

John 約翰福音 11-12

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1 Main sections 主要段落

1. Going to Bethany 去伯大尼 (11:1-16)
 - Martha and Mary's request 馬大和馬利亞的請求 (11:3)
 - Jesus delayed his trip 耶穌推遲了他的行程(11:6-7)
 - 12 hours of light; fallen sleep; dead 12 小時光照；睡著了；死了
2. The Raising of Lazarus, and its consequences 拉撒路的復活及其後續 (11:17-54)
 - The story 故事 (11:17-44)
 - People's reactions (believe vs kill) 人們的反應（相信vs殺害）(11:45-53)
3. To Jerusalem again 再次到耶路撒冷 (11:55-12:19)
 - Six days before Passover 逾越節前六天
 - Jesus anointed by Mary 耶穌被馬利亞膏抹
 - Jesus Comes to Jerusalem as King 榮入聖城
4. The hour of glorification 榮耀的時刻(12:20-36)
 - Greeks wanted to see Jesus 希臘人想見耶穌(12:20-21)
 - "The hour has come" "時候到了"(12:23)
 - Thunder; voice from heaven 雷聲；來自天上的聲音(12:28-29)
 - Light; children of light 光；光明之子(12:36)
5. The verdict on the world 對世界的審判(12:37-50)
 - Quoting Isaiah 6 引用以賽亞書第六章
 - Judge or not judge? 審判還是不審判？(12:47-48)

2 Questions of the week 本週之謎

- How did John's account on the story about Jesus anointed by Mary differ from other Gospels? 約翰對馬利亞膏抹耶穌的故事的敘述與其他福音書有何不同？
- Why did the Gospel quote Isaiah 6 and say "He has blinded their eyes and hardened their hearts" (12:40)? 為什麼福音引用以賽亞書 6 章說“主使他們瞎了眼，使他們硬了心”（12:40）？

3 Going to Bethany 去伯大尼(11:1-16)

- 12 hours 小時
- 11:16 Thomas (also known as Didymus) said to the rest of the disciples, "Let us also go, that we may die with him." 多馬對其他的門徒說：「我們也去和他同死吧！」
 - who is "him"? 他是誰？
 - UNDERSTANDING 1
 - "It is "grammatically possible" that Thomas speaks of dying with Jesus, but more likely that "with him" means with Lazarus."^[1] “多馬說與耶穌一起死是‘語法上可能的’，但更可能的是，‘與他一起’意味著與拉撒路一起死。”^[1-1]
 - 11:4 "end in death" 至於死 vs "be glorified" 得榮耀
 - "Jesus had expressed to them the hope "that you might believe" (v. 15)... [but the disciples did not believe.]"^[2] “耶穌向他們表達了希望，‘叫你們信’（第 15 節）.....[但門徒不信。]
 - UNDERSTANDING 2: "Thomas ironically understands Jesus correctly: for Jesus to raise Lazarus will cost him his life, and Thomas and the other disciples should (though will not) follow him to the cross"^[3] 理解 2：“具有諷刺意味的是，多馬正確地理解了耶穌：耶穌復活拉撒路會讓他付出生命的代價，而多馬和其他門徒應該（但往後沒有）跟隨他上十字架”^[3-1]

4 The Raising of Lazarus, and its consequences 拉撒路的復活及其後續 (11:17–54)

4.1 Overview 概觀

- **seventh sign**: depicting “the resurrection and the life” 第七個神蹟：描繪“復活和生命”(11:25).
- closely foreshadows Jesus’ own resurrection 預示耶穌自己的復活
- the focal point of Jesus’ escalating conflict with the Jews, 耶穌與猶太人不斷升級的衝突的焦點，
- **historically**, the event triggers the Jewish leadership’s resolve to have Jesus arrested and tried for blasphemy 從歷史上看，該事件觸發了猶太領袖決心逮捕耶穌並以褻瀆罪受審(11:45—57).
- **structurally**, this chapter thus fulfills a crucial bridge function between the first ten chapters of John’s Gospel (placing Jesus’ ministry in relation to John the Baptist; 10:40—41) and the second half of the Gospel, in particular the Johannine passion narrative (chs. 18—20). 在結構上，這一章在約翰福音的前十章（將耶穌的事工與施洗約翰聯繫起來；10:40-41）和福音的後半部分之間起到了至關重要的橋樑作用，尤其[預示]耶穌受難的故事（第 18-20 章）。[\[4\]](#)

