

馬太福音

The Gospel of Matthew

Chapter 26.57-65 The Trials of Jesus

26:57-65 給耶穌的審判

The Divine/Human Moment Arrives

神性/人性時刻到來

Plans made in Heaven come to their great climax on earth

天上的計劃在地上達到頂峰

It was the “hour and the power of darkness” in the KTZ

這是國度時區裏「黑暗權勢的時刻」

A cast of minor players now appear in the ‘redemption play’ all somehow drawn into the life of the Son of man

現在，一群次要的演員出現在「救贖劇」中，他們都以某種方式被捲入了人子的生活中



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 together with the evil plans of Satan and sinful man

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

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。



A great mystery occurred 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?**

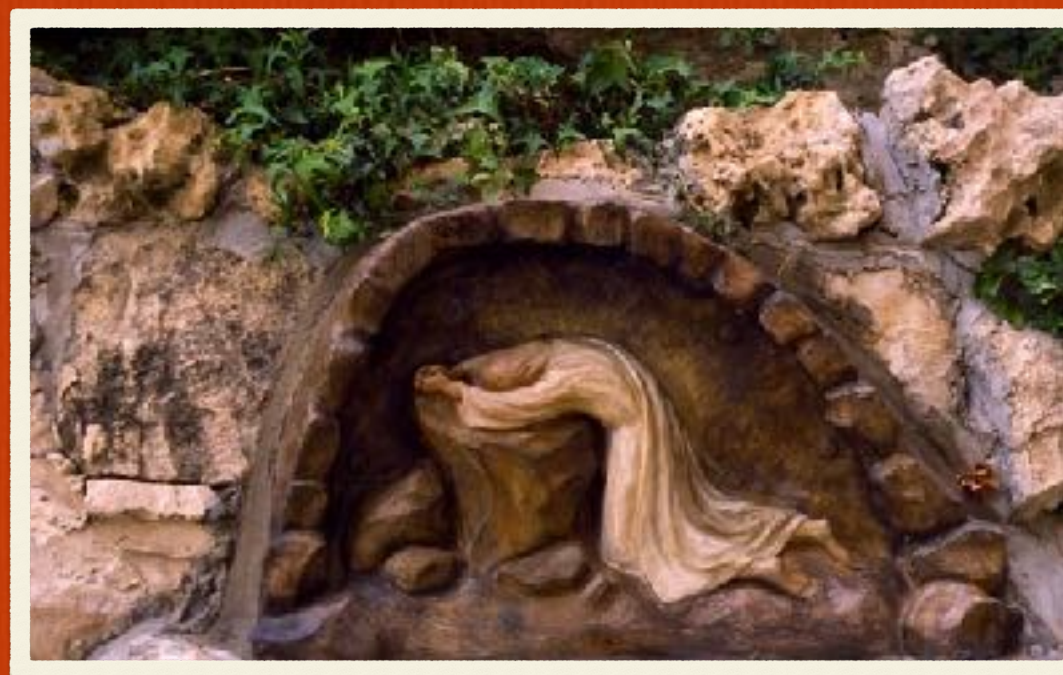
在天父賜給耶穌的杯前，耶穌的人性是否在信心上動搖了？

- **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 depth of Jesus' true humanity revealed

在園中，耶穌顯示出真實人性的深度

1. Faithful Humanity: Before the Father there was absolute dependence, fervent prayer, in weakness, temptation, grief, trembling, needy of angelic help coming to 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、顫抖中，需要天使的幫助，經過汗水和鮮血的搏鬥後才完全交托

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 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 humility of Jesus' true Deity was revealed

在園中，耶穌顯示出真正神性的謙卑

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

道成肉身的神：在世人的面前，被天上加添力量之後，祂帶著權柄鎮定自若，羞辱猶大，揭露了夜幕掩護下逮捕的懦弱行徑，仁慈地治愈受傷的士兵，意識到並降伏祂的意志，接受「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在寂靜、醫治、和尖銳簡潔的真理中產生

In the Garden the humility of Jesus' true Deity was revealed

在園中，耶穌顯示出真正神性的謙卑

b. In the end Jesus put the will of the Father ahead of His own life
enabling us to see the victory already won

最終，耶穌將天父的旨意置於自己的生命之上，讓我們看見已經
贏得的勝利

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，看到他們的受害者像待宰的羔羊一樣
平靜，他們感到十分沮喪

Matthew 26.57-27.50

The Longest 12 Hours of Passion Week

馬太福音26:57-27:50 受難週最長的12小時

*Jesus took the Cup and won the battle yielding to God's Will
in Gethsemane*

耶穌在客西馬尼園中順服神的旨意，拿起那杯，贏得了爭戰

a. *The ordeal of trials would last from about 9PM until he was nailed to the cross at 9 AM*

這場嚴酷的審判從晚上 9 點持續到早上 9 點祂被釘在十字架上

b. *Matthew portrays Jesus remaining silent as a lamb to the slaughter whenever it would serve to insure his destined death on the cross*

馬太福音描繪了耶穌像一隻待宰的羔羊一樣保持沉默，以確保祂命定在十字架上的死

c. *Matthew also portrays Jesus speaking a few times with great authority and only when it would insure the words would send him to the cross*

馬太福音也描繪了耶穌幾次以極大的權柄說話，唯有確保這些話會使祂被釘十字架

Matthew 26.57- 27.26 Trials of Jesus

馬太26:57-27:26 審判耶穌

Matthew gives a brief account of the unjust trials and physical mistreatment of Jesus

馬太簡要記述了耶穌所受的不公義審判和虐待

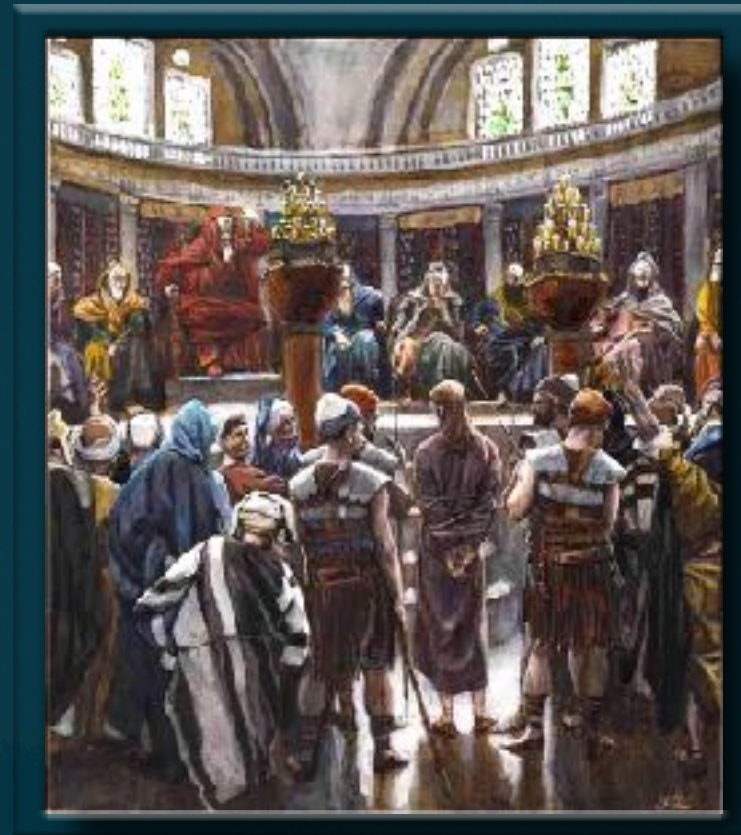
- 1. Matthew and the other gospel writers taken together form quite a detailed account of the various phases of Jesus' trials**
馬太和其他福音書的作者對耶穌受審的各個階段做了相當詳細的描述組合
- 2. Matthew only touches on these trials whenever they reveal Jesus standing in moral victoriously with kingly composure and silence throughout the trials**
馬太只提到這些審判，是當整個審判啟示出耶穌如何以君王般的沉著和沈默，在道德上取得了勝利
- 3. And in the center of the trials sequence there are two parentheses detailing Peter's denials and Judas' betrayal, remorse and self destruction**
在審判序列的中心有兩個括號，詳細描述了彼得的否認和猶大的背叛、悔恨和自我毀滅

The Two Trials 二個審判

The many stages of the two trials are gathered from all four gospels

兩次審判的各個階段都
收集在四本福音書裡

- 1. The Jewish Religious Trial of Jesus before the Sanhedrin*
耶穌在公會前的猶太宗教審判
- 2. The Civil Trial of Jesus before Pontius Pilate*
耶穌在彼拉多面前的民事審判



