

Humankind 11
Pool of Siloam
January 27 & 30, 2022
Bo Stern Brady

神人系列
第十一週：西羅亞池子
博 斯特恩 布雷迪 牧師
2022年1月27日，2022年1月30日 /

Worship 敬拜

賜我自由 Grant Me Freedom

詞：洪啟元 Chuck Hong 曲：張證恩 Grace Chang © 讚美之泉

[Verse]

賜自由的靈啊 求祢來
來到我的裡面 來到我的生活
趕走生活中的愁煩
驅走我心中的不安

[Chorus]

祢的靈啊 在那裡
那裡就有自由
世界雖有勞苦重擔
求祢靈來 賜我自由

How Great Thou Art/你真偉大

1. 主啊我神！我每逢舉目觀看，
你手所造一切奇妙大工；
看見星宿，又聽到隆隆雷聲，
你的大能遍滿了宇宙中。

2. 當我想到，神竟願差他兒子，
降世捨命，我幾乎不領會；
主在十架，甘願背我的重擔，
流向捨身，為要赦免我罪。

3. 當主再來，歡呼聲響徹天空，
何等喜樂，主接我回天家；
我要跪下，謙恭的崇拜敬奉，
並要頌揚，神啊你真偉大。

副歌：

我靈歌唱，讚美救主我神，
你真偉大！何等偉大！
我靈歌唱，讚美救主我神，
你真偉大！何等偉大！

最好的朋友 **My Savior and My Friend**

詞: 游智婷 Sandy Yu, 曾祥怡 Grace Tseng 曲: 曾祥怡 Grace Tseng © 讚美之泉

[Verse]

沒有任何事 能使祢愛隔絕
祢的愛比山還高 比海還要更深
沒有任何人 能使祢愛隔絕
祢的愛無法測度 充足成就一切

為我犧牲 擦去我眼淚
十字架恩典 使我成為聖潔
為我捨命 稱我為朋友

[Coda]

謝謝祢的愛
我最好的朋友
祢的愛陪伴著我
直到我見祢面

[Chorus]

十字架的愛 永遠不會更改

Message 信息

Intro: JOHN. 介紹: 約翰

So understanding John's mission is to show us the way God loves, let's launch into this text : 所以, 理解約翰的使命就是向我們顯明神愛的方式, 讓我們進入這段經文:

As he went along, he saw a man blind from birth. 2 His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?”

3 “Neither this man nor his parents sinned,” said Jesus, “but this happened so that the works of God might be displayed in him.

4 As long as it is day, we must do the works of him who sent me. Night is coming, when no one can work. 5 While I am in the world, I am the light of the world.”

6 After saying this, he spit on the ground, made some mud with the saliva, and put it on the man’s eyes. 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.

8 His neighbors and those who had formerly seen him begging asked, “Isn’t this the same man who used to sit and beg?” 9 Some claimed that he was.

Others said, “No, he only looks like him.”

But he himself insisted, “I am the man.”

10 “How then were your eyes opened?” they asked.

11 He replied, “The man they call 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.”

12 “Where is this man?” they asked him.

“I don’t know,” he said. John 9:1-12

約翰福音 9

1 耶穌過去的時候，看見一個人生來是瞎眼的。

2 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 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 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 我在世上的時候，是世上的光。

6 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，

7 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。

8 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？

9 有人說：是他；又有人說：不是，卻是像他。他自己說：是我。

10 他們對他說：你的眼睛是怎麼開的呢？

11 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。

12 他們說：那個人在那裡？他說：我不知道。

So the story begins as many stories begin in the ministry of Jesus - and as many stories begin in actual life: With a problem. The disciples see the problem and it raises a question for them, and the question may not be one we often ask out loud, but I do think it's one that simmers in the background when tragedy strikes: Who sinned? Who's fault is this? 所以這個故事開始於耶穌的事工中-- 就像在現實生活中許多故事的開始一樣: 有一個問題。使徒看到了問題, 就提出一個問題。這個問題可能不是一個我們經常大聲問的問題。但是我確實認為, 當悲劇產生時, 它會在後台醞釀: 誰犯了罪? 這是誰的錯?

