

Sermon 讲道信息
November 十一月 9, 2025
John 约翰福音 Chapter 9 第九章
Lessons from a Blind Man 从盲人身上学到的教训

INTRO: The Apostle John is very clear about the intentions of his Gospel. In chapter 20, verses 30 and 31, he writes: 引言：使徒约翰阐述福音书的宗旨极为清晰。在 20:30-31 他写道：

“Jesus performed many other signs (or “miracles”) in the presence of his disciples which are not recorded in this book, but these are written that you might believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name”.

“耶稣在他门徒面前另外行了许多神迹，没有记录在这书上。但记载这些事是要使你们信耶稣是基督，是神的儿子，并且使你们信他，好因着他的名得生命。”

In the 9th chapter of John, I want us to look together at a fascinating record of a miracle performed by Jesus, that is, the restoration of sight to a man born blind.

我愿与各位一同看看在约翰福音第九章中耶稣行神迹的精彩记载——治好生来失明的人。

This record, this miracle, has always been of interest to me because here John goes beyond merely recording the event. He also reveals the aftermath of the miracle.

这段记载、这神迹始终令我深感兴趣，因约翰不仅记录事件本身，更揭示了神迹带来的后续影响。

Not only how it affected the subject, but more than that, also his family, the 12 Disciples, his neighbors, the Pharisees and indeed society at large.

不仅展现神迹如何改变当事人，更深刻呈现对其家人、十二门徒、邻里、法利赛人乃至整个社会的影响。

And I believe that we can take some key lessons about faith in God's work in our lives through the story of this wondrous miracle.

我深信，通过这则奇妙神迹的故事，我们能领悟因为信靠神在我们生命中的作为，所带来的若干关键教训。

First, we note the devastating results of sin but also the wonder of God's redemptive purposes.

首先，我们看到罪带来的毁灭性后果，同时也见证了神奇妙的救赎旨意。

In verses one through five of John Chapter 9 we read: “And as [Jesus] went along, he saw a man blind from birth. His disciples asked him, ‘Rabbi who sinned, this man or his parents, that he was born blind.’

约翰福音 9:1-5 记载：“耶稣往前走的时候，看见一个生来就失明的人。门徒问耶稣：“拉比，这人生来失明，是谁犯了罪？是这人还是他的父母呢？”

“Neither this man nor his parents sinned,” said Jesus, “but this happened so that the works of God might be displayed in him. As long as it is day, we must do the works of him who sent me. Night is coming when no man can work. While I am in the world, I am the light of the world.”

耶稣回答：“既不是这人犯了罪，也不是他的父母，而是要在他身上显出神的作为来。趁着白日，我们必须做差我来的那位的工；黑夜来到，就没有人能做工了。我在世上的时候，是世上的光。”

The reaction of the disciples to the blind man's predicament seems strange to us today.

在今天看来，门徒对失明人处境的反应似乎有些奇怪。

The Twelve immediately think of the principal taught in the Old Testament or Torah. For example, in Exodus 20:5 and Deuteronomy 5:9 that “children will suffer punishment for the sins of their fathers”.

十二门徒立刻联想到旧约或律法的原则，例如出埃及记 20:5 和申命记 5:9 所言，儿女要承受先祖所犯之罪的惩罚。

But Jesus was making it very clear that something else, something new, was going on. His response?

但耶稣明确指出另有深意，另一新事正在发生。祂的回应是：

“Neither this man nor his parents sinned, but this happened so that the works of God might be displayed in him.” “既不是这人犯了罪，也不是他的父母，而是要在他身上显出神的作为来。”

Now it is clear, all suffering and weakness is at least an indirect consequence of living in a fallen world.

显然，一切苦难与软弱至少是堕落世界带来的间接后果。

We see this in the initial story of the rebellion of Adam and Eve recorded in Genesis chapter 3.

创世记第 3 章记载了亚当与夏娃叛逆始末，便印证了这点。

But when considered through the eyes of faith in an Almighty and Eternal God we see that He can redeem suffering for our good and His glory.

但当我们以信靠全能永生神的眼光来审视时，便看见祂能将苦难转化为我们的益处与祂的荣耀。

We must also note that God was already working in the heart of this man. This is why he was chosen from among so many others.

我们还必须注意到，上帝早已在这人的心中动工。正因如此，他才从众多人中被拣选出来。

What we might consider as a dramatic conversion experience is actually the gradual revelation to the blind man of the answers he sought.

我们所认为的戏剧性归信经历，实际上是上帝逐步向盲人启示他寻求答案的过程。

We as Baptists love the stories of the instant, seemingly “out of the blue” conversion, like that of the Apostle Paul on the Road to Emmaus. And sometimes this is how God works.

