

## NUMBERED WITH THE TRANSGRESSORS

### DAILY READINGS:

Monday: Isaiah 53:1-12  
Tuesday: Luke 22:24-38  
Wednesday: Mark 15:1-28  
Thursday: Luke 23:32-46  
Friday: John 19:17-37  
Saturday: Matthew 27:38-54  
Sunday: Galatians 3:13-29

### Isaiah 53:12

**Therefore 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。

### INTRODUCTION:

As Isaiah's prophecy unfolded regarding God's Servant ([Isaiah 52:13-53:12](#)), it became evident that the One spoken of did not fit the generally accepted idea of the Messiah. So different was this from the prophecies which spoke of the Messiah's exaltation and kingly reign that few could believe the various prophecies were all speaking of one and the same person. ***The path to the throne led through suffering, rejection, and humiliation.*** Having spoken of the Servant's rejection by the people ([Isaiah 53:1-3](#)) and His suffering and death ([vv. 4-9](#)), Isaiah tells of the reason the Lord subjected His servant to this ordeal and the eventual pleasure and satisfaction to be gained by it ([vv. 10-12](#)).

### LESSON NOTES:

***A Transgressor:*** Three times in [Isaiah 53:10-12](#), the prophet speaks of the Servant's death and the purpose and reason for His death. It is first said that His soul would be made "an offering for sin" ([v. 10](#)). Next, it is said that the righteous Servant would "justify many" because "he shall bear their iniquities" ([v. 11](#)). Finally, it is said that His soul would be "poured out ... unto death" for the transgression of others ([v. 12](#)).

<sup>10</sup>Yet 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。

<sup>11</sup>He 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。

<sup>12</sup>Therefore will I divide him a portion with the great, and he shall divide the spoil with the

	<p>strong; because he hath <b>poured out</b> his soul <b>unto death</b>: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.</p> <p>所以，我要使他與位大的同分，與強盛的均分擔物。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。</p>
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**Review:** *Three times in Isaiah 53:10-12, the prophet speaks of the Servant's death and the purpose and reason for His death...*

1. *An offering for sin (v. 10)*
2. *"justify many" because "he shall bear their iniquities" (v. 11)*
3. *His soul would be "poured out ... unto death" for the transgression of others (v. 12).*

In this third reference in these verses ([vv. 10-12](#)) to the death of the Servant, His association with "transgressors" is emphasized. There are three ways in which the Servant is linked with transgressors. First, He is to be "numbered" with them. That is, He is to be counted as one of them and made to pay the penalty as a transgressor. He is at the same time "all righteous" Servant and a transgressor. Secondly, He is to bear the "sin of many." It is not for His own transgressions that He is to die, but for the transgressions of others. Bearing the "sin of many" means He took those sins on Himself the way one would remove a heavy burden from another's shoulders and place it on his own shoulders. Third and last, the Servant's identification with the transgressor would be complete in that He would make "intercession for the transgressors." A transgressor is powerless to intercede for himself. Unless someone else undertakes his cause, he is lost. The servant in Isaiah's prophecy would bridge the gap between the transgressor and the Offended One and plead the cause of the transgressor.

**Review:** *There are three ways in which the Servant is linked with transgressors...*

1. *He is to be "numbered" with them.*
2. *He is to bear the "sin of many".*
3. *He would make "intercession for the transgressors."*

This particular prophecy was cited by the Lord on the night of His betrayal and arrest. As He prepared to go to Gethsemane to pray, He told His disciples that the prophecy, "he was reckoned among the transgressors," would yet be accomplished in him ([Luke 22:37](#)). It is interesting that this particular prophecy should be on His mind at this time. Without a doubt, this was an extremely trying moment for Him. As the sinless Son of God, He would die as a transgressor, the "just for the unjust." (1 Peter 3:18) With this before Him, Christ agonized in prayer and asked that "this cup" be removed from Him. (Matthew 26:39, 42; Mark 14:36; Luke 22:42) But as He had done all His life, He yielded His own wishes to the will of His Father ([v. 42](#)).

