

约翰福音第三—四章	John 3-4
有一个 <u>法利赛人</u> 、名叫 <u>尼哥德慕</u> 、是 <u>犹太人</u> 的官。(约翰福音 3:1)	<i>"There was a man of the Pharisees named Nicodemus, a ruler of the Jews."</i>
这表明他是七十个 <u>犹太公会</u> 成员之一，	means that he was one of the seventy Sanhedrin,
他还是 <u>犹太人</u> 的老师。	he was a teacher of the Jews.
<u>耶稣</u> 回答说、你是 <u>以色列人</u> 的先生、还不明白这事么。(约翰福音 3: 10)	<i>He said, "Art thou a teacher of the Jews and knowest not these things?"</i>
还有，他是 <u>法利赛人</u> 。大约有六千 <u>法利赛人</u>	Finally, he was a Pharisee. The Pharisees numbered about six thousand men
终生致力于保存成文的律法。	who had dedicated their entire life to keeping the codified law.
有一个 <u>法利赛人</u> 、名叫 <u>尼哥德慕</u> 、是 <u>犹太人</u> 的官。这人夜里来见 <u>耶稣</u> 。(约翰福音 3:1-2)	<i>Nicodemus, a Pharisee, a ruler of the Jews , he came to Jesus at night.</i>
如果哪个人可以向神呈现他的公义的话，那必定是个 <u>法利赛人</u> 。	If anyone could present their righteous credentials before God, it would be a Pharisee.
他们穷尽一生来持守神神圣律法的方方面面。	They spent their entire life endeavoring to keep every aspect of God's holy law.
但即使他是 <u>法利赛人</u> ，是 <u>犹太人</u> 的官， <u>犹太人</u> 的老师，却还是被 <u>耶稣</u> 吸引，	But though he was a Pharisee, a ruler of the Jews, a teacher, he was drawn to Jesus,

很显然， <u>尼哥德慕</u> 有相同的认知：一定还有别的什么东西。	Evidently, Nicodemus had this same awareness: there must be something more!
他认识到耶稣所具有的特质，和其特殊的使命。因为他对耶稣说，	Recognizing in Jesus a special quality, recognizing a special mission. For he said to Jesus,
<i>拉比、我们知道你是由 神那里来作师傅的。(约翰福音 3:2)</i>	<i>"Rabbi, Master, we know that thou art a teacher who has come from God."</i>
<i>因为你所行的神迹、若没有 神同在、无人能行。(约翰福音 3:2)</i>	<i>for no man can do these miracles which you do except God be with him."</i>
耶稣自己曾呼召他的门徒要因他所作的事而相信他。	Jesus himself called his disciples to believe because of the witness of his works.
祂说， <i>你们当信我、我在父里面、父在我里面。</i>	He said, <i>"Believe me that I am in the Father and the Father in me,</i>
<i>即或不信、也当因我所作的事信我。(约翰福音 14:11)</i>	<i>Or else believe me for the very works sake."</i>
他又说，我所作的事，就是我的见证。	Again he said, "My works, they do testify of me."
<u>尼哥德慕</u> 承认这一点，	Nicodemus acknowledged this,
耶稣知道所有的事，他知道 <u>尼哥德慕</u> 心里想的是什么，	Now, Jesus knew all things and he knew what was in the heart of Nicodemus
祂知道这人心里最想知道的是“我怎样才能	And he knew foremost in the man's heart was,

