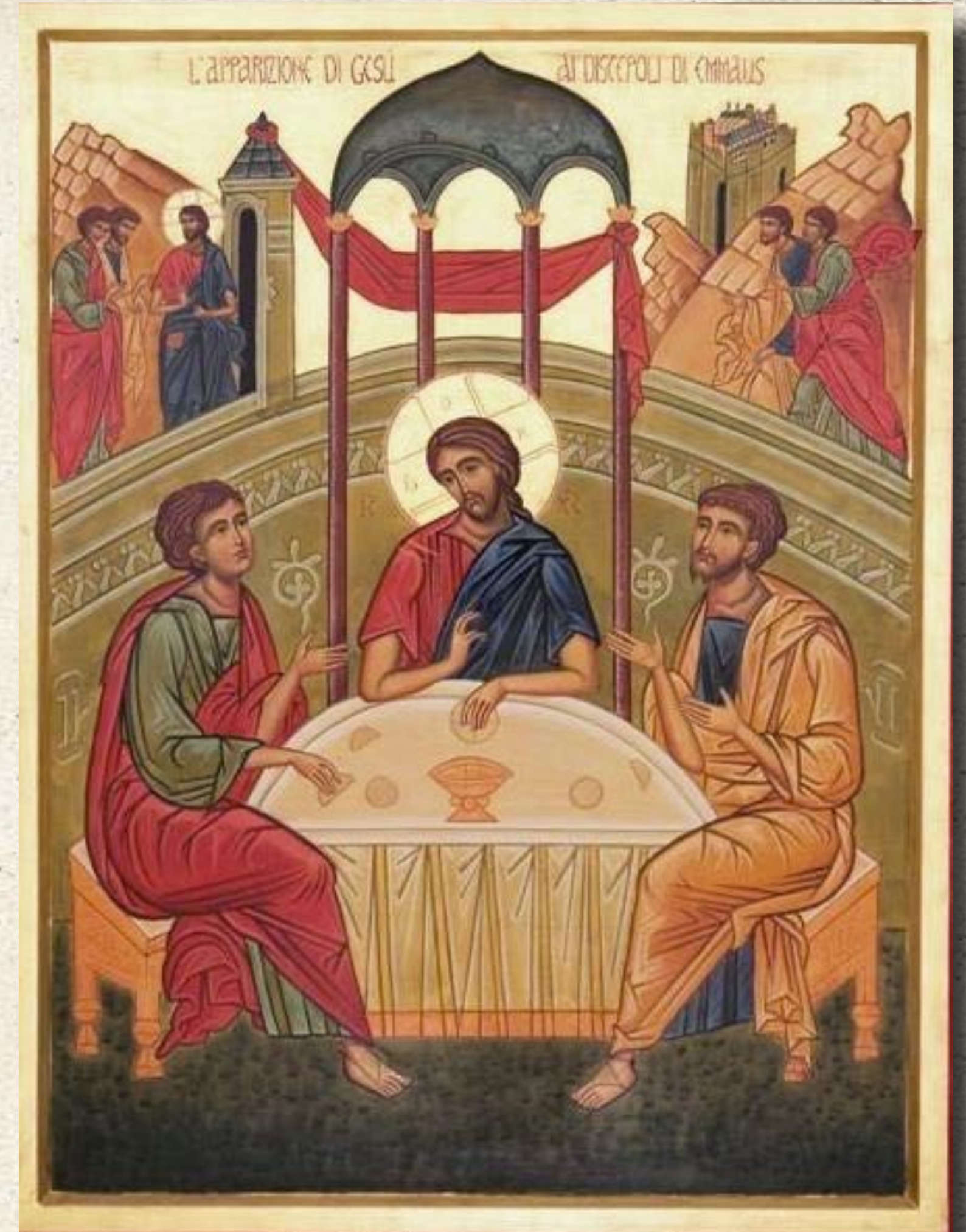
Mark 14.20 And He said to them, "It is one of the twelve, one who dips with Me in the bowl."

馬可福音14:20 耶穌對他們說：「是十二個門徒中同我蘸手在盤子裏的那個人。」

- To share bread with another was a sacred rite of trust in the East
與他人共享餅是東方人的神聖信任儀式
- The bowl contained the sauce with bitter herbs into which the unleavened bread was dipped
碗裡盛著用苦菜製成的醬汁，這是用來沾無酵餅的
- What Jesus said is a direct reference to Psalm 41:9 and another scriptural fulfilment of his passion
耶穌所說的是直接引用詩篇41：9，也是另一段應驗祂的大愛的經文

Psa. 41.9 Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me.

