

第四章 我们面临的问题

CHAPTER 4 OUR PROBLEM



In the previous chapter, we examined God's self-disclosure to man in the form of the Bible and most fully in the person of Jesus. We covered the most important aspect of the person of Jesus: his claim to deity. The evidence points from multiple angles to the conclusion that Jesus is the Lord of history, the Son of God.

The focus of the gospels, however, is not so much his identity as his mission, i.e., what he came to do. His message was that we are sinners under the wrath of God who need to repent of our sins; his mission was to die in our place, and so offer us forgiveness and reconciliation with God.

At the end of Chapter 2 we left off with a stark picture of how our rejection of God has resulted in idolatry, moral relativism, and enmity toward others.

THE DOWNWARD SPIRAL

Rejection of God's authority does not remain stagnant but sets in motion a relentless downward journey.

Romans 1 charts the progression of sin in human spiritual history.

在上一章里，我们探讨了神以《圣经》示人，同时也向世人展示了耶稣本人的完整形象。谈到了耶稣最重要的一点：他宣称自己是神！多个不同角度的证据表明：耶稣是掌管历史的主，神的儿子。

但是，福音书没有重点讲述他的身份，而是强调他的使命，也就是他来这世上的目的。神告诉我们：我们都是触犯了神的罪人，需要忏悔。他来到这里是要替我们死，以使我们得到赦免并与神和好。

第二章结尾留下了一副惊人的画面：我们看到对神的拒绝把我们引向了偶像崇拜、道德相对主义及敌视他人。

每况愈下

拒绝神不只让我们停滞不前，更让我们陷入罪的漩涡里。

罗马书第一章追溯了罪在人类属灵历史中的进展。



Romans 1:18–24; 28–32

¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.

¹⁹ For what can be known about God is plain to them, because God has shown it to them. ²⁰ For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. ²¹ For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. ²² Claiming to be wise, they became fools, ²³ and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.

²⁴ Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, ²⁵ because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

[...]

²⁸ And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. ²⁹ They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, ³⁰ slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, ³¹ foolish, faithless, heartless, ruthless. ³² Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

罗马书 1:18–24, 28–32

¹⁸神的震怒，从天上向所有不虔不义的人显露出来，就是向那些以不义压制真理的人显露出来。¹⁹神的事情，人所能知道的，在他们里面原是明显的，因为神已经向他们显明了。²⁰其实自从创世以来，神那看不见的事，就如他永恒的大能和神性，都是看得见的，就是从他所造的万物中可以领悟，叫人没有办法推诿。²¹因为他们虽然知道神，却不尊他为神，也不感谢他，反而心思变为虚妄，愚顽的心就迷糊了。²²他们自以为是聪明的，却成了愚蠢的。

²⁴因此，神就任凭他们顺着心中的私欲去作污秽的事，以致羞辱自己的身体。²⁵他们用虚谎取代了神的真理，敬拜事奉受造之物，却不敬拜事奉造物的主。他是永远可称颂的，阿们。

.....

²⁸他们既然故意不认识神，神就任凭他们存着败坏的心，去作那些不正当的事。²⁹这些人充满了各样的不义、邪恶、贪心、阴险；满怀嫉妒、凶杀、好斗、欺诈、幸灾乐祸；又是好说谰言的、³⁰毁谤人的、憎恨神的、凌辱人的、傲慢的、自夸的、制造恶事的、忤逆父母的、³¹冥顽不灵的、不守信用的、冷酷无情的、没有恻隐之心的。³²他们虽然明明知道行这些事的人，神判定他们是该死的，然而他们不单自己去行，也喜欢别人去行。

ROOT AND FRUIT

According to this passage, what is at the root of human sin is an issue of the will: “They did not see fit to acknowledge God” (Romans 1:28), “by their unrighteousness suppress the truth” (Romans 1:18), “although they knew God, they did not honor him as God” (Romans 1:21). Human pride finds it humiliating to acknowledge God or honor him as God. Thus, thoughts of God and the idea of God as someone to honor is “suppressed.” Thomas Nagel, celebrated professor of philosophy, writes:

I want atheism to be true and am made uneasy by the fact that some of the most intelligent and well-informed people I know are religious believers. It isn't just that I don't believe in God and, naturally, hope that I'm right in my belief. It's that I hope there is no God! I don't want there to be a God; I don't want the universe to be like that.

My guess is that this cosmic authority problem is not a rare condition and it is responsible for much of the scientism and reductionism of our time. One of the tendencies it supports is the ludicrous overuse of evolutionary biology to explain everything about life, including everything about the human mind.¹

– Thomas Nagel, *The Last Word*

Or, in the words of an atheist from a previous generation:

For myself, as, no doubt, for most of my contemporaries, the philosophy of meaninglessness was essentially an instrument of liberation. The liberation we desired was simultaneously liberation from a certain political and economic system and

罪根与罪果

按这节经文记载，罪根在于人的自身意愿：“他们既然故意不认识神”（罗1:28）；“以不义压制真理”（罗1:18）；“因为他们虽然知道神，却不尊他为神”（罗1:21）。人类傲慢地把认识神或尊他为神认为是差耻之事。因此关于神或尊他为神的任何想法都被“压制”了。著名哲学教授托马斯·内格尔写道：

我想要相信无神论是真的，但同时令我不安的是我认识的一些高知人士其实都有宗教信仰。这不是说我不信神才希望我所相信的是正确的，事实是我希望神不存在！我不想要神的存在；我也不想要一个有神的世界。

我猜测对于宇宙权威的排斥并不只是少数现象，这正是我们这个时代科学至上主义和还原主义泛滥的来源。其主张的一种倾向便是夸张地过度运用演化生物学来解释生命，包括一切有关人类思想的事物。

– 托马斯·内格尔《最后之辞》

或者，用一位上世纪无神论者的话来说：

毫无疑问，我与大多数同时代的人一样，我们相信人生无目的的哲学只是人类想要自我解放的借口。我们所希望的解放是同时从一定的政治经济制度中解放出来，并从一定的道德体系中解放出来。我们排斥道德因为它

liberation from a certain system of morality. We objected to the morality because it interfered with our sexual freedom... There was one admirably simple method of confuting these people and at the same time justifying ourselves in our political and erotic revolt: We could deny that the world had any meaning whatsoever.²

– Aldous Huxley, *Ends and Means*

Whenever we find ourselves irritated by the possibility of a divine authority figure, we are experiencing the spiritual hostility innate to Adam's children.

But as Romans 1 lays out (and as we saw in Genesis 3 and 4 in Chapter 2), this is only the first move in the journey of sin. Like the taking of the fruit, it hardly seems terrible. But once we have removed God from the picture, chaos is unleashed upon our lives.

The list of corruption, immorality and crimes that follow (Romans 1:28-31) are but the fruit of this root hostility toward God. It's a list that makes us cringe just to read it.



Romans 1:28-31

²⁸ And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. ²⁹ They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, ³⁰ slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, ³¹ foolish, faithless, heartless, ruthless.

