

Seeing Jesus: The Kingdoms of Heaven

Alex Lessler

眼望耶穌：天上的國度

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诗歌一：深深地敬拜 **Deeply, I Worship**

詞、曲：曾祥怡 **Grace Tseng**

[Verse]

在我心門 不停地叩門
渴望愛我 每天與我同行
越認識祢 越深愛祢
喔 耶穌 我的喜樂滿足

[Chorus]

深深地敬拜 深深地獻上我的愛
一生只願用生命來回應祢的愛
深深地敬拜 深深地渴慕祢同在
願我更多被祢吸引 與祢心連心

[Bridge]

揚聲呼喊 耶穌我愛祢
高舉雙手 讓我奔向祢
我的耶穌 為我捨命 愛我的救主
我真渴慕 遇見祢

诗歌二：安息之所 **Resting Place Original song: Daphne Rademaker**

主唱/音樂製作/和聲：黃友聞 **Melody Hwang** 鋼琴：張瑋牧師 **Wei Chang**

天是我座位 地是我腳凳
Heaven is My throne and earth is My footstool
你們要為我造何等的殿宇
Where is the house you will build for Me?
有何人願意 聽我的心聲
Whom of you will hear the cry of my heart?
哪裡是我安息的地方
Where will My resting place be?

主我在此 為你預備可安居處
Here, O Lord, have I prepared for You a home
我早已渴望你來居住
Long have I desired for You to dwell
主我在此 為你預備可歇息處
Here, O Lord, have I prepared a resting place
主我在此 單單等候你
Here, O Lord, I wait for You alone

诗歌三: 超乎一切 **Reign Above It All**

詞曲: **Lenny Leblanc & Paul Baloche**

超乎眾權能 超乎眾王
超乎眾受造和宇宙眾萬物
超乎眾智慧和眾人的道路
是你創造天地和萬物

超乎眾國度 超乎權位
超乎這世界所知和所想像
超乎這世上的財富和珍寶
無一事物能與你相比

釘十架 埋葬在石洞
你捨生命 被拒絕和孤單
像玫瑰 遭踐踏在地
勝過死亡 你顧念我
超乎一切

Introduction: Jesus on Trial 簡介：耶穌受審

Luke gives us a collection of eyewitness accounts presented to retell the story of Jesus. 路加給我們提供了一系列目擊者的敘述，以復述耶穌的故事。

This week and next, we will look at encounters with Jesus at the end of his life. Pastor Jamie will talk about the crucifixion next week, but today, we will look at the sham trial of Jesus that led him to his crucifixion. 本周和下週，我們將看看在耶穌生命的盡頭與他的相遇人。傑米牧師將在下週談論耶穌受難，但今天，我們將看看導致耶穌被釘十字架的虛假審判。

Hours before Jesus' execution, he would stand trial before the two most powerful men in the region- Herod, the Tetrarch of Galilee, and Pilate, the Governor of Judea AND The most powerful religious group in the area- the Sanhedrin and the Jewish High Priest. 在耶穌被處決前幾個小時，他將在該地區兩個最有權勢的人面前受審——加利利的分封王希律和猶太總督彼拉多，以及該地區最強大的宗教團體——以色列公會和猶太最高祭司團。

Sometimes a trial is on the front page of the news (Brown v Board of Ed. Roe v Wade. Zimmerman. Rittenhouse. Jan. 6, etc.). All eyes are glued to the scene. What will happen next? Who will be indicted? Will more important evidence show up to turn the case? What will happen if they are found guilty? What if they are acquitted? What will the implications of this case mean for our future? 有時審判會出現在新聞的頭版（布朗訴訟教育委員會，羅訴訟韋德，齊默爾曼案，里頓豪斯案，1月6日等等）。所有人的目光都盯著這一幕。接下來會發生什麼？誰將被起訴？是否會出現更重要的證據來翻案？如果他們被判有罪，會發生什麼？如果他們被無罪釋放怎麼辦？這個案例對我們的未來意味著什麼？

