

Mark 14. 26-52: Betrayal and Prayer in Gethsemane

馬可福音14: 26-52
背叛以及在客西馬尼園的禱告



The feast in Bethany
在伯大尼的筵席

Last Supper in Jerusalem: 在耶路撒冷的最後晚餐



Mark 14:12-26 馬可福音 14:12-26

The passover meal became a three-fold Feast of Victory

逾越節筵成了三重得勝的筵席

- The **Passover** Feast looked back at God's victory over Egypt when He redeemed His Chosen people

逾越節的筵席回顧 神救贖祂的選民時，勝過了埃及

- Then Jesus brought the feast into the **present** in the **Lord's Supper** when He offered Himself as the **Passover Lamb** whose body and blood would be sacrificed once for all for the redemption of all mankind

然後，耶穌將筵席帶入了現今，成了主的晚餐，祂將自己獻上作為逾越節的羔羊，祂的身體及血就一次永遠的成就了全人類的救贖

- And finally Jesus announced a final victory **Kingdom Feast** celebrated in the future when He returns and drinks again with His Bride in God's Kingdom

最後耶穌宣告當祂要再回來時，在未來會慶祝最後得勝的國度筵席，並且要與祂的新婦在神的國度裡再次共飲



The Lord's Supper ended with singing the Hallel: Ps. 113-118

主的晚餐結束於歌唱詩篇113-118篇的讚美詩

Mark 14.26 After singing a hymn, they went out to the Mount of Olives.

馬可福音14：26 他們唱了詩，就出來，往橄欖山去。

The Hallel (Praise God) were Psalms 113-118 sung during the Passover
詩篇113-118篇是哈利路亞詩(讚美神), 是在逾越節時唱的

Ps. 113 - A Psalm of Praise to God of Creation sung at the beginning of the feast

詩篇113- 一首在筵席開始時唱的讚美神創造的詩歌

Ps. 114 - A Psalm recalling God's mighty works as He delivered His children from Egypt (also sung at the beginning)

詩篇114- 一首回想神從埃及釋放祂子民時的偉大作為的詩歌 (也在開始時唱)

Ps. 115 - A Psalm recognizing God's mercies that have kept and blessed His children even when they failed (to be sung in the midst of the feast)

詩篇115- 一首承認神的憐憫，即使祂的子民失敗，祂卻仍舊保守祝福的詩歌 (在筵席的中間唱的)

Ps. 116 - A Psalm trusting that the Lord would deliver in future times of trouble (to be sung near the end of the feast)

詩篇116- 一首相信 主會在未來艱難困苦時帶來拯救的詩歌 (在筵席將近尾聲時唱)



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Ps. 117 - The shortest Psalm where God is to be praised in all the earth for His “hesed” (mercies) and truth (in the final moments of the feast)

詩篇117- 最短的詩篇，因著神的憐憫(hesed)及真理而要在全地讚美祂(在筵席的結束時刻唱)

Ps. 118 - The most important Psalm and is always sung in its three parts:

詩篇117- 最重要的詩篇，並且一定要唱它的三部份：

- 1) “*the Lord is for me*” (118.6); “有耶和華幫助我”(詩篇118:6)
- 2) “*the stone rejected by the builders has become the chief cornerstone*” (118.22-24);
“匠人所棄的石頭已成了房角的頭塊石頭”(詩篇118:22-24)
- 3) “*Hosannah - O Lord do save us*” (118.25-29)
“和散那(耶和華)啊，求祢拯救”(詩篇118:22-24)

Mark heightens the human suffering of Calvary by placing Gethsemane in another Sandwich

馬可藉著在另一個三明治裡穿插了客西馬尼園的經歷，
來強調了人類在加略所受的苦難

Mark highlights the loneliness of Jesus' suffering by the betrayal of Judas and the scattering of the disciples

馬可強調耶穌孤單忍受了猶大的背叛和門徒們的分散

1. At the center of the section is the agonizing prayer in the garden where Jesus faithfully "*takes the cup*" and embraces "*the hour*" 這一段的中心，是重在園子裡的哀痛禱告，耶穌在那裡忠心的“接受那杯”，並且擁抱“那時刻”
2. The beginning of the section is Jesus' revelation that Peter would deny him, all the disciples would scatter and He would be left alone to face the cross

這一段的開始是耶穌的啟示- 彼得將會背叛祂、門徒們將會分散，並且祂會被留下來，獨自面對十字架

3. The section ends with Judas' kiss, Jesus' arrest by a mob, the scattering of his companions and the boy who ran naked from the garden

這一段結束於猶大的親吻、耶穌被群眾逮捕、祂的同伴們隨即四散，並且還有一個少年人赤身逃出了園子



Part one: The sheep will be scattered

第一部：羊群將要被趕散



Mark 14: 27-31 馬可福音 14: 27-31

As they left Jerusalem for Olivet, Jesus tells the disciples of their scattering

他們離開耶路撒冷往橄欖山去時，耶穌告訴門徒他們將會分散

*Mark 14.27 And Jesus *said to them, “You will all fall away, because it is written,
‘I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP
SHALL BE SCATTERED.’*

馬可福音14:27 耶穌對他們說：「你們都要跌倒了，因為經上記着說：
“我要擊打牧人，羊就分散了。”

1. Jesus made a second shocking prediction after one disciple's betrayal:
“*You will ALL fall away*”

在一個門徒的背叛之後，耶穌提及第二個令人震驚的預言-“你們都要跌倒”

- “*fall away*” in Gk skandalon = “stumble” at the cross because their faith and love were not adequate

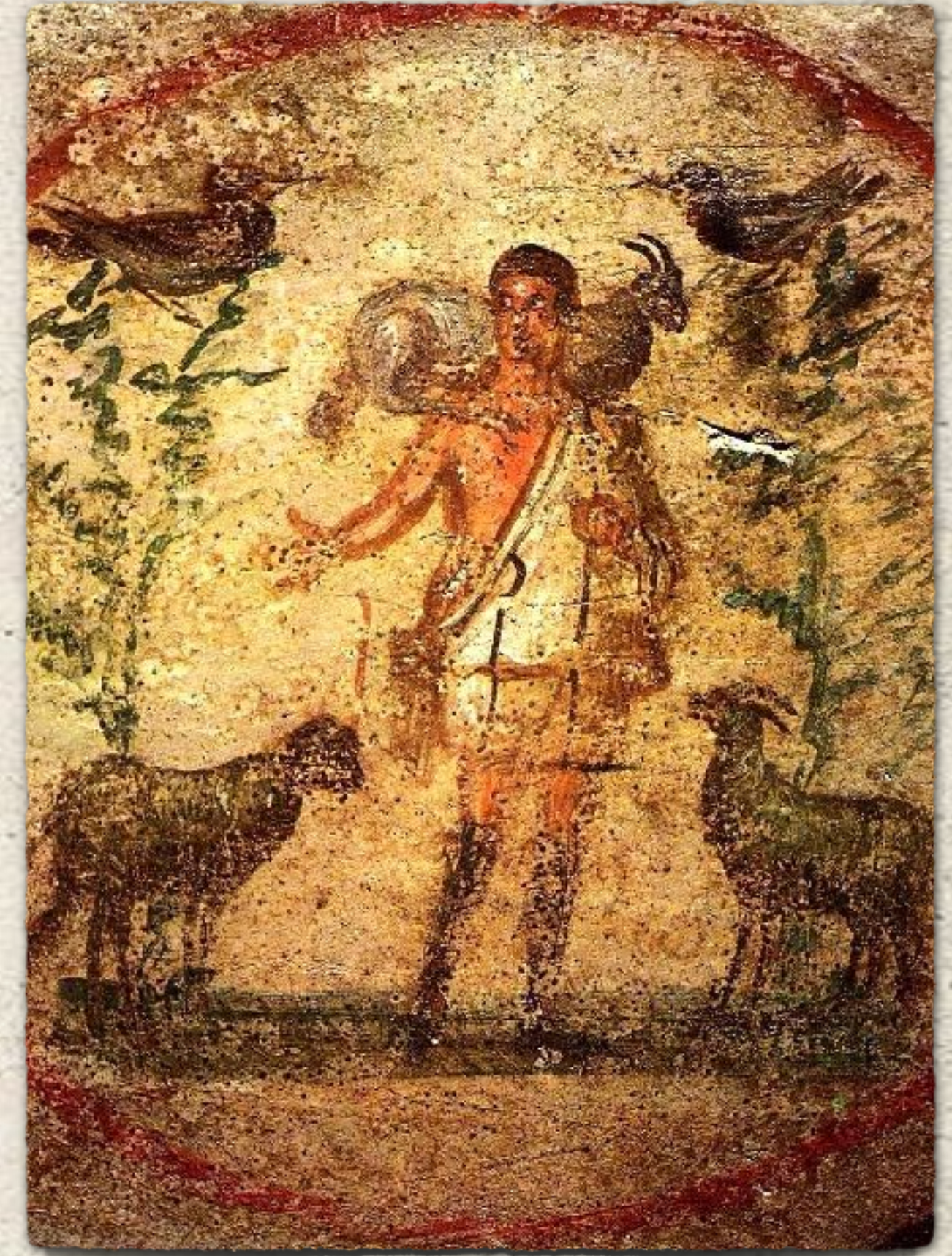
- “**跌倒**”的希臘字skandalon=“絆倒”在十字架前，因為他們的信心及愛都不夠