干涉了我们的“性解放”……我们可以用一种极其简单的方法去反驳这些（有神论的）人，但与此同时，我们在用同样的理由为我们在政治上和私欲上的反抗辩解：我们可以否认这个世界根本没有任何目的或意义。

– 奥尔德斯·赫胥黎《目的和手段》

大部份人大概不会如此有意地压制关于神的思想。但每当我们坚持自己的傲慢，为所欲为的时候，我们便成了罗马书第一章所形容的人。每当我们恼怒神权的存在时，我们已经在经历着作为亚当子孙与生俱来对神的敌意。

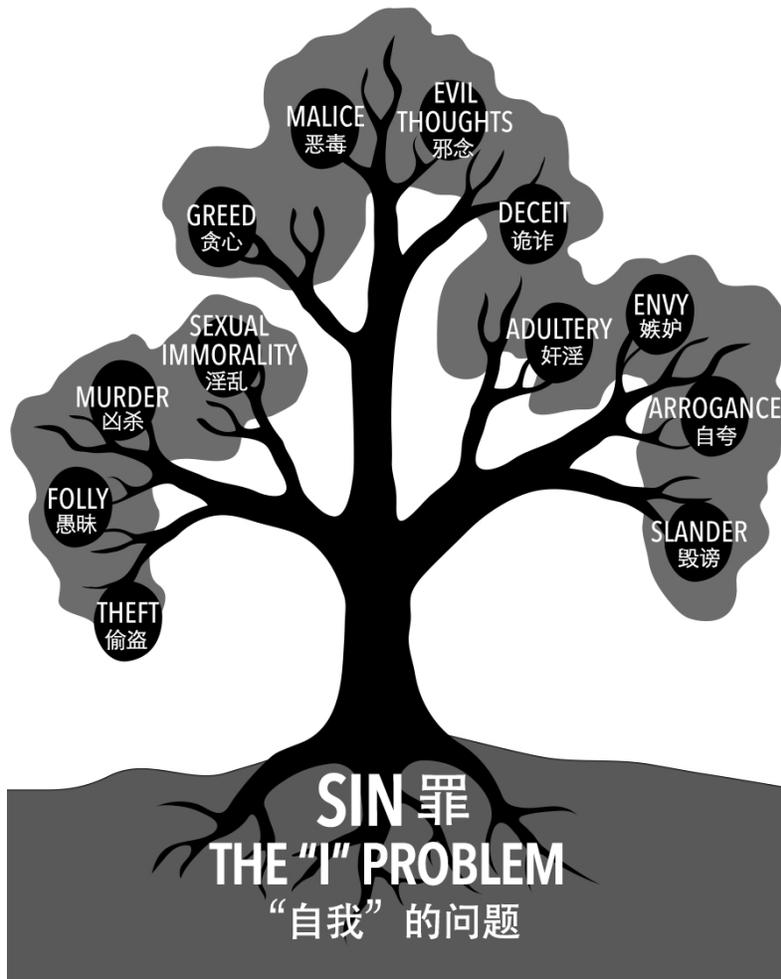
但就像罗马书一章所说的（罗马书第二章、创世记第三、第四章都讲到），这只是罪恶之旅的第一步。选择善恶树的果子看似并不那么糟糕，可一旦把神推出我们的世界，混乱便在我们的生命中释放出来了。

接踵而来的堕落、不道德行为和犯罪不过是我们对神敌意这一罪根所结出的果实罢了（罗马书 1:28–31）。仅是看着这些记录罪行的文字都会使我们毛骨悚然。

罗马书 1:28–31

²⁸他们既然故意不认识神，神就任凭他们存着败坏的心，去作那些不正当的事。²⁹这些人充满了各样的不义、邪恶、贪心、阴险；满怀嫉妒、凶杀、好斗、欺诈、幸灾乐祸；又是好说谗言的、³⁰毁谤人的、憎恨神的、凌辱人的、傲慢的、自夸的、制造恶事的、忤逆父母的、³¹冥顽不灵的、不守信用的、冷酷无情的、没有恻隐之心的。

Explain how removing God from our lives could naturally lead to the commission of other sins (e.g., lying, cheating, stealing, adultery, murder, etc.).



请尝试说明把神从我们生命中推出后是如何导致我们犯下其它的罪（撒谎，作弊，偷窃，通奸，谋杀等等）。

Of all the sins that man could possibly commit, which sin should we be primarily concerned with?

人类可能会犯的所有罪中，我们最需要关注哪条？

GUILT AND SHAME

“Man is the only animal that blushes—or has any reason to.”

– Mark Twain

“Man’s greatness lies in his capacity to recognize his wretchedness.”

– Blaise Pascal, *Pensees*

Charles Darwin once remarked that mankind is the only animal that blushes. “Or has any reason to,” Mark Twain later added. This observation that while man is immoral, he also recognizes the shame of it affirms the biblical portrait of the fall. We are conflicted in our corruption; the traces of God’s image that remain inside us groans over the sins we have committed. The blushing face may be the truest reflection of our current reality: sinners fallen from God’s original will.

Thus, the Fall of Adam and Eve is personal to each of us. It is not general “humanity” that is afflicted with the deadly cancer of sin. It infects every human life, including ours. At its root, it’s a move away from God; its many fruits wreak harm and destruction upon us and those closest to us.

However, because we are loath to blush, we come up with many ways to evade indictment.

I’M NOT THAT BAD...

One way we avoid conviction of sin is by comparing ourselves only against those obviously more wicked. We employ sentiments such as, “It may not have been acceptable 20 years ago, but it’s normal today,” or “I’m not as

内疚与羞耻

“人是唯一会脸红的动物，或有任何理由(会脸红的动物)。”

– 马克·吐温

“人的伟大在于他能认知自己的罪恶。”

– 布莱兹·帕斯卡《思想录》

查尔斯·达尔文曾经说过，“人类是唯一会脸红的动物。”马克吐温稍后补充：“或有任何理由（会脸红的动物）。”在认识到人类道德败坏的同时，他也承认羞耻本身证实了《圣经》对人类堕落的真实写照。也许我们羞愧的脸才最真实地反映了我们的天性：从神的旨意中堕落的罪人。

因此，亚当和夏娃的堕落跟我们每一个人都息息相关。如癌症一般的罪所感染的不仅是“人性”，罪感染着每一个人，每一个生命，包括你我。罪根就是与神的疏离。其罪果给我们还有我们最亲密的人造成着巨大的伤害与破坏。

但是，正因为我们厌恶羞耻，我们会去找很多借口来逃避我们是罪人的判决。

我没那么坏.....

我们逃避承认自己是罪人的其中一种方式就是拿显然比我们更糟糕的人来跟自己作比较。有时我们会说：“这种事摆在二十年前或许不好，但在今天很正常。”或“与XXX相比，我没那么

bad as ____ (insert name of terrorist, genocidal dictator or school thug).” Or, we take comfort in statistics, “I am only one among a large percentage of people who drink and drive.” “Everybody does it.” Like a man who tries to blunt the evil of an adulterous affair by citing the high percentage of marital unfaithfulness (around 50% in America), we make pathetic attempts to dodge guilt, but this only further reveals the twistedness of the human heart.

Although we are quick to recognize sin in others, each of us is quick to deny any suggestion of our own personal guilt. When confronted with an example of our sinfulness, we excuse it away—“I was just having a bad day...I was stressed... anyone in my situation would have done the same.” Or, we admit it but characterize it as a rare exception, a minor blemish in an otherwise admirable character.

We assert that our occasional moments of good deeds and kind thoughts are our normal, characteristic conduct while we dismiss, or actually do not remember, our more typical selfish and sinful behavior. In this way, we edge toward a dangerous precipice: complete lostness to ourselves.

