

引言 INTRODUCTION

Last week we talked about suffering. Today we turn to another troubling fact of life: sin. We long for perfection and hope that every story has a happy ending. But those wishes are far from reality. Sin is a bad party-crasher. Why does sin exist? What damage does it cause? How do we deal with it? Those are the questions before us. Let us first define sin: it is any action, attitude, thought or desire that violates God's holy character. The Bible uses several words to describe it. First, the general term "sin" means missing the mark. Think of an archer shooting an arrow, but it misses the bullseye. He cannot receive a full score. In the same way, when we sin, we fall short of God's perfect standard. Second, "trespass" means crossing the boundary. In sports we call it out-of-bounds when an athlete or a ball goes beyond the line. When we sin, we go outside of the limits God has set for us. Third is "iniquity," which refers to a corrupt desire of the heart. It can be pride, greed or any evil motive that leads us to act against God. These are the most common biblical terms for sin. They all point to the same truth: sin is not just a mistake or accident. It can be a deliberate rejection of God's authority—doing what He forbids or fail to do what He commands. If sin is a violation of God's standard of right and wrong, then the cure is a wholehearted submission to God in both our minds and our actions.

解釋 EXPLANATION

1. 罪的來源 The Source of Sin

First, we look at the source of sin. Where does sin come from? Let us set the record straight: God is not the origin of sin. He is perfect and holy. He never sins, and He will not entice us to sin. According to the Bible, we inherited sin from Adam. You remember what happened in the Garden of Eden. God told Adam not to eat the forbidden fruit, but Adam and Eve disobeyed. Paul tells us the result in Romans 5:12: **Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned.** Adam's rebellion opened the door for sin to enter the world. Because we all descend from Adam, we inherit his sin nature too. There is something inside us like a magnet that pulls us to do bad things. Paul also says that death is the consequence of sin—an ending every person must face. We will see later how God provides the solution to sin and death. But for now, let us think more deeply about the first sin. Many people ask, "Why did God put the tree of the knowledge of good and evil in the garden in the first place? There would be no temptation if that tree did not exist." The short answer is that the tree was a test of obedience. Adam had a choice: obey God or ignore His command. God created humans, not robots. He wanted Adam to submit to Him voluntarily. Love is not genuine without choice. Parents understand this. They want

their children to love them sincerely, even though they know their kids will sometimes rebel. They still take the risk and bring children into the world, hoping they will choose love. God desires the same from us—though He is far wiser and more powerful than any earthly parent. Our sin never derails His plan, but we will bear the consequences of our choices. The Bible is clear that we are born sinners. David confesses in Psalm 51:5:

Behold, I was brought forth in iniquity, and in sin did my mother conceive me. Even toddlers show this truth naturally. One of the first words they learn is often “mine!” These are my toys and my candies and no one can touch them! They may look like little angels in their sleep, but they turn into something opposite when they are awake. As they grow, their sins grow bigger too. Who is responsible? We cannot blame the world, the culture or our friends. We cannot excuse ourselves by saying, “The devil made me do it.”

Ultimately, sin is a choice. James 1:14-15 describes the process clearly: **14 But each person is tempted when he is lured and enticed by his own desire. 15 Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.** James calls our sin nature “desire.” Temptation awakens that desire, and when the situation is ideal, desire becomes action—just like a pregnancy leading to birth. Let me illustrate lightly. Suppose you love sweet desserts. One day your boss brings boxes of donuts for everyone. The temptation hits hard. You find excuses to visit the break room and gobble one donut after another, until everything is gone. How do you break the chain? You cannot stop your boss from buying donuts. You can only control yourself. You know donuts are not healthy, but nothing changes until you decide to stop eating them. Recurring sins work the same way. It might be gossip, pride, or stealing credit from others. Deep down inside, sin control is a matter of self-control. The truth is: we are weak. But the good news is: God is strong. We cannot stop sinning in our own strength. Victory begins when we admit our weakness and seek God’s help. Only when He controls our minds can we break the cycle of sin.