詩篇41:9 連我知己的朋友，我所倚靠、吃過我飯的也用腳踢我。

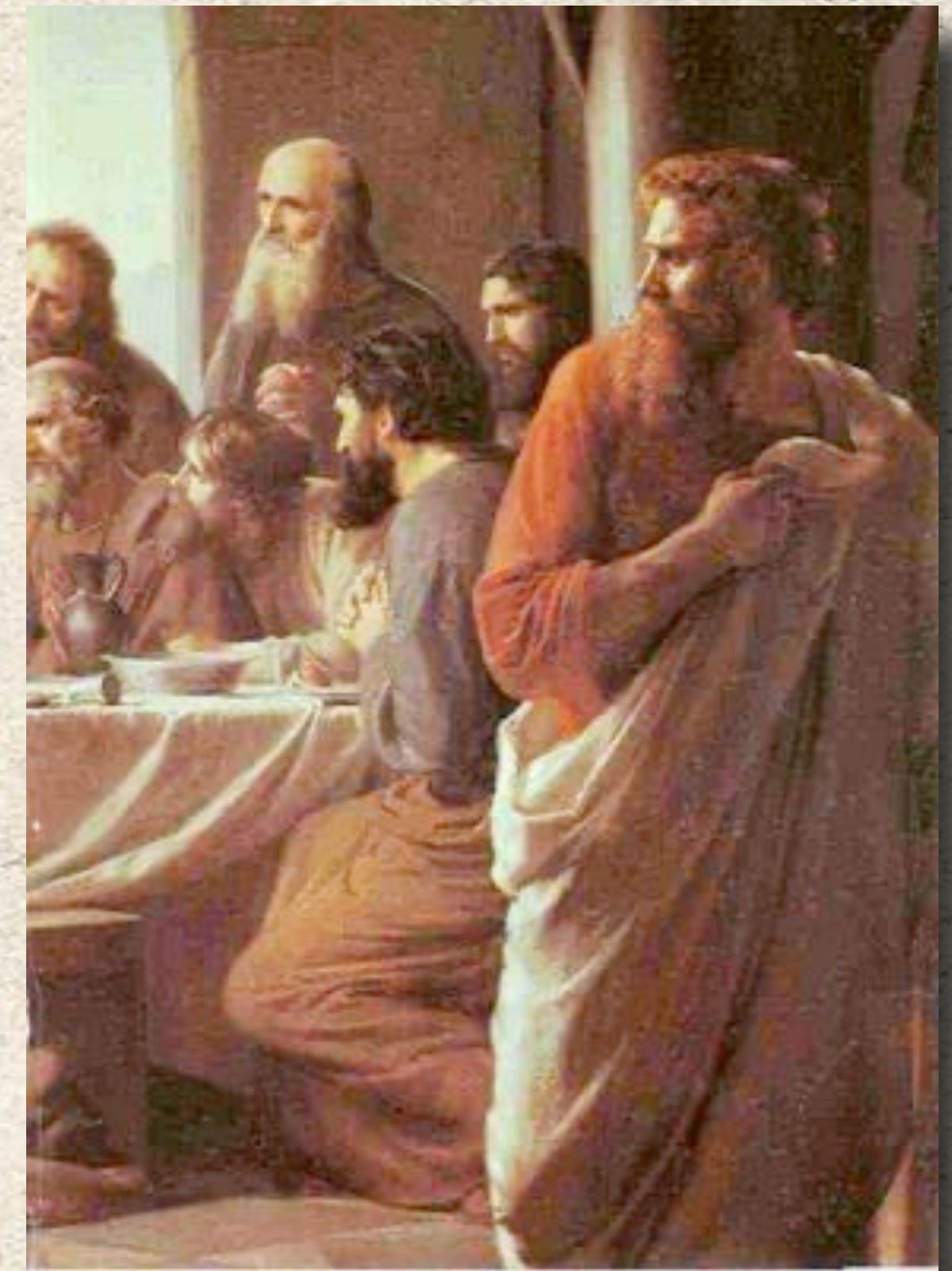


The betrayal was part of the predetermined counsel and foreknowledge of God 背叛是神事先預知預定的一部分

Mark 14.21 "For the Son of Man is to go just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."

