

A Move by Move and Event by Event Account of The Life of Christ

(Arranged chronologically)

#	The move of Jesus	Place	Matthew	Mark	Luke	John
49	The Agony and Betrayal 痛苦與背叛 Agony in the Garden – Betrayal and Arrest	Gethsemane 客西馬尼	26:36-56	14:32-52	22:40-53	18:1-12

Events	Matthew	Mark	Luke	John
1. Jesus Prays in Gethsemane 在客西馬尼禱告	26:36-46	14:32-42	22:40-46	
2. Jesus Is Betrayed and Arrested 耶穌被捕	26:47-56	14:43-52	22:47-53	18:1-12

1. Jesus Prays in Gethsemane

Matthew 26:36-46	Mark 14:32-42	Luke 22:40-46
<p>³⁶Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. 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。</p> <p>³⁷And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. 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，</p> <p>³⁸Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. 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。</p> <p>³⁹And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. 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。</p>	<p>³²And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. 他們來到一個地方，名叫客西馬尼。耶穌對門徒說：你們坐在這裡，等我禱告。</p> <p>³³And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; 於是帶著彼得、雅各，約翰同去，就驚恐起來，極其難過，</p> <p>³⁴And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. 對他們說：我心裡甚是憂傷，幾乎要死；你們在這裡等候，儆醒。</p> <p>³⁵And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. 他就稍往前走，俯伏在地，禱告說：倘若可行，便叫那時候過去。</p> <p>³⁶And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.</p>	<p>⁴⁰And when he was at the place, he said unto them, Pray that ye enter not into temptation. 到了那地方，就對他們說：你們要禱告，免得入了迷惑。</p> <p>⁴¹And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 於是離開他們約有扔一塊石頭那麼遠，跪下禱告，</p> <p>⁴²Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. 說：父阿！你若願意，就把這杯撤去；然而，不要成就我的意思，只要成就你的意思。</p> <p>⁴³And there appeared an angel unto him from heaven, strengthening him. 有一位天使從天上顯現，加添他的力量。</p> <p>⁴⁴And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. 耶穌極其傷痛，禱告更加懇切，汗珠如大血點滴在地上。</p>

⁴⁰And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, **What, could ye not watch with me one hour?**

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？

⁴¹**Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.**

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。

⁴²He went away again the second time, and **prayed**, saying, **O my Father, if this cup may not pass away from me, except I drink it, thy will be done.**

第二次又去禱告說：我父阿，這杯若不能離開我，必要我喝，就願你的意旨成全。

⁴³And he came and found them asleep again: for their eyes were heavy.

又來，見他們睡著了，因為他們的眼睛困倦。

⁴⁴And he left them, and went away again, and **prayed the third time**, saying the same words.

耶穌又離開他們去了。第三次禱告，說的話還是與先前一樣。

⁴⁵Then cometh he to his disciples, and saith unto them, **Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.**

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。

⁴⁶**Rise, let us be going: behold, he is**

他說：阿爸！父阿！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。

³⁷And he cometh, and findeth them sleeping, and saith unto Peter, **Simon, sleepest thou? couldest not thou watch one hour?**

耶穌回來，見他們睡著了，就對彼得說：西門，你睡覺麼？不能做醒片時麼？

³⁸**Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.**

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。

³⁹And again he went away, and **prayed**, and spake the same words. 耶穌又去禱告，說的話還是與先前一樣，

⁴⁰And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

又來見他們睡著了，因為他們的眼睛甚是困倦；他們也不知道怎麼回答。

⁴¹And he cometh the third time, and saith unto them, **Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.**

第三次來，對他們說：現在你們仍然睡覺安歇罷！（或作麼？）夠了，時候到了。看哪，人子被賣在罪人手裡了。

⁴²**Rise up, let us go; lo, he that betrayeth me is at hand.**

起來！我們走罷。看哪，那賣我的人近了。

⁴⁵And when he rose up from **prayer**, and was come to his disciples, he found them sleeping for sorrow, 禱告完了，就起來，到門徒那裡，見他們因為憂愁都睡著了，

⁴⁶And said unto them, **Why sleep ye? rise and pray, lest ye enter into temptation.**

就對他們說：你們為甚麼睡覺呢？起來禱告，免得入了迷惑！

at hand that doth betray me.

起來！我們走罷。看哪，
賣我的人近了。

2. Jesus is Betrayed and Arrested

Matthew 26:47-56	Mark 14:43-52	Luke 22:47-53	John 18:1-12
<p>⁴⁷And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 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。</p> <p>⁴⁸Now he that betrayed him gave them a sign, saying, "Whomsoever I shall kiss, that same is he: hold him fast." 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。</p> <p>⁴⁹And forthwith he came to Jesus, and said, "Hail, master;" and kissed him. 猶大隨即到耶穌跟前，說：請拉比安，就與他親嘴。</p> <p>⁵⁰And Jesus said unto him, "Friend, wherefore (for what reason or purpose) art thou come?" Then came they, and laid hands on Jesus and took him. 耶穌對他說：朋友，你來要做的事，就做罷。於是那些人上前，下手拿住耶穌。</p> <p>⁵¹And, behold, one of</p>	<p>⁴³And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. 說話之間，忽然那十二個門徒裡的猶大來了，並有許多人帶著刀棒，從祭司長和文士並長老那裡與他同來。</p> <p>⁴⁴And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. 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，牢牢靠靠的帶去。</p> <p>⁴⁵And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. 猶大來了，隨即到耶穌跟前，說：拉比，便與他親嘴。</p> <p>⁴⁶And they laid their hands on him, and took him. 他們就下手拿住他。</p> <p>⁴⁷And one of them that stood by drew a sword,</p>	<p>⁴⁷And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. 說話之間，來了許多人。那十二個門徒裡名叫猶大的，走在前頭，就近耶穌，要與他親嘴。</p> <p>⁴⁸But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 耶穌對他說：猶大！你用親嘴的暗號賣人子麼？</p> <p>⁴⁹When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? 左右的人見光景不好，就說：主阿！我們拿刀砍可不可以？</p> <p>⁵⁰And one of them smote the servant of the high priest, and cut off his right ear. 內中有一個人把大祭司的僕人砍了一刀，削掉了他的右耳。</p> <p>⁵¹And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. 耶穌說：到了這個</p>	<p>¹When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. 耶穌說了這話，就同門徒出去，過了汲淪溪。在那裡有一個園子，他和門徒進去了。</p> <p>²And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. 賣耶穌的猶大也知道那地方，因為耶穌和門徒屢次上那裡去聚集。</p> <p>³Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 猶大領了一隊兵，和祭司長並法利賽人的差役，拿著燈籠、火把、兵器，就來到園裡。</p> <p>⁴Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, "Whom seek ye?" 耶穌知道將要臨到自己的一切事，就</p>

them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

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。

⁵²Then said Jesus unto him, **“Put up again thy sword into his place: for all they that take the sword shall perish with the sword.”**

耶穌對他說：收刀入鞘罷！凡動刀的，必死在刀下。

⁵³Thinkest thou that I cannot now **pray to my Father, and he shall presently give me more than twelve legions of angels?**

你想，我不能求我父現在為我差遣十二營多天使來麼？

⁵⁴But how then shall the scriptures be fulfilled, that thus *(in this way)* **it must be?”**

若是這樣，經上所說，事情必須如此的話怎麼應驗呢？

⁵⁵In that same hour said Jesus to the multitudes, **“Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.”**

當時，耶穌對眾人說：你們帶著刀棒

and smote a servant of the high priest, and cut off his ear.

