**Lesson 7**

**第7课**

**The Gospel of John, Chapters 8 and 9**

**约翰福音，第8 & 9章**

*Jesus: The Light of the World*

*耶稣：世界的光*

**Read John 8:1-11 (The woman caught in adultery)**

**读约翰福音8：1-11 （行淫时被抓的妇女）**

The Pharisees and the teachers of the law brought a woman before Jesus. They had caught her in the very act of adultery. Imagine the scene. They must have raided the bedroom, marched her through the streets of Jerusalem, barely clothed, while everyone was looking at her and shaking their heads. Some picked up stones along the street, so that they could join in giving her the punishment she deserved. They dragged her into the temple courtyard and thrust her into the middle of a morning Bible class. “This woman was caught in the act of adultery,” they scowled. In the very act. “The law of Moses says to stone her. What do you say, Rabbi?”

法利赛人和文士（律法教师）把一个妇人带到耶稣面前。他们正好在她通奸时抓住了她。可以想象当时的场景。他们一定搜查过她的卧室，在耶路撒冷的大街上把她押来押去，几乎没穿衣服，每个人都看着她，摇着头。一些人沿街捡起石头，这样他们就可以一起给她应有的惩罚。他们把她拖进圣殿的院子，把她推到上午的圣经课堂上，“这个女人是在行淫时被抓到的”，他们对她怒目而视。“摩西的律法说要用石头把她打死。你说呢，拉比?”

The woman was defenseless. She could not deny it. She was guilty. Caught in the very act. What could she do? Could she plead for mercy from God? God’s spokesmen were standing there with stones in their hands. They had already passed judgment. She had no excuse, and no escape.

那个女人毫无防备，她无法否认。她是有罪的，因为当场被抓住。她能做什么呢？她能向上帝乞求怜悯吗？上帝的代言人手里拿着石头站在那里，他们已经做出了审判。她没有借口，也无法逃脱。

1. How is this situation a trap for Jesus? (v. 6)

为什么说这种情况是那些人给耶稣设的一个陷阱？(第6节)

Before Jesus answered them, he stooped down and began writing something on the ground. In all the record of Holy Scripture, this was the first and only time that Jesus ever wrote anything. What was He writing? Was it a message for her? Something for her accusers? We do not know, and cannot even guess. But consider this passage from the prophet Jeremiah (17:13) “LORD, you are the hope of Israel; all who forsake you will be put to shame. Those who turn away from you will be written in the dust because they have forsaken the LORD, the spring of living water.” Perhaps Jesus’ writing had something to do with that verse.

耶稣没有回答，他弯下腰来，用指头在地上画字。在所有的圣经记载中，这是耶稣第一次也是唯一一次写字。他在写什么？是给她的留言吗？是在告诉控告她的人该怎么办吗？我们不知道，甚至无法猜测。但请细想先知耶利米的话(17:13)。“耶和华以色列的盼望啊，凡离弃你的必致蒙羞。耶和华说：离开我的，他们的名字必写在土里，因为他们离弃我这活水的泉源”。也许耶稣所写的与这段经文有关。

1. How did Jesus avoid the trap and get to the heart of the issue at the same time?

耶稣是如何在避开陷阱的同时又能触及到问题的核心？

Jesus showed mercy to the sinful woman and gave her the opportunity to repent and turn from her sinful ways. He reminded the people that they all needed God’s mercy. He demonstrated his own teaching that He had not come to condemn the world, but to bring mercy, forgiveness, and salvation to the world. (John 3:17). When we have sinned, we can always go to Jesus for forgiveness, even when others condemn us. He showed us that He loves to show mercy, no matter how bad we have been.

