

The Last Supper and the Road to Gethsemane

Preacher: Harold Summers

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References: **Luke 22**, Luke 22:15-17; Luke 22:19-39; 1 Corinthians 7:4; 1 Corinthians 6:13; 1 Corinthians 10:12

Delighted to see each one tonight. Let's turn in our Bibles to the book of Luke chapter twenty-two. Luke twenty-two. And we're going to carry on our study there that we left off last week.

非常高兴今天晚上看到大家。大家可以把圣经翻到路加书第二十二章。我们要继续在我们上个星期停下的地方开始。

We got down last week to the point where they were sitting down for the Last Supper, the Passover supper, just before the Lord Jesus was delivered into their hands as a prisoner. And so we briefly considered Luke twenty-two verse fifteen.

上星期我们提到的就是主耶稣基督，他们在计划吃他们最后的晚餐，也就是逾越节的晚餐，在主耶稣基督被抓之前。我们一直在学习的就是路加福音第二十二章第十五节。

[Luke 22:15 NKJV]

¹⁵ Then He said to them, "With fervent desire I have desired to eat this Passover with you before I suffer;

第十五节说，耶稣对他们说：“我渴望在受害以先，和你们吃这逾越节的宴席。”

The sufferings of the Lord Jesus were among the worst sufferings that could be imagined. And yet, in contrast, this Passover supper was one of the most blessed things that could be imagined.

因为主耶稣基督祂的受害呢，是在所有的受害中，是最难受、最糟糕的受害，你可以想象得出来的。然而从另外一个角度来说，这样的晚餐也是你可以想象得出的最能赐福的福气。

I think we pointed this out last week at the breaking of bread, but the Last Supper was a picture of the blessings of the past, the blessings of the future, and the quiet peace of the present. He would be dead in twenty-four hours, but at this point, He was at **perfect peace** with His disciples.

我们上次在擘饼的时候也讲到，这最后的晚餐是一个画面，展示了过去的赐福、将来的赐福，以及我们现在完美的平安。祂在二十四小时之内就会死，但在这个时刻，祂和祂的门徒们在一起，祂有完美的平安。

There is a sense in which that's the kind of life that a Christian lives. He has big needs, and yet in the midst of those big needs, he has great blessings, and so we all rejoice in that.

从某种意义上讲，这就是基督徒应有的人生。我们有很大的需要，但在这些极大的需要中，我们也能得到极大的福气，这就是我们基督徒应该有平安的缘故。

The Kingdom of God and the Cup of Blessing

One of the things that gave Him, I believe, great joy was alluded to in verse sixteen. He says:

其中一个给祂带来极大的喜乐的暗示，是在第十六节。祂说：

[Luke 22:16 NKJV]

¹⁶ for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God."

“我告诉你们，我不再吃这宴席，直到成就在神的国里。”

One of the things, no doubt, that thrilled His heart was to know that within a very short time, a **price would be paid**, the devil would be defeated, and He would be entering into the beginnings of the great kingdom of God.

毫无疑问，其中一件让祂心潮澎湃的事情，就是知道在极短的时间内，赎价将要付清，魔鬼会被打败，祂将要进入神伟大的国度的开端。

And so in our case, we contemplate the breaking of bread. And the Lord Jesus said in another place, "Do this in remembrance of Me, until I come." And the great joy of the Christian is to remember that He is coming, and coming soon. The heavenly bliss that we will enjoy there will be worth all the difficulties of the present.

在我们的情况下，我们思念擘饼。主耶稣在别处也说，你们应当如此行，为的是纪念我，直等到我来。对我们基督徒来说，我们最大的喜乐就是知道祂会再来，而且很快会来，我们在那将要享受的福分，相比于我们人生现在的困难和难处，是完全值得的。

So verse seventeen then says:

然后第十七节说：

[Luke 22:17 NKJV]

¹⁷ Then He took the cup, and gave thanks, and said, "Take this and divide it among yourselves;

耶稣拿起杯来，祝谢了，说：“你们拿这个，大家分着喝。”

And so that was a picture of the blessings that were to come, and they were all to partake of those blessings.

这就是一个画面，展示了那将要到来的极大福气，他们每个人都要分享这要来的福气。

The True Meaning of the Bread and the Cup

And then verse nineteen goes on and is a picture of the Lord's Supper:

然后第十九节开始，就是圣餐的一个画面：

[Luke 22:19 NKJV]

¹⁹ And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."

又拿起饼来，祝谢了，就掰开，递给他们，说：“这是我的身体，为你们舍的，你们也应当如此行，为的是纪念我。”

So when we take the bread and the wine on a Sunday morning, we remember that the bread is a symbol of His body. We are partakers of His body. That is a beautiful thought. All that He did in His life was for our good, and He did so much that was good. We rejoice in the life that He lived, in the body that had been given to Him. And then, having taken the bread, He says, "This is My body which is given for you."

所以，我们在主日早晨擘饼的时候，我们知道这个饼是祂身体的象征。我们可以分享祂的身体，这是一个很美的想法。祂在祂的一生中所做的一切，都是为了我们的益处，祂做了那么多美好的事。我们因祂所活出的生命和所被赐予的身体而欢喜。祂拿起饼来说：“这是我的身体，为你们舍的。”

There is a beautiful picture in the relationship between the husband and the wife. And the Lord says, really, the husband's body is for the wife, and the wife's body is for the husband.

这也是夫妻之间一个很美的关系的画面。主基本上说，丈夫的身体是属于妻子的，妻子的身体也是属于丈夫的。

[1 Corinthians 7:4 NKJV]

The wife does not have authority over her own body, but the husband does. And likewise the husband does not have authority over his own body, but the wife does.

对我们来说，有时候这很难理解，但是这是神的真理，我们非常感激。

And the parallel logic in First Corinthians, I believe, is that the body of the Christian is not for himself, it is for the Lord, and the Lord is for the body. And so in a wonderful way, the Lord's body is for us! We are partakers; we partake in that wonderful body! His body was for us.

