**Lesson 9**

**第9课**

**The Gospel of John, Chapter 11**

**约翰福音，第11章**

*Jesus: The Resurrection and the Life*

*耶稣：复活与生命*

In our study of the Gospel of John, we have been looking at “Portraits of Our Savior.” Thus far we have seen Jesus portrayed as

在我们学习约翰福音的过程中，我们一直在看“救主的画像”。到目前为止，我们已经看到耶稣被描绘成

* The Word of God神的道
* The Lamb of God神的羔羊
* The Son of God神子
* The Living Water活水
* The Bread of Life生命的粮
* The Light of the World世界的光
* The Good Shepherd 好牧人

Tonight, the portrait is of Jesus as **“The Resurrection and the Life.”**

今晚，耶稣的画像是“复活和生命”。

During the three or so years of His public ministry, Jesus did at least 35 miracles. The record is probably incomplete, because “Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written” (John 21:25).

在他公开传道的三年左右时间里，耶稣至少行了35个神迹。这个记录可能是不完整的，因为“耶稣所行的事还有许多，若是一一都写出来，我想，所写的书就是世界也容不下了。”(约翰福音21:25)。

If you think of all the miracles that Jesus did (healing people, multiplying food, walking on water, exorcizing demons, and raising people from the dead)， is there any particular miracle that stands out in your mind as being especially convincing, especially impressive? Many people feel that the miracle recorded in John 11 is the most astounding miracle that Jesus ever performed (aside from His own resurrection, of course).

如果你想象耶稣所做的所有神迹(给人医病，变出食物，在水上行走，赶鬼，使死人复活)，有没有一件令你印象特别深刻，特别可信的神迹在你的脑海中凸显出来？许多人认为约翰福音11章记载的神迹是耶稣所行过的最惊人的神迹(当然，除了他自己的复活)。

**Read John 11:1-16 (The death of Lazarus)**

**读约翰福音11:1-16 （拉撒路之死）**

Lazarus was the brother of Mary and Martha, and is only mentioned here in John 11-12. He is not mentioned in the familiar story of Mary and Martha recorded in Luke 10:38-42. Lazarus had become very ill with some disease that was threatening his life.

拉撒路是马利亚和马大的兄弟，只在约翰福音11-12章提到过。路加福音10:38-42中记载的马利亚和马大的故事中没有提到耶稣。拉撒路病得很重，有一种疾病威胁着他的生命。

1. When Jesus heard about Lazarus’ sickness, he said this had happened “for God’s glory, so that God’s Son may be glorified through it.” What did he mean by that?

耶稣听见拉撒路病了，就说，“乃是为神的荣耀，叫神的儿子因此得荣耀。”他那样说是什么意思？

1. What did Jesus say to his disciples with his response in verses 9 and 10?

耶稣在第9节和第10节回应他的门徒时说了什么？

In verse 11 Jesus calls death a “sleep.” Jesus had done this before with Jairus’ daughter (Luke 8:52). Jesus does not do this because dead people look like they are asleep. Nor was this just a euphemism that everyone uses, and it sounds better than saying “dead”. Jesus says this in order to comfort us by reminding us that God can awake someone from death just as easily as someone can wake us from sleep. Because of Christ, death is like a blessed sleep from which we will awaken into a new day and more beautiful existence.

在第11节中，耶稣称死亡为“睡觉”。耶稣以前对睚鲁的女儿也这样做过(路加福音8:52)。耶稣这样做不是因为死人看起来好像睡着了，也不是每个人都在使用的委婉说法，让“死了”听起来更好一些。耶稣说这句话是为了安慰我们，提醒我们神能轻易地把人从死亡中唤醒，就像有人能轻易地把我们从睡眠中唤醒一样。因为基督，死亡就像一个被祝福的睡眠，我们将从其中醒来，进入新的一天和更美好的存在。

1. Jesus told the disciples plainly that Lazarus was dead. (verse 14) What did he mean when he said, “For your sake I am glad I was not there, so that you may believe?”

耶稣明确地告诉门徒拉撒路死了。(14节)他说，“我没有在那里就欢喜，这是为你们的缘故，好叫你们相信。”他说这话是什么意思呢?