This trial wouldn't last for weeks and weeks but for less than a day. Still, we know everyone

would be talking about this. If you remember the Easter story, there's a line from one of the disciples on the road to Emmaus, "Are you [speaking to Jesus] the only one who doesn't know about the things that have been happening here... about Jesus of Nazareth?" 耶穌這個審判不會持續數週，實際只持續不到一天。不過，我們知道每個人都會談論這個。如果你還記得復活節的故事，在去以馬忤斯的路上，一位門徒說了一句話，他對耶穌說：「你在耶路撒冷作客，還不知道這幾天在那裡所出的事嗎？」耶穌說：「什麼事呢？」他們說：「就是拿撒勒人耶穌的事...（路加福音24：18 -19）」

If there was such a thing as "going viral" in 1st Century Jerusalem, this story was trending number 1. Rome executed many people by crucifixion, but what happened to Jesus was different. Clearly. 如果在1世紀的耶路撒冷有“病毒式傳播”這樣的事情，那麼這個故事就會成為熱門話題。羅馬政府在十字架上處決過很多人，但是發生在耶穌身上是完全不一樣的，這是非常清楚的。

Every eye and ear in the city was tuned toward it because it mattered. Most historians estimate 200,000 - 1 million people were in the city for Passover. That's a lot of eyewitnesses Luke has to corroborate his story! The city of Jerusalem would be bursting at the seams and would temporarily expand outside the city walls to make room for all these people. 這座城市的每一隻眼睛和耳朵都在關注它，因為它很重要。大多數歷史學家估計有 200,000 - 100 萬人在這座城市過逾越節。有太多的目擊者所以路加可以證實他的故事！耶路撒冷城會爆裂開，人們不得不擴展到城牆外安歇。

Passover was a tumultuous time in Jerusalem. Passover was when God delivered Israel from Egyptian oppression. It is a commemoration of deliverance from foreign oppression. If you are Rome, a holiday celebrating an oppressed people group's liberation from an oppressive empire 逾越節是耶路撒冷的一個動盪時期。逾越節是神將以色列人從埃及人的壓迫下拯救出來的日子。這是紀念從外國壓迫中解脫出來的紀念日。如果你是羅馬政權，一個被壓迫民族慶祝從壓迫帝國中解放出來的節日會怎樣。

Transition 1: Today, we will examine the trial of Jesus. We'll see a surprising showdown between the representatives of the empires of this world... and the rightful king of all, Jesus. 過渡 1：今天，我們將考察耶穌的受審。我們將看到這個世界的帝國代表……與公義的萬有之王耶穌之間令人驚訝的對決。

Luke 23 in your Bibles... 請打開路加福音第23章

MVMT 1: The "Eternal" Kingdom of Rome (Luke 23:1) 場景1：“永恆”的羅馬帝國（路加福音23:1）

Then the whole assembly rose and led him off to Pilate. -Luke 23:1 23 眾人都起來，把耶穌解到彼拉多面前

Why is Jesus such a threat to both the Jewish religious leaders AND the Empire of

Rome? 為什麼耶穌對猶太宗教領袖和羅馬帝國都構成威脅？

We must answer these critical questions before we continue reading the text. 在繼續閱讀經文之前，我們必須回答這些關鍵問題。

It reminds me... There's an important dynamic when we read and study the Bible. One of the first questions we ask is, "What did it mean to them?" once we can answer that question, we can begin to ask, "What does this mean for us?" In that order. 它提醒我……當我們閱讀和研究聖經時，有一個重要的動態，我們問的第一個問題是，“這對他們意味著什麼？”一旦我們能夠回答這個問題，我們就可以開始問：“這對我們意味著什麼？”由此展開。

This is often where we get off in interpreting and applying the bible today. 這通常是我們今天解釋和應用聖經的出發點。