2. 罪的嚴重 The Severity of Sin

Now that we know the source of sin. Next, we need to understand the severity of sin. Many people think sin is not a big deal because nobody is perfect. Some even excuse their sins by calling them personality flaws or lifestyle choices. But as we said earlier, sin violates God’s holiness. It is just like Paul says in Romans 3:23: **For all have sinned and fall short of the glory of God.** Every person—past, present, East, West—cannot reach God’s perfect standard. God created us to be princes and princesses in His Kingdom, yet we run away and live like spiritual street children. Inside and out, we do not resemble God’s family. We dishonor the King of kings. The Bible tells us that the eternal punishment for sin is hell. It is terrible not only because of endless suffering, but also because there is no second chance. We should not use hell to scare people into accepting Jesus, but we must speak the truth when needed. Sin is severe because it dishonors God, harms us and often hurts others. Listen to Paul’s long list in Romans 1:29–31: **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. Sin is ugly and disgusting—far worse than anything you throw in the trash or flush down the sewer. We sin in our minds by criticizing, judging, and belittling others. We call them names behind their backs, spread rumors and damage their reputation. Yet we smile and act friendly when we see them. What crooked hypocrites we are! Sin also affects us. It produces shame and guilt. We try to silence our conscience and invent excuses, but the guilt always returns. Even after becoming Christians, open sin damages our witness. When church leaders fall into scandal, unbelievers say, “Why should I believe in your Jesus? I behave better than you. If you’re Christians, then I must be an angel!” Because sin is so destructive, people try to reduce its effects. But human solutions never work. Education may produce smarter sinners. Prison may produce angrier sinners waiting for revenge. Religion may produce deceitful sinners who act holy in public but return to their old ways after taking off their sheep skin. Human programs can change behavior, but they cannot change the heart. People may look good on the surface, but they are rotten from the core like bad apples. Paul makes it clear in Romans 3:10-11: **10 As it is written: “None is righteous, no, not one; 11 no one understands; no one seeks for God.”** By God’s standard, there are no good people. We may score 80 points while criminals score 20, but God requires 100 points—always and in everything. Who can achieve that? We may do good works with our hands while sinning with our lips and hearts. Good works cannot save us, just like a drowning man cannot pull himself out of the ocean by his own hair. We need outside help. We will never see our need for a Savior until we admit we are hopeless. We will never understand how good the good news is until we realize how bad the bad news is. God does not put a giant band-aid on our sinful hearts. He performs a spiritual heart surgery. Only He can transform us from the inside. When the heart is made right, godly actions will follow.

3. 罪的解决 The Solution to Sin

Praise God for giving us Jesus Christ as our external help. He is the only solution to sin. How does Jesus deal with our sins? Even unbelievers know He died for sinners on the cross. The question is: How does His death bring forgiveness? The Bible gives us several pictures. We see three key words in Romans 3:24-25: **24 And are justified by his grace as a gift, through the redemption that is in Christ Jesus, 25 whom God put forward as a propitiation by his blood...** The first word “justified” is a legal term. When we give our sins to Jesus, God declares us innocent. Not because He lacks evidence to convict us, but because Jesus took the penalty in our place. Next, “redemption” is used in slave trade. A slave is set free when someone pays a ransom. Before salvation, we were slaves to sin. Jesus’ death pays our debt and releases us. The third word is “propitiation.” Your Bible may translate it as “sacrifice of atonement.” It comes from Old Testament worship. The Bible says that sin triggers God’s wrath. He loves us but He hates sin. When an animal is killed on the altar, it covers the worshipper’s sin and quench God’s anger. All of this points to Jesus. He is the Lamb of God. The cross was like an altar. He offered Himself as the once-for-all sacrifice. The effect of His death is so complete that it does not have to

