



溪邊的樹

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Orlando Chinese Church

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關於罪、罪性和罪行的一點分享

讀經：

人心比萬物都詭詐，壞到極處，誰能識透呢？

我耶和華是鑒察人心、試驗人肺腑的，要照各人所行的和他做事的結果報應他。

耶利米書 17: 9-10

當一個人沒有得着耶穌基督的救恩時，他對罪的認知是有限的，是封閉的，因為他對罪的認知是建立在自己的標準上或自己的良知上。沒有信主的人對罪的認識就是、根據本性行律法上的事，在他心裏，只要他遵守了社會上的法規和國家的法律，他就是一個奉公守法的人，在法律上是個毫無指責的人。所以，他們對罪的看法往往是觸犯了法律的人才叫罪人。若是今天我們問、罪人的定義是什麼？如果我們去查考世界各大字典，答案都是犯了罪的人叫罪人，可是聖經告訴我們的是、因為是罪人所以會犯罪，這是一個世人不願意接受的真理。主耶穌在馬太福音七章 15-20 節裡用樹和它的果子的比喻、來教導祂的門徒要防備假先知：「…他們到你們這裡來，外面披著羊皮，裡面卻是殘暴的狼。憑著他們的果子，就可以認出他們來。荊棘上豈能摘葡萄呢？蒺藜裡豈能摘無花果呢？這樣，凡好樹都結好果子，惟獨壞樹結壞果子。好樹不能結壞果子；壞樹不能結好果子。凡不結好果子的樹就砍下來，丟在火裡。所以，憑著他們的果子就可以認出他們來。」這裡，主教導門徒一個很重要的生命原則，就是什麼樣的生命，就有什麼樣生命的彰顯。我家陽臺上種了一顆木瓜樹，從去年春天的小苗長到現今五尺高的小木瓜樹。奇怪的是，樹不斷的長出花蕾，但就是不結果子。後來一位種過木瓜樹的姐妹告訴我，我家的木瓜樹是公的，不會結果子。不論我怎樣施肥或鬆土，它還是不能結果子，因為這是生命的原則。那我們要問一個問題，到底我們裡面是一個什麼樣的生命？這個問題非常重要，因為什麼樣的生命，決定了什麼樣生命的彰顯。

要解答這個問題、我們要進一步從聖經、就是神的話來看關乎罪、罪性，和罪行的定義。

罪的定義

“罪”在希臘原文中有兩個字義。第一是射不中的（達不到神的標準），第二是越過禁戒線（違背神的命令）。我們要藉幾處經文來多點瞭解，請讀約翰一書 3: 4，「凡犯罪的，就是違背律法；違背律法就是罪。」約翰一書 5: 17，「凡不義的事都是罪，也有不至於死的罪。」雅各

書 4: 17, 「人若知道行善, 卻不去行, 這就是他的罪了。」約翰福音3: 16-18, 「神愛世人, 甚至將他的獨生子賜給他們, 叫一切信他的, 不至滅亡, 反得永生。因為神差他的兒子降世, 不是要定世人的罪 (或作: 審判世人; 下同), 乃是要叫世人因他得救。信他的人, 不被定罪; 不信的人, 罪已經定了, 因為他不信神獨生子的名。」歸納這四處經文我們看見: 1. 違背律法就是罪; 2. 凡不義的事都是罪; 3. 知道善而不照著作也是罪; 4. 不信神獨生子的名, 這是最大的罪。

罪性與罪行

聖經裡提到罪性都是單數的, 英文是SIN, 說到生命的性質, 是隱藏不見的。整本聖經一共有三百八十九處提到罪性。罪行是複數的, 英文是SINS, 罪行是生命表現的行為, 是外面顯露的。整本聖經一共有二百六十六處提到罪行。「罪」這個字在聖經裡第一次出現是在創世記4: 7、神對該隱說到罪的事情: 「你若行得好, 豈不蒙悅納? 你若行得不好, 罪就伏在門前。他必戀慕你, 你卻要制伏他。」這節經文說到的罪是單數的罪, 指著罪性說的。請問當神對該隱說到罪的事情的時候, 該隱有沒有犯任何的罪呢? 我們看見該隱因著神沒有看中他和他的供物, 就大大地發怒, 而且變了臉色。(參創4: 3-5) 按照現在世界的法律、一個人大大地發怒是不算犯法的, 那神為什麼對該隱談罪的事情呢? 神在這裏要告訴該隱, 罪性是一直在人裏頭的, 它一有機會, 就要來掌管得着人的生命; 人卻要來制伏它。

