

John 約翰福音 9-10

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Main sections 主要部份

- 9:1-38 The healing of a blind man 治好生來失明的人
 - mud with saliva 唾沫和了泥
 - Pharisees' interrogation 法利賽人盤問
 - re-encountering Jesus 重遇耶穌
- 9:39-10:21 Blind guides and the Good Shepherd 「盲的響導」和「好牧人」
 - "The blind will see and those who see will become blind" 不能看見的看見，能看見的反而失明 (9:39)
 - The gate and the Good Shepherd (10:1-18) 門和好牧人 (10 : 1-18)
 - Crowd's division 群眾爭議 (10:19-21)
- 10:22-42 Titles and works 稱號和善工
 - Messiah or not? 是彌賽亞嗎?
 - One —
 - you are "gods" 你們是諸神

Questions of the week 本週之謎

- Did Jesus come to judge or not 耶穌來是不是為審判 (9:39; cf. 3:17)?
- Why did Jesus say to the Jews "you are gods" 為什麼耶穌對猶太人說“你們是諸神” (10:34)?

9:1-38 The healing of a blind man 治好生來失明的人

The story 故事大綱

- Healing the blind man 治好生來失明的人 (9:1-12)
- Pharisees' interrogation 法利賽人盤問 (9:13-34)
- Re-encountering Jesus 重遇耶穌 (9:35-41)

Going deeper 進深研讀

- 9:7 “Go,” he told him, “wash in the Pool of Siloam” (this word means “Sent”). So the man went and washed, and came home seeing. 對他說：「你到西羅亞池子裏去洗。」（西羅亞翻出來就是「奉差遣」。）於是他去，洗了，回來就看見了。
 - "The one preeminently “sent” in this Gospel is Jesus himself (one need look no further than v. 4, “the One who sent me”), but John too was twice said to be “sent” (1:6; 3:28), as Jesus’ disciples will also be (4:38; 17:18; 20:21), and as the Spirit will be sent, whether by the Father (14:26) or by Jesus (15:26; 16:7). 在這本福音中最突出的“被差來”的就是耶穌本人（只需看第 4 節，“差我來的那一位”），但約翰也兩次被說是“被差來的”（1:6; 3: 28），就像耶穌的門徒一樣（4:38; 17:18; 20:21），以及聖靈將被差來，無論是由父（14:26）還是由耶穌（15:26; 16）:7）。"[\[1\]](#)
 - "The notice that Siloam's waters are “sent” points to their origin “from above,” whether immediately from the Gihon Spring up the hill, or ultimately (in the form of rain) “from heaven,” or “from God.”“西羅亞的水是“奉差遣”來的，這說明它們的源頭是“從上面”，無論是直接從山上的基訓泉流下，還是最終（以雨的形式）“從天上”或“從上帝那裡”。"[\[2\]](#)
- 9:39 Jesus said, “For judgment I have come into this world, so that the blind will see and those who see will become blind.” 耶穌說：「我為審判到這世上來，使不能看見的看見，能看見的反而失明。」

