

10 COMMANDMENTS



THE SECRETS OF SPIRITUAL GROWTH
FOUND IN GOD'S PRINCIPLES FOR LIVING

**EMANUEL
SWEDENBORG**

Ten Commandments

十诫

**The Secrets of Spiritual Growth Found in God's Principles
for Living**

上帝的生命法则彰显的灵性成长的秘密

EMANUEL SWEDENBORG

以马内利·史威登堡

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Introduction

前言

Several years ago, I had the opportunity to teach a course on Christian ethics to maximum-security prisoners. This course was part of a program sponsored by Mercer University that was designed to give inmates an opportunity to work toward a college degree—even while they were serving time in prison. The courses were taught at the Clyde N. Phillips State Prison in Buford, Georgia, and those who completed the program received a bachelor of science degree in human resources management.

几年前，我有一次机会向最重刑犯人讲授基督教道德课程。这门课程属于美世大学(Mercer University)赞助的一个项目，目的是让囚犯有机会获得大学学位--即使他们正在监狱服刑。这些课程是在佐治亚州布福德的克莱德菲利普斯州立监狱讲授的，完成课程的人获得了人力资源管理的理学士学位。

As I began the course, I told the story from the Gospels about the rich, young ruler who had come to Jesus saying, “Teacher, what good thing shall I do that I may have eternal life?” (Matthew 19:16). I went on to explain that Jesus said, “Why do you call me good? No one is good but One, that is, God. But if you want to enter into life . . .”

课程开始时，我讲了一个福音书上的故事，说是一个富有的年轻人来到耶稣面前说：“夫子，我该做什么善事才能得永生？”(马太福音 19：16)我接着解释耶稣所说的话：“你为什么称我为良善的？除了上帝以外，没有人是良善的。但如果你想进入永生。。。”

I paused, letting the unfinished sentence hang in the air.

我停下来，让未完成的句子悬在空中。

During the pause, I looked around at the class of thirty men, all wearing their prison uniforms (white shirts and white pants with blue stripes on the side). They were quiet, polite, and seemingly interested. I repeated the sentence again. “If you want to enter into life . . .” And then I asked, “How did Jesus finish that sentence? What did Jesus say?”

停顿期间，我环顾四周的三十个人，他们都穿着监狱制服(白色衬衫和白色裤子，旁边是蓝色条纹)。他们很安静，彬彬有礼，似乎很感兴趣。我又重复了一遍这话“如果你想进入永生。。。”然后我问：“耶稣如何结束这句话？耶稣说了什么？”

Several students raised their hands to answer the question.

几个学生举起手来想回答这个问题。

I wasn't surprised. After all, this prison was in the heart of the Bible Belt, and most of these men had Baptist backgrounds. The first student to respond said, "Sell what you have and give to the poor." Around the classroom, heads were nodding in agreement. The case seemed settled. To all appearances, my students had passed their first test.

我一点也不惊讶。毕竟，这座监狱处于圣经区域的中心区，而且大多数人都有浸信会的背景。第一个学生答道：“变卖你所有的，分给穷人。”教室里许多人都点头表示同意。答案似乎已经完成了。从表面上看，我的学生们已经通过了这第一次测试。

"That's a good answer," I said. "Jesus did say that a few verses later. But that was not the first thing he said. Does anyone know what Jesus said first?" The class was quiet. No one seemed to know, or if someone did know, he was not offering an answer.

“回答的很好，”我说。“耶稣随后确实说过这话。但这不是祂说的第一件事。有人知道耶稣最先说的是什么吗？”全班都很安静。似乎没有人知道，或者有人知道，却没有作答。

So I told them: "Jesus said, 'If you want to enter into life, keep the commandments'" (Matthew 19: 17). I then explained that since this was going to be a course about Christian ethics, our focus was going to be on the Ten Commandments. After all, what could be more important as a foundation for Christian life than knowing the Ten Commandments? In fact, I explained, the Ten Commandments have long been considered the foundation for ALL ethical systems—not just for Christianity.

于是我对他们说：“耶稣说，‘你们若想进入永生，就要遵守诫命’”(马太福音 19: 17)。然后我解释说，既然这门课讲的是基督教伦理，我们的重点就要放在十诫上。要知道，十诫作为基督徒生命的基础，还有什么比明白它们更重要的呢？我解释说，事实上长期以来，十诫被认为是所有伦理体系的基础——不仅仅是基督教。

Not all the men in class were Christians. Some were Muslim, a few were Buddhist or Jewish, and many had no religious affiliation at all. But all of them seemed to accept that the Ten Commandments were a universal ethical code. Quoting Kahlil Gibran's "A Poet's Voice," I told them that "the varied paths of religion are but the fingers of the loving hand of the Supreme Being, extended to all." And I introduced them to the teachings of Swedish philosopher and visionary Emanuel Swedenborg (1688–1772), beginning with his statement, "In every religion there are laws like those of the Ten

Commandments . . . [and] we are saved by living according to these laws” (Divine Providence 254:2).

不是班上所有人都是基督徒。有些人是穆斯林，少数人是佛教徒或犹太教徒，许多人根本没有宗教信仰。但他们似乎都接受十诫是普遍的道德准则。我引用卡里·纪伯伦《诗人之声》里的话，告诉他们：“宗教的各种道路只不过是至高存在的爱之手指，触及每一个人。”我向他们介绍了瑞典哲学家，远见卓识的以马内利·史威登堡(1688-1772)的教导，从他的这句话开始：“每一种宗教都有类似十诫的律法。。。[并且]我们因遵守这些律法而得救”(天命 254: 2)。

This, of course, is very different from the idea that only Christians can be saved or that Christ’s death on the cross did away with the need to keep the Ten Commandments. The radical idea that everyone can be saved as long as they live according to the Ten Commandments seemed to be accepted without protest. In fact, I had the feeling that a wave of relief rippled through the room as this simple yet profound truth was expressed.

当然，这显然不同于只有基督徒才能得救的信念，不同于“基督在十字架上为我们受死，因而我们无须再遵守十诫”的说法。每个人只要按照十诫生活就能得救，这一重要信念似乎没有多少反对就被接受。事实上，当表达这简单而深刻的真理时，我如释重负的感觉像一阵波浪在房间里荡漾。

Over the ten weeks that followed, I taught my students not only about the literal sense of the commandments but also about their deeper levels. For example, the deeper level of the commandment against murder made intuitive sense to them. While many had firsthand experience with the literal level of this commandment, they clearly understood that being angry at someone or calling a person “worthless” is also a form of murder. One of them told me that his cell-mate had “stabbed him in the back”—not physically but in the sense that the individual had said destructive things about him.

在接下来的十周里，我不仅向学生们讲解了这些戒律的字面意义，也讲述了那里更深层次的教诲。例如，不可杀人这一诫命的深层意义，对他们来说有直观的感觉。虽然许多人在字面意义上亲身体会过这条诫命，但现在他们清楚地认识到，恼怒某人或者称某人为“废物”也是一种谋杀。其中一人告诉我，他的狱友“在背后捅了他一刀”——不是身体上的，而是那个人说了他一些坏话。

When we discussed the sixth commandment, they understood that there was more to adultery than the physical act, as Jesus had said that “everyone who looks at a woman with lust has already committed adultery with her in his heart” (Matthew 5:28).

当我们讨论第六条诫命时，他们知道了奸淫不仅仅是肉体上的行为，就像耶稣说的：“凡看见妇女就动淫念的，这人心里已经与她犯奸淫了”(马太福音 5: 28)。

It was a good course. There were many, many stories about breakthroughs in spiritual development that had come from simply striving to keep the commandments. There was much laughter, there were tears, there were new friendships, and there were many occasions of spontaneous applause, as these “stars in stripes” rose above the promptings of their lower nature to live according to the commandments. It felt like heaven on earth. These fine men were still in prison, but they were entering life.

