

馬太福音

The Gospel of Matthew

Chapter 26:1-35 Foreordained
Kingdom Plan

26:1-35 預定的國度計畫

The Messiah's Foreordained Destiny unfolds with Majestic Solemnity

彌賽亞預定的前途在雄偉的肅穆中展開

1. We felt the authority behind His prophetic actions as He entered Jerusalem in fulfilment of OT scriptures

當祂進入耶路撒冷，應驗舊約聖經的預言時，我們感受到祂預言行動背後的權柄

2. We praised His overwhelming wisdom with the crowds as His opponents were silenced one by one

我們與眾人一同讚美祂無比的智慧，祂的對手一個接著一個的無言以對

3. We heard with awful wonder His judgment upon Jerusalem and the leaders of Israel for their messianic rejection

我們令人敬畏地聽到祂對耶路撒冷和以色列領袖的審判，因為他們拒絕彌賽亞

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4. We heed the warning to prepare for His Unexpected Parousia by watching, praying, working and keeping full spiritual provisions in case of delay

我們留意警告，為祂意外的臨到做好準備，藉著警醒、禱告、工作，並保持充足的屬靈供應，以防遲延

5. Now Jesus approaches the solemn hour of his sufferings fully controlled by the Spirit with a calm dignity trusting in the foreordained plan being unfolded by his Heavenly Father

現在，耶穌臨近祂受苦的莊嚴的時刻，在聖靈完全的掌管下，以平靜的尊嚴信靠天父正在展開那預定的計劃

Matthew 26-27:

The Longest Days of Passion Week

馬太福音26-27章：受難週最長的日子

Matthew 26 is the longest chapter in the New Testament as “kronos” is stretched by “kairos”

馬太福音 26 章是新約中最長的一章，因為時間（kronos）被特定的時段（kairos）拉長

a. Matthew the masterful scribe draws out the hours before Calvary to afford us a sense of foreordained depth of feeling and meaning beneath the preparations, arrest, sufferings and condemnation of Jesus

大師級的文士馬太，詳細記錄了耶穌受上加略的前幾個小時，讓我們感受到耶穌預定受難前的深厚情感和預備下的意義、被捕、受苦和被定罪

b. Jesus' Passion made time slow down as it were with unbearably tedious hours of waiting as the shadow of Calvary's darkness crept nearer minute by minute
耶穌的受難讓時間慢了下來，等待的時間令人難以忍受，而加略的黑暗陰影也一分一秒地逼近

c. Matthew seems to be tracing the significance of each event as he must have felt them in his days as a disciple

馬太似乎在追溯每件事的意義，因為他在作門徒的日子裡一定感受到了這些意義

The Great Kingdom Mystery: the Cross was planned in Heaven

偉大的國度奧秘：十字架是在天上計畫好的

In the following events we see foreordination paradoxically working
God's way in tandem with man's wickedness

在以下事件中，我們看到預定將神的方式與人類的邪惡相互矛盾的協同運作

John 10.18 "No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."

約翰福音10:18 「沒有人奪我的命去，是我自己捨的。我有權柄捨了，也有權柄取回來。這是我從我父所受的命令。」

Acts 2.23 this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.

徒2:23 他既按著 神的定旨先見，被交與人，你們就藉著無法之人的手、把他釘在十字架上殺了。

Acts 2.24 "But God raised Him up again,

徒2:24 神卻將死的痛苦解釋了，叫他復活。



Part One: Matthew 26.1-31

Passover Preparations

第一部分：馬太26:1-31 逾越節的預備

The key to this first section is to see Matthew's placing four contrasting sections where God's Foreordained plan and man's sinful plans work toward the same goal: the cross

第一部分的關鍵在於看見馬太將四個部分放在了對比的位置，在其中，神預定的計劃和人類的罪惡計劃都朝著同一個目標進行：十字架

1. Jesus ordering all events to prepare His way to the cross while the Sanhedrin simultaneously is taking counsel how they might craftily bring him to the cross
耶穌命令一切事件，為著祂上十字架的路做準備，而公會則同時商議如何巧妙地將祂帶上十字架
2. Mary's fragrant sacrament anointing Jesus for burial as Judas makes his infamous offering to the Sanhedrin
馬利亞為著安葬，用芬芳的聖禮膏抹耶穌；猶大則向公議會獻上惡名昭彰的祭

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3. Jesus eating His last passover meal under the blood of the Old Covenant and then offering His body and blood as the fulfilment of Passover as the blood of the Lamb inaugurated a New Covenant

耶穌在舊約的血下吃了他最後的逾越節晚餐，然後獻上祂的身體和血作為逾越節的應驗，因為羔羊的血開創了新約

Passover Preparation 預備逾越節

Matt. 26.1 *When Jesus had finished all these words, He said to His disciples,*

太26: 1 耶穌說完了這一切的話，就對門徒說：

Matt. 26.2 *“You know that after two days the Passover is coming, and the Son of Man is to be handed over for crucifixion.”*

太26: 2 你們知道過兩天是逾越節。人子將要被交給人，釘在十字架上。

1. Matthew clearly marks the end of the gospel's teaching portions as Jesus mentions his destiny for the fourth time emphasizing his death was to be upon a cruel cross

馬太福音清楚地標明福音書教導部分的結束，因為耶穌第四次提到祂的命定，強調祂的死亡是在殘酷的十字架上

1st Coordination of earth and Heaven 天與地的第一次協調

a. “**After two days**” Jesus predicts on Tuesday PM (Wed. by Jewish counting and the day the passover lamb was chosen) that He would be crucified on Passover

“**兩天後**”，耶穌在星期二下午（猶太人計算的星期三，也是選擇逾越節羔羊的日子）預言祂將在逾越節被釘在十字架上

b. His words are solemn but spoken with a peace and confident knowledge passing understanding 祂的話語嚴肅，但卻帶著一種平靜和自信，超越理解的知識

Passover Preparation 預備逾越節

Matt. 26.3 *Then the chief priests and the elders of the people were gathered together in the court of the high priest, named Caiaphas;*

太26: 3 那時，祭司長和民間的長老，聚集在大祭司稱為該亞法的院裡。

Matt. 26.4 *and they plotted together to seize Jesus by stealth and kill Him.*

太26: 4 大家商議，要用詭計拿住耶穌殺他。

Matt. 26.5 *But they were saying, "Not during the festival, otherwise a riot might occur among the people."*