我们浸信会信徒钟爱那些瞬间、看似“从天而降”的归信故事，如使徒保罗在以马忤斯路上所经历的。有时上帝确是如此行事。

But I would suggest, more often it is the incremental work of God over time, leading us gently, but firmly, to Him. 但我认为，更多时候是上帝循序渐进的作为，在时光流转中温柔而坚定地引领我们归向祂。

Like this man, when we suffer, we ask “why?” Why am I seemingly chosen to suffer when others have it so good? Why?

如同这位盲人，当我们遭遇苦难时，总会追问“为什么？”为何我似乎被选中承受苦难，而他人却安然无恙？为什么？

We naturally want to believe that there is some kind of meaning to our suffering. This man sought the same. 我们本能地渴望相信苦难蕴含某种意义。这位盲人受苦者亦是如此。

It is important to keep in mind that Jesus' miracles were not some kind of “party trick” meant to amaze and astound and draw a crowd (although they did).

需谨记：耶稣的神迹绝非为博取惊叹、吸引人群的“戏法”（尽管确实如此）。

The miracles of Jesus were meant to reveal to people of that day and to us today, His character.

耶稣的神迹旨在向当时的人也向今天的我们，显明祂的特质。

Through the miracle of restoring sight, Jesus was proclaiming Himself as the Light of the World.

通过使盲人复明的神迹，耶稣宣告自己就是世上的光。

As the one who, through the presence of His Holy Spirit, would give us spiritual sight and insight to behold God in our world and in our lives. The miracle revealed the Miracle Worker!

借着圣灵的同在，祂赐给我们的属灵视力与洞察力，使我们能在世界与生命中看见神。这神迹显明了神迹的施行者！

Secondly, we note the healing power of Jesus. Picking up the story in verse 6:

其次，我们注意到耶稣的医治能力。故事在第6节继续：

“After saying this, [Jesus] spat on the ground, made some mud with the saliva and put it on the man's eyes. Go, he told him. Wash in the pool of Siloam (This word means “sent”). So the man went and washed and came home seeing. His neighbors and those who had formerly seen him begging asked, isn't this the same man who used to sit and beg? ”

耶稣说了这些话，就吐唾沫在地上，用唾沫和了泥抹在盲人的眼睛上，对他说：“你到西罗亚池子里去洗。”

（西罗亚翻出来就是“奉差遣”。）于是他去，洗了，回来就看见了。他的邻舍和素常见他讨饭的人，就说：“这不是那从前坐着讨饭的人吗？”

Some claimed that he was, others said no, he only looks like him, but he himself insisted I am the man. How then were your eyes opened, they asked. He replied. The man they called Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So, I went and washed and then I could see” (6-11).

有的说：“是他”；又有的说：“不是，却是像他。”他自己说：“是我。”于是他们对他说道：“你的眼睛是怎么开的呢？”那人回答：“有一个名叫耶稣的，他和了泥抹我的眼睛，对我说：‘你到西罗亚池子去洗。’我去一洗，就看见了”（6-11）。

As we have previously noted, the miracles of Jesus were meant to establish his divinity and to reveal his character. This is especially obvious in this particular miracle.

正如我们先前观察到的，耶稣的神迹旨在确立祂的神性并彰显其特质，在这个神迹中尤为明显。

This man and his desperate plight were well known by all, and indeed in verses 18 through 20 you see that it is established as true by his very own parents. Therefore, his healing became a public spectacle.

此人及其绝望的处境是众所周知的，事实上第 18 至 20 节说到连他自己的父母都证实了此事。因此，他的痊愈成为公开的奇观。

Indeed, it is interesting to note the elaborate process Jesus used to affect this miracle. Why? Jesus could and often did heal with simply a word.

值得玩味的是，耶稣行此神迹时采用了繁复的程序。为何如此？耶稣本可仅凭一言便行医治，且祂常如此行。

For example, in Mark chapter 10 verses 51 and 52, we find Jesus healing another blind man. Mark records it this way: 例如马可福音 10:51-52 记载耶稣医治另一盲人的场景，马可如此记述：

“Jesus asked, What do you want me to do for you? The blind man said, Rabbi, I want to see. Go, said Jesus, your faith has healed you. Immediately he received his sight and followed Jesus along the road.”

