

John 約翰福音 7-8

Barry Lee 29.05.2022

Recap from last week

- (1) 約翰福音第六章由不同的部分組成 [I. 五餅二魚 6:1-15; II. 水上行走 6:16-23; III. 生命之糧 6:24-59; IV. 群眾反應 6:60-71]。但若把它分成不同部分去理解時，可能會錯過第六章的整體目的。(2) 第六章包含了我們的主在加利利事工最後幾天發生的事情。他在加利利的事工持續了一年多，這章是整個事工的總結部分。(3) 這一章是有關跟隨耶穌的門徒離開耶穌的故事。在加利利漫長的事工結束之前，耶穌每天都行神蹟，並教導有關天國的原則，但他們最終的決定是離開，而且不是少數，而是許多人。

A pre-thought 前想

- Do we focus on an image of Jesus contrived from our imagination, rather than the historical Jesus that the Bible tells us about? 我們是否專注於我們「想像出來的耶穌」，而不是聖經告訴我們「歷史中的耶穌」？

Main sections 主要部分

- To Jerusalem, or not (7:1-13) 是否去耶路撒冷 (7:1-13)^[1]
 - 7:1-10 Jesus' brothers' unbelief 耶穌的兄弟不信
 - 7:11-13 Opinions split among the crowd: a good man or liar? 人群中意見不一：好人還是騙子？
- Jesus in the Temple 耶穌在聖殿中 (7:14-36)
 - 7:14-21 Argument with the Jews about healing on the Sabbath 與猶太人爭論安息日的醫治
 - 7:25-31 People discusses who Jesus is and where he is from 人們討論耶穌是誰以及他來自哪裡
 - 7:32-35 "Where will he go?" "他要去哪裡？"
- The Last Day of the Festival: Jesus and the Pharisees 節日的最後一天：耶穌和法利賽人 (7:37-8:29)
 - 7:37-44 "Living Water"; Continued discussion among the crowd about Jesus' identity "活水"；人群繼續討論耶穌的身份
 - 7:45-52 Temple guards' report 聖殿守衛報告
 - 7:53-8:11 The woman caught in the act of adultery 犯姦淫的女人
 - 8:12-19 "light of the world"; dispute over Jesus' testimony "世界之光"；對耶穌見證的爭論
 - 8:21-29 "from below; from above" "從下面；從上面" ^[2]
- The Last Day of the Festival: Jesus and the Jews Who Believed 節日的最後一天：耶穌和相信的猶太人 (8:30-59)
 - 8:30-46 Abraham's children; God as the father vs devil as the father 亞伯拉罕的子孫；「上帝為父」與「魔鬼為父」

- 8:48–59 "before Abraham was born, I am" (8:58): Jesus' claims about himself “還沒有亞伯拉罕我就存在了”（8:58）：耶穌對自己的宣稱

Questions 本週之謎

- Is Jesus an illiterate or literate? 耶穌是否文盲？(7:15)
- Is John 7:53–8:11 trustworthy? 約翰福音 7:53–8:11 可信嗎？
- Why was Jesus's accusation so vehement? 為什麼耶穌的指控如此激烈？(8:44)

Festival of Booths 住棚節

- The Festival of Booths is also known as the Festival of Tabernacles, about six months after Passover. 住棚節也被稱為帳篷節，大約在逾越節之後六個月。^[3]
- Altogether 8 days 一共八日
- Prescribed in the Torah (Ex 23:16; 34:22; Lev 23:39–43; Num 29:12–38) and later simply called “the feast”, it represents an important and “most joyous” festival for the Jewish people during the Second Temple period. 律法中規定（出 23:16；34:22；利 23:39–43；民 29:12–38），後來簡稱為“節”，它代表了猶太人在第二聖殿時期的一個重要和“最歡樂”的節日。
- The Festival celebrates the fruit of the year-end agricultural labour, such as “gathering the grain and pressing the wine” 這個節日慶祝年終農業勞動的成果，例如“收谷、壓酒”。
- People generally spend a week living in booths, temporary huts or tents. 人們通常會在隔間、臨時小屋或帳篷中度過一周的生活。
- They dance, sing, and make processions and libations around the city. 他們在城市周圍跳舞，唱歌，遊行和奠酒。^[4]
- Theologically, the Festival of Tabernacles has a strong connection to Passover, since both can be traced back to the Exodus event and the Israelites' subsequent wandering. 從神學上講，住棚節與逾越節有著密切的聯繫，因為兩者都可以追溯到出埃及事件和以色列人隨後的流浪。^[5]

