

5218 - John 3-4	约翰福音第三—四章
<i>"There was a man of the Pharisees named Nicodemus, a ruler of the Jews."</i>	有一个法利赛人、名叫尼哥德慕、是犹太人的官。（约翰福音 3:1）
We know a few things about him; we know that he must have been very wealthy,	我们知道一些有关他的事：他肯定非常富有，
for he came with Joseph of Arimathea to enbalm the body of Jesus after the crucifixion.	因为他和亚利马太人约瑟在耶稣钉十字架后，为他的身体膏油，
And he brought these costly spices, about a hundred pounds, that only a very wealthy person could afford.	而且他还带了约一百磅的昂贵香料，这只有很富有的人才能负担得起。
A ruler of the Jews	他还是犹太人的官，
means that he was one of the seventy Sanhedrin,	这表明他是七十个犹太公会成员之一，
and, according to Jesus, he was a teacher of the Jews.	而且跟据耶稣所说的，他还是犹太人的老师。
<i>He said, "Art thou a teacher of the Jews and knowest not these things?"</i>	耶稣回答说、你是以色列人的先生、还不明白这事么。（约翰福音 3: 10）

Finally, he was a Pharisee. The Pharisees numbered about six thousand men	还有，他是 <u>法利赛人</u> 。大约有六千 <u>法利赛人</u>
who had dedicated their entire life to keeping the codified law.	终生致力于保存成文的律法。
They recognized that the first five chapters of the Old Testament were God's inspired Word to man.	他们公认旧约前五篇是神所默示的。
Now, the scribes had sought to interpret those first five books and their codifying of the law, and this was called the Mishna.	这些文员注解了这五本书，并将其编成律法典章，称之为 <u>米示拿</u> 。
Now, for instance the law said, <i>"Remember the sabbath day to keep it holy."</i>	举个例子说吧，十诫上说， <i>当纪念安息日、守为圣日。(出埃及记 20:8)</i>
But in the Mishna there were twenty-four chapters written to qualify what that meant. Now, God said it very simply, just	但在 <u>米示拿</u> 却有二十四个章节对此加以限定。其实神说得很简单，
<i>"Remember the sabbath day to keep it</i>	<i>当纪念安息日、守为圣日。六日要劳碌作你</i>

<p><i>holy. And in six days you should do your labor, and the seventh day you shall rest and not do any labor on that day."</i></p>	<p>一切的工。但第七日是向耶和华你 神当守的安息日。(但第七日当安息)(出埃及记 20:8-10)</p>
<p>But it took them twenty-four chapters to constitute what it meant and what the limitations and all were, the Mishna.</p>	<p>但是他们却用了二十四个章节来解释它的涵意和限制。</p>
<p>Now, the Pharisees sought to keep the whole Mishna,</p>	<p><u>法利赛人</u>力求遵守整个<u>米示拿</u>,</p>
<p>the codified law, or the explanations in the writings in the codified law.</p>	<p>就是他们编写的律法典章, 还有那些注解。</p>
<p>Now, on top of the Mishna, they then wrote the Talmud, which was a commentary on the Mishna.</p>	<p>在<u>米示拿</u>前面, 他们还写了<u>他勒目</u>, 就是<u>米示拿</u>的注释评论。</p>
<p>And so, the things just continued to expand and expand.</p>	<p>这样<u>米示拿</u>就不断地增加篇幅。</p>
<p>But, the Pharisee was one who sought, and the primary purpose of his life was the keeping of the codified law.</p>	<p><u>法利赛人</u>生活的首要目的就是遵守这些律法典章。</p>

<i>Nicodemus, a Pharisee, a ruler of the Jews , he came to Jesus at night.</i>	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。这人夜里来见耶稣。(约翰福音 3:1-2)
Now, if anyone had it made by works or by the law, it would have been Nicodemus.	如果哪个人可以凭行为或守律法称义的话，那肯定有 <u>尼哥德慕</u> 的份；
If anyone could present their righteous credentials before God, it would be a Pharisee.	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> 。
They spent their entire life endeavoring to keep every aspect of God's holy law.	他们穷尽一生来持守神神圣律法的方方面面。
If there were righteousness through the law, then the Pharisees surely would have achieved it.	若籍着律法可得公义，那么 <u>法利赛人</u> 肯定可以得到。
If a man could be righteous before God by his works, then surely the Pharisees would be accounted righteous.	如果人可以借着他的行为在神面前称义的话，那么 <u>法利赛人</u> 可以算是公义的。
If there was anybody who didn't need	如果有谁不需要重生的，那必定是 <u>法利赛</u>

