**空坟墓 约19章38至20章10**

**P Pic小孩子：**你怎么知道耶稣复活了？你看见耶稣的空坟墓吗？

**P 19:38- 20:10**

**P【1】暗暗作门徒的亚利马太的约瑟**

O19:38.这些事以后，有一个亚利马太人约瑟来求彼拉多[[1]](#footnote-1) ，要领耶稣的身体；他因为怕犹太人，就暗暗地作耶稣的门徒[[2]](#footnote-2) 。彼拉多批准了，他便把耶稣的身体领去[[3]](#footnote-3) 。39.从前夜间来见耶稣的尼哥德慕也来了，带着没药和沉香混合的香料，约有三十二公斤[[4]](#footnote-4)。40.他们领取了耶稣的身体，照着犹太人的葬礼的规例，用细麻布[[5]](#footnote-5) 和香料把他裹好。41.在耶稣钉十字架的地方，有一个园子，园里有一个新的墓穴，是从来没有葬过人的[[6]](#footnote-6) 。42.因为那天是犹太人的预备日[[7]](#footnote-7) ，又因为那墓穴就在附近，他们就把耶稣葬在那里。

**P V38 ...求彼拉多…他因为怕犹太人，就暗暗地作耶稣的门徒**

* **背景：**亚利马太的约瑟是财主 （太27:57）
* 他是犹太公议会的成员（可15:43），他不赞成公议会的决定（路23:50-51）
* 因为惧怕犹太人，所以之前暗暗作门徒（V38、约12:42)
* 耶稣的身体需要被埋葬。此刻约瑟不再畏惧公议会，他走出黑暗了。
* 用了公议会议员的身份见彼拉多，要求把身体交给他埋葬。[[8]](#footnote-8)
* 冒着得罪整个公议会的危险去埋葬耶稣。
* e.g.认识一些国家，因是党员，而被迫暗暗做门徒
* e.g.在中东一些地区，暗暗信主，秘密聚会
* 虽然这些人被迫暗暗做门徒，但他们可能有一天会被迫承认耶稣。

**P太10:32「凡在人面前认我的，我在我天上的父面前也必认他；33 凡在人面前不认我的，我在我天上的父面前也必不认他。」**

* ap感谢主我们活在一个信仰自由的国家，不可论断他们。。

**P【2】尼哥底母为耶稣预备葬礼**

P **V39-40**

* **背景：**尼哥德慕【尼哥底母】，从前夜间见耶稣（约3:1-15、7:50-51）
* 带着约三十二公斤的香料，富裕并有随从帮忙。
* 尼哥德慕【尼哥底母】[[9]](#footnote-9) 既有可能是信主的（约7:50-51）。
* 他们二人合力，冒着得罪犹太人的危险，埋葬耶稣的身体。

**P【3】耶稣葬在新墓穴**

**P V41.**在耶稣钉十字架的地方，有一个园子，园里有一个新的墓穴，是从来没有葬过人的。

**P Pic** 坟墓是新的，是属于财主约瑟的（太27:60）

* “新墓穴，从来没有葬过人的”。强调：坟墓中没有任何其它尸体，只有耶稣的身体不见了。

**P Pic** 耶路撒冷两个坟墓推测 [[10]](#footnote-10)

**P【4】抹大拉的马利发现坟墓空了**

**P 20:1礼拜日清早，天还没有亮的时候** [[11]](#footnote-11) **，抹大拉的马利亚** [[12]](#footnote-12) **来到墓旁，看见石头已经从坟墓移开了。2 她就跑去见西门．彼得，和耶稣所爱的那个门徒** [[13]](#footnote-13) **，对他们说：“有人把主从坟墓里搬走了，我们** [[14]](#footnote-14) **不知道他们把他放在哪里。”**

* **背景：**曾有七个鬼从她身上赶出来（路8:2-3）
* **背景：**她用财物供给耶稣和门徒（路8:3）
* 约翰只记载“抹大拉”, 其实最少有5位\* [[15]](#footnote-15) 去扫墓的妇人。
* 只记载她，突出她是第一位向彼得和约翰报告坟墓空了。
* 她也是第一位见到复活的主耶稣的门徒（约20:11-18，可16:9）

