

## 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. 我們犯罪跌倒的一個原因

接下來我們想要思考,我們之所以在罪上跌倒的原因,以及為什麼跌倒並不是必需的。我敢肯定,這個內容對很多人都適用。

前面我們探討了,恩典能拯救我們脫離罪的奴役。人類最大的問題就是被罪所奴役。神通過主耶穌基督為我們打開了一條路,這條路不止赦免了我們的罪,更救我們脫離于罪的權勢。福音所指的「好消息」,就是我們可以從此脫離罪的權勢了。你知道「赦免」與「拯救」是不同的嗎?很多人對這二者的區別很模糊。讓我給你舉個例子來解釋。

假設某個公司或政府在你家前面的路上挖了一個很深的坑。如果我的孩子在家,我會告訴他,「兒子,不要靠近那個坑,不然你會掉下去受傷。」然而你知道小孩子是什麼樣的,他們常常不把家長說的話放在心上。結果他真的跑到那附近,掉進坑裡了。然後他在坑裡大喊,「爸爸,爸爸,快來救我!」我聽見之後跑過去看問他,「孩子,發生什麼了?」他回答說,「爸爸,對不起,我沒聽你的話,掉進坑裡了。」假設這個坑有八英尺(將近兩米五)深,我站在坑邊上對他說,「兒子,沒關係,我原諒你了,再見。」然後就離開把他留在了那了,這時候他的悖逆得到寬恕了嗎?是的,因為我的確原諒他了。但是我救他了嗎?沒有。

這下你明白「赦免」與「拯救」的區別了吧?大衛說,「我的心啊,你要稱頌耶和華,因為祂赦免了我們一切的罪。」但大衛卻並沒有從罪的權勢下得到拯救。

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

舊約時代的每個人都是這樣的。但是當新約的篇章開啟,我們就看到這樣的經文:「你要給他起名叫耶穌,因他要將自己的百姓從罪惡裡救出來。」(馬太福音 1 章 21 節)不僅僅是寬恕了百姓的罪。祂不止把正在罪中的人拯救出來,更要把人從罪的權勢裡拯救出來。

假如福音傳講的僅僅是主耶穌寬恕了我,但並沒有救我,那麼我想說,這也是個好消息,但卻不夠好。如同我們在約翰福音第 8 章讀到的那個在行淫時被捉住的女人,主耶穌問她,「沒有人定你的罪嗎?」她回答說,「主啊,沒有。」爾後主耶穌說了兩句話,「我也不定你的罪。去吧,從此不要再犯罪了。」(約翰福音 8 章 11 節)這就是福音的兩條訊息——我不定你的罪;以及去吧,不要再犯罪了。

假如福音只給我們其中的一部分——我不定你的罪,那麼你知道自己還會再次陷入罪的網羅,可能依舊活在姦淫的生活裡。那麼,福音就算不上真的「福音」了。

福音的訊息如同硬幣的兩個面,如果一面是空的,那是不完整的福音。人們經常說的「全備福音」,指的就是完整的福音。約翰福音 8 章 11 節,就是個概括:我不定你的罪;去吧,從此不要再犯罪了。這就是「憐憫」與「恩典」,這就是「寬恕」與「得勝」。在律法之下,人只能得到赦免。而今我們同時得到「赦免」與「得勝」。我們的生活不再由罪來做主。

那麼,假如是這樣,是不是意味著我們再也不會犯罪了呢?並不是這樣的。神說祂要改變我們的天性,把祂自己的天性加給我們,祂聖潔的天性。當我擁有了這天性,並逐漸讓祂的天性來管理我的生活,我將越來越脫離罪的鉗制,也越來越不願意去犯罪了。豬和貓的區別該怎樣形容?我們不能說豬總是掉進髒水裡而貓永

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

遠不會掉進髒水,因為貓也有可能掉進去。可區別是,這兩種動物掉進髒水以後,一個很享受,而另一個會馬上跳出來。貓不止會馬上跳出來,還會趕緊把自己舔乾淨。

可以說這就是形容尚未歸正的人,與重生者的區別。我們不能說重生的基督徒再也不會犯罪了。因為很明顯,無論在《聖經》裡記載的,還是日常生活,你與我都仍然會犯罪。然而,這之間卻有天性的區別。一個人犯罪了以後,對於自己犯罪這件事的態度,能讓人看清自己是否已經重生。有的犯罪跌倒後感覺懊悔,想趕緊爬起來潔淨自己,想要馬上脫離罪的鉗制,這證明有神在你心裡做工。然而,假如你的第一感覺是非常竊喜沒人看見,很高興,並且也不想停止犯罪,那證明你只是屬宗教罷了,內在並沒有改變。