进神的国？”	"How can I enter into this kingdom of God?"
所以耶稣直接了当地回答了尼哥德慕心里的疑问，	And so, Jesus came directly to the issue that was upon the heart of Nicodemus, and he said unto him,
<i>我实实在在的告诉你、人若不重生、就不能见神的国。(约翰福音 3:3)</i>	<i>"I say unto thee, except a man be born again, he cannot see the kingdom of God."</i>
尼哥德慕问道，人已经老了、如何能重生呢。	So, Nicodemus said, <i>"How can a man be born again when he is old?"</i>
岂能再进母腹生出来么。(约翰福音 3:4)	<i>Can he enter the second time into his mother's womb and be born?"</i>
耶稣说、我实实在在的告诉你、	<i>"And Jesus answered, 'Verily, I say unto you,</i>
人若不是从水和圣灵生的、就不能进神的国。(约翰福音 3:5)	<i>except a man be born of water and of the spirit he cannot enter the kingdom of God.</i>
从肉身生的、就是肉身。从灵生的、就是灵。(约翰福音 3:6)	<i>For that which is born of the flesh is flesh, and that which is born of Spirit is spirit.'"</i>
尼哥德慕对重生非常感兴趣，但不知道是怎么个过程？	Now, Nicodemus was interested in being born again, but the process....
他说，这怎么可能呢？我不可能再回到我母亲的腹中，然后再生出来。	<i>"How can it happen? There's no way that I can return to my mother's womb and be born again."</i>
然后耶稣说，人若不是从水和圣灵生的、就	And then Jesus said, <i>"Unless a man is born of</i>

不能进 神的国。(约翰福音 3:5)	<i>the water and of the spirit."</i>
他这里说的水和圣灵是什么意思？	Now, what does he mean water and spirit?
但对我来说，从水生的指的是我们自然的出生，	But, it would seem to me that being born of the water would be a reference to our natural birth,
就像胎儿在腹中有羊水保护，	as the fetus is in that water sac being protected,
当羊水破裂时，婴儿就生出了一样。	and then there is the water bursting and the child is born.
<i>从肉身生的、就是肉身。从灵生的、就是灵。(约翰福音 3:6)</i>	<i>"That which is born of the flesh is flesh, but that which born of the spirit is spirit."</i>
所以耶稣在这里说的是两种方式的出生，从水生的和从圣灵生的。	And so, he's talking about the two births born of the water and born of the Spirit.
从圣灵生的指的是重生，	And that the born of the Spirit is referring to the new birth,
你们第一次出生是自然的，是从肉身而生的。	You were born once, naturally, of the flesh.
你不能借着自然的出生而成为神的儿女，只有借着属灵的出生，才能成为神的儿女。	You are not a child of God by natural birth; you are a child of God by the spiritual birth.
所以从肉体生的，就是肉身，	So that which is born of the flesh is flesh.
一个没有重生的人过的是被肉身欲望支配的生活。	A person apart from the new birth lives a life that is dominated by his fleshly desires.

他的身体欲望掌管了祂的灵和魂，事实上，他的灵是死的。	His body rules over his soul and spirit, in fact his spirit is dead.
当人重生是，灵便活过来了，	That's what comes alive when a person is born again,
这是属灵的出生，那时我的灵便活过来了。	The spiritual birth that is when my spirit comes alive.
在这之前，我活在肉体中，随着肉体而行，	Prior to that, I am living in the flesh and after the flesh
我的心智被肉体私欲所支配，	And my mind is dominated by the flesh
那时我只关心我肉身的需要，整天想的就是吃什么，喝什么，穿什么。	My chief concern is what I'm going to eat, what I'm going to drink, what I'm going to wear. My fleshly needs my body needs.
但是当一个人借着圣灵重生的时候，他是从灵生的，就是灵。	But when a person is born of the spirit that which is born of the spirit is spirit.
这样灵便活了过来，开始掌管我的生命，	Then, the Spirit becomes alive and begins to rule within my life,
现在我的心思意念都是有关属灵的事情，	And now my mind is occupied with the things of the Spirit...
想的都是如何讨神的喜悦，如何敬拜神，	With how I might please God, in the worship of God,
体贴圣灵的就是生命平安和喜乐。	Which is life and peace and joy.
所以耶稣说， 我说、你们必须重生、你不要	So Jesus said, " Don't marvel when I said you