**P【5】彼得和约翰看见空坟墓**

**P 3.**彼得和那门徒就动身，到坟墓那里去。4.两个人一齐跑，那门徒比彼得跑得快，先到了坟墓，5.屈身向里面观看，看见细麻布还在那里，但他却没有进去。6.西门．彼得随后也到了；他进入坟墓，看见细麻布还放在那里，7.也看见耶稣的裹头巾，没有和细麻布放在一起，而是卷着放在一边。8.那时，先到坟墓的那门徒也进去，**他看见，就信了** [[16]](#footnote-16)。9.他们还不明白经上 [[17]](#footnote-17) 所说“他必须从死人中复活”[[18]](#footnote-18)这句话的意思。10.于是两个门徒就回家去了。

* 约翰记载“他看见空坟墓，就信了” [[19]](#footnote-19)
* 主耶稣至少三次[[20]](#footnote-20) 预先告诉门徒他死后会复活
* 约翰 [[21]](#footnote-21) 看见就信(约20:31), 彼得心里希奇（路24:12）

**P V9他们还不明白经上所说“他必须从死人中复活”这句话的意思。**

* 但他与彼得依然都还不明白圣经。（路24:12）
* 圣经[[22]](#footnote-22)早就指明基督要复活
* **问：为什么要记载这个细节** “他们还不明白经上所说”？

P（1）信仰是一个旅程

* 耶稣的门徒也需要时间，恩典来明白圣经
* 门徒们看见经历后才信。此时他们还不是，因圣经说，他们就信。
* 门徒是后来才逐渐明白圣经 (路24:25-27、路24:44-47)
* e.g.一些信徒的信心停留在**初级阶段**，因看见或经历某些事而信耶稣。他们还未明白圣经

P（2）圣经是神的话– 旧约圣经预言基督要复活

P（3）约翰提醒教会圣经的重要性。

* 教会后来是通过圣经，信耶稣，信祂复活
* 明白圣经，就会相信。你若信也就明白圣经。
* e.g.明白与信心是一个硬币的两面
* **问：**一本几千年前写的书，你叫我如何信？
* 五旬节圣灵降临，门徒才明白圣经（约16:13-14、林后2:12-13、约壹2:27）

1. 38. According to Roman custom, the bodies of executed criminals were not buried, but left to be devoured by vultures. The Mishnah indicates that it was Jewish custom to bury criminals’ bodies in common graves provided by the Sanhedrin (m. Sanh. 6:5). Neither was to be the fate of Jesus’ body. Kruse, C. G. (2017). John: An Introduction and Commentary (E. J. Schnabel, Ed.; Second edition, Vol. 4, p. 434). Inter-Varsity Press.

   The Roman custom was to leave the bodies of the crucified on their crosses as a warning to others. It was therefore necessary to obtain permission before removing a body. The victims of this cruel form of execution would slightly ease the strain on their arms and chests by taking some of their weight on their feet. This helped them to breathe and thus to prolong their lives a little, but when the legs were broken this was no longer possible. There was then a greater constriction of the chest, and death came on more quickly. This was aided also, of course, by the shock attendant on the brutal blows as the legs were broken with a heavy mallet. So the Jews wanted the process of death speeded up and the bodies removed.88 It is perhaps significant that this is the last action of “the Jews” recorded in this Gospel. “The Jews” did not want their land defiled by the dead, but they were not concerned that they themselves were defiled by their deed.