Part one: the Jewish Religious trial

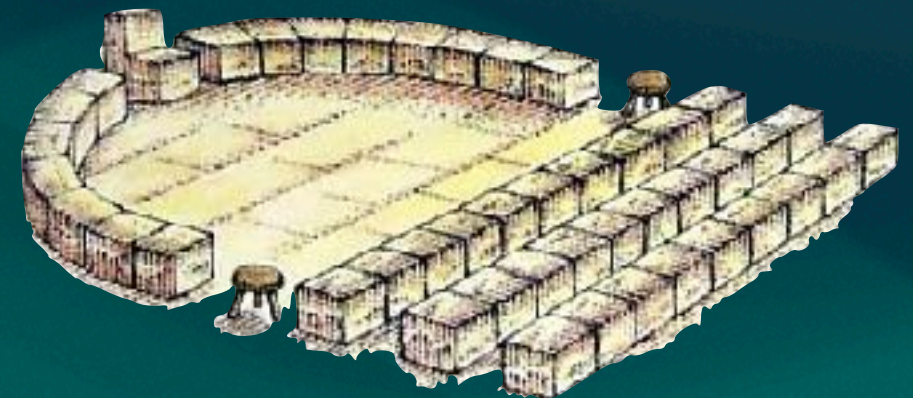
第一部：犹太的宗教审判

The Sanhedrin: Origin 公會的起源

The Sanhedrin or Council was the central religious body of judges in Jerusalem

公議會是耶路撒冷的宗教審判機構

1. Originally organized as 71 members based upon the 70 counsellors Moses convened with Holy Spirit wisdom to handle difficult matters of Israel (Num. 11.16)
最初由 71 名成員組成，以摩西召集的 70 名顧問為基礎，以聖靈的智慧來處理以色列的難題（民數記 11.16）
2. It took 23 members to serve as a quorum in order to hold court
需要 23 名成員才能組成法定人數才能開庭



The Sanhedrin: Origin 公會的起源

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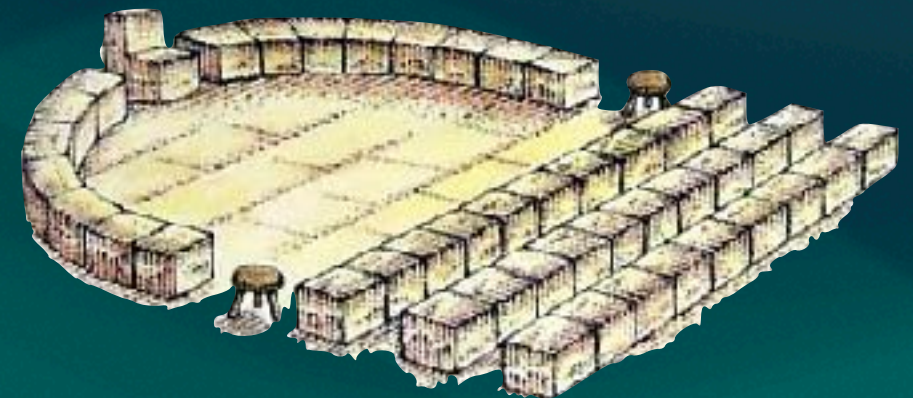
公議會是耶路撒冷的宗教審判機構

3. *These were considered the men of highest character and above bribery chosen from among the chief priests, scribes and elders of the people*

這些人被認為是品格最高尚、不受賄賂的人，是從祭司長、文士和人民的長老中選出來的

4. *If a trial verdict demanded death they had to ratify it before the Roman Governor*

如果審判判決要求死刑，他們必須在羅馬總督面前獲得核准



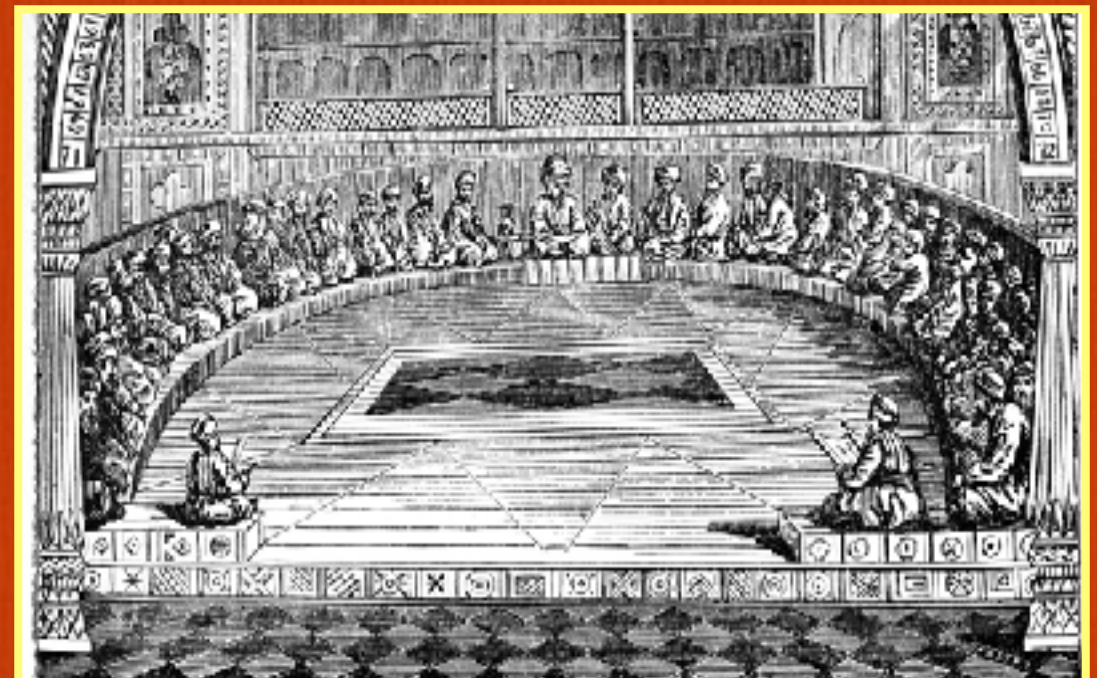
The Sanhedrin:

14 Procedural Violations of their own rules

公會：14項在程序上違反其自身的規則

Originally their rules favored any defendant and righteous proof of guilt had to be found to convict
最初，他們的規則有利於任何被告，必須找到犯罪的正當證據才能定罪

1. The Sanhedrin were judges not prosecutors and could not interrogate the defendant 公議會是法官，不是檢察官，不能審問被告
2. No trials could be held at night 夜間不得進行審判
3. 2 witnesses were necessary whose testimony agreed in detail by the other
需要兩名證人，他們的證詞與另一名證人的證詞完全一致
4. A simple majority acquitted; 2/3 needed to convict
簡單多數票宣告無罪；需 2/3 才能定罪



1st Stage: John reveals there was a pre-trial hearing by Annas the high priest

第一階段：

約翰透露，大祭司亞那曾進行過一次審前聽證會

John 18.13 And led him away to Annas first; for he was father in law to Caiaphas, who was the high priest that same year.

約翰福音18:13 先帶到亞那面前，因為亞那是本年作大祭司該亞法的岳父。



- Annas had been High Priest until deposed for corruption by the Roman governor Valerius Gratus in 15AD

亞那曾擔任大祭司，直到公元15年被羅馬總督瓦萊裡烏斯·格拉圖斯 (Valerius Gratus) 因腐敗而被廢黜

- Annas was now in his 90's and was the 'godfather' ruling over all the High Priests

亞那當時已年逾九十，是統管所有大祭司的「教父」

1st Stage: John reveals there was a pre-trial hearing by Annas the high priest

第一階段：

約翰透露，大祭司亞那曾進行過一次審前聽證會

- Annas was not only the father in law of Caiaphas but also the father over his 5 sons who were all high priests in their turn

亞那不僅是該亞法的岳父，也是他五個兒子的父親，而這五個兒子後來都輪流擔任大祭司

- All of them lived together in the high priest's palace

他們全都住在大祭司的宮殿裡



High Priest's Courtyard 大祭司的庭院

1st Stage: Pre-trial Hearing by Annas the ‘god father’ of high priests

第一階段：由「教父」大祭司亞那進行的審前聽證

John 18.19 The high priest then questioned Jesus about His disciples, and about His teaching.

約翰18:19 大祭司就以耶穌的門徒和他的教訓盤問他。

John 18.20 Jesus answered him, “I have spoken openly to the world; I always taught in synagogues and in the temple, where all the Jews come together; and I spoke nothing in secret.

約翰18:20 耶穌回答說：「我從來是明明的對世人說話；我常在會堂和殿裡，就是猶太人聚集的地方，教訓人；我在暗地裡、並沒有說甚麼。

John 18.21 “Why do you question Me? Question those who have heard what I spoke to them; they know what I said.”