以为希奇。(约翰福音 3:7)	<i>must be born again."</i>
“必须”这个词是值得我们特别留心的词之一，	The word "must," again, is one of those words you've got to pay careful attention to,
当神说，“你必须”的时候，你要格外地留意。	When God said, "You must," it is something you need to pay careful heed to.
在这里，耶稣说， <i>你必须重生。(约翰福音 3:7)</i>	And He said, " <i>You must be born again.</i> "
神对任何人进天国的神圣诫命都是属灵的重生。	God's divine imperative for any man who will come into the kingdom is that spiritual birth,
你必须借着神的圣灵重生。	You must be born the second time, born of the Spirit of God.
<i>风随着意思吹、你听见风的响声、却不晓得从那里来、往那里去。</i>	<i>"Now, the wind bloweth where it listeth, and you hear the sound thereof, but you cannot tell whence it cometh and whether it goeth:</i>
<i>凡从圣灵生的、也是如此。(约翰福音 3:8)</i>	<i>so is every one that is born of the Spirit."</i>
神的灵在我们的生命中奇妙地工作着，我们不能完全明白或理解，	There is that mysterious working of God's Spirit within our lives and we cannot fully comprehend it or understand it,
我们只是知道确有此事，我们能看见效果。	We just know it. We can see the effects of it.
当我还是孩子的时候，我的母亲常常问我，“你能看见风吗？”	My mother used to ask me when I was a child, "Can you see the wind?"

我说，“能，我能看见风。”她说，“不能，你看不见。”	And I said, "Oh, yes, I can see the wind." She said, "No, you can't."
我说，“我能，我看见它就在那儿。瞧！它正吹起尘埃呢。”	"Oh, yes, I can, I can see it out there. Look, it's blowing the dust."
她说，“你看到的是风的结果。你看不见风。”	She said, "You're seeing the results of the wind. You don't see the wind."
我能看到圣灵工作的结果。我相信祂，我知道圣灵的确存在。	I can see the results of the Spirit. I believe it; I know that the Spirit exists.
我却从没看过祂，但是我可以感受到他对我的生命的影响，非常的真实。	I have never seen Him, but I can feel His effect upon my life, it's very real.
我也能看到祂在我周围的人身上所成就的果效，是如此的明显。	I can see His effects in the lives of those around me, it is very obvious.
所以在那些从圣灵里重生的人身上，我能认出圣灵神秘的善工。	And so are they who are born of the Spirit, there is that mystic work of God's Spirit that I can recognize,
我也能感受到，看到圣灵在我身上的善工。	I can feel, I can see that work of God's Spirit within me.
<i>尼哥德慕问他说、怎能会有这事呢。(约翰福音 3:9)</i>	<i>"Nicodemus answered and said unto him, 'How can these things be?'"</i>
他其实问了两个问题。第一，	Now, he has asked two questions, number one:
<i>如何能重生呢 (约翰福音 3:4)</i>	<i>"How can a man be born again?"</i>

其次，怎能会有这事呢。(约翰福音 3:9)	and then, " <i>How can these things be?</i> "
耶稣没有立即回答他的问题，却斥责他说，	Jesus doesn't immediately answer the question, but chides him now. He said,
你是以色列人的先生、还不明白这事么。	" <i>Are you a teacher of Israel, and don't you know these things?</i>
我实实在在的告诉你、我们所说的、是我们知道的、	<i>Verily, verily, I say unto you, I am speaking of those things that I know,</i>
我们所见证的、是我们见过的。你们却不领受我们的见证。(约翰福音 3:10-11)	<i>and I am testifying of those things that I have seen and you do not receive my witness.</i>
我对你们说地上的事、你们尚且不信、	<i>If I have talked to you about earthly things and you did not believe,</i>
若说天上的事、如何能信呢。(约翰福音 3:12)	<i>how will you believe if I tell you of heavenly things?</i>
耶稣的意思是，如果我不能够让你相信这些地上的事，	If I can't bring to your understanding a faith in these earthly things,
我怎么能够让你相信更高境界的事？	How can I ever elevate you to a higher place?
你是教师，你本该知道这些事。	You're a teacher, you ought to know these things?"
在斥责了他的不信，和不愿领受耶稣的见证后，耶稣对他说，	Having chided him for his not believing, not receiving the witness that Jesus said, "I know is true," He then said to him,

