088 耶稣的显现：消除忧愁、恐惧与疑惑 约20章11至31

**P**5 Pic约20:11-31

**P【1】主消除门徒的忧愁**

**O skip**约20:11马利亚站在坟墓外面哭泣。她哭的时候，屈身往里面观看，12.看见两个身穿白衣的天使[[1]](#footnote-1)，坐在安放耶稣身体的地方，一个在头那边，一个在脚那边。13.天使问她：“妇人，你为甚么哭？”她说：“有人把我的主κύριος搬走了，我不知道他们[[2]](#footnote-2)把他放在哪里。”14.马利亚说了这话，就转过身来，看见耶稣站在那里，却不知道他就是耶稣。15.耶稣对她说：“妇人，你为甚么哭？你找谁呢？”马利亚以为耶稣是园丁，就对他说：“先生[[3]](#footnote-3)，如果是你把他挪去了，请告诉我你把他放在甚么地方，我好去搬回来。**”**

**P背景：**马丽亚爱主，曾有七个鬼从她身上赶出来（路8:2-3）。

* 主的身体不见了使她非常忧愁

**PV11马利亚站在坟墓外面哭泣**。...**12看见两个身穿白衣的天使** [[4]](#footnote-4)...(太28:3、可16:5、路24:4-10)

* 虽然天使显现，但她要看见主后才相信祂已复活

**P V14马利亚说了这话，就转过身来，看见耶稣站在那里，却不知道他就是耶稣。**

* 应该是过度忧伤而无法认出[[5]](#footnote-5)，以为耶稣是园丁
* O。。。请告诉我你把他放在甚么地方，我好去搬回来”
* Ap 有时忧愁之人，内心迷糊看不清真相
* e.g（失败）失恋、婚姻、学业、工作、生意
* Ap家人被忧愁捆锁看不清真相。有时我们只能祷告等候主光照他们内心

**PV16**耶稣对她说：“马利亚！”她转过身来，用希伯来话对他说：“拉波尼！”(就是“老师”的意思。)17.耶稣说：“你不要拉住我[[6]](#footnote-6)，因为我还没有上去见父。你要到我的弟兄们那里去，告诉他们我要上去见我的父，也是你们的父；见我的神，也是你们的神[[7]](#footnote-7)。”18.抹大拉的马利亚就去，向门徒报信说：“我已经看见主了！”她又把主对她所说的话告诉他们。

* 主呼唤“马利亚！”她就立刻醒悟过来。对主说“拉波尼！”
* 此刻主不要马利亚挽留祂，因祂要马利亚去向使徒们做见证（祂已复活）

**PV17...你要到我的弟兄们那里去，告诉他们我要上去见我的父，...**

**PV17...我的父，也是你们的父；见我的神，也是你们的神**

* **主区分了**: 祂是独生 vs 我们是被收养的嗣子(罗8:15)
* **不要拉住我！**主要她此刻放手！[[8]](#footnote-8) 去传福音[[9]](#footnote-9)。
* 曾被魔鬼捆绑的马利亚，主要用她。
* **问：**如果主呼召你，祂不要你抓住你在意的事物。你愿意去吗？
* **ap有些东西主不要你抓住，你要学会放手！**

**P【2】没有看见就信的人，是有福的**

**PV19.**礼拜日黄昏的时候，门徒聚在一起，因为怕犹太人，就把门户都关上。耶稣来了，站在他们中间，说：“愿你们平安[[10]](#footnote-10)。”20.说了这话，就把手和肋旁给他们看。门徒看见主，就欢喜了。21.耶稣又对他们说：“愿你们平安。父怎样差遣[[11]](#footnote-11) 了我，我也怎样差遣你们[[12]](#footnote-12)。”22.说了这话，就向他们吹一口气[[13]](#footnote-13)，说：“你们领受圣灵吧！23.你们赦免谁的罪，谁的罪就得赦免；你们不赦免谁的罪，谁的罪就不得赦免。”

* 门徒活在惧怕中。害怕犹太人抓拿他们，把门户都关上。
* 主突然出现在屋内（复活后不再受物质空间局限）
* 说第一句话：“愿你们平安。”Peace be with you。而不是我被钉十字架时你们跑去哪里？
* 主是赐平安的主 (约14:27)