This series is about examining those eyewitness accounts and asking the question- what does this mean for those who had this experience? What would this have suggested to the people of that time (the unnamed crowds and hearers of these stories)? 這個系列是關於檢查那些目擊者的陳述並提出問題 - 這對那些有這種經歷的人意味著什麼？這對當時的人們（這些故事的無名人群和聽眾）有何啟示？

Once we answer those questions, we can bridge the gap between their context and ours. 一旦我們回答了這些問題，我們就可以彌合他們的背景和我們的背景之間的差距。

The Roman Superpower 羅馬超級大國

Rome was a global superpower. It followed many other global empires- Egyptian, Assyrian, Persian, Babylonian, Greek, etc. If you are a student of history, you will know that empires rise and fall (more often than not, all for the same few reasons). 羅馬是一個全球超級大國。它跟隨著許多其他全球帝國——埃及、亞述、波斯、巴比倫、希臘等。如果你是學歷史的學生，你就會知道帝國的興衰（通常都是出於同樣的幾個原因）。

Rome was thought of as an eternal empire. There was a Latin phrase- Imperium sine fine (Literally, "an empire without an end"). This phrase expressed an ideology that neither time nor space could limit the Roman Empire. This is thought of as an empire that would never fall. It was believed that Rome was started by their chief god, Jupiter, so they had a divine right to conquer the world. 羅馬被認為是一個永恆的帝國。有一個拉丁短語——Imperium sine fine（字面意思是“一個沒有盡頭的帝國”）。這句話表達了一種意識形態，即時間和空間都不能限制羅馬帝國。這被認為是一個永不衰落的帝國。人們相信羅馬是由他們的主神朱庇特創立的，因此他們擁有征服世界的神聖權利。

Its sheer scope was astronomical. 它的絕對範圍是天文數字



These are both habitable and fertile land masses. Rich in natural resources and abundant in trade opportunities. This land, like every empire, was conquered. People were subjected—wars were fought. Rome was the victor. 這些都是宜居且肥沃的土地。豐富的自然資源和豐富的貿易機會。這片土地，就像每個帝國一樣，被征服了。人們受到欺壓——發生了戰爭，羅馬是勝利者。

Before Rome was consolidated into an empire of this magnitude, it experienced a century of civil war—100 years of bloodshed. Then Octavius or Caesar Augustus (as he was later crowned) finally ended the 100-year war by eliminating all of his rivals and consolidating

power.在羅馬被鞏固為如此龐大的帝國之前，它經歷了一個世紀的內戰——100 年的流血。然後屋大維或凱撒奧古斯都（他後來加冕）最終通過消滅他的所有對手並鞏固權力而結束了 100 年的戰爭。

Imagine experiencing 100 years of civil war. That's multiple generations who knew nothing but the constant threat of war. During the civil wars, the Jewish people sided with the right faction of Rome (the one that would eventually win) and be given special privileges in the empire. They would be allowed to worship, sacrifice, Sabbath, abstain from empire worship, enforce their religious laws, and even have their own “puppet king” in place (we'll meet him later, his name is Herod). This winning side would eventually follow under the rule of Augustus. They played their cards right. 想像一下經歷了 100 年的內戰。那是幾代人，他們除了不斷的戰爭威脅外什麼都不知道。在內戰期間，猶太人支持羅馬的右派（最終獲勝的一方），並在帝國中享有特權。他們將被允許敬拜神、獻祭、安息日、放棄帝國崇拜、執行他們的宗教法律，甚至有他們自己的“傀儡國王”（我們稍後會見到他，他的名字叫希律）。這個獲勝的一方最終將在奧古斯都的統治下追隨。他們打對了牌。

