**Lesson 8**

**第8课**

**The Gospel of John, Chapter 10**

**约翰福音，第10章**

*The Good Shepherd*

*好牧人*

### Isaiah 40:10-11 Yes, the Sovereign LORD is coming in all his glorious power. He will rule with awesome strength. See, he brings his reward with him as he comes. He will feed his flock like a shepherd. He will carry the lambs in his arms, holding them close to his heart. He will gently lead the mother sheep with their young.

At the end of chapter 9, we heard that the Pharisees had expelled from the synagogue the man that Jesus had healed from blindness. Jesus told the Pharisees that they were now the ones who are blind, for they could not see God at work in the ministry of Jesus.

在第九章结尾，我们听说法利赛人把耶稣治好的瞎子从会堂里赶了出去。耶稣对法利赛人说，现在他们才是子，因为他们看不见神在透过耶稣做工。

以赛亚书40:10主 耶 和 华 必 像 大 能 者 临 到 ； 他 的 膀 臂 必 为 他 掌 权 。

他 的 赏 赐 在 他 那 里 ； 他 的 报 应 在 他 面 前 。11他 必 像 牧 人 牧 养 自 己

群 ， 用 膀 臂 聚 集 羊 羔 抱 在 怀 中 ， 慢 慢 引 导 那 乳 养 小 羊 的 。

In this chapter, Jesus reminds the Pharisees, his disciples, and all who were present, of the Old Testament portrait of the leaders of God’s people who were unfaithful, evil shepherds of God’s sheep. The picture of God’s people as sheep, and the leaders of the people (kings, prophets, and priests) as shepherds of God’s flock, was very familiar to anyone who had read the Old Testament. A few examples of that picture are Psalm 23, Psalm 100:1; Jeremiah 23:1-4 and Ezekiel 34:1-10, 23-24. The kings of Israel were called “shepherds” in the Old Testament. For example, King David was called the shepherd of God’s people Israel in both 2 Samuel 5:2 and Psalm 78:72.

在这一章中，耶稣提醒法利赛人、他的门徒和所有在场的人，让他们想起旧约中描述的那些不忠心的神子民的领袖，他们是神羊群的邪恶牧羊人。读过旧约的人都很熟悉这些形象：神的子民就好比羊群，百姓的领袖(国王、先知和祭司)就像神羊群的牧人。诗篇23，诗篇100:1；耶利米书23:1-4，以西结书34:1-10，23-24所描述的就是这幅图里表达的情形。以色列诸王在旧约中被称为“牧者”。例如，大卫王在撒母耳后书5:2和诗篇78:72中都被称为神子民以色列的牧者。

The sheep are the people of God. The figure of comparing God’s people to sheep occurs in the psalms from the time of David. David used this metaphor, and it became common. David was calling himself a “sheep” when he wrote, “The Lord is my Shepherd,,,” (Psalm 23:1). In Psalm 100:3 it says, “Know that the Lord is God. It is he who made us, and we are his; we are his people, the sheep of his pasture.” The prophets often referred to the people of Israel as sheep, See Ezekiel 34:31 (“You my sheep, the sheep of my pasture, are people, and I am your God, declares the Sovereign Lord”) as an example. Jesus also used this picture in his parables. See the parable of the lost sheep in Matthew 18:12-14. After his resurrection, Jesus commissioned Peter and the other apostles to “Take care of … feed my sheep” (John 21:16-17). WE are the sheep. As Jesus says in the next few verses, His sheep listen to his voice, follow him, and he gives them eternal life.

羊是上帝的子民。在大卫时代的诗篇中就有把上帝的子民比作绵羊的比喻。大卫用了这个比喻，然后它就变得通用了。大卫称自己为“羊”，他写道：“耶和华是我的牧者……”(诗篇23:1)。诗篇100:3说，“你 们 当 晓 得 耶 和 华 是 　 神 ！ 我 们 是 他 造 的 ， 也 是 属 他 的 ； 我 们 是 他 的 民 ， 也 是 他 草 场 的 羊 。”先知常说以色列民如同羊，见以西结书34:31(“31你 们 作 我 的 羊 ， 我 草 场 上 的 羊 ， 乃 是 以 色 列 人 ， 我 也 是 你 们 的 　 神 。 这 是 主 耶 和 华 说 的 。”)。耶稣在他的比喻中也使用了这幅画。参见马太福音18:12-14中迷羊的比喻。复活后，耶稣委托彼得和其他使徒来“喂养---我的羊” (约翰福音21:16-17)。我们是羊。正如耶稣在接下来的几节所说，他的羊听他的声音，跟随他，他就赐给他们永生。

Jesus now uses that familiar concept to proclaim himself as the good and faithful Shepherd, who truly cares for his sheep, and saves them. (v. 11) In Hebrews 13:20 Jesus is called “that great Shepherd of the sheep.” (“May the God of peace, through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep…”).