be repeated. All who commit their sins to Jesus are fully forgiven. This is wonderful news! But Christians often have doubts after they are saved. They may wonder: “If Jesus washed away my sins, am I still a sinner? If I am forgiven, why do I still fall? What happens when I sin again?” The Bible answers these questions through the three stages of salvation. Step 1 is justification: God saves us from the penalty of sin. This happens the moment we trust Jesus. It is a one-time change from sinner to saint. Step 2 is sanctification, when God saves us from the power of sin. It is a life-long pursuit when we grow to become more like Christ. The Holy Spirit helps us resist temptation as we rely on Him. Christians will indeed continue to sin, whether accidentally or intentionally, as we keep growing. We can truly be perfect only when we reach heaven. That is step 3: glorification, when God saves us from the presence of sin. Sin will be gone forever, and we will never sin again. Until then, we still struggle. However, Christians will not face eternal punishment. Instead, God disciplines His children when they sin. Hebrews 12:6 says: **“For the Lord disciplines the one he loves, and chastises every son whom he receives.”** Discipline is not just punishment—it is correction. God disciplines us to bring us back to the right path, just as loving parents correct their children. Sin does not break our relationship with God, but it does affect our fellowship with Him—just like two people in conflict who stop talking and feel awkward around each other. How is the relationship restored? The guilty person apologizes. The offended person forgives. God is far more gracious than any parent or friend. He gives us this promise in 1 John 1:9: **If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.** This assurance is written for believers. Whenever we confess, God forgives—fully, freely and instantly. He wipes us clean as if the sin never happened. Thank God for His grace. He removes sin’s eternal penalty, and He clears away anything that hinders our daily fellowship with Him.

結論 CONCLUSION

Sin is a deliberate rejection of God’s authority. It is far more than a bad habit, a poor decision or a cultural trend. Because sin runs deep, removal of sin requires a deep clean — a wholehearted submission to God in both our thoughts and our actions. God does not only save us for heaven. He also strengthens us in our daily battles. But we must cooperate with Him. Just as we maintain physical health to prevent disease, we must build spiritual immunity to fight against sin. We nourish our bodies with healthy food, regular exercise and by avoiding germs. In the same way, we guard our spiritual health through positive and intentional habits. We feed on God’s Word every day, we apply Biblical truth in decision-making, we maintain close fellowship with believers and we avoid situations that tempt us to fall. Even when we do sin, God offers us forgiving grace. His protection over us is secure and constant. Sin is powerful, but God’s grace is greater. When we submit fully to Him, He does not only clean our hearts, He also empowers our lives. In Christ, we can be victors over sin instead of victims of sin.

引言 INTRODUCTION

上週我們談到苦難。今天我們要面對另一件令人困擾的事情：罪。我們都渴望完美，也希望每一個故事都能大團圓結局。但這些願望離現實很遠。罪就像一個「不速之客」，闖進來搞破壞。為什麼罪會存在？罪會造成什麼影響？我們該如何對付它？這些就是我們今天要思考的問題。首先，我們要為罪下定義：罪是任何違反神聖潔品格的行為、態度、思想或慾望。聖經用好幾個詞語來形容罪。第一，「罪」這個字是最普遍的描述。它的意思是「達不到標準」。想像一位射箭手的箭沒有打中靶心，於是他就得不到滿分。同樣地，當我們犯罪時，我們沒有達到神完美的標準。第二，「過犯」指的是「越界」。在運動比賽中，球員或球超出界線就叫「出界」。當我們犯罪時，我們離開了神設定的範圍。第三，「惡」指的是「心中的敗壞慾望」，可能是驕傲、貪心，或任何導致我們違背神的邪惡動機。這些是聖經中有關罪最常見的用詞，它們都指向同一個事實：罪不只是錯誤或意外，它也可能是刻意否定神的權柄——去做祂禁止的事，或是不做祂所命令的事。如果罪是違反神所定的善惡標準，那麼罪的解救是在思想和行為上，全心全意地順服神。

