

約翰福音第三—四章	5218 - John 3-4
有一個法利賽人、名叫尼哥德慕、是猶太人的官。(約翰福音 3:1)	<i>"There was a man of the Pharisees named Nicodemus, a ruler of the Jews."</i>
我們知道一些有關他的事：他肯定非常富有，	We know a few things about him; we know that he must have been very wealthy,
因為他和亞利馬太人約瑟在耶穌釘十字架后，為他的身體膏油，	for he came with Joseph of Arimathea to enbalm the body of Jesus after the crucifixion.
而且他還帶了約一百磅的昂貴香料，這只有很富有的人才能負擔得起。	And he brought these costly spices, about a hundred pounds, that only a very wealthy person could afford.
他還是猶太人的官，	A ruler of the Jews
這表明他是七十個猶太公會成員之一，	means that he was one of the seventy Sanhedrin,
而且跟據耶穌所說的，他還是猶太人的老師。	and, according to Jesus, he was a teacher of the Jews.
耶穌回答說、你是以色列人的先生、還不明白這事麼。(約翰福音 3:10)	<i>He said, "Art thou a teacher of the Jews and knowest not these things?"</i>

還有，他是 <u>法利賽人</u> 。大約有六千 <u>法利賽人</u>	Finally, he was a Pharisee. The Pharisees numbered about six thousand men
終生致力于保存成文的律法。	who had dedicated their entire life to keeping the codified law.
他們公認舊約前五篇是神所默示的。	They recognized that the first five chapters of the Old Testament were God's inspired Word to man.
這些文員注解了這五本書，并將其編成律法典章，稱之為 <u>米示拿</u> 。	Now, the scribes had sought to interpret those first five books and their codifying of the law, and this was called the Mishna.
舉個例子說吧，十誡上說， <b>當記念安息日、守為聖日。</b> (出埃及記 20:8)	Now, for instance the law said, <i>"Remember the sabbath day to keep it holy."</i>
但在 <u>米示拿</u> 卻有二十四個章節對此加以限定。其實神說得很簡單，	But in the Mishna there were twenty-four chapters written to qualify what that meant. Now, God said it very simply, just
<b>當記念安息日、守為聖日。六日要勞碌作你</b>	<i>"Remember the sabbath day to keep it</i>

<p>一切的工·但第七日是向耶和華你 神當守的安息日·(但第七日當安息)(出埃及記 20:8-10)</p>	<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>但是他們卻用了二十四個章節來解釋它的涵意和限制。</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>法利賽人力求遵守整個米示拿，</p>	<p>Now, the Pharisees sought to keep the whole Mishna,</p>
<p>就是他們編寫的律法典章，還有那些注解。</p>	<p>the codified law, or the explanations in the writings in the codified law.</p>
<p>在米示拿前面，他們還寫了<u>他勒目</u>，就是<u>米示拿</u>的註釋評論。</p>	<p>Now, on top of the Mishna, they then wrote the Talmud, which was a commentary on the Mishna.</p>
<p>這樣<u>米示拿</u>就不斷地增加篇幅。</p>	<p>And so, the things just continued to expand and expand.</p>
<p>法利賽人生活的首要目的就是遵守這些律法典章。</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>有一個法利賽人、名叫<u>尼哥德慕</u>、是猶太人的官。這人夜裡來見耶穌。(約翰福音 3:1-2)</p>	<p><i>Nicodemus, a Pharisee, a ruler of the Jews , he came to Jesus at night.</i></p>
<p>如果哪個人可以憑行為或守律法稱義的話，那肯定有<u>尼哥德慕</u>的份；</p>	<p>Now, if anyone had it made by works or by the law, it would have been Nicodemus.</p>
<p>如果哪個人可以向神呈現他的公義的話，那必定是個<u>法利賽人</u>。</p>	<p>If anyone could present their righteous credentials before God, it would be a Pharisee.</p>
<p>他們窮盡一生來持守神神聖律法的方方面面。</p>	<p>They spent their entire life endeavoring to keep every aspect of God's holy law.</p>
<p>若籍著律法可得公義，那麼<u>法利賽人</u>肯定可以得到。</p>	<p>If there were righteousness through the law, then the Pharisees surely would have achieved it.</p>
<p>如果人可以藉著他的行為在神面前稱義的話，那麼<u>法利賽人</u>可以算作是公義的。</p>	<p>If a man could be righteous before God by his works, then surely the Pharisees would be accounted righteous.</p>
<p>如果有誰不需要重生的，那必定是<u>法利賽</u></p>	<p>If there was anybody who didn't need</p>

