

The Trial of the Lord Jesus Christ

Preacher: Harold Summers

Date: July 11, 2026

Church: 16th Avenue Gospel Chapel

References: Luke 22-23, John 3:18

The Council of the Elders

Welcome to all. We are going to be studying tonight in Luke chapter twenty-two, starting over in verse sixty-six.

再次欢迎大家所有人。今天我们要从路加福音第二十二章第六十六节开始。

This section we are studying tonight is going to be the trial of the Lord Jesus Christ. There is a sense in which these are some of the most important verses in the Bible. Because it is the trial of the Lord Jesus, which was such a terrible thing, we are praying that the Lord will help us understand it clearly.

今天晚上我们要学习的这一部分，是主耶稣基督受审的经过。从某种意义上说，这是圣经里最重要的一些经文。因为这是对主耶稣的审讯，这是一件极其可怕的事情，我们祷告主能够帮助我们清晰地理解。

So the question then is, what was the trial of the Lord Jesus Christ like? And in fact, as we will see, there were several trials. It was the chief priests, the scribes, the Pharisees, and the elders who brought the Lord Jesus to trial from the Garden of Gethsemane.

所以问题是，对主耶稣基督的审讯究竟是什么样的呢？事实上，正如我们将要看到的，这里有几次审判。是大祭司、文士、法利赛人和长老们，把主耶稣基督从客西马尼园带到这里来受审。

And so, in verse sixty-six we read:

在第六十六节，我们读到：

[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,

第六十六节：天一亮，百姓的众长老，连祭司长带文士都聚会，把耶稣带到他们的公会里，说：

They had arrested Him in the Garden of Gethsemane in the middle of the night, but now, as soon as daylight came—probably six o'clock in the morning—they took Him to the council of the elders, the chief priests, and the scribes. And their simple trial began with these words in verse sixty-seven:

他们在半夜的时候，在客西马尼园把主耶稣基督逮捕了。但天一亮——大概是早上六点钟——他们马上就把祂带到由长老、祭司长和文士组成的公会里。这个简单的审讯是从第六十七节的这句话开始的：

[Luke 22:67-69 NKJV]

⁶⁷ "If You are the Christ, tell us." But He said to them, "If I tell you, you will by no means believe. ⁶⁸ And if I also ask you, you will by no means answer Me or let Me go. ⁶⁹ Hereafter the Son of Man will sit on the right hand of the power of God."

第六十七节：“你若是基督，就告诉我们。”耶稣对他们说：“我若告诉你们，你们也不信；第六十八节：我若问你们，你们也不回答，也不容我走。第六十九节：从今以后，人子要坐在神权能的右手边。”

He is basically saying to them, "This is not going to be a fair trial." The reason is because, "If I tell you the answers, you will not believe what I say. And if I ask you questions, you will not answer Me or let Me go. This is not a fair trial."

祂基本上是在告诉他们：“这不会是一个公平的审讯。”原因在于：“如果我告诉你们答案，你们不会相信我所说的。如果我问你们问题，你们也不会回答我，更不会放我走。这不是一个公平的审判。”

Tonight we are going to see that there are several responses to the Lord Jesus Christ, and several trials to which He was subjected. This first one basically is a trial that says, "It is not fair. We have already determined that You are guilty. We are bound to kill You, and therefore it doesn't matter what You say, we are going to keep our same opinion."

今天晚上我们将看到对主耶稣基督的几种不同反应，显然祂经历了多次审讯。而这第一次审讯基本上代表了一种态度：“这不公平。我们已经认定你有罪。我们一定要杀你，所以不管你说什么，我们都会坚持我们原有的看法。”

If you were to go to trial in your country today, you would be very upset if this were the conclusion that they reached before you even got there, saying, "You are guilty. It doesn't matter what you say, you are guilty." But it is amazing to me that many people in the world today have exactly that attitude when it comes to the Lord Jesus Christ. Their minds are made up. They do not want Jesus Christ, and it doesn't matter what you say, they will not listen. If you ask them questions, they will not give you good answers. They have already decided against the Lord Jesus.

如果你今天在你的国家去接受审判，如果你在你到达之前他们就已经得出了这样的结论：“你有罪。不管你说什么，你都是有罪的。”你一定会非常愤怒。但令我感到惊奇的是，当今世界上的许多人，在面对主耶稣基督时，态度完全是一模一样的。他们的心意已定。他们不要耶稣基督，不管你对他们说什么，他们都不听。如果你问他们问题，他们也不会给你好答案。他们已经决定要反对主耶稣。

But He does say this to them in verse sixty-nine: "Hereafter the Son of Man will sit on the right hand of the power of God." And to the people who are against Jesus today, the same answer prevails. Sooner or later they will see that the Lord Jesus is the Lord of heaven and earth. He is sitting at the right hand of God, and He will be their Judge.

但祂在第六十九节确实对他们说了这句话：“从今以后，人子要坐在神权能的右手边。”对于今天那些反对耶稣的人来说，同样的答案依然适用。迟早有一天，他们会看到主耶稣是天地的主宰。祂正坐在神的右手边，祂将是他们最终的审判官。

Then they all said:

于是他们都说：

[Luke 22:70-71 NKJV]

⁷⁰ Then they all said, "Are You then the Son of God?" So He said to them, "You rightly say that I am." ⁷¹ And they said, "What further testimony do we need? For we have heard it ourselves from His own mouth."

第七十节：他们都说：“这样，你是神的儿子吗？”耶稣说：“你们说我是。”第七十一节：他们说：“何必再用见证呢？祂亲口所说的，我们都亲自听见了。”

So the accusation against Him is, "He says He is the Son of God." Their conclusion in verse seventy-one is, "What further testimony do we need? For we have heard it ourselves from His own mouth." So what is the accusation against Him? He said He is the Son of God. Is that a bad thing? It would be a terribly bad thing if, in fact, You were not the Son of God. But if He is the Son of God, this is the most important thing that man can ever deal with.