In verse 16 we read that the disciple Thomas suggested that they all go back to Judea, even if that would mean that they would all die with Jesus if they did. As you know, Thomas has a reputation for being the “doubter.” So isn’t it beautiful to hear that Thomas was so loyal to Jesus that he was even willing to die with Jesus?

在16节中，我们读到门徒多马建议他们都回犹太去，即使那意味着他们都将和耶稣一起死。如你所知，多马是出了名的“怀疑者”。所以，听到多马如此忠诚于耶稣，甚至愿意和耶稣一起死，是不是很美妙？

**Read John 11:17-44 (Jesus brings Lazarus back to life)**

**读约翰福音11:17-44 （耶稣让拉萨路复活）**

1. We often think of Martha as the woman who once urged Jesus to tell her sister Mary to help her serve the guests rather than listen to Jesus teach. (Luke 10:38-42) But what do we learn about Martha’s faith in verses 21-27?

我们常常认为马大是那样的一个女人，就是她曾经敦促耶稣，让他告诉她的妹妹马利亚来帮助她服侍客人，而不是听耶稣的教导 (路加福音10:38-42) 。但在21-27节中，我们对马大的信心有怎样的了解？

1. What does Jesus mean when he says in verse 25, “I am the resurrection and the life?”

当耶稣在25节说“复活在我，生命也在我”时，他是什么意思?

1. Verse 35 is the shortest verse in the Bible. What is comforting about the fact that as he observed the mourning of Mary and Martha and saw their grief, he was deeply moved in spirit and wept himself at the tomb of Lazarus?

35节是圣经中最短的一节。当他看见马利亚和马大的悲痛，又看见她们的苦情，就心里悲叹，开始在拉撒路的坟墓前哭泣。我们从其中能得到怎样的安慰？

1. Throughout this event, all the people expressed a feeling of hopelessness in the face of death. Martha objected because there would be a strong odor from the decaying body of Lazarus. Earlier Martha had earlier expressed a strong faith in Jesus, even saying, “Lord, I know that even now God will give you whatever you ask” (v. 22). But now her human reason led her to question Jesus when he commanded that the stone be taken away from the entrance to the tomb (verse 38). How did Jesus strengthen her faith?

在整个事件中，所有的人都表达了面对死亡的绝望。马大不喜欢，因为拉撒路的身体必定发臭了。早些时候，马大曾对耶稣表示过坚定的信心，甚至说:“主啊，就是现在，我也知道，你无论向神求什么，神也必赐给你(22节)。”但是现在，当耶稣命令把石头从坟墓的入口拿走的时候(第38节)，她的人类理性让她开始质问耶稣。耶稣怎样坚固了她的信心？

1. Martha had previously told Jesus, “I know that even now God will give you whatever you ask” (verse 22). So now, when the tomb stone had been taken away, Jesus prays to the Father. What were the main reasons for Jesus’ prayer?

马大先前对耶稣说，“主啊，就是现在，我也知道，你无论向神求什么，神也必赐给你(22节)。现在，坟墓的石头挪开了，耶稣就向父祷告。耶稣祷告的主要原因是什么？

1. Suppose someone said to you “Jesus raised Lazarus from the dead. Why won’t he do the same for my loved one who just died?” How would you answer them?

假如有人对你说：“耶稣叫拉撒路从死里复活了，他为什么不为我刚刚死去的亲人做同样的事呢? ” 你会怎么回答？

**Read John 11:45-57 (The plot to kill Jesus)**

**读约翰福音11:45-57 （密谋杀害耶稣）**

After Jesus raised Lazarus from the dead, his popularity among the people grew by leaps and bounds. Many put their faith in him.

耶稣叫拉撒路从死里复活以后，他的名声就在民间大大地传扬开了，许多人信了他。

But the opposition against him also intensified. The chief priests and Pharisees were increasingly concerned about Jesus because he represented a threat to their own teachings. They were losing their grip of influence on the common folk.

但反对他的声音也越来越大，祭司长和法利赛人越发因为耶稣感到不安，因为他对他们自己的教导构成了威胁。他们正在失去对平民百姓的影响力。

So they called for a meeting of the Sanhedrin, the ruling body of the Jewish nation, at which they cried out, “What are we accomplishing?” The implied answer was, “We are getting nowhere!” All of their efforts were useless because they could not do what Jesus could do.

