

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
51	His Trial Before Pilate 在彼拉多前被審	Jerusalem 耶路撒冷	27:1-2; 11-31	15:1-20	23:1-25	18:28- 19:16

Matthew 27:1-2; 11-31	Mark 15:1-20	Luke 23:1-25	John 18:28-19:16
<p>¹When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: 到了早晨，眾祭司長和民間的長老大家商議要治死耶穌，</p> <p>²And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. 就把他捆綁，解去，交給巡撫彼拉多。</p> <p>¹¹And Jesus stood before the governor: and the governor asked him, saying, “Art thou the King of the Jews?” And Jesus said unto him, “Thou sayest.” 耶穌站在巡撫面前；巡撫問他說：你是猶太人的王麼？耶穌說：你說的是。</p> <p>¹²And when he was accused of the chief priests and elders, he answered nothing. 他被祭司長和長老控告的時候，甚麼都不回答。</p> <p>¹³Then said Pilate unto him, “Hearest thou not</p>	<p>¹And 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。</p> <p>²And 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。</p> <p>³And the chief priests accused him of many things: but he answered nothing. 祭司長告他許多的事。</p> <p>⁴And 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？</p>	<p>¹And the whole multitude of them arose, and led him unto Pilate. 眾人都起來，把耶穌解到彼拉多面前，</p> <p>²And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. 就告他說：我們見這人誘惑國民，禁止納稅給該撒，並說自己是基督，是王。</p> <p>³And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. 彼拉多問耶穌說：你是猶太人的王麼？耶穌回答說：你說的是。</p> <p>⁴Then said Pilate to the chief priests and to the people, <u>I find no fault in this man.</u> 彼拉多對祭司長和眾人說：我查不出這人有甚麼罪來。</p> <p>⁵And they were the more fierce, saying, He stirreth up the people, teaching</p>	<p>²⁸Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. 眾人將耶穌從該亞法那裡往衙門內解去，那時天還早。他們自己卻不進衙門，恐怕染了污穢，不能吃逾越節的筵席。</p> <p>²⁹Pilate then went out unto them, and said, “What accusation bring ye against this man?” 彼拉多就出來，到他們那裡，說：你們告這人是為甚麼事呢？</p> <p>³⁰They answered and said unto him, “If he were not a malefactor, we would not have delivered him up unto thee.” 他們回答說：這人若不是作惡的，我們就不把他交給你。</p> <p>³¹Then said Pilate unto them, “Take ye him, and judge him according to your law.” The Jews</p>

Matthew 27:1-2; 11-31	Mark 15:1-20	Luke 23:1-25	John 18:28-19:16
<p>how many things they witness against thee?" 彼拉多就對他說：他們作見證告你這麼多的事，你沒有聽見麼？</p> <p>¹⁴And he answered him to never a word; insomuch that the governor marvelled greatly. 耶穌仍不回答，連一句話也不說，以致巡撫甚覺希奇。</p> <p>¹⁵Now at that feast the governor was wont to release unto the people a prisoner, whom they would. 巡撫有一個常例，每逢這節期，隨眾人所要的釋放一個囚犯給他們。</p> <p>¹⁶And they had then a notable prisoner, called Barabbas. 當時有一個出名的囚犯叫巴拉巴。</p> <p>¹⁷Therefore when they were gathered together, Pilate said unto them, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" 眾人聚集的時候，彼拉多就對他們說：你們要我釋放那一個給你們？是巴拉巴呢？是稱為基督的耶穌呢？</p> <p>¹⁸For he knew that for envy they had delivered him. 巡撫原知道他們是</p>	<p>⁵But Jesus yet answered nothing; so that Pilate marvelled. 耶穌仍不回答，以致彼拉多覺得希奇。</p> <p>⁶Now 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。</p> <p>⁷And 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。</p> <p>⁸And 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。</p> <p>⁹But 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？</p> <p>¹⁰For 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。</p> <p>¹¹But the chief priests</p>	<p>throughout all Jewry, beginning from Galilee to this place. 但他們越發極力的說：他煽惑百姓，在猶太遍地傳道，從加利利起，直到這裡了。</p> <p>⁶When Pilate heard of Galilee, he asked whether the man were a Galilaean. 彼拉多一聽見，就問：這人是加利利人麼？</p> <p>⁷And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. 既曉得耶穌屬希律所管，就把他送到希律那裡去。那時希律正在耶路撒冷。</p> <p>⁸And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. 希律看見耶穌，就很歡喜；因為聽見過他的事，久已想要見他，並且指望看他行一件神蹟。</p> <p>⁹Then he questioned with him in many words; but he answered him nothing. 於是問他許多的話；耶穌卻一言不答。</p> <p>¹⁰And the chief priests and</p>	<p>therefore said unto him, "It is not lawful for us to put any man to death:" 彼拉多說：你們自己帶他去，按著你們的律法審問他罷。猶太人說：我們沒有殺人的權柄。</p> <p>³²That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. 這要應驗耶穌所說自己將要怎樣死的話了。</p> <p>³³Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, "Art thou the King of the Jews?" 彼拉多又進了衙門，叫耶穌來，對他說：你是猶太人的王麼？</p> <p>³⁴Jesus answered him, "Sayest thou this thing of thyself, or did others tell it thee of me?" 耶穌回答說：這話是你自己說的，還是別人論我對你說的呢？</p> <p>³⁵Pilate answered, "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?" 彼拉多說：我豈是猶太人呢？你本國的人和祭司長把你交給我。你做了甚麼事呢？</p> <p>³⁶Jesus answered, "My kingdom is not of this world: if my kingdom</p>

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<p>因為嫉妒才把他解了來。</p> <p>¹⁹When he was set down on the judgment seat, his wife sent unto him, saying, <i>“Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.”</i></p> <p>正坐堂的時候，他的夫人打發人來說：這義人的事，你一點不可管，因為我今天在夢中為他受了許多的苦。</p> <p>²⁰But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.</p> <p>祭司長和長老挑唆眾人，求釋放巴拉巴，除滅耶穌。</p> <p>²¹The governor answered and said unto them, <i>“Whether of the twain will ye that I release unto you?”</i> They said, <i>“Barabbas.”</i></p> <p>巡撫對眾人說：這兩個人，你們要我釋放那一個給你們呢？他們說：巴拉巴。</p> <p>²²Pilate saith unto them, <i>“What shall I do then with Jesus which is called Christ?”</i> They all say unto him, <i>“Let him be crucified.”</i></p> <p>彼拉多說：這樣，那稱為基督的耶穌我怎麼辦他呢？他們都說：把他釘十</p>	<p>moved the people, that he should rather release Barabbas unto them.</p> <p>只是祭司長挑唆眾人，寧可釋放巴拉巴給他們。</p> <p>¹²And Pilate answered and said again unto them, <i>What will ye then that I shall do unto him whom ye call the King of the Jews?</i></p> <p>彼拉多又說：那麼樣，你們所稱為猶太人的王，我怎麼辦他呢？</p> <p>¹³And they cried out again, Crucify him.</p> <p>他們又喊著說：把他釘十字架！</p> <p>¹⁴Then Pilate said unto them, <i>Why, what evil hath he done?</i> And they cried out the more exceedingly, Crucify him.</p> <p>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！</p> <p>¹⁵And 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> <p>¹⁶And the soldiers led him away into the hall, called Praetorium; and they call</p>	<p>scribes stood and vehemently accused him.</p> <p>祭司長和文士都站著，極力的告他。</p> <p>¹¹And Herod with his men of war <u>set him at nought</u> (<i>nothing</i>), and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.</p> <p>希律和他的兵丁就藐視耶穌，戲弄他，給他穿上華麗衣服，把他送回彼拉多那裡去。</p> <p>¹²And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.</p> <p>從前希律和彼拉多彼此有仇，在一天就成了朋友。</p> <p>¹³And Pilate, when he had called together the chief priests and the rulers and the people,</p> <p>彼拉多傳齊了祭司長和官府並百姓，</p> <p>¹⁴Said unto them, <i>Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, <u>have found no fault in this man</u> touching those things whereof ye accuse him:</i></p> <p>就對他們說：你們解這人到我這裡，說他是誘惑百姓的。看哪，我也曾將你們告他的事，在你們面</p>	<p>were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.”</p> <p>耶穌回答說：我的國不屬這世界；我的國若屬這世界，我的臣僕必要爭戰，使我不至於被交給猶太人。只是我的國不屬這世界。</p> <p>³⁷Pilate therefore said unto him, <i>“Art thou a king then?”</i> Jesus answered, <i>“Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.”</i></p> <p>彼拉多就對他說：這樣，你是王麼？耶穌回答說：你說我是王。我為此而生，也為此來到世間，特為給真理作見證。凡屬真理的人就聽我的話。</p> <p>³⁸ Pilate saith unto him, <i>“What is truth?”</i> And when he had said this, he went out again unto the Jews, and saith unto them, <i>“<u>I find in him no fault at all.</u>”</i></p> <p>彼拉多說：真理是甚麼呢？說了這話，又出來到猶太人那裡，對他們說：我查不出他有甚麼罪來。</p> <p>³⁹But ye have a custom, that I should release unto</p>

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<p>字架！</p> <p>²³And the governor said, “Why, what evil hath he done?” But they cried out the more, saying, “Let him be crucified.”</p> <p>巡撫說：為甚麼呢？他作了甚麼惡事呢？他們便極力的喊著說：把他釘十字架！</p> <p>²⁴When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, “I am innocent of the blood of this just person: see ye to it.”</p> <p>彼拉多見說也無濟於事，反要生亂，就拿水在眾人面前洗手，說：流這義人的血，罪不在我，你們承當罷。</p> <p>²⁵Then answered all the people, and said, “His blood be on us, and on our children.”</p> <p>眾人都回答說：他的血歸到我們和我們的子孫身上。</p> <p>²⁶Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.</p> <p>於是彼拉多釋放巴拉巴給他們，把耶穌鞭打了，交給人釘十字架。</p> <p>²⁷Then the soldiers of the governor took Jesus into the common hall, and</p>	<p>together the whole band. 兵丁把耶穌帶進衙門院裡，叫齊了全營的兵。</p> <p>¹⁷And 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，</p> <p>¹⁸And began to salute him, Hail, King of the Jews!</p> <p>就慶賀他說：恭喜，猶太人的王阿！</p> <p>¹⁹And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.</p> <p>又拿一根葦子打他的頭，吐唾沫在他臉上，屈膝拜他。</p> <p>²⁰And 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.</p> <p>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。</p>	<p>前審問他，並沒有查出他甚麼罪來；</p> <p>¹⁵No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.</p> <p>就是希律也是如此，所以把他送回來。可見他沒有做甚麼該死的事。</p> <p>¹⁶I will therefore chastise him, and release him.</p> <p>故此，我要責打他，把他釋放了。（有古卷在此有：</p> <p>¹⁷(For of necessity he must release one unto them at the feast.)</p> <p>每逢這節期，巡撫必須釋放一個囚犯給他們。)</p> <p>¹⁸And they cried out all at once, saying, Away with this man, and release unto us Barabbas:</p> <p>眾人卻一齊喊著說：除掉這個人！釋放巴拉巴給我們！</p> <p>¹⁹(Who for a certain sedition made in the city, and for murder, was cast into prison.)</p> <p>這巴拉巴是因在城裡作亂殺人，下在監裡的。</p> <p>²⁰Pilate therefore, willing to release Jesus, spake again to them.</p> <p>彼拉多願意釋放耶穌，就又勸解他們。</p> <p>²¹But they cried, saying, Crucify him, crucify him.</p>	<p>you one at the passover: will ye therefore that I release unto you the King of the Jews?”</p> <p>但你們有個規矩，在逾越節要我給你們釋放一個人，你們要我給你們釋放猶太人的王麼？</p> <p>⁴⁰Then cried they all again, saying, “Not this man, but Barabbas.” Now Barabbas was a robber. 他們又喊著說：不要這人，要巴拉巴！這巴拉巴是個強盜。</p> <p>^{19:1}Then Pilate therefore took Jesus, and scourged him.</p> <p>當下彼拉多將耶穌鞭打了。</p> <p>²And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, 兵丁用荊棘編作冠冕戴在他頭上，給他穿上紫袍，</p> <p>³And said, Hail, King of the Jews! and they smote him with their hands.</p> <p>又挨近他，說：恭喜，猶太人的王阿！他們就用手掌打他。</p> <p>⁴Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.</p> <p>彼拉多又出來對眾人說：我帶他出來見你們，叫你們知道我查不出他有甚</p>