在哥林多前书里也有类似的逻辑，就是说基督徒的身体不是为了自己，而是为了主，而主也是为了身体。所以，以一种奇妙的方式，主的身体是属于我们的！我们在这奇妙的身体里是有份的，祂的身体是属于我们的。

[1 Corinthians 6:13 NKJV]

Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body.

（哥林多前书第六章第十三节）

And just as the bread is a symbol of His body, so the cup is a symbol of His blood. That is the next verse, verse twenty:

就像饼是祂身体的象征，那杯的象征就是祂的血，这就是下一节经文所讲的。第二十节：

[Luke 22:20 NKJV]

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

饭后也照样拿起杯来，说：“这杯是用我血所立的新约，是为你流出来的。”

It is thrilling, and it is hard for us to understand, but His blood in His body—His life—was shed for us. Why did He come? Why did He have a body? Why did He shed His blood? It was all for us. It is amazing that wherever you read of the life of Christ, the reason for it all is because of His love for sinners like you and me.

这对于我们来说非常难理解，但是非常的奇妙，因为祂流出身体里的宝血，祂的生命是为我们的生命而流。祂为什么要来？为什么祂要有一个身体并流出宝血？这一切都是为了我们。这非常神奇，不管你在哪里读到基督的一生，所有这一切的原因都是因为祂对罪人的爱，就像你我这样的罪人。

Sovereignty, Free Will, and the Failure of Judas

And then He goes on to point out the problem and the conflict here in verse twenty-one:

然后，祂在第二十一节指出了这个问题和冲突：

[Luke 22:21 NKJV]

²¹ But behold, the hand of My betrayer is with Me on the table.

说：“看哪，那卖我之人的手与我一同在桌子上。”

In the midst of the great joy, there is also the great tragedy and the great loss. And so, again, it is true as we go through life, there is often the mixture of the great problem and the great wonder and the great blessing. The two often go hand in hand. Don't be distressed if there is a problem.

在极大的喜乐之中，也伴随着极大的悲剧和极大的失去。在我们的人生中也是如此，当生活继续时，通常大问题与极大的神迹、极大的祝福是交织在一起的，这两者常常携手并存。如果遇到大麻烦，不要丧气，因为在这些问题中，通常也有极大的祝福降临。

Now verse twenty-two:

接着是第二十二节：

[Luke 22:22 NKJV]

²² And truly the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!"

“人子固然要照所预定的离去，但卖人子的人有祸了！”

Now I want you to note the two main thoughts in that verse. Number one, the death of the Lord Jesus Christ was as it had been determined, which means that the death of the Lord Jesus Christ was according to Scripture. It was according to the plan of God. The **sovereign** plan of God had ordained that He would die. So the simple question is: why did He die? And the simple answer is: because the sovereign God had determined that that is what must happen.

我向大家指出这一节经文里的两个主要思想。第一点，主耶稣基督的死是确定的，因为这是按照圣经所说的，是按照神伟大的计划。神主权的计划已经预定祂要为我们而死。所以，一个简单的问题是：祂为什么要死？而简单的答案是：因为主权的神已经决定了这必须发生。

But the opposite principle is also true: "Woe to that man by whom He is betrayed." So which was it? Was it the sovereignty of God, or was it the sinfulness of Judas that caused His death? And the answer is either the former, or the latter, or both.

但是反面的原则也是成立的：“卖祂的人有祸了。”那么到底是什么原因呢？是神的主权，还是犹大自身的罪恶导致了祂的死？答案是，要么是前者，要么是后者，要么两者皆是。

Now, the Calvinist basically says it is the former. And many people, reacting against that, say, "No, it's the latter." They say it wasn't God's fault, it was Judas's fault. Judas was the agent; God was there, but Judas was the agent. Actually, both are the truth.

加尔文主义者基本上说是前者。而许多反对这种观点的人则说：“不，是后者。”他们说这不是神的错，是犹大的错。犹大是行恶的工具，神虽然掌权，但犹大是具体的行为者。实际上，两者都是真理。

Now, the problem with that is you can't understand how God could be completely sovereign and Judas completely independent, having free will, and both end up with exactly the same result. And the answer is both are true. I heard John Brower many years ago put it this way. He said God is so sovereign that He can give man absolute free will, and both come to fruition at the same time, in the same way. Only God can do that.

这里的难点在于，我们很难理解神如何能拥有完全的主权，而犹大又如何能完全独立地拥有自由意志，并且两者最终得出完全相同的结果。答案是，两者都是真的。多年前我听过约翰·布劳尔这样说过。他说，神的主权是如此崇高，以至于祂甚至可以给人类绝对的自由意志，并且让人凭着他们的自由意志去行事，最终神的主权和人的自由意志能在同一时间、以相同的方式达成同样的结果。只有神能做到这一点。

So the thinking mind often says it has to be one or the other. The Calvinist believes the first part of the verse and explains away the second, and others hold to the second part of the verse and explain away the first. By the grace of God, you and I are honest enough to say, "I don't understand it, but God says both." Both are to be held fully **responsible**, and there is

no getting away from it, Judas! Just because the Bible had prophesied it, that does not mean you are not fully guilty.

所以，那些理性思考的人可能会说，这必须是其中一个。加尔文主义者相信这节经文的前半部分，而避而不谈第二部分；另一些人则坚持后半部分，而解释掉前半部分。借着神的恩典，你我应当足够诚实地承认：“我不明白，但神说两者皆是。”两方面都要承担完全的责任。犹大，你无法逃避！仅仅因为圣经预言了，并不意味着你没有完全的罪。

And that is very important, and I commend it to you for your thought. Just remember: God is sovereign, and you and I are **responsible**. And so, Judas could not stand before God and say, "I'm innocent, because You had planned this all along."