这门课程很好。许许多多灵性成长获得突破的故事，产生于纯粹努力地持守诫命。当这些“星条旗”国之人的卑微天性得到提升，按照诫命生活时，就产生了许多欢笑，也有眼泪，还有新的友谊，以及很多发自内心的掌声。感觉就像天堂降临世上。这些不错的人还在服刑，但他们正在进入永生。

Years later, as this book was being prepared, one of those men wrote to me about how his perspective on the Ten Commandments had changed:

几年后，当这本书正在编写时，其中一个人写信给我，告诉我十诫如何改变了他的眼光：

I had been raised in a strict religious environment and was taught a very rigid view of the commandments. Being forced to follow every commandment to the letter placed an impossible burden on me. The commandments were presented, not as stepping stones inviting me into a relationship with God, but rather as sledgehammers to beat me down. The atmosphere of religious rigidity was too much for me—I felt so stifled that I could not breathe.

我在严格的宗教环境中长大，所获得的教导对诫命的看法非常僵化。被迫遵守每一条诫命的字面意义对我来说不堪重负。这些诫命的存在，并不是邀我与上帝建立关系的进阶石梯，而是击溃我的无情大锤。僵化的宗教环境对我来说太过分了——我感到窒息得喘不过气来。

To make matters worse, I was the victim of religious hatred and persecution. We were the only Catholic family in a Southern Baptist neighborhood. Back in those days, prejudice against Catholics was as strong as bigotry against blacks. It’s something I never understood and still don’t to this day.

更糟糕的是，我是宗教仇恨与迫害的受害者。我们是南方浸信会社区里唯一的天主教家庭。在那个时代，对天主教徒的歧视和对黑人的偏见一样强烈。对于这些我始终都不明白，直到今天还是如此。

As a result, I just didn't care about religion anymore. Since it was impossible to keep the commandments, why try? How can anyone do the impossible? And if religion is about bigotry and prejudice, who needs it? This, of course, led to rebellion. As I descended into darker and darker places, I sinned in every way imaginable and may have even invented some new ones! In brief, beginning at as early as twelve years old, I broke into a run on the path of self-destruction, and I didn't look back until I ran into the wall of incarceration.

结果我不再关心宗教。既然无法遵守诫命，为什么还要理会它呢？谁能做不可能的事呢？如果宗教就是歧视和偏见，谁还需要它呢？当然，这导致了背叛。当我向着越来越黑暗之处沉沦时，我犯了各种可以想象到的罪行，甚至可能还有所创新！简单地说，从12岁开始，我就开始在自我毁灭的道路上奔跑，绝不回头，直到我跑进监狱的高墙。

As a maximum security prisoner, I was given the job of law clerk in the prison library. My job was to sort through the hundreds of donated books and arrange them appropriately. It was there, among those books, that I found a pearl: Divine Love and Wisdom by Emanuel Swedenborg. After reading only a few pages, I sensed that there was something truly special about this book, even though the language was hard to understand. Nevertheless, those three words of the title, "Love" "And" "Wisdom," seemed to say it all: LAW—the Divine Law.

作为一名最安全的囚犯，我被授予监狱图书馆的法律文员职位。我的工作整理数百本捐赠的书，并妥善安置它们。就在这些书中，我找到了一颗明珠：以马内利·史威登堡的《圣爱与圣智》。几页读下来，我就感觉到这本书确有特别之处。尽管它的语言很难理解，然而，标题中的三个词，“爱”“与”“智慧”，似乎在讲述它的全部：律法—神圣的律法。

And so I prayed that God would send someone to help me understand the words and insights of this book. The answer to this prayer from a soul in hell came in the form of a Mercer University course called "Christian Ethics."

所以我祈祷上帝会派人来帮我理解这本书的字义和深意。来自地狱之灵的，针对这个祈祷的应答方式就是默瑟大学的课程“基督教伦理”。

You began by asking us what Jesus said when he was asked, "What good thing should be done in order to have eternal life?" I was among those who said, "Sell what you have and give to the poor." But you pointed out that Jesus did not begin with those words. Instead, he began by saying, "If you want to enter into life, keep the commandments." I now see that this is a necessary beginning—it's how we enter into life. In doing so, we eventually come to the realization that we cannot do it without

God's power. That's when we realize that it's not so much about entering into life as it is about allowing Life to enter into us.

你一开始问我们，耶稣被问到下面的问题时说了甚麽：“我该做甚麽善事才能得永生呢？”我和大家一样回答说：“变卖你所有的，分给穷人。”但你指出这并不是耶稣一开始说的话。相反，祂开始时说，“你若想进入永生，就当遵守诫命。”我现在明白这是一个必需的开始——这就是我们进入永生之路。在如此行的过程中，我们最终会意识到，没有上帝的能力，我们不可能做到这一点。至此我们才会领悟到，与其说是进入永生，倒不如说是让永生进入我们。

Vin Deloria Jr., the Sioux Indian, put it well when he said, “Religion is for those who are afraid of going to hell. Spirituality is for those who have already been there.” I was in hell, and God came to me through the Ten Commandments.

苏族印第安人小冯德勒里亚说的很好：“宗教是为那些害怕下地狱的人准备的。灵性是为那些已具灵性的人设置的。”我曾经在地狱，上帝通过十诫来到我身边。

From time to time, many of us find ourselves in a kind of prison. It might be an anxious thought that keeps coming back again and again. It might be an old resentment or a persistent complaint that will not go away. Even though we may try to temporarily distract ourselves with work; amuse ourselves with entertainment; or drown our emotions in alcohol, drugs, or destructive relationships, it is always there, ready to remind us that we are still in captivity. We cannot shake it off, let it go, or rise above it. It is a kind of emotional and spiritual imprisonment. In religious terms, this kind of bondage is called “hell,” and as our Sioux friend reminds us, many of us have been there.

我们中许多人不时会发现，自己处于某种囚禁里。这可能是往返不断冲击我们的某种焦虑；也可能是一场旧日的怨恨，或者是一段难以忘怀的委屈。尽管我们可能会试图用工作来暂时分散自己的注意力，用娱乐使自己开心，或者把我们的情绪淹没在酒精、毒品或有害的关系中，但它总是在我们身边，随时提醒着我们：你依然被囚禁着！我们无法摆脱，不能放手，也难以漠视它。这是一种情感和灵性上的禁锢。在宗教上，这种被困状态被称为“地狱”，正如我们的苏族朋友提醒的那样，我们中的许多人都去过那里。

The Ten Commandments are a divinely given curriculum for breaking free of the negativity that binds us. This promise is made clear in their opening words: “I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage” (Exodus 20:2). The God who gave us the Ten Commandments is the same God who came to earth to tell us that “the truth will make you free” (John 8:32).

十诫是神授的课纲，为的是冲破束缚我们的消极状态，使我们得自由。这应许在十诫的开场白中陈述的明明白白：“我是耶和华你的上帝，曾将你从埃及地为奴之家领出来”(出埃及记 20: 2)。赐与我们十诫的上帝，正是那位来到世上告诉我们“真理必叫你们得自由”的上帝(约翰福音 8: 32)。

Learning the commandments and keeping them at the literal level is a good start. We have indeed found the key to the prison door, and we are on our way to freedom. Nevertheless, we have just begun to enter into life. If we choose to continue, then for the rest of our lives and throughout all eternity we will be keeping the commandments at deeper and deeper levels. As Swedenborg says, “It is important to realize that the principles of the Ten Commandments are intended as rules both for those in this world and those in heaven” (Secrets of Heaven 8899).

