

A Move by Move and Event by Event Account of The Life of Christ  
(Arranged chronologically)

#	The move of Jesus	Place	Matthew	Mark	Luke	John
37	Visits Martha and Mary 探望馬大和馬利亞 Visits Martha and Mary – Heals Man Born Blind	Bethany 伯大尼			10:38-42	9:1-10:21

Events	Matthew	Mark	Luke	John
1.Jesus visits Martha and Mary			10:38-42	
2.Jesus heals a man born blind				9:1-41
3.The Good Shepherd and His Sheep				10:1-21

**1.Jesus visits Martha and Mary**

**Luke 10:38-42**

**38** Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

他們走路的時候，耶穌進了一個村莊。有一個女人，名叫馬大，接他到自己家裡。

**39** And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

他有一個妹子，名叫馬利亞，在耶穌腳前坐著聽他的道。

**40** But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

馬大伺候的事多，心裡忙亂，就進前來，說：主阿，我的妹子留下我一個人伺候，你不在意麼？請吩咐他來幫助我。

**41** And Jesus answered and said unto her, **Martha, Martha, thou art careful and troubled about many things:**

耶穌回答說：馬大！馬大！你為許多的事思慮煩擾，

**42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.**

但是不可少的只有一件；馬利亞已經選擇那上好的福分，是不能奪去的。

**2.Jesus heals a man born blind**

**John 9:1-41**

And as Jesus passed by, he saw a man which was blind from his birth.

耶穌過去的時候，看見一個人生來是瞎眼的。

**2** And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

門徒問耶穌說：拉比，這人生來是瞎眼的，是誰犯了罪？是這人呢？是他父母呢？

**3** Jesus answered, **Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.**

耶穌回答說：也不是這人犯了罪，也不是他父母犯了罪，是要在他身上顯出神的作為來。

**4** **I must work the works of him that sent me, while it is day: the night cometh, when no man can work.**

趁著白日，我們必須做那差我來者的工；黑夜將到，就沒有人能做工了。

**5** **As long as I am in the world, I am the light of the world.**

John 9:1-41

我在世上的時候，是世上的光。

<sup>6</sup>When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

耶穌說了這話，就吐唾沫在地上，用唾沫和泥抹在瞎子的眼睛上，

<sup>7</sup>And said unto him, **Go, wash in the pool of Siloam**, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

對他說：你往西羅亞池子裡去洗（西羅亞繙出來就是奉差遣）。他去一洗，回頭就看見了。

<sup>8</sup>The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

他的鄰舍和那素常見他是討飯的，就說：這不是那從前坐著討飯的人麼？

<sup>9</sup>Some said, This is he: others said, He is like him: but he said, I am he.

有人說：是他；又有人說：不是，卻是像他。他自己說：是我。

<sup>10</sup>Therefore said they unto him, How were thine eyes opened?

他們對他說：你的眼睛是怎麼開的呢？

<sup>11</sup>He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

他回答說：有一個人，名叫耶穌，他和泥抹我的眼睛，對我說：你往西羅亞池子去洗。我去一洗，就看見了。

<sup>12</sup>Then said they unto him, Where is he? He said, I know not.

他們說：那個人在那裡？他說：我不知道。

<sup>13</sup>They brought to the Pharisees him that aforetime was blind.

他們把從前瞎眼的人帶到法利賽人那裡。

<sup>14</sup>And it was the sabbath day when Jesus made the clay, and opened his eyes.

