

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
52	The Crucifixion 被釘死在十字架上	Jerusalem 耶路撒冷	27:32-56	15:21-41	23:26-49	19:16-37

Events	Matthew	Mark	Luke	John
1. The Crucifixion	27:32-44	15:21-32	23:26-43	19:16-27
2. The Death of Jesus	27:45-56	15:33-41	23:44-49	19:28-30
3. Jesus' Side Is Pierced				19:31-37

1. The Crucifixion

Matthew 27:32	Mark 15:21	Luke 23:26	John 19:16
<p>³²And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.</p> <p>他們出來的時候，遇見一個古利奈人，名叫西門，就勉強他同去，好背著耶穌的十字架。</p>	<p>²¹And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.</p> <p>有一個古利奈人西門，就是亞力山大和魯孚的父親，從鄉下來，經過那地方，他們就勉強他同去，好背著耶穌的十字架。</p>	<p>²⁶And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.</p> <p>帶耶穌去的時候，有一個古利奈人西門，從鄉下來；他們就抓住他，把十字架擱在他身上，叫他背著跟隨耶穌。</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>

Luke 23:27-31

²⁷And there followed him a great company of people, and of women, which also bewailed and lamented him.
有許多百姓跟隨耶穌，內中有好些婦女；婦女們為他號咷痛哭。

²⁸But Jesus turning unto them said, **Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.**

耶穌轉身對他們說：耶路撒冷的女子，不要為我哭，當為自己和自己的兒女哭。

²⁹**For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.**

因為日子要到，人必說：不生育的，和未曾懷胎的，未曾乳養嬰孩的，有福了！

³⁰**Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.**

那時，人要向大山說：倒在我們身上！向小山說：遮蓋我們！

³¹**For if they do these things in a green tree, what shall be done in the dry?**

這些事既行在有汁水的樹上，那枯乾的樹將來怎麼樣呢？

Matthew 27:33-44	Mark 15:22-32	Luke 23:32-43	John 19:17-27
<p>³³And when they were come unto a place called <u>Golgotha</u>, that is to say, a place of a skull, 到了一個地方名叫各各他，意思就是髑髏地。</p> <p>³⁴They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. 兵丁拿苦膽調和的酒給耶穌喝。他嘗了，就不肯喝。</p> <p>³⁵And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, "They parted my garments among them, and upon my vesture did they cast lots." 他們既將他釘在十字架上，就拈鬮分他的衣服，</p> <p>³⁶And sitting down they watched him there; 又坐在那裡看守他。</p> <p>³⁷And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. 在他頭以上安一個牌子，寫著他的罪狀，說：這是猶太人的王耶穌。</p> <p>³⁸Then were there two thieves crucified with him, one on the right hand, and another on the left.</p>	<p>²²And they bring him unto the place <u>Golgotha</u>, which is, being interpreted, The place of a skull. 他們帶耶穌到了各各他地方(各各他繙出來就是髑髏地)，</p> <p>²³And they gave him to drink wine mingled with myrrh: but he received it not. 拿沒藥調和的酒給耶穌，他卻不受。</p> <p>²⁴And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. 於是將他釘在十字架上，拈鬮分他的衣服，看是誰得甚麼。</p> <p>²⁵And it was the third hour, and they crucified him. 釘他在十字架上已是初的時候。</p> <p>²⁶And the superscription of his accusation was written over, THE KING OF THE JEWS. 在上面有他的罪狀，寫的是：猶太人的王。</p> <p>²⁷And with him they crucify two thieves; the one on his right hand, and the other on his left. 他們又把兩個強盜和他同釘十字架，一個在右邊，一個在左邊。(有古卷在此有：</p>	<p>³²And there were also two other, malefactors, led with him to be put to death. 又有兩個犯人，和耶穌一同帶來處死。</p> <p>³³And when they were come to the place, which is called <u>Calvary</u>, there they crucified him, and the malefactors, one on the right hand, and the other on the left. 到了一個地方，名叫髑髏地，就在那裡把耶穌釘在十字架上，又釘了兩個犯人：一個在左邊，一個在右邊。</p> <p>³⁴Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. 當下耶穌說：父阿！赦免他們；因為他們所做的，他們不曉得。兵丁就拈鬮分他的衣服。</p> <p>³⁵And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. 百姓站在那裡觀看。官府也嗤笑他，說：他救了別人；他若是基督，神所揀選的，可以救自己罷！</p> <p>³⁶And the soldiers also mocked him, coming to him, and offering him</p>	<p>¹⁷And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew <u>Golgotha</u>: 他們就把耶穌帶了去。耶穌背著自己的十字架出來，到了一個地方，名叫髑髏地，希伯來話叫各各他。</p> <p>¹⁸Where they crucified him, and two other with him, on either side one, and Jesus in the midst. 他們就在那裡釘他在十字架上，還有兩個人和他一同釘著，一邊一個，耶穌在中間。</p> <p>¹⁹And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS. 彼拉多又用牌子寫了一個名號，安在十字架上，寫的是：猶太人的王，拿撒勒人耶穌。</p> <p>²⁰This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. 有許多猶太人念這名號；因為耶穌被釘十字架的地方與城相近，並且是用希伯來、羅馬、希利尼三樣文字寫的。</p> <p>²¹Then said the chief priests of the Jews to</p>

當時，有兩個強盜和他同釘十字架，一個在右邊，一個在左邊。

³⁹And they that passed by reviled him, wagging their heads,

從那裡經過的人譏誚他，搖著頭，說：

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

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

⁴¹Likewise also the chief priests mocking him, with the scribes and elders, said,

祭司長和文士並長老也是這樣戲弄他，說：

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

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

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

他倚靠神，神若喜悅他，現在可以救他；因為他曾說：

²⁸And the scripture was fulfilled, which saith, And he was numbered with the transgressors. (Isaiah 53:12)

這就應了經上的話說：他被列在罪犯之中。）

²⁹And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

從那裡經過的人辱罵他，搖著頭說：咳！你這拆毀聖殿、三日又建造起來的，

³⁰Save thyself, and come down from the cross.

可以救自己，從十字架上下來罷！

³¹Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

祭司長和文士也是這樣戲弄他，彼此說：他救了別人，不能救自己。

³²Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

以色列的王基督，現在可以從十字架上下來，叫我們看見，就信了。那和他同釘的人也是譏誚他。

vinegar,

兵丁也戲弄他，上前拿醋送給他喝，

³⁷And saying, If thou be the king of the Jews, save thyself.

說：你若是猶太人的王，可以救自己罷！

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

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

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

那同釘的兩個犯人有一個譏誚他，說：你不是基督麼？可以救自己和我們罷！

⁴⁰But the other answering rebuked him, saying, Dost thou art in the same condemnation?

那一個就應聲責備他，說：你既是一樣受刑的，還不怕神麼？

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

我們是應該的，因我們所受的與我們

Pilate, "Write not, The King of the Jews; but that he said, I am King of the Jews."

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

²²Pilate answered, "What I have written I have written."

彼拉多說：我所寫的，我已經寫上了。

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

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

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

他們就彼此說：我們不要撕開，只要拈鬮，看誰得著。

<p>我是神的兒子。</p> <p>⁴⁴The thieves also, which were crucified with him, cast the same in his teeth.</p> <p>那和他同釘的強盜也是這樣的譏誚他。</p>		<p>所做的相稱，但這個人沒有做過一件不好的事。</p> <p>⁴²And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.</p> <p>就說：耶穌阿，你得國降臨的時候，求你記念我！</p> <p>⁴³And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.</p> <p>耶穌對他說：我實在告訴你，今日你要同我在樂園裡了。</p>	<p>這要應驗經上的話說：他們分了我的外衣，為我的裡衣拈鬮。兵丁果然做了這事。</p> <p>²⁵Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.</p> <p>站在耶穌十字架旁邊的，有他母親與他母親的姊妹，並革羅罷的妻子馬利亞，和抹大拉的馬利亞。</p> <p>²⁶When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, “Woman, behold thy son!” 耶穌見母親和他所愛的那門徒站在旁邊，就對他母親說：母親，(原文作婦人)看，你的兒子！</p> <p>²⁷Then saith he to the disciple, “Behold thy mother!” And from that hour that disciple took her unto his own home.</p> <p>又對那門徒說：看，你的母親！從此，那門徒就接他到自己家裡去了。</p>
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2. The Death of Jesus

Matthew 27:45-56	Mark 15:33-41	Luke 23:44-49	John 19:28-30
<p>⁴⁵Now from the sixth hour there was darkness over all the land unto the ninth hour.</p> <p>從午正到申初，遍地都黑暗了。</p> <p>⁴⁶And about the ninth</p>	<p>³³And when the sixth hour was come, there was darkness over the whole land until the ninth hour.</p> <p>從午正到申初，遍地都黑暗了。</p> <p>³⁴And at the ninth hour</p>	<p>⁴⁴And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.</p> <p>那時約有午正，遍地都黑暗了，直到申初，</p> <p>⁴⁵And the sun was</p>	<p>²⁸After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, “I thirst.”</p> <p>這事以後，耶穌知道各樣的事已經成了，為要使經上的</p>

hour Jesus cried with a loud voice, saying, “**Eli, Eli, lama sabachthani?** that is to say, My God, my God, why hast thou forsaken me?” 約在申初，耶穌大聲喊著說：以利！以利！拉馬撒巴各大尼？就是說：我的神！我的神！為甚麼離棄我？

⁴⁷Some of them that stood there, when they heard that, said, “This man calleth for Elias.” 站在那裡的人，有的聽見就說：這個人呼叫以利亞呢！

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

內中有一個人趕緊跑去，拿海絨蘸滿了醋，綁在葦子上，送給他喝。

⁴⁹The rest said, “Let be, let us see whether Elias will come to save him.”

其餘的人說：且等著，看以利亞來救他不來。

⁵⁰Jesus, when he had cried again with a loud voice, **yielded up the ghost.**

耶穌又大聲喊叫，氣就斷了。

⁵¹And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 忽然，殿裡的幔子

Jesus cried with a loud voice, saying, **Eloi, Eloi, lama sabachthani?** which is, being interpreted, My God, my God, why hast thou forsaken me?

申初的時候，耶穌大聲喊著說：以羅伊！以羅伊！拉馬撒巴各大尼？繙出來就是：我的神！我的神！為甚麼離棄我？

³⁵And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

旁邊站著的人，有的聽見就說：看哪，他叫以利亞呢！

³⁶And one ran and filled a sponge full of **vinegar**, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

有一個人跑去，把海絨蘸滿了醋，綁在葦子上，送給他喝，說：且等著，看以利亞來不來把他取下。

³⁷And Jesus cried with a loud voice, and **gave up the ghost.**

耶穌大聲喊叫，氣就斷了。

³⁸And the veil of the temple was rent in twain from the top to the bottom.

殿裡的幔子從上到下裂為兩半。

³⁹And when the centurion,

darkened, and the veil of the temple was rent in the midst. 日頭變黑了；殿裡的幔子從當中裂為兩半。

⁴⁶And when Jesus had cried with a loud voice, he said, **Father, into thy hands I commend my spirit:** and having said thus, he **gave up the ghost.** (*Psalm 31:5*)

耶穌大聲喊著說：父阿！我將我的靈魂交在你手裡。說了這話，氣就斷了。

⁴⁷Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

百夫長看見所成的事，就歸榮耀與神，說：這真是個義人！

⁴⁸And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

聚集觀看的眾人見了這所成的事都捶著胸回去了。

⁴⁹And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

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。

話應驗，就說：我渴了。(Psalm 22:15; 69:21)

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

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

³⁰When Jesus therefore had received the **vinegar**, he said, “**It is finished:**” and he bowed his head, and **gave up the ghost.**

耶穌嘗(原文作受)了那醋，就說：成了！便低下頭，將靈魂交付神了。

從上到下裂為兩半，地也震動，磐石也崩裂，

⁵²And the graves were opened; and many bodies of the saints which slept arose, 墳墓也開了，已睡聖徒的身體多有起來的。

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

⁵⁴Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, "Truly this was the Son of God."

百夫長和一同看守耶穌的人看見地震並所經歷的事，就極其害怕，說：這真是神的兒子了！

⁵⁵And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: 有好些婦女在那裡，遠遠的觀看；他們是從加利利跟隨耶穌來服事他的。

⁵⁶Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

對面站著的百夫長看見耶穌這樣喊叫（有古卷沒有喊叫二字）斷氣，就說：這人真是神的兒子！

⁴⁰There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; 還有些婦女遠遠的觀看；內中有抹大拉的馬利亞，又有小雅各和約西的母親馬利亞，並有撒羅米，

⁴¹(Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

就是耶穌在加利利的時候，跟隨他、服事他的那些人，還有同耶穌上耶路撒冷的好些婦女在那裡觀看。

內中有抹大拉的馬利亞，又有雅各和約西的母親馬利亞，並有西庇太兩個兒子的母親。			
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3. Jesus' Side Is Pierced

John 19:31-37

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

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

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

於是兵丁來，把頭一個人的腿，並與耶穌同釘第二個人的腿，都打斷了。

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

只是來到耶穌那裡，見他已經死了，就不打斷他的腿。

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

惟有一個兵拿槍扎他的肋旁，隨即有血和水流出來。

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

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

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

這些事成了，為要應驗經上的話說：他的骨頭一根也不可折斷。

³⁷And again another scripture (*Zechariah 12:10*) saith, They shall look on him whom they pierced.

經上又有一句說：他們要仰望自己所扎的人。

Bible Teaching 聖經教導

CONNECTION

Move by Move we have followed our Lord throughout His earthly walk: from the manger at Bethlehem and the carpenter's home in Nazareth, along the shores of Galilee and the dusty roads of the villages; we have accompanied with Him as He spake His gracious words of wisdom, and ministered His healing touch to all that were oppressed; we have seen the net of opposition tightening around Him as the leaders of the Jews conspired against Him and schemed to trap Him in His words; we have watched with Him as He prayed alone in dark Gethsemane and received the traitorous kiss of the betrayer; we have faced with Him the fury of the chief priests who sought to condemn Him, and witnessed the mock trial in Pilate's hall. Our hearts have bled as we heard the bloodthirsty cries of the mob and saw Him "delivered to their will." (Lk. 23:25)

Luke 23:25	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> . 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。
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And now we come to the last "Move." "Numbered with the transgressors," (Mk. 15:28; Isa. 53:12) and bearing His cross, He trudged up Calvary's hill to be crucified, and there He cried, "It is finished." (Jn. 19:30)

Mark 15:28	Isaiah 53:12
And the scripture was fulfilled, which saith, And he was <u>numbered with the transgressors</u> . (Isaiah 53:12) 這就應了經上的話說：他被列在罪犯之中。	Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was <u>numbered with the transgressors</u> ; and he bare the sin of many, and made intercession for the transgressors. 所以，我要使他與位大的同分，與強盛的均分擄物。因為他將命傾倒，以致於死；他也被列在罪犯之中。他卻擔當多人的罪，又為罪犯代求。

John 19:30	When Jesus therefore had received the vinegar, he said, " <u>It is finished</u> :" and he bowed his head, and gave up the ghost. 耶穌嘗（原文作受）了那醋，就說：成了！便低下頭，將靈魂交付神了。
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The whole account of His life is filled with the irresistible power of the love of God, which shines through all the darkness and horror of man's greatest sin. It is the triumphant march of a King, whose kingdom was "not of this world," (Jn. 18:36) but whose glory was revealed in His every word and work. Never man spake like this Man; never man lived like this Man; never man died like this Man. His friends and foes alike witnessed to this fact. Some of the most significant statements made concerning Him were uttered by His enemies. He was called the "**friend of publicans and sinners.**" (Mt. 11:19; Lk. 7:34) and although it was spoken in derision, it revealed His true character. It was the officers who were sent to take Him that said, "**Never man spake like this Man.**" (Jn. 7:46) "**He saved others, Himself He cannot save,**" (Mt. 27:42; Mk. 15:31) was uttered in mockery by those who delivered Him up to be crucified, but it is the heart of the gospel: "He gave Himself for us." (Gal. 1:4; Titus 2:14) He died as He lived: true to His relationship to God and conscious of the need of man. His death marked the close of the physical life of the world's best-known Man -

the God-Man. In the study of His matchless career one is amazed to discover that He was outstanding in every characteristic of great personality, and his miraculous works ran the gamut (*range*) of human wonderment. That One so masterly should meet with opposition unto death is unthinkable. Yet such was His end; and the way in which, He bore His sufferings caused His persecutors to fall back in amazement, and has astonished the world.