解釋 EXPLANATION

1. 罪的來源 The Source of Sin

首先，我們要看看罪的來源。罪從哪裡來的？讓我們先弄清楚事實：神不是罪的源頭。祂是絕對聖潔的。祂從來不犯罪，也不會引誘人犯罪。根據聖經，我們從亞當那裡繼承了罪性。你記得伊甸園裡發生的事。神吩咐亞當不可吃那禁果，但亞當和夏娃違背了神的命令。保羅在羅馬書 5:12 告訴我們結果：**這就犯罪是從一人入了世界，死又是從罪來的；於是死就臨到眾人，因為眾人都犯了罪。**亞當的悖逆讓罪進入世界。因為我們都是亞當的後代，因此便繼承了他的罪性。我們裡面彷彿有一塊磁鐵，吸引我們去做壞事。保羅也指出，罪的結果是死亡，那是每個人都必須面對的結局。稍後我們會看到神如何解決罪與死亡。但現在，讓我們更深入思考人類的第一宗罪。許多人問：「為什麼神要把分別善惡樹放在園中？如果沒有那棵樹，就沒有誘惑了。」答案很簡單：那棵樹是順服的測驗。亞當有選擇：聽從神，或是違背神的命令。神造人不是造機器人。祂盼望亞當甘願順服祂。沒有選擇的愛，就不是真正的愛。父母都懂這一點。他們希望孩子真心愛他們，雖然知道孩子有時會不聽話。他們仍然願意冒

險把孩子帶到世界上，希望孩子會選擇愛他們。神對我們的心意也是如此——只是祂比任何父母都更有智慧、更有能力。我們的罪不會破壞神的計畫，但我們卻要承擔自己選擇的後果。聖經清楚指出：我們生來就是罪人。大衛在詩篇 51:5 承認：**我是在罪孽裡生的，在我母親懷胎的時候就有了罪。**連小孩也自然顯出這種天性。他們學的第一個詞語往往是「我的！」這是我的玩具、我的糖果，誰都不能碰！他們睡覺時像小天使，醒來後卻打回原形。隨著他們長大，他們的罪也不斷增長。那麼，誰該負責？我們不能怪世界、潮流文化或朋友。我們不能編藉口說：「是魔鬼逼我做的。」最終，犯罪是我們的個人選擇。雅各書 1:14-15 描述了犯罪的過程：**14 但各人被試探，乃是被自己的私慾牽引誘惑的。15 私慾既懷了胎，就生出罪來；罪既長成，就生出死來。**雅各把我們的罪性稱為「私慾」。試探啟動了私慾，當環境配合時，私慾就變成行動——就像懷孕到生產的過程。讓我用一個輕鬆的例子說明。假設你非常喜歡吃甜點。有一天，你的經理買了好幾盒甜甜圈請大家吃。誘惑馬上出現。於是你找藉口去茶水間，一個接一個地吃甜甜圈，直到全部都被吃光。你要如何打破這個循環？你不能阻止經理買甜甜圈，你只能克制自己。你知道甜甜圈並不健康，但是你自己必須決定不再吃，才會改變現狀。重複的罪也是如此。可能是講閒話、驕傲，或搶別人的功勞。說到底，要約束自己才能控制不犯罪。事實是：我們都很軟弱。但好消息是：神是大能的。若我們單靠自己的力量，我們無法停止犯罪。得勝的生活是從承認自己的軟弱開始、然後尋求神的幫助。唯有讓祂掌管我們的心思，我們才能打破罪的循環。