耶穌和泥開他眼睛的日子是安息日。

<sup>15</sup>Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

法利賽人也問他是怎麼得看見的。瞎子對他們說：他把泥抹在我的眼睛上，我去一洗，就看見了。

<sup>16</sup>Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

法利賽人中有的說：這個人不是從神來的，因為他不守安息日。又有人說：一個罪人怎能行這樣的神蹟呢？他們就起了分爭。

<sup>17</sup>They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

他們又對瞎子說：他既然開了你的眼睛，你說他是怎樣的人呢？他說：是個先知。

**18** But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

猶太人不信他從前是瞎眼，後來能看見的，等到叫了他的父母來，

**19** And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

問他們說：這是你們的兒子麼？你們說他生來是瞎眼的，如今怎麼能看見了呢？

**20** His parents answered them and said, We know that this is our son, and that he was born blind:

他父母回答說：他是我們的兒子，生來就瞎眼，這是我們知道的。

**21** But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

至於他如今怎麼能看見，我們卻不知道；是誰開了他的眼睛，我們也不知道。他已經成了人，你們問他罷，他自己必能說。

**22** These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

他父母說這話，是怕猶太人；因為猶太人已經商議定了，若有認耶穌是基督的，要把他趕出會堂。

**23** Therefore said his parents, He is of age; ask him.

因此他父母說：他已經成了人，你們問他罷。

**24** Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

所以法利賽人第二次叫了那從前瞎眼的人來，對他說：你該將榮耀歸給神，我們知道這人是個罪人。

**25** He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

他說：他是個罪人不是，我不知道；有一件事我知道，從前我是眼瞎的，如今能看見了。

**26** Then said they to him again, What did he to thee? how opened he thine eyes?

他們就問他說：他向你做甚麼？是怎麼開了你的眼睛呢？

**27** He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

他回答說：我方才告訴你們，你們不聽，為甚麼又要聽呢？莫非你們也要作他的門徒麼？

**28** Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

他們就罵他說：你是他的門徒；我們是摩西的門徒。

**29** We know that God spake unto Moses: as for this fellow, we know not from whence he is.

神對摩西說話是我們知道的；只是這個人，我們不知道他從那裡來！

**30** The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

那人回答說：他開了我的眼睛，你們竟不知道他從那裡來，這真是奇怪！

John 9:1-41

<sup>31</sup> Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

我們知道神不聽罪人，惟有敬奉神、遵行他旨意的，神才聽他。

<sup>32</sup> Since the world began was it not heard that any man opened the eyes of one that was born blind.

從創世以來，未曾聽見有人把生來是瞎子的眼睛開了。

<sup>33</sup> If this man were not of God, he could do nothing.

這人若不是從神來的，甚麼也不能做。

<sup>34</sup> They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

他們回答說：你全然生在罪孽中，還要教訓我們麼？於是把他趕出去了。

<sup>35</sup> Jesus heard that they had cast him out; and when he had found him, he said unto him, **Dost thou believe on the Son of God?**

耶穌聽說他們把他趕出去，後來遇見他，就說：你信神的兒子麼？

<sup>36</sup> He answered and said, Who is he, Lord, that I might believe on him?

他回答說：主阿，誰是神的兒子，叫我信他呢？

<sup>37</sup> And Jesus said unto him, **Thou hast both seen him, and it is he that talketh with thee.**

耶穌說：你已經看見他，現在和你說話的就是他。

<sup>38</sup> And he said, Lord, I believe. And he worshipped him.

他說：主阿，我信！就拜耶穌。

<sup>39</sup> And Jesus said, **For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.**

耶穌說：我為審判到這世上來，叫不能看見的，可以看見；能看見的，反瞎了眼。

<sup>40</sup> And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

同他在那裡的法利賽人聽見這話，就說：難道我們也瞎了眼麼？

<sup>41</sup> Jesus said unto them, **If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.**

耶穌對他們說：你們若瞎了眼，就沒有罪了；但如今你們說我們能看見，所以你們的罪還在。

**3. The Good Shepherd and His Sheep**

John 10:1-21

<sup>1</sup> **Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.**

我實實在在的告訴你們，人進羊圈，不從門進去，倒從別處爬進去，那人就是賊，就是強盜。

<sup>2</sup> **But he that entereth in by the door is the shepherd of the sheep.**

從門進去的，才是羊的牧人。

<sup>3</sup> To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

看門的就給他開門；羊也聽他的聲音。他按著名叫自己的羊，把羊領出來。

<sup>4</sup> And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

既放出自己的羊來，就在前頭走，羊也跟著他，因為認得他的聲音。

<sup>5</sup> And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

羊不跟著生人；因為不認得他的聲音。必要逃跑。

<sup>6</sup> This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

耶穌將這比喻告訴他們，但他們不明白所說的是甚麼意思。

<sup>7</sup> Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

所以，耶穌又對他們說：我實實在在的告訴你們，我就是羊的門。

<sup>8</sup> All that ever came before me are thieves and robbers: but the sheep did not hear them.

