**Lesson 14**

第十四课

**The Gospel of John, Chapters 18 and 19**

约翰福音第18 &19章

*Jesus: The King of the Jews*

*耶稣:犹太人的王*

The humiliation and death of the Son of God is found in these most sacred chapters.  Jesus’ courage, dignity, obedience, concern for others, and unswerving faith in the Father shine brightly in this account. Jesus is clearly not a victim of circumstances over which He had no control.

上帝之子的羞辱和死亡在这些最神圣的章节中可以看到。耶稣的勇气、尊严、顺服、对他人的关心，以及对父坚定不移的信心，都在这些章节中熠熠生辉[yì yì shēng huī]。耶稣显然不是他无法控制的环境的受害者。

Pilate had a notice prepared and fastened to the cross.  It read “JESUS OF NAZARETH, THE KING OF THE JEWS.”  This sign was written in three languages. The Jewish leaders wanted Pilate to change the sign, but he refused to yield. He was weak in his response to the truth but strong when it touched personal pride.

彼拉多准备了一个牌子，并把牌子钉在十字架上。上面写着“犹太人的王，拿撒勒人耶稣。”这个标语是用三种语言写的。犹太人的首领想让彼拉多把牌子换一下，他却不肯让步。他对真理的反应是软弱的，但触及到个人的骄傲时却很强硬。

Because of his role in these chapters, Pilate’s name in every age is a name of shame. What will our names be in the annals of eternity? Because of Jesus they will be blessed. The cross became His victory --as well as ours-- since upon this instrument of torture; He triumphed over evil for all mankind.

彼拉多在这几章中所扮演的角色，使他的名字在每个时代都成了一个耻辱的名字。在永恒的编年史上，我们的名字会怎么样呢？因为耶稣的缘故，它们将蒙福。十字架成了他的得胜——也成了我们的得胜——这个刑具从此有了新的意义，因为他在十字架上为全人类战胜了魔鬼。

**Read John 18:1-11 (Jesus is arrested)**

读约翰福音18:1-11 (耶稣被捕)

After Jesus finished praying he and his disciples left Jerusalem and went to the Garden of Gethsemane. John did not record the details of Jesus’ prayers and his discussions with his disciples in Gethsemane because it was already recorded in the other three gospels. John did not need to record what had been so beautifully recorded by the other evangelists.

耶稣祷告完了，和门徒离开耶路撒冷，来到客西马尼的园子。约翰没有记录耶稣在客西马尼祷告和与门徒讨论的细节，因为其它三部福音书已经记载了。约翰不需要再去记录其他传福音的人已经记录完美的事情。

The betrayal of Jesus took place in the lovely garden of Gethsemane. Jesus had chosen this time and this place for the betrayal. It was no coincidence that this was the very same place that David had been betrayed by his friend Ahithophel. (see 2 Samuel 15:23, 30-31). As the “Son of David” and the everlasting King, Jesus would fulfill every Old Testament event that portrayed his life and ministry.

出卖耶稣的事件就发生在美丽的客西马尼园里，这是耶稣为他的被卖选择的时间和地点。这并不是巧合，大卫曾在这里被他的朋友亚希多弗背叛(见撒母耳记下15:23,30-31)。作为“大卫的子孙”和永远的王，耶稣将成就旧约中对他的生活和事奉所描述的每一件事。

1. Even though Jesus was about to be arrested how did he display his complete control of the situation?  
   虽然耶稣即将被捕，但他怎样仍然完全掌控一切？

Peter still did not understand the divine plan which required that Jesus suffer and die for the sin of the world. He was still trying to prevent that. Luke says that two disciples were bearing swords (Luke 22:38), probably because they felt it was dangerous in Jerusalem. In Luke 22:49 we read that they asked Jesus if they should use their swords to defend Him. Peter didn’t wait for an answer. Though the other gospels record that an ear was cut off, only John records the names of the two people involved, Peter and Malchus, probably because by this time it was safe to identify Peter as the swordsman, and because John was an acquaintance of the high priest.

彼得仍然不明白神的计划，因为神的计划是要耶稣为世人的罪受苦和死亡，但他仍在努力阻止这一切。路加福音说，两个门徒拿着剑(路加福音22:38)，可能是因为他们觉得在耶路撒冷很危险。在路加福音22:49，我们读到他们在问耶稣，是否应该用他们的剑来保护他，但彼得没有等待主给他答案。虽然其它福音书中记载了一个人的一只耳朵被割掉，但只有约翰记载了涉案的两个人的名字，彼得和马勒古，可能是因为那时已经可以确定彼得就是那个挥剑的人，也因为约翰是大祭司的熟人。

1. Peter thought he was helping Jesus by drawing his sword. What did Jesus emphasize in his response to Peter?  
   彼得认为他拔出剑是在帮助耶稣。耶稣在回应彼得时强调了什么?
2. Though Jesus would not allow Peter to defend him by drawing a sword, are there ways that we can stand up for Jesus and defend him when he is being attacked by his enemies today?