to be born again, it would have been the Pharisees.	人。
But though he was a Pharisee, a ruler of the Jews, a teacher, he was drawn to Jesus,	但即使他是法利赛人，是犹太人的官，犹太人的老师，却还是被耶稣吸引，
much like perhaps that rich young ruler who came to Jesus and fell on his knees before him, and said,	很像那个年轻富有的少年官，那少年官到耶稣面前跪下，说
<i>"Good Master, what must I do to have eternal life, or to inherit eternal life?"</i>	夫子、（有古卷作良善的夫子）我该作甚么善事、纔能得永生。（马太福音 19:16）
<i>And Jesus said, "...keep the commandments."</i>	耶稣对他说、就当遵守诫命。（马太福音 19:17）
And he said, "Which?" And as Jesus rattled off for him the first six commandments, or the second six actually,	他说、甚么诫命。耶稣一口气说了前六条诫命，其实是后六条诫命。
he said, <i>"All of these have I kept for my youth, what lack I yet?"</i>	那少年人说这一切我（从小）都遵守了。还缺少甚么呢。（马太福音 19:20）
There was a realization that just the	那少年人认识到光遵守律法是不够的，一定

keeping of the law was not enough. There must be something more.	
Evidently, Nicodemus had this same awareness: there must be something more!	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。
Recognizing in Jesus a special quality, recognizing a special mission. For he said to Jesus,	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，
<i>"Rabbi, Master, we know that thou art a teacher who has come from God."</i>	<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>
He recognized, though the other Pharisees did not recognize,	虽然其他的 <u>法利赛人</u> 并没有意识到这一点，但他却意识到了，
he did recognize the divine authority by which Jesus spake.	他确实意识到了耶稣说的话带有神的权柄。他说，
<i>"We know that you are a teacher that has come from God,</i>	<i>我们知道你是由 神那里来作师傅的。</i>
<i>for no man can do these miracles which you do except God be with him."</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>
So, he had made this acknowledgement and had this recognition that was not	他作出了不同于其他 <u>法利赛人</u> 的认知。

acknowledged by the other Pharisees.	
And yet, was a tremendous witness and testimony to Jesus Christ.	然而这为耶稣基督作了一个极大的见证。
Jesus himself called his disciples to believe because of the witness of his works.	耶稣自己曾呼召他的门徒要因他所作的事而相信他。
He said, <i>"Believe me that I am in the Father and the Father in me,</i>	祂说, <i>你们当信我、我在父里面、父在我里面。</i>
<i>or else believe me for the very works sake."</i>	<i>即或不信、也当因我所作的事信我。(约翰福音 14:11)</i>
Again he said, "My works, they do testify of me."	他又说, 我所作的事, 就是我的见证。(参照 5:36)
Nicodemus acknowledged this,	尼哥德慕承认这一点,
<i>"We know that you're a teacher come from God, because no man can do the miracles that you have done unless God was with him."</i>	<i>我们知道你是由 神那里来作师傅的。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>
Now, Jesus knew all things and he knew what was in the heart of Nicodemus	耶稣知道所有的事, 他知道尼哥德慕心里想的是什么,

and he knew foremost in the man's heart was, "How can I enter into this kingdom of God?"	他知道这人心里最想知道的是“我怎样才能进神的国？”
And so, Jesus came directly to the issue that was upon the heart of Nicodemus, and he said unto him,	所以耶稣直接了当地回答了尼哥德慕心里的疑问，
<i>"I say unto thee, except a man be born again, he cannot see the kingdom of God."</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)
Now, Jesus, in the sermon on the mount, said to his disciples,	耶稣在登山宝训中对祂的门徒说，
<i>"Except your righteousness exceeds that of the scribes and the Pharisees, you will not enter the kingdom of heaven."</i>	你们的义、若不胜于文士和法利赛人的义、断不能进天国。(马太福音 5:20)
Now, as I said, the Pharisees spent their entire life endeavoring to keep the codified law of God,	正如我所讲的， <u>法利赛人</u> 终生致力于持守神的律法典章，
not just the ten commandments,	不只是十诫而已，
but all of the Mishna, the codified	而是所有的 <u>米示拿</u> ，就是由十诫注解，说

law by which the ten commandments were explained and amplified and interpreted.	明，扩充而来的典章条例。
And yet, Jesus said, <i>"Unless your righteousness exceeds that of the scribes and the Pharisees, you're not going to enter the kingdom of heaven."</i>	然而，耶稣说， <i>你们的义、若不胜于文士和法利赛人的义、断不能进天国。</i> (马太福音 5:20)
Now, he is saying to this Pharisee, the ruler of the Jews,	在这里，他对这个法利赛人，犹太人的官说，
<i>"Unless a man is born again, he cannot enter, he cannot see the kingdom of God."</i>	人若不重生、就不能见神的国。(约翰福音 3:3)
So, Nicodemus said, <i>"How can a man be born again when he is old?"</i>	尼哥德慕问道， <i>人已经老了、如何能重生呢。</i>
<i>Can he enter the second time into his mother's womb and be born?"</i>	岂能再进母腹生出来么。(约翰福音 3:4)
<i>"And Jesus answered, 'Verily, I say unto you,</i>	耶稣说、我实实在在的告诉你、
<i>except a man be born of water and of</i>	人若不是从水和圣灵生的、就不能进神的