4.2 OT's view on resurrection 舊約聖經之復活觀

- returning to dust 歸於塵土
 - Gen 3:19 for dust you are and to dust you will return. 你本是塵土，仍要歸回塵土。
 - Ps 90:3 You turn people back to dust, saying, “Return to dust, you mortals. 你使人歸於塵土，說：「世人哪，你們要歸回。」
- shades 陰魂
 - The dead do not live; shades do not rise—because you have punished and destroyed them, and wiped out all memory of them 死去的不能再復活，陰魂不能再興起；你懲罰他們，使他們毀滅 (Isa 賽 26:14).
 - Do you work wonders for the dead? Do the shades rise up to praise you? 你豈要行奇事給死人看嗎？陰魂還能起來稱謝你嗎？(Ps 詩 88:10).
- corporate preservation 群體保存
 - Hos 13:14 I will deliver this people from the power of the grave. I will redeem them from death. 我必救贖他們脫離陰間，救贖他們脫離死亡。
 - Ezekiel’s dry bones (Ezek 37) depicts national reconstitution. 以西結枯骨的故事（結 37）描繪了國家的重建。
- Resurrection for all 全民復活
 - Daniel 但 12:1–2 But at that time your people—everyone whose name is found written in the book—will be delivered. Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt. 那時，你的百姓凡記錄在冊上的，必得拯救。2 睡在地裏塵埃中的必有多人醒過來；其中有得永生的，有受羞辱永遠被憎惡的。
- a close connection between the corporate and individual aspect of resurrection 群體復活和個人復活之間的密切聯繫
- a growing awareness of the link between ethics and eschatology 對倫理學和末世論之間聯繫的認識不斷提高

4.3 John's view on resurrection 約翰福音之復活觀

- John 5:28-29; ‘Do not be astonished at this; for the hour is coming when all who are in their graves will hear his voice 29 and will come out—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.’ 28 你們不要對這事感到驚訝，因為時候將到，凡在墳墓裏的，都要聽見他的聲音，29 並且要出來：行善的，復活得生命；作惡的，復活被定罪。
- Jesus makes use of the Danielic tradition of physical resurrection. 耶穌借用了但以理「身體復活」的傳統。

4.4 Meanings 意義

- Lazarus's resurrection foreshadowed Jesus's own resurrection, but it was not the ultimate resurrection at the Parousia. 拉撒路復活預示了耶穌自己的復活，但這並不是「二次再臨」的最終復活。
- It was a partial but powerful fulfilment of the OT's resurrection. 拉撒路復活雖然只是部分地應驗舊約，但仍是強而有力的應驗。

5 To Jerusalem again 再次前往耶路撒冷 (11:55–12:19)

- Finding Jesus (a manhunt) 尋找耶穌；大搜捕 (11:55–57)

Jesus anointed at Bethany 在伯大尼受膏

Reference: Mt 26:6–13; Mk 14:3–9; Lk 7:37–39

Mark 可	Matthew 太	Luke 路	John 約
Bethany 伯大尼	Bethany 伯大尼	—	Bethany 伯大尼
Simon 西門	Simon 西門	Simon 西門	(Lazarus 拉撒路)
the leper 癩瘋病人	the leper 癩瘋病人	a Pharisee 法利賽人	—
a woman 女人	a woman 女人	a sinful woman 女人(罪人)	Mary 馬利亞
head 頭	head 頭	feet 腳	feet 腳
anointing 膏抹	anointing 膏抹	gratitude for	anointing 膏抹
for burial 為埋葬	for burial 為埋葬	forgiveness 為赦免感恩	for burial 為埋葬