2. Jesus paraphrases the original scripture to emphasize that it is God who will strike the shepherd

耶穌引用了聖經的原文來強調那擊打牧人的乃是神

- Again Jesus bases his prediction upon scripture (*Zech. 13.7*) to underscore to his disciples that their scattering was foreknown in God's plan

耶穌再次以經上的記載 (**撒迦利亞書13:7**) 作為祂預言的根據，來向祂的門徒們強調-
他們的分散乃是在神的計畫中早已預知的



Jesus Shepherd Roman catacombs
牧羊人耶穌（羅馬地下墓窟）

The disciple's protest their loyalty through the mouth of Peter

門徒們通過彼得的口，來為他們的忠誠辯護

Mark 14.28 "But after I have been raised, I will go ahead of you to Galilee."

馬可福音14:28 「但我復活以後，要在你們以先往加利利去。」

Mark 14.29 But Peter said to Him, "Even though all may fall away, yet I will not."

馬可福音14:29 彼得說：「眾人雖然跌倒，我總不能。」

3. Jesus acknowledges and then looks past the scattering of his disciples to His resurrection and their re-gathering in Galilee

耶穌確認，越過門徒們的分散之後，直到祂的復活，還要在加利利重新與門徒們相聚

4. But Peter always fastened upon that which centered on him

但是彼得總是專注於以他為中心的事物

- He neither responded with sympathy or shock to Jesus' prophecy of being struck down

對於耶穌預言被擊打，他的反應既沒有同情，也沒有震驚

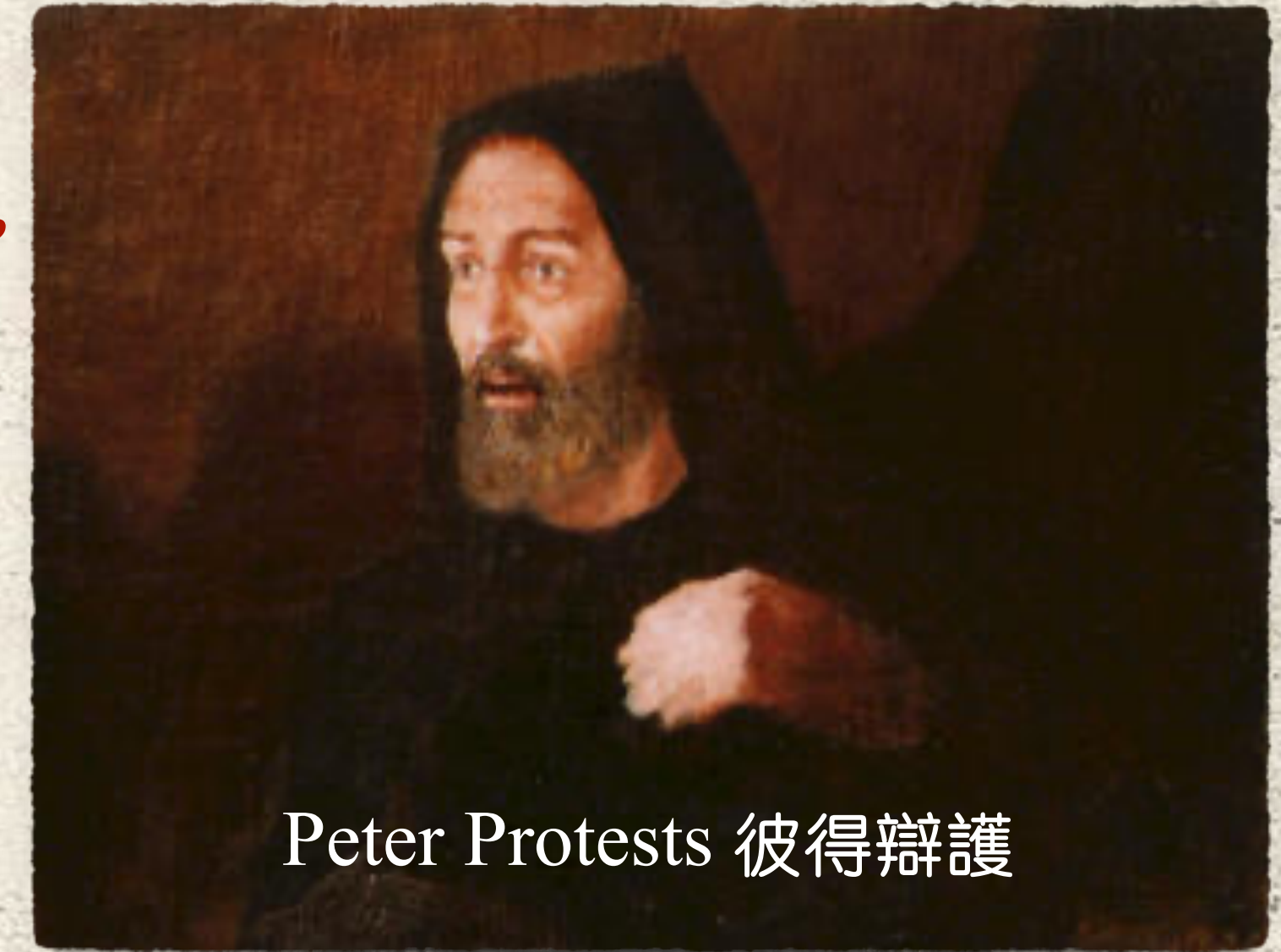
- He didn't even seem to care whether the others ended up being scattered

他甚至好像不在乎其他人是否最終也會被分散

- "*I will not fall away*" was the most important thing Peter wanted to say

至於「我總不能跌倒」好像就是彼得所要說的最重要的話

- He was so sure of his loyalty for the Master 他是那麼的有把握他向著主的忠心



Peter Protests 彼得辯護

Peter's protest was contradicted by the Lord's foreknowledge

彼得的辯護與主所預知的相互矛盾

Mark 14.29 But Peter said to Him, "Even though all may fall away, yet I will not."