<u>摩西</u> 在旷野怎样举蛇、人子也必照样被举起来。 (约翰福音 3:14)	<i>"For as Moses lifted up the servant in the wilderness, even so must the Son of man be lifted up."</i>
这里耶稣所说的是十字架。请再一次注意“必须”这个词。	Here Jesus is talking about his cross. Notice again the word "must."
<u>人子也必照样被举起来</u> (约翰福音 3:14)	<i>"Even so must the Son of man be lifted up."</i>
如果说有救赎的可能性，	If there is to be the possibility of redemption,
如果说能经历重生，	If there is to be an experience of being born again,
那只有借着被钉十字架的人子，所以人子必须被举起。	It can only be by the Son of man being crucified, so must the Son of man be lifted up.
在这里祂用了 <u>旧约民数记</u> 二十一章中一个非常有意思的例子，	He uses a very interesting example out of their history in the Old Testament found in Numbers 21,
<u>以色列</u> 的子民在尝试进入 <u>迦南美地</u> 失败后， <u>摩西</u> 就带领他们走绕过以东的路，	where the children of Israel, after their failure to enter into the land, and Moses began to take the route around towards Edom
于是人们就对 <u>摩西</u> 发出怨言，	the people began to murmur and complain against Moses, saying,
<u>你们为甚么把我们从<u>埃及</u>领出来、使我们死在旷野呢。</u>	<i>"Why did you bring us into this wilderness to die,</i>
<u>这里没有粮、没有水、我们的心厌恶这淡薄</u>	<i>where there is no bread or water, and our</i>

的食物。(民数记 21:5)	<i>souls loathe this manna...we're sick of it."</i>
于是耶和华使火蛇进入百姓中间、	<i>And the anger of the Lord was kindled against the people of Israel, and God sent these little serpents into the camp, fiery serpents, deadly serpents.</i>
蛇就咬他们、以色列人中死了许多。(民数记 21:6)	<i>They began to bite the people and the people began to die as a result of the bites.</i>
百姓到摩西那里说、我们怨讟耶和华和你、有罪了、	<i>And they came to Moses and they said, "We have sinned against you and against the Lord by our murmuring.</i>
求你祷告耶和华、叫这些蛇离开我们	<i>Pray unto God for us that we might be delivered from this plague of serpents."</i>
于是摩西为百姓祷告。耶和华对摩西说、(民数记 21:7)	<i>And Moses prayed unto the Lord and the Lord told him</i>
你制造一条火蛇、挂在杆子上(民数记 21:8)	<i>to make a serpent out of brass and to put it on a pole, and to stand it up in the middle of the camp.</i>
凡被蛇咬的人经过、	<i>And it shall come to pass that whenever a man is bitten by one of these fiery serpents,</i>
他只要一望在营中央的铜蛇，他就得医治，就活了。	<i>if he will just look at the pole in the middle of the camp, he will be healed, he will live.</i>

<u>摩西便制造一条铜蛇、挂在杆子上。</u>	<i>And so Moses made a serpent of brass, put it on a pole, set it up in the middle of the camp;</i>
在这里，你发现杆子上的蛇是行医用的小小的标志物，表明有医治作用。	Therein you find the basis for that little symbol that the doctors use...the serpent on the pole, for healing.
但是在 <u>圣经</u> 里，铜是审判的象征物，	But, brass in the scripture is always a medal that is symbolic of judgment,
而蛇却总是象征着罪。	and the serpent is always symbolic of sin.
所以在竿子上的铜蛇象征着神审判他们的罪。	So, the brass serpent on the pole was a symbol that God had judged their sins.
但只要他们望一下铜蛇，他们就能得医治，就不会死。	And by looking at that, they were healed. They did not die.
这是神为他们安排的一个非常有趣的方法，	Now, this is an interesting provision that God made,
只要看一下铜蛇，能够挽救一个人的性命。	And by what process looking upon the serpent could save a person's life.
这找不到任何生理或科学的解释。	You know, there's no physical or scientific explanation for this.
只是神所立的约。祂说， <u>一望这蛇、就必得活。</u> (民数记 21:8)	It was just God's covenant! God's provision...and He said, " <i>All you have to do is look and you will live.</i> "
我能想象当时的情景，那些被蛇咬的人，颈	Now, I can imagine that there were some hard