<p>Luke 22:37</p>	<p>For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors (<i>Isaiah 53:12</i>): for the things concerning me have an end.</p> <p>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。</p>
<p>1 Peter 3:18</p>	<p>For Christ also hath once suffered for sins, the <b>just for the unjust</b>, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:</p> <p>因基督也曾一次為罪受苦（有古卷作：受死），就是義的代替不義的，為要引我們到神面前。按著肉體說，他被治死；按著靈性說，他復活了。</p>

Matthew 26:39, 42	Mark 14:36	Luke 22:42
<p><sup>39</sup>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: 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><sup>42</sup>He 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.</p> <p>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。</p>	<p><sup>36</sup>And 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>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>Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.</p> <p>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>

**Making Intercession:** In a very literal way, this prophecy was fulfilled. It was fulfilled from two important standpoints. First of all, Christ actually died in the place of another criminal. Barabbas had been in prison for a time as a murderer and an insurrectionist. He had nothing to look forward to each day but death by crucifixion as a penalty for his sin. Then on the very day that he was scheduled to be executed, another is substituted in his place and dies on the same cross he was supposed to have died on ([Mark 15:15](#)). Christ became the "transgressor" in place of Barabbas.

<p>Mark 15:15</p>	<p>And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.</p> <p>彼拉多要叫眾人喜悅，就釋放巴拉巴給他們，將耶穌鞭打了，交給人釘十字架。</p>
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Secondly, Christ was crucified among two thieves, thus literally achieving the fulfillment of [Isaiah 53:12](#) (see [Mark 15:27, 28](#)). The fact that Christ was crucified in the center of the two thieves indicates, according to Roman procedures, that He was the chief prisoner. So, not only was He among the transgressors, He was crucified as the chief transgressor.

<p>Mark 15:27,28</p>	<p><sup>27</sup>And with him they crucify two thieves; the one on his right hand, and the other on his left.</p> <p>他們又把兩個強盜和他同釘十字架，一個在右邊，一個在左邊。（有古卷在此有：</p> <p><sup>28</sup>And the scripture was fulfilled, which saith, And he was numbered with the transgressors. (<i>Isaiah 53:12</i>)</p> <p>這就應了經上的話說：他被列在罪犯之中。）</p>
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We see then that Christ was numbered with the transgressors and that He bore the sins of another. He also made intercession for the transgressor, even while on the Cross. He prayed that His Father would forgive those who were crucifying Him. And He also interceded for the repentant thief. His last act of His earthly life was to open the doors of Paradise to this sinner who by his own admission deserved nothing but what he was receiving for his sins ([Luke 23:41](#)).

Luke 23:41	And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 我們是應該的，因我們所受的與我們所做的相稱，但這個人沒有做過一件不好的事。
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### **THE LESSONS:**

There is much that is instructive in the manner in which the thief on the cross found salvation. First, he acknowledged his own guilt. The other thief who went to his destruction that day refused to acknowledge that he was a sinner who was receiving his "due reward." The second thing the repentant sinner did was to look to Jesus for mercy. While he was paying the penalty for his sin on the cross, this death settled his debt with society, not with God. He seemed to realize that he still had to face a Righteous Judge and receive from Him his "due reward" for his sins. He in no way could pay this debt to God. He could, however, look to Jesus and believe in Him. This he did. Every person will have one of two ends. He can be like the unrepentant thief and go into eternity facing the righteous judgment of God, or he can be like the repentant thief and acknowledge his guilt and believe in His atoning death to bring him into life everlasting.

The effect of Christ's being "numbered with the transgressors" was twofold. From an earthly point of view, He was "reviled" and passersby wagged their heads at Him ([Matthew 27:39](#)). He was, after all, a common criminal by the world's standards. To this day a "crucified" Christ is the greatest stumbling block to the Jews. But from a heavenly point of view, being "numbered with the transgressors" made provision for many to be "justified" ([Isaiah 53:11](#)). Thus, heaven sees the travail of His soul and is satisfied. It "pleased the Lord to bruise Him" because the Lord saw the "seed" that should spring up as a result of Christ's dying for the ungodly.