Augustus ended the civil wars, and the people rejoiced. They claimed that their Ceasar was the “savior of the world.” Poets like Virgil and Horace proclaimed that this king ushered in a whole new era, “redeunt Saturnia regna”- in other words, for the first time in two centuries, the god of war closed the doors of their temple and a new age of Roman peace had begun. The age of Augustus was the beginning of the age of Pax Romana, or Roman Peace. Horace sang that Augustus was the “son of Anchises and Venus” or, in other words, the son of the gods. 奧古斯都結束了內戰，人民歡欣鼓舞。他們聲稱他們的凱撒是“世界的救主”。像維吉爾和賀拉斯這樣的詩人宣稱這位國王開創了一個全新的時代，“redeunt Saturnia regna”——換句話說，兩個世紀以來，戰神第一次關閉了他們神殿的大門，開啟了羅馬的新時代 和平開始了。Augustus 時代是 Pax Romana 或羅馬和平時代的開始。賀拉斯唱道，奧古斯都是“安基塞斯和維納斯的兒子”，或者換句話說，是眾神之子。

In his time... Augustus was thought of as... 在他的時代.....奧古斯都被認為是.....

The Savior of the World 救世主

The son of the gods 眾神之子

His Kingship marked the arrival of a new age of Roman peace 他的王權標誌著羅馬和平新時代的到來

of The Eternal Roman Empire 永恆的羅馬帝國

In other words, a kingdom of the heavens has arrived because the savior of the world, the son of the gods, has arrived. And his kingdom has ushered in a whole new age of peace. 也就是說，天國降臨，是因為救世主，眾神之子降臨。他的王國迎來了一個全新的和平時代。

Sound familiar? 聽起來有點耳熟？

Remember when I asked why Jesus was such a threat to Rome? 記得當我問為什麼耶穌對羅馬是如此大的威脅嗎？

Remember this because it comes back up in a surprising way. 請記住這一點，因為它會以一種令人驚訝的方式重新出現。

This all gives the story we are reading today context. 這一切都為我們今天正在閱讀的故事提供了背景。

Let's talk about why Jesus was such a threat to the religious establishment. 讓我們談談為什麼耶穌對宗教機構構成如此大的威脅。

Returning to verse 1 and reading “the whole assembly” refers to the religious ruling class that was allowed to function under Roman rule. They were allowed to have their type of private military and carry out punishment around their law, with one exception, they could not carry out capital punishment. 回到第 1 節，讀到“全體會眾”指的是被允許在羅馬統治下運作的宗教統治階級。他們被允許擁有自己的私人軍隊，並可以根據自己的法律執行刑罰，除了一個例外，他們不能執行死刑。

Religious Violence 宗教暴力

The religious leaders have had it out for Jesus for a while. 宗教領袖們已經想要整耶穌一段時間了。

Their playbook to eliminate threats to their power is to trump up false charges that would inspire Rome to commit capital punishment. 他們消除對其權力造成威脅的編排就是編造虛假指控，以激發羅馬實施死刑。

It's ironic because they also despised Rome and longed for a King to rise up from within and destroy Rome and usher in a new age of peace. 具有諷刺意味的是，他們也鄙視羅馬，並渴望一位國王從內部崛起並摧毀羅馬，開啟一個全新的和平時代。

Notice the common thread? 注意到相似之處了嗎？

Notice also the means they use. 還要注意他們使用的方法。

They are supposed to help represent a different kind of kingdom. Instead, they mimic Rome with a religious veneer. 他們本應該要協助代表一種不同的王國。相反，他們用宗教的外表模仿羅馬的政權。

In a sham religious trial, Jesus quotes Daniel 7 and claims that he is the Son of Man. The fulfillment of that prophecy. Jesus is on trial, and he won't lie. He cannot. 在一場虛假的宗教審判中，耶穌引用但以理書第 7 章並聲稱他是人子。那個預言的應驗。耶穌正在受審，他不會說謊。他不能。