这是非常重要的，我将这个思想推荐给你们去思考。请记住：神拥有绝对的主权，而你我是有责任的。因此，犹大不能站在神面前说：“我是无辜的，因为您早就计划好了这一切。”

Now, remember then, in your life, issues will arise. Don't blame God, but trust God and say, "Lord, You have allowed this, and I believe it is for my good. You bless me; help me do what is right in this set of circumstances." And when you fail, don't blame God. Repent, but don't blame God just because He allowed circumstances to develop.

请记住，在你们的生活中也会出现麻烦。不要责怪神，而是要相信神，对神说：“主啊，您允许了这件事情发生，我相信这是为了我的益处。求您赐福给我，帮助我在这样的环境中做正确的事情。”当你失败时，不要责怪神。要悔改，但不要因为神允许环境这样发展就去责怪神。

Humility versus Rivalry Among the Disciples

All right. Well, now the disciples are beginning to learn the gravity of all this. Verse twenty-three goes on:

好了。现在门徒们开始领悟到这些事情的严重性。第二十三节说：

[Luke 22:23 NKJV]

²³ Then they began to question among themselves, which of them it was who would do this thing.

“他们就彼此对问，是哪一个要做这事。”

They weren't sure whether they themselves might be guilty, or whether somebody else around the table, worse than them, was the one who was going to be guilty of this. So in the difficult issues of life, could I encourage you? Don't go around looking for someone else to

blame who might be worse than you. Humility and repentance are required, not a judgmental heart.

他们不确定自己是否会有罪，或者在桌子周围的其他门徒中，是否有比他们更坏的人会犯下这样的罪行。所以在人生的艰难时刻，我能否这样鼓励大家？不要到处寻找一个比你更坏的人去责怪他。我们需要的是谦卑和悔改，而不是一颗审判别人的心。

But that is not the only problem. Verse twenty-four:

但这还不是唯一的问题。第二十四节：

[Luke 22:24 NKJV]

²⁴ Now there was also a dispute among them, as to which of them should be considered the greatest.

“门徒中间也起了争论，他们中间哪一个可算为大。”

So in verse twenty-three, they were looking around at one another to see who was the worst; and in verse twenty-four, they were looking around to see who was the greatest. And probably most of them concluded by saying, "I'm certainly not the worst, and maybe I'm the greatest." And the Lord says: don't do that. Don't be comparing yourself to another Christian. We are all just guilty sinners before the Lord. So you just keep humble before the Lord, you keep repenting before the Lord, and you just say, "Lord, would You help me be Your servant, please?"

所以在第二十三节中，他们环顾四周看哪一个是那最坏的；而在第二十四节中，他们又环顾四周，看哪一个是最伟大的。他们中间的每一个人可能都会想：“我肯定不是那个最坏的，而且也许我是那个最大的。”但主说，不要那样做。不要把你和别的基督徒做比较。在主面前，我们都是有罪的罪人。因此，你只需在主面前保持谦卑，在主面前不断忏悔、悔改，并且说：“主啊，求您帮助我，让我成为您的仆人。”

So, Christians are not looking around at one another; they are looking at Jesus. That's where our strength lies.

基督徒不需要环顾四周去看其他的基督徒，我们只需要定睛在耶稣身上，那是我们的力量所在。

The Lord compares them now to the organizations of man, to the kingdoms of man. Verse twenty-five says:

主在这里将门徒们与世人的组织、世上的国度进行了对比。第二十五节说：

[Luke 22:25 NKJV]

²⁵ And He said to them, "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.'"

耶稣对他们说：“外邦人有君王为主治理他们，那掌权管他们的称为恩主。”

So He says, in the world, the boss is the boss, and the boss does what is right—he even is kind to others—but he gets to be the boss. That's what is important: you've got to be the boss, and when you get there, you're going to do the bossing. That's from kingdoms all the way down to the office or the job that you have. The boss often is the boss; he wants to be the boss, he acts like the boss, and he is to be the boss.

祂的意思是，在世界上，老板就是老板。老板认为自己做的就是对的——即使他对别人好，但他依旧是老板。最重要的是：你得成为那个发号施令的人，一旦到了那个位置，你就可行使权柄。从国家统治到办公室，或者你的工作岗位，都是这样。老板常常就是老板，他想当老板，表现得像个老板，也理所应当是老板。

But verse twenty-six, the kingdom of God is different:

但是在第二十六节中，神的国却完全不同：

[Luke 22:26 NKJV]

²⁶ But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves.

“但你们不可这样；你们里头为大的，倒要像年幼的；为首的，倒要像服侍人的。”

And the principle in life is that the elder is served by the younger, and the elder is the boss. But the Lord says, "No, the boss is to be the one who serves."

俗世人生的原则是，年幼的要服侍年长的，年长者就是老板。但主说：“不，那为首的（老板）应当是服侍人的那一个。”

Verse twenty-seven, He says:

第二十七节祂说：

[Luke 22:27 NKJV]

²⁷ For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves.

“是谁为大？是坐席的呢？还是服侍人的呢？不是坐席的大吗？然而，我在你们中间如同服侍人的。”

There is a beautiful foreshadowing of truth here. The first part of this verse says: "Who is greater? He who sits at the table, or he who serves?" And the great blessing is that you and I are among those who sit at the table of the Lord. We have this position of high authority in the kingdom, high blessing in the kingdom. But we are to be there, not as one who is merely blessed, but as one who does the serving. That's the way the Lord Jesus was.

这里有一个非常优美真理的预示。这一节的前半部分说：“是谁为大？是坐席的呢，还是服侍人的呢？”极大的福分就是，你我都坐在主的宴席旁。我们在神国里拥有这极高权柄和极大祝福的地位。但我们在那里，不仅仅是作为得福的人，而更应当作服侍人的人。这就是主耶稣的样式。

An Example of Christian Hospitality

I can remember years ago being at a lunch table with a group of Christians. I had been invited, along with many others, to the house of a husband and wife in the assembly. We all went there for lunch, and she entertained us all. He was from India. And so we all sat down at the table. And I noticed that there was no seat for this dear woman. We were all sitting at the table, and she was standing behind us.

