

John, the disciple whom Jesus loved, writes...

17 And taking up His cross, went forth to a place called: the place of a skull which is called in the Hebrew, Golgotha:

/ and was this when Jesus freed up Simon from North Africa who had been forced to carry those wooden cross-beams at first? And now has come to the **kranion**; where we get our word: **cranium**,

18 Where they crucified Him, and two with Him, on either side one, and Jesus in the middle.

19 And Pilate wrote a title, and put it on the cross. And the writing was:

JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title was read by many of the Jews: for the place where Jesus was crucified was near the city: and it was written

in Hebrew / the language of God's chosen people; fortunately now days, less are stumbling over their Messiah,

and Latin / the language of crumbling Rome and all their dead traditions,

and Greek / the language of Hellenistic wisdom and culture...the sophisticated language of that time... though all that wisdom and culture now days is... well! How do you say it? Not doing so well! These are the languages Pilate had the accusation written in.



耶稣所爱的门徒约翰写道...

17 他们就把耶稣带了去。耶稣背着自己的十字架出来，到了一个地方，名叫髑髅地，希伯来话叫各各他。

/耶稣就是在这个时候从北非解放了西蒙吗?他一开始被迫扛着那些木横梁。现在来到了头颅;我们的词是头盖骨，

18 他们就在那里钉他在十字架上，还有两个人和他一同钉着，一边一个，耶稣在中间。

19 彼拉多又用牌子写了一个名号，安在十字架上。

写的是犹太人的王，拿撒勒人耶稣。

20 有许多犹太人念这名号。因为耶稣被钉十字架的地方，与城相近，并且是用

希伯来，/上帝选民的语言;幸运的是，现在很少有人被他们的救世主绊倒了，

罗马，/摇摇欲坠的罗马语言和他们所有已逝的传统

希利尼，三样文字写的。/希腊式的智慧和文化的语言，那个时代复杂的语言，尽管现在所有的智慧和文化的...怎么说?不太好!彼拉多用这些文字写了控告书。

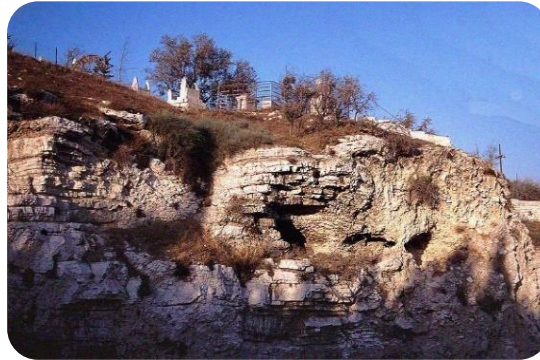
21 Then the chief priests of the Jews said to Pilate Do not write, The King of the Jews; but, He said, I am King of the Jews. / squabbling over jots and tittles,

22 Pilate resolutely answered, What I have written I have written. dismissively flipping them off...

23 Then the soldiers, when they had crucified Jesus, they took His garments, and divided in four parts, a part to each soldier; now the coat was without seam woven from the top throughout / notice it is **John** who is recalling this incident. **Matthew** records the Sanhedrin's perspective; **Luke** must have befriended the Centurion and gives us his view of the crucifixion; and here, **John** speaks as one of those in the little band of Jesus who faithfully joined Him. John the night before had leaned on Jesus' chest and asked... who was going to betray Him.

24 So, they said among themselves, Let us not tear it, but gamble for it, whose it will be: that the scripture be fulfilled, They divided My raiment among them, they gambled for My coat. Therefore the soldiers did these things.

And all these events were indelibly recorded in the memories of those who experienced them. John was in the high priest's residence hearing the illegal trial and verdict, following as best he could, the decisions being handed down by both the religious and civil leaders in Jerusalem that night. He heard the illegal verdict: Juniors on the council were to vote first, so they wouldn't be influenced by the senior members -- by law.



21 犹太人的祭司长，就对彼拉多说，不要写犹太人的王。要写**他自己说我是犹太人的王**。/为琐事争吵不休，

22 彼拉多说，我所写的，我已经写上了。/轻蔑地对他们竖中指...