耶稣怜悯那个犯罪的女人，给她悔改的机会，使她离开罪恶的道路。他提醒人们，他们都需要上帝的怜悯。他证明了他自己的教导，他不是来谴责这个世界的，而是来给这个世界带来怜悯、宽恕和拯救的(约翰•3:17)。当我们犯了罪，即使别人谴责我们，我们也可以向耶稣寻求宽恕。他向我们表明，无论我们有多坏，他都愿意怜悯我们。

2. Jesus told the woman, “Neither do I condemn you.” How would you respond to someone

who said, “It’s wrong for us to condemn sin. Look how Jesus accepted this sinful

woman?”

耶稣对那个女人说：“我也不定你的罪”。如果有人说：“我们不该谴责罪恶，那样做是错误的，因为耶稣也接纳了这个有罪的女人。”你会如何回应？

Jesus said “Woman, where are they? Where are the accusers, the condemners?” Let’s ponder this question, not just for the woman, but for us. Dear children of God, where are your accusers, those who would condemn you?

耶稣说：“妇人，那些人在哪里呢？没有人定你的罪吗？”让我们思考这个问题，不仅是为了那个女人，也是为我们自己。神的众子哪，那些要定你们有罪的人，那些要控告你们的人在哪里呢？

Our accusers are out there in the world. “You aren’t good enough. You’re a failure. You will never change.”

控告我们的人就在世界上。“你还不够好。你是个失败者。你永远不会改变。”

And then there are the voices in our heads! “You are nothing. God doesn’t care about you. You are too bad for Him to love you. There is no forgiveness for that sin.” Accusers. Condemners. In the world. In our consciences.

然后我们的脑海里就出现了这样的声音：“你什么都不是。上帝并不关心你。你太坏了，他不会爱你。那罪是不可饶恕的。”那些控告人，审判者，就在这个世界上，在我们的良知里。

But in addition to those voices, there is a great accuser, Satan (his name means “accuser”) The Bible says in Revelation 12:9-10 – “The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him. Then I heard a loud voice in heaven say: “Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down.”

除了那些声音之外，还有一个大对头，就是撒但 (他的名字就是“控告者”的意思)。圣经在启示录12:9-10中说，“大龙就是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的。他被摔在地上，他的使者也一同被摔下去。我听见天上有大声音说：“我神的救恩、能力、国度，并他基督的权柄，都来到了。因为那在我们神面前昼夜控告我们弟兄的、已经被摔下去了。”

Day after day, hour after hour, Satan accuses. It is his career, his delight. Satan’s accusations and condemnations bring no repentance, just regret. Jesus calls him a “thief, who has come to steal, to kill, and to destroy” (John 10:10). He has come to steal your peace, to kill your dreams, and to destroy your future. And he uses people to peddle his poison. People, who dredge up our past, preachers who preach law and no grace.

一天又一天，一小时又一小时，撒旦一直在控告。这是他的事业，是他的快乐。撒旦的指责和谴责带来的不是悔改，而是悔恨。耶稣称他是“贼，来偷窃，杀害，毁坏” (约翰福音10:10)。他来要偷走你的平安，扼杀你的梦想，毁灭你的未来。他利用人来兜售他的毒药，那些挖掘我们过去的人，以及那些宣扬律法而没有恩典的传道人。

Condemnation. This is Satan’s specialty. He wants to repeat what happened to the adulterous woman in you. He wants to march you through life, drag you before the Lord on the day of judgment, and broadcast your sin for everyone to know. “This person was caught in the act of … stupidity, immorality, irresponsibility, dishonesty.” And he will pressure God to condemn you to an eternity in hell. And you will not be able to deny his accusations. You will not be able to plead innocence.

定罪，这是撒旦的专长。他想在你身上重复那个犯奸淫的女人的经历；他想一生抓着你去游街，在审判的日子把你拉到主面前，把你的罪广播给众人听：“这个人被当场抓住了，正在他做愚蠢、不道德、不负责任和不诚实的事情时被抓的。”他还会向上帝施压，让他判你永远下地狱。你也无法否认他的指控。你不能申辩自己是清白无辜的。

But Satan will not have the last word on that day. Jesus will. He has stooped on your behalf. He stooped low enough to sleep in a manger, to work in a carpentry shop, to sleep in a fishing boat, to walk with lepers, tax collectors, and sinners like that woman. He bent down and people spit on Him, slapped Him, and dragged Him through the streets of Jerusalem. He bent down and stretched out His holy arms on a cross for you. And then He bent down to be lowered into a grave for you.

