

The ancients tell us, John lived the longest of the 12 disciples; the original followers of the Lord; **eye-witnesses to Jesus Christ**. And John tells us in great detail, Jesus repeatedly had said: **keep, guard to protect My words; My instructions** -- which He summarized into 2 commands: 1. Love God our Father with all our mind, soul, and being; and 2. Love one another as He loved us in patience and truth,

1 When Jesus spoke these words / His last words to us as a Teacher for 3 ½ years.... while He lived among us;

He went forth with His disciples over the brook Kidron / His **mathetes**: those doing their math... to be known by this simple identifying mark: **their love for one another**; evidence they still are doing their math; no murderous roman crusaders needed.

Mentioned only here in the NT, but 11 times in the OT. **The brook Kidron** is in a ravine separating the ancient Temple mount from **olive groves located at the foot of the Mount of Olives**. In the OT, the Kidron is mentioned during the failed rebellion of Absalom who tried to depose his father King David,

where there was a garden, which He and His disciples entered / Gethsemane: **the olive press**. Olives are first mentioned in the scripture **in the days of Noah after the alarming flood**, when an olive branch indicated: the damage was over and peace returned. Now, in devotion to His Father, the reason for Christ coming; as His work was coming to a close, He went to this final place.



古人告诉我们，约翰是十二个门徒中活得最长的;主的最初追随者;**耶稣基督的见证人**。约翰详细地告诉我们，耶稣再三地说，要谨守，**谨守**我的话。我的指示，他总结为两条命令:1。我们要用全身心的爱我们的父神;和 2。你们要彼此相爱、像主用忍耐和诚实爱我们一样。

1 耶稣说了这话， /他作为老师的最后一句话....他住在我们中间。

就同门徒出去，过了汲沦溪， /他的 **mathetes**:那些做数学的人...通过这个简单的识别标志被知道:**他们对彼此的爱**;证据他们还在计算;不需要凶残的罗马十字军。

只在这里提到过，但在外省有 11 次。汲沦溪位于一个峡谷中，将古神殿山和**橄榄山脚下的橄榄树丛**分开。在旧约中，汲沦溪被提到在押沙龙企图推翻他父亲大卫王失败的叛乱中，

在那里有一个园子，他和门徒进去了。 /客西马尼:**压榨橄榄**。圣经中第一次提到橄榄，是**在诺亚时代，在可怕的洪水之后**，一个橄榄枝表示:破坏结束了，和平回来了。现在，在对天父的奉献中，我们要知道基督来的原因;当他的工作即将结束时，他来到了这个最后的地方。



²And Judas also, who betrayed Him, knew the place: for Jesus often went there with His disciples / notice, these words, the majestic Messiah of God; JESUS, our great Shepherd; our great Teacher – He was accessible, easy to get to. He was not hiding; He was not fearful.

³Judas then, having received a band of men and officers from the chief priests and Pharisees, came there with lanterns and torches and weapons / if this was a roman cohort, it could have included from 300 – 600 soldiers; though I would have written: with a bunch of fools and bandits; a lovely crowd of hardheads, with the miserable, the prudish, and some self-righteous thrown in.

And in spite of this world changing event, amid all that transpired that Tuesday night of the Passover, John inspired by the Holy Spirit reports this rather humorous incident, for all to enjoy!

⁴So Jesus, knowing all that would come upon Him, went forth, and said to them / knowing He was going to His death; said to these thugs from the religious headquarters,

Whom do you seek? / who are you diligently searching for. From childhood they searched for Him. repeatedly Jesus said to these religious buffoons, you will seek me, but will not find me, Jesus was not implying this event. He directly accused the religious clowns saying: you seek to kill me, a fact known by all His followers. Here, the good Shepherd steps to the center, to defend His own. And though it was dark I've wondered, when stepping forward, did Jesus have a Cheshire grin on His face?

Who are you looking for?

² 卖耶稣的犹大也知道那地方。因为耶稣和门徒屡次上那里去聚集。 /注意这些话，上帝的弥赛亚;耶稣，我们伟大的牧羊人;我们伟大的老师 -他很容易接近，很容易接近。他并没有躲藏;他并不害怕。

³ 犹大领了一队兵，和祭司长并法利赛人的差役，拿着灯笼，火把，兵器，就来到园里。 /如果这是一个罗马队列，它可能包括 300 - 600 名士兵;虽然我想写:与一群傻瓜和强盗;一群头脑清醒的可爱的人，还有可怜的、假正经的和一些自以为是的人。

尽管这个改变世界的事件，在逾越节的那个星期二晚上发生的所有事情中，约翰受到圣灵的启发，报告了这个相当幽默的事件，让所有人都享受!

