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The Problem with Sin

罪的问题

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“你要大声喊叫，不可止息；扬起声来，好象吹角。向我百姓说明他们的过犯，向雅各家说明他们的罪恶。”（赛 58:1）

有人声称试探对他们不是什么问题，我曾遇到过这样的人，但为数不多。他们似乎从未被试探困扰。但我敢肯定，这仅代表少数人的观点。事实上，大多数人的经历恰恰与此相反，他们不停地挣扎，与试探进行着殊死较量，最终得出这样的结论：人可以抗拒世界上的任何事，唯独不能胜过试探。

因为试探常与罪的问题紧密相联，所以我们需要尽可能地去了解“罪”这个多头魔兽。

罪一直都是个不受欢迎的话题，即使在教会中也是如此。当人因犯罪而遭到谴责时，旧有的本性就会起来反抗，但主却吩咐祂的使者要：“大声喊叫，不可止息，扬起声来，好像吹角。向我百姓说明他们的过犯，向雅各家说明他们的罪恶。”（赛 58:1）

上帝因着对人类莫大的爱而使人知罪并悔改：“凡我所疼爱的，我就责备管教他；所以你要发热心，也要悔改。”（启 3:19）我们必须被唤醒，以解决生活中罪的问题。

主并没有单单地谴责人的罪，祂还提供了救治之方。圣经清楚的论述了罪及其解决方法。它揭示了罪

的起源；为罪下了定义；描述了通向罪的各个步骤；指明了撒但惯用的三类试探以及得胜的方法；阐释了两种基本的罪恶，以及上帝如何解决这两种罪，并预示了罪的结局。

尽管听起来很奇怪，但罪的确起源于天庭。在众天使中，路锡甫，那位遮掩约柜的基路伯反抗上帝爱的政权。他满心骄傲，公然向上帝宣战，却以失败告终，并被逐出天庭。（赛 14:12-15；结 28:14-17；启 12:7-9）

何为罪？撒但已令 21 世纪的基督徒昏睡，使他们进入了更深层次的属灵麻木，以致很多人对“罪”浑然不知。然而，圣经为我们做出了罪的定义：“凡犯罪的，就是违背律法；违背律法就是罪。”（约一 3:4）——违背上帝十条诫命中的任何一条都会构成罪。

使徒保罗清楚的指明了律法的功用：“这样，我们可说什么呢？律法是罪吗？断乎不是！只是非因律法，我就不知何为罪。非律法说，‘不可起贪心’，我就不知何为贪心。”（罗 7:7）他还说：“因为律法本是叫人知罪。”（罗 3:20）可见，上帝的律法能指明生活中的罪。

罪的毒瘤已经感染了全人类，“因为世人都犯了罪，亏缺了上帝的荣耀。”（罗 3:23）然而，耶稣的福音正是将我们从罪中拯救出来的好消息。罪人可以坦然无惧地来到主面前，确信上帝的恩典足以赦免他一切的罪。“如今却蒙上帝的恩典，因基督耶稣的救赎，就白白地称义。上帝设立耶稣作挽回祭，是凭着耶稣的血，藉着人的信，要显明上帝的义。因为祂用忍耐的心，宽容人先时所犯的罪。”（罗 3:24,25）

救赎计划不仅为我们以往的罪提供了赦免的恩典，也为我们提供了脱离罪恶、停止犯罪的方法。我们不但需要经历赦罪，也要胜过罪。基督来并不是要在罪中救我们，而是救我们脱离罪。

关于引人犯罪的步骤，圣经载有明确的阐述：“但各人被试探，乃是被自己的私欲牵引、诱惑的。私欲既怀了胎，就生出罪来；罪既长成，就生出死来。”（雅 1:14,15）如上所述，引人犯罪并通向死亡的乃是私欲和诱惑。

在生活中，罪的源头就是雅各所说的“私欲”。但私欲是什么？私欲就是未悔改之身、心、灵的自然欲望。我们生来就有爱罪的倾向，况且人性的弱点已经积累了六千多年。事实上，罪就是顺着我们堕落的本性做事。一个没有经历重生的人，自然会追随罪恶。他渴望罪，就一定也必然会犯罪。只有罪才能满足未悔改的生活。私欲一词描述了此种情形，这也正是人类的弱点。