[5]

- NIVAC compares only Mark and John. NIVAC只比較了馬可和約翰福音。
- wherever we meet Mary, in John or in Luke, she is always at Jesus' feet (see 11:32; Lk 10:39). 無論我們在哪裡遇到馬利亞，無論是在約翰福音還是在路加福音，她總是在耶穌腳前（見 11:32；路加福音 10:39）

[6]

- 11:32 When Mary reached the place where Jesus was and saw him, she fell at his feet and said, "Lord, if you had been here, my brother would not have died. 馬利亞到了耶穌那裏，看見他，就俯伏在他腳前，對他說：「主啊，你若早在這裏，我弟弟就不會死了。」
- Lk 10:39 She had a sister called Mary, who sat at the Lord's feet listening to what he said. 她有一個妹妹，名叫馬利亞，在主的腳前坐著聽他的道。
- Simon the leper 癩瘋病人西門 (Ben Witherington III's theory)
- Ancient biography 古代傳記
- On Bible's inerrancy/infallibility 關於聖經的無誤性/可信性
 - 2 Ti 3:16–17 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness,17 so that the servant of God may be thoroughly equipped for every good work. 聖經都是上帝所默示的，於教訓、督責、使人歸正、教導人學義都是有益的，17 叫屬上帝的人得以完全，預備行各樣的善事。
 - God is infallible; humans are fallible. 上帝是完全可信的；人類卻是不盡可信的。
 - Scripture > doctrines 聖經 > 教義
 - Understand the Bible according its own contexts, not our 21st-century scientific lens 根據聖經自己的上下文和處境來理解，而不是我們 21 世紀的科學眼光
 - Johnston's quote: "'Inerrant" implies that the theological text under consideration is without mistake in all that it affirms. "Infallible" suggests that the text is incapable of teaching deception. 約翰斯頓 所寫：“「絕無錯誤」意味著[經文]在它所描述的任何方面都沒有錯誤。「絕對可靠」意味著該文本絕對不會欺騙。

- One emphasizes precision and accuracy; the other, trustworthiness. 一是強調精確和準確；另一個強調可信度。
- The one stresses freedom from error; the other emphasizes indefectible authority. 一個強調沒有任何誤差；另一個強調不敗的權威。
- The one stresses the original purity of the text; the other, its continuing, life-giving power. 一個強調文本的原始純度；另一個強調它持續的、賦予生命的力量。
- "Inerrant" easily bogs down in minor detail; "infallible" seeks to validate the central truths of the gospel. 「絕無錯誤」容易因節枝陷入僵局；「絕對可靠」旨在驗證福音的核心真理。^[7]
- Spiritual lessons for us 屬靈功課：
 - "It is likely that Jesus kept this scent on his body through the following week. When he was suffering the anguish of crucifixion, Mary's gift remained. It was the last truly beautiful fragrance he smelled as he went to the cross." "很可能耶穌在接下來的一周裡一直在他身上留下這種芬芳。當他遭受被釘十字架的痛苦時，馬利亞的禮物依然留香。這是他在上十字架時聞到的最後一種真正美麗的香氣。"^[8]
 - "No gift can be too precious that shows gratitude for what Jesus is about to do." 沒有任何禮物可以表達對耶穌即將要做的事情的感激之情。^[9]