約翰18:21 你為甚麼問我呢？可以問那聽見的人；我對他們說的是甚麼，我所說的，他們都知道。

John 18.22 When He had said this, one of the officers standing nearby struck Jesus, saying, “Is that the way You answer the high priest?”

約翰18:22 耶穌說了這話，旁邊站著的一個差役，用手掌打他說：「你這樣回答大祭司麼？」

John 18.23 Jesus answered him, “If I have spoken wrongly, testify of the wrong; but if rightly, why do you strike Me?”

約翰18:23 耶穌說：「我若說的不是，你可以指證那不是；我若說的是，你為甚麼打我呢？」

John 18.24 So Annas sent Him bound to Caiaphas the high priest.

約翰18:24 亞那就把耶穌解到大祭司該亞法那裡，仍是捆著解去的。

1st Stage: Pre-trial Hearing by Annas the 'god father' of high priests

第一階段：由「教父」大祭司亞那進行的審前聽證

1. Annas was very shrewd trying to get the names of his disciples for possible arrest and trial

亞那為著可能的逮捕及審判，很奸詐的試著得到祂的門徒的名字

2. Jesus answered by questioning the inquiry when he did openly in the Temple and anyone who was there in the Temple would know

耶穌對質問以發問作為回答，當祂公開的在聖殿教導時，任何在那裡的人都知道

3. When a guard struck Jesus he defiantly questioned his right to do so since he had done nothing wrong

當一個衛兵擊打耶穌時，祂質疑他有權如此行，因為祂沒有做錯事

4. Annas saw his inquiry was useless and bound him over to Caiaphas

亞那看見他的質問沒有結果，因此將祂交給該亞法

Stage Two: Jesus standing for 8 hours before Caiaphas and an Illegal Evidentiary Hearing

第二階段：耶穌站在該亞法面前超過8小時， 面對非法證據的聽證

John 11.49 *But one of them, Caiaphas, who was high priest that year, said to them, “You know nothing at all,*

約翰11:49 內中有一個人，名叫該亞法，本年作大祭司，對他們說：「你們不知道甚麼。

John 11.50 *nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish.”*

約翰11:50 獨不想一個人替百姓死，免得通國滅亡，就是你們的益處。」

John 11.51 *Now he did not say this on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation,*

約翰11:51 他這話不是出於自己，是因他本年作大祭司，所以預言耶穌將要替這一國死。

John 11.52 *and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad.*

約翰11:52 也不但替這一國死，並要將 神四散的子民，都聚集歸一。

John 11.53 *So from that day on they planned together to kill Him.*

約翰11:53 從那日起他們就商議要殺耶穌。

Stage Two: Jesus standing for 8 hours before Caiaphas and an Illegal Evidentiary Hearing

第二階段：耶穌站在該亞法面前超過8小時， 面對非法證據的聽證

- 1 - Caiaphas and the others had been very busy and hadn't worked up a case against Jesus since Judas' surprise tip happened just now during Passover
該亞法與其他人都十分忙碌，還沒有做出針對耶穌的案子，而此時猶大意外提供的點子正好發生在逾越節之間
- 2 - Any official trial of the Sanhedrin would have to take place at dawn
公會的任何官方審判都應該在日出之時進行
- 3 - Caiaphas' mind had already been made up (J 18:14) but now the lawyers must come up with charges worthy of death in order to make the whole ordeal seem to be legal
該亞法的心中已經做好了決定 (約18:14), 但在當下, 律法師必須想出值得被判死刑的罪狀, 好讓整件事看起來是合法的

Jewish Religious Trial 猶太的宗教審判

Matt. 26.57 *Those who had seized Jesus led Him away to Caiaphas, the high priest, where the scribes and the elders were gathered together.*

太 26 : 57 拿耶穌的人，把他帶到大祭司該亞法那裡去，文士和長老，已經在那裡聚會。

Matt. 26.58 *But Peter was following Him at a distance as far as the courtyard of the high priest, and entered in, and sat down with the officers to see the outcome.*

太 26 : 58 彼得遠遠的跟著耶穌，直到大祭司的院子，進到裡面，就和差役同坐，要看這事到底怎樣。

Caiaphas Gathers by Night 該亞法在夜間的聚集

1. Matthew ignores Annas' initial inquiry beginning his account as Jesus was brought before Caiaphas and some members of the Sanhedrin who were 'informally and illegally gathered'

馬太省略了亞那最初的質問，從耶穌被帶到該亞法面前作為他記載的開始，而公會的一些成員被非正式及非法的聚集在一起

a. The high priest's house was more like a palace or mansion housing Annas and his larger family

大祭司的房子更像是個宮殿或是給亞那以及他的家族的豪宅

Jewish Religious Trial 猶太的宗教審判



The false witnesses 假見證
James Tissot 詹姆斯·蒂索 繪

Caiaphas Gathers by Night 該亞法在夜間的聚集

b. Matthew adds that Peter was standing outside in this courtyard to watch the proceedings unfold

馬太補充說，彼得站在院子外面，在觀看整件事的進展

c. Those gathered knew it would be illegal by law to gather for judgment on a religious feast day and at night
聚集的人知道，在宗教節日白天和晚上聚集接受審判是違法的

Jewish Religious Trial 猶太的宗教審判

Matt. 26.59 *Now the chief priests and the whole Council kept trying to obtain false testimony against Jesus, so that they might put Him to death.*

太 26 : 59 祭司長和全公會，尋找假見證，控告耶穌，要治死他。

Matt. 26.60 *They did not find any, even though many false witnesses came forward. But later on two came forward,*

太 26 : 60 雖有好些人來作假見證，總得不著實據。末後有兩個人前來說：

Matt. 26.61 *and said, "This man stated, 'I am able to destroy the temple of God and to rebuild it in three days.'"*

太 26 : 61 這個人曾說：「『我能拆毀神的殿，三日內又建造起來』」。

Illegal 'grand jury' 非法的「大陪審團」

1. Jewish legal proceedings made it illegal for the judges (Sanhedrin) to gather evidence for a trial
猶太人的法律程序規定，法官（公議會）不得收集審判證據

a. Some witnesses were paid to give false testimonies about Jesus but they could not find two that fully agreed together regarding any charge

有些證人被賄賂，做關於耶穌的假見證，但他們找不到兩個完全相吻合的指控

Jewish Religious Trial 猶太的宗教審判

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Illegal 'grand jury' 非法的「大陪審團」

b. Two came forward claiming Jesus said He would destroy the Temple and rebuild in three days (J2.19) but even then their testimonies did not agree (Mk14.59)

有兩個人站出來聲稱耶穌說過，祂將摧毀聖殿，並在三天內重建起來（約2:19），即便如此，他們的證詞也不一致（可14:59）

Jewish Religious Trial 猶太的宗教審判

Matt. 26.62 *The high priest stood up and said to Him, "Do You not answer? What is it that these men are testifying against You?"*

太 26 : 62 大祭司就站起來，對耶穌說：「你甚麼都不回答麼？這些人作見證告你的是甚麼呢？」

Illegal 'grand jury' 非法的「大陪審團」

2. Caiaphas finally intervened and demanded Jesus answer these accusations but Jesus remained silent

該亞法最終介入並要求耶穌回答這些指控，但耶穌保持沉默

a. The high priest had no case and was at his wit's end

大祭司毫無理由，束手無策

b. Jesus remained uncomfortably silent before their lies as the scripture predicted (Isa. 53:7)

正如聖經所預言的，耶穌在他們的謊言面前保持了令人不安的沉默（以賽亞書 53:7）

Jewish Religious Trial 猶太的宗教審判

Matt. 26.63 *But Jesus kept silent. And the high priest said to Him, "I adjure You by the living God, that You tell us whether You are the Christ, the Son of God."*

太 26 : 63 耶穌卻不言語。大祭司對他說：「我指著永生 神，叫你起誓告訴我們，你是 神的兒子基督不是？」

Matt. 26.64 *Jesus *said to him, "You have said it yourself; nevertheless I tell you, hereafter you will see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING ON THE CLOUDS OF HEAVEN."*

太 26 : 64 耶穌對他說：「你說的是。然而我告訴你們，後來你們要看見人子，坐在那權能者的右邊，駕著天上的雲降臨。」

Illegal 'grand jury' 非法的「大陪審團」

3. But when Caiaphas said, "**I adjure you**" he was charging Jesus to swear an oath by the **Living God** if he was the **Christ, the Son of God**