It is the triumphant march of a King, whose kingdom was "not of this world"

John 18:36	Jesus answered, "My kingdom is <u>not of this world</u> : 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." 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。
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Some of the most significant statements made concerning Him were uttered by His enemies. He was called the "friend of publicans and sinners."

Matthew 11:19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a <u>friend of publicans and sinners</u> . But wisdom is justified of her children. 人子來了，也吃也喝，人又說他是貪食好酒的人，是稅吏和罪人的朋友。但智慧之子總以智慧為是（有古卷：但智慧在行為上就顯為是）。	Luke 7:34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a <u>friend of publicans and sinners!</u> 人子來，也吃也喝，你們說他是貪食好酒的人，是稅吏和罪人的朋友。
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It was the officers who were sent to take Him that said, "Never man spake like this Man"

John 7:46	The officers answered, <u>Never man spake like this man</u> . 差役回答說：從來沒有像他這樣說話的！
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"He saved others, Himself He cannot save," was uttered in mockery by those who delivered Him up to be crucified....

Matthew 27:42 " <u>He saved others; himself he cannot save</u> . If he be the King of Israel, let him now come down from the cross, and we will believe him. 他救了別人，不能救自己。他是以色列的王，現在可以從十字架上下來，我們就信他。	Mark 15:31 Likewise also the chief priests mocking said among themselves with the scribes, <u>He saved others; himself he cannot save</u> . 祭司長和文士也是這樣戲弄他，彼此說：他救了別人，不能救自己。
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Jesus gave Himself for us

Galatians 1:4 Who <u>gave himself for our sins</u> , that he might deliver us from this present evil world, according to the will of God and our Father: 基督照我們父神的旨意，為我們的罪捨己，要救我們脫離這罪惡的世代。	Titus 2:14 Who <u>gave himself for us</u> , that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 他為我們捨了自己，要贖我們脫離一切罪惡，又潔淨我們，特作自己的子民，熱心為善。
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When the storm comes the winds have the trees at their mercy, but only for a short time; when the gale 暴風 is past they straighten again. So that storm that raged around Golgotha swept over the Son of Man and left Him bruised and bleeding; all the hideousness 醜惡的 of sin like a mighty tide swept in. But, though the darkness hide Him, though the eye of sinful man His glory could not see, He was in the will and plan of God. It shook His soul and caused Him to cry out, in the darkness, "My God, why?" (Mt. 27:46; Mk. 15:34) But "He saved others, Himself He could not save." (Mt. 27:42; Mk. 15:31) Only when He had said "It is finished," (Jn. 19:30) did His spirit take its flight, leaving the broken, bleeding, marred body hanging on the tree.

It shook His soul and caused Him to cry out, in the darkness, "My God, why?"

Matthew 27:46	Mark 15:34
And about the ninth hour Jesus cried with a loud voice, saying, "Eli, Eli, lama sabachthani? that is to say, My God, <u>my God, why</u> hast thou forsaken me?" 約在申初，耶穌大聲喊著說：以利！以利！拉馬撒巴各大尼？就是說：我的神！我的神！為甚麼離棄我？	And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, <u>why</u> hast thou forsaken me? 申初的時候，耶穌大聲喊著說：以羅伊！以羅伊！拉馬撒巴各大尼？繙出來就是：我的神！我的神！為甚麼離棄我？

It is in His cross we discover the eternal purpose of God, which held Him with His face set as a flint until it was accomplished. (Lk. 9:51; Isa. 50:7) Into the ruin of creation He came, and by a sinless life and a sacrificial and substitutionary death and resurrection, He "brought life and immortality to light, through the gospel" (2 Tim. 1:10) - a new life of liberty and freedom from sin - a new creation (Gal. 5:1; 2 Cor. 5:17). His unconquered soul was poured out as a willing offering upon that "altar" on Calvary's hill, where He "suffered without the gate." "Let us go forth, therefore, unto Him without the camp, bearing His reproach" (Heb.13:10-13). "Behold! the Lamb of God, which taketh away the sin of the world!" (Jn. 1:29) "Behold the Man! Behold your King!" (Jn. 19:5, 14)

It is in His cross we discover the eternal purpose of God, which held Him with His face set as a flint until it was accomplished.

Luke 9:51	Isaiah 50:7
And it came to pass, when the time was come that he should be received up, he stedfastly <u>set his face</u> to go to Jerusalem, 耶穌被接上升的日子將到，他就定意向耶路撒冷去，	For the Lord GOD will help me; therefore shall I not be confounded: therefore have I <u>set my face like a flint</u> , and I know that I shall not be ashamed. 主耶和華必幫助我，所以我不抱愧。我硬著臉面好像堅石；我也知道我必不致蒙羞。

Into the ruin of creation He came, and by a sinless life and a sacrificial and substitutionary death and resurrection, He "brought life and immortality to light..."

2 Timothy 1:10	But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath <u>brought life and immortality to light through the gospel</u> : 但如今藉著我們救主基督耶穌的顯現才表明出來了。他已經把死廢去，藉著福音，將不能壞的生命彰顯出來。
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A new life of liberty and freedom from sin

Galatians 5:1	2 Corinthians 5:17
Stand fast therefore in the <u>liberty</u> wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. 基督釋放了我們，叫我們得以自由。所以要站立得穩，不要再被奴僕的軛挾制。	Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 若有人在基督裡，他就是新造的人，舊事已過，都變成新的了。

He suffered without the gate...

Hebrews 13:10-13
¹⁰ We have an <u>altar</u> , whereof they have no right to eat which serve the tabernacle. 我們有一祭壇，上面的祭物是那些在帳幕中供職的人不可同吃的。
¹¹ For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. 原來牲畜的血被大祭司帶入聖所作贖罪祭；牲畜的身子被燒在營外。
¹² Wherefore Jesus also, that he might sanctify the people with his own blood, <u>suffered without the gate</u> . 所以，耶穌要用自己的血叫百姓成聖，也就在城門外受苦。

¹³Let us go forth therefore unto him without the camp, bearing his reproach.

這樣，我們也當出到營外，就了他去，忍受他所受的凌辱。

Behold the Lamb!

John
1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

次日，約翰看見耶穌來到他那裡，就說：「看哪，神的羔羊，除去（或譯：背負）世人罪孽的！」

Behold the Man! Behold your King!

John 19:5

Then 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！

John 19:14

And 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！

DISCUSSION

The Cross is the crux_{要點} or touchstone of our Christian faith. Ceaseless volumes come from the presses of the world in an attempt to uncover new facets of its light and truth. It is the center of history, yea, of the eternities. Its deathless theme has immortalized_{使不朽} Sir. John Bowring's beautiful hymn, written amid the ruins of Macao_{澳門}: "In the Cross of Christ I glory, towering o'er the wrecks of time; all the light of sacred story gathers round its head sublime." (*Hymn: In the Cross of Christ I Glory*) No man can gaze back over the pages of history without seeing that Cross. Between the ages it stands, and shall stand forever, in all its solitary grandeur, shedding its beams adown_(down) the centuries to light men through the darkness.

But where there is light, there is always shadow. By its light the heart of heaven is revealed, but in its shadow lurked_{潛伏} the deepest depths of the abyss_{深淵} of evil. Out of the past it looms_{朦朧出現} in all its brightness and blackness; its blessing and bane_{禍害}; its truth and treachery_{叛逆}; its faithfulness and falseness; its righteousness and sin; its judgment and mercy; its compassion and cruelty; its love and hatred. There welters_{翻滾} foul the inky sea of human sin and guilt; and there the unsullied_{沒弄髒的} ocean of divine grace and love swallows up everything in the ever swelling tides of power and blessing from that fountain of life. There "righteousness looked down from heaven" ([Psa. 85:11](#)), and "hell from beneath was moved" ([Isa. 14:9](#)) to meet it. There the fallen creature lifted impious hand to strike at his Creator, and the answer of the Creator was given in unspeakable love. There all the forces of good and evil met in a last final combat. Never before had sin so behaved itself in all the universe of God. In the dawn of creation there was rebellion among the angels of heaven, but never had the rebel creature dared so much. He now lays hands upon God Himself, for "God was in Christ, reconciling the world unto Himself" ([2 Cor. 5:19](#)).

Psalms
85:11

Truth shall spring out of the earth; and righteousness shall look down from heaven.

誠實從地而生；公義從天而現。

Isaiah
14:9

Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

你下到陰間，陰間就因你震動來迎接你，又因你驚動在世曾為首領的陰魂，並使那曾為列國君王的，都離位站起。

2 Corinthians 5:19	To wit, that <u>God was in Christ, reconciling the world unto himself</u> , not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 這就是神在基督裡，叫世人與自己和好，不將他們的過犯歸到他們身上，並且將這和好的道理託付了我們。
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The Son of Man was "in the hands of sinners." (Mt. 26:45; Mk. 14:41) As they led Him away from Pilate's judgment hall they laid upon Him the cross upon which He was soon to die. Crucifixion was a common method of execution among the Romans, but was used only for slaves, aliens or vile criminals. There may have been crosses always on hand, or Jesus' cross may have been in preparation by those who were determined to put Him to death.

Matthew 26:45	Mark 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 betrayed <u>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 betrayed <u>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。

Picture the procession! Jesus walking ahead, stooped under the heavy burden of His cross, still wearing the crown of thorns, and driven along by a quaternion^{四人一組} of soldiers (Jn. 19:23), but calm and unresentful in bearing. Simon, the Cyrenian, coming along the street is startled when he meets a crowd of people, restrained to a semblance of order by Roman soldiers in charge of three prisoners all the way to execution. The strange madness of the throng seemed to be centered upon one of the three, a man of delicate features, modest and silent under mockery, struggling along with a heavy rough cross upon his shoulders.

Driven along by a quaternion of soldiers

John 19:23	Then the soldiers, when they had crucified Jesus, took his garments, and made <u>four</u> parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. 兵丁既然將耶穌釘在十字架上，就拿他的衣服分為四分，每兵一分；又拿他的裡衣，這件裡衣原來沒有縫兒，是上下一片織成的。
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While John states that Jesus carried His own cross (Jn. 19:17), the other three writers (Mt. 27:32; Mk. 15:21) say that the soldiers "laid hold of Simon" and compelled him to carry it "after" Jesus (Lk. 23:26). Many artists and writers have pictured Jesus as falling under the weight of the cross, but this is not stated by any of the gospel writers. Although it was the custom for the malefactor to carry his own cross, the soldiers undoubtedly realized that Jesus had reached the bounds of His mortal strength after all His sufferings, and that it would be inhuman to expect Him to bear the cross alone all the way to the place of execution. Simon may have divided the load with Jesus, walking after Him; and one likes to think that he walked very closely behind Him, bearing the heavy end of the cross. Cyrene is in North Africa, and Simon may have been a black man. He was the father of Alexander and Rufus, mention of whom indicates that they were believers. Rufus may have been the one mentioned in Romans 16:13. Simon, therefore, was evidently a believer, and a willing conscript^{應徵新兵} for the task laid upon him. This seems fitting and almost certain in view of God's minute plans for everything concerning the sufferings of His Son. The name of Simon of Cyrene was thenceforth set in eternal fame, as Cross-bearer for our Lord, yokefellow of Christ, servant of God! His Lord had need of him.

Returning to his home in the country he would relate to his friends all that transpired發生, and be able to say, "I was the one who carried His cross with Him."

While John states that Jesus carried His own cross, the other three writers say that the soldiers "laid hold of Simon" and compelled him to carry it "after" Jesus.

Matthew 27:32	Mark 15:21	Luke 23:26	John 19:17
<p>And as they came out, they found a man of Cyrene, Simon by name: him they compelled to <u>bear his cross</u>.</p> <p>他們出來的時候，遇見一個古利奈人，名叫西門，就勉強他同去，好背著耶穌的十字架。</p>	<p>And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to <u>bear his cross</u>.</p> <p>有一個古利奈人西門，就是亞力山大和魯孚的父親，從鄉下來，經過那地方，他們就勉強他同去，好背著耶穌的十字架。</p>	<p>And as they led him away, they <u>laid hold upon</u> one <u>Simon</u>, a Cyrenian, coming out of the country, and on him they laid the cross, that he <u>might bear it <i>after</i> Jesus</u>.</p> <p>帶耶穌去的時候，有一個古利奈人西門，從鄉下來；他們就抓住他，把十字架攔在他身上，叫他背著跟隨耶穌。</p>	<p>And <u>he bearing his cross</u> went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:</p> <p>他們就把耶穌帶了去。耶穌背著自己的十字架出來，到了一個地方，名叫髑髏地，希伯來話叫各各他。</p>

Simon was the father of Alexander and Rufus. Rufus may have been the one mentioned in Romans 16:13.

Romans 16:13	<p>Salute <u>Rufus</u> chosen in the Lord, and his mother and mine.</p> <p>又問在主蒙揀選的魯孚和他母親安；他的母親就是我的母親。</p>
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Slowly the procession wended赴 its way. Behind the trailing cross, carried by Jesus and Simon, "there followed Him a great company of people, and of women which bewailed and lamented Him" (Lk. 23:27). There were two other malefactors led with Him to be put to death (vs. 32), also carrying their crosses. The route they followed has ever been called the Via Dolorosa, or "Way of Sorrows." From Pilate's judgment hall, through the narrow streets of Jerusalem crowded with curious spectators, and "without the gate" (Heb. 13:12) it led, to the "green hill outside the city wall" – the city over which He had wept and prayed and where He had been "rejected of men." (Isa. 53:3) For the Man of Sorrows it was truly a Via Dolorosa, but for the rabble it was doubtless a time of hilarious熱鬧的 sport and mockery.

Luke 23:27	<p>And <u>there followed him a great company of people, and of women, which also bewailed and lamented him</u>.</p> <p>有許多百姓跟隨耶穌，內中有好些婦女；婦女們為他號咷痛哭。</p>
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There were two other malefactors led with Him to be put to death

Luke 23:32	<p>And there were also two other, malefactors, led with him to be put to death.</p> <p>又有兩個犯人，和耶穌一同帶來處死。</p>
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Jesus had been "rejected of men"

Isaiah 53:3	<p>He is despised and <u>rejected of men</u>; a <u>man of sorrows</u>, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.</p> <p>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。</p>
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There is nothing in scripture of the "stations of the cross" which are made so much of by the Roman Catholic Church. There is mention of only once when Jesus spoke to the people. When He heard the women wailing and lamenting, He turned His sorrowful eyes upon them, saying, "Daughters of Jerusalem, weep not for Me, but for yourselves and your children" (vs. 28): again predicting the awful judgment to come upon the City because of its wickedness and the rejection of the servants of God, and the time when they shall call for

the rocks and mountains to fall upon them and hide them from His face (Hos. 10:8; Isa. 2:19; Lk. 21:20-24; Rev. 6:16,17). His heart was broken not for His own sufferings, but for the sins of His people Israel. He said, "If they do these things in the green tree, what shall be done in the dry?" (vs. 31) Israel was still a green tree, but as John the Baptist had told them, "Now is the axe laid at the root of the trees" (Mt. 3:10; Lk. 3:9), Israel was to be cut down in judgment, and her land "trodden under foot of the gentiles" (Lk. 21:24). Because she had rejected her Messiah, she became a "dry tree" and was guilty of greater sin. (Jn. 19:11)

When Jesus heard the women wailing and lamenting, He turned His sorrowful eyes upon them, saying, "Daughters of Jerusalem, weep not for Me..."

