

软弱人的需要

The Need of the Weak

读经：

Please Read the Bible Verses:

约四 52-53 他就向他们查问，孩子是什么时候见好的。他们说，昨天午后七时，烧就退了。父亲便知道，那正是耶稣对他说你儿子活了的时候，他和他全家就都信了。

John 4:52-53 So he asked them the hour in which he got better. They said then to him, Yesterday at the seventh hour the fever left him. Then the father knew that it was in that hour in which Jesus said to him, Your son lives; and he believed, he and his whole house.

主来到耶路撒冷

The Lord Went to Jerusalem

耶路撒冷意即平安的根基，是神的所在，是大君的京城，是应该有平安、快乐、尊贵的地方。耶稣到这里来的时候，正逢一个节期。节期是人欢乐的时候，人在节期该有快乐。耶稣来的那一天是安息日，安息日是人得安息的时候。这三点归纳起来，就是说，此时该是人有平安、快乐、享受的时候。（福音题纲，二二八页。）

Jerusalem is the **foundation of peace**, the **dwelling place of God**, and the **capital city of the King—a place full of peace, joy, and honor**. The Lord went to Jerusalem in the time of a feast. **A feast is for man's happiness and rejoicing**. When the Lord came, it was the Sabbath day. **The Sabbath is for man to rest**. So this particular day was a time for peace, joy, and rest. (Gospel Outlines, Subject 102.)

主耶稣来的时候，祂就是旧约所预言的那一位。祂来是要成为神百姓的救恩、生命、公义、圣别、救赎、荣耀和一切。但是祂来的时候，神的百姓，犹太人，完全被宗教霸占，心里没有空房给这要来的一位。

When the Lord Jesus came, He came as the One who was prophesied in the Old Testament. **He was the One who came to be salvation, life, righteousness, holiness, redemption, glory, and everything to God's people**. But, when He came, God's people, the Jews, were fully occupied with their religion. They had no room in their hearts for this coming One.

原则上，今天的情形也是一样。很多热心宗教的人敬拜神，竭力讨祂喜悦，要有好行为，要作完全人。但他们所作的一切全无基督。（约翰福音生命读经，一八六至一八七页。）

In principle, the situation is the same today. Many religious people worship God and try their best to please Him, to behave themselves, and to make themselves perfect. Yet, it is all without Christ. (Life-Study of John, Message 14.)

耶稣遇到一个软弱的人

Jesus Met the Weak Person

地方和时候，虽然都应该是令人快乐的，但是主耶稣所遇到的人都是痛苦的，都是躺在那里有病痛。痛苦软弱的原因，乃是因为有病。人因病而软弱，就是象征人因着有罪而有了死的软弱。罪带进死来，而死是最高度的软弱。因为软弱到极点就是死。软弱人的痛苦，不光是在于有病，更是在于他知道该怎样作，而无力去作；这就是说，人今天的痛苦，还不仅在于人有罪而软弱，更是在于人知道该行善而不能行善。（福音题纲，229页）

In Jerusalem on that day, men should have been rejoicing, but everyone whom the Lord Jesus met was suffering; they were all lying in sickness and in pain. Pain and weakness are due to sickness. The weakness caused by sickness in this man signifies the weakness of death caused by man's sin. Sin brings in death. Death is the ultimate weakness; death is weakness

to the uttermost. We find that the weak man's suffering is not only because he is sick; it is also because he knows how to do what is needed and what is right but cannot do it because he lacks the strength. **Man's suffering today is not only due to his weakness caused by sin but rather due to knowing that he should do good but being unable to do so.** (Gospel Outlines, Subject 102.)

主的拯救

The Lord's Salvation

主的拯救是软弱的人所未期望的。因为他所有的注意力，都集中到池子里的办法，所以主的拯救是这软弱人所没有期望的。主的拯救是主来找他，不是他去找主。正当他躺在池边时，主就来到他那里。主问他说，“你想要痊愈么？”意思就是：“你想要得医治么？”那软弱的人除了池子、水、和搅动水的使者以外，别无所知。他也晓得在自己里面没有希望，没有能力，所以就将他的光景向主耶稣说明。于是主耶稣对他说，“起来，拿你的褥子走罢。”那软弱的人听了那永活、赐生命的主那点活人的话，就痊愈了。主的话所以能给人拯救，乃因主的话中有生命。软弱的人所以软弱，乃因软弱里面有死亡。死亡的医治在乎生命。主的话中有生命。人一接受主的话，死亡就得医治，软弱就变刚强。主的拯救在于主的生命。在人看，这人是在病弱中，但主看这人是在死亡里。所以主说，“时候将到，如今就是了，死人要听见神儿子的声音，听见的人就要活了。”主的救法乃是给他生命，叫他活。