凡在我以先來的都是賊，是強盜；羊卻不聽他們。

<sup>9</sup> I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

我就是門；凡從我進來的，必然得救，並且出入得草吃。

<sup>10</sup> The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

盜賊來，無非要偷竊，殺害，毀壞；我來了，是要叫羊（或作：人）得生命，並且得的更豐盛。

<sup>11</sup> I am the good shepherd: the good shepherd giveth his life for the sheep.

我是好牧人；好牧人為羊捨命。

<sup>12</sup> But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

若是雇工，不是牧人，羊也不是他自己的，他看見狼來，就撇下羊逃走；狼抓住羊，趕散了羊群。

<sup>13</sup> The hireling fleeth, because he is an hireling, and careth not for the sheep.

雇工逃走，因他是雇工，並不顧念羊。

<sup>14</sup> I am the good shepherd, and know my sheep, and am known of mine.

我是好牧人；我認識我的羊，我的羊也認識我，

<sup>15</sup> As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

正如父認識我，我也認識父一樣；並且我為羊捨命。

<sup>16</sup> And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

John 10:1-21

我另外有羊，不是這圈裡的；我必須領他們來，他們也要聽我的聲音，並且要合成一群，歸一個牧人了。

**17 Therefore doth my Father love me, because I lay down my life, that I might take it again.**

我父愛我；因我將命捨去，好再取回來。

**18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.**

沒有人奪我的命去，是我自己捨的。我有權柄捨了，也有權柄取回來。這是我從我父所受的命令。

**19 There was a division therefore again among the Jews for these sayings.**

猶太人為這些話又起了分爭。

**20 And many of them said, He hath a devil, and is mad; why hear ye him?**

內中有好些人說：他是被鬼附著，而且瘋了，為甚麼聽他呢？

**21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?**

又有人說：這不是鬼附之人所說的話。鬼豈能叫瞎子的眼睛開了呢？

# Bible Teaching 聖經教導

## CONNECTION

As Jesus and His disciples drew near Jerusalem they stopped at the village of Bethany, where Jesus was received into the home of Martha and Mary. Whether or not this was His first visit there we are not told, but we do know that after this He often resorted thither for rest and refreshment and to minister and be ministered unto. It was not far from Jerusalem, and while abiding there He probably attended the Feast of the Dedication and went back and forth to the Holy City to preach and teach.

The teachings of Jesus were often colored by the local conditions and surroundings, and His circumstances and associations provided the basis for the great spiritual truths He taught. Very often illustrations were taken from the people and things around Him. His teachings as connected with the fifty-four different moves He made, as set forth in this course, make a very interesting study.

In this Move the teaching centers around three incidents, and in all three of these He teaches by contrasts. The great burden of His teaching was concerning true values. The people of His day were lost because they did not know true values. Their leaders were placing importance upon things that were of very little value and were neglecting the really important matters. The present age is guilty of the same error.

In the Bethany home the contrast was in the attitudes of the two sisters. Martha was concerned about the household tasks, the work that was necessary to keep a well ordered home. She placed the higher value on the daily home tasks. In contrast, Mary saw an opportunity to hear the Great Teacher and to learn of Him, and Jesus commended her for having selected that which is of the higher value.