23 兵丁既然将耶稣钉在十字架上，就拿他的衣服分为四分，每兵一分。又拿他的里衣。这件里衣，原来没有缝儿，是上下一片织成的。/请注意，是**约翰**在回忆这件事。**马太**记录了公会的观点;**路加**一定和百夫长很亲近，告诉了我们他对钉十字架的看法;在这里，**约翰**作为耶稣忠实地加入他的那一小群人中的一员讲话。约翰前天晚上靠在耶稣的胸膛上问，谁要出卖耶稣。

24 他们就彼此说，我们不要撕开，只要拈阄，看谁得着。这要应验经上的话说，他们分了我的外衣，**为我的里衣拈阄**。兵丁果然作了**这事**。

所有这些事件都不可磨灭地记录在那些经历过的人的记忆中。那天晚上，约翰在大祭司的住所里，听着审判和判决，尽他所能地跟随耶路撒冷的宗教领袖和民间领袖所作出的决定。他听到了这一非法裁决:委员会的初级成员首先投票，这样他们就不会受到高级成员的影响——法律上的影响。

By their law, a guilty verdict and execution could not be held on the same day. By their law... a not guilty verdict and dismissal of charges could occur the same day. But by their law... never a guilty verdict and execution could happen the same day -- **never!** From John's writing it seems he assured Mary, the mother of Jesus... he would follow the progress of the trial and report back. Undoubtedly, John hearing the verdict, Guilty!... hurried to where Mary was; and gathered up the women, and brought them to Calvary.

25 Now there stood by the cross of Jesus, His mother and His aunt / she positioned herself... of course horrified, probably not even recognizing Him at first; and yet took her stand... near His cross, / the sister of His mother... **Mary the wife of Cleophas, and Mary Magdalene** / all eye-witnesses to Jesus.

26 Therefore when Jesus saw His mother, and the disciple whom He loved standing by her,

He said to His mother, Woman... What? That's it? That is all? Nothing more? Not very honorable, is it? About this woman, we do know 2 things she said, she rejoiced in God her Savior... who wasn't found in Rome; and she said about Jesus, whatever He says to you, do it. so she was smart.

Woman, pay attention, your son! / he is standing next to you...

27 Then He said to the disciple / whom He loved...

Pay attention, your mother! Huh?! It clearly does **not** sound like Jesus is in a partnership with that woman, does it?

And from that hour that disciple took her to his own home.

根据他们的法律，有罪判决和处决不能在同一天进行。根据他们的法律...无罪判决和撤销指控可能会在同一天发生。但是根据他们的法律...永远不可能在同一天宣判有罪并执行死刑—永远不可能!从约翰的信中可以看出，他向耶稣的母亲玛利亚保证，他会跟踪审判的进程，并向她报告。毫无疑问，约翰听到了判决，有罪!匆忙赶到玛丽所在的地方;聚集妇女，带他们到加略山去。

25 站在耶稣十字架旁边的，有他母亲，与他母亲的姊妹/她摆好姿势...当然吓坏了，一开始可能根本没认出他来;然而她却站在祂的十字架旁/祂母亲的姊妹...，并革罗吧的妻子马利亚，和抹大拉的马利亚。/都是耶稣的见证人

26 耶稣见母亲和他所爱的那门徒**站在旁边，**

就对他母亲说，妇人，/什么?就这些吗?这是所有吗?没有什么更多?这不是很光荣，不是吗?关于这个女人，我们只知道两件事，她说，她以神为乐，她的救主...他并没有在罗马找到;她说耶稣，无论他对你说什么，你都要去做。所以她很聪明。

妇人，看你的儿子。 /他就站在你旁边...

27 又对那门徒/他所爱的**说，**

看你的母亲。 /啊?!听起来耶稣显然和那个女人**不**是一伙的，不是吗?

从此那门徒就接她到自己家里去了。

And we can well imagine... sometime, shortly after these words... the disciple whom Jesus loved... lovingly took that woman, his new mother... away from the crucifixion.

And then, hurried back!

我们可以很好地想象…某天，在这些话之后不久…耶稣所爱的那个门徒…慈爱地把那个女人，他的新母亲…从十字架上带走了。

然后，匆匆赶回来!

The Man of Sorrows

向主欢呼 向主歡呼

Shout to the Lord

火把音樂 - 唯獨倚靠祢

My trust is

in You

我不為明天憂慮

Highest

Hosanna

雖有千人仆倒

a thousand may fall