

Disclaimer: This outline is based on a previous message from the speaker. The detailed content may be different from the sermon on 9/22/24.

The Gospel of John: Presenting the passion and purpose of Jesus Christ as an evangelist

The purpose statement of the entire book is in John 20:30-31:

30 Now Jesus did many other signs in the presence of the disciples, which are not written in this book; 31 but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

The “signs” were the miracles of Jesus recorded in the book that show us the significant things about the passion of Christ.

They are divided into three parts:

1. External Revelation – these sign miracles are recorded in the body of the book
Those are representative sign miracles that people could see or touch. Those accounts were written to evoke an...
2. Internal Response: “In order that you might believe...,” which has an...
3. External Result: “... that by believing you may have life in His name.”

Sounds like the body ends there by Chapter 21 is an addendum that contains another sign miracle with a following questions and answers session.

Verse 1: “After this” means after the previous events recorded in John

- Revealed Himself “to make visible” and “again” back and forth
- Again – no dealing with Jesus is ever final; it can always occur by the grace of God
- This is what Jesus has done for 2,000 years since the resurrection. He is moving around on earth making Himself known to individuals

Verse 2: So He does it to the disciples

- Simon Peter: it was Jesus who changed his name from Simon to Peter
- Jesus is reducing him from Simon to Peter; to get rid of fleshy man and emerge the spiritual man; this double name was a warning or an announcement that Simon Peter was acting in the flesh

Verses 3-5: So look for the sign miracle; look through the miracle like a window and look for the sign and what it signifies

Verse 3: This is a perfect example of self-directed Christian service and its results

- “I am going fishing” That sounds innocent. It means to retire out of sight. It is a full, final and formal departure from his association; like “I’m out of here. Why did He ever want me? So I’m going back to the oars, nets...”

- They acted out of themselves and they caught nothing; John 15:5 “without me you can do nothing.”
- Professional fishermen, at night, the best place to fish
- When I engage in self-directed Christian service; self-energy without engaging with the fullness of the Holy Spirit and under His guidance, the result is failure
- This is the first miracle of the story

Verses 4-6: Will show us a flip to Christ-directed service

Verse 4: It was actually Him (Jesus); strange capacity He could do after the resurrection; He could even be walking with someone and withhold from their eyes His identity and then open their eyes to Himself

Verse 5: “Boys” Have you caught any fish? He did not directly embarrass them; He could have rebuked them; What do you have to show for yourself?

- “No!” Very abrupt in one word; a sign of frustration

Verse 6: Christ-directed service; The “net”. Right side is the position of fullness, faithfulness and authority

- What must they have thought? We see in verse 8, it says He was 100 yards away; Who does He think He is? We are the fishermen
- Now what a difference it makes when Jesus is calling the shots
- When Christ directs the service, the result is fullness; when self directs the service, the result is failure; so option every day is carnal or spiritual
- Second miracle: a volume of instant fish; one cast at His command with a total success; one cast by the command of God who made the fish (Genesis 1:9, 20)

Verse 7: Now it develops further; the one who is writing this

- John has a distinctive kind of love
- No sooner as John revealed what Jesus did, Simon Peter revealed his character (hot/rash/impulsive/quick-acting); we relate to him well
- Simon Peter is about to walk into his own judgment; here he is fishing, he has denied Jesus and Jesus is about to restore him

Verse 8: The other followed (200 cubits/100 yards)

Verse 9: Note what kind of fire?

- *Anthrakia* = anthracite coal is mined out of the ground as charcoal
- Another place was in the High Priest’s judgment hall (John 18:18); a cool spring morning; Simon Peter and John were there, and Peter was trying to look anonymous looking on the happenings of Jesus; he moved in around the fire to warm his hands and that is when the woman came up
- “You are a follower of Jesus the Nazarene! “No!”
- “You are too... are you not?” “I don’t know the man!”