但當該亞法說「**我叫你**」時，他命令耶穌，如果他是基督，是神的兒子，就必須向永生神起誓。

a. Jesus answered 'amen' under this oath thus claiming to be messiah

耶穌以誓言回答「阿門」，從而自稱是彌賽亞

b. Then quoting 2 well known messianic scriptures (**Ps.100.1** and **Dan.7.13**) he declared His glorious coming in his kingdom upon the clouds of Heaven
然後他引用了兩段著名的彌賽亞經文（**詩篇 100 : 1** 和 **但以理書 7 : 13**），宣告他將駕著天上的雲，在他的國度裡榮耀降臨。

Jewish Religious Trial 猶太的宗教審判

Matt. 26.65 *Then the high priest tore his robes and said, "He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy;*

太 26 : 65 大祭司就撕開衣服說：「他說了僭妄的話！我們何必再用見證人呢？這僭妄的話，現在你們都聽見了。」

Matt. 26.66 *what do you think?" They answered, "He deserves death!"*

太 26 : 66 你們的意見如何？」他們回答說：「他是該死的。」

Illegal 'grand jury' 非法的「大陪審團」

4. The high priest tore his robes as a sign of his rage against this **blasphemy** against God

大祭司撕裂了自己的長袍，以表達他對褻瀆神的憤怒

a. No further evidence was needed than what they had just heard

除了他們剛剛聽到的之外，不需要進一步的證據

b. When asked for a verdict the council said, "**He deserves death**"

當被要求做出判決時，議會表示，「祂該死」

Jewish Religious Trial 猶太的宗教審判

Matt. 26.67 *Then they spat in His face and beat Him with their fists; and others slapped Him,*

太 26 : 67 他們就吐唾沫在他臉上，用拳頭打他，也有用手掌打他的，說：

Matt. 26.68 *and said, "Prophecy to us, You Christ; who is the one who hit You?"*

太 26 : 68 「基督阿，你是先知，告訴我們打你的是誰？」

5. At this point an almost satanic rage came upon these elders and religious men

這時，這些長老和宗教人士心中燃起了近乎惡魔般的憤怒

Illegal 'grand jury' 非法的「大陪審團」

a. They **spat** upon his face
(Job30.10)

他們吐唾沫在他臉上（伯30:10）

b. **Beat** him with their fists and **slapped** him

用拳頭打他，打他耳光

c. They **mocked** the messiah's ability to prophesy by blindfolding him and asking him who hit him

他們蒙住彌賽亞的眼睛，問他是誰打了他，以此嘲諷彌賽亞的預言能力

d. Jesus remained composed as the suffering servant **Is. 53.7.**

耶穌依然保持鎮定，如同受苦的僕人（賽 53 : 7）

**KPOV: Observe the High Priest swearing an oath
before the High Priest Forever according to the
order of Melchizedek**

**國度的視角：觀看大祭司在基於麥基洗德等次的
永遠大祭司面前宣誓**

Jesus will perfectly intercede by
His death to save the very Jewish
priests who condemned Him

耶穌藉著祂的死，將會永遠完全的
代求，好拯救那些置祂於死地的
猶太祭司



Stage 3: With the dawn of good Friday came the 'official judgment' of the Sanhedrin

第三階段：耶穌受難日的黎明臨到的公會「正式審判」

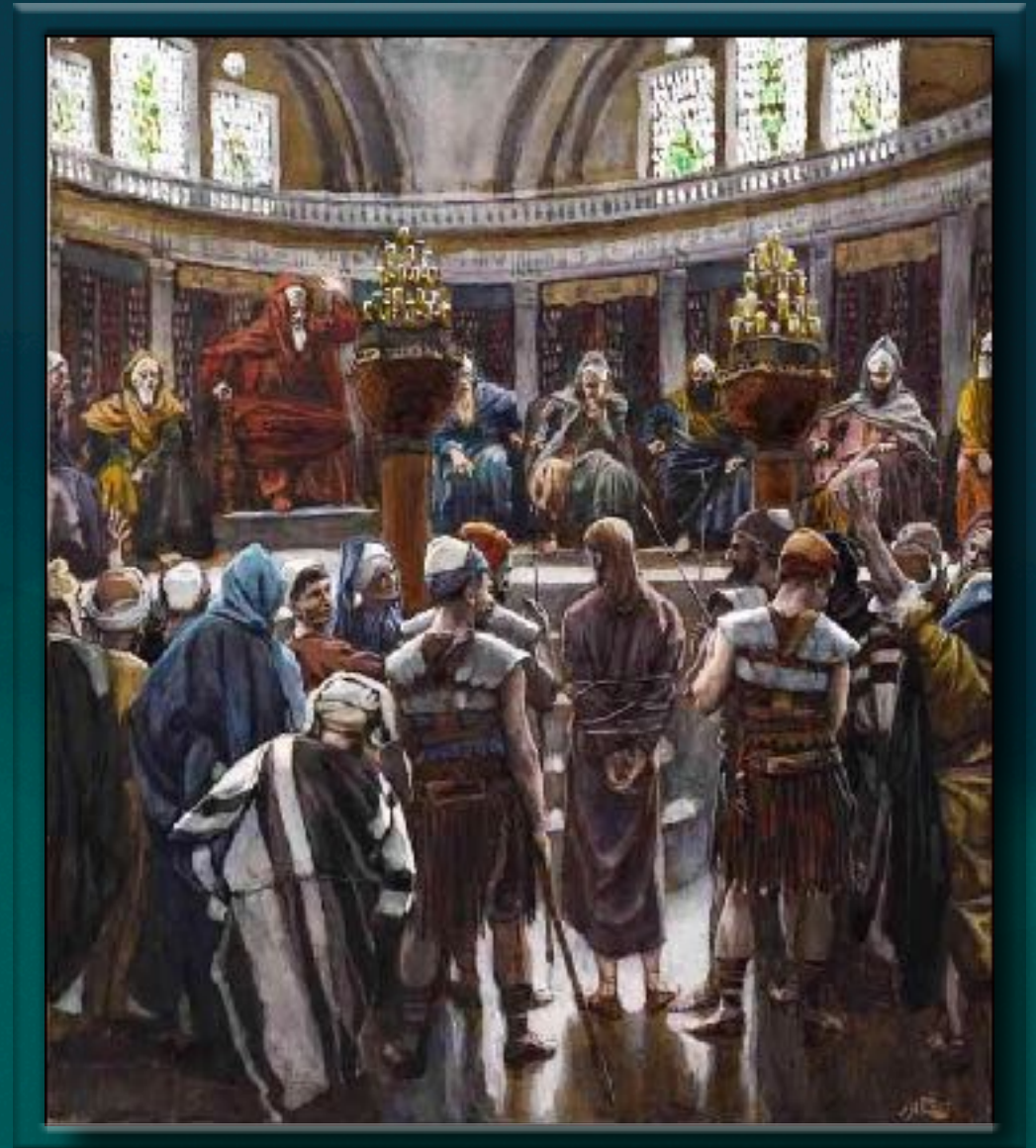
Matt. 27.1 *Now when morning came, all the chief priests and the elders of the people conferred together against Jesus to put Him to death;*

太27:1 到了早晨，眾祭司長和民間的長老，大家商議，要治死耶穌。

Matt. 27.2 *and they bound Him, and led Him away and delivered Him to Pilate the governor.*

太27:2 就把他捆綁解去交給巡撫彼拉多。

- According to **Mark 15.1** the “whole Council” (quorum of at least 23) was convened at daybreak for a summary review and an expedient judgment
- 根據**馬可福音15:1**，「全公會」（至少23人的法定人數）於黎明時召開會議，進行簡要審查並作出權宜判決
- According to **Lu. 22.67-71** Jesus was asked again and he repeated his messianic claim and was officially condemned to death for blasphemy which would now have to be ratified by the Roman governor
- 根據**路加福音 22:67-71**，耶穌再次被問到，祂重申了自己的彌賽亞身份，並因褻瀆神而被判死刑，現在必須得到羅馬總督的批准



Stage 3: With the dawn of good Friday came the 'official judgment' of the Sanhedrin

第三階段：耶穌受難日的黎明臨到的公會「正式審判」

Matt. 27.1 *Now when morning came, all the chief priests and the elders of the people conferred together against Jesus to put Him to death;*

太27:1 到

Matt. 27.

太27:2 就

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自己的彌賽亞身份，並因褻瀆神而被判死刑，現在必須
得到羅馬總督的批准

He, who in nature and glory transcended the limits of our understanding and powers of speech, patiently endured those officers when they not only mocked but also hit him.

God is not mocked.”