Luke 23:28	But Jesus turning unto them said, <u>Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.</u> 耶穌轉身對他們說：耶路撒冷的女子，不要為我哭，當為自己和自己的兒女哭。
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The prediction of the awful judgment to come upon Jerusalem

Hosea 10:8	Isaiah 2:19	Revelation 6:16,17
The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us. 伯亞文的邱壇——就是以色列取罪的地方必被毀滅；荊棘和蒺藜必長在他們的祭壇上。他們必對大山說：遮蓋我們！對小山說：倒在我們身上！	And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. 耶和華興起，使地大震動的時候，人就進入石洞，進入土穴，躲避耶和華的驚嚇和他威嚴的榮光。	And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand? 向山和巖石說：倒在我們身上罷！把我們藏起來，躲避坐寶座者的面目和羔羊的忿怒；因為他們忿怒的大日到了，誰能站得住呢？

Israel was to be cut down in judgment, and her land "trodden under foot of the gentiles"

Luke 21:20-24	<p>²⁰And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 你們看見耶路撒冷被兵圍困，就可知道他成荒場的日子近了。</p> <p>²¹Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 那時，在猶太的應當逃到山上；在城裡的應當出來；在鄉下的不要進城；</p> <p>²²For these be the days of vengeance, that all things which are written may be fulfilled. 因為這是報應的日子，使經上所寫的都得應驗。</p> <p>²³But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 當那些日子，懷孕的和奶孩子的有禍了！因為將有大災難降在這地方，也有震怒臨到這百姓。</p> <p>²⁴And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. 他們要倒在刀下，又被擄到各國去。耶路撒冷要被外邦人踐踏，直到外邦人的日期滿了。</p>
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Israel had rejected her Messiah, she became a "dry tree" and was guilty of greater sin.

Luke 23:31	For if they do these things in a green tree, what shall be done in the dry? 這些事既行在有汁水的樹上，那枯乾的樹將來怎麼樣呢？
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John the Baptist had told them, "Now is the axe laid at the root of the trees...."

Matthew 3:10	Luke 3:9
And now also <u>the axe is laid unto the root of the trees</u> : therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 現在斧子已經放在樹根上，凡不結好果子的樹就砍下來，丟在火裡。	And now also <u>the axe is laid unto the root of the trees</u> : every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. 現在斧子已經放在樹根上，凡不結好果子的樹就砍下來，丟在火裡。

The exact spot where the sad procession ended is somewhat uncertain, but it was not far from the city (Jn. 19:20). For centuries the Church did not question the location designated by the Catholics, on which they built their "Church of the Holy Sepulchre," in accordance with the dream of Queen Helena, mother of Constantine; but it is inside the city, and in these later years General Gordon, the great British General of the nineteenth century, located it in another place, now called "Gordon's Calvary," outside the third wall of the city, on a hill or knoll 圓丘 which has the appearance of the shape of a human skull, and down through the years has always been called "Skull Hill." All four of the gospel writers state that Jesus was crucified in a place called "the place of a skull," in the Hebrew "Golgotha," or in Latin, "Calvary." (Mt. 27:33; Mk. 15:22; Lk. 23:33; Jn. 19:17) This would indicate either a place resembling a skull, or an ancient burying ground.

The place where Jesus was crucified was nigh to the city

John 19:20	This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. 有許多猶太人念這名號；因為耶穌被釘十字架的地方與城相近，並且是用希伯來、羅馬、希利尼三樣文字寫的。
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All four of the gospel writers state that Jesus was crucified in a place called "the place of a skull," in the Hebrew "Golgotha," or in Latin, "Calvary."

Matthew 27:33	Mark 15:22	Luke 23:33	John 19:17
And when they were come unto a place called <u>Golgotha</u> , that is to say, <u>a place of a skull</u> , 到了一個地方名叫各各他，意思就是髑髏地。	And they bring him unto the place <u>Golgotha</u> , which is, being interpreted, <u>The place of a skull</u> . 他們帶耶穌到了各各他地方(各各他繙出來就是髑髏地)，	And when they were come to <u>the place</u> , which is called <u>Calvary</u> , <u>there they crucified him</u> , and the malefactors, one on the right hand, and the other on the left. 到了一個地方，名叫髑髏地，就在那裡把耶穌釘在十字架上，又釘了兩個犯人：一個在左邊，一個在右邊。	And he bearing his cross went forth into a place called <u>the place of a skull</u> , which is called in the Hebrew <u>Golgotha</u> : 他們就把耶穌帶了去。耶穌背著自己的十字架出來，到了一個地方，名叫髑髏地，希伯來話叫各各他。

"There they crucified Him," (Lk. 23:33) with the two thieves, one on the right hand and one on the left. So was fulfilled (Mk. 15:28) the prophecy of Isaiah, "He was numbered with the transgressors" (Isa. 53:12). It was the third hour of the day (Mk. 15:25) which was about nine o'clock in the morning, according to the Hebrew reckoning of time. John's gospel uses the Roman time (19:14). Since midnight the night before, Jesus had been on trial before his enemies, and His natural strength was almost spent.

About nine o'clock in the morning

Mark 15:25 (Hebrew time)	John 19:14 (John uses the Roman time)
And it was <u>the third hour</u> , and they crucified him. 釘他在十字架上是在已初的時候。	And 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！

When they reached the top of the hill, and Simon threw down the heavy cross, the workmen set to work to dig the holes for the crosses. The soldiers stripped Jesus' clothes from Him, and in deepest humiliation the executioners nailed their victim to the rough, wooden cross. The prisoners were first given a drink of sour wine or "vinegar" mixed with bitter myrrh, or gall, (Mt. 27:34; Mk. 15:23; Lk. 23:36) from a large vessel which stood by (Jn. 19:29), in order to dull their senses and deaden the pain of their awful suffering. But when He had tasted of it, Jesus refused to drink. He would not save Himself from one dreg of the "cup" (Jn. 18:11) which His Father had given Him to drink. There is no mention that any word was spoken or cry made, as the nails were driven into His hands and feet (Lk. 24:40), but after His cross was set up between those of the two malefactors, "with Jesus in the midst," (Jn. 19:18) He cried to His Father: "**Father, forgive them, for they know not what they do**" (Lk. 23:34). He desired only forgiveness for those who abused Him.

The prisoners were first given a drink of sour wine or "vinegar" mixed with bitter myrrh, or gall... in order to dull their senses and deaden the pain...

Matthew 27:34	Mark 15:23	Luke 23:36	John 19:29
They gave him <u>vinegar</u> to drink mingled with <u>gall</u> : and when he had tasted thereof, he would not drink. 兵丁拿苦膽調和的酒給耶穌喝。他嘗了，就不肯喝。	And they gave him to drink <u>wine</u> mingled with <u>myrrh</u> : but he received it not. 拿沒藥調和的酒給耶穌，他卻不受。	And the soldiers also mocked him, coming to him, and offering him <u>vinegar</u> , 兵丁也戲弄他，上前拿醋送給他喝，	Now there was set a <u>vessel</u> full of <u>vinegar</u> : and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. 有一個器皿盛滿了醋，放在那裡；他們就拿海絨蘸滿了醋，綁在牛膝草上，送到他口。

Jesus would not save Himself from one dreg of the "cup" which His Father had given Him to drink

John 18:11	Then said Jesus unto Peter, "Put up thy sword into the sheath: <u>the cup</u> which <u>my Father hath given me</u> , shall I not drink it?" 耶穌就對彼得說：收刀入鞘罷，我父所給我的那杯，我豈可不喝呢？
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There is no mention that any word was spoken or cry made, as the nails were driven into His hands and feet...

Luke 24:40	And when he had thus spoken, he shewed them <u>his hands and his feet</u> . 說了這話，就把手和腳給他們看。
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Jesus' cross was set up between those of the two malefactors, "with Jesus in the midst"...

John 19:18	Where they crucified him, and two other with him, on either side one, and <u>Jesus in the midst</u> . 他們就在那裡釘他在十字架上，還有兩個人和他一同釘著，一邊一個，耶穌在中間。
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Jesus cried to His Father: "Father, forgive them, for they know not what they do."

Luke 23:34	Then said Jesus, <u>Father, forgive them; for they know not what they do</u> . And they parted his raiment, and cast lots. 當下耶穌說：父阿！赦免他們；因為他們所做的，他們不曉得。兵丁就拈鬮分他的衣服。
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Whether this prayer was answered or not, we do not know. We do know that it could not be answered unless those for whom He prayed found true repentance for their awful deed. It is recorded that the centurion in charge of the soldiers, at least, and perhaps others, realized that the One they had nailed to the tree was truly the Son of God (Mt. 27:54; Mk. 15:39), and who knows but that they went away to be convicted

of their sins and acknowledge Christ as their Saviour? They were only tools in the hands of those who had conspired to have Him put to death, and in their hearts may have had no personal enmity toward Him. Peter said to the Jews, "Ye with wicked hands have crucified and slain Him" ([Acts 2:23](#); [Jn. 19:11](#)).

It is recorded that the centurion in charge of the soldiers, at least, and perhaps others, realized that the One they had nailed to the tree was truly the Son of God.

Matthew 27:54	Mark 15:39
<p>Now when <u>the centurion</u>, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they <u>feared greatly</u>, saying, "<u>Truly this was the Son of God.</u>"</p> <p>百夫長和一同看守耶穌的人看見地震並所經歷的事，就極其害怕，說：這真是神的兒子了！</p>	<p>And when <u>the centurion</u>, which stood over against him, saw that he so cried out, and gave up the ghost, he said, <u>Truly this man was the Son of God.</u></p> <p>對面站著的百夫長看見耶穌這樣喊叫（有古卷沒有喊叫二字）斷氣，就說：這人真是神的兒子！</p>

Peter said to the Jews, "Ye with wicked hands have crucified and slain Him"

Acts 2:23	John 19:11
<p>Him, being delivered by the determinate counsel and foreknowledge of God, <u>ye have taken</u>, and <u>by wicked hands have crucified and slain</u>:</p> <p>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。</p>	<p>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 the <u>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。</p>

It was customary for an inscription to be placed on the cross of each malefactor, indicating the crime for which he was being put to death. Now Pilate in writing the inscription for the cross of Jesus had written, "This is Jesus of Nazareth, the King of the Jews." ([Mt. 27:37](#); [Mk. 15:26](#); [Lk. 23:38](#); [Jn. 19:19](#)) The gospel writers vary concerning the exact words, but taking them all together we have the full inscription. It was written in three languages: Hebrew, Greek and Latin, so that all might read. The place of execution was not far from the city, and most of the Jews in Jerusalem were aware of what was transpiring. When they read the inscription, evidently they went to the chief priests to inquire the meaning of it, insisting that He was not their King. The chief priests in turn went to Pilate and told him he should have written not, The King of the Jews, but that, "He said, I am the King of the Jews." ([Jn. 19:21](#)) But Pilate had had enough of them. No doubt by this time he felt that Jesus was truly the King of the Jews, and his cowardly part in the mock trial was causing him great remorse. He said to them, "What I have written I have written." ([vs. 22](#)) It was not to be changed; and so the inscription remained above the thorn-crowned head of the Saviour of men, as He hung in agony upon the accursed tree - "numbered with the transgressors," ([Isa. 53:12](#)) but truly a King, whose throne was a Cross. Even in His deepest humiliation He commanded the respect of men and caused them to tremble in fear. His first pillow had been the straw of a manger; His last a crown of thorns. He "tasted death for every man," ([Heb. 2:9](#)) that as man's representative He might be "crowned with glory and honor," and lift man back into the life from which he had fallen: yea, to a higher life, a new creation - that uncreated life of God which He had come to bring to man. He died that we might live.

Pilate in writing the inscription for the cross of Jesus had written, "This is Jesus of Nazareth, the King of the Jews."

Matthew 27:37	Mark 15:26	Luke 23:38	John 19:19
<p>And set up over his head his accusation written, <u>THIS IS JESUS THE KING OF THE JEWS.</u></p> <p>在他頭以上安一個牌子，寫著他的罪狀，</p>	<p>And the superscription of his accusation was written over, <u>THE KING OF THE JEWS.</u></p> <p>在上面有他的罪狀，寫的是：猶太人的王。</p>	<p>And a superscription also was written over him in letters of <u>Greek</u>, and Latin, and <u>Hebrew</u>, <u>THIS IS THE KING OF THE JEWS.</u> 在耶穌以上有</p>	<p>And Pilate wrote a title, and put it on the cross. And the writing was <u>JESUS OF NAZARETH THE KING OF THE JEWS.</u> 彼拉多又用牌子寫</p>

說：這是猶太人的王耶穌。	一個牌子(有古卷在此有：用希利尼、羅馬希伯來的文字)寫著：這是猶太人的王。	了一個名號，安在十字架上，寫的是：猶太人的王，拿撒勒人耶穌。
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The chief priests complained the inscription to Pilate, but Pilate refused to change it...

John 19:21-22	²¹ Then said the chief priests of the Jews to Pilate, "Write not, The King of the Jews; but that <u>he said, I am King of the Jews.</u> " ²² Pilate answered, " <u>What I have written I have written.</u> " 猶太人的祭司長就對彼拉多說：不要寫猶太人的王，要寫他自己說：我是猶太人的王。彼拉多說：我所寫的，我已經寫上了。
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Jesus "tasted death for every man," that as man's representative He might be "crowned with glory and honor," and lift man back into the life from which he had fallen

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，為人嘗了死味。
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When the soldiers had finished their task, they began to mock and deride the gentle Sufferer on the middle cross, and to divide His garments among them. Evidently there were four soldiers, for they divided the garments into four parts, deciding which each should take (Jn. 19:23-24). When they came to His outer garment, or coat, they found it was without seam, woven from the top in one piece - perhaps by the loving hands of His mother. They all coveted this beautiful garment and were about to rend it in pieces between them; but it was suggested that they cast lots for it, whose it should be. (Mt. 27:35; Mk. 15:24; Lk. 23:34) They did not know that heaven was frowning upon them, and that their covetousness was being overruled by the will of God: for so they fulfilled that which was written (Psa. 22:18).

The soldiers fulfilled that which was written in Psalm 22:18

Psalm 22:18	They part my garments among them, and cast lots upon my vesture. 他們分我的外衣，為我的裡衣拈鬮。
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Evidently there were four soldiers, for they divided the garments into four parts, deciding which each should take...

John 19:23-24	Then the soldiers, when they had crucified Jesus, <u>took his garments, and made four parts,</u> to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, "Let us not rend it, but <u>cast lots</u> for it, whose it shall be:" that the scripture might be fulfilled, which saith, "They parted my raiment among them, and for my vesture they did cast lots." These things therefore the soldiers did. 兵丁既然將耶穌釘在十字架上，就拿他的衣服分為四分，每兵一分；又拿他的裡衣，這件裡衣原來沒有縫兒，是上下一片織成的。他們就彼此說：我們不要撕開，只要拈鬮，看誰得著。這要應驗經上的話說：他們分了我的外衣，為我的裡衣拈鬮。兵丁果然做了這事。
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The soldiers parted Jesus' raiment, and cast lots.