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<p>gathered unto him the whole band of soldiers. 巡撫的兵就把耶穌帶進衙門，叫全營的兵都聚集在他那裡。</p> <p>²⁸And they stripped him, and put on him a scarlet robe. 他們給他脫了衣服，穿上一件朱紅色袍子，</p> <p>²⁹And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, "Hail, King of the Jews!" 用荊棘編做冠冕，戴在他頭上，拿一根葦子放在他右手裡，跪在他面前，戲弄他，說：恭喜，猶太人的王阿！</p> <p>³⁰And they spit upon him, and took the reed, and smote him on the head. 又吐唾沫在他臉上，拿葦子打他的頭。</p> <p>³¹And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. 戲弄完了，就給他脫了袍子，仍穿上他自己的衣服，帶他出去，要釘十字架。</p>		<p>無奈他們喊著說：釘他十字架！釘他十字架！</p> <p>²²And he said unto them the third time, Why, what evil hath he done? <u>I have found no cause of death in him:</u> I will therefore chastise him, and let him go. 彼拉多第三次對他們說：為甚麼呢？這人作了甚麼惡事呢？我並沒有查出他甚麼該死的罪來。所以，我要責打他，把他釋放了。</p> <p>²³And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. 他們大聲催逼彼拉多，求他把耶穌釘在十字架上。他們的聲音就得了勝。</p> <p>²⁴And Pilate gave sentence that it should be as they required. 彼拉多這才照他們所求的定案，</p> <p>²⁵And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. 把他們所求的那作亂殺人、下在監裡的釋放了，把耶穌交給他們，任憑他們的意思行。</p>	<p>麼罪來。</p> <p>⁵Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! 耶穌出來，戴著荊棘冠冕，穿著紫袍。彼拉多對他們說：你們看這個人！</p> <p>⁶When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for <u>I find no fault in him.</u> 祭司長和差役看見他，就喊著說：釘他十字架！釘他十字架！彼拉多說：你們自己把他釘十字架罷！我查不出他有甚麼罪來。</p> <p>⁷The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. 猶太人回答說：我們有律法，按那律法，他是該死的，因他以自己為神的兒子。</p> <p>⁸When Pilate therefore heard that saying, he was the more afraid; 彼拉多聽見這話，越發害怕，</p> <p>⁹And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him</p>

Matthew 27:1-2; 11-31	Mark 15:1-20	Luke 23:1-25	John 18:28-19:16
			<p>no answer. 又進衙門，對耶穌說：你是那裡來的？耶穌卻不回答。</p> <p>¹⁰Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? 彼拉多說：你不對我說話麼？你豈不知我有權柄釋放你，也有權柄把你釘十字架麼？</p> <p>¹¹Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. 耶穌回答說：若不是從上頭賜給你的，你就毫無權柄辦我。所以，把我交給你的那人罪更重了。</p> <p>¹²And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. 從此，彼拉多想要釋放耶穌，無奈猶太人喊著說：你若釋放這個人，就不是該撒的忠臣（原文作朋友）。凡以自己為王的，就是背叛該撒了。</p> <p>¹³When Pilate therefore</p>

Matthew 27:1-2; 11-31	Mark 15:1-20	Luke 23:1-25	John 18:28-19:16
			<p>heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.</p> <p>彼拉多聽見這話，就帶耶穌出來，到了一個地方，名叫鋪華石處，希伯來話叫厄巴大，就在那裡坐堂。</p> <p>¹⁴And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!</p> <p>那日是預備逾越節的日子，約有午正。彼拉多對猶太人說：看哪，這是你們的王！</p> <p>¹⁵But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.</p> <p>他們喊著說：除掉他！除掉他！釘他在十字架上！彼拉多說：我可以把你們的王釘十字架麼？祭司長回答說：除了該撒，我們沒有王。</p> <p>¹⁶Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.</p> <p>於是彼拉多將耶穌交給他們去釘十字架。</p>

Scriptures listed by events

Events	Matthew	Mark	Luke	John
1. Jesus was brought to Pilate from the Sanhedrin	27:1-2	15:1	23:1-2	18:28-32
2. Jesus before Pilate	27:11-14	15:2-5	23:3-5	18:33-38
3. Jesus before Herod			23:6-12	
4. Pilate's 1 st attempt to release Jesus	27:15-21	15:6-11	23:13-19	18:39-40
5. Pilate's 2 nd attempt to release Jesus	27:22	15:12-13	23:20-21	
6. Pilate's 3 rd attempt to release Jesus	27:23	15:14	23:22	
7. Jesus was scourged and sentenced to death	27:24-26	15:15	23:23-25	19:1
8. The soldiers mocked Jesus	27:27-31	15:16-20		19:2-3
9. After Jesus was scourged and mocked, Pilate's final attempt to release Jesus				19:4-16

1. Jesus was brought to Pilate from the Sanhedrin by the chief priests and rulers of the Jews, followed by a great multitude...

Matthew 27:1-2	Mark 15:1	Luke 23:1-2	John 18:28-32
<p>¹When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:</p> <p>到了早晨，眾祭司長和民間的長老大家商議要治死耶穌，</p> <p>²And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.</p> <p>就把他捆綁，解去，交給巡撫彼拉多。</p>	<p>¹And 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.</p> <p>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。</p>	<p>¹And the whole multitude of them arose, and led him unto Pilate.</p> <p>眾人都起來，把耶穌解到彼拉多面前，</p> <p>²And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.</p> <p>就告他說：我們見這人誘惑國民，禁止納稅給該撒，並說自己是基督，是王。</p>	<p>²⁸Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.</p> <p>眾人將耶穌從該亞法那裡往衙門內解去，那時天還早。他們自己卻不進衙門，恐怕染了污穢，不能吃逾越節的筵席。</p> <p>²⁹Pilate then went out unto them, and said, “What accusation bring ye against this man?”</p> <p>彼拉多就出來，到他們那裡，說：你們告這人是為甚麼事呢？</p> <p>³⁰They answered and said unto him, “If he were not a malefactor, we would not have delivered him up unto thee.”</p> <p>他們回答說：這人若不是作惡的，我們就不把他交給你。</p> <p>³¹Then said Pilate unto them, “Take ye him, and</p>

Matthew 27:1-2	Mark 15:1	Luke 23:1-2	John 18:28-32
			<p>judge him according to your law.” The Jews therefore said unto him, “It is not lawful for us to put any man to death:”</p> <p>彼拉多說：你們自己帶他去，按著你們的律法審問他罷。猶太人說：我們沒有殺人的權柄。</p> <p>³²That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.</p> <p>這要應驗耶穌所說自己將要怎樣死的話了。</p>

2. Jesus before Pilate

Matthew 27:11-14	Mark 15:2-5	Luke 23:3-5	John 18:33-38
<p>¹¹And Jesus stood before the governor: and the governor asked him, saying, “Art thou the King of the Jews?” And Jesus said unto him, “Thou sayest.”</p> <p>耶穌站在巡撫面前；巡撫問他說：你是猶太人的王麼？耶穌說：你說的是。</p> <p>¹²And when he was accused of the chief priests and elders, he answered nothing.</p> <p>他被祭司長和長老控告的時候，甚麼都不回答。</p> <p>¹³Then said Pilate unto him, “Hearest thou not how many things they witness against thee?”</p> <p>彼拉多就對他說：他們作見證告你這麼多的事，你沒有</p>	<p>²And Pilate asked him, Art thou the King of the Jews? And he answering said unto them, Thou sayest it.</p> <p>彼拉多問他說：你是猶太人的王麼？耶穌回答說：你說的是。</p> <p>³And the chief priests accused him of many things: but he answered nothing.</p> <p>祭司長告他許多的事。</p> <p>⁴And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.</p> <p>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？</p> <p>⁵But Jesus yet answered</p>	<p>³And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.</p> <p>彼拉多問耶穌說：你是猶太人的王麼？耶穌回答說：你說的是。</p> <p>⁴Then said Pilate to the chief priests and to the people, I find no fault in this man.</p> <p>彼拉多對祭司長和眾人說：我查不出這人有甚麼罪來。</p> <p>⁵And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.</p> <p>但他們越發極力的說：他煽惑百姓，在猶太遍地傳道，</p>	<p>³³Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, “Art thou the King of the Jews?”</p> <p>彼拉多又進了衙門，叫耶穌來，對他說：你是猶太人的王麼？</p> <p>³⁴Jesus answered him, “Sayest thou this thing of thyself, or did others tell it thee of me?”</p> <p>耶穌回答說：這話是你自己說的，還是別人論我對你說的呢？</p> <p>³⁵Pilate answered, “Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?”</p> <p>彼拉多說：我豈是猶太人呢？你本國的人和祭司長把你交給我。你做了甚麼事呢？</p>

Matthew 27:11-14	Mark 15:2-5	Luke 23:3-5	John 18:33-38
<p>聽見麼？</p> <p>¹⁴And he answered him to never a word; insomuch that the governor marvelled greatly.</p> <p>耶穌仍不回答，連一句話也不說，以致巡撫甚覺希奇。</p>	<p>nothing; so that Pilate marvelled .</p> <p>耶穌仍不回答，以致彼拉多覺得希奇。</p>	<p>從加利利起，直到這裡了。</p>	<p>³⁶Jesus answered, “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.”</p> <p>耶穌回答說：我的國不屬這世界；我的國若屬這世界，我的臣僕必要爭戰，使我不至於被交給猶太人。只是我的國不屬這世界。</p> <p>³⁷Pilate therefore said unto him, “Art thou a king then?” Jesus answered, “Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.”</p> <p>彼拉多就對他說：這樣，你是王麼？耶穌回答說：你說我是王。我為此而生，也為此來到世間，特為給真理作見證。凡屬真理的人就聽我的話。</p> <p>³⁸Pilate saith unto him, “What is truth?” And when he had said this, he went out again unto the Jews, and saith unto them, “I find in him no fault at all.”</p> <p>彼拉多說：真理是甚麼呢？說了這話，又出來到猶太人那裡，對他們說：我查不出他有甚麼罪來。</p>

Luke 23:6-12

⁶When Pilate heard of Galilee, he asked whether the man were a Galilaean.

彼拉多一聽見，就問：這人是加利利人麼？

⁷And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

既曉得耶穌屬希律所管，就把他送到希律那裡去。那時希律正在耶路撒冷。

⁸And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

希律看見耶穌，就很歡喜；因為聽見過他的事，久已想要見他，並且指望看他行一件神蹟。

⁹Then he questioned with him in many words; but **he answered him nothing.**

於是問他許多的話；耶穌卻一言不答。

¹⁰And the chief priests and scribes stood and vehemently accused him.