然而，在末日那天最终定夺的并不是撒旦，而是耶稣。他为你弯下了腰。他把腰弯得很低，甚至卧在马槽里，在木工店里干活，睡在渔船上，和麻风病人、税吏和那个女人一样的罪人一起走路。他俯伏在地，任人吐唾沫在他脸上，用巴掌打他，拉他在耶路撒冷的街道上走。他为你弯下了腰，在十字架上伸出他圣洁的膀臂。他还弯下腰来，为你被埋葬。

And now He stands beside you, victorious, almighty, and speaks the last word. “I have loved you with an everlasting love. I have died for your sin. I have paid with every drop of My blood for your wrongs. I have defeated Satan, death, and hell. I have given you grace. You are forgiven. Where are your accusers? Neither do I condemn you. Neither do I, the Son of God, the King of Grace, the Shepherd of your soul – neither do I condemn you.”

现在他就站在你身边，以胜利的，全能的语气说出最后一句话：“我以永远的爱爱了你。我为你的罪而死。我为你的错误付出了我的每一滴血。我已经打败了撒旦、死亡和地狱。我已经给了你恩典，神已经赦免了你。那控告者在哪里？我，神的儿子、恩典的王、你灵魂的牧者也不定你的罪。”

This is what Paul was thinking about when he wrote: “Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us. Who shall separate us from the love of Christ?” （Romans 8:33-35）Not Satan. Not our accusers. Not our guilt. Because we have God’s grace. “There is no condemnation to those who are in Christ Jesus” (Romans 8:1).

保罗在写下面这些话时，他所想的就是这些：“谁能控告神所拣选的人呢？有神称他们为义了。谁能定他们的罪呢？有基督耶稣已经死了，而且从死里复活，现今在神的右边，也替我们祈求。谁能使我们与基督的爱隔绝呢？”不是撒旦。不是控告我们的人，不是我们内心的自责，因为我们有上帝的恩典。“如今，那些在基督耶稣里的就不定罪了。” (罗马书8:1)

Satan is silenced. Sins are washed away. The rocks are on the ground. Why? Because of Jesus. Because of grace. Because His grace is greater than our sin. Because He has stooped for us. Because He has risen up to dispel our accusers.

撒旦沉默了。罪恶会被洗去。岩石落在地上了。为什么？因为耶稣，因为恩典。因为他的恩典比我们的罪更大；因为他为我们弯下了腰；因为他已经复活了，为要除灭那控告我们的人。

**Read John 8:12-30 (The validity of Jesus’ claims)**

**读约翰福音8:12-30 （耶稣对自己的称呼永远有效）**

The Gospel of John contains many beautiful “I am” sayings of Jesus (“I am the bread of life,” “I am the light of the world,” “I am the good shepherd” – and many more). It is significant that each of them began with the words: “I am.” When the crowds heard Jesus say, “I am,” they immediately thought of the time when Moses met the Lord at the burning bush. Moses asked the Lord, “When I tell the people in Egypt your words, and they ask me what your name is, what should I tell them?”

约翰福音中包含许多耶稣自称“我是”的美丽表述 (“我是生命的粮”、“我是世界的光”、“我是好牧人”等等)。重要的是，它们每一个都以“我是”开头。众人听见耶稣说“我是”时，就立刻想起摩西在烧着的荆棘里遇见主的情形。摩西问耶和华说，“我将你的话告诉埃及百姓时，他们问我你叫什么名字，我要对他们说什么呢?”