The second incident is the healing of the blind man. The discussion that followed this miracle has several contrasts: It is not so important to know who sinned (the man or his parents), as it is **to know the grace and power of God**. Another contrast is in the value of the healing of a man, as against holding to the strict keeping of a day. The keeping of a sabbath is good, but the value is not to be compared with that of restoring a man to normal life and giving him a place of usefulness in society. For this purpose Jesus came: that men whose eyes had been closed to true values might be made to see. Those who refused to accept true values would be guilty of choosing blindness.

Then follows the great lesson under the title of *The Good Shepherd*. Here again we find the teaching of values by contrast. The hireling flees at the appearance of danger. His thought is to save his own life, and the flock is lost. The good shepherd gives his life for the flock. Which is of more value, the physical life, or losing it in faithfulness to a trust? This lesson answers that question. "Therefore doth my Father love me, because I lay down my life." (Jn. 10:17) The Father had given to Him a trust, and He would be true to that trust. The physical life was of far less value than being loyal to the trust committed to Him.

"...I lay down my life"

John  
10:17

Therefore doth my Father love me, because I lay down my life, that I might take it again.  
我父愛我；因我將命捨去，好再取回來。

This teaching resulted in a division among the people and a controversy about His teaching and His works. One group placed the great value on obedience to tradition, and therefore rejected Him. The others

saw the greater value in His words and in the works that He did. **Jesus came to show us the true values, but the choice must be ours.** We are constantly making these choices.

*Jesus teaches by contrasts. The great burden of His teaching was concerning true values.*

Incident	Men's value	The true value that Jesus taught
Martha & Mary	Martha placed the higher value on the <u>daily home tasks</u> .	Mary saw an opportunity to <u>hear the Great Teacher and to learn of Him</u>
Healing of the blind man	It is not so important to <u>know who sinned</u> (the man or his parents)	It is more important to <u>know the grace and power of God</u>
The Good Shepherd	The hireling <u>flees</u> at the appearance of danger.	The good shepherd <u>gives his life</u> for the flock.
Healing on the Sabbath day	One group placed the great value on <u>obedience to tradition</u> , and rejected Him	The others saw the greater value in <u>His words and in the works that He did</u>
	<u>The keeping of a sabbath</u> is good	It is far more better to <u>restore a man</u> to normal life.

## DISCUSSION

Although the name of the village is not mentioned, it is assumed that Martha and Mary were at that time living at Bethany, the place mentioned in subsequent visits of Jesus. This may have been His first visit to the home, but undoubtedly He had met the sisters before, and their brother Lazarus.

There is a tradition that declares that they were formerly of Magdala; that Mary was the one out of whom seven devils were cast by our Lord, and that she met Jesus in the home of Simon the leper, the designing<sub>有野心[陰謀]</sub> Pharisee of Capernaum who held a feast in honor of Jesus (Move 22). As a questionable character she was employed to play her part in a conspiracy to get Jesus into a trap, but when she arrived at the feast and met Him, His demeanor<sub>品格</sub> was so gracious and His words so compelling that she could not go on with her part of the program, but was convicted of her sins, and her evil intentions were dissolved in a flood of unbidden<sub>自發的</sub> tears, which fell upon the feet of our Lord as He reclined at the table, to be wiped away with her hair.

Following this incident, together with several other women she accompanied Jesus on a tour of Galilee, which they all helped to finance (Lk. 8:1-3). Naturally, after Mary's life was thus transformed, her first thought would have been to carry to her sister Martha the good news of her wonderful salvation. And now anything that Martha could do for Jesus would be far too little to repay Him for what He had done for her wayward sister, and the little home at Bethany.