Under trial, he speaks, and they are ENRAGED. 在審判中，他說話了，他們被激怒了。

70 They all asked, “Are you then the Son of God?” He replied, “You say that I am.”

71 Then they said, "Why do we need any more testimony? We have heard it from his own lips."

路加福音 22:70-71

70 他們都說：這樣，你是神的兒子麼？耶穌說：你們所說的是。

71 他們說：何必再用見證呢？他親口所說的，我們都親自聽見了。

It's blasphemy- Jesus claims to be God. 這是褻瀆——耶穌自稱是神。

To them... Blasphemers deserve death. 對他們來說.....褻瀆者該死。

"Too often in the history of religion, people have killed in the name of the God of life, waged war in the name of the God of peace, hated in the name of the God of love, and practiced cruelty in the name of the God of compassion. When this happens, God speaks, sometimes in a still, small voice almost inaudible beneath the clamor of those claiming to speak on his behalf. What he says at such times is: Not in My Name." "在宗教史上，人們常常以生命之神的名義殺戮，以和平之神的名義發動戰爭，以愛之神的名義仇恨，以憐憫之神的名義實施殘忍。當這種情況發生時，神會說話，有時聲音很小，在那些聲稱代表祂說話的人的喧囂聲中幾乎聽不見。祂在這種時候說的是：不是以我的名義。"

-Rabbi Johnathan Saks, *Not in God's Name* -拉比 喬納森·薩克斯, 《假借神之名》

Transition: The religious leaders have embraced the ways of Rome and abandoned the way of the God that they are supposed to help point people towards. 過渡：宗教領袖已經接受了羅馬的道路，並放棄了他們應該幫助人們走向神的道路。

MVMT 2: The Trial of Jesus (Luke 23:2-12) MVMT 2: 耶穌受審(路加福音 23:2-12)

John's gospel tells us that the religious leaders are so concerned with their ritual purity that they won't enter Pilate's space. 約翰福音告訴我們，宗教領袖非常關心他們儀式的純潔，以至於他們不會進入彼拉多的殿宇。

Think of the irony. 想想這多麼諷刺。

D.A. Carson says, "The Jewish leaders take elaborate precautions to avoid becoming ceremonially unclean so that they can eat the ritual Passover meal, while they are busy manipulating the judicial system to secure **the death of him** who is the true Passover."

D·A·卡森說：“猶太領袖採取周密的預防措施，避免在儀式上變得不潔，這樣他們就可以吃逾越節的儀式餐，而他們卻忙於操縱司法系統，以確保真正的逾越節承載者死去。”

They prioritize the exterior components of religion while neglecting the more critical inward realities of justice, mercy, grace, and love. 他們優先考慮宗教的外在成分，而忽視了正義、憐憫、恩典和愛等更為關鍵的內在現實。

The movements of religion should bring us closer to the more profound, weightier things of

God. Not as a substitute for God. 宗教運動應該使我們更接近神和關於祂的那些更深刻、更重要的部分。而不是代替神。

It's possible to be devoted to religion and miss Jesus. 獻身於宗教卻錯失耶穌是可能的。

Examples of how we do this today 我們今天如何做到這一點的例子

And that's what is going on here. 這就是這裡發生的事情。

Verse 2 第 2 節

2 And they began to accuse him, saying, "We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Messiah, a king."

2 就告他說：我們見這人誘惑國民，禁止納稅給該撒，並說自己是基督，是王。

These are three trumped-up charges. 這是三個莫須有的罪名。

He never taught not to pay taxes to Caesar, quite the opposite (render Caesar what is Caesar, and God what is Gods). 他從來沒有教過不要向凱撒納稅，恰恰相反，他說凱撒的物當歸給凱撒；神的物當歸給神。。

He never did anything violent to subvert the nation. 他從未做過任何暴力顛覆國家的事情。

And while He did claim kingship, they are telling a half-truth. And half-truths are a lie. They present him as a physical rival to Caesar. 雖然他確實聲稱擁有王權，但他們說的是半真半假。半真半假就是謊言。他們把他描繪成凱撒的實際對手。

A Roman Governor had 3 jobs- Keep the peace at all costs, administer Roman law, and collect taxes. 一位羅馬總督有 3 項工作——不惜一切代價維護和平、執行羅馬法律和收稅。

The Jewish leaders know this, and are trying to force action. 猶太領導人知道這一點，並試圖強制採取行動。

Pilate doesn't initially take the bait. 彼拉多最初並沒有上鉤。

3 So Pilate asked Jesus, "Are you the king of the Jews?"

"You have said so," Jesus replied.