我记得多年前，和一群基督徒在餐桌旁共进午餐。我和许多人一起被邀请到教会里一对夫妇的家中。我们都去那里吃午餐，她招待了我们所有人。这位丈夫是来自印度的。我们大家都围着桌子坐下。我注意到，那位亲爱的女主人并没有座位。我们都坐在餐桌旁，而她则站在我们身后。

And for the lunchtime, she would bring another plate, another dessert, or whatever it was. She would keep bringing the food and helping, but she never did sit down. I was embarrassed by it all. I actually said to her, "Please, why don't you sit down and eat with us?" She said, "No, I'll eat later." And I had not been in that situation before, and I was very embarrassed. I felt she should sit down. I thought probably I should get up and do what she was doing, but then I wouldn't know how. I think that dear lady understood this verse, verse twenty-seven.

整个午餐期间，她会端来一盘又一盘菜、一份又一份甜点。她不停地送食物，在旁边帮忙，却自始至终没有坐下来。我觉得非常尴尬。我甚至对她说：“请坐下来和我们一起吃吧。”她说：“不，我晚点再吃，我现

在来服侍大家。”我以前从未遇到过这种情况，当时感到十分尴尬，觉得她应该坐下来。我想我应该站起来，像她那样去服侍，但我又不知道该怎么办。我想那位亲爱的女士理解了这第二十七节经文。

So Jesus is saying, "Yes, it's true that I am the greatest! But remember, I am the one who is serving you."

所以耶稣是在说：“是的，确实我是最大的！但要记住，我却是服侍你们的那一位。”

So, welcome Lucy! Just to tell you, we're in chapter twenty-two of Luke, and it's verse twenty-eight. Verse twenty-eight says:

欢迎Lucy！告诉你，我们正在读路加福音第二十二章，现在是第二十八节。第二十八节说：

[Luke 22:28 NKJV]

²⁸ "But you are those who have continued with Me in My trials.

“我在磨炼之中，常和我同在的就是你们。”

We don't know much about the life of the Lord Jesus and His disciples in the three or four years where they were followers of Him, and they went around itinerant preaching. We read in the Gospels of many of the wonderful days that were included in those few years. And it's true, we read of a few difficult days, like the days of the storm on the sea, and the healing of the demoniac in Gadara. We read those stories, and we say, "That's pretty bad." But most of the stories we read are good stories.

我们对主耶稣基督和祂门徒在那三四年里的生活细节了解得并不算太多，当时他们作为跟随者到处游历和传道。我们在福音书里读到，在那些年中有许多奇妙而美好的日子。当然也有些艰难时刻，比如海上的风暴，以及治愈格拉森被鬼附的人。我们读到这些故事，会觉得处境很糟糕，但我们读到的大多数依然是美好的故事。

But this passage, this verse, says that those years were years of trials. There were many problems that Jesus faced in those years—much opposition—and the disciples were with Him during those trials. Now in the mercy and the wisdom of God, we're not told a lot of detail; we're just told the trials were there. And in your Christian life, it's going to be similar: there will be many trials along the way. What is the consequence of being with the Savior, continuing with the Savior in days of trial?

但是这句经文告诉我们，那些年其实充满了试炼。主耶稣在那些年里面临了许多问题和极大的反对，而门徒们在这些磨难中始终与祂同在。在神的怜悯和智慧中，圣经并没有告诉我们太多细节，我们只知道当时确实

充满了考验。而在你的基督徒人生中也是如此，一路上会有许多试炼。在考验的日子里与救主同在并坚持跟随救主，其结果是什么呢？

Verse twenty-nine:

第二十九节说：

[Luke 22:29 NKJV]

²⁹ And I bestow upon you a kingdom, just as My Father bestowed one upon Me,

“我将国赐给你们，正如我父赐给我一样。”

You continue with Him in the trials, and you will end up getting the kingdom. And now the blessing, verse thirty:

如果你在试炼中继续与祂同在，最终你将会得到国度。接下来是第三十节的福气：

[Luke 22:30 NKJV]

³⁰ that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."

“叫你们在我的国里，坐在我的席上吃喝，并且坐在宝座上，审判以色列十二个支派。”

The Blessings of Fellowship at the Lord's Table

So, if you continue with Him in His trials (verse twenty-eight), you get three things. Number one: you get the kingdom. Number two: you eat and drink at His table. Number three: you get to sit on thrones judging the people of God. Now, it's interesting. The picture of the kingdom is great, and the picture of being a judge is wonderful. But the middle promise is that we can eat and drink at His table. Fellowship with the family at the table is a wonderful thing.

所以，如果你在试炼中一直与祂同在，你将得到三样东西。第一：你得到了国度；第二：你在祂的宴席上吃喝；第三：你将坐在宝座上审判神的子民。这非常有意思。国度的画面是宏伟的，成为审判者的景象也是美妙的。但中间那个应许是：我们可以在祂的宴席上吃喝。在餐桌旁与家人相交、团契是一件极美妙的事情。

God's plan is that we spend much happy time eating and drinking at the Lord's table. There is lots of work to be done, lots of activities to be followed, but the great blessing is sitting at

the table. And in my life, that was emphasized in two ways. Our mother was a good cook, and our mother was a brilliant hostess! She invited many people to come to our house for lunch and for suppers. The people who came were often important people, if you like.

