

Darby's Bible Synopsis

John 3

達秘釋經

約翰福音第三章

## 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

## 達秘釋經：約 3 章

「有一個法利賽人，名叫尼哥底母，是猶太人的官。」(約 3:1)

有一個法利賽人不滿足於他無效的信仰。他的良心被觸動，得見和得聽耶穌的見證叫他心中產生一個缺乏的感覺。這不是對恩典的認識，而是因着人情況的完全改變。他對真理毫無認識，但他曾在耶穌身上看見真理，這也是他渴想有的。他因直覺地感到世人必然反對他而在晚上來。凡與神扯上關係的都叫心懼怕世人，因世人反對祂。與世俗為友便與神為敵(雅 4:4)。這缺乏的感覺令尼哥底母有所不同。他像其他人般相信，正如他所說「我知道你是由神那裏來作師傅的。」(約 3:2) 這相信基於神蹟。耶穌打斷他的話，因祂

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

感受到尼哥底母心中的真正缺乏。賜恩工作的作成並非藉教導舊人，人需要在他的本性源頭上更新，否則不能得見天國。

靈才能理解神的事情，屬肉體的人可沒有聖靈。主說到的沒有超乎天國，並且尼哥底母的律法沒法認識天國的事情。主不是一開始便以律法下先知的身分來教導猶太人，祂展示天國本身。祂見證說，人要見天國就必須重生。沒有完全的新天性就不能看見那木匠之子所說的天國，這不能在人的理解和猶太人的期望上引發共鳴，雖則這見證有着充分的言語和工作，就是在進入和有分於重生上比起如何作上說得更多；但尼哥底母所見的不外乎肉體。

主自作解釋。必須有的兩樣就是從水和聖靈生。水能潔

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

淨。屬靈上，活在情感、心志、良心、思想、行為上的人是藉運行在我們裏頭，生發活潑新思想和情感的聖靈和審判萬物之神說話的能力來實在得着道德上之潔淨的。這水與肉體的死亡有關。真正有着基督徒清潔能力的水是自一個死去之基督的肋旁流出來的。祂是自有着潔淨和贖罪能力的水和血而來。祂是藉着話語之水的清洗來潔淨會眾。「你們因我講給你們的道，已經乾淨了。」(約 15:3) 神大能的話語斷定人的本質和源頭都是死亡，全都是屬肉體的，所以人必須重生。[這裏的浸禮不是賜生命而是死亡的表徵。我們受浸歸入祂的死。當我們從水裏上來，開展了復活的新生命(所有屬血氣人的都被看為在基督裏死了，永遠過去)。]「你們已經

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

死了。」(西 3:3)「已死的人是脫離了罪(稱義)。」(羅 6:7)藉着耶穌基督的復活我們仍活着和有完好良心。因此彼得用浸禮比作挪亞從摧毀舊世界的洪水中得拯救，從中上來的乃是一個新生命。]

實在有新生命的相交。從聖靈生的靈有着從聖靈而非肉體來的本質。不是靈有一個肉身，而是這新生命是靈。它帶有其源頭的本質，否則人不能進天國。不止這樣。若名義上是天國之子的猶太人必然如此，那麼我們在這裏所處理的便重大真確，也是神至高的舉動，也是聖靈最終行使其能力作成的。原則是「凡從聖靈生的也是如此」(約 3:8)開啟了外邦人的大門。

無論如何，作為以色列人先生的尼哥底母該明白這個。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

知們曾宣告以色列要經受這改變才得享這些應許的成就（結 36 章），就是神賜給他們關乎到在神聖地上的恩福。耶穌卻以直接的方式談到這些與神本身的性情和榮耀有關的事情。一個以色列的先生該認識到確實的預言包含甚麼。神的兒子宣告祂所知道的，和祂與祂天父一同看見的。人的敗壞性情不能與那來自天堂和彰顯自己的耶穌扯上關係。祂自本身的豐足，和因得見這個而形成的見證內容而來，並且天國所本有的榮耀，與那些被玷污的人是無分無關的。他們必須重生才能得天國。因此祂見證說祂是自上頭來的，並叫人知道祂稱神為祂天父是合宜的。人不接受祂的見證。他或會因着外在神蹟而信，但要接受這等同於神的同在卻是另一回事。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

底母若連先知們所曾說與天國地上部分相關的真理尚且不能接受，他和其他猶太人又怎會接受耶穌所說到屬天的事情呢？然而沒有人能以任何別的方法學習任何關於他們的東西。沒有人曾往天去下帶說話回來。獨有因着其所是的耶穌能揭示，祂是在地上卻同時在天上的人子。所給與世人的屬天揭示是，親身成為人的神，同時是在天上的神和在尼哥底母和所有人眼前的人子。然而祂要被釘死，因而從地上被舉起來，祂來就這樣一直彰顯神的愛和神自己，惟有這樣才能為罪人打開天上的門，以此來為人作成那唯一的連繫。

罪存在，對於那些要得永生的人，罪定須被除滅。若從天而來的耶穌是要將這永生給與別人的話，

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.

