

# Jesus is Crucified and Buried

耶穌被釘十字架並且埋葬了

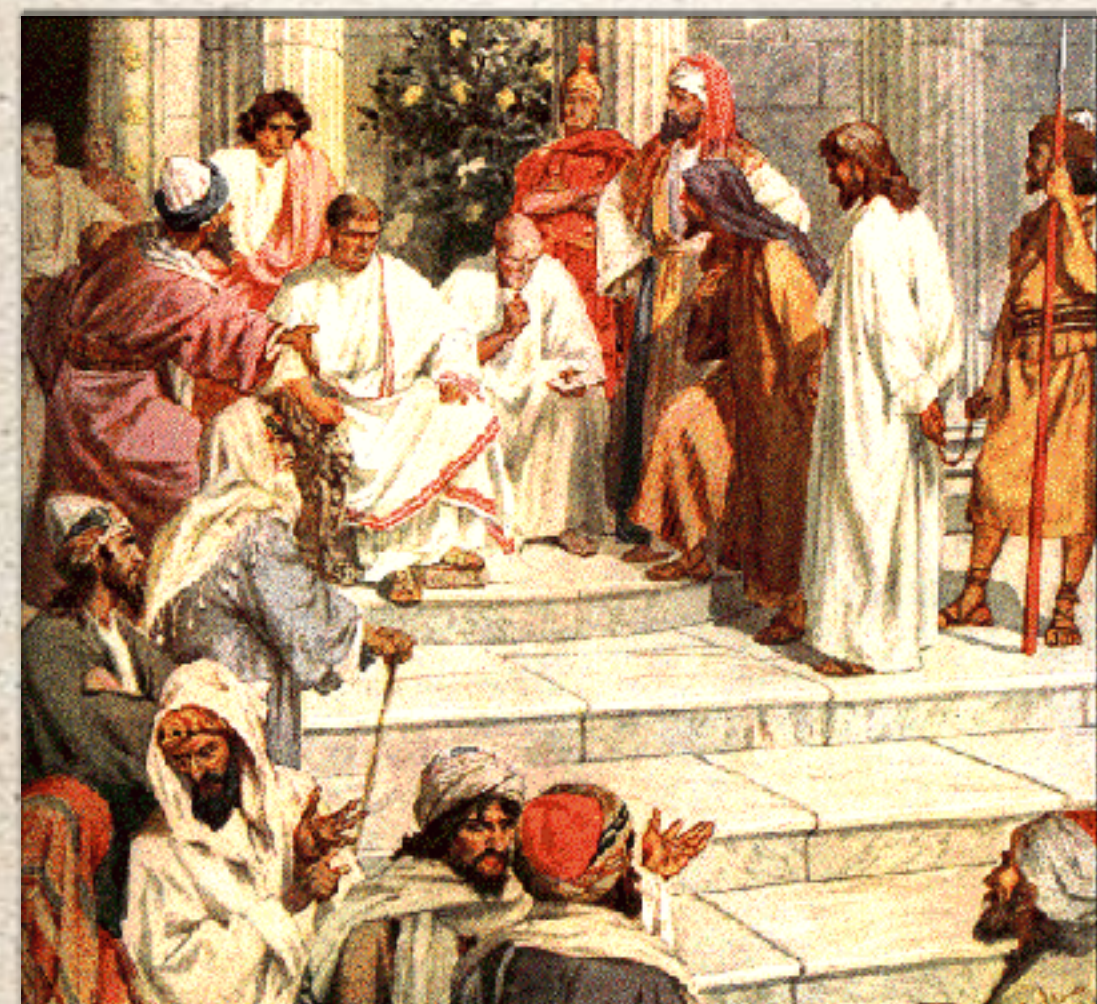


Mark 馬可福音 15:16-47

# Jesus' trials before the Sanhedrin and the Roman governor were unjust

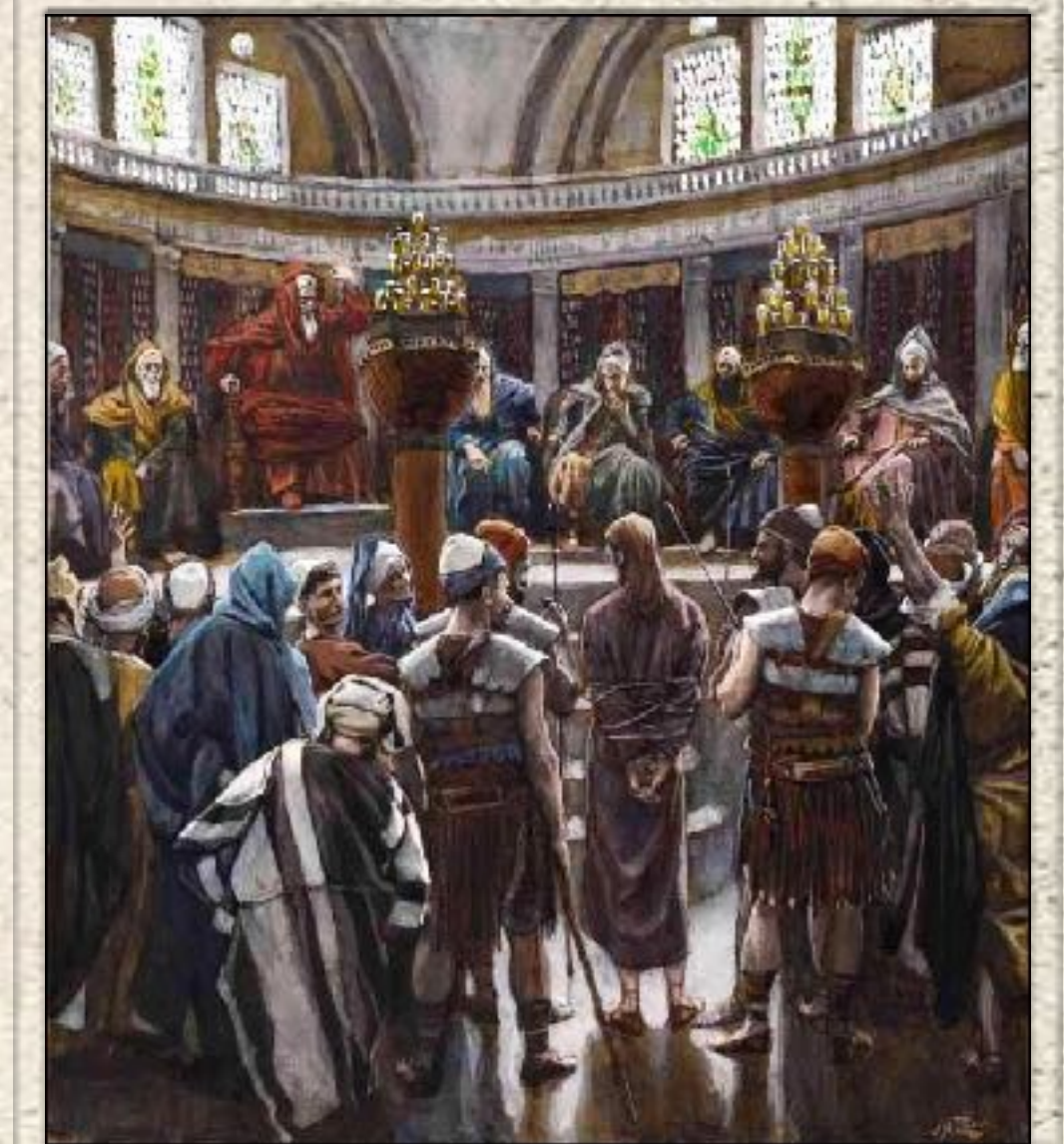
## 耶穌在公會及羅馬總督前所受的審判是不公平的

1. Mark makes clear that legal procedures of the righteous Jews was unrighteous and the Roman Justice meted out by Pilate was unjust
1. 馬可清楚的表明，猶太人正義的法律程序是不義的，而彼拉多所施行的羅馬審判也是不義的
2. History confirms that the best of religions and legal systems falter because administered by the hands of fallen men of power and pride
2. 歷史證實，最好的宗教和法律系統因被墮落的人的權勢和驕傲管理而動搖



