

人的光景—救恩的需要（壹）

The Condition of Man — The Need of Salvation (I)

我们先来看第一题，人的光景。人的光景说出人对救恩的需要。所以要使人知道他如何需要神的救恩，就必须用圣经给他看见人的光景。

In this chapter we will consider the condition of man. Man's condition shows that he needs salvation. Hence, we must use the Bible to show man his condition so that he may realize his need for God's salvation.

在人堕落以后，尚未得救以前，人的光景最少有三方面：

There are at least three aspects of the condition of fallen man prior to salvation.

壹 在神面前的光景

I. Man's condition before God.

（一）“犯了罪。”罗三 23，十~十二，五 12。

1. “All have sinned” (Rom. 3:23, see also vv. 10-12; 5:12).

人在神面前的第一种光景，就是犯了罪，是有罪的。人在神面前有罪，是两方面的。一方面是地位的，一方面是经历的。就地位说，今天一个世人，就是他自己本身一点罪也没有犯，在神面前他仍是有罪的。因为他是亚当的后裔。亚当是神所设立的人类的元首，是代表全人类的。作代表的元首一人犯了罪，也就是他所代表的一切人都犯了罪。亚当一人犯了罪，就把他所代表的一切后裔，在神面前，都摆在有罪的地位上。

The first aspect of man's condition before God is that **he has sinned and is sinful**. Man's sinfulness before God is twofold; **it is both positional and experiential**. Although a man may not have committed a sin, he is positionally sinful before God because he is a descendant of Adam. Adam was appointed by God to be the head of the human race, and as such, he represents the entire human race. When Adam sinned as head and representative of the human race, all the men represented by him also sinned. **When the first man Adam sinned, all of his descendants were placed in a sinful position before God.**

并且亚当是人类的祖宗，人类都是从他而生的。当他犯罪的时候，他不只是代表着全人类，并且是包括着全人类。那时，虽然他的后裔一个还没有生出来，但已经都包括在他的里面。所以当他犯罪的时候，他以后所要生出来的一切后裔，也都在他里面和他一同犯了罪。他一人犯了罪，也就叫他所有的后裔在他里面都犯了罪。等他们生出来，他们自己本身不必再犯罪，就已经是有罪的了。

Since Adam is the father of the human race, all men are born of him. When Adam sinned, he not only represented all mankind but also included the entire human race. Adam's descendants were in him, even though none of them were born yet. When Adam sinned, his descendants sinned with him and in him. Adam's act of sin caused his descendants to sin in him. Man is sinful at birth; there is no need for him to sin, for he is sinful already.

就地位说，人在神面前是有罪的；就经历说，人在神面前也是有罪的。有谁能说，他没有犯过罪呢？有谁是心清手洁，而没有犯罪的经历呢？说谎、偷盗、污秽的思想、不好的行为，几乎是人人都有的人！人那有罪的地位，产生了人这些犯罪的经历；人这些犯罪的经历，也证实了那有罪的地位。无论就地位说，或就经历说，人都是有罪的。

Positionally, man is sinful before God. Experientially, man is also sinful before God. No one can say that he has never sinned or that he has clean hands, an undefiled heart, and no experience of sin. **Everyone has experienced lying, stealing, filthy thoughts, or improper behavior. Man's position of sin produces his experience of sin. Man's experience of sin proves his position of sin.** Both positionally and experientially, man is sinful.

（二）“在神审判之下”——“罪已经定了。”罗三 19，约三 18，罗五 18。

2. “Fall under the judgment of God”; “Condemned already” (Rom. 3:19; John 3:18; see also Rom. 5:18).

人既犯了罪，就落到神的审判之下。因为神是公义的，是设立律法的。按着祂的公义，照着祂的律法，祂必须审判犯罪的人。神的公义和律法，就叫人伏在祂的审判之下。

Because man has sinned, he is under the **judgment of God**. God is righteous, and He is the One who establishes the law. According to His righteousness and His law, He must judge sinful man. God's righteousness and God's law place man under God's judgment.

