

Darby's Bible Synopsis

John 3

达秘释经

约翰福音第三章

Darby's Bible Synopsis, John 3

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. (John 3:1)

But there was a man and that a Pharisee who was not satisfied with this inoperative conviction. His conscience was reached. Seeing Jesus, and hearing His testimony, had produced a sense of need in his heart. It is not the knowledge of grace, but it is with respect to man's condition a total change. He knows nothing of the truth, but he has seen that it is in Jesus, and he desires it. He has also at once an instinctive sense that the world will be against him; and he comes by night. The heart fears the world as soon as it has to do with God; for the world is opposed to Him. The friendship of the world is enmity against God. This sense of need made the difference in the case of Nicodemus. He had been convinced like the others. Accordingly he says, "We know that thou art a teacher come from God." And the source of this conviction was the miracles. But Jesus stops him short; and that on account of the

达秘释经：约3章

「有一个法利赛人，名叫尼哥底母，是犹太人的官。」(约3:1)

有一个法利赛人不满足于他无效的信仰。他的良心被触动，得见和得听耶稣的见证叫他心中产生一个缺乏的感觉。这不是对恩典的认识，而是因着人情况的完全改变。他对真理毫无认识，但他曾在耶稣身上看见真理，这也是他渴想有的。他因直觉地感到世人必然反对他而在晚上来。凡与神扯上关系的都叫心惧怕世人，因世人反对祂。与世俗为友便与神为敌(雅4:4)。这缺乏的感觉令尼哥底母有所不同。他像其它人般相信，正如他所说「我知道你是由神那里来作师傅的。」(约3:2)这相信基于神迹。耶稣打断他的话，因祂感受

true need felt in the heart of Nicodemus. The work of blessing was not to be wrought by teaching the old man. Man needed to be renewed in the source of his nature, without which he could not see the kingdom.

The things of God are spiritually discerned; and man is carnal, he has not the Spirit. The Lord does not go beyond the kingdom which, moreover, was not the law for Nicodemus ought to have known something about the kingdom. But He does not begin to teach the Jews as a prophet under the law. He presents the kingdom itself; but to see it, according to His testimony, a man must be born again. But the kingdom as thus come in the carpenter's Son could not be seen without a wholly new nature, it struck no chord of man's comprehension or Jews' expectation, though testimony to it was amply given in word and work: as to entering and having a part in it there is more development as to the how. Nicodemus sees no farther than the flesh.

The Lord explains Himself. Two things were necessary to be born of water, and of the Spirit. Water

到尼哥底母心中的真正缺乏。赐恩工作的作成并非藉教导旧人，人需要在本性源头上更新，否则不能得见天国。

灵才能理解神的事情，属肉体的人可没有圣灵。主说到的没有超乎天国，并且尼哥底母的律法没法认识天国的事情。主不是一开始便以律法下先知的身分来教导犹太人，祂展示天国本身。祂见证说，人要见天国就必须重生。没有完全的新天性就不能看见那木匠之子所说的天国，这不能在人的理解和犹太人的期望上引发共鸣，虽则这见证有着充分的言语和工作，就是在进入和有分于重生上比起如何作上说得更多；但尼哥底母所见的不外乎肉体。

主自作解释。必须有的两样就是从水和圣灵生。水能洁净。

cleanses. And, spiritually, in his affections, heart, conscience, thoughts, actions, etc., man lives, and in practice is morally purified, through the application, by the power of the Spirit, of the word of God, which judges all things, and works in us livingly new thoughts and affections. This is the water; it is withal the death of the flesh. The true water which cleanses in a christian way came forth from the side of a dead Christ. He came by water and blood, in the power of cleansing and of expiation. He sanctifies the assembly by cleansing it through the washing of water by the word. "Ye are clean through the word which I have spoken unto you." It is therefore the mighty word of God which, since man must be born again in the principle and source of his moral being, judges, as being death, all that is of the flesh. (Observe here that baptism, instead of being the sign of the gift of life, is the sign of death. We are baptised to His death. In coming up out of the water, we begin a new life in resurrection (all that belonged to the natural man being reckoned to be dead in Christ, and passed away for