学习诫命并持守其字面上的意义是一个良好的开端。因为这使我们确实找到通往监狱大门的钥匙，使我们能走上通往自由之路。然而，我们才刚刚开始进入生命。如果我们选择坚持下去，那么在我们的余生和永恒中，我们将会越来越深的层面上持守诫命。正如史威登堡所说，“重要的是要认识到，设下十诫的信条是为世上之人以及天堂的人制定守则”《属天的奥秘》8899。

This is why Swedenborg’s work is so significant. It was his belief that the Word of God contained infinite depths of meaning. According to Swedenborg, there is first of all the literal, or earthly, sense that is primarily about the world of time and space—our physical actions. Within the literal sense is a deeper spiritual sense, which deals with our inner world of thoughts and feelings, especially in regard to our neighbor.

这就是为什么史威登堡的工作如此重要。他相信上帝的话语包含着无限的深义。根据史威登堡的讲述，圣经首先具有字面上的，或者说尘世之义，主要是关于时空世界——即我们的物质行为。在字面意义之内有更深层次的属灵意义，涉及我们内心世界的思想和情感，尤其关乎我们的邻舍。

And then within both the earthly and spiritual senses is an inmost, or heavenly, sense, which deals exclusively with our relationship to God. As we progress in our spiritual development, the Lord reveals to us the deeper truths that we need as we continue to enter into life—a life of ever-increasing love, wisdom, and useful service.

然后，在尘世和属灵意义之内，是至内在的，或者说是属天之义，它仅仅涉及我们与上帝的关系。随着我们灵性的成长进步，主向我们揭示更深层次的真理，这是我们继续前行进入永生所需要的一达成一个不断增长爱、智慧和有益服务的生命。

From the time of his first spiritual awakening until his death at the age of eighty-two, Swedenborg devoted himself to the publication of twenty-five Latin volumes that

describe the earthly, spiritual, and heavenly senses of sacred scripture (among many other topics). In three of his major works— *Secrets of Heaven* (1749–56), *Revelation Explained* (unpublished during his lifetime but written during 1758 and 1759), and *True Christianity* (1771)—he carefully explains how the Ten Commandments contain each of these senses. He also has a discussion of several of the commandments and how they relate to spiritual growth in his short work *Life* (1763). While the exposition of the commandments in each book contains the same fundamental message, the three treatments amplify, augment, and enhance each other in wonderful ways. Key details that are omitted or barely mentioned in one book are explained in greater depth in the other books. These differences supplement each other beautifully, helping us reach levels of insight that could not be attained by reading only one of the treatments.

从他的第一次灵性觉醒直到他 82 岁去世，史威登堡全身心投入描述圣经的属世、属灵和属天之义(以及许多其他主题)，共发表了 25 部拉丁文著作。在他的三部主要著作《属天的奥秘》(1749-56)中，《诠释<启示录>》(在他有生之年未出版，但写于 1758-1759 年间)和《真实的基督教》(1771 年)，他周详地解释了十诫如何涵盖着诸层意义的每一层。在他的小书《教义之生命篇》(1763)里，他还讨论了几条诫命，以及它们如何关联着灵性成长。虽然这三部书的每一部对诫命的阐述都包含着相同的基本信息，但这样的三方论述以奇妙的方式彼此放大、增强、相得益彰。在一本书中略去或很少提及的关键细节，在其他书中会作更深入的解释。这些差异完美地相互补充，帮助我们达到深度领悟。若仅阅读其中一部的论述，这是无法达到的。

It should also be mentioned that Swedenborg follows the traditional ordering of the commandments as practiced in the Lutheran tradition. This means that he treats as a single commandment (the first commandment) the prohibition against having other gods and worshipping idols; he also treats the two parts of the commandment against coveting as the ninth and tenth commandments. He reads the words “You shall not covet your neighbor’s house” as a commandment against the inordinate desire to possess the things of the world (our tendency to be materialistic); and he reads the words “You shall not covet your neighbor’s wife, or male or female slave, or ox, or donkey” as a commandment against our inordinate desire to rule over others (our tendency to be controlling). It is interesting that the Bible never refers to the commandments by number—perhaps because it’s vastly more important to keep the commandments than it is to number them.

需要指出的是，史威登堡沿用路德教中采用的十诫传统顺序。这样，他把第一条诫命，即禁止崇信别神和崇拜偶像的禁令作为单独的诫命；他还把诫命中惩戒贪婪的两个部分作为第九和第十条诫命。他把圣经中“不可贪恋人的房屋”这条诫

命，领悟为不可觊觎世上之物的诫命（即禁戒我们的物质主义倾向）；他又从“也不可贪恋人的妻子、仆婢、牛驴”这条诫命，解读出禁止贪恋主宰邻舍（即我们的控制欲）。有趣的是，圣经从来没有给诫命编序号—也许因为持守诫命比编号要重要得多。

In Swedenborg's day, many sincere Christians believed that since they were saved by a faith in Christ's vicarious atonement, the commandments were no longer necessary. The idea that "faith is all you need" was, for many, the essence of spirituality. But Swedenborg was adamant that this view was misguided. He believed that Jesus's statement "If you love me, you will keep my commandments" (John 14:15) refers to more than the two great and most general commandments—love the Lord, and love your neighbor. More specifically, Jesus was referring to the first tablet of the Ten Commandments, which teaches us how to love the Lord, and to the second tablet of the Ten Commandments, which teaches us how to love our neighbor. For Swedenborg, then, the Ten Commandments teach us how to love:

在史威登堡的时代，许多虔诚的基督徒相信，他们得救是由于对基督替代赎罪的信仰，于是不再需要诫命。因而对许多人来说，“唯独信，才是你所需的全部”这一理念是灵性的精髓。但是史威登堡坚定认为，这种理念是误导。他坚信耶稣的教导：“如果你们爱我，就当遵守我的诫命”(约翰福音 14: 15)，所指的不仅仅是两条最重要和最通用的诫命—爱主，爱你的邻舍。更具体地说，耶稣指的是十诫的第一约版，它教导我们如何爱主，以及十诫的第二约版，教导我们如何爱邻舍。于是，对史威登堡来说，十条诫命教导我们如何去爱：

Loving the Lord means love and passion for doing what he enjoins us to do, namely, keep his commandments. To the extent we obey or keep these commandments with love and passion, we are loving the Lord, because they are the Lord's presence with us. (Revelation Explained 981)

爱主意味着，以爱和热情做祂命令我们去做的事，即持守祂的诫命。只要我们以爱和热情遵循或持守这些诫命，我们就是爱主，因为它们代表主与我们的同在。

《诠释<启示录>》 981。

Swedenborg describes what happens within the soul of a person who strives to keep the commandments, especially one who has the realization that these are not just civil and moral teachings but are divinely given laws of religion:

史威登堡描述了，一个努力持守诫命的人其灵里发生的事情，尤其当他意识到这些不仅是文明和道德的教导，更是赐下的神圣宗教法则时：

Obeying the commandments purifies our inner being, opens up heaven, and allows the Lord to come in. With respect to our spirit it makes us an angel of heaven. (Revelation Explained 902:6)

持守诫命将净化我们的内在状态，打开天堂，让主进来。对于我们的灵，它使我们成为天堂的天使。《诠释〈启示录〉》902：6。

It is true that most of the Ten Commandments are prohibitions in the form of “You shall not,” and this phrasing may seem to be in direct contrast with their positive, life-affirming purpose. Swedenborg explains that the commandments are written this way because the first step in spiritual growth is to abstain from evil:

的确，十诫的大多数都是以“你不得”的形式讲说禁戒，这样的形式似乎与其积极的、励志的生命目的形成了直接的对比。史威登堡解释说，诫命如此写成，因为灵性成长的第一步就是戒除邪恶：

In the preceding article on “works” we said that our own endeavors are not good works; the only good works are those accomplished by the Lord when he is present with us. But two things are necessary in order for our endeavors to be accomplished by the Lord and not by us. First, we must recognize the Lord’s divine nature, acknowledging him as the God of heaven and earth even with respect to his human manifestation, and we must realize that anything good that happens is done by him. Secondly, we must live according to the Ten Commandments, abstaining from the evil behavior that is forbidden by them: worshipping other gods, profaning the name of God, stealing, committing adultery, murdering, giving false testimony, and craving the possessions and property belonging to other people.