God replied: “I AM WHO I AM. This is what you are to say to the Israelites, ‘I AM has sent me to you.’” (Exodus 3:14)

上帝回答说：“我就是我是。（我是自有永有）”。你要对以色列人这样说，‘那位“我是”差我到你们这里来的。’(出埃及记3:14)

Thus, the God of the Bible is known as “I AM.” And when Jesus kept on saying “I AM,” people who knew the Old Testament understand that Jesus was claiming to be the I AM God of the Bible, Jehovah, the one true God.

这样，圣经的神就被称为“我是”了。当耶稣一直说“我是”时，那些知道旧约的人就明白耶稣在称呼自己是圣经中的“我是”的那位神，是耶和华神，是独一的真神。

1. In what way is Jesus the light of the world?

耶稣在什么方面是世界的光？

2. Why did the Pharisees challenge Jesus on this occasion?

为什么法利赛人在这样的场合向耶稣发出挑战？

3. What points did Jesus make to affirm the validity of His testimony in verses 14-18?

在14-18节，耶稣怎样证实他的见证是有效性的？

4. On what occasions did the Father give witness that His Son is telling the truth?

天父在什么情况下作证证明他的儿子说的是真话？

• Matthew 太3:17 =

• Matthew 太17:5 =

• John 约10:38 =

• John 约5:39 =

The Pharisees believed in God, yet Jesus said that they did not know the Father. Jesus said this because they did not know the Father who delights in showing mercy, and who had sent His Son to be the Savior of the world. They did not know the Father of free and faithful love. “The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. (Exodus 34:6-7). They did not know the Father, who so loved the world that He gave His one and only Son (John 3:16).

法利赛人相信神，但耶稣却说他们不认识父。耶稣说这话是因他们不认识那位喜爱怜悯并差他儿子作世人救主的父。他们不了解白白赐给人爱的信实的天父。“耶和华，就是有怜悯，有恩典的神，不轻易发怒，有丰盛的慈爱和诚实，向千万人施行慈爱，饶恕罪孽，过犯，和罪恶” (出埃及记34:6-7) 。他们不认识父，那位爱世人，甚至将他的独生子赐给他们的父(约翰福音3:16)。

This is also true of many people who claim they know God today. They may know a God, but usually He is a God whose love has to be earned. Usually the God they “know” is a God of CONDITIONAL love. The true God is a God of UNCONDITIONAL love, who shows kindness and mercy to those who do not deserve it.

今天，许多自称认识神的人也是如此。他们可能认识一个神，但通常那是一个必需要通过自己的努力才能赢得他爱的神。通常他们所“认识”的神的爱是有条件的。真正的神，他的爱是无条件的，他对那些不配得到他爱的人施以仁慈和怜悯。

**Read John 8:31-47 (The true children of Abraham)**

**读约翰福音8:31-47 （亚伯拉罕的真儿女）**

Many people claim to be disciples of Jesus. However, according to Jesus, his disciples are those who “hold to His teachings.” Exactly what did Jesus mean when he said, “If you hold to my teaching…” Surely he didn’t mean that we merely carry around a Bible!

许多人声称是耶稣的门徒。然而，根据耶稣的说法，他的门徒是那些“坚持他教导的人”。确切地说，耶稣说的是：“如果你坚持我的教导，---”他当然不是在指我们只带着一本圣经。

First, he means that we should hold to his doctrine. God would never win a popularity contest these days with some of the things that are in the Bible. The doctrines that life begins at conception, that Christians ought to strive for complete unity in doctrine, that women are to submit to the leadership of men in the home and church—these doctrines and any others that happen to run contrary to someone’s current way of thinking or that may cause someone inconvenience are too easily cast aside. Pastors and church leaders are all too ready to compromise the teachings of Christ in order to gain or retain church members. But real disciples hold to the teaching, popular or not. They hold to His teachings, casting aside their personal opinions and judgments, bringing their thoughts into captivity to the Word of God.