「罪就伏在門前」這句經文在英文聖經裏是 'Sin is crouching at your door', 用了現在進行時, 這是單數的罪 (罪性)、一直、不斷地伏在門前。請我們留意該隱有沒有制伏這個單數的罪 (罪性) 呢? 我們知道該隱失敗了, 他不但沒有制伏罪, 反被他裏頭的罪性制伏了他。該隱因著心中的憤恨, 嫉妒, 和無情, 起來打他兄弟亞伯, 把他殺了。(參創4: 8) 這是人類歷史裡第一宗謀殺案。該隱殺人, 這是罪行, 是他裏頭罪性的一個表現。同樣的, 該隱大大地發怒, 變了臉色, 這也是他裏頭罪性的一個表現。人是看人的外表, 神卻是看人的內心, 聖經耶利米書 17: 9-10說到: 「人心比萬物都詭詐, 壞到極處, 誰能識透呢? 我耶和華是鑒察人心、試驗人肺腑的, 要照各人所行的和他做事的結果報應他。」這裏的人心是指著我們每一個人的人心, 不是他人的心。今天, 我們到神的面前來, 盼望聖靈光照我們, 讓我這個人看見自己的心比萬物都詭詐, 並且是壞到極處, 意思是壞到一個地步是無可救藥了。更糟的是, 我這個詭詐的心, 誰能識透呢? 不但我身邊親近的人不能識透, 甚至我自己也不能識透。因為一個沒有得蒙耶穌基督救贖的人, 看不見自己裏頭有一個罪性, 需要十字架的救贖; 他也看不見自己的罪行, 需要主耶穌為他的罪被釘在十字架上, 流出寶血, 洗淨他一切的罪, 才能得著神的赦免。

我們感謝讚美神, 祂愛我們, 祂知道人沒有辦法制伏罪, 也因著罪的緣故, 與神為敵。所以, 祂為人預備了一個完備的救恩, 賜下祂的獨生愛子主耶穌基督成為神與人的中保, 讓一切相信祂的人, 得著赦罪的恩典, 與神和好。如今因著信, 我們接受主耶穌的救恩, 相信主在十字架上所受的刑罰, 讓我們得著平安; 因他受的鞭傷, 我們得著醫治。於是我們從主那裏領受一個新的生命, 這個生命是屬天的生命, 是不朽壞的, 是勝過罪與死的生命。感謝主, 願一切的榮耀與頌讚都歸給我們的主耶穌基督, 直到永遠! 阿門!

A little sharing on Sin, Sinful Nature and Sins

Reading:

The heart is deceitful above all things and beyond cure. Who can understand it?
I the LORD search the heart and examine the mind, to reward each person according to their conduct,
according to what their deeds deserve.

Jeremiah 17: 9-10

Before a man has received the salvation of Jesus Christ, he has a limited understanding on Sin; it is bounded because his understanding of Sin is based on his standard or his conscience. A nonbeliever would consider that sin is based on the nature of the things required by the law. In his heart, as long as he follows the law of the society or the laws that are set by the government, he is a man who abides the law, and he is not guilty under the law. Therefore, they would view sinners as only those who break the law. Today, suppose we would ask what the definition of sinner is? If we look up in the dictionary, a sinner is a person who sins. However, the bible tells us that because we are sinners so we commit sins - a truth that the world is not willing to accept. In Matthew 7: 15-20, Lord Jesus uses a metaphor of the tree and its fruit to teach His disciples to beware of false prophet.

“Watch out for false prophets. They come to you in sheep’s clothing, but inwardly they are ferocious wolves. By their fruit you will recognize them. Do people pick grapes from thorn bushes, or figs from thistles? Likewise, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. 20 Thus, by their fruit you will recognize them.”

