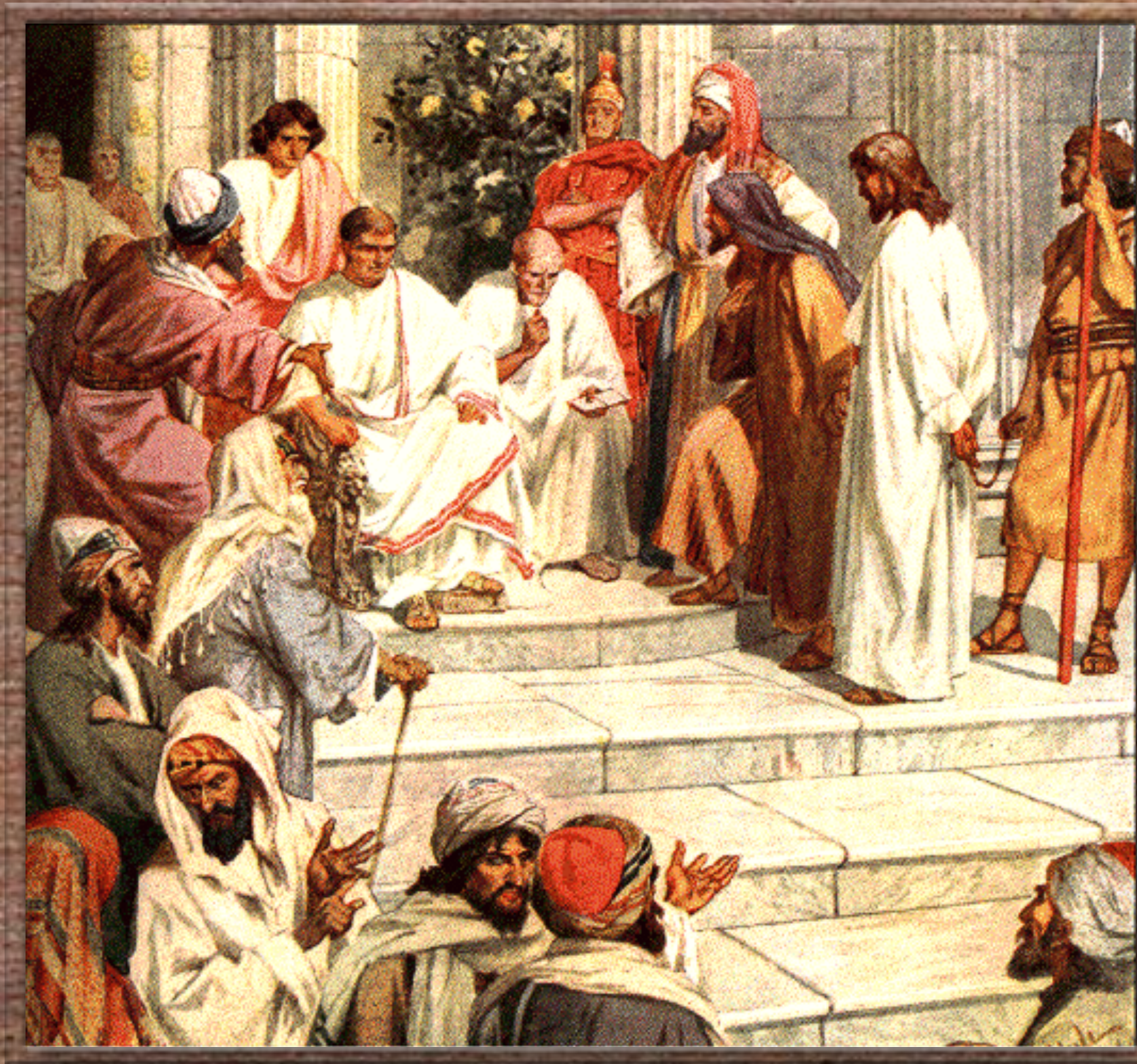


The Trial of Jesus before Pontius Pilate

耶穌在彼拉多面前受審



Mark 馬可福音 15: 1-15

His arrest led to his indictment before the chief priests

祂的被捕導致祂在祭司長面前被起訴

1. Through the night Israel's leaders put together their case against Jesus

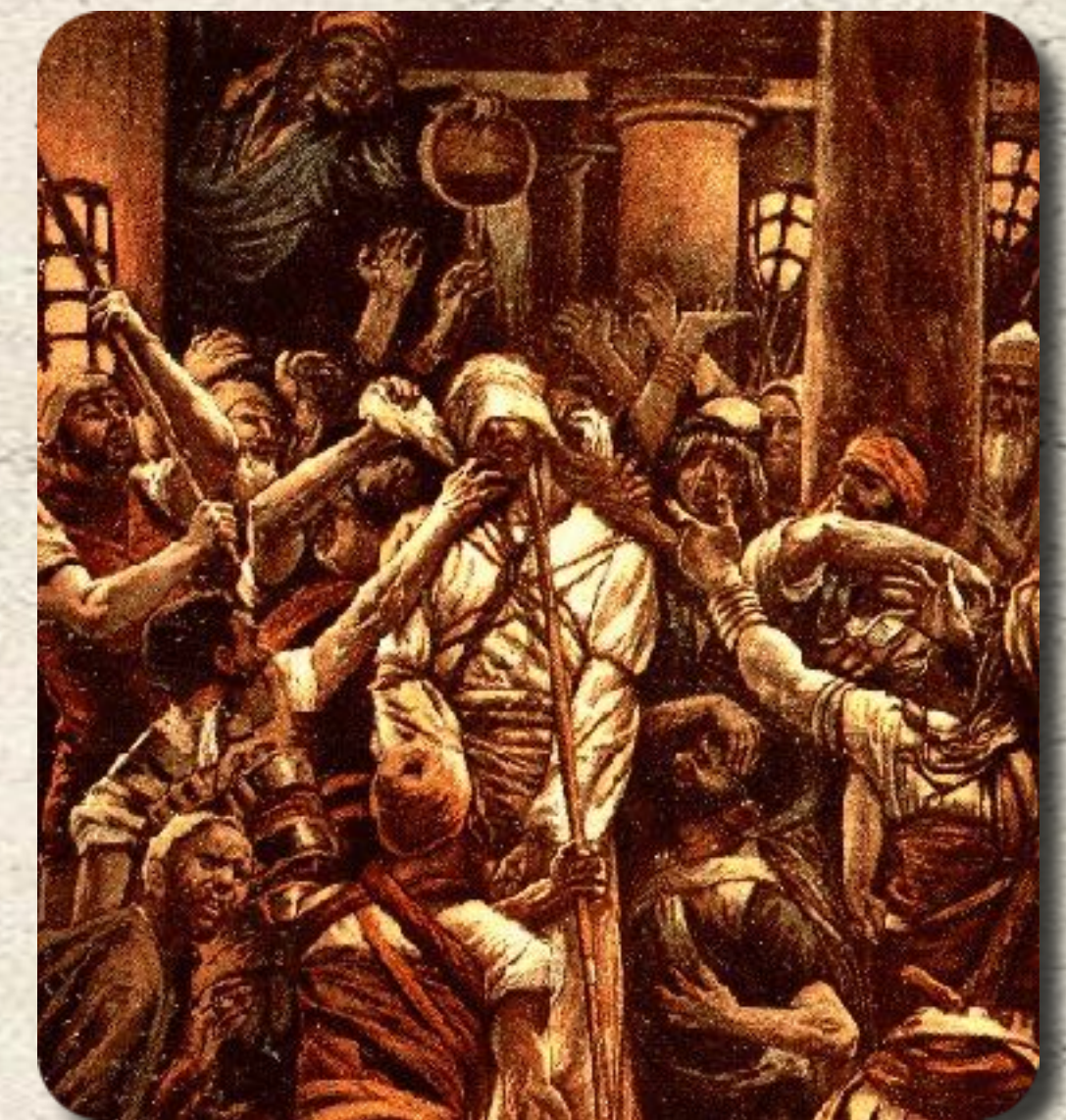
以色列的首領們通宵收集他們控訴耶穌的案子

2. Though the witnesses could not agree, Jesus admitted his Messianic Sonship resulting in the charge of blasphemy

雖然見證人無法達成協議，但因耶穌承認了祂彌賽亞的兒子身份，因而導致褻瀆的罪名

3. His confession so infuriated the leaders that they began to spit, slap and inflict animalistic cruelties upon their silent victim

祂的供詞讓首領們憤怒，他們就朝這位沈默的受害者身上吐唾沫、打耳光，並施以殘忍的虐待



With the dawn of good Friday came the 'official judgment' of the Sanhedrin

隨著耶穌受難的禮拜五黎明，公會的「正式判決」到來了

Mark 15.1 Early in the morning the chief priests with the elders and scribes and the whole Council, immediately held a consultation; and binding Jesus, they led Him away and delivered Him to Pilate.