To Jerusalem, or not 去不去過節 (7:1–13)

- 7:1–10 Jesus' brothers' unbelief 耶穌的兄弟不信 (READ)
- 7:11–13 Opinions split among the crowd: a good man or liar? 人群中意見不一：好人還是騙子？

Verses in focus 焦點經文

- 7:8 You go to the festival. I am not going up to this festival, because my time has not yet fully come. 你們上去過節吧！我現在不上去過這節，因為我的時機還沒有成熟。

Discussion on 7:1–10

- Question for discussion: Why did Jesus say, I am not going up to this festival (v.8), but go later (v.10)? 討論問題：為什麼耶穌說，我不去過節（第 8 節），而是稍後還去（第 10 節）？

- scriptural variation on v. 8: 'not' vs 'not yet' 第 8 節的經文變體：“未”與“尚未”
- "my hour has not yet fully come" (v. 9) as a reason? “我的時機還沒有滿”（第 9 節）作為理由？
- in public vs in secret (v.10)? 公開與秘密（第 10 節）？
- a reflection: do we try to put Jesus inside a box of predictability? 反思：我們是否試圖把耶穌放在一個可預測的盒子裡？

Applications 經文應用

- "No one, friend or enemy, believer or unbeliever, stranger or family member can force his hand." “任何人，朋友或敵人，信徒或非信徒，陌生人或家人都不能強迫他做任何事。”^[6]
- God's timing, not human's timing 上帝的時間，而不是人的時間 (7:1-10)

Jesus in the Temple 耶穌在聖殿中 (7:14-36)

Overview 概觀

- 7:14-21 Argument with the Jews about healing on the Sabbath 與猶太人爭論安息日的醫治
- 7:25-31 People discusses who Jesus is and where he is from 人們討論耶穌是誰以及他來自哪裡
- 7:32-35 "Where will he go?" “他要去哪裡？”

About Jesus' literary 關於耶穌的識字能力

- 7:15 The Jews there were amazed and asked, “How did this man get such learning without having been taught?” 猶太人驚訝地說：「這個人沒有學過，怎麼那樣熟悉經典呢？」
 - "[The Jews] are concerned with a form of 'knowing letters' that stands in contrast to craftsman's literacy, termed 'scribal literacy', which is the state of literacy held by the literate elite interpreters of holy texts. That is, the Jews are concerned specifically with whether Jesus' Torah knowledge/authority (cf. John 7.19-24) is undergirded by literate scribal education in the holy text. At root, then, John 7.15 does not concern whether Jesus could read or write anything at all, but whether he held the type of literate education attained only by a select few. The Jews of John 7.15 are debating Jesus' knowledge of letters as a manner of questioning his identity as one of their own... They are questioning whether Jesus fell on their side of the scribal literacy line."^[7]
 - [猶太人] 認為的「認字」就是像他們文士的讀寫能力，是一種懂得解經的精英讀寫能力。也就是說，猶太人特別關心耶穌對摩西五經的知識/權威（參見約翰福音 7.19-24）是否經過像文士一般的教育。因此，從根本上說，約翰福音 7.15 並不是關於耶穌會否讀寫，而是他是否擁有少數人才能獲得的語言教育。約翰福音 7.15 的猶太人正在辯論耶穌懂不懂字母，以此質疑他作為他們自己的身份的一種方式... 如果用文士的讀寫能力來劃一條線，他們質疑耶穌是在這條界線的那一邊。

Verses in focus 焦點經文

- 7:33–34 "Jesus said, "I am with you for only a short time, and then I am going to the one who sent me. You will look for me, but you will not find me; and where I am, you cannot come."" 於是耶穌說：「我跟你們在一起的時候不會太久了，我要回到那差我來的那裏去。」
- 34 你們要找我，卻找不到；我所在的地方，你們不能去。」
- The Jews were still thinking in mundane terms: where physically will Jesus go? They missed the point "to the ONE who sent me". 猶太人仍在世俗地思考：耶穌的身體會去哪裡？他們錯過了“差我來的”這一點。