*Several women helped to finance*

Luke 8:1-3	<p><sup>1</sup> And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, 過了不多日，耶穌周遊各城各鄉傳道，宣講神國的福音。和他同去的有十二個門徒，</p> <p><sup>2</sup> And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, 還有被惡鬼所附、被疾病所累、已經治好的幾個婦女，內中有稱為抹大拉的馬利亞，曾有七個鬼從他身上趕出來，</p>
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	<p><sup>3</sup> And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.</p> <p>又有希律的家宰苦撒的妻子約亞拿，並蘇撒拿，和好些別的婦女，都是用自己的財物供給耶穌和門徒。</p>
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The gospel record is not just clear as to this; but whether it be true or not, we know that Jesus was greatly beloved by the two sisters, and often visited in their home. Lazarus, the brother, was actually raised from the dead, Simon the leper was healed of his leprosy, and a perpetual (*lasting forever*) memorial was set up because of the poured out love of this woman. (Mt. 26:13)

*a perpetual memorial*

Matthew 26:13	<p>Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."</p> <p>我實在告訴你們，普天之下，無論在甚麼地方傳這福音，也要述說這女人所行的，作個紀念。</p>
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Jesus was no doubt equally pleased with the sisters. He did not criticize Martha for being perturbed 擾亂 in her loving service to Him. He was only trying to explain that there was a better way; and that she should not be "careful" or "troubled" about her ministry. (Lk. 10:41) He realized that Mary understood Him and desired to feed upon "every word that proceedeth out of the mouth of God," (Deu. 8:3; Mt. 4:4) to "seek first the kingdom of God," (Mt. 6:33) and He would not rob her of **her fellowship with Him**, even that she might help her sister in ministering to His material needs.

*"careful, troubled"*

Luke 10:41	<p>And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:</p> <p>耶穌回答說：馬大！馬大！你為許多的事思慮煩擾，</p>
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*"every word that proceedeth out of the mouth of God"*

Deuteronomy 8:3	Matthew 4:4
<p>And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.</p> <p>他苦煉你，任你飢餓，將你和你列祖所不認識的嗎哪賜給你吃，使你知道，人活著不是單靠食物，乃是靠耶和華口裡所出的一切話。</p>	<p>But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.</p> <p>耶穌卻回答說：經上記著說：人活著，不是單靠食物，乃是靠神口裡所出的一切話。</p>

*"seek ye first the kingdom of God"*

Matthew 6:33	<p>But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.</p> <p>你們要先求他的國和他的義，這些東西都要加給你們了。</p>
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When our ministry for the Lord becomes a burden and we are "cumbered" by it, it is because our values are wrong. When the heart is right it is natural to love the Word of God, and the difficult thing is to act contrary to it. It then takes as much effort to do the wrong thing, as it did to do the right before we received that "abundant life" (Jn. 10:10) which Jesus gives when we sit at His feet and learn of Him.

Martha was "troubled" in her preparation of a meal for Jesus, but Mary spontaneously broke the box of precious perfume with which she anointed Him (Move 43). To one it was a burden; to the other it was a joy; she would have been "troubled" not to do it. **It is no effort for the sun to shine.** Gravity makes no effort to hold us to the earth. Of its own accord the artesian 自流的 well continues to overflow, because that is its nature. And the man who is **in right relation to God**, through Jesus Christ our Saviour, has in him a well of living water, springing up into Life eternal. **The heart disposition is so changed that it becomes the natural thing to love and serve God.** "The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." (Rom.5:5)

*"The love of God is shed abroad in our hearts"*

Romans 5:5	And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. 盼望不至於羞恥，因為所賜給我們的聖靈將神的愛澆灌在我們心裡。
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Tradition suggests that it was on the side of Olivet, on His way up to Jerusalem from Bethany, that Jesus met the blind man and sent him to wash in the pool of Siloam, which was about a mile away, outside the walls of the city. The man was not aware that it was the Lord who had spoken to him, but there was something that encouraged him to do the thing suggested, and when he obeyed he was healed, and "came seeing." (Jn. 9:7) It is obedience that always brings the blessing.