虽然耶稣不允许彼得拔出剑来保护他，但是今天当他被敌人攻击的时候，我们可以用什么方法来支持他，为他辩护？

**Read John 18:12-14 and 19-24 (Jesus is taken for trial before Annas)**

读约翰福音18:12-14和19-24 (耶稣在亚那面前受审)

The soldiers bound Jesus and led him to Annas, the former high priest (AD 6-15) and the father-in-law of Caiaphas, the current high priest. Annas made his living by subtle forms of extortion. He practiced the fleecing of worshipers in the temple tax, the selling of animals, and the changing of coins. Jesus cleansed the temple twice, once at the beginning of His earthly ministry that we studied in John chapter 2 and the second time near the end.  When Jesus chased the moneychangers out of the temple He was hitting Annas and Caiaphas where it hurt, in their pocketbook.

兵丁把耶稣捆绑了，带到亚那面前。亚那是从前的大祭司(公元6-15)，也是现在的大祭司该亚法的岳父。亚那以各种狡诈的勒索为生。他在圣殿里剥削前来参加礼拜的人，卖牲畜，兑换银钱。耶稣洁净了两次圣殿，一次是他在地上开始事奉的时候，我们在约翰福音第二章学过。第二次是在他的侍奉接近尾声的时候。耶稣赶逐兑换银钱的人出殿的时候，就是在击打亚那和该亚法口袋里的财富来源。

False witnesses twisted Jesus words at the trial before Annas (words Jesus spoke when cleansing the temple). “Destroy this temple and I will rebuild it again in three days” (John 2:19-21). That was a prediction of what would now be fulfilled for our salvation.

假见证人在亚那面前歪曲耶稣的话(耶稣洁净圣殿时所说的话)：“耶 稣 回 答 说 ： 「 你 们 拆 毁 这 殿 ， 我 三 日 内 要 再 建 立 起 来 。 」 20犹 太 人 便 说 ： 「 这 殿 是 四 十 六 年 才 造 成 的 ， 你 三 日 内 就 再 建 立 起 来 吗 ？ 」 21但 耶 稣 这 话 是 以 他 的 身 体 为 殿 。” (约翰福音2:19-21)。那是在预言他将成就对我们的救赎。

1. How did Jesus respond to the improper treatment he received from one of the court officials?  
   耶稣怎样回应一个政府官员对他作出的不公正待遇？
2. What can we learn from Jesus’ example when we face opposition for being a follower of Jesus?  
   当因跟随耶稣而面临反对时，我们能从耶稣身上学到什么？

Jesus is not the only one on trial.  Each and every human being either stands with Jesus or with the world.  Is Jesus who He claimed to be or is He a liar?  The trial goes on every day when God’s truth is proclaimed. People either reject Jesus or praise Him as Lord through God’s gift of faith worked by His word. The verdict rendered has eternal consequences for all.

耶稣不是唯一一个受审判的人。每一个人都必须做出选择：要与耶稣站在一起，还是与世界站在一起？耶稣到底是他自称的那个人，还是一个骗子？每一天当神的真理被宣讲出来时，审判就在进行。人们要么拒绝耶稣，要么因为神的话语做工赐给他信心的礼物，让他赞美他是主。这一判决会给所有人带来永远的影响。

**Read John 18:15-18 and 25-27 (Peter’s denials of Jesus)**

**读约翰福音18:15-18和25-27(彼得不认耶稣)**

Peter had followed those who arrested Jesus to see what would happen. In order to get as close as possible, he even gained entrance into the courtyard of the palace of the high priest. Here his faith would be put to the test. How far did Peter fall? All the way.

彼得跟着那些捉拿耶稣的人，要看会发生什么事。他甚至进了大祭司宫殿的院子，想尽量走得近一些。在这里，他的信心将受到考验。彼得的考试结果怎么样呢？事实是一败涂地。

1. Peter had once boldly promised he would never disown Jesus even if everyone else did. (“Even if all fall away on account of you, I never will” – Matthew 26:33). What poor judgment did Peter now show in the courtyard of the high priest?