Matthew 27:39	And they that passed by reviled him, wagging their heads, 從那裡經過的人譏誚他，搖著頭，說：
Isaiah 53:11	He 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。

Every human being is a transgressor of God's law. There is no way around this. The Scripture has concluded and judged all under sin ([Galatians 3:22](#); [Romans 3:10, 23](#); [Isaiah 53:6](#)). Because we are sinners we are under the curse of the law, for "cursed is everyone that continueth not in all things which are written in the book of the law to do them" ([Galatians 3:10, 13](#)). But, by dying on the cross, Christ became a curse in our place thus "redeeming us from the curse of the law." While the opportunity for redemption from the curse is available to all, the redemption is not automatically given to all. It must be believed in and received by faith, by repenting of our sin and trusting in the Lord's work.

Galatians 3:22	Romans 3:10, 23	Isaiah 53:6
<p>But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.</p> <p>但聖經把眾人都圈在罪裡，使所應許的福因信耶穌基督，歸給那信的人。</p>	<p><sup>10</sup>As it is written, There is none righteous, no, not one: 就如經上所記：沒有義人，連一個也沒有。</p> <p><sup>23</sup>For all have sinned, and come short of the glory of God; 因為世人都犯了罪，虧缺了神的榮耀；</p>	<p>All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.</p> <p>我們都如羊走迷；各人偏行己路；耶和華使我們眾人的罪孽都歸在他身上。</p>

Galatians 3:10, 13	<p><sup>10</sup>For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.</p> <p>凡以行律法為本的，都是被咒詛的；因為經上記著：凡不常照律法書上所記一切之事去行的，就被咒詛。</p> <p><sup>13</sup>Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:</p> <p>基督既為我們受（原文是成）了咒詛，就贖出我們脫離律法的咒詛；因為經上記著：凡掛在木頭上都是被咒詛的。</p>
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## Monday: Isaiah 53:1-12

<sup>1</sup>Who hath believed our report? and to whom is the arm of the LORD revealed?

我們所傳的（或譯：所傳與我們的）有誰信呢？耶和華的膀臂向誰顯露呢？

<sup>2</sup>For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

他在耶和華面前生長如嫩芽，像根出於乾地。他無佳形美容；我們看見他的時候，也無美貌使我們羨慕他。

<sup>3</sup>He 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。

<sup>4</sup>Surely 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。

<sup>5</sup>But 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。

<sup>6</sup>All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

我們都如羊走迷；各人偏行己路；耶和華使我們眾人的罪孽都歸在他身上。

<sup>7</sup>He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

他被欺壓，在受苦的時候卻不開口（或譯：他受欺壓，卻自卑不開口）；他像羊羔被牽到宰殺之地，又像羊在剪毛的人手下無聲，他也是這樣不開口。

<sup>8</sup>He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

因受欺壓和審判，他被奪去，至於他同世的人，誰想他受鞭打、從活人之地被剪除，是因我百姓的罪過呢？

<sup>9</sup>And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

他雖然未行強暴，口中也沒有詭詐，人還使他與惡人同埋；誰知死的時候與財主同葬。

<sup>10</sup>Yet 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。

<sup>11</sup>He 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。

<sup>12</sup>Therefore 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。

## Tuesday: Luke 22:24-38

<sup>24</sup>And there was also a strife among them, which of them should be accounted the greatest.

門徒起了爭論，他們中間那一個可算為大。

<sup>25</sup>And he said unto them, **The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.**

耶穌說：外邦人有君王為主治理他們，那掌權管他們的稱為恩主。

<sup>26</sup>**But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.**

但你們不可這樣；你們裡頭為大的，倒要像年幼的；為首領的，倒要像服事人的。

<sup>27</sup>**For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.**

是誰為大？是坐席的呢？是服事人的呢？不是坐席的大麼？然而，我在你們中間如同服事人的。

<sup>28</sup>**Ye are they which have continued with me in my temptations.**

我在磨煉之中，常和我同在的就是你們。

<sup>29</sup>**And I appoint unto you a kingdom, as my Father hath appointed unto me;**