旁邊站著的人，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。

⁴⁸And Jesus answered and said unto them, **Are ye come out, as against a thief, with swords and with staves to take me?**

耶穌對他們說：你們帶著刀棒出來拿我，如同拿強盜麼？

⁴⁹I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

我天天教訓人，同你們在殿裡，你們並沒有拿我。但這事成就，為要應驗經上的話。

⁵⁰And they all forsook him, and fled.

門徒都離開他，逃走了。

⁵¹And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

有一個少年人，赤身披著一塊麻布，跟隨耶穌，眾人就捉拿他。

⁵²And he left the linen cloth, and fled from them naked.

他卻丟了麻布，赤身逃走了。

地步，由他們罷！就摸那人的耳朵，把他治好了。

⁵²Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, **Be ye come out, as against a thief, with swords and staves?**

耶穌對那些來拿他的祭司長和守殿官並長老說：你們帶著刀棒出來拿我，如同拿強盜麼？

⁵³When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

我天天同你們在殿裡，你們不下手拿我。現在卻是你們的時候，黑暗掌權了。

出來對他們說：你們找誰？

⁵They answered him, “Jesus of Nazareth.” Jesus saith unto them, **“I am he.”** And Judas also, which betrayed him, stood with them.

他們回答說：找拿撒勒人耶穌。耶穌說：我就是。賣他的猶大也同他們站在那裡。

⁶As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

耶穌一說我就是，他們就退後倒在地上。

⁷Then asked he them again, **“Whom seek ye?”** And they said, “Jesus of Nazareth.”

他又問他們說：你們找誰？他們說：找拿撒勒人耶穌。

⁸Jesus answered, **“I have told you that I am he: if therefore ye seek me, let these go their way:”**

耶穌說：我已經告訴你們，我就是。你們若找我，就讓這些人去罷。

⁹That the saying might be fulfilled *(John 6:39; 17:12)*, which he spake, **“Of them which thou gavest me have I lost none.”**

這要應驗耶穌從前的話，說：你所賜給我的人，我沒有失落一個。

¹⁰Then Simon Peter

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。

56 But all this was done, that the scriptures of the prophets might be fulfilled.” Then all the disciples forsook him, and fled.

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。

having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

西門彼得帶著一把刀，就拔出來，將大祭司的僕人砍了一刀，削掉他的右耳；那僕人名叫馬勒古。

11 Then said Jesus unto Peter, “Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?”

耶穌就對彼得說：收刀入鞘罷，我父所給我的那杯，我豈可不喝呢？

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

那隊兵和千夫長，並猶太人的差役就拿住耶穌，把他捆綁了。

CONNECTION

It will be apparent at once to the student of the Word that the writers of the synoptic gospels tell almost the same story of Gethsemane, and the events that took place in that battleground for human redemption. Matthew and Mark are almost identical. John gives the same account of the betrayal and arrest, but, strangely enough, does not record the agony of the Saviour in prayer. Luke does not vary the story in the main, but adds further important and interesting details: the visit of the angel to strengthen the suffering Saviour, and the agony and bloody sweat. Only Luke records the healing of the servant's ear. He also mentions the fact, found also in John's record, that the garden was not the Lord's place of refuge only in this crucial hour, but He went there "as He was wont 慣常" (Lk. 22:39). The refuge in times of greatest need is always the place where one has learned to be alone with God. Jesus "ofttimes resorted thither 到那裏" (Jn. 18:2) with His disciples, and therefore Judas knew the place. It was perhaps a mile from the Upper Room where they had supper together for the last time, opposite the Golden Gate of Jerusalem, on the side of the Mount of Olives. Apparently it was an enclosed garden in a grove of olive trees. In the traditional spot where Jesus prayed, there is a projecting rock similar to that shown in paintings of the scene. Time and wars have destroyed the landmarks, but if not the exact spot surely it cannot be far from the place of our Lord's agony.

<p>Luke 22:39</p> <p>And he came out, and went, <u>as he was wont</u>, to the mount of Olives; and his disciples also followed him. 耶穌出來，照常往橄欖山去，門徒也跟他。</p>	<p>John 18:2</p> <p>And Judas also, which betrayed him, knew the place: for Jesus <u>ofttimes resorted thither</u> with his disciples. 賣耶穌的猶大也知道那地方，因為耶穌和門徒屢次上那裡去聚集。</p>
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But Gethsemane is more than an historical spot. It remains a spiritual actuality in the hearts of both God and man. Many mysteries of the work of redemption must forever remain unsolved, until the all-revealing day, and Gethsemane is one of these.

When Jesus and the disciples arrived in the garden their hearts were knit together in a new bond of love and fellowship, after the tender farewell the Master had spoken to them, and in His high priestly prayer (John 17) He committed them into the hands of His Father, and their Father. He had told them that the time of His betrayal was imminent, and yet it is evident that they did not fully comprehend what was to take place. Doubtless they expected Him to resist, in spite of all that He had taught them to the contrary; for they could not understand how such a thing could happen to one like their Master, who many times had been tested in their presence, and on every occasion had so conducted Himself that His enemies were silenced and He came off victorious. If they had thought that He was in immediate danger the chances are they would not have fallen asleep so easily. However, apparently they had already spent a night or two in the mount, and when they left the Upper Room it may have been after midnight, the prescribed hour for the feast to end, and they "were heavy with sleep." (Mt. 26:43; Mk. 14:40)

<p>Matthew 26:43</p> <p>And he came and found them asleep again: for their eyes were heavy. 又來，見他們睡著了，因為他們的眼睛困倦。</p>	<p>Mark 14:40</p> <p>And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. 又來見他們睡著了，因為他們的眼睛甚是困倦；他們也不知道怎麼回答。</p>
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Three times Jesus went apart to pray. His agony was great, and we have no knowledge of how much time elapsed while He poured out His soul to His Father, and grappled 搏鬥 with the powers of darkness. Often on other occasions He had spent a whole night in prayer. He said to Peter, "Could ye not watch with Me one hour?"(Mt. 26:40; Mk. 14:37) However, He was doubtless referring not to a literal hour, but to the "hour" of His suffering. It must have been a very late hour, perhaps toward morning, although still dark, when the mob arrived, led by Judas and the band of officers sent by the High Priest.

"Could ye not watch with Me one hour?"

Matthew 26:40	Mark 14:37
And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, <u>could ye not watch with me one hour?</u>	And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? <u>couldst not thou watch one hour?</u>
來到門徒那裡，見他們睡著了，就對彼得說：怎麼樣？你們不能同我儆醒片時麼？	耶穌回來，見他們睡著了，就對彼得說：西門，你睡覺麼？不能儆醒片時麼？

Jesus had come forth from the place of prayer in the calm consciousness that He was doing the will of His Father, and He met His accusers **armed with divine strength**. When the officers arrived, Judas quickly fulfilled his part of the agreement, and Jesus was "betrayed into the hands of sinners."(Mt. 26:45; Mk. 14:41) His last thought was to plead for His disciples, that they might be spared, and after the brandishing of a sword and a feeble show of defending Him, they "all forsook Him and fled,"(Mt. 26:56; Mk. 14:50) while He was led away to the house of the High Priest for trial.