   88 Plummer cites Lactantius: “His executioners did not think it necessary to break His bones, as was their prevailing custom.” If this is accurate the horror of broken legs was habitually added to that of crucifixion. The apocryphal Gospel of Peter brings out the prolonging of the torture this normally meant by saying (4:14), they “commanded that his legs should not be broken, so that he might die in torments” (E. Hennecke and W. Schneemelcher, New Testament Apocrypha, I [London, 1963], p. 184).Morris, L. (1995). The Gospel according to John (pp. 722–723). Wm. B. Eerdmans Publishing Co. [↑](#footnote-ref-1)
2. 19:38. Joseph of Arimathea appears in all four Gospels, and only in connection with the burial of Jesus. The Synoptists tell us he was a member of the Sanhedrin (Mk. 15:43 par.), that he was rich (Mt. 27:57), and that he was looking for the kingdom of God (Mk. 15:43; Lk. 23:51). Matthew (27:57) and John refer to him as a disciple of Jesus; John alone adds, but secretly because he feared the Jews. 45 Normally this would condemn him in John’s eyes (12:42–43), but Joseph exculpates himself by the courageous action he now undertakes.Carson, D. A. (1991). The Gospel according to John (pp. 628–629). Inter-Varsity Press; W.B. Eerdmans. [↑](#footnote-ref-2)
3. Almost as if his previous faintheartedness was shamed by the crisis of the cross, Joseph asked Pilate for the body of Jesus. Under Roman law, the bodies of executed criminals were normally handed over to their next of kin, but not so in the case of those crucified for sedition. They were left to the vultures, the culminating indignity and shame. The Jews never refused to bury any executed criminal, but instead of allowing the bodies of such sinners to be placed in family tombs, where they might desecrate those already buried, they provided a burial site for criminals just outside the city (cf. Jos., Ant. v. 44). Doubtless the request of the authorities that the bodies be taken down (v. 31) assumed that they be buried in this common grave. As a member of the Sanhedrin, however, Joseph used his rank to gain access to Pilate, and thus stood out from his fellow councillors. Joseph would have known that, if Jesus’ brothers were present in Jerusalem, they would not have dared to approach Pilate even if they wanted to, and in any case they would have been refused. Joseph’s act doubtless made him a pariah in some quarters of the Sanhedrin; it was doubly courageous since the charge under which Jesus had been executed was sedition.46 That Pilate acceded to the request probably reflects the governor’s conviction that Jesus was not really guilty, and may have been a final snub against the Jewish authorities.Carson, D. A. (1991). The Gospel according to John (p. 629). Inter-Varsity Press; W.B. Eerdmans. [↑](#footnote-ref-3)
4. This extravagance matches the devotion that some bestow on Jesus (12:3) and that Jesus bestows on his followers (2:6; 6:11–13; 21:11); some therefore take it symbolically for messianic abundance.844 Whether one takes the amount literally or not, its meaning is clear enough: Nicodemus honored Jesus lavishly, as had the woman in 12:3; but if her gift had been worth 300 denarii (12:5), Nicodemus’s was perhaps worth 30,000, a gift befitting “a ruler of the Jews” (3:1). Such honors were not unheard of: another story reports that a proselyte burned eighty pounds of spices to honor Gamaliel I at his death.845 Five hundred servants carried the spices for Herod’s burial (Josephus War 1.673; Ant. 17.199).846 But the lavish sacrifice here illustrates particularly how even those whom John reproved as secret believers could emerge as disciples committed to Jesus, sometimes even more committed than those who had long followed him openly when they were not literally threatened with death (despite expectations of fidelity in 11:16; 13:37). In a setting where Jesus has been condemned for treason as a messianic claimant, Nicodemus lavishes gifts on him as a true king in his death.Keener, C. S. (2012). The Gospel of John: A Commentary & 2 (Vol. 1, pp. 1163–1164). Baker Academic. [↑](#footnote-ref-4)
5. Some have objected that John’s use of othonia (NIV ‘strips of linen’), a word found only in John (cf. 20:5, 6, 7) and in a variant in Luke 24:12, generates an inevitable conflict with Mark 15:46 par., which states that Joseph wrapped Jesus’ body in a sindōn. But a sindōn can refer either to a single piece of cloth, or to the material used (hence NIV’s suitably ambiguous ‘some linen cloth’, Mk. 15:46).Carson, D. A. (1991). The Gospel according to John (p. 630). Inter-Varsity Press; W.B. Eerdmans. [↑](#footnote-ref-5)
6. More likely his purpose is to prepare for ch. 20: if on the third day the tomb was empty, only one body had disappeared, and only one person could have been resurrected. The word for ‘garden’ (kēpos) suggests something substantial, an orchard or a plantation (cf. 18:1), and this prepares the way for mention of a gardener (20:15).Carson, D. A. (1991). The Gospel according to John (p. 631). Inter-Varsity Press; W.B. Eerdmans. [↑](#footnote-ref-6)
7. 犹太人的预备日」指的是 安息日前一天（星期五），尤其是逾越节期间的预备日，在约翰福音 19:42 里，它强调了耶稣的安葬必须迅速完成，因为安息日即将开始。 [↑](#footnote-ref-7)
8. When he went to Pilate and asked for Jesus’ body, this would certainly become known to the other members of the Sanhedrin, and he would then bear the reproach of being a disciple of Jesus. We cannot be sure why Pilate granted his request. Perhaps it was because Joseph was a prominent member of the Sanhedrin, or perhaps because Pilate still felt that Jesus had not deserved to die as a criminal and therefore his body deserved better treatment.