馬可福音14:21 人子必要去世，正如經上指着他所寫的；但賣人子的人有禍了！那人不生在世上倒好。」

- Notice again the Lord's insistence upon relating to His disciples the scriptural basis of the events of His passion
再次注意，主堅持以聖經為基礎，讓祂的門徒們看到與祂受難有關的事件
- We see the two streams running through mystery of God's chosen purposes: 我們看見兩條支流，貫穿著神揀選目的之奧秘：
 - On the one hand is the absolute will of a Sovereign God's being done
在一方面是一位主宰的神的完全旨意能夠完成
 - On the other there is the mystery of man's free will and human responsibility for their actions
在另一方面是人的自由意志與人類為了他們的行為負責的奧秘



3. The significance of the Last Supper

最後的晚餐的重要意義

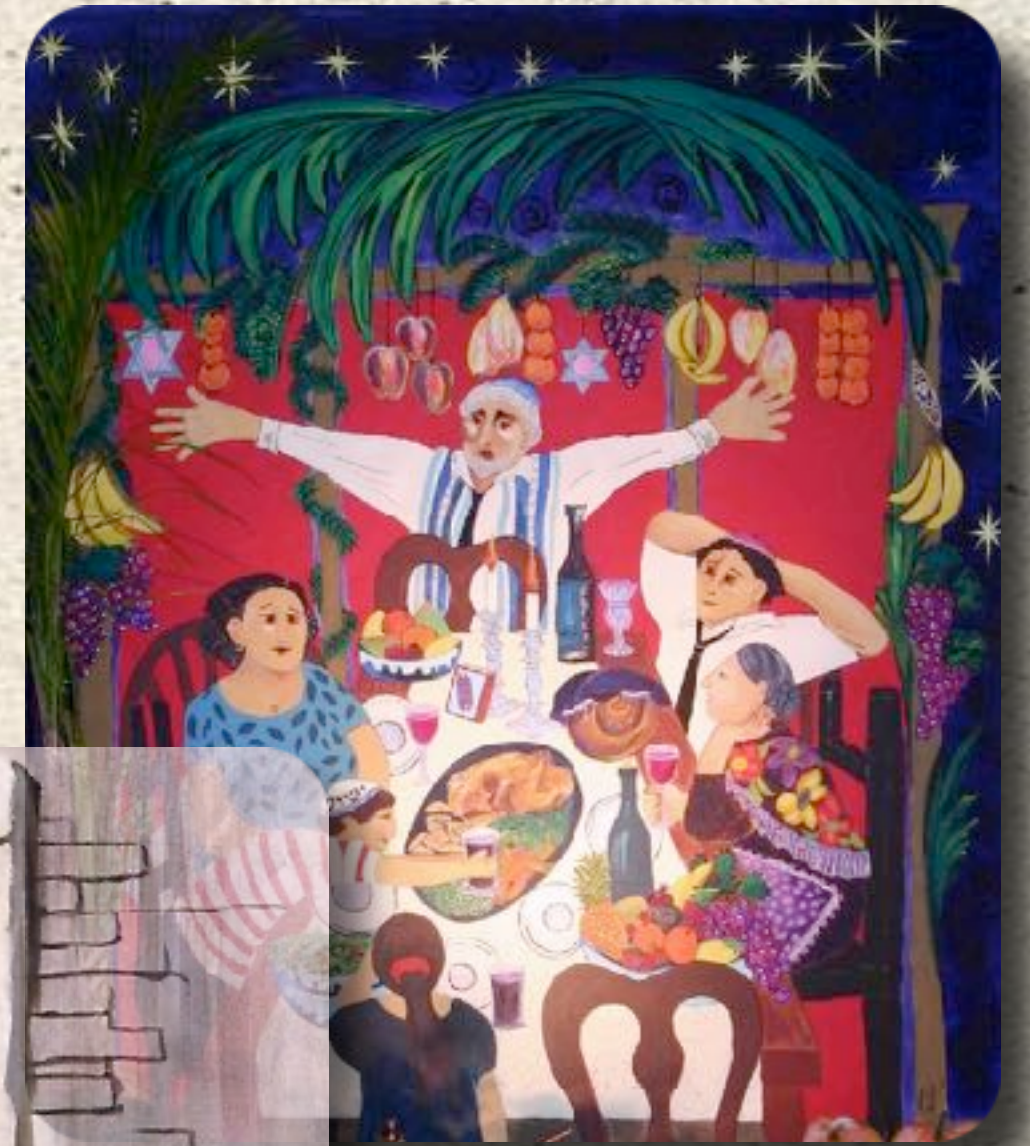
The passover meal was the supreme festival of the year