“耶稣回答他说：“你要我为你做什么？”盲人对他说道：“拉波尼，我要能看见。”耶稣对他说：“你去吧！你的信救了你。”盲人立刻看得见，就在路上跟随耶稣。”

We must ask ‘what is this mud, salvia, and washing in a pool all about?’ There are at least three reasons that we could consider: 我们不禁要问：“这泥、唾沫和去池子里洗究竟有何深意？”至少有三个理由值得我们思考：

1. I believe that Jesus is wanting to test and build this man's faith by requiring an act of faith on his part. I'm reminded of what the Apostle James writes in James chapter 2 and verse 17 where he profoundly declares: “[Saving] faith without works is [a] dead [faith]”.

1. 我相信耶稣希望试炼并建立这人的信心所以要求他作出信心之举。这令我想起使徒雅各在雅各书 2:17 的深刻宣告：“[救恩的信心] 若没有行为是死的 [信心]”。

You see, Jesus wanted to bless this blind man with something greater than simply physical sight.

你看，耶稣想赐予这盲人的祝福，远不止于恢复肉眼的视力。

Jesus wanted him to know true and life-changing faith. He wanted him to prove the existence of his faith through his actions. True, “saving” faith is not about our words...but our actions!

耶稣想要他认识能真正的和改变生命的信心，想要他通过行动来证明自己有救恩的信心。真正的“救恩”信心不在于言语而在于行为！

Or, to put it another way, the existence of faith in our hearts is proven by our actions. What gift could be greater than physical sight for this blind man?

换言之，存在心中的信心是要通过行为来印证。对这盲人而言，还有什么礼物能比恢复肉眼的视力更珍贵？

Jesus simply could have stood at a distance and declared “see”, and the Creator would have given him new eyes. 耶稣本可远远站着单单宣告“看见吧”，造物主便会赐他一双新眼睛。

But Jesus wanted to give him a greater gift, the gift of true faith, what we might call “spiritual sight”, which would carry him through any struggle of life and even beyond this life and into eternity.

但耶稣要赐予他更伟大的礼物——真正信心的礼物，即我们所称的“属灵视力”。这礼物将引领他经过人生的挣扎，甚至超越今生直到进入永恒。

We all have a long “laundry list” of things we want from God. Good things, no doubt.

我们心中都有一份冗长的“愿望清单”，列满了我们向神要求的事物。这些无疑都是美好的。

But surely the greatest gift from God is the ability to see Him, to know Him, to live and walk with Him each day! 但神赐予的至宝，莫过于能看见祂、认识祂、每日与祂同行共处的恩典！

2. Secondly, I believe that Jesus went through this elaborate and public procedure because he was no longer hiding His true nature. 其次，我认为耶稣选择这场详尽又公开的过程，是因为祂不再隐藏祂真实的身份。

He wanted all to see Him and to understand that He was more than simply a Good Man or an Amazing Teacher. 祂渴望众人看见和明白祂，耶稣不仅是位善人或卓越的老师；

He is the Messiah, the Son of God, the Miracle Worker, the One who all had all power over creation, over life, and indeed over death.

祂更是弥赛亚、神的儿子、神迹的施行者，是那位掌管万物创造的、主宰生与死的至高者。

3. Finally, we note how many, I would say most, of those observing the wonder of this miracle were distracted by the HOW and in doing so missed the WHO of the miracle.

3. 最后，我们注意到，许多人（我认为是大多数人）在目睹这神迹奇事时，都被 "如何" 所吸引，因而错过了神迹背后的 "谁"。

Three times they asked "how." But Jesus wanted them to see that the power was not in the "how."

他们三次追问 "如何"，但耶稣要他们明白，能力不在于 "如何"。

The power was not in the spit. The power was not in the mud. The power was not in the pool.

能力不在唾沫里，不在泥土里，也不在池子里。

The power was in Him! Jesus is the power for miracles in our life and in our world.

能力源于祂！耶稣就是我们生命中及世界上神迹的能力所在。

We can get distracted by the 'how' of life and miss the main point, which is of course the 'who' - Jesus.

我们常因生活的 "如何" 而分心，却忽略了核心——当然就是 "谁"——是耶稣。

Thirdly, we must note the stubborn resistance to Jesus. 第三，我们须留意人对耶稣的顽固抵触。

I've always been fascinated by the confrontation recorded here, which ensued after the miracle between the blind man and the Pharisees, the secular and religious rulers of the day, who would eventually excommunicate him from the temple for his simple faith in Jesus.

我始终着迷于经文记载的这场冲突：神迹发生后，盲人与法利赛人之间的冲突。法利赛人就是当时的世俗与宗教领袖，他们最终因盲人单纯信靠耶稣而将他逐出圣殿。

After much argument and interrogation, we pick up the story at the 24th verse (24-34).

