

⁴⁴ **And it was about the sixth hour / 12 noon... that good Wednesday, and there was a darkness over all the earth until the ninth hour / 3:00pm.**

⁴⁵ **And the sun was obscured / the word is: skotizo; the sun wasn't seen; perhaps by cloud cover; maybe a solar eclipse; definitely God hid the scene in darkness,**

and the veil of the temple was tore in the middle / the 6-story... veil of the Temple... tore from top to bottom. Not a good portent of things to come to those people.

⁴⁶ **And when Jesus shouted with a loud voice / a megas... powerful voice, He said, Father / the Greek word is: pater, into Your hands I commit My Spirit / mou pneuma; my breath:**

and having said this, He gave up His Spirit / literally one word: ekpneo; He expired.

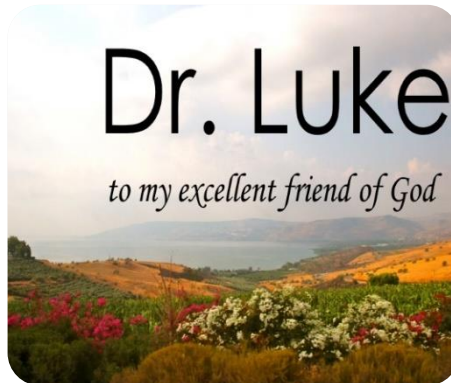
⁴⁷ **Now when the centurion saw what was done / he was doing the math, something was different,**

it was not routine, it was not adding up...

the centurion was trying to put all the pieces together and what did he conclude?

he glorified God, saying,

Certainly this was a righteous man / obviously, this death wasn't like the others he had seen.



⁴⁴ 那时约有午正/那个美好的星期三中午 12 点,遍地都黑暗了,直到申初/下午三点,

⁴⁵ 日头变黑了。/这个词是:skotizo; 太阳不见了;也许是被云层遮盖;也许是日食;上帝肯定把场景藏在了黑暗里

殿里的幔子从当中裂为两半。/ 六层楼的圣殿面纱从上到下被撕毁了对那些人来说,这不是什么好兆头。

⁴⁶ 耶稣大声喊着说,父阿/ 希腊语: pater, 我将我的

灵魂交在你手里。/ mou pneuma; 我的气息

说了这话/字面上就是一个词:ekpneo, 气就断了。

⁴⁷ 百夫长看见所成的事, /他在计算, 有些不同的东西,

这不正常, 不合理...

百夫长试图把所有的碎片拼凑在一起他得出了什么结论?

就归荣耀与神说,

这真是个义人。/显然, 这次的死亡不像他见过的其他死亡。

48 And all who came together to that spectacle, having paid attention to everything that happened; they pounded their chests, and returned to their homes.

49 And all who knew Him, and the women who joined Him from Galilee / having walked with Him 70 or 80 miles from the north... to this feast; in anticipation of this most joyous feast.... Now what? They didn't anticipate this.

they stood at a distance, watching all these things / still paying attention, Matthew says, they were ministering to Him, just by their silent, supportive presence as He did the heavy lifting.

50 And, Look, there was a man named Joseph, a counselor / Jerome, writing in his 3rd century Latin Vulgate calls him: **Nobilis decurio**... the Minister of tin mines... for the whole Roman empire. And these tin mines stretched all the way to the Isles of the West, the western coast of modern day England.

Joseph was a good man, and a just man, of the Sanhedrin.

51 he had not consented to their plan and action.

Joseph was a courageous and powerful man; he had access to the highest levels of government.

He was of Arimathea / so, where is Arimathea? Don't worry!

Joseph was of Arimathea... a city of the Jews / it was a city with a Jewish community. Aquitaine in France was a city of those from Antioch. In the 21st century, South Central – Los Angeles... the famous South Central... no longer exists. So, don't worry if you can't find the post office for Arimathea..

Joseph, himself he also waited for the kingdom of God / Joseph expected to welcome and receive the kingdom; so, he's a smart man, too!

48 聚集观看的众人，见了这所成的事，都捶着胸回去了。

49 还有一切与耶稣熟识的人，和从加利利跟着他来的妇女们，/和他一起从北方走了七八十英里到这个盛宴;期待这最欢乐的盛宴....现在怎么办呢?他们没有预料到这一点。

都远远地站着，看这些事。 /马太说，他们仍然在专心事奉他，只是在他做重担的时候，他们默默地支持他。

50 有一个人名叫约瑟，是个议士，/杰罗姆在三世纪的拉丁文中称他为:**Nobilis decurio**，整个罗马帝国的锡矿大臣。这些锡矿一直延伸到西部群岛，也就是现在英格兰的西海岸。

为人善良公义。

51 众人所谋所为，他并没有附从。

约瑟是一个勇敢而有力的人;他能接触到政府最高层。

他本是犹太亚利马太城里/亚利马太在哪里?别担心!

他本是犹太亚利马太城里 /这是一个有犹太人社区的城市。法国的阿基坦是安提阿人的城市。在 21 世纪，中南部-洛杉矶，著名的中南部已经不复存在。所以，如果你找不到阿里马西亚的邮局，不要担心。

素常盼望神国的人。/约瑟期待着迎接并接受这个国家;所以，他也是个聪明人!

Early church history says Joseph was the uncle of Jesus... who took Jesus, when He was a child... in those silent years... **to the area of those tin mines in the Isles of the West**: sometimes referred to as the Isles at the ends of the earth. And not being there... I don't know.

But I do know... Augustine of Canterbury, first archbishop to the English, appointed by pope Gregory... Augustine... elaborates the known facts in his **Epistolae ad Gregorium Papam**, where he writes:

In the Western confines of Britain there is... / well, read about it later.