属灵上，活在情感、心志、良心、思想、行为上的人是藉运行在我们里头，生发活泼新思想和情感的圣灵和审判万物之神说话的能力来实在得着道德上之洁净的。这水与肉体的死亡有关。真正有着基督徒清洁能力的水是自一个死去之基督的肋旁流出来的。祂是自有着洁净和赎罪能力的水和血而来。祂是藉着话语之水的清洗来洁净会众。「你们因我讲给你们的道，已经干净了。」(约 15:3) 神大能的话语断定人的本质和源头都是死亡，全都是属肉体的，所以人必须重生。[这里的浸礼不是赐生命而是**死亡**的表征。我们受浸归入祂的**死**。当我们从水里上来，开展了复活的新生命（所有属血气人的都被看为在基督里**死**了，永远过去）。「你们已经**死**了。」（西

ever). "Ye are dead"; and "he that is dead is freed [justified] from sin." But we live also and have a good conscience by the resurrection of Jesus Christ. Thus Peter compares baptism to the deluge, through which Noah was saved, but which destroyed the old world, that had, as it were, a new life when it emerged from the flood.)

But there is in fact the communication of a new life; that which is born of the Spirit is spirit, is not flesh, has its nature from the Spirit. It is not the Spirit that would be an incarnation; but this new life is spirit. It partakes of the nature of its origin. Without this, man cannot enter into the kingdom. But this is not all. If it was a necessity for the Jew, who already was nominally a child of the kingdom, for here we deal with what is essential and true, it was also a sovereign act of God, and consequently it is accomplished wherever the Spirit acts in this power. "So is every one that is born of the Spirit." This in principle opens the door to the Gentiles.

Nevertheless Nicodemus, as a master of Israel, ought to have understood this. The prophets had

3:3) 「已死的人是脱离了罪(称义)。」(罗6:7)藉着耶稣基督的复活我们仍活着和有完好良心。因此彼得用浸礼比作挪亚从摧毁旧世界的洪水中得拯救，从中上来的乃是一个新生命。]

实在有新生命的相交。从圣灵生的灵有着从圣灵而非肉体来的本质。不是灵有一个肉身，而是这新生命是灵。它带有其源头的本质，否则人不能进天国。不止这样。若名义上是天国之子的犹太人必然如此，那么我们在哪里所处理的便重大真确，也是神至高的举动，也是圣灵最终行使其能力而成的。原则上是「凡从圣灵生的也是如此」(约3:8)开启了外邦人的大门。

无论如何，作为以色列人先生的尼哥底母该明白这个。先

declared that Israel was to undergo this change, in order to enjoy the fulfilment of the promises (see Ezekiel 36), which God had given them with regard to their blessing in the holy land. But Jesus spoke of these things in an immediate way, and in connection with the nature and the glory of God Himself. A master in Israel ought to have known that which the sure word of prophecy contained. The Son of God declared that which He knew, and that which He had seen with His Father. The defiled nature of man could not be in relationship with Him who revealed Himself in heaven whence Jesus came. The glory (from the fulness of which He came, and which formed therefore the subject of His testimony as having seen it, and from which the kingdom had its origin) could have nothing in it that was defiled. They must be born again to possess it. He bore testimony therefore, as having come from above and knowing that which was suitable to God His Father. Man did not receive His testimony. Convinced outwardly by miracles he might be; but to receive that which was befitting the presence of God was

知们曾宣告以色列要经受这改变才得享这些应许的成就(结 36 章), 就是神赐给他们关乎到在神圣地土上的恩福。耶稣却以直接的方式谈到这些与神本身的性情和荣耀有关的事情。一个以色列的先生该认识到确实的预言包含甚么。神的儿子宣告祂所知道的, 和祂与祂天父一同看见的。人的败坏性情不能与那来自天堂和彰显自己的耶稣扯上关系。祂自本身的丰足, 和因得见这个而形成的见证内容而来, 并且天国所本有的荣耀, 与那些被玷污的人是无分无关的。他们必须重生才能得天国。因此祂见证说祂是自上头来的, 并叫人知道祂称神为祂天父是合宜的。人不接受祂的见证。他或会因着外在神迹而信, 但要接受这等同于神的同在却是另一回事。尼哥