太26: 5 只是說：「當節的日子不可，恐怕民間生亂。」

1st Coordination of earth and Heaven 天與地的第一次協調

2. Matthew places the scheming of the Sanhedrin on the same evening in immediate juxtaposition to show how man's plotting fell right in with God's foreordained plans

馬太將公會在同一晚的陰謀與神的預定計劃直接對比，以表明人類的陰謀與神預定的計劃完全吻合

a. They gathered and plotted how to secretly kill Jesus

他們聚集在一起，密謀如何秘密的殺害耶穌

b. But their one concern - not to kill him until "after" Passover - was overruled by God's perfect timing that Jesus die as the Passover lamb

但他們唯一的顧慮——直到逾越節「之後」才殺祂——被神完美的時機所推翻，使耶穌作為逾越節的羔羊而死

Passover Preparation 預備逾越節

Matt. 26.6 *Now when Jesus was in Bethany, at the home of Simon the leper,*

太26: 6 耶穌在伯大尼長大癩瘋的西門家裡，

Matt. 26.7 *a woman came to Him with an alabaster vial of very costly perfume, and she poured it on His head as He reclined at the table.*

太26: 7 有一個女人，拿著一玉瓶極貴的香膏來，趁耶穌坐席的時候，澆在他的頭上。

Matt. 26.8 *But the disciples were indignant when they saw this, and said, "Why this waste?"*

太26: 8 門徒看見，就很不喜悅，說：「何用這樣的枉費呢？」

Matt. 26.9 *"For this perfume might have been sold for a high price and the money given to the poor."*

太26: 9 這香膏可以賣許多錢，賙濟窮人。」

2nd Coordination part 1: Fragrant Anointing 第二協調的第一部分：芬芳的膏抹

1. Bethany was Jesus' refuge and tonight he ate at Simon's house along with the disciples and Lazarus, Martha and Mary
伯大尼是耶穌的避難所，今晚祂與門徒、拉撒路、馬大和馬利亞在西門的家中吃飯

2. This "unnamed" woman was Mary (John 12.3) who sensed instinctively that she must anoint Jesus before his imminent death and burial
這位「無名」的女子就是馬利亞（約翰福音 12.3），她直覺地感受到，在耶穌即將死去和埋葬之前，她必須膏祂

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2nd Coordination part 1: Fragrant Anointing 第二協調的第一部分：芬芳的膏抹

a. Her offering was costly and lavishly poured out upon Jesus
她的奉獻是昂貴的，並且慷慨地傾倒在耶穌身上

b. Matthew records that “the disciples’ anger” over this unnecessary waste but John 12.4 reveals it was actually Judas the treasurer and thief who first lodged the complaint
馬太福音記載了門徒們對這種不必要的浪費感到的憤怒，但約翰福音12:4揭示，實際上是管財務的兼小偷的猶大首先抱怨的

Passover Preparation 預備逾越節

Matt. 26.10 *But Jesus, aware of this, said to them, "Why do you bother the woman? For she has done a good deed to Me.*

太26:10 耶穌看出他們的意思，就說：「為甚麼難為這女人呢？他在我身上作的，是一件美事。」

Matt. 26.11 *"For you always have the poor with you; but you do not always have Me.*

太26:11 因為常有窮人和你們同在；只是你們不常有我。」

Matt. 26.12 *"For when she poured this perfume on My body, she did it to prepare Me for burial.*

太26:12 他將這香膏澆在我身上，是為我安葬作的。」

Matt. 26.13 *"Truly I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her."*

太26:13 我實在告訴你們，普天之下，無論在甚麼地方傳這福音，也要述說這女人所行的，作個紀念。」

2nd Coordination part 1: Mary's Offering Memorialized 第二協調的第一部分：馬利亞的奉獻 蒙紀念

3. Despite all the signs and teaching of his death the disciples had no "prophetic" sense of its nearness - only Mary did

儘管有種種關於祂的死期將至的徵兆和教訓，但門徒們並沒有「先知般」的預感——只有馬利亞有

4. Jesus responded to Mary's sacrifice:

耶穌對馬利亞的奉獻做出了回應：

a. This deed was commended as good and acceptable

這項行為被稱讚為美事，並被接受

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b. Giving alms to the poor was important but not what was most important at this kairos moment
施捨給窮人很重要，但不是這個關鍵時刻最重要的事

c. Jesus revealed that Mary had a prophetic revelation to prepare for his burial

耶穌揭示，馬利亞有一個預言性的啟示，為祂的安葬做準備

5. Jesus memorialized Mary for the greatness of her fragrant love before his death as a testimony every time the Gospel is preached
耶穌祂去世前，紀念馬利亞芬芳的愛的偉大，作為每次傳福音的見證

Passover Preparation 預備逾越節

Matt. 26.14 *Then one of the twelve, named Judas Iscariot, went to the chief priests*

太26:14 當下，十二門徒裡，有一個稱為加略人猶大的，去見祭司長、說：

Matt. 26.15 *and said, "What are you willing to give me to betray Him to you?" And they weighed out thirty pieces of silver to him.*

太26:15 「我把他交給你們，你們願意給我多少錢？」他們就給了他三十塊錢。

Matt. 26.16 *From then on he began looking for a good opportunity to betray Jesus.*

太26:16 從那時候，他就找機會、要把耶穌交給他們。

2nd Coordination part 2: Judas' Betrayal in Infamy 第二協調第二部分： 猶大的背叛惡名昭彰

1. Matthew only briefly mentions Judas and his betrayal which happened two days before the passover

馬太只是簡短地提到了猶大和他在逾越節前兩天發生的背叛

2. Mary's offering seemed to be the final straw that sent Judas out to make his infamous offering of his Master to death

馬利亞的奉獻似乎是最後一根稻草，促使猶大做出臭名昭著的奉獻，將他的主人置於死地

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3. The chief priests were the power behind the Sanhedrin and the ones trying to find a way to kill Jesus
祭司長是公會背後的勢力，也是想辦法殺死耶穌的一班人

4. Thirty pieces of silver for the betrayal fulfilled Zechariah's prophecy (**Zech.11.12-13**) where the Shepherd is despised by Israel whose life is only deemed worth the price of a slave

三十塊銀子的背叛應驗了撒迦利亞的預言（撒迦利亞書 11:12-13），其中的牧羊人被以色列人鄙視，他的生命只值一個奴隸的價格

Passover Preparation 預備逾越節

Matt. 26.17 *Now on the first day of Unleavened Bread the disciples came to Jesus and asked, "Where do You want us to prepare for You to eat the Passover?"*