Jesus' answer is good news - 耶穌的回答是一個好消息

Jesus heals this guy - to such a degree that people don't even recognize him anymore. 耶穌治癒了這個人-- 到了人們甚至認不出他的程度。

On with our story: 繼續我們的故事:

13 They brought to the Pharisees the man who had been blind. 14 Now the day on which Jesus had made the mud and opened the man's eyes was a Sabbath. 15 Therefore the Pharisees also asked him how he had received his sight. "He put mud on my eyes," the man replied, "and I washed, and now I see."

16 Some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath."

But others asked, "How can a sinner perform such signs?" So they were divided.

17 Then they turned again to the blind man, "What have you to say about him? It was your eyes he opened."

The man replied, "He is a prophet."

18 They still did not believe that he had been blind and had received his sight until they sent for the man's parents. 19 "Is this your son?" they asked. "Is this the one you say was born blind? How is it that now he can see?"

20 "We know he is our son," the parents answered, "and we know he was born blind. 21 But how he can see now, or who opened his eyes, we don't know. Ask him. He is of age; he will speak for himself." 22 His parents said this because they were afraid of the Jewish leaders, who already had decided that anyone who acknowledged that Jesus was the Messiah would be put out of the synagogue. 23 That was why his parents said, "He is of age; ask him."

24 A second time they summoned the man who had been blind. "Give glory to God by telling the truth," they said. "We know this man is a sinner."

25 He replied, “Whether he is a sinner or not, I don’t know. One thing I do know. I was blind but now I see!”

26 Then they asked him, “What did he do to you? How did he open your eyes?”

27 He answered, “I have told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples too?”

28 Then they hurled insults at him and said, “You are this fellow’s disciple! We are disciples of Moses! **29** We know that God spoke to Moses, but as for this fellow, we don’t even know where he comes from.”

30 The man answered, “Now that is remarkable! You don’t know where he comes from, yet he opened my eyes. **31** We know that God does not listen to sinners. He listens to the godly person who does his will. **32** Nobody has ever heard of opening the eyes of a man born blind. **33** If this man were not from God, he could do nothing.”

34 To this they replied, “You were steeped in sin at birth; how dare you lecture us!” And they threw him out.

13 他們把從前瞎眼的人帶到法利賽人那裡。

14 耶穌和泥開他眼睛的日子是安息日。

15 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。

16 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。

17 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 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 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 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 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 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 因此他父母說：他已經成了人，你們問他罷。

24 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 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 他們就問他說：他向你做甚麼？是怎麼開了你的眼睛呢？

27 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 他們就罵他說：你是他的門徒；我們是摩西的門徒。

29 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 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！

31 我們知道神不聽罪人，惟有敬奉神、遵行他旨意的，神才聽他。

32 從創世以來，未曾聽見有人把生來是瞎子的眼睛開了。

33 這人若不是從神來的，甚麼也不能做。

34 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。

Let's be clear: Jesus has just fulfilled one of the most important prophecies in Jewish history. Isaiah 42:6-7 - and about a dozen other OT prophecies told them that the Messiah would come **"... to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness."** Isaiah 42.6-7 These people have been watching and waiting for exactly this sign and - *He's just done that right in front of them.* Jesus, in fact, is the ONLY one who has restored sight to the blind - no one did it in the Old Testament and no one else did it in the New Testament. He's just cracked the code for them, a code that no one has ever cracked before - and they THROW THE SIGN OUT.