首先，他的意思是我们应该持守他的教导。在现今的时代，神永远都不会用圣经里的一些东西来赢得一场受欢迎程度的竞赛。圣经中教导的生命从受孕就开始的教义，要求基督徒应该努力与圣经的教义达到完美的统一；女性在家中和教会中应该服从男性的领导 等。这些教义以及其它任何与某个人目前的想法碰巧矛盾的思想，或者会让一个人感到不方便的内容，都会很容易被扔到一边。牧师和教会领袖为了赢得或留住教会成员，都很容易在基督的教导上妥协。但是真正的门徒会坚持主的教导，不管它是不是受欢迎。他们谨守他的教训，不顾自己的意见和判断，让自己的观点顺服神的道。

The second thing that Christ means when he says “hold to my teaching” is that those who are really his disciples not only accept his doctrines, but live them, too. One day a man who didn’t believe in going to church was sitting in his car reading the Sunday newspaper and waiting to give his wife a ride home from church. Members began streaming out of the church 10 minutes earlier than usual. The man rolled down his window and rather jokingly asked a passerby, “Is the sermon over already?” The church-goer quickly responded. “No, actually it’s only half-over. The preacher has preached it, but now we have to live it.” That person understood well. Real disciples pattern their behavior according to the Word. It influences their spending, rearranges their priorities, guides their decisions. Everything done in life takes the directives of God’s Word into consideration. The Word is not just heard, but kept.

当基督说“你们要持守我的教训”时，他的第二个意思是：他的真门徒不仅接受他的教训，而且还将它们付诸实践。一天，一个不相信去教堂有任何意义的男人坐在车里看周日的报纸，等着送妻子从教堂回家。教堂里的人比平时提前10分钟涌出教堂。那人摇下车窗，开玩笑地问过路人：“布道结束了吗?”从教堂的出来的人很快做出回应说：“不，实际上只完成了一半。传道者的布道结束了，现在该我们去实践了。”那个人很清楚，真正的门徒是按照神的话去行的人。神的话会影响他们的花费，重新安排他们的优先次序，指导他们的决定。生活中所做的每一件事都会把神话语的指示考虑在内。神的话不但被听见，而且被遵守。

The third thing that Christ means when he says “hold to my teaching” is that those who are really his disciples continue to make faithful use of His Word. They read the Bible. They study it. They ponder it. They search it. They review it. They grow with it. Christ’s disciples know that spiritual growth will stop and spiritual deterioration will set in if they stop reading or studying Holy Scripture. They see the direct connection between faith and spiritual maturity and the use of the Bible. So they welcome opportunities for Bible study. They rejoice when they have an opportunity to read Scripture. Have you ever found your old high school yearbooks when cleaning a closet or the garage? Did you find that you couldn’t resist opening that yearbook up and reading some of the things your friends wrote to you? Oh, that we couldn’t resist opening up that Bible again and reading the things that God has written to us on its pages! Oh, that we would all renew our hearts and minds by the power of His love recorded in Scripture!

当基督说“你们要持守我的教训”时，他的第三个意思是：他的真门徒要继续忠实地使用他的话语。他们读圣经，学习它，思考它，探究它，默想它。他们和它一起成长。基督的门徒知道，如果他们停止阅读或学习圣经，他们的灵命就会停止生长，生命就会衰退。他们看到信仰和灵命成熟以及使用圣经之间的直接联系。所以他们欢迎学习圣经的机会。当他们有机会读圣经时，他们会感到开心。你是否曾在清理壁橱或车库时偶然发现你的旧高中年鉴？你有没有发现自己忍不住打开那本年鉴，看看朋友们给你写的东西？但愿我们会忍不住再次打开那本圣经，再读神在圣经上写给我们的话语！但愿我们都能使用他在圣经上所记载的他爱的大能，更新我们的心思意念！

1. How do Jesus’ teachings set us free?

耶稣的教导使我们怎样得着释放和自由？

2. What was the difference between the children of Abraham the Jews claimed to be and the

true children of Abraham Jesus spoke of?