我將國賜給你們，正如我父賜給我一樣，

<sup>30</sup>**That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.**

叫你們在我國裡，坐在我的席上吃喝，並且坐在寶座上，審判以色列十二個支派。

<sup>31</sup>**And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:**

主又說：西門！西門！撒但想要得著你們，好篩你們像篩麥子一樣；

<sup>32</sup>**But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.**

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。

<sup>33</sup>And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

彼得說：主阿，我就是同你下監，同你受死，也是甘心！

<sup>34</sup>And he said, **I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.**

耶穌說：彼得，我告訴你，今日雞還沒有叫，你要三次說不認得我。

<sup>35</sup>And 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。

<sup>36</sup>Then 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。

Luke 22:37	Isaiah 53:12
<p><sup>37</sup>For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors (<i>Isaiah 53:12</i>): for the things concerning me have an end.</p> <p>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。</p>	<p>Therefore 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 <b>he was numbered with the transgressors</b>; and he bare the sin of many, and made intercession for the transgressors.</p> <p>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。</p>

<sup>38</sup>And they said, Lord, behold, here are two swords. And he said unto them, **It is enough.**  
 他們說：主阿，請看！這裡有兩把刀。耶穌說：夠了。

## Wednesday: Mark 15:1-28

<sup>1</sup>And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

一到早晨，祭司長和長老、文士、全公會的人大家商議，就把耶穌捆綁，解去交給彼拉多。

<sup>2</sup>And Pilate asked him, Art thou the King of the Jews? And he answering said unto them, Thou sayest it.

彼拉多問他說：你是猶太人的王麼？耶穌回答說：你說的是。

<sup>3</sup>And the chief priests accused him of many things: but he answered nothing.

祭司長告他許多的事。

<sup>4</sup>And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

彼拉多又問他說：你看，他們告你這麼多的事，你甚麼都不回答麼？

<sup>5</sup>But Jesus yet answered nothing; so that Pilate marvelled.

耶穌仍不回答，以致彼拉多覺得希奇。

<sup>6</sup>Now at that feast he released unto them one prisoner, whomsoever they desired.

每逢這節期，巡撫照眾人所求的，釋放一個囚犯給他們。

<sup>7</sup>And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

有一個人名叫巴拉巴，和作亂的人一同捆綁。他們作亂的時候，曾殺過人。

<sup>8</sup>And the multitude crying aloud began to desire him to do as he had ever done unto them.

眾人上去求巡撫，照常例給他們辦。

<sup>9</sup>But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

彼拉多說：你們要我釋放猶太人的王給你們麼？

<sup>10</sup>For he knew that the chief priests had delivered him for envy.

他原曉得，祭司長是因為嫉妒才把耶穌解了來。

<sup>11</sup>But the chief priests moved the people, that he should rather release Barabbas unto them.

只是祭司長挑唆眾人，寧可釋放巴拉巴給他們。

<sup>12</sup>And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

彼拉多又說：那麼樣，你們所稱為猶太人的王，我怎麼辦他呢？

<sup>13</sup>And they cried out again, Crucify him.

他們又喊著說：把他釘十字架！

<sup>14</sup>Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

彼拉多說：為甚麼呢？他作了甚麼惡事呢？他們便極力的喊著說：把他釘十字架！

<sup>15</sup>And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

彼拉多要叫眾人喜悅，就釋放巴拉巴給他們，將耶穌鞭打了，交給人釘十字架。

<sup>16</sup>And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.

兵丁把耶穌帶進衙門院裡，叫齊了全營的兵。

<sup>17</sup>And they clothed him with purple, and platted a crown of thorns, and put it about his head,

他們給他穿上紫袍，又用荊棘編作冠冕給他戴上，

<sup>18</sup>And began to salute him, Hail, King of the Jews!

就慶賀他說：恭喜，猶太人的王阿！

<sup>19</sup>And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

又拿一根葦子打他的頭，吐唾沫在他臉上，屈膝拜他。

<sup>20</sup>And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

戲弄完了，就給他脫了紫袍，仍穿上他自己的衣服，帶他出去，要釘十字架。

<sup>21</sup>And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

有一個古利奈人西門，就是亞力山大和魯孚的父親，從鄉下來，經過那地方，他們就勉強他同去，好背著耶穌的十字架。

<sup>22</sup>And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

他們帶耶穌到了各各他地方（各各他繙出來就是髑髏地），

<sup>23</sup>And they gave him to drink wine mingled with myrrh: but he received it not.