4 Then Pilate announced to the chief priests and the crowd, "I find no basis for a charge against this man."

5 But they insisted, "He stirs up the people all over Judea by his teaching. He started in Galilee and has come all the way here."

6 On hearing this, Pilate asked if the man was a Galilean. 7 When he learned that Jesus was under Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem at that time.

3 彼拉多問他：“你是猶太人的王嗎？”耶穌回答：“你已經說了。”

4 彼拉多對祭司長和眾人說：“我在這人身上，查不出有甚麼罪。”

5 但他們極力說：“他在猶太全地教導人，煽動群眾，從加利利直到這裡。”

6 彼拉多聽見了，就問耶穌是不是加利利人。7 既然知道他是屬於希律管轄的，就把他送回希律那裡；那時希律正在耶路撒冷。

Remember, Herod is the Jewish puppet-king under Rome. He is also the crazy guy who beheaded John the Baptist and would suddenly die during the book of Acts because he also claims to be God. 記住，希律是羅馬統治下的猶太傀儡國王。他也是殺死施洗約翰的瘋子，在使徒行傳裡突然死去，因為他也宣稱自己是神。

Pilate makes it clear that he sees no guilt in Jesus. He is innocent. But he passes the buck. 彼拉多明確地表示他看不到耶穌有罪。他是無辜的。但是他推卸責任。

His response to meeting Jesus is one of cowardice and indifference. 他遇到耶穌的反應是懦弱和冷漠。

It is centered around the desire to keep his station and power. That is more important than doing what is right. 他以保持他的地位和權力為中心。這比做正確的事情更重要。

8 When Herod saw Jesus, he was greatly pleased, because for a long time he had been wanting to see him. From what he had heard about him, he hoped to see him perform a sign of some sort. 9 He plied him with many questions, but Jesus gave him no answer.

10 The chief priests and the teachers of the law were standing there, vehemently accusing him. 11 Then Herod and his soldiers ridiculed and mocked him. Dressing him in an elegant robe, they sent him back to Pilate.

8 希律看見耶穌，非常歡喜，因為他曾經聽過耶穌的事，早就想要見他，希望看他行個神蹟。9 於是他問了耶穌許多話，但耶穌甚麼也不回答。

10 祭司長和經學家站著，猛烈地控告他。11 希律和他的侍衛就藐視耶穌，戲弄他，給他穿上華麗的衣服，把他送回彼拉多那裡。

Herod's response to meeting Jesus is mockery. 希律遇見耶穌的反應是嘲笑。

He sees no need for Jesus. For what he deems as a weak and powerless kingdom. He sees him as a magician offering cheap tricks. 他不認為他需要耶穌。因為他是弱小而無權力的國家。他把耶穌當作廉價的魔術師。

12 That day Herod and Pilate became friends—before this they had been enemies. 12 希律和彼拉多從前原是彼此為仇，在那一天就成了朋友。

There were political points to be gained here. Rivals become friends. 這是政治目的。競爭對手成了朋友。

Indifference 冷漠

Cowardice (what it might cost) 懦弱(可能付出代價)

Mockery 嘲笑

Revenge 復仇
Violence 暴力

During the trial, this is the response of those who see Jesus, it remains many responses today. 在審判的時候，那些看到耶穌的人的反應，也是今天很多人的反應。

Transition: How will Jesus respond to such darkness? 過渡：耶穌如何回應這樣的黑暗？

MVMT 3: The Eternal Kingdom of Jesus (John 18:36-40) 場景 3: 耶穌永恆的國度
(約翰福音 18:36-40)

John's gospel gives us another glimpse into this trial that is important. 約翰福音讓我們再次看到這個重要的審判。

Turn to John 18, starting in verse 36. 翻到約翰福音18章，從36節開始。

Jesus offers a contrasting kingdom of Heaven. 耶穌提供了一個完全不同的天國。
Pilate asks him if he is a king. Jesus replies, 彼拉多問他是否是王。耶穌回答到，

36 Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place."