祭司長和文士都站著，極力的告他。

¹¹And Herod with his men of war set him at nought (*nothing*), and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

希律和他的兵丁就藐視耶穌，戲弄他，給他穿上華麗衣服，把他送回彼拉多那裡去。

¹²And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

從前希律和彼拉多彼此有仇，在那一天就成了朋友。

4. Pilate's 1st attempt to release Jesus

Matthew 27:15-21	Mark 15:6-11	Luke 23:13-19	John 18:39-40
<p>¹⁵Now at that feast the governor was wont to release unto the people a prisoner, whom they would.</p> <p>巡撫有一個常例，每逢這節期，隨眾人所要的釋放一個囚犯給他們。</p> <p>¹⁶And they had then a notable prisoner, called Barabbas.</p> <p>當時有一個出名的囚犯叫巴拉巴。</p> <p>¹⁷Therefore when they were gathered together, Pilate said unto them,</p>	<p>⁶Now at that feast he released unto them one prisoner, whomsoever they desired.</p> <p>每逢這節期，巡撫照眾人所求的，釋放一個囚犯給他們。</p> <p>⁷And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.</p> <p>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。</p>	<p>¹³And Pilate, when he had called together the chief priests and the rulers and the people,</p> <p>彼拉多傳齊了祭司長和官府並百姓，</p> <p>¹⁴Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, <u>have found no fault in this man touching those things whereof ye accuse him:</u></p> <p>就對他們說：你們解這人到我這裡，</p>	<p>³⁹But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?"</p> <p>但你們有個規矩，在逾越節要我給你們釋放一個人，你們要我給你們釋放猶太人的王麼？</p> <p>⁴⁰Then cried they all again, saying, "Not this man, but Barabbas." Now Barabbas was a robber. 他們又喊著說：不要這人，要巴拉巴！這巴拉巴是個強盜。</p>

Matthew 27:15-21	Mark 15:6-11	Luke 23:13-19	John 18:39-40
<p>“Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?”</p> <p>眾人聚集的時候，彼拉多就對他們說：你們要我釋放那一個給你們？是巴拉巴呢？是稱為基督的耶穌呢？</p> <p>18For he knew that for envy they had delivered him.</p> <p>巡撫原知道他們是因為嫉妒才把他解了來。</p> <p>19When he was set down on the judgment seat, his wife sent unto him, saying, “Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.”</p> <p>正坐堂的時候，他的夫人打發人來說：這義人的事，你一點不可管，因為我今天在夢中為他受了許多的苦。</p> <p>20But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.</p> <p>祭司長和長老挑唆眾人，求釋放巴拉巴，除滅耶穌。</p> <p>21The governor answered and said unto them, “Whether of the twain will ye that I release unto you?” They said, “Barabbas.”</p>	<p>8And the multitude crying aloud began to desire him to do as he had ever done unto them.</p> <p>眾人上去求巡撫，照常例給他們辦。</p> <p>9But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?</p> <p>彼拉多說：你們要我釋放猶太人的王給你們麼？</p> <p>10For he knew that the chief priests had delivered him for envy.</p> <p>他原曉得，祭司長是因為嫉妒才把耶穌解了來。</p> <p>11But the chief priests moved the people, that he should rather release Barabbas unto them.</p> <p>只是祭司長挑唆眾人，寧可釋放巴拉巴給他們。</p>	<p>說他是誘惑百姓的。看哪，我也曾將你們告他的事，在你們面前審問他，並沒有查出他甚麼罪來；</p> <p>15No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.</p> <p>就是希律也是如此，所以把他送回來。可見他沒有做甚麼該死的事。</p> <p>16I will therefore chastise him, and release him.</p> <p>故此，我要責打他，把他釋放了。（有古卷在此有：</p> <p>17(For of necessity he must release one unto them at the feast.)</p> <p>每逢這節期，巡撫必須釋放一個囚犯給他們。)</p> <p>18And they cried out all at once, saying, Away with this man, and release unto us Barabbas:</p> <p>眾人卻一齊喊著說：除掉這個人！釋放巴拉巴給我們！</p> <p>19(Who for a certain sedition made in the city, and for murder, was cast into prison.)</p> <p>這巴拉巴是因在城裡作亂殺人，下在監裡的。</p>	

Matthew 27:15-21	Mark 15:6-11	Luke 23:13-19	John 18:39-40
巡撫對眾人說：這兩個人，你們要我釋放那一個給你們呢？他們說：巴拉巴。			

5. Pilate's 2nd attempt to release Jesus

Matthew 27:22	Mark 15:12-13	Luke 23:20-21
<p>²²Pilate saith unto them, "What shall I do then with Jesus which is called Christ?" They all say unto him, "Let him be crucified."</p> <p>彼拉多說：這樣，那稱為基督的耶穌我怎麼辦他呢？他們都說：把他釘十字架！</p>	<p>¹²And 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?</p> <p>彼拉多又說：那模樣，你們所稱為猶太人的王，我怎麼辦他呢？</p> <p>¹³And they cried out again, Crucify him. 他們又喊著說：把他釘十字架！</p>	<p>²⁰Pilate therefore, willing to release Jesus, spake again to them. 彼拉多願意釋放耶穌，就又勸解他們。</p> <p>²¹But they cried, saying, Crucify him, crucify him. 無奈他們喊著說：釘他十字架！釘他十字架！</p>

6. Pilate 3rd attempt to release Jesus

Matthew 27:23	Mark 15:14	Luke 23:22
<p>²³And the governor said, "Why, what evil hath he done?" But they cried out the more, saying, "Let him be crucified."</p> <p>巡撫說：為甚麼呢？他作了甚麼惡事呢？他們便極力的喊著說：把他釘十字架！</p>	<p>¹⁴Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.</p> <p>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！</p>	<p>²²And he said unto them <u>the third time</u>, Why, what evil hath he done? <i>I have found no cause of death in him:</i> I will therefore chastise him, and let him go.</p> <p>彼拉多第三次對他們說：為甚麼呢？這人作了甚麼惡事呢？我並沒有查出他甚麼該死的罪來。所以，我要責打他，把他釋放了。</p>

7. Jesus was scourged and sentenced to death

Matthew 27:24-26	Mark 15:15	Luke 23:23-25	John 19:1
<p>²⁴When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this just person: see ye to it."</p> <p>彼拉多見說也無濟於事，反要生亂，就拿水在眾人面前洗手，說：流這義人</p>	<p>¹⁵And 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>	<p>²³And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.</p> <p>他們大聲催逼彼拉多，求他把耶穌釘在十字架上。他們的聲音就得了勝。</p> <p>²⁴And Pilate gave sentence that it should be</p>	<p>¹Then Pilate therefore took Jesus, and scourged him.</p> <p>當下彼拉多將耶穌鞭打了。</p>

Matthew 27:24-26	Mark 15:15	Luke 23:23-25	John 19:1
<p>的血，罪不在我，你們承當罷。</p> <p>²⁵Then answered all the people, and said, "His blood be on us, and on our children."</p> <p>眾人都回答說：他的血歸到我們和我們的子孫身上。</p> <p>²⁶Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.</p> <p>於是彼拉多釋放巴拉巴給他們，把耶穌鞭打了，交給人釘十字架。</p>		<p>as they required.</p> <p>彼拉多這才照他們所求的定案，</p> <p>²⁵And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.</p> <p>把他們所求的那作亂殺人、下在監裡的釋放了，把耶穌交給他們，任憑他們的意思行。</p>	

8. The soldiers mocked Jesus

Matthew 27:27-31	Mark 15:16-20	John 19:2-3
<p>²⁷Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.</p> <p>巡撫的兵就把耶穌帶進衙門，叫全營的兵都聚集在他那裡。</p> <p>²⁸And they stripped him, and put on him a scarlet robe.</p> <p>他們給他脫了衣服，穿上一件朱紅色袍子，</p> <p>²⁹And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, "Hail, King of the Jews!"</p> <p>用荊棘編做冠冕，戴在他頭上，拿一根葦子放在他右手裡，跪在他面前，戲弄他，說：恭喜，猶太人的王阿！</p>	<p>¹⁶And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.</p> <p>兵丁把耶穌帶進衙門院裡，叫齊了全營的兵。</p> <p>¹⁷And they clothed him with purple, and platted a crown of thorns, and put it about his head,</p> <p>他們給他穿上紫袍，又用荊棘編作冠冕給他戴上，</p> <p>¹⁸And began to salute him, Hail, King of the Jews!</p> <p>就慶賀他說：恭喜，猶太人的王阿！</p> <p>¹⁹And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.</p> <p>又拿一根葦子打他的頭，吐唾沫在他臉上，屈膝拜他。</p> <p>²⁰And when they had mocked him,</p>	<p>²And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and they put on him a purple robe, and they put on him a purple robe, and they put on him a purple robe,</p> <p>兵丁用荊棘編作冠冕戴在他頭上，給他穿上紫袍，</p> <p>³And said, Hail, King of the Jews! and they smote him with their hands.</p> <p>又挨近他，說：恭喜，猶太人的王阿！他們就用手掌打他。</p>

Matthew 27:27-31	Mark 15:16-20	John 19:2-3
<p>³⁰And they spit upon him, and took the reed, and smote him on the head. 又吐唾沫在他臉上，拿葦子打他的頭。</p> <p>³¹And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. 戲弄完了，就給他脫了袍子，仍穿上他自己的衣服，帶他出去，要釘十字架。</p>	<p>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。</p>	

9. After Jesus was scourged and mocked, Pilate's **final** attempt to release Jesus

John 19:4-16
<p>⁴Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. 彼拉多又出來對眾人說：我帶他出來見你們，叫你們知道我查不出他有甚麼罪來。</p> <p>⁵Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! 耶穌出來，戴著荊棘冠冕，穿著紫袍。彼拉多對他們說：你們看這個人！</p> <p>⁶When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. 祭司長和差役看見他，就喊著說：釘他十字架！釘他十字架！彼拉多說：你們自己把他釘十字架罷！我查不出他有甚麼罪來。</p> <p>⁷The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. 猶太人回答說：我們有律法，按那律法，他是該死的，因他以自己為神的兒子。</p> <p>⁸When Pilate therefore heard that saying, he was the more afraid; 彼拉多聽見這話，越發害怕，</p> <p>⁹And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 又進衙門，對耶穌說：你是那裡來的？耶穌卻不回答。</p> <p>¹⁰Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? 彼拉多說：你不對我說話麼？你豈不知我有權柄釋放你，也有權柄把你釘十字架麼？</p> <p>¹¹Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. 耶穌回答說：若不是從上頭賜給你的，你就毫無權柄辦我。所以，把我交給你的那人罪更重了。</p>

¹²And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

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

¹³When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

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

¹⁴And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, **Behold your King!**

那日是預備逾越節的日子，約有午正。彼拉多對猶太人說：看哪，這是你們的王！

¹⁵But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, **Shall I crucify your King?** The chief priests answered, We have no king but Caesar.

他們喊著說：除掉他！除掉他！釘他在十字架上！彼拉多說：我可以把你們的王釘十字架麼？祭司長回答說：除了該撒，我們沒有王。

¹⁶Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

於是彼拉多將耶穌交給他們去釘十字架。

Bible Teaching 聖經教導

CONNECTION

The religious trial of Jesus, before the Jewish leaders, was based upon the fact that He claimed to be the Son of God; but when they brought Him before the civil authorities they sought to show that He was opposing the Roman Government. Pontius Pilate was cowardly in submitting to the demands of the mob, but His own people who delivered Him up to the governor were guilty of greater sin. Jesus Himself declared this (Jn. 19:11). The real responsibility for His death rests primarily upon the Jewish leaders (Mt. 23:35).

His own people were guilty of greater sin

John 19:11	Jesus answered, "Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath <u>the greater sin.</u> " 耶穌回答說：若不是從上頭賜給你的，你就毫無權柄辦我。所以，把我交給你的那人罪更重了。
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The real responsibility for His death rests primarily upon the Jewish leaders

Matthew 23:35	That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 叫世上所流義人的血都歸到你們身上，從義人亞伯的血起，直到你們在殿和壇中間所殺的巴拉加的兒子撒迦利亞的血為止。
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The malice of the Jews astonished the pagan governor, but the cowardice and vacillation^{躊躇} of Pilate have astonished the world. The treachery of the betrayer is repulsive(令人)厭惡的 even to natural self-respect, and although a "son of perdition" (Jn. 17:12) his action became so loathsome in his own sight that when it was consummated his very existence became intolerable to himself, and in despair he went out and hanged himself, attempting to end his life but only to enter a more intolerable eternity, for "he went to his own place." (Acts 1:25) The denial of Peter broke his own heart, and he went out and wept bitterly. In the garden, a band of armed men were only a challenge to smite with the sword; but when Jesus had yielded Himself up, Peter was filled with terror by the question of a maid and, although a real lover of the Lord and full of courage at other times, he now denied Him with oaths and curses. The other disciples disappeared, their boasted loyalty forgotten. John was, present through the trial, but under the patronage^{庇護} of the High Priest (Jn. 18:15).