彼得曾经大胆地承诺，即使所有人都否认耶稣，他也不会否认。(彼 得 说 ： 众 人 虽 然 为 你 的 缘 故 跌 倒 ， 我 却 永 不 跌 倒 。—马太福音26:33)

彼得现在在大祭司院子里的表现，说明他曾经做出了怎样的错误判断？

1. Jesus once told Peter, “Simon, Simon, Satan has asked to sift you as wheat. But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers” (Luke 22:31–32). Now, in the courtyard, around the fire, Satan was attacking Peter. First, Satan surrounded Peter with Christ’s enemies. Second, Satan isolated Peter from the support of other Christians. How does Satan use similar tactics when he attacks us today?

耶稣曾对彼得说：“西 门 ！ 西 门 ！ 撒 但 想 要 得 着 你 们 ， 好 筛 你 们 像 筛 麦 子 一 样 ； 32但 我 已 经 为 你 祈 求 ， 叫 你 不 至 于 失 了 信 心 ， 你 回 头 以 后 ， 要 坚 固 你 的 弟 兄 。” (路加福音22:31- 32)。在院子里的火堆周围，撒但正在攻击彼得。首先，撒旦用基督的敌人包围彼得。其次，撒旦把彼得从其他基督徒的支持中孤立出来。撒旦今天怎样使用类似的伎俩来攻击我们？

Peter denied Jesus when his faith was put to the test. Satan constantly tries to make us do the same thing. This event teaches us that we walk in danger all the way. None of us, no matter how determined we might be, are immune from spiritual failure. Satan knows our weaknesses. and we have many. As the apostle said, “If you think you are standing firm, be careful that you don’t fall.” (1 Corinthians 10:12).

当彼得的信心受到考验时，他否认了耶稣，撒旦总是试图让我们做同样的事情。这件事让我们看到，我们一直处在危险中。一个人无论内心多么坚定，都难免在属灵的道路上跌倒。撒旦知道我们的弱点，我们也确实有很多。就像使徒说的：“自己以为站得稳的，需要谨慎，免得跌倒。” (哥林多前书10:12)。

We must be aware of the tactics that Satan uses to “sift” us and make us fall. We must be diligent in watching and praying, as Jesus said, and faithful in making use of the gospel through which the Holy Spirit will strengthen and keep us in the true faith.

我们必须意识到撒旦用来“筛”我们并使我们跌倒的伎俩。我们必须要像耶稣所说的，要时常儆醒祷告，并忠心地使用福音。藉着福音，圣灵将坚固我们，保守我们在真道上。

By the grace of God, Peter was called back to repentance and Jesus gave him another opportunity to be his witness. Peter later became one of the leaders of the early Christian church, and it is said that he eventually died a martyr’s death in Rome, faithful to the end.

因着神的恩典，彼得被呼召回来，悔改。耶稣又给他一个机会让他为主作见证。彼得后来成为早期基督教会的领袖之一，据说他最终在罗马殉道，至死不渝。

**Read John 18:28-40 (Jesus trial by Pontius Pilate)**

**读约翰福音18:28-40 (本丢彼拉多对耶稣的审判)**

1. Look at the conversation between the Jewish leaders and Pilate. What statements make it clear the Jews had no interest in a fair trial of Jesus (v. 30)?  
   看犹太领袖和彼拉多之间的对话。哪些话表明犹太人对公平审判耶稣没有兴趣(30节)？
2. When Pilate asked Jesus if he were a king what truths did Jesus teach the governor (v. 36)?  
   彼拉多问耶稣是不是王，耶稣给掌权者上了一堂怎样的真理课？(36节)
3. Pilate responded to Jesus with the question, “What is truth?” What did he mean by that? (Choose one of the answers below and explain why you chose that answer.)  
   a. He meant, “It is not easy to determine what is truth.”

b. He meant, “What does truth matter?”

彼拉多用一个问题回应耶稣，他问道：“真理是什么?”他的话是什么意思？ (从下面的答案中选择一个，并解释你为什么选择那个答案。)

a. 他的意思是：“要确定真理是什么不是一件容易的事情。”

b. 他的意思是：“真理有什么重要的？”

**Read John 19:1-16 (Jesus is sentenced to be crucified)**

**读约翰福音19:1-16 (耶稣被钉在十字架上)**

1. The prophet Isaiah (53:5) once wrote of the Messiah: “But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.” What painful and humiliating tortures did the Romans inflict on Jesus in verses 1 and 2?