"all forsook Him and fled"

Matthew 26:56	Mark 14:50
But all this was done, that the scriptures of the prophets <u>might be fulfilled.</u> " Then <u>all</u> the disciples <u>forsook him, and fled.</u>	And they <u>all forsook him, and fled.</u>
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	門徒都離開他，逃走了。

DISCUSSION

Jesus loved to resort to the wooded slopes of the Mount of Olives for rest and prayer, and evidently the Garden of Gethsemane was a favorite spot where He was wont to go with His disciples, for Judas knew the place. How often a garden is the setting for epochal 劃時代的 events! This "Move" is full of action; and the action is real and significant, revealing the momentous 重大的 issues at stake. Far-reaching consequences were impending, involving the destiny not only of the characters taking part in the great drama, but the destiny of mankind. There are five different scenes, and in each one the characters fulfilled that which had been written of them. The events in the life and death of Jesus were not determined by the action of men but by the will of God, as revealed in the Old Testament scriptures. "That it might be fulfilled,"(Mt. 26:56) is the divine imperative 命令的. The whole scene was amazingly forecast 預測. It was not, however, that God had ordained the wickedness of men, but His Son had been "delivered up by the determinate counsel and foreknowledge of God," (Acts 2:23) and God *foreknew* how His will would be fulfilled.

"...the determinate counsel..."

Acts 2:23	Him, being <u>delivered by the determinate counsel and foreknowledge of God</u> , ye have taken, and by wicked hands have crucified and slain: 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。
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1. THE SAVIOUR AT PRAYER.

When they entered the garden together and Jesus had prayed for them, He asked eight of the disciples to remain near the entrance and watch, while He went to a more secluded spot to pray. He told them to pray that they should not enter into temptation (Mt. 26:41; Mk. 14:38; Lk. 22:40), for He knew that the hour of testing was upon them. He took with Him Peter, James and John, the three usually chosen to accompany Him on important occasions, and went a little farther on. (Judas, of course, was not with them.) The great battle with the powers of darkness was now upon Him, and the heavy weight of His burden was increasing. He was "sore amazed,"(Mk. 14:33) and said, "My soul is exceedingly sorrowful, even unto death."(Mt. 26:38, Mk. 14:34) He did not hide from them His terrible anguish. These three who were with Him were the three who had beheld His glory in the Transfiguration, and it may have been that He felt that these three alone, by their knowledge of His glory, were sufficiently strengthened to bear the partial glimpse of His sufferings. Or did His perfect humanity rebel against being utterly alone in this supreme crisis? Although He was God in the flesh, He was also true Man; He knew the purpose of it all, and yet with divine knowledge there was also man's sensibilities. He felt our infirmity, and "was tempted in all points like as we are, yet without sin."(Heb. 4:15) He craved the comfort of human companionship. He must have the three with Him. And yet He left them, saying, "Tarry ye here, and watch with Me." (Mt. 26:38, Mk. 14:34)

"Enter not into temptation"

Matthew 26:41	Mark 14:38	Luke 22:40
Watch and pray, that ye <u>enter not into temptation: the spirit indeed is willing, but the flesh is weak.</u> 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。	Watch ye and pray, <u>lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.</u> 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。	And when he was at the place, he said unto them, Pray that ye <u>enter not into temptation.</u> 到了那地方，就對他們說：你們要禱告，免得入了迷惑。

"sore amazed"

Mark 14:33	And he taketh with him Peter and James and John, and began to be <u>sore amazed</u> , and to be very heavy; 於是帶著彼得、雅各、約翰同去，就驚恐起來，極其難過，
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"exceeding sorrowful" "Tarry ye here"

Matthew 26:38	Mark 14:34
Then saith he unto them, <u>My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.</u> 便對他們說：我心裡甚是憂傷，幾乎要死；你們在這裡等候，和我一同做醒。	And saith unto them, <u>My soul is exceeding sorrowful unto death: tarry ye here, and watch.</u> 對他們說：我心裡甚是憂傷，幾乎要死；你們在這裡等候，做醒。

"was tempted in all points"

Hebrews 4:15	For we have not an high priest which cannot be touched with the feeling of our infirmities; but <u>was in all points tempted like as we are, yet without sin.</u> 因我們的大祭司並非不能體恤我們的軟弱。他也曾凡事受過試探，與我們一樣，只是他沒有犯罪。
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The last dregs 殘滓 of the bitter "cup" must always be quaffed 喝乾 alone. Friends and loved ones can go only so far: the real crisis must be faced alone. So it was with our Lord. He went a little farther, "about a stone's cast," and fell upon His face to wrestle alone in His agony. Luke says He "kneeled down," (Lk. 22:41) but both Matthew and Mark record that He fell upon His face.(Mt. 26:39, Mk. 14:35) Many an artist has tried to reproduce the scene upon canvas, but they can faintly picture only the outward effects of the suffering. We

cannot gauge 測 the deep anguish of that great heart, that holy soul — the awful bitterness of that cup from which He prayed if possible to be released, and which forced out through the pores of His flesh the life blood. We may only suggest some of the causes of His sorrow. "Behold, and see if there be any sorrow like unto My sorrow"! (Lam. 1:12).

"fell upon His face" "Kneeled down"

Matthew 26:39	Mark 14:35	Luke 22:41
<p>And he went a little farther, and <u>fell on his face</u>, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.</p> <p>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。</p>	<p>And he went forward a little, and <u>fell on the ground</u>, and prayed that, if it were possible, the hour might pass from him.</p> <p>他就稍往前走，俯伏在地，禱告說：倘若可行，便叫那時候過去。</p>	<p>And he was withdrawn from them <u>about a stone's cast</u>, and <u>kneeled down</u>, and prayed,</p> <p>於是離開他們約有扔一塊石頭那麼遠，跪下禱告，</p>

"..if there be any sorrow..."

Lamentations 1:12	<p>Is it nothing to you, all ye that pass by? <u>behold, and see if there be any sorrow like unto my sorrow</u>, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger.</p> <p>你們一切過路的人哪，這事你們不介意麼？你們要觀看：有像這臨到我的痛苦沒有一就是耶和華在他發烈怒的日子使我所受的苦？</p>
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It was not merely the thought of bodily pain, though that was to be long and excessive; it was not only the remembrance of the opposition and malice of His enemies, the failure of His people Israel, the treachery of Judas, the consciousness that His friends did not understand Him and would finally deny and forsake Him; the unjust treatment He had received, the wilful rejection of those He had come to redeem. It was not only the terror and dread of passing through physical death. It was the unspeakable weight of the depths of sin to be laid upon Him, from which His soul shrank back in horror—the "sins of the whole world,"(1 Jn. 2:2) which He was to "bear in His own body on the tree."(1 Pet. 2:24) He was even then yielding up His soul for that purpose—"offering Himself to God, through the Eternal Spirit."(Heb. 9:14) It was the "travail of His soul"; He "made His soul an offering for sin"; He "poured out His soul unto death" (Isa. 53:10-12). It was there in the Garden He made His great offering unto the Father; there the great victory was won—the inner victory which was the real spirit of the Cross.

"the sins of the whole world"

1 John 2:2	<p>And he is the propitiation for our sins: and not for ours only, but also for <u>the sins of the whole world</u>.</p> <p>他為我們的罪作了挽回祭，不是單為我們的罪，也是為普天下人的罪。</p>
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"bear in His own body on the tree"

1 Peter 2:24	<p>Who his own self <u>bare our sins in his own body on the tree</u>, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.</p> <p>他被掛在木頭上，親身擔當了我們的罪，使我們既然在罪上死，就得以在義上活。因他受的鞭傷，你們便得了醫治。</p>
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"offering Himself to God..."