耶稣现在用这个熟悉的概念来宣告他自己是那又良善又忠心的牧者，他真正关心他的羊，并且拯救他们(11节)。在希伯来书13:20中，耶稣被称为“羊的大牧人”。(但 愿 赐 平 安 的 神 ， 就 是 那 凭 永 约 之 血， 使 群 羊 的 大 牧 人 ─ 我 主 耶 稣 从 死 里 复 活 的 神 ---)

This chapter is the fulfillment of the prophecy of Ezekiel: “I will place over them one shepherd, my servant David, and he will tend them; he will tend them and be their shepherd. I the Lord will be their God, and my servant David will be prince among them. I the Lord have spoken” (Ezekiel 34:23–24). (The “David” the prophet was referring to was not the man who killed Goliath, because this prophecy was written at least 400 years after the time of David. Rather this is a reference to Jesus. The angel told Mary about her child, “The Lord God will give him the throne of his father David” (Luke 1:32). Just as David, a shepherd, fought the giant and defended his people, Jesus (our David) fought the devil and our mightiest enemies and won the victory for us.

这一章是以西结预言的应验。“23我 必 立 一 牧 人 照 管 他 们 ， 牧 养 他 们 ， 就 是 我 的 仆 人 大 卫 。 他 必 牧 养 他 们 ， 作 他 们 的 牧 人 。 24我 ─ 耶 和 华 必 作 他 们 的 　 神 ， 我 的 仆 人 大 卫 必 在 他 们 中 间 作 王 。 这 是 耶 和 华 说 的 。” (以西结书34:23 -24)。（因为这预言是在大卫之后至少四百年才写的，所以先知在里面提到的“大卫”，并不是杀死歌利亚的大卫，而是指耶稣。）天使告诉马利亚有关她孩子的事：“32他 要 为 大 ， 称 为 至 高 者 的 儿 子 ； 主 神 要 把 他 祖 大 卫 的 位 给 他 。” (路加福音1:32)。正如牧羊人大卫与巨人争战，保护他的子民一样，耶稣(我们的大卫)也与魔鬼和我们最强大的敌人争战，为我们赢得了胜利。

This is a comforting chapter for every believer, and one of the most loved chapters of the Bible.

这对每个信徒来说都是一个安慰的章节，也是圣经中最受喜爱的章节之一。

**Read John 10:1-10 (The gate for the sheep)**

**读约翰福音10:1-10 （羊的门）**

1. In verse 1, Jesus warns us about “robbers” that do not approach the sheep by using the gate, but by climbing over the fence. Who are these robbers Jesus was warning us about? They are described as men who …

在第1节中，耶稣警告我们要提防“盗贼”，他们不是通过门，而是从篱笆翻过来接近羊群的。耶稣警告我们要防备的这些盗贼是哪些人？他们在以下经文中被描述为什么样的人？

v.1 =

v.5 =

v. 10 =

1. At night, whenever possible, the shepherd would take his sheep into an enclosed pen made of stones or sticks. Then the shepherd would lay down across the only opening, the gate of the enclosure. Thus, the shepherd himself was the gate. In what way is Jesus the gate for the sheep?

晚上，只要有可能，牧羊人就会把他的羊圈进用石头或树枝围起来的羊圈里。然后牧羊人会躺在围栏的入口，唯一的进出口那里。因此，牧羊人自己就是门。为什么说耶稣就是羊的门？

1. What does Jesus mean when he says that we will have life “to the full?” (verse 10)

当耶稣说我们将得到“丰盛的生命”时，他指的是什么？(10节)

1. Jesus said his followers will listen to his voice but not the voice of false teachers. Why are many who were once Christians led astray by false teachers?