战胜罪恶的第一步，就是要改变这颗充满私欲的、旧有的罪心。耶稣说：“你们必须重生。”（约 3:7）这样的新生，不只是为了回应献身呼召而产生的被动的情感体验，或口头承认某人已经接受耶稣为个人的救主。新生是整个生命脱胎换骨的变化；此种变化乃是神圣恩典所行的神迹，借圣灵居住在一颗完全降服之心中而达成。若没有此种经历，就不可能战胜罪恶，因为那颗充满私欲的旧心渴望罪。我们应像大卫一样祈祷：“上帝啊，求祢为我造清洁的心，使我里面重新有正直（或作：坚定）的灵。”（诗 51:10）这颗新心不能容忍罪恶，而是向往义。

现在我们回到雅各书，讨论引人犯罪的下一个步骤。“但各人被试探，乃是被自己的私欲牵引、诱惑的。”（雅 1:14）在引人犯罪的过程中，撒但所要做的，就是诱惑或试探。魔鬼就是利用未悔改之心对于罪的欲望，为人布置种种吸引私欲之本性的试探。具有这种本性的人在试探或诱惑面前，自然会屈从试探，其结果便是有了罪的思想、言语及行动。

有人很容易为临到的试探埋怨上帝，但圣经记载：“人被试探，不可说：‘我是被上帝试探’；因为上帝不能被恶试探，祂也不试探人。”（雅 1:13）

上帝为人制定了得胜试探的计划：“忍受试探的人是有福的，因为他经过试验以后，必得生命的冠冕，这是主应许给那些爱祂之人的。”（雅 1:12）我们在圣经中还读到：“你们所遇见的试探，无非是人所能受的。上帝是信实的，必不叫你们受试探过于所能受的。在受试探的时候，总要给你们开一条出路，叫你们能忍受得住。”（林前 10:13）

圣经应许：“主知道搭救敬虔的人脱离试探，把不义的人留在刑罚之下，等候审判的日子。”（彼后 2:9）请注意，主晓得如何搭救敬虔的人脱离试探，不敬虔之人无法胜过罪。唯独那些经历了第一步——领受一颗新心，一颗敬虔之心的人，才有望蒙救脱离试探。敬虔的心是抵抗罪恶的，它憎恶罪恶，渴望公义。然而，这颗新心必须不断接受上帝话语的喂养，以免被试探削弱，再度被罪恶所腐化。此外，我们也当明白，人在重生之后仍会遭遇试探，且撒但会用更强的诱惑发起进攻。

雅各书 4 章 7 节记载：“故此，你们要顺服上帝。务要抵挡魔鬼，魔鬼就必离开你们逃跑了。”由此可见，顺服上帝并抵挡魔鬼便可获得胜利。

人必须将自己人性的弱点降服于上帝的神能，从而抵挡并胜过试探。意志是人的支配能力。意志若降服于上帝的旨意，神圣的临格本身就会筑起抵挡邪恶势力的屏障，当悔改之心有了神圣力量的临格，撒但便会因害怕而逃之夭夭了。不过，他之后会携更强大的诱惑卷土重来。

使徒保罗论到耶稣说：“因我们的大祭司并非不能体恤我们的软弱，祂也曾凡事受过试探，与我们一样，只是祂没有犯罪。所以我们只管坦然无惧地来到施恩的宝座前，为要得怜恤，蒙恩惠，作随时的帮助。”（来 4:15,16）这样看来，祈祷是解决罪恶问题的一个部分。在遭遇试探之时，我们必须藉着祈祷来到上帝面前，领受祂那托住万有的恩典而得胜。耶稣得胜的生活，显明了救人脱离试探的神圣计划，祂所度的乃是祈祷的一生。祂与撒但形形色色的诱惑斗争，且从未犯罪。

让我们来查考基督在旷野所受的试探，并探索祂得胜之生活的秘诀。首先，我们发现耶稣在面对仇敌之时，有圣灵的大能充满。“耶稣被圣灵充满，从约旦河回来，圣灵将祂引到旷野。”（路 4:1）同样，我们也须首先确保自己领受了一颗新心，就是圣灵居住的所在。如此人性就会被神性及其能力所掌控。

