

Crucified King 被釘十字架的王

John 約翰福音 18:28-19:16

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On the 5th of October 1974, 5 people died and 65 were injured in IRA bombings at two pubs in Guildford, England.

1974 年 10 月 5 日，愛爾蘭共和軍轟炸在英國吉爾福德的兩家酒吧，造成 5 人死亡、65 人受傷。

The public was outraged, and the British police were desperate for an arrest. They quickly arrested a small time Belfast criminal named Gerry Conlon, his father Giuseppe, and two others. They became known as the 'Guilford Four'.

公眾憤怒了，英國警方迫切要作出逮捕。他們很快就逮捕了一位名叫格里·康倫的在貝爾法斯特的小罪犯、他的父親朱塞佩和另外兩人。他們被稱為「吉爾福德四人組」。

The police had no evidence to prove that Giuseppe or the others were guilty of the crime. They held evidence to show that Giuseppe was clearly innocent. Regardless, Giuseppe Conlon was sentenced to 12 years imprisonment, and his son Gerry to life imprisonment.

警方沒有證據證明朱塞佩或其他人有罪。他們所持有的證據顯示朱塞佩顯然是無辜的。不管怎樣，朱塞佩康倫被判處 12 年監禁，他的兒子格里則被判處無期徒刑。

Gerry Conlon was released after 15 years and went on to write a book about his innocence and vindication. Giuseppe, however, died in prison.

格里康倫在 15 年後獲釋，並之後寫了一本關於他的清白和平反的書。但父親朱塞佩已死在獄中。

It's another story of an innocent man being condemned for crimes he didn't commit. It's a miscarriage of justice.

這是另一個無辜的人因他沒有犯下的罪行而被定罪的故事。是司法不公的誤判。

Not unlike what we have just read in John 18 & 19. But is that all it is, the innocent conviction of a good man? Why did Jesus have to die?

這與我們剛剛在《約翰福音》第 18 和 19 章中讀到的內容沒有什麼不同。但這，一個好人的無辜定罪，就是全部嗎？為什麼耶穌必須死？

Lord Tennyson, the 19th century English poet, described Jesus' life as more beautiful than the greatest of his miracles. Very few people in history have ever dared to question the outstanding nature of his character.

19 世紀英國詩人丁尼生勳爵形容耶穌的一生比他最偉大的奇蹟還要美麗。歷史上很少人敢質疑他性格的傑出本質。

On top an exemplary life, his teaching gave rise to the values of Western civilisation and have impacted into virtually every culture of the globe over 2000 years. Love your enemies, do good to those who hate you, love your neighbour as yourself. His influence is without doubt greater than any other who has every lived.

除了典範的一生之外，他的教導產生出西方文明的價值觀，並在 2000 多年來影響了全球幾乎每一種文化。愛你的仇敵，善待那些恨你的人，愛你的鄰居如同你愛自己。毫無疑問，他的影響力比任何其他曾活過的人都大。

Why did Jesus of Nazareth, end his life on a Roman cross – the most brutal execution known to man at that time? It is the answer to this question that gets us to the heart of the Christian faith, and the heartbeat of this church. It is why we treasure Jesus.

為什麼拿撒勒人耶穌要在羅馬十字架上結束自己的生命…這是當時人類所知道的最殘酷的處決？正是這個問題的答案讓我們了解了基督教信仰的核心，以及這個教會的心脈。這就是我們珍惜耶穌的原因。

WICKEDNESS OF HUMANITY 人性的邪惡

These words in front of us are the account of the Apostle John, Jesus' closest follower. They are an eyewitness account of his trial and death.

在我們面前的這些話是耶穌最親近的跟隨者使徒約翰的記述。它們是他受審和死亡的目擊者陳述。

One of the noticeable differences between John's account and that of Matthew, Mark & Luke, is how much time John gives to recording the trial of Jesus. He does it so as to implicate all of humanity in his death.

約翰的記載與馬太、馬可和路加的記載之間的一個顯著的區別是，約翰花了多少時間來記錄耶穌的審判。他這樣做是為了使全人類都與他的死亡牽連在一起。

In the first half of chapter 18 we see Judas betrayed Jesus out of greed. In the middle of ch18 the disciples deserted him out of cowardice and disillusionment.

在第 18 章的前半部分，我們看到猶大出於貪婪而出賣了耶穌。在第 18 章中段，門徒們出於怯懦和幻滅而拋棄了他。

In ch19 the religious authorities murder him out of envy, the soldiers torture and mock him out of heartless ignorance, and Pilate washes his hands of him to please his constituents.