耶稣说跟随他的人会听他的声音，但不会听假教师的声音。为什么许多曾经是基督徒的人被假教师引入歧途？

**Read John 10:11-21 (The good shepherd)**

**读约翰福音10:11-21 （好牧人）**

In this section Jesus speaks about bad shepherds who mislead, forsake, and destroy the flock. Jesus calls these bad shepherds “hired hands”. Their main concern is not the welfare of the sheep, but the advantage they can gain by leading.

在这一部分中，耶稣谈到坏牧人误导、离弃、毁坏羊群。耶稣称这些坏牧人为“雇工”，因为他们最关心的不是羊的益处，而是他们可以通过领导羊群怎样使自己得好处。

There are many such “hired hands” who would like to be our shepherds. They include the teachers and professors in our schools who would lead us to believe that the world has evolved by chance and that we are descended from apes.

有许多这样的“雇工”，他们想当我们的牧羊人。他们包括我们学校的老师和教授，试图让我们相信世界是偶然进化来的，以及我们是猿类的后代。

They are the astrologers and fortune tellers who would lead us to believe that our destiny is controlled by the movements of the stars, tides, and moon.

他们是占星家和算命师，他们会引导我们相信我们的命运是由星星、潮汐和月亮的运动控制的。

They are the humanistic authors, television producers, and personalities, the so-called “shepherds of the masses,” who would lead us in their own brand of self-serving philosophy. 他们是人文主义作家、电视制作人和名人，他们是所谓的“大众的牧羊人”，他们会以自己的利己主义思想引发的自我方式引领我们。

We also find many bad shepherds in the churches. They are the preachers who speak smooth words of flattery, saying that we are all basically good as they downplay sin and tell us to “think positive.” Contrary to many clear passages of Scripture that teach salvation by the grace of God alone, there are many false shepherds in the churches who teach that we cannot enter heaven unless we work hard to earn it, or they teach that we must work alongside of Jesus to earn our salvation.

我们也在教会中发现许多坏牧羊人。他们是那些用甜言蜜语奉承我们的传道人，说我们基本上都是好人，因为他们淡化罪恶，告诉我们要“正面思考”。与许多清楚教导救赎单靠神恩典的经文相反，许多假冒的牧羊人在教会中教导说，我们不能进入天堂，除非我们努力赢取；此外，他们还教导，我们必须要与耶稣一同做工来赢得我们的救恩。

Because people are always looking for guidance in the wilderness of life, these bad shepherds have misled many.

因为人们总是在生活的荒野中寻找指引，这些坏牧人便趁机误导了很多人。

Like helpless, frightened sheep, we long for and need a good shepherd who will lead us through the untracked wilderness of life, through the shadows of the valley of death, and into the eternal pastures of life in heaven.

我们像无助的、受惊的羊一样，渴望并需要一位好牧人，让他带领我们穿过生命中没有路径的旷野，穿过死亡幽谷的阴暗，进入天堂永恒的生命牧场。

1. Think about the work a shepherd does. In what ways is Jesus “the good shepherd” according to verses 11-14?

想想牧羊人的工作。根据11-14节，耶稣在哪些方面是一个“好牧人”？

* v. 11 =
* v.12-13 =
* v. 14 =

1. Who are the other sheep Jesus will bring into his fold? (v.16-19)

耶稣要带进他圈里的其它羊是哪些人? (v.16-19)

1. According to Jesus why does the Father love the Son? (v. 17)

据耶稣来看，天父为什么爱子?(17)

1. Jesus had already promised he was going to need to sacrifice his life. In v. 18 Jesus adds two important details about his death. What are they?

耶稣已经应许他将要牺牲自己的生命。在18节中，耶稣增加了关于他死亡的两个重要细节。它们是什么？

1. Jesus spoke about his personal relationship with his sheep. What are some things your good shepherd has done for you?

耶稣谈到他和他的羊之间的个人关系。你的好牧人已经为你做成了哪些事？

**Read John 10:22-30 (Jesus confesses he is true God)**

**读约翰福音10:22-30 （耶稣承认他是真神）**

As we now come to 10:22 a new time reference appears – The Feast of Dedication. This feast is sometimes called Hanukkah or the Festival of Lights, and the Jews celebrate it in mid-December. The festival remembers the rededication of the temple after its desecration by Antiochus IV in 165 B.C. Though about two months had passed since Jesus’ words in the first half of John 10, he returns to that familiar theme of him as shepherd and his followers as sheep. In the second half of the chapter we see the conversation between Jesus and his enemies turn to the central theme of John’s gospel – Jesus is the true Son of God, one with the Father.