人。	to be born again, it would have been the Pharisees.
但即使他是法利賽人，是猶太人的官，猶太人的老師，卻還是被耶穌吸引，	But though he was a Pharisee, a ruler of the Jews, a teacher, he was drawn to Jesus,
很像那個年輕富有的少年官，那少年官到耶穌面前跪下，說	much like perhaps that rich young ruler who came to Jesus and fell on his knees before him, and said,
夫子、〔有古卷作良善的夫子〕我該作甚麼善事、纔能得永生。(馬太福音 19:16)	<i>"Good Master, what must I do to have eternal life, or to inherit eternal life?"</i>
耶穌對他說、就當遵守誡命。(馬太福音 19:17)	<i>And Jesus said, "...keep the commandments."</i>
他說、甚麼誡命。耶穌一口氣說了前六條誡命，其實是后六條誡命。	And he said, "Which?" And as Jesus rattled off for him the first six, or the second six commandments actually,
那少年人說這一切我(從小)都遵守了。還缺少甚麼呢。(馬太福音 19:20)	he said, <i>"All of these have I kept for my youth, what lack I yet?"</i>
那少年人認識到光遵守律法是不夠的，一定還有別的什麼東西。	There was a realization that just the keeping of the law was not enough.

	There must be something more.
很顯然， <u>尼哥德慕</u> 有相同的認知：一定還有別的什麼東西。	Evidently, Nicodemus had this same awareness: there must be something more!
他認識到耶穌所具有的特質，和其特殊的使命。因為他對耶穌說，	Recognizing in Jesus a special quality, recognizing a special mission. For he said to Jesus,
<i>拉比、我們知道你是由 神那裡來作師傅的。(約翰福音 3:2)</i>	<i>"Rabbi, Master, we know that thou art a teacher who has come from God."</i>
雖然其他的 <u>法利賽人</u> 並沒有意識到這一點，但他卻意識到了，	He recognized, though the other Pharisees did not recognize,
他確實意識到了耶穌說的話帶有神的權柄。他說，	he did recognize the divine authority by which Jesus spoke.
<i>我們知道你是由 神那裡來作師傅的。</i>	<i>"We know that you are a teacher that has come from God,</i>
<i>因為你所行的神蹟、若沒有 神同在、無人能行。(約翰福音 3:2)</i>	<i>for no man can do these miracles which you do except God be with him."</i>
他作出了不同于其他 <u>法利賽人</u> 的認知。	So, he had made this acknowledgement and had this recognition that was not acknowledged by the other Pharisees.

然而這為耶穌基督作了一個極大的見證。	And yet, was a tremendous witness and testimony to Jesus Christ.
耶穌自己曾呼召他的門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.
祂說，你們當信我、我在父裡面、父在我裡面。	He said, " <i>Believe me that I am in the Father and the Father in me,</i>
即或不信、也當因我所作的事信我。(約翰福音 14:11)	<i>or else believe me for the very works sake.</i> "
他又說，我所作的事，就是我的見證。(參照 5:36)	Again he said, "My works, they do testify of me."
尼哥德慕承認這一點，	Nicodemus acknowledged this,
我們知道你是由 神那裡來作師傅的。因為你所行的神蹟、若沒有 神同在、無人能行。(約翰福音 3:2)	" <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> "
耶穌知道所有的事，他知道尼哥德慕心里想的是什麼，	Now, Jesus knew all things and he knew what was in the heart of Nicodemus
祂知道這人心里最想知道的是“我怎樣才能進神的國？”	and he knew foremost in the man's heart was, "How can I enter into this

	kingdom of God?"
所以耶穌直接了當地回答了 <u>尼哥德慕</u> 心里的疑問，	And so, Jesus came directly to the issue that was upon the heart of Nicodemus, and he said unto him,
<i>我實實在在的告訴你、人若不重生、就不能見神的國。(約翰福音 3:3)</i>	<i>"I say unto thee, except a man be born again, he cannot see the kingdom of God."</i>
耶穌在登山寶訓中對祂的門徒說，	Now, Jesus, in the sermon on the mount, said to his disciples,
<i>你們的義、若不勝於文士和法利賽人的義、斷不能進天國。(馬太福音 5:20)</i>	<i>"Except your righteousness exceeds that of the scribes and the Pharisees, you will not enter the kingdom of heaven."</i>
正如我所講的， <u>法利賽人</u> 終生致力於持守神的律法典章，	Now, as I said, the Pharisees spent their entire life endeavoring to keep the codified law of God,
不只是十誡而已，	not just the ten commandments,
而是所有的 <u>米示拿</u> ，就是由十誡注解，說明，擴充而來的典章條例。	but all of the Mishna, the codified law by which the ten commandments were explained and amplified and

	interpreted.
然而，耶穌說， <i>你們的義、若不勝於文士和法利賽人的義、斷不能進天國。</i> (馬太福音 5:20)	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>
在這裡，他對這個法利賽人，猶太人的官說，	Now, he is saying to this Pharisee, the ruler of the Jews,
人若不重生、就不能見 神的國。(約翰福音 3:3)	<i>"Unless a man is born again, he cannot enter, he cannot see the kingdom of God."</i>
尼哥德慕問道，人已經老了、如何能重生呢。	So, Nicodemus said, <i>"How can a man be born again when he is old?"</i>
豈能再進母腹生出來麼。(約翰福音 3:4)	<i>Can he enter the second time into his mother's womb and be born?"</i>
耶穌說、我實實在在的告訴你、	<i>"And Jesus answered, 'Verily, I say unto you,</i>
人若不是從水和聖靈生的、就不能進 神的國。(約翰福音 3:5)	<i>except a man be born of water and of the spirit he cannot enter the kingdom of God.</i>
從肉身生的、就是肉身。從靈生的、就是	<i>For that which is born of the flesh is</i>