祂的本性和榮耀超越了我們的理解和言語能力的界限，
祂耐心地忍受著那些官吏，不僅是嘲弄，並且毆打祂。

神是輕慢不得的。

Cyril of Jerusalem

耶路撒冷的西里爾



**KPOV: Observe the Judges of Mosaic Law
falsely condemning the One who is
the Judge of the Coming Kingdom**

**國度的視角：觀察摩西律法的審判官們錯誤地
譴責了那位將要來臨的國度的審判者**

**Man's sin has corrupted
the very Law of God
under Moses**

**人類的罪敗壞了摩西
頒布的神的律法**



Matthew 26.69-75 馬太福音26:69-75

(Interlude) Peter's Denial (插曲) 彼得的否認

- *It almost seems as if the story of the trial is framed by Peter's story*
似乎整個審判過程是圍繞著彼得的故事展開
- *Notice that Peter went as far as he could to stay near to the master he loved*
注意彼得竭盡所能地靠近他所愛的主
- *Peter was larger than life in his serving, his faith, his love, his bungling and and his fall*
彼得在他的服事、他的信心、他的愛、他的笨拙和他的跌倒中都表現出非凡的品格
- *His collapse is self-reported with candor and humiliation*
他坦率而謙卑地承認了自己的崩潰
- *His denial would ultimately be a testimony to the Lord's intercession*
他的否認最終見證了主的代禱



Peter on Trial 彼得受審

Matt. 26.69 *Now Peter was sitting outside in the courtyard, and a servant-girl came to him and said, "You too were with Jesus the Galilean."*

太26:69 彼得在外面院子裡坐著，有一個使女前來說：「你素來也是同那加利利人耶穌一夥的。」

Matt. 26.70 *But he denied it before them all, saying, "I do not know what you are talking about."*

太26:70 彼得在眾人面前卻不承認，說：「我不知道你說的是甚麼。」

Matt. 26.71 *When he had gone out to the gateway, another servant-girl saw him and *said to those who were there, "This man was with Jesus of Nazareth."*

太26:71 既出去，到了門口，又有一個使女看見他。就對那裡的人說：「這個人也是同拿撒勒人耶穌一夥的。」

Matt. 26.72 *And again he denied it with an oath, "I do not know the man."*

太26:72 彼得又不承認，並且起誓說：「我不認得那個人。」

Peter's Trial 彼得的審判

1. Peter's visage was recognized in the firelight by a servant girl and he tried to 'bluff' his way out of the curious question

一位女僕在火光中認出了彼得的面容，他試圖「虛張聲勢」地逃避好奇的問題

2. His denial drove him from the courtyard into the shadows of the gateway and away from the enemies that surrounded him

他的否認驅使他離開庭院，進入大門的陰影，遠離包圍他的敵人

- A rooster crowed in the distance

- 遠處傳來公雞的啼聲

- But again he was spotted by a servant girl forcing Peter to deny more vehemently in order to stay near

- 但他再次被一個女僕發現，她強迫彼得更強烈地否認，以便留在近處

Peter on Trial 彼得受審

Matt. 26.73 *A little later the bystanders came up and said to Peter, "Surely you too are one of them; for even the way you talk gives you away."*

太 26 : 73 過了不多的時候，旁邊站著的人前來，對彼得說：「你真是他們一黨的；你的口音把你露出來了。」

Matt. 26.74 *Then he began to curse and swear, "I do not know the man!" And immediately a rooster crowed.*

太 26 : 74 彼得就發咒起誓的說：「我不認得那個人！」立時雞就叫了。

Matt. 26.75 *And Peter remembered the word which Jesus had said, "Before a rooster crows, you will deny Me three times." And he went out and wept bitterly.*

太 26 : 75 彼得想起耶穌所說的話：「雞叫以先，你要三次不認我。」他就出去痛哭。

Peter's Trial 彼得的審判

- Finally a servant of the high priest related to **Malchus** identified Peter (**J18.26**) and other bystanders heard his Galilean accent and became insistent he was a follower of Jesus

最後，與馬勒古有關的一個大祭司僕人認出了彼得（約18:26），其他旁觀者聽到他的加利利口音，堅持認為他是耶穌的跟隨者

- Peter's instinct for self-preservation took over as he emphatically '**swore with an oath**' (**Mk14.71**) that he did not know who Jesus was

彼得自我保護的本能佔了上風，他強調地「發咒起誓」（可 14:71）說他不知道耶穌是誰

Peter on Trial 彼得受審

Matt. 26.73 *A little later the bystanders came up and said to Peter, "Surely you too are one of them; for even the way you talk gives you away."*

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Peter's Trial 彼得的審判

- The rooster crowed again

雞又叫了

- He looked and saw Jesus tenderly look at him (Lu. 22:61-62) and went out and wept "bitterly"

他看見耶穌溫柔地看著他（路加福音 22:61-62），就出去「痛哭」

- In spite of all of his love, faith, devotion and manly strength, he fell completely in denying his master and failed in "his hour" of testing
儘管他充滿愛、信心、奉獻和男子氣概，但他完全否認了他的主人，並在「考驗的時刻」失敗了

Matthew 27.1-10 馬太福音27:1-10

(Interlude) Judas' Destruction (插曲)猶大的毀滅

Judas again is treated as one in the background

猶大再次被視為背景中的一員

Even as a former disciple Matthew affords little space or mention of his notoriety

即使作為前門徒，馬太也很少提及他的惡名

People today try to make Judas out to be a good soul trying to force Jesus to take his messiahship

今天的人試圖把猶大描繪成一個善良的靈魂，
試圖迫使耶穌接受祂的彌賽亞身份

But the Bible clearly shows that his betrayal was more than just for money

但聖經清楚地表明，他的背叛不僅僅是為了錢

Judas was under the power of Satan and Jesus knew it according to John

猶大受撒但權勢的控制，根據約翰說，耶穌知道



*John 13.27 After the morsel, Satan then entered into him. Therefore Jesus *said to him, "What you do, do quickly."*

約翰福音13:27 他喫了以後，撒但就入了他的心。耶穌便對他說：「你所作的快作罷。」

Judas on Trial 猶大受審

Matt. 27.3 *Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders,*

太 27:3 這時候，賣耶穌的猶大，看見耶穌已經定了罪，就後悔，把那三十塊錢，拿回來給祭司長和長老說：

Matt. 27.4 *saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to that yourself!"*

太 27:4 「我賣了無辜之人的血，是有罪了。」他們說：「那與我們有甚麼相干？你自己承當罷。」

Matt. 27.5 *And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself.*

太 27:5 猶大就把那銀錢丟在殿裡，出去弔死了。

Judas' Remorse 猶大的悔恨

1. The Bible words make a careful distinction between remorse which is selfish regret and repentance which turns and repudiates an act
聖經對悔恨（自私的後悔）和悔改（轉變並拒絕接受某種行為）進行了仔細的區分

2. Judas was under the influence of Satan but was struck at heart by Jesus' condemnation
猶大受撒但影響，但耶穌的譴責卻讓他深深震撼

Judas on Trial 猶大受審

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Matt. 27.5 *And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself.*

太 27:5 猶大就把那銀錢丟在殿裡，出去吊死了。

Judas' Remorse 猶大的悔恨

3. He went back to the chief priest with the money not wanting the "curse" of blood money upon him
他帶著錢回到祭司長那裡，不想被血錢的「詛咒」臨到他

4. Receiving no sympathy or resolution he threw down the money into the Temple and was driven to suicide by hanging himself

由於沒有得到同情或解決，他把錢扔進了聖殿，然後上吊自殺

Judas on Trial 猶大受審

Matt. 27.6 *The chief priests took the pieces of silver and said, "It is not lawful to put them into the temple treasury, since it is the price of blood."*

太 27:6 祭司長拾起銀錢來說：「這是血價，不可放在庫裡。」

Matt. 27.7 *And they conferred together and with the money bought the Potter's Field as a burial place for strangers.*

太 27:7 他們商議，就用那銀錢買了窯戶的一塊田，為要埋葬外鄉人。

Judas' Act Foreknown 猶大的行為是預先知道的

5. Matthew shares the irony of these leaders who falsely condemned Jesus to death while maintaining strict legal scruples about what donations could be received in their treasury

馬太分享了這些領袖的諷刺之處，他們錯誤地判處耶穌死刑，同時卻對國庫可以接受的捐款保持嚴格的法律約束

Judas on Trial 猶大受審

Matt. 27.8 *For this reason that field has been called the Field of Blood to this day.*
太 27:8 所以那塊田，直到今日還叫作血田。

Matt. 27.9 *Then that which was spoken through Jeremiah the prophet was fulfilled: "AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the sons of Israel;*
太 27:9 這就應了先知耶利米的話，說：『他們用那三十塊錢，就是被估定之人的價錢，是以色列人中所估定的；
Matt. 27.10 *AND THEY GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD DIRECTED ME."*
太 27:10 買了窯戶的一塊田，這是照著主所吩咐我的。』

Judas' Act Foreknown 猶大的行為是預先知道的

6. They bought the potter's field for burying the poor but the field ended up being called the "**Field of Blood**"

他們買下了窯匠的田地，用來埋葬窮人，但這塊田地最後被稱為「血田」

7. Of course these matters were all foretold in prophecy as Matthew quotes **Zech.11.12-13**

當然，這些事都是預言中已經預言過的，正如馬太所引述的撒迦利亞書11:12-13。

Part two:
the Civil Trial before Pilate

第二部：彼拉多面前的民事審判

Who was Pontius Pilate?