我們在這裡清楚地看到：耶穌剛剛兌現了對猶太歷史上最重要的一個預言的實現。在以賽亞書 42:6-7 以及在舊約裡的其他預言裡所說的彌賽亞將到來，**“开瞎子的眼、领被囚的出牢狱、领坐黑暗的出监牢。”**這些人一直在尋找等待這樣的神蹟，現在耶穌剛剛在他們面前所做的符合這樣的信號。耶穌，實際上，是唯一的一個使瞎子復明的人，除此以外無論是在舊約裡還是在新約裡都沒有任何人做過同樣的事。他各個為他們解開了密碼，一個從來沒有人解開過的密碼被他解開了- 然而，他們卻把這神蹟趕出去了。

It's hard to unlearn what we thought we knew about God...about anything, really. But especially about God. That's why I think it's so important to constantly be holding our view of Him up to the Holy Spirit and up next to the life of Jesus in the gospels and asking ourselves: Do I have it right? **Does my view of You match what's true of You?** 我們很難忘記/去掉我們以為我們對神有的那些認識，在任何事上，真的。尤其是關於神。這也就是我認為我們應該不斷地通過聖靈來省察我們對耶穌的認識，把我們對耶穌的認識與耶穌在福音書裡的生平比較，然後，我們問自己：我對你的認識對嗎？我對你的認識符合真實的祢嗎？

There are a bunch of things we can learn from this story about who Jesus is and how God is - but we're gonna look at two of them. And instead of just looking at these truths, maybe we can also hold our belief system up next to them and say; I believe these things are true of You...does this match my view of You or do I need to adjust something? 從這個故事裡我們可以學到不少事，關於耶穌是誰和神是怎樣的，但是我們在這裡要看其中的兩件。與其僅僅看這些真理，也許我們應該把我們的信仰體系拿出來放在這些故事旁邊對照省察，說，我相信你是這樣的...這是否真的是你給我的認知，或者，有什麼是需要調整的？

1. **Jesus is attracted to the miserable and marginalized.** 耶穌格外被處在苦難中的和被社會邊緣化的人們所吸引。

After the blind man is healed and then booted from the temple, it says this:當那個瞎子被醫治後又被(法利賽人)趕出了聖殿以後，聖經裡這樣描述了後面的故事：

35 Jesus heard that they had thrown him out, and when he found him, he said, "Do you believe in the Son of Man?"

36 "Who is he, sir?" the man asked. "Tell me so that I may believe in him."

37 Jesus said, "You have now seen him; in fact, he is the one speaking with you."

38 Then the man said, "Lord, I believe," and he worshiped him.

35 耶穌听说他们把他赶出去。后来遇见他、就说、你信神的儿子么。

36 他回答说、主阿、谁是神的儿子、叫我信他呢。

37 耶穌说、你已经看见他、现在和你说话的就是他。

38 他说、主阿、我信。就拜耶穌。

Jesus heals him in such a way that gets him thrown out...and then he goes looking for him. (Whatever Jesus is doing here, it's not to prove his status INSIDE the temple.) 耶穌醫治了他，所用的方式卻導致他被趕出了聖殿...然後耶穌去找到他。(耶穌在這裡做的說明他這時不在聖殿裡。)

Examples: Another time he takes a blind guy outside of the city to heal him, he stops at a well, he leads a group of followers listening to him so far off the beaten path that they have no access to food, he turns from the crowd to find the desperate woman clutching his robe, he even dies on a forsaken hill outside the city...he moves toward the hurting and the heartbroken. He is attracted to misery - maybe because He recognizes it as an opportunity for deeper relationship. Maybe just because he loves us and wants us to be whole. I'm guessing it's both. He moves to the margins and he does miracles there. I'm pretty much the opposite. I move toward belonging and acceptance from the crowd. I move toward the main stage.