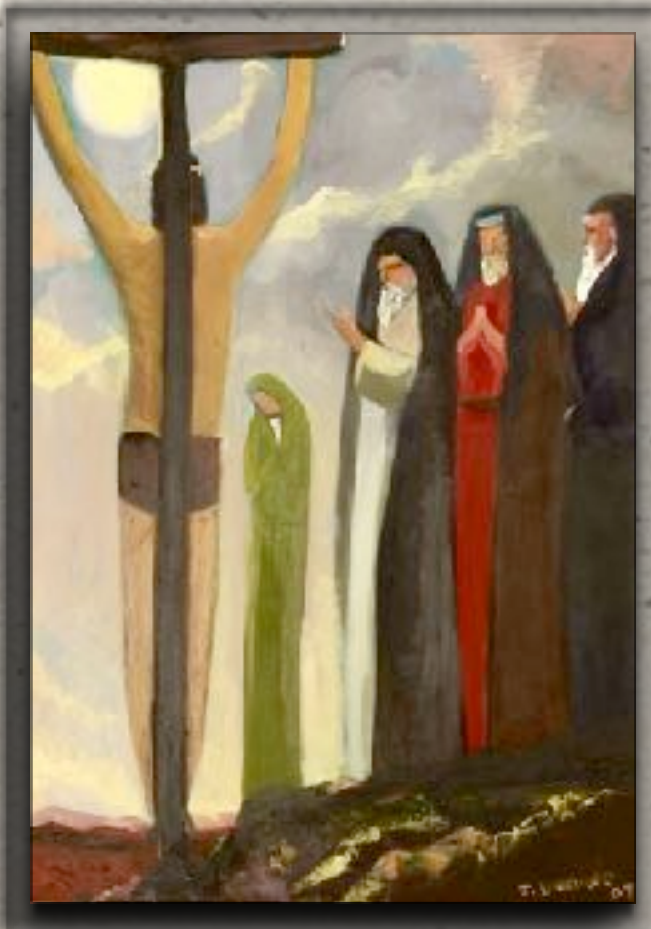
**3. Yet hidden behind these mock proceedings was a foreknown and predetermined plan that would turn all the unjust stratagems of man and Satan into the greatest victory in Kingdom history**

**3. 然而，隱藏在這些虛謊的訴訟背後，是一個預知及預定的計劃，它將把人和撒旦所有不義的計謀變成神國度歷史上最大的勝利**



# We'll divide Mark's account by focusing upon four outward symbols

## 我們將馬可的記載劃分，關注於四個外在的標誌



1. *Mk. 15.16-21* "The Crown": Ironical symbol of mockery of the Son of man  
1. 馬可福音 15:16-21 “冠冕”- 嘲弄人子的諷刺性標記
2. *Mk. 15.22-32* "The Cross": Its curse and shame  
2. 馬可福音 15:22-23 “十字架”- 它的咒詛及羞辱
3. *Mk. 15.33-41* "The Cries" which broke the silence of darkness and shook the realms of heaven, earth and hell  
3. 馬可福音 15:33-41 “呼聲”打破了黑暗的寂靜，並震撼了天、地及地獄的境界
4. *Mk. 15.42-47* "The Tomb": Provided by mercy for Jesus' burial  
4. 馬可福音 15:42-47 “墳墓”- 出於憐憫為耶穌的埋葬所做的預備



# 1. Mark 馬可福音 15.16-21

“The Crown”:

***Ironic symbol of mockery of the Son of man***

“冠冕” — 對於人子嘲諷的標記

# The Crown: Mark emphasizes the shame and the mockery of Jesus more than the physical suffering

## 冠冕：馬可強調耶穌所受的嘲諷及恥辱甚於肉身受苦

The crown of thorns is a symbol of the world's contempt for anyone claiming to be a King of God's Kingdom

荊棘冠冕是世人蔑視任何自稱是神國度君王的象徵

**Mark records a 7 fold mockery and shaming of Jesus after his trial**

**馬可記載了耶穌受審之後所受的七次嘲諷及恥辱**



1 - **Mk15. 16-20**: The whole regiment of soldiers crowned, mocked and spat upon this 'king'

馬可福音15:16-20 全團士兵為這位“王”加冕、戲弄並吐口水

2 - **Mk15. 21** Jesus so weak as a man that another had to bear his cross

馬可福音15:21 作為人的耶穌十分脆弱，需要另一個人替他背十字架

3 - **Mk15. 22** Jesus is taken to 'skull hill' - a place where slaves and criminals are crucified outside the city

馬可福音15:22 耶穌被帶到“髑髏地”——那是奴隸及罪犯在城外被釘十字架的地方

4 - **Mk15.26** Jesus is crucified in the company of two thieves 馬可福音15:22 有二個賊跟耶穌一起被釘

5 - **Mk15.29-30** The many passers- by 'wagged their heads' (a sign of disgust) as they mocked his divine power

馬可福音15:29-30 有許多經過的人- 藉著搖頭(表示不屑的動作)來嘲笑祂的神聖能力

6 - **Mk15.31-32** The chief priests and scribes mocked his mission to save others by noting he could not even save himself

馬可福音15:31-32 祭司長與文士嘲笑祂拯救別人的使命，指出祂甚至不能救自己

7 - **Mk15.32** The two thieves also reviled Jesus according to Mark 馬可福音15:32 根據馬可福音，那二個賊也譏笑耶穌

# After Pilate's trial, Jesus was mocked and beaten by Roman soldiers

## 在彼拉多審判之後，耶穌被羅馬士兵嘲諷及鞭打

*Mark 15.16-18 The soldiers took Him away into the palace (that is, the Praetorium), and they \*called together the whole Roman cohort. They \*dressed Him up in purple, and after twisting a crown of thorns, they put it on Him; and they began to acclaim Him, "Hail, King of the Jews!"*

馬可福音15:16-18 兵丁把耶穌帶進衙門院裏，叫齊了全營的兵。<sup>17</sup> 他們給他穿上紫袍，又用荊棘編做冠冕給他戴上，<sup>18</sup> 就慶賀他說：「恭喜，猶太人的王啊！」



*Mark* places these events after Pilate had washed his hands and given him over to his palace guards (in *John* they seem to come before Pilate presented him to the Jews, "Behold the man")

馬可將這些事件排列在彼拉多洗手後，並將祂交給祂的皇家士兵（在約翰福音中，他們似乎在彼拉多將祂呈現給猶太人—“你們看這人！”之前就來到了）

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- Jesus was brought before the whole cohort (approx. 480 men) gathered in the courtyard where they took out their frustrations, boredom and anger on this unknown 'pretender to royalty'

耶穌被帶到聚集在庭院裡的整幫人面前（大約480人），在那裡，他們將他們的沮喪、無聊及憤怒發洩在這位他們不認識的“皇室的偽裝者”身上

- The robe was actually a soldier's short cape which the Romans typically wore  
那袍子實際上是一個士兵的短斗篷，是羅馬人常穿的
- His crown was of large thorns from a common bush (ziziphus spina christi)

祂的冠冕是來自於一種很普遍的、有大刺的灌木（基督金銀花）

- They made sport by calling out, "Hail, king of the Jews" 他們通過喊叫“萬歲，猶太人的王”做為玩弄
- Mark sees irony as things said in mockery actually speak the truth - "*Hail king of the Jews*"

馬可看見諷刺的是——嘲笑時說的話實際上是事實（“萬歲，猶太人的王”）



# When the soldiers had their sport, they led him to Golgotha 當士兵們玩弄夠了，他們便帶他去各各他

*Mark 15.19 They kept beating His head with a reed, and spitting on Him, and kneeling and bowing before Him.*

馬可福音15:19 又拿一根葦子打他的頭，吐唾沫在他臉上，屈膝拜他。

*Mark 15.20 After they had mocked Him, they took the purple robe off Him and put His own garments on Him. And they \*led Him out to crucify Him.*

馬可福音15:20 戲弄完了，就給他脫了紫袍，仍穿上他自己的衣服，帶他出去，要釘十字架。

- The humiliation here is a fulfillment of *Isa 50.6*

在此的受辱是應驗了以賽亞書50:6

- The Gk tenses in *Mark* give the impression of repeated and continuous mocking, beating and spitting