**PV21...父怎样差遣了我，我也怎样差遣你们。**[[14]](#footnote-14)

* ap主耶稣差遣门徒，赐他们圣灵。主同样差遣我们（教会）为祂做见证
* e.g.《无字书》有时鱼等待撒网的人

**PV22.说了这话，就向他们吹一口气，说：“你们领受圣灵吧！**

* 神创造时吹气(创2:7、结37:9)
* **主吹气象征**[[15]](#footnote-15):在五旬节时,父与祂要赐下圣灵 （徒1:4-8）
* **O约16:7** **我若不去**，保惠师就不到你们这里来；**我若去**，就差他来。
* **被主耶稣差遣的门徒需要圣灵**（徒1:8）。
* 主耶稣是依靠圣灵传福音 (路4:14、4:18-19)
* 我们传福音也是依靠圣灵的能力（徒1:8） 充满恩膏我们的口，赐我们信心智慧勇气

**PV23.你们赦免谁的罪，谁的罪就得赦免；你们不赦免谁的罪，谁的罪就不得赦免。[[16]](#footnote-16)**

* 不是指使徒或教会可以随意赦罪或定罪。必须按神话语的规范下执行

**O约 3:18 信他的人，不被定罪；不信的人，罪已经定了**，因为他不信神独生子的名。

**P【3】主消除门徒的疑惑**

**PV24.**十二个门徒中，有一个称为“双生子”的多马[[17]](#footnote-17)。耶稣来的时候，他没有和门徒在一起。25.其他的门徒对他说：“我们已经见过主了。”多马[[18]](#footnote-18)对他们说：“除非我亲眼看见他手上的钉痕，用我的指头探入那钉痕，又用我的手探入他的肋旁，我决不相信。”26.过了八天，门徒又在屋子里，多马也和他们在一起。门户都关上了[[19]](#footnote-19)。耶稣来了，站在他们中间，说：“愿你们平安。”27.然后对多马说[[20]](#footnote-20)：“把你的指头放在这里，看看我的手吧！伸出你的手来，探探我的肋旁！不要疑惑，只要信！”28.多马对他说：“我的主！我的神！[[21]](#footnote-21)”

* 10位门徒兴高采烈**8天**不断向多马见证“我们已经见过主了”

**PV25除非我亲眼看见他手上的钉痕,用我的指头探入那钉痕,又用我的手探入他的肋旁,我决不相信。**

* **多马像经验主义者（Empiricism）**[[22]](#footnote-22)**。今天的唯物主义和科学主义**Scientism**要求有物理证据。**
* 过了八天, 门户都关上了，主耶稣在一次在屋内显现

**PV27**..“**把你的指头放在这里**,看看我的手吧！**伸出你的手来,探探我的肋旁**！不要疑惑，只要信！”

* 主听见多马讲的话,所以主回应他所说！
* 不要疑惑，只要信！

**O V28.多马对他说：“我的主！我的神！**

* 多马成为第一位用口宣告耶稣是神！

**P【4】神使人信主的主要方式**

**P V29.**耶稣说：“你因为看见我才信吗？那些没有看见就信的人，是有福的[[23]](#footnote-23)。”30.耶稣在门徒面前还行了许多别的神迹，没有记在这书上。31.**但把这些事记下来，是要你们信耶稣是基督，是神的儿子**，并且使你们信了，可以因他的名得生命。[[24]](#footnote-24)

* 门徒是看见复活的主，才相信复活的事。（约翰看见空坟墓才信20:8）
* 主显给五百多弟兄看 (林前15:6)
* **主耶稣升天后：**就不再以肉身方式显现[[25]](#footnote-25)，最多是透过异象显现(徒26:15-19\*)
* **问：**今天绝大部分人连异象都没有看见。我们是不是没有福气的人？

**P V29...那些没有看见就信的人，是有福的。**

* 我们是有福的，**因为神赐我们信心**(弗2:8-9)。

**P V31.但把这些事记下来，是要你们信耶稣是基督，是神的儿子，并且使你们信了，可以因他的名得生命。**

**P Pic** 门徒向多马见证他不信 VS 门徒向我们见证（圣经），我们相信。

* Concl 我们是那有福的孩子
1. Mark mentions ‘a young man dressed in a white robe’ (Mark 16:5), Luke refers to ‘two men in clothes that gleamed like lightning’ (Luke 24:4), Matthew speaks of ‘an angel of the Lord’ whose ‘clothes were white as snow’ (Matt 28:2–3) and John refers to ‘two angels in white’. The overall impression is of angels in appearance like men stationed at the place where Jesus’ body had lain, one at one end of the rock ledge in the tomb where the head of Jesus’ body had been, the other at the opposite end where his feet had been. The presence of angels at the tomb testifies to the fact that the disappearance of Jesus’ body was caused by divine, not human, intervention.Kruse, C. G. (2017). John: An Introduction and Commentary (E. J. Schnabel, Ed.; Second edition, Vol. 4, p. 441). Inter-Varsity Press.