- "a riddle or paradoxical saying" 謎語或似是而非的語句 [\[3\]](#)
 - "Such "reversal" sayings are common enough in the synoptic Gospels 這種“顛倒”的說法在同觀福音書中很常見 (see, for example, Mk 8:35; 10:43-44; Mt 23:12)" [\[4\]](#)
 - Mk 8:35 For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it. 可 8:35 因為凡要救自己生命的，必喪失生命；凡為我和福音喪失生命的，必救自己的生命。
 - Mt 23:12 For those who exalt themselves will be humbled, and those who humble themselves will be exalted. 太23:12 凡自高的，必降為卑；自甘卑微的，必升為高。
- Did Jesus Come to Bring Judgment or Not? 耶穌來是否帶來審判? [\[5\]](#)
 - 3:17: 'For God did not send his Son into the world to condemn the world, but to save the world through him.' 因為 神差他的兒子到世上來，不是要定世人的罪，而是要使世人因他得救。
 - 12:47: "As for the person who hears my words but does not keep them, I do not judge him. For I did not come to judge the world, but to save it." 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。
 - In the above statements, he seems to affirm both. But how can both be true? At first glance, this seems to be an impossibility, but... a closer look reveals that, rightly understood, both affirmations are accurate. 在上述經文中，他似乎都肯定了兩者。但怎麼可能兩者都是真的？乍看似乎不可能，但...仔細觀察會發現，如果正確理解，「為審判」和「不為審判」都是真確的。
 - In one sense, Jesus did not come to judge. The primary purpose of his coming was to die on the cross for people's sin and so bring salvation (eternal life). Hence John's insistence that Jesus' came, not to judge, but to save (3:17). Anyone who rejects Jesus' offer of salvation is not so much judged by him as he brings judgment upon himself (12:47). God's wrath remains on him (3:36). 一方面，耶穌不是來審判的。他來的主要目的是為人的罪死在十字架上，從而帶來救恩（永生）。因此約翰堅持耶穌來不是為了審判，而是為了拯救（3:17）。任何拒絕耶穌救恩的人，與其說是受到他的審判，不如說是自己為自己帶來審判（12:47）。上帝的憤怒仍在他身上（3:36）。
 - In another sense, Jesus' coming did indeed introduce an element of judgment. The sense in which 'judgment' is understood is that of division as that between light and darkness or truth and falsehood. 另一方面，耶穌的降臨確實引入了審判的成分。對“審判/判決”的理解是光明與黑暗或真理與虛假之間的劃分。
 - Jesus, 'the true light' (1:9), came into the world (8:12; 9:5), and 'this is the verdict (krisis= 'judgment'): Light has come into the world, but people loved darkness instead of light because their deeds were evil' (3:19). 耶穌就是“真光”（1:9），來到世上（8:12；9:5），本身就是判決（krisis=“審判”）：因為光已經來到世界，但人愛黑暗不愛光，因為他們的行為是邪惡的”（3:19）。
 - In that sense, it was inevitable that the light's coming into the world exposed human sinfulness for what it was. Like moths to a light, people came to Jesus. Yet, the closer they came, the more exposed their lying and evil hearts became. 從這個意義上說，光進入這個世界是不可避免的，它暴露了人類的罪惡。就像飛蛾撲火一樣，人們來到耶穌面前。然而，他們越靠近，他們的謊言和邪惡之心就越暴露。
 - Jesus' parting challenge was for people to put their trust in the light while they had it, so they would become children of light (12:35-36). 耶穌臨別時的挑戰是讓人們在還有「光」的時候相信「光」，這樣他們就會成為「光明之子」（12:35-36）。
 - 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。

9:39-10:21 Blind guides and the Good Shepherd 「盲嚮導」和「好牧人」

The story 故事大綱

- Jesus talking to the healed man and Pharisees 耶穌與被治癒的人和法利賽人交談(9:35-41)
- The gate and the Good Shepherd (10:1-18) 門和好牧人 (10 : 1-18)
- Crowd's division (10:19-21) 群眾爭議 (10:19-21)