在前面关于“作为”的文章中，说到我们自己的努力达不到良善，只有主与我们同在才能成就良善的作为。但有两样必需之条件，这样我们的努力才能由主而不是我们来完成。首先，我们必须承认主的神性，承认祂是天地之上帝，即使祂道成肉身显现为人时也是如此。我们必须认识到，任何良善之事都是祂成就的。其次，我们必须持守十诫，戒除所禁止的邪恶行为：敬拜别的上帝，亵渎上帝的名，偷窃，奸淫，杀人，作伪证，贪图属于邻舍的所有及其财产。

These are the two prerequisites for our endeavors to be good, because everything good comes from the Lord, and because he cannot enter us and lead us unless or until that wicked behavior has been removed as a sin. That behavior is hellish—in fact, it is hell within us—and until hell is removed the Lord cannot come in and open up heaven. (Revelation Explained 934:2)

这是我们的努力达到良善的两个先决条件，因为一切良善都来自上帝，除非我们在行为上摒弃恶行，因其为罪，祂无法进入我们，引导我们。邪恶行为是属地狱

的一事实上，地狱就在我们里面——在地狱被驱除以前，上帝无法进来为我们打开天堂。《诠释〈启示录〉》 934:2。

This may explain why the time I spent in prison teaching the Ten Commandments was “heaven on earth” for me. Through the honest acknowledgment of past and present sins and our striving to avoid them in the future, heaven was opened and God was present. We felt a new hope—even within those cement walls—for we knew that the Lord was leading us out of the house of bondage and into heavenly freedom.

这也许可以解释为什么对我来说，在监狱里讲授十诫是“天堂来到世界”。通过诚实的承认过去和现在的罪，并努力在将来避免它们，天堂打开了，上帝降临了。我们感觉到新的希望——即使在那高墙之内。因为我们知道上帝正带领我们走出囚室，进入属天的自由。

May this be your experience as well as you read the pages of this book.

当你读本书各章节时，愿这也成为你的感受。

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Editor's Note

编辑的话

For Emanuel Swedenborg (1688–1772), the Ten Commandments were an integral part of spiritual living. They provided a list of evil actions to be avoided—or good actions to be embraced—that formed the key to regeneration, the process of spiritual rebirth. Just as Swedenborg found a deeper meaning encased within the literal text of the Bible, he perceived a deeper spiritual teaching within the simple instructions in the Ten Commandments. Scattered throughout his published and unpublished theological works are four extended commentaries on that inner meaning, now published here in a single volume for the first time.

对以马内利·史威登堡 (1688-1772) 来说，十诫是属灵生命不可或缺的一部分。它们提供了一份清单，列出了需要避免的邪恶行为，或需要践行的良善行为—这些构成重生—即灵性新生过程的关键。就像史威登堡揭示的，在圣经的字面意义下有更深层的意义一样，他在十诫的简单指令中看到了更深层的属灵教导。在他发表和未发表的神学著作中，散存着四篇关于这一内在意义的扩展论述，现在首次集结成为一本书出版。

Swedenborg's earliest discussion of the Ten Commandments occurs in *Secrets of Heaven* (also known by its Latin title, *Arcana Coelestia*). This multivolume magnum opus, considered by many to be the first of his published theological works, is a verse-by-verse exegesis of the inner meaning of the biblical books of Genesis and Exodus. The discussion of the Ten Commandments occurs naturally as part of Swedenborg's commentary on Exodus 20, which appears in volume 7 of the original Latin edition (1754). While that portion of the text is effectively a sustained discussion of the Ten Commandments, Swedenborg focuses on the spiritual correspondence of the words in each verse and structures his commentary according to the content of individual verses rather than to their division by commandment. (In this volume, the subheadings connecting the verses to their respective commandments were inserted by the editor to aid the reader in locating and comparing Swedenborg's discussion of specific commandments.)

史威登堡对十诫最早的讨论出现在《属天的奥秘》一书(也以其拉丁文书名: *Arcana Coelestia* 被人熟知)。这本多卷巨著，被人们认为是他出版的神学著作中的第一部，是对圣经“创世纪”和“出埃及记”内在意义的逐句解说。于是对十诫的讨论就自然地出现在史威登堡对“出埃及记”第 20 章的评注中，该评注载于拉丁文原著(1754 年)的第 7 卷。虽然这部分内容实际上是对“十诫”的持续讨论，但史威登

堡注重每一节中词语的属灵对应，并根据每节经文的内容而不是按照诫命的分部来组织他的评注。(在本卷中，编者插入了连接各节经文与其相应诫命的副标题，以帮助读者查考并比较史威登堡对特定诫命的讨论。)

Swedenborg first addresses the Ten Commandments as a separate, self-contained topic in *Revelation Explained* (Latin *Apocalypsis Explicata*, also known in English as *Apocalypse Explained*). This verse-by-verse commentary on the book of Revelation was never completed within Swedenborg's lifetime; it was discovered and published after his death. Based on references within the text to Swedenborg's previously published works and an expected date of publication in one of the drafts, it was likely written during 1758 and 1759. As is done in *Secrets of Heaven*, interspersed between the biblical commentary in *Revelation Explained* are essays on various spiritual topics, and the *Revelation Explained* material in this volume is one of those essays.

史威登堡首先在《*诠释<启示录>*》(*Revelation Explained*)中将十诫作为一个单独的、自成一体的主题来论述(《*诠释<启示录>*》的拉丁文是《*Apocalypsis Explicata*》，英语名也叫《*Apocalypse Explained (诠释<启示录>)*》)。这部对“启示录”的逐句评注在史威登堡有生之年未能完成，而是在他去世后被发现和出版的。根据文中对史威登堡先前出版作品的引用和他的一部手稿的预期出版日期，推测此书很可能是在1758和1759年期间写成的。如同《*属天的奥秘*》中的做法，在《*诠释<启示录>*》的经文评注之间，穿插着各种属灵主题的短评，而本卷书中对启示录的注解资料就是这些短评的一部分。

Swedenborg's next published commentary on the Ten Commandments occurs in his 1763 short work *Life* (Latin *Doctrina Vitae*), traditionally known as *The Doctrine of Life* and often published with three other short works of the same year under the title *The Four Doctrines*. Broadly speaking, *Life* is about spiritual growth, and the bulk of this short work is taken up by a discussion of the Ten Commandments, although not every commandment is addressed directly.

史威登堡关于十诫评注的下一部分，出现在他1763年发表的短著《*生命*》中(拉丁书名《*Doctrina Vitae*》)，此书传统上称为《*教义之生命篇*》，常常与同年写成的其他三部短著共同在“四部教义”的主题下出版。广义地说，《*教义之生命篇*》涉及的是灵性成长。这部短著的主要内容是对十诫的讨论，尽管并非直接讨论到每一条诫命。

Swedenborg's final commentary on the Ten Commandments occurs in his 1771 *True Christianity* (Latin *Vera Christiana Religio*, also known in English as *True Christian Religion*). The last of Swedenborg's published theological works, *True Christianity* is structured as a series of chapters on various doctrinal topics, of which the Ten

Commandments is one. This is Swedenborg's most concise full commentary on the Ten Commandments.