Do you remember a time when someone denied doing anything wrong to you when in fact he actually did? How did you feel?

坏（XXX可选填恐怖分子、种族灭绝分子或校园暴徒）。”有时我们会用数据统计来自我安慰：“我只是无数酒后驾驶司机中的一员”、“别人都这么做。”就如同一个背叛了妻子的丈夫试图用数据来为自己辩护（在美国婚外情的数据约为50%）。这些行为都在试图逃避罪责，更让我们看到扭曲的人性。

通常指出别人的罪很快，但当我们自己被别人指出时总是很快否决。面对事实时，我们便想找借口：“我心情不好.....当时压力很大.....那种情况下别人也会这么做。”或许我们会承认错误，但只把它看作一个例外，一个自己优秀人品中的小瑕疵。

我们总把那些偶尔的良善看做自己惯常的为人方法，常常忽略自己自私且罪恶的行为。如此一来，我们渐渐走向绝境：完全迷失自我。

你是否还记得别人在面对伤害了你的事实前却矢口否认？你有何感觉？

How do you usually respond when you're confronted with your sinfulness?

面对自己的罪，通常会作何反应？

IT'S JUST A PSYCHOLOGICAL HANG-UP...

Another way of avoiding our sin is to simply dismiss the entire idea of sin as a mere psychological hang-up or a holdover from archaic, repressive ethical systems. We have been told that the truly "mature" person can shake off guilt and assert his or her own morality about promiscuity, greed, truth-telling, etc. However, our attempts at "liberating" humanity from the bondage of the supposedly outdated idea of sin have proven to be a colossal failure.

Hobart Mowrer, renowned professor of psychology at Harvard and Yale and president of the American Psychological Association, a man who was not religious, wrote, to the shock of his colleagues:

For several decades we psychologists looked upon the whole matter of sin and moral accountability as a great incubus and acclaimed our liberation from it as epoch making. But at length we have discovered that to be free in this sense, that is, to have the excuse of being sick rather than sinful, is to court the danger of also becoming

罪只是心理包袱.....

另外一种逃避罪的方法就是把内心的罪恶感解释为心理包袱或早期社会的残余。心理学家声称，真正“成熟”的人能够摆脱罪恶感，并在淫乱、贪婪、诚实等道德问题上坚持自己的理念。然而，事实证明，无论我们怎样尝试都无法把人类从罪这一所谓“落后”的观念中“解放”出来。

曾在美国哈佛大学和耶鲁大学教学，也担任过美国心理学协会主席的霍伯特·莫勒本人并不信教，但令他的同僚震惊的是，他在《美国心理学家》（专业月刊）中写到：

几十年来，我们心理学家把罪恶和道义上的问责当作梦魇，也把摆脱它们当作为划时代的决策。但现在，我们发现，当我们否定内心罪恶而只把它解释为病态时，我们自己也面临自我迷失的危机.....在变成道德缺失或在伦理层面上成为中立和自主的同时，我们砍掉了我们存在的根源，也失去了自我意识

lost...In becoming amoral, ethically neutral and free, we have cut the very roots of our being, lost our deepest sense of selfhood and identity, and with neurotics themselves, we find ourselves asking, "Who am I, what is my deepest destiny, what does living mean?"³

– Hobart Mowrer,
"Sin': The Lesser of Two Evils"

Sin is real, and our guilt and shame are much more fundamental than just unpleasant emotions. Sin captures the very core of our true condition.

MORALITY AS PURELY PERSONAL

The very notion of sin immediately suggests an accountability to some higher Being. An individual can no more claim independence from a higher moral law than a nation can. However, sinful man, ever jealous to guard his autonomy, goes to great lengths to base morality on purely personal, subjective grounds. This is the world of "my morality" and "your morality."

There is no one who has higher morals than anyone else (this makes any claims to moral progress meaningless). We all simply need to look into ourselves and act from our personal desires.

Some go further and try to ennoble this absurd point-of-view by claiming that it alone involves being honest to oneself. Thus, our society applauds the guy who is "true to himself" (whatever that means). Often this turns out to be an open-ended justification to surrender to our basest instincts. Under this insane system, every unfaithful husband, criminal, molester and racist (and even Hitler) becomes an "honest" person who acted in a way "true to his deepest self."

和认知。我们发自己在问：“我是谁？我的命运是什么？我活着到底意味着什么？”

– 霍巴特·莫勒《罪：孰轻孰重？》

罪恶真实存在，内疚和羞耻远比不愉快的情绪更具根本性，罪捕获了我们内心的真实状况。

个性化的道德观

罪这一概念本身就意味着我们要对某个超自然的主宰者履行某种义务。一个人同个民族一样，并不能独立于道德的束缚。负罪之人急于保护他的自主权，从而竭尽全力把道德观个人化和主观化。这是一个充满着“我的道德观”和“你的道德观”的世界。

凭借着这种理念，人们会觉得没有任何一个人比其他人有更好的道德观念（但请注意，果真如此的话，道德进步便无从谈起）。一切行为只需从自己的内心、个人私欲出发即可。

有些人甚至提出一种更荒诞的观点：忠于自己便为道德。因此，我们的社会褒扬“真诚待己”的人（无论其所为），这也为袒护我们自己找到借口。按此疯狂的理论，就连一个不忠的丈夫、罪犯、猥亵者和种族歧视者（甚至希特勒）也能成为一个“忠于自己”的人。

Bertrand Russell, the philosopher and mathematician, a well-known atheist, admitted that as much as he wanted to hold to the subjectivity of ethics, he found it hard to believe that the only thing he could say against murder was that he happened to not like it. Even this famous atheist had to admit that certain things are wrong in an absolute sense, and that personal preference could not be the final arbiter of good and evil.

Do you agree that it is inadequate to explain sin as a psychological hang-up or a matter of a personal interpretation? How would you feel if someone who has wronged you treated sin in this way?

哲学家和数学家罗素，也是知名的无神论者，也承认，无论他是多么的想守住伦理的主观性，他发现他唯一可以对谋杀做出的评价是他恰好不喜欢它。连这个著名的无神论者都不得不承认，有些事情从根本上就是错的，个人的喜好并不是孰是孰非的最后仲裁者。

你是否同意用心理包袱或个人诠释来解释罪是不充分的？若有人得罪了你，但却如此这般对待他的罪，你会有什么感受？

CONFRONTING THE TRUTH



1 John 1:8-10

⁸ If we say we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. ¹⁰ If we say we have not sinned, we make him a liar, and his word is not in us.

面对事实

约翰一书1:8-10

⁸我们若说自己没有罪，就是自欺，真理就不在我们里面了。⁹我们若承认自己的罪，神是信实的、公义的，必定赦免我们的罪，洁净我们脱离一切不义。¹⁰我们若说自己没有犯过罪，就是把神当作说谎的，他的道就不在我们心里了。

第四章：我们面临的问题

As the Bible states in 1 John 1:8-10, we subtly “claim we have not sinned.” We use a wide range of strategies designed to minimize, deny, dismiss, excuse, blame, beautify, and/or rationalize, everything but admit our sin. **Honest admission of personal guilt and taking responsibility** is nearly nonexistent in our culture.