- “Your accent betrays you as a Galilean.” He began to curse and swear: “I never heard of the man.” Jesus looks (Luke 22:61; Mark 14:71)
- Then a rooster crowed around that charcoal fire
- So Simon Peter comes up out of the water; that pungent unmistakable smell hits his nostrils and he says “what have I done?”
- This whole thing is about to emerge; Peter the apostle, the world-changer
- “Fish” is a diminutive singular form; it means “one little fish”
- Why? One little fish to feed 7 very hungry men (John 6:9)
- He is reconstructing the miracle of the feeding of thousands of people to remind them this one man is feeding 7 hungry men (Third miracle)

Verse 10: “Bring the fish you have just now caught”; on your own you caught nothing but now at my command, at my orders

Verse 11: “Mega” fish; 153 (years later they remembered)

- Fourth miracle: nets were not broken; in Luke the nets were broken all to pieces; the fourth miracle set the stage for something big

Verse 12: The Lord

Verse 13: Singular diminutive again “one little fish” to feed them

- What a story; the risen Christ just having died, made out of the tomb and paid for our sins; conquered sin, Satan and death; found nothing more important to do than serving breakfast to 7 hungry men; 7 defectors who had walked away and now He reaches one man to get to the others and here is the crucial question
- Third time; what an atmosphere of eternity, this common setting has about it

Verse 15: Simon Peter; but then He dismisses Simon Peter’s new name and calls him his flesh name

- Yes, Lord, you know me; Jesus (agape) and Peter (phileo)
- I have an affinity, fondness, an affection for you, but I have failed and I am embarrassed when compared to your agape love
- Notice Jesus did not challenge Peter’s reduced answer; He meets us where we are
- Literally shepherded by sheep

Verse 16: Again

Verse 17: A third time; three times Jesus asked, and three times Peter had to answer

- Peter was grieved; he was smitten in his spirit
- Three-fold challenge: Do you really love me? Personal question
- Three-fold confession: Yes I do
- Three-fold commission: Feed, feed, feed

Personal Question: It was asked to one person; Jesus’ key man

- You might think Simon Peter was exempt from this question; but no Christian is exempt; this is the crucial question because it is the ultimate determinant for everything we will be, say and do for Him
- Ask yourself this; you are closed in with Jesus
- It was asked by one Person; it was as if the recognizable Jesus walked in here and came to you; and looked into your face then ask three times “Do you?” Deep searching your soul

Preferential Question: It calls for a radical choice

- “More than these?” Could be three things:
 - A. These 6 men: Jesus does not take second place to anyone
 - He must have the place of pre-eminence (first place) Luke 14:26
 - B. More than these men love me? Remember Peter had said: “I will follow you even unto death.” Jesus says: Really?
 - Same with us; you declare you are dead and have been raised to newness to life, and Jesus may say to us: “Are you as good as your confession?”
 - C. More than you love these things? The nets, fish, boats
 - More than my own habits, opinions, safety, job, hobbies

Practical Question: All three questions, responses and commission

- Love is something you do; our culture says love is something you think or feel (John 14:21)
- If you love Jesus, you are willing to give your life to people, prayers, the nations; the study and proclamation of the Word
- What you are is determined by what you live (1 Corinthians 16:22)
- Love for Him and love for them
- Jesus put the nail in old Simon and Peter here emerges; the gospels close and in Acts it is Peter, Peter, Peter

請注意 這個大綱是根據講員過去的信息 詳細內容可能和 9/22/24 的講道有出入

約翰福音：展現耶穌基督作為傳道者的受難和目的

整卷書的中心思想是在約翰福音 20:30-31 中：

耶穌在門徒面前另外行了許多神蹟，沒有記在這書上。但記這些事要叫你們信耶穌是基督，是神的兒子，並且叫你們信了他，就可以因他的名得生命。

書中記載耶穌所行的神蹟，告訴我們基督受難的重要意義。

它們分為三個部分：

1. 外在啟示 - 這些神蹟都記載在書中

這些都是人們可以看到或觸摸到的代表性神蹟。收集這些記錄的目的是為了喚起...