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 the <u>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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Acts 1:25	That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might <u>go to his own place.</u> 叫他得這使徒的位分。這位分猶大已經丟棄，往自己的地方去了。
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John was under the patronage of the High Priest

John 18:15	And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. 西門彼得跟著耶穌，還有一個門徒跟著。那門徒是大祭司所認識的，他就同耶穌進了大祭司的院子。
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During the night, as the illegal, mock trial proceeded before Annas and Caiaphas, Jesus was mocked, buffeted and spit upon, and at last condemned for alleged 宣稱 blasphemy, after His accusers had insisted upon hearing from His own lips that He claimed to be the Son of God. In the palace many were coming and going during the hours of the night, and the news had spread throughout the city. By sunrise (Friday morning) when Jesus was taken from the palace for a formal trial before the whole council of the Jewish leaders, a great throng had gathered and followed the company to the temple, where the Sanhedrin met. The chief priests and elders had been busy among the people. Jesus had interfered 干涉 with their administration of religion, and they were the instigators 煽動 of the conspiracy which led to His crucifixion. Mob psychology was effective in carrying out their evil designs. Many false witnesses had testified against Jesus, but their testimony was only a subterfuge 欺騙, for the leaders were determined to condemn Him.

The trial before the council ended in a tumult, when the whole multitude present rose up demanding the death of their Victim, and He was led away to Pilate. The Sanhedrin had no authority to put a man to death, but they hoped to persuade the Roman governor to pronounce sentence upon Him. Pilate found no fault in Him and was willing to release Him but the Jews stirred up the people to demand Barabbas, a robber and murderer, in His stead. Pilate sent Him to Herod, and Herod and his men of war mocked and ridiculed Him, and sent Him back to Pilate. He was delivered to be scourged, and the soldiers subjected Him to every humiliation, and in mockery crowned with thorns that devoted Head bowed in lowly submission to His Father's will.

What was the meaning of it all? Not one of them could have given an intelligent explanation. But Jesus gave it to us, in the moment of His arrest, when He yielded Himself to them: He said, "This is YOUR HOUR, and the power of darkness" (Lk. 22:53). It was *man's hour*, and the moment He was "betrayed into the hands of sinners" (Mt. 26:45; Mk. 14:41) He was at their mercy. For that "hour" God withdrew all restraint and men were allowed to do according to their will. No *man* could stand in such an hour, except in the might of God. Man must be "kept by the power of God" (1 Pet. 1:5) or he will be "taken captive by the devil at his will" (2 Tim. 2:26), and driven to his own destruction. When God's restraining power is removed, men are given over to the "power of darkness."

Luke 22:53	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。
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Matthew 26:45	Luke 14:41
Then 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 <u>betrayed into the hands of sinners.</u> 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。	And 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 <u>betrayed into the hands of sinners.</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。

1 Peter 1:5	Who are <u>kept by the power of God</u> through faith unto salvation ready to be revealed in the last time. 你們這因信蒙神能力保守的人，必能得著所預備、到末世要顯現的救恩。
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2 Timothy 2:26	And that they may recover themselves out of the snare of the devil, who are <u>taken captive by him at his will.</u> 叫他們這已經被魔鬼任意擄去的，可以醒悟，脫離他的網羅。
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One after another the actors in the great drama were driven along by a power of which they knew nothing, and fulfilled their parts in the preparation for the final consummation, on dark Golgotha, of the age-old malignity 敵意 of the Arch-enemy against the Most High God. The spiritual world comes to light in the natural. The false accusations and bitter hatred of the rulers of Israel, and the blind and brutal demands of the inflamed 激怒 multitudes that surged around the judgment hall crying, "Away with Him! Crucify Him!" (Jn. 19:15) were impelled 驅使 by an unseen force. It was truly pandemonium 混亂, for there the council of all the demons was convened 召集 for an "hour" long planned by the hordes 群 of hell. They lashed into fury the evil passions of men, until nothing would satisfy them but the humiliation, torture and death of Him who had compassion upon all, and who "went about doing good and healing all that were oppressed of the devil." (Acts 10:38)

Acts 10:38	How God anointed Jesus of Nazareth with the Holy Ghost and with power: who <u>went about doing good, and healing all that were oppressed of the devil</u> ; for God was with him. 神怎樣以聖靈和能力膏拿撒勒人耶穌，這都是你們知道的。他周流四方，行善事，醫好凡被魔鬼壓制的人，因為神與他同在。
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Every type of humanity was there, and every one energized by an insane enmity against the lowly Sufferer, which they could not have described even to themselves. The priests, whose rightful ministry was intercession for others, Judged and accused Him; the law, which was meant to protect the innocent, and which He always honored and magnified, was turned against Him to condemn Him; a robber was preferred before the One who gave His all; a murderer before the Prince of Life (Acts 3:15); Herod and his men of war set Him at nought; Pilate, though compelled to confess he found no fault in Him, and seeking to wash his own hands of responsibility, yet ordered Him to be scourged and at last delivered Him up to those who thirsted for His blood.

Acts 3:15	And killed <u>the Prince of life</u> , whom God hath raised from the dead; whereof we are witnesses. 你們殺了那生命的主，神卻叫他從死裡復活了；我們都是為這事作見證。
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All four of the gospel writers record the trials of Jesus. The accounts given by Matthew and Mark are almost identical, but the others vary somewhat, making it difficult to determine the exact sequence of events. Only Luke gives the appearance before Herod. John records more of the testimony of Jesus than is given by the other writers.

Pilate lived in Caesarea, over on the coast, but when in Jerusalem his official residence was in the Tower Antonia, which borders on the temple enclosure on the north. Official visitors were housed in the old Tower of David which had been renovated and put in order for that purpose, and doubtless that is where Herod had his quarters while in Jerusalem, and where Jesus was brought before him.

DISCUSSION

It was still very early in the morning when "Jesus stood before the governor," (Mt. 27:11) Pontius Pilate of the Romans. It is a deeper truth, however, that Pilate stood before Jesus. While Pilate was a representative of the Roman Empire, who that day was to determine whether Jesus was to die on a cross, or not, his determination of that question was deciding his own eternal destiny. Pilate, though he knew it not, was before the Judge of all men (Jn. 5:22).

Matthew 27:11	And <u>Jesus stood before the governor</u> : and the governor asked him, saying, "Art thou the King of the Jews?" And Jesus said unto him, "Thou sayest." 耶穌站在巡撫面前；巡撫問他說：你是猶太人的王麼？耶穌說：你說的是。
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John 5:22	For the Father judgeth no man, but hath committed all judgment unto the Son: 父不審判甚麼人，乃將審判的事全交與子，
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The great question, the axis upon which this lesson turns, is the question which Pilate asked the multitude: "*What shall I do then with Jesus which is called Christ?*" (Mt. 27:22) Pilate lived among the Jews over whom he was governor, but he was reluctant to condemn Jesus merely to please his subjects. However, he found himself up against one of two alternatives: either to stand upon his right to free a man he knew was innocent, and suffer the consequences at the hands of the Jewish leaders; or to sentence a sinless man to the cross, and thus free himself. History shows that he was a cruel, inhuman ruler, and often executed men uncondemned. See also [Luke 13:1](#). But the record proves that he had an honest desire to release Jesus, for he went to great lengths in withstanding 抵擋 the chief priests, but their influence upon the populace defeated him. There have been many victims of political "railroading" 捏造罪證拘禁 down through the centuries, and the Church has not been free from glaring examples of it; but the case of Jesus the Christ has no parallel, because of the eternal issues at stake (at risk). Pilate's good intentions ended in base cowardice, for one who will submit judgment to a prejudiced and ignorant public can be called by no other name. Many men will join the rabble (mob) against the very person or thing which would contribute most to their own good and the best interests of others. "There is a way that seemeth right unto a man, but the end thereof, the ways of death" ([Prov. 14:12; 16:25](#)). Pilate should have "magnified his office" ([Rom. 11:13](#)) and "judged righteous judgment," ([Jn. 7:24](#)) as was his prerogative 特權.

Pilate was a cruel, inhuman ruler

Luke 13:1	There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. 正當那時，有人將彼拉多使加利利人的血攪雜在他們祭物中的事告訴耶穌。
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Proverbs 14:12	Proverbs 16:25
<u>There is a way which seemeth right unto a man, but the end thereof are the ways of death.</u> 有一條路，人以為正，至終成為死亡之路。	<u>There is a way that seemeth right unto a man, but the end thereof are the ways of death.</u> 有一條路，人以為正，至終成為死亡之路。

Romans 11:13	For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I <u>magnify mine office</u> : 我對你們外邦人說這話；因我是外邦人的使徒，所以敬重（原文作：榮耀）我的職分，
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John 7:24	Judge not according to the appearance, but <u>judge righteous judgment</u> . 不可按外貌斷定是非，總要按公平斷定是非。
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Never had Pilate judged such a Prisoner before. Jesus was brought to him from the Sanhedrin by the chief priests and rulers of the Jews, followed by a great multitude. Since it was the day of "preparation" ([Jn. 19:14](#)) before the sabbath, which would begin at sundown, one of the high days of the Passover week, the Jews would not go into the judgment hall, lest they should be defiled and be unable to eat the Passover feast. They were careful about outward defilement, while their hearts were full of corruption and murder ([1 Jn. 3:15; Mt. 23:23](#)).

They were careful about outward defilement, while their hearts were full of corruption and murder

1 John 3:15	Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. 凡恨他弟兄的，就是殺人的；你們曉得凡殺人的，沒有永生存在他裡面。
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Matthew 23:23	Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise 茴香 and cummin 小茴香, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 你們這假冒為善的文士和法利賽人有禍了!因為你們將薄荷、茴香、芹菜，獻上十分之一，那律法上更重的事，就是公義、憐憫、信實，反倒不行了。這更重的是你們當行的;那也是不可不行的。
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Pilate, therefore, came out to them, into the court or common hall, to receive his notable Prisoner, and to ask what accusation they had against Him. When he heard their complaint he suggested that they judge Him according to their own law, but they replied that it was "not lawful for them to put any man to death," (Jn. 18:31) which plainly showed that was their objective. They had their own religious laws, but in civil matters they were subject to the Romans. In this was fulfilled the words of Jesus concerning His death. He must be "delivered to the gentiles." (Mt. 20:19)

John 18:31	Then said Pilate unto them, "Take ye him, and judge him according to your law." The Jews therefore said unto him, "It is <u>not lawful for us to put any man to death:</u> " 彼拉多說：你們自己帶他去，按著你們的律法審問他罷。猶太人說：我們沒有殺人的權柄。
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Matthew 20:19	And shall <u>deliver him to the Gentiles</u> to mock, and to scourge, and to crucify him: and the third day he shall rise again. 又交給外邦人，將他戲弄，鞭打，釘在十字架上；第三日他要復活。
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Pilate evidently decided that Jesus looked harmless, and thought lightly of the matter; but the chief priests and elders began to bring many accusations against Him, saying, "We found this fellow perverting the nation, and forbidding to pay tribute to Caesar, saying that He Himself is a King." (Lk. 23:2) They had changed their tactics. In the trial before their High Priest they had emphasized the fact that Jesus claimed to be the Son of God, but now they made an effort to convict Him of sedition against the Roman Government.