人今天不只是在神审判之下，并且是“罪已经定了”。不管人知道不知道，觉得不觉得，人在神面前是罪已经定了，是已经被定罪了。人不必等到将来去受了神的审判，才被定罪。人在神面前，老早罪就已经定了，老早就已经有了罪案。当亚当犯了罪，被神定罪的时候，所有的世人都都在他里面，因着他那一次的过犯被神定罪了。今天人一生出来，就是一个被定罪的罪人了。

Man is under not only God's judgment but also **His condemnation**. Whether or not he is aware of it, man has been judged and is condemned before God. There is no need to wait for God's judgment in the future; man has already received the verdict that he is guilty of sin and is condemned before God. When God condemned Adam because of his sin, God also condemned the entire human race in Adam through his one offense. Today every human being is born a condemned sinner.

(三) 在“神的震怒”之下—“为可怒之子。”约三 36，弗二 3。

3. “The wrath of God abides upon him”; “Children of wrath” (John 3:36; Eph. 2:3).

今天人因为犯了罪，触犯了神的公义，不但在神审判之下，是被定罪的，并且在神震怒之下，为可怒之子，天天触犯神的怒气。神的震怒今天如同待轰之雷，在人头上等待爆发。神所以等待，是给人悔改得救的机会。人若终不悔改，神的震怒必要爆发。

Because men have sinned and transgressed against God's righteousness, they not only are condemned under God's judgment, but as **children of wrath** under God's wrath, **men daily evoke His wrath**. God's wrath is like thunder; it is ready to explode upon mankind. God withholds His wrath in order to give men the opportunity to repent and be saved. God's wrath will surely break forth on those who do not repent.

(四) “按着定命，人人都有一死，死后且有审判。”来九 27。

4. “It is reserved for men to die once, and after this comes judgment” (Heb. 9:27).

按着神的律法，犯罪的就应该死。人既犯了罪，就神按着祂的律法，所应该规定给人的分（就是挖着定命），只有死。今日摆在一个不肯悔改的罪人前头的，就是死。人若不肯悔改，就只有在神的震怒之下，等待死。死临到人头上的时候，也就是神的震怒在人头上爆发的时候。

According to God's law, those who sin must die. Man sinned; therefore, his portion according to God's law (the portion reserved for man) is death. Death is set before the unrepentant sinner. If he refuses to repent, he will receive only death under God's wrath. When death comes to a man, God's wrath explodes upon him.

人死后并不是了了。人死后且有审判。人虽然已经被定罪了，但人将来还要受一次审判。那个审判是执行神所已经定罪的。神虽然按祂的公义已经定了人的罪，但因祂的慈爱，还没有执行祂所已经定罪的。神喜欢人悔改，所以祂就给人机会，等待人悔改。人若至终不肯悔改，人就必要进入死亡，而遇到神最终的审判。在那个审判里面，神必要在人身上执行祂所已经定罪的。

Death is not the end. **After a man dies, he still faces judgment.** Although he is already condemned, he will still face another judgment. In this future judgment, the condemnation under which God has placed man will be executed. Although God condemns man's sin according to His righteousness, He has not yet executed this condemnation because of His love. God desires man to repent; therefore, He waits and gives man opportunity to repent. If a man refuses to repent to the very end, he will enter into death and face God's final judgment. In His judgment God will execute the sentence that He has pronounced upon man.

(五) “灭亡”—“被扔在火湖里。”约三 16，启二十 15，二一 8。

5. “Perish”; “Cast into the lake of fire” (John 3:16; Rev. 20:15; see also 21:8).

人将来经过神最终的审判之后，必永远灭亡，就是被扔在火湖里，永永远远受痛苦。主说，那里的虫是不死的，那里的火是不灭的。虫咬，火烧，痛苦可怕！

这些就是人在神面前的光景。

After an unrepentant man passes through God's final judgment, **he will perish; that is, he will be thrown into the lake of fire to suffer eternally.** According to the Lord's word in Mark 9:48, in the lake of fire “their worm does not die and the fire is not quenched.” How painful and terrible to be eaten by worms and burned by fire!

参读：圣经要道，第一题：人的光景—救恩的需要
Reference: Crucial Truths in the Holy Scriptures, Vol. 1, Ch. 1