馬可福音14:29 彼得說：「眾人雖然跌倒，我總不能。」

*Mark 14.30 And Jesus *said to him, "Truly I say to you, that this very night, before a rooster crows twice, you yourself will deny Me three times."*

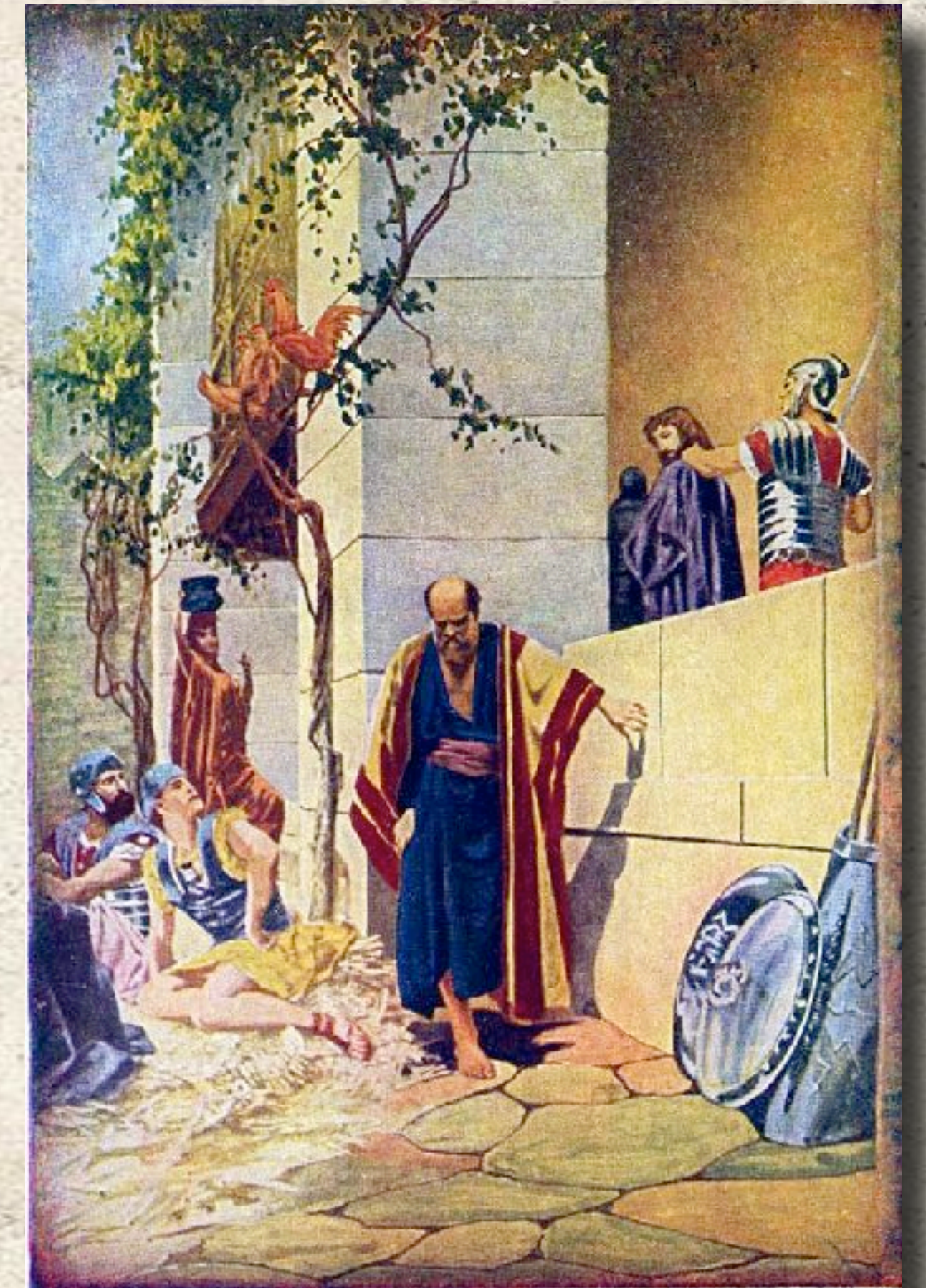
馬可福音14:30 耶穌對他說：「我實在告訴你，就在今天夜裏，雞叫兩遍以先，你要三次不認我。」

5. 'Rooster crows twice' only here and fulfilled in Mark literally (cf. 14.68,72) (another Peter eye witness account)

唯有在馬可福音中確實地記載“雞叫二遍”，並實際地應驗了（彼得再一次目擊的見證）

6. 'cock crow' also refers to the third watch of the night 3AM (Jesus was indeed betrayed that very night)

“雞叫”之時，也是指半夜三更的時候（耶穌的確就在那個晚間被賣）



Peter's adamant reply has a deeper lesson for us as believers

彼得的堅定回應對於作為信徒的我們有更深的教訓

Mark 14.31 But Peter kept saying insistently, "Even if I have to die with You, I will not deny You!" And they all were saying the same thing also.

馬可福音14:31 彼得卻極力地說：「我就是必須和你同死，也總不能不認你。」
眾門徒都是這樣說。

Peter was only saying what all the others thought as well

彼得只是說出了眾門徒想說的話

- These are not just bold or brash words - Peter truly and honestly believed it!

這些不僅僅是冒失莽撞的話而已-彼得實在是真實的相信它！

- The real problem is that Peter had an uncrucified self life full of self confidence

真正的問題是，彼得的己生命尚未釘十字架，而滿了自信

Lesson - Any disciple who trusts in their own resources and strength will fail the Lord in crisis

功課- 任何門徒若是依靠自己的資源和能力，在危機時必會讓主失望



Jesus' prophecy came to pass in the Garden of Gethsemane

耶穌的預言在客西馬尼園應驗了

Mark 14.27

*And Jesus *said to them, "You will all fall away, because it is written, 'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP SHALL BE SCATTERED.'*

馬可福音14:27 耶穌對他們說：「你們都要跌倒了，因為經上記着說：
我要擊打牧人，羊就分散了。」

- In the Garden we see the Shepherd struck down as he gives his life for the sheep
在園子裡，我們看到牧羊人為羊捨命而被擊打了
- In the garden we will watch the sheep scatter just as He predicted
在園子裡，我們會看見羊群分散，正如祂預測的一樣
- In the Garden the disciples will reveal their lack of readiness for the "test" of faith
在園子裡，門徒們將在信心的“測試”中，顯出他們缺乏預備



The final preparation in prayer and then the Passion of Christ

最後在禱告中的預備以及基督的受難

Tonight we divide our study into
three parts:

今晚，我們將我們的學習分為三部份：

1. A look at Gethsemane where the
passion began

客西馬尼的一瞥，受難由此開始

2. The travailing prayer in the Garden
在園中，經歷苦難的禱告

3. The betrayal of Judas in the Garden
在園中，猶大的背叛



Part two: The Garden of Gethsemane

第二部：客西馬尼園



Gethsemane was on the Mount of Olives

客西馬尼園在橄欖山上

*Mark 14.32 They *came to a place named Gethsemane ...*

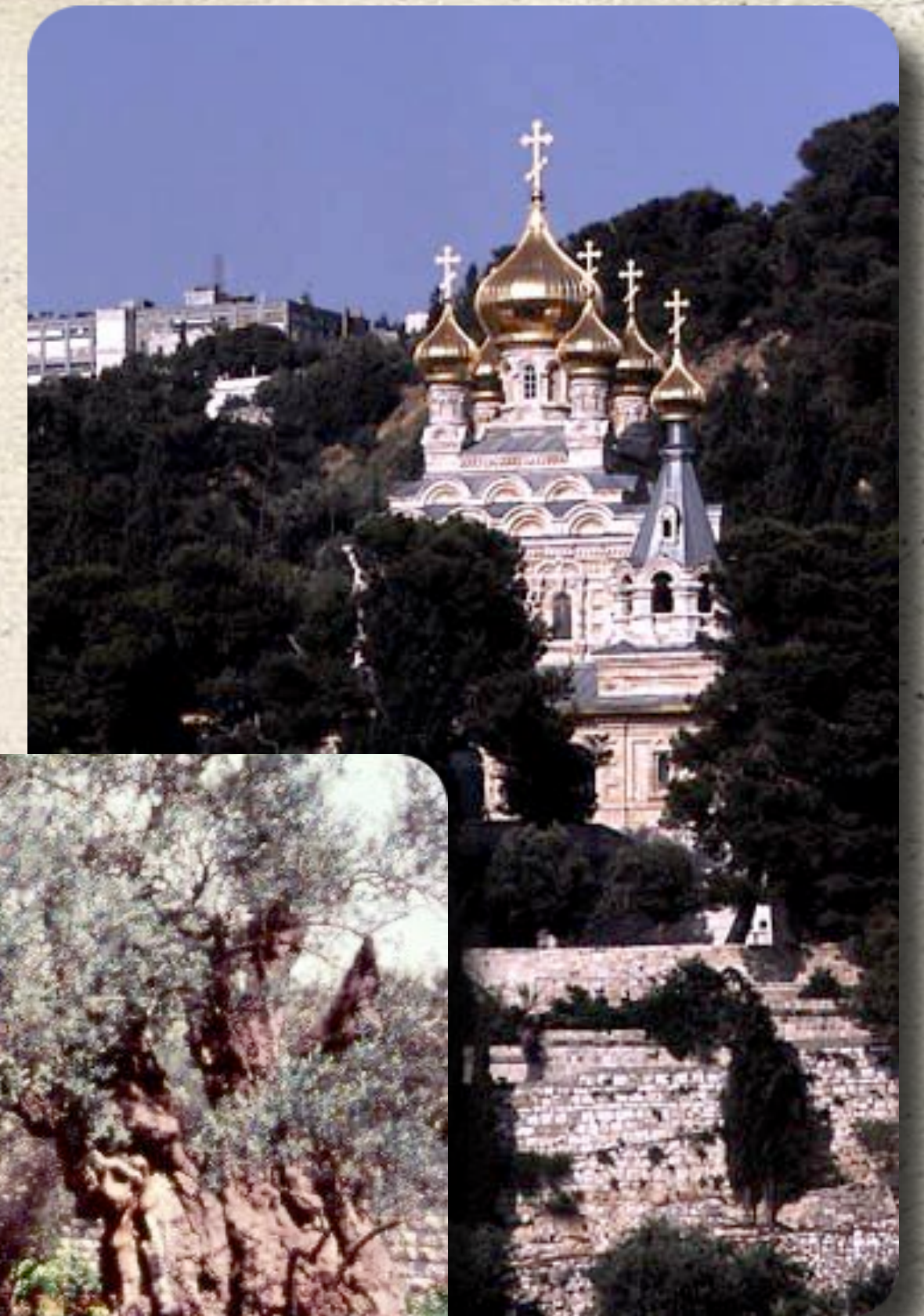
馬可福音14:32 他們來到一個地方，名叫客西馬尼。

1. Today the most likely location of the Gethsemane is near the garden of St. Mary Magdalene Russian Church

今日，客西馬尼園最有可能是位於靠近抹大拉馬利亞的俄國東正教教堂的園子

2. The garden gave one a view of Jerusalem and the road leading up from the Kidron valley (dry stream bed) and up to Bethany on Olivet's rim

這園子讓人可以望見耶路撒冷以及通往汲淪溪谷的路(乾了的河床)，並且可以順著山脊往上通往伯大尼



Gethsemane the “Olive Press”

客西馬尼—“橄欖榨”

*Mark 14.32 They *came to a place named Gethsemane ...*

馬可福音14:32 他們來到一個地方，名叫客西馬尼。

3. The name ‘gethsemane’ means ‘olive press’ and was probably an orchard of olive trees large enough to also have its own olive press

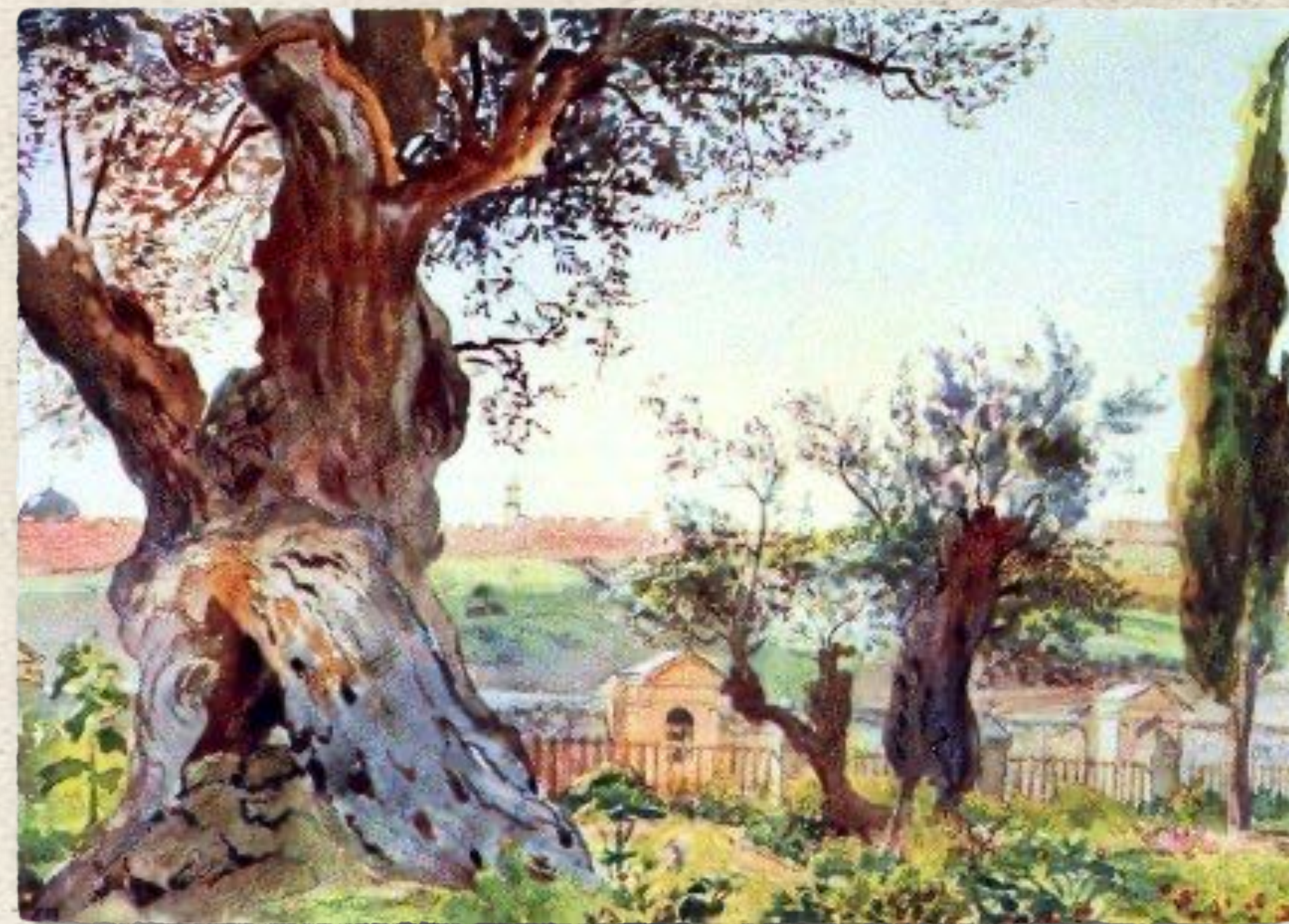
“客西馬尼”就是“橄欖榨”的意思，這可能是個有橄欖樹的果園，並且大到可以擁有自己的橄欖榨

4. These orchards were privately owned and protected by walls and a gate

這個果園是私人擁有的，並有圍牆及閘門保護著

5. The assumption is that Jesus went there regularly when he wished to pray and be alone (cf. J18:1-2, Lu.22:39)

可能是在耶穌想要單獨及禱告時，經常到的地方（路加福音22:39）



Jesus travails in the Garden

耶穌在園子裡經歷苦難



Jesus soul became heavy as He “tasted death”

耶穌“預嚐死味”時，祂的魂裡感到沈重

*Mark 14.32 They *came to a place named Gethsemane; and He *said to His disciples, “Sit here until I have prayed.”*