一些天使以人的容貌显现（创19:1-3、创32:24-26、来13:2） [↑](#footnote-ref-1)
2. She had already spoken to Peter and the other disciple, and clearly they knew nothing about any of Jesus’ disciples having removed the body. This confirms that the they she supposed had removed the body must refer to Jesus’ enemies, hence the compounding of her grief. The other Gospels say that Mary (with others) had come with spices to anoint Jesus’ body (Mark 16:1; Luke 23:56; 24:1), doing what was expected to honour him and at the same time expressing their grief. But even this activity had been denied Mary by what she supposed was the removal of his body by enemies.Kruse, C. G. (2017). John: An Introduction and Commentary (E. J. Schnabel, Ed.; Second edition, Vol. 4, p. 441). Inter-Varsity Press. [↑](#footnote-ref-2)
3. She supposes him to be the gardener (kēpouros; cf. notes on 19:41): kyrie (‘Sir’) is a courtesy, not a confession of faith.Carson, D. A. (1991). The Gospel according to John (p. 641). Inter-Varsity Press; W.B. Eerdmans. [↑](#footnote-ref-3)
4. if this approach of Mary is to be collated with the visit of the women reported in the Synoptics, something must be said about these two angels; for they, not the grave-clothes, capture Mary’s attention. Mark 16:5 reports a ‘young man’ dressed in white who appears to the women; Luke 24:4 describes two ‘men’ dressed in ‘clothes that gleamed like lightning’ who ‘stood beside’ the women; Matthew 28:2–3 says that an angel with the appearance of lightning and wearing a garment as white as snow rolled back the stone and frightened the guards, and later talked with the womenCarson, D. A. (1991). The Gospel according to John (p. 640). Inter-Varsity Press; W.B. Eerdmans.

Luk 24:4 正在猜疑之间，忽然有两个人站在旁边，衣服放光。5 妇女们惊怕，将脸伏地。那两个人就对他们说：「为什麽在死人中找活人呢？6 他不在这里，已经复活了。当记念他还在加利利的时候怎样告诉你们，7 说：『人子必须被交在罪人手里，钉在十字架上，第三日复活。』」8 他们就想起耶稣的话来，9 便从坟墓那里回去，把这一切事告诉十一个使徒和其余的人。10 那告诉使徒的**就是抹大拉的马利亚**和约亚拿，并雅各的母亲马利亚，还有与他们在一处的妇女。 [↑](#footnote-ref-4)
5. 因约翰没有说她眼睛给蒙蔽（路24:15-16），或变了形像（可16:12） [↑](#footnote-ref-5)
6. Why was this a reason for Mary not to touch him? Keener suggests that it was because Jesus did not want her to become too attached to his physical presence, because in future his presence would be mediated through the Spirit.82 Carson suggests that Jesus’ words to Mary could be rendered:I am not yet in the ascended state … so you do not have to hang on to me as if I were about to disappear permanently. This is a time for joy and sharing the good news, not for clutching me as if I were some jealously guarded private dream-come-true.There is some support for this in what Jesus said next: Go instead to my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’ Mary Magdalene had a task to perform. She had to inform Jesus’ brothers—that is, his disciples (cf. 20:18)—that he was now returning to the Father. This was not a time to be dwelling in Jesus’ presence, touching or holding him; there was a job to do.Kruse, C. G. (2017). John: An Introduction and Commentary (E. J. Schnabel, Ed.; Second edition, Vol. 4, p. 443). Inter-Varsity Press.

Brown, then, followed by many others, attempts to resolve the issue by making allowance ‘for John’s technique. He is fitting a theology of resurrection/ascension that by definition has no dimensions of time and space into a narrative that is necessarily sequential’ (2. 1014). He concludes:Thus, in our opinion, the statement ‘I am ascending to my Father’ in 17b is not an exact determination of time and has no implication for the state of the risen Jesus previous to that statement. It is a theological statement contrasting the passing nature of Jesus’ presence in his post-resurrectional appearances and the permanent nature of his presence in the Spirit. (2. 1014–1015)Carson, D. A. (1991). The Gospel according to John (p. 643). Inter-Varsity Press; W.B. Eerdmans.