史威登堡对十诫的最后评注出现在他 1771 年的《真实的基督教》中(拉丁文名 *Vera Christiana Religio*, 另一英文名称为《真正的基督宗教》)。史威登堡最后发表的神学著作《真实的基督教》，按照一系列教义的命题安排章节，“十诫”是其中之一。这是史威登堡对十诫最简洁的完整评注。

Although there are overlaps in content between these texts—in some places, the similarities are so strong that it suggests Swedenborg may have copied from earlier sources in writing later volumes—each commentary has unique features that complement the others.

虽然这些文本在内容上有重叠之处—在某些地方，相似之处如此之大—似乎表明史威登堡可能在写后来诸卷书时抄袭了早期的部分—但每卷书的评注都各有特色，从而互为补充。

Swedenborg's Numbering of the Commandments and Biblical Citation. The most commonly cited version of the Ten Commandments occurs in Exodus 20:1–17 in most editions of the Bible (there is another version in Deuteronomy 5:4–21). In *Secrets of Heaven*, however, Swedenborg follows Sebastian Schmidt's 1696 Latin edition of the Bible, in which the same text is divided into only fourteen verses.

史威登堡对诫命和圣经引文的编号。在大多数圣经版本中，出埃及记 20: 1-17 中十诫的呈现模式最常被引用(申命记 5: 4-21 中有另一个模式)。然而，在《属天的奥秘》中，史威登堡沿用塞巴斯蒂安·施密特 1696 年的圣经拉丁版本，其中同样的内容只分为十四节。

The commandments are not numbered in the Bible; and in fact, the verses that list the commandments contain more than ten imperatives. Different faith traditions divide the commandments in various ways. Raised as part of a devout Lutheran family, Swedenborg follows the traditional Lutheran division of the commandments.

诫命在圣经中是没有编号的。事实上，列出诫命的经文包含的法条多于十条。不同的信仰传统以不同的方式划分诫命。成长于虔诚的路德教家庭的史威登堡，遵循传统的路德教对诫命的划分。

In *Revelation Explained*, Swedenborg reverses the traditional order of two of the commandments, listing the prohibition against theft as the fifth commandment and the injunction against murder as the seventh (retaining adultery as the sixth). In his other theological works, he keeps to the usual order. Swedenborg does not comment on why he made the reversal in *Revelation Explained*, but it may have simply been a mistake. A critical note to a translation by John C. Ager (*Apocalypse Explained*, West

Chester, PA: Swedenborg Foundation, 1994–97) suggests that Swedenborg was following the verse order given in the Septuagint, a Greek translation of the Hebrew Bible. While it is possible that Swedenborg had been informed by the ordering in the Septuagint, the two versions are not a precise match (the Septuagint has the prohibition against adultery as the fifth commandment, then theft as the sixth and murder as the seventh).

在《诠释〈启示录〉》中，斯威登堡更改了两条诫命的传统顺序，将禁止偷盗列为第五条诫命，谋杀的禁令为第七条(奸淫的禁令保持为第六条)。在他的其他神学著作中，保持了通用的顺序。史威登堡没有评述为什么他在《诠释〈启示录〉》中做出了更改，也许这可能仅仅是一个失误。然而约翰·C·艾格在他翻译的《诠释〈启示录〉》(史威登堡基金会，1994-97年出版，西切斯特，PA)里，有一个重要的注释。他提出，史威登堡遵循的是希伯来圣经的希腊译本 Septuagint 中的章节顺序。虽然史威登堡可能知道 Septuagint 里诫命的顺序，但这两个版本并不完全相同(Septuagint 将禁止奸淫作为第五条诫命，将盗窃作为第六条，谋杀作为第七条)。

Swedenborg assumes that readers are familiar with the text of the Bible and will sometimes offer commentary on specific words or phrases within a verse (or a commandment) without citing the verse explicitly. In case of confusion, the reader is encouraged to consult the biblical text of the commandment in question.

史威登堡假设读者熟悉圣经的文本，有时会在一节(或一条诫命)中对特定的词语或短句做出评论，而不明确引用该节经文。读者若有疑问，请参阅圣经中与诫命相关的经文。

Section and Subsection Numbers. Following a practice that was common in his time, Swedenborg divided his published theological works into sections numbered in sequence from beginning to end. In this volume, his original section numbers are preserved as bolded numbers at the beginning of a paragraph. Because many sections throughout Swedenborg's works are too long for precise cross-referencing, Swedenborgian scholar John Faulkner Potts (1838–1923) further divided them into subsections; these have since become standard, although minor variations occur from one edition to another. In this volume, these subsections are indicated by bracketed numbers that appear within a section: [2], [3], and so on.

章节和段落的编号。按照他那个时代常见的做法，史威登堡把他出版的神学作品各章节从头到尾依次编号。本书保留他的原始章节编号，呈现为段落开头的粗体数字。由于史威登堡作品中有许多章节太长，难以精确交叉参照，史威登堡学者约翰·福克纳·波茨(1838-1923)将其进一步划分为若干小节。这些划分从此成为标

准，尽管不同版本之间有一些细微的变化。在本书中，这些分节由出现在各节中括号内的数字表示：如[2]、[3]等等。

As is common in Swedenborgian studies, text citations of his works refer not to page numbers but to section numbers, which are uniform in most editions. In citations, the section symbol (§) is generally omitted when the section number reference is preceded by the title of a work by Swedenborg.

在史威登堡研究中，引用他的文本时通常不用页码，而是使用章节编号，这在大多数版本中都是统一的。在引用时，史威登堡著作名称后跟随引文的节号，节号符(§)通常被省略。

Thus, “Heaven and Hell 239” would refer to section 239 of Swedenborg’s Heaven and Hell, not to page 239 of any edition of that book. Subsection numbers are given after a colon; a reference such as “239:2” indicates subsection 2 of section 239.

因此，《天堂与地狱》239指的是史威登堡《天堂与地狱》的第239节，而不是此书任何版本的第239页。分节编号出现在冒号之后，例如，“239: 2”表示第239节的第2分节。

Alterations to the Original Text. Swedenborg frequently provides extensive biblical references to support a point or cross-references to other places in his writings where he discusses similar points. For the sake of brevity, some of these lists have been shortened in this volume, and in some places (particularly in Secrets of Heaven) the cross-references have been omitted entirely. Places where text was removed are indicated with ellipses. In paragraphs with so many cross-references that the use of ellipses was judged to be disruptive, the cross-references were taken out without indication of their removal. In other instances, cross-references were edited to indicate their relationship to the text in this volume rather than to the original (for example, omitting a reference to text “above” or “below” where this volume does not include the referenced text). Readers who would like the benefit of the full list of references are encouraged to consult an edition of the relevant complete work.

原文的变异。史威登堡经常提供广泛的圣经参考，以支持一个观点；或在他的著作中讨论类似观点时，交叉参考不同的书节。为了简洁起见，本书缩减了一些罗列，而在另一些地方(尤其是《天堂的秘奥秘》中)，完全略去了交叉参考。删除内容的地方用省略号表示。有些段落里出现许多交叉参考，这种情况下若使用省略号会被认为破坏了效果，于是删除交叉参考而不留提示。在其他情况下，编辑交叉参考以表明它们与本书内容的关系，而不是与原始文本的关系(例如，若本书不包括所引用的内容时，则省略对“以上”或“以下”内容的引用)。如果读者想从罗列完整的参考资料中受益，请参考相关的完整作品的版本。

In the excerpt from Revelation Explained, Swedenborg's biblical commentary was taken out so that the Ten Commandments material could be read as a continuous piece. The gaps where the commentary on Revelation would have appeared are represented in this volume by the symbol yyy.