我們看到很多例子：在另一個機會他把一個瞎子帶到城外醫治了他；他在井旁駐足；他帶領一群跟隨者在荒郊野外找不到食物的地方聽他講道；他不顧身邊的眾人，尋找摸他衣袍的絕望的婦人；他甚至是在城外荒涼的山上受死...他靠近受傷的和心碎的人。他被受苦的人吸引。也許這是因為他意識到這是建立更深層關係的機會。也許僅僅是因為他愛我們，希望我們完全。我猜想這二者皆而有之。他接近社會的邊緣人，在那裡行神跡。我恰恰相反。我努力迎合眾人的接納和認可。我向登上大舞台努力。

He also visits the main stage, where the power is and the cool kids are - but mostly what he does there is disrupt it. 耶穌也是在大舞台上出現過的，在那有權勢的人所在的地方，但是他在那裡所做的卻是引起混亂。

John 7 - As the priest make their way (_____) Jesus cries out in a loud voice, "If anyone is thirsty, come to ME and drink!" Disruptive. 在約翰福音 7 章(37節)當祭祀們要去捉拿他的時候，耶穌大聲說，“人若渴了，可以到我这里来喝！”這是多麼會引起混亂呀。

Here, Jesus heals the blind man by spitting and making mud and he doesn't have to do that. He's already shown that he can heal with just a word... 在這裡，耶穌吐了口唾沫和(huo)泥巴醫治了瞎子，其實他不用那麼做。他已經證實過他的話語就可以醫治...

but healing with a word wouldn't have been a violation of the sabbath. Making mud is a violation. 但是以他的話語醫治不會違反安息日的律法。和泥巴卻是違反規定了。

He does this miracle in a way that will kick the bee's nest...他行的這個神蹟就是為了捅這個馬蜂窩。

it will make people reexamine what they believe is true of their Father. 它讓人們重新審視他們的天父的真道。

Would their Father ignore the misery of the blind man in order to follow the rules of Sabbath? 他們的天父會為了守安息日的律法而無視一個瞎子的愁苦嗎？

Nope. 不會。

That's the truth. We see it in Jesus. 這是真理。我們在耶穌身上看到了。

But some people will always hold onto the rules like they're the last lifeboat on the Titanic. 但是總有些人死死抓住律法如同抓住泰坦尼克號上的最後一隻救生船。

Someone I follow on Twitter last week, who has an expansive view of the love of God was accused by another Christian as being "one of those people who wants everyone to go to heaven." 上星期我在推特 (Twitter) 上跟隨的某人，他對神的愛有深遠的理解，卻被另一個基督徒指責是“那種想讓每一個人都上天堂的人。”

Jesus loves the margins and disrupts the main stage. 耶穌憐憫那些社會邊緣的人們，破壞社會常規。

1. **Jesus involves humankind in miracles as participants, recipients or witnesses** 耶穌讓普通人成為神蹟的參與者，接受者或者目擊者。

He gives the bread to the disciples to feed the hungry crowds. 他分餅給門徒去餵飽飢餓的眾人。

He tells the servants to fill the water pots so it can be turned to wine. 他吩咐僕人把水缸灌滿自己把它變成美酒。

He sends the 70 out to heal the sick, raise the dead and preach "the kingdom of heaven is here." 他分派70個門徒出去醫治病者，醫活死人，傳講‘天國降臨了。’

He keeps inviting us to partner with Him. 他一直邀請我們和他一起做工。

I am the light of the world/you are the light of the world. 我是世上的光 / 你是世上的光。

We're invited in...to know Him as He really is, to integrate that truth into our broken, battered lives and to reflect it to a world that is desperate for hope. 我們被邀請進來...來認識真正的祂，把這真理融進我們破碎的，混亂的生命中，並且把真理傳揚給這個急需盼望的世界。

Response: Make my view of You true and let Your way become my way. 回應：讓我對你的理解真實正確，讓你的道路成為我的道路。

While I was studying for this message, I decided that I want to find this formerly blind guy in heaven. 當我學習這段經文時，我決定我要在天堂裡找到這個曾經是瞎子的人。