现在我们来到10:22，一个新的时间线索出现了——修殿节。这个节日有时被称为光明节或灯节，犹太人在12月中旬庆祝它。这个节日是为了纪念圣殿在公元前165年被安提阿古四世亵渎后又重新奉献。尽管距耶稣在《约翰福音》第10章上半部分所说的话已经过去了大约两个月，他还是回到了那个熟悉的主题：他是牧羊人，他的追随者是绵羊。在这一章的后半部分，我们看到耶稣和他的敌人之间的对话显明了约翰福音的中心主题：耶稣是神的真儿子，与父同在。

This account takes place at the temple in Jerusalem under the shelter of “Solomon’s Colonnade.” This large columned porch of the temple ran along the entire east side of the temple mount. Rabbis would use this covered porch to teach classes, and later Jesus’ disciples often met here (Acts 3:11; Acts 5:12).

记述的这件事发生在耶路撒冷，所罗门柱廊下的圣殿里。这殿的廊子甚大，通到圣殿山的整个东边。拉比们会在这个带顶的门廊下上课，而且后来耶稣的门徒经常在这里聚会(使徒行传3:11;使徒行传5:12)。

Here the Jews demanded that Jesus tell them plainly whether or not he was the Messiah. (John 10:24 – “The Jews gathered around him, saying, “How long will you keep us in suspense? If you are the Christ, tell us plainly.”) Jesus had previously told the Samaritan woman very plainly that he was the Messiah (see John 4:25–26 -- The woman said, “I know that Messiah” (called Christ) “is coming. When he comes, he will explain everything to us.” Then Jesus declared, “I who speak to you am he.”) However, most of the Jewish people had a false concept about the Messiah, believing that the Messiah would lead a rebellion against the Roman authorities and establish a new earthly kingdom in Israel. If Jesus were to simply say, “I am the Messiah,” most of the people would misunderstand and think that he had come to be a rebel and political leader. Therefore, Jesus could not simply tell them that he was the Messiah in so many words. Instead, he told them in a special way that would make it clear that he had not come as a political Messiah, but as a divine King.

在这里，犹太人要求耶稣清楚地告诉他们，他是不是弥赛亚。(约翰福音10:24)犹太人聚集到他那里，说：“你叫我们犹疑不定到几时呢?你若是基督，就明明的告诉我们。”耶稣先前明明地告诉撒玛利亚妇人他是弥赛亚(见约翰福音4:25- 26妇人说：“我知道弥赛亚(称为基督)要来。他来的时候，会把一切都告诉我们。”耶稣说：“和你说话的就是他。”然而，大多数犹太人对弥赛亚有一个错误的观念，认为弥赛亚会领导一场反抗罗马当局的叛乱，并在以色列建立一个新的地上的国家。如果耶稣只是简单地说：“我是弥赛亚”，大多数人会误解并认为他是一个叛党头子和政治领袖。因此，耶稣不能简单地用许多话告诉他们他是弥赛亚。相反，他要以一种特殊的方式告诉他们，让他们知道，他不是作为一个政治上的弥赛亚来的，而是作为一个神国的王来的。

In reply, Jesus said that he had already told them that he was the true Messiah. When was this?

耶稣回答说，他已经告诉他们，他就是真正的弥赛亚。这是在什么时候？

* Jesus told them time and time again that He was sent by the Father.

耶稣一次又一次地告诉他们，他是天父差来的。

* Jesus answered the Samaritan woman about the Messiah, “I am He”.

耶稣回答撒玛利亚妇人说：“我就是弥赛亚”。

* He said, “I am the Bread of Life”.

他说：“我就是生命的粮。”

* Jesus claimed to be the Light of the world.

耶稣自称是世界的光。

* Jesus told them He was the Fountain of Living Water.

耶稣对他们说，他是活水的泉源。

* Jesus said, “before Abraham was, I AM”

耶稣说，“还没有亚伯拉罕，就有了我。”

* Jesus informed the blind man that He was the Son of God.

耶稣就告诉那瞎子，他是神的儿子。

* He just told them that He alone was the Shepherd of the sheep.