<i>the spirit he cannot enter the kingdom of God.</i>	
<i>For that which is born of the flesh is flesh, and that which is born of spirit is spirit.'"</i>	从肉身生的、就是肉身。从灵生的、就是灵。(约翰福音 3:6)
Now, Nicodemus was interested in being born again, but the process....	尼哥德慕对重生非常感兴趣，但不知道是怎 么个过程？
"How can it happen? There's no way that I can return to my mother's womb and be born again."	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。
And I do not believe that he was being facetious, I think that he was just really curious as to, "What do you mean, born again?"	我不觉得他是在开玩笑，我觉得他真的很好 奇，“你说的重生到底是什么意思？”
And then Jesus said, <i>"Unless a man is born of the water and of the spirit."</i>	然后耶稣说， 人若不是从水和圣灵生的、就 不能进 神的国。(约翰福音 3:5)
Now, what does he mean water and spirit?	他这里说的水和圣灵是什么意思？
We know what it is to be born of the spirit. What is he referring to being	我们知道从圣灵生的是什么意思。那从水生 的又是什么意思呢？

born of the water?	
There are those who declare that he is talking about water baptism.	有些人认为是经过水的洗礼，
Unless you have been baptized in water, you're not going to see the kingdom of heaven,	他们宣称除非你用水洗过礼，否则你不能见神的国。
and that born of the water refers to water baptism.	他们认为从水生的是指经过水的洗礼。
I do not believe that Jesus is referring to water baptism here,	我认为耶稣在这里指的不是经过水的洗礼，
because I believe that there are people who have gone through the ritual of water baptism who are not going to see the kingdom of heaven.	因为有些人即使有用水洗礼的仪式，却还是见不到神的国。
It was only a ritual.	那只不过是仪式而已。
There are those who say the water refers to the Word of God. As Peter in his first epistle, chapter 1 verse 23, said that we've been	也有人认为水指的是神的话，就象在 <u>彼得前书</u> 一章二十三节说到的，
<i>"Begotten unto this living hope</i>	<i>你们蒙了重生、是借着 神活泼常存的道。</i>

<i>through the Word of truth."</i>	<i>(彼得前书 1:23)</i>
And so, we've been born again through the Word of God.	所以我们重生是籍着神的道。
And Jesus said in John 15, <i>"Now you are clean through the Word which I have spoken unto you."</i>	耶稣在约翰福音十五章中说, <i>现在你们因我讲给你们道、已经干净了。(约翰福音 15:3)</i>
And so, it is being born of the Word of God.	所以他们认为是藉神的道而重生。
And, the theological giants have taken their positions	神学伟人们各有各的立场,
and there are those who say water baptism and those who say born through the Word God,	有说是指经过水的洗礼的, 也有说是指藉神的道生的,
and they write their commentaries and their ideas and thoughts and blast each other's ideas.	他们写注诠释他们的想法观点, 并彼此攻击对方。
But, it would seem to me that being born of the water would be a reference to our natural birth,	但对我来说, 从水生的指的是我们自然的出生,
as the fetus is in that water sac	就像胎儿在腹中有羊水保护,

being protected,	
and then there is the water bursting and the child is born.	当羊水破裂时，婴儿就生出了一样。
To be born of the water would refer to the natural birth, because in context then, Jesus said,	所以从水生的指的是自然的出生，因为在上下文中，耶稣也有提及，
<i>"That which is born of the flesh is flesh, but that which born of the spirit is spirit."</i>	<i>从肉身生的、就是肉身。从灵生的、就是灵。(约翰福音 3:6)</i>
And so, he's talking about the two births born of the water and born of the spirit.	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 that the born of the spirit is referring to the new birth,	从圣灵生的指的是重生，
the spiritual birth that we have, where born of the water would refer to the fleshly birth.	我们属灵的生命，从水生的指的是肉体的出生。
Now, I don't intend to make any brief for this position.	我不想为这个立场作任何辩护。
If you want to believe that it refers	如果你认为它指的是经过水的洗礼，请便，