馬可福音14:32 他們來到一個地方，名叫客西馬尼。耶穌對門徒說：「你們坐
在這裏，等我禱告。」

Mark 14.33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

馬可福音14:33 於是帶着彼得、雅各、約翰同去，就驚恐起來，極其難過

- Jesus left 8 disciples by the gate and took the three into the garden, asking them to watch with Him

耶穌留下八位門徒在閘門那裡，而帶了三位進入園中，要他們與祂一同警醒

- Immediately upon falling to his knees, Jesus was overwhelmed by sheer agony as he experienced the heaviness of death in his soul for the first time

耶穌一跪下，立刻就被純粹的痛苦所淹沒，因為祂第一次在魂裡經歷了死亡的沉重

- Jesus' prayer echoes David's in *Ps 42.11 “Why are you cast down O my soul? And why are you disquieted within me?”*

耶穌的禱告與大衛在詩篇42:11裡的禱告相互呼應-“我的心哪，你為何憂悶？為何在我裏面煩躁？”



For Jesus the anguish and travail of his cross were coming to its peak 對耶穌而言，祂的十字架的折磨及苦難到達了頂點

*Mark 14.34 And He *said to them, "My soul is deeply grieved to the point of death;
remain here and keep watch."*

馬可福音14:34 對他們說：「我心裏甚是憂傷，幾乎要死；你們在這裏等候，警醒。」

- Gethsemane would become a battleground over Jesus' life and destiny

客西馬尼園成了耶穌生命及命運的戰場

- The soul of Jesus the man became overwhelmed with heaviness as darkness confuses the mind, emotions lose control and the will becomes paralyzed

當黑暗混淆了心思、情感失去了控制，並意志麻木時，使耶穌屬人的魂感到不堪負荷

- Whatever his disciples sensed, they could not bear to *watch* Jesus the strength and leader going through the depths of his soul's agony

無論祂的門徒們感受到什麼，他們無法承受**看著**那位有能力和帶領他們的耶穌經歷著靈魂深處的痛苦



Jesus as a man pleaded to be spared from “*the hour*” 作為人的耶穌懇求從 “**那時刻**” 中得以倖免

Mark 14.35 And He went a little beyond them, and fell to the ground and began to pray that if it were possible, the hour might pass Him by.

馬可福音14:35 他就稍往前走，俯伏在地，禱告說：「倘若可行，便叫那時候過去。」

- Jesus was ‘pressed’ to the ground with the travail of his soul
耶穌因心靈的苦難“受壓” 倒在地上
- Jesus prayed that “*the hour*” might pass him by as He was moved by the strongest human instinct for self-survival
當祂被人類自我生存的強大本能推動時，耶穌祈求能夠越過“**那個時刻**”
- Jesus had previously referred to this coming final battle with darkness and death as “*My hour*”, “*My baptism*” and “*My cup*”
耶穌曾經提及這一場關於黑暗跟死亡的最後爭戰為“**我的時候**”“**我所受的洗**” 以及“**我的杯**”
- Jesus prayed for endurance for this coming “*hour*”
耶穌為這個要來的“**時刻**”祈求忍耐



Jesus as a man pleaded to be spared from “*the hour*”

作為人的耶穌懇求從 “那時刻” 中得以倖免

Mark 14.35 And He went a little beyond them, and fell to the ground and began to pray that if it were possible, the hour might pass Him by.

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- The “*hour*” Jesus refers to is unique and unlike any other hour anyone might go through
耶穌所指的這一個“時刻”是獨特的，並且不同於任何人所可能經歷的
- This “hour” was not a human measure of time: it was a time measured in “eternal hours” where in wrestling over matters of eternal consequence He faced sin, death, Satan and separation from God
這個“時刻”不是用人類的時間來衡量的：那是一個在“永恆的時間”量度的時段，在其中跟永恆的結局相關的事物爭戰，祂要面對罪、死亡、撒旦及與神分離
- He knew this single, unique, hour in eternity would come
祂知道這一個在永恆中獨特的時刻即將來到

“Luke 22.53 When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness.”

路加福音22:53 我天天同你們在殿裏，你們不下手拿我。現在卻是你們的時候，黑暗掌權了。」



Jesus asked openly and truthfully if “*the cup*” might be removed 耶穌坦然和誠實地問可否撤去 “這杯”

Mark 14.36 And He was saying, “Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will.”

馬可福音14:36 他說：「阿爸！父啊！在你凡事都能；求你將這杯撤去。然而，不要從我的意思，只要從你的意思。」

- The only help he found in His agony was to cry out loudly to “*Abba*” (only Peter in Mark tells us he cried “Abba”)

在祂痛苦中唯一的幫助就是大聲地呼叫“阿爸”(只有彼得在馬可福音中告訴我們祂呼喊“阿爸”)

- “*if possible*” - Jesus knew there is always a possibility of change in God’s plan “倘若可行”- 耶穌知道神的計劃總是有改變的可能性

He asked as a son of Adam for the cup’s removal, but ended the three times by submitting as Son of Man to His Father’s will

祂是以亞當兒子的身份求問將這杯撤去，但至終祂三次以人子的身份順服於父的旨意

- Three times Jesus would go to His only final court of appeal and ask for mercy

這三次耶穌走向祂自己最終的法庭去上訴，求憐憫

- But each time his heart confirmed that to do the will of Abba was of greater value to Jesus than his own life and loss 但是每一次，耶穌心意更堅定的，以遵行父的旨意比自己的生命和損失更為有價值



Jesus came back to Peter, James and John for human comfort and sympathy

耶穌回到彼得、雅各和約翰那裡，是為了人的安慰和同情

*Mark 14.37 And He *came and *found them sleeping, and *said to Peter, "Simon, are you asleep? Could you not keep watch for one hour?"*

馬可福音14:37 耶穌回來，見他們睡着了，就對彼得說：「西門，你睡覺嗎？不能警醒片時嗎？」

Mark 14.38 "Keep watching and praying that you may not come into temptation; the spirit is willing, but the flesh is weak."

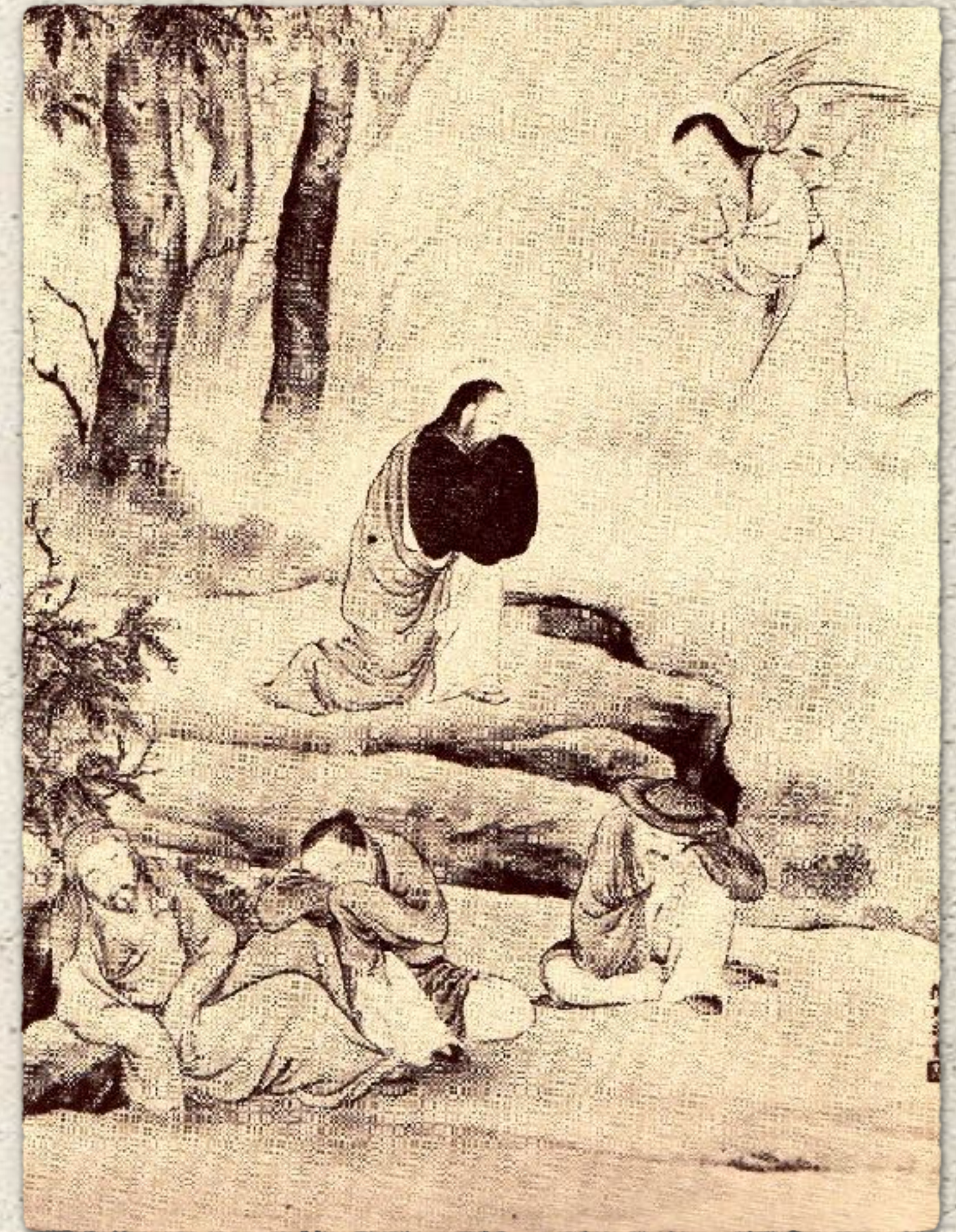
馬可福音14:38 總要警醒禱告，免得入了迷惑。你們心靈固然願意，肉體卻軟弱了。」

