

人的光景—救恩的需要（贰）

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

贰 在自己里面的光景

II. Man's condition in himself.

（一）“在罪孽里生的。”诗五一 5。

1. “Brought forth in iniquity” (Psa. 51:5).

人是在罪孽里生的，在母胎里就有了罪。人生来就是罪人，天性就是坏的。因为人生来天性是坏的，所以人能犯罪。人犯罪是不用学的，是与生俱来的。人犯罪不是从外面学来的，乃是从里面长出的。人一生出来，罪的种子就在人的里面了。到了一定的时候，罪就从人里面长出来了。

Man is brought forth in iniquity and conceived in sin. **Every human being is born as a sinner with a corrupt nature.** Men sin because their nature is corrupt by birth. They do not need to learn how to sin, because they are born with the innate ability to sin. A man does not learn how to sin from his environment; sin is the result of inward growth. **The seed of sin is in him at birth; eventually, sin grows out from within.**

（二）“从小时心里怀着恶念。”创八 21。

2. “The imagination of man's heart is evil from his youth” (Gen. 8:21).

因为人是在罪孽里生的，所以从小的时候，心里就怀着恶念。人不必到老年，不必到老奸巨滑的时候，心里才会有恶念。人在幼年，在天真烂漫的时候，心里就怀着恶念了。

Since man is born in sin, the imagination of his heart is evil from his youth. It is not necessary to be old, cunning, and deceitful in order to have an evil imagination. The imagination of man's heart is evil when he is still young and “innocent”.

（三）“人心比万物都诡诈，坏到极处。”耶十七 9。

3. “The heart is deceitful above all things, / And it is incurable” (Jer. 17:9).

人的心不只是从小时就怀着恶念，并且是比万物都诡诈，坏到极处。万物当中没有一件，能比得上人的心那样诡诈。人的心是最诡诈的！是坏到极处的！“坏到极处”原文是“坏透了”。不是一点点的坏，乃是坏透了，坏得不可收拾。并且人心的这个坏，不是从外往里坏，乃是从里往外坏。许多时候，外面看好像没有坏，但里面却是已经坏了，到了必要的时候，就要在外面显出来。

From his youth man's heart not only has an evil imagination but is also deceitful above all things and is incurable. Nothing in creation compares with the wickedness of man's heart. The heart of man is most deceitful and is incurable. It is not just slightly wicked; it is entirely wicked—altogether incurable. Moreover, the evil of the heart spreads from within. Although there may be no appearance of wickedness outwardly, the heart is corrupt within. This corruption is eventually manifested.

（四）“肉体之中，没有良善。”罗七 18。

4. “In my flesh, nothing good dwells” (Rom. 7:18).

你看，人在自己里面的光景如何！在人肉体里面没有良善！既然人是在罪孽里生的，人心又是比万物都诡诈，坏到极处的，就人的肉体里面，怎会有一点良善呢？有谁能说，他要为善，就为得呢？人岂不都是“立志为善由得我，只是行出来由不得我”么？因为人肉体里面没有良善，所以人所愿意的善，人反不作。

Consider man's condition in himself. Nothing good dwells in his flesh. Since man was brought forth in iniquity and has an utterly deceitful and incurable heart, how can there be anything good in his flesh? No one can say, “I will do good,” and then does it. Is it not true with man that **“to will is present...but to work out the good is not”** (v. 18)? Since nothing good dwells in the flesh, a man cannot work out the good that he wills to do.

（五）心里“装满了各样不义”和罪恶。罗一 29~31，可七 20~23。

5. “Filled with all unrighteousness” (Rom. 1:29, see also vv. 30-31; Mark 7:20-23).

虽然在人的肉体里没有良善，但在人的心里却装满了各种不义和罪恶。万恶的种子都在人的里面，到了时候就会长出来。人诸般的不义和不法，罪恶和污秽，都不是在外面沾染的，乃是从里面出来的。有谁的里面是绝对正直又清洁呢？有谁的里面能经得起神的光照和检查呢？

In addition to the fact that nothing good dwells in man's flesh, his heart is filled with unrighteousness and sin. **The seed of sin is in man and may spring forth at any time. Unrighteousness, lawlessness, sin, and filthiness do not originate outside of man but grow from within.** No one is absolutely upright and clean, and no one is able to withstand God's shining and examination of his inward parts.