拿沒藥調和的酒給耶穌，他卻不受。

<sup>24</sup>And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

於是將他釘在十字架上，拈鬮分他的衣服，看是誰得甚麼。

<sup>25</sup>And it was the third hour, and they crucified him.

釘他在十字架上已是初的時候。

<sup>26</sup>And the superscription of his accusation was written over, THE KING OF THE JEWS.

在上面有他的罪狀，寫的是：猶太人的王。

<sup>27</sup>And with him they crucify two thieves; the one on his right hand, and the other on his left.

他們又把兩個強盜和他同釘十字架，一個在右邊，一個在左邊。（有古卷在此有：

<b>Mark 15:28</b>	<b>Isaiah 53:12</b>
And the scripture was fulfilled, which saith, And he was numbered with the transgressors. ( <i>Isaiah 53:12</i> ) 這就應了經上的話說：他被列在罪犯之中。)	Therefore 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 <b>he was numbered with the transgressors</b> ; 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，與強盛的均分擔物。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。

## Thursday: Luke 23:32-46

<sup>32</sup>And there were also two other, malefactors, led with him to be put to death.

又有兩個犯人，和耶穌一同帶來處死。

<sup>33</sup>And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

到了一個地方，名叫髑髏地，就在那裡把耶穌釘在十字架上，又釘了兩個犯人：一個在左邊，一個在右邊。

<sup>34</sup>Then said Jesus, **Father, forgive them; for they know not what they do.** And they parted his raiment, and cast lots.

當下耶穌說：父阿！赦免他們；因為他們所做的，他們不曉得。兵丁就拈鬮分他的衣服。

<sup>35</sup>And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

百姓站在那裡觀看。官府也嗤笑他，說：他救了別人；他若是基督，神所揀選的，可以救自己罷！

<sup>36</sup>And the soldiers also mocked him, coming to him, and offering him vinegar,

兵丁也戲弄他，上前拿醋送給他喝，

<sup>37</sup>And saying, If thou be the king of the Jews, save thyself.

說：你若是猶太人的王，可以救自己罷！

<sup>38</sup>And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

在耶穌以上有一個牌子（有古卷在此有：用希利尼、羅馬、希伯來的文字）寫著：這是猶太人的王。

<sup>39</sup>And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

那同釘的兩個犯人有一個譏誚他，說：你不是基督麼？可以救自己和我們罷！

<sup>40</sup>But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

那一個就應聲責備他，說：你既是一樣受刑的，還不怕神麼？

<sup>41</sup>And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

我們是應該的，因我們所受的與我們所做的相稱，但這個人沒有做過一件不好的事。

<sup>42</sup>And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

就說：耶穌阿，你得國降臨的時候，求你記念我！

<sup>43</sup>And Jesus said unto him, **Verily I say unto thee, Today shalt thou be with me in paradise.**

耶穌對他說：我實在告訴你，今日你要同我在樂園裡了。

<sup>44</sup>And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

那時約有午正，遍地都黑暗了，直到申初，

<sup>45</sup>And the sun was darkened, and the veil of the temple was rent in the midst.

日頭變黑了；殿裡的幔子從當中裂為兩半。

Luke 23:46	Psalm 31:5
And when Jesus had cried with a loud voice, he said, <b>Father, into thy hands I commend my spirit</b> <i>(Psalm 31:5)</i> : and having said thus, he gave up the ghost. 耶穌大聲喊著說：父阿！我將我的靈魂交在你手裡。說了這話，氣就斷了。	Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth. 我將我的靈魂交在你手裡；耶和華誠實的神啊，你救贖了我。

## Friday: John 19:17-37

<sup>17</sup>And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

他們就把耶穌帶了去。耶穌背著自己的十字架出來，到了一個地方，名叫髑髏地，希伯來話叫各各他。

<sup>18</sup>Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

他們就在那裡釘他在十字架上，還有兩個人和他一同釘著，一邊一個，耶穌在中間。

<sup>19</sup>And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS.