to water baptism, you're welcome.	
If you want to believe that it is referring to being born by the Word of God, you're welcome.	如果你认为它指的是藉神的道而生的，也请便。
And if you want to believe it is being born of the flesh, you're welcome.	如果你认为它指的是肉体的出生，也未尝不可。
You can take whatever position you want and it's not going to alter your relationship with God one iota.	你可以采取任何立场，这并不会改变你和神的关系。
But there are these positions that people take, and sometimes they get very argumentative with them, but I have no argument.	但有些人采取了他们的立场后，变得非常好争辩。我对此没有什么好争的。
We do know that that which is born of the flesh is flesh.	我们确实知道从肉身生的，就是肉身。
You were born once, naturally, of the flesh.	你们第一次出生是自然的，是从肉身而生的。
You are not a child of God by natural birth, you are a child of God by the	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。

spiritual birth.	
Paul the apostle, talking about your life before Christ, said,	使徒 <u>保罗</u> 在说到信主前的我们时，是这样说的，
<i>"And you, hath He made alive, who were once dead in trespasses and sins,</i>	<i>你们死在过犯罪恶之中，他叫你们活过来</i> (以弗所书 2:1)
<i>who in times past, walked according to the course of this world,</i>	<i>那时、你们在其中行事为人随从今世的风俗、</i>
<i>according to the prince of the power of the air that even now works in the children of disobedience.</i>	<i>顺服空中掌权者的首领、就是现今在悖逆之子心中运行的邪灵。(以弗所书 2:2)</i>
<i>Among whom you all once lived, according to the lust of your mind and the lust of your flesh,</i>	<i>我们从前也都在他们中间、放纵肉体的私欲、随着肉体 and 心中所喜好的去行、</i>
<i>and you were by nature the children of wrath."</i>	<i>本为可怒之子、和别人一样 (以弗所书 2:3)</i>
...not the children of God, the children of wrath.	我们本不是神的孩子，是可怒之子。
It is only by a new birth that I become a child of God.	只有借着新生，我才能成为神的孩子。

So that which is born of the flesh is flesh.	所以从肉体生的，就是肉身，
A person apart from the new birth lives a life that is dominated by his fleshly desires.	一个没有重生的人过的是被肉身欲望支配的生活。
His body rules over his soul and spirit, in fact his spirit is dead.	他的身体欲望掌管了他的灵和魂，事实上，他的灵是死的。
That's what comes alive when a person is born again,	当人重生是，灵便活过来了，
the spiritual birth, that is when my spirit comes alive.	这是属灵的出生，那时我的灵便活过来了。
Prior to that, I am living in the flesh and after the flesh	在这之前，我活在肉体中，随着肉体而行，
and my mind is dominated by the flesh	我的心智被肉体私欲所支配，
and thus I have what the scripture terms, the mind of the flesh, which is death.	我就是圣经上说的体贴肉体的，就是死。
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	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 body needs.	
These are the things that occupy my mind.	这些事占满了我的心思。
But when a person is born of the spirit, that which is born of the spirit is spirit.	但是当一个人借着圣灵重生的时候，他是从灵生的，就是灵。
Then, the spirit becomes alive and begins to rule within my life,	这样灵便活了过来，开始掌管我的生命，
and now my mind is occupied with the things of the spirit...	现在我的心思意念都是有关属灵的事情，
with how I might please God, in the worship of God,	想的都是如何讨神的喜悦，如何敬拜神，
in the opening up of my life and my heart unto the things of God and of His Spirit,	如何将我的生命和心扉向神和圣灵敞开。
and these are the things that now dominate my mind.	现在这些属灵的事控制了我的心思意念。
A mind dominated by the spirit is called the mind of the Spirit,	随从圣灵的人被称为体贴圣灵的，
which is life and peace and joy.	体贴圣灵的就是生命平安和喜乐。

So Jesus said, <i>"Don't marvel when I said you must be born again."</i>	所以耶稣说，我说、你们必须重生、你不要以为希奇。(约翰福音 3:7)
The word "must," again, is one of those words you've got to pay careful attention to,	“必须”这个词是值得我们特别留心的词之一，
because there, you're coming to the heart of the issue when a person says, "I must."	因为说到“必须”，你就说到了一件事情的要点。
When God said, "You must," it is something you need to pay careful heed to	当神说，“你必须”的时候，你要格外地留意。
and He said, <i>"You must be born again."</i>	在这里，耶稣说，你必须重生。(约翰福音 3:7)
There is no one who will enter the kingdom of heaven who is not born again.	人若不重生、就不能见神的国。
He's talking about, if you want to come into the kingdom of heaven, you must be born again.	他的意思是，如果你想进天国，你必须重生。
You cannot come into the kingdom	进天国和重生是分不开的。