   Kruse, C. G. (2017). John: An Introduction and Commentary (E. J. Schnabel, Ed.; Second edition, Vol. 4, p. 434). Inter-Varsity Press. [↑](#footnote-ref-8)
9. the effect of the death of Jesus on these two secret disciples was exactly the opposite. Now, when they had nothing at all to gain by affirming their connection with Jesus, they came right out into the open.

   Morris, L. (1995). The Gospel according to John (p. 730). Wm. B. Eerdmans Publishing Co.

   John may be telling us that by this action Nicodemus shows he is stepping out of the darkness and emerging into the light.Carson, D. A. (1991). The Gospel according to John (p. 629). Inter-Varsity Press; W.B. Eerdmans. Nicodemus was also a member of the Sanhedrin (3:1; 12:42) who was a secret disciple. He had come to Jesus at first by night (3:1–15) and then had courageously raised a point of law in Jesus’ favour in the Sanhedrin (7:50–51). Now, with Joseph, he was making his discipleship public as together they ensured that Jesus’ body received an honourable burial. As the Gospel of John unfolds, therefore, we see Nicodemus, an influential teacher of Israel, moving gradually but surely from inquiry, through tentative support, to public confession of faith in Jesus. He functions as another example of the sort of belief that the evangelist hoped his Gospel would elicit in readers.Kruse, C. G. (2017). John: An Introduction and Commentary (E. J. Schnabel, Ed.; Second edition, Vol. 4, p. 435). Inter-Varsity Press. [↑](#footnote-ref-9)
10. The site is almost certainly not the ‘garden tomb’ to which tourists are directed (though that is the sort of appearance the genuine tomb doubtless had in the first century), but the Church of the Holy Sepulchre. In the fourth century the Emperor Constantine tore down the temple of Venus erected there by Hadrian after the destruction of Jerusalem in AD 135, and built in its stead the Church of the Resurrection, now replaced by the Church of the Holy Sepulchre (which goes back to Crusading times).Carson, D. A. (1991). The Gospel according to John (p. 631). Inter-Varsity Press; W.B. Eerdmans.

    耶路撒冷的圣墓教堂Church of the Holy Sepulchre最初由君士坦丁大帝于4世纪建造，位于传统上被认为是耶稣墓地的地方。614年，教堂在波斯萨珊王朝军队的袭击下被摧毁，随后由耶路撒冷宗主教莫德斯图斯（Modestus）进行修复。1009年，法蒂玛王朝哈里发哈基姆（al-Hakim Bi-Amr Allah）下令彻底摧毁该教堂，仅剩部分墙体和耶稣墓的遗迹。1048年，拜占庭皇帝君士坦丁九世·莫诺马库斯（Constantine IX Monomachus）对其进行了部分修复。12世纪，十字军占领耶路撒冷后，对教堂进行了大规模的重建，并于1149年完工，形成了今天所见的许多罗马式建筑风格。此后，圣墓教堂经历了多次修缮和改建，包括因火灾、地震及政治动荡造成的损毁修复，最近一次大规模修缮发生在2016-2017年，修复了耶稣墓的圣墓堂（Edicule），使其得以继续作为基督教世界的重要圣地。