所以对祂的指控是：“祂说祂是神的儿子。”第七十一节，他们的结论是：“何必再用见证呢？祂亲口所说的，我们都亲自听见了。”那么，对祂的指控是什么？祂说祂是神的儿子。这是一件坏事吗？如果你实际上不是神的儿子，却如此自称，那确实是一件极其可怕的坏事。但如果祂真的是神的儿子，这就是人类必须面对的最重要的事情。

So they said, "We are not concerned about the facts. We are not concerned about whether He is or not. All we know is, if He says He is and He is not, then it is bad. And we know He is

not, so it is bad." Did they know He was not the Son of God? No. Why did they reject Him? Had He not given them evidence that He was the Son of God? Of course. Was there any other explanation as to who He was? No, none. All the evidence said He was who He said He was.

于是他们说：“我们不关心事实。我们不关心祂到底是不是。我们只知道，如果祂说自己是，但其实不是，那就是坏事。而我们认定祂不是，所以这就是坏事。”他们真的知道祂不是神的儿子吗？不，他们不知道。那他们为什么要拒绝祂呢？难道祂没有给他们证据证明祂是神的儿子吗？当然给过了。关于祂是谁，还有没有其他合理解释？不，没有。所有的证据都表明，祂正如祂自己所说的那样。

Why did they then reject Him? Very simply, they did not want Him to be the Son of God, because if He were the Son of God, they would have to serve Him and obey Him. And frankly, that is one of the major reasons why people reject Jesus today. They do not want Him to be God. They do not want to obey Him, and they do not want to be responsible to live a life that would say He is the Son of God. They do not want to do what is right; they want to do what is wrong. So they proceeded with their lie, which was that Jesus is a liar, He is not the Son of God. So that was trial number one.

那么为什么他们接着拒绝祂呢？极其简单，他们不希望祂是神的儿子，因为如果祂是神的儿子，他们就必须侍奉祂、顺服祂。坦率地说，这就是今天人们拒绝耶稣的主要原因之一。他们不想让祂成为神。他们不想顺服祂，也不想过一种承认祂是神儿子、需要对祂负责的生活。他们不想做正确的事，只想做错误的事。所以他们继续坚持他们的谎言，认定耶稣是说谎的，祂不是神的儿子。这就是第一次审讯。

The Trial Before Pilate

Now, chapter twenty-three:

现在，我们看第二十三章：

[Luke 23:1-2 NKJV]

¹ Then the whole multitude of them arose and led Him to Pilate. ² And they began to accuse Him, saying, "We found this fellow perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King."

第一节：众人都起来，把耶稣领到彼拉多面前。第二节：就告祂说：“我们见这人诱惑国民，禁止纳税给凯撒，并说自己是基督，是王。”

So why did they take Him to Pilate? Because Pilate was the only one who had the power to put Him to death. These Jews had great power in the Jewish economy and politics, but they did not have any power to put anybody to death, regardless of the law. But Pilate was the

Roman governor, and he did have power to put people to death. So they took Him for trial to Pilate, and verse two says they began to accuse Jesus, saying, "We found this fellow perverting the nation, forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King."

那么，他们为什么把祂带到彼拉多面前呢？因为彼拉多是唯一有权力将祂处死的人。这些犹太人在犹太人的经济和政治方面有很大的权力，但无论律法如何，他们都没有权力将任何人处死。但彼拉多是罗马的总督，他确实有权力将人处死。所以他们把祂带到彼拉多那里受审，第二节说，他们开始控告耶稣，说：“我们见这人诱惑国民，禁止纳税给凯撒，并说自己是基督，是王。”

So their accusations were, first of all, that He was perverting the nation. Perverting means to turn people from good to bad. And of course, Jesus never did that. He never turned people from good to bad. He just kept on turning people from bad to good. But the question is, was His teaching effective? Did it have an impact on people? And the answer is yes! He transformed the lives of many people, not perverting them, but converting them; not turning them away, but turning them back to God. So their first accusation against Him was completely wrong.

所以他们的指控首先是说祂在“诱惑国民”。“诱惑”的意思是把人从好的方向引向坏的方向。当然，耶稣从来没有这样做过。祂从未把人从好变坏，相反，祂一直在把人从坏变好。但问题是，祂的教导有效吗？对人们有影响吗？答案是肯定的！祂改变了许多人的生命——不是败坏、引诱他们，而是转化、拯救他们；不是让他们远离，而是让他们回转归向神。因此，他们对祂的第一个指控是完完全全错误的。

And their second accusation is that they say He was forbidding to pay taxes to Caesar. And that was also completely wrong. When challenged on that issue, you will remember that His answer was, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

他们的第二个指控是说祂“禁止纳税给凯撒”。这同样是完完全全错误的。当在这个问题上受到挑战时，你们会记得祂的回答是：“凯撒的物当归给凯撒，神的物当归给神。”

So the people that He was speaking to made two mistakes—the people that He was teaching. They were reluctant to pay taxes to Caesar, and they were reluctant to pay tribute to God, to worship God. They followed God in neither of those ways; they did not pay to Caesar or to God. So He did not say, "Don't pay taxes to Caesar." He said, "Pay taxes to Caesar, and pay tribute to God as well."

那些听祂讲道、受祂教导的人其实犯了两个错误。他们自己很不情愿给凯撒交税，同时也极不情愿向神奉献、敬拜神。在这两个方面他们都没有顺服，既不纳税给凯撒，也不奉献给神。所以祂并没有说“不要给凯撒交税”，祂说的是“该给凯撒交税就交税，同样也该向神献上敬拜”。

And the question is, did He say that He was Christ, a King? And yes, He did say that He was the King of the Jews. But His claims were such that His kingdom was not of this world, and therefore His servants did not fight. And because His servants did not fight, His being a king was not a challenge or an issue to the Romans. He was a King, but He did not preach rebellion against Rome. So all of the accusations against Him were unsubstantiated, and they were wrong.