Matthew 27:35	Mark 15:24	Luke 23:34
And they crucified him, and <u>parted his garments, casting lots:</u> that it might be fulfilled which was spoken by the prophet, "They parted my garments among them, and upon my vesture did they cast lots." 他們既將他釘在十字架上，就拈鬮分他的衣服，	And when they had crucified him, <u>they parted his garments, casting lots</u> upon them, what every man should take. 於是將他釘在十字架上，拈鬮分他的衣服，看是誰得甚麼。	Then said Jesus, Father, forgive them; for they know not what they do. And <u>they parted his raiment, and cast lots.</u> 當下耶穌說：父阿！赦免他們；因為他們所做的，他們不曉得。兵丁就拈鬮分他的衣服。

And "sitting down they watched Him there" (Mt. 27:36); and "the people stood beholding"; (Lk. 23:35a) and the chief priests and scribes and rulers of the Jews derided Him, saying among themselves: "He saved others, Himself He cannot save." "If He be the chosen of God, Christ, the King of Israel, let Him descend now from the cross, that we may see and believe:" "He trusted in God; let Him deliver Him now if He will own Him as His Son" (Mt. 27:41-43; Mk. 15:31-32a; Lk.23:35b). The soldiers also mocked Him, saying, "Save thyself!" and offered Him vinegar to drink; (Lk. 23:36, 37) but He refused to accept it until after His agony was finished. And "all that passed by railed on Him, wagging their heads" and saying, "Ah, Thou that destroyest the temple and buildest it in three days, save Thyself and come down from the cross." (Mt. 27:39, 40; Mk. 15:29, 30; Psa. 22:7, 8) The thieves, also, that were crucified with Him "cast the same in His teeth", and reviled Him. They, too, were suffering, and in their misery they joined in the accusation against Him, saying, "If Thou be the Christ, save Thyself and us." (Mt. 27:44; Mk. 15:32b; Lk. 23:39) Death by crucifixion usually meant days of agonizing suffering before death brought deliverance. If the claims He had made were true, He should be able to do something for them.

Matthew 27:36	Luke 23:35a
And <u>sitting down they watched him there</u> ; 又坐在那裡看守他。	And <u>the people stood beholding...</u> 百姓站在那裡觀看...

I. All that passed by railed on Him

Matthew 27:39,40	Mark 15:29,30	Psalms 22:7, 8
And they that passed by reviled him, wagging their heads, And saying, " <u>Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.</u> " 從那裡經過的人譏誚他，搖著頭，說：你這拆毀聖殿、三日又建造起來的，可以自己罷！你如果是神的兒子，就從十字架上下來罷！	And they that passed by railed on him, wagging their heads, and saying, <u>Ah, thou that destroyest the temple, and buildest it in three days, Save thyself, and come down from the cross.</u> 從那裡經過的人辱罵他，搖著頭說：咳！你這拆毀聖殿、三日又建造起來的，可以自己罷，從十字架上下來罷！	All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. 凡看見我的都嗤笑我；他們撇嘴搖頭，說：他把自己交託耶和華，耶和華可以救他吧！耶和華既喜悅他，可以搭救他吧！

II. The chief priests and scribes and rulers of the Jews derided Him

Matthew 27:41-43	Mark 15:31-32a	Luke 23:35b
Likewise also the chief priests mocking him, with the scribes and elders, said, " <u>He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.</u> " 祭司長和文士並長老也是這樣戲弄他，說：他救了別人，不能救自己。他是以色列的王，現在可以從十字架上下來，我們就信他。	Likewise also the chief priests mocking said among themselves with the scribes, <u>He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe.</u> 祭司長和文士也是這樣戲弄他，彼此說：他救了別人，不能救自己。以色列的王基督，現在可以從十字架上下來，叫我們看見，就信了。	...And the rulers also with them derided him, saying, <u>He saved others; let him save himself, if he be Christ, the chosen of God.</u> ...官府也嗤笑他，說：他救了別人；他若是基督，神所揀選的，可以自己罷！

他倚靠神，神若喜悅他，現在可以救他；因為他曾說：我是神的兒子。		
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III. The soldiers also mocked Him...

Luke 23:36,37	And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, <u>save thyself</u> . 兵丁也戲弄他，上前拿醋送給他喝，說：你若是猶太人的王，可以救自己罷
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IV. The thieves also reviled Him

Matthew 27:44	Mark 15:32b	Luke 23:39
The thieves also, which were crucified with him, <u>cast the same in his teeth</u> . 那和他同釘的強盜也是這樣的譏誚他。	And they that were crucified with him <u>reviled him</u> . 那和他同釘的人也是譏誚他。	And one of the malefactors which were hanged <u>railed on him, saying, If thou be Christ, save thyself and us</u> . 那同釘的兩個犯人有一個譏誚他，說：你不是基督麼？可以救自己和我們罷！

Matthew and Mark indicate that both "thieves" railed upon Him, but Luke speaks of only one; or perhaps as time drew on, the one began to think more quietly when he saw how patiently Jesus bore His suffering, making no complaint; and to remember the things he had heard concerning Him and His kingdom. He rebuked the other thief and urged him to fear God, reminding him that they were suffering justly, while Jesus was innocent. Then he said to Jesus, "Lord, remember me when Thou comest into Thy kingdom" (Lk. 23:42). What remarkable faith! To fully appreciate it we must realize the circumstances. Numbered with them as a malefactor, mocked, derided and rejected, naked, bleeding, and dying, Jesus is still looked upon as a King, by a wicked criminal. He knew that Jesus was to die, and therefore he must have had some insight of faith into the spiritual nature of His kingdom, and also into the fact that the physical life was not all, and that he would live again sometime, somewhere. He also called Jesus "Lord," manifesting worship and a sense of His divine nature.

The remarkable faith of the repentant thief...

Luke 23:42	And he said unto Jesus, <u>Lord, remember me when thou comest into thy kingdom</u> . 就說：耶穌阿，你得國降臨的時候，求你記念我！
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His faith met with an immediate response. It was the first time Jesus had spoken, after His prayer for His persecutors. He said to the thief, "**Verily (surely) this day shalt thou be with Me in paradise.**" (Lk. 23:43) Only a few words, but what hope it brought to the heart of the dying thief! He had received a sure promise, a definite time, and a definite place, and the assurance that he would be in the presence of the One he had recognized as Lord. "Remember me," he had cried; and the promise is that "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). The dying thief plunged into the fountain, and all his sins were washed away; and no doubt his faith was strengthened as he witnessed the subsequent events that took place when darkness settled upon Golgotha and the very earth was shaken, for even the unbelievers realized that these things were taking place because of Jesus, and that He was truly the Son of God.

The repentant thief's faith met with an immediate response from Jesus...

Luke 23:43	And Jesus said unto him, <u>Verily I say unto thee, Today shalt thou be with me in paradise</u> . 耶穌對他說：我實在告訴你，今日你要同我在樂園裡了。
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The promise is that "whosoever shall call upon the name of the Lord shall be saved"

Romans 10:13	For <u>whosoever shall call upon the name of the Lord shall be saved</u> . 因為凡求告主名的，就必得救。
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"Now is the judgment of this world," Jesus had said (Jn. 12:31). Surely at the cross every man was shown in his true character. There were the religionists, who by demanding that He prove His claims, showed their unbelief; the curious throng stood beholding, or sat and watched in stolid 感覺遲鈍的 indifference; the brutal mocked and derided, and tempted Him with the vinegar; the covetous could not wait until He was dead before they grasped for His possessions, and cast lots to be sure each received his rightful share; the thief criticized Him, while himself a criminal; the repentant thief, conscious of his own sin, prayed for salvation and received the assurance of eternal life.

Jesus had said "Now is the judgment of this world..."

John 12:31	<u>Now is the judgment of this world: now shall the prince of this world be cast out.</u> 現在這世界受審判，這世界的王要被趕出去。
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By the cross of Christ every man is judged, "that every mouth may be stopped, and all the world become guilty before God" (Rom. 3:19), until "justified freely through the redemption that is in Christ Jesus, Whom God hath set forth to be a propitiation, through faith in His blood." (Rom. 3:24, 25) By the cross "the world is crucified unto me, and I unto the world" (Gal. 6:14).

By the cross of Christ every man is judged, "that every mouth may be stopped..."

Romans 3:19	<u>Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.</u> 我們曉得律法上的話都是對律法以下之人說的，好塞住各人的口，叫普世的人都伏在神審判之下。
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Until "justified freely through the redemption that is in Christ Jesus..."

Romans 3:24-25	<u>Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;</u> 如今卻蒙神的恩典，因基督耶穌的救贖，就白白的稱義。神設立耶穌作挽回祭，是憑著耶穌的血，藉著人的信，要顯明神的義；因為他用忍耐的心寬容人先時所犯的罪，
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By the cross "the world is crucified unto me, and I unto the world"

Galatians 6:14	<u>But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.</u> 但我斷不以別的誇口，只誇我們主耶穌基督的十字架；因這十字架，就我而論，世界已經釘在十字架上；就世界而論，我已經釘在十字架上。
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All the people had come together to witness the awful sight. Jesus' friends, and "all His acquaintance," (Lk. 23:49) stood afar off, beholding from a distance the things that were taking place. Among them were the one hundred and twenty who had companied with Him from the beginning of His ministry in Galilee (Acts 1:15, 21), and no doubt many of the five hundred to whom He appeared after His resurrection (1 Cor. 15:6). Among His friends from Galilee were the women who had followed Him, ministering to His needs, (Lk. 8:2-3) many of them having been healed, or delivered from evil spirits, by His powerful touch. And now those loving hands were nailed to the cross, and they saw Him reviled and humiliated, and watched Him dying alone in agony, standing afar off because they could not bear the awful sight.

All the people had come together to witness the awful sight. Jesus' friends, and "all His acquaintance," stood afar off...

Luke 23:49	<u>And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.</u> 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。
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Among them were the one hundred and twenty who had companied with Him from the beginning of His ministry in Galilee...

<p>Acts 1:15, 21</p>	<p>¹⁵And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about <u>an hundred and twenty</u>.) 那時，有許多 人聚會，約有一百二十名，彼得就在弟兄中間站起來，說： ²¹Wherefore of these men which <u>have companied with us all the time</u> that the Lord Jesus went in and out among us, 所以，主耶穌在我們中間始終出入的時候，</p>
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No doubt many of the five hundred to whom He appeared after His resurrection...

<p>1 Cor. 15:6</p>	<p>After that, he was seen of above <u>five hundred</u> brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. 後來一時顯給五百多弟兄看，其中一大半到如今還在，卻也有已經睡了的</p>
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Among His friends from Galilee were the women who had followed Him, ministering to His needs...

<p>Luke 8:2-3</p>	<p>And certain <u>women</u>, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which <u>ministered unto him</u> of their substance. 還有被惡鬼所附、被疾病所累、已經治好的幾個婦女，內中有稱為抹大拉的馬利亞，曾有七個鬼從他身上趕出來，又有希律的家宰苦撒的妻子約亞拿，並蘇撒拿，和好些別的婦女，都是用自己的財物供給耶穌和門徒。</p>
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But some boldly drew near and stood around the foot of the cross, to be near Him to the last. Among these were the Apostle John, "whom Jesus loved" (Jn. 19:26), and perhaps some of the other disciples, although they are not mentioned; Mary, His mother, in true mother love must be near her suffering Son, where she might at least hear His voice, and touch the cruel cross on which He hung; and her sister was by her side - Salome, the wife of Zebedee and mother of James and John; there were also Mary Magdalene, who had been so wonderfully delivered from seven demons; Mary, the wife of Cleophas; and Mary, mother of James the less and wife of Alphaeus (Mt. 27:56; Mk. 15:40; Jn. 19:25). These women had been with Jesus constantly, and we can only imagine their grief and horror as they saw their beloved One subjected to such terrible ignominy 恥辱 and suffering. The faithful "love of women" (2 Sam.1:26) has brought comfort and strength to many in hours of deep trial.

Apostle John, "whom Jesus loved"

<p>John 19:26</p>	<p>When Jesus therefore saw his mother, and the disciple standing by, <u>whom he loved</u>, he saith unto his mother, "Woman, behold thy son!" 耶穌見母親和他所愛的那門徒站在旁邊，就對他母親說：母親（原文作婦人），看，你的兒子！</p>
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List of women who stood around the foot of the cross, to be near Him to the last:

1. Mary, Jesus' mother, the wife of Joseph
2. Salome, Mary's sister, the wife of Zebedee, mother of James and John
3. Mary Magdalene
4. Mary, the wife of Cleophas
5. Mary, the wife of Alphaeus, mother of James the less and Joses

<p>Matthew 27:56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children. 內中有抹大拉的馬利亞，又有雅各和約西的母親馬利</p>	<p>Mark 15:40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; 還有些婦女遠遠的觀看；內中有抹大拉的馬利亞，</p>	<p>John 19:25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. 站在耶穌十字架旁邊的，有他母親與他母親的姊妹，</p>
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Matthew 27:56	Mark 15:40	John 19:25
亞，並有西庇太兩個兒子的母親。	又有小雅各和約西的母親馬利亞，並有撒羅米，	並革羅罷的妻子馬利亞，和抹大拉的馬利亞。

The faithful "love of women" has brought comfort and strength to many in hours of deep trial

2 Samuel 1:26	I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing <u>the love of women</u> . 我兄約拿單哪，我為你悲傷！我甚喜悅你！你向我發的愛情奇妙非常，過於婦女的愛情。
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When Jesus saw John and His mother standing near, He looked down and spoke to them, saying, "**Woman, behold thy son!**" and to John, "**Behold thy mother!**" This tender touch of human affection in a crucial hour is characteristic of our Lord, as He provided for the care of His beloved mother (Jn. 19:26-27).

John 19:26-27	²⁶ When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, " <u>Woman, behold thy son!</u> " 耶穌見母親和他所愛的那門徒站在旁邊，就對他母親說：母親（原文作婦人），看，你的兒子！ ²⁷ Then saith he to the disciple, " <u>Behold thy mother!</u> " And from that hour that disciple took her unto his own home. 又對那門徒說：看，你的母親！從此，那門徒就接他到自己家裡去了。
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Three long hours had passed, fraught with (*full of*) keenest anguish. At the sixth hour (about mid-day) darkness descended over the land (Luke says over all the earth) (Mt. 27:45; Mk. 15:33; Lk. 23:44), striking terror to the hearts of those assembled about the cross, and in the homes throughout the land. It continued for three hours, and in this awesome gloom the holy Sufferer faced the real crisis of His cross. He had said, not only "Now is the judgment of this world," but also "Now is the prince of this world cast out" (Jn. 12:31); "This is your hour and the *power of darkness*" (Lk. 22:53). Men had had their hour and had "done according to their will." (Lk. 23:25) Moved by the causeless hatred (Jn. 15:25; Psa. 39:15; 69:4) of their hard and calloused hearts they had become the tools of Satan, and had been driven headlong to unrestrained wickedness which condemned to death the Son of God and nailed Him to the cross. "And sitting down they watched Him there." (Mt. 27:36) But it was evident that superhuman forces were in command; the "power of darkness" had taken matters out of men's hands. The prince of darkness had sounded no trumpet blast to announce his coming, or to mobilize the hosts of evil; but never in the history of worlds had his forces assembled in such myriads無數的 as swarmed around Golgotha's hill that day. All hell was moved, and had cast off the restraint of heaven. "Principalities and powers" (Eph. 6:12; Col. 2:15) mustered召集 all their might, and the dominions of darkness sent forth their last warrior. Satan was not deceived. In his long conflict of the ages against the Most High (Isa. 14), he had too often seen his plans frustrated and his power annulled廢除. He knew he was to meet in mortal combat One who had never been defeated. He knew it was a battle to the death. He was there in all his power, but he was able only to "bruise the heel" of the "Seed of the woman" (Gen. 3:15).