逾越節餐是一年中最崇高的節日

Mark 14.12 On the first day of Unleavened Bread, when the Passover lamb was being sacrificed
馬可福音14:12 除酵節的第一天，就是宰逾越羊羔的那一天

1. The sacrifice and the eating of the passover lamb was at the center of the 8 day feast 逾越節羔羊的獻祭及吃食是八天節慶的中心
2. The lamb was slaughtered, the blood put on the doorposts, and the lamb was cooked and eaten with a sauce made with bitter herbs
羔羊被殺，將血塗在門楣上，而將煮熟的羔羊沾著苦菜做的醬一起吃
3. Immediately the next day began 7 days of the Feast of Unleavened Bread which spoke of Israel's sacrifice as they left Egypt
緊接著第二天就開始了七天的無酵節，說到以色列出埃及時的獻祭
4. The Jews celebrated their deliverance from Egypt, their freedom from bondage, their being chosen by God, and their imputed righteousness by the shed blood of the Passover lamb

猶太人慶祝他們蒙拯救出埃及，脫離綑綁得自由，蒙神揀選，並因逾越節羔羊所流的血而歸於義



The passover meal was about to be fulfilled one time forever

逾越節餐將會一次永遠的被應驗

Mark 14.12 On the first day of Unleavened Bread, when the Passover lamb was being sacrificed....

馬可福音14:12 除酵節的第一天，就是宰逾越羊羔的那一天.....

No one could understand the importance of the moment:

無人能明白那時刻的重要性：

- THE Passover Lamb of God was about to be sacrificed 'once for all time' for the redemption of all mankind
- 神的逾越節羔羊將“一次永遠的”為著全人類的救贖被獻上
- None of the twelve realized this was a great transitional moment in God's salvation history
- 十二個門徒裡沒有人能明白，在神救恩的歷史裡，這是個轉換的時刻
- Maybe Mary dimly caught sight of something very significant about to happen spiritually
- 也許馬利亞隱約的看見，在靈裡將會有很重要的事將要發生
- Rulers, religious leaders, even satan could not understand what would soon transpire

執政的、宗教領袖、甚至撒旦都不能明白將要發生的事



看哪！神的羔羊，除去世人罪孽的。

The last passover meal became the first Lord's Supper

最後的逾越節餐成了第一個主的晚餐

Mark 14.22 While they were eating, He took some bread, and after a blessing He broke it, and gave it to them, and said, "Take it; this is My body."

馬可福音14:22 他們吃的時候，耶穌拿起餅來，祝了福，就擘開，遞給他們，說：「你們拿着吃，這是我的身體」

Mark 14.23-24 And when He had taken a cup and given thanks, He gave it to them, and they all drank from it. And He said to them, "This is My blood of the covenant, which is poured out for many."

馬可福音14:23-24 又拿起杯來，祝謝了，遞給他們；他們都喝了。 24 耶穌說：「這是我立約的血，為多人流出來的。」

1. The Passover meal was now to be lifted by the unblemished passover lamb Himself beyond a **memorial** of Israel's past and into an **eternal** covenant with all mankind

逾越節餐現在要由無瑕的逾越節羔羊自己來提升，超越了紀念以色列的過去，並與全人類進入一個永恆的約

- Jesus broke the unleavened bread of his perfect humanity to give Himself for sinners

耶穌擘了祂完美人性的無酵餅，將祂自己給了罪人

- Jesus offered the cup of wine as the blood of the Lamb poured out to ratify a new covenant "*for many*"

耶穌獻上一杯酒，作為羔羊的血“**為多人**”流出來，堅立了一個新的約



The last passover meal became the first Lord's Supper 最後的逾越節餐成了第一個主的晚餐

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2. Jesus as the Host also became the "feast" as this Last Supper would reach a much wider company than sat there that night
耶穌作為主人，祂也成了“筵席”，而這個最後的晚餐會帶來更廣泛的同伴，比那晚坐在那裡的人還多！