*"came seeing"*

John 9:7	And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. 對他說：你往西羅亞池子裡去洗（西羅亞繙出來就是奉差遣）。他去一洗，回頭就看見了。
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The man's friends and neighbors were astonished, and after questioning him brought him to the Pharisees. Because the healing was done on the sabbath day, the Pharisees again sought to condemn Jesus. Rather than acknowledge the pure goodness of the act, they tried to deny that the man had been blind at all, notwithstanding the fact that he was a familiar character in the temple courts. When driven into a corner by conclusive evidence, they resorted to the illogical reasoning that Jesus was a sinner and therefore could not have done this miracle. To them He was a sinner, because He had broken the sabbath; and because the man dared to witness to the power of Jesus, he too was cast out of the house of God. Reason is cast to the winds by those who are steeped 極端的 in prejudice.

The most difficult part of this entire lesson is that expression: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of Him that sent me while it is day." (Jn. 9:3-4) (Perhaps there should be only a comma at the end of verse 3.) But whether we understand that God caused this man to be born blind and be a blind beggar for years, in order to show God's power; or whether Jesus found this unfortunate man who had become blind just as others do, and brought glory to the name of God by healing him, just as He did in other cases, is very difficult to explain. God's eternal purposes are bound up with such teachings, and are beyond our limited understanding; but our Lord's interpretation is given in vs. 39-41. Those who are sufficient unto themselves and say "We see," (41) will remain in their sins; but those who will humbly say "Who is He, that I may believe on Him?" (36) shall receive glorious sight, and go forth to declare to others, "One thing I know, that whereas I was blind, now I see." (25)

*"neither hath this man sinned, nor his parents..."*

John 9:3-4	<sup>3</sup> Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 耶穌回答說：也不是這人犯了罪，也不是他父母犯了罪，是要在他身上
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	顯出神的作為來。  <sup>4</sup> I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 趁著白日，我們必須做那差我來者的工；黑夜將到，就沒有人能做工了。
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*Jesus' interpretation*

John 9:39-41	<sup>39</sup> And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. 耶穌說：我為審判到這世上來，叫不能看見的，可以看見；能看見的，反瞎了眼。  <sup>40</sup> And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 同他在那裡的法利賽人聽見這話，就說：難道我們也瞎了眼麼？  <sup>41</sup> Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, <u>We see</u> ; therefore your sin remaineth. 耶穌對他們說：你們若瞎了眼，就沒有罪了；但如今你們說我們能看見，所以你們的罪還在。
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*"Who is he?"*

John 9:36	He answered and said, Who is he, Lord, that I might believe on him? 他回答說：主阿，誰是神的兒子，叫我信他呢？
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*"one thing I know"*

John 9:25	He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. 他說：他是個罪人不是，我不知道；有一件事我知道，從前我是眼瞎的，如今能看見了。
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In the beautiful story of The Good Shepherd, Jesus sets Himself forth not only as the way, the door, into the fold of God, but as the Shepherd of the sheep, who know His voice and follow Him. This makes plain the truth that "the Lord knoweth them that are His," ([2 Tim. 2:19](#)) and that they are a select company **who have humbled themselves to accept His way and come in through "the Door."** ([Jn. 10:7](#))

*"The Lord knoweth them that are His"*

2 Timothy 2:19	Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity. 然而，神堅固的根基立住了；上面有這印記說：主認識誰是他的人；又說：凡稱呼主名的人總要離開不義。
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*"the door"*

John 10:7	Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 所以，耶穌又對他們說：我實實在在的告訴你們，我就是羊的門。
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## MEDITATION

There is in some circles an idea (emphasized by psychologists) that only spiritually-minded people can be reached by religion, and that certain temperaments are naturally impervious (*not responsive*) to the appeal of the gospel. Doubtless there are some who are natural church goers, while others are sure that religion is not

for them. But in Mary and Martha we have, apparently, two opposite types of temperament, the one "practical," the other "spiritual," and yet each made a whole-souled response to Jesus Christ and each served Him with perfect devotion. The gospel can reach, touch, and **transform** every kind and quality of temperament, as the strangely assorted list of New Testament converts amply proves. It is "the power of God unto salvation, to everyone that believeth."(Rom. 1:16)

"the power of God unto salvation.."