The salvation of the Lord was completely unexpected by this weak man. All his attention was fixed on the water of the pool. So he never expected the Lord's salvation. The Lord in His salvation was seeking out the man rather than the man seeking out the Lord. The Lord came to him while he was lying at the pool. He asked him, "Do you want to get well?" That meant, "Would you like to be healed?" The impotent man knew nothing beyond the pool, the water, and the angel who stirred the water. He also knew that he had no hope or ability in himself. So he explained the situation to the Lord Jesus. Then the Lord Jesus said, "Rise, pick up your bed, and walk." The impotent man heard the enlivening word of the living, life-giving Lord and was healed. **The reason the Lord's word can save people is that there is life in His word. The reason weak people are so weak is that there is death in their weakness. The healing of the death depends on the life. There is life in the Lord's word. Once man receives His word, the weakness is changed to strength. The Lord's saving is by His life. From a human view this man is in weakness, but from the Lord's view this man is in death. So the Lord said, "An hour is coming, and it is now, when the dead will hear the voice of the Son of God, and those who hear will live" (v. 25). The Lord's way to save man is to give him life and make him a "living" creature.**

主拯救的能力

The Lord's Saving Power

主的拯救不只能叫他起来行走，还能叫他拿着褥子行走。以前他倚靠褥子，受褥子的摆布，现在他能支配褥子了。有的人，他的褥子就是电影院、酒壶、香烟、麻将。我们也许想，他在得医治以前就起来行走了，其实不然；他是先得医治，然后起来拿着褥子走了。请注意九节的顺序：“那人立即痊愈，就拿起褥子走了。”“那人立即痊愈”，在“拿起褥子走了”之前，足见他在起来之前得了医治。他听到永活神的儿子的声音，便得了医治。他听见主活的话，就叫他活过来了。从前是褥子托着这软弱无能的人，现今是这被点活的人拿着褥子。主不只叫软弱的人能刚强起来，并且刚强到一个地步，能胜过各种的嗜好。

The Lord's salvation was not only able to cause him to rise up and walk; it also caused him to take up his mat and walk. Formerly, he depended on his mat, so he was being controlled by his mat. But now he controls the mat. For some people their mat is movies, wine, cigarettes, gambling, etc. We may think that he rose up and walked before he was healed. But this is not true. **He was healed before he rose up, took his bed, and walked.** Note the sequence in verse 9. "And immediately the man became well, and picked up his bed and walked." "And immediately the man became well" precedes "picked up his bed and walked." He was cured before he rose up. **He was cured when he heard the voice of the living Son of God. It**

was his hearing of the living word of the Lord that quickened him. Formerly the bed carried the impotent man, but now the enlivened man carried the bed. **The Lord not only made the weak man become strong, but He made him strong to the point where he could overcome all kinds of habits and obstacles.**

主拯救的结果

The Result of the Lord's Salvation

首先，人有平安。这人虽在安息日，却躺在那里没有平安，没有安息；但一起来行走，就有平安、安息了。圣城、圣殿、以及圣天使有何用？节期和安息日对我们也毫无意义。这一切对我们都没有益处，乃是耶稣将我们点活。我们都必须看见这事。这就是生命的点活。其次，人有快乐。得到生命才有真快乐，才真是过节。人一得救就是过得救节，享受救恩之乐，有神的同在。有神作你的同伴，才是到了耶路撒冷。（福音题纲，二二九至二三一页 约翰福音生命读经，一九二至一九三页。）

Peace: Although it was a Sabbath day, this man was lying down without peace and without rest. After he rose and walked, he had peace and rest. What is the use of the holy city, the holy temple, and the holy angel? Neither the feasts nor the Sabbaths mean anything to us. They do not do us any good. **It is Jesus who enlivens. We all have to see this. This is life's enlivening. Joy: When you have God's life, you have a real joy and a real feasting. Once you are saved, you have the feast of salvation. Then you can enjoy your salvation. You have God's presence. God becomes your companion, and you are in Jerusalem.** (Gospel Outlines, Subject 102; Life-Study of John, Message 14.)

参读：福音题纲，第一〇二题；约翰福音生命读经，第十四篇；变死亡为生命，软弱人的需要。

Reference: Gospel Outlines, Subject 102; Life-Study of John, Message 14; Changing Death into Life, The Need of the Weak.