**010 你重生了吗？ 2章23 至 3章5**

* **Pic小孩子：**你是如何成为祢爸爸的孩子？因为爸爸生了你。
* **Pic问：**要如何成为上帝的儿女？ 同样的也必须被神生
* **Pic解释概念：**基督（受膏的王）、 **P Pic**神的国、神的百姓
* **Pic解释概念：**如何进入神的国？
* **需先重生：**相信与接受耶稣是基督才能进入神的国。 进入神的国的人才有永生。
* **2:23 - 3:5**
* **【1】 一些人因看见神迹而暂时相信**
* **约2:23 耶稣在耶路撒冷过逾越节的时候，许多人看见他所行的神迹，就信了他的名[[1]](#footnote-1)。24 耶稣却不信任他们【不将自己交托他们】[[2]](#footnote-2)，因为他知道[[3]](#footnote-3)所有的人，25 也不需要谁指证人是怎样的，因为他知道人心里存的是什么。**
* 一些人经历到神迹，后来暂时信了他的名
* e.g.如果我能行神迹把水变成酒、医治人。必定吸引许多人来
* 主耶稣不信任他们【不将自己交托他们】[[4]](#footnote-4) 因耶稣知道人的内心存的是什么
* 他们信只因看见神迹，不是因为他们信耶稣所说的话
* 后来许多信耶稣的人离开耶稣（约6:15-66、6:70-71、约8:31-59）
* e.g.他们不相信耶稣是神、也不信耶稣能赐他们永生、也不信耶稣能为他们还清所有的罪债
* 我们可能会遇见一些人只是暂时相信的基督徒
* a. 后来神没有应允他的祷告就离开。
* b. 犹大后来发现耶稣不是他要的基督，就出卖了耶稣 约6:71
* c. 遭遇试炼苦难，就倒退了（路8:13）
* **提醒：**经历过神迹的人，不一定就是真心信耶稣
* 一个人必须先被神重生，才能完全真心信耶稣
* **【2】 一些人因看见神迹而信耶稣只不过是从上帝那里来的教师**
* **约3:1 有一个法利赛人，名叫尼哥德慕【尼哥底母】，是犹太人的官长[[5]](#footnote-5)。2 他夜间来到耶稣那里，对他说：“拉比，我们知道[[6]](#footnote-6)你是从上帝那里来的教师[[7]](#footnote-7)，因为如果没有上帝同在，你所行的这些神迹[[8]](#footnote-8)，就没有人能行。”**
* **背景：**法利赛人是宗教领袖 （精通圣经）
* **背景：**有社会地位是犹太人的官长
* 他非常尊敬的称呼耶稣“拉比”你是从上帝那里来的教师
* **注：**没有接受耶稣就是那要来的基督或先知（V11-12）
* a.p.一些熟悉圣经（神学博士），不一定就是真心信耶稣 [[9]](#footnote-9)
* **【3】要想看见并进入上帝的国，必须先被上帝重生**
* **V3 耶稣回答：“我实实在在告诉你***‘Very truly I tell you***，人若不重 anōthen [[10]](#footnote-10)生，就不能见上帝的国。”4 尼哥德慕说：“人老了，怎能重生呢？难道他能再进母腹生出来吗？”5 耶稣回答：“我实实在在告诉你[[11]](#footnote-11)，人若不是从水和圣灵生的，就不能进上帝的国[[12]](#footnote-12)。**
* 耶稣没有奉承他，直接进入核心问题
* **V3 耶稣回答：“我实实在在告诉你，人若不重生，就不能见上帝的国。”**
* 耶稣说若是没有被神重生**anōthen** 或从上而生，看不见也进不去上帝的国。
* **V4 尼哥德慕说：“人老了，怎能重生呢？难道他能再进母腹生出来吗？”**
* 他不明白[[13]](#footnote-13)，以为是再跑进妈妈的子宫再生出来
* 耶稣解释不是婴孩生的方法，而是从上帝**anōthen**而来的水与圣灵所生
* **V5 耶稣回答：“我实实在在告诉你，人若不是从水和圣灵[[14]](#footnote-14)生的[[15]](#footnote-15)，就不能进上帝的国。**
* 圣灵是上帝的灵
* **问：**水指的是什么？**（a）**基督徒的洗礼[[16]](#footnote-16) **(b)** 施洗约翰的洗礼[[17]](#footnote-17)。 答案：不是a 或 b
* **旧约：**水和圣灵 a figure of speech经常使用的修辞手法
* 水和圣灵(主题的联系) linkage of the motifs [[18]](#footnote-18) （赛44:3,约7:38）
* **旧约：**圣灵有如水[[19]](#footnote-19)被浇灌[[20]](#footnote-20)下来 = (赛32:15–20、44:3、结36:25-27、39:29、珥2:28–29)
* **赛 44:3** 因为我要**把水浇灌**干渴之处，把河水浇灌干旱之地；我必**把我的灵浇灌**你的后裔，把我的福降给你的子孙。
* **旧约：**圣灵好像水，洁净（结36:25） 、赐生命 （结37:9、约4:10、7:38-39\*）
* “水与圣灵”生的，在旧约圣经中指向重生的概念
* **【4】**水与圣灵 指向重生（换心）
* **结36:25** [[21]](#footnote-21) **我必用洁净的水洒在你们身上，你们就洁净了；我必洁净你们的一切污秽，使你们远离所有可憎的像。26“‘我必把新心赐给你们，把新灵放在你们里面；我必从你们的肉体中除去石心，把肉心赐给你们。27 我必把我的灵放在你们里面，使你们遵行我的律例，谨守遵行我的典章。**
