

The Arrest and Trial of the Lord Jesus Christ

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References: Luke 22, John 3:19

Gethsemane: The Pressure of Temptation and Prayer

So again, good to see everyone tonight, all of you who joined us, and we are just praying that the Lord is going to bless us.

也再次欢迎大家，欢迎大家加入我们，我们就是祷告神会赐福我们。

Our study tonight begins in Luke chapter twenty-two, and we are going to start reading in verse thirty-nine. The story tonight is about the arrest and the trial of the Lord Jesus Christ.

我们今天开始学习的是《路加福音》第二十二章，从第三九节开始。今晚的故事是关于我们主耶稣基督被捕与受审的经历。

One of the great tragedies of life is that justice does not always prevail, and governments are responsible for effecting justice. In this particular case, as well as in so many other cases, justice was thrown aside by people who wanted their own way.

人生中最大的悲剧之一，就是正义并不总是能够彰显。政府本有责任去维护和执行正义，但在这一特定事件中，就如同在许多其他情况一样，正义被那些想要为所欲为的人抛诸脑后。

Lord, help us, we pray, to do what is right, and help us to have justice as a primary factor in our lives, rather than be like these people who throw justice to the wind.

主啊，我们祷告求您帮助我们去行公义的事。求您帮助我们，让公义成为我们生命中的首要原则，而不是像那些人一样，把公义当成耳边风。

So you will remember the background of our story: Now the Lord Jesus has walked with His disciples and preached the truth of God for over three years. He has come to Jerusalem, and He has preached for the last few days, and then He went to the upper room for the Passover with His disciples.

大家应该还记得这个故事的背景：主耶稣已经和门徒同工、宣讲神的真理三年多了。这几天祂来到耶路撒冷传道，随后祂与门徒们在马可楼的上房一同共进逾越节的晚餐。

And after that, He goes to the Garden of Gethsemane, so that is where we will pick it up. Verse thirty-nine.

随后，祂前往客西马尼园，这正是我们今天经文的起点——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。

So the mountain was called the Mount of Olives. At the bottom of it was the Garden of Gethsemane, so the two places are the same. The general mount is called the Mount of Olives. The base of the mount is the Garden of Gethsemane, and Gethsemane means "the place of the olive press."

这座山被称为橄榄山，其山脚下便是客西马尼园，所以这两个地方其实是指同一处地方。整座山丘统称为橄榄山，而山脚就是客西马尼园。客西马尼的意思就是“压榨橄榄的地方”。

And there is a bit of a picture here for us. Some of the greatest blessings that come from olives is olive oil. Olive oil was used in the Old Testament for a number of very good purposes—good for food, good for light, and good for medicine.

这里为我们勾勒出了一幅美好的画面。橄榄能带给人们最大的福分之一，便是产出橄榄油。在旧约时代，橄榄油有许多极佳的用途：可作食物、可作燃灯的亮光，亦可当作医治的药物。

And so the Lord Jesus is like the olive. He was good as an olive, but when He was pressed—as He was in the Garden of Gethsemane, and the trial, and Calvary—He became the blessed olive oil that was good for food, and for light, and for health.

同样地，主耶稣也如同橄榄一般。祂本身完美无瑕，但当祂经历“压榨”时——正如祂在客西马尼园、审判以及加略山所承受的——祂就化作了那承载祝福的橄榄油，成为我们的生命灵粮、前行亮光与属灵医治。

[Luke 22:40 NKJV]

⁴⁰ When He came to the place, He said to them, "Pray that you may not enter into temptation."

到了那地方，就对他们说：“你们要祷告，免得入了试探。”

This is a particular requirement of them. They did not know how severe the trial was going to be that night, but the Lord warned them and said, "Temptation will be there! Pray that you enter not into temptation!"

这是对他们提出的一个特别要求。他们当时并不知道那天夜里的试炼将是何等严酷，但主提前向他们发出警示：“试探即将来临！要切切祷告，免得你们陷入其中！”

Now that principle was important for the disciples, but the same principle is important for us. And when we find ourselves in uncertain situations, or situations where we know there will be temptation, we must pray—pray sincerely, pray repeatedly, pray diligently. Prayer is the great defense against temptation.

这个原则对当年的门徒而言至关重要，对今天的我们同样举足轻重。当我们置身于充满未知，或是明知将面临诱惑和试探的环境中时，我们必须祷告——要真诚、恒切且不懈地祷告。祷告是抵御试探最坚固的防线。

[Luke 22:41 NKJV]

⁴¹ And He was withdrawn from them about a stone's throw, and He knelt down and prayed,

于是离开他们约有一块石头那么远，跪下祷告，

If He prayed entering the time of temptation, how much more must we pray when we enter times of temptation? But it is important to note that He knelt down and prayed. We do not always kneel when we pray, but we probably should kneel when we pray far more than we do.

如果连主耶稣在面临试探时都要屈膝祷告，那么当我们身处试探之中时，岂不更应当寻求神吗？值得注意的是，经上记载祂是“跪下”祷告的。我们在祷告中并不常跪下，但或许我们应当更加频繁地双膝下跪。

Kneeling is a physical presentation of the attitude of the heart in prayer. We should kneel in prayer to prove that our hearts really are poured out before our Lord.

跪下，是我们祷告时内心态度的一种外在身体呈现。我们在祷告中屈膝，能表明我们的心确实正向主倾心吐意。

[Luke 22:42 NKJV]

⁴² saying, "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done."

说：“父啊！你若愿意，就把这杯撤去；然而，不要成就我的意思，只要成就你的意思。”

What is the emphasis of this very short prayer? Well, the prayer is "remove this cup from Me," but the emphasis is, "not My will, but Your will." To remove the cup is mentioned once. "Your will, not My will" is mentioned twice. That is the theme of this prayer.