At the sixth hour, darkness descended over the land...

Matthew 27:45	Mark 15:33	Luke 23:44
Now from the sixth hour there was darkness <u>over all the land</u> unto the ninth hour. 從午正到申初，遍地都黑暗了。	And when the sixth hour was come, there was darkness <u>over the whole land</u> until the ninth hour. 從午正到申初，遍地都黑暗了。	And it was about the sixth hour, and there was a darkness <u>over all the earth</u> until the ninth hour. 那時約有午正，遍地都黑暗了，直到申初，

Moved by the causeless hatred of their hard and calloused hearts ...

John 15:25	Psalm 39:15	Psalm 69:4
But this cometh to pass, that the word might be fulfilled that is written in their law, They <u>hated me without a cause</u> . 這要應驗他們律法上所寫的話，說：他們無故的恨我。	Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that <u>hate me without a cause</u> . 求你不容那無理與我為仇的向我誇耀！不容那無故恨我的向我擠眼！	They that <u>hate me without a cause</u> are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away. 無故恨我的，比我頭髮還多；無理與我為仇、要把我剪除的，甚為強盛。我沒有搶奪的，要叫我償還。

"Principalities and powers" mustered all their might, and the dominions of darkness sent forth their last warrior.

Ephesians 6:12	Colossians 2:15
For we wrestle not against flesh and blood, but against <u>principalities</u> , against <u>powers</u> , against the rulers of the darkness of this world, against spiritual wickedness in high places. 因我們並不是與屬血氣的爭戰（原文作摔跤；下同），乃是與那些執政的、掌權的、管轄這幽暗世界的，以及天空屬靈氣的惡魔爭戰。	And having spoiled <u>principalities and powers</u> , he made a shew of them openly, triumphing over them in it. 既將一切執政的、掌權的擄來，明顯給眾人看，就仗著十字架誇勝。

Satan was there in all his power, but he was able only to "bruise the heel" of the "Seed of the woman"

Genesis 3:15	And I will put enmity between thee and the woman, and between thy seed and <u>her seed</u> ; it shall bruise thy head, and thou shalt <u>bruise his heel</u> ." 我又要叫你和女人彼此為仇；你的後裔和女人的後裔也彼此為仇。女人的後裔要傷你的頭；你要傷他的腳跟。
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God was there, also, in judgment upon sin. It was Satan's hour, and it was a fair battle. All restraint was withdrawn, and the powers of darkness were allowed to do their worst. They did *all* that they *could* do. Had there been one iota—點 of sin in the holy Son of God on which Satan could have planted a foot, the whole plan of redemption would have crumbled. But Jesus was a sinless sacrifice. He said, "The prince of this world cometh, and hath nothing in Me" (Jn. 14:30). He had been tested in every part of His life and had not failed. The Sin Offering was "parted in pieces" (Lev. 2:6) and every part laid bare, and nothing but infinite perfection had been found in Him. He could "offer Himself *without spot* to God." (Heb. 9:14) There had been found in Him no selfish consideration of saving Himself, but all was viewed in its relation to the purpose of His Father. The work God had given Him to do had been done without murmur. Blessed, perfect Saviour and Lord! "Being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross" (Phil. 2:6-8). How brightly His moral glory and excellency shine out amid the darkness of Calvary! Betrayed, denied, deserted, rejected by a lawless world, mocked, reviled, beset by the powers of darkness, and at last forsaken of God, He stood absolutely alone. In that dark hour He was "made a curse for us"; (Gal. 3:13) "made to be sin for us Who knew no sin, that we might be made the righteousness of God in Him"; (2 Cor. 5:21) and "having spoiled principalities and powers, He made a show of them openly, triumphing over them in His cross" (Col. 2:15).

Jesus was a sinless sacrifice. He said, "The prince of this world..."

John 14:30	Hereafter I will not talk much with you: for <u>the prince of this world cometh, and hath nothing in me</u> . 以後我不再和你們多說話，因為這世界的王將到。他在我裡面是毫無所有；
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The Sin Offering was "parted in pieces" and every part laid bare...

Leviticus 2:6	Thou shalt <u>part it in pieces</u> , and pour oil thereon: it is a meat offering. 分成塊子，澆上油；這是素祭。
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Jesus could "offer Himself without spot to God"

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

Philippians 2:6-8	Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And <u>being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.</u> 他本有神的形像，不以自己與神同等為強奪的；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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In that dark hour Jesus was "made a curse for us"

Galatians 3:13	Christ hath redeemed us from the curse of the law, being <u>made a curse for us</u> : for it is written, Cursed is every one that hangeth on a tree: 基督既為我們受（原文是成）了咒詛，就贖出我們脫離律法的咒詛；因為經上記著：凡掛在木頭上都是被咒詛的。
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Jesus was "made to be sin for us..."

2 Corin. 5:21	For he hath <u>made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.</u> 神使那無罪（無罪：原文是不知罪）的，替我們成為罪，好叫我們在他裡面成為神的義。
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Jesus "having spoiled principalities and powers, He made a show of them openly, triumphing over them in His cross"

Colossians 2:15	And <u>having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.</u> 既將一切執政的、掌權的擄來，明顯給眾人看，就仗著十字架誇勝。
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Yes, Satan was there in all his might, the originator of sin; man was there as his willing instrument, in the culmination of his sin; God was there in judgment against sin; the holy Sufferer was there, "made sin," (2 Cor. 5:21) and dealt with by God as man's sins deserved. All the evil of the universe was drawn together against Him. The mighty tempest of wrath and judgment against sin beat upon His devoted Head. He "sank in deep mire, where there was no standing"; (Psa. 69:2) all the waves and billows of wrath went over His head, and reached to His very soul. These two Psalms describe the anguish of His poured-out soul: "I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of me; my strength is dried up; my tongue cleaveth to my jaws; *Thou* hast brought me into the dust of death; the assembly of the wicked have enclosed me; they pierced my hands and my feet; they look and stare upon me. I am a worm, and no man. Oh Lord, make haste to help me; deliver my soul!" (Psa. 22) "Deliver me out of the mire and let me not sink; let me be delivered from them that hate me, and out of the deep waters; let not the waterflood overflow me; hide not Thy face from Thy servant, for I am in trouble; reproach hath broken my heart" (Psa. 69).

The anguish of Jesus' poured-out soul

Psalm 22	Psalm 69
⁶ But <u>I am a worm, and no man</u> ; a reproach of men, and despised of the people.	¹ Save me, O God; <u>for the waters are come in unto my soul.</u>

Psalm 22	Psalm 69
<p>但我是蟲，不是人，被眾人羞辱，被百姓藐視。</p> <p>¹⁴<u>I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels.</u> 我如水被倒出來；我的骨頭都脫了節；我心在我裡面如蠟鎔化。</p> <p>¹⁵<u>My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.</u> 我的精力枯乾，如同瓦片；我的舌頭貼在我牙床上。你將我安置在死地的塵土中。</p> <p>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。</p> <p>¹⁷<u>I may tell all my bones: they look and stare upon me.</u> 我的骨頭，我都能數過；他們瞪著眼看我。</p> <p>¹⁹<u>But be not thou far from me, O LORD: O my strength, haste thee to help me.</u> 耶和華啊，求你不要遠離我！我的救主啊，求你快來幫助我！</p> <p>²⁰<u>Deliver my soul from the sword; my darling from the power of the dog.</u> 求你救我的靈魂脫離刀劍，救我的生命（生命：原文是獨一者）脫離犬類，</p>	<p>（大衛的詩，交與伶長。調用百合花。） 神啊，求你救我！因為眾水要淹沒我。</p> <p>²<u>I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.</u> 我陷在深淤泥中，沒有立腳之地；我到了深水中，大水漫過我身。</p> <p>¹⁴<u>Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.</u> 求你搭救我出離淤泥，不叫我陷在其中；求你使我脫離那些恨我的人，使我出離深水。</p> <p>¹⁵<u>Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.</u> 求你不容大水漫過我，不容深淵吞滅我，不容坑坎在我以上合口。</p> <p>¹⁷<u>And hide not thy face from thy servant; for I am in trouble; hear me speedily.</u> 不要掩面不顧你的僕人；我是在急難之中，求你速速地應允我！</p> <p>²⁰<u>Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.</u> 辱罵傷破了我的心，我又滿了憂愁。我指望有人體恤，卻沒有一個；我指望有人安慰，卻找不著一個。</p>

But all of His unutterable and infinite woes were embodied in that awful cry wrung from His heart amid the hours of darkness, when for the first time His Father had turned His back upon Him: "**My God! My God! Why hast Thou forsaken Me?**" (Mt. 27:46; Mk. 15:34) He no longer cried "Father," but "God." The sense of His Father's presence was completely withdrawn, and He cried out for God, as one lost in sin - as indeed He was - beneath the awful weight of the sins of a world!

But there and then every evil was dealt with. God's plans had been carefully laid, before the foundation of the world. There was no flaw anywhere; no possibility of failure. It was a complete judgment of all the sin of all the world; and a complete victory. Satan was judged, as prince and god of this world, and his power was forever broken. The wisdom of this world was seen to be foolishness (1 Cor. 3:19). Man was found to be "desperately wicked" (Jer. 17:9) and at heart a hater of God. God was found to be infinitely good and loving and righteous - "that He might be just and the justifier of Him that believeth in Jesus" (Rom. 3:26).

Jesus was found to be the obedient Servant, glorifying God even when abandoned by Him. "I come to do Thy will, O God; in the volume of the book it is written of me" (Heb. 10:7; Ps. 40:7,8).

The wisdom of this world was seen to be foolishness

1 Cor. 3:19	For <u>the wisdom of this world is foolishness</u> with God. For it is written, He taketh the wise in their own craftiness. 因這世界的智慧，在神看是愚拙。如經上記著說：主叫有智慧的，中了自己的詭計；
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Man was found to be "desperately wicked"

Jeremiah 17:9	The heart is deceitful above all things, and <u>desperately wicked</u> : who can know it? 人心比萬物都詭詐，壞到極處，誰能識透呢？
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God was found to be infinitely good and loving and righteous - "that He might be just..."

Romans 3:26	To declare, I say, at this time his righteousness: <u>that he might be just, and the justifier of him which believeth in Jesus.</u> 好在今時顯明他的義，使人知道他自己為義，也稱信耶穌的人為義。
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Jesus was found to be the obedient Servant, glorifying God even when abandoned by Him. "I come to do Thy will..."

Hebrews 10:7	Psalm 40:7,8
Then said I, Lo, <u>I come (in the volume of the book it is written of me,) to do thy will, O God.</u> 那時我說：神阿，我來了，為要照你的旨意行；我的事在經卷上已經記載了。	Then said I, Lo, <u>I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.</u> 那時我說：看哪，我來了！我的事在經卷上已經記載了。我的神啊，我樂意照你的旨意行；你的律法在我心裡。

The conflict was over, the powers of evil were crushed, and God had triumphed. Jesus, "knowing that all things were now accomplished," in order that the scriptures might be fulfilled (Psa. 69:21), cried, "**I thirst**" (Jn. 19:28). His whole being thirsted for deliverance. He said, "I am dried up." (Psa. 22:15) One ran and dipped a sponge in the vessel of vinegar, and putting it on a reed of hyssop, put it to His mouth. This time He accepted the drink, for His suffering was over. (Jn. 19:29, 30)

Psalm 69:21	They gave me also gall for my meat; and in my <u>thirst</u> they gave me <u>vinegar</u> to drink. 他們拿苦膽給我當食物；我渴了，他們拿醋給我喝。
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...His suffering is over..

John 19:28-30	<p>²⁸After this, Jesus <u>knowing that all things were now accomplished</u>, that the scripture might be fulfilled, saith, "<u>I thirst.</u>" (Psalm 22:15; 69:21) 這事以後，耶穌知道各樣的事已經成了，為要使經上的話應驗，就說：我渴了。</p> <p>²⁹Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. 有一個器皿盛滿了醋，放在那裡；他們就拿海絨蘸滿了醋，綁在牛膝草上，送到他口。</p> <p>³⁰When Jesus therefore had received the vinegar, he said, "<u>It is finished:</u>" and he bowed his head, and gave up the ghost. 耶穌嘗（原文作受）了那醋，就說：成了！便低下頭，將靈魂交付神了。</p>
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With a loud voice, showing supernatural strength still unabated不減退, He cried, "**It it finished**" (Jn. 19:30). It was the triumphant cry of the Conqueror, who had won the battle of the ages. The "Lion of the

Tribe of Judah had prevailed" (Rev. 5:5). Every enemy had been smitten, and the Christ of God remained Victor on the field. The old man of sin, after the order of Adam, would not have God; but in Christ, the representative Man, "made a little lower than the angels for the suffering of death," (Heb. 2:9) that old creation had been crucified in His cross, and there came to an end, "condemned already" (Jn. 3:18). The Man Christ Jesus, the Second Adam, was found acceptable unto God. From His cross such a sweet savour went up before God as has effectually taken the place of all the sin of a corrupt world. God has been glorified in His Son, and man is "accepted in the Beloved," (Eph. 1:6) the Head of the new creation, which rises out of His cross.

In Christ, the representative Man, "made a little lower than the angels for the suffering of death..."

Hebrews 2:9	But we see Jesus, who was <u>made a little lower than the angels for the suffering of death</u> , crowned with glory and honour; that he by the grace of God should taste death for every man. 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，為人嘗了死味。
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That old creation had been crucified in His cross, and there came to an end, "condemned already"

John 3:18	He that believeth on him is not condemned: but he that believeth not is <u>condemned already</u> , because he hath not believed in the name of the only begotten Son of God. 信他的人，不被定罪；不信的人，罪已經定了，因為他不信神獨生子的名。
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God has been glorified in His Son, and man is "accepted in the Beloved"

Ephesians 1:6	To the praise of the glory of his grace, wherein he hath made us <u>accepted in the beloved</u> . 使他榮耀的恩典得著稱讚；這恩典是他在愛子裡所賜給我們的。
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One last word fell from the lips of the dying Saviour: "**Father, into Thy hands I commend my Spirit.**" And "having thus said," (Lk 23:46) He bowed His head and gave up the ghost - yielded up His spirit to God. His death was different from every other physical death. The Greek implies a voluntary act: He literally 實際 dismissed His own spirit, when He had finished the work God had given Him to do. "No man taketh it from Me; I lay it down of Myself" (Jn. 10:18); "My flesh, which I will give for the life of the world" (Jn. 6:51). He gave His life a ransom for many. (Mt. 20:28; Mk. 10:45) In Gethsemane He "poured out His soul unto death" (Isa. 53:12); at Calvary He gave His flesh, for the life of the world. His ministry in the flesh was accomplished. The "veil, that is to say His flesh" (Heb. 10:20), the human body which veiled His divinity, was rent asunder at the cross, and He came forth in all the glory of His resurrection power and Godhead, "bringing many sons unto glory" (Heb. 2:10); for "because He lives (as man) we shall live also." (Hymn: "Because He Lives")

One last word fell from the lips of the dying Saviour...

Luke 23:46	And when Jesus had cried with a loud voice, he said, <u>Father, into thy hands I commend my spirit</u> (Psalm 31:5): and <u>having said thus</u> , he gave up the ghost. 耶穌大聲喊著說：父阿！我將我的靈魂交在你手裡。說了這話，氣就斷了。
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"No man taketh it from Me; I lay it down of Myself"

John 10:18	<u>No man taketh it from me</u> , but <u>I lay it down of myself</u> . I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. 沒有人奪我的命去，是我自己捨的。我有權柄捨了，也有權柄取回來。這是我從我父所受的命令。
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"My flesh, which I will give for the life of the world"

John 6:51	I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is <u>my flesh, which I will give for the life of the world</u> . 我是從天上降下來生命的糧；人若吃這糧，就必永遠活著。我所要賜的糧就是我的肉，為世人之生命所賜的。
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He gave His life a ransom for many

Matthew 20:28	Mark 10:45
Even as the Son of man came not to be ministered unto, but to minister, and to <u>give his life a ransom for many</u> .	For even the Son of man came not to be ministered unto, but to minister, and to <u>give his life a ransom for many</u> .
正如人子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。	因為人子來，並不是要受人的服事，乃是要服事人，並且要捨命作多人的贖價。

The "veil, that is to say His flesh"...