靈。(約翰福音 3:6)	<i>flesh, and that which is born of spirit is spirit.'</i> "
尼哥德慕對重生非常感興趣，但不知道是怎麼個過程？	Now, Nicodemus was interested in being born again, but the process....
他說，這怎麼可能呢？我不可能再回到我母親的腹中，然後再生出來。	"How can it happen? There's no way that I can return to my mother's womb and be born again."
我不覺得他是在開玩笑，我覺得他真的很好奇，“你說的重生到底是什麼意思？”	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?"
然後耶穌說， <b>人若不是從水和聖靈生的、就不能進 神的國。(約翰福音 3:5)</b>	And then Jesus said, <i>"Unless a man is born of the water and of the spirit."</i>
他這裡說的水和聖靈是什麼意思？	Now, what does he mean water and spirit?
我們知道從聖靈生的是什麼意思。那從水生的又是什麼意思呢？	We know what it is to be born of the spirit. What is he referring to being born of the water?
有些人認為是經過水的洗禮，	There are those who declare that he is talking about water baptism.

他們宣稱除非你用水洗過禮，否則你不能見神的國。	Unless you have been baptized in water, you're not going to see the kingdom of heaven,
他們認為從水生的是指經過水的洗禮。	and that born of the water refers to water baptism.
我認為耶穌在這裡指的不是經過水的洗禮，	I do not believe that Jesus is referring to water baptism here,
因為有些人即使有用水洗禮的儀式，卻還是見不到神的國。	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.
那只不過是個儀式而已。	It was only a ritual.
也有人認為水指的是神的話，就象在彼得前書一章二十三節說到的，	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
<i>你們蒙了重生、是藉著 神活潑常存的道。 (彼得前書 1:23)</i>	<i>"Begotten unto this living hope through the Word of truth."</i>
所以我們重生是籍著神的道。	And so, we've been born again through the Word of God.

耶穌在 <u>約翰福音</u> 十五章中說， <i>現在你們因我講給你們的道、已經乾淨了。(約翰福音 15:3)</i>	And Jesus said in John 15, " <i>Now you are clean through the Word which I have spoken unto you.</i> "
所以他們認為指的是藉神的道而重生。	And so, it is being born of the Word of God.
神學偉人們各有各的立場，	And, the theological giants have taken their positions
有說是指經過水的洗禮的，也有說是指藉神的道生的，	and there are those who say water baptism and those who say born through the Word God,
他們寫註詮釋他們的想法觀點，并彼此攻擊對方。	and they write their commentaries and their ideas and thoughts and blast each other's ideas.
但對我來說，從水生的指的是我們自然的出生，	But, it would seem to me that being born of the water would be a reference to our natural birth,
就像胎兒在腹中有羊水保護，	as the fetus is in that water sac being protected,
當羊水破裂時，嬰兒就生出了一樣。	and then there is the water bursting and the child is born.

所以從水生的指的是自然的出生，因為在上 下文中，耶穌也有提及，	To be born of the water would refer to the natural birth, because in context then, Jesus said,
<b>從肉身生的、就是肉身·從靈生的、就是 靈。(約翰福音 3:6)</b>	<i>"That which is born of the flesh is flesh, but that which born of the spirit is spirit."</i>
所以耶穌在這裡說的是兩種方式的出生，從 水生的和從聖靈生的。	And so, he's talking about the two births born of the water and born of the spirit.
從聖靈生的指的是重生，	And that the born of the spirit is referring to the new birth,
我們屬靈的生命，從水生的指的是肉體的出 生。	the spiritual birth that we have, where born of the water would refer to the fleshly birth.
我不想為這個立場作任何辯護。	Now, I don't intend to make any brief for this position.
如果你認為它指的是經過水的洗禮，請便，	If you want to believe that it refers to water baptism, you're welcome.
如果你認為它指的是藉神的道而生的，也請 便。	If you want to believe that it is referring to being born by the Word of

	God, you're welcome.
如果你認為它指的是肉体的出生，也未嘗不可。	And if you want to believe it is being born of the flesh, you're welcome.
你可以採取任何立場，這並不會改變你和神的關係。	You can take whatever position you want and it's not going to alter your relationship with God one iota.
但有些人採取了他們的立場后，變得非常的好爭辯。我對此沒有什麼好爭的。	But there are these positions that people take, and sometimes they get very argumentative with them, but I have no argument.
我們確實知道從肉身生的，就是肉身。	We do know that that which is born of the flesh is flesh.
你們第一次出生是自然的，是從肉身而生的。	You were born once, naturally, of the flesh.
你不能藉著自然的出生而成爲神的兒女，只有藉著屬靈的出生，才能成爲神的兒女。	You are not a child of God by natural birth, you are a child of God by the spiritual birth.
使徒保羅在說到信主前的我們時，是這樣說的，	Paul the apostle, talking about your life before Christ, said,
<i>你們死在過犯罪惡之中，他叫你們活過來</i>	<i>"And you, hath He made alive, who were</i>