在基督禁食祈祷四十昼夜的终了，撒但集其全部愤怒向耶稣发起总攻。他为救主布下三重试探。我们发现，这三种试探与他今日引诱人心的招术如出一辙。

1、“魔鬼对祂说：‘祢若是上帝的儿子，可以吩咐这块石头变成食物。’”（路 4:3）首先，撒但趁耶稣身体虚弱之时来试探祂，想借此激起耶稣的食欲。亚当和夏娃正是因此而堕落。作为第二个亚当，基督必须在始祖跌倒的地方得胜。

暴饮暴食之罪乃是末后的征兆之一。“挪亚的日子怎样，人子降临也要怎样。当洪水以前的日子，人照常吃喝嫁娶，直到挪亚进方舟的那日。”（太 24:37,38）

肉体的本性必须受成圣之理性的管束。使徒保罗说：“我是攻克己身，叫身服我，恐怕我传福音给别人，自己反被弃绝了。”（林前 9:27）在末后，吃喝无度之罪，以及肉体的放纵将导致多人灭亡，正如所多玛和蛾摩拉的道德堕落重新上演。

2、“魔鬼又领祂上了高山，霎时间把天下的万国都指给祂看，对祂说：‘这一切权柄、荣华我都要给祢，因为这原是交付我的，我愿意给谁就给谁。祢若在我面前下拜，这都要归祢。’”（路 4:5-7）

这个试探旨在激起人今生的骄傲与贪爱世俗。在当今世界，为了满足物质的贪欲，出卖自己属灵长子

权的人不计其数。的确，物质主义已经成为众人敬拜的偶像，即使在教会也不例外。它将像任何罪一样，侵蚀基督徒经验的属灵命脉。这大骗子让人效忠他的国，并为其提供暂时的昌盛为交换。但耶稣提出一个问题：“人若赚得全世界，赔上自己的生命，有什么益处呢？人还能拿什么换生命呢？”（太 16:26）

3、“魔鬼又领祂到耶路撒冷去，叫祂站在殿顶（‘顶’原文作‘翅’）上，对祂说：‘祢若是上帝的儿子，可以从这里跳下去，因为经上记着说：主要为你吩咐祂的使者保护你。’”（路 4:9,10）耶稣对于天庭中那些负责保护（约柜）之天使的能力了如指掌，同时祂也明白，若故意跳下去（绝非上帝旨意）纯属擅作主张，必定危及生命。撒但借此引诱耶稣爱慕炫耀，犯擅专的罪。犯这样罪的人乃是随心所欲，以为慈爱的上帝无论如何都会赦免。还有人臆测主绝不会因人生活中的小罪就禁止其进入荣美之地。难道我们忘了，起初人被逐出荣美的乐园正是由于这些所谓的“小罪”。

我们发现，这三大类试探涉及本性的食欲、物质的骄傲、以及由于喜爱炫耀而致的擅作主张。撒但的每一诱惑都是基于这三大类的试探。那么，我们来看看耶稣是如何战胜这些试探的。因为这正揭示了耶稣以及我们战胜罪的秘诀。

我们注意到，耶稣应对撒但的每一试探时都提到或引用了圣经。救主说：“经上记着说。”（路 4:4,8,12）记在什么地方？不仅是记在圣经中，也铭刻在耶稣心里。大卫年老的时候说：“我将祢的话藏在心里，免得我得罪祢。”（诗 119:11）他还说：“我藉着祢嘴唇的言语自己谨守，不行强暴人的道路。”（诗 17:4）

这就是内在力量的秘诀，使人藉神圣的力量抵挡魔鬼。那由圣经中的真理与应许而加强的心灵，乃是牢固的壁垒，纵使撒但的全军来犯，也无懈可击。耶稣藉着祈祷和读经与上帝亲密交通，因而产生了活泼的信心，得以战胜试探。的确，上帝的话语中有力量。像耶稣一样度一种祈祷与读经的生活是多么重要啊！这乃是我们远离罪恶的“逃生之路”，也是“搭救敬虔之人脱离试探”的神圣计划。神性与人性联合，便可抵挡并胜过试探。“因此，祂已将又宝贵、又极大的应许赐给我们，叫我们既脱离世上从情欲来的败坏，就得与上帝的性情有份。”（彼后 1:4）

The Problem with Sin

By joe crews

I have met a few people in my life who claimed that temptation was no problem with them. They just never seemed to be bothered by it. But I'm absolutely convinced that this represents the minority view only. Multitudes are actually experiencing the opposite side of that coin. They struggle and struggle, and finally conclude that they can resist anything in the world except temptation.