太 26:17 除酵節的第一天，門徒來問耶穌說：「你喫逾越節的筵席，要我們在那裡給你預備？」

Matt. 26.18 *And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, "My time is near; I am to keep the Passover at your house with My disciples."'"*

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Matt. 26.19 *The disciples did as Jesus had directed them; and they prepared the Passover.*

太 26:19 門徒遵著耶穌所吩咐的就去預備了逾越節的筵席。

Perfectly Pre-Arranged 完美的預先安排

1. All the preparations seem to have been pre-arranged before the disciples went out to arrange them
一切預備似乎在門徒出去安排之前就已預先安排好了

2. **Matthew** highlights heaven's arrangements by only saying they will meet a certain unnamed man
馬太只說他們會遇見一位不知名的男子，以此強調天上的安排

Passover Preparation 預備逾越節

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4. **Mark 14.13-16** adds the detail that their only clue as to whom to ask was a man carrying a pitcher of water

馬可福音 14.13-16 補充了一個細節，他們唯一的線索是要問一位拿著水罐的男人



Passover Preparation 預備逾越節

Matt. 26.20 *Now when evening came, Jesus was reclining at the table with the twelve disciples.*

太26: 20 到了晚上，耶穌和十二個門徒坐席。

Matt. 26.21 *As they were eating, He said, "Truly I say to you that one of you will betray Me."*

太26: 21 正喫的時候，耶穌說：「我實在告訴你們，你們中間有一個人要賣我了。」

Matt. 26.22 *Being deeply grieved, they each one began to say to Him, "Surely not I, Lord?"*

太26: 22 他們就甚憂愁，一個一個的問他說：「主，是我麼？」

Matt. 26.23 *And He answered, "He who dipped his hand with Me in the bowl is the one who will betray Me."*

太26: 23 耶穌回答說：「同我蘸手在盤子裡的，就是他要賣我。」

Betrayal Shared 指出背叛

1. Jesus brings up the betrayal during the Passover meal with solemnity yet with gracious calm rather than anger or fear

耶穌在逾越節晚餐時嚴肅地提起背叛的事，但語氣平靜，沒有憤怒或恐懼

2. Just the mention of betrayal among them caused agonizing grief for two reasons:

光是提到背叛就會引起他們極度的悲痛，原因有二：

a. No one had any idea who it could be and Jesus' answer "**the one who dipped**" only confirmed it was one of the Twelve

沒有人知道那是誰，耶穌回答說「**那蘸手的**」只是證實了那人是十二門徒之一

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Matt. 26.24 *"The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."*

太26: 24 人子必要去世，正如經上指著他所寫的，但賣人子的人有禍了！那人不生在世上倒好。」

Matt. 26.25 *And Judas, who was betraying Him, said, "Surely it is not I, Rabbi?" Jesus *said to him, "You have said it yourself."*

太26: 25 賣耶穌的猶大問他說：「拉比，是我麼？」耶穌說：「你說的是。」

Betrayal Shared 指出背叛

b. Each disciple was made aware of their own sinfulness and grieved that perhaps somehow they had betrayed him with a loose tongue or some negative criticism
每個門徒都意識到自己的罪，並感到悲哀，也許他們的背叛是口無遮攔，或是一些負面的批評

3. Jesus showed them that the betrayal was according to the scripture's foreordained plan yet still held the man responsible for his sinful actions

耶穌給他們看見，背叛是按聖經預定的計劃進行的，但這人仍然要為他的罪行負責

4. Notice Matthew's subtle clue as the other disciples all called him "**Lord**" while Judas called him "**Rabbi**"

注意馬太的微妙暗示，其他的門徒都稱祂為「主」，而猶大稱他為「拉比」

Passover Preparation 預備逾越節

Matt. 26.26 *While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body."*

太 26 : 26 他們喫的時候，耶穌拿起餅來，祝福、就擘開、遞給門徒，說：「你們拿著喫；這是我的身體。」

Matt. 26.27 *And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you;*

太 26 : 27 又拿起杯來，祝謝了，遞給他們，說：「你們都喝這個；

Foreordained 預先的命定的

1. The typical Passover meal included unleavened bread, bitter herbs, roasted lamb and 4 cups of wine raised to God with thanksgiving
典型的逾越節晚餐包括無酵餅、苦菜、烤羊肉和 4 杯向神獻上的感恩酒
2. After two cups with prayers and psalms regarding Israel's salvation from Egypt Jesus brought in a new aspect as the meal was finishing
喝完兩杯酒，帶著關於以色列人從埃及得救的禱告和詩篇後，耶穌在晚餐結束時，帶入了新的局面
 - a. He took the bread and blessed it, broke it and gave it to the disciples with dramatic and unforgettable words: "take; eat; this is my body."
祂拿起餅，祝福它，掰開它，遞給門徒，並說出了激動人心且令人難忘的話：「拿著吃；這是我的身體」

Passover Preparation 預備逾越節

Matt. 26.28 *for this is My blood of the covenant, which is poured out for many for forgiveness of sins.*

太 26 : 28 因為這是我立約的血，為多人流出來，使罪得赦。

Matt. 26.29 *“But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.”*

太 26 : 29 但我告訴你們，從今以後，我不再喝這葡萄汁，直到我在我父的國裡，同你們喝新的那日子。」

Matt. 26.30 *After singing a hymn, they went out to the Mount of Olives.*

太 26 : 30 他們唱了詩，就出來往橄欖山去。

Foreordained 預先的命定的

b. Then he took the third cup of blessing, gave thanks (**eucharisto**) and inaugurated the new covenant promised in **Jeremiah 31.31,34** as he said, “**Drink, for this is my blood**” 然後，祂拿起第三杯祝福，獻上感謝（感恩/**eucharisto**），並啟動了耶利米書 31 : 31,34 中所承諾的新約，祂說：「喝，因為這是我的血」

c. Matthew alone adds, “**poured out for many for forgiveness of sins**” opening the way for gentiles to be included in the kingdom 唯有馬太補充說，「為多人流出來，使罪得赦」，為外邦人進入天國開闢了道路