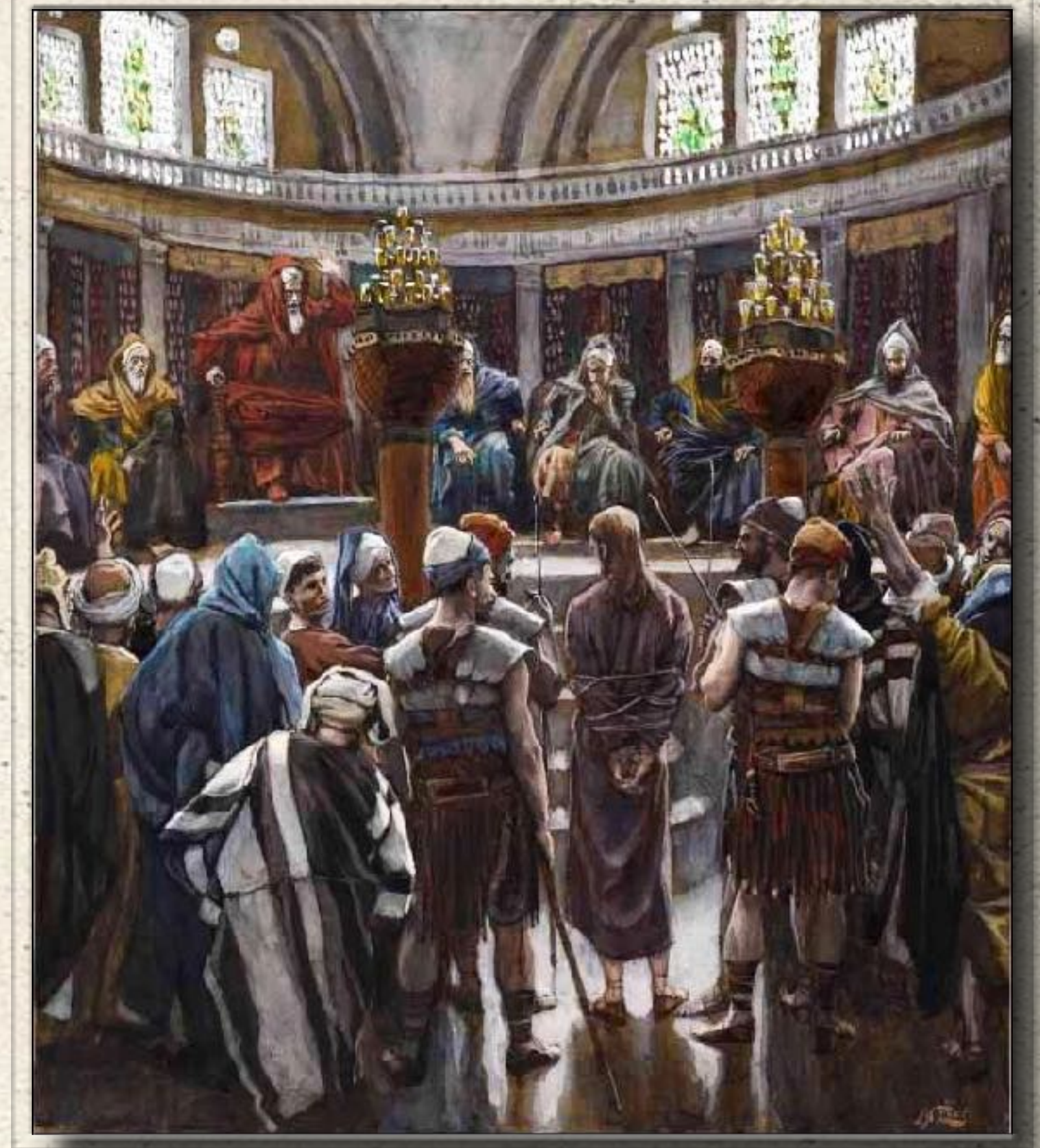
馬可福音15:1 一到早晨，祭司長和長老、文士、全公會的人大家商議，就把耶穌捆綁，解去交給彼拉多。

- The "whole Council" was convened legally at daybreak for a summary review and the expedient judgment
“全公會”在黎明時合法召開，進行簡要審核並權宜之計
- The charge of blasphemy was punishable by death if ratified by the Roman governor

如果羅馬巡撫批准，褻瀆神的指控將被判刑處死

- This hurried procedure was felt to be in the best interests of the nation

這種匆促的程序被認為是為著國家的最佳利益著想的



The full details
of the Roman trial
羅馬審判的完整細節

Mark's account of Jesus' trial before Pilate is characteristically brief

馬可典型簡短的記載了耶穌在彼拉多面前受審

*Mark 15.2 Pilate questioned Him, "Are You the King of the Jews?" And He *answered him, "It is as you say."*

馬可福音15:2 彼拉多問他說：「你是猶太人的王嗎？」耶穌回答說：「你說的是。」

Mark 15.4 Then Pilate questioned Him again, saying, "Do You not answer? See how many charges they bring against You!"

馬可福音15:4 彼拉多又問他說：「你看，他們告你這麼多的事，你甚麼都不回答嗎？」

Mark 15.5 But Jesus made no further answer; so Pilate was amazed.

馬可福音15:5 耶穌仍不回答，以致彼拉多覺得希奇。

- These few verses are all Mark states (he is writing to a Roman audience and does not dwell on this trial)

這幾節經文就是馬可所陳述的，（他記載的對象是羅馬讀者，因此沒有詳述這次的審判）

- We know from the other accounts that the trial involved a progression through several movements and differing charges

我們從其他的記載知道，審判的進展涉及通過幾個運作和不同的指控

- We will see the fourteen movements of this trial as its injustice and corruption are exposed

我們將會看見這個審判的十四個進程，其中的不義及腐敗會被暴露



Gospel of John gives a full account of the Roman Trial

約翰福音記載了羅馬審判的所有細節

1. *Mark* emphasizes the **Jewish Trial** where Jesus the Messiah was condemned before the Sanhedrin

馬可強調了猶太人的審判，在那裡，彌賽亞耶穌在公會前被定罪

- These corrupt priests, Scribes and elders of the Kingdom of Israel rejected Jesus as messiah which resulted in the destruction of Jerusalem

以色列國這些腐敗的祭司、文士以及長老們拒絕了耶穌為彌賽亞，導致了耶路撒冷的被毀

- In *Revelation* we see the conflict between man's **religion** and the kingdom of God climax as the **false prophet** empowers religious "Harlot Babylon" as it drinks the blood of the martyrs

在啟示錄中，我們看到人的宗教與神的國度之間的衝突達到高潮，當假先知賦予宗教的“淫婦巴比倫”權力，喝殉道者的血



Gospel of John gives a full account of the Roman Trial

約翰福音記載了羅馬審判的所有細節

2. *John* emphasized the **Roman trial** representing the **world's** opposition to the Messiah through the persecutions of Rome (later called “Babylon” in *1 Peter* and *Revelation*)

約翰強調了羅馬審判代表了世界透過羅馬的迫害來抵擋彌賽亞
(後來在啟示錄及彼得一書被稱為“巴比倫”)

- Pilate is a type of antichrist whose very existence and authority is challenged by the truth and power of Christ
彼拉多就是敵基督的一個預表，他的存在及權柄受到基督真理和能力的挑戰
- Jesus' trial before Pilate and the Roman Empire (“4th and final Beast” before the Kingdom of God comes) is actually a **trial of the world** who rejects their savior

耶穌在彼拉多及羅馬帝國之前受審（在神的國度到來之前的“第四以個及最後的獸”）
實際上是世界拒絕他們的救主的審判

3. So we will look at John's fuller account of the trial as it rounds out the trials of the Lord Jesus

因此，我們來要看約翰對審判的更全面描述，因為它涵蓋了主耶穌受的審判



Pontius Pilate prominently portrayed in John

約翰福音中對本丟彼拉多的顯著描繪

John's Profile of Pilate 約翰的彼拉多簡介



Pontius Pilate painted by Giotto in 1305

本丟彼拉多-1305年喬托繪

1. John's gospel briefly mentions the Jewish Trial but spends most of his account of Jesus' trial and interviews with Pilate (28 verses)
約翰福音簡短地提到了猶太人的審判，但他大部分的篇幅都是關於耶穌的審判和彼拉多的審問(28 節)
2. John's portrait of Pilate is consistent with Roman historical records showing Pilate as an impatient, cynical Roman administrator with a quick eye for hypocrisy, flattery and hidden motives
約翰對彼拉多的描繪與羅馬的歷史記載一致，顯示彼拉多是一個不耐煩、憤世嫉俗的羅馬行政官，對虛偽、奉承和隱藏的動機有著敏銳的洞察力
3. Pilate showed open contempt for the Jewish religion and superstitions and especially the feigned righteousness of the Jewish leaders
彼拉多公開藐視猶太宗教和迷信，尤其是對猶太領袖的虛假正義
4. Pilate appointed the High Priest from among Annas' sons and sons-in-law
彼拉多從亞那的兒子和女婿中任命大祭司

Pontius Pilate prominently portrayed in John

約翰福音中對本丟彼拉多的顯著描繪

John's Profile of Pilate 約翰的彼拉多簡介

5. Usually lived in his Roman palace in Caesarea but moved to Jerusalem during feast days and stayed in the Praetorium - formerly King Herod's elegant palace

通常住在該撒利亞他的羅馬宮殿裡，但在節期間會搬到耶路撒冷，並住在總督府——是從前希律王的優雅宮殿

6. The intriguing question of the source of John's detailed account of Pilate's interviews with Jesus is possibly the reporting of Pilate's wife

約翰詳細的記載了彼拉多採訪耶穌的談話，關於其耐人尋味的來源問題，很可能是來自於彼拉多妻子的報導

1. In **Matt 27.19** Pilate's unnamed wife warned him not to judge Jesus because *"last night I suffered greatly in a dream because of Him"*

在馬太福音 27.19 中，彼拉多未提姓名的妻子警告他不要審判耶穌，因為“昨晚我在夢中為他受了許多的苦”

2. In **2Tim 4:21** a **Claudia** is mentioned in Rome listed among those sending greetings and tradition says this is Pilate's wife in Rome now saved and serving
在提後 4:21 提到的一位革老底亞，被列在那些羅馬發送問候的名單中，傳統說，這就是彼拉多在羅馬的妻子，已經得救並在服事



Two images of Pilate emerge from John's account

約翰的描述中出現了兩幅彼拉多的圖畫

1. The “good confession” of Jesus before Pilate (*1Tim 6.12*) affected a noticeable change in him from being dismissive and cynical to becoming a reticents advocate and defender of Jesus