在第 19 章中，當時的宗教權威出於嫉妒而謀殺了他，士兵們出於無情的無知而折磨和嘲笑他，而彼拉多則拿水在眾人面前洗手任由眾人去處置他以討好他的選民。

Everyone is implicated in his death despite the innocence of Jesus being beyond doubt. Three times Pilate insists that Jesus is innocent.

儘管耶穌是的清白是毋庸置疑的，但每個人都與他的死有牽連。彼拉多三次堅稱耶穌是無罪的。

It's there in 18:38, "*I find no basis for a charge against him.*" 19:4, "*I find no basis for a charge against him.*" And again, two verses later, *I find no basis for a charge against him.*

18: 38 說，「我查不出他有甚麼罪狀。」19:4，「我查不出他有甚麼罪狀。」兩節經文之後，再次，「我查不出他有甚麼罪狀。」

The innocence of Jesus is beyond doubt. But also, the status of Jesus is well attested. All of John's gospel has made that clear. Jesus has healed the sick, turned water into wine, raised the dead, fed the hungry, walked on water.

耶穌的清白是毫無疑問的。但耶穌的地位也得到了充分的證明。《約翰福音》的全部內容都清楚地表明了這一點。耶穌醫治了病人，把水變成了酒，使死人復活，餵飽了飢餓的人，在水上行走。

At every point he makes himself equal with God. He has said that he and the Father are one, and that anyone who has seen him has seen God. He declared that he is the way the truth and the life.

在每一點上，他都使自己與上帝平等。他說他與父原為一，凡看見他的，就是看見了神。他宣稱他就是道路、真理、生命。

Despite the evidence of his life and works, all join together to get rid of him. For instance, the religious elite do what the religious establishment the world over do, they want to maintain the status quo. They are jealous that more and more people are turning their allegiance to Jesus.

儘管有他的生命和工作的證據，但所有人還是都聯合起來要除掉他。例如，宗教精英在做世界各地宗教機構所做的事情，他們希望維持現狀。他們嫉妒越來越多的人效忠耶穌。

They are told quite clearly by Pilate that he is innocent of all charges. Pilate offers to release him in v.39. They demand instead the release of a convicted criminal.

彼拉多非常清楚地告訴他們，他在所有的指控上都是無辜的。彼拉多在第 39 節提出釋放他。他們反而要求釋放一名已被定罪的罪犯。

Barabbas was a little more than a 'robber'. Other translations say he was guilty of insurrection. He has led an uprising against the Roman empire. He has blood on his hands.

巴拉巴不僅僅是一個「強盜」。其他翻譯稱他犯有叛亂罪。他領導了一場反抗羅馬帝國的起義。他的手上沾滿了鮮血。

Their hypocrisy is revealed as they cry out, we have no king but Caesar. The soldiers treated Jesus as a comic figure to be ridiculed. Nothing more than a swear word.

當他們大聲喊道：「除了凱撒，我們沒有王」，他們的虛偽暴露無遺。士兵們把耶穌當作一個用來被嘲笑的滑稽人物來戲弄。就好像是在說髒話。

Pilate does what politicians the world over do. He knew Jesus was innocent. At the end of the day, when his reputation was on the line, when expedience demanded otherwise, he caved in. He abandoned principle for popularity.

彼拉多做了全世界的政客都做的事。他知道耶穌是無辜的。最終，當他的名譽岌岌可危時，當權宜之計另有要求時，他屈服了。他為了受歡迎而放棄了原則。

He knew what truth is, but showed he hated truth and instead side with falsehood because truth would cost him too much.

他知道什麼是真理，但表現出他討厭真理，寧願站在謊言這邊，因為真理會讓他付出太多代價。

John is trying to help all his readers see that if we had been there that morning, we would have done what everyone else did. The dark secret here is that it was the wickedness of humanity that resulted in the death of Jesus. There is something in all of us that is unable to side with truth at crucial moments.