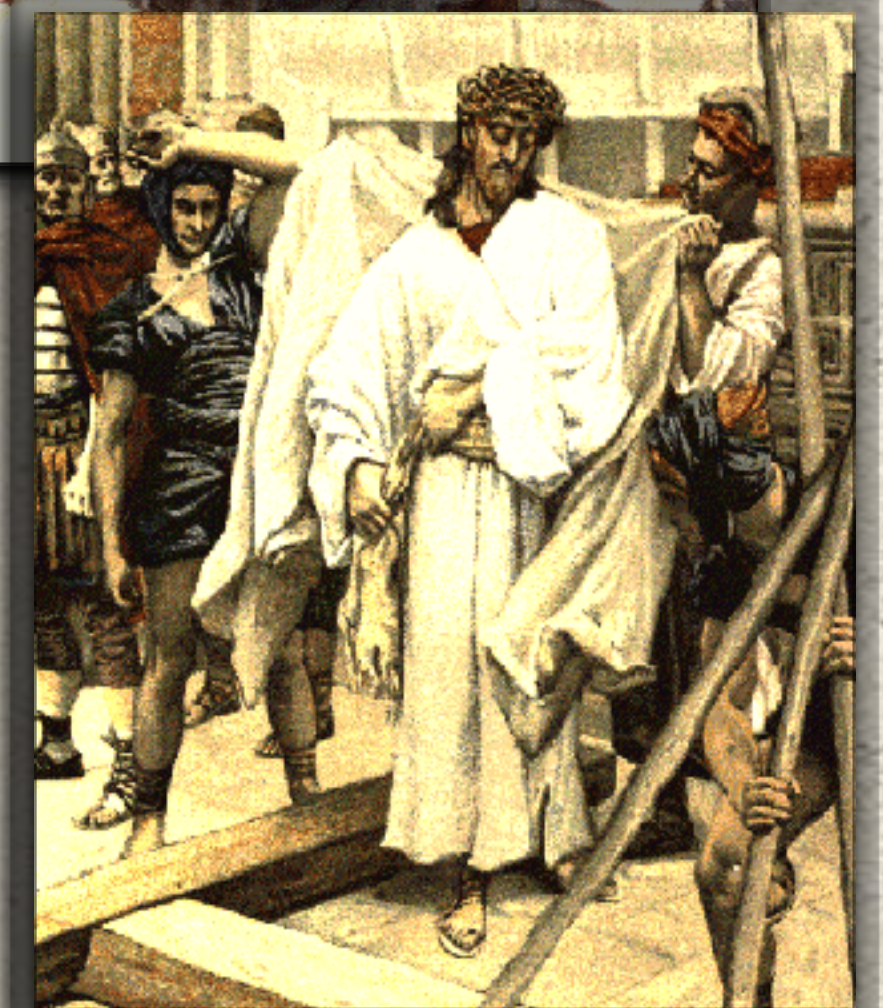
馬可福音裡記載的希臘文文法給人的印象是重複及持續的嘲笑、毆打及吐唾沫

- Through all this ignorant maliciousness, Jesus maintained his majestic silence

經過了這一切無知的邪惡，耶穌保持著祂莊嚴的安靜

- At least one of these soldiers (centurion) would later discover Jesus bore these blows and died for him even while he was a Roman enemy

在這些士兵中，至少有一位（百夫長）後來發現了：即使耶穌是羅馬的敵人，祂也承受了這些打擊並為他而死

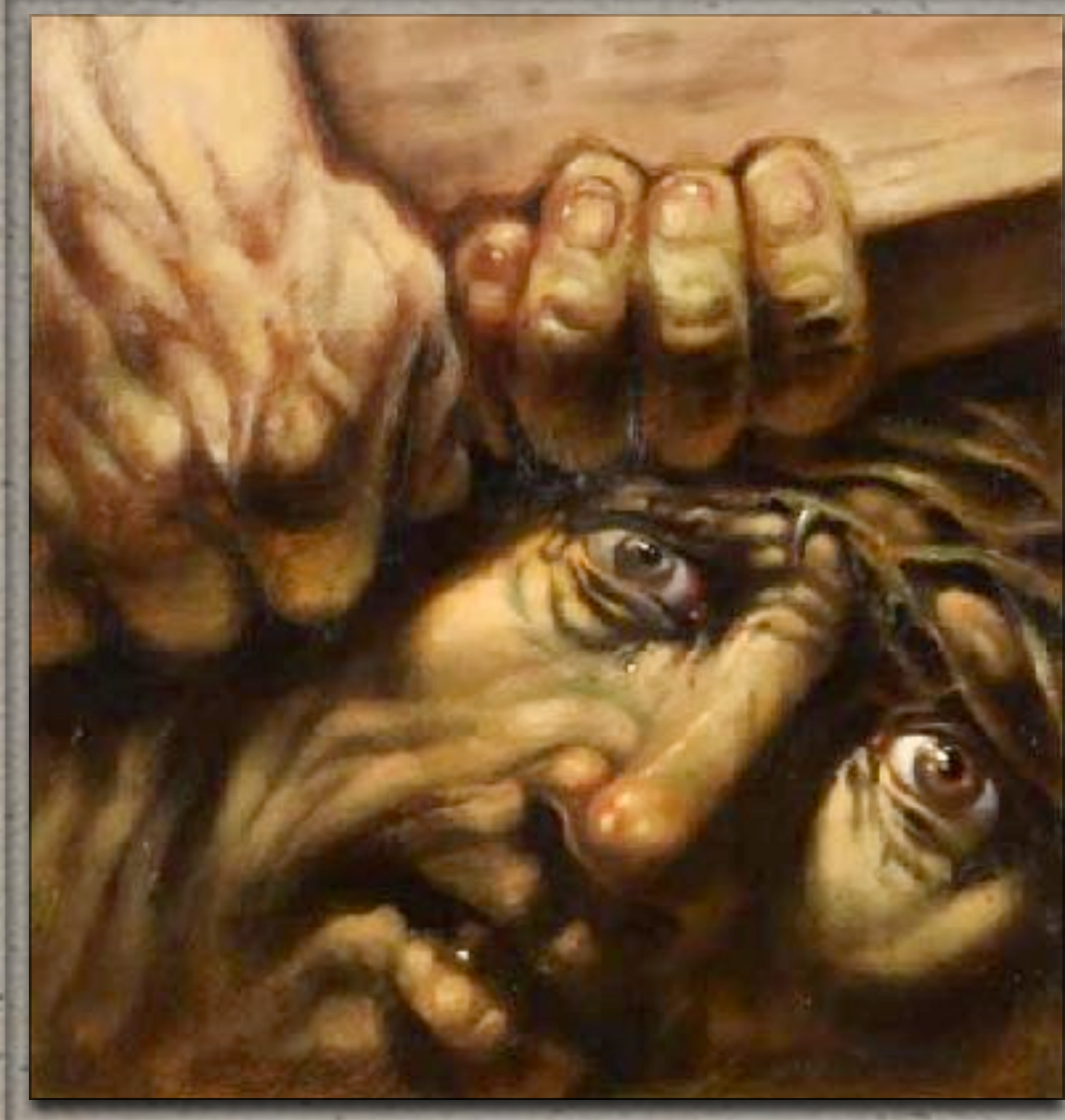


# Simon of Cyrene (Libya) was forced to carry the cross when Jesus faltered

## 當耶穌跌倒時，古利奈(利比亞)的西門被迫背那十字架

*Mark 15.21 They \*pressed into service a passer-by coming from the country, Simon of Cyrene (the father of Alexander and Rufus), to bear His cross.*

馬可福音15:21 有一個古利奈人西門，就是亞歷山大和魯孚的父親，從鄉下來，經過那地方，他們就勉強他同去，好背着耶穌的十字架。



- Simon became the first man to bear Jesus' cross in the fellowship of his suffering