(以弗所書 2:1)	<i>once dead in trespasses and sins,</i>
那時、你們在其中行事為人隨從今世的風俗、	<i>who in times past, walked according to the course of this world,</i>
順服空中掌權者的首領、就是現今在悖逆之子心中運行的邪靈。(以弗所書 2:2)	<i>according to the prince of the power of the air that even now works in the children of disobedience.</i>
我們從前也都在他們中間、放縱肉體的私慾、隨著肉體和心中所喜好的去行、	<i>Among whom you all once lived, according to the lust of your mind and the lust of your flesh,</i>
本為可怒之子、和別人一樣 (以弗所書 2:3)	<i>and you were by nature the children of wrath."</i>
我們本不是神的孩子，是可怒之子。	<i>...not the children of God, the children of wrath.</i>
只有藉著新生，我才能成為神的孩子。	<i>It is only by a new birth that I become a child of God.</i>
所以從肉體生的，就是肉身，	<i>So that which is born of the flesh is flesh.</i>
一個沒有重生的人過的是被肉身慾望支配的生活。	<i>A person apart from the new birth lives a life that is dominated by his fleshly desires.</i>

他的身體欲望掌管了祂的靈和魂，事實上， 他的靈是死的。	His body rules over his soul and spirit, in fact his spirit is dead.
當人重生是，靈便活過來了，	That's what comes alive when a person is born again,
這是屬靈的出生，那時我的靈便活過來了。	the spiritual birth, that is when my spirit comes alive.
在這之前，我活在肉體中，隨著肉體而行，	Prior to that, I am living in the flesh and after the flesh
我的心智被肉體私慾所支配，	and my mind is dominated by the flesh
我就是聖經上說的體貼肉體的，就是死。	and thus I have what the scripture terms, the mind of the flesh, which is death.
那時我只關心我肉身的需要，整天想的就是 吃什麼，喝什麼，穿什麼。	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.
這些事佔滿了我的心思。	These are the things that occupy my mind.
但是當一個人藉著聖靈重生的時候，他是從 靈生的，就是靈。	But when a person is born of the spirit, that which is born of the

	spirit is spirit.
這樣靈便活了過來，開始掌管我的生命，	Then, the spirit becomes alive and begins to rule within my life,
現在我的心思意念都是有關屬靈的事情，	and now my mind is occupied with the things of the spirit...
想的都是如何討神的喜悅，如何敬拜神，	with how I might please God, in the worship of God,
如何將我的生命和心扉向神和聖靈敞開。	in the opening up of my life and my heart unto the things of God and of His Spirit,
現在這些屬靈的事控制了我的心思意念。	and these are the things that now dominate my mind.
隨從聖靈的人被稱為體貼聖靈的，	A mind dominated by the spirit is called the mind of the Spirit,
體貼聖靈的就是生命平安和喜樂。	which is life and peace and joy.
所以耶穌說， <i>我說、你們必須重生、你不要以為希奇。(約翰福音 3:7)</i>	So Jesus said, <i>"Don't marvel when I said you must be born again."</i>
“必須” 這個詞是值得我們特別留心的詞之一，	The word "must," again, is one of those words you've got to pay careful attention to,

因為說到“必須”，你就說到了一件事情的要點。	because there, you're coming to the heart of the issue when a person says, "I must."
當神說，“你必須”的時候，你要格外地留意。	When God said, "You must," it is something you need to pay careful heed to
在這裡，耶穌說， <i>你必須重生。(約翰福音 3:7)</i>	and He said, <i>"You must be born again."</i>
人若不重生、就不能見神的國。	There is no one who will enter the kingdom of heaven who is not born again.
他的意思是，如果你想進天國，你必須重生。	He's talking about, if you want to come into the kingdom of heaven, you must be born again.
進天國和重生是分不開的。	You cannot come into the kingdom apart from being born again.
神對任何人進天國的神聖誡命都是屬靈的重生。	God's divine imperative for any man who will come into the kingdom is that spiritual birth,
你必須藉著神的聖靈重生。	you must be born the second time, born