Jesus Comes to Jerusalem as King 榮入聖城

- Palm Sunday — 12:13 They took palm branches 拿著棕樹枝
 - Lev 23:40 And you shall take on the first day the fruit of splendid trees, branches of palm trees and boughs of leafy trees and willows of the brook, and you shall rejoice before the Lord your God seven days. 第一日，你們要拿美好樹上的果子、棕樹枝、樹葉茂密的枝條和河邊的柳枝，在耶和華—你們的上帝面前歡樂七日。
- Hosanna 和散那
 - Ps 118:25 Lord, save us! Lord, grant us success! 耶和華啊，求你拯救！耶和華啊，求你使我們順利！
 - "The Hebrew expression "Hosanna," or "Save now," used there as a petition, has become here (as in Mark and Matthew) an expression of praise to God." 希伯來語“和散那”或“現在拯救吧”，在[詩篇]裡用作祈求，在[約翰福音]這裡（如馬可福音和馬太福音）變成了對上帝的讚美。^[10]
- Blessed is he who comes in the name of the Lord! 奉主名來的是應當稱頌的！
 - LXX 七十士譯本
 - Ps 118:26 Blessed is he who comes in the name of the Lord 奉耶和華的名來的是應當稱頌的！
 - "The celebration of Passover particularly utilized the Hallel Psalms 113–118. Jewish pilgrims sang these psalms on their way to Jerusalem." 逾越節的慶祝特別使用了「哈利路」詩篇 113–118。猶太朝聖者在前往耶路撒冷的路上唱著這些詩篇。^[11]
- Blessed is the king of Israel! 以色列的王[是應當稱頌的]！
 - 1:49 Then Nathanael declared, "Rabbi, you are the Son of God; you are the king of Israel." 拿但業回答他：「拉比！你是上帝的兒子，你是以色列的王。」
- 12:15 Do not be afraid, Daughter Zion; see, your king is coming, seated on a donkey's colt. 錫安的兒女啊，不要懼怕！看哪，你的王來了；他騎在驢駒上。
 - Loose translation based on Zec 9:9 LXX 基於撒迦利亞9:9 七十士譯本的大概翻譯
 - cf. 6:14–15 After the people saw the sign Jesus performed, they began to say, "Surely this is the Prophet who is to come into the world." 15 Jesus, knowing that they intended to come and make him king by force, withdrew again to a mountain by himself. 人們看見耶穌所行的神蹟，就說：「這真是那要到世上來的先知！」 15 耶穌知道他們要來強迫他作王，就獨自又退到山上去了。

6 The hour of glorification 榮耀的時刻 (12:20–36)

- Some Greeks wanted to see Jesus 一些希臘人想見耶穌
 - widening circle of the flock; "widening ministry" 羊群圈子擴展；「事工擴展」^[12]
- 12:23 Jesus replied, "The hour has come for the Son of Man to be glorified... 人子得榮耀的時候到了...

- "Instead of responding to their request by granting an interview, Jesus answers with an announcement" "耶穌沒有直接回應他們的要求說可以見面，而是用[重大的]宣布來回應"^[13]
- 12:34–35 another unanswered question from Jesus! 另一個耶穌沒有直接回答的問題
- 12:36 Believe in the light while you have the light, so that you may become children of light. 你們趁著有光，要信從這光，使你們成為光明之子。