Now since the problem of temptation usually leads into the problem of sin, we need to understand as much as we can about this multi-headed monster also.

Sin has always been a very unpopular subject even in the church. The old natural heart rebels against being rebuked for sin, but the Lord tells His ministers to "cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." Isaiah 58:1.

In His great love for man the Lord reaches out to bring conviction and repentance of sin. "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Revelation 3:19. We must be stirred and awakened so that the sin problem can be solved in our lives.

The Lord not only condemns sin in the life, but also provides a remedy. The sin problem and its solution is clearly outlined in the Scriptures. The Bible reveals the origin of sin, it defines what sin is, it describes the steps that lead into sin, it points out the three basic kinds of temptation Satan uses, it outlines the way we may deal with temptation victoriously, it shows the two basic kinds of sin and how the Lord deals with each, and it indicates the final result of sin in the life.

Strange though it be, sin had its beginning in heaven. Lucifer, the covering cherub among the angelic host, rebelled against God's government of love. Pride filled his heart and he was cast out of glory following his open warfare and defeat. (Isaiah 14:12-15; Ezekiel 28:14-17; Revelation 12:7-9.)

What is sin? Satan has lullabied twentieth century Christians into an ever deeper spiritual slumber so that many have become insensible as to what constitutes sin. The Bible clearly defines it for us, however. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." I John 3:4. The breaking of any one of God's Ten Commandments constitutes sin.

The Apostle Paul reveals the purpose of the law. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7. And again, "By the law is the knowledge of sin." Romans 3:20. Thus, we see that the law of God points out sin in the life.

The cancer of sin has infected the entire human race, "for all have sinned, and come short of the glory of God." Romans 3:23. However, the gospel of Jesus is the good news of salvation from sin. The sinner may come to the Lord in full assurance that the grace of God is sufficient to forgive him of all sin. "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

Verses 24,25.

The plan of redemption provides for more than the forgiveness of past sins. It also provides a way of escape from continued sin. We need to experience not only forgiveness of sin, but also victory over sin. We cannot be saved in our sins, we must be saved from our sins.

There are certain clearly defined steps which lead one into sin. "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." James 1:14,15. The steps as indicated are lust and enticement which lead to sin and death.

The beginning of sin in the life is in what James terms here lust. But what is lust? Lust is the natural desires of the unregenerate heart, mind, and body of man. We are born with these tendencies toward sin, with the accumulation of 6,000 years of human weakness. Actually sin is doing what comes naturally. One who has not experienced the new birth, reaches out after sin. He craves sin. He must and will have sin. The unregenerate life can be satisfied only with sin. The word lust describes this condition of human weakness.

The first step in overcoming sin is to have this old sinful heart of lust transformed. Jesus said, "Ye must be born again." John 3:3. This new birth is not merely a passive emotional experience of responding to an altar call, or of a mere word testimony that one has accepted Jesus as his Saviour. The new birth is a dynamic change in the entire life; it is a transformation by the miracle of divine grace, by the indwelling of the Holy Spirit in a fully surrendered heart. Without this experience there can be no victory over sin, for the old heart of lust craves sin. Our prayer should be that of David, "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10. This new heart is not satisfied with sin; it reaches out after righteousness.

We return now to the text in James to discuss the next step that leads one into sin. "But every man is tempted, when he is drawn away of his own lust, and enticed." James 1:14. Enticement or temptation is Satan's part in leading man into sin. The devil merely takes advantage of the unregenerate heart's desire for sin and holds before man such temptations as appeal to his lustful nature. The natural man reaches out after the temptation and the thought, word, or act of sin results.

Some are prone to blame the Lord for temptation, but the Scripture says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." James 1:13.

God has a plan to enable man to overcome temptation. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1:12. Again we read: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." I Corinthians 10:13.