本丟 彼拉多是誰？



Pontius Pilate painted by Giotto in 1305

本丟彼拉多 1305年 喬托繪



1 - Governor of Judaea and Samaria there to keep the "pax Romana"

是猶太和撒馬利亞的總督在那裡維持「羅馬和平」

2 - Head of the Roman legion posted to Caesarea and Jerusalem

是被派往該撒利亞和耶路撒冷的羅馬軍團首領

3 - He appointed the high priests 他任命了大祭司

4- Lived and worked at the "Praetorium" (Mk. 15.16) upon which steps a 'judgment seat' was placed for dealing with official matters

生活和工作在「衙門」(可 15:16)，那裡設有「審判台」，用於處理官方事務

5 - Pilate was known in Rome for his cynicism, cruelty and corruption

彼拉多在羅馬以玩世不恭、殘忍和腐敗而聞名

The Twelve Stages of the Roman Trial

羅馬審判的十二個階段

1. Matthew gives us a single brief account of Jesus before Pilate

馬太福音只給我們提供了耶穌在彼拉多面前的簡短記述

2. We know from the other gospels that the trial actually involved 12 stages and differing charges

我們從其他福音書中得知，審判實際上涉及 12 個階段和不同的指控



First Stage of Jesus' trial before Pilate: Request Denied

耶穌在彼拉多面前受審的第一階段：請求被拒絕

John 18.28 *Then they *led Jesus from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium so that they would not be defiled, but might eat the Passover.*

約翰18:28 眾人將耶穌從該亞法那裡往衙門內解去，那時天還早，他們自己卻不進衙門，恐怕染了污穢，不能喫逾越節的筵席。

John 18.29 *Therefore Pilate went out to them and *said, "What accusation do you bring against this Man?"*

約翰18:29 彼拉多就出來，到他們那裡，說：「你們告這人是為甚麼事呢？」

John 18.30 *They answered and said to him, "If this Man were not an evildoer, we would not have delivered Him to you."*

約翰18:30 他們回答說：「這人若不是作惡的，我們就不把他交給你。」

John 18.31 *So Pilate said to them, "Take Him yourselves, and judge Him according to your law."*

約翰18:31 彼拉多說：「你們自己帶他去，按著你們的律法審問他罷。」



1. The jews could not enter without being defiled
猶太人不可能進去而不被玷污

2. Pilate had been awakened early and was in no mood for judging cases

彼拉多一早被吵醒，沒有心情審理案件

3. When the Sanhedrin leaders made no immediate case Pilate tried to throw them out refusing to hear their case

當公會領袖沒有立即提出申訴時，彼拉多試圖將他們趕出去，拒絕聽取他們的申訴

Second Stage of Jesus' trial before Pilate: Capital Charges

耶穌在彼拉多面前受審的第二階段：死刑指控

John 18.31-32 *The Jews said to him, "We are not permitted to put anyone to death," to fulfill the word of Jesus which He spoke, signifying by what kind of death He was about to die.*

約翰18:31-32 猶太人說：「我們沒有殺人的權柄。」這要應驗耶穌所說，自己將要怎樣死的話了。

Luke 23.2 *And they began to accuse Him, saying, "We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King."*

路加 23：2 就告他說：「我們見這人誘惑國民，禁止納稅給該撒，並說自己是基督，是王。」

- 1. The jews needed Rome's approval to crucify Jesus**
猶太人需要羅馬的批准才能釘死耶穌
- 2. The charge of blasphemy would mean nothing to Pilate**
褻瀆罪的指控對彼拉多來說毫無意義
- 3. The Leaders changed their charge to insurrection and treason**
領導人將指控改為叛亂和叛國罪
- 4. Now Pilate was forced to interview the accused**
現在彼拉多被迫審問被告
 - Fomenting rebellion re: taxes to Rome
煽動對羅馬納稅的叛亂
 - Claiming to be king instead of Caesar
自稱是王而該撒不是

Stage Three: Jesus is Silent 第三階段：耶穌沉默

Matt. 27.11 *Now Jesus stood before the governor, and the governor questioned Him, saying, "Are You the King of the Jews?" And Jesus said to him, "It is as you say."*

太27:11 耶穌站在巡撫面前，巡撫問他說：「你是猶太人的王麼？」耶穌說：「你說的是。」

Matt. 27.12 *And while He was being accused by the chief priests and elders, He did not answer.*

太27:12 他被祭司長和長老控告的時候，甚麼都不回答。

Matt. 27.13 *Then Pilate *said to Him, "Do You not hear how many things they testify against You?"*

太27:13 彼拉多就對他說：「他們作見證，告你這麼多的事，你沒有聽見麼？」

Matt. 27.14 *And He did not answer him with regard to even a single charge, so the governor was quite amazed.*

太27:14 耶穌仍不回答，連一句話也不說，以致巡撫甚覺希奇。

Pilate's First Interview 彼拉多的第一次採訪

1. Matthew marks the contrast of Jesus' silence before chief priests and his answering Pilate by agreeing to their charges

馬太福音指出對比：耶穌在祭司長面前沉默，祂以同意他們的指控來回答彼拉多

2. But when asked to defend the charges he became totally silent amazing Pilate
但當被要求辯護時，祂卻完全保持沉默，令彼拉多驚訝



Stage Four: Jesus is sent by Pilate to Herod

第四階段：彼拉多將耶穌送往希律王那裡

Luke 23.5 *But they kept on insisting, saying, "He stirs up the people, teaching all over Judea, starting from Galilee even as far as this place."*

路加 23:5 但他們越發極力的說：「他煽惑百姓，在猶太遍地傳道，從加利利起、直到這裡了。」

Luke 23.6 When Pilate heard it, he asked whether the man was a Galilean.

路加 23:6 彼拉多一聽見，就問這人是加利利人麼。

Luke 23.7 And when he learned that He belonged to Herod's jurisdiction, he sent Him to Herod, who himself also was in Jerusalem at that time.

路加 23:7 既曉得耶穌屬希律所管，就把他送到希律那裡去。那時希律正在耶路撒冷。

1. As the Jews were accusing Jesus, Galilee was inadvertently mentioned

當猶太人指控耶穌時，無意中提及了加利利

2. Pilate saw an opportunity to rid himself and Rome of this matter

彼拉多看到了一個讓自己和羅馬擺脫此事的機會



Stage Five: Jesus before King Herod

第五階段：耶穌在希律王面前

Luke 23.8-9 *Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him. And he questioned Him at some length; but He answered him nothing.*

路加 23:8-9 希律看見耶穌，就很歡喜；因為聽見過他的事，久已想要見他，並且指望看他行一件神蹟。於是問他許多的話，耶穌卻一言不答。

**Pompous, Superstitious,
Depraved Herod:**

傲慢、迷信、墮落的希律王：

1. Sought amusement from Jesus

從耶穌身上尋找娛樂

2. Then tried being 'judicious' and ask some questions but Jesus was silent

然後嘗試「明智地」問一些問題，但耶穌保持沉默

Stage Five: Jesus before King Herod

第五階段：耶穌在希律王面前

Luke 23.11 *And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate.*

路加 23:11 希律和他的兵丁就藐視耶穌，戲弄他，給他穿上華麗衣服，把他送回彼拉多那裡去。

Luke 23.12 *Now Herod and Pilate became friends with one another that very day; for before they had been enemies with each other.*

路加 23:12 從前希律和彼拉多彼此有仇，在那一天就成了朋友。

3. Then made sport of Jesus by having the soldiers dress him up as a king

然後讓士兵把耶穌打扮成王，以此取笑祂

4. Became conspiratorial friends with Pilate from that day forward

But even this wicked man ultimately found no capital charge (Lu. 23:15)