37 "You are a king, then!" said Pilate.

Jesus answered, "You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me."

38 "What is truth?" retorted Pilate. With this he went out again to the Jews gathered there and said, "I find no basis for a charge against him. **39** But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release 'the king of the Jews'?"

40 They shouted back, "No, not him! Give us Barabbas!" Now Barabbas had taken part in an uprising.

36 耶穌回答：“我的國不屬於這世界；如果我的國屬於這世界，我的臣僕就要作戰，使我不至被交給猶太人。不過，我的國不是這世上的。”

37 於是彼拉多問他：“那麼，你是王嗎？”耶穌說：“我是王，你已經說了。我要為真理作見證，我為此而生，也為此來到世上。凡是屬於真理的人，都聽我的聲音。”

38 彼拉多問他：“真理是甚麼？”彼拉多說了這話，又出來見猶太人，對他們說：“我查不出他有甚麼罪。

39 你們有個慣例，每逢逾越節，要我給你們釋放一個囚犯。你們願意我給你們釋放這個猶太人的王嗎？”

40 他們又喊叫說：“不要他！要巴拉巴！”這巴拉巴是個強盜。

Jesus claims to be the source of truth. 耶穌宣稱是真理的源頭。

The Empire balks. They control the narrative. What is true and what is not? That's up to them. Jesus says there is something that transcends the power of the empire. Truth prevails

even in the face of death.國王猶豫了。他們控制著輿論。什麼是真理，什麼不是？完全取決於他們。耶穌說的一些事情完全超出了國王的權力範圍。即使面對死亡，真理也佔上風。

Pilate still pronounces Jesus' innocence. 彼拉多仍然宣稱耶穌是無罪的。

This is important. Pilate and Herod pronounce Jesus' innocence even though the religious leaders are falsely claiming that he is guilty. 這是重要的。彼拉多和希律宣稱耶穌是無罪的，即使宗教領袖錯誤地宣稱他有罪。

There was a custom to release a prisoner during Passover. It's believed this was a political move to keep the Roman Peace. 在逾越節有釋放罪犯的習俗。被認為是保持羅馬和平的政治目的。

Barabbas was an insurrectionist. He had helped lead a physical revolt against Rome, and was awaiting capital punishment for his crimes. Unlike Jesus, his charges were real. He was not innocent. 巴拉巴是一名叛亂份子。他幫助領導了一場反對羅馬的叛亂，正在等待被判處死刑。不像耶穌，他的指控是真實的。他不是無罪的。

Throughout this trial, Barabbas had been Locked up in an inner, high-security cell of the Tower of Antonia. From this location, he would have heard only *some* of what was going on outside the prison. Matthew 27:21-25 provides us with some helpful perspective on what he may have heard. 經過審判，巴拉巴被鎖在安東尼亞塔的內部戒備森嚴的監獄裡。從他的位置，他只能聽到監獄外面發生的一些事情。馬太福音27:21-25提供給我們一些有關他所能聽到的訊息。

- Pilate: "Which of the two do you want me to release to you?" (v. 21) 彼拉的問他們：“這兩個人，你們要我給你們釋放哪一個？”(v. 21)
- Crowd: "Barabbas!" (v. 21) 他們說：“巴拉巴！”(v. 21)
- Pilate: "What shall I do, then, with Jesus who is called Christ?" (v. 22) 彼拉多對他們說：“那麼，我怎樣處置那稱為基督的耶穌呢？”(v. 22)
- Crowd: "Crucify him!" (v. 22) 他們齊聲說：“把他釘十字架！”(v. 22)
- Pilate: "Why? What crime has he committed?" (v. 23) 彼拉多說：“為甚麼呢？他作了甚麼惡事呢？”(v. 23)
- Crowd: "Crucify him!" (v. 23) 眾人更加大聲喊叫：“把他釘十字架！”(v. 23)
- Pilate: "I am innocent of this man's blood. It is your responsibility." (v. 24) 彼拉多說：“流這人的血，與我無關，你們自己負責吧。”(v. 24)
- Crowd: "Let his blood be on us and on our children!" (v. 25) 群眾回答：“流他的血的責任，歸在我們和我們子孫的身上吧。”(v. 25)