这篇极其简短的祷告，其精髓何在？尽管祂祈求“把这杯撤去”，但真正的核心在“非我意，乃神愿”。撤去这杯仅被提及了一次，而“您的旨意而非我的意思”却被强调了两次。这正是整篇祷告的灵魂所在。

So in all our prayer, we should say, "Lord, not my will but Your will." Especially that is true in times of temptation. In times of temptation, the only reason there is temptation is that our will wants something that is different from what God would want.

因此，在我们的一切祷告中，都应存下这样的心：“主啊，不要按我的意思，只要按您的意思。”在面临试探时尤其如此。身处试探时，唯一的诱因无非是我们的“己意”渴求某些违背神旨意的事物。

Repeatedly pray, "not my will, but thy will." And in times of temptation, better get down on your knees and pray there, proving that the Lord will look at your will and say, "not my will, but thy will." That is what we say.

我们要一次又一次地宣告：“非我意，乃神愿。”在饱受试探的煎熬时，最好跪下来恳切祷告，以此向主表明我们的意志已完全降服。我们会对主说：“主啊，非我意，乃神愿。”

[Luke 22:43 NKJV]

⁴³ Then an angel appeared to Him from heaven, strengthening Him.

有一位天使从天上显现，加添祂的力量。

That is a very encouraging line. God looked down from heaven, recognized that the Lord Jesus was in great need, and He sent an angel to strengthen Him. And sometimes—very often, many times—when we are in trouble, the Lord will send something, an angel, to encourage us in that time of trouble.

这是一句极具安慰与力量的话。神从高天垂顾，深知主耶稣彼时承受着常人难以想象的重压，便差派了一位天使去扶持、加力给祂。在我们的生活中也是如此——很多时候当我们陷入危机与痛苦时，主同样会借着某些特殊的人事物，甚至差派使者来坚固、抚慰我们。

That, in particular, is one reason why we read the Bible diligently in times of temptation, because the angel will speak to us through the Word of God.

这也是为何我们在遭遇试探和幽暗的时刻要加倍警醒、研读圣经，因为神的使者会通过神的话语，向我们的灵魂发出微小的声音。

[Luke 22:44 NKJV]

⁴⁴ And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.

耶稣极其伤痛，祷告更加恳切，汗珠如大血点滴在地上。

Great was the stress upon the Lord Jesus Christ at this time in the garden of temptation. We cannot understand how great the agony would be to cause sweat to fall like drops of blood. We just do not understand that.

在这个充满痛苦与试探的园中，主耶稣基督所承受的心灵重荷是难以估量的。我们肉体凡胎，根本无法理解究竟是何等撕裂的痛苦与压力，才能使得一个人的汗水化作巨大的血滴渗透衣襟、坠落地面。我们实在是无法完全参透。

And I believe this stress came from not only the temptation that He was aware of that was going to befall Him, but probably the stress also came as He prayed. He recognized as He prayed; He confronted the issue head-on, and that probably presented great stress too.

我深信，这种极度紧绷的心理压力不仅源自祂对即将临到之苦难的清晰预见，更伴随着祂那倾尽心力的祷告。祂在祷告中将自己完全敞开，直面这场宇宙中最严酷的战役，这必然带来了铺天盖地的精神重压。

So the question is: Did the Lord answer Jesus' prayer? He prayed, "remove this cup from Me." Did God answer Jesus' prayer? And the answer is yes. He answered the prayer, not by removing the cup, but by bringing out of the trial the greatest blessing that the world has ever known.

那么问题来了：天父是否应允了主耶稣的祈求？祂曾求问说：“求您将这杯撤去。”神确实垂听并回应了祂的呼求，但答案并非是将苦杯夺走，而是让祂跨越这场死荫的幽谷，借着这极深的试炼，为这个失落的世界带出了无与伦比的浩大恩典。

So what was the good of the angel helping Him in verse forty-three, if in fact He was in great agony in verse forty-four? Why did the angel not take away the agony? Because there was a higher objective. The objective was not to minimize the agony. The objective was to strengthen Him so that He could accomplish the great work of the cross of Calvary.

那么，如果在第四十四节中，主耶稣依然陷在极其痛苦的煎熬中，四十三节里天使对祂的帮扶又起到了什么作用呢？天使为什么不直接消解祂的痛苦？因为天父有着更崇高的宏大蓝图。这一旨意并非要让祂免受皮肉

与心灵的痛苦，而是要坚固祂的心志与灵性，使祂有足够的力量去背负十架，成就各各他山上那惊天动地的救赎伟业。

So the help of the angel was not to remove the agony, but the help of the angel was to bring greater strength for greater glory from the trial. Do not be distressed if sometimes when you pray, you do not get the answer you want. Pray that the Lord will strengthen you so that you can receive the answer that He wants to give you for His greater glory.

故此，天使的临到，并非为了挪开苦杯，而是为了在这旷世未有的试炼中为祂加添心力，好带出更伟大的荣耀。当你我在祷告中没有得到所期盼的、立竿见影的回应时，请千万不要气馁、心怀怨怼。当祈求主赐你足够的力量与恩典，去接纳祂为了将来的极致荣耀而量给你的最完美答案。

[Luke 22:45 NKJV]

⁴⁵ When He rose up from prayer, and had come to His disciples, He found them sleeping from sorrow.

祷告完了，就起来，到门徒那里，见他们因为忧愁都睡着了，

What the Lord Jesus did in this time of temptation was pray. What the disciples did in the time of temptation was they slept. Now, I should just welcome vivo v2445ea. Welcome to you. We are in Luke chapter twenty-two, and we were reading verse forty-five. Welcome, glad to have you with us tonight, as so often in the past.

在这个决定人类命运的紧要关头，主耶稣所作的，是独自警醒祷告；而祂的门徒们在试探和风雨欲来之时，所做的却是昏睡。在此，我真诚地欢迎“vivo v2445ea”，十分高兴你今晚能再次加入我们的学习，我们在《路加福音》第二十二章第四十五节。

In times of temptation, in times of confusion, in times of sorrow, there are two things we can do. One thing is to pray. The natural thing is to want to go to sleep and forget the whole thing. And in times of great temptation, it is far more important to pray than it is to sleep.