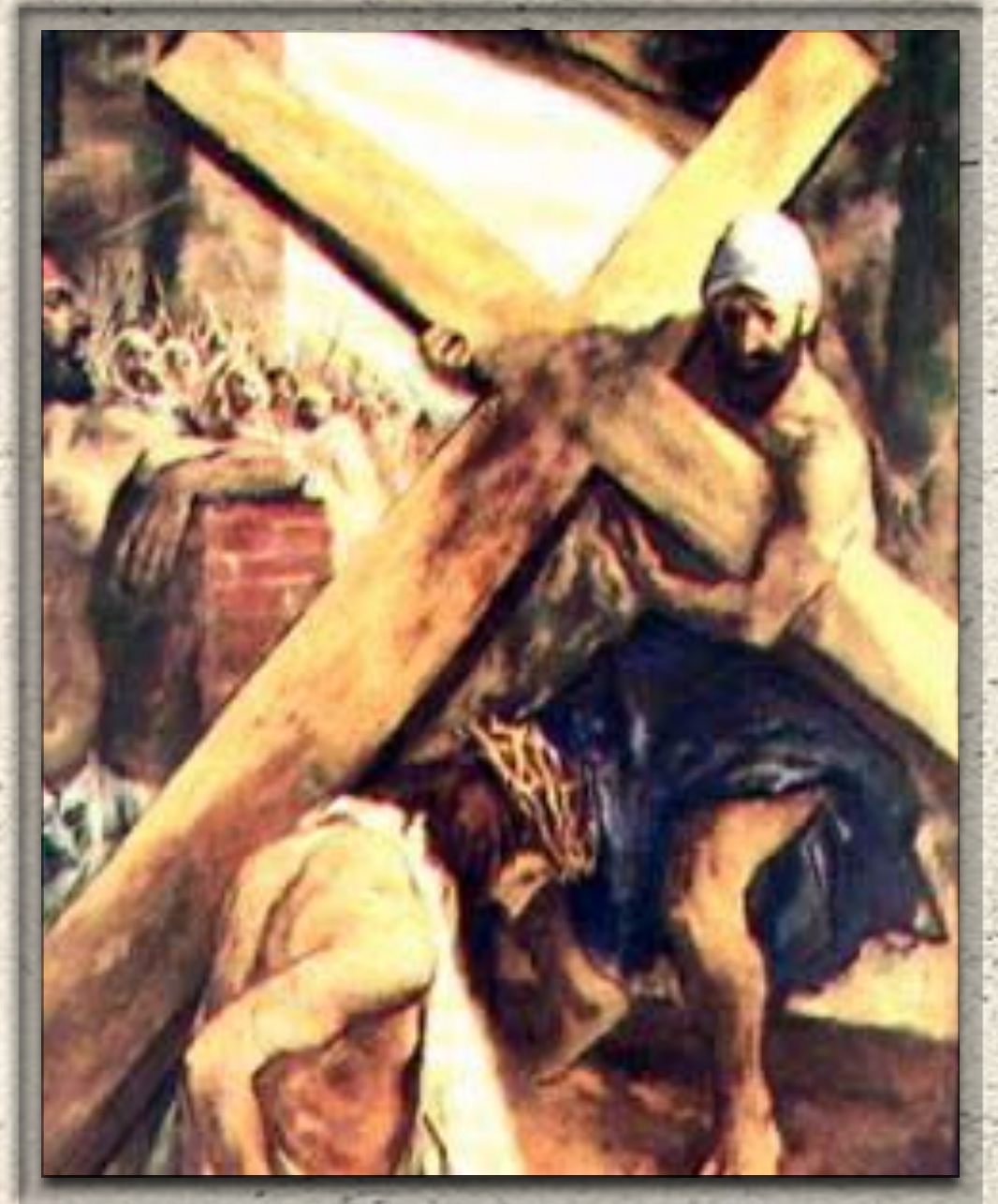
西門成了第一位背耶穌的十字架的人，與祂的受苦有交通

- One can only imagine what exceeding great reward Simon received from the Heavenly Father for this mercy 'forced' upon him

可以想像得到，為著這“強加”在他身上的憐憫，西門從天父得到的是何等大的獎賞

- Mark's footnote reveals that this 'unknown' Simon turned out to be the father of his two well known sons now saved and living in Rome (*Romans 16.13*)

馬可的註解啟示了，這位“無人知曉的”西門居然有二位眾所週知的兒子，後來得救了！並住在羅馬 (羅馬福音16:13)



Mark 馬可福音 15: 22-32

“The Cross”:

Its curse and shame

“十字架” – 它的咒詛與恥辱

# Golgotha 各各他

*Mark 15.22 Then they \*brought Him to the place Golgotha, which is translated, Place of a Skull.*

馬可福音15:22 他們帶耶穌到了各各他地方（各各他翻出來就是髑髏地）

*Mark 15.23 They tried to give Him wine mixed with myrrh; but He did not take it.*

馬可福音15:23 拿沒藥調和的酒給耶穌，他卻不受。

- This hill just outside Jerusalem's gate may be the actual place

這個坡正好在耶路撒冷的城門外，可能就是實際的地點

- Crucifixion was a brutal Roman means of execution so excruciating that they included a merciful provision of drugged wine to stupefy the victim

釘十字架是一種羅馬殘酷的處決方式，十分痛苦！  
因此他們包括了一個仁慈供應的麻醉藥酒，來麻木受刑者



# Mark gives a very muted description of His Lord's crucifixion

## 馬可十分低調的描述了他的主如何被釘十字架

*Mark 15.24 And they \*crucified Him, and \*divided up His garments among themselves, casting lots for them to decide what each man should take.*

馬可福音15:24 於是將他釘在十字架上，拈鬮分他的衣服，看是誰得甚麼。

Mark recounts this horrible event with a simple statement of fact: *“they crucified Him”* with no further physical details

馬可簡單的陳述了這個可怕事件的事實：

*“將他釘在十字架上”*，沒有更進一步的物質細節描述



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Mark prefers to give details of the crucifixion highlighting two things: 馬可喜歡將釘十字架的細節突顯於兩件事：

1. The Gospel of Calvary was predicted step by step in OT

在舊約裡已經一步步的預言了在加略要發生的事

- **Fulfilment #1:** Here the casting of lots for his garments was a fulfillment of *Ps 22.18*

- **應驗 1:** 在此為祂的外衣拈鬮是應驗了詩篇22: 18

2. Mark clearly reveals the spiritual ironies filling the events of His passion

馬可清楚的啟示了祂受難的事件充滿了屬靈的諷刺

- **Irony #1:** A king of no earthly wealth should have soldiers gambling for His garments like they were priceless

**諷刺 1:** 一位沒有屬地財富的王，卻有士兵為祂的衣服拈鬮，就像那是無價之寶



# Mark gives specific details which have spiritual value

## 馬可提供了含有屬靈價值的特別細節

*Mark 15.25 It was the third hour when they crucified Him.*

馬可福音15:25 釘他在十字架上是在巳初的時候。

*Mark 15.26 The inscription of the charge against Him read, "THE KING OF THE JEWS."*

馬可福音15:26 在上面有他的罪狀，寫的是：「猶太人的王。」

*Mark 15.27-28 They \*crucified two robbers with Him, one on His right and one on His left.*

*[And the Scripture was fulfilled which says, "And He was numbered with transgressors."]*

馬可福音15:27-28 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。【而經文應驗了“他也被列在罪犯之中”】