⁴ 耶稣知道将要临到自己的一切事，就出来，对他们说， /知道主必死;对那些来自宗教总部的暴徒说，

你们找谁? /你要寻找的是谁。他们从幼年就寻找他。耶稣反复对这些宗教小丑说，你们要找我，却找不到我，耶稣不是暗示这件事。他直接指责宗教小丑说:你们想要杀我，这是他所有的追随者都知道的事实。在这里，善良的牧羊人走到中间，保护他的同伴。虽然天很黑，但我一直在想，当我走上前时，耶稣的脸上是否带着柴郡式的笑容?

你们找谁?

5 They answered Him, Jesus of Nazareth.

5 他们回答说，找拿撒勒人耶稣。

Jesus said to them, I Am / I Am He... this Hebraism, recalls any of the familiar names which the LORD revealed to Moses: **I Am that I Am** – The Name describing a quality of God's character; suggesting: **I Am whoever I need to be; I am whatever I want to be.** In our days, we might say: **I Am ___ that I Am**, and fill in the blank. Do you need forgiveness? The Lord says: **I Am forgiving, that I Am!** Do you need mercy, strength or peace? **I Am merciful, I Am strong, I Am peace that I Am!**

耶稣说，我就是。/我就是...这句希伯来人的话，使人想起耶和華向摩西所启示的任何一个熟悉的名字：“我是自有永有。”暗示：**我就是我需要成为的那个人；我想做什么就做什么。**在我们的时代，我们可能会说：**I Am that I Am**，并填空。你需要原谅吗？耶和華说：我是宽恕的，我是！你需要怜悯、力量或和平吗？我是仁慈的，我是坚强的，我是和平的！

I am He. / and can you imagine? this beloved disciple who lived the longest; John who remembers these details, he had to laugh every time he recalled this midnight rendezvous with religious fools!

我就是。 / 你能想象吗？这位深爱的门徒活得最久；约翰记得这些细节，每次他想起这个午夜和宗教傻瓜的约会，他就不得不笑！

And Judas also, who betrayed him, stood with them / with that bunch of fools.

卖他的犹大也同他们站在那里。 / 和那群傻瓜一起。

6 As soon as He had said to them, I Am He, immediately they went backward, and fell to the ground / can you imagine? They all fell on their sorry asses! It's funny!

6 耶稣一说我就是，他们就退后倒在地上。 / 你能想象吗？他们都摔了一跤！这很有趣！

7 Then He asked them again, / as these white-robed separatists brushed off their butts, and climbed back to their feet. Jesus said, let's try this again.

7 他又问他们说， / 当这些穿白袍的分离主义者掸掉屁股，重新站起来的时候。耶稣说，让我们再试一次。

Whom do you seek? / and don't you sense this dark night: Jesus had a smirk on His face as He rolled His eyes! All heaven was watching, and I'm sure there were about a million angels ready to thump some heads; but this moment, Jesus signals **He's okay!**

你们找谁？ / 难道你感觉不到黑夜的存在吗？耶稣转着眼珠，脸上露出得意的笑容。整个天堂都在注视着，我敢肯定有一百万个天使正准备敲打某些人的脑袋；但这一刻，耶稣发出了**他没事**的信号！

The Lord of glory endured a lot! He could have said, Father, I'm out of here! He could have said: You all... Go to hell! It was an option. But He came to do His Father's will,

And they said, Jesus of Nazareth / responding like robots: no different than all those loveless hardheads that we encounter every day.

⁸ Jesus sizing up the situation answered, I told you, I am He: so, if you seek Me let these go their way: / He is using their words; He's listening to them; but the good Shepherd is not a hireling, and at whatever the cost, He cares for His own; entrusting them to His Father,

⁹ That the saying might be fulfilled, which He spoke, Of those whom You gave Me, I have lost none / Psalm 41:9.

¹⁰ Then Simon Peter having a sword drew it, and struck the servant of the high priest and cut off his right ear / impulsive Peter who said, though they all deny you, I will go to death for you, and with all the drama of a Mel Brooks movie, this was Peter's moment Thank you, Peter, take a bow; apparently, he's not a good aim!

The servant's name was Malchus / and why do we know the name of this servant? Well, because the life of Malchus was never the same after that night. Obviously, he came to faith having been touched by Jesus who is the love of the Father; and John or someone he knew in the household of the high priest provided that detail.

