

The Death of Christ

by Dr. William Ames (1576-1633)

1. The death of Christ is the last act of his humiliation in which he underwent extreme, horrible, and most acute pain for the sins of men.

基督的死是他所有受辱經歷中最後的作為，在其中他為了人的罪經歷了極度可怕且椎心刺骨的痛苦。

2. It was an act of Christ and not a mere matter of enduring because he met and endured it purposely. John 10:11, *I am the good shepherd. The good shepherd lays down his life for his sheep*; and 10:18, *No man takes it from me, but I lay it down myself*. For the same reason it was also voluntary and not compelled. The act arose out of power and not merely out of weakness - out of obedience to his father and love for us, not out of his own guilt or deserving. It was designed to satisfy through victory and not to ruin through surrender.

基督的死是他主動的作為，這作為並非是逆來順受，因為他所面對與承受的死亡是有其目的的。約翰福音第 10 章 11 節與 18 節說：「我是好牧人，好牧人為羊捨命。...沒有人奪我的命去，是我自己捨的。我有權柄捨了，也有權柄再取回來；這是我從我父所受的命令。」由此可見，他的就死是志願的而非被迫的。而他這就死的行為不是因著他的軟弱或他自己的過錯或犯罪報應的結局，而是出於他的權柄，也是出於他對父的順服以及對我們的愛。如此地設計是為了彰顯經由勝過死亡來滿足神的公義，而非屈服於死的滅亡。)

3. It contained the greatest punishment because it equaled all the misery which the sins of men deserved. Therefore, there is an abundance of words and phrases describing this death in the Scriptures. For it is not simply called a death but a cutting off, a casting away, a treading under feet, a curse, a heaping up of sorrows, and the like, Isa. 53; Ps. 22.

基督的死承擔了最重的刑罰，因為這刑罰等同於人因犯罪所應受的所有痛苦。因此，聖經中有大量的篇幅描述基督的死，不單單只被稱為「死亡」，而用「宰殺(剪除)」、「棄絕」、「踐踏於腳底」、「詛咒」、「嚐盡憂患」等等字眼來形容。參以賽亞書 53 章、詩篇 22 章等。

4. However, it contained the punishments in such a way that their continuance, their ordination to the uttermost [*deordinatio*] and other circumstances accompanying the punishments of the sins of the lost were removed from his death. Acts 2:24, *It could not be that he would be retained by death*. There are reasons for this. First, such circumstances do not belong to the essence of the punishment itself, but are adjuncts which follow and accompany those who cannot suffer punishment so as to effect satisfaction by it. Second, there was in Christ both a worthiness and a power to overcome, as it were, the punishment imposed. 1 Cor. 15:54, 57, *Death is swallowed up in victory. Thanks be given to God, who has given us victory through our Lord Jesus Christ*.

基督的死所承擔的刑罰是如此具包容性，使得此刑罰的延續性、ordination to the uttermost 及隨著人過往犯罪所應得刑罰的其他景況都藉由基督的死而被免除。使徒行傳第 2 章 24 節說：「神卻將死的痛苦解除，叫祂復活了，因為祂不能被死拘禁。」這是有道理的，哥林多前書第 15 章 54 節與 57 節：「幾時這必朽壞的穿上不朽壞，這必死的穿上不死，經上所記“死被吞滅而致成得勝”的話，就應驗了...感謝神，祂藉著我們的主耶穌基督，使我們得勝。」

5. This death was the consummation of all humiliation. It was by far the greatest part of that humiliation. So Christ's death itself is often spoken of in the Scriptures by a synecdoche of the member as the full satisfaction of his whole humiliation.

基督的死是所有羞辱的總結，沒有任何羞辱比基督的死所承受的羞辱更重，所以基督的死本身在聖經中常被視為是他代表罪人承受所有羞辱所付出的完全賠償。

6. Within these boundaries, the death of Christ was the same in kind and proportion as the death justly due for the sins of men. It corresponded in degree, parts, and kind. 總而言之，基督的死和人因罪而應得的死是同性質與同份量的，即在等級、程度和性質上也是同等相當的。

7. The beginning of Christ's spiritual death in point of loss was the passing of the joy and delight which the enjoyment of God and the fullness of grace were accustomed to bring. He lost this spiritual joy not in principle, not basically, but rather in the act and awareness of it.

論到基督靈魂之死的起初的損失就是享受神的同在與完全的恩典所帶來的歡喜與快樂的消逝。他失去此靈魂的喜樂不是原則上、基本上的，而是主動行為與有意識的。

8. The beginning of spiritual death in point of conscious realization was the tasting of the wrath of God and a certain subjection to the power of darkness. The wrath of God was most properly signified in the cup which was given to Christ to drink. Matt. 26:39, *My Father, if it be possible, let this cup pass from me.*

從感官與意識的察覺而言，面對屬靈之死的時候，會嚐到來自上帝的忿怒，以及某種程度來自黑暗權勢的轄制。而最能凸顯所指上帝的忿怒，就是基督要喝的那杯。馬太福音 26:39「父阿，倘若可行，求你叫這杯離開我…」。

9. The object of this wrath was not Christ as such. It was connected only with that punishment which he underwent as our surety.