Hebrews 10:20	<u>By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;</u> 是藉著他給我們開了一條又新又活的路，從幔子經過，這幔子就是他的身體。
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He came forth in all the glory of His resurrection power and Godhead, "bringing many sons unto glory"

Hebrews 2:10	For it became him, <u>for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.</u> 原來那為萬物所屬為萬物所本的，要領許多的兒子進榮耀裡去，使救他們的元帥，因受苦難得以完全，本是合宜的。
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What wonder that at the death of the Son of God, "for whom are all things, and by whom are all things" (Heb. 2:10), the very earth shook upon its foundations, which were laid by Him (Heb. 1:10)! And over in Jerusalem, the priests in the temple of God, already awe-stricken by the fearful darkness over all the land, were astonished to see the great veil that hung before the Holy of Holies (Ex. 26:3) suddenly rent in twain from the top to the bottom, as by an unseen hand, or as if struck by lightning. It was the hand of God, removing every barrier between Himself and man, whom He had "reconciled to Himself by the death of His Son; and much more, being reconciled, we shall be saved by His life, by whom we have now received the atonement" (Rom. 5:10-11). Man can now come to God by faith, without priest or sacrifice, through the "one Mediator between God and man, the Man Christ Jesus" (1 Tim. 2:5), "by a new and living way which He hath consecrated for us" (Heb. 10:20). "Christ is the end of the law for righteousness, to everyone that believeth" (Rom. 10:4). He became both priest and sacrifice. He "put away sin by the sacrifice of Himself" (Heb. 9:26) as our Sin Offering; and then "with His own blood He entered in *once* (for all) into the holy place, having obtained eternal redemption for us" (12); not into the holy place made with hands, the earthly tabernacle (11, 24) but into "heaven itself" (4:14; 9:24), "to appear in the presence of God for us." (24) In the earthly tabernacle, Caiaphas, the High Priest who had condemned Jesus to death, entered alone into the Holy of Holies once a year, with the blood of an animal sacrifice. This was only a figure or shadow of the true, which was "not yet made manifest" (9:8, 9, 23; 10:1); "But, Christ being come" (11), all is changed. It is not necessary that He should offer Himself often; but "once in the end of the ages hath He appeared" (25, 26), as the one perfect and complete and eternal sacrifice for the sins of the world. "There is no more offering for sin" (10:18); but as our High Priest He "ever liveth to make intercession for us." (7:25), in order to keep us from sin. (This glorious truth is fully set forth in the Epistle to the Hebrews. See especially chaps. 8-10).

...the very earth shook upon its foundations, which were laid by Him

Hebrews 1:10	And, Thou, Lord, in the beginning <u>hast laid the foundation of the earth;</u> and the heavens are the works of thine hands: 又說：主阿，你起初立了地的根基；天也是你手所造的。
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The great veil that hung before the Holy of Holies

Exodus 26:3	The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another. 這五幅幔子要幅幅相連；那五幅幔子也要幅幅相連。
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God...removing every barrier between Himself and man, whom He had "reconciled to Himself by the death of His Son..."

Romans 5:10-11	For if, when we were enemies, we were <u>reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.</u> And not only so, but we also joy in God through our Lord Jesus Christ, <u>by whom we have now received the atonement.</u> 因為我們作仇敵的時候，且藉著神兒子的死，得與神和好；既已和好，就更要因他的生得救了。不但如此，我們既藉著我主耶穌基督得與神和好，也就藉著他以神為樂。
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Man can now come to God by faith, without priest or sacrifice, through the "one Mediator between God and man..."

1 Timothy 2:5	For there is one God, and <u>one mediator between God and men, the man Christ Jesus;</u> 因為只有一位神，在神和人中間，只有一位中保，乃是降世為人的基督耶穌；
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"Christ is the end of the law for righteousness, to everyone that believeth"

Romans 10:4	For <u>Christ is the end of the law for righteousness to every one that believeth.</u> 律法的總結就是基督，使凡信他的都得著義。
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He "put away sin by the sacrifice of Himself" as our Sin Offering

Hebrews 9:26	For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to <u>put away sin by the sacrifice of himself.</u> 如果這樣，他從創世以來，就必多次受苦了。但如今在這末世顯現一次，把自己獻為祭，好除掉罪。
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Jesus "with His own blood He entered in once (for all) into the holy place..."

Hebrews 9:12	Neither by the blood of goats and calves, but <u>by his own blood he entered in once into the holy place, having obtained eternal redemption for us.</u> 並且不用山羊和牛犢的血，乃用自己的血，只一次進入聖所，成了永遠贖罪的事。
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Not into the holy place made with hands, the earthly tabernacle

Hebrews 9:11	Hebrews 9:24
But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, <u>not made with hands</u> , that is to say, not of this building; 但現在基督已經來到，作了將來美事的大祭司，經過那更大更全備的帳幕，不是人手所造、也不是屬乎這世界的；	For Christ is not entered into the holy places <u>made with hands</u> , which are the figures of the true; but into <u>heaven itself</u> , now to appear in the presence of God for us: 因為基督並不是進了人手所造的聖所（這不過是真聖所的影像），乃是進了天堂，如今為我們顯在神面前；

But into "heaven itself", "to appear in the presence of God for us"

Hebrews 4:14	Hebrews 9:24
Seeing then that we have a great high priest, that is passed into the <u>heavens</u> , Jesus the Son of God, let us hold fast our profession. 我們既然有一位已經升入高天尊榮的大祭司，就是神的兒子耶穌，便當持定所承認的道。	For Christ is not entered into the holy places made with hands, which are the figures of the true; but into <u>heaven itself</u> , now to appear in the presence of God for us: 因為基督並不是進了人手所造的聖所（這不過是真聖所的影像），乃是進了天堂，如今為我們顯在神面前；

This was only a figure or shadow of the true, which was "not yet made manifest"

Hebrews 9:8,9,23; 10:1
^{9:8} The Holy Ghost this signifying, that the way into the holiest of all was <u>not yet made manifest</u> , while as the first tabernacle was yet standing: 聖靈用此指明，頭一層帳幕仍存的時候，進入至聖所的路還未顯明。

Hebrews 9:8,9,23; 10:1

⁹Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

那頭一層帳幕作現今的一個表樣，所獻的禮物和祭物，就著良心說，都不能叫禮拜的人得以完全。

²³It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

照著天上樣式作的物件必須用這些祭物去潔淨；但那天上的本物自然當用更美的祭物去潔淨。

^{10:1}For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

律法既是將來美事的影兒，不是本物的真像，總不能藉著每年常獻一樣的祭物叫那近前來的人得以完全。

"But, Christ being come", all is changed.

Hebrews 9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

但現在基督已經來到，作了將來美事的大祭司，經過那更大更全備的帳幕，不是人手所造、也不是屬乎這世界的；

It is not necessary that He should offer Himself often; but "once in the end of the ages hath He appeared"

Hebrews 9:25,26 ²⁵Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; ²⁶For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

也不是多次將自己獻上，像那大祭司每年帶著牛羊的血（牛羊的血：原文作不是自己的血）進入聖所，如果這樣，他從創世以來，就必多次受苦了。但如今在這末世顯現一次，把自己獻為祭，好除掉罪。

"There is no more offering for sin"

Hebrews 10:18 Now where remission of these is, there is no more offering for sin.

這些罪過既已赦免，就不用再為罪獻祭了。

But as our High Priest He "ever liveth to make intercession for us", in order to keep us from sin.

Hebrews 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

凡靠著他進到神面前的人，他都能拯救到底；因為他是長遠活著，替他們祈求。

All three of the synoptic writers record this great fact of the rent veil. ([Mt. 27:51](#); [Mk. 15:38](#); [Lk. 23:45](#)) Only Matthew tells of the earthquake and the rent rocks and opened graves.

All three of the synoptic writers record this great fact of the rent veil.

Matthew 27:51	Mark 15:38	Luke 23:45
And, behold, <u>the veil</u> of the temple was <u>rent</u> in twain from the top to the bottom; and the earth did quake, and the rocks rent; 忽然，殿裡的幔子從上到下裂為兩半，地也震動，磐石也崩裂，	And <u>the veil</u> of the temple was <u>rent</u> in twain from the top to the bottom. 殿裡的幔子從上到下裂為兩半。	And the sun was darkened, and <u>the veil</u> of the temple was <u>rent</u> in the midst. 日頭變黑了；殿裡的幔子從當中裂為兩半。

It is not clear just when these convulsions震動 in the physical universe took place, or just who was the cause thereof. With God all is order, beauty and harmony. His universe moves in harmony with the "music of the spheres." Were these events the evidence of His wrath, or was the heavenly harmony broken into by the collision with the earthly discord of sin and wickedness, yea, with the hellish rebellion of Satan, who ages before had said, "I will exalt my throne above the stars of God; I will be like the Most High" (Isa.14:13, 14); but had been "brought down to hell" (vs. 15). We might well "consider . . . is this the one that made the earth to tremble?" (vs. 16) We know that he was able to send a "great wind" to destroy the sons and daughters of Job, with their home (Job 1:19); and that he has stirred up many another tempest. With all his forces assembled, did he have power to shake the earth? We know that his realm is the kingdom of darkness. Did he bring the darkness over the earth, to shut out the light of God's sun, and hide from the Sufferer His Father's face (Psa. 69:17)? "God is light, and in Him is no darkness at all" (1 Jn. 1:5). It was in the hour of deepest gloom, when the sun grew darker than ever (Lk. 23:45), that the cry of unutterable anguish went up from the forsaken Saviour.

...the hellish rebellion of Satan...

Isaiah 14:13-16

¹³ For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

你心裡曾說：我要升到天上；我要高舉我的寶座，在神眾星以上；我要坐在聚會的山上，在北方的極處。

¹⁴ I will ascend above the heights of the clouds; I will be like the most High.

我要升到高雲之上；我要與至上者同等。

¹⁵ Yet thou shalt be brought down to hell, to the sides of the pit.

然而，你必墜落陰間，到坑中極深之處。

¹⁶ They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

凡看見你的都要定睛看你，留意看你，說：使大地戰抖，使列國震動，

Satan was able to send a "great wind" to destroy the sons and daughters of Job...

Job 1:19	And, behold, there came a <u>great wind</u> from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. 不料，有狂風從曠野颳來，擊打房屋的四角，房屋倒塌在少年人身上，他們就都死了；惟有我一人逃脫，來報信給你。」
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"God is light..."

1 John 1:5	This then is the message which we have heard of him, and declare unto you, that <u>God is light, and in him is no darkness at all.</u> 神就是光，在他毫無黑暗。這是我們從主所聽見、又報給你們的信息。
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It was in the hour of deepest gloom, when the SUN grew darker than ever...

Luke 23:45	And <u>the sun was darkened</u> , and the veil of the temple was rent in the midst. 日頭變黑了；殿裡的幔子從當中裂為兩半。
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Or was the darkness a velvet絲絨 curtain to cover that spectacle of shame on Calvary? When God came down on Mt. Sinai and talked with Moses from heaven to give him the law for Israel, He appeared in a thick cloud of fire and smoke, a cloud of "thick darkness" (Ex. 19:9, 18, 21), and "His voice then shook the earth" (Heb. 12:26). God was come down "to prove them" (20:20). On Calvary He had come to prove His Son, and He found no fault in Him.

When God came down on Mt. Sinai... He appeared in a thick cloud of fire and smoke, a cloud of "thick darkness"

Exodus 19:9, 18, 21

⁹And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

耶和華對摩西說：我要在密雲中臨到你那裡，叫百姓在我與你說話的時候可以聽見，也可以永遠信你了。於是，摩西將百姓的話奏告耶和華。

¹⁸And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

西乃全山冒煙，因為耶和華在火中降於山上。山的煙氣上騰，如燒窯一般，遍山大大的震動。

²¹And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

耶和華對摩西說：你下去囑咐百姓，不可闖過來到我面前觀看，恐怕他們有多人死亡；

"His voice then shook the earth"

Hebrews
12:26

Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

當時他的聲音震動了地，但如今他應許說：再一次我不單要震動地，還要震動天。

God was come down "to prove them" On Calvary He had come to prove His Son...

Exodus
20:20

And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

摩西對百姓說：不要懼怕；因為神降臨是要試驗你們，叫你們時常敬畏他，不致犯罪。

"And the rocks were rent!"(Mt. 27:51) On the day of Jesus' triumphal entry into Jerusalem, when the chief priests complained because the people shouted hosannas to the King, He said to them, "If these should hold their peace, the very stones would cry out." (Lk. 19:40) Were they now rent asunder by the force of the restrained praise due unto the One who was hanging as a spectacle景象 before three worlds, as the One found worthy to "open the book" of redemption (Rev.5:5)? - the praise that was due to the "Lamb slain" (6), that "new song"(9) that will be sung throughout the endless ages of eternity by the redeemed from every kindred, and tongue, and people and nation: "Worthy is the Lamb that was slain"! (12)

When the chief priests complained about the praises...Jesus said to them, "If these should hold their peace, the very stones would cry out"

Luke
19:40

And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

耶穌說：我告訴你們，若是他們閉口不說，這些石頭必要呼叫起來。

Jesus is the One found worthy to "open the book" of redemption... "Worthy is the Lamb that was slain"!

Revelation 5:5, 6, 9, 12

⁵And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

長老中有一位對我說：不要哭。看哪，猶大支派中的獅子，大衛的根，他已得勝，能以展開那書卷，揭開那七印。

⁶And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. 我又看見寶座與四活物，並長老之中有羔羊站立，像是被殺過的，有七角七眼，就是神的七靈，奉差遣往普天下去的。

Revelation 5:5, 6, 9, 12

⁹And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

他們唱新歌，說：你配拿書卷，配揭開七印；因為你曾被殺，用自己的血從各族、各方、各民、各國中買了人來，叫他們歸於神，

¹²Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

大聲說：曾被殺的羔羊是配得權柄、豐富、智慧、能力、尊貴、榮耀、頌讚的。

These mysteries are too deep for mortal man to fathom. We can only leave them with God, "lest we break through unto the Lord to gaze" (Ex. 19:21), "intruding into those things which we have not seen" (Col. 2:18). The mystery of the permissive will of God, which allows Satan to have his way for a time, is the greatest mystery of the universe of God, and will only be solved "beyond the veil."

Exodus
19:21

And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

耶和華對摩西說：你下去囑咐百姓，不可闖過來到我面前觀看，恐怕他們有多人死亡；

Colossians
2:18

Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

不可讓人因著故意謙虛和敬拜天使，就奪去你們的獎賞。這等人拘泥在所見過的（有古卷作：這等人窺察所沒有見過的），隨著自己的慾心，無故的自高自大，

Those who stood beholding around the cross were stricken with awe. The guilty mockers apparently were silenced at last, for there is no record of any word from them, and "all the people who came together to *that sight*, smote upon their breasts in fear, and returned"(Lk. 23:48) to the city. The centurion who was in charge of the crucifixion, and those that were with him, "feared greatly" and said, "Truly this man was the Son of God."(Mt. 27:54) Mary, in tearless agony was led away by John, scarce able to turn from the scene; every backward glance revealing the three crosses outlined against the sky as the darkness began to lift.