先知以赛亚(53:5)曾经写到论弥赛亚的话：“哪 知 他 为 我 们 的 过 犯 受 害 ， 为 我 们 的 罪 孽 压 伤 。 因 他 受 的 刑 罚 ， 我 们 得 平 安 ； 因 他 受 的 鞭 伤 ， 我 们 得 医 治 。” 在第1节和第2节中记述，罗马人对耶稣施加的折磨有多么痛苦和羞辱？

Pilate hoped to satisfy the desire of the Jews to have Jesus punished and suffer. Pilate already recognized that Jesus was innocent (v.4), and so he was hoping that these beatings would satisfy the Jews and he would not have to condemn Jesus to die. This was another strategy to avoid the issue, and it did not work either. Notice how many times Pilate pronounced Jesus innocent:

彼拉多希望满足犹太人的愿望，让耶稣受罚受苦。彼拉多已经认识到耶稣是无辜的 (4节)，所以他希望这些鞭打能使犹太人满意，可以让他不用给耶稣定死罪。这是另一种逃避问题的策略，但也没有奏效。注意彼拉多有多少次宣告耶稣是无辜的。

* 18:38 = “I find no basis for a charge against him.”

我查不出他有什么罪来。

* 19:4 = “I find no basis for a charge against him.”

我 查 不 出 他 有 什么 罪 来 。

19:6 = “I find no basis for a charge against him.”

我 查 不 出 他 有 什么 罪 来 。

1. Even an unbiased observer could tell that Jesus was an innocent man. What does it mean that He was innocent of all the charges?

即使没有偏见的观察者也能看出耶稣是一个无辜的人。他在所有指控面前都是清白的，这意味着什么？

Finally, the Jews said that Jesus had broken “their law”: *“We have a law, and according to that law he must die, because he claimed to be the Son of God.” (John 19:7).* The law they were referring to was written in Leviticus 24:16 – “Anyone who blasphemes the name of the Lord must be put to death. The entire assembly must stone him.”

最后，犹太人说耶稣违反了他们的律法：“犹 太 人 回 答 说 ： 我 们 有 律 法 ， 按 那 律 法 ， 他 是 该 死 的 ， 因 他 以 自 己 为 神 的 儿 子 。”(约翰·19：7)。他们所说的律法写在利未记24:16中。“那 亵 渎 耶 和 华 名 的 ， 必 被 治 死 ； 全 会 众 总 要 用 石 头 打 死 他 。 不 管 是 寄 居 的 是 本 地 人 ， 他 亵 渎 耶 和 华 名 的 时 候 ， 必 被 治 死 。”

Now they are finally coming forward with the real charge against Jesus. All of the other charges were just made up, but this was their big concern. They had been accusing Jesus of blasphemy for a couple of years now, concluding that He must die, “*because he claimed to be the Son of God.”* That’s exactly what they had said a year earlier -- “We are not stoning you for any of these,” replied the Jews, “but for blasphemy, because you, a mere man, claim to be God” (John 10:33).

现在他们终于站出来，对耶稣提出了真正的指控。所有其它的指控都是捏造的，但这是他们最大的担忧。几年来，他们控告耶稣说僭妄的话，断定他必须死，“因为他自称是神的儿子。” “犹 太 人 回 答 说 ： 我 们 不 是 为 善 事 拿 石 头 打 你 ， 是 为 你 说 僭 妄 的 话 ； 又 为 你 是 个 人 ， 反 将 自 己 当 作 神 。” (约翰福音10:33)

1. They were right in understanding Jesus’ claims. He did claim to be the Son of God. But they didn’t understand what that meant. If Jesus were indeed a “mere man” His death would have been unnecessary, and a miscarriage of justice. But precisely because Jesus is the Son of God, He had to die. Do you agree? Why or why not?

他们对耶稣称呼自己的话的理解是正确的。他确实称自己是神的儿子，但是他们不明白那是什么意思。如果耶稣确实“只是一个人”，他的死就没有必要了，这次审判也就成了误判。但正因为耶稣是神的儿子，他就必须要死。你同意吗？为什么？

1. Jesus was unfairly declared guilty and sentenced to death. Why should Christians not be surprised when we sometimes receive unfair treatment from secular governments?  
   耶稣被不公正地宣判为有罪并被处以死刑。当有时受到世俗政府的不公正对待时，我们基督徒为什么不应该感到惊讶？