Hebrews 9:14	<p>How much more shall the blood of Christ, who <u>through the eternal Spirit offered himself without spot to God</u>, purge your conscience from dead works to serve the living God?</p>
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何況基督藉著永遠的靈，將自己無瑕無疵獻給神，他的血豈不更能洗淨你們的心(原文是良心)，除去你們的死行，使你們事奉那永生神麼？

"travail of His soul" "made His soul an offering for sin" "poured out His soul unto death"

Isaiah 53:10-12

¹⁰Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

耶和華卻定意(或譯:喜悅)將他壓傷,使他受痛苦。耶和華以他為贖罪祭(或譯:他獻本身為贖罪祭)。他必看見後裔,並且延長年日。耶和華所喜悅的事必在他手中亨通。

¹¹He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

他必看見自己勞苦的功效,便心滿意足。有許多人因認識我的義僕得稱為義;並且他要擔當他們的罪孽。

¹²Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

所以,我要使他與位大的同分,與強盛的均分擄物。因為他將命傾倒,以致於死;他也被列在罪犯之中。他卻擔當多人的罪,又為罪犯代求。

The prophet Isaiah, in his beautiful fifty-third chapter, sets forth the sufferings of the Messiah, the "Man of sorrows, acquainted with grief"(vs.3)—the Cross in the Old Testament. But why should He be "smitten of God and afflicted"? Was He not "very God of very God"?(1 Thes. 5:23) "Surely He hath borne our griefs and carried our sorrows, yet we did esteem Him smitten of God, and afflicted. He was wounded for our transgressions" (vs. 4-5). "It pleased the Lord to bruise Him: He hath put Him to grief" (vs. 10). How great was His love for sinful men! Man prepared the wooden cross on which His body was crucified; but God Himself had prepared the inner cross, where He "poured out His soul unto death" (vs. 12)—that spiritual death which made possible Calvary, and in which we are identified with Him.

"Man of sorrow..." "smitten of God and afflicted"

Isaiah 53:3-5

³He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

他被藐視,被人厭棄;多受痛苦,常經憂患。他被藐視,好像被人掩面不看的一樣;我們也不尊重他。

⁴Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

他誠然擔當我們的憂患,背負我們的痛苦;我們卻以為他受責罰,被神擊打苦待了。

⁵But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

哪知他為我們的過犯受害,為我們的罪孽壓傷。因他受的刑罰,我們得平安;因他受的鞭傷,我們得醫治。

"very God"

1
Thessalonians
5:23

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

願賜平安的神親自使你們全然成聖!又願你們的靈與魂與身子得蒙保守,在我主耶穌基督降臨的時候,完全無可指摘!

But at the same time, all the forces of evil were pressing upon Him. To those who came to take Him, He said: "This is your hour, and the power of darkness" (Lk. 22:53). Under the awful pressure of the powers of darkness went the holy Son of God. Their purpose was to divert使轉移 Him from the cross, or cause His death before God's time, in order to defeat His plan laid before the foundation of the world. In order to "deliver us from the power of darkness"(Col. 1:13) God must subject His Son to its terrible power, in our stead. He must pass through the great sifting. As Son of Man He must be shaken back and forth between God and Satan. He could not accept release when God's hour had come. "For this cause came I unto this hour,"(Jn. 12:27) He had said. He chose the will of His Father. "Abba, Father,"(Mk. 14:36) He prayed: "All things are possible with Thee: nevertheless; not as I will, but as thou wilt."(Mt. 26:39; Mk. 14:36; Lk. 22:42)

"This is your hour...."

<p>Luke 22:53</p>	<p>When I was daily with you in the temple, ye stretched forth no hands against me: but <u>this is your hour, and the power of darkness.</u> 我天天同你們在殿裡，你們不下手拿我。現在卻是你們的時候，黑暗掌權了</p>
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"deliver us from the power of darkness"

<p>Colossians 1:13</p>	<p>Who hath <u>delivered us from the power of darkness,</u> and hath translated us into the kingdom of his dear Son: 他救了我們脫離黑暗的權勢，把我們遷到他愛子的國裡；</p>
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"for this cause came I unto this hour"

<p>John 12:27</p>	<p>Now is my soul troubled; and what shall I say? Father, save me from this hour: but <u>for this cause came I unto this hour.</u> 我現在心裡憂愁，我說甚麼才好呢？父阿，救我脫離這時候；但我原是為這時候來的。</p>
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"...nevertheless; not as I will, but as thou wilt"

<p>Matthew 26:39</p> <p>And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: <u>nevertheless not as I will, but as thou wilt.</u> 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。</p>	<p>Mark 14:36</p> <p>And he said, <u>Abba, Father, all things are possible unto thee;</u> take away this cup from me: <u>nevertheless not what I will, but what thou wilt.</u> 他說：阿爸！父阿！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。</p>	<p>Luke 22:42</p> <p>Saying, Father, if thou be willing, remove this cup from me: <u>nevertheless not my will, but thine, be done.</u> 說：父阿！你若願意，就把這杯撤去；然而，不要成就我的意思，只要成就你的意思。</p>
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And down from the glory there came an angel, to strengthen Him (Lk. 22:43). Many times in the scriptures we read of the angels of heaven coming to minister to the tried and tested servants of God in times of great need: for "are they not all ministering spirits, sent forth to minister unto the heirs of salvation?" (Heb. 1:14) How much more to the King of glory! Surely the heavenly messengers vied競爭 with one another for this great privilege of tenderly strengthening their Lord in His hour of deepest suffering!

"strengthen Him"

<p>Luke 22:43</p>	<p>And there appeared <u>an angel</u> unto him from heaven, <u>strengthening him.</u> 有一位天使從天上顯現，加添他的力量。</p>
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"ministering spirits...."

<p>Hebrews 1:14</p>	<p><u>Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?</u> 天使豈不都是服役的靈、奉差遣為那將要承受救恩的人效力麼？</p>
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After speaking to His disciples He returned to pray again. "And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood, falling down to the ground" (Lk. 22:44). The final conflict was pressing out His very life's blood. Every pore in His body was a wound. But His face was set toward the cross, to fulfil the unalterable purpose of the ages. He had come down through the centuries as the Surety for the redemption of the world, and before He sealed it with His blood on Golgotha's hill, He met the crisis and "poured out His soul unto death"(Isa. 53:12) in His lone agony in the place of prayer.

"drops of blood"

Luke 22:44	<u>And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.</u> 耶穌極其傷痛，禱告更加懇切，汗珠如大血點滴在地上。
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Three times He had prayed the same words: "Father, if this cup may not pass except I drink it, Thy will be done."(Mt. 26:42) In times of great agitation 焦慮 or deep sorrow men do not frame many words in prayer, but rather say the same words many times, in a cry from the heart. The words of Jesus are reminiscent 使人聯想 of the prayer He taught His disciples, and which should be constantly in our hearts and upon our lips: "Thy will be done."(Mt. 6:10; Lk. 11:2)

"...except I drink it, thy will be done"

Matthew 26:42	He went away again the second time, and prayed, saying, O my <u>Father, if this cup may not pass away from me, except I drink it, thy will be done.</u> 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。
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"thy will be done"

Matthew 6:10 Thy kingdom come, <u>Thy will be done</u> in earth, as it is in heaven. 願你的國降臨；願你的旨意行在地上，如同行在天上。	Luke 11:2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. <u>Thy will be done</u> , as in heaven, so in earth. 耶穌說：你們禱告的時候，要說：我們在天上的父（有古卷只作：父阿）：願人都尊你的名為聖。願你的國降臨；願你的旨意行在地上，如同行在天上（有古卷無願你的旨意云云）。
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Three things grip our thought as we study His prayer:

1. First, His deep conviction of the Father's **sufficiency**. "All things are possible with Thee."(Mk. 14:36) **It was not a question of God's power, but only of His will.** He could have taken another way, but this was the best way, and Jesus had **perfect trust** in His Father's plan.
2. Second, His perfect **submission** to the Father's will: "Thy will be done." Only this perfect oneness with God opened the way for the completion of the great plan of redemption. Such prayer always leads to great decision and action.
3. Third, there was **inflexible** 堅定的 **obedience**, in the calm confidence that comes only when human will is in harmony with the divine purpose. He had prayed His way through to "the peace that passeth all understanding,"(Phil. 4:7) which never fails to come to the soul in complete surrender to the will of God. The test had been complete; all hesitancy was gone. Prayer gives way to action. After praying three times He returned to face His enemies with rare courage, in the dignity and poise 安定 of one who is in the center of God's will.