Often this state of numbness to our sinfulness is accomplished in complete passivity – we simply don’t think about it. An unreflective life is the surest guarantee that we will never confront our true nature. Rarely engaging in self-reflection, we remain strangers to ourselves, so that when God calls out to sinners, we respond with, “Who? Me?”

How has lack of “honest admission of personal guilt and taking responsibility” led to the break of relationships in the world?

正如约翰一书1:8–10所说，我们巧妙地声称：“自己没有罪。”我们总是想方设法的减轻、否认、无视、宽恕自己的罪，或指责他人、美饰自己，但从不认罪。我们的文化中，**能够坦诚承认自己的罪过并承担责任的人**几乎绝迹了。

往往我们被动地否认罪或对此麻木不仁，因为我们从来都没反省过自己。如果我们不去反省自己的话，我们当然从来不会直面我们真实的本性。正因如此，我们完全不认识自己。当神召唤罪人时，我们愕然：“谁？我吗？”

拒绝“坦诚承认自己的罪过并承担责任”是怎么导致人与人之间的关系破裂的？

We may be tempted to sidestep the truth of our sinfulness, thinking that such an admission can only lead to a sense of dejection. However, in sweeping our sinfulness under the rug, we end up missing out on surprising news from God: an invitation to forgiveness and salvation.

Christ takes it for granted that men are bad. Until we really feel this assumption of his to be true, though we are part of the world he came to save, we are not part of the audience to whom his words are addressed.⁴

– C.S. Lewis, *The Problem of Pain*

Although we live in a culture bent on denying, normalizing, or even glamorizing sin, this resilient sense that there is something fundamentally wrong, even corrupt, within each of us must not be suppressed. Any person who seeks self-understanding must begin with an affirmation of the reality of sin.

THE “GOOD” PERSON

Ironically, the recognition of one’s sinfulness may be most difficult for those who are conventionally considered “good” and “nice.”

Being accustomed to measuring ourselves only outwardly, we can easily believe that as long as we keep a clean record in the eyes of others—i.e., we don’t commit crimes, do what’s expected of us, pay our taxes—we are cleared from the label “sinner.” The biblical assertion of human sinfulness sounds like it’s for other people.

During Jesus’ time, there was a group of religious elites called Pharisees who had a very similar problem. They were quite good at keeping a clean external image and complying with all the rules. So they had a hard time relating

我们试图逃避内心的罪恶感，认为承认自己是罪人会让我们心情沮丧。但是，当我们拒绝承认，对我们的罪视而不见时，便会错过神要给我们的好消息：一份赦免我们的罪和救赎我们的邀请。

耶稣基督深信，人类是恶的。我们属于基督要拯救的世界，然而，如果我们没有真正认识到他的看法是正确的，就无法听取他的训导。

– C·S·路易斯 《痛苦的奥秘》

当今社会的文化和风气不断地鼓吹我们否认、逃避甚至美化我们的罪恶，但我们依旧意识到我们内在的败坏。所以认识自我的前提就是确信“罪”这一事实。

所谓“好人”

讽刺的是，传统意义上的“好人”反而更难认识到自己的罪。

因为我们习惯于用外界的要求来衡量自己，我们相信只要自己在外人眼中没有不良记录，也就是我们不去违法，做该做的事，按时交税，我们就可摆脱“罪人”的标签。《圣经》中所说关于人类的罪听起来更像在说其他人。

耶稣时代，一群自以为是的宗教领袖们叫做法利赛人，他们就有类似的问题。透过遵守所有的规矩和律法，他们非常懂得如何保持一个完美无缺的形象。所以他们最无法接受耶稣的地方就是耶

with Jesus' invitation for all sinners to come to him. In response to them, Jesus said that the true source of uncleanness does not depend on the outside but rather comes from within. Jesus warned them:



Mark 7:20-23

²⁰ [...] “What comes out of a person is what defiles him. ²¹ For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, ²² coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. ²³ All these evil things come from within, and they defile a person.”

Jesus pointed to the heart. That's the question that we must ask ourselves: Who am I inside? Who am I when no one is looking? What will emerge when there are no negative consequences to my actions?

If our secret actions, motivations and thoughts were somehow known to others, we probably would not have a hard time feeling convicted of our sinfulness. It turns out, then, that our “difficulty” in embracing our identity as sinners is a fiction that can only be maintained as long as our sinful hearts remain unknown to others. Take away that secrecy, and we immediately recognize ourselves as sinners. But God, who knows us perfectly, tells us that the secret is out. He refuses to play along with our fiction. He wants to address us as who we really are inside.

That is why the Bible characterizes mankind in such unambiguous terms:



Mark 7:21-23

²¹ For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, ²² coveting, wickedness, deceit, sensuality, envy,

耶稣邀请所有的罪人来到他那里。耶稣对他们说真正的不洁净并不是来自于外表，而是来自于内心。耶稣警告他们说：

马可福音 7:20-23

²⁰ …… “从人里面出来的，才会使人污秽。 ²¹ 因为从里面，就是从人的心里，发出恶念、淫乱、偷盗、凶杀、²² 奸淫、贪心、邪恶、诡诈、放荡、嫉妒、毁谤、骄傲、愚妄；²³ 这一切恶事，是从人里面出来的，都能使人污秽。”

耶稣直指我们的内心。这也就是我们必须问自己的问题：真正的我是什么样子的？当周遭没有人注意、所作所为不会有任何后果的时候，我究竟是怎样的？

如果把我们将心里隐晦的作为、动机和思想展示给外人看的话，我们很容易被说服我们是有罪的。原来，我们难于接受自己是罪人，这只是一个谎言。而这个谎言只有在我们将自己的内心隐藏于他人的时候才能维持下去。但是神告诉我们这秘密早已泄露，因为他对我们了如指掌。他不想与我们捉迷藏，他想与我们内心真正的自我来沟通。

这就是为什么《圣经》用以下毫不模糊的字眼来形容人类：

马可福音 7:21-23

²¹ “因为从里面，就是从人的心里，发出恶念、淫乱、偷盗、凶杀、²² 奸淫、贪心、邪恶、诡

slander, pride, foolishness. ²³ All these evil things come from within, and they defile a person.

Though we may cringe at this description of our hearts, it is a painfully true picture of ourselves. None of us is an exception. In Romans chapter 3, we read these words:



Romans 3:10-12, 23

¹⁰ as it is written: “None is righteous, no, not one; ¹¹ no one understands; no one seeks for God. ¹² All have turned aside; together they have become worthless; no one does good, [...] ²³ **for all have sinned and fall short of the glory of God**

If only we take an honest look within, we would be confronted by this ugly truth. We generally manage to maintain an image of civility in the presence of others, but there are dark forces underneath that we can barely keep a lid on.

Right underneath the façade of politeness, how many of us truly care about anyone other than ourselves? Even in the midst of talking with our friends, how often are our thoughts just about ourselves? We envy our closest friends and cannot rejoice at their good fortune. Behind pretended interest in other people, we find ourselves asking,

“What do the others think of me? Are they impressed with me? Why are they not paying attention to me?” How many of us have a clear conscience with nothing to be ashamed of in the past, with nothing to hide today?