2. 罪的嚴重 The Severity of Sin

我們已經了解罪的來源，接下來我們要明白罪的嚴重性。許多人認為罪沒有什麼大不了，畢竟沒有人是完美的。有些人甚至把自己的罪說成是個性的缺陷或生活型態的選擇。但正如我們之前所說的，罪冒犯了神的聖潔。保羅在羅馬書 3:23 說：**因為世人都犯了罪，虧缺了神的榮耀。**無論古今中外，所有人都達不到神完美的標準。我們原本是祂國裡的王子和公主，但我們卻離家出走，活得像屬靈的乞丐。無論裡面或外面，我們都不像神家中的成員，我們反而羞辱了萬王之王。聖經告訴我們，罪的永恆刑罰是地獄。地獄可怕，不只是因為永無止境的痛苦，也因為那裡沒有第二次機會。我們不應該用地獄來嚇人信耶穌，但我們在必要時必須說明真理。罪之所以嚴重，是因為它羞辱神、傷害自己，也影響別人。聽聽保羅在羅馬書 1:29-31 長長的清單：**29 裝滿了各樣不義、邪惡、貪婪、惡毒，滿心是嫉妒、兇殺、爭競、詭詐、毒恨；30 又是讒毀的、背後說人的、怨恨神的、侮慢人的、狂傲的、自誇的、捏造惡事的、違背父母的。31 無知的，背約的，無親情的，不憐憫人的。**罪是醜陋、令人厭惡的——比垃圾桶或下水道裡的東西還糟。我們在心裡犯罪：批評、論斷、貶低別人；

背後說別人壞話；散布謠言破壞他們的名譽；但見面時卻擠出笑容。我們是徹底的虛偽！罪也影響我們自己，帶來羞愧與罪疚。我們努力壓抑良心、找藉口，但罪惡感會不斷浮現。當我們成為基督徒之後，公開的罪也會破壞我們的見證。當教會領袖跌倒時，非信徒會說：「我為什麼要信你們的耶穌？我的行為比你們更好。如果你們是基督徒，那我可能是個天使！」因為罪有嚴重的破壞力，人們試圖減低它的不良後果，但人的方法是無效的。教育可能造就更聰明的罪人。監獄可能造就更憤怒、等待報復的罪人。宗教可能造就更狡詐的罪人——聚會時披上羊皮，離開後又回到狼的本性。人的制度可以改善行為，但不能改變內心。人外表就算看起來不錯，但裡面卻像腐爛的蘋果。保羅在羅馬書 3:10-11 說得很清楚：**10 就如經上所記：沒有義人，連一個也沒有。11 沒有明白的；沒有尋求神的。**按神的標準，世上沒有「好人」。我們可能得 80 分，罪犯得 20 分，但神要求的是 100 分——任何時刻、任何情況。試問誰能做得到？我們手裡做善事，嘴裡和心裡卻不停地犯罪。行善從來不能救人，就像一個溺水的人不能靠拉自己的頭髮把自己從海裡拔起來。我們需要外來的幫助。如果我們不承認自己是絕望，就不會覺得需要救主。我們不明白好消息有多好，直到看見壞消息有多壞。神不是在我們罪惡的心上面貼一塊超大的膠布。祂乃是為我們做屬靈的心臟手術。只有祂能從裡面改變我們。當我們的心靈被更新之後，自然會產生敬虔的行為。