每当我们陷入迷茫、悲痛或试探的危机时，我们本能的反应和属灵的抉择往往会在两条路之间拉扯。一是恒切祷告；二是肉体的逃避，也就是任由自己沉睡过去、暂时遗忘眼前的重压。然而，越是处于极深的试探泥潭，去俯伏祷告便越发比去睡觉、逃避来得紧迫得多。

And you remember Peter, among others, was in great distress at this time. And he was in distress later on because he did not pray when he was told to pray.

我们知道，彼得和众门徒彼时都陷在极为压抑的焦虑与痛苦之中。但彼得之所以在随后的几个小时内遭遇了生命中最惨痛的滑铁卢，恰恰是因为当主吩咐他要警醒祷告时，他放任自己陷入了昏睡。

[Luke 22:46 NKJV]

⁴⁶ Then He said to them, "Why do you sleep? Rise and pray, lest you enter into temptation."

就对他们说：“你们为什么睡觉呢？起来祷告！免得入了试探。”

A strong commandment, strong encouragement from the Lord! In times of your trial and temptation, you make sure you pray a lot.

这是主那掷地有声的命令，也是最为急迫的告诫！在面对任何生命中的试炼和暗礁时，请确保你以密集的祷告作为最先穿上的盔甲。

The Betrayal and the Arrest

[Luke 22:47 NKJV]

⁴⁷ And while He was still speaking, behold, a multitude; and he who was called Judas, one of the twelve, went before them and drew near to Jesus to kiss Him.

说话之间，来了许多人。那十二个门徒里名叫犹大的，走在前头，就近耶稣，要与祂亲嘴。

Jesus was aware that something was going to happen, and verse forty-seven tells us what did happen. As we go through the trial of the Lord Jesus, we learn a lot about Jesus' character, and we learn a lot about the character of those who are opposed to Jesus.

主耶稣已经意识到有事情要发生，四十七节告诉了我们究竟发生了什么。当我们查考主耶稣受审的过程时，我们学到了很多关于耶稣品格的事，也认清了那些反对耶稣之人的真面目。

And this man, Judas, was so bad that he was prepared to betray the Lord Jesus Christ with a kiss.

这个名为犹大的门徒，他的内心已经彻底腐化、败坏至极，甚至残忍、荒谬到企图用一个代表亲密与爱戴的温情动作——亲嘴——去出卖、指认神荣耀的独生子。

[Luke 22:48 NKJV]

⁴⁸ But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"

耶稣对他说：“犹大！你用亲嘴的暗号卖人子吗？”

So the Lord reached out and rebuked him bluntly and said, "I know what you are doing, Judas. You are betraying Me with a kiss." Now you will find in Scripture—both in the Old Testament, in the New Testament, and in prophecy regarding the church—you will find that there are many people, from within like Judas, who are there to betray the work of God.

主耶稣没有躲闪，而是直视他的眼睛，一针见血地揭穿并斥责道：“犹大，我知道你打的是什么算盘。你竟用这温情虚假的面具来背叛我。”从旧约到新约，再到历代教会的前瞻预言，你会一再震惊地发现，有太多像犹大这般“祸起萧墙”的人物，隐藏在属灵群体的核心，最终却在关键时刻选择出卖与破坏神的工作。

Do not be surprised if and when it happens. Make sure, though, that you are on the Lord's side, and do not be fooled by those who pretend with a kiss.

当这一幕在你我周遭或属灵道路上发生时，请千万不要惊慌失措或灰心丧气。你唯一需要战战兢兢去保守的，是确保自己始终坚定地站在主那一边，绝不被任何带着假冒伪善面具、糖衣炮弹式的谄媚与温情所迷惑。

[Luke 22:49 NKJV]

⁴⁹ When those around Him saw what was going to happen, they said to Him, "Lord, shall we strike with the sword?"

左右的人见光景不好，就说：“主啊！我们拿刀砍可以不可以？”

And again, welcome Jimmy. We are in Luke twenty-two, verse forty-nine. So they were asking the Lord, "Shall we fight back?" And in general terms, the answer of the Lord is no. Christians do not fight back!

顺便再次欢迎吉米，我们刚刚进入《路加福音》第二十二章第四十九节。门徒眼见情势急转直下，便急切地询问主：“主啊，我们要不要拔刀反击？”而纵观新约的教导，主的法则在本质上是：不。基督徒绝不应靠着属血气的暴力去反扑回击！

In the Old Testament, David fought back, and there were others who fought the battles. But in the New Testament, because the kingdom of God is within us rather than in the world, Christians do not fight back!

在旧约的预表里，大卫冲锋陷阵，也有许多蒙神带领、属物质层面的血肉战争。但在新约的恩典纪元中，因为神的国度已非这个世界上可见的政权，而是深植于圣徒内心的属灵实际，所以圣徒决不靠属世的刀剑和拳头去与人争战！

[Luke 22:50 NKJV]

⁵⁰ And one of them struck the servant of the high priest and cut off his right ear.

有一个人把大祭司的仆人砍了一刀，削掉了他的右耳。

Now, what was the answer to the question in verse forty-nine? The answer is we do not really know. The person who asked the question—probably Peter—did not wait for the answer. He went right ahead, grabbed his sword, and chopped the ear off the servant of the high priest. A simple principle here, and that is: When you ask the Lord a question, wait for the answer!

那么，第四十九节中门徒向主发出的提问，得到了怎样的回答呢？从客观层面上说，我们无法得知。因为那个发问者——根据其他经卷记载是使徒彼得——根本没有给主留下回答的时间。他一问完，就耐不住属血气的急躁，直接拔刀冲了上去，将大祭司仆人的右耳生生削了下来。这里有一个极为重要的功课：当你为前路寻求、询问主时，请务必耐性等候祂的答复，切莫轻举妄动！

[Luke 22:51 NKJV]

⁵¹ But Jesus answered and said, "Permit even this." And He touched his ear and healed him.