诈、放荡、嫉妒、毁谤、骄傲、愚妄；²³这一切恶事，是从人里面出来的，都能使人污秽。”

对于这种描述我们可能会毛骨悚然，但这却是我们内心的真实面目。无人例外。正如罗马书第三章所说的：

罗马书 3:10-12, 23

¹⁰正如经上所说：“没有义人，连一个也没有，¹¹没有明白的，没有寻求神的；¹²人人都偏离了正道，一同变成污秽；没有行善的，连一个也没有。……²³因为人人都犯了罪，亏缺了神的荣耀

如果我们诚实的面对自己，每个人都会看见这个丑陋的事实。在别人面前我们可以彬彬有礼，可内心却充满了几乎无法控制的黑暗力量。



彬彬有礼的外表之下，我们有多少人除了自己还会真的在乎其他人？甚至在与朋友聊天的时候，我们内心不还是时常只是关注

自己而已？在假装关心别人的背后，我们总在问：

“我给别人的印象是什么？他们喜欢我吗？他们为什么不在意我？”我们有多少人真的可以凭良心说，我从来没有做过任何让我羞愧的事情，我的内心坦荡，无需隐藏？

How much do you agree with the Bible's assessment of mankind that "all have sinned"? Explain.

《圣经》说“人人都犯了罪”，你同意吗？请解释。

OFFENDED BY SIN

Now at the moment when a man feels real guilt—moments too rare in our lives—all these blasphemies vanish away. At such a moment we really do know that our character, as revealed in this action, is, and ought to be, hateful to all good men, and, if there are powers above man, to them.

A God who did not regard this with unappeasable distaste would not be a good being. We cannot even wish for such a God—it is like wishing that every nose in the universe were abolished, that the smell of hay or roses or the sea should never again delight any creature, because our own breath happens to stink.

When we merely say that we are bad, the "wrath" of God seems a barbarous doctrine; as soon as we perceive our badness, it appears inevitable, a mere corollary from God's goodness.⁵

– C.S. Lewis, *The Problem of Pain*

因罪而怒

此时此刻，如果一个人真正产生了犯罪感（这样的时刻在我们一生当中简直少之又少），便会戒绝一切亵渎上帝的言辞。只有在这样的时刻，我们才能确切知道，我们透过这种行为暴露出来的个性是被所有人，也应该被所有正直的人所唾弃的。如果存在比人类更高的神灵，那也将为他们所唾弃。

如果上帝对我们这种行为并没有深恶痛绝，那上帝就不是好上帝了。我们可不希望上帝这样，因为这就好像我们自己刚好有口臭，所以希望宇宙中的每一个人的鼻子都被割掉，所有干草或玫瑰或海洋的美好气味都永远不会再让任何生物产生喜悦一样荒谬。

如果我们只是口里承认自己败坏，便会将上帝的惩罚视作残暴的条例；一旦我们真正认识到自己的败坏，才会将上帝的惩罚视作上帝良善的必然结果。

– C·S·路易斯 《痛苦的奥秘》

We must remember that one consequence of God's love is His wrath. When we speak of the "wrath of God," it is not some emotional outburst or capricious reaction. It refers to God's just response to sin.

[...] all loving persons are sometimes filled with wrath, not just despite of but because of their love. If you love a person and you see someone ruining them—even they themselves—you get angry... The Bible says that God's wrath flows from his love and delight in his creation. He is angry at evil and injustice because it is destroying its peace and integrity.⁶

– Tim Keller, *The Reason for God*

Wrath and justice are undeniable necessities to anyone who has personally experienced real brutalities. The indignation and the cry for justice doesn't come from vindictiveness but from a virtuous love for the good.

It is telling that the idea of a God without wrath comes from armchair theologians in comfortably prosperous nations. As a good, just God who created us in His image, God cannot ignore our sin, nor could (or should) He turn a blind eye towards our sin.

“ [There is a] huge solace of thinking that our betrayals, greed, cowardice, murders are not going to be judged...[but] all religions recognize that our deeds are imperishable.”⁷

– Czeslaw Milosz,
The Discreet Charm of Nihilism

Another way to understand the idea of God's wrath toward sin is through recognizing that

我们必须牢记，如果神爱我们，愤怒便是他爱我们的结果之一。当我们说“神的愤怒”时，这代表的意思并不是反复无常的情绪暴发，而是神对罪恶的公正回应。

.....所有会爱的人有时都会充满愤怒，这愤怒恰恰来自于他们的爱。如果你爱的人被其他人伤害——甚至他们自己伤害自己——你理所应当感到愤怒.....圣经说神的愤怒来自于他对他所创造的万物的爱。他愤怒于邪恶和不公因为它破坏了和平和正义。

– 提摩太·凯勒 《我为什么相信》

凡是亲身经历过暴行的人都绝对体验过愤怒，内心深处都会唤起对正义的呐喊。这并非出于报复之心，而是一种对于良善合乎道德的渴望。

没有愤怒感情的神是象牙塔里的神学家们臆造的。而以他的形象创造了我们的正义之神，不可能也不能够忽略我们的罪。

“ 我们安慰自己说背叛、贪婪、懦弱、谋杀是不会受审的... ..
(但是)所有的宗教都承认我们的所作所为都会留下恒久的印记。”

– 切·米沃什
《虚无主义的审慎魅力》

另一个能够帮助我们了解神对罪的愤怒的方法是了解我们的行为对神相当重要。我们的罪对神很

第四章：我们面临的问题

our conduct matters. Our sins matter to God because we matter to God. In other words, we are taken seriously.

We instinctively grasp that our moral choices must be taken seriously if our lives are to matter at all. The struggle to choose to be virtuous rather than immoral, to choose to tell the truth rather than lie, to sacrifice for a friend rather than to be selfish – these are the things that make up the drama of human life. Without moral accountability, we lose human dignity, and we would be no different from beasts who live by appetites and instinct. The greatest insult to our existence would be to have absolutely no consequences to the choices we made, whether good or bad.

Imagine working hard on a difficult paper on a topic that's very meaningful to you. You stay up many nights, struggle with the readings, and present some of your ideas in a carefully crafted paper, poring over each word in order to convey the precise shade of meaning you desire. You turn it in when you have each paragraph expressing exactly what you want. Imagine receiving the paper back two weeks later with an average grade, and you later learn that the teacher didn't even read the paper; everyone automatically got the same grade.

What would be your response?

重要是因为我们对神很重要。换言之，神在认真地对待我们。

不难理解，如果我们的生命很重要，那么我们所作出的道德选择也会被重视。我们总在纠结，选择正直而非邪恶，选择诚实而非谎言，选择为朋友牺牲而非自私等等，这一切组成了我们的人生戏剧。若不需为道德负责，我们便失去了人性的尊严，我们便和那些只靠食欲和本性生存的野兽没有区别。无论选择是好是坏，我们的选择若是没有任何后果，这便是人生最大的侮辱。

想象一下，你在努力写出一篇对你非常重要的文章时，几夜未眠，参考了大量的资料，精心构思，一字一句，细心修改，最终满心欢喜的交上去。两周后你却拿回了一个毫不起眼的成绩，你还发现老师根本就没看，而全班每个人的成绩都是一样的！

你作何反应？

When Christianity says that God loves man, it means that God loves man: not that He has some “disinterested,”...indifferent concern for our welfare, but that, in awful and surprising truth, we are the objects of His love. You asked for a loving God: you have one. The Great Spirit you so lightly invoked...is present: not a senile benevolence that drowsily wishes you to be happy in your own way, not the cold philanthropy of a conscientious magistrate, nor the care of a host who feels responsible for the comfort of his guests, but the consuming fire Himself, the Love that made the worlds ...