    花园墓不太可能是耶稣的埋葬地点，主要基于历史和考古证据。首先，它可追溯至公元前8至7世纪，而耶稣被安放在一座新凿的公元1世纪墓穴（《马太福音》27:60）。相比之下，圣墓教堂内有公元1世纪的墓龛（kokh），符合当时犹太富人墓葬的风格。其次，花园墓没有早期基督徒敬拜的历史证据，而圣墓教堂自4世纪起便被基督徒尊崇，且教父欧西比乌（Eusebius of Caesarea，凯撒利亚的优西比乌）曾确认其重要性。此外，花园墓缺乏1世纪常见的墓穴特征，例如墓龛（kokhim），而圣墓教堂符合当时的犹太墓葬习俗。最后，花园墓符合各各他（Golgotha，“髑髅地”）的说法并不可靠，因没有古代文献证明“髑髅山”在耶稣时代被称为各各他。相比之下，圣墓教堂所在的位置在1世纪时位于耶路撒冷城墙外，更符合历史和考古证据，被公认为耶稣埋葬和复活的最可信地点。 [↑](#footnote-ref-10)
11. John’s darkness may suggest that she went before dawn. Whether this is so or not, one is tempted to think that John emphasizes the darkness of the dawn because he is still using light/darkness symbolism (cf. notes on 3:2; 13:30): the darkness of the hour is the perfect counterpart to the darkness that still shrouds Mary’s understanding.Carson, D. A. (1991). The Gospel according to John (p. 635). Inter-Varsity Press; W.B. Eerdmans. [↑](#footnote-ref-11)
12. Some of the alleged discrepancies are at the trivial level. John is criticized for having Mary come to the tomb alone, even though she says ‘we [plural] don’t know where they have put him!’ (20:2); alternatively, he is criticized for mentioning only Mary of Magdala when Mark (16:1) adds Mary the mother of James, and Salome—while Matthew (28:1) says it was Mary Magdalene and the other Mary, and Luke (24:10) specifies Mary Magdalene, Mary the mother of James, Joanna, and others who were with them. But there are more than a score of passages in the Gospels where one Evangelist reports so-and-so-many people, and a parallel report adds one or two more, or mentions only one person. We have just found this to be the case with respect to the burial of Jesus and the mention of Nicodemus (19:38–42). Only the assumptions scholars make about the nature of the descent of tradition, coupled with peculiarly modern and Western notions of precise reportage, could discern any difficulty in such variables.Carson, D. A. (1991). The Gospel according to John (p. 632). Inter-Varsity Press; W.B. Eerdmans. [↑](#footnote-ref-12)
13. 耶稣所爱的那个门徒” 指的是 使徒约翰。这一称呼仅出现在约翰福音，并未在其他福音书中出现。圣经记载，这位门徒在最后的晚餐时靠近耶稣（约 13:23）、在十字架下被耶稣托付照顾马利亚（约 19:26）、并与彼得一起跑向空墓（约 20:2-4）。他显然是耶稣最亲近的门徒之一，而彼得和雅各都不符合这一身份，因此最合理的解释是他是 使徒约翰。此外，早期教会领袖如爱任纽（Irenaeus）也确认约翰是这位“所爱的门徒”及约翰福音的作者。 [↑](#footnote-ref-13)
14. Many argue that the plural ‘we’ (v. 2) hints that Mary Magdalene was not alone on her first trip to the tomb (though other explanations for the ‘we’ are possible: e.g. Bultmann [p. 684 n. 1], rightly cites both Aramaic and Greek parallels where the plural is merely a mode of speech, without plural referent). Bernard (2. 262) argues that a Jewish woman in first-century Jerusalem would not be likely to walk alone, in the dark, to a place of ceremonial dirt, a place of execution; but grief may breed courage as readily as cowardice. Certainly there are Gospel parallels where one Evangelist mentions two or more people while another Evangelist mentions only the most prominent, but on the whole it seems wiser to apply this principle to Mary’s second trip to the tomb (assuming there were two trips) than to the first (*cf.* notes on vv. 11–12). Carson, D. A. (1991). The Gospel according to John (p. 635). Inter-Varsity Press; W.B. Eerdmans. [↑](#footnote-ref-14)
15. 抹大拉的马利亚（太 28:1，可16:1，路24:10，约20:1）。雅各的母亲马利亚（可16:1，路24:10，太 27:56）。撒罗米（可 16:1）。约亚拿（路 24:10）。另一个马利亚，“那个马利亚”（太28:1）。路加福音暗示还有其他妇女（路24:10），所以实际人数可能超过五位。那些留在坟墓旁并看见天使的妇女包括 亚勒腓的儿子雅各（小雅各）和约西的母亲马利亚、撒罗米（西庇太儿子雅各和约翰的母亲）、约亚拿（希律家宰苦撒的妻子） 以及其他未具名的妇女（路加福音 24:10，马可福音 16:1）。抹大拉的马利亚最早到达墓前，但她很快离开去通知彼得和约翰（约翰福音 20:1-2），其余的妇女则留在墓旁，看见天使，天使向她们宣告耶稣已经复活（马太福音 28:5-7）。当她们赶去向门徒报告时，耶稣在路上向她们显现（马太福音 28:8-10）。抹大拉的马利亚之后回到墓前，单独遇见复活的耶稣（约翰福音 20:11-18）。 [↑](#footnote-ref-15)
16. But what did he believe? That Jesus rose is our natural answer, but immediately John goes on to say that they did not yet know the Scripture that Jesus must rise. He may mean that, on the basis of the evidence before his eyes, the Beloved Disciple believed that a resurrection had taken place, even despite his ignorance at this time of the significance of the Scripture bearing on this point. This will be supported by the meaning attaching to “believe” in verses 25, 27 and 29. Hoskyns is in no doubt about this and goes as far as to say, “The pre-eminence of the faith of the Beloved Disciple is the climax of the narrative. His faith was not derived from ancient prophetic texts; the fact of the empty tomb illuminated the sense of scripture.”22 The Easter faith means more than the conviction that a resuscitation has taken place; it includes understanding that the divine purpose revealed in Scripture has now taken place. It seems that John had now come to believe that the resurrection had taken place, but that