耶稣说：“到了这个地步，由他们吧！”就摸那人的耳朵，把他治好了。

Now, there are many miraculous events in the Bible. I suppose one of the key things about a miraculous event is that it is unexpected, and nobody has ever heard of such a miracle—the right ear chopped off, and then the Lord puts it back on again. You could try that in a hospital in the surgery department, but that is not the way it usually works.

在圣经中有许多的神迹。我想，神迹的关键特征之一就是它完全超越了人类理性的局限，是绝无可能预料到的。自古以来，谁曾听闻过这般的奇事——一只被利刃生生削下、血淋淋的耳朵，竟然能在主的轻轻一触之下，瞬间重续、完好如初。即使你能在最顶尖的三甲医院外科手术室中尝试这一显微缝合，也绝对无法达到如此立竿见影、不着痕迹的完美复原。

And so the question that is in front of all of these people who have come to take the Lord Jesus, the question in front of all of His accusers and all of His judges is: Is Jesus Christ really the Son of God? And this is the proof, right there before them, right there. He put the ear back on. Only God can do that! And yet they took Him and crucified Him.

这一石破天惊的神迹，就赤裸裸地展现在那些气势汹汹前来的官兵、差役以及那些对祂虎视眈眈的祭司长、长老眼前。它无声地拷问着每一个在场者的灵魂：眼前的这位耶稣，究竟是不是至高神的独生子？这便是最铁证如山的凭据。除了神自己，谁有能耐行出如此的事？然而，这群被贪欲与恶念蒙蔽了双目的人，依然选择对其视而不见，强行将祂带走，推上了十字架。

Many people ask the question: Why do people not trust the Savior? And the answer is they do not want to trust the Savior. This evidence was obvious to all. Jesus Christ is God; He put the man's ear back on. But they did not want Jesus Christ to be God! It would not matter what the miracle was; they had said, "We do not want to be answerable to this man."

许多弟兄姊妹常常感到困惑：为什么世人面对如此清晰的圣经真理，却执意不肯信靠救主呢？答案很简单：非不能也，乃不愿也。神迹与凭据早已历历在目。耶稣基督的神性在祂医治大祭司仆人的一幕中显露无遗，但人的本性里，不愿意承认耶稣就是掌管他们生命主权的神！哪怕有天大的奇迹在眼前，他们的内心也早已筑起了抵挡的坚垒：“我们不想对这个人负责，我们要除掉祂。”

So again, welcome to Nancy and her family. We are studying Luke chapter twenty-two, verse fifty-one.

再次向Nancy和她的家人们致以真诚的欢迎，我们现在回到了《路加福音》第二十二章第五十一节的分享。

[Luke 22:52-53 NKJV]

⁵² Then Jesus said to the chief priests, captains of the temple, and the elders who had come to Him, "Have you come out, as against a robber, with swords and clubs?

⁵³ When I was with you daily in the temple, you did not try to seize Me. But this is your hour, and the power of darkness."

耶稣对那些来拿祂的祭司长和守殿官并长老说：“你们带着刀棒出来拿我，如同拿强盗吗？我天天同你们在殿里，你们不下手拿我。但这是你们的时候，黑暗掌权了。”

Why did they not take Him when He was in the temple during the day? Because the people would not allow it. They would say, "What are you doing taking that good man?" So they took Him in the middle of the night instead. And you remember the words of John chapter three, do you not?

既然这群宗教领袖对主耶稣深恶痛绝，为什么不曾在白日、当主耶稣依然在众目睽睽下的圣殿中教训人时动手呢？因为他们忌惮百姓的雷霆之怒。百姓必定会群起质问：“你们为何要无端逮捕这位圣洁、仁慈的人子？”故此，他们宁可选择在夜色最深、街巷无人的死角进行不可告人的勾当。这让我们不禁想起了《约翰福音》第三章中那些微言大义的话语，对吗？

[John 3:19 NKJV]

And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.

光来到世间，世人因自己的行为是恶的，不爱光，倒爱黑暗，定他们的罪就是在此。

And this is a clear presentation of that truth. They loved the darkness. Their deeds were indeed evil. The end of verse fifty-three is very interesting. It says, "But this is your hour, and the power of darkness."

这幕午夜中的丑陋抓捕，正是约翰笔下真理最血淋淋的写照。他们深爱黑夜的掩盖，因为他们的手段与心思皆是极恶的。而第五十三节末尾的那句话，更显得耐人寻味——主说道：“但这，是属于你们的时候，是黑暗掌权的时候了。”

Very often in life, somebody has what we call "his hour." What would you do if you had your hour, and you could do whatever you wanted at that hour, and no one—not even God—would stand in your way? What would you do?

在人一生的轨迹中，许多人都会迎来一刻，那便是世俗所谓“属于他的黄金时刻”。试想，倘若有一刻，彻底属于你，你可以毫无约束、肆无忌惮地去做任何你内心积压的渴望，并且那一刻连至高神仿佛都保持了缄默、不曾拦阻你的手，你会选择去做什么？

These wicked men said, "Ah, we have got Him. It is the middle of the night, He is in a garden, He has got a few disciples who are running away, and we have got an army here. We have got the power." And they are going to use their power because it was their hour.

这些被权力熏心的恶人当时暗自庆幸：“看哪，我们终于把祂玩弄于股掌之中了。在这万籁俱寂的深夜，祂孤立无援于荒野的园中，祂那些所谓的门徒都已惊惶四散。大权握在我们的利刃中，没有人能干涉我们。”在这一刻，他们狂妄地施展自己的阴谋，因为这是天父任凭他们肆虐的“黑夜时刻”。

We are not surprised what those men did. Since the time of the Lord's arrival, they were trying to kill Him. Herod tried to kill Him when He was born. His neighbors in Nazareth tried to kill Him when He first started to preach.