Going deeper 進深研讀

- 10:1 "Very truly I tell you Pharisees, anyone who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber. 「我實實在在地告訴你們，那不從門進羊圈，倒從別處爬進去的，就是賊，就是強盜。」
 - Amen, amen 阿門阿門
 - "Mediterranean sources cite the danger of robbers to shepherds at least as early as Homer. Shepherds were often robbed or raided by mounted and sword-wielding rustlers, which was why many Mediterranean shepherds were ready for combat with their staffs and had vicious attack dogs." 地中海地帶文獻至少早在荷馬時代就提到了強盜對牧羊人的危險。牧羊人經常被騎馬和持劍的竊賊搶劫或襲擊，這就是為什麼許多地中海地帶牧羊人隨時準備用杖和凶猛的攻擊犬來作戰^[6]
 - "John refers to Israel's disobedient leaders, in particular the Pharisees he has just been reproving." 約翰指的是以色列中不順服[上帝]的首領們，尤其是那些他剛剛責備過的法利賽人^[7]
- Why did Jesus say I'm the gate, then I'm the good shepherd? 為什麼耶穌說我是門，然後又說我是好牧人？(10:9; 10:14)
 - GATE: (v. 8) "before me" has a spatial reference. "Thieves and robbers" have come "before" Jesus as before a door. As "the Door," he is a *closed* door to all who confront him and threaten the sheep. These "thieves and robbers" are presumably "the Jews" or "the Pharisees" who have challenged him repeatedly." 門：「以前來的」（英：before me；希：προ）其實是指空間，不是時間。“小偷和強盜”已經來到耶穌“前”，就像在門前一樣。作為“門”，他對所有威脅羊群的人都是一扇關閉的門。這些“盜賊和強盜”可能是指“猶太人”或“法利賽人”，他們屢次挑戰他。^[8]
 - 10:9 "The difference is that now he presents himself as an open door, open not to "thieves and robbers" but to the sheep. It is no longer a matter of coming "before" the door (v. 8) and being denied entrance, but of going "through" the door to a place of safety." 不同的是，現在他將自己呈現為一扇敞開的門，不是對“小偷和強盜”，而是對羊敞開的。不再是「到門前」(before) (第8節) 被拒絕進入，而是「穿過」(through)門到安全的地方。^[9]
 - "Bishop gives an interesting modern example of the shepherd's sleeping across the entrance to the fold and thus serving as both shepherd and gate to the sheep. In some of the offshoots of Islam, the title *Bāb* ("gate," e.g., to knowledge) has been applied to great religious leaders" 比索提出了一個有趣的現代例子：牧羊人睡在羊圈的入口處，因此既是牧羊人又是羊的大門。在伊斯蘭教的一些支派中，Bāb 這稱號（“門”——知識的門）是用於偉大的宗教領袖身上。^[10]
- Who are the hired hands? 誰是僱工？(10:12)
 - 10:12 "For the reader of the other Gospels, his language evokes a scene just after the Last Supper, on the Mount of Olives, in which Jesus quoted the text, "I will strike the shepherd, and the sheep will be scattered" (Mk 14:27/Mt 26:31)" 對於其他福音書的讀者來說，他的語言喚起了橄欖山上最後晚餐之後的一個場景，其中耶穌引用了這段經文：“我要擊打牧羊人，羊群就四散了”（可 14：27/太 26:31）^[11]
 - WOLVES: "The Jesus tradition and early Christianity applied the image to false prophets within (Matt 7:15; Acts 20:29) and to opposition to the gospel without (Matt 10:16; Luke 10:3). The "wolf" simply carries forward and intensifies the evil associated with the sheeps' enemies, here the Pharisees." 狼：“耶穌的傳統和早期的基督教將這個形象應用於教內的假先知（馬太福音 7:15；使徒行傳 20:29）和教外反對福音的勢力（太 10:16；路加福音 10:3）。“狼”這裡可說是一種推演，強調羊的敵人的邪惡，這裡是指法利賽人。^[12]
- 10:18 Why did Jesus say lay it down "with my own accord" but says "I can do nothing on my own" (e.g. 8:28)？為什麼耶穌說“我自己捨的”，但另外卻說“我沒有一件事是憑著自己做的”(如 8:28)？

- "His words, "I lay it down on my own," come as a surprise in light of his insistence all along that "I can do nothing on my own" (5:30; see also 7:17, 28; 8:28, 42). The distinction is that Jesus acts "on his own" initiative in contrast to the initiative of others who tried unsuccessfully to take his life. He never acts "on his own" in relation to the Father (see 5:19; 7:18)." 鑑於他一直堅持“我憑著自己不能做甚麼”（5:30；另見 7:17、28；8:28, 42），他的話“我自己捨的”確實令人驚訝。可以作對比的是在生命這事情上，耶穌是“自己”主動捨棄生命的，相反其他人試圖奪走他的生命，卻沒有成功。但在與父的關係中，他從不“自己”行事（見 5:19；7:18）^[13]