- Jesus' hope for prayer partners, brotherly love and human comfort were proven in vain as the disciples were too overcome with their own grief to watch or pray (cf. *Lu. 22:45*)

耶穌希望能有禱告同伴、弟兄的愛和人的安慰，但都證實枉然！因為門徒們被他們的憂愁所勝，而不能警醒禱告。（路加福音22:45）

- Jesus knew that the disciples' flesh was still too weak without the indwelling Spirit to bear up under such travail and persevering intercession

耶穌知道門徒們沒有內住的靈而肉體仍舊太軟弱，無法承受如此地痛苦和持續地代禱



Jesus travailed a second time asking, pleading for relief from “this cup”

耶穌第二次痛苦地求問撤去”這杯”

Mark 14.39 Again He went away and prayed, saying the same words.

馬可福音14:39 耶穌又去禱告，說的話還是與先前一樣，

Mark 14.40 And again He came and found them sleeping, for their eyes were very heavy; and they did not know what to answer Him.

馬可福音14:40 又來見他們睡着了，因為他們的眼睛甚是困倦；他們也不知道怎麼回答。

- Luke adds three details to help us sense how fully Jesus was being “pressed like the olive” in Gethsemane

路加加了三個細節，幫助我們感受到耶穌如何在客西馬尼園裡完全如同“橄欖被壓榨”一樣

1. An angel came to support and strengthen him as he wrestled with darkness and death in agonizing travail
當他在痛苦中與黑暗和死亡爭鬥的時候，有一位天使來加添祂的力量
2. Each time Jesus prayed he pleaded “*very fervently*” for the cup to pass
每一次的禱告耶穌都“迫切的”祈求把這杯撤去
3. Luke records that his sweat became “*like drops of blood*” as it fell upon the ground
路加記載祂的汗珠如“大血點”滴在地上



Jesus travailed a third time and
returned to his sleeping disciples

耶穌第三次懇求之後，就回到祂睡著的門徒那邊

*Mark 14.41-42 And He *came the third time, and *said to them, “Are you still sleeping and resting? It is enough; the hour has come; behold, the Son of Man is being betrayed into the hands of sinners. Get up, let us be going; behold, the one who betrays Me is at hand!”*

馬可福音14:41-42 第三次來，對他們說：「現在你們仍然睡覺安歇吧！夠了，時候到了。看哪，人子被賣在罪人手裏了。
42 起來！我們走吧。看哪，那賣我的人近了！」

- The disciples had failed their test as their flesh was too weak to handle such an agony

門徒們在他們經歷的試煉中失敗，因為他們的肉體太軟弱，以至於無法承受這樣的痛苦

- Jesus spoke tenderly to them and absolved them of guilt “It is enough.” 耶穌溫柔的向他們說話，用“夠了”來寬恕他們的虧欠感

- He had fully resolved to drink the cup and now must face the second test: “*the hour*”

祂已完全接受要喝那杯了，現在要面臨第二個試煉——“**那時刻**”

- Jesus roused his disciples to face ‘*the hour*’ with him as Judas his betrayer came with an approaching mob

當背叛祂的猶大與群眾一同臨近時，耶穌激起祂的門徒們要跟祂一起面對“**那時刻**”



A great mystery transpired as Jesus travailed in the garden

一件關於耶穌在園中受苦而產生的極大奧密

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

是否耶穌的人性在神所賜的杯前動搖了？

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

是否祂畏懼肉體的疼痛？十字架上的死？情感上的痛苦？



A great mystery transpired as Jesus travailed in the garden

一件關於耶穌在園中受苦而產生的極大奧密

What was actually going on here in the garden?

到底在園中真實地發生了什麼事？

1- Perfect communion between Abba and Son

阿爸父與子的完美的交通

2- The sign of true intimacy with God is prayer without fear of reproof for being transparently honest