上帝忿怒的對象並不是針對基督本身，而是針對那作為我們中保的基督。也就是說，基督以中保的身份承受了上帝忿怒而來的刑罰。

10. Subjection to the power of darkness was not servitude, but lay in the distress which Christ felt in his mind.

基督並非以黑暗奴僕的身份遭受黑暗權勢的轄制，而是他的心智處於無比悲痛當中。

11. Because of these the soul of Christ was affected with sadness, grief, fear, and dread in agony, Matt. 26:39; John 12:27; Heb. 5:7; and Luke 22:44.

為這個緣故，基督的靈魂為悲哀、哀痛、在極度痛苦的可怕中所影響著，參太 26:39；約 12:27；來 5:7 和路 22:44。

12. The soul of Christ was affected not only in the part sometimes called lower, but also in the higher; not only nor especially through its sympathy, with the body, but directly and intimately, not principally by the compassion which it had for others, but by true suffering which it underwent in our name; not from a horror of bodily death (which many of Christ's servants have also overcome by his power), but from a certain sense of spiritual and supernatural death.

基督靈魂所受到的影響並非僅表現於所謂形而下之部分，而是具有形而上之部分，(譯注：出自老子道德經，形而上者謂之道，形而下者謂之器)；並非僅經由肉體上之同情，而是直切與親密的影響；並非主要是對他人之同情，更是為我們所有人之名所經歷真實的痛苦；並非來自肉體死亡之恐懼（其已為許多基督僕人藉由祂的大能所勝過者），而是精神及超自然死亡上一定程度之意識。

13. There were two effects of this agony. First, a strong prayer showing a mind astonished and a nature fleeing from the bitterness of death — yet always conditioned by and subject to the Father's will. Mark 14:35, *He prayed that...it might be that this hour would pass from him.* John 12:27, *My soul is troubled. And what shall I say, "Father free me from this hour?" No, for this purpose I have come to this hour.* Second, there was a watery sweat mixed with drops of blood dripping to the ground. Luke 22:44, *Being in agony he prayed more earnestly; and his sweat was like drops of blood falling to the ground.*

基督所受極大痛苦呈現於兩方面，一、在心智上的驚愕及欲逃離死亡痛苦的自然想法下之禱告，但仍然順服接受父的旨意，馬可福音第 14 章第 35 節：「他就稍往前走，俯伏在地，禱告說：倘若可行，便叫那時候過去。」約翰福音第 12 章第 27 節：「我現在心裏憂愁，我說甚麼才好呢？父啊，救我脫離這時候；但我原是為這時候來的。」二、汗水混著血滴在地上。路加福音第 22 章第 44 節：「耶穌極其傷痛，禱告更加懇切，汗珠如大血點滴在地上。」

14. In this beginning of Christ's spiritual death there was a certain moderation and mitigation in that there was time for those duties which were to be done before his death, namely, prayers, discourses, admonitions, and responses.

基督在面對屬靈死之初，是有一定的緩衝與調適過程，以便有時間完成他就死之前的任務，諸如：禱告、講道、訓誡和應答。

15. The moderation was both inward and outward.

這緩衝過程包括內在與外在的。

16. The inward occurred in the momentary abatements of the pressure and distress he felt in his soul. Thus he thought of the meaning of the office he had undertaken, the glory that would arise to his Father and to himself, and the salvation of those whom his Father had given him. He consciously chose to embrace all the miseries of death in order to obtain these ends.

關於內在部分，當他想到他所要完成任務的意義、父與他自己榮耀的高舉、以及父所賜給他子民的救贖，他為了達到上述這些目的，主動地選擇承擔所有死亡的痛苦，因此心靈深處所感受到的痛苦在剎那間得到舒緩。

17. The outward mitigation in this death came through the angel who strengthened him by speaking to him, Luke 22:43, *an angel from heaven appeared to him, comforting him.*

關於外來給予的緩和一部分，來自於天使對他講話，加添力量給他，路加福音第 22 章 43 節：「有一位天使從天上顯現，加添他的力量。」

18. There was no inward beginning of Christ's bodily death except that natural weakening and dying which was caused from outside.

除了外在環境造成的自然逐漸衰弱與死亡之外，有關基督肉體的死亡並沒有上述內在緩衝過程的起點。

19. The external beginning was shown in phases of loss and conscious realization.

外在的緩衝過程的起點顯現於失去的痛苦及有意識的知覺此二階段中。

20. In the realm of loss he was rejected by his own people and counted worse than a murderer; he was forsaken, denied, and betrayed by his most intimate disciples. By all kinds of men, especially the leaders and those who were considered wise, he was called a madman, a deceiver, a blasphemer, a demoniac, a sorcerer, and a usurper of another's kingdom. He was stripped of his garments and denied necessary food.