**Only Mark's gospel gives 3 distinct time markers during the six hours of the crucifixion:**

**只有馬可福音標明了釘十字架的六個鐘頭裡的三個明顯的時間**

- **3rd hour (9am)** when Jesus was crucified

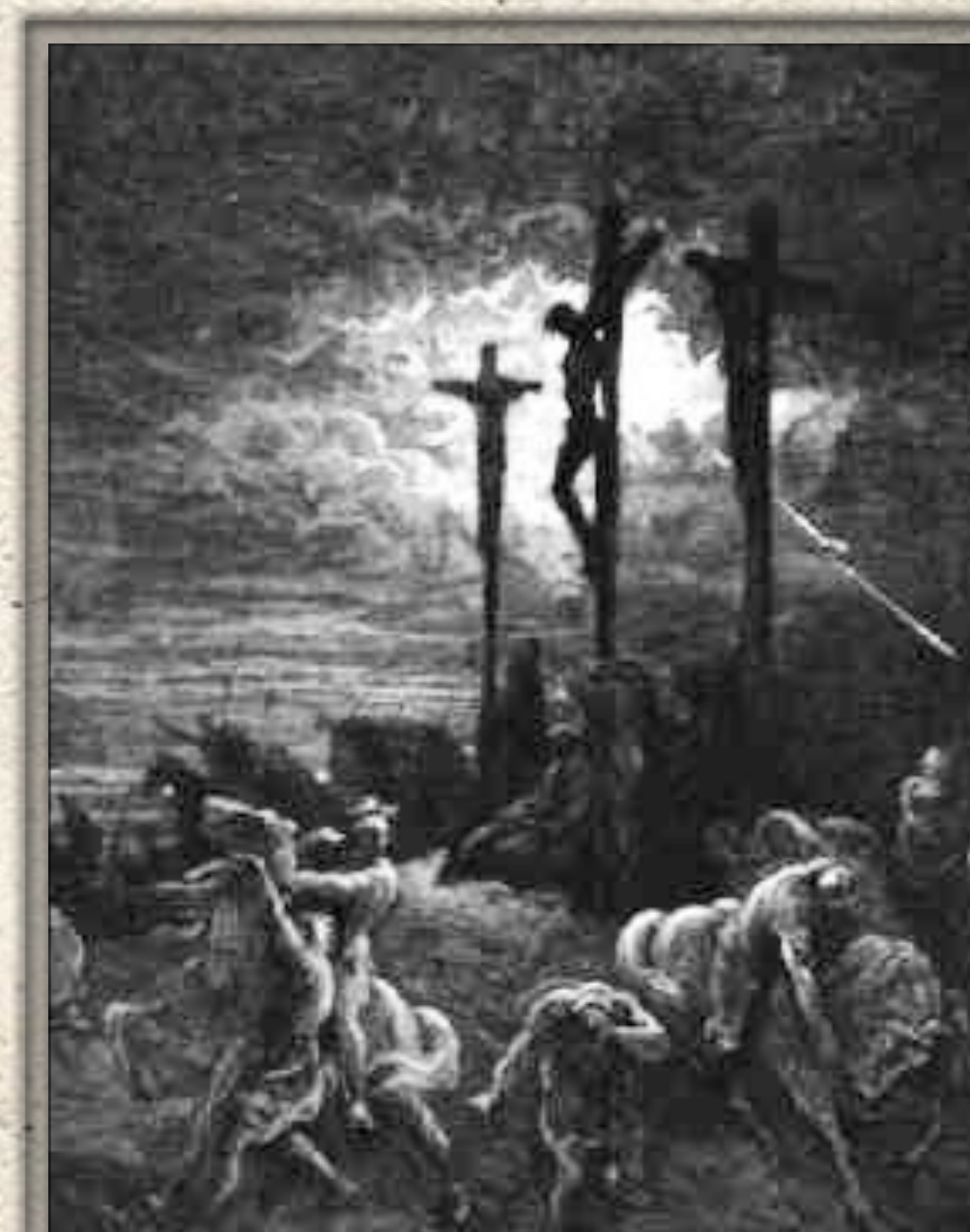
**巳初 (第三個小時/早上九點)** 耶穌被釘十字架

- **6th hour (noon)** when darkness fell upon the land

**午正到申初 (第六個小時/中午)** 遍地都黑暗了

- **9th hour (3pm)** when He cried out twice and died

**申初的時候 (第九個小時/下午三點)** 祂大聲呼喊二次然後去世



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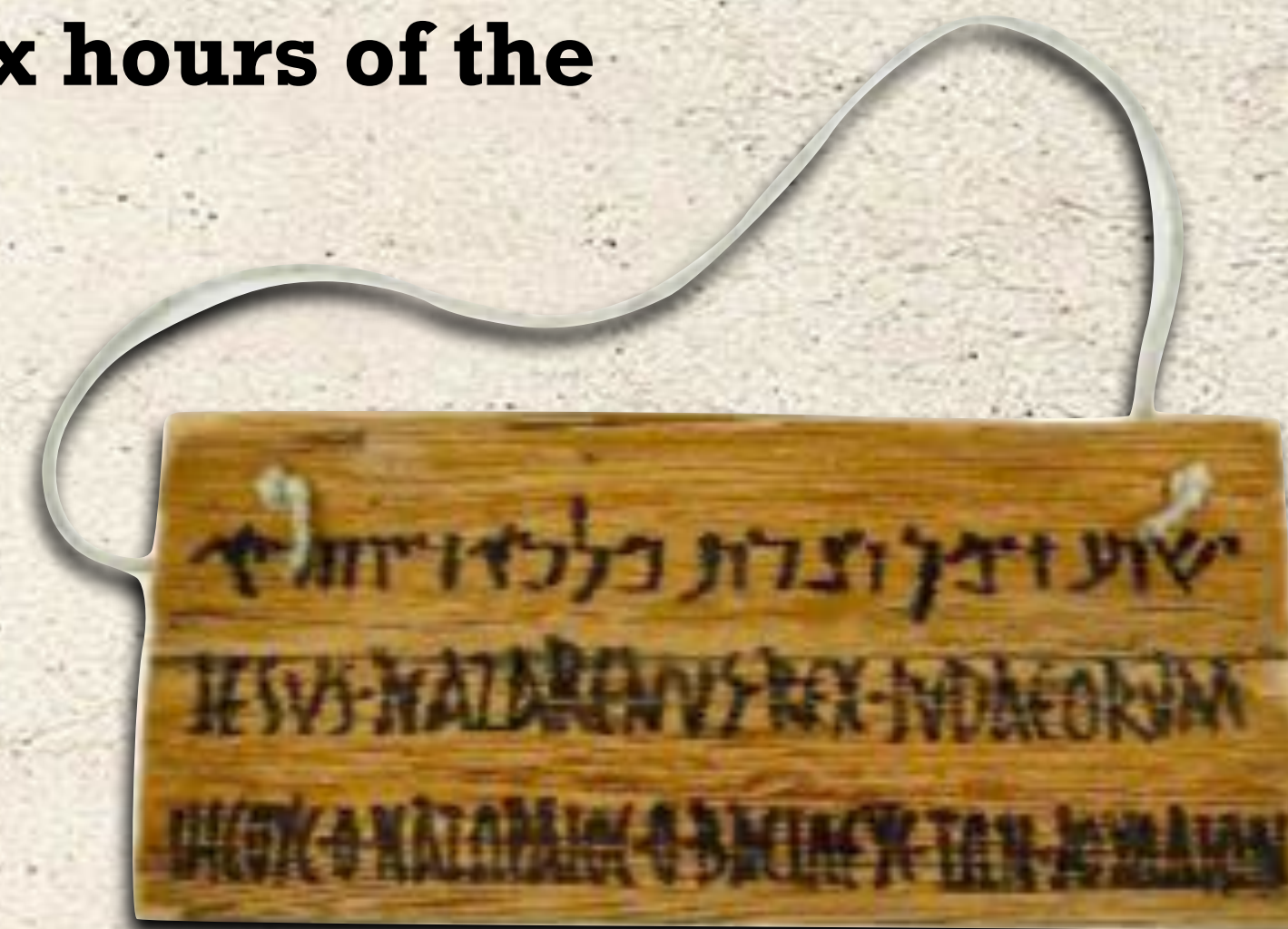
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**- Irony #2:** The Inscription above Jesus' head is both his crime deserving crucifixion and His actual title

**- 諷刺 2 :** 在耶穌頭上的牌子寫的是祂配釘十字架的罪，但也是祂真正的頭銜

**- Fulfilment #2:** Crucified between two robbers fulfills another OT scripture revealing the divine ordination of the passion (*Isa 53.12 ... and was numbered with the transgressors*)

**- 應驗2:** 在二個強盜之間被釘十字架，應驗了另一個舊約的經文，啟示出受難的神聖命定  
(以賽亞書 53:12...他也被列在罪犯之中)



# From 9AM until Noon the Jews taunted and cursed the silent Lamb of God

## 從早上九點到中午，猶太人嘲笑及咒詛神沈默的羔羊

*Mark 15.29-30 Those passing by were hurling abuse at Him, wagging their heads, and saying, "Ha! You who are going to destroy the temple and rebuild it in three days, save Yourself, and come down from the cross!"*

馬可福音15: 29-30 從那裏經過的人辱罵他，搖著頭說：「咳！你這拆毀聖殿、三日又建造起來的，<sup>30</sup>可以救自己，從十字架上下來吧！」

- **Fulfilment #3 and #4:** the taunts and the wagging of heads were predicted in *Ps 22.7-8* and *Ps 109.25*

應驗3及4：在詩篇22:7-8 及詩篇109:25已經預言了嘲笑及搖頭

- A crucifixion was always held along a well traveled road as a spectacle providing both a warning and also an opportunity for sinners to vent their hatred

釘十字架通常都是進行在交通要道旁，作為警告的奇觀，也是給罪人發洩恨意的機會



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- The depth of sinful hearts is revealed by this irrational hatred, derision and shaming by people ignorant of both who He was and the baseless condemnation made to so noble a man  
不知道祂是誰的人的這種非理性的仇恨、嘲笑和羞辱，以及毫無根據的譴責如此高尚的人，揭示了罪惡的心的深度
- In *Lu. 23.48* the silence and nobility of Jesus' dying love and forgiveness turned the taunts of sinners into deep regret and repentance  
在路加福音23:48 耶穌在臨終時的愛及赦免的沉默和高貴，把罪人的嘲弄變成了深深的後悔和悔改



# Jewish leaders gloated and reviled as they mocked God's Son and Messiah

## 猶太人的領袖們一邊嘲笑神的兒子彌賽亞，一邊辱罵及幸災樂禍

*Mark 15.31-32*

*In the same way the chief priests also, along with the scribes, were mocking Him among themselves and saying, "He saved others; Himself He could not save. Let this Christ, the King of Israel, now come down from the cross, so that we may see and believe!" Those who were crucified with Him were also insulting Him.*

馬可福音15:31-32

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。<sup>32</sup> 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。

- **Irony #3:** The Jewish leaders in their mockery of the plaque over Jesus' head ironically confessed the truth as they corrected its wording : not "king of the Jews" but truly the "King of Israel"

- **諷刺3:** 猶太首領們在嘲笑耶穌頭上的那個牌子時，他們改寫上面的字：不是“猶太人的王”而是“以色列的王”，因而諷刺性的承認了事實

- Even their taunt would be true if one word were changed - "*Himself He would not save*" - in order to die to save them

- 如果改變一個字，甚至連他們的嘲諷也成了事實—“**祂不能救自己**”—為了救他們而死，

- Here is the unbelief of the chief priests and scribes defined : "... *that we may see and believe*"

- 這是那些不信的祭司長及文士們的定義：“……**叫我們看見，就信了**”



# Himself He Could Not Save 祂不能救自己

Albert Midlane, 1865

1.  
Himself He could not save,  
He on the cross must die,  
Or mercy cannot come  
To ruined sinners nigh;  
Yes, Christ, the Son of God  
must bleed,  
That sinners might  
from sin be freed.