* 这是新约的应许（耶31:31-34、来8:8-12、路22:20）
* **V25 我必用洁净的水洒在你们身上，你们就洁净了；我必洁净你们的一切污秽，使你们远离所有可憎的像。**
* 上帝为他们行属灵的洗礼。（用圣灵给他们施洗）
* e.g.以前我是拜偶像。
* **V26我必把新心赐给你们,把新灵放在你们里面;我必从你们的肉体中除去石心,把肉心赐给你们**
* 上帝赐他们一颗新的心，与新灵（意思：全新的人new spirit）
* 除去石心(固执刚硬的心) Vs 赐肉心（爱神，顺服神的心）
* e.g.以前我对神是固执刚硬，神为我换心（重生）
* **V27 我必把我的灵放在你们里面，使你们遵行我的律例，谨守遵行我的典章。**
* 上帝赐下圣灵使我们能够爱愿意顺服神
* e.g.领受圣灵后我开始爱主，顺服主。
* **Pic 水与圣灵** = 换心 （重生）新生命
* **V5 耶稣回答：“我实实在在告诉你，人若不是从水和圣灵生的，就不能进上帝的国[[22]](#footnote-22)。**
* **Pic** e.g.社会领袖、宗教领袖、精通圣经的老师。看不见神的国！也进不去（V5）
* **Pic 问：**你看见神的国吗？ **P Pic**问：你看见基督吗？
* 必须先重生！ 不然**看不见耶稣就是基督，**无法接受耶稣就是基督
* **Pic概念：没有重生的基督徒 vs 重生的基督徒**
* **Pic没有重生的基督徒：**不信耶稣是基督、不信耶稣是神、不信耶稣能赦免他的罪、不信耶稣已经复活。不爱耶稣、也不顺服耶稣。最后遇见苦难时，会离开耶稣
* **Pic已经重生的基督徒：**信耶稣是基督、信耶稣是神、信耶稣能赦免他的罪、信耶稣已经复活。爱耶稣、也顺服耶稣、对神有信心。遇见苦难时，会坚忍到底
* **Pic问：**如果你是尼哥德慕，你会向耶稣求什么？
* **问：**你重生了吗？

🙏 主啊，求祢用水与圣灵重生我们，为我们换上一颗爱祢认识祢的心

1. This brief pericope is transitional, connecting those who respond to Jesus’ signs in 2:1–22 with the incomplete faith of Nicodemus in 3:1–10. In 2:11 the disciples responded to Jesus’ sign with faith, but 2:23–24 makes clear that signs-faith, unless it progresses to discipleship, is inadequate.366 Jesus literally did not “believe”367 those who believed in him.368 (This wordplay may reflect a rhetorical technique similar to what some rhetorical theorists called diaphora.)369 Jesus’ response was based on his knowledge of their character (2:24–25), which in turn would affect their actions (cf. 3:20–21).370 By claiming Jesus’ knowledge of human character, John again affirms Jesus’ deity. Keener, C. S. [↑](#footnote-ref-1)
2. By implication, Jesus wonderfully promises to entrust himself to those who truly trust him (cf. 10:14, 15) Carson, D. A. . [↑](#footnote-ref-2)
3. In the context of John’s Christology elsewhere in the Gospel, he again affirms Jesus’ deity here. Jesus’ knowledge of human hearts has already appeared in the narrative (1:42, 48) and will continue to appear (5:42; 6:15, 61, 64; 16:19, 30; cf. Rev 2:2).Keener, C. S. [↑](#footnote-ref-3)
4. •后来也有一群人看见耶稣用五饼二鱼喂饱五千男人，他们便要立耶稣为王（约6:15）同样的耶稣也不信任他们，也不把自己交托他们，离开他们 [↑](#footnote-ref-4)