10:22–42 Titles and works 稱號和善工

The story 故事大綱

- Who's Jesus? (10:22–30) 耶穌是誰？
- Jesus's defence and escape (10:31–39) 耶穌的駁斥和逃離
- Jesus went to the Jordan again (10:40–42) 耶穌又去了約旦河

Going deeper 進深研讀

- 10:22–23 Then came the Festival of Dedication at Jerusalem. It was winter, and Jesus was in the temple courts walking in Solomon's Colonnade. 那時正是冬天，在耶路撒冷有獻殿節。耶穌在聖殿裏的所羅門廊下行走。
 - Festival of Dedication (Hanukkah) 奉獻節（光明節）
 - eight-day festival 為期八天的節日
 - December 十二月
 - "Judas Maccabeus arranged for the derelict and profaned Jerusalem temple to be cleansed and refurbished, including building a new altar (1 Macc 4:36–51; 2 Macc 2:19; 10:1–8)." 猶大·馬加比 (Judas Maccabeus) 安排清潔和翻新廢棄和被褻瀆的耶路撒冷聖殿，包括建造新祭壇（1 Macc 4:36–51；2 Macc 2:19；10:1–8）。^[14]
 - 164 BC
 - observed with joy and gladness (1 Macc 4:59) 歡喜快樂地慶節（1 Macc 4:59）
 - aka Festival of "Lights" according to Josephus 根據約瑟夫斯的說法，又名“燈光節”
 - ""the portico of Solomon" [was] a traditional place for teaching and disputation (see Acts 3:11; 5:12)." 所羅門的門廊“傳統上[是]一個教學和辯論的場所（見使徒行傳 3:11；5:12）^[15]
- "No one will snatch them out of my hand" (10:28)—does this mean a believer is unfallable? 誰也不能從我手裏把他們奪去”（10:28）——這是否意味著信徒是一定得救而不會叛教的？
 - "No one could snatch sheep from Jesus the shepherd (this recalls the image of thieves and wolves seeking to seize sheep in 10:1, 8, 10, 12; especially the wolf in 10:12" 沒有人能從牧羊人耶穌那裡搶羊（這讓人想起 10:1、8、10、12 中盜賊和狼試圖抓住羊的形象；尤其是 10:12 中的狼^[16]
 - "The corollary of "eternal life," he claims, is eternal safety from predators (see vv. 10, 12) under his protective "hand."" 他聲稱，“永生”的必然結果就是在他保護的“手”下不會被掠奪者奪去（見第 10、12 節）^[17]
- 10:34 Jesus answered them, "Is it not written in your Law, 'I have said you are "gods" '? 35 If he called them 'gods,' to whom the word of God came—and Scripture cannot be set aside—36 what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I am God's Son'? 37 Do not believe me unless I do the works of my Father. 38 But if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me, and I in the Father." 34 耶穌回答他們：「你們的律法書上不是寫著『我曾說你們是諸神』嗎？ 35 經上的話是不能廢的；如果那些領受上帝的道的人，上帝尚且稱他們為諸神， 36 那麼父所分別為聖又差到世上來的那位說『我是上帝的兒子』，你們還對他說『你說褻瀆的話』嗎？ 37 我若不做我父的工作，你們就不必信我； 38 我若做了，你們即使不信我，也當信這些工作，好讓你們知道並且明白父在我裏面，我也在父裏面。」