神的计划就是让祂的子民花很多快乐的时间在主的席上吃喝。有许多工作要做，也有许多的活动要参加，但最大的祝福就是坐在席上。在我的一生中，这在两方面得到了强调。我的母亲是个厨艺精湛的人，更是一位出色的女主人！她邀请了许多人来我们家吃午饭和晚饭。来的人往往是那些（如果你愿意这么称呼的话）非常重要的人。

There were two kinds of people who were guests at our house. Number one was my mother and father's friends. And the more important, and probably more frequent, were the preachers who came along. And the others who were guests at the table were my sister and me. Now, frankly, I enjoyed many, many meals at the table under those circumstances. She fed us the best of food, which was very good, and I enjoyed that.

来到我们家做客的宾客大致有两类。第一类是我父母的朋友们。而更重要、也更频繁到访的，是那些前来的讲道人。另外在席上的宾客，就是我的姐姐和我了。坦白地说，在那种环境下，我享受了许许多多次的美餐。她总是用最精美的食物招待大家，真的非常好，我很喜欢。

But more importantly, we had the best conversation. The great men of God were often sitting on the other side of the table or beside me, and I would listen to them as they talked about the Savior and told us wonderful stories while they were eating lunch. In many ways, our society has lost that. I knew a man who basically said before he became a Christian, he really never had a meal with his family. When he was hungry, he went to the fridge, opened it up, grabbed something, but he never ate with his family. What a tragedy!

但更重要的是，我们有最精彩的谈话。神重用的仆人们常常坐在桌子的另一侧或我身边，我会静静听他们一边吃午餐，一边谈论救主、分享奇妙见证。在许多方面，我们的现代社会已经失落了这种传统。我认识一个人，他说在成为基督徒之前，他基本上从未和家人坐下来吃过一顿饭。他饿的时候就自己去打开冰箱，拿点东西吃，从未和家人共进午餐。这真是一个悲剧！

God's plan is that the people of God eat together. They fellowship together, eating and drinking around the person of God, in a physical sense as well as in a spiritual sense. God's plan is that His people be given to hospitality. Sometimes that's easier than other times, but it's a wonderful thing, and we should prioritize it. But when we get to heaven, we are going to be eating and drinking with the Lord Jesus. We're going to have the marriage supper of the Lamb. It's going to be a marvelous time! That's God's plan.

神的计划就是让祂的子民一同吃喝，一同相交，无论在物质层面还是在属灵层面上，都围绕着神吃喝团契。神的计划是要祂的子民乐意接待客旅。有时候这很容易，有时候会难一些，但这是一件极好的事，我们应当

将其放在首位。当我们到了天上，我们将与主耶稣一同吃喝，享受羔羊的婚宴。那将是一个极其奇妙的时刻！这就是神的计划。

Now, a picture of that is the breaking of bread service, when we eat and drink the bread and the wine as part of the supper in remembrance of our Lord. Don't miss that. Remember, it's a picture of all the blessings we have in Jesus, and when you're sitting there, let Him love you, and you love Him in return. Let Him feed you, and you feed Him with your worship in return. It's a beautiful picture of what should be. Many Christians don't understand that. I met a woman once who said, "I don't come to the breaking of bread, because I don't get anything out of it." I suppose what she was also saying was, "When I come, God doesn't get anything out of it either," because she didn't come with a worshipful heart. When I was a boy, I could have said to my mother, "I'm not coming for lunch; I'm not hungry." How foolish!

这个场景在擘饼聚会中得到了预示，我们吃饼、喝酒，作为纪念我们主之晚餐的一部分。千万不要错过擘饼聚会。请记住，这预示了我们在耶稣里所拥有的一切福分。当你坐在那里时，让祂爱你，你也以爱回报祂。让祂喂养你，你也用你的敬拜来回馈祂。这是一幅理应如此的优美画面。许多基督徒并不明白这一点。我曾遇到过一位女士说：“我不参加擘饼，因为我从中得不到任何东西。”我想她其实也是在说：“我去的时候，神也从我身上得不到什么，”因为她没有带着一颗敬拜的心来。当我还是个男孩的时候，我也本可以对我母亲说：“我不来吃午饭，因为我不饿。”这是多么愚蠢啊！

Sifting as Wheat: Trials and the Strength of Faith

All right, so verse thirty-one. Another aspect of this particular supper, the Last Supper. The Lord Jesus said:

好了，现在来看第三十一节，这最后的晚餐中的另一个方面。主耶稣在第三十一节说：

[Luke 22:31 NKJV]

³¹ And the Lord said, "Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat.

“西门！西门！撒但想要得着你们，好筛你们像筛麦子一样。”

He said, "Simon, there's going to be a problem, and that is that there's going to be great temptation, great trial. And you'll be sifted, just like wheat is sifted." What happens when wheat is sifted? The wheat is put into a basket. And the basket has been trampled on before or somehow disturbed, I guess, in such a way that the chaff has come off. The wheat is in the basket, and the chaff is in the basket. Apparently, it's not easy to get the chaff off the wheat.

And they used to get the oxen to trample on the wheat, and as they would trample, one kernel would be rubbed against another, and the chaff would begin to come off. From the perspective of the wheat, that's not a very enviable position or activity.

祂的意思是：“西门，将要有一个很大的麻烦，也就是说会面临极大的诱惑和极大的试炼。你将被筛选，就像筛麦子一样。”麦子被筛的时候会发生什么？麦子会被放进一个筛篮里。之前经过践踏或某种震荡，好让麦糠与麦子分离。麦子在筛篮里，麦糠也在筛篮里。显然，要把麦糠从麦子中除掉并不容易。过去，人们通常会赶牛去踩麦子。在踩踏的过程中，麦粒之间彼此磨擦，麦糠就脱落了。如果站在麦子的角度来看，这绝对不是一个舒服或令人羡慕的过程。

And then they went off and put the whole bucket on a sieve, or a screen with holes in it. And the wheat would stay on top because the sieve was too small—the mesh was too small—but the chaff would go through. And then they would shake that sieve up and down, and the more they shook it, the wheat would go up, and the chaff would go through, and that way there would be a separation: chaff on the floor, and the wheat still in the sieve. Now you can imagine, from the wheat's perspective, that was not terribly pleasant. So this verse says that Satan plans to sift you as wheat. And I think Peter, Simon, probably said, "I'm not going to like this."