Passover Preparation 預備逾越節

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太 26 : 30 他們唱了詩，就出來往橄欖山去。

Foreordained 預先的命定的

3. A promise is made to drink the final ‘**cup of Elijah**’ with them when He comes back in His Father’s kingdom

當祂回到祂父的國度時，祂應許要與他們一同喝最後的「以利亞杯」

4. The **Hallel of Ps. 118** was traditionally sung at the end of the meal and they went out
傳統上，在用餐結束時唱誦詩篇第 118 篇（哈利路亞詩篇），然後他們出去

Part Two: Matthew 26.31-56

Man of Sorrows

第二部分：馬太26:31-56 多受痛苦的人

The Son of Man faces the spiritual suffering of the cross
with faith and love

人子以信心和愛來面對十字架的屬靈苦難

1. Jesus tells his disciples that they would fall away from him in fulfilment of scripture
耶穌告訴祂的門徒，他們會背離他，這應驗了聖經
2. Jesus agonizes alone in the Garden of Gethsemane as he wrestles with taking the cup
耶穌獨自在客西馬尼園裡掙扎著要不要拿起那杯
3. Jesus is betrayed by Judas and arrested as the disciples are scattered in fulfilment of scripture
耶穌被猶大出賣，並在門徒四散時被逮捕，正應驗了聖經的預言

Part Two: Matthew 26.31-56

Man of Sorrows

第一部分：馬太26:31-56 悲傷的人

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DSS

“There are two facets of Christ’s life that can never be overstated no matter how much they are described:
His Glory and His Suffering”

「基督生命中有兩個方面，無論被描述多少次都不會被誇大：祂的榮耀和祂的苦難」

—— Ed Miller 艾德·米勒 ——

3. Jesus is betrayed by Judas and arrested as the disciples are scattered in fulfilment of scripture

耶穌被猶大出賣，並在門徒四散時被逮捕，正應驗了聖經的預言

Matthew 26: The Longest Night

馬太福音26章：最長的一夜

The gospels all try to convey something of the great mystery of Christ's sufferings

福音書都試圖傳達基督受難的偉大奧秘

a. Matthew 26.55 Jesus says of his arrest "But all this has taken place to fulfill the Scriptures of the prophets."

馬太福音 26.55 耶穌談到他被捕時說：「但這一切的事成就了，為要應驗先知書上的話」

b. Luke 22.53 Jesus says of his arrest, "but this hour and the power of darkness are yours."

路加福音 22.53 耶穌談到他被捕時說：「現在卻是你們的時候，黑暗掌權了」

c. John 13.30 simply sets the spiritual atmosphere of all that happened after Judas' betrayal by saying, "...and it was night"

約翰福音 13：30 節簡單地描述了猶大背叛之後發生的一切事情的屬靈氛圍，經文說：「……那時候是夜間了」

Matthew's Gospel here focuses on one primary thing: watch how Jesus bears all his suffering as the rejected Messiah

馬太福音在此專注於一件主要的事：關注耶穌作為被拒絕的彌賽亞是如何承受一切苦難的

Many events recorded in the other gospels are not recorded by Matthew:

其他福音書中記載的許多事件沒有被馬太記錄：

1. There is no mention of His loving the disciples and his foot washing - the disciples are only in the background
沒有提到祂愛門徒和祂為他們洗腳——門徒只是在背景中
2. The important revelations regarding the Holy Spirit in John 13-16 are also not mentioned 約翰福音13-16章關於聖靈的重要啟示也沒有提及
3. No High Priestly Prayer in John 17 is recorded
沒有記載約翰福音第17章裡的大祭司的禱告
4. No mention of His powerful Presence causing the guards that came to arrest him to fall backward
沒有提到祂的強大存在導致前來逮捕祂的衛兵向後倒下

The Scattering 四散

Matt. 26.31 *Then Jesus *said to them, “You will all fall away because of Me this night, for it is written, ‘I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED.’*

太 26 : 31 那時，耶穌對他們說：「今夜你們為我的緣故，都要跌倒。因為經上記著說：『我要擊打牧人，羊就分散了。』」

Matt. 26.32 *“But after I have been raised, I will go ahead of you to Galilee.”*

太 26 : 32 「但我復活以後，要在你們以先往加利利去。」



Foreordained 預先命定的

1. Jesus now upsets his disciples by saying **tonight** all of them would take **offense** (skandalizo) at him and be **scattered** leaving the rejected messiah all alone

耶穌現在讓祂的門徒們很不高興，祂說今晚他們都會被祂觸犯 (skandalizo/引起醜聞)，然後四散開來，留下這位被拒絕的彌賽亞獨自一人

a. Judas would betray

猶太會背叛

b. Peter would deny three times

彼得會三次不認主

c. And the rest would desert him and run away

其餘的人會拋棄祂，並逃跑

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Foreordained 預先命定的

2. Jesus was comforted by his foreknowledge of scripture revealing that **He must be struck and the sheep scattered (Zech.13.7)**

耶穌因預知聖經啟示祂將要被擊打，羊群也將分散而感到安慰
(撒迦利亞書 13:7)

3. Jesus - again knowing the end from the beginning - comforts his disciples with the promise that after he is raised he would meet them in Galilee

耶穌——再次從起初就知道末後的事——安慰祂的門徒們，應許說，祂復活後會在加利利與他們相遇

Peter's Denial 彼得的否認

Matt. 26.33 *But Peter said to Him, "Even though all may fall away because of You, I will never fall away."*

太 26 :33 彼得說：「眾人雖然為你的緣故跌倒，我卻永不跌倒。」

Matt. 26.34 *Jesus said to him, "Truly I say to you that this very night, before a rooster crows, you will deny Me three times."*

太 26 :34 耶穌說：「我實在告訴你，今夜雞叫以先，你要三次不認我。」

Matt. 26.35 *Peter *said to Him, "Even if I have to die with You, I will not deny You." All the disciples said the same thing too.*

太 26 :35 彼得說：「我就是必須和你同死，也總不能不認你。」眾門徒都是這樣說。

Predicted 被預測到了

1. Peter had proven to be Jesus' most faithful disciple although he often spoke enthusiastically about things more out of impulse than reflection
事實證明，彼得是耶穌最忠實的門徒，儘管他經常談論事情的熱忱是出於衝動而非深思熟慮

2. Peter's ignorance of his soul's powerful instincts for self survival are recorded as a cautionary tale about how little we all really know about our heart's response to crisis
彼得無知於他的魂的強大自我生存本能被記錄下來，作為一個警示故事，關乎我們的心對於危機的反應真正認識了多少