我们对于这群人的疯狂行径不应感到惊诧。事实上，自打圣婴降生的那一刻起，这个背逆的世界就一刻不曾停止过对祂的扼杀。希律在祂尚在襁褓中时便痛下杀手；当祂满有圣灵能力、在老家拿撒勒宣讲第一篇道时，同乡邻里竟要把祂推下悬崖、置祂于死地。

So many people down through the ages have said, "If I had the right time, if I had an opportunity, this is what I would do with Jesus." Many people hated, and do hate, Jesus. And

the Lord often grants them an hour in which they can openly display their hatred of the Lord, so that on judgment day there will be no questions.

纵观人类漫长的历史，无数人的心声其实是：“只要时机成熟，只要没有属世法律与道德的惩治，我定要彻底除掉耶稣，将祂的影响在我的生命中连根拔起。”历代以来，恨恶主耶稣的人何其多。而神往往也会在祂的主权中，任凭他们拥有“一个时刻”，容许他们将心底深藏的邪恶与敌意赤裸裸地暴露出来，好教他们在终极审判的白色大宝座前，面对自己的行为，无从狡辩。

And so you and I pray, and we say, "Lord, would You make sure that when it is my hour, it is not also the power of darkness? Would You help me, Lord, so that when my hour comes, I will do what You want me to do?" It is the hour of testing. We want to pass the test.

所以你我会这样祷告：“主啊，求您保守我。当我面临我人生的关键时刻时，不要让它成为黑暗掌权的时候。主啊，求您帮助我，使我的时候来到时，能行在您的旨意中。”这是受试炼的时候，我们想要通过考试。

Peter's Denial in the Courtyard

[Luke 22:54 NKJV]

⁵⁴ Having arrested Him, they led Him and brought Him into the high priest's house. But Peter followed at a distance.

他们拿住耶稣，把祂带走，进入大祭司的住宅。彼得远远地跟着。

And now the focus turns from the Lord's arrest; it turns to Peter and what his response is. There are always two stories associated with the trial of the Lord Jesus Christ. One is what happens when the Lord Jesus Christ is put on trial, and the other is what happens when you and I are put on trial. How does the arrested one respond, and how do the judges respond? That is true in every trial.

此时此刻，经文那悲壮的画卷从主耶稣被捕的混乱现场，赫然聚焦在了一个备受瞩目的配角身上——彼得。在人类救赎史最凝重的这一夜里，受审的故事始终沿着两条并行的主线展开。一条是主耶稣基督如何以神圣的静默与威严面对世人的无端审判；另一条，则是当你我这些卑微的受造之物面临信仰的严苛炙烤时，我们交出了怎样的答卷。被捕的那一位如何面对？那些坐在台上的审判者们又作何反应？在生命的每一场试炼中，这都是不可避免的拷问。

And so, before we get into the trial of the Lord Jesus, we have got the trial of this man, Peter. Well, Peter had bragged that he would stand with the Lord in life or in death, but the

temptation was great. And instead of praying lest he be entered into temptation, he went to sleep. And so, the teaching now that we have in front of us is: Do not do that!

因而，在宏大严肃的基督受审之前，圣灵先为我们陈列了属于使徒彼得的“审判席”。要知道，仅仅在数小时前，彼得还曾当众誓死宣告，无论天涯海角、监狱还是死亡，他都必誓死追随主。然而，当暗夜里的恐惧与试探铺天盖地席卷而来时，那是何等沉重的精神折磨。由于他先前未能遵主诫命警醒祷告，反而任由肉体昏睡，此时的他已无还手之力。这留给我们的警世警钟乃是：千万不要重蹈覆辙！

[Luke 22:55 NKJV]

⁵⁵ Now when they had kindled a fire in the midst of the courtyard and sat down together, Peter sat among them.

他们在院子里生了火，一同坐着，彼得也坐在他们中间。

So there were many who had come at this time of night to be part of the arresting gang. We do not know what time it was. This was probably midnight, one o'clock, or two o'clock in the morning. Where would you have expected the people to be at that time? They should have been home in bed.

此时，在大祭司府邸的冰冷院落中，聚集了大量在大半夜被临时纠集起来、参与或围观这场荒唐抓捕的人群。我们无从考证确切的时针指在几点，大抵是夜半子时至凌晨一两点钟。在那样风寒露重的深夜，寻常百姓理应早已安卧在温暖的家中甜美入梦，对吗？

Where would the disciples and Jesus have been, had He not been arrested? They would probably have gone up to the top of the Mount of Olives, where they had spent the former nights, and probably they had room and board in some sort of a house up there. But they did not all go to bed that night. Many were associated with the group that had brought Jesus to trial, having brought Him from the Garden of Gethsemane. How many were there!

倘若那一夜不曾发生惊心动魄的背叛与逮捕，主耶稣和祂的门徒原本会在哪里呢？他们本该像前几个晚上一样，去到橄榄山的山顶。在那里，他们可能在某种客舍里找到了住宿的地方。然而那天晚上，他们都没有上床睡觉，因为许多人都参与在捉拿耶稣受审的暴行中，将祂从客西马尼园一路押解过来。当时那里聚集了何其多的人！

[Luke 22:56 NKJV]

⁵⁶ And a certain servant girl, seeing him as he sat by the fire, looked intently at him and said, "This man was also with Him."

有一个使女看见彼得坐在火光里，就定睛看他，说：“这个人也是同祂一伙的。”

Did she know that he had been with Him? She probably had seen it when they were in the garden, or she may have seen him when the Lord was preaching on an earlier occasion during the day.