祂不能救自己，  
必須死髑髏地；  
不然，恩典無門，  
來救荒涼罪人；  
真的，神的兒子當流血，  
罪人才能洗得清潔，  
罪人才能洗得清潔，

2.  
Himself He could not save,  
For justice must be done;  
And sin's full weight must  
fall  
Upon a sinless one;  
For nothing less can God  
accept,  
In payment for the  
fearful debt.

祂不能救自己，  
必須成全公義；  
我罪當有刑罰，  
需要祂來被殺；  
律法非此不算還債，  
非此，罪惡不能寬貸。

3.  
Himself He could not save,  
For He the surety stood  
For all who now rely  
Upon His precious blood;  
He bore the penalty  
of guilt,  
When on the cross  
His blood was spilt.

祂不能救自己，  
因為祂是代替  
信祂的人站立  
在罪人的死地。  
祂在十字架上流血，  
擔當信徒一切罪孽。

4.  
Himself He could not save,  
Yet now a Saviour He:  
Come, sinner, to Him come,  
He waits to welcome thee;  
Believe in Him, and thou  
shalt prove  
His saving power,  
His deathless love.

祂不能救自己，  
這愛怎麼樣呢！  
祂不能救自己，  
這愛哪有止極！  
我們的心雖然冷淡，  
這愛叫祂發出感讚。

Mark 馬可福音 15: 33 - 41

“The Cries”

“吶喊”

# For three hours there was deafening silence as Jesus' body hung on the cross

## 當耶穌被掛在十字架上時，有長達三小時的死寂

*Mark 15.33 When the sixth hour came, darkness fell over the whole land until the ninth hour.*

馬可福音15:33 從午正到申初，遍地都黑暗了。

Mark gives us no details of the hours between Noon and 3pm except to note the palpable darkness that fell over the whole nation

馬可沒有給我們提供從中午到下午三點之間的細節，除了注意到籠罩著整個國家的明顯黑暗之外

- This “***silence of love***” stands at the painful heart of time and eternity where the redemption of the world was being transacted in the throne room of heaven's Holy of holies

這種“**愛的沉默**”介於時間和永恆的沈痛心中，而在天上至聖所的寶座上正進行著對於世界的救贖

- None of the gospel writers dared reflect upon the loud travailings and mighty warfare being waged by the Savior in spiritual realms

沒有一個福音書作者敢反思受苦的大聲及救主在屬靈領域所發動的巨大爭戰



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馬可沒有給我們提供從中午到下午三點之間的細節，除了注意到可觸摸的黑暗籠罩著整個國家

- In the darkness the earth shuddered before the mystery of the death of its Maker and the centerpiece of all Creation
- 在黑暗中，地球在它造物主之死的奧秘前顫抖，這是一切創造的核心
- In the darkness even the taunting was silenced
- 在黑暗中，甚至嘲笑聲也安靜了
- We can surmise that in this silence the agony of "sins laid upon Him" was greater than any taunts of mere men
- 我們可以揣測，在這種安靜中，“罪孽加在祂身上”的痛苦比任何普通人的嘲諷還大

## 7 last words of Christ from the cross 基督在十字架上的最後七句話

1. *"Father, forgive them, for they know not what they do"* (Luke 23:34)

「父啊！赦免他們；因為他們所做的，他們不曉得。」（路加福音 23:34）

2. *"Truly, I say to you, today you will be with me in Paradise."* (Luke 23:43)

「我實在告訴你，今日你要同我在樂園裏了。」（路加福音 23:43）

3. Jesus said to his mother: *"Woman, this is your son".*

Then he said to the disciple: *"This is your mother."* (John 19:26-27)

耶穌對祂母親說：「母親，看，你的兒子！」

又對那門徒說：「看，你的母親！」（約翰福音 19:26-27）

4. *"Eloi, Eloi, lama sabachthani?"* (Matthew 27:46)

「以利！以利！拉馬撒巴各大尼？」（約翰福音 27:46）

5. *"I thirst"* (John 19:28)

「我渴了。」（約翰福音 19:28）

6. Jesus cried out in a loud voice,

*"Father, into your hands I commend my spirit"* (Luke 23:46)

耶穌大聲喊着說：「父啊！我將我的靈魂交在你手裏。」（路加福音 23:46）

7. *"It is finished"*; and he bowed his head and handed over the spirit.

「成了！」便低下頭，將靈魂交付神了（約翰福音 19:30）（John 19:30）

The first three words from the cross were probably spoken between 9am - Noon

在十字架上的頭三句話  
可能是在早上九點到中午說的

**No audible words from Noon to 3pm**

從中午到下午三點沒有聽得到的話

The last four words from the cross were probably spoken around 3pm

最後四句話可能是在下午三點說的

After three hours, the silence was  
shattered by Jesus' cry

## 三小時之後，寂靜被耶穌的吶喊聲打破

*Mark 15.34 At the ninth hour Jesus cried out with a loud voice, "ELOI, ELOI, LAMA SABACHTHANI?" which is translated, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?"*

馬可福音15:34 申初的時候，耶穌大聲喊着說：「以羅伊！以羅伊！拉馬撒巴各大尼？」  
(翻出來就是：我的神！我的神！為甚麼離棄我？)

- This is the only one of the 7 last words of Christ recorded by Mark
- 這是基督所說的七句話裡唯一被馬可記載的
- At the ninth hour (3pm) Jesus' sudden loud cry to God broke the silence of darkness shaking the three realms of heaven, earth and hell
- 在申初(下午三點)，耶穌忽然大聲呼喊神，打破了黑暗的寂靜，震動了天、地及陰間這三個範圍
- The words of Jesus were so impactful upon Peter that Mark preserves and translates them from the original language:  
*"ELOI, ELOI, LAMA SABACHTHANI?"*
- 耶穌的話給彼得帶來極大的震撼，馬可保留了原文的翻譯：  
「以羅伊！以羅伊！拉馬撒巴各大尼？」

- **Fulfilment #5:** Jesus' cry to His God were the exact words of David's cry to his God in *Ps 22.1*

- **應驗5:** 耶穌向祂的神呼喊跟大衛在詩篇22:1裡向他的神的呼喊的是完全一樣的話



# Jesus' cry opens a window into the mystery of His dying for our sins

## 耶穌的吶喊展開了一扇窗子進入祂為我們死的奧秘

*Mark 15.34 "ELOI, ELOI, LAMA SABACHTHANI?"*

馬可福音15:34 「以羅伊！以羅伊！拉馬撒巴各大尼？」

At the ninth hour, Jesus, in his dying body, cried out in agony as He was:

下午三點的時候，耶穌在祂垂死的身體裡痛苦的呼求，當祂……

1. bearing away the sin of the world *J 1.29* 承擔了世上的罪 *約 1:29*
2. being made sin on our behalf *2Cor. 5.21* 替我們成了罪 *林後 5:21*
3. becoming a curse for us *Gal. 3.13* 為我們成了咒詛 *加 3:13*
4. being crushed and struck by God *Isa. 53.10* 被神壓傷與受苦 *賽 53:10*
5. being cut off from the land of the living *Isa. 53.8*

在活人之地被剪除 *賽 53:8*

6. being lifted up as the serpent in the wilderness *J. 3.14*

如同在曠野舉蛇般的被舉起來 *約 3:14*

7. tasting death for every man *Heb. 2.9* 為人人嚐了死味 *來 2:9*



And here, amid the turning away of God's face, is a vivid demonstration of Jesus' trust in the Word of God as He frames His agony with Psalm 22

在此，當神在轉過臉的過程中，生動地展示了耶穌對神話語的信任，因為祂以詩篇 22 描述了祂的痛苦

# Bystanders heard but did not understand what was going on

## 旁觀者聽見了，但不明白發生了什麼事

*Mark 15.35 When some of the bystanders heard it, they began saying, “Behold, He is calling for Elijah.”*

馬可福音15:35 旁邊站着的人，有的聽見就說：「看哪，他叫以利亞呢！」

*Mark 15.36 Someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, saying, “Let us see whether Elijah will come to take Him down.”*

馬可福音15:36 有一個人跑去，把海絨蘸滿了醋，綁在葦子上，送給他喝，說：「且等着，看以利亞來不來把他取下。」

- Jesus 5th word from the cross, “*I thirst*” (*John 19.28*) is not mentioned here

by Mark but is probably the background of these two verses

馬可在此沒有提到耶穌在十字架上說的第五句話“我渴了”(約翰福音19:28)，但是那可能是這二段經文的背景

- Jesus’ cry “*eloi*” (“my God”) could be easily mistaken for “*Eli*” (Elijah)