another thing. And if Nicodemus could not receive the truth in its connection with the earthly part of the kingdom, of which even the prophets had spoken, what would he and the other Jews do if Jesus spoke of heavenly things? Nevertheless no one could learn anything about them by any other means. No one had gone up there and come down again to bring back word. Jesus only, in virtue of what He was, could reveal them the Son of man on earth, existing at the same time in heaven, the manifestation to men of that which was heavenly, of God Himself in man as God being in heaven and everywhere as the Son of man being before the eyes of Nicodemus and of all. Nevertheless He was to be crucified, and thus lifted up from the world to which He had come as the manifestation of the love of God in all His ways and of God Himself, and so only could the door be opened for sinful men into heaven, so only a link formed for man with it.

Sin existed. It must be put away for those who should have eternal life. And if Jesus, coming down from heaven, was come to impart this eternal life to others, He must, in

底母若连先知们所曾说与天国地上部分相关的真理尚且不能接受，他和其它犹太人又怎会接受耶稣所说到属天的事情呢？然而没有人能以任何别的方法学习任何关于他们的东西。没有人曾往天去下带说话回来。独有因着其所是的耶稣能揭示，祂是在地上却同时在天上的人子。所给与世人的属天揭示是，亲身成为人的神，同时是在天上的神和在尼哥底母和所有人眼前的人子。然而祂要被钉死，因而从地上被举起来，祂来就这样一直彰显神的爱和神自己，惟有这样才能为罪人打开天上的门，以此来为人作成那唯一的连系。

罪存在，对于那些要得永生的人，罪定须被除灭。若从天而来的耶稣是要将这永生给与别人的话，

undertaking this work, put sin away be thus made sin in order that the dishonour done to God should be washed away, and the truth of His character maintained. The Son of man must be lifted up, even as the serpent was lifted up in the wilderness, that the curse, under which the people were dying, might be removed. His divine testimony rejected, man, as he was down here, shewed himself to be incapable of receiving blessing from above. He must be redeemed, his sin expiated and put away; he must be treated according to the reality of his condition, and according to the character of God who cannot deny Himself. Jesus in grace undertook to do this. It was necessary that the Son of man should be lifted up, rejected from the earth by man, accomplishing the atonement before the God of righteousness. In a word, Christ comes with the knowledge of what heaven is and divine glory. In order that man might share it, the Son of man must die must take the place of expiation outside the earth. Observe here the deep and glorious character of that which Jesus brought with Him, of the revelation He made. 那么祂定须有除灭罪的承担，对神造成不尊敬的罪当被抹除，叫祂真实的品格得以维持。人子定须被举起，正如蛇在旷野被举起一样，叫子民死亡的咒诅定须被除掉。拒绝祂在地上神圣见证的人证明自己不能得着从上头来的恩福。他须被拯救，他的罪须赎清。他定须按他真实的状况和那个不会背乎自己的神之性情来被对付。耶稣是在恩典中承当这工作的。人子必须在被地上的人拒绝下被举起，在公义的神面前作成这救赎。换句话说，基督是因着知道甚么是天和神圣的荣耀而来的。为了人有分于这个，人子定须死亡，定须在地球以外来取上赎罪的地位。在此详细察看得见耶稣在祂所作启示和祂所带来祂极深和荣耀的性情。

The cross, and the absolute separation between man on earth and God this is the meeting-place of faith and God; for there is at once the truth of man's condition, and the love that meets it. Thus, in approaching the holy place from the camp, the first thing they met on going through the gate of the court was the altar. It presented itself to every one that quitted the world without, and entered in. Christ, lifted up from the earth, draws all men to Him. But if (owing to man's state of alienation and guilt) it needed that the Son of man should be lifted up from the earth, in order that whosoever believes in Him should have everlasting life, there was another aspect of this same glorious fact; God had so loved the world that He had given His only begotten Son, that whosoever believes in Him should have everlasting life. On the cross we see the necessity morally of the death of the Son of man; we see the ineffable gift of the Son of God. These two truths unite in the common object of the gift of eternal life to all believers. And if it was to all believers, it was a question of man, of God, and of heaven, and went