The verb haptomai (often ‘to touch’) can refer to many kinds of physical contact, including clinging, seizing, holding. Probably Mary had fallen to her face and grasped him by the feet (cf. Mt. 28:9, where the verb is krateo̅). Moreover, if the suggestion of Lagrange is set aside, I am ascending is part of the message Mary is to convey, not part of the reason Mary should not cling to Jesus. And finally, the present tense I am ascending is no more problematic than the present tense in 10:18, ‘I lay down [my life] of my own accord’: in both cases it rather misses the point to ask with a straight face, ‘Right away?’

The thought, then, might be paraphrased this way: ‘Stop touching me (or, Stop holding on to me), for (gar) I have not yet ascended [NIV’s “returned” is too weak] to my Father—i.e. I am not yet in the ascended state (taking the perfect anabebēka with Porter), so you do not have to hang on to me as if I were about to disappear permanently. This is a time for joy and sharing the good news, not for clutching me as if I were some jealously guarded private dream-come-true. Stop clinging to me, but (de) go and tell my disciples that I am in process of ascending (anabainō) to my Father and your Father.’

This makes the contrast between the prohibition to Mary and the invitation to Thomas easier to understand. Mary is told to stop, because her enthusiastic and relieved grasping of Jesus does not really comprehend what is transpiring. She now believes him to be alive, but has understood neither that he is not about to disappear, nor that he soon will. Thomas is told to touch, because he has not yet believed that Jesus has risen from the dead.Carson, D. A. (1991). The Gospel according to John (pp. 644–645). Inter-Varsity Press; W.B. Eerdmans. [↑](#footnote-ref-6)
7. the expressions my Father and your Father and my God and your God assume distance between Jesus and his followers, even as they establish links. But the emphasis here is on the shared privileges (cf. Rom. 8:15–16; Heb. 2:11–12, citing Ps. 22:22).Carson, D. A. (1991). The Gospel according to John (p. 645). Inter-Varsity Press; W.B. Eerdmans. [↑](#footnote-ref-7)
8. V17 …不要拉住我 [↑](#footnote-ref-8)
9. John does not tell us how the disciples responded, but there is no reason to think that they reacted any better than they did to the women’s report of the empty tomb (Lk. 24:9–11).Carson, D. A. (1991). The Gospel according to John (p. 646). Inter-Varsity Press; W.B. Eerdmans.

