

22. One Reason For Failure

We are going to consider the reasons why we fall into sin, and why we need not fall. I am sure this is going to be a very relevant study for you.

We considered in our last study that grace could keep us from being mastered by sin. Man's greatest problem is that he is mastered by sin. God has made a way through Jesus Christ not only for the forgiveness of our sins, but also for delivering us from sin's power. This is the good news of the Gospel - we can be delivered from the power of sin. You know there is a difference between being forgiven and being saved. Many people wouldn't be able to explain the difference between the two. Let me use an illustration to explain it.

Let us suppose that the people from the corporation or municipality have dug up the road in front of my house and they have made a deep pit there. If I have a little child at home, I will tell him "well, son, don't go near that pit, you may fall and you may hurt yourself." But you know how little children are; they don't pay attention to their parents. Let's say he goes near the pit and he falls into it, and, from within the pit, he cries out: Daddy! Daddy! Help me. I hear that voice and I go running and I say, 'son, what happened?' He replies, 'Daddy, I'm sorry, I disobeyed you, and I have fallen here in this pit.' Let us say that pit is eight feet deep, and I say, 'well that's ok son, I forgive you, goodbye' and if I leave him there, and go, have I forgiven him for his disobedience? I certainly have. But have I saved him? No, I have not.

You understand the difference now between being forgiven and being saved? David said, "Bless the Lord, o my soul, who forgives all your inequities."

22. 我们犯罪跌倒的一个原因

接下来我们想要思考，我们之所以在罪上跌倒的原因，以及为什么跌倒并不是必需的。我敢肯定，这个内容对很多人都适用。

前面我们探讨了，恩典能拯救我们脱离罪的奴役。人类最大的问题就是被罪所奴役。神通过主耶稣基督为我们打开了一条路，这条路不止赦免了我们的罪，更救我们脱离于罪的权势。福音所指的“好消息”，就是我们可以从此脱离罪的权势了。你知道“赦免”与“拯救”是不同的吗？很多人对这二者的区别很模糊。让我给你举个例子来解释。

假设某个公司或政府在你家前面的路上挖了一个很深的坑。如果我的孩子在家，我会告诉他，“儿子，不要靠近那个坑，不然你会掉下去受伤。”然而你知道小孩子是什么样的，他们常常不把家长说的话放在心上。结果他真的跑到那附近，掉进坑里了。然后他在坑里大喊，“爸爸，爸爸，快来救我！”我听见之后跑过去看问他，“孩子，发生什么了？”他回答说，“爸爸，对不起，我没听你的话，掉进坑里了。”假设这个坑有八英尺（将近两米五）深，我站在坑边上对他说，“儿子，没关系，我原谅你了，再见。”然后就离开把他留在那了，这时候他的悖逆得到宽恕了吗？是的，因为我的确原谅他了。但是我救他了吗？没有。

这下你明白“赦免”与“拯救”的区别了吧？大卫说，“我的心啊，你要称颂耶和华，因为祂赦免了我们一切的罪。”但大卫却并没有从罪的权势下得到拯救。旧约

But David could not be saved from the power of sin. It was the same with every person in the Old Testament. But when we turn to the pages of the New Testament, on the very first page, we come to this verse: "You shall call His name Jesus, because He shall save His people from their sins" (Mt. 1:21); not just forgive their sins. He will save His people not in their sins but from their sins.

If the Gospel message is only that Jesus can forgive me but cannot save me, I would say it is good news, but it is not as good a news as it should be. It would be like telling the woman caught in adultery, that we read in John 8, you remember what Jesus asked her: "Has no man condemned you?" She replied, 'no man Lord.' Jesus then said two things: "I don't condemn you, from now don't sin anymore" (Jn. 8:11). That is the twofold message of the Gospel - I do not condemn you. Go and don't sin again.

Now if there was only one part to it - I don't condemn you, then you know you may go and fall into sin again; you may again live in adultery. That wouldn't be very much of a Gospel.