那么问题是，祂有没有说过自己是基督，是王呢？是的，祂确实承认过自己是犹太人的王。但祂也声明祂的国不属于这世界，因此祂的臣仆并没有起来争战。正因为祂的臣仆没有争战，祂作为君王对罗马帝国来说并不会构成威胁或挑战。祂虽然是王，但祂从未宣扬过反叛罗马。所以，所有针对祂的控告都是毫无事实根据的，是完全错误的。

So Pilate's response is in verse three:

于是彼拉多的反应在第三节：

[Luke 23:3-5 NKJV]

³ Then Pilate asked Him, saying, "Are You the King of the Jews?" He answered him and said, "It is as you say." ⁴ So Pilate said to the chief priests and the crowd, "I find no fault in this Man." ⁵ But they were the more fierce, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place."

第三节：彼拉多问耶稣说：“你是犹太人的王吗？”耶稣回答说：“你说的是。”第四节：彼拉多对祭司长和众人说：“我查不出这人有什么罪来。”第五节：但他们越发极力地说：“祂煽动百姓，在犹太遍地传道教训人，从加利利起，直传到这里了。”

So these people who had pretended that He was guilty, they led Him to Pilate and they presented their evidence to Pilate, and Pilate says, "I disagree with you. He is not guilty. I find no fault in Him." But verse five says, "But they were the more fierce." They got angry, and they said, "He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place." What is the accusation? "He stirs up the people."

这些硬说祂有罪的人，把祂带到彼拉多面前，向彼拉多呈上他们的证据，而彼拉多说：“我不同意你们的看法。祂是没有罪的，我查不出祂有什么过错。”但第五节说：“但他们越发极力地控告。”他们感到气愤，说：“祂煽动百姓，在犹太遍地教导，从加利利起直到这里。”这指控是什么？“祂煽动百姓。”

That sounds like a terrible thing. A lot of people stir up people. He was teaching, and people responded or reacted to His teaching. That is not wrong. So the accusations that they

brought against Him, even if they were true—and they were not true—the accusations were unsubstantiated. All right, so what happens next? Verse six:

这听起来像是一件可怕的事。其实很多人都在“煽动”百姓，而主耶稣是在进行教导，人们对祂的教导做出回应或产生反应，这并没有错。所以他们对祂提出的这些指控，即使有些表面现象——实际上他们所指控的罪名根本不成立——也是完全站不住脚的。好，接下来发生了什么？第六节说：

[Luke 23:6-7 NKJV]

⁶ When Pilate heard of Galilee, he asked if the Man were a Galilean. ⁷ And as soon as he knew that He belonged to Herod's jurisdiction, he sent Him to Herod, who was also in Jerusalem at that time.

第六节：彼拉多一听见加利利，就问：“这人是加利利人吗？”第七节：既知道耶稣属希律所管，就把祂送到希律那里去。那时希律正在耶路撒冷。

So what is Pilate's response? This was the second trial. What was Pilate's response? He basically said, "I find no fault in Him. There is nothing wrong, and frankly, I don't want to get involved." And so instead of insisting on the judicial conclusion that he had reached, he simply passes the buck and says to the accusers, "You go see Herod. I won't have anything more to do with this."

那么彼拉多的反应是什么？这是第二次审讯。彼拉多的反应是什么？他基本上在说：“我发现祂是无罪的，祂身上没有任何过错。坦率地说，我不想牵扯进来。”因此，他非但没有坚持自己已经得出的司法结论，反而直接推卸责任，对控告者说：“你们去找希律。这事我不再管了。”

Now, the question is, what is the issue? I guess I better stop for a minute. To those of you who've just joined, Jimmy especially, and Joanna, we are in Luke chapter twenty-three, and where are we? Luke chapter twenty-three and verses six and seven. I said, "I don't want to get involved." Most people in the world, when confronted with the evidence of Jesus, say, "I don't want to get involved." Many of them say, "I can't find any fault with Him, I don't really know. But don't disturb me anymore, I don't want to be involved, please."

现在问题是，焦点在什么地方？我想我最好先停一下。对于刚刚加入我们的，特别是吉米和乔安娜，我们现在在路加福音第二十三章，具体是在哪里呢？路加福音第二十三章第六、第七节。我说过，彼拉多的态度是“我不想牵扯进来”。今天世界上大多数人面对关于耶稣的证据时，也说：“我不想牵扯进来。”他们中许多人会说：“我发现祂没有什么错，我其实不太了解。但不要再打扰我了，我真的不想卷入其中，谢谢。”

But remember: Jesus Christ is God! And Jesus Christ is the boss! And for you to say to the boss, "I'm sorry, I don't want to get involved," is the height of folly. So, shame on you, Pilate. You said, "I can pass the question to somebody else, he can solve it, and I don't have to worry about it." That was the end of trial number two.

但请记住：主耶稣基督是神！主耶稣基督是主宰！如果你对你的主宰说：“对不起，我不想卷入其中”，这是极其愚蠢的。所以，彼拉多，你真该感到羞耻。你心里想：“我可以把这个问题推给别人，让他去解决，这样我就不用操心了。”这就是第二次审讯的结局。

The Trial Before Herod

Now, verse eight and trial number three:

现在看第八节，第三次审讯开始：

[Luke 23:8-12 NKJV]

⁸ Now when Herod saw Jesus, he was exceedingly glad; for he had desired for a long time to see Him, because he had heard many things about Him, and he hoped to see some miracle done by Him. ⁹ Then he questioned Him with many words, but He answered him nothing. ¹⁰ And the chief priests and scribes stood and vehemently accused Him. ¹¹ Then Herod, with his men of war, treated Him with contempt and mocked Him, arrayed Him in a gorgeous robe, and sent Him back to Pilate. ¹² That very day Pilate and Herod became friends with each other, for previously they had been at enmity with each other.