5. The rulers are not a Johannine invention (Luke 14:1; 18:18; 23:13, 35; 24:20), but John uses them to timely effect in contrasting the Judean elite with Jesus’ Galilean followers. The few references to them might all imply the inclusion of Nicodemus (cf. 7:26, 48), and they therefore appear less uniformly hostile than “the Pharisees” (12:42), although Nicodemus is also one of the Pharisees, and they, too, appear divided at points (9:16). Keener, C. S. [↑](#footnote-ref-5)
6. Nicodemus professes a measure of faith in Jesus based on his signs (3:2, repeating the σημεῖα ποιεῖν of 2:23), but has not yet crossed the threshold into discipleship;1 he is at most a representative of some open-minded dialogue partners in the synagogues (hence perhaps the use of plural verbs, though cf. comment on 3:11).2 John invites his audience to contrast Nicodemus’s slow response here to the ready response of the Samaritan woman in 4:7–29, who is able to overcome her misunderstanding in the course of that dialogue. Keener, C. S. [↑](#footnote-ref-6)
7. At one level this assessment of Jesus must be judged disappointing. Nicodemus does not suggest Jesus is a prophet, still less the prophet or the Messiah, but simply a teacher mightily endowed with God’s power. Nicodemus was openly curious about Jesus, but still fell a long way short of confession that he was uniquely the promised Coming One Carson, D. A. . [↑](#footnote-ref-7)
8. the idea is that Nicodemus exemplified those who in some sense believed in Jesus, but with a faith so inadequate that Jesus did not entrust himself to them (2:23–25).2 This interpretation may be reinforced by the fact that Nicodemus approached Jesus by referring to his signs—the very things that evoked spurious faith in 2:23–25.Carson, D. A.. [↑](#footnote-ref-8)
9. 好奇：到底尼哥德慕最后有没有信耶稣？（约19:39）圣经没有说他信，所以我也不知道。 [↑](#footnote-ref-9)
10. This regeneration is anōthen, a word that can mean ‘from above’ or ‘again’. Because Nicodemus understood it to mean ‘again’ (cf. ‘a second time’, v. 4), and Jesus did not correct him, some have argued that ‘again’ must stand. But Jesus also insists that this new birth, this new begetting, this new regeneration, must be the work of the Spirit, who comes from the realm of the ‘above’. Certainly the other occurrences of anōthen in John mean ‘from above’ (3:31; 19:11, 23). As he does with other terms,4 John may be choosing to extend double meaning to this one in John 3:3, 7, both ‘from above’ and ‘again’; he certainly does not mean less than the former. Carson, D. A.