	of the Spirit of God.
在約翰福音第一章，我們讀到	In the first chapter of the gospel of John, we read,
凡接待他的、就是信他名的人、他就賜他們權柄、作神的兒女。(約翰福音 1:12)	<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>
這等人不是從血氣生的、不是從情慾生的、	<i>which were born not of blood, nor of the will of the flesh,</i>
也不是從人意生的、乃是從 神生的。(約翰福音 1:13)	<i>nor of the will of man, but of God"</i>
藉著神的靈而得重生。	....born again, by the Spirit of God.
風隨著意思吹、你聽見風的響聲、卻不曉得從那裡來、往那裡去。	<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>
凡從聖靈生的、也是如此。(約翰福音 3:8)	<i>so is every one that is born of the Spirit."</i>
神的靈在我們的生命中奇妙地工作著，我們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,
我們只是知道確有此事，我們能看見效果。	we just know it. We can see the effects of it.
當我還是孩子的時候，我的母親常常問我， “你能看見風嗎？”	My mother used to ask me when I was a child, "Can you see the wind?"
我說，“能，我能看見風。”她說，“不能，你看不見。”	And I said, "Oh, yes, I can see the wind." She said, "No, you can't."
我說，“我能，我看見它就在那兒。瞧！它正吹起塵埃呢。”	"Oh, yes, I can, I can see it out there. Look, it's blowing the dust."
她說，“你看到的是風的結果。你看不見風。”	She said, "You're seeing the results of the wind. You don't see the wind."
我能看到聖靈工作的結果。我相信祂，我知道聖靈的確存在。	I can see the results of the Spirit. I believe it, I know that the Spirit exists.
我卻從沒看過祂，但是我可以感受到他對我的生命的影響，非常的真實。	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圍的人身上所成就的果效，是如此的明顯。	I can see His effects in the lives of those around me, it is very obvious.

所以在那些從聖靈里重生的人身上，我能認出聖靈神秘的善工。	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，看到聖靈在我身上的善工。	I can feel, I can see that work of God's spirit within me.
<u>尼哥德慕</u> 問他說、怎能 <u>有這事呢</u> 。(約翰福音 3:9)	<i>"Nicodemus answered and said unto him, 'How can these things be?'"</i>
他其實問了兩個問題。第一，	Now, he has asked two questions...number one:
<u>如何能重生呢</u> (約翰福音 3:4)	<i>"How can a man be born again?"</i>
其次， <u>怎能<u>有這事呢</u></u> 。(約翰福音 3:9)	and then, <i>"How can these things be?"</i>
耶穌沒有立即回答他的問題，卻斥責他說，	Jesus doesn't immediately answer the question, but chides him now. He said,
<u>你是以色列人的先生</u> 、還不明白 <u>這事麼</u> 。	<i>"Are you a teacher of Israel, and don't you know these things?"</i>
<u>我實實在在的告訴你</u> 、我們所說的、是我們知道的、	<i>Verily, verily, I say unto you, I am speaking of those things that I know,</i>
<u>我們所見證的</u> 、是我們見過的·你們卻不領受我們的見證。(約翰福音 3:10-11)	<i>and I am testifying of those things that I have seen and you do not receive my witness.</i>

我對你們說地上的事、你們尚且不信、	<i>If I have talked to you about earthly things and you did not believe,</i>
若說天上的事、如何能信呢。(約翰福音 3:12)	<i>how will you believe if I tell you of heavenly things?</i>
耶穌的意思是，如果我不能夠讓你相信這些地上的事，	....If I can't bring to your understanding a faith in these earthly things,
我怎么能夠讓你相信更高境界的事？	How can I ever elevate you to a higher place?
你是教師，你本該知道這些事。	You're a teacher, you ought to know these things?"
然後他回過頭來回答他的問題，	Now, He then turned and answered the question,
怎能有這樣的事呢？我怎么能夠重生呢？	"How can these things be? How can I be born again?"
在斥責了他的不信，和不願領受耶穌的見證后，耶穌對他說，	Having chided him for his not believing, not receiving the witness that Jesus said, "I know is true," He then said to him,
<u>摩西在曠野怎樣舉蛇、人子也必照樣被舉起</u>	<i>"For as Moses lifted up the servant in</i>

來·(約翰福音 3:14)	<i>the wilderness, even so must the Son of man be lifted up."</i>
這裡耶穌所說的是十字架。請再一次注意“必須”這個詞。	Here Jesus is talking about his cross. Notice again the word "must."
人子也必照樣被舉起來 (約翰福音 3:14)	<i>"Even so must the Son of man be lifted up."</i>
如果說有救贖的可能性，	If there is to be the possibility of redemption,
如果說能經歷重生，	if there is to be an experience of being born again,
那只有藉著被釘十字架的人子，所以人子必須被舉起。	it can only be by the Son of man being crucified, so must the Son of man be lifted up.
在這裡祂用了 <u>舊約民數記</u> 二十一章中一個非常有意思的例子，	He uses a very interesting example out of their history in the Old Testament found in Numbers 21,
<u>以色列</u> 的子民在嘗試進入 <u>迦南美地</u> 失敗後， <u>摩西</u> 就帶領他們走繞過 <u>以東</u> 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