約翰試圖幫助他所有的讀者看到，如果我們那天早上在那裡，我們會同樣地做其他人所做的事情。這裡黑暗的秘密是，正是人類的邪惡導致了耶穌的死亡。我們所有人身上都有一些東西在關鍵時刻無法站在真理那一邊。

The death of Jesus reveals the deepest, darkest secrets of us all. John revealed that secret way back in 3:19, *This is the verdict: Light has come into the world, but people loved darkness instead of light because their deeds were evil.*

耶穌的死揭示了我們所有人最深、最黑暗的秘密。約翰在 3 章 19 節中揭示了這個秘密，**光來到世上，世人因自己的行為是惡的，不愛光，倒愛黑暗，這就定了他們的罪。**

Of all worldviews, the Christian faith presents the most negative of the human condition. Another part of the New Testament puts it like this: *As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our flesh and following its desires and thoughts.*

在所有的世界觀中，基督教信仰表示了人類最負面的狀況。新約聖經的另一部分是這樣說的：**從前，你們因著自己的過犯罪惡而死了。那時，你們在過犯罪惡中生活，隨從今世的風俗，順服空中掌權者的領袖，就是現今在悖逆的人心中運行的邪靈。我們從前也都生活在他們當中，放縱肉體的私慾，隨著肉體和心中的意念去做。**

Spiritually dead. This state of spiritual death is universal. He is not describing some decadent, depraved segment of society, but all humanity, from top to bottom. All people are spiritually dead apart from Jesus.

屬靈上已經死了。這種屬靈死亡的狀態是普遍存在的。他描述的不是社會中某個頹廢、墮落的部分，而是整個人類，從上到下。除了耶穌之外，所有的人在靈性上都是死的。

What does it mean to be dead in transgressions and sins? It means to be enslaved. Notice that the word 'followed' is used in v2 and v3.

因著自己的過犯罪惡而死了是什麼意思？就是被奴役的意思。注意第 2 和 3 節中使用了「隨從/隨著」一詞。

In v2: *you followed the ways of this world and of the ruler of the kingdom of the air.* Then again in v3: *gratifying the cravings of our flesh and following its desires and thoughts.*

在第 2 節：**隨從今世的風俗，順服空中掌權者的領袖。**然後再次在第 3 節中：**放縱肉體的私慾，隨著肉體和心中的意念去做。**

The word means to be **MASTERED**. To be controlled by something. The reason we are **DEAD** in trespasses and sin, is that we are as helpless as a dead body, completely controlled, totally mastered, unable to move or act on our own.

這個字的意思是「被掌握」。被某物控制。我們之所以因著過犯罪惡而「死了」，是因為我們像死屍一樣無助，完全被控制，完全被操控，無法自行移動或行動。

The key idea. It's there in v3: ***gratifying the cravings of our flesh and following its desires and thoughts***. The term ***our flesh*** in v3 is literally referring to self-centred human nature. This is the thing that **drives** us, **masters** us, and **controls** us. According to the Bible, the reason we are ***dead in our trespasses and sins***, the reason we are slaves to sin, is because the human heart is profoundly self-centred.

關鍵的想法。是在第 3 節的內容：**放縱肉體的私慾，隨著肉體和心中的意念去做**。第 3 節的「我們的肉體」一詞字面意思是指以自我為中心的人性。這是驅動我們、主宰我們、控制我們的東西。根據聖經，我們之所以**因著自己的過犯罪惡而死了**，我們之所以成為罪的奴隸，是因為人心是極度的以自我為中心。

The 16th Century church reformer and theologian, Martin Luther, put the condition of the human heart quite succinctly. He described it as *curved in on itself*. Luther said that our nature is so deeply curved in on itself that it *wickedly, 'curvedly', and viciously seeks to use all things, even God, for its own sake*.

16 世紀的教會改革家和神學家馬丁路德非常簡潔地描述了人心的狀況。他將其描述為**自身彎曲**。路德說，我們的本性是如此深深地向著自己彎曲，以至於它邪惡地、「彎曲地」、惡毒地試圖為了自己的利益而利用一切事物，甚至包括上帝。

It's obvious to most of us that self-centredness can make you a **cruel person**. It's not hard to identify the dictators and tyrants who were egotistical and proud and self-centred and murderous. They want to get their own way and will do whatever it takes, even immoral things.

對我們大多數人來說，很明顯，自我中心會讓你成為一個殘忍的人。不難辨識那些自私、驕傲、自我中心和兇殘的獨裁者和暴君。他們想為所欲為，不擇手段，甚至做出一些不道德的事情。

Self-centredness can also make you a **moral person, a good person**. If everything is about my need to feel good about myself, then there is no better way for that to happen than to be a good person.