彼拉多又用牌子寫了一個名號，安在十字架上，寫的是：猶太人的王，拿撒勒人耶穌。

<sup>20</sup>This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

有許多猶太人念這名號；因為耶穌被釘十字架的地方與城相近，並且是用希伯來、羅馬、希利尼三樣文字寫的。

<sup>21</sup>Then said the chief priests of the Jews to Pilate, "Write not, The King of the Jews; but that he said, I am King of the Jews."

猶太人的祭司長就對彼拉多說：不要寫猶太人的王，要寫他自己說：我是猶太人的王。

<sup>22</sup>Pilate answered, "What I have written I have written."

彼拉多說：我所寫的，我已經寫上了。

<sup>23</sup>Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

兵丁既然將耶穌釘在十字架上，就拿他的衣服分為四分，每兵一分；又拿他的裡衣，這件裡衣原來沒有縫兒，是上下一片織成的。

<sup>24</sup>They said therefore among themselves, "Let us not rend it, but cast lots for it, whose it shall be:" that the scripture might be fulfilled (*Psalms 22:18*), which saith, "They parted my raiment among them, and for my vesture they did cast lots." These things therefore the soldiers did.

他們就彼此說：我們不要撕開，只要拈鬮，看誰得著。這要應驗經上的話說：他們分了我的外衣，為我的裡衣拈鬮。兵丁果然做了這事。

Psalm 22:18	They part my garments among them, and cast lots upon my vesture. 他們分我的外衣，為我的裡衣拈鬮。
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<sup>25</sup>Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

站在耶穌十字架旁邊的，有他母親與他母親的姊妹，並革羅罷的妻子馬利亞，和抹大拉的馬利亞。

<sup>26</sup>When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, "Woman, behold thy son!"

耶穌見母親和他所愛的那門徒站在旁邊，就對他母親說：母親（原文作婦人），看，你的兒子！

<sup>27</sup>Then saith he to the disciple, "Behold thy mother!" And from that hour that disciple took her unto his own home.

又對那門徒說：看，你的母親！從此，那門徒就接他到自己家裡去了。

<sup>28</sup>After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled (*Psalm 22:15; 69:21*), saith, "I thirst."

這事以後，耶穌知道各樣的事已經成了，為要使經上的話應驗，就說：我渴了。

Psalm 22:15	My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. 我的精力枯乾，如同瓦片；我的舌頭貼在我牙床上。你將我安置在死地的塵土中。
Psalm 69:21	They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. 他們拿苦膽給我當食物；我渴了，他們拿醋給我喝。

<sup>29</sup>Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

有一個器皿盛滿了醋，放在那裡；他們就拿海絨蘸滿了醋，綁在牛膝草上，送到他口。

<sup>30</sup>When Jesus therefore had received the vinegar, he said, "It is finished:" and he bowed his head, and gave up the ghost.

耶穌嘗（原文作受）了那醋，就說：成了！便低下頭，將靈魂交付神了。

<sup>31</sup>The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

猶太人因這日是預備日，又因那安息日是個大日，就求彼拉多叫人打斷他們的腿，把他們拿去，免得屍首當安息日留在十字架上。

<sup>32</sup>Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

於是兵丁來，把頭一個人的腿，並與耶穌同釘第二個人的腿，都打斷了。

<sup>33</sup>But when they came to Jesus, and saw that he was dead already, they brake not his legs:

只是來到耶穌那裡，見他已經死了，就不打斷他的腿。

<sup>34</sup>But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

惟有一個兵拿槍扎他的肋旁，隨即有血和水流出來。

<sup>35</sup>And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

看見這事的那人就作見證——他的見證也是真的，並且他知道自己所說的是真的——叫你們也可以信。

<sup>36</sup>For these things were done, that the scripture should be fulfilled (*Exodus 12:46; Numbers 9:12; Psalm 34:20*), A bone of him shall not be broken.