那麼祂定須有除滅罪的承擔，對神造成不尊敬的罪當被抹除，叫祂真實的品格得以維持。人子定須被舉起，正如蛇在曠野被舉起一樣，叫子民死亡的咒詛定須被除掉。拒絕祂在地上神聖見證的人證明自己不能得着從上頭來的恩福。他須被拯救，他的罪須贖清。他定須按他真實的狀況和那個不會背乎自己的神之性情來被對付。耶穌是在恩典中承當這工作的。人子必須在被地上的人拒絕下被舉起，在公義的神面前作成這救贖。換句話說，基督是因着知道甚麼是天和神聖的榮耀而來的。為了人有分於這個，人子定須死亡，定須在地球以外來取上贖罪的地位。在此詳細察看得見耶穌在祂所作啟示和祂所帶來祂極深和榮耀的性情。

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

把人和神嚴嚴分隔的十字架也同時是信的人和神相會之處。立時得見人的真實情況和所遇上的愛。因此，他們從營外走向聖所，經過院子的門，首先遇上祭壇。它向每一個離開外面世界和進入的人展示它自己。從地上被舉起的基督吸引萬人到祂那裏去。因着人的離棄和罪，人子需從地上被舉起，為叫任何相信祂的人可得永生，相同的榮耀事實有另一層面：神這樣愛世人，甚至將祂的獨生子賜給他們，叫一切信祂的人得永生。在十字架上我們得見人子必須在道德上死去，我們得見神子所賜無法形容的恩賜。這兩個真理有着所有信徒都得賜永生這合一的共同目標。這若是給所有信徒的話，那麼這問題就關乎到人、神和天，這超乎給猶太人

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

的應許，和神處理這民族的限制。神差祂兒子到世間，不是要定世人的罪，乃要拯救世人。但救恩因信而得，那相信神兒子的人都不被定罪；不信的人罪已經定了，因他不信神獨生子的名。

這就是神叫他們負責的東西。光臨到世人，他們卻因行為是惡而愛黑暗。還有定罪的原因比這更公義麼？問題不在於他們不尋求饒恕，而在於他們愛黑暗多於光而仍繼續在罪中。

約翰和基督在地位上，一個是新郎的忠實朋友，只為祂而活；另一個是新郎，萬物所屬的。一個本身是一個世人，其偉大是因着從天而得的恩賜；另一個本身出於天，高於萬有。新婦屬祂。新郎的朋友得聽祂的聲音便喜樂滿足。沒有比因着主同在而受感的施洗約

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

翰心中所說的更美麗，因耶穌的親近而歡喜快樂來以耶穌為一切。從來是這樣。

在見證上，約翰被差見證關乎地上的事。從天上來在萬有之上的見證祂曾見曾聽的屬天事物。沒有人領受祂的見證。沒恩典下非屬天的人憑一己思想來相信。但耶穌在地上以人的身分來說話時，所說的是神的話。那領受祂見證的，就印上印，證明神是真的。因為神賜的聖靈沒有限量。耶穌所作的是神本身的見證，祂的話就是神的話。何等寶貴的真理！更且，祂就是神的兒子。父愛子，已將萬有交在祂手裏。這是基督另一個榮耀的稱謂和層面；於人，其後果是永恆的。這並非給天路客的非常幫助或信守承諾，為叫祂的子民不惜一切來信靠祂；這是天父的兒子

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

賜與的復甦生命。全都包含「信子的人有永生，不信子的人必看不見永生。」其中。他仍在罪中，所以神的震怒常在他身上。

這是序言，隨之而來的是主的職事。到約翰下在監那時主才開始祂公開的見證（約3:24）。我們讀的聖經說到祂的職事，以甚麼身分而來，祂的地位、位格的榮耀、所承擔見證的身分、人在祂所說話語上的立場，先從猶太人開始，繼而重生、十字架、神的愛，去到祂進入世界所身負的權利、祂一己位格上的至高尊貴、祂適切的神聖見證、祂與天父的關係，祂乃神愛的對象，是神將萬有交在祂手中。祂是屬天事物（參看約3:13）的忠心見證人，祂也是從天父而來的神兒子本身。人的一切都在乎相信祂。主出於猶太教，代表着

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.

先知之見證，自天帶來神直接的見證和榮耀，證明我們能有分於此的唯一基礎就是猶太人或外邦人都必須重生，屬天事物只能藉十字架進入，十字架乃神愛世人的奇妙證據。約翰讓路給祂，不向以色列人而向他的門徒公開見證，帶出祂的位格和在這世上工作的真實榮耀。我相信新婦和新郎這說法是籠統的。約翰明說他不是基督，而地上的新婦屬於耶穌。祂從未娶她，約翰說的只是祂的權利，於我們這是在更美並今世以外之地才得實現。我再說這只是一籠統的說法。我們的得以進入是基於十字架的新造、世人和神對新造的愛。



# Darby's Synopsis, John 3

## 達秘釋經：約翰福音第三章

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Publisher: Chow Woon Kuen

出版人：鄒煥權

Publishing in Hong Kong

出版地：香港

First publication in August 2025

2025 年 8 月初版

ISBN 978-988-71541-1-2

## 非拉鐵非書簡 ( Books of Philadelphia ) 11 《達秘釋經：約翰福音第三章》

約 3:16 是聖經中的聖經。本小書亦盡顯達秘釋經的精髓。

人需要在他的本性源頭上更新，沒這便不能得見天國。達秘不像其他解經者說到叫人重生的水乃有洗潔功能的水或浸禮，卻說真正有着基督徒清潔能力的水是自一個死去之基督的肋旁流出來的。他引用「你們因我講給你們的道，已經乾淨了。」( 約 15:3 ) 來說明主藉着話語之水的清洗來潔淨會眾。

把人和神嚴嚴分隔的十字架也同時是信的人和神相會之處。屬天事物只能藉十字架進入，十字架乃神愛世人的奇妙證據。我們的得以進入更美並今世以外之地，是基於十字架的新造、世人和神對新造的愛。