    **The word translated again in 3:3 and also in 3:7 is anōthen, which when used elsewhere in this Gospel means ‘from above’, that is, from heaven/from God (3:31; 19:11, 23). Elsewhere in the New Testament it also usually means ‘from above’ (Matt. 27:51; Mark 15:38; Jas 1:17; 3:15, 17).45 Jesus was saying what the prologue foreshadows: that children of God (and therefore inheritors of the kingdom) are those who have been born of God, that is, from above. However, Nicodemus took Jesus to mean he had to be physically born ‘again’, as the next verse indicates. Kruse, C. G. (2017).**  [↑](#footnote-ref-10)
11. Predominant religious thought in Jesus’ day affirmed that all Jews would be admitted to that kingdom apart from those guilty of deliberate apostasy or extraordinary wickedness (e.g. Mishnah Sanhedrin 10:1). But here was Jesus telling Nicodemus, a respected and conscientious member not only of Israel but of the Sanhedrin, that he cannot enter the kingdom unless he is born again Carson, D. A.. [↑](#footnote-ref-11)
12. One of the most startling features of the kingdom announced in the Synoptics is that it is not exclusively future. The kingdom, God’s saving and transforming reign, has in certain respects already been inaugurated in the person, works and message of Jesus. Carson, D. A. [↑](#footnote-ref-12)
13. Whatever Jewish people believed about the transformation of Gentiles in conversion, they believed that Israelites did not need this transformation of conversion (cf. Matt 3:9; Luke 3:8).111 Thus, for example, in later rabbinic thought Israel was already delivered from the mastery of the evil impulse112 or from the evil powers of the stars.113 Jewish people were born into the covenant by natural birth; requiring a second birth to enter it was beyond Nicodemus’s understanding.114 It is therefore not suprising that Nicodemus might not grasp what Jesus was demanding of him (3:4).Keener, C. S [↑](#footnote-ref-13)
14. \*\* Spiritual regeneration alone, **depicted with a double metaphor**. Elsewhere in this Gospel water functions as a metaphor for the Spirit (cf. 4:10, 13–15; 7:38), as it also does in places in the Old Testament (e.g. Ezek. 36:25–27). The expression ‘water and the Spirit’ is a hendiadys, a figure of speech using two different words to denote one thing, something suggested by the fact that both ‘water’ and ‘Spirit’ are anarthrous (without the article) and governed by the one preposition (ex hydatos kai pneumatos, lit. ‘of water and spirit’).46 Jesus is saying that to enter the kingdom one must be born of water—that is, of the Spirit. This view is preferable because it is also supported by the fact that in this passage Jesus uses a number of parallel expressions which are all related to seeing and entering the kingdom: 3:3: ‘born again/from above’; 3:5: ‘born of water and the Spirit’; 3:7: ‘born again/from above’; 3:8: ‘born of the Spirit’. If all these expressions are in fact parallel and synonymous, then to be ‘born again/from above’ and to be ‘born of water and the Spirit’ mean the same as to be ‘born of the Spirit’.Kruse, C. G. (2017) [↑](#footnote-ref-14)
15. The most plausible interpretation of ‘born of water and the Spirit’8 turns on three factors. First, the expression is parallel to ‘from above’ (*anōthen*, v. 3), and so only one birth is in view. Second, the preposition ‘of’ governs both ‘water’ and ‘spirit’. The most natural way of taking this construction is to see the phrase as a conceptual unity: there is a water-spirit source (*cf.* Murray J. Harris, *NIDNTT* 3. 1178) that stands as the origin of this regeneration.9 Third, Jesus berates Nicodemus for not understanding these things in his role as ‘Israel’s teacher’ (v. 10), a senior ‘professor’ of the Scriptures, and this in turn suggests we must turn to what Christians call the Old Testament to begin to discern what Jesus had in mind. Carson, D. A. [↑](#footnote-ref-15)