apart from being born again.	
God's divine imperative for any man who will come into the kingdom is that spiritual birth,	神对任何人进天国的神圣诫命都是属灵的重生。
you must be born the second time, born of the Spirit of God.	你必须借着神的圣灵重生。
In the first chapter of the gospel of John, we read,	在 <u>约翰福音</u> 第一章，我们读到
<i>"But as many as received him, to them gave he power to become the sons of God, even to them that believe on His name,</i>	<i>凡接待他的、就是信他名的人、他就赐他们权柄、作神的儿女。(约翰福音 1:12)</i>
<i>which were born not of blood, nor of the will of the flesh,</i>	<i>这等人不是从血气生的、不是从情欲生的、</i>
<i>nor of the will of man, but of God"</i>	<i>也不是从人意生的、乃是从 神生的。(约翰福音 1:13)</i>
....born again, by the Spirit of God.	借着神的灵而得重生。
<i>"Now, the wind bloweth where it listeth, and you hear the sound thereof, but you cannot tell whence</i>	<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>it cometh and whether it goeth:</i>	
<i>so is every one that is born of the Spirit."</i>	凡从圣灵生的、也是如此。(约翰福音 3:8)
There is that mysterious working of God's Spirit within our lives and we cannot fully comprehend it or understand it,	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，
we just know it. We can see the effects of it.	我们只是知道确有此事，我们能看见效果。
My mother used to ask me when I was a child, "Can you see the wind?"	当我还是孩子的时候，我的母亲常常问我，“你能看见风吗？”
And I said, "Oh, yes, I can see the wind." She said, "No, you can't."	我说，“能，我能看见风。”她说，“不能，你看不见。”
"Oh, yes, I can, I can see it out there. Look, it's blowing the dust."	我说，“我能，我看见它就在那儿。瞧！它正吹起尘埃呢。”
She said, "You're seeing the results of the wind. You don't see the wind."	她说，“你看到的是风的结果。你看不见风。”
I can see the results of the Spirit. I believe it, I know that the Spirit exists.	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 have never seen Him, but I can feel His effect upon my life, it's very real.	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 can see His effects in the lives of those around me, it is very obvious.	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。
And so are they who are born of the spirit, there is that mystic work of God's spirit that I can recognize,	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。
I can feel, I can see that work of God's spirit within me.	我也能感受到，看到圣灵在我身上的善工。
<i>"Nicodemus answered and said unto him, 'How can these things be?'"</i>	<u>尼哥德慕</u> 问他说、怎能会有这事呢。(约翰福音 3:9)
Now, he has asked two questions...number one:	他其实问了两个问题。第一，
<i>"How can a man be born again?"</i>	如何能重生呢 (约翰福音 3:4)
and then, <i>"How can these things be?"</i>	其次，怎能会有这事呢。(约翰福音 3:9)
Jesus doesn't immediately answer the question, but chides him now. He said,	耶稣没有立即回答他的问题，却斥责他说，
<i>"Are you a teacher of Israel, and</i>	你是以色列人的先生、还不明白这事么。

<i>don't you know these things?</i>	
<i>Verily, verily, I say unto you, I am speaking of those things that I know,</i>	我实实在在的告诉你、我们所说的、是我们知道的、
<i>and I am testifying of those things that I have seen and you do not receive my witness.</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>If I have talked to you about earthly things and you did not believe,</i>	我对你们说地上的事、你们尚且不信、
<i>how will you believe if I tell you of heavenly things?</i>	若说天上的事、如何能信呢。(约翰福音 3:12)
....If I can't bring to your understanding a faith in these earthly things,	耶稣的意思是，如果我不能够让你相信这些地上的事，
how can I ever elevate you to a higher place?	我怎么能够让你相信更高境界的事？
You're a teacher, you ought to know these things?"	你是教师，你本该知道这些事。
Now, He then turned and answered the question,	然后他回过头来回答他的问题，
"How can these things be? How can I	怎能有这样的事呢？我怎么能重生呢？

be born again?"	
Having chided him for his not believing, not receiving the witness that Jesus said, "I know is true," He then said to him,	在斥责了他的不信，和不愿领受耶稣的见证后，耶稣对他说，
<i>"For as Moses lifted up the servant in the wilderness, even so must the Son of man be lifted up."</i>	<u>摩西在旷野怎样举蛇、人子也必照样被举起</u> 来。 (约翰福音 3:14)
Here Jesus is talking about his cross. Notice again the word "must."	这里耶稣所说的是十字架。请再一次注意“必须”这个词。
<i>"Even so must the Son of man be lifted up."</i>	<u>人子也必照样被举起来</u> (约翰福音 3:14)
If there is to be the possibility of redemption,	如果说有救赎的可能性，
if there is to be an experience of being born again,	如果说能经历重生，
it can only be by the Son of man being crucified, so must the Son of man be lifted up.	那只有借着被钉十字架的人子，所以人子必须被举起。