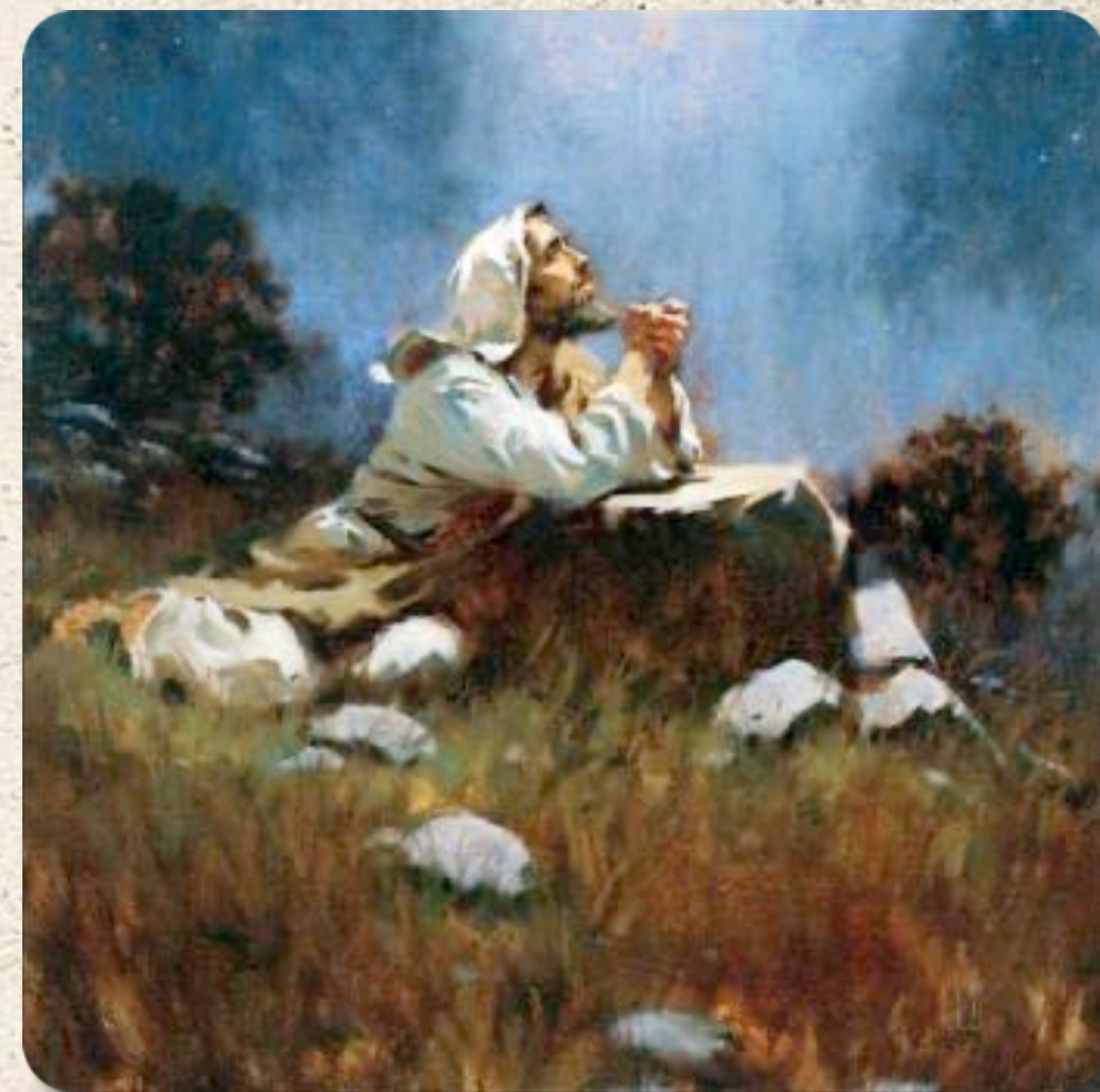
與神真正親密的標記是禱告能完全地透明、坦誠而不畏懼責備

3- In the end Jesus always put the will of the Father ahead of His own life and desire

至終耶穌總是將父神的旨意擺在自己的生命和意願之上

4- In fact, in the Garden the deed was done, the victory already won, and He would die with a king's nobility and in perfect trust in His Father

事實上，在園中，這事已成就，已得勝，而祂將以王尊貴的身份受死，並完全信靠祂的父



Two scriptures outside Mark
give us more insight into this
tremendous mystery

在馬可福音以外有二處經文
讓我們更深的看見
這不得了的奧秘

1: Hebrews tells us that Jesus as priestly Son of man sobbed from the depths in his human struggle to obey God's will

#1: 希伯來書告訴我們，耶穌作為祭司的人子，在祂人性的
深處抽泣、掙扎著去服從神的旨意

Heb. 5.7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

希伯來書5:7 基督在肉體的時候，既大聲哀哭，流淚禱告，懇求那能救他免死主，就因他的虔誠蒙了應允。

Heb. 5.8 Though he were a Son, yet learned he obedience by the things which he suffered;

希伯來書5:8 他雖然為兒子，還是因所受的苦難學了順從

- As a man he came to the very brink of his endurance when faced with God's will

作為一個人，當面臨神的旨意時，祂到達了祂能忍耐的極限

- As our great high priest he was carrying us before God's Throne in His tears of intercession

作為我們偉大的大祭司，在祂代禱的淚中，祂將我們帶到神的寶座前

- As the Son of man he would be raised in glory and honor because of this perfect obedience

作為人子，因著祂完美的順服，祂將在榮耀及尊貴中被高舉



“He had no tears for His own grief, but sweat drops of blood for mine.”

祂流淚
非為自己
汗如血滴
只為我

2 John: Jesus as Son of God endured 'His hour' by abiding in omniscient trust

#2 約翰福音：耶穌作為神的兒子，藉著信靠無所不知的 那一位，便忍受了“祂的時刻”

*John 18.4 So Jesus, knowing all the things that were coming upon Him, went forth and *said to them, “Whom do you seek?”*

約翰福音18:4 耶穌知道將要臨到自己的一切事，就出來對他們說：「你們找誰？」

*John 18.5 They answered Him, “Jesus the Nazarene.” He *said to them, “I am.”*

約翰福音18:5 他們回答說：「找拿撒勒人耶穌。」耶穌說：「我就是！」

John 18.6 When He said to them, “I am,” they drew back and fell to the ground.

約翰福音18:6 耶穌一說「我就是」，他們就退後倒在地上。

As Son of God He went forth strengthened by two infallible pillars of support:

作為神的兒子，祂藉著兩個可靠支柱的支撐而往前：

1. His revealed knowledge of the written Word of God predicting his suffering, death and resurrection

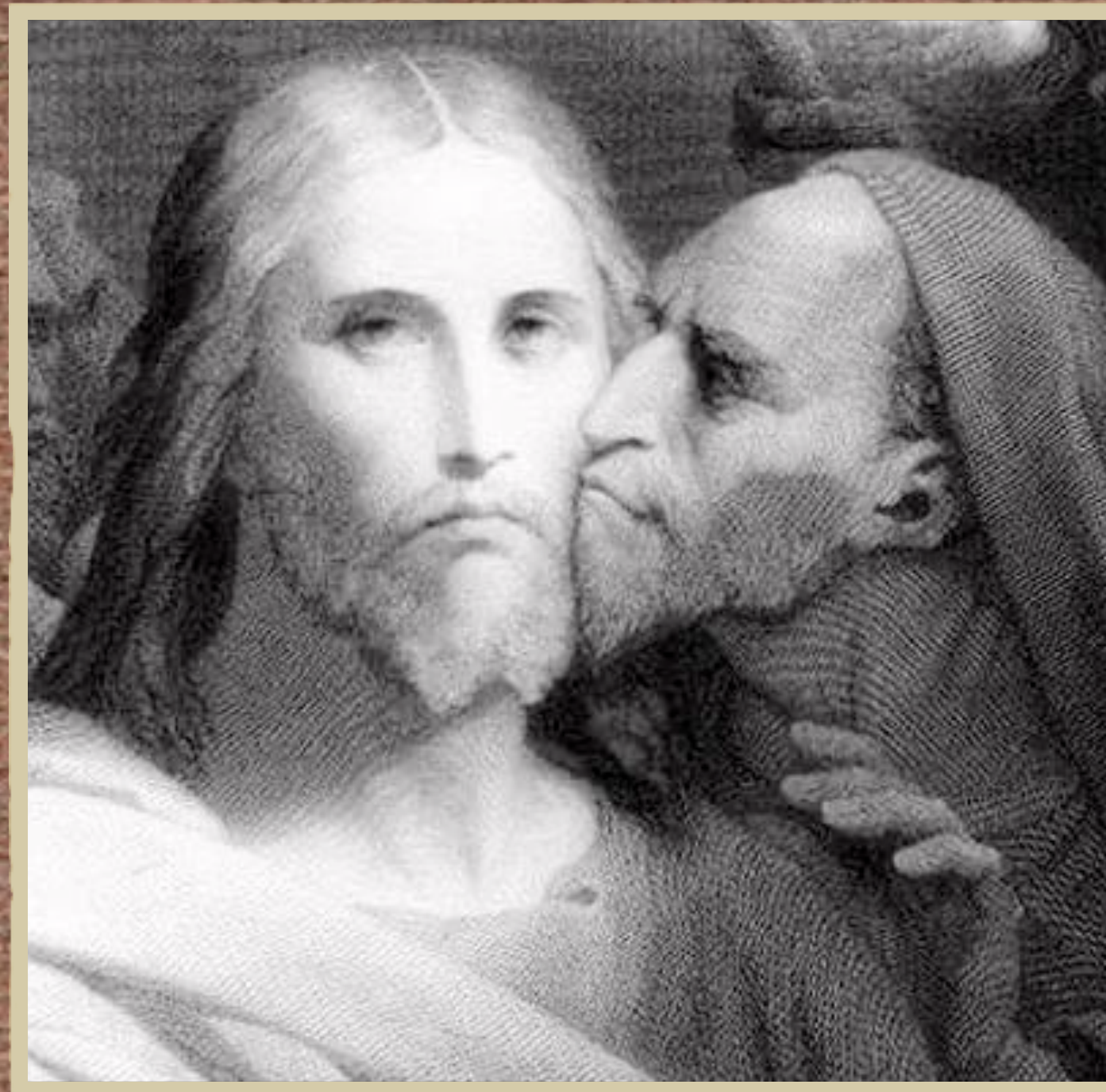
祂啟示出認識神的道所記載的，預言了祂的受苦、受死及復活

2. His intimate union and communion with “Abba”

祂與“阿爸”親密的聯結與交通



Part three:
Jesus betrayed in the Garden
第三部：耶穌在園子裡被出賣



In the Garden the predicted betrayal that would strike the Shepherd and scatter the sheep

在園子裡，預測的背叛會擊打牧人並讓羊分散

Mark 14.42 "Get up, let us be going; behold, the one who betrays Me is at hand!"