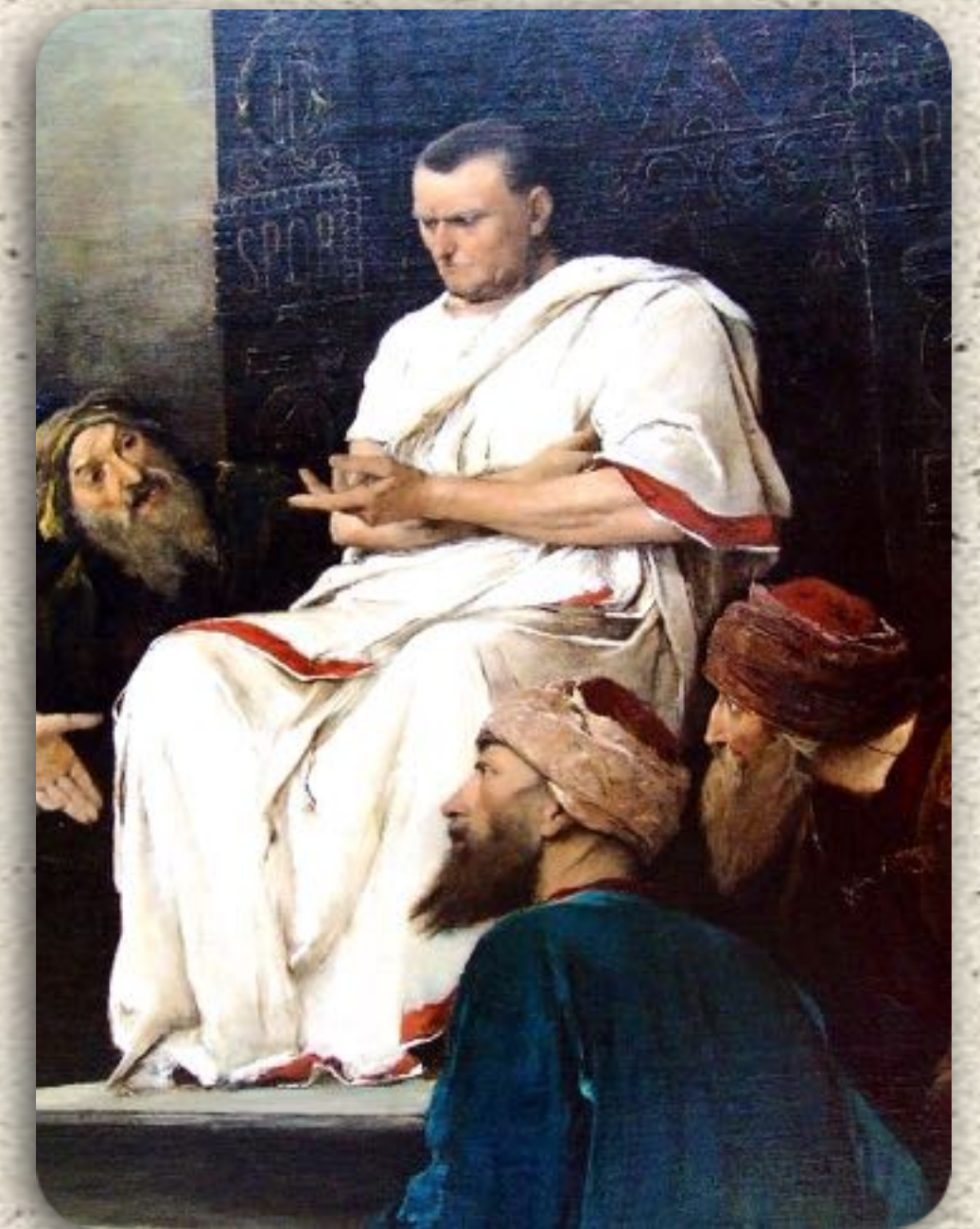
耶穌在彼拉多面前的“美好告白”(提前 6.12)明顯的影響了他，使他從不屑一顧和憤世嫉俗轉變為耶穌沉默的擁護和捍衛者

- He began by gruffly asking Jesus questions 開始他是粗暴地問耶穌問題
- He was struck by the truthfulness and depth of Jesus' answers which proved his innocence

他對耶穌真實又有深度的回答感到震撼，這也證明了他的無知

- In the end he tried in vain to find a way of releasing Jesus despite risking Jewish displeasure

最後，儘管冒著猶太人不悅的風險，他還是徒勞地試圖找到釋放耶穌的方法



Two images of Pilate emerge from John's account

約翰的描述中出現了兩幅彼拉多的圖畫

2. John's account has Pilate going in and out of the Praetorium **nine times** as he became more involved in Jesus trial

在約翰的記載中，當他更多地參與了耶穌的審判，彼拉多九次進出衙門

- Pilate becomes a 'parable' of the **vacillation** and **dilemma** men in the world face when confronted with truth and the testimony of Jesus

- 彼拉多成為世人在面對關於耶穌的真理和見證時所面臨的動搖和進退兩難的“比喻”

- John takes his time to show the infinite contrast between Jesus' Kingship and Pilate's worldly rulership

- 約翰花時間呈現耶穌的王權與彼拉多的世上權柄之間的無限對比



The Roman Trial is divided into three parts and is told in fourteen movements

羅馬的審判分為三部份，並在十四個進程裡陳述出來

Three Roman Governmental trials 羅馬政府的審判:

1. Civil Inquiry 民事調查:

Pilate hears Jewish charges and hears Jesus' defense

彼拉多聽到猶太人的指控並聽到耶穌的辯護

- Case dismissed 案件被駁回: *Jn.18:28-38* 約翰福音18:28-38

Not guilty 無罪

2. Jurisdictional Appeal 司法上訴:

Pilate sent Jesus to Herod who wants to see a miracle - silence -

彼拉多將耶穌送到希律那裡，他想看神蹟- 結果是沈默

Decision 決定: Nothing deserving death. 沒有構成死刑的罪

Lk.23:6-12 路加福音23: 6-12

Not guilty 無罪

3. Formal Trial 正式的審判:

Pilate vainly attempts to release Jesus 3 times

彼拉多三次極力試圖釋放耶穌

Decision 決定: No Verdict 沒有判決

but turned Jesus over to the Jews to be crucified *Jn.18:39-19:6*

但把耶穌交給猶太人釘十字架 約翰福音18:39-19:6

Not guilty 無罪



First Movement: Civil inquiry into the charges brought before Pilate

第一個進程：在彼拉多面前提控進行民事訴訟

1. Pilate goes out 彼拉多出來

*John 18.28 Then they *led Jesus from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium so that they would not be defiled, but might eat the Passover.*

約翰福音18:28 眾人將耶穌從該亞法那裏往衙門內解去，那時天還早。他們自己卻不進衙門，恐怕染了污穢，不能吃逾越節的筵席。

*John 18.29 Therefore Pilate went out to them and *said, "What accusation do you bring against this Man?"*

約翰福音18:29 彼拉多就出來，到他們那裏，說：「你們告這人是為甚麼事呢？」

John 18.30 They answered and said to him, "If this Man were not an evildoer, we would not have delivered Him to you."

約翰福音18:30 他們回答說：「這人若不是作惡的，我們就不把他交給你。」

John 18.31 So Pilate said to them, "Take Him yourselves, and judge Him according to your law."

約翰福音18:31 彼拉多說：「你們自己帶他去，按着你們的律法審問他吧。」
猶太人說：「我們沒有殺人的權柄。」

1. Pilate was awakened at dawn at the Praetorium and was obviously in no mood for judging some foolish religious case

彼拉多在衙門被吵醒，很顯然的不會有好的心情去審判一些愚昧的宗教案件

2. The fact that the leaders remained outside in order to not defile themselves around gentiles particularly irritated Pilate

實際上，首領們留在外面，才不會因著在外邦人周圍而玷污了自己，尤其不想激怒彼拉多

3. The Jewish leaders hoped Pilate would simply simply ratify whatever they had decided

猶太人的領袖們希望彼拉多只要簡單的批准他們已經決定的事

4. He surprised the Jews by demanding charges be stated according Roman law

他要求根據羅馬法律提出指控，這讓猶太人大吃一驚

5. When the leaders became defensive and refused to state their case, Pilate threw their judgment back to them

當領袖們開始有防禦性，並拒絕陳述他們的情況時，彼拉多就將他們的斷案交還給他們

Second movement: Capital charges are brought before Pilate

第二個進程：在彼拉多面前提訴死刑的控告

John 18.31b-32 ... The Jews said to him, "We are not permitted to put anyone to death," to fulfill the word of Jesus which He spoke, signifying by what kind of death He was about to die.

約翰福音18: 31a-32 猶太人說：「我們沒有殺人的權柄。」³²這要應驗耶穌所說自己將要怎樣死的話了。

Luke 23.2 And they began to accuse Him, saying, "We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King."

路加福音23:2 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。」

- The Jews brought forth their reason for coming: they had condemned Jesus to death but only Rome could carry out death sentences

猶太人說出了他們來的理由：他們已經將耶穌判處了死刑，但只有羅馬可以執行死刑



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- Seeing Pilate's impatience, the Jews immediately abandoned their charge of blasphemy and instead brought three charges against Jesus deserving death:

看到彼拉多的不耐煩，猶太人立即放棄了他們對褻瀆神的指控，而對耶穌提出了三項罪名作為代替：

1. **Treason** because he was stirring up rebellion and insurrection
叛國罪，因為祂煽動叛亂和暴動
2. In the Temple he forbade paying **taxes** to Caesar (actually 3 days before he had said, "*render to Caesar...*")
在聖殿裡，祂禁止向該撒納稅（事實上，三天之前祂說過“當給該撒……”）
3. He claimed to be a **king** instead of Caesar 祂自稱是王，而不是該撒



Third movement: Pilate's private interview throws the charges out of court

第三個進程：彼拉多私下的查問將法庭指控駁回

2. Pilate goes in 彼拉多進去

John 18.33 Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, "Are You the King of the Jews?"

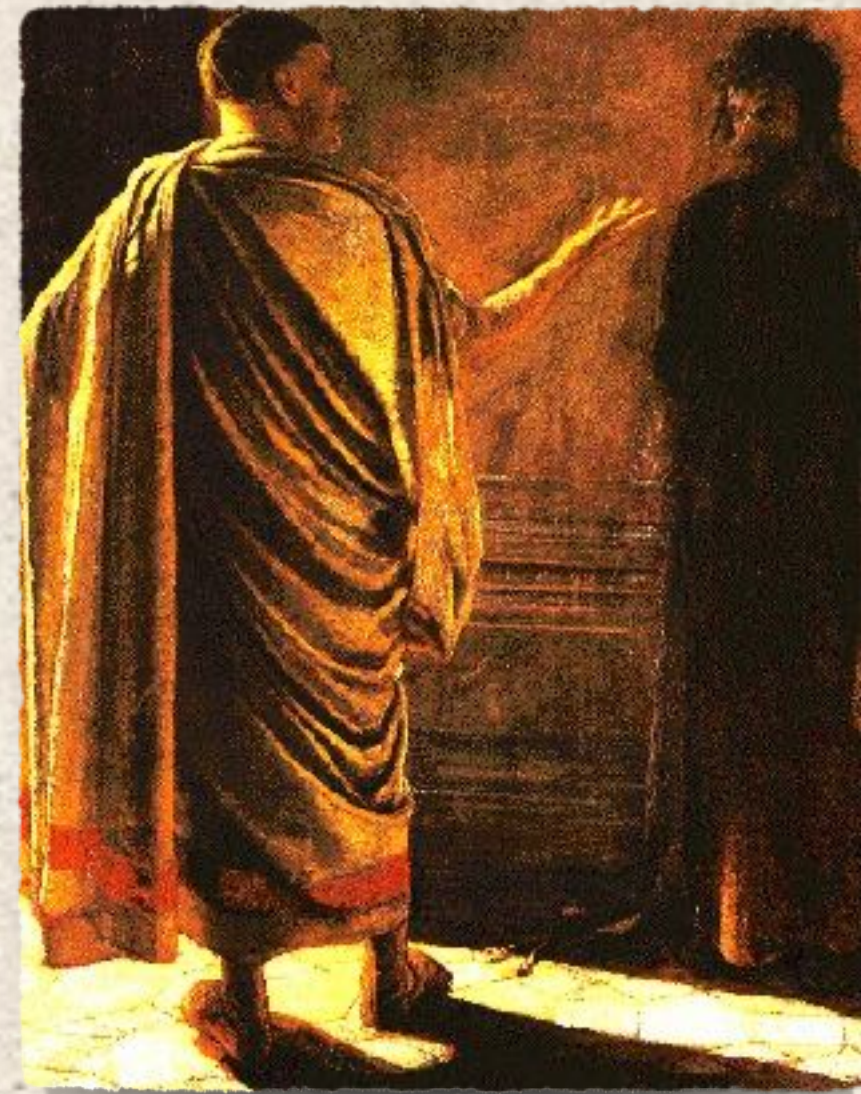
約翰福音18:33 彼拉多又進了衙門，叫耶穌來，對說：「你是猶太人的王嗎？」

John 18.34 Jesus answered, "Are you saying this on your own initiative, or did others tell you about Me?"