Lincoln comments: Mary Magdalene, then, has a remarkable role in the narrative. She is near the cross at Jesus’ death (19:25), discovers the opened tomb, receives the first resurrection appearance, and, as part of this, is given the commission to make the key announcement to the disciples. It is not surprising that she has been called ‘the apostle to the apostles’.Kruse, C. G. (2017). John: An Introduction and Commentary (E. J. Schnabel, Ed.; Second edition, Vol. 4, p. 444). Inter-Varsity Press. [↑](#footnote-ref-9)
10. When Jesus now appeared to them behind locked doors, his greeting Peace be with you! showed that he was not holding their failures against them; rather, he was offering a restored relationship.Kruse, C. G. (2017). John: An Introduction and Commentary (E. J. Schnabel, Ed.; Second edition, Vol. 4, p. 445). Inter-Varsity Press. [↑](#footnote-ref-10)
11. As the Father has sent me, I am sending you (cf. 17:18). To express Jesus’ being sent by the Father here, the evangelist uses **the verb apostellō**, while for the disciples’ being sent by Jesus he **uses the verb pempō.** However, nothing should be made of this as the words are used synonymously in the Gospel of John for the sending of Jesus by the Father (e.g. 3:17; 5:36/4:34; 5:23), the disciples by Jesus (e.g. 4:38/20:21), John the Baptist by God (e.g. 1:6; 3:34/1:33) and various people by the Jewish leaders (e.g. 1:19, 24/1:22).Kruse, C. G. (2017). John: An Introduction and Commentary (E. J. Schnabel, Ed.; Second edition, Vol. 4, p. 446). Inter-Varsity Press. [↑](#footnote-ref-11)
12. While Jesus’ words about sending his disciples as the Father had sent him applied primarily to the Twelve (see Mark 3:13–19), there is a sense in which all believers are privileged to share in this commission, in so far as they all are recipients of the Spirit whom he bequeathed to his disciples (cf. 20:22). With the particular enabling that the Spirit provides, each believer plays a part in continuing the work and witness to Jesus.Kruse, C. G. (2017). John: An Introduction and Commentary (E. J. Schnabel, Ed.; Second edition, Vol. 4, p. 447). Inter-Varsity Press. [↑](#footnote-ref-12)
13. So the text could simply read, ‘he breathed and said …’ However, the word used for ‘breathe’ is emphysaō, which, though found only here in the New Testament, occurs several times in the LXX. There it refers to God breathing life into the man formed from the dust (Gen. 2:7; cf. Wisdom 15:11), Elijah breathing into the nostrils of the widow’s dead son while calling upon the Lord to restore his life (1 Kgs 17:21 LXX) and Ezekiel prophesying to the wind to breathe life into the slain in the valley of dry bones (Ezek. 37:9). In each case, the verb is used to indicate not just breathing, but breathing into people, so it is probably legitimate to add ‘on them’ in 20:22 as the NIV does.Kruse, C. G. (2017). John: An Introduction and Commentary (E. J. Schnabel, Ed.; Second edition, Vol. 4, p. 447). Inter-Varsity Press. [↑](#footnote-ref-13)
14. . Jesus deliberately makes his mission the model of ours. Thus the church should define its task in terms of its understanding of Jesus’ task. Since the latter manifestly included healing the sick, helping the needy and preaching the gospel to the poor (Lk. 4:18, 19; 7:22), our mission must do no less. The church’s mission must not be restricted to evangelism and church planting; it embraces everything that we rightly do in imitation of Christ. We are to be both salt (a preservative function) and light (a revelatory function).Carson, D. A. (1991). The Gospel according to John (p. 648). Inter-Varsity Press; W.B. Eerdmans. [↑](#footnote-ref-14)
15. Johannine theology, **the giving of the Spirit is linked to Jesus’ glorification and return to the Father** (John 7:37-39; 16:7). Carosn stand is The symbolic act in John 20:22 aligns with Pentecost **without requiring two separate outpourings**. [↑](#footnote-ref-15)
16. This is the only place in the Gospel of John where forgiveness of sins is spoken about, though the idea of sins remaining unforgiven is mentioned a number of times (8:24; 9:41; 15:22, 24; 16:8–9; 19:11). The non-forgiveness of sins is always related to refusal to believe in Jesus, suggesting that forgiveness of sins comes through belief in him. It is noteworthy that Jesus’ statement If you forgive anyone’s sins, their sins are forgiven; if you do not forgive them, they are not forgiven is intimately connected with the bestowal of the Holy Spirit (20:22–23), which is in turn related to the disciples being sent into the world as his witnesses (20:21–22; cf. 15:26–27). This supports the view that the way in which the disciples forgive sins and retain sins is by preaching the good news and declaring the effects of believing it (forgiveness) and of rejecting it (no forgiveness). It is important to notice the passive voice used in the statements in this verse regarding the forgiveness and non-forgiveness of sins. They function as divine passives, reminding us that God alone forgives sin (cf. Mark 2:3–12; Luke 5:17–26), and that Jesus’ disciples only declare what God does.Kruse, C. G. (2017). John: An Introduction and Commentary (E. J. Schnabel, Ed.; Second edition, Vol. 4, pp. 450–451). Inter-Varsity Press. [↑](#footnote-ref-16)