Luke 23:2	And they began to accuse him, saying, <u>We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.</u> 就告他說：我們見這人誘惑國民，禁止納稅給該撒，並說自己是基督，是王。
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Jesus made no reply to their accusations and Pilate was surprised. He went into the Judgment hall and had Jesus brought before him so that he could question Him privately. He inquired, "Art Thou the King of the Jews?" Evidently the question was half in jest (*joke*), but Jesus asked him, "Sayest thou this of thyself, or did others tell thee?" (Jn. 18:33,34)

Pilate had Jesus brought before him to question Him privately

John 18:33,34	³³ Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, " <u>Art thou the King of the Jews?</u> " ³⁴ Jesus answered him, " <u>Sayest thou this thing of thyself, or did others tell it thee of me?</u> " 彼拉多又進了衙門，叫耶穌來，對他說：你是猶太人的王麼？耶穌回答說：這話是你自己說的，還是別人論我對你說的呢？
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"Am I a Jew?" said Pilate. "Thine own nation have delivered Thee unto me"; but Jesus answered, "My kingdom is not of this world, or I would not have been delivered up to the Jews, for my servants would have fought for Me" (Jn. 18:35,36). In reality His servants had all forsaken Him, although doubtless the disciples and others were somewhere in the crowd (Lk. 23:49).

Jesus answered, "My kingdom is not of this world..."

John 18:35,36	<p>³⁵Pilate answered, "<u>Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?</u>"</p> <p>彼拉多說：我豈是猶太人呢？你本國的人和祭司長把你交給我。你做了甚麼事呢？</p> <p>³⁶Jesus answered, "<u>My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.</u>"</p> <p>耶穌回答說：我的國不屬這世界；我的國若屬這世界，我的臣僕必要爭戰，使我不至於被交給猶太人。只是我的國不屬這世界。</p>
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...the disciples and others were somewhere in the crowd...

Luke 23:49	<p>And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.</p> <p>還有一切與耶穌熟識的人，和從加利利跟著他來的婦女們，都遠遠的站著看這些事。</p>
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Pilate again asked: "Art Thou a King, then?" Jesus answered, "Thou sayest I am a King; but the end for which I was born, and for which I came into this world, is that I should bear witness unto the truth; and everyone that is of the truth heareth My voice" (Jn. 18:37). Surely this was an indictment 告發 against the Jews. He had been sent of God to be a Witness (Isa. 55:4), but His witness had been rejected by His own people, and now He was delivered to the gentiles.

John 18:37	<p>Pilate therefore said unto him, "<u>Art thou a king then?</u>" Jesus answered, "<u>Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.</u>"</p> <p>彼拉多就對他說：這樣，你是王麼？耶穌回答說：你說我是王。我為此而生，也為此來到世間，特為給真理作見證。凡屬真理的人就聽我的話。</p>
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Isaiah 55:4	<p>Behold, I have given him for a witness to the people, a leader and commander to the people.</p> <p>我已立他作萬民的見證，為萬民的君王和司令。</p>
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This language was beyond the comprehension of Pilate, but it caused him to think more seriously, and with the cynical 譏諷的 remark, "What is truth?" (38a) he went out again to speak to the assembled Jews, saying, "I find no fault in the man." (Lk. 23:4; Jn. 18:38b) But "they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee" (Lk. 23:5). Still Jesus answered nothing, and Pilate asked Him, "Hear ye how *many things* they witness against Thee?" (Mt. 27:13; Mk. 15:4) But Jesus said never a word, so that Pilate marvelled greatly. "As a sheep before her shearers is dumb, so He opened not His mouth" (Isa. 53:7). It was not the equanimity 鎮定 of a haughty spirit or an indomitable 不可屈服的 will: **in the meek and lowly Jesus, pride had no place; no angry spirit needed to be controlled, no vengeful feelings suppressed. It was the silence of a spirit completely submissive to the will of God.**

Luke 23:4	John 18:38
<p>Then said Pilate to the chief priests and to the people, <u>I find no fault in this man.</u></p> <p>彼拉多對祭司長和眾人說：我查不出這人有甚麼罪來。</p>	<p>Pilate saith unto him, "<u>What is truth?</u>" And when he had said this, he went out again unto the Jews, and saith unto them, "<u>I find in him no fault at all.</u>" 彼拉多說：真理是甚麼呢？說了這話，又出來到猶太人那裡，對他們說：我查不出他有甚麼罪來。</p>

Luke 23:5	<p>And <u>they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.</u></p> <p>但他們越發極力的說：他煽惑百姓，在猶太遍地傳道，從加利利起，直到這裡了。</p>
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Matthew 27:13	Mark 15:4
<p>Then said Pilate unto him, "<u>Hearest thou not how many things they witness against thee?</u>"</p> <p>彼拉多就對他說：他們作見證告你這麼多的事，你沒有聽見麼？</p>	<p>And Pilate asked him again, saying, Answerest thou nothing? behold <u>how many things they witness against thee.</u></p> <p>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？</p>

Isaiah 53:7	<p>He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and <u>as a sheep before her shearers is dumb, so he openeth not his mouth.</u></p> <p>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。</p>
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When mention was made of His being a Galilean, Pilate saw a possible way out for himself. Herod Antipas, who was tetrarch of Galilee, happened to be in Jerusalem at the time, and since a Galilean would be under his jurisdiction, Jesus was sent to appear before Herod. It was also a means of gaining time, on the part of Pilate. Herod was very glad indeed to have an opportunity to at least see the famous Nazarene, for he had heard much of His mighty works and had for a long time desired to see Him, and perhaps to witness one of His miracles. However, he was disappointed, for although he questioned Jesus for some time, and the chief priests who brought Him to Herod "stood and vehemently accused Him," (Lk. 23:10) Jesus made no answer, and Herod was unable to hear a word from Him. Doubtless he decided the wonderful reports he had heard were exaggerated, for he made light of Him, and "set Him at naught" (11), turning Him over to his soldiers to be taken back to Pilate.

Luke 23:10, 11	<p>¹⁰And the chief priests and scribes <u>stood and vehemently accused him.</u></p> <p>祭司長和文士都站著，極力的告他。</p> <p>¹¹And Herod with his men of war <u>set him at nought</u>, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.</p> <p>希律和他的兵丁就藐視耶穌，戲弄他，給他穿上華麗衣服，把他送回彼拉多那裡去。</p>
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At the mercy of the soldiers He was mocked and ridiculed. They arrayed Him in a gorgeous purple robe (probably a faded or discarded one), and buffeted and tortured Him as they drove Him back to Pilate's judgment hall. However, the incident served to heal a breach between Herod and Pilate, who had been at enmity for some time. Even in His rejection, Jesus was a peacemaker. Herod apparently was pleased that Pilate recognized his Galilean authority, and also that he made it possible for him to have a look at Jesus, and they were friends from that day.

When Jesus was returned to Pilate wearing the purple robe, the throng that followed had increased to such an extent that Pilate saw there was trouble ahead, and that the responsibility was resting upon himself. Every year at the Passover season, as a favor to the influential Jews he governed, Pilate released unto them one prisoner, whomsoever they might choose. He determined that he would release Jesus unto them. Calling

together the chief priests and rulers, in the presence of all the people he said unto them: "Ye have brought this man unto me as one that perverteth the people; but I have examined Him before you and find no fault in Him. And neither does Herod, for I sent you to him, and nothing worthy of death is found in Him (Lk. 23:14-15). According to my custom I will release a prisoner to you at this season. Shall I release the King of the Jews?" (Jn. 18:39) "I will chastise Him and release Him unto you." (Lk. 23:16)

Calling together the chief priests and rulers, in the presence of all the people, Pilate said...

<p>Luke 23:14-15</p>	<p>Said unto them, <u>Ye have brought this man unto me, as one that perverteth the people:</u> and, behold, <u>I, having examined him before you,</u> have <u>found no fault in this man</u> touching those things whereof ye accuse him: No, <u>nor yet Herod: for I sent you to him;</u> and, lo, <u>nothing worthy of death is done unto him.</u> 就對他們說：你們解這人到我這裡，說他是誘惑百姓的。看哪，我也曾將你們告他的事，在你們面前審問他，並沒有查出他甚麼罪來；就是希律也是如此，所以把他送回來。可見他沒有做甚麼該死的事。</p>
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<p>John 18:39</p>	<p>But ye have a <u>custom, that I should release unto you one at the passover:</u> will ye therefore that <u>I release unto you the King of the Jews?"</u> 但你們有個規矩，在逾越節要我給你們釋放一個人，你們要我給你們釋放猶太人的王麼？</p>
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<p>Luke 23:16</p>	<p><u>I will therefore chastise him, and release him.</u> 故此，我要責打他，把他釋放了。</p>
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The chief priests and elders, however, had not been wasting time. Most of them were powerful men of great wealth and influence, and easily persuaded the rabble to ask for Barabbas to be released instead of Jesus. The whole throng cried out at once, "Not this man, but Barabbas!" (Jn. 18:40)

<p>John 18:40</p>	<p>Then cried they all again, saying, "<u>Not this man, but Barabbas.</u>" Now Barabbas was a robber. 他們又喊著說：不要這人，要巴拉巴！這巴拉巴是個強盜。</p>
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Now Barabbas was a notable prisoner who had led a great insurrection in the country and was guilty of sedition and also murder. He was a wicked man, and Pilate was persuaded that Jesus was innocent and that it was only through envy that the Jews had delivered Him up. Again he asked them, "Whom shall I release unto you: Barabbas or Jesus?" (Mt. 27:17) But they cried the more, "Not this man, but Barabbas!"

<p>Matthew 27:17</p>	<p>Therefore when they were gathered together, Pilate said unto them, "<u>Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?"</u> 眾人聚集的時候，彼拉多就對他們說：你們要我釋放那一個給你們？是巴拉巴呢？是稱為基督的耶穌呢？</p>
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Then the momentous question: "WHAT SHALL I DO THEN WITH JESUS, WHICH IS CALLED CHRIST?" (Mt. 27:22) And instantly with loud, insistent voices they demanded, "Let Him be crucified!"

<p>Matthew 27:22</p>	<p>Pilate saith unto them, "<u>What shall I do then with Jesus which is called Christ?"</u> They all say unto him, "<u>Let him be crucified.</u>" 彼拉多說：這樣，那稱為基督的耶穌我怎麼辦他呢？他們都說：把他釘十字架！</p>
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When Pilate's wife heard of the tumult, she sent unto him a message saying, "Have thou nothing to do with that just man; for I have suffered many things this day in a dream, because of Him" (Mt. 27:19). His wife, Herod, and his own conscience all witnessed against the evil plans of the Jewish leaders, but Pilate seemed

powerless to defeat them. He was borne along by irresistible forces. But the scriptures were being fulfilled. In the 22nd Psalm we hear Jesus pouring out His woes to His Father: "Dogs (gentiles) have compassed Me about; the assembly of the wicked have enclosed Me. They gaped upon Me as roaring lions" (Ps. 22:13,16). "He was despised and rejected of men." "He was taken from prison and from judgment" (Isa. 53:3, 8).

Pilate's wife's warning

Matthew 27:19	When he was set down on the judgment seat, his wife sent unto him, saying, " <u>Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.</u> " 正坐堂的時候，他的夫人打發人來說：這義人的事，你一點不可管，因為我今天在夢中為他受了許多的苦。
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In Psalm 22 we hear Jesus pouring out His woes to His Father...