脖发硬，	heads there in Israel,
躺在地上抽搐，快要死了。	Lying on the ground convulsing as a result of the snakebite, about to die.
然后他们的朋友跑来说，“嗨， <u>摩西</u> 在营中央的竿上挂了一条铜蛇，	And their friends say, "Hey, in the middle of the camp Moses set up that pole of the brass serpent.
你只要望一下它，就能得医治。	Just look at it and you'll be healed."
“得了吧，不要告诉我这个，这听起来太荒唐了，我想不明白。”	"Don't tell me that, man, that's ridiculous. I can't make sense out of that.
看一下铜蛇对我有什么用？难道你看不到我快要死了吗？我需要人帮忙！”	How can looking at that do anything for me? Don't you see, I'm dying, man! I need help!"
“是呀，只要你看一下铜蛇就好了！”“别闹了！那怎能帮上忙？”	"Yah, but just look!" "Ah, come on, how can that help?"
我能想象他因为无法理解，就在那里争论不休，渐渐死去。	And I can see him arguing and dying because he can't understand how looking would help.
人们就是那么愚蠢，在他们搞明白神运行的过程前，他们不愿接受神的作为。	People are foolish. Unless they can understand all the processes by which God is working, they won't accept it.
我无法向你解释为什么 <u>耶稣基督</u> 能为你洗净罪，	I can't explain to you how that believing in Jesus Christ can cleanse you of your sin
使你重生成为神的儿女。	And cause you to be born again and become a

	child of God.
我只能告诉你祂的确能洁净你，这是神所按立的。	All I can tell you is it will. It works. That's what God has ordained.
耶稣挂在十字架上，为你的罪受审判。	Jesus, hanging on the cross, was bearing the judgment of God for your sins.
<i>我们都如羊走迷、各人偏行己路。</i>	<i>"All we like sheep have gone astray, we turn, everyone of us, to our own ways.</i>
<i>耶和華使我们众人的罪孽都归在他身上。</i> (以赛亚书 53:6)	<i>And God has laid on Him the iniquities of us all."</i>
<i>摩西在旷野怎样举蛇、人子也必照样被举起来。</i> (约翰福音 3:14)	<i>"As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up."</i>
耶稣挂在十字架上，是为我们担当神对罪的审判，	And Jesus, hanging there on the cross, was there taking the judgment of God for sin,
是为我们的罪而死，是为我们而死。	Dying for our sins, dying in our place.
正如当时以色列人借着仰望铜蛇而活过来，	And even as those in the days of Israel looked at the serpent and lived,
我们借着仰望十字架，信靠耶稣而获新生，而得永生。	So we, by looking at the cross in faith and in trusting in Jesus, live.
两者相当类似，都是神所设定的象征。	We have eternal life. And so, it was quite an interesting parallel, symbolism that God had established.