17. . In his previous appearances (11:16; 14:5) he has been less a doubter than a loyal but pessimistic and perhaps somewhat obtuse disciple.Carson, D. A. (1991). The Gospel according to John (p. 656). Inter-Varsity Press; W.B. Eerdmans. [↑](#footnote-ref-17)
18. At first reading, it looks as if Thomas was more unbelieving than the other disciples, but this was not the case. They don’t seem to have believed Mary Magdalene when she said she had seen the Lord—it was not until Jesus appeared to them and showed them his hands and side that they believed that he had been raised from the dead, and they were filled with joy (20:20).Kruse, C. G. (2017). John: An Introduction and Commentary (E. J. Schnabel, Ed.; Second edition, Vol. 4, p. 451). Inter-Varsity Press. To be fair to Thomas, and as noted above, he was no more unbelieving than Mary Magdalene or the other disciples; after all, they too only came to believe in his resurrection when they saw him. Michaels comments: Nor is Jesus asking Thomas to believe without verification. On the contrary, he is asking for faith based on seeing what the other disciples saw, and beyond that on physically touching Jesus’ wounds. He is offering Thomas exactly what Thomas demanded.Kruse, C. G. (2017). John: An Introduction and Commentary (E. J. Schnabel, Ed.; Second edition, Vol. 4, p. 452). Inter-Varsity Press. [↑](#footnote-ref-18)
19. As his resurrection body passed through the grave-clothes (v. 6–8), so it passed through the locked doors and simply ‘materialized’ (cf. notes on vv. 14–15).Carson, D. A. (1991). The Gospel according to John (p. 646). Inter-Varsity Press; W.B. Eerdmans. [↑](#footnote-ref-19)
20. 20:27. By taking up Thomas’ challenge in this way, Jesus simultaneously proves that he hears his disciples even when he is not physically present, and removes all possible grounds for unbelief, even the most unreasonable. Carson, D. A. (1991). The Gospel according to John (p. 657). Inter-Varsity Press; W.B. Eerdmans. [↑](#footnote-ref-20)
21. Thomas’ confession is addressed to him, i.e. to Jesus; and Jesus immediately (if implicitly) praises him for his faith, even if it is not as notable as the faith of those who believe without demanding the kind of evidence accorded Thomas. Nor are Thomas’ words most easily read as a predicative statement addressed to Jesus: ‘My Lord is also my God.’ The overwhelming majority of grammarians rightly take the utterance as vocative address to Jesus: My Lord and my God!—the nouns being put not in the vocative case but in the nominative (as sometimes happens in vocatival address) to add a certain sonorous weight.Carson, D. A. (1991). The Gospel according to John (pp. 658–659). Inter-Varsity Press; W.B. Eerdmans. [↑](#footnote-ref-21)
22. 科学包含经验主义, 科学不仅仅是经验主义. 虽然经验主义是科学的核心组成部分，但科学方法还包含 **理性主义（Rationalism）** 和 **假设演绎法（Hypothetico-Deductive Method）** [↑](#footnote-ref-22)
23. Jesus told him, Because you have seen me, you have believed; blessed are those who have not seen and yet have believed. Thomas came to believe because he saw the risen Lord, but Jesus did not praise Thomas’s pathway to faith; rather, he pronounced a blessing upon those who have not seen him, yet have believed the testimony about him nevertheless. These are those who hear, or read, the witness to Jesus borne by the disciples and confirmed by the Spirit (15:26–27). This is the second pronunciation of blessing by Jesus in the form of a beatitude in the Gospel of John (cf. 13:17: ‘Now that you know these things, you will be blessed if you do them’).Kruse, C. G. (2017). John: An Introduction and Commentary (E. J. Schnabel, Ed.; Second edition, Vol. 4, p. 453). Inter-Varsity Press. [↑](#footnote-ref-23)
24. For us, faith comes not by sight, but from what is heard (or read!), and what is heard comes by the word (i.e. the declaration) of Christ (Rom. 10:17). Indeed, that is why John himself has written, as he proceeds to make explicit.Carson, D. A. (1991). The Gospel according to John (p. 660). Inter-Varsity Press; W.B. Eerdmans.

Even if John’s purpose is primarily evangelistic, it must be admitted that throughout the history of the church this Gospel has served not only as a means for reaching unbelievers but as a means for instructing, edifying and comforting believers. Still, one must not confuse purpose with result. A modern evangelist aiming at the conversion of hearers may still find that Christians who attend his ministry are greatly edified. John’s purpose in writing was to evangelize; the impact of his Gospel, i.e. the result of his writing, has far exceeded any hope he could have entertained.Carson, D. A. (1991). The Gospel according to John (p. 663). Inter-Varsity Press; W.B. Eerdmans.

John’s purpose is not academic. He writes in order that men and women may believe certain propositional truth, the truth that the Christ, the Son of God, is Jesus, the Jesus whose portrait is drawn in this Gospel. But such faith is not an end in itself. It is directed toward the goal of personal, eschatological salvation: that by believing you may have life in his name. That is still the purpose of this book today, and at the heart of the Christian mission (v. 21).Carson, D. A. (1991). The Gospel according to John (p. 663). Inter-Varsity Press; W.B. Eerdmans. [↑](#footnote-ref-24)
25. 主耶稣肉身显现时，还与门徒一同吃喝。 路24:41-43、约21:12-15、徒10:40-41 [↑](#footnote-ref-25)