于是他们召集犹太民族的最高机构——议会开会，大声疾呼：“我们取得了什么成就?”隐含的回答是，我们毫无进展！他们所有的努力都白费了，因为他们不能做耶稣能做的事。

Jesus could still storms and heal the sick. They could not. Jesus could raise people from the dead. They could not. Jesus could take away sins. They could not.

耶稣仍然可以平静风暴和医治病人，而他们不能。耶稣能使人从死里复活而他们不能。耶稣能除去人的罪而他们不能。

The religious leaders of the people could only offer a wearisome religion where everyone had to work hard to gain their own little piece of paradise. In contrast, Jesus offered the people a religion where God comes with almighty power to save them. There was no question which was the better way.

人民的宗教领袖只能提供一种令人厌烦的宗教，在这种宗教中，每个人都必须努力工作才能获得自己的一小块天堂。相比之下，耶稣为人们提供了一种宗教，在这种宗教中，上帝以全能的力量来拯救他们。哪个方法更好？这是不需要问的。

Today, let’s each ask ourselves the same question that the chief priests and Pharisees asked themselves: “What are we accomplishing?” Can we keep God’s law perfectly -- like Jesus can? Can we fulfill the demands of God for a righteous and holy life -- like Jesus can? Can we remove the filthy record of our past -- like Jesus can? Can we gain for ourselves or others the certainty of life with God in heaven -- like Jesus can? We can accomplish none of these things, but we don’t need to, because our Savior has already done them.

今天，我们每个人都来问自己一个问题，正如祭司长和法利赛人问自己的：“我们都做成了什么呢？”我们能像耶稣一样完全遵守神的律法吗？我们能像耶稣一样，满足上帝对正直圣洁生活的要求吗？我们能像耶稣所能做的一样，除去我们过去肮脏的记录吗？我们能像耶稣一样，为自己或他人很确定地赢得与上帝同在天堂的生命吗？这些事我们都做不成，但我们不需要做成，因为救主已经做成了。

The chief priests and Pharisees thought they were so powerful, so important, and it was hard for them to accept that they could not even save themselves. So they rejected Jesus, who offered them the saving grace of God.

祭司长和法利赛人以为自己有大能，很重要，所以很难接受自己甚至连自己都不能拯救的事实。于是他们就厌弃那位把神的救恩带给他们的耶稣。

In Luke 16:19-31 Jesus told the story of the rich man and Lazarus. It is interesting that in Jesus’ story, one of the characters had the name Lazarus, the same name as the man that Jesus had just raised from the dead. At the end of the story in Luke 16, we read that the rich man told Abraham, “If someone from the dead goes to them, they will repent” (Luke 16:30). But Abraham said, “If they do not listen to Moses and the prophets, they will not be convinced even if someone rises from the dead” (Luke 16:31).

在路加福音16:19-31，耶稣讲述了富人和拉撒路的故事。有趣的是，在耶稣的故事中，其中一个人的名字叫拉撒路，和耶稣刚刚让他从死里复活的那个人的名字一样。在路加福音16章的结尾，我们读到富人告诉亚伯拉罕：“如果有人从死里复活，到他们那里去，他们会悔改的”(路加福音16:30)。亚伯拉罕说：“他们若不听从摩西和先知的话，就是有人从死里复活，他们也还是不信”(路加福音16:31)。

Now compare the reaction of the Pharisees to the raising of Lazarus with what Jesus said in Luke 16:30-31. Instead of coming to believe in Jesus, as many others did, the Pharisees only became hardened against Jesus, and more determined to kill him.

现在把法利赛人对拉撒路复活的反应，与耶稣在路加福音16:30-31中所说的话做个比较。法利赛人不但不像许多人那样相信耶稣，反而对耶稣更加刚硬，更加想要杀他。

1. Why did the Pharisees feel so threatened by Jesus, according to verse 48?

根据第48节，为什么法利赛人觉得耶稣对他们的威胁如此大？

1. What did Caiaphas the high priest mean when he said, “It is better for you that one man die for the people than the whole nation perish?” (verse 50)

大祭司该亚法说：“独不想一个人替百姓死，免得通国灭亡，就是你们的益处。”他说的这话是什么意思？(50节)

Caiaphas was feeling rather smug. In his pride he thought himself smarter than everyone else. His idea was “inspired”, he thought. And actually, it was -- but not because of his brilliance. 该亚法感到相当得意。他骄傲地认为自己比别人都聪明。他认为他的想法是受“启示”得来的。事实确实如此，不过那并不是因为他才华出众。

His words were inspired because God was controlling his tongue. And God chose to have this high priest, as evil and scheming as he was, give a prophecy or prediction of a wonderful truth. Though Caiaphas sought only to express his murderous intent, God was using his words to express divine grace.