Romans 1:16	For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 我不以福音為恥；這福音本是神的大能，要救一切相信的，先是猶太人，後是希利尼人。
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It is significant that Jesus spoke of being the "Light of the World" (Jn. 9:5) in connection with the man who had been in darkness from his birth, and also with those who could not, because they would not, see.

"Light of the World"

John 9:5	As long as I am in the world, I am the light of the world. 我在世上的時候，是世上的光。
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"Careful and troubled about many things" (Lk. 10:41) is the picture of most of us. "Careful" means anxious; "troubled" comes from a root meaning "uproar, confusion, turmoil." Jesus very evidently condemns a life lived in such unrest. It was not Mary's posture that Jesus endorsed, but her **quiet spirit** (1 Pet. 3:4) **which thus enabled her to enjoy the Lord's presence**. This is the first thing: Jesus wants His people to live so as to **appreciate** Him in their hearts, and that can be done only in a quiet heart, **a restful heart** - kept by the peace of God. (Phil. 4:7; Col. 3:15)

"quiet spirit"

1 Peter 3:3-5	<p><sup>3</sup> Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; 你們不要以外面的辮頭髮，戴金飾，穿美衣為妝飾，</p> <p><sup>4</sup> But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and <b>quiet spirit</b>, which is in the sight of God of great price. 只要以裡面存著長久溫柔、安靜的心為妝飾；這在神面前是極寶貴的。</p> <p><sup>5</sup> For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: 因為古時仰賴神的聖潔婦人正是以此為妝飾，順服自己的丈夫，</p>
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"the peace of God"

Philippians 4:7	Colossians 3:15
And <b>the peace of God</b> , which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 神所賜、出人意外的平安必在基督耶穌裡保守你們的心懷意念。	And let <b>the peace of God</b> rule in your hearts, to the which also ye are called in one body; and be ye thankful. 又要叫基督的平安在你們心裡作主；你們也為此蒙召，歸為一體；且要存感謝的心。

Isaiah 26:3	Thou wilt keep him in <b>perfect peace</b> , whose mind is stayed on thee: because he trusteth in thee. 堅心倚賴你的，你必保守他十分平安，因為他倚靠你。
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Jesus' thought was always that the "other sheep" (Jn. 10:16) might be reached; and that there might be "one fold": "that they all may be one." (Jn. 17:21)

*"other sheep; one fold"*

John 10:16	And <u>other sheep</u> I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be <u>one fold</u> , and one shepherd. 我另外有羊，不是這圈裡的；我必須領他們來，他們也要聽我的聲音，並且要合成一群，歸一個牧人了。
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*"they all may be one"*

John 17:21	<u>That they all may be one</u> ; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 使他們都合而為一。正如你父在我裡面，我在你裡面，使他們也在我們裡面，叫世人可以信你差了我來。
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**From the Greek:** In John 10:10 "more abundantly" is one word, coming from a root meaning "exceeding some number, more than necessary." In John 6:12 it is "remain," indicating that there was more than enough. So it is with the life Jesus gives: **it is more than enough for all our needs!**

*"more abundantly"*

John 10:10	The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it <u>more abundantly</u> . 盜賊來，無非要偷竊，殺害，毀壞；我來了，是要叫羊（或作：人）得生命，並且得的更豐盛。
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*"remain"*

John 6:12	When they were filled, he said unto his disciples, Gather up the fragments that <u>remain</u> , that nothing be lost. 他們吃飽了，耶穌對門徒說：把剩下的零碎收拾起來，免得有糟蹋的。
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## STUDY

We assume that the home of Mary and Martha was in the village of Bethany, for in subsequent visits it is definitely stated. Have you formed an opinion as to whether Jesus had met the sisters before? Why did Jesus commend Mary? Was He inferring that Martha was not interested in His teaching? If one did her best to understand His teaching and the other to supply His physical needs, should both have been commended? How would you explain that "good part" which Mary had chosen? Do you think Mary could have been the woman who anointed Jesus at the feast in Capernaum, out of whom He cast seven devils?