從那天起與彼拉多成為密謀朋友，但甚至這個惡人最終也沒有找到判死刑的原因（路加福音 23:15）

KPOV: Observe the King standing before the King of Kings

國度的視角：觀察站立在萬王之王面前的王

Jesus will one day rule
over all the kingdoms of
this world

有一天，耶穌會統治這個
世界上所有的王國



Stage Six: Jesus acquitted of all charges

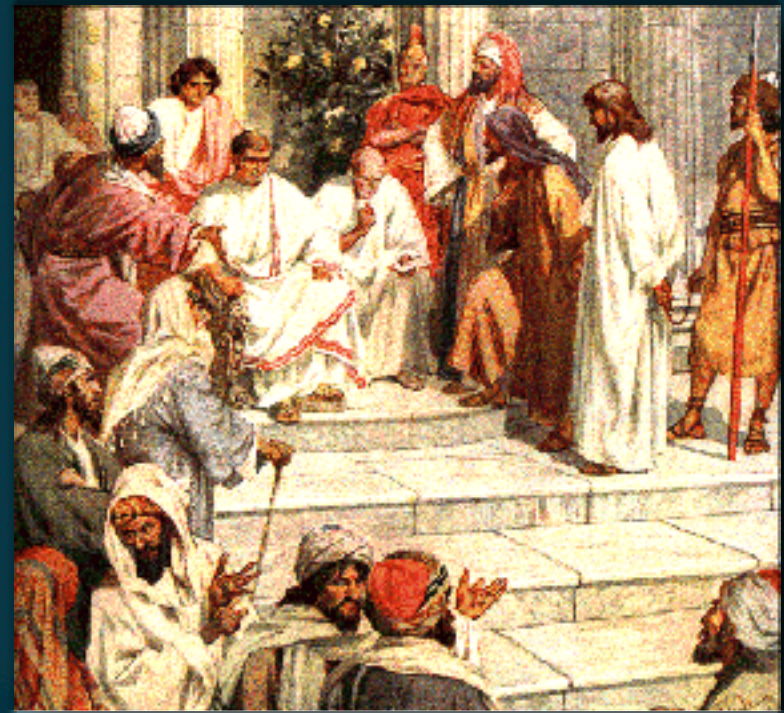
第六階段：耶穌被判無罪

Luke 23.13-14 *Pilate summoned the chief priests and the rulers and the people, and said to them, "You brought this man to me as one who incites the people to rebellion, and behold, having examined Him before you, I have found no guilt in this man regarding the charges which you make against Him.*

路加23:13-14 彼拉多傳齊了祭司長，和官府並百姓，就對他們說：「你們解這人到我這裡，說他是誘惑百姓的，看哪，我也曾將你們告他的事，在你們面前審問他，並沒有查出他甚麼罪來。」

Luke 23.15-16 *"No, nor has Herod, for he sent Him back to us; and behold, nothing deserving death has been done by Him. Therefore I will punish Him and release Him."*

路加23:15-16 就是希律也是如此，所以把他送回來；可見他沒有作甚麼該死的事。故此我要責打他，把他釋放了。」



1. Pilate has had enough of this mock trial but the people are not satisfied
彼拉多已經受夠了這場虛設的審判，但百姓並不滿意
2. Though innocent by Roman Law pilate compromises to appease the people agreeing to beat and then release Jesus
儘管根據羅馬法律是無辜的，彼拉多為了平息百姓，妥協同意鞭打耶穌，然後釋放祂

Stage Seven: Jesus makes the “good confession” before Pilate

第七階段：耶穌在彼拉多面前的「美好承認」

John 18.33 *Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, “Are You the King of the Jews?”*

約翰18:33 彼拉多又進了衙門，叫耶穌來，對他說：「你是猶太人的王麼？」

John 18.34 *Jesus answered, “Are you saying this on your own initiative, or did others tell you about Me?”*

約翰18:34 耶穌回答說：「這話是你自己說的，還是別人論我對你說的呢？」

John 18.36 *Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm.”*

約翰18:36 耶穌回答說：「我的國不屬這世界。我的國若屬這世界，我的臣僕必要爭戰，使我不至於被交給猶太人；只是我的國不屬這世界。」

Pilate interviews Jesus for answers to his hatred by the Jews and receives testimony of a transcendent life:

彼拉多詢問耶穌，為得到猶太人仇視祂的答案，並接受超越生命的見證：

1. His kingdom was not of this world

祂的國不屬於這個世界

2. His servants do not fight for this world

祂的僕人不為這個世界而戰

Stage Seven: Jesus makes the “good confession” before Pilate

第七階段：耶穌在彼拉多面前的「美好承認」

John 18.37 *Therefore Pilate said to Him, “So You are a king?” Jesus answered, “You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice.”*

約翰18:37 彼拉多就對他說：「這樣，你是王麼？」耶穌回答說：「你說我是王。我為此而生，也為此來到世間，特為給真理作見證。凡屬真理的人，就聽我的話。」

John 18.38 *Pilate *said to Him, “What is truth?” And when he had said this, he went out again to the Jews and *said to them, “I find no guilt in Him.*

約翰18:38 彼拉多說：「真理是甚麼呢？」說了這話，又出來到猶太人那裡，對他們說：「我查不出他有甚麼罪來。」

3. His divine purpose for coming to this world was to reveal the Truth
祂來到這個世界的神聖目的是啟示真理

4. Pilate was convicted in heart as Jesus shared the beauty and nobility of his Royal Life and calling
當耶穌分享祂王室生活的美麗和尊貴以及祂的使命時，彼拉多內心深感愧疚

Stage Eight: Roman Trial 第八階段：羅馬審判

Matt. 27.15 *Now at the feast the governor was accustomed to release for the people any one prisoner whom they wanted.*

太 27:15 巡撫有一個常例，每逢這節期，隨眾人所要的，釋放一個囚犯給他們。

Matt. 27.16 *At that time they were holding a notorious prisoner, called Barabbas.*

太 27:16 當時，有一個出名的囚犯叫巴拉巴。

Matt. 27.17 *So when the people gathered together, Pilate said to them, "Whom do you want me to release for you? Barabbas, or Jesus who is called Christ?"*

太 27:17 眾人聚集的時候，彼拉多就對他們說：「你們要我釋放那一個給你們？是巴拉巴呢，是稱為基督的耶穌呢？」

Matt. 27.18 *For he knew that because of envy they had handed Him over.*

太 27:18 巡撫原知道，他們是因為嫉妒纔把他解了來。

Pilate Tries to Release Jesus 彼拉多試圖釋放耶穌

1. Pilate's custom was to grant immunity to some convict at the feast time as the 'act of a merciful ruler'

彼拉多的慣例是在節期赦免一些囚犯，稱這是「仁慈統治者的行為」

He discerned that the problem lay with the Jewish rulers who feared Jesus' popularity

他意識到問題出在那些害怕耶穌聲望的猶太首領身上



Roman Trial Recess 羅馬審判休庭

Matt. 27.19 *While he was sitting on the judgment seat, his wife sent him a message, saying, "Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him."*

太 27 : 19 正坐堂的時候，他的夫人打發人來說：「這義人的事，你一點不可管；因為我今天在夢中，為他受了許多的苦。」

Matt. 27.20 *But the chief priests and the elders persuaded the crowds to ask for Barabbas and to put Jesus to death.*

太 27 : 20 祭司長和長老，挑唆眾人，求釋放巴拉巴，除滅耶穌。



Background Actions 後台操作

While considering his actions two matters were stirring things up:

考慮到他的行為，有兩件事引起了人們的注意：

a. Pilate's wife came and told him of her terrible dream about judging this righteous man

彼拉多的妻子來告訴他，她做了一個可怕的夢，夢裡他審判了這位義人

b. Meanwhile the chief priests had been ginning up the crowds to ask for Barrabas

同時，祭司長們煽動群眾要求釋放巴拉巴

Stage Nine: Roman Trial 第九階段：羅馬審判

Matt. 27.21 *But the governor said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas."*

太 27:21 巡撫對眾人說：「這兩個人，你們要我釋放那一個給你們呢？」他們說：「巴拉巴。」

Matt. 27.22 *Pilate *said to them, "Then what shall I do with Jesus who is called Christ?" They all *said, "Crucify Him!"*

太 27:22 彼拉多說：「這樣，那稱為基督的耶穌，我怎麼辦他呢？」他們都說：「把他釘十字架。」

Matt. 27.23 *And he said, "Why, what evil has He done?" But they kept shouting all the more, saying, "Crucify Him!"*

太 27:23 巡撫說：「為甚麼呢？他作了甚麼惡事呢？」他們便極力的喊著說：「把他釘十字架！」

Pilate Tries to Release Jesus 彼拉多試圖釋放耶穌

1. The pardon backfired even though he made their alternative releasing an infamous terrorist and dangerous insurrectionist

雖然他選擇釋放一名臭名昭著的恐怖分子和危險的叛亂分子，但赦免卻適得其反

2. This makes the 5th time Pilate tries to acquit Jesus in the trial

這是彼拉多第五次試圖在審判中宣告耶穌無罪



Stage Ten: Pilate Scourges and Presents Jesus

第十階段：彼拉多鞭打並展示耶穌

John 19.1 *Pilate then took Jesus and scourged Him.*

約翰19:1 當下彼拉多將耶穌鞭打了

John 19.2 *And the soldiers twisted together a crown of thorns and put it on His head, and put a purple robe on Him;*