人怎能重生？怎能会有这事？人的重生是单单相信耶稣基督的结果。	How can a man be born again? How can these things be? They are the result of simply believing in Jesus Christ.
叫一切信他的不至灭亡反得永生。(约翰福音 3:15)	<i>"That whosoever believeth in Him should not perish, but have eternal life."</i>
这是神为我们所预备的，但必须借着信心。	God's provisions given to us through faith.
神爱世人、甚至将他的独生子赐给他们、叫一切信他的、不至灭亡、反得永生。(约翰福音 3:16)	<i>"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life."</i>
再一次，关键在于相信耶稣。那是神对那些想重生的人的要求。	Again, the key is believing in Jesus. That's the provision that God has required for those to be born again.
你借着信心而得重生，这信心就是相信耶稣基督为你的罪而承受神的审判，死在十字架上，	You are born again, when you, by faith, believe in Jesus Christ, that He bore God's judgment for your sins in His death upon the cross,
你只要接受祂进入到你的生命里，你就借着圣灵重生了，	And you receive Him into your life. You are then born again by the Spirit of God
成为耶稣基督里一个新造的人，成了神的孩子，王的子女。	And have become now a new creature in Jesus Christ, a son of God, a child of the King.
这一切的关键是信靠祂。	Believing in Him, that is the key.

因为 神差他的儿子降世、不是要定世人的罪、（或作审判世人下同）乃是要叫世人因他得救。(约翰福音 3:17)	<i>"For God sent not his Son into the world to condemn the world, but that the world through him might be saved."</i>
我不知道为什么我们总把基督想象成在定我们的罪。	I do not know why we always seem to picture Christ as condemning us.
我想是因为我们老是有罪。但是我们总认为是祂在定我们的罪。	Well, I guess it's because we're so guilty all the time. But we always are thinking of Him in that posture of condemning.
但使徒保罗在罗马书第八章中反问道：	But Paul the apostle asked the rhetorical question in Romans 8,
<i>谁能定他们的罪呢。</i> 然后他回答道，不是耶稣！	<i>"Who is he that condemneth?"</i> And then he answers, <i>"Not Jesus!"</i>
耶稣来不是要定你的罪，而是为了拯救你。	Jesus hasn't come to condemn you. Jesus has come to save you.
祂不必来定罪，因为世人已经被定罪了。	He didn't need to come to condemn, because the world is already condemned.
但 <i>信他的人、不被定罪。</i> 。(约翰福音 3:18)	Now, <i>"He that believeth in him is not condemned."</i>
哦！你听见了吗？你相信吗？	Oh, did you hear that? Do you believe that?
<i>信他的人、不被定罪。</i> (约翰福音 3:18)	<i>"He that believeth in him is not condemned."</i>
今晚关于神的恩典的信息对我们是多么宝贵！这应该大大震撼你的灵魂。	What a glorious message of God's grace to us! That ought to thrill your soul beyond measure!

贵！这应该大大震撼你的灵魂。	
如今那些在基督耶稣里的、就不定罪了。 (罗马书 8:1)	<i>"There is therefore now no condemnation to those who believe in Jesus Christ."</i>
不就是这样说的吗？你相信吗？	Isn't that what it says? Do you believe it?
他的名是什么意思？祂的名是耶稣，主是拯救的意思。	What is his name? Yeshua, the Lord is salvation.
耶稣来为了拯救，这是祂的名字所包含的意思。	Jesus came to save. That's what his name implies.
他将要生一个儿子。你要给他起名叫耶稣。因他要将自己的百姓从罪恶里救出来。 (马太福音 1:21)	<i>"Thou shalt call his name Yeshua, for He shall save his people from their sins."</i>
神爱世人、甚至将他的独生子赐给他们、叫一切信他的、不至灭亡、反得永生。(约翰福音 3:16)	<i>"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life."</i>
再一次，关键在于相信耶稣。那是神对那些想重生的人的要求。	Again, the key is believing in Jesus. That's the provision that God has required for those to be born again.
你借着信心而得重生，这信心就是相信耶稣基督为你的罪而承受神的审判，死在十字架上，	You are born again, when you, by faith, believe in Jesus Christ, that He bore God's judgment for your sins in His death upon the cross,

你只要接受祂进入到你的生命里，你就借着圣灵重生了，	and you receive Him into your life. You are then born again by the Spirit of God
成为耶稣基督里一个新造的人，成了神的孩子，王的子女。	And have become now a new creature in Jesus Christ, a son of God, a child of the King.
这一切的关键是信靠祂。	Believing in Him, that is the key.