he did not yet appreciate all that meant.Morris, L. (1995). The Gospel according to John (pp. 736–737). Wm. B. Eerdmans Publishing Co.Many have wondered why, if the beloved disciple at this time came to believe in the resurrection of Jesus, he did not actively witness to his faith amongst the other disciples. For some, this is sufficient reason for doubting the historicity of the early morning race to the tomb. Strictly speaking, however, the text does not say that the beloved disciple did not bear witness. More important, even if we assume he did, such witness was necessarily more tentative than that of the first reports of having actually seen the risen Jesus—and even these reports were at first greeted with generous scepticism (Lk. 24:36). Or perhaps the beloved disciple thought it best to hold his peace until events had confirmed or destroyed his fledgling faith. Perhaps he was not all that far removed from Peter’s pondering (Lk. 24:12).Carson, D. A. (1991). The Gospel according to John (p. 639). Inter-Varsity Press; W.B. Eerdmans. [↑](#footnote-ref-16)
17. “They still did not understand” appears to mean that eventually they did understand.25 But at this time they did not know the scripture that spoke of the resurrection. John’s habit is to use “the scripture” as a way of referring to a specific passage rather than to the general tenor of scriptural teaching. This raises the question, Which passage is meant? Paul also tells us that Jesus was raised “on the third day according to the Scriptures” (1 Cor. 15:4), but he does not say what passage he has in mind either. It is usual to point to Hosea 6:2 or Jonah 1:17 for “the third day.” Neither of these sounds convincing to modern ears, but they may well have sounded differently to first-century people. For the idea of resurrection without specification of the day, attention is drawn to Isaiah 53:10–12 (which speaks of the Servant as alive and active subsequent to his death) and Psalm 16:10. It is clear from the New Testament that the early Christians viewed the resurrection as foretold in the Old Testament. But this passage shows plainly that it was belief in the resurrection that came first. Believers did not manufacture a resurrection to agree with their interpretation of prophecy. They were first convinced that Jesus was risen and in the light of that came to see a fuller meaning in some Old Testament passages. “Must” (NIV, “had to”) is important (see on 4:4).26 Since they came to see the resurrection in inspired prophecy it was no chance happening. The hand of God was in it. It must happen.Morris, L. (1995). The Gospel according to John (p. 737). Wm. B. Eerdmans Publishing Co. [↑](#footnote-ref-17)
18. Yet if the γάρ of 20:9 retains its customary force, this verse may be claiming that although the beloved disciple’s faith is a paradigm, it is still signs-faith, faith based on seeing (20:8), not the ultimate level of faith (cf. 2:23; 6:30). Better would have been faith in advance that Jesus must rise, based on understanding the word in Scripture (20:9; cf. 2:22).Keener, C. S. (2012). The Gospel of John: A Commentary & 2 (Vol. 1, p. 1184). Baker Academic. [↑](#footnote-ref-18)
19. He saw and believed. We are not told what he believed. Did he simply believe Mary Magdalene’s report that the tomb was empty?75 Such a view Carson describes asunbearably trite … it not only makes both Peter and the beloved disciple unbelievably stupid (they, unlike Mary, have to enter the tomb to find it empty!), it also fails to account for the absolute usage of the verb ‘to believe’, not to mention the introduction of the relation between seeing and believing (v. 29).Therefore, it is more likely that he believed that Jesus had been raised from the dead.The evangelist adds in parenthesis, They still did not understand from Scripture that Jesus had to rise from the dead. It did take some time before the disciples understood that Scripture predicted the resurrection of Jesus. According to Luke, the risen Jesus himself opened the eyes of his disciples to understand what was written about him ‘in the Law of Moses, the Prophets and the Psalms’, including the fact that ‘the Messiah will suffer and rise from the dead on the third day’ (Luke 24:25–27, 44–46; cf. Isa. 53:10–12; Hos. 6:2; Ps. 16:10). Acts 13:32–34 records that Paul, referring to Isaiah 53:3, said that ‘God raised him from the dead so that he will never be subject to decay. As God has said, “I will give you the holy and sure blessings promised to David.” ’Kruse, C. G. (2017). John: An Introduction and Commentary (E. J. Schnabel, Ed.; Second edition, Vol. 4, pp. 439–440). Inter-Varsity Press.