第八节：希律看见耶稣，就很欢喜；因为听说过祂许多的事，久已想要见祂，并且指望看祂行些神迹。第九节：于是问祂许多的话，耶稣却一言不答。第十节：祭司长和文士都站着，极力地告祂。第十一节：希律和他的兵丁就藐视耶稣，戏弄祂，给祂穿上华丽的袍子，把祂送回彼拉多那里去。第十二节：从前希律和彼拉多彼此有仇，在那一天就成了朋友。

So Herod had a curious interest in Jesus. He wanted to see what was going on, and he almost treated the Lord Jesus like a sideshow in a circus. So he questioned Him with many words, but the Lord Jesus answered him nothing. The Lord Jesus knew what was in his heart. And he kept asking Him questions, and Jesus just didn't bother answering, because He knew this man is not serious, he's just playing a game.

希律对耶稣只是抱着一种猎奇的好奇心。他想看看热闹，几乎把主耶稣当成了马戏团里的杂耍表演。所以他用许多话盘问祂，但主耶稣却一言不答。主耶稣知道他的心里在想什么。希律不停地问问题，而耶稣根本懒得回答他，因为主知道这个人根本不是严肃认真的，他只是在玩游戏。

But the chief priests, who still wanted to kill Him, verse ten says they and the scribes stood and vehemently accused Him. They kept on throwing all kinds of accusations at Him that were totally unfounded. Till verse eleven: "Then Herod, with his men of war, treated Him with contempt and mocked Him, arrayed Him in a gorgeous robe, and sent Him back to Pilate."

但那些仍然想要除掉祂的大祭司，第十节说，他们和文士都站着，极力地控告祂。他们不断朝祂泼各种毫无根据的脏水。直到第十一节：“希律和他的兵丁就藐视耶稣，戏弄祂，给祂穿上华丽的袍子，把祂送回彼拉多那里去。”

So Herod wanted to see a miracle. And instead of seeing a miracle, he said, "This is fun!" And so he made a mockery of Jesus, and he played games with Him. And he said, "If You're a King, then You deserve to be dressed like a King!" So he made fun of Him, put a gorgeous robe, a kingly robe upon Him, and tried to dress Him up like a king. And they all laughed, and he sent Him back to Pilate. And that is the end of the third trial. His conclusion was he simply made a joke of the whole thing.

希律想要看神迹，但非但没有看到神迹，他反倒觉得：“真好玩！”于是他开始戏弄耶稣，把祂当成取乐的工具。他们说：“如果你真的是王，那你应该穿上王的衣服！”于是他嘲笑祂，给祂穿上华丽的袍子，也就是君王的衣服，试图把祂装扮成一个国王，然后他们都哄堂大笑。接着，他把祂送回了彼拉多那里。这就是第三次审讯的结局。他的态度就是把整件事当成一个玩笑。

Many people are like that today. You ask them about Jesus, and they laugh it off. You ask them about Jesus, and they will curse and swear, and they will do all kinds of things, but they pretend that Jesus is not important. They simply laugh at Him, they mock Him, and they make fun of Him.

今天许多人也是这样。你问他们关于耶稣的事，他们一笑了之。你若多问几句，他们甚至会咒骂和发誓，做出各种粗鲁的事，装作耶稣根本不重要。他们只是嘲笑祂、藐视祂，拿祂寻开心。

So there are three kinds of people in their relation to Jesus then, and in the world today. First, like the scribes, they want to kill Him; they just don't want Him around. Number two, they run away and say, "I don't want to get involved." Number three, they treat it as a joke. And many people today do all three as they reject the Lord Jesus as Lord and Savior.

因此，当时的人们以及今天世界上的人在对待耶稣时，表现出三种不同的态度。第一类，像文士和祭司一样，他们想要除掉祂，根本不想让祂在身边。第二类人，他们退避三舍，说：“我不想牵扯进来。”第三类人，他们把这当成一个笑话。今天很多人在拒绝主耶稣做他们的主和救主时，把这三种行为全部做尽了。

So verse twelve: "That very day Pilate and Herod became friends with each other, for previously they had been at enmity with each other." And so the question is, why did they become friends? And the answer is they both had the same heart. They did not want Jesus. And each of them took pride in the fact that the opposite didn't want Him either. They became friends because they had one strong, uniting friendship factor: they hated Jesus, and they did not want Jesus.

所以第十二节说：“从前希律和彼拉多彼此有仇，在那一天就成了朋友。”问题是：他们为什么成了朋友？答案是他们都有一颗心。他们都不想要耶稣。而他们各自都因为对方同样不接纳耶稣而感到气味相投。他们之所以能成为朋友，是因为他们有了一个非常强烈、共同的友谊纽带：他们都恨耶稣，都不想要耶稣。

The Compromise and the Choice

So now the fourth trial comes along, and it starts in verse thirteen:

现在的第四次审讯开始了，从第十三节开始：

[Luke 23:13-16 NKJV]

¹³ Then Pilate, when he had called together the chief priests, the rulers, and the people, ¹⁴ said to them, "You have brought this Man to me, as one who misleads the people. And indeed, having examined Him in your presence, I have found no fault in this Man concerning those things of which you accuse Him; ¹⁵ no, neither did Herod, for I sent you back to him; and indeed nothing deserving of death has been done by Him. ¹⁶ I will therefore chastise Him and release Him"

第十三节：彼拉多叫齐了祭司长和官长并百姓，第十四节：就对他们说：“你们带这人到我这里，说他是诱惑百姓的。看哪，我也曾将你们告他的事，在你们面前审问他，并没有查出他有什么罪来；第十五节：就是希律也是这样，因我打发你们去他那里，可见他没有做什么该死的事。第十六节：故此，我要责打他，把他释放了。”

So this is the second time Pilate has been confronted with the facts, and he repeats himself. He says, "I don't find anything wrong with this Man." But he didn't say, "He is innocent, and I must let Him go." He simply said, "I don't see any problem." He didn't come out with the

truth. So he goes on in verse fifteen and says, "No, neither did Herod find anything wrong; I sent you back to him. And indeed, nothing deserving of death has been done by Him. I will therefore chastise Him and release Him."