Psalm 22:13, 16	¹³ <u>They gaped upon me with their mouths, as a ravening and a roaring lion.</u> 他們向我張口，好像抓撕吼叫的獅子。
	¹⁶ <u>For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.</u> 犬類圍著我，惡黨環繞我；他們扎了我的手，我的腳。

Isaiah 53:3,8	³ <u>He is despised and rejected of men;</u> 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。
	⁸ <u>He was taken from prison and from judgment:</u> 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？

Still willing to release Him, Pilate spake unto the people again the third time, saying: "What evil hath He done? I have found no cause of death in Him. I will chastise Him and let Him go." But "they cried the more exceedingly, Crucify Him! Crucify Him!" (Mt. 27:23; Mk. 15:14; Lk. 23:22)

Matthew 27:23	Mark 15:14	Luke 23:22
And the governor said, "Why, <u>what evil hath he done?</u> " But <u>they cried out the more</u> , saying, "Let him be crucified." 巡撫說：為甚麼呢？他作了甚麼惡事呢？他們便極力的喊著說：把他釘十字架！	Then Pilate said unto them, Why, <u>what evil hath he done?</u> And <u>they cried out the more exceedingly, Crucify him.</u> 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！	And he said unto them the third time, Why, <u>what evil hath he done?</u> <u>I have found no cause of death in him: I will therefore chastise him, and let him go.</u> 彼拉多第三次對他們說：為甚麼呢？這人作了甚麼惡事呢？我並沒有查出他甚麼該死的罪來。所以，我要責打他，把他釋放了。

Jesus was then delivered up to be scourged. This inhuman treatment in the face of Pilate's willingness to release Him, can only be accounted for in the supposition想像 that Pilate may have hoped thus to satisfy the Jews and prevent His crucifixion. But it was written of Him: "I gave My back to the smiters; I hid not My face from shame and spitting" (Isa. 50:6); "By His stripes we are healed" (Isa. 53:5); "they shall deliver Him to the

Gentiles, to mock, and to scourge and to crucify Him" (Mt. 20:19). Not one word of all that was written of Him has failed to come to pass. (Lk. 22:37)

Isaiah 50:6	<p><u>I gave my back to the smiters</u>, and my cheeks to them that plucked off the hair: <u>I hid not my face from shame and spitting</u>.</p> <p>人打我的背，我任他打；人拔我腮頰的鬍鬚，我由他拔；人辱我，吐我，我並不掩面。</p>
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Isaiah 53:5	<p>But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and <u>with his stripes we are healed</u>.</p> <p>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。</p>
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Not one word of all that was written of Him has failed to come to pass

Luke 22:37	<p>For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors (Isaiah 53:12): 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>
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The scourging is not mentioned by Luke, but he records that Pilate "delivered Him to their will." (Lk. 23:25) He was left to the mercy of the soldiers, and seeing that He was "despised and rejected," (Isa. 53:3) these callous and brutal men stripped His clothes from Him and caused Him to stand before them in humiliation. They spat upon His naked form, that precious body that was to be broken for their sins. And when they had scourged Him they put upon Him again the purple (or scarlet) robe in which He had been clothed at Herod's court. They put a reed in His right hand for a sceptre, and plating a crown of thorns from a thorn tree they forced it down upon His sacred brow. They smote Him over the head with the reed, and struck Him with the palms of their hands. The thorns, which were a result of the curse (Gen. 3:18) from which He had come to redeem men (Gal. 3:13), were used to pierce His flesh and cause the blood to flow down over His worn, patient face, which had been spit upon from their vile mouths "full of cursing and bitterness" (Rom. 3:14) and foul with the breath of liquor, and had received blow after blow from their wicked hands. "His visage was more marred than any man's" (Isa. 52:14). "He was made a curse for us." (Gal. 3:13) In mock obeisance they bowed the knee before Him, crying, "Hail! King of the Jews!" (Mt. 27:29; Mk. 15:18; Jn. 19:3) They were totally ignorant of the fact that "the day" will come when "every knee shall bow, in heaven, on earth, and under the earth, and every tongue confess that He is Lord of all" (Phil. 2:9-11). Three worlds shall worship Him, and all the crowns of all the kingdoms of all the world shall be cast at His feet, to "crown Him Lord of all!" He is "crowned with glory and honor," because He "tasted death for every man" (Heb. 2:9).

Luke 23:25	<p>And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he <u>delivered</u> Jesus <u>to their will</u>.</p> <p>把他們所求的那作亂殺人、下在監裡的釋放了，把耶穌交給他們，任憑他們的意思行。</p>
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The thorns, which were a result of the curse

Genesis 3:18	<p>Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;</p> <p>地必給你長出荊棘和蒺藜來；你也要吃田間的菜蔬。</p>
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Jesus has come to redeem men

Galatians 3:13	<p>Christ hath <u>redeemed us from the curse of the law, being made a curse for us</u>: 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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Romans 3:14	Whose mouth is <u>full of cursing and bitterness</u> : 滿口是咒罵苦毒。
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Isaiah 52:14	As many were astonished at thee; <u>his visage was so marred 毀損 more than any man</u> , and his form more than the sons of men: 許多人因他（原文是你）驚奇；他的面貌比別人憔悴；他的形容比世人枯槁。
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Matthew 27:29	Mark 15:18	John 19:3
And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, " <u>Hail, King of the Jews!</u> " 用荊棘編做冠冕，戴在他頭上，拿一根葦子放在他右手裡，跪在他面前，戲弄他，說：恭喜，猶太人的王阿！	And began to salute him, <u>Hail, King of the Jews!</u> 就慶賀他說：恭喜，猶太人的王阿！	And said, <u>Hail, King of the Jews!</u> and they smote him with their hands. 又挨近他，說：恭喜，猶太人的王阿！他們就用手掌打他。

At the name of Jesus every knee should bow...

Philippians 2:9-11	Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus <u>every knee should bow</u> , of things <u>in heaven</u> , and things <u>in earth</u> , and things <u>under the earth</u> ; And that <u>every tongue should confess that Jesus Christ is Lord</u> , to the glory of God the Father. 所以，神將他升為至高，又賜給他那超乎萬名之上的名，叫一切在天上的、地上的，和地底下的，因耶穌的名無不屈膝，無不口稱耶穌基督為主，使榮耀歸與父神。
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Hebrews 2:9	But we see Jesus, who was made a little lower than the angels for the suffering of death, <u>crowned with glory and honour</u> ; that he by the grace of God should <u>taste death for every man</u> . 惟獨見那成為比天使小一點的耶穌（或作：惟獨見耶穌暫時比天使小）；因為受死的苦，就得了尊貴榮耀為冠冕，叫他因著神的恩，為人人嘗了死味。
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Note: "crown Him Lord of all": from hymn "All Hail the Power of Jesus' Name" by Edward Perronet

How blind and callous these evil men must have been not to have sensed **red majesty of His presence**, as they lifted up their hands to strike at their Creator! The wonder is that they did not "fall to the ground," (Jn. 18:6) as did those in Gethsemane, when they dared to commit such sacrilege upon His sacred body. In the garden the soldiers fell backward smitten by the power of the great "I Am."(Ex. 3:14) But now He was voluntarily withholding that power, that He might in lowly submission receive the "stripes" for our healing.

John 18:6	As soon then as he had said unto them, I am he, they went backward, and <u>fell to the ground</u> . 耶穌一說我就是，他們就退後倒在地上。
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Exodus 3:14	And God said unto Moses, <u>I AM THAT I AM</u> : and he said, Thus shalt thou say unto the children of Israel, <u>I AM</u> hath sent me unto you. 神對摩西說：我是自有永有的；又說：你要對以色列人這樣說：那自有的打發我到你們這裡來。
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How great was His humiliation! How keen must have been His suffering, to the highly sensitive nature of One who "came from God, and went to God," (Jn. 16:28) and who lived always in the presence of God, "doing always those things that pleased His Father!" (Jn. 8:29) **There was nothing callous or hard in His entire nature**; He felt to the utmost every indignity^{侮辱} that was heaped upon Him: the blows, the piercing thorns, the lash of the scourge upon His bared back; He was wounded to the quick^{感覺最敏銳的地方} of His soul by the insults to His pure modesty, the ribald (*coarse*) jesting and scornful laughter of the giddy^{輕率的} tools of Satan. But His greater suffering was in the realization that they knew not what they were doing. Their merriment was indulged in at the expense of the One who had come to be their Saviour and Friend; and how gladly He would have gathered them all into His great heart of love! (Mt. 23:37)

John 16:28	I <u>came forth from the Father</u> , and am come into the world: again, I leave the world, and <u>go to the Father</u> . 我從父出來，到了世界；我又離開世界，往父那裡去。
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John 8:29	And he that sent me is with me: the Father hath not left me alone; for I <u>do always those things that please him</u> . 那差我來的是與我同在；他沒有撇下我獨自在這裡，因為我常做他所喜悅的事。
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gather them into His great heart of love

Matthew 23:37	O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 耶路撒冷阿，耶路撒冷阿，你常殺害先知，又用石頭打死那奉差遣到你這裡來的人。我多次願意聚集你的兒女，好像母雞把小雞聚集在翅膀底下，只是你們不願意。
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But the eyes of the suffering Saviour were fixed upon a goal far beyond the ken^{眼界} of man. Not these men alone were to be redeemed. He must press on toward the cross, in order to accomplish redemption for the whole world. He never lost sight of this. He made no complaint, though He was tested in every fibre of His being. He "took upon Him the form of a servant," and He was the obedient servant - "obedient unto death, even the death of the cross." (Phil. 2:7,8) In all the dignity of nonresistance He submitted to their will, and "opened not His mouth"(Isa. 53:7) except to speak of the glory of His Father or of His kingdom. It was not the stolid (*unemotional*) silence of a criminal at bay, but the majestic silence of One who saw beyond the sufferings, to "the glory which should follow" (1 Pet. 1:11); "Who, for the joy that was set before Him . . . despised the shame" (Heb. 12:2). The Son of God was in the hands of sinners, but He knew that His Father was being glorified in Him (Jn. 13:31).

Philippians 2:7,8	But made himself of no reputation, and <u>took upon him the form of a servant</u> , and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became <u>obedient unto death, even the death of the cross</u> . 反倒虛己，取了奴僕的形像，成為人的樣式；既有人的樣子，就自己卑微，存心順服，以至於死，且死在十字架上。
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1 Peter 1:11	Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and <u>the glory that should follow</u> . 就是考察在他們心裡基督的靈，預先證明基督受苦難，後來得榮耀，是指著甚麼時候，並怎樣的時候。
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Hebrews 12:2	Looking unto Jesus the author and finisher of our faith; <u>who for the joy that was set before him</u> endured the cross, <u>despising the shame</u> , and is set down at the right hand of the throne of God. 仰望為我們信心創始成終的耶穌（或作：仰望那將真道創始成終的耶穌）。他因那擺在前面的喜樂，就輕看羞辱，忍受了十字架的苦難，便坐在神寶座的右邊。
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John 13:31	Therefore, when he (<i>Judas</i>) was gone out, Jesus said, Now is the Son of man glorified, and <u>God is glorified in him</u> . 他既出去，耶穌就說：如今人子得了榮耀，神在人子身上也得了榮耀。
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Whether Pilate witnessed the scourging and mockery is not stated, but the record in John indicates that he did. Surely his heart must have smitten him! Taking Jesus from the soldiers, He brought Him out to the Jews again, saying, "Behold, I bring Him forth to you, that ye may know I find no fault in Him." (Jn. 19:4) He must have been astounded^{使驚奇} as he witnessed the fortitude^{堅忍} and patience with which Jesus bore His sufferings.

John 19:4	Pilate therefore went forth again, and saith unto them, <u>Behold, I bring him forth to you, that ye may know that I find no fault in him</u> . 彼拉多又出來對眾人說：我帶他出來見你們，叫你們知道我查不出他有甚麼罪來。
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He said to them, "Behold, the Man!" (vs. 5) He might have said, "Behold, surely here is a man" but evidently he had begun to realize that Jesus was more than man: He was *the* Man!