    The beloved disciple becomes the first, hence a paradigmatic, believer (20:8), for he believes before a resurrection appearance, merely on the less substantial basis of the empty tomb (cf. 20:29–31).152 Yet if the γάρ of 20:9 retains its customary force, this verse may be claiming that although the beloved disciple’s faith is a paradigm, it is still signs-faith, faith based on seeing (20:8), not the ultimate level of faith (cf. 2:23; 6:30). Better would have been faith in advance that Jesus must rise, based on understanding the word in Scripture (20:9; cf. 2:22). Scripture remains the necessary means for interpreting the event or witness, just as Nathanael understood Jesus’ identity both in light of Jesus’ revelation and Philip’s earlier appeal to scriptural categories (cf. 1:45, 48)Keener, C. S. (2012). The Gospel of John: A Commentary & 2 (Vol. 1, p. 1184). Baker Academic. [↑](#footnote-ref-19)
20. 耶稣在福音书中三次明确预言自己将在第三日复活。第一次是在\*\*（太 16:21 / 可 8:31 / 路 9:22），祂清楚告诉门徒，自己必须上耶路撒冷，受长老、祭司长和文士的苦，被杀，第三日复活。第二次是在（太 17:22-23 / 可 9:31 / 路 9:22），祂再次对门徒说，人子将被交在人手里，他们要杀害祂，第三日祂要复活，门徒却因这话忧愁。第三次是在（太 20:18-19 / 可 10:32-34 / 路 18:31-33） [↑](#footnote-ref-20)
21. 立场1认为，约翰若是没有相信不会记载“他看见，就信了”立场2 认为约翰若是信了就不会特意记载“他们还不明白经上所说”。如果他相信耶稣从死里复活，他就应该明白圣经说耶稣要复活。立场2 认为门徒们相信，要等到主耶稣亲自向他们显现(约20:20)。 [↑](#footnote-ref-21)
22. 旧约中预表或预言基督复活的经文包括 约拿书 1:17（太 12:40）、创 22:1-14（来 11:19）、出 12:46（约 19:36）、诗 16:10（徒 2:27-31）、赛 53:10-11（徒 8:32-35）、何 6:2（太 12:39-40）、诗 22:22-24（来 2:12）、伯 19:25-27（约 11:25）、结 37:1-14（约 5:28-29）、诗 2:7（徒 13:33）、诗 110:1（太 22:44）、但 12:2（林前 15:20）、亚 12:10（约 19:37）、王下 4:32-37（路 7:14-15）、诗 30:3（启 1:18）、赛 25:8（林前 15:54）、何 13:14（林前 15:55）、诗 118:22（太 21:42）、利 23:10-11（林前 15:20）、民 17:8（来 9:4），这些经文以预言、预表、节期象征等方式 指向基督的死而复活。 [↑](#footnote-ref-22)