¹¹ Then Jesus said to Peter, put your sword into the sheath: the cup which my Father has given Me, will I not drink it?

荣耀的主忍耐了许多!他可以说,父亲,我要走了!他可以说:“你们都……去死吧!”这是一种选择。但他来要照父的旨意行。

他们说,找拿撒勒人耶稣。 /像机器人一样回应:和我们每天遇到的那些没有爱的实干家没有什么不同。

⁸ 耶稣说,我已经告诉你们,我就是。 你们若找我,就让这些人去吧。 /他在用他们的话;他在听他们说话;但好牧人不是雇工,不管怎样,只顾自己的事。将他们交托他的父,

⁹ 这要应验耶稣从前的话,说,你所赐给我的人,我没有失落一个。 /诗篇 41:9

¹⁰ 西门彼得带着一把刀,就拔出来,将大祭司的仆人砍了一刀,削掉他的右耳。 /冲动的彼得说,尽管他们都不承认你,我愿意为你赴死,用梅尔·布鲁克斯电影里所有的戏剧性,这是彼得的时刻谢谢,彼得,鞠躬;显然,他瞄得不好!

那仆人名叫马勒古。 /为什么我们知道这个仆人的名字?因为那晚之后马勒古的生活就变了。很明显,他已经被耶稣摸了,这耶稣就是父的爱;这是约翰或是他在大祭司家里所认识的人告诉他的。

¹¹ 耶稣就对彼得说,收刀入鞘吧。我父所给我的那杯,我岂可不喝呢?

And here is a curiosity in the gospel of John: the cup is mentioned 33 times in the New Testament; but John uses this word in his letter only this **one time**. Hm? **in John's gospel, it's the only cup that matters.**

Chapter 13 speaks about the historic: last supper... yet reading it, you discover John never mentions **the bread** or **the cup**! Why? Well, it's simple: clearly John was inspired by the Holy Spirit **not** to write in that chapter about that stuff, because the Spirit knew the last supper would become like all the other manmade traditions... which have crept into the Church Jesus is still building.

Moses spoke of **the cup of Pharaoh**; David declares: **my cup runs over**, David says: **there is in the hand of the Lord, a cup**; David tells about **the cup of salvation** -- **the cup of yeshua**; Isaiah tells us: **at the hand of the Lord, the cup of his fury**; Jeremiah affirms: **the cup at the Lord's hand**; though, and Jeremiah describes heathen **Babylon... having a special... golden cup**;

Matthew, Mark and Luke... tell us about a little **cup**, something able to hold enough cold water for a thirsty kid... hopefully it was biodegradable, since Jesus is not interested in polluting the environment -- He'll leave that to everybody else.

They also tell us about a **cup** large enough to hold **the fruit of the vine**...does anybody really believe Jesus and His disciples will one day be drinking... **His blood in heaven**?

Then Jesus said to Peter, Put up your sword into the sheath: the **cup which my Father has given me, will I not drink it?**

The Man of Sorrows

This is My Father's World

约翰福音中有一个奇怪的地方在新约中提到了 33 次圣杯;但这个词在约翰的信中只出现过一次。嗯?在约翰福音中,这是**唯一**重要的**杯子**。

第 13 章讲的是历史性的《最后的晚餐》……然而,读了它,你会发现约翰从来没有提到面包或杯子!为什么?很简单:很明显,约翰受了圣灵的启发,**没有**在那一章里写那些东西,因为圣灵知道最后的晚餐会像所有其他人造的传统一样…这些传统已经渗透进了耶稣仍在建造的教会。

摩西说法老的杯;大卫说,我的杯满了,耶和华中有杯。大卫讲述**救恩**之杯——**耶书亚**之杯;以赛亚告诉我们:“因主的手,他的忿怒之杯;耶利米说:这是主手中的杯;耶利米描述巴比伦有一个特殊的金杯;

《马太福音》、《马可福音》和《路加福音》告诉我们关于一个小**杯子**的故事,它能装下足够一个渴了的孩子喝的凉水,希望它是可生物降解的,因为耶稣对污染环境不感兴趣——他会让其他人去做。

他们也告诉我买一个大小可以容纳**葡萄果实**的杯子…有人真的相信耶稣和他的门徒有一天会喝酒吗?他在天上的**血**?

耶稣就对彼得说,收刀入鞘吧。我父所给我的那**杯**,我岂可不喝呢?