在《诠释〈启示录〉》的引文中，删除了史威登堡的圣经评注，目的是使关于十诫的资料读来具有连续性。因之出现的“启示录”评注的空白，在本书中以“yyy”符号表示。

Harmonization of Terms. The texts in this volume were taken from different translations, and in some cases the translation of particular terms was harmonized for the sake of consistency. One example of this is the Latin *affectio*, which is commonly translated as affection but may also be rendered feeling, desire, love, inclination toward, or response to. In this volume, *affectio* appears as passion. Another harmonized term is the Latin *charitas*, which is generally translated as charity but can also appear as caring. Here, it is rendered goodwill.

术语的统一。本书中的内容取自不同的译文，在某些情况下为了前后一致，统一了特定术语的表达。这方面的一个例子是拉丁语的 *affectio*，这通常被翻译为情感，但也可以是感觉，欲望，爱，嗜好，或反应。在本书中，*affectio* 表达为热情 (*passion*)。另一个统一的术语是拉丁语的 *charitas*，它通常被翻译为仁慈 (*charity*)，但也可以表现为关怀。在这里，它表达为仁爱 (*goodwill*)。

One term that was not harmonized was the Latin *intellectus*, which Swedenborg often pairs with the Latin *voluntas* when describing two fundamental parts of our mind. *Intellectus* and *voluntas* are commonly translated understanding and will, respectively. Some of the text in this volume retains that usage; in other passages, *intellectus* is rendered intellect.

一个没有统一的术语是拉丁语 *Intellectus*，史威登堡常常与拉丁语 *voluntas* 配合使用，描述我们心性中的两个基本部分时。*INTELLTUS* 和 *VERVTAS* 分别被翻译为认知 (*understanding*) 和意志 (*will*)。本书中的一些部分保留了这一用法。而在其他部分，*Intellectus* 被表达为智识 (*intellect*)。

Ten Commandments

十诫

Secrets of Heaven (1754)

《属天的奥秘》 (1754)

Summary [of the Inner Meaning of Exodus 20:1–14]

出埃及记 20: 1-14 的内义概要

8859. The inner meaning of this chapter deals with divine truths that must be implanted into the goodness of those who belong to the Lord's spiritual church. These truths are the Ten Commandments. . . .

8859 这一章的内义是关于上帝的真理，这些真理必须植入到主的属灵教会的人之良善里。这些真理就是十诫.....

Verse 1: And God Spoke All These Words

第 1 节：上帝吩咐这一切的话。

8860. And God spoke all these words, saying is symbolic of the fact that divine truth is provided to those in the heavens and on earth.

8860 上帝吩咐这一切的话，“吩咐”象征着上帝的真理供给天堂和地上的人。

8861. This symbolic meaning is consistent with the fact that the words God spoke means the divine truth, since whatever God speaks is nothing but the truth. This is why in John 1:1 the divine truth is called the Word and why it says the Word is the Lord. The Lord was divine truth itself when he was in this world; and thereafter, when he was glorified, he became divine goodness. Ever since, divine truth has come entirely from him; and for the angels, this divine truth is their light.

8861. 这个象征意义与上帝所说的话是神性真理的事实一致，因为无论上帝说什么，都是全然的真理。这就是为什么在约翰福音 1:1 中，神性真理被称为道，为什么说道是上帝。当祂在这个世上的时候，祂就是神性真理本体；后来当祂得荣耀时，就成为神性良善。从此，神性真理完全出自祂。对于天使来说，这神性真理就是他们的光。

This light is, in fact, what illuminates our inner sight or our ability to understand.

事实上，这光照亮我们的内视以及我们的认知能力。

[2] Because our inner sight sees spiritual and not worldly things, its focus is on truth. Its intellectual focus is on spiritual truth, which we call matters of faith. Its worldly focus is on the principles of civil affairs, which are concerned with being just, and also on the principles of morality, which are concerned with being honorable. Lastly, our inner sight focuses on earthly truth that is deduced from the objects of our physical senses, primarily the sense of sight.

[2] 因为我们的内视看到的是属灵之事，而非属世之事，所以它的焦点是真理。它的智识焦点是属灵真理，我们称之为信仰问题。它的世俗焦点是世间事务的原则，即是否公正，也就是道德原则，而道德原则关心的是荣誉。最后，我们的内视聚焦在属世真理上，这是从我们的肉体感官，主要是视觉的对象推导出来的。

We can see from this the order through which truth comes to us. It all originates in divine truth, which is the inner foundation of all truth. The outward forms within which we find this inner foundational truth likewise originate in divine truth, since they are created to receive and hold that truth. We can therefore infer that the phrase all things were created by the Word (John 1:1-3) means that divine truth is the absolute essence and the sole substance from which all truth comes.

据此我们可以看到真理依此顺序临到我们。一切都起源于神性真理，这是所有真理的内在基础。我们可以从外在形态找到这个内在基本真理，此外在形态同样起源于神性真理，因其被造就是为了接受和持有此真理。因此，我们可以推断，万物都是藉着祂造的(约翰福音 1: 1-3)，意思是神性真理是绝对的本质，也是所有真理产生的唯一实质。

8862. The words God spoke are divine truth being offered to those in the heavens and to those on earth, because these ten principles we call the Ten Commandments and the regulations that follow are truth that is suitable not only for those on earth but also for those in heaven, having been declared and commanded from Mt. Sinai. Every word (that is, every truth) spoken by the Lord is intended not only for humans but also for angels, reaching earth by passing through the heavens.

8862 上帝所说的话，是供给天堂和世上之人的神性真理，因为我们称为十诫的这十条原则及随后的规条，是在西奈山上宣示和吩咐的真理，不仅适用于世上人，也适用于天上人。主所说的每一句话(即每一条真理)，不仅是对人类，也是对天使说的，经由天堂临到世上。

In the heavens, these truths do not sound the way they do on earth, because in the heavens, they are in a spiritual form instead of an earthly form. What the spiritual form is like compared with its earthly form becomes obvious when we consider both

the inner and the literal meanings of everything mentioned in the Word: the inner meanings are spiritual, but the literal meanings are earthly—the latter being accommodated to those on earth and the former accommodated to those in the heavens.

在天堂，这些真理彰显的方式与其在世上不同，因为在天堂，它们的形态是属灵的，而不是属世的。当我们思考圣经中各种事物的内在意义和字面意义时，就会明白，与属世形态相比相应的属灵形态是什么样的：内在意义是属灵的，但字面意义是属世的—后者为适应世人的接受能力，而前者则适应天堂中人。

[2] This makes sense because the Word has actually been sent from a divine origin, passing through the heavens until reaching earth. When it arrives on earth, truth is accommodated to the human race, which has an earthly and materialistic focus. In the heavens, it is accommodated to angels, who focus on what is spiritual and heavenly. As such, the Word is sacred in its own right, since it contains what is heavenly and divine.

[2] 这是有道理的，因为圣经事实上出自神性源头，经过诸天，最终到达世上。当它到达世上时，真理就适应人类接受力，而人类关注的焦点是世俗和物质之事。在天堂，它适应天使的接受力，天使们专注的是属灵和属天之事。这样，圣经本身的起源是神圣的，因为它蕴含属天和神性之事。

The principles of the Ten Commandments are certain proof of this. Everyone is capable of knowing these commandments, such as they are known all over the world: that we should honor our parents, should not commit murder, should not commit adultery, should not steal, and should not give false testimony. The Israelite nation was able to know these commandments, and they viewed things purely from a worldly perspective. Is there any nation that does not know them? Nonetheless, to ensure their dissemination, Jehovah himself descended and proclaimed them in a fire whose flames reached the very heart of heaven. It is obvious that these principles involve a lot more at their core than appears on the surface, namely, truth that is just as relevant to the heavens and that fills the heavens.