耶穌呼喊“以利”(“我的神”)會很容易被人誤會是“伊萊”(以利亞)

- Some of these bystanders wondered if perhaps Jesus was the messiah and Elijah who will suddenly appear to bring in the Kingdom might come rescue him (by taking Jesus down from the cross: victory)

有些旁觀者以為耶穌是彌賽亞，而以利亞會忽然出現並帶來國度，也可能來解救祂(把耶穌從十字架上放下來- 得勝)

- **Fulfilment #6:** This was a prediction of Jesus’ suffering from *Ps 69.21*

應驗6：這是在詩篇69:21預言的耶穌的受苦



# A final loud cry and then Jesus gave up his spirit 在最後的一聲大喊之後，耶穌便交出了祂的靈魂

*Mark 15.37 And Jesus uttered a loud cry, and breathed His last.*

馬可福音15:37 耶穌大聲喊叫，氣就斷了。

*Mark 15.38 And the veil of the temple was torn in two from top to bottom.*

馬可福音15:38 殿裏的幔子從上到下裂為兩半。

*Mark 15.39 When the centurion, who was standing right in front of Him, saw the way He breathed His last, he said, "Truly this man was the Son of God!"*

馬可福音15:39 對面站着的百夫長看見耶穌這樣喊叫斷氣，就說：「這人真是神的兒子！」

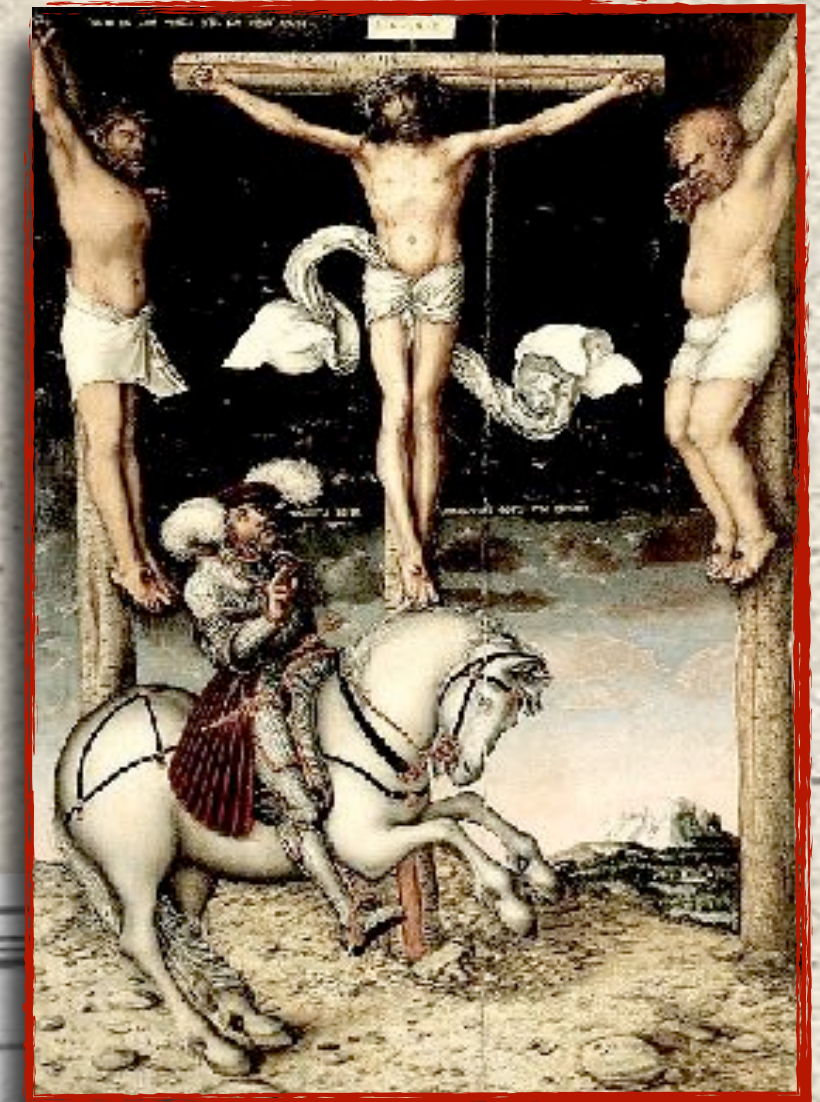
- Mark emphasizes the loudness of the last cry but does not reveal its content as John did (*"finished"* -John 19.30)

馬可強調了最後喊叫的大聲，但卻沒有像約翰一樣的啟示其內容  
(*"成了!"* —— 約翰福音19:30)

- Mark relates 2 tremendous events of great spiritual significance:

馬可連上了二個帶著極大屬靈意義的事故：

1. The veil in the temple was torn in two 聖殿的幔子被裂成二半
2. The centurion (Longinus) was saved 百夫長(朗基努斯)得救了



# The ever faithful women were there watching all the tragedy

## 那些忠心的婦女就在那裡目睹了整個悲劇的過程

*Mark 15.40 There were also some women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome.*

馬可福音15:40 還有些婦女遠遠地觀看；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

*Mark 15.41 When He was in Galilee, they used to follow Him and minister to Him; and there were many other women who came up with Him to Jerusalem.*

馬可福音15:41 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裏觀看。

- Mary Magdalene 抹大拉的馬利亞
- Mary wife of Clopas (Mary's sister-in-law) 革羅罷的妻子馬利亞 (馬利亞的妯娌)
- Salome (mother of James and John) 撒羅米 (雅各及約翰的母親)
- (Mary mother of Jesus- not listed) (耶穌的母親馬利亞- 沒有列在其中)

Mark again recognizes and honors many other unnamed women who were the truest of disciples to the very end

馬可再次承認並向許多其他沒提名的女性致敬，她們是最真實到底的門徒



Mark 馬可福音 15: 42-47

“The Tomb” :

Providential provision  
for Jesus' burial

“墳墓” — 為了耶穌埋葬的屬天供應

# Sanhedrin member Joseph of Arimathea asked for Jesus' body

## 公會議士亞利馬太的約瑟要求領取耶穌的身體

*Mark 15.42-43 When evening had already come, because it was the preparation day, that is, the day before the Sabbath, Joseph of Arimathea came, a prominent member of the Council, who himself was waiting for the kingdom of God; and he gathered up courage and went in before Pilate, and asked for the body of Jesus.*

馬可福音15: 42-43 到了晚上，因為這是預備日，就是安息日的前一日，<sup>43</sup>有亞利馬太的約瑟前來，他是尊貴的議士，也是等候神國的。他放膽進去見彼拉多，求耶穌的身體

Joseph was there by the choosing of God 約瑟因神的揀選而在那裡：

1. A member of the Sanhedrin who disagreed with their condemnation and was part of the remnant that was waiting for the Kingdom of God (*Lu. 23.51*)  
他是公會成員中不同意他們定罪的一員，也是等候神國度的餘民之一（路23:51）
2. A secret disciple of Jesus for fear of the Jews (*J. 19.38*)  
因為害怕猶太人，他暗暗的作耶穌的門徒（約19:38）
3. A rich man who 'just happened' to own his personal a tomb adjacent to Calvary (*Matt. 27.57,60*)  
他是個財主，“正巧”在加略的斜對面有他自己的私人墓地（太27:57，60）

**Fulfilment #7:** This burial fulfilled 應驗7：這個埋葬被應驗了

*Is. 53.9 His grave was assigned with wicked men, Yet He was with a rich man in His death*  
以賽亞書53:9 人還使他與惡人同埋；誰知死的時候與財主同葬。



# Ever-suspicious Pilate made sure Jesus was dead indeed 一直抱著懷疑態度的彼拉多要確定耶穌的確是死了

*Mark 15.44-45 Pilate wondered if He was dead by this time, and summoning the centurion, he questioned him as to whether He was already dead. And ascertaining this from the centurion, he granted the body to Joseph.*

馬可福音15: 44-45 彼拉多詫異耶穌已經死了，便叫百夫長來，問他耶穌死了久不久。

<sup>45</sup>既從百夫長得知實情，就把耶穌的屍首賜給約瑟。

- John tells us the disposing of the bodies had to be done quickly as the Sabbath was approaching (6PM) *J 19.31*
- 約翰告訴我們，處理遺體的事要快速辦理，因為安息日臨近了(下午六點) *約19:31*
- Jesus' legs were not broken but a spear was thrust into his side to be sure of his death *J 19.34*
- 耶穌的腿沒有被打斷，但是有個矛刺入了祂的肋旁，要確定祂是死了 *約19:34*
- **Fulfilment #8:** no bones were broken fulfilled scriptures
- **應驗 8:** 應驗了經上的記載，沒有骨頭被折斷