He uses a very interesting example out of their history in the Old Testament found in Numbers 21,	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，
where the children of Israel, after their failure to enter into the land, and Moses began to take the route around towards Edom	<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，
up through Moab and Ammon, coming into the land from the east,	他们得穿越 <u>摩押</u> 和 <u>安宁</u> （ <u>亚嫩河</u> ？），才能进入 <u>迦南</u> 东部，
the people began to murmur and complain against Moses, saying,	于是人们就对 <u>摩西</u> 发出怨言，
<i>"Why did you bring us into this wilderness to die,</i>	<i>你们为甚么把我们从<u>埃及</u>领出来、使我们死在旷野呢。</i>
<i>where there is no bread or water, and our souls loathe this manna...we're sick of it."</i>	<i>这里没有粮、没有水、我们的心厌恶这淡薄的食物。（民数记 21:5）</i>
<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</i>	于是 <u>耶和華</u> 使火蛇进入百姓中间、

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

live.	
<i>And so Moses made a serpent of brass, put it on a pole, set it up in the middle of the camp;</i>	摩西便制造一条铜蛇、挂在杆子上。
<i>and it came to pass that whosoever was bitten by this serpent, when they looked upon that serpent on the pole, they were healed, they did not die.</i>	凡被蛇咬的、一望这铜蛇、就活了。(民数 记 21:9)
Therein you find the basis for that little symbol that the doctors use...the serpent on the pole, for healing.	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。
But, brass in the scripture is always a medal that is symbolic of judgment,	但是在 <u>圣经</u> 里，铜是审判的象征物，
and the serpent is always symbolic of sin.	而蛇却总是象征着罪。
So, the brass serpent on the pole was a symbol that God had judged their sins.	所以在竿子上的铜蛇象征着神审判他们的 罪。
And by looking at that, they were	但只要他们望一下铜蛇，他们就能得医治，

healed. They did not die.	就不会死。
Now, this is an interesting provision that God made,	这是神为他们安排的一个非常有趣的方法，
and by what process looking upon the serpent could save a person's life.	只要看一下铜蛇，能够挽救一个人的性命。
You know, there's no physical or scientific explanation for this.	这找不到任何生理或科学的解释。
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> "	只是神所立的约。祂说， 一望这蛇、就必得活。 (民数记 21:8)
Now, I can imagine that there were some hard heads there in Israel,	我能想象当时的情景，那些被蛇咬的人，颈
lying on the ground convulsing as a result of the snakebite, about to die.	脖发硬，
	躺在地上抽搐，快要死了。
And their friends say, "Hey, in the middle of the camp Moses set up that pole of the brass serpent.	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，

Just look at it and you'll be healed."	你只要望一下它，就能得医治。
"Don't tell me that, man, that's ridiculous. I can't make sense out of that.	“得了吧，不要告诉我这个，这听起来太荒唐了，我想不明白。”
How can looking at that do anything for me? Don't you see, I'm dying, man! I need help!"	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！”
"Yah, but just look!" "Ah, come on, how can that help?"	“是呀，只要你看一下铜蛇就好了！” “别闹了！那怎能帮上忙？”
And I can see him arguing and dying because he can't understand how looking would help.	我能想象他因为无法理解，就在那里争论不休，渐渐死去。
People are foolish. Unless they can understand all the processes by which God is working, they won't accept it.	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。
I can't explain to you how that believing in Jesus Christ can cleanse you of your sin	我无法向你解释为什么耶稣基督能为你洗净罪，
and cause you to be born again and	使你重生成为神的儿女。

become a child of God.	
All I can tell you is it will. It works. That's what God has ordained.	我只能告诉你祂的确能洁净你，这是神所按立的。
Jesus, hanging on the cross, was bearing the judgment of God for your sins.	耶稣挂在十字架上，为你的罪受审判。
<i>"All we like sheep have gone astray, we turn, everyone of us, to our own ways.</i>	<i>我们都如羊走迷、各人偏行己路。</i>
<i>And God has laid on Him the iniquities of us all."</i>	<u>耶和华使我们众人的罪孽都归在他身上。</u> (以赛亚书 53:6)
<i>"As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up."</i>	<u>摩西在旷野怎样举蛇、人子也必照样被举起</u> 来。(约翰福音 3:14)
And Jesus, hanging there on the cross, was there taking the judgment of God for sin,	耶稣挂在十字架上，是为我们担当神对罪的审判，
dying for our sins, dying in our place.	是为我们的罪而死，是为我们而死。
And even as those in the days of	正如当时以色列人借着仰望铜蛇而活过来，