这个年轻的女仆何以能如此笃定地指出彼得的身份？或许在先前的混乱黑夜中，她曾瞥见彼得在客西马尼园林间的身影；亦可能在白日里，当主耶稣在庄严的圣殿中讲道时，她曾看见彼得寸步不离地侍立于主的身侧。

But it is all very concerning to me. Number one, she is a servant girl, not an old lady. Number two, she is not at home in bed. Number three, she had seen Jesus and had rejected Him. Often we think of the bad men who put Jesus to death. You would not consider this servant girl a "bad man," but she certainly was a bad woman. What is she doing here? Shame on that girl.

细究这一幕，有几个细节格外令我揪心。其一，她只是一个卑微的年轻使女，而非德高望重的宗族长老。其二，在阖家安眠的午夜，她却未曾安分地卧在内室。其三，她并非不曾见过主耶稣的恩慈，但她却依然选择随流失去、站在了抵挡神的一边。当我们思想受难的苦路时，脑海中往往全是那些残忍下手的刽子手与兵丁，极少会把一个柔弱的使女归为“恶人”。然而在神圣的光中，她冷酷的言辞无疑成了刺痛圣徒的锋刃。她在这个深夜的罪恶边缘徘徊，实在令人感到扼腕与羞愧。

[Luke 22:57 NKJV]

⁵⁷ But he denied Him, saying, "Woman, I do not know Him."

彼得却不承认，说：“女子！我不认得祂。”

What do you do when you are confronted by a bad woman? You tell the truth, that is what you do. Even Peter was intimidated by a bad woman. The tragic story of many, many lives is that they were deceived, tempted, and cheated by a bad woman. The book of Proverbs and the rest of the Bible warns us: Do not be intimidated by a bad woman.

当你面对一个坏女人时，你应当怎么做？说真话，这才是你该做的。然而，强如彼得竟也被一个使女吓破了胆。世间许多悲惨人生的故事，往往都是因为被一个坏女人诱惑、欺骗而落入陷阱。《箴言》以及整本圣经都在警告我们：千万不要被坏女人恐吓和诱惑。

[Luke 22:58 NKJV]

⁵⁸ And after a little while another saw him and said, "You also are of them." But Peter said, "Man, I am not!"

过了不多的时候，又有一个人看见他，说：“你也是他们一伙的。”彼得说：“你这个人！我不是。”

This is a bad woman, and she is followed by a bad man. And instead of standing tall for Jesus, Peter chose another lie.

躲过了一个女子的审视，彼得还来不及平复如捣的心跳，迎面而来的又是另一个男子的逼问。在这一退无可退的属灵悬崖边，彼得没能挺起胸膛，为他那正受凌辱的夫子勇敢作一次坚实的见证，反而再次卑微地靠着虚谎来苟且偷生。

[Luke 22:59 NKJV]

⁵⁹ Then after about an hour had passed, another confidently affirmed, saying, "Surely this fellow also was with Him, for he is a Galilean."

约过了一小时，又有一个人极力地说：“他实在是同那人一伙的，因为他也是加利利人。”

[Luke 22:60 NKJV]

⁶⁰ But Peter said, "Man, I do not know what you are saying!" Immediately, while he was still speaking, the rooster crowed.

彼得说：“你这个人！我不晓得你说的是什么！”正说话之间，鸡就叫了。

Have you ever noticed that the second lie is a whole lot easier to tell than the first lie? Do not get started doing something wrong, because the second time is easier, and the third time is easier than that. And after a while, it might not even bother your conscience at all.

你有没有发现，撒第二个谎往往比撒第一个谎要容易得多？所以，千万不要踏出错误的第一步。因为第二错会更容易，第三错则更加轻而易举。久而久之，你的良心甚至可能对此完全麻木、毫无知觉了。

So Peter brags, and yet he will not stand. And then, when he was told to pray so that he would not do it, he did not pray; he slept. And after that, he did it, and he did it, and he did it again.

彼得信誓旦旦地吹嘘，到头来却站立不住。主曾叫他要警醒祷告免得失脚，他却没有祷告，而是去睡觉。结果试炼一到，他就一而再、再而三地否认了主。

And Peter says, "Oh, that is exactly what Jesus said would happen." Do not turn away from the Lord. Under extreme pressure, do not deny the Lord. What will happen to you is what happened to Peter. And he said, "Oh dear, oh dear. The Lord said that I would do this, and that the cock would crow, and that is exactly what happened."

彼得顿悟道：“天哪！这正和主耶稣说的一模一样。”弟兄姊妹，无论面对何等极端的压力，千万不要转脸不认主。一旦你否认了，你的结局就会像彼得那样痛苦。他当时的心情正是：“天哪！天哪！主曾说我会做出这等事，也说过鸡叫之前的事，如今果真一字不差地发生了。”

[Luke 22:61-62 NKJV]

⁶¹ And the Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how He had said to him, "Before the rooster crows, you will deny Me three times." ⁶² So Peter went out and wept bitterly.

主转过身来看彼得，彼得便想起主对他所说的话：“今日鸡叫以前，你要三次不认我。”彼得就出去痛哭。

There are often times of sorrow in the life of the Christian. Often because they have failed the Lord in times of temptation. Learn the lesson from Peter. Make sure, because there will be times of temptation in your life—make sure that in those times of temptation, in the hour of darkness on that occasion, make sure you do not deny the Lord Jesus.

在基督徒的属灵道路上，常常会有懊悔痛哭的时刻。这往往是因为我们在面临试探时，亏缺了主、得罪了主。我们要从彼得身上汲取教训。请务必记住：在你们的人生中也会有试探临到的时刻，但在那些黑暗掌权的时刻里，要确保自己绝不要不认主耶稣。

The Mockery and Abuse of the Savior

[Luke 22:63 NKJV]

⁶³ Now the men who held Jesus mocked Him and beat Him.

看守耶稣的人戏弄祂，打祂，

Had He been tried? No. And had He been arrested legally? No, they had not. So what did they do? They mocked Him and beat Him before they had any proof that He was guilty.