Luke
23:48

And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

聚集觀看的眾人見了這所成的事都捶著胸回去了。

Arriving in the city they heard what had taken place in the temple, and their wonder grew. A few days later saints that had long since bidden farewell to this world came out of their graves and appeared in Jerusalem, *after the resurrection of Jesus*, telling how they had returned to take possession of their resurrected bodies which had come out of the opened tombs; and how they were raised to a new life. (See next "Move".)

At sundown the sabbath began, and as the coming day was one of the high days of the Feast of Unleavened Bread in connection with the Passover, the Jews desired the bodies removed from the crosses and taken away before the sabbath, in order that the curse might be removed, and their land not be defiled; for "cursed is everyone that hangeth on a tree" (Deut. 21:23; Gal.3:13). Death by crucifixion was sometimes very prolonged, and some of the victims of this Roman punishment hung on the cross for days. But the law of

the Jews demanded that the bodies should not be left all night, and they besought Pilate that the legs of the prisoners might be broken to hasten death. The brutal Pilate gave the order, and the soldiers obeyed. When they had broken the legs of the two thieves, and came to Jesus, they found He was dead already, and therefore did not break His legs. But to make sure, one of the soldiers thrust a spear into His side, and "there came out blood and water." (Jn. 19:34) It is the Apostle John who records this fact, and he adds his testimony that he was an eyewitness of this mystery, and that his record is true. "Let the water and the blood from Thy riven side which flowed, be of sin the double cure; save from wrath, and make me pure." (Hymn: "Rock of Ages") (The outward and the inward work.) Again the scriptures were fulfilled: "Not a bone of Him shall be broken" (Psa. 34:20). And "they shall look on Him whom they pierced" (Zech. 12:10; Rev. 1:7). They shall ask, "What are these wounds in thine hands?" and He shall answer, "Those with which I was wounded in the house of My friends" (Zech. 13:6).

"cursed is everyone that hangeth on a tree"

Deuteronomy 21:23	Galatians 3:13
<p>His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for <u>he that is hanged is accursed of God;</u>) that <u>thy land be not defiled</u>, which the LORD thy God giveth thee for an inheritance. 他的屍首不可留在木頭上過夜，必要當日將他葬埋，免得玷污了耶和華——你神所賜你為業之地。因為被挂的人是在神面前受咒詛的。</p>	<p>Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, <u>Cursed is every one that hangeth on a tree:</u> 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>

One of the soldiers thrust a spear into His side....

John 19:34	<p>But one of the soldiers with a spear <u>pierced his side</u>, and forthwith <u>came there out blood and water</u>. 惟有一個兵拿槍扎他的肋旁，隨即有血和水流出來。</p>
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Not a bone of Him shall be broken

Psalm 34:20	<p>He keepeth all his bones: <u>not one of them is broken</u>. 又保全他一身的骨頭，連一根也不折斷。</p>
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"they shall look on Him whom they pierced"

Zechariah 12:10	Revelation 1:7
<p>And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and <u>they shall look upon me whom they have pierced</u>, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. 我必將那施恩叫人懇求的靈，澆灌大衛家和耶路撒冷的居民。他們必仰望我（或譯：他；本節同），就是他們所扎的；必為我悲哀，如喪獨生子，又為我愁苦，如喪長子</p>	<p>Behold, he cometh with clouds; and every eye shall see him, and they also which <u>pierced him</u>: and all kindreds of the earth shall wail because of him. Even so, Amen. 看哪，他駕雲降臨！眾目要看見他，連刺他的人也要看見他；地上的萬族都要因他哀哭。這話是真實的。阿們！</p>

They shall ask, "What are these wounds in thy hand?"

Zechariah 13:6	<p>And one shall say unto him, <u>What are these wounds in thine hands?</u> Then he shall answer, Those with which I was wounded in the house of my friends. 必有人問他說：你兩臂中間是甚麼傷呢？他必回答說：這是在親友家中所受的傷。</p>
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MEDITATION

Simon of Cyrene was called upon to bear an unexpected cross, with One who was toiling up a hard hill of suffering. He was ready. He got under the load with the One in need, and this was the first man to have the privilege of sharing the cross of Jesus, and making real in experience that principle of life which sent Him to the cross: "If any man will come after Me, let him take up his cross and follow Me."(Mt. 16:24; Lk. 9:23) This is the real qualification for a true follower of Christ. He laid down His life, and He has called us to do the same. (1 Jn. 3:16) There is no other way to demonstrate the power of the cross in one's life.

Matthew 16:24	Luke 9:23
Then said Jesus unto his disciples, <u>if any man will come after me, let him deny himself, and take up his cross, and follow me.</u>	And he said to them all, <u>if any man will come after me, let him deny himself, and take up his cross daily, and follow me.</u>
於是耶穌對門徒說：若有人要跟從我，就當捨己，背起他的十字架來跟從我。	耶穌又對眾人說：若有人要跟從我，就當捨己，天天背起他的十字架來跟從我。

He laid down His life, and He has called us to do the same.

1 John 3:16	Hereby perceive we the love of God, because <u>he laid down his life for us</u> : and we ought to lay down our lives for the brethren. 主為我們捨命，我們從此就知道何為愛；我們也當為弟兄捨命。
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The cross is not a symbol of sacrifice, but a real example of it. Merely to wear a cross, or to sing hymns or voice platitudes陳詞濫調 about the cross, is no evidence of the crucified life. The cross means death – death to everything except the way of the cross. To deny self and take up the cross means death to the old man of the flesh - not only by faith, but in experience - a complete crucifixion. Anything less than this falls short of the great example of Christ. "Must Jesus bear the cross alone and all the world go free? No, there's a cross for everyone, and there's a cross for me." (Hymn: "Must Jesus bear the cross alone?")

"Without the shedding of blood there is no remission of sins."(Heb. 9:22) There was no other way to redeem lost humanity. The blood which flowed from the heart of Jesus, opened for us a way to the heart of God.

Hebrews 9:22	And almost all things are by the law purged with blood; and <u>without shedding of blood is no remission.</u> 按著律法，凡物差不多都是用血潔淨的；若不流血，罪就不得赦免了。
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Jesus carried in His heart a cross much heavier than the one He bore upon His back.

Satan had offered Jesus the kingdoms of the world if He would worship him; but Jesus took God's way, and found His throne upon a cross. The cross is the place of power.

The final issue of sin is to be forsaken of God. The cry from the midst of the deep darkness proclaimed that Jesus was bearing our sin.

Under the old covenant God had done all He could to bring man to Himself, but there was always a veil between. Now the veil is done away (2 Cor. 3:11) and His heart is satisfied, and man's also. "Let us therefore come boldly to a throne of grace!" (Heb. 4:16)

2 Corinthians 3:11	For if that which is <u>done away</u> was glorious, much more that which remaineth is glorious. 若那廢掉的有榮光，這長存的就更有榮光了。
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Hebrews 4:16	<u>Let us therefore come boldly unto the throne of grace</u> , that we may obtain mercy, and find grace to help in time of need. 所以，我們只管坦然無懼的來到施恩的寶座前，為要得憐恤，蒙恩惠，作隨時的幫助。
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Jesus bore His cross in order that He might bear ours.

From the Greek: "his own home" (Jn. 19:27) is the same expression as "His own" in 1:11. He came to His own home (the neuter 中性) and His own people (the masculine 陽性) received Him not. Quite accurately did Jesus say that He had not where to lay His head (Mt. 8:20; Lk. 9:58). He was locked out of His own home, by sin.

<p>John 19:27</p> <p>Then saith he to the disciple, "Behold thy mother!" And from that hour that disciple took her unto <u>his own home</u>.</p> <p>又對那門徒說：看，你的母親！從此，那門徒就接他到自己家裡去了。</p>	<p>John 1:11</p> <p>He came unto <u>his own</u>, and his own received him not.</p> <p>他到自己的地方來，自己的人倒不接待他。</p>
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<p>[Move #24] Quells the Storm</p> <p>Matthew 8:20</p> <p>And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man <u>hath not where to lay his head</u>.</p> <p>耶穌說：狐狸有洞，天空的飛鳥有窩，人子卻沒有枕頭的地方。</p>	<p>[Move #36] The Good Samaritan</p> <p>Luke 9:58</p> <p>And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man <u>hath not where to lay his head</u>.</p> <p>耶穌說：狐狸有洞，天空的飛鳥有窩，只是人子沒有枕頭的地方。</p>
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Hebrews 8

¹Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

我們所講的事，其中第一要緊的，就是我們有這樣的大祭司，已經坐在天上至大者寶座的右邊，

²A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

在聖所，就是真帳幕裡，作執事；這帳幕是主所支的，不是人所支的。

³For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

凡大祭司都是為獻禮物和祭物設立的，所以這位大祭司也必須有所獻的。

⁴For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

他若在地上，必不得為祭司，因為已經有照律法獻禮物的祭司。

⁵Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

他們供奉的事本是天上事的形狀和影像，正如摩西將要造帳幕的時候，蒙神警戒他，說：你要謹慎，作各樣的物件都要照著在山上指示你的樣式。

⁶But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

如今耶穌所得的職任是更美的，正如他作更美之約的中保；這約原是憑更美之應許立的。

⁷For if that first covenant had been faultless, then should no place have been sought for the second.

那前約若沒有瑕疵，就無處尋求後約了。

⁸For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

所以主指責他的百姓說（或作：所以主指前約的缺欠說）：日子將到，我要與以色列家和猶大家另立新約，

⁹Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

不像我拉著他們祖宗的手，領他們出埃及的時候，與他們所立的約。因為他們不恆心守我的約，我也不理他們。這是主說的。

¹⁰For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

主又說：那些日子以後，我與以色列家所立的約乃是這樣：我要將我的律法放在他們裡面，寫在他們心上；我要作他們的神；他們要作我的子民。

¹¹And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

他們不用各人教導自己的鄉鄰和自己的弟兄，說：你該認識主；因為他們從最小的到至大的，都必認識我。

¹²For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

我要寬恕他們的不義，不再記念他們的罪愆。

¹³In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

既說新約。就以前約為舊了；但那漸舊漸衰的，就必快歸無有了。

Hebrews 9

¹Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

原來前約有禮拜的條例和屬世界的聖幕。

²For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

因為有預備的帳幕，頭一層叫作聖所，裡面有燈臺、桌子，和陳設餅。

³And after the second veil, the tabernacle which is called the Holiest of all;

第二幔子後又有一層帳幕，叫作至聖所，

⁴Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

有金香爐（或作：壇），有包金的約櫃，櫃裡有盛嗎哪的金罐和亞倫發過芽的杖，並兩塊約版；

⁵And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

櫃上面有榮耀基路伯的影罩著施恩（原文作：蔽罪）座。這幾件我現在不能一一細說。

⁶Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

這些物件既如此預備齊了，眾祭司就常進頭一層帳幕，行拜神的禮。

⁷But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

至於第二層帳幕，惟有大祭司一年一次獨自進去，沒有不帶著血為自己和百姓的過錯獻上。

⁸The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

聖靈用此指明，頭一層帳幕仍存的時候，進入至聖所的路還未顯明。

⁹Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

那頭一層帳幕作現今的一個表樣，所獻的禮物和祭物，就著良心說，都不能叫禮拜的人得以完全。

¹⁰Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

這些事，連那飲食和諸般洗濯的規矩，都不過是屬肉體的條例，命定到振興的時候為止。

¹¹But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

但現在基督已經來到，作了將來美事的大祭司，經過那更大更全備的帳幕，不是人手所造、也不是屬乎這世界的；

¹²Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

並且不用山羊和牛犢的血，乃用自己的血，只一次進入聖所，成了永遠贖罪的事。

¹³For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

若山羊和公牛的血，並母牛犢的灰，灑在不潔的人身上，尚且叫人成聖，身體潔淨，

¹⁴How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

何況基督藉著永遠的靈，將自己無瑕無疵獻給神，他的血豈不更能洗淨你們的心（原文是良心），除去你們的死行，使你們事奉那永生神麼？

¹⁵And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

為此，他作了新約的中保，既然受死贖了人在前約之時所犯的罪過，便叫蒙召之人得著所應許永遠的產業。

¹⁶For where a testament is, there must also of necessity be the death of the testator.

凡有遺命必須等到留遺命（遺命：原文與約字同）的人死了；

¹⁷For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

因為人死了，遺命才有效力，若留遺命的尚在，那遺命還有用處麼？

¹⁸Whereupon neither the first testament was dedicated without blood.

所以，前約也不是不用血立的；

¹⁹For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

因為摩西當日照著律法將各樣誡命傳給眾百姓，就拿朱紅色絨和牛膝草，把牛犢山羊的血和水灑在書上，又灑在眾百姓身上，說：

²⁰Saying, This is the blood of the testament which God hath enjoined unto you.

這血就是神與你們立約的憑據。

²¹Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

他又照樣把血灑在帳幕和各樣器皿上。

²²And almost all things are by the law purged with blood; and without shedding of blood is no remission.
按著律法，凡物差不多都是用血潔淨的；若不流血，罪就不得赦免了。

²³It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.
照著天上樣式作的物件必須用這些祭物去潔淨；但那天上的本物自然當用更美的祭物去潔淨。

²⁴For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:
因為基督並不是進了人手所造的聖所（這不過是真聖所的影像），乃是進了天堂，如今為我們顯在神面前；

²⁵Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;
也不是多次將自己獻上，像那大祭司每年帶著牛羊的血（牛羊的血：原文作不是自己的血）進入聖所，

²⁶For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.
如果這樣，他從創世以來，就必多次受苦了。但如今在這末世顯現一次，把自己獻為祭，好除掉罪。

²⁷And as it is appointed unto men once to die, but after this the judgment:
按著定命，人人都有一死，死後且有審判。

²⁸So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.
像這樣，基督既然一次被獻，擔當了多人的罪，將來要向那等候他的人第二次顯現，並與罪無關，乃是為拯救他們。

Hebrews 10:1-25

¹For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.
律法既是將來美事的影兒，不是本物的真像，總不能藉著每年常獻一樣的祭物叫那近前來的人得以完全。

²For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.
若不然，獻祭的事豈不早已止住了麼？因為禮拜的人，良心既被潔淨，就不再覺得有罪了。

³But in those sacrifices there is a remembrance again made of sins every year.
但這些祭物是叫人每年想起罪來；

⁴For it is not possible that the blood of bulls and of goats should take away sins.
因為公牛和山羊的血，斷不能除罪。

⁵Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

所以基督到世上來的時候，就說：神阿，祭物和禮物是你不願意的；你曾給我預備了身體。

⁶In burnt offerings and sacrifices for sin thou hast had no pleasure.

燔祭和贖罪祭是你不喜歡的。

⁷Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

那時我說：神阿，我來了，為要照你的旨意行；我的事在經卷上已經記載了。

⁸Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

以上說：祭物和禮物，燔祭和贖罪祭，是你不願意的，也是你不喜歡的（這都是按著律法獻的）；

⁹Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

後又說：我來了為要照你的旨意行；可見他是除去在先的，為要立定在後的。

¹⁰By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

我們憑這旨意，靠耶穌基督，只一次獻上他的身體，就得以成聖。

¹¹And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

凡祭司天天站著事奉神，屢次獻上一樣的祭物，這祭物永不能除罪。

¹²But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

但基督獻了一次永遠的贖罪祭，就在神的右邊坐下了。

¹³From henceforth expecting till his enemies be made his footstool.

從此，等候他仇敵成了他的腳凳。

¹⁴For by one offering he hath perfected for ever them that are sanctified.