- Law: "Some Jewish people apparently considered the Psalms, like other Scripture, to be in a general sense "Torah," given to Moses on Sinai." 律法書：“一些猶太人顯然認為詩篇，就像其他聖經一樣，在一般意義上等同於“摩西五經”^[18]
- I have said you are "gods" 我曾說你們是“諸神” (from Ps 詩 82:6)
 - "These are so-called "gods," and are angelic beings, which the New Testament calls "principalities and powers in heavenly places" (Eph 3:10)" 這些是所謂的“諸神”，是天使，新約稱之為“天上執政的、掌權的”（弗 3:10）^[19]
 - Jesus was trying to prove using Scripture that there were other agents (human or angelic) who could be seen as the same category as God, rebutting the Jews' claim that anyone other than God can't have a status of a god. 耶穌試圖用聖經引證還有其他「行者」（人類或天使）可以與上帝相提並論，以此駁斥猶太人聲稱除了上帝之外的任何「行者」不能被視為「神」。
- "Because he claims to be God's Son, they think he blasphemes (10:36) and should die (19:7); yet only a few months earlier they recited their own claim to be God's children (8:41)." 因為他自稱是上帝的兒子，他們認為他褻瀆了上帝（10:36）並且應該死（19:7）；然而就在幾個月前，他們還自稱是上帝的兒女（8:41）^[20]
- "But it is also strikingly ironic that the promised Messiah, Israel's deliverer, would face rejection at a festival commemorating a national deliverance (cf. 1:11)." 但同樣具有諷刺意味的是，應許的彌賽亞，以色列的拯救者，會在一個紀念民族拯救的節日上遭到摒棄（參見 1:11）。"^[21]
- Outro 結尾 (10:40–42)
 - back across the Jordan 又往約旦河
 - many believed 許多人信了

Key points 重點

- Jesus can heal people using whatever means (9:6–7) 耶穌可以用任何方法醫治人
- We are the 'other sheep' (10:16) 我們就是“另外的羊”
- Our eternal life is well protected (10:12) 我們的永生是被主完全保護的
- Jesus is God (cf. 10:34–36) because he and the Father are one (10:30). 耶穌是神（參見 10:34–36），因為他與父原為一

Deeper reflection 深層反思

- Ch 9 — "God is glorified when [healing] ministry happens... This is ministry that invites God to act in a powerful, dramatic manner to utterly transform. I fear sometimes that evangelicals are prone to view ministry through the lens of a twenty-first-century scholasticism." - 第 9 章 — “當 [被聖靈醫治] 的事工發生時，上帝就得了榮耀……這事工是讓上帝以祂的大能戲劇性地讓人徹底改變的。我有時擔心福音派太容易傾向用 21 世紀學術的眼光來看待 [醫治] 的事工。”^[22]
- Ch 10 — "There are *unexpected sheep* that must be considered a part of the fold—sheep that the present fold does not know and might not recognize." 第 10 章 — “「想不到的羊」必須被視為羊圈的一部分——就是當前羊圈不知道、也可能不認識的羊。”^[23]

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 2. 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), 547.↩
 3. 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),

572.↵

4. 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), 572.↵
5. Köstenberger, *Encountering John*, 124.↵
6. Craig S. Keener, [*The Gospel of John: A Commentary & 2*](#), vol. 1 (Grand Rapids, MI: Baker Academic, 2012), 804.↵
7. Craig S. Keener, [*The Gospel of John: A Commentary & 2*](#), vol. 1 (Grand Rapids, MI: Baker Academic, 2012), 805.↵
8. 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), 583.↵
9. 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), 583.↵
10. Raymond E. Brown, [*The Gospel according to John \(I–XII\): Introduction, Translation, and Notes*](#), vol. 29, Anchor Yale Bible (New Haven; London: Yale University Press, 2008), 386.↵
11. 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), 587.↵
12. Craig S. Keener, *The Gospel of John: A Commentary & 2*, vol. 1 (Grand Rapids, MI: Baker Academic, 2012), 816.↵
13. J. Ramsey Michaels, [*The Gospel of John*](#).+~His+words%2c+%E2%80%9C+lay+it), The New International Commentary on the Old and New Testament (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans Publishing Company, 2010), 590–591.↵
14. G. H. Twelftree, [*“Feasts,”*](#).+~Judas+Maccabeus+arra) ed. Joel B. Green, Jeannine K. Brown, and Nicholas Perrin, *Dictionary of Jesus and the Gospels, Second Edition* (Downers Grove, IL; Nottingham, England: IVP Academic; IVP, 2013), 274.↵
15. 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), 595.↵
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