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Predicted 被預測到了

a. Crisis doesn't make a man; it only reveals what's already in man

危機不能成就一個人；它只揭示了人裡面已經有的東西

b. Peter even considers himself more faithful and committed than the other disciples

彼得甚至認為自己比其他門徒更忠誠、更堅定

3. But Jesus predicts Peter's denial anyway even by the end of the night

但耶穌預言彼得無論如何都會不認主，甚至當晚就會實現

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Predicted 被預測到了

a. Peter further boasts proudly of being willing to die for the Lord
彼得也自豪地宣稱自己願意為主而死

b. All the rest of the disciples confess the same deep commitment - no one knew their heart
其餘的門徒都承認同樣深切的承諾——沒人知道他們的心

4. In **Lu. 22:31-32** Jesus tells Peter he will be kept from being sifted by Satan because He has already prayed for his recovery
在路加22:31-32 耶穌告訴彼得，他將不會被撒旦篩掉，因為祂已經為他的恢復禱告了

Gethsemane 客西馬尼

Matt. 26.36 *Then Jesus *came with them to a place called Gethsemane, and *said to His disciples, "Sit here while I go over there and pray."*

太 26 :36 耶穌同門徒來到一個地方，名叫客西馬尼，就對他們說：「你們坐在這裡，等我到那邊去禱告。」

Matt. 26.37 *And He took with Him Peter and the two sons of Zebedee, and began to be grieved and distressed.*

太 26 :37 於是帶著彼得，和西庇太的兩個兒子同去，就憂愁起來，極其難過。

Matt. 26.38 *Then He *said to them, "My soul is deeply grieved, to the point of death; remain here and keep watch with Me."*

太 26 :38 便對他們說：「我心裡甚是憂傷，幾乎要死；你們在這裡等候，和我一同儆醒。」

Press of Suffering 苦難的壓力

1. They came to their familiar meeting place (**Lu.22.39**) in the Garden in Gethsemane (lit. in He. "**the olive press**") and his soul began to be pressed unto death

1. 他們來到他們熟悉的聚集地點（路加 22:39），在客西馬尼園（希伯來原文為「橄欖榨」），祂的靈魂開始被壓向死亡

a. Eight of the disciples were told to sit at the garden's entrance

八位門徒被吩咐坐在花園的入口處

b. Peter James and John were asked to come further inside the garden to **abide** with him and keep **watch**
彼得、雅各和約翰被要求到花園深處去陪伴祂並保持警醒

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Press of Suffering 苦難的壓力

2. Grief and discomfort fell upon him with an overwhelming heaviness which is able to crush a soul to death

2. 悲傷和不適以壓倒性的沉重臨到祂身上，足以壓垮一個靈魂致死

3. The Spirit who came as a dove to anoint Jesus at his baptism now comes and again as an olive press squeezing the anointing oil of supreme sorrow into the cup that He now must drink

3. 聖靈在耶穌受浸時，以鴿子的形式降臨，膏抹耶穌，如今又以橄欖榨的形式降臨，將極度悲傷的恩膏擠進耶穌現在必須喝的杯中

Gethsemane 客西馬尼

Matt. 26.39 *And He went a little beyond them, and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will."*

太 26 :39 他就稍往前走，俯伏在地，禱告說：「我父阿，倘若可行，求你叫這杯離開我；然而不要照我的意思，只要照你的意思。」



Pressed Down 按下

4. Falling upon his face to the ground by the agony of his soul he prayed **"with loud crying and tears to the one who was able to save him from death"** (He.5.7)

4. 祂因魂裡的痛苦而俯伏在地，「大聲哀哭，流淚禱告那位能救他免死的主」（希伯來書 5:7）

a. In John 12:27 He said, **"Now is My soul troubled."**

在約翰12:27 中，祂說：「我現在心裡憂愁」

b. In Matthew 26:37 it says, **"He was grieved and distressed."**

馬太 26:37 中說「就憂愁起來，極其難過」

c. In Matthew 26:38 it says, **"Deeply grieved to the point of death."**

馬太福音 26:38 說，「甚是憂傷，幾乎要死」

Gethsemane 客西馬尼

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Pressed Down 按下

d. In Mark 14:33 it says, “**began to be sore amazed, and very heavy.**” The actual Greek is “**horrified, shocked**”
在馬可福音 14:33 中說，「**就驚恐起來，極其難過**」希臘語原文是「**驚恐萬分、震驚**」

e. In Luke 22:44 it says, “**Being in agony.**” - that word agony (agonidzo in Gk.) describes an inner warfare of soul and spirit going on inside His heart.
在路加福音 22:44 中說，「**極其傷痛**」- 傷痛 (希臘文agonidzo) 這個字形容了祂內心深處魂和靈的內心戰爭

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Spiritual Suffering 靈裡受苦

Reasons for Jesus' extreme sorrow and anguish were not those of any typical human
耶穌極度悲傷和痛苦的原因並非任何典型的人類原因

1. Not as a man suffers: for fear of **physical pain or death**, or loss of faith or courage, or feeling either lack of peace or forsaken of God
1. 不像人那樣受苦：因為害怕**身體的痛苦或死亡**，或失去信心或勇氣，或感到缺乏平安或被神離棄
2. Not as a **servant** of God suffers in times of doubt or lack of certainty of his mission
2. 不像神的**僕人**，在懷疑或不確定自己的使命時遭受痛苦

Gethsemane 客西馬尼

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Spiritual Suffering 靈裡受苦

3. It was the necessary anguish of the **Son of Man** as He contemplates the degree of death in "the cup"

3. 這是人子在思考「杯」中的死亡程度時必然經歷的痛苦

a. His sinless nature dreaded "being made sin for us" 2 Cor. 5:21

祂無罪的本性懼怕「替我們成為罪」(林後 5:21)

b. "Bearing our sins" would cut Him off from His Father Is. 53:4, 10

「擔當我們的罪」會切斷祂與天父的連結 (賽 53:4,10)

c. He would be delivered over by men to the powers of darkness Lu. 22:53-55.