他們得穿越 <u>摩押</u> 和 <u>安寧</u> （ <u>亞嫩河</u> ？），才能進入 <u>迦南</u> 東部，	up through Moab and Ammon, coming into the land from the east,
於是人們就對 <u>摩西</u> 發出怨言，	the people began to murmur and complain against Moses, saying,
<i>你們爲甚麼把我們從<u>埃及</u>領出來、使我們死在曠野呢。</i>	<i>"Why did you bring us into this wilderness to die,</i>
<i>這裡沒有糧、沒有水、我們的心厭惡這淡薄</i> <i>的食物。(民數記 21:5)</i>	<i>where there is no bread or water, and our souls loathe this manna...we're sick of it."</i>
於是 <u>耶和華</u> 使火蛇進入百姓中間、	<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>
蛇就咬他們、 <u>以色列</u> 人中死了許多。(民數記 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 <u>摩西</u> 那裡說、我們怨 <u>譴耶和華</u> 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>
求你禱告 <u>耶和華</u> 、叫這些蛇離開我們	<i>Pray unto God for us that we might be</i>

	<i>delivered from this plague of serpents."</i>
於是摩西為百姓禱告。耶和華對摩西說、 (民數記 21:7)	<i>And Moses prayed unto the Lord and the Lord told him</i>
你製造一條火蛇、挂在杆子上(民數記 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>
凡被蛇咬的人經過，他只要一望在營中央的銅蛇，他就得醫治，就活了。	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 live.
摩西便製造一條銅蛇、挂在杆子上。	<i>And so Moses made a serpent of brass, put it on a pole, set it up in the middle of the camp;</i>
凡被蛇咬的、一望這銅蛇、就活了。(民數記 21:9)	<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>
在這裡，你發現杆子上的蛇是行醫用的小小	Therein you find the basis for that

的標誌物，表明有醫治作用。	little symbol that the doctors use...the serpent on the pole, for healing.
但是在聖經里，銅是審判的象征物，	But, brass in the scripture is always a medal that is symbolic of judgment,
而蛇卻總是象徵著罪。	and the serpent is always symbolic of sin.
所以在竿子上的銅蛇象征著神審判他們的罪。	So, the brass serpent on the pole was a symbol that God had judged their sins.
但只要他們望一下銅蛇，他們就能得醫治，就不會死。	And by looking at that, they were healed. They did not die.
這是神為他們安排的一個非常有趣的方法，	Now, this is an interesting provision that God made,
只要看一下銅蛇，能夠挽救一個人的性命。	and by what process looking upon the serpent could save a person's life.
這找不到任何生理或科學的解釋。	You know, there's no physical or scientific explanation for this.
只是神所立的約。祂說， <b>一望這蛇、就必得活。</b> (民數記 21:8)	It was just God's covenant! God's provision...and He said, " <i>All you have</i>

	<i>to do is look and you will live."</i>
我能想像當時的情景，那些被蛇咬的人，頸 脖發硬，	Now, I can imagine that there were some hard 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.
然後他們的朋友跑來說，“嗨，摩西在營中 央的竿上挂了一條銅蛇，	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，就能得醫治。	Just look at it and you'll be healed."
“得了吧，不要告訴我這個，這聽起來太荒 唐了，我想不明白。”	"Don't tell me that, man, that's ridiculous. I can't make sense out of that.
看一下銅蛇對我有什麼用？難道你看不到我 快要死了嗎？我需要人幫忙！”	How can looking at that do anything for me? Don't you see, I'm dying, man! I need help!"
“是呀，只要你看一下銅蛇就好了！” “別 鬧了！那怎能幫上忙？”	"Yah, but just look!" "Ah, come on, how can that help?"
我能想像他因為無法理解，就在那裡爭論不 休，漸漸死去。	And I can see him arguing and dying because he can't understand how looking would help.

人們就是那麼愚蠢，在他們搞明白神運行的過程前，他們不願接受神的作為。	People are foolish. Unless they can understand all the processes by which God is working, they won't accept it.
我無法向你解釋為什麼耶穌基督能為你洗淨罪，	I can't explain to you how that believing in Jesus Christ can cleanse you of your sin
使你重生成為神的兒女。	and cause you to be born again and become a child of God.
我只能告訴你祂的確能潔淨你，這是神所按立的。	All I can tell you is it will. It works. That's what God has ordained.
耶穌挂在十字架上，為你的罪受審判。	Jesus, hanging on the cross, was bearing the judgment of God for your sins.
<i>我們都如羊走迷、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>耶和華使我們眾人的罪孽都歸在他身上。 (以賽亞書 53:6)</i>	<i>And God has laid on Him the iniquities of us all."</i>
<i>摩西在曠野怎樣舉蛇、人子也必照樣被舉起來。(約翰福音 3:14)</i>	<i>"As Moses lifted up the serpent in the wilderness, so must the Son of man be</i>

	<i>lifted up."</i>
耶穌挂在十字架上，是為我們擔當神對罪的審判，	And Jesus, hanging there on the cross, was there taking the judgment of God for sin,
是為我們的罪而死，是為我們而死。	dying for our sins, dying in our place.
正如當時以色列人藉著仰望銅蛇而活過來，	And even as those in the days of Israel looked at the serpent and lived,
我們藉著仰望十字架，信靠耶穌而獲新生，而得永生。	so we, by looking at the cross in faith and in trusting in Jesus, live.
兩者相當類似，都是神所設定的象徵。	We have eternal life. And so, it was quite an interesting parallel, symbolism that God had established.
人怎能重生？怎能有這事？人的重生是單單相信耶穌基督的結果。	How can a man be born again? How can these things be? They are the result of simply believing in Jesus Christ.
<b>**叫一切信他的不至滅亡反得永生。(約翰福音 3:15)</b>	<b>**"That whosoever believeth in Him should not perish, but have eternal life."</b>