7 The verdict on the world 對世界的審判 (12:37–50)

- Israel's unbelief 以色列的不信 (12:37–43)
 - 12:37 Even after Jesus had performed so many signs in their presence, they still would not believe in him. 他雖然在他們面前行了許多神蹟，他們還是不信他。
- 12:40 originally comes from Isaiah 6:10; 12:40 最初來自以賽亞書 6:10
- 12:40 He has blinded their eyes and hardened their hearts, so they can neither see with their eyes, nor understand with their hearts, nor turn—and I would heal them. 「主叫他們瞎了眼，硬了心，免得他們眼睛看見，心裡明白，回轉過來，我就醫治他們。」(和合本)
- 「主使他們瞎了眼，使他們硬了心，免得他們眼睛看見，他們心裏明白，回轉過來，我會醫治他們。」(和修版)
- "This was a quotation used elsewhere by early Christians to explain the unbelief they faced, especially from the Jewish people (see Mt 13:15; Acts 28:27)." "這是早期基督徒在別處使用的引述，用來解釋他們所面臨的不信，尤其是來自猶太人的不信（見太 13:15；使徒行傳 28:27）。"^[14]
- "Clearly the apostles found the experience of Isaiah helpful in making sense of their own. It seems that the more they preached Jesus, the more their own people turned away from him. The more they called for repentance, the more the Jewish people refused to listen. In that sense, they were failures." "很明顯，使徒們發現以賽亞的經歷有助於理解他們自己的經歷。似乎他們傳講耶穌的次數越多，他們本族的人就越遠離他。他們越呼籲悔改，猶太人越拒絕聽。從這個意義上說，他們[的任務]是失敗的。"^[15]
- "For [John], Jesus' ministry promotes obduracy and thus provokes opposition and the sentence of the cross. But this negative reaction is not only the result of Jesus' ministry, it is its purpose. Jesus' ministry is designed to bring about the cross and thus to fulfil the scriptures." "對於[約翰]來說，耶穌的事工[讓不信的人]心更頑固，因此引發了人們反對耶穌和往後十字架的審判。但這種負面反應不僅是耶穌事工的結果，也其實是其目的。耶穌的事工旨在帶來十字架，從而成全聖經[的應驗]。"^[16]
- 12:41 Isaiah saw Jesus! 以賽亞看到耶穌！
 - Isa 6:1 In the year that King Uzziah died, I saw the Lord, high and exalted, seated on a throne; and the train of his robe filled the temple. 當烏西雅王崩的那年，我看見主坐在高高的寶座上。他的衣裳下襬遮滿聖殿。
- 12:47–48 If anyone hears my words but does not keep them, I do not judge that person. For I did not come to judge the world, but to save the world. 48 There is a judge for the one who rejects me and does not accept my words; the very words I have spoken will condemn them at the last day. 若有人聽見我的話而不遵守，我不審判他，因為我來不是要審判世人，而是要拯救世人。 48 棄絕我、不領受我話的人自有審判他的；我所講的道在末日要審判他。
 - "Judgment was not the primary purpose for Jesus coming into the world, for he came to bring salvation. But judgment was an inevitable result of his coming." 審判並不是耶穌來到這個世界的主要目的，因為他來是為了帶來救恩。但審判是他到來的必然結果。^[17]

8 Conclusion 總結和反思

- The Gospel of John, like many New Testament books, has strong connections with the Old Testament. In these two chapters, John quotes Isaiah, Psalm 118, and Zechariah. 約翰福音和許多新約書籍一樣，與舊約有著密切的聯繫。在這兩章中，約翰引用了以賽亞書、詩篇 118 篇和撒迦利亞書。
- How do we view the discrepancies between Gospel accounts (cf. Jesus' anointing by Mary)? Do they lead us to less faith, or more mature faith in God's Word? 我們如何看待福音記載之間的差異（參見耶穌受馬利亞的恩膏）？它們導致我們對上帝話語的信心減少，還是對上帝話語的信心更加成熟？

- How did we welcome Jesus into our hearts (cf. 12:13)? 我們當初如何迎接耶穌進入我們的心中（參見 12:13）？

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 4. Dr Sarah Harris's lecture slides on John 11 for Carey Baptist College, 2018.↩
 5. Craig S. Keener, *The Gospel of John: A Commentary & 2*, vol. 1 (Grand Rapids, MI: Baker Academic, 2012), 860.↩
 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), 666↩
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 15. John N. Oswalt, [*Isaiah*](#), The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 2003), 133.↩
 16. Craig A Evans, "The Function of Isaiah 6: 9-10 in Mark and John," *Novum Testamentum*, 24. Fasc. 2 (1982): 124--138, 138.↩
 17. Köstenberger, *Encountering John*, 124.↩