It is safe to assume that Barabbas could *not* hear the lone voice of Pilate speaking out into the courtyard, away from the prison. It is also safe to assume that he *did* hear what the large crowd was screaming aloud. With this in mind, Barabbas would only have heard, “Barabbas ... Crucify him! ... Crucify him! ... Let his blood be on us and on our children!” 可以肯定的是，巴拉巴聽不到彼拉多在遠離監獄的院子裡單獨說話的聲音。也可以肯定地假設他確實聽到了人群的尖叫聲。由此推斷，巴拉巴只應聽到：巴拉巴……把他釘在十字架上！……把他釘在十字架上！……讓他的血流在我們和我們的孩子身上！”

Imagine the chills, the fears, and the cold sweat he must have felt when he heard these ominous words. From what he could hear, he would have assumed that his execution was near. Moments later, when guards approached his cell to unclick the lock, you can imagine what he must have felt. But imagine the sudden rush of shock and exhilaration when he learned that he was being set free! Another man – this man named Jesus – was going to die in his place. Can you imagine what emotions he must have felt as he walked away from the prison that day, a guilty and convicted criminal now free? 想像一下當他聽到這些凶險的話語時感到的寒意、恐懼和冷汗。根據他所聽到的，他會認為他的死刑已經臨近了。片刻之後，當守衛走近他的牢房來打開鎖時，你可以想像他當時的感受。但想像一下，當他得知自己獲釋時，那種突然的震驚和興奮之情湧上心頭！另一個人——這個名叫耶穌的人——將代替他而死。你能想像他那天離開監獄時的心情嗎？

Barabbas was the only man in the world who could say that Jesus Christ took his physical place. But we can say that Jesus Christ took our spiritual place. 巴拉巴是世界上唯一一個可以說耶穌基督取代了他形體懲罰的人。但我們可以說耶穌基督取代了我們屬靈的懲罰。

Paul described it this way: “God made him who had no sin to be sin for us, that we might become the righteousness of God” (2 Cor 5:21). Peter said, “He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness. By his wounds you have been healed” (1 Pet 2:24). 保羅這樣描述：“神使那無罪的，〔無罪原文作不知罪〕替我們成為罪。好叫我們在他裡面成為神的義。(林後5:21)彼得說，“他被掛在木頭上親身擔當了我們的罪，使我們既然在罪上死，就得以在義上活。因他受的鞭傷，你們便得了醫治。”(彼前2:24)

Transition: To say “yes to Jesus” is to enter into his Kingdom. 過渡：對耶穌說“是”就是進入他的王國。

Response: Which Kingdom Will You Follow? 回應：你會跟隨哪個王國？

Two kings and two kingdoms collide. 兩個國王和其王國是有衝突的。

One that claims to be of heaven. 一個自稱來自天國的人。

The other actually is. 另一個稱實際上就是。

Their virtues and values clash. 他們的美德和價值觀是相抵觸的。

One seeks to dominate and control through violence, power, and fear. 一個試圖通過暴力、權力和恐懼來支配和控制。

The other seeks to unite and heal through self-sacrificial love, grace, and forgiveness. 另一個通過自我犧牲的愛、恩典和寬恕來試圖團結和治愈。

Which will you choose? 你會選擇哪一個？

[Examples of Living in the Kingdom of Jesus v the Kingdoms of this world](#) 生活在耶穌的國度與生活在這個世界的國度的例子

Prayer, Worship Song, Benediction 禱告, 敬拜詩歌, 祝禱