"the peace that passeth all understanding"

Philippians 4:7	And <u>the peace</u> of God, which <u>passeth all understanding</u> , shall keep your hearts and minds through Christ Jesus. 神所賜、出人意外的平安必在基督耶穌裡保守你們的心懷意念。
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Few scenes are more remembered than this one. It is not easy to forget outstanding victory through prayer.

1. The Saviour at Prayer	2. The Sleeping Disciples	3. The Mob Arrives	4. The Betrayal	5. The Arrest
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2. THE SLEEPING DISCIPLES.

In the second scene there is a marked contrast between the tremendous emotion and resolution of Jesus, and the apathy and indifference which seemingly gripped the little group of three disciples. While Jesus was "exceeding sorrowful even unto death,"(Mt. 26:38; Mk. 14:34) they were so undisturbed as to fall into easy sleep. When, after His first prayer, He returned to speak to them, seeking the comfort of their fellowship, He was evidently surprised to find them sleeping. He said to Peter, "What! Could ye not watch with Me one hour?"(Mt. 26:40) What a rebuke it must have been after Peter's confident boast of a few hours before! But Jesus knew that Peter had been sincere in his self-confidence. "The spirit indeed is willing, but the flesh is weak,"(Mt. 26:41; Mk. 14:38) He said. He knew the weakness of the flesh, and that is the reason He allowed Peter to be sifted, that he might learn not to trust in himself, but in God (2 Cor. 1:9; 4:7). "He knoweth our frame; He remembereth that we are dust."(Ps. 103:14) He knew of the yet greater testing that would soon confront them, and He warned them to "Watch and pray, that ye enter not into temptation."(Mt. 26:41)

Trust not in ourselves, but in God

2 Corin. 1:9	But we had the sentence of death in ourselves, that we should <u>not trust in ourselves, but in God</u> which raiseth the dead: 自己心裡也斷定是必死的，叫我們不靠自己，只靠叫死人復活的神。
2 Corin. 4:7	But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 我們有這寶貝放在瓦器裡，要顯明這莫大的能力是出於神，不是出於我們。

"...we are dust"

Psalms 103:14	For <u>he knoweth our frame; he remembereth that we are dust.</u> 因為他知道我們的本體，思念我們不過是塵土。
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After His second prayer, in spite of His admonition He again found them sleeping. We cannot but feel that they did not sense the full significance of the hour. It is so easy to take the fatalistic attitude聽天由命, that what shall happen must happen, and there is nothing we can do about it. But the injunction of the prophets of old was, "Woe to them that are at ease in Zion."(Amos 6:1) Luke states that they were sleeping "for sorrow."(Lk. 22:45) It may be that they sensed more of His sufferings than is apparent. Excessive weeping often causes one to become exhausted and fall asleep.

"Woe to them that are at ease in Zion"

Amos 6:1	<u>Woe to them that are at ease in Zion</u> , and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came! 國為列國之首，人最著名，且為以色列家所歸向，在錫安和撒瑪利亞山安逸無慮的，有禍了！
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"for sorrow"

Luke 22:45	And when he rose up from prayer, and was come to his disciples, he found them sleeping <u>for sorrow</u> , 禱告完了，就起來，到門徒那裡，見他們因為憂愁都睡著了，
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After the third prayer Jesus said to them: "Sleep on now, and take your rest."(Mt. 26:45; Mk. 14:41) Their time of opportunity for watching with Him was forever past. How little they realized that it was the last time they could be with Him, when in His lonely vigil they might have brought human comfort and solace to the One they loved so well! When seeking places of honor in His kingdom, Jesus had asked them, "Can ye drink of the cup that I shall drink of?" and they had answered "We can." He had told them, "Ye shall drink of the cup" (Mk. 10:38,39), and now the time had come, but they could not face it. How often we miss our opportunity in "little nameless, unremembered acts of kindness and love," when we think we would be willing to lay down our lives in some great act of heroism, were it necessary! How often we have slept while someone was "sweating blood"(Lk. 22:44) in an effort to solve our problems, or their own!

"Can ye drink of the cup..."

<p>Mark 10:38-39</p>	<p>³⁸But Jesus said unto them, Ye know not what ye ask: <u>can ye drink of the cup that I drink of?</u> and be baptized with the baptism that I am baptized with? 耶穌說：你們不知道所求的是甚麼，我所喝的杯，你們能喝麼？我所受的洗，你們能受麼？</p> <p>³⁹And they said unto him, <u>We can.</u> And Jesus said unto them, <u>Ye shall indeed drink of the cup</u> that I drink of; and with the baptism that I am baptized withal shall ye be baptized: 他們說：我們能。耶穌說：我所喝的杯，你們也要喝；我所受的洗，你們也要受；</p>
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Jesus said to them, "It is enough; the hour is come. The Son of Man is betrayed into the hands of sinners. Rise up, let us be going. He that betrayeth Me is at hand."(Mt. 26:45,46; Mk.14:41,42) The victory had been won and prayer must give place to action. "The cup that the Father hath given Me, shall I not drink it?"(Jn. 18:11)

"betrayed into the hands of sinners"

<p>Matthew 26:45,46</p> <p>⁴⁵Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and <u>the Son of man is betrayed into the hands of sinners.</u> ⁴⁶Rise, <u>let us be going:</u> behold, he is at hand that doth betray me. 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。起來！我們走罷。看哪，賣我的人近了。</p>	<p>Mark 14:41,42</p> <p>⁴¹And he cometh the third time, and saith unto them, Sleep on now, and take your rest: <u>it is enough, the hour is come;</u> behold, <u>the Son of man is betrayed into the hands of sinners.</u> ⁴²Rise up, let us go; lo, <u>he that betrayeth me is at hand.</u> 第三次來，對他們說：現在你們仍然睡覺安歇罷（或作麼？）！夠了，時候到了。看哪，人子被賣在罪人手裡了。起來！我們走罷。看哪，那賣我的人近了。</p>
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"...shall I not drink it?"

<p>John 18:11</p>	<p>Then said Jesus unto Peter, "Put up thy sword into the sheath: <u>the cup which my Father hath given me, shall I not drink it?"</u> 耶穌就對彼得說：收刀入鞘罷，我父所給我的那杯，我豈可不喝呢？</p>
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1. The Saviour at Prayer	2. The Sleeping Disciples	3. The Mob Arrives	4. The Betrayal	5. The Arrest
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3. THE MOB ARRIVES.

The scene quickly changes again. "While He yet spake"(Mt. 26:47; Mk. 14:43; Lk. 22:47) to the disciples, the quiet hush of the garden was broken by the sound of approaching voices as of a multitude in great excitement. It was still dark, and through the gloom there appeared the gleam of lanterns and torches. In a few moments the little group of watchers were confronted by an armed mob. At the head of the company was Judas Iscariot, with a band of officers and men which had been sent by the chief priests and elders. Judas

had agreed to lead them to Jesus, giving them a token that he would identify their victim by giving him a kiss. Oh, the depths of shame, to cover such an infamous deed with a false show of affection!