2. 內在反應：「叫你們相信祂...」帶來...

3. 外在結果：「...就可以因他的名得生命」

聽起來正文在那麼便告一段落。第 21 章似乎是一個附錄，其中包含另一個神蹟以及接下來的問答環節。

第 1 節：「這些事以後」指的是約翰福音前面所記載的事件之後

- 耶穌的再次顯現使門徒可以看見祂
- 耶穌與人的互動是沒有終結的；隨時都可以因著神的恩典而發生
- 這就是耶穌復活後2000年所做的事。祂在地上四處走動，讓人們認識祂

第 2 節：所以祂對門徒這樣做

- 西門彼得：是耶穌把他的名字從西門改為彼得
- 耶穌使西門降卑為彼得；擺脫肉體的人，出現屬靈的他；這個雙重名字是對西門彼得靠肉體行事的警告或宣告

第 3-5 節：請注意這個神蹟；像一扇窗戶一樣透過神蹟尋找其意義

第 3 節：這是自我導向的基督徒服事的方法及其結果的完美例子

- 「我打魚去」這聽起來很天真。意思就是從人們的視線中退休。這是他徹底、最終、正式的脫離服事崗位；就像「我不幹了。祂還需要我做什麼？我要回去划船、撒網...
- 他們憑自己的意思行事 結果什麼也沒抓到；約翰福音 15:5：「離了我，你們就不能做什麼」
- 專業的魚夫，夜間捕魚的最佳地點
- 當我靠自己來服事時；單夠自己的能力但沒有被聖靈的充滿和服從祂的引導，結果是失敗
- 這是故事的第一個奇蹟

第 4-6 節：告訴我們如何轉變到被基督引導的服事方式

第 4 節：其實是祂（耶穌）；復活後祂有可以做奇特事情的能力；祂甚至可以與某人同行，從他們眼前隱藏自己的身份，然後讓他們看到祂

第 5 節：「小子」你們抓到魚了嗎？祂沒有直接讓他們覺得難堪。祂本來可以斥責他們；但祂沒有這麼做。你有什麼本領可以炫耀

- 「沒有」一言以蔽之；沮喪的跡象

第 6 節：基督指導的服事；「網」。右側是豐滿、信實和權威的位置

- 他們會想到什麼？第 8 節說祂大約在 100 碼之外；祂以為祂是誰？我們是漁夫
- 現在，當耶穌發號施令時，情況會變得多麼不同啊
- 當基督引導我們的服事時，結果就是豐盛；當我們靠自己時，結果是失敗；所以每天的選擇是倚靠肉體的倚靠聖靈
- 第二個神蹟 馬上捕到大量的魚；聽從主的命令便能完全成功；按照創造魚的神的命令撒網 (創世記 1:9, 20)

第 7 節：現在故事有進一步發展；寫這卷書的作者

- 約翰有一種獨特的愛
- 約翰透露耶穌所做之事之後，西門彼得就暴露了他的性格（急躁/魯莽/衝動/反應敏捷）；我們在某些方面能和他認同
- 西門彼得即將被自己的行為所定罪；他在這裡打魚，他曾經否認耶穌，而耶穌即將挽回他

第 8 節：其他門徒跟隨彼得去打魚 (200 肘或一百碼)