約翰19:2 兵丁用荊棘編作冠冕，戴在他頭上，給他穿上紫袍。

John 19.3 *and they began to come up to Him and say, "Hail, King of the Jews!" and to give Him slaps in the face*

約翰19:3 又挨近他說：「恭喜猶太人的王阿！」他們就用手掌打他。

John 19.4 *Pilate came out again and *said to them, "Behold, I am bringing Him out to you so that you may know that I find no guilt in Him."*

約翰19:4 彼拉多又出來對眾人說：「我帶他出來見你們，叫你們知道我查不出他有甚麼罪來。」

John 19.5 *Jesus then came out, wearing the crown of thorns and the purple robe. Pilate *said to them, "Behold, the Man!"*

約翰19:5 耶穌出來，戴著荊棘冠冕，穿著紫袍。彼拉多對他們說：「你們看這個人。」



1. Pilate hoped humiliating and beating Jesus would produce sympathy with the crowds to let him go

彼拉多希望羞辱和毆打耶穌能引起群眾的同情，從而釋放祂

2. Pilate prophetically called him "**the man**" which both implies his weakness as a human and his perfection in philosophy

彼拉多預言性地稱祂為「這個人」，既暗示了祂作為人的軟弱，也暗示了祂在哲學上的完美

Stage Eleven: Pilate made to Fear for his Position by the Jews

第十一階段：猶太人使彼拉多擔心自己的地位

John 19.12 *As a result of this Pilate made efforts to release Him, but the Jews cried out saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar."*

約翰19:12 從此彼拉多想要釋放耶穌，無奈猶太人喊著說：「你若釋放這個人，就不是該撒的忠臣；〔原文作朋友〕凡以自己為王的，就是背叛該撒了。」

John 19.13 *Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha.*

約翰19:13 彼拉多聽見這話，就帶耶穌出來，到了一個地方，名叫鋪華石處，希伯來話叫厄巴大，就在那裡坐堂。

Two final accusations changed Pilate's mind and led to Jesus' crucifixion:
最後兩項指控改變了彼拉多的想法，並導致耶穌被釘在十字架上：

1. To be "a friend of Caesar" was a specific indication that a Roman could lose favored status with Caesar 成為「該撒的朋友」是一個明確的跡象，表明羅馬人可能會失去凱撒青睞的地位
2. They threatened to report that Jesus was opposing Caesar and stirring up a rebellion against Rome and Pilate was doing nothing about it 他們威脅要舉報耶穌反對該撒並煽動反羅馬的叛亂，而彼拉多對此無動於衷

Stage Twelve: Roman Trial 第十二階段：羅馬審判

Matt. 27.24 *When Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, "I am innocent of this Man's blood; see to that yourselves."*

太 27 : 24 彼拉多見說也無濟於事，反要生亂，就拿水在眾人面前洗手，說：「流這義人的血，罪不在我；你們承當罷。」

Matt. 27.25 *And all the people said, "His blood shall be on us and on our children!"*

太 27 : 25 眾人都回答說：「他的血歸到我們，和我們的子孫身上。」

Matt. 27.26 *Then he released Barabbas for them; but after having Jesus scourged, he handed Him over to be crucified.*

太 27 : 26 於是彼拉多釋放巴拉巴給他們，把耶穌鞭打了，交給人釘十字架。

Pilate Washes his Hands 彼拉多洗手

1. Pilate washed his hands protesting his innocence of Jesus' blood
彼拉多洗手，抗議自己在使耶穌流血的罪行上是無辜的
2. The Jews cried out prophetically, "His blood shall be on us and on our children!"
猶太人預言性地呼喊：「祂的血歸到我們和我們的子孫身上！」
3. So we see that great Roman judicial system corrupted by sinful men
因此，我們看到偉大的羅馬司法系統被罪人腐蝕

Stage Twelve: Roman Trial 第十二階段：羅馬審判

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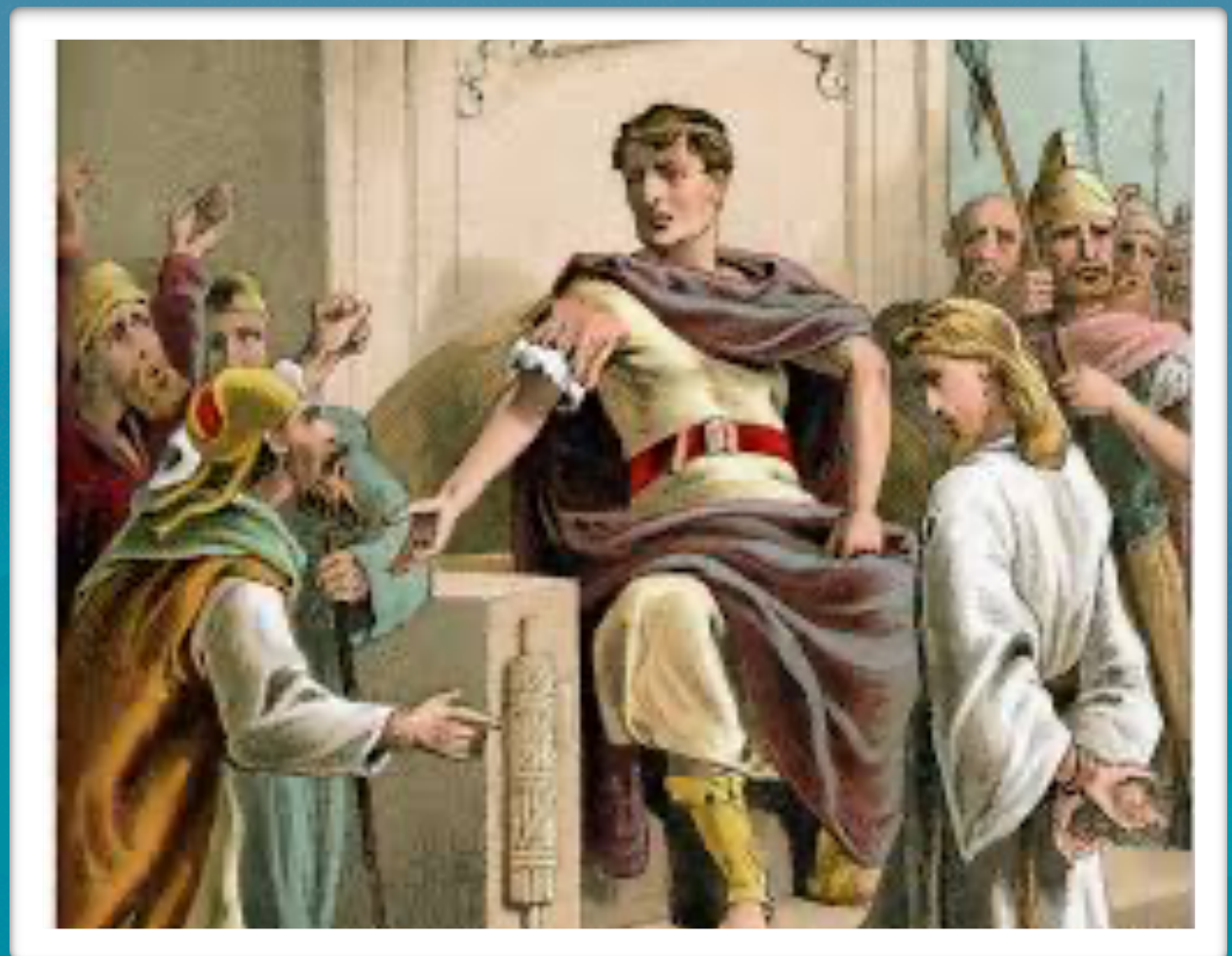
- a. Indeed fallen mankind cannot survive without rule of law
確實，墮落的人類沒有法治就無法生存
- b. But the highest ideals of justice fall before the whims of its judges
但正義的最高理想卻因審判的突發奇想而落空
- c. It was actually the Roman empire that was being judged at the Son of man's trial
實際上，在人子的審判中，受審判的是羅馬帝國

KPOV: Observe Roman Jurisprudence Corrupted before the Righteous One

國度的視角：觀察羅馬法理腐敗在公義者面前

Jesus exposed Roman
Law compromised by
politics, fear and
expedience

耶穌揭露羅馬的法律因
政治、恐懼和便利而妥協



馬太 Gospel of Matthew 福音

Next Week: 下週:

Matthew 27

Crucifixion

馬太福音27章: 釘十字架