这已经是彼拉多第二次面对这些事实了，他在重复他自己的话。他说：“我在这人身上查不出什么罪来。”但他并没有说：“祂是无辜的，我必须放祂走。”他仅仅是说：“我看不出祂有什么问题。”他没有坚持真理。所以他在第十五节继续说，希律也是这样，我也把你们打发去他那里，可见祂没有做什么该死的事。因此，他要责打祂，把祂释放了。

He is saying He has done nothing wrong, and therefore He should be released. But because you want Him to be killed, what I will do is I will chastise Him. "I will beat Him, I will punish Him with physical beating, and then I will release Him." And there is a sense, therefore, in which his argument is a compromise. Many people in our day compromise when it comes to Jesus. They say, "I'm not going to say He is wrong, but I just won't say He is right. I'll stay in the middle."

他的意思是说，祂没有做错任何事，因此应该被无罪释放。但因为你们想要处死祂，所以我的折中办法是：我把祂打一顿，用肉体的刑罚去惩罚祂，然后再把祂放了。因此，从某种意义上说，他的论点完全是妥协。我们今天很多人在面对耶稣时也是这样妥协。他们会说：“好吧，我不会说祂是错的，但我也不能说祂是对的。我就保持中立，站在中间。”

So that is what he said. Then he said, "I've got another idea for you." Verse seventeen:

这就是他说的。接着，他说：“我还有另一个主意。”第十七节说：

[Luke 23:17-19 NKJV]

¹⁷ (for it was necessary for him to release one to them at the feast). ¹⁸ And they all cried out at once, saying, "Away with this Man, and release to us Barabbas"-- ¹⁹ who had been thrown into prison for a certain rebellion made in the city, and for murder.

第十七节：（每逢这节期，他必须释放一个囚犯给他们）。第十八节：众人却一齐喊着说：“除掉这个人！释放巴拉巴给我们！”第十九节：这巴拉巴是因在城里作乱杀人，下在监里的。

The compromise then was, "I won't kill Him. I will release Him to you." And the Jews said, "No! Don't give us Jesus! Don't release Him! Release Barabbas to us!" And so we probably need some logical explanation as to what is happening here. You will remember that this whole story takes place at the time of the Passover.

彼拉多做出的妥协其实是：“我不杀祂。我把祂释放给你们。”但犹太人却说：“不！不要把耶稣给我们！不要释放祂！要把巴拉巴释放给我们！”因此，我们可能需要对这里发生的事情做一些逻辑上的解释。你们大家应该记得，这整个故事发生在逾越节期间。

The story of the Passover is that in the Old Testament, in the days of Moses and Egypt, the Lord said to the people, "I will pass over you if you will put the blood of a lamb on the doorposts and the lintel. Then the Lord will not punish the eldest son in your family." All the eldest sons in all the families were sinners in those days, just like they are in our day—we are all sinners. And so God said to Moses, "Moses, if you kill a lamb, and you let Me see the evidence of the lamb on the door, then I will know that you believe Me, and you have sacrificed a lamb in place of your son, because you believe that I can forgive sin."

逾越节的故事是这样的，在旧约摩西在埃及的那个时代，主对百姓说：“如果你们把羔羊的血涂在门框和门楣上，我就会越过你们。这样，主就不会惩罚你家里的长子。”在那个时代，所有家庭里的长子都是罪人，就像我们今天一样——我们都是罪人。所以神对摩西说：“摩西，如果你杀了一只羔羊，让我看到门框上有羔羊血的证据，我就知道你相信我，你已经用一只羔羊代替了你的儿子献祭，因为你相信我能够赦免罪。”

And so the simple principle of the Passover is that because the blood of the lamb is shed, the guilty can be forgiven. Or the other logic is that another can die for me. And therefore, at Passover time, the behavior of the Jews in the days of Jesus was: at Passover time, one guilty sinner would be released as an evidence that the blood of the lamb was able to forgive sins. They always forgave one person every Passover.

因此，逾越节的简单原则就是：因为流了羔羊的血，有罪的人就可以得到赦免。换句话说，其背后的逻辑是：另一个人可以代替我死。因此，在主耶稣那个时代的犹太人，他们在逾越节期间的常规做法是：在逾越节时释放一个有罪的囚犯，以此作为羔羊之血能够赦罪的凭据。在每年的逾越节，他们总是会特赦释放一个人。

So Pilate, being a shrewd man, said, "Let's let Jesus be the guilty man who is forgiven; it's Passover time. Jesus—you say He is guilty, but I am prepared to forgive Him, just as we always forgive somebody at this time of year." And the Jews said, "We don't want Jesus to be forgiven. We want Jesus to be killed." And therefore they said, "Don't release Jesus to us. You've got to release somebody? Release Barabbas to us." We're going to find out later that Barabbas was a notorious sinner. He was a leader of an insurrection, of a treason, and he was a murderer. He was a bad man.

于是，彼拉多这个狡黠的人便说：“既然逾越节到了，我们就让耶稣作为那个被赦免的有罪之人吧。你们说耶稣有罪，但我准备释放祂，就像我们每年这个时候总是会特赦一个人那样。”而犹太人却说：“我们不想让耶稣被赦免。我们要耶稣被处死！”所以他们说：“不要把耶稣释放给我们。你非要释放一个人吗？那就

释放巴拉巴给我们。”我们在后面会看到，巴拉巴是一个声名狼藉的罪犯。他是叛乱和谋反的头目，而且是一个杀人犯。他是一个非常邪恶的人。

So verse twenty carries on the story:

第二十节继续着这个故事：

[Luke 23:20-23 NKJV]

²⁰ Pilate, therefore, wishing to release Jesus, again called out to them. ²¹ But they shouted, saying, "Crucify Him, crucify Him!" ²² Then he said to them the third time, "Why, what evil has He done? I have found no reason for death in Him. I will therefore chastise Him and let Him go." ²³ But they were insistent, demanding with loud voices that He be crucified. And the voices of these men and of the chief priests prevailed.