約翰福音18:34 耶穌回答說：「這話是你自己說的還是別人論我對你說的呢？」

John 18.35 Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?"

約翰福音18:35 彼拉多說：「我豈是猶太人呢？你國的人和祭司長把你交給我。你做甚麼事呢？」



1. Jesus remained silent before his accusers among the jews but was freer to converse with Pilate

耶穌在控告祂的猶太人面前保持沉默，但與彼拉多的交談比較自由

2. Jesus asked Pilate if he had a sense or conviction about his being king

耶穌問彼拉多，關於祂就是王，他是否有感覺或信念

3. Pilate denied any interest as gentile and asked instead what he had done

作為外邦人的彼拉多否認有任何興趣而反而問祂做了什麼

Third movement: Pilate throws the charges out of court

第三個進程：彼拉多將指控拋出庭外

3. Pilate goes out 彼拉多出去

John 18.36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm."

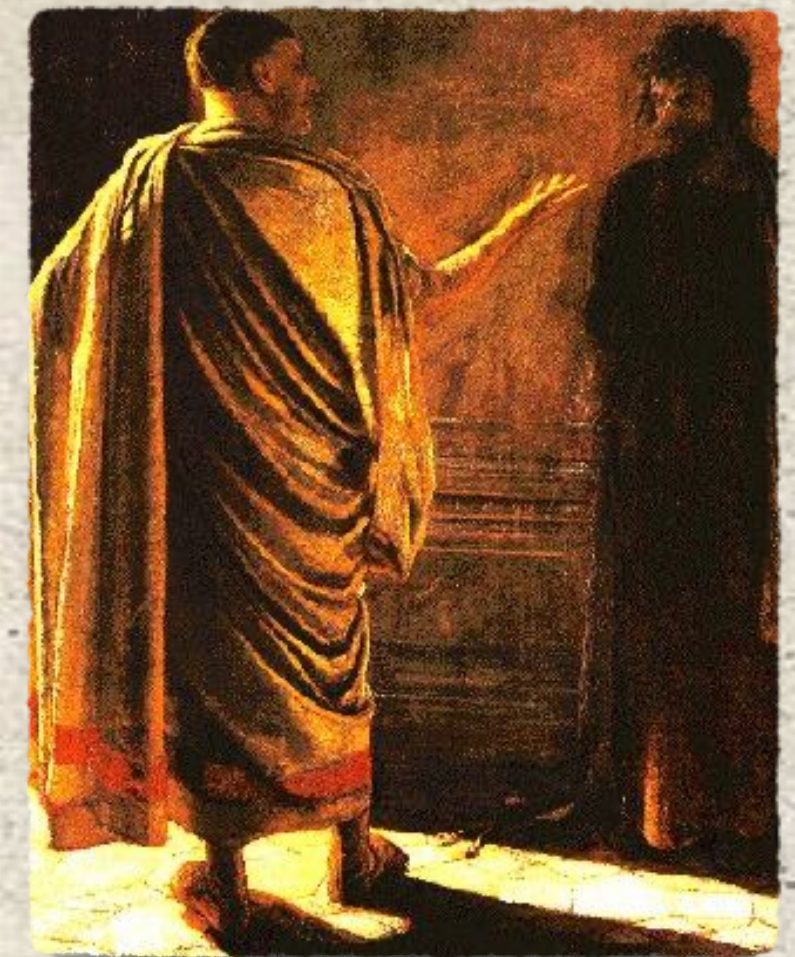
約翰福音18:36 耶穌回答說：「我的國不屬這世界；我的國若屬這世界，我的臣僕必要爭戰，使我不至於被交給猶太人。只是我的國不屬這世界。」

John 18.37 Therefore Pilate said to Him, "So You are a king?" Jesus answered, "You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice."

約翰福音18:37 彼拉多就對他說：「這樣，你是王嗎？」耶穌回答說：「你說我是王。我為此而生，也為此來到世間，特為給真理作見證。凡屬真理的人就聽我的話。」

*John 18.38 Pilate *said to Him, "What is truth?" And when he had said this, he went out again to the Jews and *said to them, "I find no guilt in Him."*

約翰福音18:38 彼拉多說：「真理是甚麼呢？」說了這話，又出來到猶太人那裏，對他們說：「我查不出他有甚麼罪來。」



1. Jesus "made the good confession" before Pilate of His heavenly kingdom

耶穌在彼拉多面前為祂屬天的國度作了美好的見證

2. Pilate sensed Jesus idealism and burden for truth as Jesus testified further of his kingdom realm

當耶穌進一步的見證祂的國度範圍時，彼拉多感覺到了耶穌的理想和對真理的負擔

3. Pilate was too pragmatic to speak of truth but saw nothing to support these charges of treason

彼拉多過於務實，無法說出真相，但沒有看到任何支持這些叛國罪的指控

Fourth movement: Pilate sends Jesus off to Herod with a jurisdictional appeal

第四個進程：彼拉多通過司法上訴將耶穌送到希律那裡

4. Pilate goes in 彼拉多進了去

Luke 23.5 But they kept on insisting, saying, "He stirs up the people, teaching all over Judea, starting from Galilee even as far as this place."

路加福音23:5 但他們越發極力地說：「他煽惑百姓，在猶太遍地傳道，從加利利起，直到這裏了。」

Luke 23.6 When Pilate heard it, he asked whether the man was a Galilean.

路加福音23:6 彼拉多一聽見，就問：「這人是加利利人嗎？」

Luke 23.7 And when he learned that He belonged to Herod's jurisdiction, he sent Him to Herod, who himself also was in Jerusalem at that time.

路加福音23:7 既曉得耶穌屬希律所管，就把他送到希律那裏去。那時希律正在耶路撒冷。

- As the Jews were accusing Jesus, Galilee was inadvertently mentioned 當猶太人控告耶穌時，無意中提到了加利利
 - Herod Antipas was the king of Galilee and Perea and Pilate saw an opportunity to avoid dealing with this unwanted matter
- 希律安提帕是加利利和比哩亞的王，彼拉多看見了機會，可以避免處理這件不必要的事
- There had always been tension between Pilate and Herod over rulership and Pilate saw an opportunity to ingratiate Herod

彼拉多和希律之間在統治上一直存著緊張的關係，而彼拉多看到了奉承希律的機會



Fifth movement: Herod tries to judge matters but Jesus refuses to speak

第五個進程：希律試圖審判，但耶穌拒絕發言

Luke 23.8-9

Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him. And he questioned Him at some length; but He answered him nothing.

路加福音 23: 8-9 希律看見耶穌，就很歡喜；因為聽見過他的事，久已想要見他，並且指望看他行一件神蹟，⁹於是問他許多的話，耶穌卻一言不答。

Luke 23.10

And the chief priests and the scribes were standing there, accusing Him vehemently.

路加福音 23: 10 祭司長和文士都站着，極力地告他。

Pompous, Superstitious, Depraved Herod was glad to finally see Jesus:

自負、迷信、墮落的希律很高興終於見到了耶穌：

1. First he sought amusement from Jesus doing some miracle or sign: Jesus would offer nothing before John the Baptist's murderer

首先，他尋找樂趣，要耶穌行神蹟奇事：在殺害施洗約翰的兇手面前，耶穌什麼都不提供

2. Herod then tried being 'judicious' as the chief priests vehemently made accusations but Jesus ignored this ungodly "king" of Israel

因著祭司長的強烈指責，希律接著試圖保持“明智”，，但耶穌不理會這位不敬虔的以色列“王”



Sixth movement: Luke tells us that Pilate added the backing of Herod to his own judgment

路加告訴我們，彼拉多在他自己的判斷中加上了對希律的支持

5. Pilate goes out 彼拉多出去

Luke 23.13-14 Pilate summoned the chief priests and the rulers and the people, and said to them, "You brought this man to me as one who incites the people to rebellion, and behold, having examined Him before you, I have found no guilt in this man regarding the charges which you make against Him."

路加福音23: 13-14 彼拉多傳齊了祭司長和官府並百姓，¹⁴ 就對他們說：「你們解這人到我這裏，說他是誘惑百姓的。看哪，我也曾將你們告他的事，在你們面前審問他，並沒有查出他甚麼罪來；

Luke 23.15 "No, nor has Herod, for he sent Him back to us; and behold, nothing deserving death has been done by Him."

路加福音23: 15 就是希律也是如此，所以把他送回來。可見他沒有做甚麼該死的事。

Luke 23.16 Therefore I will punish Him and release Him."