以自我為中心也可以使你成為一個**有道德的人、一個好人**。如果一切都是為了我需要自我感覺良好，那麼沒有比做個好人更好的方法了。

A moral person. Self-centredness drives most people into being good. Trying hard by serving the needy, being a good child to parents or a good parent to children. A good friend who assists whenever possible.

一個**有道德的人**。自我中心驅使大多數人向善。努力服務有需要的人，做父母的好孩子或孩子的好父母。一個盡可能提供幫助的好朋友。

What lies beneath is a self-centredness where we do it for ourselves. We help for our sakes. We do good things to be noticed by people and to receive the applause of others. It's so we can feel like we've got a meaningful life and feel like a good person.

背後隱藏的是一種自我中心，我們是為自己而做。我們為了自己的利益而提供幫助。我們做好事是為了讓別人注意到，得到別人的掌聲。這樣我們才能感覺到自己的生命很有意義，並且感覺自己是個好人。

Self-centredness can make you a **tyrant**. Self-centredness can make you **good** and **moral**. Self-centredness can also make you a very **religious person**.

自我中心會讓你成為一個**暴君**。以自我為中心可以使你變得**善良**和**道德**。以自我為中心也可以使你成為一個非常**虔誠**的人。

We can devote ourselves to obeying God, and turning up to church, and reading the Bible and praying and giving, and doing the sorts of things we are doing now. All good and right things too. How do I know when we are doing it all for me?

我們可以致力於服從上帝，去教堂，閱讀聖經，祈禱和奉獻，做我們現在正在做的事情。一切都是美好而正確的事。我怎麼知道我們什麼時候為我做這一切？

We do good things and expect God to come through for us in the way we want him to. That means it is all about us. It is possible to get into Christianity to have God serve us rather than us serve God. Self-centredness clings to everything in our lives.

我們做好事，並期望上帝以我們希望的方式幫助我們。這意味著一切都與我們有關。是有可能成為基督徒好讓上帝服侍我們，而不是我們服侍上帝。以自我為中心貫穿我們生命的一切。

CS Lewis, the Oxford Professor and author, wrote that there is *nothing more enslaving and miserable than self-centredness*. He wrote that *it is hell begun in us that will eventually take us to hell*.

牛津大學教授兼作家劉易斯寫道，沒有什麼比以自我為中心更奴役和痛苦的了。他寫道，它是地獄始於我們內心，最終將會把我們帶入地獄。

The framework that every human being begins with, without Jesus that is, is you give YOUR LIFE FOR ME. It's me first. You exist to serve me.

每個人開始的框架，是沒有耶穌的，就是「你為我獻出你的生命」。是以我為先，你的存在是為了服侍我。

The Bible's view of sin is that every part of the human person is tainted by sin. That doesn't mean that humans are not capable of any good, or that there is no dignity in people. In fact, I'd argue the Bible places supreme dignity on human beings. But it means that no part of the human being - mind, emotions, heart, will - is left untouched by sin and self-centredness.

聖經對罪的看法是，人的每一部分都被罪所玷污。這並不意味著人類沒有能力行善，也不代表人類沒有尊嚴。事實上，我認為聖經賦予人類最高的尊嚴。但這意味著人類的任何部分——思想、情感、心靈、意志——都受到罪惡和自我中心的影響。

Why did Jesus die? Because of the wickedness of humanity.

耶穌為什麼死？因為人性的邪惡。

WILL OF GOD 神的旨意

Jesus also died because of the will and purpose of God. The narrative of John's gospel is that Jesus suffered as God's royal king, and that it was God's intention for Jesus to die on the cross.

耶穌也因神的旨意和目的而死。《約翰福音》的敘述是，耶穌作為上帝的君王受苦，是上帝的旨意讓耶穌死在十字架上。

The crucifixion of Jesus was no accident. It was the climaxes hour, the crowning purpose, the moment of Jesus and God's glory.

耶穌被釘十字架並非偶然。是高潮時刻，是至高無上的目的，耶穌和上帝的榮耀時刻。

In John 12 he speaks of the hour of his death, and he indicates he is to be lifted upon to the cross which would be the hour of his glory. It would be the moment where the magnificence and beauty and worth and character of God would be on full display.

在《約翰福音》第 12 章中，他談到了他的死亡時刻，並指出他將被舉到十字架上，這將是他榮耀的時刻。在那一刻，上帝的壯麗、美麗、價值和品格將充分展現。

In John 13, he washes the feet of his disciples and tells them that he will die out of love for the whole world. In John 17, as he speaks of his death, he declares it to be the hour of his glory again.