Israel looked at the serpent and lived,	
so we, by looking at the cross in faith and in trusting in Jesus, live.	我们借着仰望十字架，信靠耶稣而获新生，而得永生。
We have eternal life. And so, it was quite an interesting parallel, symbolism that God had established.	两者相当类似，都是神所设定的象征。
How can a man be born again? How can these things be? They are the result of simply believing in Jesus Christ.	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。
<i>**"That whosoever believeth in Him should not perish, but have eternal life."</i>	<i>**叫一切信他的不至灭亡反得永生。（约翰福音 3:15）</i>
God's provisions given to us through faith.	这是神为我们所预备的，但必须借着信心。
Like the wind, you may see the effects, you may see the results and feel the effects; though it's a mystery, you can't tell whence it comes or where it's going,	就像风，虽然它很神秘，你不知道他去何处，但你能看到，感觉到由它而起的结果。

so is that man born of the spirit.	所以从灵生的，就是灵。
The process is of God's spirit; we can't fully understand, we just know they exist.	我们无法完全瞭解神的灵是如何运行的，我们仅仅知道祂的确存在。
How can a man be born again? How can these things be?	人怎能重生？怎能会有这事？
<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>	<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>
Again, the key is believing in Jesus. That's the provision that God has required for those to be born again.	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。
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，
and you receive Him into your life.	你只要接受祂进入到你的生命里，你就借着

You are then born again by the spirit of God	圣灵重生了，
and have become now a new creature in Jesus Christ, a son of God, a child of the King.	成为耶稣基督里一个新造的人，成了神的孩子，王的子女。
Believing in Him, that is the key.	这一切的关键是信靠祂。
Then Jesus went on to declare to Nicodemus,	然后耶稣继续向 <u>尼哥德慕</u> 讲道，
<i>"For God sent not his Son into the world to condemn the world, but that the world through him might be saved."</i>	<i>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>
I do not know why we always seem to picture Christ as condemning us.	我不知道为什么我们总把基督想象成在定我们的罪。
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.	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。
"You," you know, "you're doing it again!"	“你看，你又犯了同意的错误！”

And we're always thinking of him in that posture of condemning. But Paul the apostle asked the rhetorical question in Romans 8,	我们总是把他想成定罪的样子。但使徒 <u>保罗</u> 在 <u>罗马书</u> 第八章中反问道：
<i>"Who is he that condemneth?"</i> And then he answers, <i>"Not Jesus!"</i>	<i>谁能定他们的罪呢。</i> 然后他回答道，不是耶稣！
<i>For He died for us; yea, rather is risen again and is even at the right hand of the Father making intercession."</i>	他为我们已经死了， <i>而且从死里复活、现今在神的右边、也替我们祈求</i> (罗马书 8:34)
God didn't send him into the world to condemn the world.	神差耶稣不是来定世人的罪。
Jesus hasn't come to condemn you. Jesus has come to save you.	耶稣来不是要定你的罪，而是为了拯救你。
<i>"God did not send his Son into the world to condemn the world, but that the world through him might be saved."</i>	<i>因为神差他的儿子降世、不是要定世人的罪、乃是要叫世人因他得救。</i> (约翰福音 3:17)
He didn't need to come to condemn, because the world is already	祂不必来定罪，因为世人已经被定罪了。

condemned.	
Now, <i>"He that believeth in him is not condemned."</i>	但信他的人、不被定罪。。(约翰福音 3:18)
Oh, did you hear that? Do you believe that?	哦！你听见了吗？你相信吗？
<i>"He that believeth in him is not condemned."</i>	信他的人、不被定罪。(约翰福音 3:18)
What a glorious message of God's grace to us tonight! That ought to thrill your soul beyond measure!	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。
<i>"There is therefore now no condemnation to those who believe in Jesus Christ."</i>	如今那些在基督耶稣里的、就不定罪了。 (罗马书 8:1)
Isn't that what it says? Do you believe it?	不就是这样说的吗？你相信吗？
Why is it that we are always going around condemning ourselves?	为什么我们总是定自己的罪？
Why is it that we are always going around feeling so defeated and so discouraged,	为什么我们总是那么沮丧，那么气馁？

when <i>"There is therefore now no condemnation to those that are in Christ Jesus"?</i>	既然如今那些在基督耶稣里的、就不定罪了。(罗马书 8:1)
<i>"For he that believeth in him is not condemned;</i>	信他的人、不被定罪。
<i>however, he that believeth not is condemned already, because he has not believed in the name of the only begotten Son of God."</i>	不信的人、罪已经定了、因为他不信神独生子的名。(约翰福音 3:18)
What is his name? Yeshua, the Lord is salvation.	他的名是什么意思？祂的名是耶稣，主是拯救的意思。
Jesus came to save. That's what his name implies.	耶稣来为了拯救，这是祂的名字所包含的意思。
<i>"Thou shalt call his name Yeshua, for He shall save his people from their sins."</i>	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)
He didn't come to condemn, he came to save.	祂来不是要定罪，而是为了拯救。
His name implies his mission. Jesus declared it plainly; he said,	祂的名字暗示了祂的使命。耶稣非常清楚地告诉我们，