(六) 与神为仇“为敌”，作“悖逆之子”，“不服神的律法，也是不能服，而且...不能得神的喜欢”。西一 21，弗二 2，罗八 7~8。

6. “Enemies” of God; “Sons of disobedience”; “Not subject to the law of God, for neither can it be...cannot please God” (Col. 1:21; Eph. 2:2; Rom. 8:7-8).

人既是像前面所看的那样邪恶败坏，就人的性情当然是和神的性情相对的。神爱公义，人爱罪恶。神爱圣洁，人爱污秽。这样一来，人就变作与神为仇为敌，作悖逆之子。人既是与神为仇为敌，自然就不服神的律法，不想得神的喜欢。就是要人服神的律法，要得神的喜欢，也是不可能。因为人已经坏透了，在人里面没有这个能力。

Man is evil and corrupt; thus, the human nature is opposed to the nature of God. God loves righteousness; man loves sin. God desires holiness; man desires filthiness. Therefore, man is an enemy of God and a son of disobedience. Since man is God's enemy, he is not subject to the law of God and does not desire to please God. Even if he desires to do so, it is impossible for man to obey God's law or to please God, because man is thoroughly corrupt and has no ability to keep God's law.

(七) “不认识神。”罗一 28。

7. “Not...holding God in their full knowledge” (Rom. 1:28).

人既这样犯罪，与神为敌，就自然不认识神了。罪是麻醉人的，叫人对神失去感觉。人犯罪的第一个结果，就是叫人不认识神。今天的人不只是有罪的，并且是有罪而不认识神的。

Since man commits sin and is an enemy of God, he does not hold God in his knowledge. Sin makes man numb; it causes man to lose his sense of God. **The first result of man's sin is that he no longer holds God in his knowledge.** Men are not only sinful, but they also do not hold God in their knowledge.

(八) “失丧的”——“如羊走迷。”路十九 10，赛五三 6。

8. “Lost”; “Like sheep have gone astray” (Luke 19:10; Isa. 53:6).

人既然犯罪不认识神，就变作失丧的，在外流荡，如羊走迷。人原是神为着自己而创造的，所以人是属乎神的，神是人的主有者。因为人犯罪弃绝神，人就成为失丧而无主的。今天的人浮生于世，不知属谁，好像没有主人，没有牧人的羊一般。

Since man sins and does not hold God in his knowledge, he is lost, like a sheep that has gone astray. Man was created for God; he belongs to God, and God is his Master. However, because man sinned and forsook God, he is lost and lordless. **Men today are like sheep that have no master or shepherd, not knowing to whom they belong.**

(九) “死在过犯罪恶之中。”弗二 1，5，西二 13，路九 60，十五 24，约五 24。

9. “Dead in your offenses and sins” (Eph. 2:1, see also v. 5; Col. 2:13; Luke 9:60; 15:24; John 5:24).

人不只是犯罪的、失丧的，人也是死在过犯罪恶之中。因为人是死在过犯罪恶之中，所以人没有行善为义的能力。今天有谁能行善呢？有谁能行义呢？有谁不是愿意行善为义而感觉无力呢？今天的人对善义是软弱无力的！软弱无力到了一个地步，像死了一样。

Man is not only sinful and lost but also dead in offenses and sins. Since man is dead in offenses and sins, he is powerless to do good or to be righteous. No one can do good or be righteous. Who does not feel powerless in trying to do good and to be righteous? With regard to goodness and righteousness, man is weak and powerless to the uttermost. He is as weak as someone who is dead.

人里面是死的，不只叫人不能行善为义，并且叫人不能感觉罪的可耻可痛；不只叫人对义没有能力，并且叫人对罪没有感觉。死一面叫人失去能力，一面又叫人失去感觉，所以人里面一面是没有能力的，一面又是没有感觉的。今天的人对义没有行之为之的能力，对罪没有羞耻悲痛的感觉。

Because man is deadened within, he is powerless to do good and unable to sense the shame of sin. Man is powerless with regard to righteousness and insensitive to sin. Death makes man powerless and insensitive.