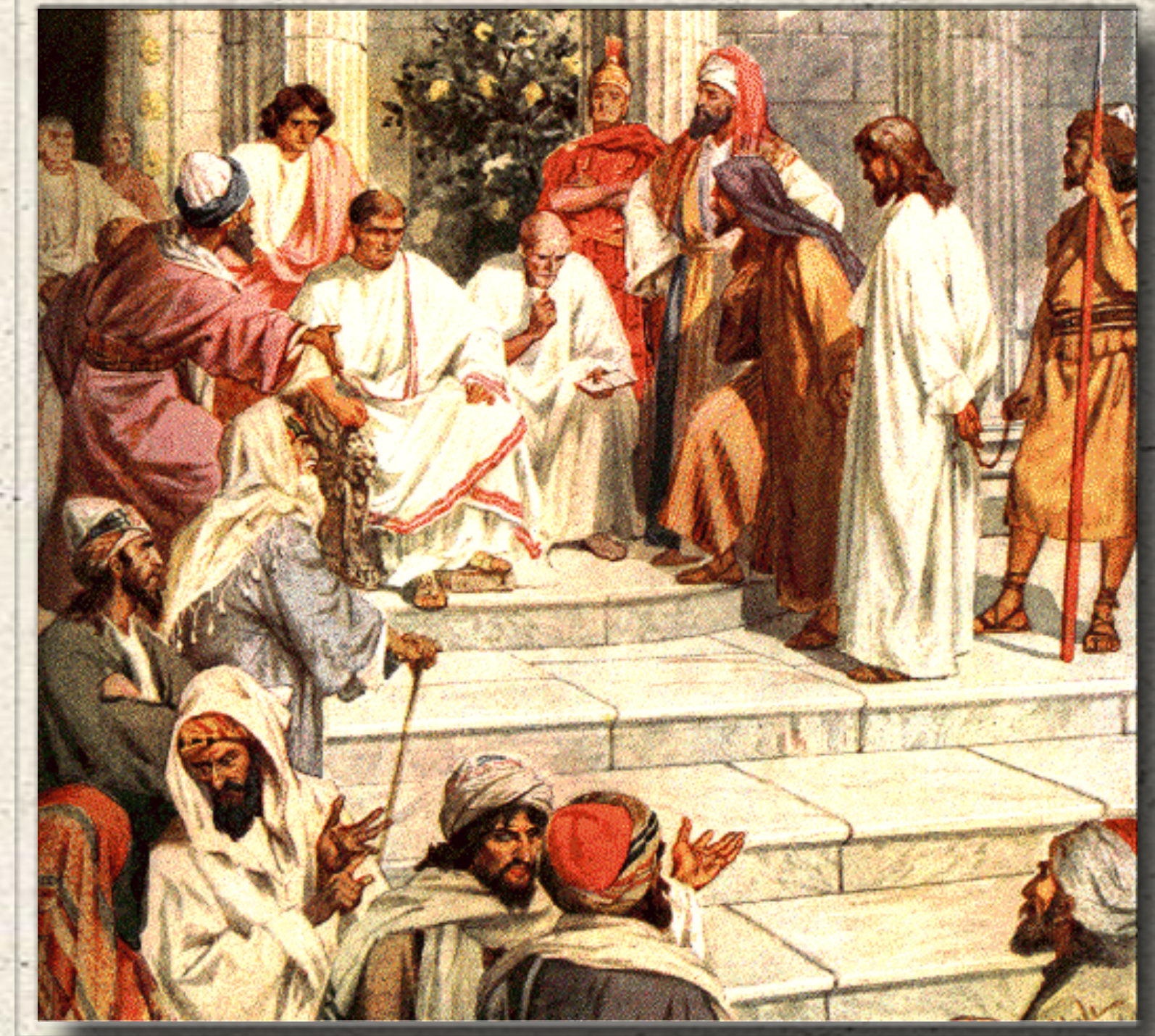
路加福音23: 16 故此，我要責打他，把他釋放了。」

Pilate brings the accusers before him and declares that both he and Herod find him "not guilty" to the charges of treason and having done nothing deserving of death

彼拉多將控告者帶到他面前，並宣布他和希律對於被告的叛國罪都認定他“無辜”，沒有做任何配得死刑的事

Yet Pilate makes one concession which violates Roman justice in order to satisfy the leaders: he will scourge and beat Jesus and then release Jesus

然而彼拉多為了讓領袖們滿意而做了讓步，這違反了羅馬的正義：他會向耶穌施行鞭刑及毆打，然後釋放耶穌



Seventh movement: Pilate flogged Jesus as a criminal before execution

第七個進程：在上刑之前，彼拉多先將耶穌當作囚犯來鞭打

6. Pilate goes in 彼拉多進去

John 19.1 Then Pilate took Jesus and flogged him. 約翰福音19: 1 當下彼拉多將耶穌鞭打了。

John 19.2 And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe.

約翰福音19: 2 兵丁用荊棘編做冠冕戴在他頭上，給他穿上紫袍，

John 19.3 They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands.

約翰福音19: 3 又挨近他，說：「恭喜，猶太人的王啊！」他們就用手掌打他。

Pilate decided he would torture Jesus and bring him back out to the Jews humiliated and broken

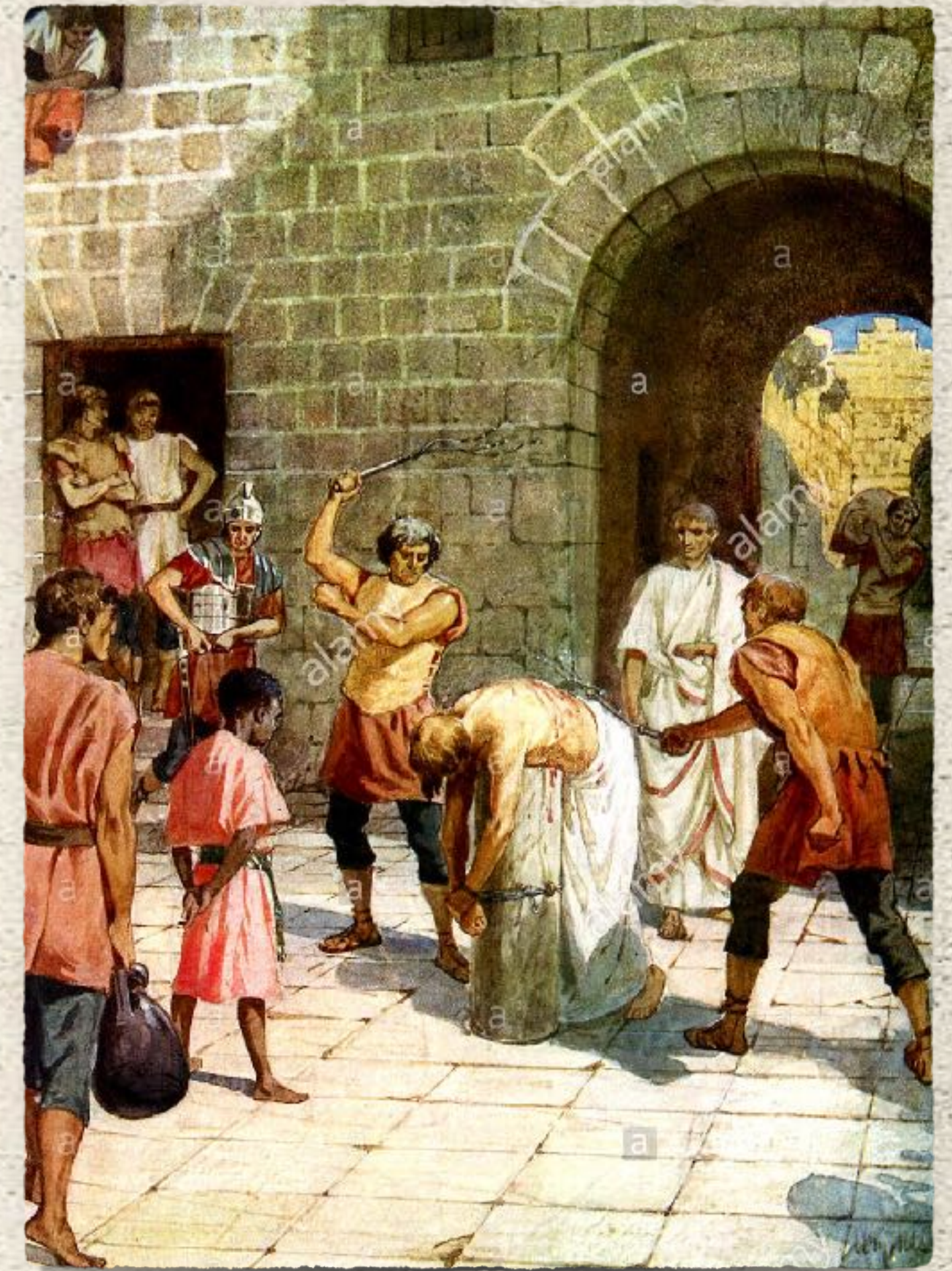
彼拉多決定要折磨耶穌，並把被羞辱和破碎後的祂交還給猶太人

- The soldiers on duty inside the courtyard of the Praetorium were ordered to torture to the point of death

在衙門庭院執勤的兵丁被勒令要折磨至近乎死亡

- Pilate thought perhaps presenting this humiliated 'thorn-crowned king' before the Jews would satisfy the Jew's anger

彼拉多以為，或許將這位受辱的“荊棘冠冕王”呈現給猶太人，能滿足猶太人的憤怒



Eighth movement: Pilate presents this beaten, crowned and enrobed Son of man to the Jews as a mockery of their king

第八個進程：彼拉多把這位被鞭打、戴上冠冕、穿上袍子的人子

7. Pilate goes out 彼拉多出了去

呈現給猶太人，作為他們的王被嘲諷

*John 19.4 Pilate came out again and *said to them, "Behold, I am bringing Him out to you so that you may know that I find no guilt in Him."*

約翰福音19:4 彼拉多又出來對眾人說：「我帶他出來見你們，叫你們知道我查不出他有甚麼罪來。」

*John 19.5 Jesus then came out, wearing the crown of thorns and the purple robe. Pilate *said to them, "Behold, the Man!"*