*Psa. 34.20 He keeps all his bones; not one of them is broken.*

詩篇34:20 又保全他一身的骨頭，連一根也不折斷。

*Num. 9.12 They shall leave none of it (the passover lamb) until the morning, nor break any of its bones; according to all the statute for the Passover they shall keep it.*

民數記9:12 一點不可留到早晨；羊羔的骨頭一根也不可折斷。他們要照逾越節的一切律例而守。



# The burial of Jesus is an important element of the gospel

## 耶穌的埋葬是福音書裡的一個重要元素

Mark emphasizes that Jesus really died and His body buried as vital to the gospel miracle

馬可強調耶穌的確是死了，而且祂的身體被埋葬是福音神蹟裡的重點

1. In *Mark 15.43* Joseph of A. “... asked for the body of Jesus”

在馬可福音15:43 亞利馬太的約瑟“求耶穌的身體”

2. In *Mark 15.44* Pilate wonders and has confirmed that Jesus “..was already dead”

在馬可福音15:44 彼拉多詫異也確定耶穌“已經死了”

3. In *Mark 15.45* Pilate “...granted the corpse to Joseph.”

在馬可福音15:45 彼拉多“……把耶穌的屍首賜給約瑟”

The word is not “Soma” the usual Gk word for body but “ptoma” which means “dead or fallen corpse”

用的不是一般形容身體的希臘字“Soma”，而是“ptoma”，是指“死了或是敗壞的屍體”



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4. In *Mark 15.46* Joseph did four more merciful things for Jesus that would only be done to a dead body:

在馬可福音15:46，約瑟對耶穌做了四件有憐憫的事，那是只有對死了的遺體做的

- He “... *took him down*” from the cross, pulling out the nails and removing Jesus from the cross (probably along with Nicodemus)

他從十字架上“把耶穌取下來”，拔出那些釘子，並且把耶穌從十字架上搬走（可能有尼哥底母一起）

- He “... *wrapped him in a linen cloth*” (and along with Nicodemus placed costly spices upon it)

他“用細麻布裹好”（也與尼哥底母一起把貴重的香料放在上面）

- He “... *laid him in a tomb*” which would only be done to someone dead

他“安放在……墳墓裏”，這是只有對死了的人做的事

- He “... *rolled a stone against the tomb entrance*”

他“又滾過一塊石頭來擋住墓門”

# Joseph and Nicodemus buried Jesus after preparing him with spices and linen

約瑟和尼哥底母用香料和麻布預備祂之後，就安葬了耶穌

*Mark 15.46 Joseph bought a linen cloth, took Him down, wrapped Him in the linen cloth and laid Him in a tomb which had been hewn out in the rock; and he rolled a stone against the entrance of the tomb.*

馬可福音15:46 約瑟買了細麻布，把耶穌取下來，用細麻布裹好，安放在磐石中鑿出來的墳墓裏，又滾過一塊石頭來擋住墓門。

- Joseph wrapped him carefully and then the spices were applied as was the custom in Jewish burials

約瑟小心的將祂包裹起來，然後以猶太人葬禮的習俗放上香料

- Nicodemus is included as the other 'outsider' in *John* who 'came out' as a disciple of Jesus after the disciples had fled and carefully prepared Jesus' corpse *John 19.39-40*

在約翰福音裡，尼哥底母是另一個“外人”被包括在內，他在門徒們逃跑之後，以耶穌門徒的身份“出來”，並小心的預備了耶穌的遺體

約翰福音19:39-40



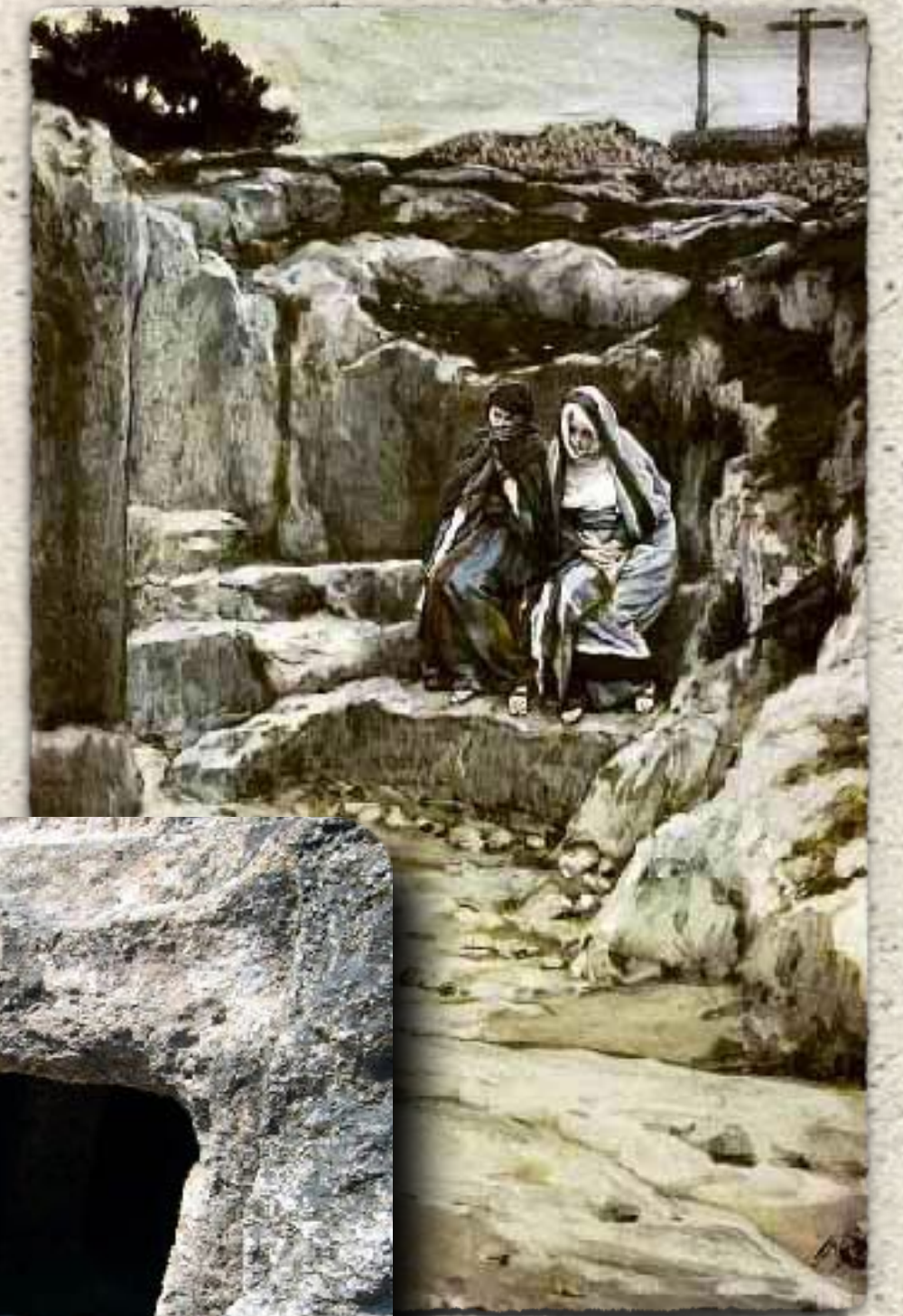
# The women noted where this 'garden tomb' was located

## 婦人們注意了這個“花園墓窟”的所在位置

*Mark 15.46-47 ... and he rolled a stone against the entrance of the tomb. Mary Magdalene and Mary the mother of Joses were looking on to see where He was laid*

馬可福音15: 46-47 ……又滾過一塊石頭來擋住墓門。<sup>47</sup> 抹大拉的馬利亞和約西的母親馬利亞都看見安放他的地方。

- Joseph then rolled the stone into place over the tomb  
約瑟接著滾了一塊石頭安放在墓門上
- Mark records that the women saw clearly where Jesus was buried so there could be no mistake about where he was buried and subsequently raised from  
馬可記載了那些婦人清楚的看見了耶穌被葬在哪裏，所以祂埋葬及後來復活的地點是不可能會有錯誤的
- With His death 'He who holds the keys of Hades and death' shut the door forever on the whole fallen Satanic world order  
祂的死，讓“那掌握死亡及陰間鑰匙的”永遠的關了整個墮落撒旦世界秩序的門
- *Matt. 27.62-66* adds that a guard was set over the tomb by those leaders fearing that the rumor about Jesus' 'rising from the dead' in 3 days might cause trouble  
馬太福音27:62-66加上了，那些首領們安排了看守墳墓的士兵，因為怕耶穌在三天裡“從死裡復活”的謠言會造成麻煩



Next time: The resurrection of Jesus and the  
worldwide commission

下次：耶穌的復活以及託付於全世界的使命