**Read John 19:17-27 (Jesus is crucified for the sin of the world)**

**读约翰福音19:17-27(耶稣为世人的罪被钉在十字架上)**

The place where Jesus was crucified had been given the nickname “Place of the Skull” perhaps because of the executions that were carried out there, or perhaps the place looked something like a skull. In Aramaic, the name of the place was “Golgotha.” The Latin term for the place was “Calvary.” 耶稣被钉十字架的地方被称为“骷髅”，也许是因为那里是执行死刑的地方，也或者是因为这个地方看起来像个骷髅。这个地名的希伯来语叫各各他，这个地名的拉丁语叫加略山。

There on Calvary, Jesus was put in a group of three, and was placed between two notorious criminals. The implication was that Jesus was a criminal also. Guilt by association. Jesus among the sinners. That’s kind of how it was for most of His ministry. His critics always complained about the company that He hung around with tax collector’s and sinners. Now that was literally true. He was hanging with the sinners.

在加略山，耶稣被交在由三个人组成的小组手里，又被放在两个臭名昭著的罪犯中间。这在暗示耶稣也是一个罪犯，与罪有牵连。耶稣被置于罪人之中。其实他大部分事工都是这样。批评他的人总是抱怨他和税吏与罪人为伍。这确实千真万确，他总是和罪人在一起。

This was in keeping with God’s plan. The prophet Isaiah had written: “He poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors” (Isaiah 53:12).

这与神的计划相符。先知以赛亚书(Isaiah)曾写道：“所 以 ， 我 要 使 他 与 位 大 的 同 分 ， 与 强 盛 的 均 分 掳 物 。 因 为 他 将 命 倾 倒 ， 以 致 于 死 ； 他 也 被 列 在 罪 犯 之 中 。 他 却 担 当 多 人 的 罪 ， 又 为 罪 犯 代 求 。” (以赛亚书53:12)。

Aren’t you glad that Jesus was numbered with the transgressors? Just as in life, also in death He was willing to be associated with sinners, because that means that He is not ashamed to be associated with us. During his life Jesus had a reputation for being a friend of sinners. He ate with the despised tax collectors and spoke with the outcasts of society with whom the “righteous” members of society would have anything to do. Over and over they labeled Jesus as a “friend of tax collectors and sinners.” And so it was even in his death. He was numbered with them, willing to befriend them, willing to die for them.

他被列在罪犯之中，你不欢喜吗？他愿意与罪人打成一片，就像他当年在世时及被钉死时的情形一样，因为那意味着他不耻于和我们在一起。耶稣生前在世上时就因为作罪人的朋友而出名。他与那被人藐视的税吏一同吃饭，与那被社会所弃绝的人一起说话。他们一次又一次地称耶稣为税吏和罪人的朋友。甚至在他死的时候也是如此。他被列在他们中间，愿意和他们做朋友，愿意为他们而死。

Doesn’t that make you glad to think about this? No matter how messed up your life has been, no matter how often you have strayed from the truth and from what is right, Jesus is not ashamed of you. He comes to eat with you, and even die for you, because he is a friend of sinners. He is the hope of sinners. He is the Savior of sinners. He is your friend, hope, and Savior.

这难道不让你一想到就高兴吗？无论你的生活多么混乱，无论你多么偏离真理和正义，耶稣都不会以你为耻。他来与你一同吃饭，甚至为你而死，因为他是罪人的朋友；他是罪人的盼望；他是罪人的救主。他是你的朋友、希望和救主。

1. Why would Pilate write the notice “Jesus of Nazareth, The King of the Jews” in Aramaic, Latin and Greek?

彼拉多为什么要用亚兰文、拉丁文和希腊语写上“拿撒勒人耶稣-犹太人的王”这个告示牌？

It was no accident that the identification of Him who was being crucified for the sin of the world should be written in every language used in the Mediterranean world. This was not only Pilate’s idea, but God's. Here was a prophecy that the message of the cross should be proclaimed everywhere and include people of every language, culture and race.