把人和神严严分隔的十字架也同时是信的人和神相会之处。立时得见人的真实情况和所遇上的爱。因此，他们从营外走向圣所，经过院子的门，首先遇上祭坛。它向每一个离开外面世界和进入的人展示它自己。从地上被举起的基督吸引万人到祂那里去。因着人的离弃和罪，人子需从地上被举起，为叫任何相信祂的人可得永生，相同的荣耀事实有另一层面：神这样爱世人，甚至将祂的独生子赐给他们，叫一切信祂的人得永生。在十字架上我们得见人子必须在道德上死去，我们得见神子所赐无法形容的恩赐。这两个真理有着所有信徒都得赐永生这合一的共同目标。这若是给所有信徒的话，那么这问题就关乎到人、神和天，这超乎给犹太人的应

outside the promises made to the Jews, and the limits of God's dealings with that people. For God sent His Son into the world, not to condemn it, but to save it. But salvation is by faith; and he who believes in the Son is not condemned; he who believes not is condemned already, he has not believed in the only begotten Son of God.

And this is the thing that God lays to their charge. Light is come into the world, and they have loved darkness because their works were evil. Could there be a more just subject of condemnation? It was no question of their not finding pardon, but of their preferring darkness to light that they might continue in sin.

The positions of John and of Christ, the one is the faithful friend of the Bridegroom, living only for Him; the other is the Bridegroom, to whom all belongs: the one, in himself, an earthly man, great as might be the gift he had received from heaven; the other from heaven Himself, and above all. The bride was His. The friend of the Bridegroom, hearing His voice, was full of joy. Nothing more beautiful than this expression of John the Baptist's

许，和神处理这民族的限制。神差祂儿子到世间，不是要定世人的罪，乃要拯救世人。但救恩因信而得，那相信神儿子的人都不被定罪；不信的人罪已经定了，因他不信神独生子的名。

这就是神叫他们负责的东西。光临到世人，他们却因行为是恶而爱黑暗。还有定罪的原因比这更公义么？问题不在于他们不寻求饶恕，而在于他们爱黑暗多于光而仍继续在罪中。

约翰和基督在地位上，一个是新郎的忠实朋友，只为祂而活；另一个是新郎，万物所属的。一个本身是一个世人，其伟大是因着从天而得的恩赐；另一个本身出于天，高于万有。新妇属祂。新郎的朋友得听祂的声音便喜乐满足。没有比因着主同在而受感的施洗约

heart, inspired by the Lord's presence, near enough to Jesus to be glad and rejoice that Jesus was all. Thus it ever is.

With respect to the testimony, John bore witness in connection with earthly things. For that end he was sent. He who Himself came from heaven was above all, and bore witness of heavenly things, of that which He had seen and heard. No one received His testimony. Man was not of heaven. Without grace one believes according to one's own thoughts. But in speaking as a man on the earth, Jesus spoke the words of God; and he who received His testimony set to his seal that God was true. For the Spirit is not given by measure. As a witness the testimony of Jesus was the testimony of God Himself; His words, the words of God. Precious truth! Moreover, He was the Son, and the Father loved Him, and had given all things into His hand. This is another glorious title of Christ, another aspect of His glory. But the consequences of this for man were eternal. It was not almighty help to pilgrims, nor faithfulness to promises, so that His people could trust in Him in spite of all. It was the quickening

翰心中所说的更美丽，因耶稣的亲近而欢喜快乐来以耶稣为一切。从来是这样。

在见证上，约翰被差见证关乎地上的事。从天上来在万有之上的见证祂曾见曾听的属天事物。没有人领受祂的见证。没恩典下非属天的人凭一己思想来相信。但耶稣在地上以人的身分来说话时，所说的是神的话。那领受祂见证的，就印上印，证明神是真的。因为神赐的圣灵没有限量。耶稣所作的是神本身的见证，祂的话就是神的话。何等宝贵的真理！更且，祂就是神的儿子。父爱子，已将万有交在祂手里。这是基督另一个荣耀的称谓和层面；于人，其后果是永恒的。这并非给天路客的非常帮助或信守承诺，为叫祂的子民不惜一切来信靠祂；这是天父的儿子

life-giving Son of the Father. All was comprised in it. "He who believeth in the Son hath everlasting life, he who believeth not shall not see life." He remains in his guilt. The wrath of God abides on him.