John 19:5	<u>Then came Jesus forth, wearing the crown of thorns, and the purple robe</u> . And Pilate saith unto them, <u>Behold the man!</u> 耶穌出來，戴著荊棘冠冕，穿著紫袍。彼拉多對他們說：你們看這個人！
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"Then came Jesus forth, wearing the crown of thorns and the purple robe!" (vs. 5) What a spectacle! There in the judgment hall walked God, in humanity - the heavenly King veiled in human flesh, "despised and rejected of men!" (Isa. 53:3) "No man hath seen God at any time, but the Son hath revealed Him" (Jn. 1:18). **The Son was revealing to men the longsuffering love of God**, and His very rejection witnessed that He was the Christ, for nowhere in scripture are we told that the Messiah would be received at His first coming. He was "delivered by the determinate counsel and foreknowledge of God" (Acts 2:23). He "came unto His own and His own received Him not." (Jn. 1:11) And now, though He has been "declared to be the Son of God ... by the resurrection from the dead" (Rom. 1:4), men still turn away.

John 1:18	<u>No man hath seen God at any time, the only begotten Son</u> , which is in the bosom of the Father, he <u>hath declared him</u> . 從來沒有人看見神，只有在父懷裡的獨生子將他表明出來。
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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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John 1:11	<u>He came unto his own, and his own received him not</u> . 他到自己的地方來，自己的人倒不接待他。
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Romans 1:4	And <u>declared to be the Son of God</u> with power, according to the spirit of holiness, <u>by the resurrection from the dead</u> : 按聖善的靈說，因從死裡復活，以大能顯明是神的兒子。
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As He stood before them, surely the angels of heaven must have folded their wings over their faces and wept! But the chief priests and elders when they saw Him, were unmoved. And again the people cried out, "Crucify Him! Crucify Him!"(vs. 6)

John 19:6	When the chief priests therefore and officers saw him, they cried out, saying, <u>Crucify him, crucify him</u> . Pilate saith unto them, <u>Take ye him, and crucify him: for I find no fault in him</u> . 祭司長和差役看見他，就喊著說：釘他十字架！釘他十字架！彼拉多說：你們自己把他釘十字架罷！我查不出他有甚麼罪來。
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Pilate had reached the end of His resources, and "seeing that he prevailed nothing, but rather a tumult was made,"(Mt. 27:24a) he said to them, "Take ye Him and crucify, for I find no fault in Him" (vs.6). And taking a basin of water he washed his hands before the whole multitude, saying, "I am innocent of the blood of this just person: see ye to it" (vs. 24b). He not only declared Jesus to be innocent, but spake respectfully of Him.

Matthew 27:24	When Pilate <u>saw that he could prevail nothing, but that rather a tumult was made</u> , he took water, and washed his hands before the multitude, saying, " <u>I am innocent of the blood of this just person: see ye to it.</u> " 彼拉多見說也無濟於事，反要生亂，就拿水在眾人面前洗手，說：流這義人的血，罪不在我，你們承當罷。
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But "then answered all the people, His blood be upon us, and on our children!"(vs. 25) Fearful commitment! and they have been unable to escape it down through the centuries. As a last resort they cried out, "He ought to die, because He made Himself the Son of God."(Jn. 19:7)

Matthew 27:25	<u>Then answered all the people, and said, "His blood be on us, and on our children."</u> 眾人都回答說：他的血歸到我們和我們的子孫身上。
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John 19:7	The Jews answered him, We have a law, and by our law <u>he ought to die, because he made himself the Son of God</u> . 猶太人回答說：我們有律法，按那律法，他是該死的，因他以自己為神的兒子
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By this time Pilate was convinced there was some truth in the assertion, and "he was the more afraid" (8) and desired to release Him. He went again to the judgment hall and questioned Jesus, saying, "Whence art Thou?"(9) But Jesus gave him no answer. Pilate said, "Knowest thou not that I have power to crucify thee or to release thee?"(10) But Jesus answered, "Thou couldest have no power at all against Me, except it were given thee from above: therefore he that delivereth Me unto thee hath the greater sin" (11). He knew that Pilate was making an effort to release Him, but in the end he failed, for in desperation the Jews threatened him, accusing him of being disloyal to Caesar.

John 19:8-11	⁸ When Pilate therefore heard that saying, <u>he was the more afraid</u> ; 彼拉多聽見這話，越發害怕， ⁹ And went again into the judgment hall, and saith unto Jesus, <u>Whence art thou?</u> But Jesus gave him no
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John 19:8-11

answer.

又進衙門，對耶穌說：你是那裡來的？耶穌卻不回答。

¹⁰Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

彼拉多說：你不對我說話麼？你豈不知我有權柄釋放你，也有權柄把你釘十字架麼？

¹¹Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

耶穌回答說：若不是從上頭賜給你的，你就毫無權柄辦我。所以，把我交給你的那人罪更重了。

Then Pilate brought Jesus forth into the hall called The Pavement, where the multitude were assembled, and said, "Behold *your King!*"(14) He was determined to place the responsibility upon the Jews. But with loud and insistent voices they cried, "Away with Him! Crucify Him! We have no king but Caesar!"(15)

John 19:14-15

¹⁴And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

那日是預備逾越節的日子，約有午正。彼拉多對猶太人說：看哪，這是你們的王！

¹⁵But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

他們喊著說：除掉他！除掉他！釘他在十字架上！彼拉多說：我可以把你們的王釘十字架麼？祭司長回答說：除了該撒，我們沒有王。

And we read, "The voices of them and of the chief priests prevailed, and Pilate gave sentence that it should be as they required" (Lk. 23:23-24). He released Barabbas unto them, and Jesus was delivered into the hands of the mob clamoring for His life. They put His own garments upon Him again, and He was led away to be crucified. "And it was about the sixth hour" (Jn. 19:14).

Luke
23:23,24

And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required.

他們大聲催逼彼拉多，求他把耶穌釘在十字架上。他們的聲音就得了勝。彼拉多這才照他們所求的定案，

MEDITATION

"*What shall I do then with Jesus, which is called Christ?*" (Mt. 27:22) Pilate's question had been answered; and by submitting to the answer he had lost forever his opportunity as a man of destiny. He sought to place his responsibility upon others, but this question is one that must be answered individually. It is the great universal question which God is asking of every man, personally, wherever the gospel is preached. Men like to lose themselves in the multitude, and evade 避開 the responsibility of making a personal decision, but God will not allow them to escape. Each of us has had to face it. We have faced it; we have given our answer. We either accept or reject Him, the One sent of God. By our vote He must be crucified or crowned. We

answer it once for all, but there is also a sense in which we continue to do so. **As long as life shall last we must daily decide what we shall do with His authority; what we shall do about obeying His Word.**

It is not a question for society to answer. Society does answer, but its decision is determined by the way individuals have answered it.

It is not a question for Governments to answer, but they do answer in the decisions of men. Government did answer, that day in Pilate's hall. It is significant to note that there were represented there that day the world's four leading forms of government; and in each instance they gave the same answer: "Let Him be crucified!" (Mt. 27:22) That is the answer government has always given.

Democracy 民主主義 was represented, in the Jewish people who elected the Sanhedrin. The Jewish leaders found that Jesus interfered with their profits, and His spirit condemned their administration of religion. They instigated the conspiracy that led to His crucifixion. Christ's emphasis upon personality is democratic, and He seeks for men the largest liberty and freedom. He alone can enable men to be self-governing, and democracy can only survive if its citizens are able to successfully govern themselves. Every man must choose Christ, or choose *his own way*. If he chooses his own way, it is the creature seeking to rule the Creator. When democracy must decide who shall prevail, it votes for itself, and Christ is consigned 交付 to the cross.

Bolshevism 共產主義 was presented in the mob that ruthlessly stormed the court of Pilate. Christ does not rule in the mob spirit. Mobs are dominated by unreasoning passions; they are driven by prejudice, and blind to equity. The "spirit of Anti-Christ" (1 Jn. 4:3) is in the mob, and it can only cry, "Crucify Him!"

1 John 4:3	And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that <u>spirit of antichrist</u> , whereof ye have heard that it should come; and even now already is it in the world. 凡靈不認耶穌，就不是出於神；這是那敵基督者的靈。你們從前聽見他要來，現在已經在世上了。
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Totalitarian 極權主義 autocracy, the government of a dictator, was represented by Pilate. Such governments not infrequently respect religion, but like Constantine and many others, desire to use it for their own ends. If obedient to the authority of the state it has many helpful purposes. But if that religion be the spirit of Christ, which condemns and challenges iniquitous practices, it is consigned to the cross of their antagonism, and every force is arrayed for its destruction.

Militarism 軍國主義 was present in the Roman soldiers, and its answer to the great question has always been the same as theirs. Militarism has no place for the teachings of Jesus, who returned good for evil, and whose kingdom was founded upon love.

The governments of this world have always rejected Christ. They always will, until "the kingdoms of this world are become the kingdoms of our God, and of His Christ" (Rev. 11:15). His kingdom now is not of this world: **it is the reign of God in the hearts of those who receive Him, the King**. His relationship to man is not in the mass, but is **personal**. He invites individuals to crown Him as King, Saviour of their souls and **Lord of their lives**, that He may again be incarnate 使具體化, in His Church. "It pleased God to reveal His Son in me" (Gal. 1:15,16).

Revelation 11:15	And the seventh angel sounded; and there were great voices in heaven, saying, " <u>The kingdoms of this world are become the kingdoms of our Lord, and of his Christ</u> ; and he shall reign for
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	ever and ever.” 第七位天使吹號，天上就有大聲音說：世上的國成了我主和主基督的國；他要作王，直到永永遠遠。
Galatians 1:15,16	But when <u>it pleased God</u> , who separated me from my mother's womb, and called me by his grace, <u>To reveal his Son in me</u> , that I might preach him among the heathen; immediately I conferred not with flesh and blood: 然而，那把我從母腹裡分別出來、又施恩召我的神，既然樂意將他兒子啟示在我心裡，叫我把他傳在外邦人中，我就沒有與屬血氣的人商量，

"**What is truth?**"(Jn. 18:38) This question of Pilate's was not answered by Jesus. He Himself was the answer. It is a question which has run the gauntlet *(to endure attack or criticism from all sides)* down through the ages, but as Jesus said, it cannot be fathomed by those who are "not of the truth." Truth is not only the opposite to falsehood, or the correct statement of facts; it is not a combination of words. It is a Person. Jesus said; "I am the Way, the Truth, and the Life." (Jn. 14:6) "Ye shall know the truth, and the truth shall make you free." (Jn. 8:32) Only the Creator, who is Truth, can make free the man He has created, who has become enmeshed 絆住 in entangling alliances with evil. "Thy Word is Truth," said Jesus (Jn. 17:17), and "The Word (the Truth) became flesh and dwelt among us" (Jn. 1:14). He embodied that Truth of which He came to be a witness, and died because He was the Truth. They nailed Him to a cross, because they were not "of the truth," for He said, "Every one that is of the truth heareth My voice." (Jn. 18:37) But "truth crushed to earth shall rise again." (Quote from William Cullen Bryant) **Truth is eternal, and lives on in the Kingdom of God, and the hearts of them who hear His voice.**

John 14:6	Jesus saith unto him, <u>I am the way, the truth, and the life</u> : no man cometh unto the Father, but by me. 耶穌說我就是道路、真理、生命；若不藉著我，沒有人能到父那裡去。
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John 8:32	And <u>ye shall know the truth, and the truth shall make you free</u> . 你們必曉得真理，真理必叫你們得以自由。
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John 17:17	Sanctify them through thy truth: <u>thy word is truth</u> . 求你用真理使他們成聖；你的道就是真理。
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John 1:14	And <u>the Word was made flesh, and dwelt among us</u> , (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 道成了肉身，住在我們中間，充充滿滿的有恩典有真理。我們也見過他的榮光，正是父獨生子的榮光。
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From the Greek: The imperfect tenses are interesting, indicating the continued shouting and crying.

"Cried out" - a continual shouting was kept up; "instant with loud voices" (Lk. 23:23) - they kept "pressing upon Pilate with their voices"; "prevailed" (vs. 24) is in the inchoative 開始的 - "began to prevail" after the shouting.