犹太人自称是亚伯拉罕的子孙，这与耶稣所说的亚伯拉罕的子孙有什么不同？

**Read John 8:48-59 (Jesus testifies about himself)**

**读约翰福音8:48-59 （耶稣为自己作见证）**

1. What foolish charges did the Jews bring against Jesus?

犹太人对耶稣提出了怎样愚蠢的指控？

2. What did Jesus mean when he said those who keep his Word would never see death? 当

耶稣说那些遵守他话语的人永远不会看见死亡时，他指的是什么意思？

**Read John 9:1-41 (The man who was born blind)**

**读约翰福音9:1-41 （那生来瞎眼的人）**

This chapter gives us valuable insight into the cause and effect of human troubles and suffering. When Jesus and his disciples encountered a man who had been blind from birth, the disciples asked Jesus, “Who sinned, this man or his parents, so that he was born blind?”

这一章使我们对人类烦恼和痛苦的原因和结果有了更宝贵的认识。耶稣和门徒遇见了一个生来瞎眼的人，门徒就问耶稣说：“这人生来是瞎眼的，是谁犯了罪呢？是这人呢，还是他父母呢？”

This question assumed that the man’s blindness was a punishment for a sin – either his own sin or his parents’ sin. In v. 34 we hear that the Pharisees said that the blind man was “steeped in sin at birth.” It seems to have been the popular opinion that this man was born blind because of some sin.

门徒的这个问题中包含着这样一个假设，即这个人的瞎眼要么是对他自己的罪做出的惩罚，要么是对他父母所犯的罪做出的惩罚。在34节中，我们听到法利赛人在说，那个瞎子“生来就沉浸在罪恶之中”。似乎有一种普遍的观点认为，这个人生来瞎眼是因为一些罪导致的。

The disciples faced a theological problem. Believing that sin directly caused all suffering, how could a person be *born* with a handicap? The conclusion was that it was either this man sinned in his mother’s womb (Ezekiel 18:4 – “The soul who sins is the one who will die”) or his parents sinned (Exodus 20:5 – “I, the Lord your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me.”)

门徒面对的是一个神学问题，即相信罪是导致所有痛苦的直接原因。不然，一个人怎么会一生下来就有残疾呢？结论要么是这个人在他母亲怀他的时候就犯罪了(以西结书18:4 –犯罪的他必死亡)，要么是他的父母犯了罪(出埃及记20：5我,耶和华你的神:，是忌邪的神。恨我的，我必追讨他的罪，自父及子，直到三四代；)

The cause of human suffering is still something people are trying to figure out. Some have concluded that illness, accidents, and all kinds of human suffering are the direct result of some sin we have committed. This was what Job’s so-called “friends” assumed. They (Job 4:7-8) accused him of doing something terrible that God was punishing him for his sins by making him suffer. In fact, this idea was carried out to the point that they even figured that if someone was born with a handicap, it must be because God was angry with the child’s parents for committing some sin.

人类遭受苦难的原因仍然是人们试图要弄清楚的一件事。有些人得出结论说，疾病、意外事故和各种各样的人类痛苦都是我们犯罪的直接结果。这就是约伯所谓的朋友们的想法。他们(约伯记4:7-8)指责他一定做了一件可怕的事，才让神因为他的罪而惩罚他，使他受苦。事实上，他们甚至认为，如果一个人生来就有残疾，那一定是因为上帝在向孩子的父母发怒，因为他们犯了某种罪。

This view of human suffering as the result of God’s anger and vengeance over some human iniquity, as common as it is, is incomplete and inaccurate as an explanation for our troubles and handicaps. Here are more truths about this matter:

这种认为人类的苦难是由于上帝对人类的某些罪恶的愤怒和报复造成的观点，尽管很普遍，但作为对我们遭遇的苦难和艰难的解释，是不完整也不准确的。下面是关于这个问题的更多真理：

* Sin has brought consequences on this world and all who live in it, as we can see from Genesis 3. Specifically, the wages of sin is death, trouble, hardship, and suffering of all kinds. The curse of sin affects all of creation, and all people, believers and unbelievers alike.