"While He yet spake"

Matthew 26:47	Mark 14:43	Luke 22:47
<p>And <u>while he yet spake</u>, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.</p> <p>說話之間，那十二個門徒裡的猶大來了，並有許多帶著刀棒，從祭司長和民間的長老那裡與他同來。</p>	<p>And immediately, <u>while he yet spake</u>, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.</p> <p>說話之間，忽然那十二個門徒裡的猶大來了，並許多人帶著刀棒，從祭司長和文士並長老那裡與他同來。</p>	<p>And <u>while he yet spake</u>, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.</p> <p>說話之間，來了許多人。那十二個門徒裡名叫猶大的，走在前頭，就近耶穌，要與他親嘴。</p>

Jesus did not shrink. "Knowing all things that should come upon Him" He went forth to meet them, and said, "Whom seek ye?" (Jn. 18:4) They answered, "Jesus of Nazareth." Jesus said, "I AM,"(vs. 5) and immediately they all went backward, and fell to the ground (vs. 6). The power of the great I Am was irresistible. They could not have touched Him with one of their fingers if He had not submitted, but He had come to give His life. He "laid it down of Himself." (Jn. 10:18)

"Whom seek ye"

John 18:4-6
<p>⁴Jesus therefore, <u>knowing all things that should come upon him</u>, went forth, and said unto them, "<u>Whom seek ye?</u>" ⁵They answered him, "<u>Jesus of Nazareth.</u>" Jesus saith unto them, "<u>I am he.</u>" And Judas also, which betrayed him, stood with them. ⁶As soon then as he had said unto them, I am he, <u>they went backward, and fell to the ground.</u></p> <p>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？他們回答說：找拿撒勒人耶穌。耶穌說：我就是。賣他的猶大也同他們站在那裡。耶穌一說我就是，他們就退後倒在地上。</p>

"laid it down of Himself"

John 10:18	<p>No man taketh it from me, but I <u>lay it down of myself</u>. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.</p> <p>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。</p>
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1. The Saviour at Prayer	2. The Sleeping Disciples	3. The Mob Arrives	4. The Betrayal	5. The Arrest
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4. THE BETRAYAL.

The action now was swift and furious. What they do they must do quickly. Perhaps they were afraid that Judas would lose his nerve. They prodded him on, but he needed no urging. "As soon as he was come, he goeth straightway to Him."(Mk. 14:45) Stepping out from the mob he approached Jesus, saying, "Hail, Master," and kissed Him. (Mt. 26:49) (He did not call Him Lord, on this or any other occasion).

"...goeth straightway to Him" "Hail, Master"

Matthew 26:49	Mark 14:45
<p>And forthwith he came to Jesus, and said, "<u>Hail, master;</u>" and kissed him.</p> <p>猶大隨即到耶穌跟前，說：請拉比安，</p>	<p>⁴⁵And <u>as soon as he was come, he goeth straightway to him</u>, and saith, Master, master; and kissed him.</p> <p>猶大來了，隨即到耶穌跟前，說：拉比，</p>

就與他親嘴。

便與他親嘴。

Jesus replied, "Friend, betrayeth thou the Son of Man with a kiss?" (Lk. 22:48) Even in this supreme test Jesus was calm and self-possessed冷靜的, and did not fail in love. He still called Judas "Friend."(Mt. 26:50) Only the love of God shed abroad in the heart could meet such a challenge.(Rom. 5:8) "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Ps. 41:9).

"Betrayest thou the Son of man with a kiss?"

Luke
22:48

But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?
耶穌對他說：猶大！你用親嘴的暗號賣人子麼？

"Friend"

Matthew
26:50

And Jesus said unto him, "Friend, wherefore art thou come?" Then came they, and laid hands on Jesus and took him.
耶穌對他說：朋友，你來要做的事，就做罷。於是那些人上前，下手拿住耶穌。

"the love of God is shed abroad..."

Romans
5:5

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
盼望不至於羞恥，因為所賜給我們的聖靈將神的愛澆灌在我們心裡。

"yea...lifted up his heel against me"

Psalm
41:9

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.
連我知己的朋友，我所倚靠、吃過我飯的也用腳踢我。

1. The Saviour at Prayer

2. The Sleeping Disciples

3. The Mob Arrives

4. The Betrayal

5. The Arrest

5. THE ARREST.

Jesus then faced the mob, in the full dignity of non-resistance, and confessed that He was the One they were seeking. He had prayed, "If possible let this cup pass from me,"(Mt. 26:39) but now stood unafraid as the officers laid hands upon Him. The disciples, realizing now what was about to follow, said unto Him, "Lord, shall we smite with the sword?"(Lk. 22:49) They doubtless remembered that He had told them to provide themselves swords after He was gone;(vs. 35-37) but without waiting for a reply Peter whipped out his sword and smote with it, cutting off the ear of a servant of the High Priest. Jesus immediately stopped the resistance and told Peter to put up his sword, saying, "They that take the sword shall perish by the sword." "I could pray to my Father and He would send me more than twelve legions of angels, but I cannot resist; how then would the scriptures be fulfilled? Thus it must be. The cup that the Father hath given Me, shall I not drink it?"(Mt. 26:51-54; Jn. 18:11) Then He stretched out His hand and healed the man's ear, covering Peter's hasty act with one of love.

"Lord, shall we smite with the sword?"

Luke
22:49

When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?
左右的人見光景不好，就說：主阿！我們拿刀砍可以不可以？

They doubtless remembered that He had told them to provide themselves swords after He was gone

Luke 22:35-37

³⁵And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

耶穌又對他們說：我差你們出去的時候，沒有錢囊，沒有口袋，沒有鞋，你們缺少

甚麼沒有？他們說：沒有。

³⁶Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

耶穌說：但如今有錢囊的可以帶著，有口袋的也可以帶著，沒有刀的要賣衣服買刀。

³⁷For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

我告訴你們，經上寫著說：他被列在罪犯之中。這話必應驗在我身上；因為那關係我的事必然成就。

"They that take the sword shall perish by the sword" "...twelve legions of angels..." "the scriptures be fulfilled" "thus it must be"

Matthew 26:51-54

⁵¹And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

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。

⁵²Then said Jesus unto him, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

耶穌對他說：收刀入鞘罷！凡動刀的，必死在刀下。

⁵³Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

你想，我不能求我父現在為我差遣十二營多天使來麼？

⁵⁴But how then shall the scriptures be fulfilled, that thus it must be?"

若是這樣，經上所說，事情必須如此的話怎麼應驗呢？

Turning to the officers Jesus said, "Are ye now come out as against a thief, with swords and staves? I sat daily teaching in the temple and you laid no hands on Me. But this is your hour, and the power of darkness." If it had not been their hour, they could have done nothing. "All this was done that the scriptures might be fulfilled" (Mt. 26:55,56; Mk. 14:49; Lk. 22:52,53).

"...as against a thief..." "...daily...in the temple..." "...this is your hour..." "...the scriptures might be fulfilled"

Matthew 26:55-56	Mark 14:49	Luke 22:52-53
<p>⁵⁵In that same hour said Jesus to the multitudes, "<u>Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.</u></p> <p>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。</p>	<p>I was <u>daily</u> with you <u>in the temple teaching</u>, and ye took me not: but <u>the scriptures must be fulfilled.</u></p> <p>我天天教訓人，同你們在殿裡，你們並沒有拿我。但這事成就，為要應驗經上的話。</p>	<p>⁵²Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye <u>come out, as against a thief, with swords and staves?</u></p> <p>耶穌對那些來拿他的祭司長和守殿官並長老說：你們帶著刀棒出來拿我，如同拿強盜麼？</p>
<p>⁵⁶But <u>all this was done, that the scriptures of the prophets might be fulfilled.</u>" Then all the disciples forsook him, and fled.</p>		<p>⁵³When I was <u>daily</u> with you <u>in the temple</u>, ye stretched forth no hands against me: <u>but this is your hour, and the power of darkness.</u></p> <p>我天天同你們在殿裡，你們不下手拿我。現在卻是</p>

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。	你們的時候，黑暗掌權了。
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In the midst of His own terrific tension, He was thoughtful of His disciples, and said to the officers, "If ye seek Me, let these go their way."(Jn. 18:8) Doubtless they had little fear of the disciples; they complied with His request, and as soon as they were released they "all forsook Him and fled,"(Mt. 26:56; Mk. 14:50) They lacked the confidence of those who put their implicit trust in God even in the worst situations. Whether the eight who had been left near the garden entrance stayed to see the end we do not know; but fear took possession of them all, and they fled—even Peter, who was ready to lay down his life for His Lord.