十诫的信条就是这一点的确证。每个人都有能力知道这些诫命，就像全世界都知道的那样：我们应该尊重父母，不可杀人，不可奸淫，不可偷窃，也不可作伪证。以色列人能够知道这些诫命，但他们完全以世俗眼光看待事物。有哪个民族不知道诫命呢？然而，为了确保传播诫命，耶和华亲自降临，在直达天堂最核心的火中宣告它们。很显然，这些信条的核心所涉及的远远超越其表面呈现的，那就是，与天堂相关，又充满天堂的真理。

Everything in the Word is of this nature, because it comes from a divine source. This explains why the Word is holy, being referred to as inspired in every jot and every little stroke (Matthew 5:18; Luke 16:17).

圣经中每一事物都联着这一特性，因为它有神性起源。这就是为甚麽说圣经是神圣的，每一点，每一划都是如此（马太 5：18；路加 16：17）

In the following sections, you will see what the principles of the Ten Commandments are like in their spiritual meaning, that is, as they appear in the heavens.

在下面的章节中，你将看到十诫的信条在属灵意义上，即当其呈现在诸天堂时，是何等样的。

Verses 2–6: You Shall Not Have Other Gods before My Face

第 2-6 节：在我面前你不可有别的神

8863. I am Jehovah your God, who led you out of the land of Egypt, out of the house of slaves. You shall not have other gods before my face. You shall not make for yourself a carved image or any likeness of anything that is in the heavens above or that is in the earth beneath or that is in the waters under the earth. You shall not bow down to them or serve them, because I am Jehovah your God, God the Zealous, bringing the consequences of the fathers' wickedness on the sons, on the third generation and on the fourth generation among those who hate me; and performing mercy to thousands among those who love me and keep my commandments. You shall not utter the name of Jehovah your God unworthily, because Jehovah will not render innocent the person who utters his name unworthily.

8863 我是耶和华你的上帝，曾将你从埃及地为奴之家领出来。除了我以外，你不可有别的神。不可为自己雕刻偶像；也不可作什么形像仿佛上天、下地和地底下、水中的百物。不可跪拜那些像；也不可侍奉它，因为我耶和华你的上帝，是忌邪的上帝。恨我的，我必追讨他的罪，自父及子，直到三四代；爱我、守我诫命的，我必向他们发慈悲，直到千代。不可妄称耶和华你上帝的名；因为妄称耶和华名的，耶和华必不以他为无罪。

8864. I am Jehovah your God symbolizes the Lord's deified human manifestation as universally sovereign over every single thing that relates to goodness and truth. This is obvious from the fact that in the Word Jehovah means none other than the Lord. The same is true of Jehovah Zebaoth, the Lord Jehovih, and Jehovah God.

8864 我是耶和华你的上帝，象征着主的神性人身彰显，主宰着宇宙间与良善和真理有关的万事万物。这一点是显而易见的，因为在圣经中“耶和华”指称的唯独是主。万军之耶和华，耶和华主，以及耶和华上帝，都是此意。

The Lord is called Jehovah in reference to his divine goodness, which is what essentially makes him divine; but he is called God in reference to his divine truth, which is his divine nature in action. Jehovah God means the Lord's deified human manifestation, because this aspect of the Lord is referred to in the Word by both Jehovah and God. Jehovah means divine goodness, which also defines him in terms of his human aspect; and God means the divine truth, which is what comes forth from him.

主被称为耶和华，是因为祂的神性良善，这是祂神性的本质。祂被称为上帝，则关联着祂的神性真理，即祂神性特质的运行。耶和华上帝是指主的神性人身彰显，因为在圣经中耶和华与上帝两者均指主的这方面特质。耶和华的意思是神性良善，这也是对祂人性特质的描述。上帝则意为神性真理，是从祂发出的。

[2] Jehovah God refers to the Lord's deified human manifestation, because in the heavens they cannot picture or even sense the divinity that is actually within the Lord and therefore cannot believe in it or love it. They can only picture and sense a deified human being. The concept of God being divine cannot actually be communicated to the angels in heaven, let alone to humans on earth, except through the idea of a deified human being. This is generally acknowledged in our churches because of the Lord's words in the Gospels, in which he says that he is the door, that he is the intermediary, that no one can approach the Father except through him, that no one other than him knows the Father, and that no one has seen the Father, not even a glimpse of him. Obviously, it is the Lord who is referred to here by Jehovah God.

[2] 耶和华上帝指的是主的神性人身彰显，因为在天堂，人们无法描绘，甚至无法感知上帝内在的神性，因而无法相信它，也无法爱它。他们只能构想和感觉一个神性之人。上帝神性的理念实际上无法在天堂天使中交流，更不用说世上人类了，除非是通过一个神性之人的理念。在我们的教会中，这是公认的，因为在福音书中主有话，祂说祂是门，祂是中介，若不籍着祂没有人能到父那里，也没有人能认识父，没有人看见父，甚至连瞥一眼都不可能。很明显，这里说的主就是耶和华上帝。

It is also generally acknowledged that it is the Lord himself who has redeemed the human race and saved it from hell, as symbolized in the next phrase: I led you out of the land of Egypt, out of the house of slaves. This proves that Jehovah God, who spoke from Mount Sinai, is the Lord as a deified human being.

人们也普遍认为，是上帝亲自救赎了人类，将其从地狱中拯救出来，就像下面这话所象征的那样：我将你们从埃及地为奴之家领出来。这证明，耶和華上帝，即在西奈山昭告的那一位，就是神性人身的主。

[3] This is the first thing said by the Lord from Mount Sinai, because it must be universally sovereign in each and every idea that follows. Whatever is said first must be kept in mind in what follows it and should be seen as the universal principle contained within it. We will see in the next section what universally sovereign means.

[3] 这是主在西奈山上说的第一句话，因其必须全然主导随后说的每一个意念。凡是首先宣告的，都必须在随后的内容中时刻铭记，并被视为贯穿其中的普遍原则。我们将在下一节中看到全然主导意味着什么。

The words spoken by the Lord are no exception. Whatever he said first must govern what follows, incorporating not only what was said first but everything after that. What follows in chapter 20 [of Exodus] are the principles of the Ten Commandments, which are inner truths, followed by the regulations, which are outward truths. Within these inner and outward truths, the Lord must govern as a deified human being, as he is their source and their essence. To be sure, genuine truth comes entirely from him, and he is whatever comes from him.

主所说的话绝无例外。凡是祂首先说的，都必须掌管随后的内容，不仅要体现在首先说的话里，还要体现在随后的一切话中。“出埃及记”第20章随后的内容是十诫的法则，它们是内在真理，然后才是法则，是外在真理。在这些内在和外在的真理中，主必须作为一个神性之人来掌管，因为祂是其来源和本质。无可否认，真正的真理全然出自祂，凡出自祂的就是祂。

It is also widely recognized in our churches that the Lord as a deified human being governs every aspect of faith. We are taught that without the Lord there is no salvation and that everything good and true in our faith comes from him.

在我们的教会中，人们也普遍认识到，上帝作为一个神性之人，掌管着信仰的各个方面。我们得到教导：离开主就没有救恩，我们所信的一切良善和真理都出自祂。

As he is the source of faith, he is faith. And if he is faith, he is also every truth contained in the teachings about faith that are found in the Word. This is also why the Lord is called the Word.