为世界的罪而被钉在十字架上的人的身份应该用地中海世界常使用的每一种语言来书写，这并不是偶然。这不仅是彼拉多的主意，也是上帝的心意。这是一个预言，即十字架的信息必须要在各地传扬，包括每一种语言、文化和种族的人。

Pilate may have intended the message of that sign to be a cruel joke, a mocking rebuke of the claims of this pitiful man. But what Pilate proclaimed in jest has become a living truth -- the truth that Jesus is King, the King who is worthy to be crowned not with thorns but with many crowns, the King of love and mercy, the King at whose precious name every knee will bow in sorrow over sin and acknowledgment of deity.。

彼拉多可能想把这个牌子的信息当成一个残酷的玩笑，来嘲弄这个可怜人所作的申辩。但彼拉多以嘲弄的方式做出的宣告已成为一个鲜活的真理，即耶稣是王，一个应该冠以很多冠冕的王，而不是以荆棘为冠冕。他是爱与怜悯的王，他的宝贵名字要在所定的时间让每一个膝盖向他下拜，为自己的罪悲伤，并要承认神。

1. What was the significance of the soldiers taking Jesus’ clothes and dividing them among themselves?

兵丁把耶稣的衣服拿去，并互相分了，这有什么重要意义呢？

So the soldiers thought that they would be able to profit a little from Jesus’ crucifixion. As far as they were concerned, the only thing that they could get from His death was a blood-stained shirt or worn out sandals. But you and I have profited much more from the crucifixion of Jesus Christ. He did not leave us with clothes, but with grace and forgiveness and peace and joy – things that money cannot purchase.

兵丁以为能从耶稣钉十字架上得点好处。在他们看来，他的死只能给他们带来一件血迹斑斑的衬衫或一双破旧的凉鞋。惟有你和我，从耶稣基督的十字架上得了更大的益处。神给我们留下的，不是衣服，乃是恩典、赦免、平安、喜乐，这些都是用钱买不来的。

On the cross Jesus was surrounded by enemies. The soldiers who nailed Him and gambled for His clothing. Mockers, who ridiculed His claims and taunted Him. But finally, after several hours, a few friends courageously faced the danger and approached the cross. It was only five people, but what a comfort it must have been for Jesus to see His mother and some dear friends – his spiritual family -- near His cross!

耶稣在十字架上被敌人包围。士兵们抓住他，为他的衣服下赌注。他们嘲笑他所宣称的话，讥诮他。但最后，几个小时后，几个朋友勇敢地迎着危险来接近十字架。虽然只有五个人，但是耶稣看到他的母亲和他的属灵家人在他的十字架附近时，对他一定是一种安慰。

One of them was his dear friend, John, one of the twelve apostles. What a relief it is to hear that! The last we heard of the disciples was that they all deserted him and fled when Jesus was arrested in the Garden of Gethsemane. Now we hear that John was at the foot of the cross. It’s good to know that he was there. Through him, we have an eye-witness account of what happened and what Jesus said that day.

其中一位是他的好朋友，十二使徒之一的约翰。听到有使徒来，真叫人松了一口气！我们最后听见门徒的消息，是耶稣在客西马尼园被拿住的时候，他们都离开他逃走了。现在我们听说约翰在十字架下面。知道他在那里就好，因为通过他对自己亲眼所见的记述，我们就可以对那天所发生的事，以及耶稣所说的话有一个亲眼目睹者的见证了。

We also read that Jesus’ mother Mary was there, watching her Son suffer and die on the cross, helpless to do anything to save Him, or even to lessen His pain. What must have gone through her mind during those hours of her Son’s crucifixion? Perhaps she recalled the words of old Simeon that day in the temple a little over thirty years earlier: “This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, and a sword will pierce your own soul too.” (Luke 2:35).

我们也读到耶稣的母亲马利亚在那里，看着她的儿子受苦受难，死在十字架上。她无助地不能做任何事来拯救他，甚至减轻他的痛苦。在她儿子被钉在十字架上的那几个小时里，她心里一定在想什么呢？也许她回忆起三十多年前在圣殿里老西缅说的话：“这 孩 子 被 立 ， 是 要 叫 以 色 列 中 许 多 人 跌 倒 ， 许 多 人 兴 起 ； 又 要 作 毁 谤 的 话 柄 ， 叫 许 多 人 心 里 的 意 念 显 露 出 来 ； 你 自 己 的 心 也 要 被 刀 刺 透 。 35a” (路加福音2：35)。

1. What lesson did Jesus teach us by providing for the care of his mother from the cross?

耶稣在十字架上对他母亲的关心与安排对我们有什么教导？

**Read John 19:28-37 (Jesus dies for us)**

读约翰福音19:28-37(耶稣为我们死)

While he was being crucified, Jesus spoke seven times. The last words of a dying man are always important, but these seven last words of Jesus as he was dying, are even more precious to us. Two of those last sayings are recorded in these verses.