在《約翰福音》第 13 章中，他為門徒洗腳，並告訴他們，他將因愛全世界而死。在《約翰福音》第 17 章中，當他談到自己的死亡時，他再次宣稱這是他榮耀的時刻。

In John 18, as the soldiers come to arrest him, they fall to the ground as he says that he is the one they are looking for. He shows himself to have absolute authority over them, but he still allows them to bind him and arrest him.

在《約翰福音》第 18 章中，當士兵來逮捕他時，他們倒在地上，因為他說他就是他們要找的人。他表明自己對他們擁有絕對的權威，但他仍然允許他們捆綁他並逮捕他。

And as we have just read in John 19, Jesus says to Pilate, ***You would have no power over me if it were not given to you from above.***

正如我們剛在《約翰福音》19 章所讀到的，耶穌對彼拉多說，***若不是從上頭賜給你的，你就毫無權柄辦我。***

As you read through the gospels you see again and again that Jesus heads to his death knowing it is the purpose and will of God.

當你閱讀福音書時，你會一次又一次地看到耶穌走向他的死亡，知道這是上帝的目的和旨意。

It was the deliberate desire of God throughout history was that his Son should come into his creation and suffer and die and rise and reign.

縱觀歷史，上帝刻意的願望就是讓祂的兒子來到祂的創造物中，受苦、死亡、復活並統治。

It was no mistake. It wasn't a tragedy. God's intention was for his glory to be displayed through the wicked plans of humanity to nail Jesus to a Roman cross.

沒有錯。這不是一場悲劇。上帝的目的是要透過人類邪惡的計劃來彰顯祂的榮耀，將耶穌釘在羅馬的十字架上。

In 19:5 Pilate thought Jesus was a joke. He made a spectacle of him. *When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the man!"*

在 19 章 5 節，彼拉多認為耶穌是個笑話。他把他當作了個奇觀。耶穌出來，戴著荊棘冠冕，穿著紫袍。彼拉多對他們說：「看哪，這個人！」

Pilate is mocking Jesus to the gathered crowd...dressed up with fake robes and crown, bleeding and broken...look at your man!

彼拉多正在向聚集的人群嘲笑耶穌 … 穿著假袍子和王冠，流血且破碎 … 看看你的人！

Then in vv13-14 the drama concluded out on the pavement. Pilate takes his official position in the judgement seat and pronounces, with irony, *"Here is your king"*.

然後在第 13-14 節，戲劇在人行道上結束。彼拉多在審判席上就位，並諷刺地宣布：「看哪，你們的王！」。

Jesus is still in control. We are told this final pronouncement came at the sixth hour on the eve of Passover...the very hour that the priests began to slaughter the Passover lambs at the Temple.

耶穌仍然掌管一切。我們被告知，這個最後的宣告是在逾越節前夕的第六個小時發出的 … 就在這個時候，祭司們開始在聖殿宰殺逾越節的羔羊。

Jesus, the king of the Jews, the Son of God, the Lamb of God who takes away the sin of the world timed his condemnation to death perfectly!

耶穌，猶太人的王，神的兒子，除去世人的罪的神的羔羊，恰到好處地安排了他被判處死刑的時刻！

As 1 Timothy tells us: *Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners —*

正如《提摩太前書》告訴我們的：這話可信，值得完全接受：「基督耶穌到世上來是要拯救罪人」…

Jesus died because of our wickedness and God's plan. But on their own those two observations don't answer the question. What is the deepest reason. This brings us to our last point...the willingness of Jesus out of love for us.

耶穌因我們的邪惡和神的計劃而死。但就其本身這兩個觀察結果並不能回答這個問題。最深層的原因是什麼。這把我們帶到了最後一點 … 耶穌是出於對我們的愛和自意的。

WILLINGNESS OF JESUS 耶穌的意願

To get to the heart of this issue I want us to turn to a passage in the first part of the Bible. It is repeatedly pointed to for an explanation of Jesus' death.

為了深入探討這個問題的核心，我希望我們能轉向聖經第一部分的一段經文。它被多次反覆引用來解釋耶穌的死。

Isaiah writes seven centuries before Jesus, and this is him writing about the death of Jesus. It's Isaiah 53:5...

以賽亞在耶穌的七個世紀之前寫了書，這就是他寫到關於耶穌之死。是《以賽亞書》53:5...

he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to our own way; and the LORD has laid on him the iniquity of us all.