祂將被人類交付給黑暗勢力 (路加 22 : 53-55)

4. As a man Jesus' will to live was being challenged by God's eternal Will for Him

4. 作為一個人，耶穌的生存意志受到了神對祂的永恆旨意的挑戰

Gethsemane 客西馬尼

Matt. 26.39 *And He went a little beyond them, and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will."*

太 26 :39 他就稍往前走，俯伏在地，禱告說：「我父阿，倘若可行，求你叫這杯離開我；然而不要照我的意思，只要照你的意思。」

Matt. 26.42 *He went away again a second time and prayed, saying, "My Father, if this cannot pass away unless I drink it, Your will be done."*

太 26 :42 第二次又去禱告說：「我父阿，這杯若不能離開我，必要我喝，就願你的旨意成全。」

Matt. 26.44 *And He left them again, and went away and prayed a third time, saying the same thing once more.*

太 26 :44 耶穌又離開他們去了，第三次禱告，說的話還是與先前一樣。

"Thy Will Be Done" 「願你的旨意成全」

The Son of Man 'takes the cup' in the Holy of Holies of Heaven
人子在天上的至聖所裡「拿起杯來」

1. V. 39 The first petition: **Possibility of removal**

1. 第 39 節 第一次請求：移除的可能性

a. Mark 14.36 And he said, "Abba, Father, all things are possible for you. Remove this cup from me."

馬可14：36 他說：「阿爸，父阿，在你凡事都能。求你將這杯撤去」

b. "...nevertheless not what I will, but what you will."...

「……然而不要從我的意思，只要從你的意思。」

Gethsemane 客西馬尼

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"Thy Will Be Done" 「願你的旨意成全」

2. V. 42 The second petition: Impossibility accepted

2. 第 42 節 第二次請求：接受不可能

a. "If this cannot pass away except I drink it, Thy will be done"

「這杯若不能離開我，必要我喝，就願你的旨意成全」

b. An angel comes to strengthen him at the point of death Lu. 22:43

在幾乎要死之際，天使來加添祂的力量（路加22:43）

Gethsemane 客西馬尼

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"Thy Will Be Done" 「願你的旨意成全」

3. V. 44 The third petition: **Resolve** to take the cup

3. 第 44 節第三次請求：決心拿起杯子

a. Luke 22.44 And being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground
路加22:44 耶穌極其傷痛，禱告更加懇切；汗珠如大血點，滴在地上。

b. He agonized (wrestled) now praying with prayer until he could fully accept that the will of Abba was of greater value than his own life

祂痛苦地（掙扎著）祈禱，直到祂能完全接受阿爸的旨意比祂自己的生命更有價值

Gethsemane 客西馬尼

Matt. 26.40 *And He *came to the disciples and *found them sleeping, and *said to Peter, "So, you men could not keep watch with Me for one hour?"*

太 26 :40 來到門徒那裡，見他們睡著了，就對彼得說：「怎麼樣，你們不能同我做醒片時麼？」

Matt. 26.41 *"Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak."*

太 26 :41 總要做醒禱告，免得入了迷惑；你們心靈固然願意，肉體卻軟弱了。」

Disciples Sleep for Sorrow 門徒們因憂傷而睡著了

Peter James and John were wholly incompetent did to engage in this moment of great spiritual conflict between Heaven and earth

彼得、雅各和約翰完全無能為力，無法參與這場天地之間極大的屬靈衝突

1. V. 41 1st time Jesus came to disciples for comfort:

第41節 耶穌首次向門徒們尋求安慰：

"... the spirit is willing, but the flesh is weak."

「心靈固然願意，肉體卻軟弱了」

a. "Watching and praying" the power of the indwelling Spirit of God which had not yet been given was needed to strengthen the soul

「警醒禱告」，需要聖靈的力量來堅固靈魂，而聖靈的力量尚未賜下

Gethsemane 客西馬尼

Matt. 26.43 *Again He came and found them sleeping, for their eyes were heavy.*

太 26 :43 又來見他們睡著了，因為他們的眼睛困倦。

Matt. 26.44 *And He left them again...*

太 26 :44 耶穌又離開他們去了……

Matt. 26.45 *Then He *came to the disciples and *said to them, “Are you still sleeping and resting? Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners.*

太 26 :45 於是來到門徒那裡，對他們說：「現在你們仍然睡覺安歇罷？

〔罷或作麼〕時候到了，人子被賣在罪人手裡了。

Disciples Sleep for Sorrow 門徒們因憂傷而睡著了

b. “The flesh is weak” simply means our soul’s best commitment and resolve is not strong enough to endure a spiritual battle without being tempted to collapse of exhaustion

「肉體軟弱」只是意味著我們的魂的最大承擔和決心不夠強大到足以承受屬靈的爭戰，而不會因精疲力竭而崩潰

2. V. 43 2nd time He came in agony for help :

第43節 祂第二次痛苦地尋求幫助：

a. Luke 22.45 “And when he rose from prayer, he came to the disciples and found them sleeping for sorrow...” - the soul overwhelmed and oppressed just shuts down and sleeps to preserve the body
路加福音 22:45 「禱告完了，就起來，到門徒那裡，見他們因為憂愁都睡著了……」－靈魂不知所措和被壓迫，於是關閉身體並睡覺，以保護身體

Gethsemane 客西馬尼

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Disciples Sleep for Sorrow 門徒們因憂傷而睡著了

b. **Luke 22.43** only an angel from Heaven could help strengthen him at this point

路加福音 22:43 在這時刻，只有來自天上的天使才能幫助祂加添力量

3. **V. 45** By the 3rd time he returned his heart had fully embraced the cup - the battle was won - and so he awoke his disciples just before Judas came

3. 第 45 節 當祂第三次回來時，祂的心已經完全擁抱了那杯——爭戰勝利了——所以祂在猶大到來之前喚醒了祂的門徒

Gethsemane 客西馬尼

Matt. 26.47 *While He was still speaking, behold, Judas, one of the twelve, came up accompanied by a large crowd with swords and clubs, who came from the chief priests and elders of the people.*

太 26 : 47 說話之間，那十二個門徒裡的猶大來了，並有許多人，帶著刀棒，從祭司長和民間的長老那裡，與他同來。

Matt. 26.48 *Now he who was betraying Him gave them a sign, saying, "Whomever I kiss, He is the one; seize Him."*

太 26 : 48 那賣耶穌的，給了他們一個暗號，說：「我與誰親嘴，誰就是他；你們可以拿住他。」

Matt. 26.49 *Immediately Judas went to Jesus and said, "Hail, Rabbi!" and kissed Him.*