The Gospel's message has two sides to the coin and, if one side is missing, it is an incomplete Gospel. People often talk about the full Gospel. Here it is in John 8:11: I don't condemn you, and don't sin again; mercy and grace; forgiveness and victory. They only had forgiveness under the law. Now we have both - forgiveness and victory. There will not be any mastery over our life of sin anymore.

Now, if that be the case, does it mean that we will never sin again? No, it doesn't mean that. God says that He is going to change our nature and give us the nature of God Himself; His own divine nature. When I have that nature and I allow that nature to gradually control my life, I will become more and

时代的每个人都是这样的。但是当新约的篇章开启，我们就看到这样的经文：“你要给他起名叫耶稣，因他要将自己的百姓从罪恶里救出来。”（马太福音 1 章 21 节）不仅仅是宽恕了百姓的罪。祂不止把正在罪中的人拯救出来，更要把人从罪的权势里拯救出来。

假如福音传讲的仅仅是主耶稣宽恕了我，但并没有救我，那么我想说，这也是个好消息，但却不够好。如同我们在约翰福音第 8 章读到的那个在行淫时被捉住的女人，主耶稣问她，“没有人定你的罪吗？”她回答说，“主啊，没有。”尔后主耶稣说了两句话，“我也不定你的罪。去吧，从此不要再犯罪了。”（约翰福音 8 章 11 节）这就是福音的两条讯息——**我不定你的罪**；以及**去吧，不要再犯罪了**。

假如福音只给我们其中的一部分——我不定你的罪，那么你知道自己还会再次陷入罪的网罗，可能依旧活在奸淫的生活里。那么，福音就算不上真的“福音”了。

福音的讯息如同硬币的两个面，如果一面是空的，那是不完整的福音。人们经常说的“全备福音”，指的就是完整的福音。约翰福音 8 章 11 节，就是个概括：我不定你的罪；去吧，从此不要再犯罪了。这就是“怜悯”与“恩典”，这就是“宽恕”与“得胜”。在律法之下，人只能得到赦免。而今我们同时得到“赦免”与“得胜”。我们的生活不再由罪来做主。

那么，假如是这样，是不是意味着我们再也不会犯罪了呢？并不是这样的。神说祂要改变我们的天性，把祂自己的天性加给我们，祂圣洁的天性。当我拥有了这天性，并逐渐让祂的天性来管理我的生活，我将越来越脱离罪的钳制，也越来越不愿意去犯罪了。猪和猫的区别该怎样形容？我们不能说猪总是掉进脏水里

more free from sin, and I wouldn't want to sin anymore. How do you know the difference between a pig and the cat? We can't say that a pig will always fall into dirty water and a cat will never fall into dirty water, because cats can fall into dirty water too. But the difference, we can say, when both these animals fall into the dirty water, one relishes the experience and the other jumps out immediately. Not only the cat jumps out immediately, but it also licks itself and makes itself clean.

Now this, we could say, illustrates the difference between an unconverted person and a person who is born again. We cannot say that the born-again person will not sin. It is very evident that born again people do, both in the Bible and in our experience - you do and I do. But there is a difference, and the difference is a difference of nature. You know whether you are born again or not by your attitude towards that fall, when you fall into sin. If it is one of remorse, and you want to get up and want to be clean; you want to break away from it; well, that proves that God has done His work in your heart. But if you are happy that nobody saw it, and you enjoy yourself, and you don't want to give it up; well that would prove that you are only religious, you haven't changed within.

Then, why do Christians fall? Is it possible for us to overcome in such a way that we don't have to keep on falling into the same old sins again and again? The Christian life is a life of growth. It is not one where we keep on being defeated by, let's say, anger, for 25 years; or we keep on getting defeated by dirty thoughts for 25 years, or by jealousy or bitterness or anything. No, there has to be progress.