经过争辩与盘问后，故事在第 24 节（24-34 节）继续展开：

"The second time they (that is, the Pharisees), summoned the man who had been blind. "Give glory to God by telling the truth" they said. "We know this man is a sinner".

"于是法利赛人第二次叫了那以前失明的人来，对他说：'你要将荣耀归给神，我们知道这人是罪人。'"

He replied, "Whether he is a sinner or not, I do not know. One thing I do know. I was blind, but now I see!"

他回答说："他是不是个罪人，我不知道；有一件事我知道，我本来是失明的，现在我看见了。" |

Then they asked him, "What did he do to you? How did he open your eyes?" He answered, "I have told you already, and you did not listen. Why do you want to hear again? Do you want to become his disciples too?"

他们就问他："他给你做了什么？是怎么开了你的眼睛？" 他回答他们："我已经告诉你们了，你们不听，为什么又要听呢？难道你们也要作他的门徒吗？"

Then they hurled insults at him and said, "You are this fellow's disciple! We are disciples of Moses! We know that God spoke to Moses. But as for this fellow, we don't even know where he comes from."

他们就骂他："你是他的门徒，而我们是摩西的门徒。神对摩西说话是我们知道的，可是这个人，我们不知道他从哪里来。"

The man answered, "Now that is remarkable! You don't know where he comes from, yet he opened my eyes. We know that God does not listen to sinners. He listens to the godly person who does his will. Nobody has ever heard of opening the eyes of a man born blind. If this man were not from God, he could do nothing."

那人回答，对他们说："他开了我的眼睛，你们竟不知道他从哪里来，这真是奇怪！我们知道神不听罪人，惟有敬奉神、遵行他旨意的，神才听他。从创世以来，未曾听见有人开了生来就失明的人的眼睛。这人若不是从神来的，什么也不能做。"

To this they replied, "You were steeped in sin at birth! How dare you lecture us! And they threw him out.

他们回答他说："你完全是生在罪中的，还要来教训我们吗？" 于是他们把他赶出去了。

My point: Somehow this simple man could believe while the Pharisees could not, even in the face of inconvertible evidence. Why?

我想指出的是：这个简单的人能相信，而法利赛人即使面对无可辩驳的证据却不能相信。为什么？

What was holding them back from understanding and seeing who Jesus truly was, even as he stood right before them, even as he performed a miracle in their very presence? They had no excuse.

是什么阻碍了他们明白并认清耶稣的真实身份？明明祂就在眼前，明明祂在众人面前行了神迹！他们毫无借口可言。

It was widely held and believed that giving sight to the blind would be the defining miracle of the Messiah, setting Him apart from any previous prophet such as the great Elijah.

当时普遍认为，使瞎子复明将是弥赛亚的标志性神迹，使他与以利亚等历代先知分别开来。

I suppose they were willfully blind for several reasons, but it is clear that they had already made their minds up about Jesus and they would not be confused by the facts before them.

我假设他们是因为诸多缘由而刻意蒙蔽双眼，但显然，他们早已对耶稣定下成见并绝不让眼前的事实动摇。

They made a tragic mistake, a mistake born out of willful ignorance and self-interest: they thought they knew. 他们犯下了悲剧性错误——源于他们故作无知与私利：他们自以为已经通晓一切。

The Pharisees, the religious leaders and if you will, intellectuals of their day, kept proclaiming “we know,” in direct contradiction of the simple blind man who twice proclaimed, “I do not know”.

法利赛人是那个时代的宗教领袖，若你愿意也可称他们为当时的知识分子；他们不断宣称“我们知道”，这与那位两次宣告“我不知道”的单纯盲人形成鲜明对比。

In conservative evangelical circles, we take great pride in proclaiming what we “know.” But we forget that faith is not about what we know.

在保守的福音派圈子里，我们总以宣称自己“知道”为荣，却忘了信仰并非关乎我们所知。

Faith is saying: “I do not know. But I am convinced that Jesus does, and I am willing to learn from Him, to allow Him to turn my smug self-confidence into true learning, knowing and growing.”

信心是说：“我不知道。但我确信耶稣知道，我愿向祂学习，让祂将洋洋得意的自信转化为真正的学习、认知与成长。”

Don't be afraid to admit: “I don't know”. Never forget that the Pharisees declared: “I know” and they missed Jesus though He stood only feet from them! "

不要惧怕承认“我不知道”。切莫忘记法利赛人曾高呼“我知道”，却在耶稣近在咫尺时与祂失之交臂！

Another problem for the Pharisees is that Jesus did not match their pre-conceived notions of the Messiah and Son of God. 法利赛人的另一个问题是，耶稣不符合他们对弥赛亚和神儿子的既定观念。

Maybe they thought: “After all, why would Jesus, the Messiah, waste time on this simple beggar when he could spend valuable time in the presence of us, learned and pious men?”