"..let these go their way"

John 18:8	Jesus answered, "I have told you that I am he: <u>if therefore ye seek me, let these go their way:</u> " 耶穌說：我已經告訴你們，我就是。你們若找我，就讓這些人去罷。
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Then they bound Jesus and led Him away. We are not told that He was legally arrested. There were no Roman officers mentioned; the act was perpetrated 犯(罪) by the rulers of the Jews, and Jesus was led away to the house of Annas, father-in-law of the High Priest, for His mock trial.

The disciples disappeared in the darkness and sought a hiding place among the rocks of the hillside, but "Peter followed afar off, to see the end" (Mt. 26:58).

Matthew 26:58	But <u>Peter followed him afar off</u> unto the high priest's palace, and went in, and sat with the servants, <u>to see the end.</u> 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。
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MEDITATION

Prayer releases power. It often becomes most real and means the most to us when we are in the heaviest sorrow or deepest agony.

"*One of the Twelve*" betrayed His Lord. This was the height of perfidy 出賣. Satan appears even in heaven (Job 1:6; Zech. 3:1). The "son of perdition" (Jn. 17:12) betrayed "The Son of the Highest" (Lk. 1:32).

Satan appears even in heaven

Job 1:6	Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. 有一天，神的眾子來侍立在耶和華面前，撒但也來在其中。
Zechariah 3:1	And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. 天使（原文是他）又指給我看：大祭司約書亞站在耶和華的使者面前；撒但也站在約書亞的右邊，與他作對。

"son of perdition"

John 17:12	While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but <u>the son of perdition</u> ; that the scripture might be fulfilled. 我與他們同在的時候，因你所賜給我的名保守了他們，我也護衛了他們；其中除了那滅亡之子，沒有一個滅亡的，好叫經上的話得應驗。
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Luke 1:32	He shall be great, and shall be called <u>the Son of the Highest</u> : and the Lord God shall give unto him the throne of his father David: 他要為大，稱為至高者的兒子；主神要把他祖大衛的位給他。
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In many respects the Gethsemane experience of our Lord was the correlative有相互關係的 of the temptation in the wilderness, at the beginning of His ministry. Both prove that His human will was in perfect harmony with the righteous will of God, and that His soul was subject to the highest laws of life and providence. The first was the preparation for His ministry, and prophetic of His final triumph over the powers of darkness. The second was the consummation of His complete submission to the purpose of God in redemption, and the inner victory which enabled Him actually to offer Himself on Calvary's tree.

Summary

The Temptation in the wilderness	The Gethsemane experience of Jesus
<ul style="list-style-type: none"> • The preparation for His ministry • Prophetic of His final triumph over the powers of darkness 	<ul style="list-style-type: none"> • The consummation of His complete submission to the purpose of God in redemption • The inner victory which enabled Him actually to offer Himself on Calvary's tree
Both prove that ...	
<ul style="list-style-type: none"> • His human will was <u>in perfect harmony</u> with the righteous will of God • His soul was <u>subject</u> to the highest laws of life and providence 	

Gethsemane brings great solace to our hearts. There Jesus plumbed查明 the depths of possible human suffering, to give to us the assurance that **there is no gloom so dark but He can and will illuminate it for us.** "In Him who strengtheneth me, I am able for anything" (Phil. 4:13 Wey.)

Philippians 4:13	I can do all things through Christ which strengtheneth me. 我靠著那加給我力量的，凡事都能做。
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"The spirit indeed is willing, but the flesh is weak."(Mt. 26:41; Mk. 14:38) The flesh makes the spirit impotent. We are "weak through the flesh." Flesh cannot be redeemed; it is not subject to the law of God, neither indeed can be" (Rom. 8:3,7). Flesh must be crucified. Only the Spirit, which took Jesus through the Garden, can take us through.

"weak through the flesh" "it is not subject to the law of God..."

Romans 8:3,7	<p>³For what the law could not do, in that it was <u>weak through the flesh</u>, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 律法既因肉體軟弱，有所不能行的，神就差遣自己的兒子，成為罪身的形狀，作了贖罪祭，在肉體中定了罪案，</p> <p>⁷Because the carnal mind is enmity against God: for <u>it is not subject to the law of God, neither indeed can be.</u> 原來體貼肉體的，就是與神為仇；因為不服神的律法，也是不能服，</p>
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"The highest cannot be spoken; it must be acted" (Goethe).

Judas filled his purse with the price paid for Jesus' blood, but he robbed his soul of that which was worth more than all the riches of the world.

Jesus met the enemy as a Victor, but only after He had met the powers of darkness and triumphed over them. He did not shun the cost. It shook His soul and caused Him to sweat great drops of blood, but it could not change His purpose. That was settled on "a dateless day marked on the calendar of heaven."

"The cup which the Father hath given Me."(Jn. 18:11) Jesus did not see in His cross the malignity 惡意 of evil men, nor the haphazard 偶然性 of blind chance; but a "cup" from the hand of His Father, to be received willingly.

Sleeping instead of praying is all too common with us all.

"Put up thy sword."(Jn. 18:11) Jesus' command to Peter is one of the most forceful words on the subject of retaliation. If down through the centuries it had been heeded by men, how vast an amount of suffering and death could have been averted 避開. Jesus clearly states that it is not His method to meet force with force. His way is to return good for evil. He healed the ear that Peter cut off in His defense. Peter meant well, but the kingdom of God is hindered, not helped, by the use of carnal means. Our battle is "not with flesh and blood" (Eph. 6:12).

Ephesians 6:12	For we wrestle <u>not against flesh and blood</u> , but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 因我們並不是與屬血氣的爭戰（原文作摔跤；下同），乃是與那些執政的、掌權的、管轄這幽暗世界的，以及天空屬靈氣的惡魔爭戰。
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"This is your hour and the power of darkness."(Lk. 22:53) Jesus' shed blood is our deliverance from the power of darkness; and we are gloriously free. Doubt, fear, discouragement, gloom, worry are all manifestations of darkness. God is light, and we are children of light; therefore we should "walk as children of light,"(Eph. 5:8) in love, joy, peace (Gal. 5:22-23), and all those things which are of light. "If we say we have fellowship with God, and walk in darkness, we lie" (1 Jn. 1:6). We must learn to repudiate 駁斥 everything that belongs to that dark realm out of which we have been delivered (Col. 1:13).

"walk as children of light"

Ephesians 5:8	For ye were sometimes darkness, but now are ye light in the Lord: <u>walk as children of light</u> : 從前你們是暗昧的，但如今在主裡面是光明的，行事為人就當像光明的子女。
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In love, joy, peace...

Galatians 5:22-23	²² But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, ²³ Meekness, temperance: against such there is no law. 聖靈所結的果子，就是仁愛、喜樂、和平、忍耐、恩慈、良善、信實、溫柔、節制。這樣的事沒有律法禁止。
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"If we say that we have fellowship with Him..."