他為我們的過犯受害，為我們的罪孽被壓傷。因他受的懲罰，我們得平安；因他受的鞭傷，我們得醫治。我們都如羊走迷，各人偏行己路；耶和華使我們眾人的罪孽都歸在他身上。

Did you notice the substitutionary language of those verses? *pierced for our transgressions...crushed for our iniquities... the punishment that brought us peace was on him... by his wounds we are healed... the LORD has laid on him the iniquity of us all.*

你注意到這些經文的替代式語言了嗎？他為我們的過犯...為我們的罪孽被壓傷...因他受的懲罰，我們得平安...因他受的鞭傷，我們得醫治...耶和華使我們眾人的罪孽都歸在他身上。

Do you see the language of God's purpose and plan? *We all (you and me), like sheep, have gone astray, each of us has turned to our own way; and the LORD (God) has laid on him (Jesus) the iniquity of us all.*

你看到神的目的和計劃的語言了嗎？我們（你和我）都如羊走迷，各人偏行己路；耶和華（上帝）使我們眾人的罪孽都歸在他（耶穌）身上。

The word 'transgression' is a word that means a wilful rebellion against God. 'Iniquity' is a word that means to bend, or to bend over. It is referring to the brokenness of humanity.

「過犯」這個字的意思是故意悖逆上帝。「罪孽」這個字的意思是彎曲或彎腰。它指的是人性的破碎。

Jesus is carrying God's just judgement for our human, rebellion, iniquity, sin, on the cross. He trades place with us.

耶穌在十字架上背負著神對我們人類的悖逆、罪孽、罪惡的公義審判。他和我們交換位置。

When John first points to the identity of Jesus at the beginning of this gospel, he points to Jesus and says, *Behold, the Lamb of God who takes away the sin of the world.*

當約翰在這本福音書的開頭第一次指出耶穌的身份時，他指向耶穌說，看哪，上帝的羔羊，除去世人的罪的！

That is a reference to this passage in Isaiah where Jesus is likened to a sheep going to the slaughter. He takes upon himself God's judgement for your sin and mine.

這是參考《以賽亞書》中的這段經文，耶穌被比喻為一隻待宰的羊。祂親自承擔了上帝對你我的罪的審判。

Jesus, fully God. Jesus, fully man. Jesus, having lived a perfect life goes to his death on the cross and carries God's just judgement for all the wrong things that you and I have ever done and thought, and all the right things we have never done.

耶穌，完全的神。耶穌，完全的人。耶穌，過了完美的生活，死在十字架上，承擔著神對你我，曾經做過和想過的所有錯誤的事情，以及我們從未做到的所有正確的事情，的公正審判。

The offense against God for everything we have done or failed to do. Jesus dies out of love for us.

我們所做或未做的一切冒犯了上帝的。耶穌因對我們的愛而死。

He trades place with Barabbas. Barabbas was the only man in history who could say that Jesus Christ took his place physically. But I can say that Jesus Christ took my place spiritually. I am the one who deserved to die. I am the one who deserves God's just anger.

他與巴拉巴交換位置。巴拉巴是歷史上唯一可以說耶穌基督以肉身取代了祂的位置的人。但我可以說耶穌基督在屬靈上取代了我的位置。我才是該死的人。我才是該受到上帝公義憤怒的人。

I deserve eternal punishment for my rebellion against God. He was delivered up for my offenses. He was handed over to judgement for my sin. Jesus Christ is my substitute. He was satisfying the debt of divine justice and holiness.

我因背叛上帝而應受永恆的懲罰。他因我的罪行而被交出。祂因我的罪孽而受到審判。耶穌基督是我的替代者。他正在滿足償還神聖公義和聖潔的債務。

The innocent one was bound and condemned to death so that we the guilty ones, deserving of death, might go free.

無辜者被綁起來並被判處死刑，以便我們這些罪有應得的人可以獲得自由。

God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. John 3:16-17

上帝愛世人，甚至將他獨一的兒子賜給他們，叫一切信他的人不致滅亡，反得永生。因為上帝差他的兒子到世上來，不是要定世人的罪，而是要使世人因他得救。《約翰福音》 3:16-17

God made him who had no sin to be sin for us, so that in him we might become the righteousness of God. 2 Corinthians 5:21

上帝使那無罪的，替我們成為罪，好使我們在他裏面成為上帝的義。《哥林多後書》 5:21