

## 瞎眼人的需要

### The Need of the Blind

读经：

Please Read the Bible Verses:

约九 1-3 耶稣经过的时候，看见一个生来瞎眼的人。门徒问耶稣说，拉比，是谁犯了罪，叫这人生来就瞎眼？是这人，还是他父母？耶稣回答说，不是这人犯了罪，也不是他父母犯了罪，乃是要在他身上显明神的作为。

John 9:1-3 And as He passed by, He saw a man blind from birth. And His disciples asked Him, saying, Rabbi, who sinned, this man or his parents, that he would be born blind? Jesus answered, Neither has this man sinned nor his parents, but he was born so, that the works of God might be manifested in him.

### 人生来是瞎眼的

#### Man is Born Blind

主在这里碰着一个人，生来是瞎眼的。瞎眼就是失明，任何的事物都看不清楚。人生来外面的眼睛虽看得见，里面的眼睛却都是失明的，因为我们不知道从何处来，往何处去，不知道人生的究竟，也不知道人与神有什么关系。

The Lord met a person who was born blind. Blindness is the absence of sight. A blind person cannot see anything. **Although man's outward eyes can see, his inward eyes are blind. Man does not know from where he came or where he is going. Man does not know what life is all about or what is his relationship with God.**

### 主是世人的光

#### The Lord is the Light of the World

失明和黑暗是相等的，黑暗怎样叫人看不见，失明也同样叫人看不见。主是世人的光，惟有主能消除人的黑暗，就是说惟有主能解决人的失明，叫人能看见。所以人生的黑暗，人生的失明，只有主能医治。（福音题纲，二三九页。）

Blindness is synonymous with darkness. As darkness prevents man from being able to see so also does blindness. **The Lord is the light of the world.** Only the Lord can dispel man's darkness; that is, only the Lord can resolve man's problem of blindness and cause man to regain his sight. **Only the Lord can dispel man's darkness and restore his sight.** (Gospel Outlines, Subject 106.)

主耶稣看见了这瞎子，就说，“我在世界的时候，是世界的光。”（约九 5。）主是生命的光。（约八 12。）瞎眼是由于缺少生命的光。每个死人都是瞎子。无疑的，死人看不见任何东西。所以，瞎眼指明缺少生命。你若有生命，你就有视力，因为光开启你的眼睛。因此，首先主就指出，瞎子需要生命的光。

When the Lord Jesus saw this blind man, He said, “**While I am in the world, I am the light of the world**” (9:5). **The Lord is the light of life** (8:12). Blindness comes from the shortage of the light of life. Every dead person is a blind man. Undoubtedly, the dead cannot see anything. Therefore, blindness indicates the lack of life. If you have life, then you have sight, for light opens your eyes. So, first of all, the Lord pointed out that **the blind man needed the light of life.**

### 主如何能使人看见

#### How the Lord Causes Man to See

九章六节的泥，和罗马九章二十一节的泥一样，象征人性。人是泥，我们都是泥。唾沫是什么？这里的唾沫乃是从主“口里所出”的，（太四 4。）象征祂的“话，就是灵，就是生命”。（约六 63。）按表号说，唾沫就是主口里所出的话，就是灵和生命。那从基督口里所出来的话就是灵。因此，用唾沫和泥，表征将人性与主活的话相调。

“抹”可证明这点，因为主的灵是施膏的灵。（路四 18，林后一 21~22，约一二 27。）“唾沫”表征主的话，就是主自己的元素或素质的流出。泥与唾沫调和，这表征主借着（甚至用）祂的话，将祂的素质与我们调和。我们本性是泥，而主在祂话中的素质是唾沫。已往，当我们是罪人的时候，我们是死的。当我们听见了主的话，祂的话就进入我们这些泥作的人里面。当我们听见并接受了福音，那实在就是主的唾沫进入我们这些泥作的人里面。换句话说，泥接受了从主口里所出的东西，就与这东西调和了。（约翰福音生命读经，二七七至二八〇页。）

The **clay** in 9:6, as in Romans 9:21, **signifies humanity**. Man is clay. We all are clay. What is the spittle? Spittle here, as something “that proceeds out of the mouth” (Matt. 4:4) of the Lord, signifies His “words which...are spirit and life” (John 6:63). Figuratively speaking, **the spittle is the Word, which is spirit and life, that proceeds out of the mouth of the Lord**. The Word that proceeds out of the mouth of Christ is spirit. **Thus, to mingle spittle with the clay signifies the mingling of humanity with the Lord’s living Word**. The word “anointed” proves this, because the Lord’s Spirit is the anointing Spirit (Luke 4:18; 2 Cor. 1:21-22; 1 John 2:27). The spittle, then, signifies the Word, the outflow of the very element or essence of the Lord Himself. The clay was mingled with the spittle. This signifies that the Lord mingles His essence with us by and even with His Word. We are clay by nature, and the very essence of the Lord in the Word is the spittle. Formerly, when we were sinners, we were dead. When we heard the Word of the Lord, His Word came into us as those made of clay. **When we heard and received the gospel, it was actually the spittle of the Lord that came into us, men of clay. In other words, the clay received something that proceeded out of the mouth of the Lord and was mingled with it.** (Life-Study of John, Message 21.)

那瞎子到西罗亚池子去洗，西罗亚池就是奉差遣的意思。要奉差遣必须先信而顺服；凡是主所说的话，都要相信都要顺服。所以这一个洗，就包括相信和顺服。洗也是表示受浸，相信了就该受浸。受洗的池子就是西罗亚池子意思就是信而受浸。主当初告诉他到西罗亚池去洗，在当时看毫无意思，因为犹太地有水的地方很多，何必到西罗亚池子去洗呢？这命令是试验你肯否顺服；你顺服了，眼睛就被开启了。主不只医治那瞎子使他看见，主也带领他认识主是神的儿子，所以真实的眼睛得开，就是认识耶稣基督是神的儿子。（福音题纲，二三九至二四〇页。）

That blind person went to wash in the pool of Siloam. Siloam means “sent.” To be sent, one must first believe and obey. **Whatever the Lord says to you, you must believe and obey.** So here the washing includes both believing and obeying. Washing also signifies baptism. If you believe now, you should also be baptized now. The baptismal is the pool of Siloam. To wash in the pool of Siloam means that you believe and are baptized. At the time that the Lord asked him to go and wash in the pool of Siloam, it did not seem very meaningful. There were many places with water in Judea. Why must it be the pool of Siloam? This commandment is to test and see if you are willing to obey. If you obey, your eyes will be opened. **The Lord not only healed the blind person so that he could see but also led him to realize that the Lord was the Son of God. So the real eye opening is to realize that Jesus Christ is the Son of God.** (Gospel Outlines, Subject 106.)

参读：福音题纲，第一〇六题；约翰福音生命读经，第二十一至二十二篇；变死亡为生命，瞎眼人的需要。

Reference: Gospel Outlines, Subject 106; Life-Study of John, Message 21-22; Changing Death into Life, The Need of the Blind.