這是神為我們所預備的，但必須藉著信心。	God's provisions given to us through faith.
就像風，雖然它很神秘，你不知道他何去何從，但你能看到，感覺到由它而起的結果。	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,
所以從靈生的，就是靈。	so is that man born of the spirit.
我們無法完全瞭解神的靈是如何運行的，我們僅僅知道祂的確存在。	The process is of God's spirit; we can't fully understand, we just know they exist.
人怎能重生？怎能有這事？	How can a man be born again? How can these things be?
<i>神愛世人、甚至將他的獨生子賜給他們、叫一切信他的、不至滅亡、反得永生。(約翰福音 3:16)</i>	<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，關鍵在於相信耶穌。那是神對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.

你藉著信心而得重生，這信心就是相信耶穌基督為你的罪而承受神的審判，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,
你只要接受祂進入到你的生命里，你就藉著聖靈重生了，	and you receive Him into your life. You are then born again by the spirit of God
成為耶穌基督里一個新造的人，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.
這一切的關鍵是信靠祂。	Believing in Him, that is the key.
然後耶穌繼續向尼哥德慕講道，	Then Jesus went on to declare to Nicodemus,
<b>因為 神差他的兒子降世、不是要定世人的罪、〔或作審判世人下同〕乃是要叫世人因他得救。(約翰福音 3:17)</b>	<i>"For God sent not his Son into the world to condemn the world, but that the world through him might be saved."</i>
我不知道為什麼我們總把基督想像成在定我們的罪。	I do not know why we always seem to picture Christ as condemning us.
我想是因為我們老是有罪。但是我們總認為是祂在定我們的罪。	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.
“你看，你又犯了同意的錯誤！”	"You," you know, "you're doing it again!"
我們總是把他想成定罪的樣子。但使徒 <u>保羅</u> 在 <u>羅馬書</u> 第八章中反問道：	And we're always thinking of him in that posture of condemning. But Paul the apostle asked the rhetorical question in Romans 8,
<i>誰能定他們的罪呢</i> 。然後他回答道，不是耶穌！	<i>"Who is he that condemneth?"</i> And then he answers, <i>"Not Jesus!"</i>
他為我們已經死了， <i>而且從死裡復活、現今在 神的右邊、也替我們祈求</i> （ <u>羅馬書 8:34</u> ）	<i>For He died for us; yea, rather is risen again and is even at the right hand of the Father making intercession."</i>
神差耶穌不是來定世人的罪。	God didn't send him into the world to condemn the world.
耶穌來不是要定你的罪，而是為了拯救你。	Jesus hasn't come to condemn you. Jesus has come to save you.
<i>因為 神差他的兒子降世、不是要定世人的罪、乃是要叫世人因他得救。</i> （ <u>約翰福音</u> ）	<i>"God did not send his Son into the world to condemn the world, but that</i>

3:17)	<i>the world through him might be saved."</i>
祂不必來定罪，因為世人已經被定罪了。	He didn't need to come to condemn, because the world is already condemned.
但信他的人、不被定罪。(約翰福音 3:18)	Now, <i>"He that believeth in him is not condemned."</i>
哦！你聽見了嗎？你相信嗎？	Oh, did you hear that? Do you believe that?
信他的人、不被定罪。(約翰福音 3:18)	<i>"He that believeth in him is not condemned."</i>
今晚關於神的恩典的信息對我們是多麼寶貴！這應該大大震撼你的靈魂。	What a glorious message of God's grace to us tonight! That ought to thrill your soul beyond measure!
如今那些在基督耶穌裡的、就不定罪了。 (羅馬書 8:1)	<i>"There is therefore now no condemnation to those who believe in Jesus Christ."</i>
不就是這樣說的嗎？你相信嗎？	Isn't that what it says? Do you believe it?
為什麼我們總是定自己的罪？	Why is it that we are always going around condemning ourselves?

爲什麼我們總是那麼沮喪，那麼氣餒？	Why is it that we are always going around feeling so defeated and so discouraged,
既然如今那些在基督耶穌裡的、就不定罪了。(羅馬書 8:1)	when <i>"There is therefore now no condemnation to those that are in Christ Jesus"?</i>
信他的人、不被定罪。	<i>"For he that believeth in him is not condemned;</i>
不信的人、罪已經定了、因爲他不信 神獨生子的名。(約翰福音 3:18)	<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>
他的名是什麼意思？祂的名是耶穌，主是拯救的意思。	What is his name? Yeshua, the Lord is salvation.
耶穌來爲了拯救，這是祂的名字所包含的意思。	Jesus came to save. That's what his name implies.
他將要生一個兒子。你要給他起名叫耶穌。因他要將自己的百姓從罪惡裡救出來。(馬太福音 1:21)	<i>"Thou shalt call his name Yeshua, for He shall save his people from their sins."</i>
祂來不是要定罪，而是爲了拯救。	He didn't come to condemn, he came to