<i>"I have come to seek and to save that which is lost."</i>	(人子来为要拯救丧失的人) (马太福音 18:11)
<i>Now he that believeth not is condemned already because he has not believed in the name of the only begotten Son of God."</i>	不信的人、罪已经定了、因为他不信 神独生子的名。(约翰福音 3:18)
And what is the condemnation?	什么是定罪?
<i>"That light is come into the world that men love darkness rather than light, because their deeds were evil."</i>	光来到世间、世人因自己的行为是恶的、不爱光倒爱黑暗、定他们的罪就是在此。
<i>For everyone that doeth evil hates the light, neither comes to the light, lest his deeds should be manifested."</i>	凡作恶的便恨光、并不来就光、恐怕他的行为受责备。 (约翰福音 3:19-20)
<i>But he that doeth the truth comes to the light, that his deeds might be made manifested, that they are wrought in God."</i>	但行真理的必来就光、要显明他所行的是靠神而行。(约翰福音 3:21)
What is the condemnation? That men won't come to the light.	什么是定罪? 人不来就光就被定罪。

Now, God forbid,	但愿不会这样，
but if you will, in the future, if you are standing with that throng in Revelation 20	但要是你将来像 <u>启示录</u> 第二十章所说的
before the great white throne judgment of God,	站在白色大审判宝座前，
and the books are open, and you are to be judged out of the things written in the books;	案卷展开了，你就要按着这些案卷上所记载的受审判。
and when your name is finally called and you have to stand before God naked, open,	当你的名字被叫到的时候，你就将一览无遗地站在神的面前，
and God opens the books and the indictment is made against you,	神将展开你的案卷，那里有对你的控告。
there will only be one charge.	但只有一条指控，
There's not going to be going down the list of every lie you told or everything you stole or every wrong thought or action or deed you ever had.	不会逐条说出你说过的谎，行过的窃，或曾经想过，做过的坏事。

There's only going to be one indictment....your failure to come to Jesus Christ.	那里只有一条指控，就是你没有信靠耶稣基督。
He said, "I am the light of the world."	耶稣说，我是世间的光，
Light has come into the world , but men won't come into the light,"	光来到世间，但世人并不来就光，
and that's why they are condemned.	定他们的罪就是在此。
<i>He that believeth not is condemned already."</i>	<i>不信的人、罪已经定了(约翰福音 3:18)</i>
You don't need that Jesus should condemn you, you're already condemned.	所以不需要耶稣来定你的罪，你已经被定罪了。
He didn't come to condemn you. He didn't need to. You already are condemned.	祂不是来定你罪，因为没有这个必要，你已经被定罪了。
But now, the issue is not so much the evil that you have done,	现在的问题不是你做过多少坏事，
but your rejection of the provision, the only provision that God has made	而是你拒绝了神为世人预备的，唯一能使你罪得饶恕，通到他那里的道路。

whereby men might come to Him. Whereby men might have the forgiveness of their sins.	
So, there will only be one indictment against man.	因此对世人的指控只有一条。
Jesus said, <i>when the Holy Spirit has come, He's going to reprove the world of sin, of righteousness and judgment.</i>	耶稣说，圣灵既来了， 就是叫世人为罪，为义，为审判，自己责备自己。
<i>Of sin, because they didn't believe in me. (Jn16:8-9)</i>	为罪，是因为他们不信我。（约翰福音 16:8-9）
You see, that's the only sin that's going to damn your soul.	你看，只有这个罪才会使你的灵魂受到谴责。
Any other thing you may have done is forgiven.	其他你所做过的都可以得到饶恕。
Christ died for the sins of the world. God laid upon Him the iniquities of us all.	<u>基督</u> 已为世人的罪而死，神将我们的罪孽都归到了他的身上。
His death satisfied God completely	祂的死担当了人类所有的罪，完全满足了神

for the sin of all humanity.	
There's only one charge and indictment that God will make against a man, his failure to come to the light, his failure to receive God's provision.	唯一能向神控告世人的是世人不来就光，不接受神所预备的。