Even Cardinal Baronius, Curator of the Vatican Library, quotes from his 12-volumes: **Ecclesiastical Annals**, 1588-1607 refers to the year **36AD** as the date when Joseph of Arimathea, Mary, the Bethany household and names several others with them who went into exile; Baronius writes, In that year the party mentioned was exposed to the sea in a vessel without sails or oars. The vessel drifted finally to Marseilles and they were saved. From Marseilles Joseph and his company passed into Britain and after preaching the Gospel there, he died.

⁵² **This man** / who waited for the kingdom of God... **went to Pilate, and strongly demanded the body of Jesus.**

⁵³ **And he took it down, and wrapped it in linen** / think of the tender care of this uncle who knew this nephew as a child,

and Joseph placed Him in a tomb that was cut into the stone,

where no one was previously laid.



早期教会历史上说，约瑟是耶稣的叔叔，在耶稣还小的时候，在那些寂静的岁月里，**他带着耶稣去了西部群岛的锡矿地**，有时也被称为世界尽头的群岛。我也不知道。

但我知道坎特伯雷的奥古斯丁，英国的第一大主教，受教皇格里高利任命奥古斯丁在他的书信中详细阐述了已知的事实，他写道：

在英国的西部地区有…/嗯，以后再读吧。

甚至梵蒂冈图书馆馆长红衣主教 Baronius，从他的 12 卷书中引用:基督教年鉴，1588-1607 提到公元 36 年，当亚利马太的约瑟夫，玛丽，伯大尼家族和其他几个人被流放的日子;巴洛纽斯写道:“在那一年，提到的聚会是在一艘没有帆也没有桨的船上，暴露在大海里。”船终于漂到马赛，他们得救了。约瑟和他的同伴从马赛来到英国，在那里宣讲福音后就去世了。

⁵² **这人/谁在等候神的国呢去见彼拉多，求耶稣的身体。**

⁵³ **就取下来用细麻布裹好，/想想这个叔叔的体贴，他从小就认识这个侄子，**

安放在石头凿成的坟墓里，

那里头从来没有葬过人。

⁵⁴ And that day was the preparation, and the Sabbath **drew on** / more clearly, the word is: **epiphosko**; to grow light -- So I guess we can say, to twilight **because it was evening**... which means it was **moonlight**! Not the sun... **the moon was rising**!



Day 2: Unleavened Bread

The sabbath **Feast of Unleavened Bread**; precisely, **the 2nd of 7 set-times**, appointments of the Lord, on His calendar had arrived; Paul says, apart from Christ / the Messiah... they are meaningless days.

⁵⁵ And the women, who came with Him from Galilee / to what was supposed to be the most joyous festival,

they followed after / Joseph of Arimathea, and saw the tomb, and how His body was placed / the courageous women were paying attention to ALL the details. As the shadows of these joyous traditions and feasts played out... in thanksgiving to the eternal Father; shadows of the things that were to come....

Professor Edersheim of Oxford University says: here's an irony to ponder: As they were carrying Christ's lifeless body to the grave, in the distance and passing them is the joyous celebration -- a noisy multitude.... ready to follow the delegates of the Sanhedrin to the ceremony of **Cutting down the Passover Sheaf**... crossing the Kedron River as the sun has just gone down.

They ask these questions with shouts of joy:

Has the sun gone down? YES YES YES!

With this sickle? YES YES YES!

Into this basket? YES YES YES!

⁵⁴ 那日是预备日, 安息日也**快到了**。/更清楚地说, 这个词是: **epiphosko**;所以我猜我们可以说, 黄昏, **因为那是晚上**, 这意味着**月光**!不是太阳, 是**月亮升起来了**!

安息日的**除酵节**;正好, 主在他的日历上所定的**七次日期中的第二次**到了。保罗说, 除了基督/弥赛亚, 这些日子都是无意义的。

⁵⁵ 那些从加利利和耶稣同来的妇女, /这本该是最欢乐的节日,

跟在后面/亚利马太的约瑟, 看见了坟墓, 和他的身体怎样安放。/勇敢的妇女们注意到所有的细节。在这些欢乐的传统和盛宴的阴影中...在对永恒的天父的感恩中;即将到来的事情的阴影....

牛津大学的埃德斯海姆教授说:这是一个沉思的讽刺:当他们抬着基督的尸体到坟墓时, 在远处经过他们的是欢乐的庆典一个喧闹的人群....准备跟随公会的代表去参加**割逾越节禾捆**的仪式...在太阳刚刚落山的时候穿过汲龙河。他们欢呼着问这些问题:

太阳落山了吗?是的是的是的!

这与镰状吗?是的是的是的!

在这个篮子吗?是的是的是的!

On this Sabbath? YES YES YES!

Shall I reap? YES YES YES!

And the representative of the Sanhedrin would cut down the Passover sheaf to wave before the Lord in the Temple -- this representation of the **Firstfruits** springtime harvest... hopeful of things to come.

And though, the types and shadows were of things to come... they had not a clue... that day, they had come and gone; fulfilled... no longer needed. Luke writes...

⁵⁶ **And they returned, and prepared spices and ointments** / that good Wednesday evening... indicating they had NO expectation of resurrection. They were confident... dead people were dead;

and rested the Sabbath day

according to the commandment.

安息日呢?是的是的是的!

我收获吗?是的是的是的!

公会的代表会砍下逾越节的禾捆，在圣殿里向耶和華搖來搖去—這代表春天**初收的果实**...对未来充满希望。

然而，那些类型和影子是未来的东西...他们一点也不知道...那天，它们来了又走了;满足，不再需要。路加写...

⁵⁶ **她们就回去，预备了香料香膏。**/那个美好的周三晚上...表明他们不指望复活。他们确信...死人已经死了;

她们在安息日，

便遵着诫命安息了。