這些事成了，為要應驗經上的話說：他的骨頭一根也不可折斷。

Exodus 12:46	In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.
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	應當在一個房子裡吃；不可把一點肉從房子裡帶到外頭去。羊羔的骨頭一根也不可折斷。
Numbers 9:12	They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it. 一點不可留到早晨；羊羔的骨頭一根也不可折斷。他們要照逾越節的一切律例而守。
Psalms 34:20	He keepeth all his bones: not one of them is broken. 又保全他一身的骨頭，連一根也不折斷。

<sup>37</sup>And again another scripture (*Zechariah 12:10*) saith, They shall look on him whom they pierced.  
經上又有一句說：他們要仰望自己所扎的人。

Zechariah 12:10	And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. 我必將那施恩叫人懇求的靈，澆灌大衛家和耶路撒冷的居民。他們必仰望我（或譯：他；本節同），就是他們所扎的；必為我悲哀，如喪獨生子，又為我愁苦，如喪長子。
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## Saturday: Matthew 27:38-54

<sup>38</sup>Then were there two thieves crucified with him, one on the right hand, and another on the left.

當時，有兩個強盜和他同釘十字架，一個在右邊，一個在左邊。

<sup>39</sup>And they that passed by reviled him, wagging their heads,

從那裡經過的人譏誚他，搖著頭，說：

<sup>40</sup>And saying, "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross."

你這拆毀聖殿、三日又建造起來的，可以救自己罷！你如果是神的兒子，就從十字架上下來罷！

<sup>41</sup>Likewise also the chief priests mocking him, with the scribes and elders, said,

祭司長和文士並長老也是這樣戲弄他，說：

<sup>42</sup>"He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

他救了別人，不能救自己。他是以色列的王，現在可以從十字架上下來，我們就信他。

<sup>43</sup>He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God."

他倚靠神，神若喜悅他，現在可以救他；因為他曾說：我是神的兒子。

<sup>44</sup>The thieves also, which were crucified with him, cast the same in his teeth.

那和他同釘的強盜也是這樣的譏誚他。

<sup>45</sup>Now from the sixth hour there was darkness over all the land unto the ninth hour.

從午正到申初，遍地都黑暗了。

<sup>46</sup>And about the ninth hour Jesus cried with a loud voice, saying, "Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"

約在申初，耶穌大聲喊著說：以利！以利！拉馬撒巴各大尼？就是說：我的神！我的神！為甚麼離棄我？

<sup>47</sup>Some of them that stood there, when they heard that, said, "This man calleth for Elias."

站在那裡的人，有的聽見就說：這個人呼叫以利亞呢！

<sup>48</sup>And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

內中有一個人趕緊跑去，拿海絨蘸滿了醋，綁在葦子上，送給他喝。

<sup>49</sup>The rest said, "Let be, let us see whether Elias will come to save him."

其餘的人說：且等著，看以利亞來救他不來。

<sup>50</sup>Jesus, when he had cried again with a loud voice, yielded up the ghost.

耶穌又大聲喊叫，氣就斷了。

<sup>51</sup>And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

忽然，殿裡的幔子從上到下裂為兩半，地也震動，磐石也崩裂，

<sup>52</sup>And the graves were opened; and many bodies of the saints which slept arose,

墳墓也開了，已睡聖徒的身體多有起來的。

<sup>53</sup>And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.  
到耶穌復活以後，他們從墳墓裡出來，進了聖城，向許多人顯現。

<sup>54</sup>Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, "Truly this was the Son of God."  
百夫長和一同看守耶穌的人看見地震並所經歷的事，就極其害怕，說：這真是神的兒子了！

## Sunday: Galatians 3:13-29

<sup>13</sup>Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

基督既為我們受（原文是成）了咒詛，就贖出我們脫離律法的咒詛；因為經上記著：凡掛在木頭上都是被咒詛的。

<sup>14</sup>That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

這便叫亞伯拉罕的福，因基督耶穌可以臨到外邦人，使我們因信得著所應許的聖靈。

<sup>15</sup>Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth (*make void*), or addeth thereto.