The Death of Christ (by William Ames)

有關他所承受的失去與痛苦的範疇，包括他被自己的同胞拒絕、受到比殺人罪犯更差的待遇；他被棄絕、被否認、被最親近的門徒出賣。他被所有的人尤其是領袖及智者稱為瘋子、騙子、褻瀆神的人、惡魔、巫師術士、別人國家的篡位者。他被剝去衣服，甚至連必要的食物都得不到。

21. In point of conscious realization, he was aware of the shameful arrest, the violent hauling away, the denial of ecclesiastical and civil justice, the mocking, whipping, and crucifixion with reproach and injury of all kinds. Yet there was some mitigation in this death: first, in the manifestation of divine majesty through certain miracles, such as the falling of soldiers to the ground at sight of him and at sound of his voice, and the healing of Malchus' ear; second, in the working of divine providence whereby it happened that he was justified by the judge before he was condemned. Matt. 27:24, *1 am innocent of the blood of this just man.*

就有意識的知覺而言，他意識得到被逮捕的可恥、被兇暴的拖拉、被全教會及文明正義的司法審判拒絕、被嘲笑戲弄、被鞭打，最終帶著所有的恥辱與傷害被釘死於十字架。然而在這死之前仍有一些緩衝與調適過程，包括以下兩項：一、藉由確信的奇跡所顯出的神性威嚴，例如捉拿他的士兵一看見他及聽到他的聲音就後退倒在地上、祭司僕人馬勒被砍削掉的耳朵被他一摸就恢復。二、因神聖上帝的眷顧工作而發生在他被判刑前是被審判為無罪的。馬太福音第 27 章第 24 節：「彼拉多見無濟於事，反要生亂，就拿水在群眾面前洗手，說，流這義人的血，罪不在我，你們自己承當罷。」

22. The consummation of Christ's death was the highest degree of the appointed punishment; and in this connection are to be considered the death itself and the continuance of it.

關於基督的死的完全，是成就在它是最嚴厲的預定懲罰。針對此關聯性的考量，是指死亡本身以及死的延續。

23. The consummation of his spiritual punishment as loss was the forsaking of him by his Father, as a result of which he was deprived of all sense of consolation. Matt. 27:46, *My God, my God, why hast thou forsaken me?*

他屬靈懲罰的完全，表現在失去的痛苦，是指被他父神完全的棄絕，因此，他是被剝奪了得到安慰的所有感覺，馬太福音第 27 章第 46 節：「我的神，我的神，為什麼離棄我？」

24. The consummation of his death in conscious realization was the curse whereby he endured the full consciousness of God's judgment on man's sins. Cal. 3:13, *He was made a curse for us.* The hanging on the cross was not a cause of or reason for this curse, but only a sign and symbol of it, *Ibid.*

他的死在清楚的意識上的完全，是指這咒詛所引起，要忍受並清楚知道，上帝對人類罪惡的審判，加拉太書第 3 章第 13 節：「基督既為我們受了咒詛」，所以，被釘在十字架上，並不是肇因於或由於咒詛所造成，而只是一個符號和標記。

25. The consummation of bodily death was the expiration of his soul in greatest torment and pain of body.

他身體死亡的完全，是指他的靈魂在這肉體所受最大折磨的結束。

26. In this death there was a separation of the soul from the body, but the union of both with the divine nature remained so that a dissolution of the person did not occur. 當死亡發生時，他的靈魂與肉體分離，但二者間神性的聯結仍然留存著，所以，祂的個體並沒有潰散。

27. This death of Christ was true and not feigned. It was natural, or from causes naturally working to bring it about, and not supernatural. It was voluntary and not at all compelled; yet it was violent and not from internal principles. It was also in a certain way supernatural and miraculous, because Christ kept his life and strength as long as he would and when he desired he laid it down, John 10:18.

基督的死是真的而不是假裝的，它是依自然法則而成，或可說是自然界的成因而引致它的發生，而不是超自然現象。它是自發的，，而不是被強迫的，然而它卻是激烈的作為，而不是循著內在的法則。另外，從某些觀點而言，它也可被視為是超自然或是奇蹟性的，因為，基督只要是他自己願意，他可以保留自己的生命和氣力，並可自己決定何時將其捨去，約翰福音第 10 章第 18 節：「沒有人奪我的命去，是我自己捨的。我有權柄捨了，也有權柄再取回來；這是我從我父所受的命令。」

28. The continuance of this death was a continuance of the state of lowest humiliation and not of the punishment of affliction, for when Christ said, *It is finished*, it applied to the latter punishment.

基督的死的延續，是指那最卑賤屈辱狀態的延續，而不是指痛苦折磨懲罰的延續，因此，當基督說成了的時候，是指此懲罰而言。

29. The continuance was the remaining under the reign of death for three days, Acts 2:24. This state is usually and properly described as existence in Hell.

所指稱狀態的延續是指這死後的三天期間，使徒行傳第 2 章第 24 節：「神卻將死的痛苦解除，叫祂復活了，因為祂不能被死拘禁。」這階段狀態，通常被適切的描述為在陰間。

30. The burial of Christ for three days was a testimony and representation of this state. 基督被埋的三天，就是代表這個階段狀態的證詞。