Because this is a wild ride Jesus takes him on. 因為耶穌給了他一個瘋狂的經歷。

First, he spits in his eyes and I don't care who you are, this cannot be a pleasant situation. 首先，他吐唾沫在他眼上。我不管你是怎樣，你都會認為這不是一個愉快的情境。

Then he tells him to go wash in the Pool of Siloam. 然後他吩咐他去西羅亞池子洗一洗。

Siloam is a pool about the length of a football field that was (HISTORY>>>>) So a blind guy with mud on his eyes has to find his way to a pool because Jesus says so. And he just...does it. 西羅亞池子是一個大約有一個橄欖球場那麼大的水池(歷史)，而一個眼睛上抹著泥的瞎子不得不摸索到池子邊，因為耶穌這樣說，而他就…這樣做了。

Three ways I see Jesus work in the New Testament: 我在新約聖經中看見耶穌以三種方式做工：

1.

Couple of things I love here. 這裡我喜愛這兩點。

First, this guy cannot tell a lie. He just keeps telling the truth throughout this whole strange event. 第一，這個人不能說謊。他在整個荒誕事件中只能一直講述事實。

Second, what is it that people don't recognize about him? 第二，到底是什麼人們不能認出他？

I'm guessing, it's his location. 我猜，是他的位置。

He's out in the open. Facing them. Walking around. 他在開闊的地方。面對他們，來回走動。

Not sitting and begging in a corner. 不是坐在角落祈求。

His healing has changed his location. 他的被醫治改變了他的位置。

His healing has clearly changed a lot of things about him. 他的醫治明顯的改變了他的許多事。

That's how transformation is. 這就是轉變的過程。

It makes people nervous. 這使人們緊張。

It makes them wonder: What happened to that guy? 讓他們思考：這人發生了什麼事？

Some of us, if we just decided to stop being negative about everyone at work - people would wonder. 我們有些人，是這樣，如果我們決定不再對同事持有負面的態度 - 人們就疑惑是怎麼回事。

We get so locked into our way. 我們總是持守己見。

But transformation - actual transformation of some way that we always are, some way that is maybe blind to us, when those kinds of things change - it raises all kinds of questions in the cheap seats. 但是轉變 - 從我們的固有，我們的某個盲點中真正的轉變，當那些事改變 - 就會招來各種膚淺的疑問。

The guy says, Yep, it's me! I was blind and now I'm not. He gives witness to his own transformation. 這個人說，是的，就是我！我曾經是個瞎子而現在我不是了。他為了他自己的轉變做了見證。

They want to know all about it and he just answers them plainly that Jesus did it and this brings us to Act 2 in our story: 人們想知道更詳細的他就直接回答他們是耶穌醫治的。而這就領我們來到我們讀的故事的第二幕。

The Pharisees Investigate the Healing 法利賽人調查醫治事件

Such a great example of no good deed going unpunished. The Jewish leaders are HOT about this miracle because it's happened on the Sabbath. It's interesting because it's the making of mud with spit that is the sabbath violation. And Jesus could have healed him without that - we see it done a bunch of times in the NT, but He doesn't. He not only makes mud and spit, but he makes the guy walk all the way to the pool of Siloam...He does this miracle in a way that definitely creates some trouble for himself and for the formerly blind guy. Jesus intentionally stirs the pot with this mud and spit situation. Why? I don't know. But it's fascinating to me. Because I am someone who often takes the path of least resistance. I don't love conflict and I don't want to create it for others, so it's really easy for me to stay under the radar if it seems that the result could be controversial. But again here, we see Jesus is not reluctant to sacrifice comfort for the sake of the truth. This is ALSO Jesus giving sight to the blind. He is demonstrating truth that the Pharisees quite desperately need to hear and receive. He is showing them that they had gotten God wrong. They thought He was rules and regulations and pedigree and position statements - but he's life and healing and miracles and restoration. He moves outside the lines of religiosity in order to do what