The Bible speaks about growing in grace. And we could compare this with the growth of a child in a school. You know, a child goes to school and, as

而猫永远不会掉进脏水，因为猫也有可能掉进去。可区别是，这两种动物掉进脏水以后，一个很享受，而另一个会马上跳出来。猫不止会马上跳出来，还会赶紧把自己舔干净。

可以说这就是形容尚未归正的人，与重生者的区别。我们不能说重生的基督徒再也不会犯罪了。因为很明显，无论在《圣经》里记载的，还是日常生活，你与我都仍然会犯罪。然而，这之间却有天性的区别。一个人犯罪了以后，对于自己犯罪这件事的态度，能让人看清自己是否已经重生。有的犯罪跌倒后感觉懊悔，想赶紧爬起来洗净自己，想要马上脱离罪的钳制，这证明有神在你心里做工。然而，假如你的第一感觉是非常窃喜没人看见，很高兴，并且也不想停止犯罪，那证明你只是属宗教罢了，内在并没有改变。

那么基督徒为什么会跌倒？我们有没有可能战胜它，而不是反复在同一件事上犯罪跌倒？基督徒的生命是不断成长的生命。它不会是持续失败的，好比说 25 年不断在“发怒”上跌倒，或是 25 年不断在“下流的想法”上跌倒，亦或者是“嫉妒”、“苦毒”或别的。不会的，因为这生命是要成长的。

《圣经》说，在恩典中成长。我们可以用学校的小孩子打比方。你知道小孩儿上学，会从一个年级升到另一个年级。在新的年级学习前面没学过的东西。这

years pass by, it goes from one standard to the next. It learns things in one standard which it did not learn in the previous standard. We can say it overcomes certain problems, let's say, mathematical problems in one year that it could not overcome in the previous years. Let's say a child does not know how to add. But then, after a year, it knows how to add but it doesn't know how to subtract. Then, after a year, perhaps, it learns how to subtract, but it doesn't know how to multiply. Then after another year it learns how to multiply. Then it learns how to divide and how to get square roots and so on. So, this is growth. Here is an example of how it should be in our Christian life too. Growth is where we overcome area after area in our life, where once upon a time we were defeated. Just like that child overcame area after area in a whole realm of mathematics, where once upon a time it was totally ignorant. This is growth in grace.

Then, what shall we say about a child who is repeatedly failing in the first standard? Is that God's perfect will? - Certainly not. We will never be sinlessly perfect here on this earth. But we are to press on to perfection, just like a child starting in the kindergarten class presses all the way hoping for, perhaps, a PhD one day. But there is a pressing on to something higher each year.

The Bible says that "The path of the righteous is like the light of dawn that becomes brighter and brighter as the day progresses until it reaches the perfect noonday position" (Prov. 4:18); Brighter and brighter, just like the sun, from dawn to midday position. There is never a time when the sun goes down and becomes darker. It gets brighter and brighter and brighter and brighter, and that is God's perfect will for us. Just like for a child in school that, if it is in first standard this year, we expect it to go to second standard next year. It won't reach tenth

可以说就是胜过了某些难题。比如新的年级里，你“克服”了更难的数学题。假设一个孩子开始还不会加法，过了一年他学会了加法但还不会减法。然后又过了一年，他连减法也会了，但还不会乘法。尔后他又学乘法，再然后他又学除法、开平方根，等等。这，就是成长。我们基督徒的生命也理应如此。成长是我们在生命里不断克服一个又一个领域的过程，克服那些曾经失败的领域。这就如同小孩儿在数学的国度里战胜了一个又一个的领域，那些他曾几何时完全无知的领域。在恩典中成长就是如此。

那么对于那些反复在同一个问题上跌倒的孩子，我们该说什么呢？那是神完好的心意吗？很明显不是。我们在世上还无法成为不犯罪的完全人。但我们要竭力迈向那完美，就如同小孩子从幼儿园竭力向前，有一天也许会成为博士一般。虽然不能一下子到达，但每一天都有全心的努力。

《圣经》说，“人的路好像黎明的光，越照越明，直到日午。”（箴言 4 章 18 节）如同早晨到正午的太阳般，越来越光明。这个期间，太阳从不会后退变暗，而是越来越光明，越来越光明，就如同神对我们的心意。如同我们在学校里的小孩，如果今年读一年级，我们希望他们明年升到二年级。也许十年以内，他都尚未达到高中的程度，可是我们希望他们能每一年都比前一年升高一级。

standard for another nine years. But we expect it to reach the second standard next year, the third standard next year, and so on.