第二十节：彼拉多愿意释放耶稣，就又劝解他们。第二十一节：无奈他们喊着说：“钉祂十字架！钉祂十字架！”第二十二节：彼拉多第三次对他们说：“为什么呢？这人做了什么恶事呢？我并没有查出祂有什么该死的罪来。所以，我要责打祂，把祂释放了。”第二十三节：他们大声催逼，求他把耶稣钉在十字架上。他们的声音就得了胜。

So Pilate figured he had come up with a good compromise. He says, "He is innocent," and they want Him to be guilty. "Let's do a compromise, and everybody can walk away happy." His responsibility as a judge was to fulfill justice. His objective was compromise to get out of the issue: "Don't worry about it."

彼拉多以为自己想出了一个绝妙的折中方案。他认为“耶稣是无罪的”，而他们非要说祂有罪，他就想：“我们折中一下，这样大家都可以高高兴兴地各回各家。”然而，他作为法官的职责本是伸张正义、维护公理。他的目标却只是通过妥协来推卸、摆脱这个烫手山芋：“别管它了，息事宁人就好。”

So verse twenty-four:

于是第二十四节：

[Luke 23:24-25 NKJV]

²⁴ So Pilate gave sentence that it should be as they requested. ²⁵ And he released to them the one they requested, who for rebellion and murder had been thrown into prison; but he delivered Jesus to their will.

第二十四节：彼拉多这才照他们所求的定案。第二十五节：把他们所求那作乱杀人下在监里的释放了，把耶稣交给他们，任凭他们的意思行。

Okay, so four trials. And let me just summarize them for you again. The priests said, "We want to kill Him, and therefore we say kill Him." They crucified Him because they wanted to kill Him. The second trial, Pilate said, "I don't want to get involved. Pass it on to somebody else." The third trial is before Herod, and Herod says, "This is just a joke. Let's have some fun." And the fourth trial, Pilate says, "I offered you a compromise. I had a good excuse. You wouldn't accept it. So go ahead, kill Him!"

好的，这里一共有四次受审。让我再次为你们总结一下。第一，祭司们说：“我们要除掉祂，所以我们控告祂，要祂死。”他们最终钉祂十字架，是因为他们处心积虑要杀祂。第二，彼拉多说：“我不想卷入其中，把祂推给别人吧。”第三，是在希律面前受审，希律说：“这不过是个笑话，让我们取点乐吧。”第四，彼拉多又说：“我给了你们一个妥协方案，我有一个很好的借口。但你们不接受。好吧，那你们去杀祂吧！”

And so the last line of verse twenty-five is very important, it says: "He delivered Jesus to their will." He said, "I won't condemn Him. I won't put Him to death. You do it. It's all your responsibility." And he passed the responsibility on to them.

因此，第二十五节的最后一句极为关键，经上写着：“把耶稣交给他们，任凭他们的意思行。”他说：“我不想判祂，我不想处死祂。你们自己去办吧，这完全是你们的责任。”他就这样把自己的责任推卸给了他们。

Now, of course, there's a parallel responsibility for each of us, isn't there? The question is, what will you do with Jesus? He has been presented in the Bible as God. He has been presented in the Bible as Savior. But if He is to be your God and your Savior, you must worship Him, you must obey Him. And the chief priests say, "We're not going to obey Him. We don't want to do that." And neither Herod nor Pilate were prepared to take responsibility. So the question is: what will you do with Jesus?

当然，对我们每一个人来说，也都有着类似的责任，不是吗？问题是，你要如何对待耶稣？圣经向我们表明，祂是神；圣经向我们表明，祂是救主。但如果祂要成为你的神和你的救主，你必须敬拜祂，你必须顺服祂。而那些祭司们说：“我们绝不顺服祂，我们不想那样做。”希律和彼拉多也同样不准备承担这个责任。因此，问题是：你要如何对待耶稣？

That is the most important issue in the world today—the most important issue of history, the most important issue of the future. The most important issue is: what will you do with Jesus? And they basically said, "Well, let's go ahead and crucify Him." This is one of those situations where, if you don't say yes to Jesus, you say no to Jesus.

这是当今世界上最重要的问题——是历史最重要的问题，也是未来最重要的问题。最核心的问题莫过于：你要如何对待耶稣？而他们当时基本上是在说：“好吧，那我们就钉祂十字架。”这就是那种特殊的处境：如果你不对耶稣说“是”，你实际上就是对耶稣说了“不”。

Just let me remind you of that verse again in John chapter three. You may turn over to it. John chapter three, verse eighteen:

让我再次提醒你们约翰福音第三章里的那一节经文。大家可以翻到约翰福音第三章第十八节：

[John 3:18 NKJV]

"He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

约翰福音第三章第十八节说：“信祂的人，不被定罪；不信的人，罪已经定了，因为他不信神独生子的名。”

That verse says basically, if you don't say, "Yes, I choose Jesus. I believe in Jesus," if you don't say yes, you've already said no. And there is no forgiveness for that. So there's a sense then in which that last line of verse twenty-five is one of the most sobering lines in all of the Bible. The facts are, and the position that Jesus holds is entirely in your hands. You either believe Him and make Him Lord, or you reject Him and consent to His death; and you are held responsible for that death, and you'll pay the price in hell forever.