約翰福音19:5 耶穌出來，戴着荊棘冠冕，穿着紫袍。彼拉多對他們說：「你們看這個人！」

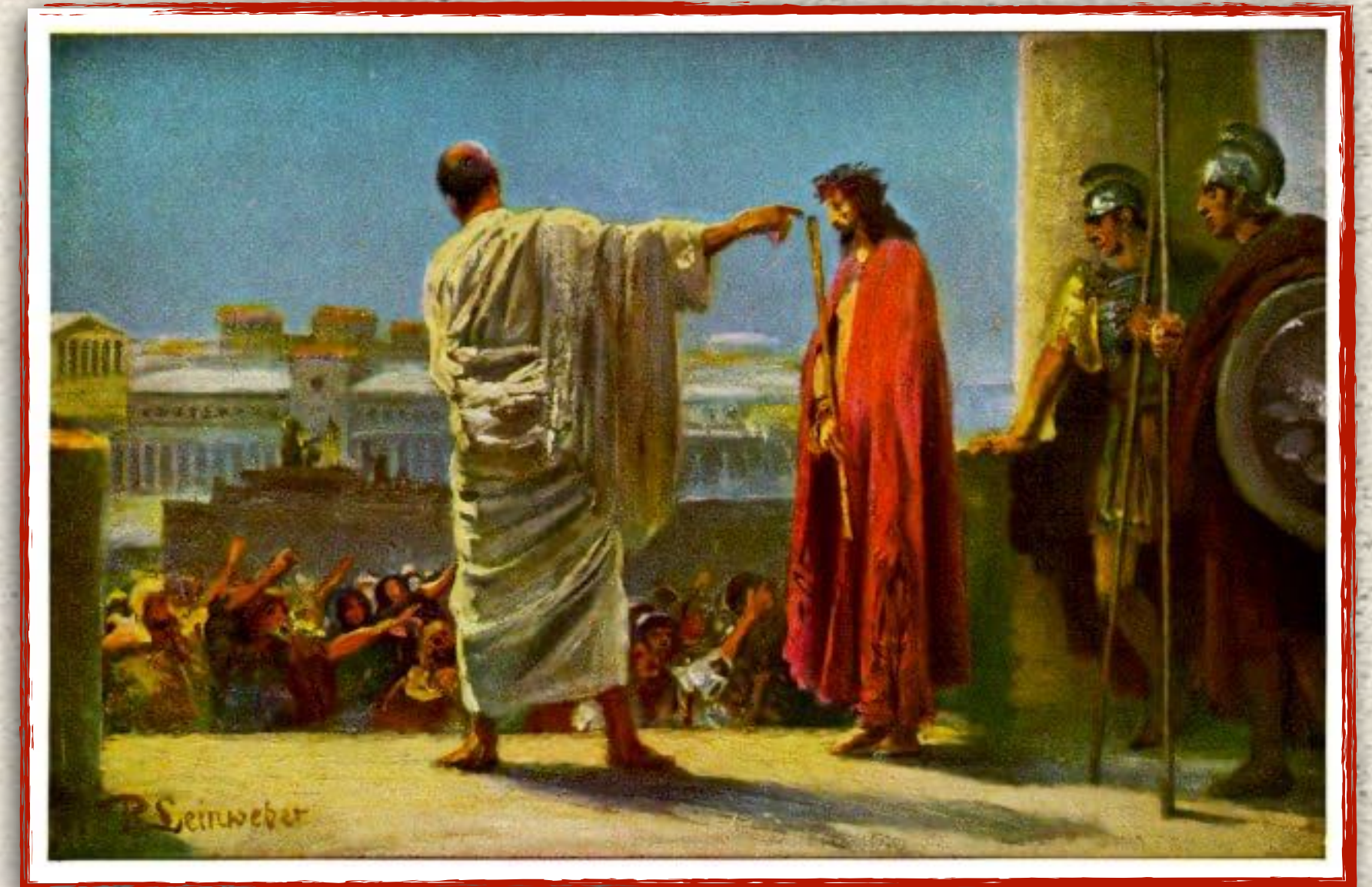
*John 19.6 So when the chief priests and the officers saw Him, they cried out saying, "Crucify, crucify!" Pilate *said to them, "Take Him yourselves and crucify Him, for I find no guilt in Him."*

約翰福音19:6 祭司長和差役看見他，就喊着說：「釘他十字架！釘他十字架！」彼拉多說：「你們自己把他釘十字架吧！我查不出他有甚麼罪來。」

Pilate has had enough of this unfair mockery of a trial

彼拉多受夠了這種不公平的審判嘲諷

- Pilate added his own mocking declaration "*Behold the Man*" to convince all present that this 'king' was a mere mortal
- 彼拉多加上了他自己嘲諷的宣言“你們看這人”，以說服在場所有的人，相信這位“王”只不過是一個凡人
- but the leaders became even more enraged by the Roman's caricature of a Jewish messiah and began shouting
- 但領袖們因羅馬人對猶太彌賽亞的諷刺變得更加憤怒而且開始大聲喊叫
- "*Crucify crucify*" became the chant of the crowd - “釘十字架 釘十字架”成了眾人所唱的高歌



Ninth movement: Pilate's wife warns Pilate not to harm this righteous man

第九個進程：彼拉多的妻子警告彼拉多不可傷害這個義人

Matt. 27.19 While he was sitting on the judgment seat, his wife sent him a message, saying, "Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him."

馬太福音27:19 正坐堂的時候，他的夫人打發人來說：「這義人的事，你一點不可管，因為我今天在夢中為他受了許多的苦。」

- While seated on the bema seat outside the Praetorium, Pilate's trial was interrupted by a desperate message from his wife
- 當彼拉多坐在總督府外審判台的座位上時，彼拉多的審判被他妻子迫切的信息打斷了
- Superstition and dreams were taken seriously
- 迷信和夢境被認的真對待
- This case was becoming more of a problem than Pilate wanted to judge on this eve of Passover
- 在這逾越節前夕，這個案子變得比彼拉多想判決的問題更嚴重
- **Fear** began to factor into Pilate's judgment as he sensed its deeper importance
- 當他感到更深的重要性時，**恐懼**開始影響了彼拉多的判斷



Tenth movement: Pilate tries to release Jesus by a “Governor’s Pardon”

第十個進程：彼拉多企圖通過“總督的赦免”釋放耶穌

Matt. 27.15 Now at the feast the governor was accustomed to release for the people any one prisoner whom they wanted.

馬太福音27:15 巡撫有一個常例，每逢這節期，隨眾人所要的釋放一個囚犯給他們。

Matt. 27.16 At that time they were holding a notorious prisoner, called Barabbas.

馬太福音27:16 當時有一個出名的囚犯叫巴拉巴。

Matt. 27.17 So when the people gathered together, Pilate said to them, “Whom do you want me to release for you? Barabbas, or Jesus who is called Christ?”

馬太福音27:17 眾人聚集的時候，彼拉多就對他們說：「你們要我釋放哪一個給你們？
是巴拉巴呢？是稱為基督的耶穌呢？」

Matt. 27.18 For he knew that because of envy they had handed Him over.

馬太福音27:18 巡撫原知道他們是因為嫉妒才把他解了來。

- Pilate evidently had a custom of granting immunity to one prisoner at the feast time as the ‘act of a merciful ruler’
- 顯然彼拉多習慣在節期間給予一名囚犯豁免權，作為“仁慈統治者的行為”
- He discerned that the problem lay with the Jewish rulers who envied and feared Jesus’ popularity if released back among the people
- 他察覺問題出在猶太統治者們的身上，他們嫉妒和害怕釋放耶穌後，祂在人民中受歡迎程度



Tenth movement: Pilate tries to release Jesus by a “Governor’s Pardon”

第十個進程：彼拉多企圖通過“總督的赦免”釋放耶穌

Matt. 27.20 But the chief priests and the elders persuaded the crowds to ask for Barabbas and to put Jesus to death.

馬太福音27:20 祭司長和長老挑唆眾人，求釋放巴拉巴，除滅耶穌。

Matt. 27.21 But the governor said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.”

馬太福音27:21 巡撫對眾人說：「這兩個人，你們要我釋放哪一個給你們呢？」他們說：「巴拉巴」

*Matt. 27.22 Pilate *said to them, “Then what shall I do with Jesus who is called Christ?”*

*They all *said, “Crucify Him!”*

馬太福音27:22 彼拉多說：「這樣，那稱為基督的耶穌我怎麼辦他呢？」他們都說：

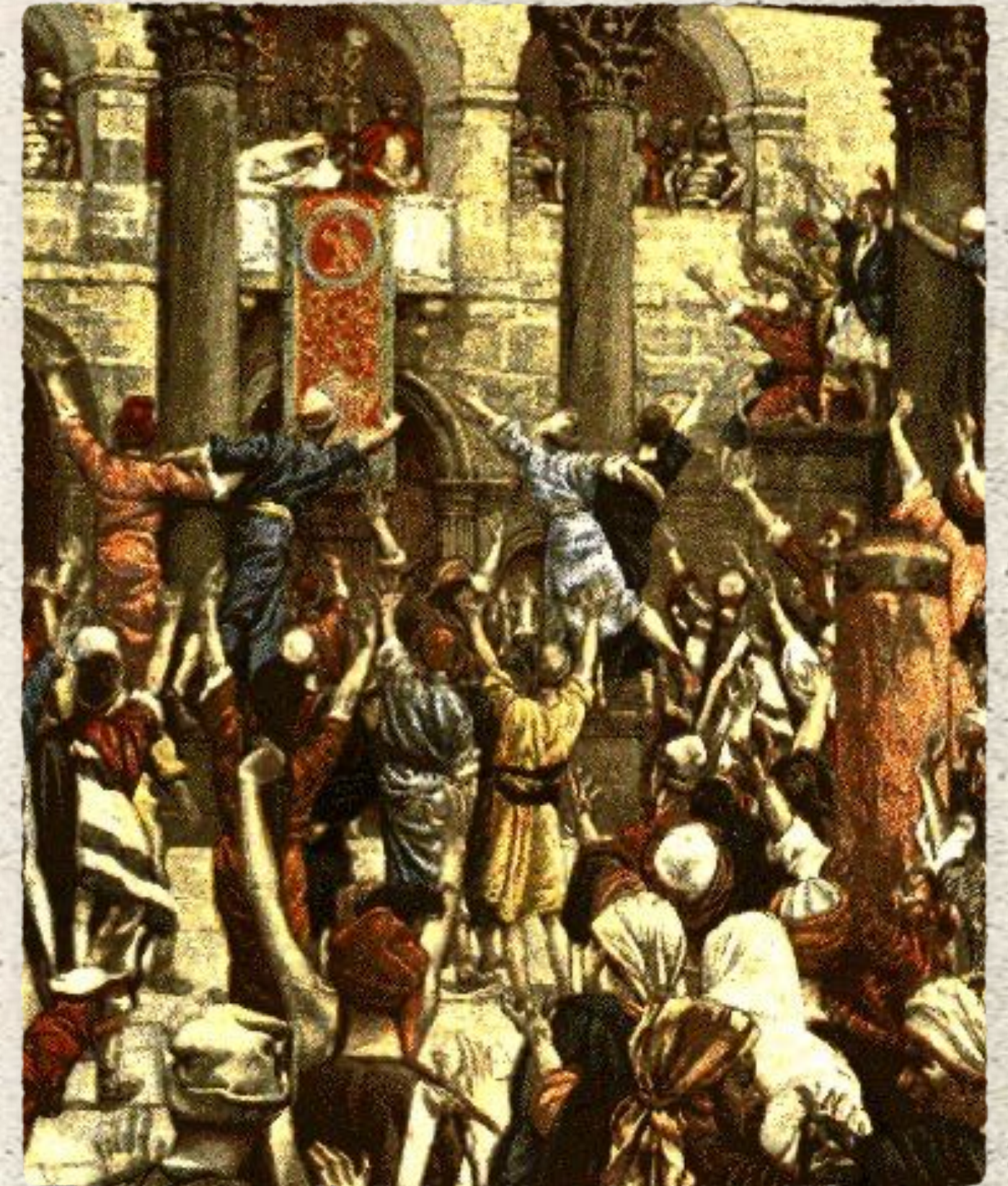
「把他釘十字架！」

Matt. 27.23 And he said, “Why, what evil has He done?” But they kept shouting all the more, saying, “Crucify Him!”