祂受审了吗？还没有。祂是被合法逮捕的吗？当然不是。那他们做了什么？在没有任何证据证明祂有罪之前，他们就私下对祂百般戏弄、拳打脚踢。

As you read through this story—and we will go through it, Lord willing, as we carry on—you are impressed by one thing: This is not justice. This is not justice at all. It is just people who are judging Jesus without a trial.

当我们读这段故事时——若主许可，我们将继续查考下去——我们会对一件事印象极深：这算哪门子公义？这根本没有任何正义可言。这只是一群人在未经任何审判的情况下，私自给耶稣定罪。

It is amazing, is it not, that most people who have rejected the Lord Jesus Christ as Savior have never analyzed or put Him on trial? I spoke to a man about his soul a few days ago. I said, "Do you believe the Bible? Do you believe in the Lord Jesus Christ?" He said, "No." I said, "What do you believe?" He said, "Well, I believe in science. I believe in evolution."

这不是很让人吃惊吗？许多拒绝接受主耶稣为救主的人，其实根本没有认真审视过神，也没有真正对祂的道作过思考。几天前我跟一个人谈起他的灵魂问题。我问他：“你相信圣经吗？你相信主耶稣基督吗？”他断然回答：“不信。”我接着问：“那你信什么呢？”他说：“我信科学，我信进化论。”

So I said to him, "I am going to tell you some truths about evolution. You tell me if you agree." So I quickly explained to him the impossibility of evolution. And I said to him, "So, what do you think?" He said, "I do not know." Okay, these people have judged the Lord Jesus before His trial.

于是我对他说：“那好，我来告诉你一些关于进化论的事实，你看看你是否认同。”接着我简明扼要地向他解释了进化论在科学上的不可能性。然后我问他：“对此你现在怎么看？”他只是支吾地回答：“这……我不知道。”是的，这些人其实还没弄明白真相，就已经在心里默默地审判并拒绝了主耶稣。

They mocked Him. Why did they do that? So that they would all get a laugh, that is why. What a tragedy to laugh at Jesus!

他们戏弄祂。为什么这么做呢？无非是为了找乐子，哄堂大笑罢了。把耶稣当成笑柄，这是何等深重的悲剧！

And they beat Him. Why did they beat Him? Because they were angry at Him; they hated Him. They would never beat Him in the temple the day before, but they were happy to beat Him in the night, when nobody was looking except their friends.

他们还动手打祂。为什么要打祂呢？因为他们恼恨祂，嫉妒祂。在头一天的白天，当祂还在圣殿里的时候，他们是绝不敢动手打祂的。可是一到了夜深人静，只有他们那一帮狐朋狗友在场的时候，他们便肆无忌惮地动手打祂了。

But you remember that those who are opposed to the Lord Jesus have no right argument on their side. They are not fair, they are not honest; all they are is deceiving themselves.

但你要记住，那些抵挡主耶稣的人，手里其实没有半点站得住脚的真理。他们既不公正，亦不诚实，他们只是在自欺欺人罢了。

[Luke 22:64 NKJV]

⁶⁴ And having blindfolded Him, they struck Him on the face and asked Him, saying, "Prophecy! Who is the one who struck You?"

又蒙着祂的眼，打祂的脸，问祂说：“你说预言吧！打你的是谁？”

And a terrible thing to do. I have told you before that one day they will stand before Jesus. The Bible suggests that it is probably going to be right here in the Garden of Gethsemane that many will stand before Him.

这是何等可憎的恶行。我以前跟你们说过，迟早有一天，他们都必须站在主耶稣基督的宝座前。圣经启示我们，这群人很可能会在当初那个地方，就是客西马尼园里，重新站在主耶稣面前受审。

And the Lord Jesus will say to this man, "You asked Me a question. The question you asked Me was, 'Who struck You?' And I guess I should answer it." He will say, "I know that you are the one who struck Me." And the man is going to have to acknowledge that the man he beat, the man he arrested in the garden, is none other than Jesus Christ. And now, Jesus is the Judge, and he is the accused.

到那时，主耶稣会看着这个人说：“你当年曾问了我一个问题，你问‘打你的是谁？’我想我现在应当回答你。”祂说：“我清清楚楚地知道，当初动手打我的就是你。”到那时，那个肆意施暴的人将不得不承认，他当年在园子里捉拿、毒打的这个人，正是荣耀的主耶稣基督。而现在，主耶稣坐着作审判官，而他则成了战战兢兢的被告。

So here it is, the middle of the night—three or four o'clock in the morning, probably. What did they do? In verse sixty-three, they mocked Him. In verse sixty-three, they beat Him. In verse sixty-four, they blindfolded Him, and they struck Him in the face. And they said to Him, "You prophecy! Who is it that struck you in the face?" And they did many other things, and they spoke blasphemous words against Him.

当时大概是凌晨三、四点钟的夜半时分。他们做了什么呢？在第六十三节里，他们百般戏弄祂、殴打祂。在第六十四节里，他们蒙住祂的双眼，抽祂的耳光。他们还嘲弄说：“你说预言吧！告诉我们是谁打了你的脸？”他们还对他做了许多极其恶劣的事，口吐许多亵渎的话语。

[Luke 22:65 NKJV]

⁶⁵ And many other things they blasphemously spoke against Him.

他们还用许多别的话亵渎祂。

Six terrible things they did to the Lord Jesus, if you take "many other things" as being one of those six. What a terrible list of things they did to the Lord Jesus! This is not an official trial. We have no idea who these people were; they were just men who held Him.

如果把“许多别的事”合算为其中一件，他们一共对主耶稣犯下了六桩令人发指的暴行。这些加诸在主身上的手段是何等恶毒！但这甚至还不是官方正式的审判，我们甚至不知道这些人到底是谁，他们只是一班看守祂的喽啰。

Remember now that God has kept a record. Even Luke knew precisely what happened, and God knows precisely who it was. Remember the verse in the Bible that says: "Whatever a man sows, that shall he also reap"? These men figured they would get away with it. It is the middle of the night, and the only people who know what is going on are their friends, and they are having a good laugh at Jesus.