接着他们会把整桶倒进一个有孔的筛子或网筛里。麦子会留在上面，因为筛孔太小了，而糠皮会漏下去。他们上下摇晃筛子，摇得越厉害，麦子上面颠簸，糠皮就漏得越多，这样就能将两者分离开来：糠皮落在地上，麦子仍留在筛网里。你可以想象，从麦子的角度来看，这绝对不怎么好受。所以这节经文说，撒但计划要筛你像筛麦子一样。我想彼得，也就是西门，心里大概在想：“我不喜欢这样。”

Verse thirty-two says:

第三十二节说：

[Luke 22:32 NKJV]

³² But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren."

“但我已经为你祈求，叫你不至于失了信心。你回头以后，要坚固你的弟兄。”

So He basically says, "Peter, Simon, this is what Satan has desired. I want you to know: I have prayed for you." I want you to think about this a little more now. Frankly, if Satan wanted to sift me as wheat, I would say, "Lord, please tell him to go away! I don't want that." And I would expect the Lord to say to me, "Harold, you pray, and I've told Satan not to come. He can't come; you'll be okay."

祂基本上是说：“彼得，西门，这就是撒但所图谋的。但我希望你知：我已经为你祷告了。”让我们把这个问题往深处想一想。坦白说，如果撒但想要筛我像筛麦子一样，我肯定会说：“主啊，求您叫他滚开！我不要这个。”我肯定巴不得主对我说：“Harold，你只要祷告，我已经吩咐撒但不要来了。他来不了的，你会没事的。”

So instead of saying to Peter, "Don't worry about it, Peter. I have rebuked Satan; he will not do it because you prayed. He will not do it, everything is fine." That's what I would have liked, but that's not what the Lord said to Peter. He said, "Peter, I have prayed for you that your faith will remain strong in this temptation, in this trial, in this sifting."

可是主并没有对彼得说：“别担心，彼得。我已经斥责了撒但，他绝不敢这么做，因为你祷告了。他不会来的，一切都很好。”这是我个人最想要的回答，但这不是主对彼得说的话。祂对彼得说：“彼得，我已经为你祈求了，叫你在面临这个诱惑、在经历这个试炼、在这场筛麦子的过程中，你的信心能够保持坚固。”

Have you noticed in the book of Acts, very, very often there are problems for the Christians, and the Lord preserves them in the problem rather than removing them from the problem? My prayers are often selfish. I say, "Lord, please get me out of this problem," or "Please don't let the problem come." That's what I want best: keep the problems away, that's what I pray. But there's something far better than that, and that's for the Lord to strengthen us, and transform us, and make us strong as a result of the problem.

你有没有注意到，在《使徒行传》中，基督徒们非常频繁地遇到麻烦，而主往往是在麻烦中保守他们，而不是直接将麻烦挪去？我的祷告常常很自私。我常说：“主啊，请让我脱离这个麻烦，”或者“求您别让这麻烦临到我。”那是我最想要的：求您保守我免受任何困扰，我总是这样祈求。但其实有比这更好得多的功课，那就是主亲自加给我们力量，借着这麻烦来转变我们、让我们在其中变得更加刚强。

Have you got a problem? Then maybe your prayer should be: "Lord, keep me strong in the problem, not just take the problem away." So, it's interesting. Verse thirty-one says: "Satan has asked for you, that he may sift you as wheat." How did the problem come, Peter? Satan asked God to create the problem, and the Lord didn't say, "No." Why? Because there was great strength for the brethren afterwards as a result of his going through the problem. Remember, there is something more important than being delivered from the problem, and that is **being delivered in the problem**.

你遇到了麻烦吗？也许你的祷告应该是：“主啊，请让我在麻烦中保持刚强，而不仅是求您挪开这个麻烦。”这非常有意思。第三十一节说：“撒但想要得着你们，好筛你们像筛麦子一样。”彼得，这麻烦是怎么来的？是撒但向神求准来制造这个麻烦，而主并没有说不。为什么呢？因为彼得在历经这番磨难之后，能给其他的弟兄带来极大的信心和力量。请记住，有时候有一件事比“从麻烦中脱离出来”更重要，那就是“在麻烦中得到拯救与建立”。

Well, I'm not sure that Peter really appreciated that. I don't think he liked the story, but he certainly didn't understand. So he said, in a voice of pride, but he said to Him:

我觉得彼得当时并没有真正领会到这一点。我想他不怎么喜欢这个说法，也肯定不太理解。于是他带着有些骄傲的口吻对主说：

[Luke 22:33 NKJV]

³³ But he said to Him, "Lord, I am ready to go with You, both to prison and to death."

“主啊，我准备好了，愿意和您一同下监，一同受死。”

He's basically saying, "Lord, I'm strong, I'll be all right. I would go to prison for You; I'd go to death for You." And there's a sense in which I think he thought he would, and there's a sense in which, under other circumstances, I'm sure he would have. But the Lord had to warn him in verse thirty-four. He says:

他基本上是在说：“主啊，我很刚强，我没问题的。我可以为您坐牢，也可以为您去死。”从某种意义上，我相信他真心认为自己做得到；而在其他情况下，我也相信他确实会这样做。但主必须在第三十四节警告他。他说：

[Luke 22:34 NKJV]

³⁴ Then He said, "I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know Me."

“彼得，我告诉你，今日鸡还没有叫，你要三次说不认得我。”

I don't think Peter really understood that. I think Peter maybe had more confidence in himself than he should have. The Apostle Paul writes later, saying:

我觉得彼得当时并没有真正明白。彼得可能对自己太自信了，超出了他应有的程度。使徒保罗后来写道：

[1 Corinthians 10:12 NKJV]

Therefore let him who thinks he stands take heed lest he fall.