Luke 23:23,24	And they were <u>instant with loud voices</u> , requiring that he might be crucified. And the voices of them and of the chief priests <u>prevailed</u> . And Pilate gave sentence that it should be as they required. 他們大聲催逼彼拉多，求他把耶穌釘在十字架上。他們的聲音就得了勝。彼拉多這才照他們所求的定案，
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STUDY

In Jesus trial before Pilate, was the great issue concerning His teachings or Himself? Why do you think Pilate was so willing to release Him? What was his real reason for sending Him to Herod? What relation was there between this Herod and the one who ruled at the time of Jesus' birth? Did the physical sufferings of Jesus affect His soul? What did He mean when He said, "My *soul* is exceeding sorrowful even unto death"? (Mt. 26:38; Mk. 14:34) In destroying Jesus the Man, did His murderers know they were crucifying the Christ? What did Jesus say of His body? What would have happened if Jesus had refused to submit? Mohammed had as many followers as Jesus. Do you think his conquest by the sword accomplished as much as Jesus did, who conquered by love? Would you rather live in a Christian land or a Mohammedan country? What is always the real point of controversy concerning Jesus in all lands where Christianity is presented? What was it that really sent Jesus to the cross? Who was most responsible - Pilate or the Jews? Do you think the washing of his hands eased Pilate's conscience? Did this action indicate that he was a weakling? Is silence always a powerful weapon? What is your answer to the question, "What is truth?" (Jn. 18:38) Did Jesus answer the question? Do you think He could have won Pilate to believe in Him for salvation? Why did He not try? Did Jesus die as a martyr, a helpless victim of circumstances and religious politics, or as a voluntary sacrifice for our sins?

Matthew 26:38	Mark 14:34
Then saith he unto them, <u>My soul is exceeding sorrowful, even unto death</u> : 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。	And saith unto them, <u>My soul is exceeding sorrowful unto death</u> : 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。

REVIEW

Questions	Answers
1. What was the charge brought against Jesus in His religious trial before the Jews?	The charge was based upon the fact that Jesus claimed to be the Son of God.
2. Who were the Chief Priests?	They were powerful men with great wealth and influence.
3. What verdict did the Sanhedrin bring against Him?	Jesus was condemned for alleged blasphemy and had to be put to death.
4. Why did they bring Him to Pilate?	Because the Sanhedrin had no authority to put a man to death.
5. What time and what day was it?	It was early in the morning on the day of the preparation of the Passover.
6. How many of the gospel writers record His civil trial?	All four of them record Jesus' civil trial.
7. Why did the Jews not go into the judgment hall?	They didn't want to be defiled and be unable to eat the Passover feast.
8. Where did Pilate meet them?	In the court or common hall
9. What accusation did they bring against Jesus?	They accused Jesus of sedition against the Roman Government.
10. Why did they change their tactics?	Their goal was to put Jesus to death, so they had to come up with an accusation which would cause the death penalty in Roman's civil law.
11. Was Pilate friendly to Jesus?	Yes
12. What did Jesus say about His kingdom, and the reason for His being delivered up?	Jesus said His kingdom is not of this world, otherwise His servants would have fought for Him and He would not have been delivered up to the Jews.
13. Were any of His friends standing by Him in His hour of trial?	No, none of them stood by Him in His hour of trial.
14. What question did Pilate ask Him?	<i>"Art thou the King of the Jew?"</i>
15. What did Jesus say was His purpose in coming into the world?	His purpose in coming into the world is to bear witness unto the truth.
16. What reply did Pilate make?	Pilate said <i>"What is truth?"</i>
17. How did Pilate answer the Jews?	He told them plainly that he found no fault at all in Jesus.
18. What was their next charge against Jesus?	They accused Jesus of stirring up the people, teaching throughout all Judea, beginning from Galilee.
19. Did He reply?	No. Jesus answered not a word.
20. What did Pilate think of His silence?	Pilate marvelled greatly.
21. Why was it Jesus did not answer - was it in defiance?	No, it was not in defiance. It was the silence of a spirit completely submissive to the will of God.
22. What did Pilate do when he heard Jesus was a Galilean?	Pilate immediately sent Jesus to Herod Antipas, the tetrarch of Galilee, who happened to be in Jerusalem at the time.

Questions	Answers
23. Why?	Since a Galilean would be under Herod's jurisdiction, Pilate sent Jesus to Herod to try to gain some time for himself.
24. Was Herod pleased? Why?	Herod was very glad to see Jesus, for he had heard much of Jesus' mighty works and longed to witness one of His miracles.
25. Who went with Jesus to Herod, and what did they do?	The chief priests and scribes went with Jesus to Herod, and they vehemently accused Him.
26. What did Jesus say?	Jesus made no answer.
27. What did Herod do with Jesus?	Herod made light of Jesus, and "set Him at nought", turning Him over to his soldiers to be taken back to Pilate.
28. What resulted between Herod and Pilate?	The breach between Herod and Pilate was healed and they were friends from that day.
29. How did Herod's soldiers treat Jesus?	They mocked and ridiculed Jesus, arrayed Him in a gorgeous purple robe, and buffeted and tortured Him.
30. Where did they take Him?	They took Him back to Pilate.
31. What was it that brought the mob together at the judgment hall?	The chief priests and elders persuaded the rabble to ask for Barabbas to be released instead of Jesus.
32. Where did they assemble?	They assembled at the judgment hall.
33. What did Pilate do each year at the Passover season?	As a favor to the influential Jews, Pilate used to release one prisoner to them at the Passover season, whomsoever they might choose.
34. Whom did he propose to release at this time?	Pilate proposed to release Jesus at this time.
35. What did he say to the chief priests about Jesus?	Pilate said neither he nor Herod found anything worthy of death in Jesus, so he would chastise Him and release Him.
36. What did the multitude do when Pilate offered to release Jesus?	They cried out at once, "Not this man, but Barabbas!"
37. Who was the prisoner they demanded released?	Barabbas
38. What was he guilty of?	Barabbas was a notable prisoner who had led a great insurrection in the country and was guilty of sedition and also murder.
39. Then what momentous question did Pilate ask?	Pilate asked "What shall I do then with Jesus which is called Christ?"
40. What was the result?	The mob instantly demanded, with loud, insistent voices, "let Him be crucified!"
41. What prophecies were being fulfilled?	Prophecies from the Psalms and the book of Isaiah.
42. Can you quote from one of them?	Isaiah 53:8 "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."
43. Who sent Pilate a message of warning?	Pilate's wife
44. What did Pilate say to the people the third time?	Pilate said "Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go."
45. What was the response?	They cried more exceedingly "Crucify Him! Crucify Him!"

Questions	Answers
46. What did Pilate do with Jesus then? What was his reason for this?	Pilate then sent Jesus to be scourged. He hoped that the scourging would satisfy the Jews and prevent Jesus from being crucified.
47. Which of the Old Testament prophets wrote concerning this experience?	Prophet Isaiah. (Isaiah 50:6 and 53:5)
48. Who spoke of it in the New Testament?	Jesus Himself
49. What treatment did Jesus receive from the soldiers?	Jesus received inhuman treatment from the soldiers. They spat, scourged, struck him without any mercy. They pierced His head with thorns and humiliated Him.
50. What were the thorns a type of?	Thorns are a type of curse.
51. What is written concerning His future glory and crowning?	Every knee shall bow, in heaven, on earth, and under the earth, and every tongue confess that He is Lord of all. (Phil. 2:9-11) He is "crowned with glory and honor" (Heb. 2:9)
52. Why did He submit to this humiliation?	He never lost sight of pressing on toward the cross, in order to accomplish redemption for the whole world.
53. Do you think He felt the suffering keenly? Why?	Yes! Because He came from God and had a human body. He also had a highly sensitive nature and always lived in the Presence of God, doing things that pleased His Father. There was nothing callous or hard in His entire nature.
54. Was He being tested severely?	Yes
55. What do you think was His greatest suffering?	His greatest suffering was in the realization that they knew not what they were doing. Their merriment was indulged in at the expense of the One who had come to be their Saviour and Friend; and how gladly He would have gathered them all into His great heart of love!
56. Did He say anything during this time? Quote prophecy concerning this.	No. He didn't say anything during this time. Isaiah 53:7 " <i>He was oppressed, and he was afflicted, yet <u>he opened not his mouth</u>: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, <u>so he openeth not his mouth.</u>"</i>
57. Why did He not witness to the soldiers?	This is their "hour" – the hour of darkness.
58. What was the reason for His silence?	It is the majestic silence of One who saw beyond the sufferings, to "the glory which should follow".
59. Did Pilate witness the scourging?	The record of John indicates that he did.
60. What did he do when he took Jesus from the soldiers?	He brought Him out to the Jews again.
61. What did he say to the Jews?	Pilate said "Behold, I bring Him forth to you, that ye may know that I find no fault in Him. Behold, the Man!"
62. Describe Jesus' appearance.	Jesus wore the crown of thorns and the purple robe.
63. What effect did the sight have upon the chief priests?	They were unmoved.
64. What was the reaction of the multitude?	And again the people cried out, "Crucify Him! Crucify Him!"
65. What did Pilate do when he saw he prevailed nothing?	Pilate took a basin of water and washed his hands before the whole multitude, saying, "I am innocent of the blood of this just person; see ye to it."

Questions	Answers
66. What did the people reply?	They replied "His blood be upon us, and on our children!"
67. What final accusation did the Jews bring?	<i>"He ought to die, because He made Himself the Son of God."</i>
68. What did Pilate do when he heard this?	Pilate was more afraid and desired to release Jesus. He had Jesus brought before Him and questioned Him <i>"Whence art Thou?"</i>
69. Did Jesus answer?	No. Jesus gave him no answer.
70. Who did Jesus say was most responsible for His condemnation?	The Jews who delivered Him unto Pilate were most responsible for His condemnation.
71. Who instigated the conspiracy that led to His death?	The rulers of the Jews.
72. Was Pilate free of responsibility?	No
73. How did he try to free himself?	Pilate was determined to place the responsibility upon the Jews.
74. How did the Jews threaten Pilate?	They threatened Pilate of being disloyal to Caesar.
75. What was his last word to them?	<i>"Shall I crucify your King?"</i>
76. Where did he take Jesus?	He took Jesus to the hall called The Pavement.
77. How did he seek to put responsibility upon the Jews?	Pilate sought to put responsibility upon the Jews by calling out to them <i>"Behold your king!"</i> .
78. How did the multitude respond?	They answered, <i>"We have no king but Caesar!"</i>
79. What was their final verdict?	Jesus was delivered to be crucified.
80. Was it right for Pilate to submit judgment to the mob?	No
81. What is always the spirit of the mob?	Mobs are dominated by unreasoning passions; they are driven by prejudice, and blind to justice.
82. What sentence did Pilate give?	Crucifixion
83. What prisoner was released to them?	Barabbas
84. What did they do with Jesus?	They put His own garments upon Him again, and He was led away to be crucified.
85. Was Jesus led away in the purple robe, or in his own clothes? Why?	Jesus was led away in his own clothes, so the Scripture might be fulfilled (Ps. 22:18) <i>"They divided my garments among themselves and cast lots for my robe."</i>
86. What hour of the day was it?	The sixth hour in Roman Time which is the 3 rd hour in Jewish time – i.e. 9 a.m.
87. What is the great question of this lesson?	<i>"What shall I do then with Jesus which is called Christ?"</i>
88. How can it be answered today?	We either accept or reject Him, the One sent of God.

Questions	Answers
89. Does every man have to answer it or can it be answered collectively?	Every man has to answer it individually.
90. How can one accept Christ?	One accepts Christ by submitting unto His authority and obeying His Word, i.e. crown Him as King, Saviour of my soul and Lord of my life.
91. What does one need to do to reject Him?	By living our own way.