God's will, my friend, for you is that, you should go from one degree of glory to another; progress in overcoming. You are not to be defeated by the same sins year after year. You have to be an overcomer. Then why is it that some students fail and fail and fail and fail repeatedly in the same class? Well, there could be many reasons. I think one of the fundamental reasons is the lack of the fear of God. In the Book of Proverbs it says that "The fear of God is the beginning of wisdom" (Prov. 9:10). In other words, it is the first lesson in the school of wisdom; it is like learning the alphabet. You know, when you go to school, or a child goes to school, the first thing it learns is the alphabet. What is the alphabet of wisdom? It is to fear the Lord. Again it says in Proverbs 8:13 that "To fear the Lord is to hate evil." We hate evil because God hates evil. When we hear that God has called us to be holy because He is holy, and we are gripped by it, we begin to hate sin.

Let me ask you a question: why is that you find, when some other believer is nearby, you don't fall into some sins which you fall into when you are all by yourself? When you are alone in a room all by yourself, there is nobody around, why is it that you fall into certain sins? And if at that moment, a believer walked into the room; knocked at your door and came in; you wouldn't think of or dream of committing that sin. I will tell you the reason - Because you fear that man's opinion. That man's opinion means more to you than God's. When you are alone, only God is in the room and when that person comes in, that man is in the room. If that person's presence can prevent you from committing a particular sin, and when that person is away and only God is there, you commit that sin, it would

朋友们，神对你我的心意也是如此，要你我在得胜的路上，从一个荣耀进入更高的荣耀。神不希望我们年复一年，总在同样的事上跌倒。祂要我们做得胜者。那为什么有些“学生”在同一科上一而再，再而三的失败不及格？原因可能有许多，但我想其中最根本的原因是缺乏对神的敬畏之心。箴言 9 章 10 节说到，“敬畏耶和华是智慧的开端”。换句话说，这如同我们上学从字母学起，同样的，这是智慧课堂的第一节课。你我上学都是从字母学起的。那么智慧这个科目的“字母”就是对神的敬畏。箴言的 8 章 13 节还说到，“敬畏神，就是要憎恨邪恶。”我们憎恨邪恶是因为神憎恨邪恶。当我们听到神的召唤，要我们因为神的圣洁，而也成为圣洁，这召唤紧紧的抓住了我们的心，从那时起，我们也开始憎恨邪恶。

请回答我一个问题：为什么，假如旁边有别的信徒在场，有些罪你是不会犯的，不像自己一个人时候那样？当你一个人在房间的时候，没人在场，为什么有些罪你就轻而易举的犯？假如那时候别的信徒刚好敲门进来了，你完全不会想去犯那样的罪。为什么呢？告诉你吧，那就是因为你畏惧那个人的看法。在你眼里，那个人的看法比神对你的看法更重要。当你独自在房间的时候，只有神在你旁边，而当那个人进来了，那个人也在你旁边。假如那个人的出现能够阻止你犯某样罪，但当你和神独自在房间的时候，你却可以轻易的去犯那个罪，说明你不畏惧神。**你畏惧人，胜过畏惧神。**

indicate that you do not fear God. **You fear man more than you fear God.**

One of the first things to do, dear friend, is to pray to God and say, 'Lord, please help me to fear You. Please help me to mourn when I fail, when I come short.' Now let me give you this as a challenge: if you are willing to mourn every single time you fail, and you say, 'Lord, I slipped up. Forgive me. Help me to fear You. I want to recognize Your presence. I want to live before Your face,' you will discover that those who mourn are strengthened, and you can be an overcomer.

亲爱的朋友，我们首先要做的一件事，就是对神祷告说，“主啊，求你帮助我去敬畏你。请让我在犯罪时能够感到忧伤。”现在请允许我给你一个挑战：假如你愿意在每次犯罪跌倒时，感到忧伤，并且说，“主啊，我又疏忽滑倒了。请您再次原谅我。请您帮助我去敬畏你。我想要看见你的存在。我想要活在你的面前。”你将发现，为自己犯罪而忧伤的，将会得着力量，你将成为得胜者。