3. 罪的解決 The Solution to Sin

感謝神，祂賜下耶穌基督作為我們的外來幫助。祂是唯一解決罪的途徑。耶穌到底如何清除我們的罪呢？就連非信徒也知道耶穌為罪人死在十字架上。但問題是：祂的死如何帶來赦免？聖經用不同的圖畫來解釋。在羅馬書 3:24-25 中，我們看到三個重要的用詞：**24 如今卻蒙神的恩典，因基督耶穌的救贖，就白白的稱義。25 神設立耶穌作挽回祭，是憑著耶穌的血……**第一個字是「稱義」，它是法律的用語。當我們把罪交給耶穌時，神宣告我們為無罪。不是因為祂找不到證據，而是因為耶穌已經替我們承擔了刑罰。接下來是「救贖」，它是用在奴隸買賣。如果有人付出贖金，奴隸便能得到自由。在得救之前，我們是罪的奴隸。耶穌的死付清了我們的罪債，使我們被釋放了。第三個字是「挽回祭」，也可以翻譯為「贖罪祭」，它來自舊約敬拜。聖經說，罪惹起神的憤怒。祂愛我們，但祂恨惡罪。獻祭的動物被殺，遮蓋人的罪，藉此平息神的怒氣。這個儀式指向耶穌。祂是神的羔羊。十字架就好像一座祭壇。耶穌獻上自己，成為一次永遠有效的贖罪祭。祂死的功效是如此完全，因而不需要重複。凡把自己的罪交給耶穌的人，都得著完全的赦免。這真是美好的消息！但是許多基督徒得救後仍然會疑惑：「既然耶穌洗淨了我的罪，我還是個罪人嗎？既然我已經被赦免，為什麼還會跌倒？當我再次犯罪時會有什麼後果？」聖經用救恩的三個階

段來解答：第一步是稱義：神拯救我們脫離罪的刑罰。當我們信靠耶穌的那一刻就發生。這是一次性的身分改變：從罪人變成聖徒。第二步是成聖：神拯救我們脫離罪的權勢。這是一生的操練，使我們逐漸變得更像基督。聖靈幫助我們抵抗試探。基督徒在成長中的確仍然會犯罪——無論是無意或是故意。當我們到達天堂時才能完全無罪。那是第三步：得榮耀，神拯救我們脫離罪的存在。到時候罪完全消失，我們便不會再犯罪。在那之前，我們還是會為罪掙扎。然而，基督徒不會面對永恆的刑罰。但犯罪時，神會管教祂的兒女。希伯來書 12:6 告訴我們：**因為主所愛的，他必管教，又鞭打凡所收納的兒子。**管教不只是懲罰，而是糾正，使人回到正途。神管教我們，是因為祂愛我們，就像父母管教他們所愛的孩子。罪不會中斷我們與神的關係，但會影響我們與祂的交誼。就像兩個人衝突後不再說話，見面時也覺得尷尬。要怎麼做才能恢復正常的關係？犯錯的人要道歉，被冒犯的人要原諒。神比任何父母或朋友都更有恩慈。祂在約翰一書 1:9 給我們一個美好的應許：**我們若認自己的罪，神是信實的，是公義的，必要赦免我們的罪，洗淨我們一切的不義。**這是寫給信徒的保證。每當我們承認自己的過犯，神就立刻、完全、自由地赦免。祂把我們洗得乾乾淨淨，好像罪從來沒有發生過。感謝神的恩典。祂除去罪的永恆刑罰，也處理攔阻我們與祂親近的障礙。

結論 CONCLUSION

罪是對神權柄的刻意否定。它遠遠不只是壞習慣、錯誤的決定或文化潮流。因為罪深入人心，要除去罪就需要徹底的潔淨。我們必須在思想和行為上全心全意地順服神。神不僅拯救我們進入天堂，祂也在每天的爭戰中加添我們力量。但我們必須與祂配合。就像我們為了避免生病而保持身體健康一樣，我們也必須建立屬靈免疫能力來抵抗罪。要保養身體，我們應該吃健康的食物、經常運動、遠離病菌的源頭。同樣地，我們也要用積極、有計劃的習慣來保養屬靈生命。我們每天以神的話餵養心靈，運用聖經真理來做決定，與信徒保持緊密的交誼，並且遠離使我們跌倒的環境。縱使我們犯罪，神也賜下赦免的恩典。祂的保護穩固而且持續。罪的力量很大，但神的恩典更加浩大。當我們完全順服祂時，祂不僅潔淨我們的心，也更新我們的生命。在基督裡，我們可以成為勝過罪的得勝者，而不是被罪勝過的受害者。