罪的后果临到了这个世界以及所有生活在这个世界上的人，我们可以从创世纪3章看到这一点。具体地说，罪的工价就是死、患难、困苦和各样的苦难。罪的咒诅影响一切受造之物，也影响所有人，包括信徒和非信徒。

* Sometimes sin has a direct consequence, such as crime resulting in imprisonment, or drunkenness resulting in a hangover, or adultery resulting in loss of a marriage.

有时罪有直接的后果，如犯罪导致监禁，或醉酒导致宿醉，或通奸导致婚姻的破裂。

* But God is not vindictive. The Bible says that He “does not treat us as our sins deserve or repay us according to our iniquities” (Psalm 103:10). If He did, if we or our parents were punished as our sins deserve, if God would strike everyone who sins with blindness, we would all be blind.

但是上帝并不是爱报复的神。圣经说他“不按我们的罪过待我们，也不按我们的罪孽报应我们”(诗篇103:10)。如果他这样做了，如果我们或我们的父母因我们的罪受到应有的惩罚，如果上帝要用瞎眼打击所有犯罪的人，我们就都成了瞎子。

* + Because sin has brought trouble and sorrow into this world, we all are affected. We will all experience pain, trouble, and physical death. Every human being is affected. 罪给这个世界带来了麻烦和悲伤，而且我们都受了影响，所以我们都会经历痛苦、烦恼和肉体的死亡。世上的每一个人都受到了影响。
  + Even God’s Son, when He became human and entered our world, was affected by sin. He suffered pain, hardship, and death. Not because He sinned or did anything wrong. But because He lived in a world that was under the curse of sin.

甚至连神的儿子，当他成为人进入我们的世界的时候，也受到了罪的影响。他经历了痛苦、艰难和死亡。不是因为他犯了什么罪或做了什么错事，而是因为他活在罪的咒诅之下。

* + God is an expert at taking lemons and making lemonade. What I mean is that God can take the troubles and trials that sin has brought into this world, and transform them into something good, even a blessing.

上帝是拿柠檬做柠檬水的专家。我的意思是神可以把罪给这个世界带来的麻烦和试炼，变成美好的东西，甚至是祝福。

* + That was the case with Jesus’ suffering and death. God transformed the suffering and death of Jesus into a blessing for the world (because God used the suffering and death of His Son to redeem the world from sin and hell).

这就是耶稣受难和死亡的情况。神把耶稣的痛苦和死亡变成了对世界的祝福(因为神用他儿子的痛苦和死亡把世界从罪和地狱中拯救出来)。

* + Likewise, God can transform all forms of human suffering into blessing.

同样，神也能将所有形式的苦难转化为祝福。

Jesus answered the disciple’s question by explaining that the man’s blindness was not a punishment for anyone’s sin, but for the purpose of revealing the work of God in his life. What is the “work of God”? See John 6:29 – “Jesus answered, “The work of God is this: to believe in the one he has sent.”” (John 6:29). And also Romans 8:28 = “And we know that in all things God works for the good of those who love him, who have been called according to his purpose." (Romans 8:28).

耶稣回答了门徒的问题，解释说这个人瞎眼不是对任何人的罪做出的惩罚，而是为了揭示神在他生命中的作为。上帝要做什么？看约翰福音6:29，耶稣回答说，信他所差来的，这就是神所作的工。(约翰•6：29节)。罗马书8:28(我们知道神凡事都是为爱他的人，就是按他旨意蒙召的人，叫他们得益处)。(罗马书8:28)。

God sometimes uses hardships to display his work in our lives. The healing of our bodies shows God at work, When God uses hardships to return our focus on His mercy and help, and shows us our great need for Him, then He is at work in our lives.