1 John 1:6	<u>If we say that we have fellowship with him, and walk in darkness, we lie</u> , and do not the truth: 我們若說是與神相交，卻仍在黑暗裡行，就是說謊話，不行真理了。
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delivered

Colossians 1:13	Who hath <u>delivered us from the power of darkness</u> , and hath translated us into the kingdom of his dear Son: 他救了我們脫離黑暗的權勢，把我們遷到他愛子的國裡；
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From the Greek: Judas kissed Him. The verb here is not the simple but the compound form meaning

"to kiss fervently, earnestly." To what "depths of Satan"(Rev. 2:24) his dupe_{盲從者} was led!

"depths of Satan"

Revelation 2:24	But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known <u>the depths of Satan</u> , as they speak; I will put upon you none other burden. 至於你們推雅推喇其餘的人，就是一切不從那教訓、不曉得他們素常所說撒但深奧之理的人，我告訴你們，我不將別的擔子放在你們身上。
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STUDY

If Jesus was God and knew He was in divine order, how do you explain His praying for the "cup" to be removed? Has the finite power to dominate the infinite? Why could the human murderers win, and compel Him to drink the "cup"? Did His prayer indicate weakness, fear, discouragement, or simply humanity? When He was suffering so intensely, how do you account for the fact that His closest disciples found it so easy to go to sleep? Do you think it was because they were exhausted merely, or because they did not think Jesus would submit? Do you think He had not been explicit enough in telling them what would happen to Him, or did they fail to understand it because of the wonderful power He had manifested, or because of their ideas of the kingdom? How do you explain that they betrayed, denied and forsook Him, just as the common people did? Do you think Peter was sincere when he said he would die with Jesus? If so, why did he forsake Him in His hour of greatest trial? Did Jesus, in receiving the kiss of Judas and calling him "friend" hope to soften his heart? Is this a hint of how we should treat our enemies? Are betrayals often cloaked in the semblance _{外貌} of affection, and organized wrong paraded as socially acceptable, or as a charity? Do you think Judas felt shame when He kissed the Lord? Is it ever Christian to take the sword? Will truth always eventually triumph over error? Why did Jesus not call for the legions of angels to defend Him? Who was the young man who fled away from the mob naked? Would you make Judas alone responsible for the betrayal and arrest of Jesus? If not, whom would you include? What would have happened if Judas had not betrayed Him? If He had resisted, could the plan of God have been carried out? What is your idea of the feelings of the Twelve as they forsook their Lord?

REVIEW

Questions	Answers
1. Where had Jesus partaken of the Passover Feast with His disciples?	In the Upper Room in Jerusalem
2. What day of the week was it?	Thursday
3. What did He tell them on the way to the garden?	He told them of the Vine and the branches, the Person and work of the Holy Spirit, the coming persecution and tribulation...etc.
4. Where was the garden located?	It was located on the wooded slopes of the Mount of Olives.
5. How far from Jerusalem?	About one mile from Jerusalem
6. What was it called?	The garden of Gethsemane
7. How many of the gospel writers record the experience in the garden?	All four of them
8. What does Luke add that the others do not give?	1. The visit of the angel to strengthen the suffering Saviour, and the agony and bloody sweat. 2. The healing of the servant's ear.
9. What part of the story is recorded by John?	The betrayal and arrest. John also recorded that it was Simon Peter who cut off Malchus's right ear.
10. Was Judas with them? Why?	No, for Judas was with the chief priests and elders.
11. Did he know where to find Jesus?	Yes, Judas knew Jesus' favorite spot where He was wont to go with His disciples.
12. About what time did they reach the garden?	After midnight
13. Where did Jesus offer His prayer for the disciples (John 17)?	When they reached the garden
14. When He went alone to pray, how many of the disciples did He take with Him?	Three
15. Who were they?	Peter, James and John
16. Where did He leave the other eight, and what did He tell them to do?	He asked them to remain near the entrance and to watch and pray.
17. When He left the three, what did He say to them?	<i>"Tarry ye here, and watch with me."</i>
18. What did He say of His emotions?	<i>"My soul is exceeding sorrowful, even unto death."</i>
19. When He was alone, what did He do?	He fell on his face and prayed.
20. What was His attitude in prayer?	His attitude was very earnest and He desired to do the Father's will.
21. How long did He pray?	We have no knowledge of how much time elapsed while He poured out His soul to His Father.
22. What did He say to His Father?	<i>"Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt."</i>

Questions	Answers
23. How would you describe the "cup" which He was to drink?	The "cup" of great suffering
24. What do you think constituted His greatest suffering?	It was the unspeakable weight of the depths of sin, the sin of the whole world, to be laid upon Him.
25. Was there any evidence that the Father heard His prayer?	Yes, the Father sent an angel to strengthen him.
26. Who came to strengthen Him?	An angel
27. When Jesus returned to His disciples what did He find?	They were all sleeping
28. What did He say to them?	<i>"What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."</i>
29. What does the record say of His sufferings when He prayed the second time?	He prayed so earnestly to a point that His sweat was as it were great drops of blood falling down to the ground – every pore in His body was a wound.
30. Why was His suffering so great at this time, before He went to the cross?	He poured out his soul unto death
31. What prophet of the Old Testament tells of His sufferings?	The prophet Isaiah
32. How many times did He pray?	Three times
33. What was it that brought peace and calm to His soul?	He had prayed through and the test had been complete, all hesitancy was gone and He was in perfect peace and calm knowing He was in the center of God's will.
34. When He returned to the disciples the third time, what did He say?	<i>"Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me."</i>
35. Describe the mob which arrived to take Him. What time of night was it?	It was an armed mob with Judas Iscariot taking the lead and followed by a band of officers and men sent by the chief priests and elders. They arrived very late in the night.
36. With what weapons were they armed?	They were armed with swords and staves.
37. What did Jesus do when they appeared?	Jesus did not shrink; He went forth to meet them.
38. Who was leading the company?	Judas Iscariot
39. What did he do when he came to Jesus?	He said <i>"Hail, master"</i> and kissed Jesus.
40. What did Jesus say to him?	<i>"Friend, wherefore art thou come?" "Judas, betrayest thou the Son of man with a kiss?"</i>
41. What Psalm tells of the betrayal?	Psalm 41:9
42. What did the disciples do when they laid hands on Jesus?	They asked Jesus whether they could resist with the sword or not.
43. What did Peter do?	He cut off the right ear of the high priest's servant, Malchus.
44. Did Jesus sanction his action?	No

Questions	Answers
45. Could Jesus have defended Himself?	Yes
46. What did He do to the injured man?	Jesus touched his ear and healed him
47. What did He say to the officers?	<i>“Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.”</i>
48. Why did God allow all this to happen?	That the Scriptures might be fulfilled
49. What did Jesus ask for His disciples?	Jesus pleaded for His disciples, that they might be spared. He asked to let them go.
50. Did the other eight join the group, or did they flee when the mob entered the garden?	Whether the eight who had been left near the garden entrance stayed to see the end we do not know; but fear took possession of them all, and they fled.
51. What did the disciples do when they were released? Why?	They all forsook Jesus and fled, for they were all afraid.
52. What did the officers do with Jesus?	They bound Jesus and led Him away.
53. Was He legally arrested?	No
54. Were there any Roman officers present?	There are no Roman officers mentioned.
55. Who had charge of apprehending Jesus?	The rulers of the Jews
56. Where did they take Him?	They took him to the house of Annas
57. Did any of the disciples go with Him?	No, Peter only followed afar off.