In this passage, our Lord teaches disciples a very important principle of life: what kind of life it is, what kind of life it will demonstrate. I planted a papaya tree from only a seedling last spring on the balcony of my house, and it has grown to be a five feet tall tree now. The strange thing is, the tree continuously blooming, but it does not bear fruit. Later on, a sister who is experienced in planting papaya tree told me that my papaya tree is a male tree, so it will not bear fruit no matter how much I fertilize or plow it. This is the principle of life. Let us ask the question, what kind of life do we have? This is a very important question, for whatever kind of life will determine how we demonstrate life.

In order to answer this question, we have to get help from the bible which is God’s Word, to know how to define sin, nature of sin and sins.

Definition of “Sin”

In Greek, sin has two definitions. The first definition is “to miss the target” (does not meet God’s standard); the second definition is “to pass the forbidden line” (violate God’s order). Let us read several passages to further see the definition of sin. 1 John 3:4 “Everyone who sins breaks the law; in fact, sin is lawlessness.” 1 John 5:17 “All wrongdoing is sin, and there is sin that does not lead to death...” James 4:17 “If anyone, then, knows the good they ought to do and doesn’t do it, it is sin for them.” John 3:16-18 “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God’s one and only Son.” To

summarize these four passages: 1. Anything against the law is sin; 2. Everything that is not righteousness is sin; 3. Anyone who knows good yet not doing it is also sin; 4. Whoever does not believe in the name of God's one and only Son, this is the biggest sin.

Nature of Sin vs. Sins

The bible uses the singular "sin" for the nature of sin, the unseen, hidden characteristic of life. The bible mentioned "sin" in a total of 389 times. The plural Sins used in bible means the action of life, it is external. The bible has mentioned Sins 166 times. The first time that sin is mentioned in bible appears in Genesis 4:7 when God told Cain about his sin, "If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it." Please notice that the sin here is singular, the nature of sin. May I ask whether Cain committed any sin when God spoke to him about sin? Apparently because God did not look with favor with him and his offering, Cain was very angry and his face was downcast (Genesis 4:3-5). According to the law of today's world, when someone is very angry, he is not considered as breaking the law. But why did God talk about sin to Cain? God wanted to tell Cain about one thing, sin is from the internal of man. When it has a chance, it will control man's life. Man needs to overcome sin.

"Sin is crouching at your door", and it is present progressive tense. It is sin, continuously, crouching at the door. As we all know that Cain failed to master this sin (nature of sin); rather sin has taken control of him. Because of the anger, jealousy, and ruthlessness of Cain's heart, he attacked his brother Abel and killed him (Genesis 4:8). This is the first murder in the history of man. Cain killed his brother Abel; it is a demonstration of Sin. Besides, Cain's angry and his downcast face is also the demonstration of sin from inside. Man looks at man's appearance; God looks at man's heart. In the verse of Jeremiah 17:9-10 "The heart is deceitful above all things, and desperately wicked; who can know it? I, the LORD, search the heart, I test the mind, even to give every man according to his ways, according to the fruit of his doings." The heart in this passage is referring to each of our hearts, not someone else's heart. Today, when we come before God, we hope that Holy Spirit will shine upon us, so we see that our heart is more deceitful above all things, and it is beyond cure, which means a place where it cannot be healed. The trouble is that this deceitful heart of ours, no one can understand it; neither can we ourselves understand it. For someone who has not been saved by Jesus Christ, he cannot see he has sin inside of him and that he needs the salvation of the Cross; neither can he see his sinful action needs Lord Jesus to die for him, to shed His precious blood to cleanse his sins, in order for him to receive God's forgiveness.

We thank and praise God, because He loves us and knows man cannot master sin and hence man is against God. He therefore has prepared the complete salvation for man by giving His only beloved Son, Lord Jesus Christ to become our Counselor. For those who believe in Him, they will receive the grace of forgiveness, and reconcile with God. Now by faith we trust that because of the punishment that Jesus received on the cross, we received peace; because of His wounds, we are healed. We then have received a new life from the Lord, this is a heavenly life, and it will not decay, the life that has overcome sin and death! May all the glory and praise be unto our Lord Jesus Christ, forever and ever! Amen!

(DW)