馬太福音27:23 巡撫說：「為甚麼呢？他做了甚麼惡事呢？」他們便極力地喊着說：

「把他釘十字架！」

- The chief priests had already incited and convinced the crowd to ask for Barabbas – 祭司長已經煽動並說服群眾要求巴拉巴
- Surely the crowd would prefer Jesus to such an infamous terrorist
- 與如此惡名昭彰的恐怖分子相比，人們肯定更喜歡耶穌
- Pilate’s plan to pardon backfired – 彼拉多豁免的計劃適得其反
(This makes the 5th time Pilate tried to acquit Jesus in the trial)
(這是彼拉多第五次試圖在審判中宣告耶穌無罪)



Eleventh movement: The Jewish leaders make an appeal to a Law

第十一個進程：猶太的領袖們訴諸法律

8. Pilate goes in 彼拉多進去

John 19.7 The Jews answered him, "We have a law, and by that law He ought to die because He made Himself out to be the Son of God."

約翰福音19:7 猶太人回答說：「我們有律法，按那律法，他是該死的，因他以自己為神的兒子。」

John 19.8 Therefore when Pilate heard this statement, he was even more afraid;

約翰福音19:8 彼拉多聽見這話，越發害怕，

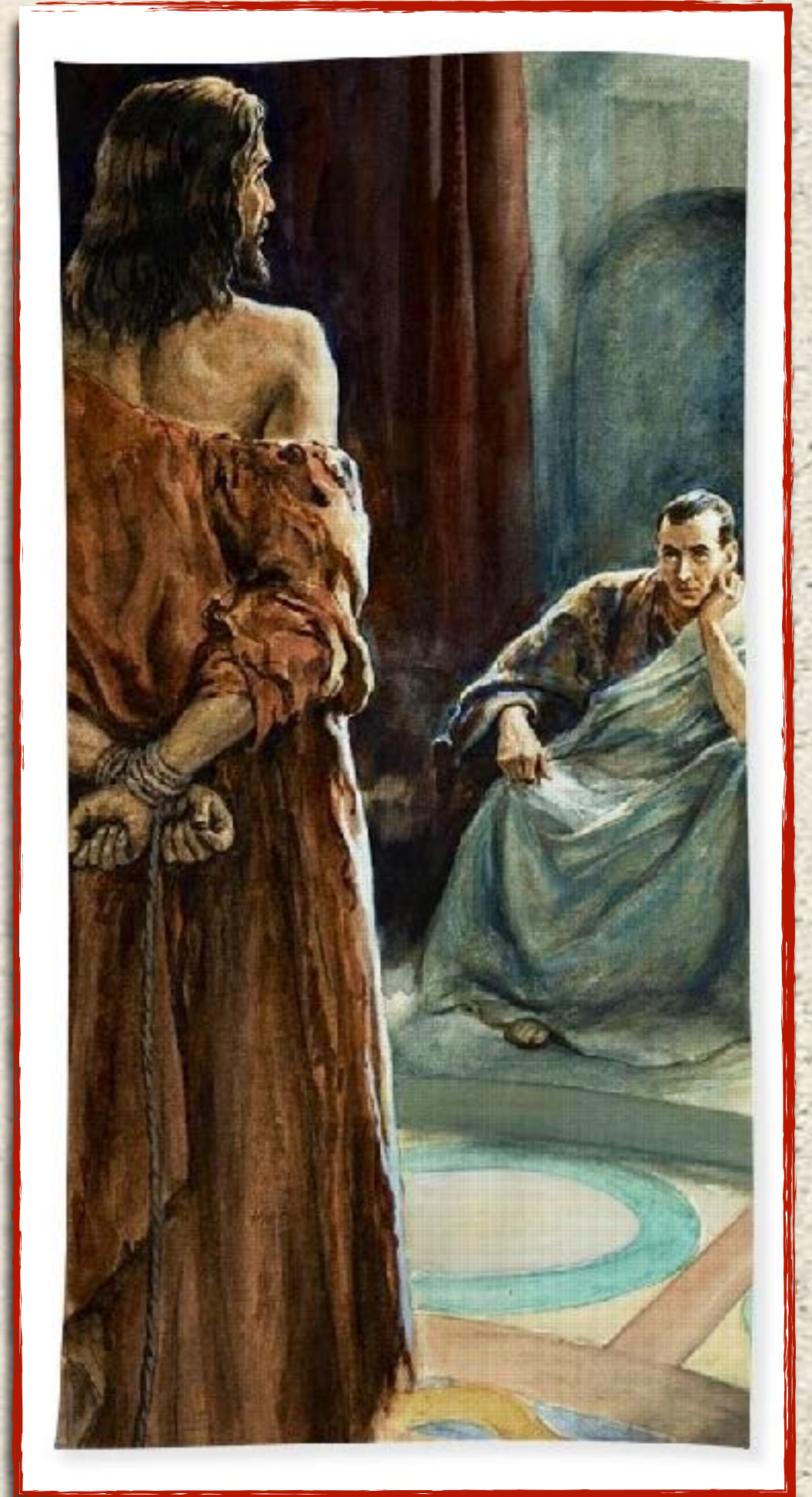
John 19.9 and he entered into the Praetorium again

約翰福音19:9 又進衙門

- The Jewish leaders abandoned their charges of treason and insurrection and came back to their original charge: "*He made himself out to be Son of God*"

猶太人的領袖們放棄了他們叛國及暴動的指控，而回到他們原來的指控：

“因他以自己為神的兒子”



Eleventh movement: The Jewish leaders make an appeal to a Law

第十一個進程：猶太的領袖們訴諸法律

1. To the Jews 'Son of God' meant Jesus proclaimed himself the messiah -

對於猶太人而言，“神的兒子”就是指耶穌自稱是彌賽亞-

The term comes from scriptures 這個名稱來自於經文：

Psa. 2.6-7 Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

詩篇2:6-7 說：我已經立我的君在錫安－我的聖山上了。受膏者說：我要傳聖旨。耶和華曾對我說：你是我的兒子，我今日生你。

- By 'son of God' the Jews understood it to mean the messiah, the son like David with special power from God

猶太人將“神的兒子”理解為彌賽亞，像大衛一樣，是個擁有神特殊能力的兒子

2. But “**son of God**” was also the title given by Rome to the Emperor Tiberias and all Caesars who were considered gods and anyone claiming that title was guilty of treason and death (either “Kaisar Kurios,” “Christos Kurios”)

但是“**神的兒子**”也是羅馬給提比利亞皇帝和所有被認為是神的凱撒的稱號，任何聲稱這個稱號的人都犯了叛國罪和死罪（“Kaisar Kurios/凱撒是主”，“Christos Kurios/基督是主”）

Eleventh movement: The Jewish leaders make an appeal to a Law

第十一個進程：猶太的領袖們訴諸法律

*John 19.9 and he entered into the Praetorium again and *said to Jesus, “Where are You from?”
But Jesus gave him no answer.*

約翰福音19:9 又進衙門，對耶穌說：「你是哪裏來的？」耶穌卻不回答。

*John 19.10 So Pilate *said to Him, “You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?”*

約翰福音19:10 彼拉多說：「你不對我說話嗎？你豈不知我有權柄釋放你，也有權柄把你釘十字架嗎？」

John 19.11 Jesus answered, “You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin.”

約翰福音19:11 耶穌回答說：「若不是從上頭賜給你的，你就毫無權柄辦我。所以，把我交給你的那人罪更重了。」

Pilate hurried back inside to ask Jesus specific questions about his kingdom

彼拉多急忙回到裡面問耶穌關於祂國度的具體問題

- Jesus gave him no answer (He had already declared his kingdom to be not of this world)
- 耶穌沒有回答他（祂已經宣告了祂的王國不屬於這個世界）



Eleventh movement: The Jewish leaders make an appeal to a Law

第十一個進程：猶太的領袖們訴諸法律

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Pilate was angry and frustrated when Jesus was silent because he saw himself as the judge with all authority and power

當耶穌沉默時，彼拉多感到憤怒和挫敗，因為他認為自己是掌握所有權柄和能力的法官

- Jesus' good confession shone brightly as He gave testimony to His Father who was the source of all authority - 耶穌的美好供詞非常精彩，因為祂向祂的父親作見證，就是所有權柄的源頭

- And Jesus finally added that those who wrongly abused their authority as God's servants would face the greater judgment

- 耶穌最後補充說，至於那些錯誤地濫用權柄的神的僕人，將面臨更大的審判

Twelfth movement: the Jewish leaders threaten to appeal to Caesar

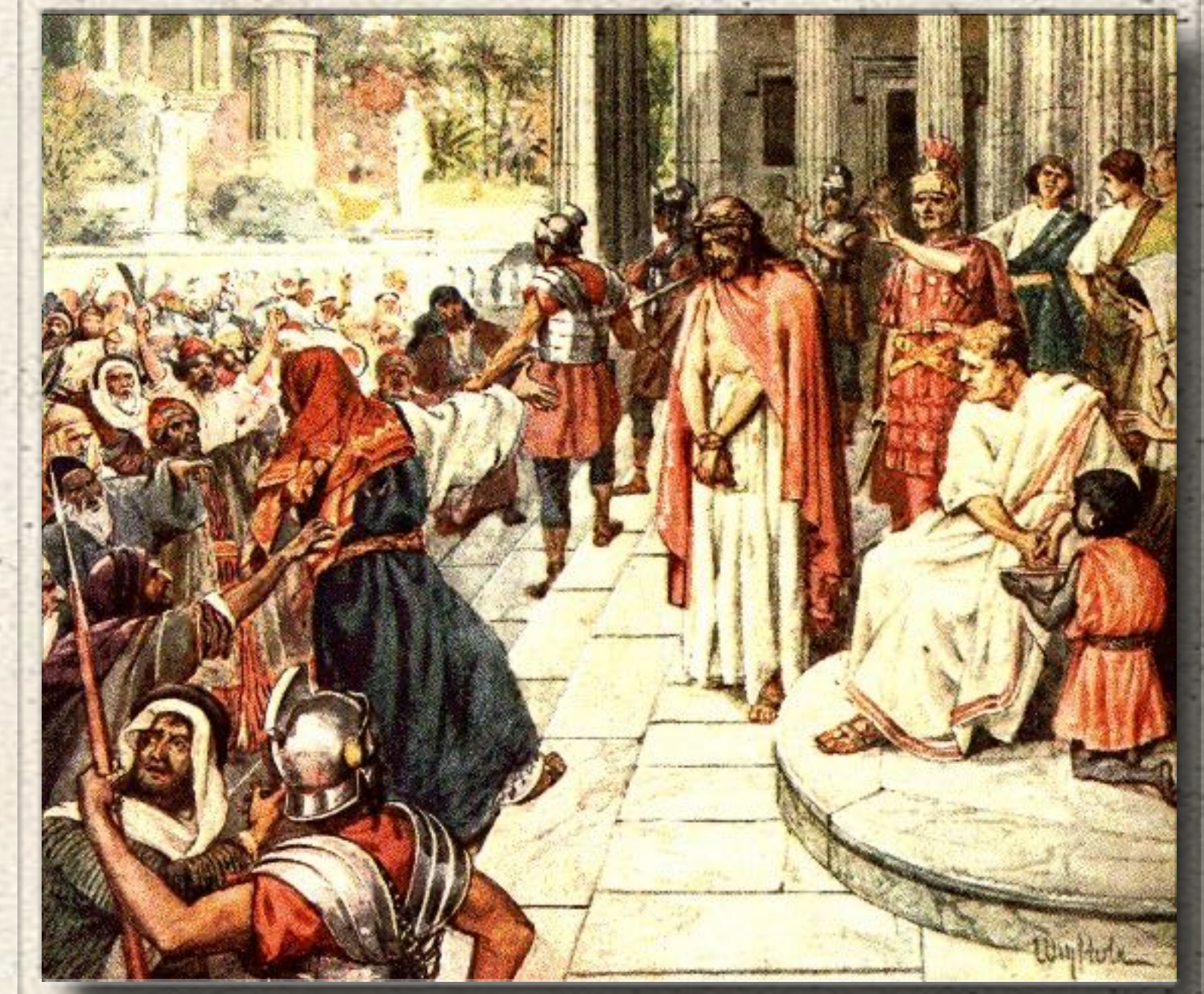
第十二個進程：猶太領袖們威脅要上告給該撒

9. Pilate goes out 彼拉多出去

John 19.12 As a result of this Pilate made efforts to release Him, but the Jews cried out saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar."