If God is love, He is, by definition, something more than mere kindness. And it appears, from all the records, that though He has often rebuked us and condemned us, He has never regarded us with contempt. He has paid us the intolerable compliment of loving us, in the deepest, most tragic, most inexorable sense.

[...]

We may wish, indeed, that we were of so little account to God that He left us alone to follow our natural impulses—that He would give over trying to train us into something so unlike our natural selves: but once again, we are asking not for more Love, but for less.⁸

– C. S. Lewis, *The Problem of Pain*

基督教所宣称的上帝对人类的爱，是指上帝“爱”人类，这并不意味着上帝出于冷漠而“不偏倚”的关心我的利益。一个可畏而惊人的真理是：我们是上帝爱的对象。你希望拥有一位充满爱的上帝：你便得着了这样一位上帝。这位你曾妄称其名的神，“这位可畏的主”，是真实临在的：他不是一位慈祥的老人，昏昏欲睡地盼望你以自己的方式寻欢作乐；不是一位尽责的地方官，冷漠地关注人类的福利；也不是一位房东，只觉得有责任记挂房客是否舒适；他是燃烧的火，是创造诸天的爱.....

如果神就是爱，从这个定义上讲，他一定拥有除仁慈以外的其他品行。种种证据显示，尽管上帝常常斥责我们，定我们的罪，但他从不轻视我们。他以人无法忍受的尊重来爱我们，他的爱最为深刻，最富悲剧性，也最不可动摇。

.....

同样，我们也会自然而然地盼望上帝对我们的计划没那么宏伟艰巨；然而，一旦我们这样盼望，我们就不是在希图得到更多的爱，而是更少的爱。

– C·S·路易斯 《痛苦的奥秘》

Is it good news or bad news that our conduct matters? Explain.

我们的行为至关重要，这对你来说是好消息还是坏消息？请解释。

In saying “Thou shalt not...” and “Thou shalt...,” God is expressing his highest love for man. The Bible affirms that our conduct matters and that our lives count; what we choose to do with our life – our bodies, talents, time – matter in the highest courts of heaven. God treats each human life as highly significant and charged with great stakes because each person’s decisions have ultimate consequences.

当神说：“你们不应当……”或“你们应当……”时，他是在表达他对人的至爱。《圣经》说我们的行为至关重要，我们的人生是有价值的。我们所做的人生选择——我们如何运用自己的身体、才能、时间在属天的宝殿中举足轻重。神把每一个生命都看得异常重要，因为每一个人所做的决定都有终极的后果。

IF GOD IS SO LOVING, THEN WHY HELL?

Before we talk about the biblical understanding of hell, let’s first dispel the prevalent notions about hell that so often come to mind, e.g., a fiery cavern ruled by a red, horned creature eternally torturing hapless souls with his pitchfork. This picture, derived primarily from European medieval art and literature and popularized by the media, is not quite the description of hell found in the Bible.

The Bible’s depiction of hell is not so much a specific place as it is a state of permanent being – an existence that is utterly and eternally excluded from the presence and life of God.

如果神是爱，为何还有地狱？

在我们讨论《圣经》所说的地狱之前，我们先来澄清一下大家脑海中的地狱：一个倒霉的灵魂在火海里被牛鬼蛇神永远折磨的地方。这种印象其实来自于欧洲中古世纪的艺术和美术作品的描述，以及媒体的通俗化传播，这跟《圣经》原意相悖。

《圣经》所描述的地狱并不是指某一个地方，而是一种存在的状态——完全彻底地与神隔离的状态。《圣经》里用来形容地狱的字眼包括黑暗（

Images of hell used in the Bible are darkness (symbolizing isolation), gnashing of teeth (regret), and fire (torment). The most prominent imagery of hell that Jesus used was being “outside” (exclusion). Hell is not a giant torture chamber; it is a condition where one is finally removed from God’s presence. For those who all their lives have known nothing other than self-assertion, hell is the continuation of a godless existence.

As C.S. Lewis has said, in the end there are two kinds of people: those who say to God, “Thy will be done,” and those to whom God says, “O.K., your will be done.”⁹

If the happiness of a creature lies in self-surrender, no one can make that surrender but himself, and he may refuse [...] The problem is not simply that of a God who consigns some of His creatures to final ruin. That would be the problem if we were Mohametans. Christianity, true, as always, to the complexity of the real, presents us with something knottier and more ambiguous—a God so full of mercy that He becomes man and dies by torture to avert that final ruin for His creatures, and who yet, where that heroic remedy fails, seems unwilling, or even unable, to arrest the ruin by an act of mere power [...] And here is the real problem: so much mercy, yet still there is Hell.

Picture yourself a man who has risen to wealth or power by a continued course of treachery and cruelty, by exploiting for purely selfish ends the noble motions of his victims, laughing the while at their simplicity; who, having thus attained success, uses it for the gratification of lust and hatred and finally parts with the last rag of honor among thieves by betraying his

代表隔离)、咬牙切齿(遗憾)和烈火(折磨)。耶稣用来描述地狱最常用的形容词就是“外面”(隔绝)。地狱不是一个巨大的刑场。它是一种与神永远隔绝的处境。对于那些一辈子只会过着以自我为中心的生活的人来说,地狱便是他们无神的生存状态的延续。

C·S·路易斯曾说:最后,世界上只有两种人。一种是对神说:“好,愿你的旨意成全”,另一种是神对人说:“好,愿你的旨意成全”。

如果说,被造物的幸福来自于把自我交托给神,那他们自己必须完成这种自我交托,尽管有许多人可以帮忙,但他也可以拒绝……问题不单单是神如何使一部分被造物遭受最终毁灭,那会是伊斯兰教信徒的问题。基督教信仰一向如实反映错综复杂的现实,给我们提出了一些有争议性,甚至是含糊不清的问题——神充满了仁慈,他降世为人,受难而死,以拯救他的被造物逃离最终的灭亡。然而,当这种英雄式的拯救在某些人身上不奏效时,神似乎不愿意,又或者是没有能力阻止他们走向最终灭亡。……真正的问题是:尽管神无限慈爱,地狱却依然存在。

试想有一个人,他靠着不断的奸诈和残酷的手段,靠着背叛和残忍,出于纯粹自私的目的利用受害者高尚的情感,并且嘲笑他们的单纯;这样的人,即使获得了成功,也会用成功来满足欲望,发泄仇恨,最终像盗贼一样背叛自己的功名,在最后迷乱的幻灭之中嘲笑自己的成就,丧尽残余的一点荣誉。我

own accomplices and jeering at their last moments of bewildered disillusionment. Suppose further, that he does all this, not (as we like to imagine) tormented by remorse or even misgiving, but eating like a schoolboy and sleeping like a healthy infant—unshakably confident to the very end that he alone has found the answer to the riddle of life, that God and man are fools whom he has got the better of, that his way of life is utterly successful, satisfactory, unassailable.

We must be careful at this point. The least indulgence of the passion for revenge is very deadly sin. Christian charity counsels us to make every effort for the conversion of such a man; to prefer his conversion, at the peril of our own lives...