但请记住，神在天上已经毫无遗漏地记账了。连路加都能在多年后准确写下当时发生的事，神更是一清二楚地知道那些施暴者的每一个名字。圣经上说：“人种的是什么，收的也是什么。”这群人当时以为自己能瞒天过海，反正是在深更半夜，只有他们那帮同伙知道，他们还在那得意洋洋地以此取笑耶稣。

And I am going to suggest that this behavior is typical of those who reject the Savior in our day. They are all going to be proven guilty of doing things like this.

我要指出，这种行径在今天那些拒绝并嘲笑救主的人身上依然随处可见。他们最终都将在主面前，为自己的这等愚妄行为被定罪。

The First Official Trial Before the Council

[Luke 22:66 NKJV]

⁶⁶ As soon as it was day, the elders of the people, both chief priests and scribes, came together and led Him into their council, saying,

天一亮，百姓的众长老，连祭司长带文士都聚集，把耶稣带到他们的公会里，说：

So there was the unofficial trial of the Lord Jesus that we read about in verses sixty-three to sixty-five. Informally, without a trial, these people mocked Him, and they accused Him, and they said He is guilty. Now in verse sixty-six, we have the beginning of the first of four official trials.

所以，我们在第六十三节至六十五节里读到的，实际上是对主耶稣的一场私刑、非官方的折磨。在没有正式立案审判之前，这群人就已经肆意戏弄、控告并判定祂是有罪的。而到了第六十六节，则拉开了对主耶稣四场正式官方审判中第一场的序幕。

So, the elders of the people, both chief priests and scribes, came together and led Him into their council. Six o'clock in the morning. The elders of the people, chief priests, and the scribes—how did they know what to do at six o'clock in the morning? There is only one way they knew: That is that they plotted this whole thing out the day before.

因此，众长老、祭司长和文士等公会成员清晨六点钟就紧急集结，将耶稣带到公会大厅里。清晨六点！这群有头有脸的人怎么在清晨六点就对接下来该做什么了如指掌？唯一的答案就是：他们早在头一天晚上就已经暗中密谋、策划好了这一切。

Judas had said to them, "I can lead you to Him." They said to him, "When and how?" Judas said, "I will lead you to Him in the middle of the night, because He often goes to the Garden of Gethsemane." Go back to verse thirty-nine now. It says, "And coming out, He went to the Mount of Olives as He was accustomed."

犹大曾对他们承诺：“我可以带你们去抓祂。”他们问：“何时？在何处？”犹大答道：“我会在半夜带你们去，因为祂经常去客西马尼园。”让我们回到第三十九节，经上说：“耶稣出来，照常往橄榄山去。”

Judas knew. And when the day was over, Jesus would go to the Mount of Olives and pray, as probably what He did every night after His service for God. He went there and prayed. Judas knew that! So Judas told them that is what He would do, so they said, "All right, we will take Him in the middle of the night, and at six o'clock in the morning, as soon as it is day, we will meet Him and try Him."

犹大非常清楚主的这一习惯。当一天的服侍结束，主耶稣便会前往橄榄山退修祷告，这很可能就是祂每夜侍奉后的必修课。祂去那里亲近神，而犹大对这一切心知肚明！所以犹大向密谋者走漏了风声，他们一拍即合：“太好了，我们就在半夜捉拿祂，然后在翌日清晨天一亮，也就是六点钟，立刻召集公会对祂进行审讯。”

This was all their plot; they had it all figured out. The fact is, you do not end up with a lot of confidence in the accusers of the Lord Jesus, do you? They were not very nice people. I would rather be on Jesus' side than their side. They are not nice people. All right, well, again

our time is gone, so let us just thank the Lord for His goodness, and we will carry on again next week.

这一切完全是一场精心策划的阴谋，他们早就计算好了每一个步骤。事实上，对于那些指控、诬陷主耶稣的人，我们根本无法对他们产生丝毫的尊重与信任，对吧？他们是一群极其虚伪和邪恶的政客。我宁愿一生坚定地站在主耶稣这一边，也绝不与他们同流合污。他们绝不是什么善良之辈。好了，我们今天的时间又到了，让我们为着主的良善向祂献上感恩。下周我们将继续查考。

Lord, we are thankful that though the forces of evil were organized against the Lord Jesus on this occasion, He still resumed His role and appeared victorious. We thank You that He went through it. We thank You that He endured the cross, despising the shame, and He is sat down now at the right hand of God.

主啊，我们非常感恩。尽管在这个时刻，邪恶的力量联手对抗主耶稣，但祂依然坚守使命，得胜彰显。我们感谢您，因为祂胜过了一切。我们感谢您，因为祂轻看羞辱，忍受了十字架的苦难，如今已经坐在神的右边，得了荣耀。

Furthermore, we are thankful, Lord, for what You did for us through Jesus. Lord, our prayer is that You will strengthen us and warn us as we go through life. We do not want to be like Peter; we want to be like Jesus.

此外主啊，我们感谢您，借着主耶稣为我们所成就的一切。主啊，我们的祷告是求您赐给我们力量，并在我们前行的道路上警示我们。我们不想像彼得那样，我们想要像主耶稣那样。

And so, Lord, we give thanks for Your kindness, thank You for today, and thank You for the blessings that You bring us. Keep us, we pray, in the week that goes ahead of us, and bring us back together next week, we ask. And so we pray and give thanks in Jesus' name. Amen.

因此，主啊，我们为着您那源源不断的恩慈向您献上感谢。感谢您赐予我们的今日，感谢您源源不断赏赐给我们的各样福分。我们祈求您在未来的一周里，时刻保守我们的脚步出入平安、灵性活泼，并求您在下周将我们重新聚拢在您的真理座前。我们存着感恩的心，奉靠救主耶稣基督的尊名祈求，阿门。