他们或许在想：“说到底，耶稣这位弥赛亚既然能与我们这些博学虔诚之人共处，为何还要浪费宝贵时间理会这卑微的乞丐？”

But Jesus had already identified their problem. It's recorded in Mark chapter 2:17: “It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners.”

但耶稣早已洞悉他们的问题所在。马可福音 2:17 记载道：“健康的人用不着医生，有病的人才用得着。我不是来召义人，而是召罪人。”

You see, the Pharisees mistakenly considered themselves healthy, righteous, and good. And therefore, they failed to open their hearts, their spirits, and their minds to their Saviour, even when He was standing right in front of them!

你看，法利赛人错误地自以为健康、是义人、是良善的。因此，即便救主就站在他们眼前，仍拒绝向祂敞开他们的心、他们的灵与他们的思想！

Those who meet Jesus are the ones who are willing to say I am not healthy, I am not righteous, I am not good, but Jesus is, and I need him in my life.

真正遇见耶稣的人，是那些甘愿承认“我非健康的人，我非义人，我非良善的人，但耶稣是，我的生命需要祂”的人。

The central point is this: saving faith is not faith in what I know or what I think I know, but faith in Who I know. Faith in our Living Saviour, Jesus.

中心点在于：救赎的信心并非建立在我知道什么或自以为知道什么上，而是建立在我认识谁——信心建立在永活的救主耶稣之上。

Finally, we note the nature and power of a simple testimony. When pressured by the Pharisees into testifying about Jesus, the man formerly blind simply proclaimed:

最后，我们注意到这简单见证的本质与权能。当法利赛人逼迫他为耶稣作证时，这位曾瞎眼的人只宣告：

“whether he is a Sinner or not I do not know. One thing I know: I once was blind. Now I see” (25).

“他是不是个罪人，我不知道；有一件事我知道，我本来是失明的，现在我看见了”（25）。

He didn't have every question answered. He didn't know all there was to know about the person and the nature of the divine Son of God. But he knew this: “If this man were not from God he could do nothing.”

他并非有每条问题的答案，对这位神的儿子是谁与祂的本质也未曾知晓。但他确知：“这人若不是从神来的，什么也不能做。”

He now understood that Jesus was from God, that Jesus was indeed the promised Messiah, that Jesus was the divine Son of God. His faith was in the Man, not his own understanding!

此刻他领悟到：耶稣确是出于神，正是应许的弥赛亚，是神圣的上帝之子。他的信心不在于自身理解，而在于耶稣这人本身！

He now knew that Jesus cared about Him, and His divine power could heal Him, and so much more!

他深知此刻他认识到耶稣眷顾他，祂神圣的大能可医治他，还有更多奇事！

Our most powerful and effective witness of Jesus is not what we think we know about him, but it is the evidence of His presence in us.

我们对耶稣最有力、最有效的见证，并非我们自以为对祂的认知，而是祂在生命中与我们同在的明证。

This is Jame's point in his profound teaching on the nature of true and saving faith:

这正是雅各在论及真实和救赎的信心之本质时的教导：

"Show me your faith without deeds, and I will show you my faith by my deeds. You believe that God is one? Good for you! Even the demons believe that—and shudder" (2:18-19).

“把你没有行为的信心给我看，我就藉着我的行为把我的信心给你看。你信神只有一位，你信得很好；连鬼魔也信，且怕得发抖”（2:18-19）。

Maybe we need to spend less time telling people what we know and start showing them Who we know!

或许我们应该少些讲述我们所知道的，而是多些展现我们所认识的那位“谁”！

And the best thing about this story is this: this miracle-working Jesus is with us today. Do you believe it? Do you believe in him? How long had this blind man been seeking a miracle?

这故事最精彩之处在于：这位行神迹的耶稣，今日仍与我们同在。你信吗？你信祂吗？这位盲人寻求神迹已有多久呢？

How long have you been looking for a miracle in your life or in your world? Don't give up! Trust in Jesus, the one who you can know and who can fill you with hope and power!

你又在自己生命中或你的世界里追寻神迹有多久呢？不要放弃！信靠耶稣吧——那位你能认识、能使你充满盼望与力量的主！

Are you looking for an answer to prayer? Look not so much for the answer, but to the One who can give the answer. Look to Jesus!

你在等待祷告的回复吗？与其执着于答案本身，不如仰望那位赐下答案的主。仰望耶稣吧！