所以，自己以为站得稳的，须要谨慎，免得跌倒。

And so this story that we have entered upon is not just the story of the trial of the Lord Jesus; it's also the story of the failure of Peter. All of which is here to emphasize the great strength and wisdom of our Savior and the weakness of the flesh. And like Peter, we've got to say, "Lord, I need Your help. I'm afraid I wouldn't stand in those trials."

我们读到的这个故事不仅是主耶稣基督受审判、受试炼的故事，也是彼得失败的故事。所有这一切记载在这里，都是为了衬托我们救主的伟大力量与无上智慧，以及我们肉体的软弱。像彼得一样，我们必须对主说：“主啊，我需要您的帮助。我怕自己在这些试炼中根本站立不住。”

Provision, Swords, and the Fulfilled Scriptures

Then the Lord Jesus said... sorry, verse thirty-five. And He said to them:

接着主耶稣说……对不起，第三十五节。祂又对他们说：

[Luke 22:35 NKJV]

³⁵ And He said to them, "When I sent you without money bag, knapsack, and sandals, did you lack anything?" So they said, "Nothing."

耶稣又对他们说：“我差你们出去的时候，没有钱囊，没有口袋，没有鞋，你们缺少什么没有？”他们说：“没有。”

When He was with them, He ensured that they lacked nothing. But now He's going away. So verse thirty-six, He said to them:

当祂与他们同在的时候，祂会确保他们一无所缺。但现在祂要离去了。所以第三十六节，祂对他们说：

[Luke 22:36 NKJV]

³⁶ Then He said to them, "But now, he who has a money bag, let him take it, and likewise a knapsack; and he who has no sword, let him sell his garment and buy one."

“但如今有钱囊的可以带着，有口袋的也可以带着，没有刀的要卖衣服买一把。”

It's a very strange verse, and we don't fully understand it easily, I guess, is what I'm trying to say. When the Lord Jesus was with them, they had complete confidence in Him. And even if He were in one part of the country and they were in another, they knew that He would pray and God would supply their need. But now He's going to be taken from them, and they will

have a great challenge, a great issue in their hearts: "Will God help us now?" They probably would say to themselves, "Jesus is gone! I'm going to run out of money." They would say, "Jesus is gone. I'm going to need to defend myself. What am I going to do?" And it's true, in the absence of Jesus, the Christian should have swords and a lot of money. How long was Jesus gone? From their point of view, just a couple of days. But they didn't fully understand that.

这是一节非常特别的经文，我想说的是，对我们而言要完全理解它并不容易。当主耶稣与门徒同在时，他们对祂拥有完全的信心。即使祂在国家的一端，门徒在另一端，他们也深知祂会祷告，神会供应他们的一切需要。但如今祂即将被从他们中间接走，他们将面临巨大的挑战，心中会产生很大的问号：“现在神还会帮助我们吗？”他们可能会对自己说：“耶稣走了！我快要没钱了。”他们会说：“耶稣走了，我必须保护自己，我该怎么办呢？”的确，如果耶稣不在了，基督徒似乎确实需要佩剑并带上充足的资金。主耶稣要离开多久呢？从他们的角度来看，其实只有几天而已。只是他们当时并不完全明白这一点。

And I think their source of confidence was shattered because Jesus died on the cross. Therefore, He confidently suggested to them that their confidence in Him would be lost, but don't worry, because He's coming back and their confidence will be restored. And so He says in verse thirty-seven, what's going to happen to Him, He says:

我认为当耶稣在十字架上受死时，他们信心的源泉彻底被震碎了。因此，主非常肯定地暗示他们：他们对祂的信心将会动摇。但不用担心，因为祂会复活再来，他们的信心也会随之重整。所以祂在第三十七节告诉他们，在祂身上将要发生什么事。祂说：

[Luke 22:37 NKJV]

³⁷ For I say to you that this which is written must still be accomplished in Me:

"And He was numbered with the transgressors."

For the things concerning Me have an end.

“我告诉你们，经上写着说：‘祂被列在罪犯之中。’这话必应验在我身上，因为那关系我的事必然成就。”

They were expecting big problems. And He said that there will be problems for Me, and their confidence would be falling back on themselves. Praise the Lord! He came back three days later, and their confidence in Him was restored.

门徒们预料到将会有极大的灾祸临到，而主说，我身上确实会出现难处与麻烦。当难处发生时，他们的信心确实会彻底崩溃。但赞美主！三天后祂复活了，他们对祂的信心也完全恢复了。

[Luke 22:38 NKJV]

³⁸ So they said, "Lord, look, here are two swords." And He said to them, "It is enough."

当时他们说：“主啊，请看，这里有两把刀。”耶稣对他们说：“够了。”

The Mount of Olives: A Custom of Prayer

And now the story is over; He has finished His ministry to them in the upper room. And so they came out of the upper room, and He went to the Mount of Olives. That's verse thirty-nine:

现在这个阶段的场景结束了，祂已经完成了在楼房里对门徒们的服侍。当楼房里的服侍结束以后，他们就出来，往橄榄山去。这就是第三十九节：

[Luke 22:39 NKJV]

³⁹ Coming out, He went to the Mount of Olives, as He was accustomed, and His disciples also followed Him.

耶稣出来，照常往橄榄山去，门徒也跟随祂。

What is implied by the fact that He went to the Mount of Olives as He was accustomed? What's that? What's the thought? Well, it implies that after a hard day's work of preaching, after the sun went down and the congregations went home, the Lord Jesus went to the Mount of Olives, to the Garden of Gethsemane. And the question is: why was that His custom?