Applications 經文應用

- "Jesus is on trial in my world as well. As it was in Jerusalem, so today audiences will be divided. Some appear open and receptive, others appear cynical and hostile." 耶穌在今時今日也在受審。就像在耶路撒冷一樣，所以今天的聽眾會出現分歧。有些人顯得開放和接受，其他人則顯得猜疑和敵對。^[8]
- What shall we expect when we spread the Gospel and be a testimony for Jesus? 當我們傳福音並為耶穌作見證時，我們會期待人們有什麼反應？

The Last Day of the Festival: Jesus and the Pharisees 節日的最後一天：耶穌和法利賽人 (7:37–8:29)

- 7:37–44 "Living Water"; Continued discussion among the crowd about Jesus' identity “活水”；人群繼續討論耶穌的身份
- 7:45–52 Temple guards' report 聖殿守衛報告
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- 8:12–19 "light of the world"; dispute over Jesus' testimony “世界之光”；對耶穌見證的爭論
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Living water 活水

- 7:38–39 Whoever believes in me, as Scripture has said, rivers of living water will flow from within them.” By this he meant the Spirit... 信我的人，就如經上所說：『從他腹中將流出活水的江河來。』」耶穌這話是指信他的人要受聖靈說的...
 - [The Festival of] Tabernacles incorporated another set of symbols, depicting a prayer for water to replenish the country agriculturally as well as refresh the land spiritually. In fact, rainfall during Tabernacles was a sign of strong blessing from God in the coming season. Jesus likewise knows these images and in the present chapter exploits their themes as well (7:37–39)." 住棚節包含了另一些象徵意義，描繪了祈求水來補充國家的農業以及大地的靈性。事實上，住棚節期間的降雨是即將到來的季節來自上帝的強烈祝福的標誌。耶穌同樣知道這些象徵意義，並且在本章中運用這些主題 (7 : 37-39) 。^[9]
- **7:53–8:11 The woman caught in the act of adultery 犯姦淫時被捉的女人**
 - To use or not to use? 這段經文可以用嗎？

- "the vast majority of scholars view it as inauthentic here. First of all, its textual history is suspect; one would hardly expect so many early manuscripts to omit such an important story about Jesus were it in their text." 絕大多數學者認為這故事是不屬於最原本的版本。首先，它的文字歷史是可疑的；很難想到有這麼多早期手稿在文本中忽略瞭如此重要的關於耶穌的故事。[\[10\]](#)
- "'the scribes" appear nowhere else in John's Gospel" 文士沒有出現在約翰福音的其他地方 [\[11\]](#)
- "The notice that they did this "so that they might have [reason] to accuse him" (v. 6) seems to forget that they already had ample reason to accuse him (see 5:16, 18), and that they were in fact already seeking his life (see 7:1, 11, 19, 21-23, 25)." 注意到他們這樣做“是為了有[理由]控告他”（第 6 節）似乎忘記了他們已經有充分的理由控告他（見 5:16、18），並且他們在事實上已經正在找方法要殺害他（見 7:1, 11, 19, 21-23, 25）。[\[12\]](#)
- But okay to preach [\[13\]](#) (unlike Mark 16:9-20) 但可以宣講（不像馬可福音 16:9-20 般備受質疑）
- "Instead of Jesus being judged and vindicated, the woman is judged and vindicated, and her accusers are judged" 不是耶穌被審判和辯護，而是女人被審判和辯護，而她的控告者也被審判。[\[14\]](#)

Applications 經文應用

- Do we have to sacrifice people to satisfy rules? 我們必須透過犧牲「人」來滿足「規則」嗎？
- Jesus judged the woman, but set her free in mercy. Would we do the same? 耶穌審判了那個女人，但因憐憫釋放了她。我們會這樣做嗎？

The Last Day of the Festival: Jesus and the Jews Who Believed 節日的最後一天：耶穌和相信的猶太人 (8:30-59)

8:30-46 Abraham's children; God as the father vs devil as the father 亞伯拉罕的子孫；「上帝為父」與「魔鬼為父」