这节经文基本上是说，如果你不口里承认：“是的，我选择耶稣，我信靠耶稣。”如果你不对祂说“是”，实际上你就已经说了“不”。而这种不信是无法得到赦免的。所以，从这个层面上说，第二十五节的最后那句话，是整本圣经中最令人警醒、最沉重的话语之一。事实真相以及耶稣在生命中所拥有的主权，完全掌握在你们自己手中。你要么相信祂，尊祂为主，要么拒绝祂、默许将祂处死；而你必须为那份拒绝承担生命丧失的责任，并且永远在地狱中付出沉重的代价。

Bearing the Cross

All right, so now verse twenty-six:

好，现在看到第二十六节：

[Luke 23:26-27 NKJV]

²⁶ Now as they led Him away, they laid hold of a certain man, Simon a Cyrenian,

who was coming from the country, and on him they laid the cross that he might bear it after Jesus. ²⁷ And a great multitude of the people followed Him, and women who also mourned and lamented Him.

第二十六节：带耶稣去的时候，有一个古利奈人西门，从乡下来，他们就抓住他，把十字架搁在他身上，叫他背着跟随耶稣。第二十七节：有许多百姓跟随耶稣，其中有好些妇女，妇女们为祂嚎啕痛哭。

So the logic was that when a person went to the cross, they had to carry their own cross to the place of crucifixion. Now, there were others there that day—we'll find out who was crucified with Jesus—and they would each of them have had to carry their cross when they went to the crucifixion location. But in the case of the Lord Jesus, they found this man, Simon the Cyrenian, and they compelled him to carry the cross.

当时的逻辑是，当一个人要被钉十字架时，他们必须自己把十字架背到受刑的地方。那天现场还有其他人——我们接下来会知道和耶稣一同被钉十字架的还有谁——在前往行刑地点的路上，他们每个人也必须背负他们自己的十字架。但在主耶稣的这个案子里，他们抓到了一个叫古利奈人西门的人，强迫他来替耶稣背十字架。

So the question has always been, why did Jesus not carry His own cross? And there are two common answers given to that question. The first answer is that they had already beaten and re-beaten and mocked and done abominable things to the Lord Jesus to the point where He was so weak He couldn't carry His own cross. And it is true that He was under extreme fatigue and the body was extremely weak and disfigured, so to expect Him to carry His cross would have been unreasonable.

所以长久以来的一个问题就是：耶稣为什么不背祂自己的十字架呢？针对这个问题，通常有两个解答。第一个回答是，他们已经鞭打了、反复拷打了并戏弄了主耶稣，对祂做了极尽凌辱之事，以至于当时祂身体极其虚弱，已经无法再背起祂自己的十字架了。事实上，祂确实处于极度的疲惫之中，肉身极其虚弱，甚至被摧残得不成样了。因此，若要求祂继续背负十字架，在生理上确实是超出了极限。

You'll remember, as we learned last week, that in the garden He was extremely weak; the angel came to strengthen Him, and then He was in an agony so great that His sweat was as it were great drops of blood falling down to the ground. I believe it's Isaiah who said that His visage, His form, was marred more than any man's. The beating that He endured was extreme.

你们还记得，就像我们上周学到的一样，在客西马尼园里祂是极其软弱和虚弱的；当时有天使下来加给祂力量，然后祂在极度痛苦中极其恳切地祷告，汗珠如大血点滴落在地上。我相信是先知以赛亚曾说过，祂的容貌和身体比任何人都更加枯槁、受损。祂所忍受的鞭笞确实是极其残酷的。

The other argument as to why someone else carried His cross was that He was a King, and He was mocked. By the fact of being a King, they gave someone else to carry His cross: "Kings shouldn't carry their own cross." And though the former argument is strong, the latter argument is probably the real one. He was a strong man, He was God. He could have carried His cross, but they wanted to make fun of Him. But in the man of Simon of Cyrene, we have the fifth response to the Lord Jesus. Simon followed the Lord Jesus because he had no option. We don't read the word "compelled" here, but the fact is that he was told he must carry the cross for Jesus. The Roman guard insisted on it; he had no option.

另一个关于为什么有人替他背十字架的解释是：他是王，他们是在嘲讽他。因为既然是王，他们就找了另一个人来替他背十字架，嘲笑说：“国王可不该自己背十字架。”虽然前一种说法合情合理，但后一种说法可能才切中当时戏弄他的真实意图。其实他是一个刚强的人，他是神，他本可以背负自己的十字架，但他们就是想尽办法戏弄他。而在这位古利奈人西门身上，我们看到了对主耶稣的第五种反应：西门跟随主耶稣，是因为他没有选择。虽然这里经文没有直接写出“强迫”这个词，但事实就是他被勒令必须替耶稣背十字架。罗马兵丁强令如此，他毫无选择的余地。

Now, in our day, many people become so-called Christians because they say they have no option. In many parts of the world today, the national or the accepted religion is mandatory. By contrast, trusting the Lord Jesus Christ is one hundred percent voluntary. You must decide for yourself. But some people don't really understand that. And so you'll often meet people and they say—or you say to them—"Are you a Christian?" They say, "Yes." And you say, "Why?" And they often say, "Because I live in a Christian country," or they might say, "Because my parents were Christians," or they might say, "I was forced to be a Christian."

在我们今天，很多人成为所谓的“基督徒”，也是因为他们觉得“别无选择”。在今天世界上许多地方，国家宗教或公认的官方宗教是强制性的。相比之下，信靠主耶稣基督完全是一百%出于自愿的。你必须自己做决定。但有些人并没有真正理解这一点。所以你经常会遇到一些人，当你问他们：“你是基督徒吗？”他们会回答：“是的。”而你问：“为什么呢？”他们通常会说：“因为我生活在一个基督教国家，”或者说：“因为我的父母都是基督徒，”或者甚至说：“我是被迫成为基督徒的。”

I think many people born in a Christian family to some Christian parents, they often say they're Christians when they are younger, when they don't really believe it, but they say, "I've got to do it because my mummy wants me to." But when they get older and they make their own decisions, a great many say, "I don't want the religion that my family taught me when I was younger." So the fifth response then is saying, "I am a Christian, but it's not because I wanted to; it's just because I've been forced to. And I'll change my mind later."