Tradition locates the place where Jesus met the blind man on the slope of Olivet. The Pool of Siloam was about a mile away, south of the city walls. How would you explain vs. 3? Do you think this man was born blind so that Jesus and this group should meet him and demonstrate what the Lord can do? If so, why was this particular man chosen? Does it seem fair to this man that he should suffer blindness all these years for the sake of a demonstration that only called forth criticism? Were the critics in this story also blind, when they could not "see" the truth of God? Was there any value in the clay or the spittle? What was it that really brought the healing? Doubtless the man lost no time in obeying the words of Jesus - he had nothing to lose and everything to gain. He was satisfied with one thing, and that he was sure of: that after a lifetime of darkness he now could see.

John 9:3	Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 耶穌回答說：也不是這人犯了罪，也不是他父母犯了罪，是要在他身上顯出神的作為來。
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What did Jesus mean by saying "I am the Good Shepherd"? Who were the "other sheep"? What did He mean when He said "I am the Door"? Did He mean if they followed His teaching they would enter in, or that He Himself was the way to God? What kind of life did He come to bring? Who are the hirelings? How do His sheep know His voice? What caused the division among the people? Why did the Jews think he was mad and had a devil? Did those who defended Him base their argument on what He said, what He was, or what He did? Upon which of these would you base your opinion of Jesus now, after nearly 2000 years?

Which of the three subjects in this lesson interests you most? Why?

## REVIEW

Questions	Answers
1. To whom did Jesus tell the story of The Good Samaritan?	The Lawyer
2. What was He teaching in this parable?	The story of the good Samaritan
3. Who is one's neighbor?	The one who shows mercy
4. Where do we find Jesus next?	Bethany
5. Whom did He visit there?	Martha, Mary and Lazarus
6. Which of the sisters did He commend as having "chosen the better part"?	Mary
7. Why?	Jesus treasures our love and fellowship with Him. He wants us to have a lovership with him and from that bring forth service for Him.
8. Whom did He meet one day on His way into Jerusalem?	A man born blind
9. How did the Lord heal him?	Jesus made clay of his spittle and anointed it on the eyes of the blind man and asked him to wash in the pool of Siloam.
10. In what pool was he directed to wash?	The pool of Siloam
11. What is the distance from Bethany to Jerusalem?	A little less than 2 miles
12. How far do you think the blind man had to walk to the pool?	About one mile
13. When he came into the temple with his sight restored, why did the Pharisees call Jesus a sinner?	Because Jesus did the healing on Sabbath day
14. What did they finally do to the man?	They cast him out
15. What did Jesus do when He heard they had cast him out?	Jesus found him and reveal to him that He is the Son of God.
16. Up to this time did he know it was Jesus who healed him?	Yes
17. How does Jesus illustrate the way of salvation?	Jesus said He is the door and whosoever enters in by Him shall be saved.
18. Who does He say is the door to the sheepfold?	Jesus Himself
19. Who is the Good Shepherd?	Jesus Himself
20. What did He give for His sheep?	His life
21. Who are the sheep?	All who are saved
22. What did Jesus say was His purpose in coming into the world?	He came to give us life an abundant life (John 10:10). <i>(From Bro. John Munsinger 11/25/13)</i>

23. Do you have "life more abundantly"?	Yes
24. What was the final decision of the people concerning Him?	Many thought he had a demon and was insane. Others questioned that conclusion. <i>(From Bro. John Munsinger 11/25/13)</i>
25. Did they agree?	No
26. How did some try to defend Him?	They said if Jesus is not from God, He can not perform the miracle - i.e. open the eyes of the blind.
27. What do you consider the most helpful point in this lesson?	Jesus wants us to enjoy His Presence and appreciate Him in our hearts and that can only be done in a quiet heart, a restful heart - kept by the peace of God.