***“I am thirsty”*** (v. 28)

当他被钉在十字架上时，耶稣说了七句话。一个垂死之人的临终遗言总是很重要的，但是耶稣临终前的这七句话对我们来说更加珍贵。最后的两句话记录在这些经文中。

“我渴了” (28节)

1. Give two reasons why Jesus said this.

请给出耶稣说这句话的两个理由。

Do you remember when, in the Garden of Gethsemane, Peter drew his sword to defend Jesus against the arrest party? Jesus stopped Peter and told him, “Put your sword away! Shall I not drink the cup the Father has given me?” (John 18:11) This drink that God the Father had given Him was the cup of God’s wrath, His anger over sin. This drink was the divine punishment for every lie and half-truth, every selfish act, every thoughtless word, every greedy lust, every unholy desire that had been thought, said or done by you and me and every sinner since the history of time.

你还记得彼得在客西马尼园里拔出剑来保护耶稣使他不被逮捕吗？耶稣拦住彼得，对他说，“收 刀 入 鞘 罢 ， 我 父 所 给 我 的 那 杯 ， 我 岂 可 不 喝 呢 ？” (约翰福音18:11)父神给他的这杯，就是神忿怒的杯，是神对罪所发的忿怒。这杯是神对你我和自古以来所有罪人的一切谎言、半真半假的话、每一个自私的行为、每一句轻率的话、每一个贪婪和不洁欲望的惩罚。

In His incredible mercy, a mercy which we shall never fully comprehend or appreciate this side of eternity, God had given this cup filled with the fury of His anger not to us to have to drink, but to His own innocent Son! Amazing grace!

神以他难以置信的怜悯，一种我们对永恒的这一面永远也不能完全理解和/或欣赏的怜悯，把这个盛满祂忿怒的杯赐给我们，但不是要我们喝，而是让祂自己无辜的儿子喝！这是何等奇异的恩典!

Not until all things were accomplished, not until the cup of God’s wrath had been completely drained, not until every one of my sins and your sins, and the sins of the entire world had been fully paid by His suffering, did Jesus seek relief for His thirst.

直到万事都成就了，直到神忿怒的杯全然喝干，直到我和你的每一个罪，并普天下所有人的罪，都因他的苦难被赎尽，耶稣才为自己的干渴寻求安慰。

***“It is finished.”*** (v. 30)

“成了。”(30节)

1. When Jesus said this, what was finished?

耶稣说这话时，什么事情被做成了？

Since Jesus has finished the work of redemption, it would be a waste of time to try to add anything. There is nothing left that we need to do, nothing left that we need to add. All is finished.

既然耶稣已经完成了救赎的所有工作，再另外添加任何东西都是在浪费时间。没有留下任何东西需要我们去做，也没有剩下任何东西需要我们添加，一切都完成了。

The Son of God has done everything that was needed. The redemption of your soul, and the payment of our sin is finished. This cry from the cross raises us above the uncertainty that plagues the world, who hope that they will get to heaven, but can never be sure. It is not the teaching of the Bible that we must meet God halfway or even a little part of the way. Salvation is not made up of 50% of Jesus’ suffering and 50% of our own good works and good intentions. The proportion is not even 99% Christ and 1% us. Christ is everything. He has finished what was needed. He paid 100%. With his dying breath He testifies that nothing needs to be added to what He has already done in order to bring you to heaven.

神已经做了需要做的任何事情。你的灵魂得救赎，罪债被偿付，这些都已完成了。耶稣在十字架上喊出来的话，使世上所有那些盼望能上天堂，却又永远无法确定的人可以脱离这种不确定的苦恼。圣经没有教导要我们在半路上遇见神，或者在某一小部分遇见神。救恩不是由50%的耶稣受难和50%的我们自己的善行和善意组成。它甚至不是99%的基督和1%的我们。基督是全部。他已经完成了所有需要做的工作。他偿付了100%。在他弥留之际，他向世人证明，为了把你带到天堂，他已经做了救赎工作所需要做的一切，再没有其它需要添加的东西。

In the Gospel that the Savior sends us to proclaim, there are no question marks. We proclaim an accomplished fact. We preach a Gospel of full redemption. We do not add any conditions. Christ has paid for all your guilt. Believe it. Proclaim it.

在救主差遣我们宣告的福音里，没有问号。我们宣布的是一个既成的事实。我们传讲的是一个完全救赎的福音。我们不附加任何条件。基督已经为你所有的罪付了赎价。相信他，传扬他。

The death of Jesus occurred at about 3:00pm in the afternoon on Friday. In the Jewish way of reckoning time, the new day, the Passover Sabbath, was about to begin at 6:00pm. The law of Moses in Deuteronomy 21:22-23 stated that no body was to be left hanging overnight or it would defile the land. Therefore the Jewish authorities were in a hurry to have the bodies of the crucified men removed from the crosses and placed into a grave before the Sabbath would begin. There was not much time to get the bodies into a tomb.