神有时用苦难来显出他在我们生命中的作为。我们的身体得医治表明上帝在做工；当上帝用苦难使我们转而仰望他的怜悯和帮助，并让我们看到对他的巨大需要时，他就在我们的生命中做工。

When we experience the hardships, troubles, and suffering that are a part of our human existence, then we must remember that Jesus has suffered the penalty for all of our sins. John writes: “the blood of Jesus, his Son, purifies us from all sin." (1 John 1:7). God will not punish us for the same sins that have been forgiven through the blood of Christ.

当我们经历人类存在必须要经历的一部分困难、麻烦和苦难时，我们必须记住，耶稣已经为我们所有的罪受了惩罚。约翰写到：“他儿子耶稣的血，洗净我们一切的罪”(约翰一书1:7)。神不会因为已经藉着基督的血得着赦免的那些罪再来惩罚我们。

Rather our hardships are not to be viewed as punishments, but as discipline. See these passages.

相反，我们的困难不应被视为惩罚，而应被视为管教。看以下这些经文：

* “When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.” (1 Corinthians 11:32).

我们受审的时候，乃是被主惩治，免得我们和世人一同定罪。(哥林多前书11:32)。

* “Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father? If you are not disciplined (and everyone undergoes discipline), then you are illegitimate children and not true sons. Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live! Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness. No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.” (Hebrews 12:7-11).

你们所忍受的，是神管教你们，待你们如同待儿子。焉有儿子不被父亲管教的呢？管教原是众子所共受的，你们若不受管教，就是私子，不是儿子了。再者，我们曾有生身的父管教我们，我们尚且敬重他；何况万灵的父，我们岂不更当顺服他得生吗？生身的父都是暂随己意管教我们；惟有万灵的父管教我们，是要我们得益处，使我们在他的圣洁上有分。凡管教的事，当时不觉得快乐，反觉得愁苦，后来却为那经练过的人结出平安的果子，就是义。 (希伯来书12:7-11)。

* “Those whom I love I rebuke and discipline. So be earnest, and repent.” (Revelation 3:19).

“凡我所疼爱的，我就责备管教他，所以你要发热心，也要悔改。”（启3:19）

1. When Jesus healed the blind man, he did a strange thing. He put mud on the man’s eyes and told him to go and wash it off in the pool of Siloam in order to be cured. Why did Jesus use such unusual means to heal the blind man?

耶稣医治瞎子时，他做了一件奇怪的事。他把泥抹在那人的眼睛上，叫他去西罗亚池子里洗净，使他得医治。耶稣为什么用这种不寻常的方法医治瞎子？

2. What are some examples of how God calls us to do things that don’t seem to make much sense on the surface?

神似乎要我们去做一些表面看来没有多大意义的事，有什么例子可以说明这一点？

Note that Jesus not only cured the man’s physical blindness, but also cured his spiritual blindness, bringing him gradually to the true faith.

请注意，耶稣不但治好了那人身体上的瞎眼，也治好了他灵里的瞎眼，使他渐渐地信了真道。

• In v. 11 he only called Jesus a “man.”

在11节中，他只说耶稣是一个“人”。

• In v. 17 he confessed that Jesus must be a prophet. (So this was progress in his

understanding who Jesus was.)

在17节中，他承认耶稣一定是个先知。（这就是他在认识耶稣方面的进步。）

• In v. 33, he says that Jesus must be “from God.” (He is coming to believe.)

在33节中，他说耶稣一定是“从神那里来的”。(他开始相信了。)

• In v. 38, he worships Jesus and says that he believes in Him. (He not only can see, but

He can see the Light of the world.)

在38节，他拜耶稣，并说他相信他。(他不但能看见，而且能看见世界的光。)

Our next lesson will cover chapter 10, known as the “Good Shepherd chapter” of the Bible. Please prepare the lesson prior to class.

我们下一课将讲到第10章，也就是圣经中的“好牧人章节”。请在上课前做好准备。