But that is not the question. Supposing he will not be converted, what destiny in the eternal world can you regard as proper for him? Can you really desire that such a man, remaining what he is (and he must be able to do that if he has free will) should be confirmed forever in his present happiness—should continue, for all eternity, to be perfectly convinced that the laugh is on his side? And if you cannot regard this as tolerable, is it only your wickedness—only spite—that prevents you from doing so? Or do you find that conflict between Justice and Mercy, which has sometimes seemed to you such an outmoded piece of theology, now actually at work in your own mind, and feeling very much as if it came to you from above, not from below? You are moved, not by a desire for the wretched creature's pain as such, but by a truly ethical demand that, soon or late, the right should be asserted, the flag planted in this horribly rebellious soul, even if no fuller and better conquest is to follow. In a sense, it is better for the

们可以进一步假设，如果他如此行，却没有感到丝毫痛悔不安，反倒饱食终日、高枕无忧——整天乐不可支、面色红润，对周遭世界漠不关心，并且自信满满，认为自己定能解开人生的谜题，他唯我独尊，把神和别人都看成傻瓜，觉得自己的生活既成功又心满意足，简直无懈可击。

在这里，我们必须警惕一点。哪怕有一丝一毫陷入报复心态，都是犯了致命的罪。基督徒应该保持仁慈之心，基于这一点，我们必须尽一切努力去帮助这样的人归主：一心一意盼望他悔改，不惜付上我们生命的代价，甚至我们灵魂的代价，而过于盼望他遭受惩罚.....

不过，这不是问题所在。假若他不愿皈依，在永恒的世界里，他的命运将会如何？难道你真希望这样的人，照着他实际的样子，永远享受眼下的快乐吗？真希望他永远深信自己能笑到最后？如果你不能容忍这些想法，难道只是因为你对他们心怀恶意，不屑一顾？还是因为你发现自己内心真正思忖的是正义和怜悯之间的冲突，就像老套神学里提到的？而这种感觉到底是从上面来的，还是从下面来的？你的感动不是要恶人遭受痛苦，而是一种真诚的道德的渴望，巴不得或早或晚，公义得以实现，那插在可怕背叛灵魂之中的真理旗杆得以稳固，不管那堡垒随后是否能被更全面、更彻底地攻克。从某种意义上讲，哪怕一个人永远不可能弃恶从善，只要他能认识到自己的失败和错误，就是好的。仁慈之心也不希望这样的人永远心满意足地抱着可怕的错觉不放。

我在本章起始部分提到了地狱的概念，指出

creature itself, even if it never becomes good, that it should know itself a failure, a mistake. Even mercy can hardly wish to such a man his eternal, contented continuance in such ghastly illusion.

I have begun with the conception of Hell as positive retributive punishment inflicted by God because that is the form in which the doctrine is most repellent, and I wished to tackle the strongest objection. But, of course, though Our Lord often speaks of Hell as a sentence inflicted by a tribunal, He also says elsewhere that the judgment consists in the very fact that men prefer darkness to light, and that not He, but His "word," judges men. We are therefore at liberty—since the two conceptions, in the long run, mean the same thing—to think of this bad man's perdition not as a sentence imposed on him but as the mere fact of being what he is.¹⁰

– C.S. Lewis, *The Problem of Pain*

What popular misconception about hell does this dispel?

地狱是神用来完成公义的报复性惩罚的地方，因为，人们最反感关于地狱的教义，我想对付的，正是这条最强烈的反对意见。不过，尽管我们的主经常教导说地狱是最终裁决的一种审判，他也指出，因为人不爱光倒爱黑暗，定他们的罪就在于此，审判人的不是主，乃是主所讲的“道”（注：约翰福音 3: 19，约翰福音 12: 48）。所以，我们是自由的——既然从长远角度讲，这两条教训是一致的——恶人死后下入地狱，这不是强加给他的审判，乃是依照他自己本来的样子而应得的。

– C.S. 路易斯 《痛苦的奥秘》

以上观点消除了哪些对地狱普遍的理解？

Hell is the point in an unrepentant sinner's history where all restraints will be removed, and all of man's monstrous depravity will be unleashed. Think about all the downward spiral of self-destruction that sin has brought into your life, even in the midst of many restraining forces of civilization. What would it look like for that downward spiral to continue on and on? Lawless, formless, and without boundaries, separated from God, who is the only source of light, love, and peace – this is what the Bible calls hell.

“Hell is God's great compliment to the reality of human freedom and the dignity of human choice.”¹¹

– Cliff Knechtle, *Give Me an Answer*

How could a loving God allow such an existence? Because God will not force anyone to repent and turn from his or her ways. He will not force anyone to be his. Love, when refused, must ultimately concede defeat. Hell is the ultimate affirmation that God takes us, and our decisions, seriously.

GOD'S HEART

What is God's heart toward our rebellion and ultimate fate? The Bible uniformly reports that God is grieved by unrepentant sinners headed toward an eternity separated from him.



Matthew 23:37

“O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!

地狱是执迷不悟的罪人最终的归宿，在那里他抛弃了一生中所有的桎梏，释放了心里所有的欲望。回想一下，即使有文明的力量扶正，罪在人生命中所造成的堕落仍然是螺旋形的下滑。任由这种恶性循环演变下去的话又会怎样？无法无天、随心所欲、善恶不分，与唯一能够带来光明、爱护与和平的神完全切断了关系——这才是《圣经》中所谓的地狱。

“地狱是神给予人类自由与抉择最大的恭维。”

– 克里夫·内克特尔 《给我一个答案》

为何爱人的神还会让地狱存在呢？因为神不强迫任何人悔改，不强迫任何人追随他。当爱被拒绝时，他唯一的选择只有承认失败。地狱是神告诉我们他会尊重我们、尊重我们的最终选择。

神之心

对于我们的叛逆与终极命运，神的心情怎样？《圣经》贯彻始终的告诉我们神为那些不悔改的罪人而悲哀，因为他们走上了与神永久分离的路。

马太福音 23:37

“耶路撒冷，耶路撒冷啊，你杀害先知，又用石头把奉派到你们那里的人打死。我多次想招聚你的儿女，好像母鸡招聚小鸡到翅膀底下，只是你们不愿意。



Ezekiel 18:23

Have I any pleasure in the death of the wicked, declares the Lord GOD, and not rather that he should turn from his way and live?



2 Peter 3:9

The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.

OUR TERRIBLE SITUATION

Universally, we acknowledge the basic moral codes and recognize them as noble, honorable and beautiful. In our better moments we even wish, with a deep sigh, that everyone lived like this. We see the precious value of honesty, authenticity, generosity, sacrifice, loyalty, kindness, sexual fidelity, contentment and peace. But when we move to embrace this beautiful moral order, we become aware of a serious problem. We are often dishonest; we wear masks and abandon authenticity and integrity when it suits us; we are not generous; we have come far based on others' sacrifice, but we are loath to engage in sacrifice ourselves—we ask, what's in it for me? Where is the payoff? We are not loyal, are often unkind—depending on our mood, how much sleep we got the night before—and the fidelity we expect from our spouses seems sharply in discord with our own sexual morality.