16. (2) Many find in ‘water’ a reference to Christian baptism (*e.g.* Brown, 2. 139–141). For Bultmann (pp. 138–139 n. 3) and others who have followed him, this is so embarrassing that he suggests the words ‘water and’ were not part of the original text, but added by a later ecclesiastical editor much more interested in Christian ritual than the Evangelist himself. There is no textual support for the omission Carson, D. A. Those who adopt this position, of course, are forced to admit that John’s words could have had no relevance to the historical Nicodemus ….. …**If water = baptism is so important for entering the kingdom, it is surprising that the rest of the discussion never mentions it again**: the entire focus is on the work of the Spirit (v. 8), the work of the Son (vv. 14–15), the work of God himself (vv. 16–17), and the place of faith (vv. 15–16). The analogy between the mysterious wind and the sovereign work of the Spirit (v. 8) becomes very strange if Spirit-birth is tied so firmly to baptismCarson, D. A. [↑](#footnote-ref-16)
17. It is hardly self-evident, however, that John’s audience would presuppose Christian baptism here; even some interpreters who see Christian baptism in this text acknowledge that the Fourth Gospel includes no other clear references to the ritual.158 Further, in the context of his whole water motif, where Jesus frequently supersedes the water of Jewish traditions (see comment on 2:6; 4:10; 5:2; 7:38; 9:6; 19:34), including the water of John’s baptism (1:33), we propose another interpretation as more likely.Keener, C. S. [↑](#footnote-ref-17)
18. This linkage of the motifs of water and Spirit was not unknown in Israel (e.g., Ezek 36:25–27; T. Jud. 24:3; Jub. 1:23; 1Qs 3:6–9). Although both “water” and “Spirit” here are anarthrous (without the Greek definite article), they must not be treated as indefinite nor prefixed with an indefinite article “a.” These two words also should not be bifurcated as in some inadequate folk interpretations of the text where water is equated with the water of natural birth (either that of the sack in which the baby floats or the male fluid of the sex act).75 Water appears with Spirit conjunctively in 3:5, and flesh is contrasted with Spirit disjunctively in 3:6. Accordingly, water and flesh should not be equated. In this Johannine context the combination of water and Spirit represents birth from above, a picture of life (cf. 7:38–39) that involves a direct contrast to Nicodemus’s perspective on life as involving physical existence. As indicated earlier, the linkage between water and Spirit would have been familiar to the Jews since both are related to the theme of life. For a people like the Jews, who lived on the edge of the desert, water was an indispensable requirement of life (e.g., Exod 15:22–27; Pss 23:2; 42:1; 63:1), and even Christians viewed heaven as having a life-endued stream flowing from the throne of God (Rev 22:1). Concerning the life-giving Spirit, one only needs to be reminded that the breath of God brought life to Adam (Gen 2:7), and the Spirit/wind/breath of God brought life to dry bones (Ezek 37:1–14).Borchert, G. L. . [↑](#footnote-ref-18)
19. “水”经常比喻洁净（结36:25） 、比喻生命 （结37:9、约4:10、7:38-39\*） [↑](#footnote-ref-19)
20. the image of God “pouring” his Spirit like water on his people (e.g., Isa 44:3; Ezek 39:29; Joel 2:28)184 provides a foundational water image for early Christian teaching about a “baptism” in the Holy Spirit (Acts 2:17).Keener, C. S. [↑](#footnote-ref-20)
21. When water is used figuratively in the Old Testament, it habitually refers to renewal or cleansing, especially when it is found in conjunction with ‘spirit’. This conjunction may be explicit, or may hide behind language depicting the ‘pouring out’ of the spirit (*cf.* Nu. 19:17–19; Ps. 51:9–10; Is. 32:15; 44:3–5; 55:1–3; Je. 2:13; 17:13; Ezk. 47:9; Joel 2:28–29; Zc. 14:8). Most important of all is Ezekiel 36:25–27, where water and spirit come together so forcefully, the first to signify cleansing from impurity, and the second to depict the transformation of heart that will enable people to follow God wholly. Carson, D. A. [↑](#footnote-ref-21)
22. That is why all discipleship in all four Gospels is inevitably transitional. The coming-to-faith of the first followers of Jesus was in certain respects unique: they could not instantly become ‘Christians’ in the full-orbed sense, and experience the full sweep of the new birth, until after the resurrection and glorification of Jesus. If we take the Gospel records seriously, we must conclude that Jesus sometimes proclaimed truth the full significance and application of which could be fully appreciated and experienced only after he had risen from the dead. John 3 falls under this category.Carson, D. A. [↑](#footnote-ref-22)