弟兄們，我且照著人的常話說：雖然是人的文約，若已經立定了，就沒有能廢棄或加增的。

<sup>16</sup>Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

所應許的原是向亞伯拉罕和他子孫說的。神並不是說眾子孫，指著許多人，乃是說你那一子孫，指著一個人，就是基督。

<sup>17</sup>And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

我是這麼說，神預先所立的約，不能被那四百三十年以後的律法廢掉，叫應許歸於虛空。

*[This is what I am trying to say: The agreement God made with Abraham could not be canceled 430 years later when God gave the law to Moses. God would be breaking his promise.]* NLT

<sup>18</sup>For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

因為承受產業，若本乎律法，就不本乎應許；但神是憑著應許把產業賜給亞伯拉罕。

*[For if the inheritance could be received by keeping the law, then it would not be the result of accepting God's promise. But God graciously gave it to Abraham as a promise.]*

<sup>19</sup>Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

這樣說來，律法是為甚麼有的呢？原是為過犯添上的，等候那蒙應許的子孫來到，並且是藉天使經中保之手設立的。

*[Why, then, was the law given? It was given alongside the promise to show people their sins. But the law was designed to last only until the coming of the child who was promised. God gave his law through angels to Moses, who was the mediator between God and the people.]*

<sup>20</sup>Now a mediator is not a mediator of one, but God is one.

但中保本不是為一面作的；神卻是一位。

*[Now a mediator is helpful if more than one party must reach an agreement. But God, who is one, did not use a mediator when he gave his promise to Abraham.]*

<sup>21</sup>Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

這樣，律法是與神的應許反對麼？斷乎不是！若曾傳一個能叫人得生的律法，義就誠然本乎律法了。

*[Is there a conflict, then, between God's law and God's promises? Absolutely not! If the law could give us new life, we could be made right with God by obeying it.]*

<sup>22</sup>But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

但聖經把眾人都圈在罪裡，使所應許的福因信耶穌基督，歸給那信的人。

*[But the Scriptures declare that we are all prisoners of sin, so we receive God's promise of freedom only by believing in Jesus Christ.]*

*GOD'S CHILDREN THROUGH FAITH.*

<sup>23</sup>But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

但這因信得救的理還未來以先，我們被看守在律法之下，直圈到那將來的真道顯明出來。

*[Before the way of faith in Christ was available to us, we were placed under guard by the law. We were kept in protective custody, so to speak, until the way of faith was revealed.]*

<sup>24</sup>Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

這樣，律法是我們訓蒙的師傅，引我們到基督那裡，使我們因信稱義。

*[Let me put it another way. The law was our guardian until Christ came; it protected us until we could be made right with God through faith.]*

<sup>25</sup>But after that faith is come, we are no longer under a schoolmaster.

但這因信得救的理既然來到，我們從此就不在師傅的手下了。

*[And now that the way of faith has come, we no longer need the law as our guardian.]*

<sup>26</sup>For ye are all the children of God by faith in Christ Jesus.

所以，你們因信基督耶穌都是神的兒子。

*[For you are all children of God through faith in Christ Jesus.]*

<sup>27</sup>For as many of you as have been baptized into Christ have put on Christ.

你們受洗歸入基督的都是披戴基督了。

*[And all who have been united with Christ in baptism have put on Christ, like putting on new clothes.]*

<sup>28</sup>There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

並不分猶太人、希利尼人，自主的、為奴的，或男或女，因為你們在基督耶穌裡都成為一了。

*[There is no longer Jew or Gentile, slave or free, male and female. For you are all one in Christ Jesus.]*

1 CORINTHIANS 12:13	GALATIANS 3:28	Colossians 3:11
<p>For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.</p> <p>我們不拘是猶太人，是希利尼人，是為奴的，是自主的，都從一位聖靈受洗，成了一個身體，飲於一位聖靈。</p>	<p>There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.</p> <p>並不分猶太人、希利尼人，自主的、為奴的，或男或女，因為你們在基督耶穌裡都成為一了。</p>	<p>Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.</p> <p>在此並不分希利尼人、猶太人，受割禮的、未受割禮的，化外人，西古提人，為奴的、自主的，惟有基督是包括一切，又住在各人之內。</p>

<sup>29</sup>And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

你們既屬乎基督，就是亞伯拉罕的後裔，是照著應許承受產業的了。

[*And now that you belong to Christ, you are the true children of Abraham. You are his heirs, and God's promise to Abraham belongs to you.*]