这个“照常”往橄榄山去，暗示了什么呢？那究竟代表了什么？这暗示着，在辛苦地讲道和服侍了一整天、夕阳西下、听众散去回家之后，主耶稣会回到橄榄山，到客西马尼园里。那么问题是：为什么这会成为祂的习惯呢？

Number one, probably because at that time He was living on the Mount of Olives. We are not told where or how. It is even conceivable that He was staying in the house of Mary, Martha, and Lazarus. They lived on the Mount of Olives, and they might have made room for Him and His disciples there. But He was living, it would appear, on the top of the Mount of Olives. But this story is going to take place at the bottom of the Mount of Olives, in the Garden of Gethsemane. So the question would be: why would He often go to the Garden of

Gethsemane? And the answer probably is that He went there to pray, just as He did on this occasion. After His days of preaching in the temple, He would go to the Garden of Gethsemane. And what would He do when He got there? Pray.

第一个原因可能是在那个时候，祂就住在橄榄山上。圣经并没有告诉我们祂住在哪里或者怎么住的。对我们来说这也是可以想象的，祂有可能是住在马大、马利亚和拉撒路的家里。他们住在橄榄山，可能在家里为祂和祂的门徒预备了房间。但看起来，祂应该是住在橄榄山的山顶。而接下来这幕故事，却要发生在橄榄山的山脚下，也就是客西马尼园。所以问题就是：为什么祂常常去客西马尼园呢？答案是：祂去那里是为了祷告，就像这一次一样。在圣殿里讲道一整天后，祂会去客西马尼园。祂到那里后会做什么？祷告。

Why would He have prayed? Number one, probably He had a hard day; He would have met opposition. And so He would pray that the Lord would protect Him. On other occasions, and for the opposite reason, He would have had a wonderful day, and He would pray lest He get a swelled head. And He would pray because of fellowship with the Father. He was always in prayer, fellowshiping with the Father. I think there's a warning for us here, and that is that we too need to pray much after the work of God is done.

祂为什么要祷告？第一，祂可能度过了艰难的一天，遇到了许多人的反对。所以祂要祷告，求主保守祂的安全。而在其他时候，出于相反的原因——当祂度过了极美满的一天时，祂也会祷告，免得祂自己膨胀。祂也为了与父有团契和相交而祷告，祂总是通过祷告与天父保持紧密的交通。我认为这里对我们也是一个提醒和警告：在神的工作完成之后，我们也需要多多的祷告。

We pray at the beginning of the day that the Lord will help us through the day. And then we pray at the end of the day, thanking Him for His grace and mercy, reminding Him of the severity of the problems that arose during the day, and thanking Him for the blessings that arose, praying that He would preserve us from pride, which would mean we might not get blessings the next day.

在一天的开始，我们祷告求主保守我们度过这一天。在一天的结束，我们再次祷告，感谢祂的恩典与怜悯，向祂诉说一整天下来所经历的重重困难，并为这一天所领受的祝福献上感恩，祈求祂保守我们不至于骄傲，免得我们在第二天得不到同样的祝福。

So the hymnwriter put it this way:

The first thing I do every morning,
The last thing I do every night,
I pray,
And I give my thanks to the Lord
For guiding me right!

赞美诗的作者曾这样写道：
每天清晨我做的第一件事，
每晚临睡前我做的最后一件事，
就是祷告，
我向主献上我的感恩，
因祂引导我走正路！

Beautiful little hymn. Wonderful words. And it's the example of the Lord Jesus Christ: He prayed before, and He prayed after. Well, again, our time is gone, and we're sort of still in the middle of this great story. So we thank the Lord for His kindness, we look to Him for His blessing, and we just pray that He'll help us. So Lord willing, we'll see you in the morning, and we pray the blessing of God upon us all. Let's pray!

这是一首非常美丽的小赞美诗，词句优美。这也是主耶稣基督给我们留下的榜样：祂在做工前祷告，在工作后也祷告。今天我们的时间又到了，而我们在这个伟大的故事中才讲到了一半。我们感谢主的慈爱，仰望祂的赐福，也祈求祂时刻帮助我们。如果主许可，我们明天早上再见，祈求神将福分赐给我们每一个人。我们来祷告！

Lord, we marvel at this story. In some respects, it's a very simple story. But then again, we remember it is the life and death story of the Lord Jesus Christ. And it's the story, Lord, of how the blessed Savior died on a cross in order to save us from an eternal hell, to preserve us into an eternal blessing. Lord, it's the most profound story ever told. And it's true, Lord, we don't understand it as we ought, but we thank You for it. We pray that we will enter into it in a deeper sense, and that we might understand the love of our God for us.

主啊，我们对这个故事感到惊奇。在某些方面，这是一个非常简单的故事。但我们再次想起，这是主耶稣基督关乎生命与死亡的故事。主啊，这也是讲述这位蒙福的救主如何死在十字架上，为要救我们脱离那永恒的地狱，并将我们保守在永恒的福分中。主啊，这是有史以来最深奥的故事。确实如此，主啊，我们未能如应当明白的那样去完全理解它，但我们仍为此感谢您。我们求您带领我们更深地进入这个故事中，好让我们能更深地体会我们的神对我们的爱。

So we thank You, Lord, for each one here tonight. We pray for those who are often with us on a Saturday night but not this evening. Bless them too! And Lord, bless us! Especially as we take the bread and the wine in the morning, recognizing all that You have done on our behalf. We thank You for His body and His blood! And so we commit each one to You, and pray for Your blessing, giving thanks in the name of the Lord Jesus Christ. Amen. Amen. Amen. Thank you all, Lord bless you tonight.

我们为今晚来到这里的每一个人感谢主。我们也为那些通常在星期六晚上和我们在一起、但今晚未能到场的弟兄姊妹祷告，求您同样赐福给他们！主啊，求您赐福给我们！特别是明天早晨当我们擘饼喝杯的时候，让

我们纪念您为我们所做的一切。我们为祂的身体和宝血感谢您！我们将每一个人交托在您手中，求您赐福，我们的祷告和感恩是奉靠主耶稣基督的名。阿们。阿们。阿们。谢谢大家，愿主今晚赐福你们。