Hence, man is powerless and has no feeling within. People today are powerless with regard to righteousness, and they have no sense of shame or remorse with regard to sin.

人今天在罪中没有感觉，就像一个尸首在臭水中没有感觉一样。人所以在罪中而没有感觉，乃是因为—也是证明—人的里面是死的。因为人的里面是死而没有感觉的，所以人会作许多可耻的事，而不感觉羞耻；会作许多可痛的事，而不感觉悲痛。你看，今天的人在那里看淫污的电影，不只不感觉羞耻，反而感觉美好；说污秽的话语，不只不感觉羞耻，反而感觉得意。男女相抱跳舞，本是邪淫可耻的事，人竟会感觉高尚光荣。这些都是证明人的里面是死的。人在那里犯罪作恶，真好像行尸走肉一样。

Man's being without feeling regarding sin may be likened to a corpse that has no feeling while lying in the garbage. **Man's insensitivity to sin is the result of being dead within; this insensitivity proves that man is dead within.** Because he is inwardly dead and without feeling, man does many disgraceful things without feeling shame; he commits many deplorable deeds and is not grieved. When people watch sensual movies, they have no sense of shame but rather consider them quite pleasant. When people use filthy language, they are not ashamed but rather feel proud. It is indecent and shameful for a man to embrace a woman in a dance, yet people believe that it is noble and honorable. These examples prove that man is dead within. When man engages in sin, he is like a walking corpse.

(十) “罪的奴仆。”约八 34。

10. “A slave of sin” (John 8:34).

人也是卖给罪，作罪的奴仆，不能自主。人被罪辖制，受罪捉弄，作许多自己不愿作的事。今天的人虽然都愿自由，但没有一个是自由的，都是受罪的辖制，受罪的捆绑。有谁犯罪作恶是由得自己的？有谁愿意脱离罪恶就能脱离的？岂不都是挣扎很久，而至终不能脱离么？

Man has been sold to sin as a slave; man is a slave of sin and is not his own master. Man is dominated and manipulated by sin to do many things against his will. Although people desire freedom, no one is truly free; everyone is controlled and bound by sin. No one sins of his own accord; neither is anyone free from sin whenever he chooses to be. All the struggles of man against sin end in vain.

人本来是属于神的，现在是属于罪了；本来是由神作主，现在是由罪作主了。罪在人身上有了权柄，使人作它的奴仆，受它的辖制，犯自己所不愿意犯的罪，作自己所不愿意作的恶。

Originally, man belonged to God, but now he belongs to sin; originally, God was man's Lord, but now sin is his lord. Sin has authority over man, making man its slave. Sin rules over man, causing man to commit sins and evil against his will.

(十一) 今天“没有指望”。弗二 12。

11. “Having no hope” today (Eph. 2:12).

人今天活在世上有什么指望呢？什么是人的目标呢？人真是虚空！人真是可怜！

Men living on the earth today have no hope. They have no goal. Man is indeed empty and pitiful.

人天天是在虚空里劳碌，是在虚空里奔跑。人一生终日贪图福乐，至终却必像捉影，必像捕风。人所以这样虚空，所以这样没有指望，乃是因为人“没有神”，因为人失去了神。

Day by day man labors and runs in vain. Although man seeks enjoyment and pleasure, he is actually pursuing shadows and chasing after the wind. **Man is empty and has no hope because he lost God and is without God.**

(十二) 将来“死在罪中”。约八 24。

12. “Die in...sins” in the future (John 8:24).

人今天没有可指望的，只有等候将来死在罪中，悲悲惨惨地下阴间！人犯罪最终的结果，就是叫人完全进入死亡。人既一生活在罪中，就结果必要死在罪中，而进入永远的灭亡。

Since man has no hope, he can expect only to die in his sins and to descend into Hades in sorrow. The final result of man's sin is his full transfer into death. **Since man lives in his sins for his entire life, he will die in his sins and enter into eternal perdition.**

这些就是人在自己里面的光景。

This is man's condition in himself.

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