馬可福音14:42 起來！我們走吧。看哪，那賣我的人近了！」

*Mark 14.43 Immediately while He was still speaking, Judas, one of the twelve, *came up accompanied by a crowd with swords and clubs, who were from the chief priests and the scribes and the elders.*

馬可福音14:43 說話之間，忽然那十二個門徒裏的猶大來了，並有許多人帶着刀棒，從祭司長和文士並長老那裏與他同來。

- From all 4 gospel accounts the crowd was made up of temple guards (Jews), some Roman soldiers and a bunch of rabble rousers

所有的四福音都記載了，群眾是由聖殿的守衛(猶太人)、一些羅馬軍兵，以及混在其中鬧事的人組成

- The sleeping disciples were caught completely off guard as this severe trial came upon them

當這個厲害的考驗臨到時，睡著了的門徒們完全措手不及

- Even seeing Judas leading the crowd they did not understand what was happening

甚至看見猶大帶領著群眾到來，他們也不明白發生了什麼事



Judas betrayed his master with a kiss 猶大以一個親吻，出賣了他的主

Mark 14.44 Now he who was betraying Him had given them a signal, saying, "Whomever I kiss, He is the one; seize Him and lead Him away under guard."

馬可福音14:44 賣耶穌的人曾給他們一個暗號，說：「我與誰親嘴，誰就是他。你們把他拿住，牢牢靠靠地帶去。」

Mark 14.45-46 After coming, Judas immediately went to Him, saying, "Rabbi!" and kissed Him. They laid hands on Him and seized Him.

馬可福音14:45-46 猶大來了，隨即到耶穌跟前，說：「拉比」，便與他親嘴。
⁴⁶ 他們就下手拿住他。

- The Gk. word is "to kiss fervently" 希臘字是“熱切地親吻”
- The hypocrisy and cold calculation could only be done by one 'possessed'

只有“著魔的”才會做出這樣的假冒偽善及冷酷的盤算

Questions 問題:

1. Why did Jesus need to be identified? 為什麼耶穌要被指認出來?
2. Why is Judas' fate not mentioned in Mark?
為什麼馬可沒有提到猶大的命運?



Jesus declares before all that the arrest is fulfilling the scriptures and in God's plan

耶穌在眾人面前宣佈了，這捉拿乃是應驗了經文和神的計畫

Mark 14.47 But one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear.

馬可福音14:47 旁邊站着的人，有一個拔出刀來，將大祭司的僕人砍了一刀，削掉了他一個耳朵。

Mark 14.48 And Jesus said to them, "Have you come out with swords and clubs to arrest Me, as you would against a robber?"

馬可福音14:48 耶穌對他們說：「你們帶着刀棒出來拿我，如同拿強盜嗎？」

Mark 14.49 "Every day I was with you in the temple teaching, and you did not seize Me; but this has taken place to fulfill the Scriptures."

馬可福音14:49 我天天教訓人，同你們在殿裏，你們並沒有拿我。但這事成就，為要應驗經上的話。」

- Mark's account leaves out details to heighten the tension of the moment 馬可的記載省略了細節，來增強當時的緊張氣氛
- It was loyal Peter who used the sword (*J18:10*) and Jesus who healed the ear (*Lu.22:51*)

- 彼得為了忠心而用了劍(*約18:10*)，但耶穌卻醫治了那耳朵(*路22:51*)
- Jesus the shepherd fulfilled his final obligation by making sure the disciples got away without arrest (*J18:8-9*)

牧人耶穌藉著確保門徒們可以逃離不被拘捕，而履行了祂最終的義務(*約18:8-9*)



The flock of disciples are scattered as it was written 這群門徒們散開了！就如經上記載的一樣

Mark 14.50 And they all left Him and fled. 馬可福音14:50 門徒都離開他，逃走了。

*Mark 14.51-52 A young man was following Him, wearing nothing but a linen sheet over his naked body; and they *seized him. But he pulled free of the linen sheet and escaped naked.*

馬可福音14:51-52 有一個少年人，赤身披着一塊麻布，跟隨耶穌，眾人就捉拿他。 52 他卻丟了麻布，赤身逃走了。

- What a sad and dark moment as the disciples all fled away
門徒們都四散逃離，這是何等可悲又黑暗的時刻
- The curious footnote in Mark
在馬可福音裡有個令人好奇的腳註
- It was probably young Mark himself, who either had followed the disciples after the Supper or had followed the crowd to see what was going on
可能是年輕的馬可自己，或許他在晚餐之後就跟著門徒們，或是跟著人群，要看發生了什麼事
- (Moral: even Mark himself ran away)
(道德：甚至連馬可自己都跑掉了！)



Two final footnotes from the
“school of Christ”

來自於“基督的學校”的
最後二個註解

Jesus stressed the scriptural necessity of “the cup” in God’s plan

耶穌強調了在神計畫中的“這杯”的經文重要性

John 18.11 So Jesus said to Peter, “Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?”

約翰福音18:11 耶穌就對彼得說：「收刀入鞘吧，我父所給我的那杯，我豈可不喝呢？」

- Jesus denied Himself and resolutely took the cup
耶穌捨了自己，並堅定的拿起了這個杯
- Jesus the Shepherd was an example to the disciples of accepting the cross as God’s will as they would all later drink the cup and be baptized (but not have to face “the hour”)
牧人耶穌以接受十字架作為神的旨意，是門徒們的榜樣，因為他們後來都會喝那個杯，也要受那個洗（只是不必面對“那時刻”）
- The disciples also had to learn that ‘obeying’ their Lord was better than ‘defending’ Him

門徒們也必須學會，“順服”他們的主，比“捍衛”祂更重要



Jesus stressed the scriptural basis of the scattering in God's plan

耶穌強調在經上關乎神計劃中的分散

Luke 22.31 "Simon, Simon, behold, Satan has demanded permission to sift you like wheat;

路加福音22:31 主又說：「西門！西門！撒但想要得着你們，好篩你們像篩麥子一樣

Luke 22.32 but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers."

路加福音22:32 但我已經為你祈求，叫你不至於失了信心。你回頭以後，要堅固你的弟兄。」

- Peter and the disciples were dealt a mortal blow to their self-reliance which could have condemned their souls from ever serving their King

彼得和門徒們的自信自立受到致命的打擊，這可能叫他們的心受了譴責，而無法再繼續服事他們的王

- Jesus prepared his disciples by foretelling not only of their failure and scattering but their repentance and recovery as apostles

耶穌不僅預告了門徒們的失敗和分散來預備他們，並且也提到他們作為使徒的悔改及恢復



Jesus stressed the scriptural basis of the scattering in God's plan 耶穌強調在經上關乎神計劃中的四散

Luke 22.31 "Simon, Simon, behold, Satan has demanded permission to sift you like wheat;

路加福音22:31 主又說：「西門！西門！撒但想要得着你們，好篩你們像篩麥子一樣

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路加福音22:32 但我已經為你祈求，叫你不至於失了信心。你回頭以後，要堅固你的弟兄。」

- Most disciples in the school of Christ learn the deep lessons of His 'mercy' only after being recovered by the Lord from failure and disqualification

在基督的學校裡，大多數的門徒們只有在失敗和不及格中被主恢復過來後，才能深刻地學習到祂“憐憫”的功課



Next time: Jesus in the hour of His unjust Trial

下次：基督面臨不公義的審判時刻