他就告诉他们，只有他才是牧羊人。

* Every miracle that he did was proof that he had come as the true Messiah.

他所行的每一个神迹都证明他是真正的弥赛亚。

1. Verse 28 records three promises from Jesus. What are these promises and what do these precious promises mean to us?

28节记录了耶稣的三个应许。这些应许是什么？

这些宝贵的应许对我们意味着什么？

1. What does Jesus mean when he says in verse 30 “I and the Father are one”?

耶稣在30节说：“我与父原为一”，这是什么意思？

**Read John 10:31-42 (The Jews try to kill Jesus)**

**读约翰福音10:31-42 （犹太人试图杀害耶稣）**

Jesus claim to be one with the Father was understood by the Jews as a claim to be God. Some modern day Bible scholars have said Jesus never claimed to be God but that his early disciples made up that teaching. The reaction of the Jews makes it clear that they understand that Jesus was indeed claiming to be God.

耶稣说他与父原为一。犹太人对这句话的理解是，他在称自己是神。一些现代圣经学者说，耶稣从来没有称自己是神，说这一教义是他早期门徒编造的。犹太人的反应表明，他们明白耶稣确实在称自己是神。

However, they did not accept this claim, but considered him to be a “mere man.” Therefore they tried to stone him for what they considered to be blasphemy against God.

然而，他们并不接受这种说法，认为他只是一个人。所以他们想要用石头打死他，因为他们认为他亵渎了神。

The claims of Jesus still make people upset. Many people today consider Jesus to be a mere man (though a good one), but his claim to be the only way for people to get to heaven is still widely rejected by people all over the world.

耶稣的宣称仍然令人不安。今天的许多人认为耶稣只是一个人(不过是一个好人)，但他称自己是人进入天堂的唯一方法的话仍然被世界各地的人们广泛拒绝。

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In v. 34, Jesus defends his right to call himself God’s Son because in the Old Testament, even those who held the office of judge were called “gods” in Psalm 82:6 (“I said, ‘You are “gods”; you are all sons of the Most High.’) What did the psalm mean by referring to the assembly of judges as “gods”? It meant that their authority to judge was given them by God, and they were to use his laws, as given through Moses, as the basis for their judgments. Thus, with God’s own authority, and with God’s words guiding their work, they were to be respected as “gods” when they rendered their decisions.

在34节中，耶稣辩护说自己有权称自己是神的儿子，因为在旧约中，即使那些担任法官的人在诗篇82:6中也被称为神(“我说，‘你们是“神”；你们都是至高者的儿子。’) 诗篇将审判席上的人都称为神是什么意思呢？它指的是，他们的审判权柄是神所赐的，他们要照摩西所颁布的，把神的律法作为审判的根据。这样，他们在作决定的时候，凭借的是神自己的权柄，他们要用神的话指导他们工作，因此也要像尊敬“神”一样尊敬他们。

Jesus’ argument was that since they could not object to the fact that the Scriptures called the judges “gods” – and the Scriptures could not be broken (because they were true in every respect) – how much more true it must be that God’s own Son, sent into this world on God’s saving mission and with God’s authority, could call himself God.

耶稣辩论说，由于他们不能反对圣经中有把法官称为“神”—圣经是不能违背的 (因为它们在各方面都是真实的)—那神的儿子，受差遣来到这世界来完成神的拯救使命，并带着神的权柄，怎么就不可以称自己为神呢?!

1. At the same time that Jesus defended his right to call himself God, he also proclaimed another important truth about the Holy Scriptures (verse 35). What is that truth?

在耶稣捍卫他有权利称自己是神的同时，他也宣告了另一个关于圣经的重要真理(第35节)。那个真理是什么？

1. Over the last several chapters of John we’ve seen many examples of Jesus being rejected by the Jews. What does Jesus teach us by his response to those who oppose God’s Word?

在约翰福音的最后几章，我们看到了耶稣被犹太人拒绝的很多例子。通过回应那些

反对神话语的人，耶稣教导了我们什么?

In our next lesson we will study one of Jesus’ most amazing miracles, a miracle so amazing that it remains a continual comfort to all of us in the dark days of human death. Please prepare the lesson carefully prior to class.

下节课我们将学习耶稣最神奇的奇迹之一，一个如此奇妙的神迹，在人类死亡的黑暗日子里，它一直是我们所有人的安慰。上课前请认真做好准备！