All this is a kind of introduction. The ministry of the Lord comes after. John (John 3:24) was not yet cast into prison. It was not till after that event that the Lord began His public testimony. The chapter we have been considering explains what His ministry was, the character in which He came, His position, the glory of His Person, the character of the testimony He bore, the position of man in connection with the things of which He spake, beginning with the Jews, and going on, by the new birth, the cross, and the love of God, to His rights as come into the world, and the supreme dignity of His own Person, to His properly divine testimony, to His relationship with the Father, the object of whose love He was, and who had given all things into His hand. He was the faithful witness, and that of heavenly things (see John 3:13), but He was also the Son Himself come from the Father. Everything for man rested on faith in

赐与的复苏生命。全都包含「信子的人有永生，不信子的人必看不见永生。」其中。他仍在罪中，所以神的震怒常在他身上。

这是序言，随之而来的是主的职事。到约翰下在监那时主才开始祂公开的见证（约3:24）。我们读的圣经说到祂的职事，以甚么身分而来，祂的地位、位格的荣耀、所承担见证的身分、人在祂所说话语上的立场，先从犹太人开始，继而重生、十字架、神的爱，去到祂进入世界所身负的权利、祂一己位格上的至高尊贵、祂适切的神圣见证、祂与天父的关系，祂乃神爱的对象，是神将万有交在祂手中。祂是属天事物（参看约3:13）的忠心见证人，祂也是从天父而来的神儿子本身。人的一切都在乎相信祂。主出于犹太教，代表着先知之

Him. The Lord comes out from Judaism, while presenting the testimony of the prophets, and brings from heaven the direct testimony of God and of glory, shewing the only ground on which we can have a part in it. Jew or Gentile must be born again; and heavenly things could only be entered by the cross, the wondrous proof of God's love to the world. John gives place to Him, bringing out not in public testimony to Israel but to his disciples the true glory of His Person and of His work in this world. The thought of the bride and Bridegroom is, I believe, general. John says indeed that he is not the Christ, and that the earthly bride belongs to Jesus; but He has never taken her; and John speaks of His rights, which for us are realised in a better land and another clime than this world. It is, I repeat, the general idea. But we have now entered on the new ground of a new nature, the cross, and the world and God's love to it.

见证，自天带来神直接的见证和荣耀，证明我们能分于此的唯一基础就是犹太人或外邦人都必须重生，属天事物只能藉十字架进入，十字架乃神爱世人的奇妙证据。约翰让路给祂，不向以色列人而向他的门徒公开见证，带出祂的位格和在这世上工作的真实荣耀。我相信新妇和新郎这说法是笼统的。约翰明说他不是基督，而地上的新妇属于耶稣。祂从未娶她，约翰说的只是祂的权利，于我们这是在更美并今世以外之地才得实现。我再说这只是一笼统的说法。我们的得以进入是基于十字架的新造、世人和神对新造的爱。

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非拉铁非书简 (Books of Philadelphia) 11 《达秘释经：约翰福音第三章》

约 3:16 是圣经中的圣经。本小书亦尽显达秘释经的精辟。

人需要在他的本性源头上更新，没这便不能得见天国。达秘不像其它解经者说到叫人重生的水乃有洗洁功能的水或浸礼，却说真正有着基督徒清洁能力的水是自一个死去之基督的肋旁流出来的。他引用「你们因我讲给你们之道，已经干净了。」（约 15:3）来说明主藉着话语之水的清洗来洁净会众。

把人和神严严分隔的十字架也同时是信的人和神相会之处。属天事物只能藉十字架进入，十字架乃神爱世人的奇妙证据。我们的得以进入更美并今世以外之地，是基于十字架的新造、世人和神对新造的爱。