For the trouble is that one part of you is on God's side and really agrees with His disapproval of human greed and trickery and exploitation. You may want Him to make an exception in your own case, to

以西结书 18:23

难道我喜悦恶人死亡吗？我不是喜悦他回转离开他所行的而存活吗？这是主耶和华的宣告。

彼得后书 3:9

主决不耽延他的应许，像有些人以为他是耽延的一样；其实他是宽容你们，不愿有一人灭亡，却愿人人都悔改。

进退维谷

普遍地，我们承认基本道德准则，认为他们高尚、可敬、美好。在我们头脑清醒的时候，我们甚至深深地感叹且希望每一个人都照这准则过生活。我们了解诚实、诚恳、慷慨、牺牲、忠诚、善良、平等对待他人（无论他的外观或才能）、守节、知足与和平的珍贵性。但是，当我们准备接纳这个美好的道德秩序时，我们意识到一个严重的问题。我们往往是不诚实的。为了自己的方便，我们戴上假面具并放弃诚恳和道德。大体上，我们很吝啬。我们之所以有今天是因为别人为我们做出牺牲，而我们不愿意做任何的自我牺牲。我们忍不住要问，这对我有什么好处？有何回报？我们不忠诚，也往往不善良，而这完全取决于我们的情绪或我们前一天晚上得到的睡眠有多少。我们对我们的配偶忠贞的期许似乎远远地超出了我们对自己的道德标准的要求。

……(问题是)因为在你里头有一半是站在神那一边，赞成并且支持他的立场，反对人贪婪、欺诈、剥削。你希望他对你网开一面，放过你一次，但是你心底里明白，宇宙后面

let you off this one time; but you know at bottom that unless the power behind the world really and unalterably detests that sort of behavior, then He cannot be good. On the other hand, we know that if there does exist an absolute goodness it must hate most of what we do. That is the terrible fix we are in. If the universe is not governed by an absolute goodness, then all our efforts are in the long run hopeless. But if it is, then we are making ourselves enemies to that goodness every day, and are not in the least likely to do any better tomorrow, and so our case is hopeless again. We cannot do without it, and we cannot do with it. God is the only comfort, He is also the supreme terror: the thing we most need and the thing we most want to hide from. He is our only possible ally, and we have made ourselves His enemies.¹²

– C. S. Lewis, *Mere Christianity*

We find ourselves on the other side of the judge's stand, trying to offer a defense for our actions and for what we have become. But there is no defense. What can we do? The very good we embrace slays us; the very standards we affirm condemn us.

The Apostle Paul expresses our predicament in Romans 7:12-24.

这种力量，假若不是真正的毫无变通地厌恶你那种行为，它就不配称为“善”。同时，我们也知道，要是世界上的确有这种绝对的善，它一定十分憎厌我们的所作所为。我们就是陷在这种可怕的困境中。要是宇宙不是由绝对的善来管理，我们一切的努力到头来都没有希望。要是这绝对的善的确存在，那我们便天天与这善为敌；就是到了明天，也决不可能改善，仍是在无望中。我们没有了它既不行，有了它也做不出什么来。神是唯一的安慰，也是最高无上的恐惧：我们最需要的是他，我们最想躲避的也是他。他是我们唯一的盟友，我们却把他变成了敌人。

– C·S·路易斯 《返璞归真》

我们站在审判者的面前，试图为我们的所作所为辩护。但我们的理由站不住脚。我们能做什么呢？我们所接受的良善申诉着我们的良心，心有准则却受之谴责。

使徒保罗在罗马书7:17-24里这样形容我们的处境：



Romans 7:12-24

¹² So the law is holy, and the commandment is holy and righteous and good.

¹³ Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be

罗马书 7:12-24

¹²这样，律法是圣洁的，诫命也是圣洁、公义和良善的。

¹³既是这样，那良善的反而使我死吗？绝对不是！但罪借着那良善的使我死，就显出真是罪，

sin, and through the commandment might become sinful beyond measure. ¹⁴ For we know that the law is spiritual, but I am of the flesh, sold under sin. ¹⁵ For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. ¹⁶ Now if I do what I do not want, I agree with the law, that it is good. ¹⁷ So now it is no longer I who do it, but sin that dwells within me. ¹⁸ For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. ¹⁹ For I do not do the good I want, but the evil I do not want is what I keep on doing. ²⁰ Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.

²¹ So I find it to be a law that when I want to do right, evil lies close at hand. ²² For I delight in the law of God, in my inner being, ²³ but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. ²⁴ Wretched man that I am! Who will deliver me from this body of death?

Reflect on the fact that we are a walking paradox. We love good but are evil. We are free but imprisoned.

为了要使罪借着诫命变成更加邪恶。¹⁴我们知道律法是属灵的，我却是属肉体的，已经卖给罪了。¹⁵因为我所作的，我不明白；我所愿意的，我没有去作，我所恨恶的，我倒去作。¹⁶如果我所不愿意的，我倒去作，我就不得不承认律法是真的。¹⁷既是这样，那就不是我作的，而是住在我里面的罪作的。¹⁸我知道在我里面，就是在我肉体之中，没有良善，因为立志行善由得我，行出来却由不得我。¹⁹所以我愿意行的善，我没有去行；我不愿意作的恶，我倒去作了。²⁰我若作自己不愿意作的事，那就不是我作的，而是住在我里面的罪作的。

²¹因此，我发现了一个律，就是我想向善的时候，恶就在我里面出现。²²按着我里面的人来说，我是喜欢神的律，²³但我发觉肢体中另有一个律，和我心中的律争战，把我掳去附从肢体中的罪律。²⁴我这个人真是苦啊！谁能救我脱离这使我死亡的身体呢？

反思这个事实。人生真是矛盾：我们向善，内心却恶；人身自由，心被束缚。

WE NEED A SAVIOR

The cry of our hearts echoes the cry found in Romans 7:24:

“Wretched man that I am! Who will deliver me from this body of death?”

Have you ever been so disgusted at yourself that you wanted to just disappear? If so, then have you ever experienced a general desire to be rid of your bad self? If someone could rescue you from yourself, in what ways would that be an attractive offer?

We know that we cannot stand under God's judgment. The just response to our sin is death. We look for hope from within, and we find emptiness. We look to others, but they offer no satisfying solutions. All options are inadequate. The guilt remains. The condemnation is too hard to bear.

Where can we go? What can we do? Should we grit our teeth and say, “I'll just take the punishment”?

我们需要救赎

罗马书7:24的呼喊回应着我们内心的呼喊：

“我这个人真是苦啊！谁能救我脱离这使我死亡的身体呢？”

你有没有对自己厌恶到想要消失？如果有，那种极力要摆脱不好的自己的欲望是怎样的？如果某人可以拯救你，你希望在哪些方面帮你？

我们知道我们无法承受神的审判。对我们的罪惟一正义的回应就是死亡。我们从内心寻求希望，但只能找到空虚。从别人身上寻找，也没有令人满意的解决办法。所有的选择都不足弥补。我们的罪恶依然存在。我们该受的谴责太难以承担。

我们能去哪里？我们能做什么？我们该咬牙切齿地说“那我就接受那惩罚”吗？

CHAPTER 4: OUR PROBLEM

Should we lie to ourselves and say, “It doesn’t matter, I don’t matter, nothing matters”? Is there some hope for our cure? Is there some stream where we can wash and be clean? Is there someone who can save us from our sad predicament?

What is your personal response to this week’s material?

我们是否该自欺欺人：“没关系，没人在乎我，没什么大不了的”？还有没有希望可以治愈我们？有没有可以洗净我们罪恶的溪水？有没有人可以将我们从这可悲的困境中拯救出来？

你对本周所学的内容将如何作出个人回应？

ENDNOTES / 尾注

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