他的话是受启示而来，因为上帝在控制他的舌头。就像大祭司，虽然他又恶又有计谋，但神拣选他发出预言，将一个奇妙的真理预告出来。虽然该亚法只是在表达他的杀人意图，但神却在使用他的话来宣告神的恩典。

The concept of one man dying to save many others was not Caiaphas’ clever idea. It was God’s plan. His words were exactly what God wanted said. Though Caiaphas wanted Jesus to die for his own selfish purposes, God wanted Jesus to die for his own saving purposes.

让一个人死使许多其他人得救并不是该亚法的好主意，而是上帝的计划。他的话正是上帝想说的。虽然该亚法希望耶稣为他自己的自私目的而死，但神却希望耶稣为他自己的救赎目的而死。

Caiaphas didn’t realize that he was giving expression to the truth that sinners have found so comforting over the years. Jesus died for others. Jesus died for many. Jesus died for me. In God’s wonderful way, he had the high priest that year summarize the gist of God’s glorious plan of salvation.

该亚法不知道他所表达的真理正是罪人多年来倍感安慰的事情。耶稣为他人而死；耶稣为多人而死；耶稣为我而死。神以奇妙的方式，让大祭司把那年神荣耀救恩计划的要点做了总结。

This would be the final prophecy given of the Messiah. For thousands of years, ever since Adam and Eve’s fall into sin, God had been revealing his plan of salvation. Through the words of the prophets, and through portrayal in solemn ceremonies, God had revealed his intent to give the world a Savior and establish a kingdom of grace for sinners. Now Caiaphas summarized it all: Jesus would die for the nations.

这将是对弥赛亚的最后预言。几千年来，自从亚当和夏娃犯罪以来，神一直在启示他的救恩计划。通过先知的话语，以及通过庄严仪式的表征，上帝已经揭示他要给这个世界一个救主，并为罪人建立一个恩典国度的心意。该亚法将这一切都概括在这一句话中：耶稣将要替万民受死。

Jesus fulfilled all those prophesies. He was the Seed of the woman (Genesis 3:15). He was the prophet greater than Moses (Deuteronomy 18:15). He was the star out of Jacob (Numbers 24:17). He was the virgin’s Son (Isaiah 7:14). He was the suffering servant (Isaiah 53). He was the risen Redeemer (Job 19:25).

耶稣应验了所有这些预言。他是女人的后裔(创世纪3:15)；他是比摩西更伟大的先知(申命记18:15)；他是雅各的星(民数记24:17)；他是童贞女的儿子(以赛亚书7:14)；他是受苦的仆人(以赛亚书53章)；他是复活的救赎主(约伯记19:25)。

They couldn’t stop Jesus from fulfilling these prophecies. Nor can Satan. Whatever the Lord has promised us, he will keep. He promises to answer prayer. He will. He promises to return and take us to heaven. He will. He promises to raise us from the dead. He will. Nothing can stop it. In the case of the Sanhedrin, God used their evil plans and schemes to achieve his saving purposes.

他们无法阻止耶稣成就这些预言，撒旦也不能。凡耶和华给我们的应许，他必遵守。他承诺会答应祷告，他会的。他承诺会再回来并带我们去天堂，他会的。他应许要叫我们从死里复活，他会的。没有什么能阻止。至于公会，神使用他们邪恶的计谋和计划来达到他拯救的目的。

Our next lesson will take place as pilgrims were arriving to celebrate the Passover. Mary, Martha and Lazarus invited Jesus to their home in Bethany in order to demonstrate their gratitude for bringing Lazarus back to life. Please enjoy your preparation of chapter 12.

我们下一课的内容将发生在朝圣者来庆祝逾越节的时候。马利亚、马大和拉撒路请耶稣到他们在伯大尼的家中，感谢他使拉撒路复活。请认真准备第12章。