第 9 節：注意那是什麼樣的火？

- 希臘文“Anthrakia”是指從地下開採出來煤炭
- 這個字另一個出現的地方是在大祭司的審判廳（約翰福音18:18）；一個寒冷的春天的早晨；西門彼得和約翰也在場，彼得試圖以匿名的方式看待耶穌所發生的事。他走到火邊暖手，就在這時，那個女子走了過來
- 「你是拿撒勒人耶穌的跟隨者！」「我不是」
- 「你也是...不是嗎？」「我不認識這個人！」
- 「你的口音暴露了你是加利利人。」他便發咒起誓：「我從來沒有聽說過這個人。」耶穌看著他（路加福音 22:61 馬可福音 14:71
- 然後一隻公雞在炭火旁邊啼鳴
- 西門彼得從水裡上來。那種刺鼻的氣味撲鼻而來，他說：「我做了什麼？」
- 這整件事即將浮現；使徒彼得將要成為改變世界的人
- 這裡「魚」這個字是一種小型單數形式；意思是一條小魚
- 為什麼？一條小魚可以餵飽七個飢餓的人（約翰福音 6:9
- 耶穌在重演餵飽數千人的奇蹟，以提醒他們祂正在餵飽 7 個飢餓的人（第三個神蹟

第10節：「把剛才打的魚拿幾條來」；靠你自己，什麼也沒抓到，但現在聽從我的命令，我的吩咐

第11節：「大」魚；153條（多年後他們仍然記得）

- 第四個神蹟：網子沒有破；在路加福音中，網子全都碎裂了；第四個神蹟為大事奠定了基礎

第12節：是主

第 13 節：又是同一個單數字「一條小魚」來餵飽他們

- 多麼精彩的故事！復活的基督之前死了，從墳墓中出來，為我們的罪付上了代價；戰勝了罪惡、撒旦和死亡；發現沒有什麼比為 7 個飢餓的人提供早餐更重要的事情了；7 名叛逃者離開；現在祂透過接觸一個人去聯繫其他人，如今關鍵的問題來了
- 第三次；這個熟悉的場景彷彿有永恆的氣氛啊

第 15 節：西門彼得；但隨後耶穌收回西門彼得的新名字，並以他原來的名字稱呼他

- 是的，主啊，祢認識我；耶穌（無私的愛）和彼得（友愛）
- 我對你有親和力，有愛，有情感，但與祢的無私的愛相比，我失敗了，我感到難堪

- 請注意，耶穌並沒有對彼得簡化的回答提出質疑。祂遷就我們的不足
- 直接的意思是牧養羊群

第 16 節：再次尋問

第17節: 第三次尋問；耶穌三次發問，彼得必須回答三次

- 彼得很難過；他被良心責備
- 三重挑戰：你真的愛我嗎？個人問題
- 三重承認：是的
- 三重託付 牧養 牧養 牧養

個人問題：這是向一個人提出的問題；耶穌是發問的關鍵人物

- 你可能認為西門彼得可以免於這個問題；但沒有一個基督徒可以倖免；這是至關重要的問題，因為它是我們為耶穌所成為的一切、所說和所做的一切的最終決定因素
- 問自己這個問題；你與耶穌親近
- 這是由一個人提出的；就彷彿耶穌真的走進這裡來到你身邊；看著你的臉問三次「你愛我嗎？」深入探索你的靈魂

優先次序問題：需要一個最終的選擇

- 「比這些更深嗎」可能是指三件事：
 - A. 這六個人：耶穌不排在任何人之後
 - 祂必須居於首位（第一）路加福音 14:26
 - B. 比這些同伴更愛我嗎？記得彼得曾說過：「我願跟隨你，直至死。」耶穌說：真的嗎？
 - 和我們一樣；你宣告你已經死了，並且已經復活，獲得新的生命，耶穌可能會對我們說：「你所承認的是否真實的呢？」
 - C. 比你更喜歡這些東西？網、魚、船
 - 不只是我自己的習慣、觀點、安全、工作、嗜好

實際問題：所有三個問題、回應和託付

- 愛是藉著行動表達的；我們的文化說愛是你的想法或感覺（約翰福音 14:21
- 如果你愛耶穌，你就願意將你的生命奉獻給別人、禱告、國家；研讀及宣講聖經

- 你是什麼樣的人是由你的生活方式所決定的（哥林多前書 16:22
- 對祂的愛和對他們的愛
- 耶穌把釘子釘在了過去西門身上，彼得就出現了；福音書結束了，使徒行傳是關於彼得、彼得、彼得