	save.
祂的名字暗示了祂的使命。耶穌非常清楚地告訴我們，	His name implies his mission. Jesus declared it plainly; he said,
〔人子來為要拯救失喪的人〕 (馬太福音 18:11)	<i>"I have come to seek and to save that which is lost."</i>
不信的人、罪已經定了、因為他不信 神獨生子的名。(約翰福音 3:18)	<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>
什麼是定罪？	And what is the condemnation?
光來到世間、世人因自己的行為是惡的、不愛光倒愛黑暗、定他們的罪就是在此。	<i>"That light is come into the world that men love darkness rather than light, because their deeds were evil.</i>
凡作惡的便恨光、並不來就光、恐怕他的行為受責備。 (約翰福音 3:19-20)	<i>For everyone that doeth evil hates the light, neither comes to the light, lest his deeds should be manifested.</i>
但行真理的必來就光、要顯明他所行的是靠神而行。(約翰福音 3:21)	<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>

什麼是定罪？人不來就光就被定罪。	What is the condemnation? That men won't come to the light.
但願不會這樣，	Now, God forbid,
但要是你將來像 <u>啓示錄</u> 第二十章所說的	but if you will, in the future, if you are standing with that throng in Revelation 20
站在白色大審判寶座前，	before the great white throne judgment of God,
案卷展開了，你就要按著這些案卷上所記載的受審判。	and the books are open, and you are to be judged out of the things written in the books;
當你的名字被叫到的時候，你就將一覽無遺地站在神的面前，	and when your name is finally called and you have to stand before God naked, open,
神將展開你的案卷，那裡有對你的控告。	and God opens the books and the indictment is made against you,
但只有一條指控，	there will only be one charge.
不會逐條說出你說過的謊，行過的竊，或曾經想過，做過的壞事。	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.
那裡只有一條指控，就是你沒有信靠耶穌基督。	There's only going to be one indictment....your failure to come to Jesus Christ.
耶穌說，我是世間的光，	He said, "I am the light of the world."
光來到世間，但世人并不來就光，	Light has come into the world , but men won't come into the light,"
定他們的罪就是在此。	and that's why they are condemned.
<i>不信的人、罪已經定了(約翰福音 3:18)</i>	<i>He that believeth not is condemned already."</i>
所以不需要耶穌來定你的罪，你已經被定罪了。	You don't need that Jesus should condemn you, you're already condemned.
祂不是來定你罪，因為沒有這個必要，你已經被定罪了。	He didn't come to condemn you. He didn't need to. You already are condemned.
現在的問題不是你做過多少壞事，	But now, the issue is not so much the evil that you have done,
而是你拒絕了神為世人預備的，唯一能使你	but your rejection of the provision,

罪得饒恕，通到他那裡的道路。	the only provision that God has made whereby men might come to Him. Whereby men might have the forgiveness of their sins.
因此對世人的指控只有一條。	So, there will only be one indictment against man.
耶穌說，聖靈既來了， <b>就是叫世人為罪，為義，為審判，自己責備自己。</b>	Jesus said, <i>when the Holy Spirit has come, He's going to reprove the world of sin, of righteousness and judgment.</i>
<b>為罪，是因為他們不信我。</b> （約翰福音 16：8-9）	<i>Of sin, because they didn't believe in me. (Jn16:8-9)</i>
你看，只有這個罪才會使你的靈魂受到遣責。	You see, that's the only sin that's going to damn your soul.
其他你所做過的都可以得到饒恕。	Any other thing you may have done is forgiven.
基督已為世人的罪而死，神將我們的罪孽都歸到了他的身上。	Christ died for the sins of the world. God laid upon Him the iniquities of us all.
祂的死擔當了人類所有的罪，完全滿足了神公義的要求。	His death satisfied God completely for the sin of all humanity.

	<p><i>Chris</i></p> <p><i>This is pasted from the messages in the front ie repeat again and this will end the message better with John 3:16</i></p> <p><i>Can you ask Felice to paste this in</i></p> <p><i>The purple colour can be deleted and this way the message will be shorter</i></p>
<p>神愛世人、甚至將他的獨生子賜給他們、叫一切信他的、不至滅亡、反得永生。(約翰福音 3:16)</p>	<p><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></p>
<p>再一次，關鍵在於相信耶穌。那是神對那些想重生的人的要求。</p>	<p>Again, the key is believing in Jesus. That's the provision that God has required for those to be born again.</p>
<p>你藉著信心而得重生，這信心就是相信耶穌基督為你的罪而承受神的審判，死在十字架上，</p>	<p>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,</p>
<p>你只要接受祂進入到你的生命里，你就藉著</p>	<p>and you receive Him into your life.</p>

聖靈重生了，	You are then born again by the spirit of God
成爲耶穌基督里一個新造的人，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.
這一切的關鍵是信靠祂。	Believing in Him, that is the key.