那麼基督徒為什麼會跌倒?我們有沒有可能戰勝它,而不是反復在同一件事上犯罪跌倒?基督徒的生命是不斷成長的生命。它不會是持續失敗的,好比說 25 年不斷在「發怒」上跌倒,或是 25 年不斷在「下流的想法」上跌倒,亦或者是「嫉妒」、「苦毒」或別的。不會的,因為這生命是要成長的。

《聖經》說,在恩典中成長。我們可以用學校的小孩子打比方。你知道小孩兒上學,會從一個年級升到另一個年級。在新的年級學習前面沒學過的新東西。

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

這可以說就是勝過了某些難題。比如新的年級裡,你「克服」了更難的數學題。假設一個孩子開始還不會加法,過了一年他學會了加法但還不會減法。然後又過了一年,他連減法也會了,但還不會乘法。爾後他又學乘法,再然後他又學除法、開平方根,等等。這,就是成長。我們基督徒的生命也理應如此。成長是我們在生命裡不斷克服一個又一個領域的過程,克服那些曾經失敗的領域。這就如同小孩兒在數學的國度裡戰勝了一個又一個的領域,那些他曾幾何時完全無知的領域。在恩典中成長就是如此。

那麼對於那些反復在同一個問題上跌倒的孩子,我們該說什麼呢?那是神完好的心意嗎?很明顯不是。我們在世上還無法成為不犯罪的完全人。但我們要竭力邁向那完美,就如同小孩子從幼稚園竭力向前,有一天也許會成為博士一般。雖然不能一下子到達,但每一天都有全心的努力。

《聖經》說,「人的路好像黎明的光,越照越明,直到日午。」(箴言 4 章 18 節)如同早晨到正午的太陽般,越來越光明。這個期間,太陽從不會後退變暗,而是越來越光明,越來越光明,就如同神對我們的心意。如同我們在學校裡的小孩,如果今年讀一年級,我們希望他們明年升到二年級。也許十年以內,他都尚未達到高中的程度,可是我們希望他們能每一年都比前一年升高一級。

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

朋友們,神對你我的心意也是如此,要你在得勝的路上,從一個榮耀進入更高的榮耀。神不希望我們年復一年,總在同樣的事上跌倒。祂要我們做得勝者。那為什麼有些「學生」在同一科上一而再,再而三的失敗不及格?原因可能有許多,但我想其中最根本的原因是缺乏對神的敬畏之心。箴言 9 章 10 節說到,「敬畏耶和華是智慧的開端」。換句話說,這如同我們上學從字母學起,同樣的,這是智慧課堂的第一節課。你我上學都是從字母學起的。那麼智慧這個科目的「字母」就是對神的敬畏。箴言的 8 章 13 節還說到,「敬畏神,就是要憎恨邪惡。」我們憎恨邪惡是因為神憎恨邪惡。當我們聽到神的召喚,要我們因為神的聖潔,而也成為聖潔,這召喚緊緊的抓住了我們的心,從那時起,我們也開始憎恨邪惡。

請回答我一個問題:為什麼,假如旁邊有別的信徒在場,有些罪你是不會犯的,不像自己一個人時候那樣?當你一個人在房間的時候,沒人在場,為什麼有些罪你就輕而易舉的犯?假如那時候別的信徒剛好敲門進來了,你完全不會想去犯那樣的罪。為什麼呢?告訴你吧,那就是因為你畏懼那個人的看法。在你眼裡,那個人的看法比神對你的看法更重要。當你獨自在房間的時候,只有神在你旁邊,而當那個人進來了,那個人也在你旁邊。假如那個人的出現能夠阻止你犯某樣罪,但當你和神獨自在房間的時候,你卻可以輕易的去犯那個罪,說明你不畏懼神。你畏懼人,勝過畏懼神。

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.

親愛的朋友,我們首先要做的一件事,就是對神禱告說,「主啊,求你說明我去敬畏你。請讓我在犯罪時能夠感到憂傷。」現在請允許我給你一個挑戰:假如你願意在每次犯罪跌倒時,感到憂傷,並且說,「主啊,我又疏忽滑倒了。請您再次原諒我。請您說明我去敬畏你。我想要看見你的存在。我想要活在你的面前。」你將發現,為自己犯罪而憂傷的,將會得著力量,你將成為得勝者。