The first Lord's Supper became the promise of a final kingdom feast

第一個主的晚餐成了最終國度婚宴的應許

Mark 14.25 "Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

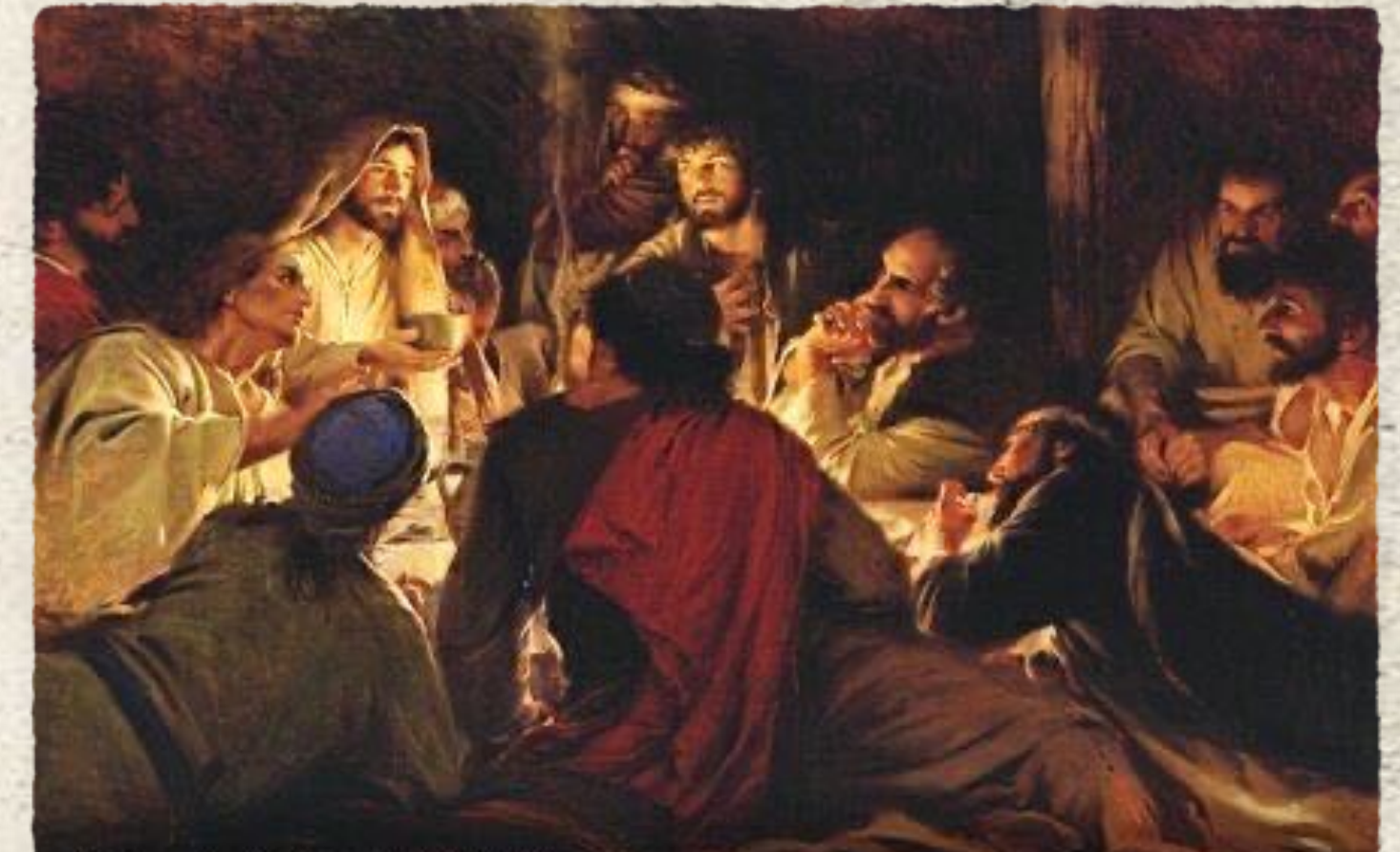
馬可福音14:25 我實在告訴你們，我不再喝這葡萄汁，直到我在神的國裏喝新的那日子。」

3. The Lord's supper also sealed the promise of His return to re-gather all bound by this new covenant into the Kingdom of God

主的晚餐也為了祂的返回封印了應許，要重新聚集所有受這個新約約束的人進入神的國

4. Their supper was now to be forward-looking every time it was taken both remembering His death in the past and anticipating His Presence in the future

他們的晚餐現在是前瞻性的——每次吃的時候，都會記起祂過去的死和期待祂未來的顯現



Mark 14:24-25 KJV

And he said unto them, This is my blood of the new testament, which is shed for many.

Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

馬可福音14: 24-25

耶穌說：「這是我立約的血，為多人流出來的。

25 我實在告訴你們，我不再喝這葡萄汁，直到我在神的國裏喝新的那日子。」

Next time: betrayal and the prayer in Gethsemane

下次：背叛以及在客西馬尼園的禱告