我想很多出生在基督徒家庭、由基督徒父母养育的孩子，在很小的时候往往会口头上称自己是基督徒，虽然那时他们还没有真正建立自己的信仰，但他们会说：“我必须这么做，因为我妈妈要我这样做。”但是等他

们长大，开始独立思考和做决定时，有很大一部分人会说：“我不要我小时候家里灌输给我的那套宗教。”所以，这第五种反应其实是在说：“我是个基督徒，但并不是因为我自己想信，而是因为我被迫如此。等以后有机会，我会改变主意的。”

All right, verse twenty-seven. It says: "And a great multitude of the people followed Him, and women who also mourned and lamented Him." All right, so my next question then is, what about these women? This is another response to the wonderful issue of who Jesus is and whether He should be crucified or not. This response is the women who loved Him and followed Him and lamented Him.

好的，第二十七节说：“有许多百姓跟随耶稣，其中有好些妇女，妇女们为祂嚎啕痛哭。”那么，我的下一个问题是：这些妇女又是怎么回事呢？这又是针对“耶稣是谁以及祂应不应该被钉十字架”这个重大核心问题的另一种回应。这些妇女爱祂、跟从祂、并为祂极其哀恸地哭泣。

These women had the best response to the issue of the crucifixion, didn't they? Of all, this was the best response. They said, "It's all wrong. Jesus is right, and all the rest are wrong!" And they followed Him at a distance, and they lamented, and they mourned. But you'll remember over the next few days, they proved that their affection for Him and that their belief in Him was real, because they cared for Him and were the first witnesses to His resurrection.

在面对主耶稣被钉十字架这件事上，这些妇女做出了最美好的回应，不是吗？在所有人的反应中，这是最好的。她们在心里说：“这完全是错误的，是不公义的。耶稣是公义的，而其他所有人都是错的！”她们在远处跟随祂，为祂痛哭、哀悼。你们会记得，在接下来的几天里，她们用实际行动证明了她们对主深厚的感情以及对祂的真实信仰，因为她们始终默默关怀祂的事，并成为了祂复活的第一批见证人。

So can you remember now the seven responses in the trials of the Lord Jesus? And the question is: where are you? Which of these seven represents you? Number one: the priests wanted to kill Him. Number two: Pilate didn't want to get involved. Number three: Herod says, "This is all a joke." Number four: Pilate said, "I'm interested in a compromise. I'm interested in an excuse. I don't want to get involved anymore." Number five: Pilate yielded to the crowd and said to the crowd, "You do what you want, I'm innocent, you just do what you want"—and to that, you say, "Coward!" Number six: Simon was constrained to help, he didn't really have an option. And then the good response of the women, and they lamented, and they mourned for Him, and they watched, and they followed after His death and into His resurrection. They were the ones who said, "Jesus, You are the Son of God, You are not guilty, I will follow You."

那么，现在你们能记住主耶稣受审过程中的这七种反应了吗？问题是：你在哪里？这七种反应中，哪一个代表了你？第一，祭司们，他们满心想要杀害祂。第二，彼拉多，他避之不及，不想牵扯进来。第三，希律，

他说：“这纯粹是一个笑话。”第四，彼拉多又想：“我只想妥协，我想找个借口脱身，我不想再管这事了。”第五，彼拉多最终向暴民屈服，对群众说：“你们爱怎样就怎样吧，我是无辜的，随你们的便。”——对此，我们只能说：“你这个懦夫！”第六，西门，他是被迫去提供帮助的，他根本没有选择的余地。最后第七种，也是最美好的回应，就是那些妇女，她们为祂嚎啕痛哭、极其哀恸。她们一直关注着祂，并在祂受死、埋葬乃至复活的整个过程中始终追随祂。她们是那些发自内心宣告说“耶稣，你是神的儿子，你是无罪的，我愿意一生跟随你”的人。

That's our time and our ability for this evening. Unfortunately, we've just got to say more next week. This is not the end of the story. He's going to be put to death, He's going to rise again. And hallelujah! He's coming back to take us to heaven if we put our trust in Him. All right, let's have a word of prayer. We'll see you next week.

我们今天晚上的时间和能分享的就到这里了。很遗憾，更多的内容我们只能留到下周再讲。不过这并不是故事的终局。祂虽然要被处死，但祂必将重新复活。哈利路亚！只要我们真心信靠祂，祂终必再来，接我们回天家。好，让我们一起低头祷告，我们下周再见。

Lord, we want to thank You for this story. It is true that then most people rejected the Lord Jesus. But praise the Lord, a few said, "Yes, I want Him to be my Savior and my Lord." Until today, Lord, we're the same, and we would say, "Lord, though many reject You, I don't want to reject You. I want You to be my Savior, I want You to be my Lord and God." So thank You for the story. Thank You for each one who was with us this evening. Bless each one, we ask, and bring us back next week. We give thanks and ask in Jesus' name. Amen. Amen.

主啊，我们为这个故事向您献上感恩。虽然在当时，大多数人拒绝了主耶稣，这是事实。但感谢赞美主！仍有少数人说：“是的，我想要祂成为我的救主和我的主。”直到今天，主啊，我们也同样如此宣告。我们要说：“主啊，虽然有许多人拒绝您，但我不想拒绝您。我希望您做我的救主，做我的主和我的神。”因此，感谢您赐下这样的话语。也感谢今天晚上和我们在一起的每一个人。求您赐福给我们每一个人，并在下周将我们再次带回到这里。我们满怀感恩地如此祈求，是奉主耶稣的名。阿们。阿们。