約翰福音 19:12 從此，彼拉多想要釋放耶穌，無奈猶太人喊着說：「你若釋放這個人，就不是該撒的忠臣。凡以自己為王的，就是背叛該撒了。」

- Pilate feared not only a possible riot if the crowds were not satisfied but feared more of being accused of disloyalty to Caesar
- 彼拉多不僅擔心倘若群眾不滿意可能會發生騷亂，甚至更害怕被指控對該撒的不忠誠
- If Pilate allowed another "son of God" to rule in Caesar's realm he could be removed and charged for disloyalty
- 如果彼拉多允許另一個“神的兒子”在該撒的領土上統治，他可能會被除掉，且會被指控為不忠誠
- The privilege of being a "friend of Caesar" meant that such a person had assurance of position, wealth and authority
- 成為“該撒的朋友”的特權意味著這樣的人是有地位、財富和權威保證的



Thirteenth movement: Pilate tries to 'wash his hands' of this rush to judgment

第十三個進程：彼拉多試圖以“洗手”來表明這個倉促的審判

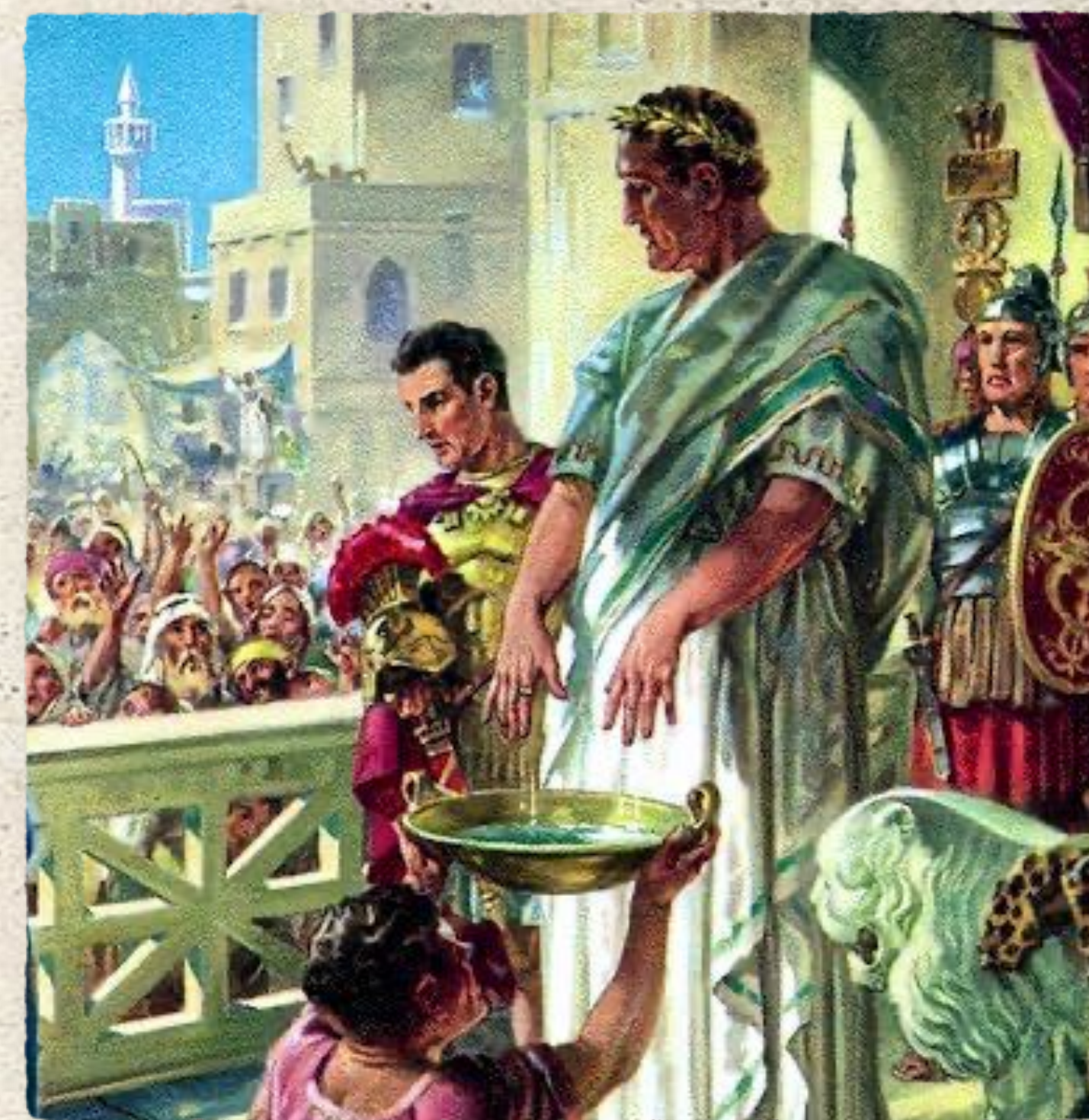
Matt. 27.24 When Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, "I am innocent of this Man's blood; see to that yourselves."

馬太福音27: 24 彼拉多見說也無濟於事，反要生亂，就拿水在眾人面前洗手，說：「流這義人的血，罪不在我，你們承當吧。」

Matt. 27.25 And all the people said, "His blood shall be on us and on our children!"

馬太福音27: 25 眾人都回答說：「他的血歸到我們和我們的子孫身上。」

- Pilate had enough conscience to try to declare himself innocent of this false trial by washing his hands
- 彼拉多有足夠的良知試圖通過洗手來宣告自己在這個錯誤的審判中是無辜的
- The crowd in their self righteousness and zeal took his blood upon themselves by proclaiming a curse upon their children if wrong
- 這群自以為是和激動的群眾，若是錯了，願將祂的血歸給他們自己，並加咒詛在他們的子孫身上



Fourteenth movement: The trial ends with Pilate releasing Barabbas and condemning Jesus

第十四個進程：審判終結在彼拉多釋放了巴拉巴並定罪耶穌

Matt. 27:26 Then he released Barabbas for them; but after having Jesus scourged, he handed Him over to be crucified.

馬太福音27:26 於是彼拉多釋放巴拉巴給他們，把耶穌鞭打了，交給人釘十字架。

1. Pilate never actually declared Jesus guilty but sentenced him to death as a matter of political expediency

彼拉多實際上從未宣布過耶穌有罪，而是為了政治因素判祂死刑

2. Pilate was forced to officially sit upon the judgement seat and make a judgment that would please Rome

彼拉多被迫正式坐在審判台上，並作出判決使羅馬高興

- a) Forget guilt or innocence of Lex Romana

忘記了羅馬法的罪或無辜

- b) Forget conscience's cry 忽略了良心的吶喊

- c) Forget Jewish envy, treachery, hypocrisy

漠視了猶太人的嫉妒、背叛、虛偽



Fourteenth movement: The trial ends with Pilate releasing Barabbas and condemning Jesus

第十四個進程：審判終結在彼拉多釋放了巴拉巴並定罪耶穌

Matt. 27.26 Then he released Barabbas for them; but after having Jesus scourged, he handed Him over to be crucified.

馬太福音27:26 於是彼拉多釋放巴拉巴給他們，把耶穌鞭打了，交給人釘十字架。

3. So we see that the world's best justice - the great Roman judicial system - is corrupted in the hands of sinful men

所以我們看到世界上最好的正義——偉大的羅馬司法系統——在罪人的手中敗壞了

- True: fallen mankind cannot survive without rule of law

事實：墮落的人類沒有法治就無法生存

- But the highest ideals of justice fall before the compromise and corruption of its judge

但崇高的司法因著法官的妥協和腐敗就都敗落

4. So it was actually the Roman empire that was being judged at the Son of man's trial

因此，實際上是羅馬帝國在人子的審判中被批判了

Footnote: at the end of history both Babylon and her religious harlot will be judged

註：在歷史的盡頭，巴比倫和她的宗教淫穢都將受到審判

Rev. 19.1-2 啟示錄19: 1-2

After these things I heard something like a loud voice of a great multitude in heaven, saying, "Hallelujah! Salvation and glory and power belong to our God; BECAUSE HIS JUDGMENTS ARE TRUE AND RIGHTEOUS; for He has judged the great harlot who was corrupting the earth with her immorality, and HE HAS AVENGED THE BLOOD OF HIS BOND-SERVANTS ON HER."

此後，我聽見好像羣眾在天上大聲說：“哈利路亞！救恩、榮耀、權能都屬乎我們的神！他的判斷是真實公義的；因他判斷了那用淫行敗壞世界的大淫婦，並且向淫婦討流僕人血的罪，給他們伸冤”

Rev. 19.3 啟示錄19: 3

And a second time they said, "Hallelujah! HER SMOKE RISES UP FOREVER AND EVER."

又說：哈利路亞！淫婦的煙往上冒，直到永永遠遠。

This conspiracy of government and religion against the Kingdom of God is the essence of Babylon that will be judged

政府及宗教以陰謀抵擋神的國，是巴比倫的本質，那也會受到審判



Next time: Jesus the Suffering Servant is tortured
and crucified

下次：受苦的僕人耶穌被折磨，並被釘十字架