因為他一次獻祭，便叫那得以成聖的人永遠完全。

¹⁵Whereof the Holy Ghost also is a witness to us: for after that he had said before,

聖靈也對我們作見證；因為他既已說過：

¹⁶This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

主說：那些日子以後，我與他們所立的約乃是這樣：我要將我的律法寫在他們心上，又要放在他們的裡面。

¹⁷And their sins and iniquities will I remember no more.

以後就說：我不再記念他們的罪愆和他們的過犯。

¹⁸Now where remission of these is, there is no more offering for sin.

這些罪過既已赦免，就不用再為罪獻祭了。

¹⁹Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,
弟兄們，我們既因耶穌的血得以坦然進入至聖所，

²⁰By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;
是藉著他給我們開了一條又新又活的路，從幔子經過，這幔子就是他的身體。

²¹And having an high priest over the house of God;
又有一位大祭司治理神的家！

²²Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil
conscience, and our bodies washed with pure water.

並我們心中天良的虧欠已經灑去，身體用清水洗淨了，就當存著誠心和充足的信心來到神面前；

²³Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)
也要堅守我們所承認的指望，不至搖動，因為那應許我們的是信實的。

²⁴And let us consider one another to provoke unto love and to good works:
又要彼此相顧，激發愛心，勉勵行善。

²⁵Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another:
and so much the more, as ye see the day approaching.

你們不可停止聚會，好像那些停止慣了的人，倒要彼此勸勉，既知道（原文是看見）那日子臨近，就更當如此。

STUDY

Can Truth be crucified? Do you think God could have saved the world in some other way? Did Jesus mean that everyone who died went to Paradise, or did He mean that the thief was saved? Do you think Jesus relieved the suffering of the repentant thief? Why did Jesus not announce more plainly from the cross that this was the climax of His redemptive work? From the seven "words" spoken on the cross could anyone know that salvation was offered to all the world? Do you think God or Satan was responsible for the physical contortions^{扭彎} which took place in the earth? Which do you consider was most important – what Jesus did, or Who He was? Was Jesus showing men a supreme example of suffering and sacrifice, or was He taking their place as lost sinners? Did His spirit go immediately to God?

Thoughts to Ponder

(Selected Quotes from the Lesson)

- “The whole account of His life is filled with **the irresistible power of the love of God**, which shines through all the darkness and horror of man's greatest sin.” (page 8)
- “It is the triumphant march of a King, whose kingdom was "not of this world," (Jn. 18:36) but **whose glory was revealed in His every word and work**.” (page 8)
- “But, though the darkness hide Him, though the eye of sinful man His glory could not see, **He was in the will and plan of God**.” (page 9)
- “Into the ruin of creation He came, and by a sinless life and a sacrificial and substitutionary death and resurrection, He "brought life and immortality to light, through the gospel" (2 Tim. 1:10) - a new life of liberty and freedom from sin - a new creation (Gal. 5:1; 2 Cor. 5:17).” (page 10)
- “There welters 翻滾 foul the inky sea of human sin and guilt; and there **the unsullied 沒弄髒的 ocean of divine grace and love swallows up** everything in the ever swelling tides of power and blessing from that fountain of life.” (page 11)
- “Jesus walking ahead, stooped under the heavy burden of His cross, still wearing the crown of thorns, and driven along by a quaternion 四人一組 of soldiers (Jn. 19:23), **but calm and unresentful in bearing**.” (page 12)
- “But when He had tasted of it, Jesus refused to drink. He would not save Himself from one dreg of the "cup" (Jn. 18:11) which His Father had given Him to drink.” (page 16)
- “He cried to His Father: "**Father, forgive them, for they know not what they do**" (Lk. 23:34). He desired only forgiveness for those who abused Him.” (page 16)
- “His first pillow had been the straw of a manger; His last a crown of thorns. He "tasted death for every man," (Heb. 2:9) that as man's representative He might be "crowned with glory and honor," and lift man back into the life from which he had fallen: yea, to a higher life, a new creation - that uncreated life of God which He had come to bring to man. He died that we might live.” (page 17)
- “Had there been one iota 一點 of sin in the holy Son of God on which Satan could have planted a foot, the whole plan of redemption would have crumbled. **But Jesus was a sinless sacrifice**. He said, "The prince of this world cometh, and hath nothing in Me" (Jn. 14:30). He had been tested in every part of His life and **had not failed**. The Sin Offering was "parted in pieces" (Lev. 2:6) and every part laid bare, and **nothing but infinite perfection had been found in Him**. He could "offer Himself *without spot* to God." (Heb. 9:14) There had been found in Him no selfish consideration of saving Himself, but all was

viewed in its relation to the purpose of His Father. The work God had given Him to do had been done without murmur. Blessed, perfect Saviour and Lord!" (page 24)

- "In Gethsemane He "poured out His soul unto death" (Isa. 53:12); at Calvary He gave His flesh, for the life of the world. His ministry in the flesh was accomplished. The "veil, that is to say His flesh" (Heb. 10:20), the human body which veiled His divinity, was rent asunder at the cross, and He came forth in all the glory of His resurrection power and Godhead, "bringing many sons unto glory" (Heb. 2:10)" (page 28)
- "The cross means death – death to everything except the way of the cross. To deny self and take up the cross means death to the old man of the flesh - not only by faith, but in experience - a complete crucifixion. Anything less than this falls short of the great example of Christ." (page 36)
- "Satan had offered Jesus the kingdoms of the world if He would worship him; but Jesus took God's way, and found His throne upon a cross. The cross is the place of power." (page 36)
- "Jesus bore His cross in order that He might bear ours." (page 37)

REVIEW

Questions	Answers
1. Where was Jesus finally sentenced to death by crucifixion?	Pilate's hall of judgment called 'The Pavement' (in Hebrew, Gabbatha)
2. Who was primarily responsible?	The Jewish rulers.
3. Where did the crucifixion take place?	The place of a skull
4. What is the name of the place in Hebrew? In Latin? How far from Jerusalem?	Golgotha (Hebrew); Calvary (Latin); The place was nigh to Jerusalem.
5. Who led Jesus away?	The Roman soldiers
6. Who followed after Him?	A great company of people followed him
7. Who carried His cross?	Simon from Cyrene
8. Where is Cyrene? Was Simon a believer?	Cyrene is in North Africa. Yes, Simon was probably a believer.
9. Was Jesus the only prisoner?	No. There were two other prisoners
10. What were the others guilty of?	Robbery
11. Did Jesus complain of His suffering?	No
12. Did He speak to the people during the journey?	Yes, Jesus spoke to the women who bewailed and lamented after Him.
13. What did He say?	He said <i>"Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?"</i>
14. What was He predicting?	He was predicting the destruction of Jerusalem.
15. What did He mean by a "green tree"?	Israel was still a nation – i.e. before the destruction of Jerusalem
16. How were the three crucified?	Jesus was crucified in the middle, with two other prisoners, one on the right hand and one on the left.
17. Were their garments removed?	Yes
18. What was done with Jesus' garments?	The quaternion of soldiers parted his garment and cast lot for his coat.
19. What Scripture was fulfilled?	Psalm 22:18 <i>"They part my garments among them, and cast lots upon my vesture."</i>
20. What hour of the day was it?	The third hour which is about 9 a.m.

Questions	Answers
21. How long had Jesus been in the hands of His enemies?	Since midnight the night before
22. Were the prisoners given anything to deaden their pain?	Yes. The sour wine or "vinegar" mixed with bitter myrrh, or gall.
23. What was Jesus' <i>first word</i> from the cross?	<i>"Father, forgive them; for they know not what they do."</i>
24. What inscription was placed over Jesus' cross?	"This is Jesus of Nazareth, the King of the Jews."
25. Who wrote it?	Pilate
26. What did the Jews who saw it say to Pilate?	They said to Pilate <i>"Write not, The King of the Jews; but that he said, I am King of the Jews."</i>
27. What did the people do around the cross? Name the various ones who mocked Him. What did they say?	Please refer to page 51 for answer.
28. Where were Jesus' friends? Were any of them near the cross? Who were they?	Most of Jesus' friends stood afar off. But some drew near and stood around the foot of the cross. They were John, Mary (Jesus' mother), Salome (Mary's sister, mother of James and John), Mary Magdalene, Mary (mother of James the less) and Mary (wife of Cleophas).
29. Who were in the company of His acquaintances?	Among them were the one hundred and twenty who had companied with Him from the beginning of His ministry in Galilee, and probably many of the five hundred to whom He appeared after His resurrection. And the women who had followed Him, ministering to His needs.
30. What did the two thieves do?	In the beginning, they both joined others to revile Him. But then one of them started to realize Jesus is what He claimed to be and asked Jesus to remember him in His Kingdom.
31. What was the <i>second word</i> Jesus spoke?	Jesus said to the repentant thief, <i>"Verily this day shalt thou be with Me in paradise."</i>
32. Do you think the thief received eternal life?	Yes
33. Where was John? What did Jesus <i>say</i> to him? And to His mother? Why?	John stood around the foot of the cross. Jesus said to John <i>"Behold thy mother!"</i> and to His mother <i>"Woman, behold thy son!"</i> Jesus provided for the care of His beloved mother.
34. What did the soldiers offer Jesus to drink? Did He accept it?	Vinegar; No
35. What happened at the sixth hour? What time of day was that?	There was a darkness over all the earth. It was about 12 p.m.
36. How long did it last?	3 hours
37. What did Jesus <i>cry out</i> in the darkness?	<i>"My God, my God, why hast Thou forsaken me?"</i>
38. Why did God forsake His Son?	Because Jesus was carrying the sins of all the world.
39. What other remarkable events took place at this time to add horror to the scene?	The veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.
40. Who do you think was the cause of these physical convulsions – God or Satan?	I would think it was God who caused it.
41. Who was the chief Actor in the scene at Calvary?	Jesus

Questions	Answers
42. Why was God pouring out wrath and judgment upon His Son?	God was in judgment against sin and His Son was "made sin," and dealt with by God as man's sins deserved.
43. Can you give some of the prophetic utterances which depict the sufferings of Jesus?	<i>"I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels."</i> Psa. 22:14 <i>"I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me."</i> Psa. 69:2
44. Where are they recorded?	Psalms 22 and 69
45. What forces were represented at the cross?	Satan was there in all his might, the originator of sin; God was there in judgment against sin.
46. Who was judged at the cross?	Jesus was made sin for us and was judged by God as man's sins deserved.
47. Was God satisfied?	Yes
48. Who won the battle, God or Satan?	God won the battle.
49. Then why did Jesus die?	For the wages of sin is death. Jesus was made sin for all the sin of the world and He tasted death for us.
50. Was He defeated?	No. Jesus won a complete victory. Satan was defeated.
51. What was His <i>fifth saying</i> ?	<i>"I thirst"</i>
52. Did He then accept the drink?	Yes
53. Why?	The conflict was over, the powers of evil were crushed, and God had triumphed. Jesus accepted the drink this time for His suffering was over.
54. What was the <i>sixth saying</i> ?	<i>"It is finished"</i>
55. How was the cry made?	It was made with a loud voice.
56. What did it signify?	It signified Jesus' supernatural strength was still unabated 不減退.
57. What took place in Jerusalem at that time?	The veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;
58. What other remarkable event occurred, that was discovered a few days later?	The graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many.
59. Why not at once?	Because Jesus is the first fruit of resurrection. All saints who had died will only arise after the resurrection of Jesus.
60. What was Jesus' <i>last word</i> ?	<i>"Father, into thy hands I commend my spirit"</i>
61. How soon after did He die?	He died immediately after He uttered the last word.
62. How did He die?	Jesus literally dismissed His own spirit.
63. What had He accomplished for man?	He accomplished the complete redemption for mankind and will bring many sons unto glory.

Questions	Answers
64. What had He accomplished for God?	He glorified God and finished the mission God gave Him.
65. What did the people at the cross do?	They beheld the things which were done, smote their breasts, and returned.
66. Did anyone seem to realize that Jesus was an unusual Man?	Yes, the centurion.
67. Where did Mary go?	She went home with the apostle John.
68. Did the other people leave?	Yes
69. How soon did they take down the bodies?	Before sundown (for the Sabbath begins at sundown)
70. What request was made of Pilate?	They besought Pilate that the legs of the prisoners might be broken to hasten death, so their bodies may be taken away before the Sabbath.
71. What happened when the soldiers came to Jesus?	They found that He was dead already, and therefore did not break His legs. But to make sure of His death, one of the soldiers thrust a spear into His side, and "there came out blood and water."
72. What prophecy was fulfilled?	Psalm 34:20 was fulfilled: "Not a bone of Him shall be broken"
73. What did the blood and water signify?	It was a way for the soldier to make sure that Jesus was really dead. When a person dies the blood and water separate, so this verified that He had died.
74. What became of the body of Jesus?	The body of Jesus was given to Joseph of Arimathea to bury.

(Question #27)

What did the people do around the cross? Name the various ones who mocked Him. What did they say?

Who mocked Jesus	Bible Ref.	Action Verb	What did they say
(I.) They that passed by 從那裡經過的人 The People 百姓	Matthew 27:39,40	Reviled him, wagging their heads 譏誚他, 搖著頭	Thou that destroyest the temple, and buildest it in three days, <u>save</u> thyself. If thou be <u>the Son of God</u> , <u>come down from the cross</u> . 你這拆毀聖殿、三日又建造起來的, 可以救自己罷! 你如果是神的兒子, 就從十字架上下來罷!
	Mark 15:29,30	Railed on him, wagging their heads 辱罵他, 搖著頭	Ah, thou that destroyest the temple, and buildest it in three days, <u>Save</u> thyself, and <u>come down from the cross</u> . 咳! 你這拆毀聖殿、三日又建造起來的, 可以救自己, 從十字架上下來罷!
	Luke 23:35a	Stood beholding 站在那裡觀看	
(II.) The chief priests, scribes and elders 祭司長和文士 並長老 The rulers 官府	Matthew 27:41-43	Mocked him 戲弄他	<u>He saved others</u> ; himself he cannot <u>save</u> . If he be the King of Israel, let him now <u>come down from the cross</u> , and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am <u>the Son of God</u> . 他救了別人, 不能救自己。他是以色列的王, 現在可以從十字架上下來, 我們就信他。他倚靠神, 神若喜悅他, 現在可以救他; 因為他曾說: 我是神的兒子。
	Mark 15:31-32	Mocked him 戲弄他	<u>He saved others</u> ; himself he cannot <u>save</u> . Let Christ the King of Israel descend now from the cross, that we may see and believe. 他救了別人, 不能救自己。以色列的王基督, 現在可以從十字架上下來, 叫我們看見, 就信了。
	Luke 23:35b	derided him 嗤笑他	<u>He saved others</u> ; let him <u>save</u> himself, if he be Christ, the chosen of God. 他救了別人; 他若是基督, 神所揀選的, 可以救自己罷!
(III.) The Soldiers 兵丁	Matthew		
	Mark		

Who mocked Jesus	Bible Ref.	Action Verb	What did they say
	Luke 23:36,37	Mocked him 戲弄他	If thou be the king of the Jews, <u>save</u> thyself. 你若是猶太人的王，可以救自己罷！
(IV.) The thieves (or robbers) which were crucified with him 那和他同釘的 強盜	Matthew 27:44	Cast the same in his teeth. 也是這樣的譏 誚他	
	Mark 15:32b	Reviled him 譏誚他	
	Luke 23:39	Railed on him 譏誚他	If thou be Christ, <u>save</u> thyself and us. 你不是基督麼？可以救自己和我們罷！

Deride: 嗤笑 to laugh at in scorn or contempt; scoff or jeer at; mock

Mock: 戲弄 to attack or treat with ridicule, contempt, or derision

Rail: 辱罵 to utter bitter complaint or vehement denunciation (often follow by "at" or "against")

Revile: 譏誚 to assail with contemptuous or opprobrious language; address or speak of abusively.