耶稣的死发生在星期五下午3点左右。按照犹太人计算时间的方法，新的一天，逾越节的安息日，将在下午6点开始。申命记21:22-23中摩西的律法说，不可让尸首在外面挂一夜，免得污秽了那地。所以犹太人的官长，趁安息日还没有到，急忙把那钉十字架之人的尸首，从十字架上取下来，安放在坟墓里。没有花多少时间就把尸体放进了坟墓。

Therefore, because time was short, the soldiers began to break the legs of those hanging on the crosses in order to hasten their death. But it was important that Jesus’ legs were not broken, but rather that they pierced his side with a spear. Why? Because of two Old Testament prophecies. One prophecy said, “Not one of [his bones] will be broken” (Psalm 34:20). What was true of all of the Passover lambs was also true of the Lamb of God who takes away the sin of the world. The other prophecy stated that the people would look at the one they had pierced: “They will look on me, the one they have pierced...” (Zechariah 12:10).

因此，由于时间紧迫，士兵们开始打断那些挂在十字架上的人的腿，以加速他们的死亡，但重要的是耶稣的腿没有断，而是用矛枪刺穿了他的肋旁。为什么？这是因为旧约的两个预言。其中一个预言说，他的骨头一根也不折断(诗篇34:20)。跟逾越节的羊羔一样，神用来除去世人罪孽的羔羊也是如此。另外一个预言说：“他 们 必 仰 望 我 ， 就 是 他 们 所 扎 的 ；” (撒迦利亚12:10)。

**Read John 19:38-42 (Jesus is buried)**

**读约翰福音19:38-42(耶稣被埋葬)**

This section concludes the humiliation of our Lord but there is a hint of His exaltation as well. Jesus would not be left exposed to the world, uncovered, or heaped up with the common criminals in an unmarked grave. Yes, all His belongings were gone-- even His clothing. But in this borrowed grave we see hope.

这一节结束了我们的主所受的羞辱，但也有他被高举的暗示。耶稣不会不加包裹地暴露在世界面前，也不会和普通的罪犯一起被堆在没有标记的坟墓里。是的，属于他的所有东西都没有了——连他的衣服也没有了，但在这个借来的坟墓里，我们看到了希望。

1. What do we admire about Joseph and Nicodemus, the two men who buried Jesus, and what sad fact is revealed about them in this section?

有关埋葬耶稣的约瑟和尼哥底母，我们敬佩他们什么呢？在这一节中，我们看到一个有关他们的令人悲伤的事实，是什么？

**Summary**: In the creed we confess: “I believe in Jesus Christ… suffered under Pontius Pilate, was crucified, died and was buried.” It is sad to hear that Joseph and Nicodemus were secret disciples of Jesus, afraid to let others know that they were Christians. They could have defended Jesus at His trial. They could have let their light of faith shine and confessed Jesus as their Savior and Lord. Don’t be secret disciples of Jesus. Don’t be ashamed to speak about Him, and show your love for Him. Don’t feel em­barrassed about going to church. Don’t be afraid to live like a believer. Don’t be a disciple in secret. Don’t wait, like Joseph and Nicodemus did, to let it be known that you have faith in Christ. This world needs the Christian witness that only we can give to it. May God help us to show the courage and love for Christ now so that men may come to faith in Him through our witness.

**概要：** 在我们宣告的信经中：“我相信耶稣基督------在本丢彼拉多手下受难，被钉在十字架上，死了，埋葬了。”令人悲伤的是约瑟和尼哥底母作了耶稣的秘密门徒，害怕别人知道他们是基督徒。他们本可以在耶稣受审时为他辩护；他们本可以让他们信心的光芒照耀出来，并承认耶稣是他们的救主和神。不要作耶稣的秘密信徒，不要因为说起他而感到耻辱！向他表达你的爱。不要因为去教会而感到不好意思，不要害怕活出一个基督徒的样式。不要做暗中的基督徒。不要像约瑟和尼哥底母那样，等着让人知道你信基督。这个世界需要基督徒的见证，只有我们才能给予。愿神帮助我们现在就对基督表现我们的勇气和爱，使人可以通过我们的见证相信他。

In our next lesson, we shall rejoice in the great truth of the third day, “He is risen, just as he said.”

下节课中，我们将为第三天的伟大真理欢喜，：“如他所说，他复活了。”