太 26 : 49 猶大隨即到耶穌跟前說：「請拉比安！」就與他親嘴。

Matt. 26.50 *And Jesus said to him, "Friend, do what you have come for."*

太 26 : 50 耶穌對他說：「朋友，你來要作的事，就作罷。」

The Kiss of Betrayal 背叛的親吻

1. The crowd is metaphorically made up of every soldier, sinner, fanatic and priest to take part in the world's crowning sin
群眾象徵性地由每一個士兵、罪人、狂熱分子和祭司組成，參與世界最大的罪
2. Judas' soul strengthened by Satanic power (John 13.27) still needed a crowd of soldiers from the Sanhedrin to bolster his act of betrayal

猶大的魂被撒但的力量所強化（約翰福音 13.27），但仍需要一群來自公會的士兵來支持他的背叛行為

- a. Judas had worked out a signal to point out whom the guards should arrest - a kiss
猶大想出了一個信號來告訴衛兵應該逮捕誰——一個吻
- b. "Hail Rabbi" was Judas' feigned greeting of peace accompanied by a kiss which was normally only given between close friends
「請拉比安」是猶大假裝的問候，並伴以一個通常只在親密朋友之間才會出現的吻

Gethsemane 客西馬尼

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The Kiss of Betrayal 背叛的親吻

3. Two sides of Jesus' response to Judas are recorded in the gospels:

福音書記載了耶穌對猶大的兩個回應：

a. Luke reveals Jesus' love in the tender response to Judas' ignominy" Lu. 22.48 ...*"Judas, do you betray the Son of Man with a kiss?"*

路加揭示了耶穌的愛以溫柔回應猶大的恥辱（路加22:48...「猶大，你用親嘴的暗號賣人子麼？」）

b. Matthew emphasizes Jesus' royal composure fortified by his **scriptural foreknowledge** of the betrayal as He seems to '**embolden**' his '**friend**' to carry out his prophesied betrayal
馬太強調耶穌君王般的冷靜，因祂預知聖經中關於背叛的預言，祂似乎在「鼓勵」祂的「朋友」去執行祂預言的背叛

Gethsemane 客西馬尼

Matt. 26.50 ...Then they came and laid hands on Jesus and seized Him.

太 26 : 50 ……於是那些人上前，下手拿住耶穌。

Matt. 26.51 And behold, one of those who were with Jesus reached and drew out his sword, and struck the slave of the high priest and cut off his ear.

太 26 : 51 有跟隨耶穌的一個人，伸手拔出刀來，將大祭司的僕人砍了一刀，削掉了他一個耳朵。

Matt. 26.52 Then Jesus *said to him, “Put your sword back into its place; for all those who take up the sword shall perish by the sword.

太 26 : 52 耶穌對他說：「收刀入鞘罷；凡動刀的，必死在刀下。」

Jesus Surrenders to the hands of evil men 耶穌屈服於惡人的手中

4. The Temple guards seized him finally after falling backward at his Name: “**I am**” (Jehovah)

聖殿守衛聽到祂的名字「我是」（耶和華）之後向後倒下，最終抓住了祂

5. Peter’s impulsive bravery came from a good heart but put God’s plan of salvation in danger:

彼得的衝動勇敢源自於一顆善良的心，但卻將神的救贖計畫置於危險之中：

a. Jesus turned to the guards demanding that the others be let go since they were seeking only him (J18.8-9) and this was in order that a word He had just spoken might be fulfilled (J17.12)

耶穌轉向衛兵，要求釋放其他人，因為他們只是在尋找祂（約翰18:8-9）這是為了實現祂剛才說的話（約翰17:12）

Gethsemane 客西馬尼

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太 26 : 52 耶穌對他說：「收刀入鞘罷；凡動刀的，必死在刀下。」

Matt. 26.53 *"Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels?"*

太 26 : 53 你想我不能求我父，現在為我差遣十二營多天使來麼？

Matt. 26.54 *"How then will the Scriptures be fulfilled, which say that it must happen this way?"*

太 26 : 54 若是這樣，經上所說，事情必須如此的話，怎麼應驗呢？

Jesus Surrenders to the hands of evil men 耶穌屈服於惡人的手中

b. Peter (J18.10) took a small sword and cut off the right ear of a guard named Malchus

彼得（約翰18:10）用一把小刀砍掉了衛兵馬勒古的右耳

c. Jesus quickly healed the ear (Lu. 22.51) and rebuked Peter telling him that God could have sent 10,000 angels to set him free but this was not the plan of salvation presented by the prophets in scripture

耶穌很快就治好了那個耳朵（路加22:51）並斥責彼得，告訴他，神可派 10,000 名天使來解救他，但這並非先知在聖經中提出的救贖計劃

Gethsemane 客西馬尼

Matt. 26.55 *At that time Jesus said to the crowds, "Have you come out with swords and clubs to arrest Me as you would against a robber? Every day I used to sit in the temple teaching and you did not seize Me.*

太 26 : 55 當時，耶穌對眾人說：「你們帶著刀棒，出來拿我，如同拿強盜麼？我天天坐在殿裡教訓人，你們並沒有拿我。」

Matt. 26.56 *"But all this has taken place to fulfill the Scriptures of the prophets." Then all the disciples left Him and fled.*

太 26 : 56 但這一切的事成就了，為要應驗先知書上的話。」當下，門徒都離開他逃走了。

Jesus again Obeys the Divine Plan Hid in the Scriptures 耶穌再次順從聖經中隱藏的神聖計劃

6. The confrontation has now drawn a crowd besides the Temple guards and the Roman Cohort who would take him away (J18.12-13)

除了聖殿衛兵和羅馬大隊之外，這場衝突還吸引了一大群人前來，他們將把他帶走(約翰 18.12-13)

7. But before going with the soldiers he poses a question as to why they have come to arrest him now?

但在跟隨士兵離開之前，祂提出了一個問題：為什麼他們現在來逮捕祂？

Gethsemane 客西馬尼



The Guards Falling Backwards

衛兵向後倒下

James Tissot 詹姆斯·蒂索 繪

Jesus again Obeys the Divine Plan Hid in the Scriptures 耶穌再次順從聖經中隱藏的神聖計劃

a. Why did He sit everyday in the Temple but was never seized there?

為什麼祂每天坐在聖殿裡，卻從未被抓？

b. Why were they coming now with swords and clubs as though he were a dangerous criminal leading a rebellion?