- "Biblically, the line of promise among Abraham's offspring constituted God's children (e.g., Exod 4:22)" 根據聖經，身為亞伯拉罕後裔就是上帝的兒女（例如，出埃及記 4:22）[\[15\]](#)
- 8:44 "It is wise not to lose sight of the etymology of "the devil" as "the Slanderer" or "the Accuser," for these "Jews" will almost immediately prove Jesus right about them by slandering him as "a Samaritan," and demon-possessed (v. 48)." 不要忽視“魔鬼”的詞源——就是“誹謗者”或“控告者”，因為這些“猶太人”接着便誹謗耶穌為“撒瑪利亞人”和被鬼附（第 48 節），證明耶穌是對的 [\[16\]](#)
- "That the devil was "homicidal," or murderous, "from the beginning" signals that Jesus is referring to the Genesis narrative of the serpent in the garden of Eden. It was the serpent's lie, "You will not surely die" (Gen 3:4, NIV), that first brought death into the world. Consequently, the emphasis here is on the lie rather than on the "homicide" or murder it brought about." 魔鬼“從一開始”就殺人，耶穌指的是創世記中關於伊甸園中蛇的敘

述。是蛇的謊言，“你們不一定死”（創 3:4，NIV），首先給世界帶來了死亡。因此，這裡的重點是謊言，而不是它帶來的“殺人”或謀殺。^[17]

- "Just as "the truth" that sets people free and gives life is specifically the truth spoken about (and by) Jesus and his Father (see vv. 28, 32, 40), so "the lie" that the devil speaks today is the denial of that same truth." 正如使人自由並賜人生命的“真理”就是關於耶穌和他的父所說的真理（見 28、32、40 節），所以魔鬼今天所說的“謊言”就來否認同樣的事實。^[18]

8:48–59 "before Abraham was born, I am" (8:58): Jesus' claims about himself 還沒有亞伯拉罕我就存在了”（8:58）：耶穌對自己的宣稱

- 8:48 The Jews answered him, "Aren't we right in saying that you are a Samaritan and demon-possessed?" 猶太人回答他：「我們說你是撒瑪利亞人，並且是被鬼附的，這話不是很對嗎？」
- "Jesus in this Gospel comes as "a Jew" to the Samaritans and as "a Samaritan" to the Jews—a stranger to everyone, yet offering life and salvation to all." 在這本福音書中，耶穌對撒瑪利亞人來說是“猶太人”，對猶太人來說是“撒瑪利亞人”——耶穌對每個人來說都是陌生人，但卻為所有人提供生命和救恩。^[19]
- 8:58 "this saying of Jesus echoes a number of pronouncements by the God of Israel in the Old Testament (particularly in Isaiah), reminding Israel of who he is, what he has done, and what he will do. Such pronouncements are introduced by "I [am] He" in the Hebrew Bible, and by "I am" in the Greek Old Testament." 耶穌的這句話呼應了舊約中以色列的上帝（特別是以賽亞書）的許多聲明，提醒以色列他是誰，他做了什麼，以及他將要做什么。這樣的宣告是由希伯來聖經中的“我[是]他”和希臘舊約中的“我是”引入的。^[20]
- Deu 申 32:39 "See now that I myself am he! There is no god besides me. I put to death and I bring to life, I have wounded and I will heal, and no one can deliver out of my hand. 『如今，看！我，惟有我是上帝(原文：他)；我以外並無別神。我使人死，我使人活；我擊傷人，也醫治人，沒有人能從我手中救出來。』"
- Isa 賽 41:4 Who has done this and carried it through, calling forth the generations from the beginning? I, the Lord—with the first of them and with the last—I am he." 誰做成這事，從起初宣召歷代呢？就是我—耶和華！我是首先的，也與末後的同在。
- "the Greek treats "I am" as the divine name, yielding the construction "I am 'I AM' " (as in Isa 43:25 and 51:12), or "I am 'I AM,' " the LORD" (in Isa 45:19; see n. 149).¹⁵² The use of "I AM" as a name is reminiscent of Exodus 3:14 (even though the Hebrew is rather different), where "God said to Moses, 'I AM WHO I AM' " (NIV)." 希臘語將“我是”視為神聖的名字，產生“我是‘我是（自有永有）’”的結構（如以賽亞書 43:25 和 51:12），或“我是‘我是（自有永有）’，‘耶和華’”（以賽亞書 45:19；見 n.149）。¹⁵² 使用“我是”作為一個名字讓人想起埃及記 3:14（儘管希伯來語相當不同），其中“上帝對摩西說，‘我是自有永有的’”（NIV）。^[21]
- The story started with the Jews believing in Jesus (8:31), to stoning Jesus (8:59)!! 故事開始於猶太人相信耶穌（8:31），最後卻想用石頭打死耶穌（8:59）！