The Scripture promises us: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." II Peter 2:9. Notice that the Lord knows how to deliver the godly out of temptations. The ungodly cannot overcome sin. Only those who have experienced the first step of receiving the new heart, a godly heart, can hope to be delivered from temptation. The godly heart rebels against sin; it abhors sin and desires righteousness. However, this new heart must be continually fed from the Word of God lest it become weakened by temptation and again corrupted by sin. It is well for one to observe that temptation does not cease at the new birth. Indeed, Satan may even intensify his enticements.

We read in James 4:7: "Submit yourselves therefore to God. Resist the devil, and he will flee from you." Victory comes through submission and resistance.

One must submit human weakness to God's divine power, which in turn enables one to resist the power of temptation. The will is the governing power of man. When the will is submitted to the will of God, then the divine presence sets up a resistance against the powers of the evil one, Satan fears divine power and flees from its manifestation in the converted human heart. However, he flees only to return again with further enticements.

The Apostle Paul said of Jesus: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:15,16. Prayer then is part of the solution to the sin problem. In the hour of temptation we must come to the Lord in prayer and receive His sustaining grace to overcome. The divine plan which will deliver man from temptation is revealed in the victorious life of Jesus, and Jesus lived a life of prayer. He fought the battle against the enticements of Satan and remained without sin.

1、 At the conclusion of Christ's forty days of fasting and prayer, Satan struck with all his fury. Three basic types of temptation were placed before the Master. We discover that these three temptations are the same basic appeals that Satan uses today in his bid for the human soul. "And the devil said unto him, If thou be the Son of God, command this stone that it be made bread." Luke 4:3. Taking advantage of Jesus' weakened physical condition, the devil first tempted Him with that which appeals to the appetite. It was on this same point that Adam and Eve fell. It was here that Christ, the second Adam, must overcome.

The sin of excess in appetite constitutes one of the signs of the last days. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark." Matt. 24:37,38.

The physical nature must be under the control of sanctified reason. The Apostle Paul said: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." I Corinthians 9:27. The sin of intemperance in eating and drinking, in sensual indulgence will cause the loss of multitudes in these last days as the moral corruption of Sodom and Gomorrah are again displayed.

2、 "And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." Luke 4:5-7.

Here was a temptation appealing to the pride of life, the love of worldly things. Multitudes today are selling their spiritual birthright to satisfy the lust for the possession of things. Indeed, materialism is a much worshiped idol, even within the church, today. Like any sin, it will eat away the spiritual vitals of a Christian experience. Temporal prosperity is offered by the arch deceiver in exchange for allegiance to his kingdom. But Jesus asks the question, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matthew 16:26.

3. "And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep

thee." Luke 4:9,10. Jesus well knew the power of the protecting angels of heaven, but He also knew that to deliberately cast Himself down would be sheer presumption and would jeopardize His life. Satan was here appealing to the love of display which leads to the sin of presumption. This is sin which is committed willfully, presuming that a loving God will forgive anyway. Some presume that the Lord will never prevent one from entering the glory land because of little sins in the life. We forget that such "little sins" put man out of the glory land in the beginning.

We have discovered that the three basic classifications of temptation deal with appetite, materialistic pride, and the love of display leading to presumption. Every one of Satan's appeals are based on one or another of these three. We now turn to the question of how Jesus overcame these temptations, for here is revealed the secret of His and our victory over sin.

We note that following each temptation of Satan, Jesus referred to or quoted Scripture. "It is written," said the Saviour. Luke 4:4, 8, 12. Where was it written? Not only in God's Word, but it was also inscribed in Jesus' heart. David of old stated: "Thy word have I hid in mine heart, that I might not sin against thee." Psalm 119:11. And again: "By the word of thy lips I have kept me from the paths of the destroyer." Psalm 17:4.

Here is the secret of inner strength that fortifies man with divine power. The mind that is strengthened with truth and the promises of Scripture is a mighty bulwark the devil, with all of his supernatural power, cannot penetrate. Close communion with God, through prayer and the study of the Word, gave to Jesus a living faith that brought victory over temptation. Yes, there is power in the Word. How important, indeed, that we, like Jesus, live a life of prayer and study, for here is "the way of escape" from sin. This is the divine plan to "deliver the godly out of temptation." The divine nature unites with the human to resist and overcome temptation. "Whereby are given unto us exceeding great and precious promises (in the Scriptures): that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.