為什麼他們現在帶著刀劍和棍棒來，好像他是個領導叛亂的危險罪犯？

c. These questions imply there must be some deeper reason beneath the surface of these circumstances both divinely ordered and part of a plan in darkness

這些問題暗示著這些情況的表面之下一定有一些更深層的原因，既是神聖的命令，也是黑暗計畫的一部分。

Gethsemane 客西馬尼

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Jesus again Obeys the Divine Plan Hid in the Scriptures 耶穌再次順從聖經中隱藏的神聖計劃

8. His open answer for all the crowd to hear was that this moment is fulfilling the scriptures of the prophets (**Isaiah 53:12**, 'he was numbered with the rebels')

祂的公開回答是為著讓所有的群眾聽見，這一刻正在應驗先知的預言（以賽亞書 53:12，「他被列在罪犯之中」）

9. And just as he predicted (**Zech 13.7**) the disciples fled the garden as Jesus was taken away 正如祂所預言的（**亞 13:7**）當耶穌被帶走時，門徒們逃離了園子

A great mystery transpired as Jesus travailed in the garden

當耶穌在園中經歷產難時，一個極大的奧秘發生了

- Was Jesus' humanity wavering in faith before the cup the Father offered him?

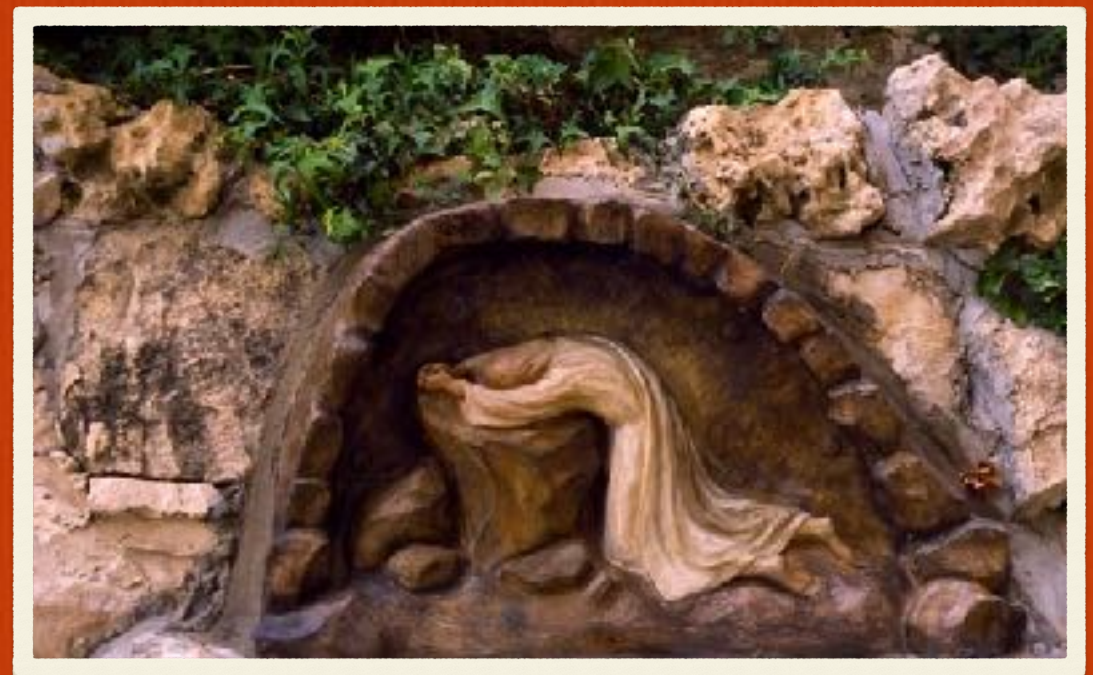
在天父賜給耶穌的杯前，耶穌的人性是否在信心上動搖了？

- Was He afraid of the physical pain? the death of the cross? the emotional anguish?

祂害怕身體上的疼痛嗎？十字架上的死亡？情感上的煎熬？

- Was it the loss of perfect communion between Abba and Son weighing upon him?

是不是因為失去了阿爸和聖子之間的完美交流而讓他感到壓力很大？



In the Garden the paradox of Jesus' true humanity revealed

在園中，耶穌真實人性的矛盾被顯露出來

1. Faithful Humanity: Before the Father there was absolute dependence, fervent prayer, in weakness, temptation, grief, trembling, needy of angelic help yet with complete submission after wrestling through it with sweat and blood

忠誠的人性：在天父面前，有完全的依賴、熱切的祈禱，在軟弱、誘惑、悲傷、顫抖、需要天使的幫助，但在用汗水和鮮血搏鬥之後，完全順服

a. He wept, asked, sweated, and prayed as man and then settled the matter as man in the nobility of man's free will

祂像人一樣的哭泣、詢問、流汗、祈禱，然後以人性自由意志的高尚品格解決了問題

b. Hebrews tells us a great secret: "*Though he were a Son, yet learned he obedience by the things which he suffered and having been made perfect, He became the author of eternal salvation to all who obey Him*" Heb. 5.8-9

希伯來書告訴我們一個偉大的秘密：「他雖然為兒子，還是因所受的苦難學了順從；他既得以完全，就為凡順從他的人成了永遠得救的根源。」來5:8-9

In the Garden the paradox of Jesus' true humanity revealed

在園中，耶穌真實人性的矛盾被顯露出來

2. Incarnate Deity: Before the world, after being strengthened from Heaven, He was composed, shaming Judas, exposing the cowardice behind the arrest by night, graciously healing the wounded guard, aware and surrendering voluntarily to “the hour of darkness”

道成肉身的神：在世人的面前，在得到上天加力之後，他鎮定自若，羞辱猶大，暴露夜間逮捕背後的懦弱，仁慈地治愈受傷的士兵，意識到並自願屈服於「黑暗的時刻」

a. His royal composure and spiritual authority were born in silence, healing, and truth's piercing brevity

祂的王者沉著和屬靈的權柄源自於沉默、治癒和真理的尖銳簡潔

In the Garden the paradox of Jesus' true humanity revealed

在園中，耶穌真實人性的矛盾被顯露出來

b. In the end Jesus put the will of the Father ahead of His own life and we see indeed the victory already won

最後，耶穌把天父的旨意放在自己的性命前，我們確實看見勝利的確已經來到

c. His opponents were totally unprepared and frustrated by the serenity of their victim as he went as a lamb to the slaughter

祂的對手們完全沒有準備，並對他們的受害者如同被宰的羔羊的平靜而感到沮喪