An afterthought 後想

- "There also may be times when we are the residents of Jerusalem, when we are the defenders of orthodoxy, and when we cannot tolerate a new word from God. I am naive to think that if I had lived in the days of Jesus, I would have stood with him at all times. Many of us would have been arguing against him in the courts of the temple." 也可能有時候我們就像耶路撒冷的居民，自以為是正統的捍衛者，不能容忍來自上帝的新說話。我天真地認為，如果我生活在耶穌的時代，我會一直與他站在一起。但事實上我們當中許多人或許會在聖殿的院子裡對抗他。^[22]

Conclusion 結論

- Appreciate and act according to God's timing 欣賞並按照上帝的時間行事 (7:6–10)
- While we cannot be certain about Jesus' literacy according to today's standard, the historical Jesus still possessed outstanding knowledge directly from his perfect fellowship with God that went beyond the boundary of traditions 雖然根據今天的標準，我們不能確定耶穌的識字能力，但歷史上的耶穌因與上帝有完美相交，所以擁有超然的知識，超越了傳統的界限 (7:15).
- When we spread the gospel, expect both receptivity (7:40, 41) and hostility (7:32). 當我們傳福音時，預備有人會接受 (7:40, 41)、也有人會抗拒 (7:32)。
- If we happen to be in a position to judge, judge with mercy 如果我們身處於判斷/裁決的位置，請以憐憫的心判斷/裁決 (8:10–11).
- Which part of Jesus are we trying to reject 我們試圖拒絕耶穌的哪一部分 (cf. 8:59)?

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1. J. Ramsey Michaels, [*The Gospel of John*](#), The New International Commentary on the Old and New Testament (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans Publishing Company, 2010), 419↩
 2. RCUV, NIV and ESV include 8:30 in this section. ↩
 3. Raymond E. Brown, *The Gospel according to John (I–XII): Introduction, Translation, and Notes*, vol. 29, Anchor Yale Bible (New Haven; London: Yale University Press, 2008), 306.↩
 4. G. H. Twelftree, "Feasts," ed. Joel B. Green, Jeannine K. Brown, and Nicholas Perrin, *Dictionary of Jesus and the Gospels*, Second Edition (Downers Grove, IL; Nottingham, England: IVP Academic; IVP, 2013), 274.↩
 5. Stanley E. Porter, *John, His Gospel, and Jesus: In Pursuit of the Johannine Voice* (Grand Rapids: Eerdmans, 2015), 216.↩
 6. J. Ramsey Michaels, [*The Gospel of John*](#), The New International Commentary on the Old and New Testament (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans Publishing Company, 2010), 421.↩
 7. Chris Keith, "The Claim of John 7.15 and the Memory of Jesus' Literacy," *New Testament Studies*.56 (2009): 44–63, 52.↩
 8. Gary M. Burge, *John, The NIV Application Commentary* (Grand Rapids, MI: Zondervan Publishing House, 2000), 231.↩
 9. Gary M. Burge, *John, The NIV Application Commentary* (Grand Rapids, MI: Zondervan Publishing House, 2000), 221.↩
 10. Craig S. Keener, *The Gospel of John: A Commentary & 2*, vol. 1 (Grand Rapids, MI: Baker Academic, 2012), 735.↩

11. J. Ramsey Michaels, [*The Gospel of John*](#), The New International Commentary on the Old and New Testament (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans Publishing Company, 2010), 495.↵
12. J. Ramsey Michaels, The Gospel of John, The New International Commentary on the Old and New Testament (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans Publishing Company, 2010), 495.↵
13. Dr Sarah Harris, Carey's lecturer on the Gospel of John, revealed in her lecture that she would have no problem preaching this passage because it sounds like the Jesus that we're familiar with.↵
14. J. Ramsey Michaels, The Gospel of John, The New International Commentary on the Old and New Testament (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans Publishing Company, 2010), 500.↵
15. Craig S. Keener, The Gospel of John: A Commentary & 2, vol. 1 (Grand Rapids, MI: Baker Academic, 2012), 758–759.↵
16. J. Ramsey Michaels, The Gospel of John, The New International Commentary on the Old and New Testament (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans Publishing Company, 2010), 518.↵
17. J. Ramsey Michaels, The Gospel of John, The New International Commentary on the Old and New Testament (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans Publishing Company, 2010), 518–519.↵
18. J. Ramsey Michaels, The Gospel of John, The New International Commentary on the Old and New Testament (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans Publishing Company, 2010), 520.↵
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