He came to do : Rescue us from darkness. And while this man's miracle is changing his life - I think Jesus also intends for it to change the lives of those who watch it happen. 這樣善行反被懲罰的一個很好的例子。猶太領袖對這個奇蹟很生氣，因為它發生在安息日。這很有趣，因為是用唾沫和泥這個行為違反了安息日。耶穌本可以不做這個也能醫治那瞎眼的人——我們在新約中看到很多次這樣做，但他沒有。他不僅用唾沫和泥，還讓那人一路走到西羅亞池.....他創造這個奇蹟的方式肯定會給自己和這以前瞎眼的人帶來一些麻煩。耶穌故意用唾沫和泥來擾動情況。為什麼？我不知道。但這對我來說很新奇。因為我是一個經常走阻力最小的路的人。我不喜歡衝突，也不想為他人創造衝突，所以如果結果可能引起爭議，我很容易傾向於保持低調。但在這裡，我們再次看到耶穌並不願意為了舒適而犧牲真理。這也是耶穌讓盲人看見。他正在展示法利賽人迫切需要聽到和接受的真理。他在向他們表明他們誤解了神。他們認為神是規章制度、譜系和立場聲明——但神卻是生命、醫治、奇蹟和恢復。耶穌超越了宗教信仰的界限，以做他來要做的事：拯救我們脫離黑暗。雖然這個人的神蹟正在改變他的生命——我認為耶穌也打算用它來改變那些目睹它發生的人的生命。

The man has an argument with the Pharisees, his parents come and throw him under the bus - they're more concerned with their place in the community than they are with the truth OR with the fact that their son has just been given a brand new life. It looks here like the Pharisees are even trying to get the parents to say their son wasn't really blind or maybe he wasn't VERY blind. And man, I want to judge that but the thing is: it's so easy to do this. It's so tempting to downgrade the size of a miracle in order to limit the lordship of Jesus in my life or in someone else's. We do it out of jealousy or out of fear or out of good old fashioned rebellion, but we do it often. Question the source of the miracle and then question the size of the miracle. If you study church history at all, you'll read about all the ways people have worked to explain away the virgin birth or walking on water - and the most fiercely contested miracle is the resurrection. We build stories that fit the size of our faith or feed our voracious doubt. We build stories that take more faith to believe than the original miracle itself. But it somehow comforts us because then we don't have to do business with Jesus and we still fit neatly into our communities. But the blind guy...he just keeps insisting. What's the axiom: Tell the truth and you don't have to remember anything. This guy just sticks with the truth. And I wonder: Maybe he didn't have much to lose. Could be his place in the community was already on the very fringes.

該男子與法利賽人發生爭執，他的父母過來把卻沒有支持幫助他——他們更關心自己在社區中的地位，而不是真相或他們的兒子剛剛獲得了一個全新生命的事實。看起來法利賽人甚至試圖讓父母說他們的兒子以前並不是真的失明，或者他不是那麼失明。我真想在這裡論斷一下法利賽人，但問題是：這樣做真的很容易。為了限制耶穌在我或其他人的生命的主權，降低奇蹟的程度的做法是很有誘惑性的。我們這樣做是出於嫉妒、出於恐懼或出於老式的反叛，但我們經常這樣做。質疑奇蹟的來源，然後質疑奇蹟的大小。如果你研究過教會歷史，你會讀到人們為解釋處女生子或在水上行走而做出的所有努力——最激烈爭論的奇

蹟是死裡復活。我們構建適合我們信仰規模的故事或是餵養我們日益增長的懷疑。相信我們編造的故事比相信最初的奇蹟還要難。但它以某種方式安慰了我們，因為這樣我們就不必與耶穌跟耶穌有什麼關係，而且我們仍然可以很好地融入我們的社區。但是那個瞎眼的人……他一直在堅持。公理是什麼：說實話，你不必記住任何事情。這個人只是堅持真理。我想知道：也許他沒有什麼可失去的。可能是他在社區中的位置已經處於邊緣。