由于祂是信仰的源头，祂就是信仰。若祂是信仰，祂也就是圣经中关于信仰之教导的每一条真理。这也是为什么主被称为“道”的原因。

[4] As I said before, ideas that come first must govern the ideas that come next and therefore the whole sequence. This is demonstrated by each and every thing the Lord spoke, especially the prayer that we know as the Lord's Prayer. Every idea in that prayer follows in a sequence, like a pillar that gets wider from the top toward the base. At the center of this pillar are the primary truths in the sequence. The principal truth is on the very inside, and each idea that follows in the sequence is gradually added to it; and in this way, the pillar grows. This innermost truth is universally sovereign within all of the truths surrounding it, because it essentially sustains them all.

[4] 正如我此前说的，首先提出的理念必须支配随后的，也就是序列的全部理念。这展示在主所说的每一件事上，尤其是我们所知道的主的祷告，即主祷文。这个祷告里每一个理念都按照顺序发展，就像一个从顶部向底部逐渐变得粗大的柱子。位于这个柱子中心的是序列的基本真理。首要真理位于至内，序列中随后的每一个理念依顺序逐步加入进来。以此方式，柱子增大。这个至内真理主导所有围绕其周围的真理，因为它在本质上包含了它们全部。

8865. The comments and illustrations in Secrets of Heaven

8865 《属天的奥秘》的评注和示例

8853–58 clarify what universally sovereign means. For humans, what is universally sovereign is that which can be found within every single one of our thoughts and wishes. It is therefore what constitutes our very mind and life. The Lord must be our sovereign, because it is so for the angels in heaven, of whom we say they are in the Lord.

8853-58 澄清全然主导的含义。对人类来说，全然主导在我们每一个想法和愿望中都找得到。因此，正是它构成了我们的心性和生命。主必需成为我们的主导，因为天上的天使正是如此，所以说他们在主里面。

The Lord becomes our sovereign when we not only trust that all goodness and truth are given to us by him but also when we love the fact that this is so. The angels not only trust that this is the case but also have an awareness of it. This is why their life is the Lord's life within them. Their life's desire is to live in the love given to them by the Lord, and their life's understanding consists in living in the faith given to them by the Lord.

当我们不仅相信祂赐给我们所有的良善和真理，而且爱这样的事实时，主就成为我们的君王。天使们不仅相信这是事实，而且对此清楚明白。这就是为什么他们的生命就是上帝在他们里面的生命。他们生命的盼望就是活在上帝赐予他们的爱里，他们对生命的认知在于活在主所赐予的信心中。

This explains why the Lord is the all in all of heaven and why he himself is heaven. When the Lord is sovereign within us, the members of his church, as universally as he is within the angels of heaven, then he is within everything we believe to be good and true. This is like the heart's relationship to every blood vessel, because blood vessels originate in the heart and draw from it the blood for which they exist.

这就解释了为什么上帝就是全部天堂，为什么祂自己就是天堂。当主在我们里面，在祂的教会成员里面，如同在天堂的天使里面那样掌权时，祂就在我们信为良善与正直的一切事物中。这就像心脏与每一条血管的关系，因为血管起源于心脏，并从中汲取它们赖以生存的血液。

[2] We should recognize that the kind of spirits or angels who are around us depends on what is universally sovereign within us. This is because within each one of us, what is universally sovereign is the essence of our life (Secrets of Heaven 8853, 8858). We are perfectly cheerful and content even when we are thinking about other things, because the angels and spirits around us live within this sovereignty as though they are living in the same house with us, and their happiness flows into us and causes this cheerful and content feeling.

[2] 我们应该认识到，我们周围有怎样的灵或天使取决于我们内里的全然主导是什么。因为对于我们每个人，所谓的全然主导就是我们生命的核心（《属天的奥秘》8853，8858 节）。即使当我们思考其他事情时，我们也非常快乐和满足，因为我们周围的天使和灵就处于这个主导之内，如同和我们同居一室一样。他们的愉悦流入我们，从而导致这快乐和满足的感觉。

People are not aware that this is where their happiness comes from. They do not know that their life flows into them or that what is universally sovereign in them constitutes their very life. Neither do they know that when what is sovereign in their life is being stimulated, it is like the pupil in the eye making contact with an object it sees: people experience pleasure when the eye sees beautiful objects and displeasure when it sees ugly objects.

人们不知道这是自己幸福的来源。人们不知道，天使和灵的生命流入他们，或他们里面的全然主导构成了自己的生命实在。人们也不知道，当其生命中的主导事物被刺激时，就像眼睛瞳孔的视线达到物体一样：当眼睛看到美丽事物时，人们会体验快乐；当看到丑陋事物时，人们会感到悲伤。

We call something universal when it embraces every aspect, and so what is universally sovereign in us is what is in each and every part of us.

当某事物涵盖各个方面时，我们称其为通同的。所以我们内里的全然主导就主导着我们的每一方面，各个部分。

8866. Who led you out of the land of Egypt, out of the house of slaves. This symbolizes being freed from hell by the Lord, as is obvious from the symbolism of to lead out of as being liberation, from the symbolism of the land of Egypt as being assaulted by hellish spirits, and also from the symbolism of the house of slaves as being spiritual captivity. The house of slaves means spiritual captivity and also hell, because being a slave means being held captive and led by those who are in hell. Being free means being led by the Lord. Those who belong to the spiritual church, represented by the sons of Israel, have been freed from hell by the Lord.

8866 祂领你们出埃及地为奴之家。这象征着被主从地狱中解放出来。从象征意义来看，“领出来”显然意味着解放出来；“埃及地”就象征着被地狱之灵攻击；“为奴之家”的象征意义就是灵性上的囚禁，即“为奴之家”意味着灵性上的囚禁，也意味着地狱，因为奴隶意味着被囚禁，被地狱中人诱导。得自由意味着被主引导。以色列的后裔代表那些属灵教会的人，已经被主从地狱中解放了。

8867. You shall not have other gods before my face. The symbolism of this is that we are not to think truth comes from any source other than the Lord. This is because gods is symbolic of what is true and in the negative sense of what is false; and face—when speaking of God—is symbolic of love, mercy, peace, goodness, and therefore the Lord himself, since these things come from him.

8867 在我面前你不可有别的神。它的象征意义是，我们不得以为除了主以外，真理还有任何其他来源。因为这里别的神既可以象征真实，也可以是相反的虚谬。而说到上帝面前时，就象征着爱、慈悲、和平、良善，因此也就是主自己，因为这些都出自祂。

Another reason you shall not have other gods before my face symbolizes that we are not to think truth comes from any source other than the Lord is because the Lord’s deified human manifestation, symbolized by I am Jehovah your God, is the first thing mentioned. Therefore, it is the first in the sequence and must be universally sovereign within every single truth that follows.

在我面前你不可有别的神，除了象征着我们不得以为除了主以外，真理还有任何其他来源，还因为起初的宣告，“我是耶和华你的上帝”，所象征的主的神性人身彰显。由于这是一系列宣告的首条，故此必须全然主导随后的每一条真理中。

And now are established the kinds of things we must avoid because they would ruin or prevent the Lord from being universally sovereign within each and every truth contained in the principles and laws declared and commanded from Mount Sinai. The main thing that would prevent this from happening is to think truth comes from some source other than the Lord, symbolized by you shall not have other gods before my face.

现在已经明确了我们必须诫免的那类事情，因为它们会破坏或阻碍主的全然主导，行使在西奈山昭告的原则和律法所包含的每一条真理中。它们能阻止这一切发生的主要原因是，人会以为除了上帝以外真理还有其他来源，其象征就是，在我面前你不可有别的神。

The other things that would prevent this universal sovereignty from happening are the things that follow in the sequence: that they should not make graven images for themselves; should make no likenesses of the things that are in the heavens, in the earth, and in the waters; and should not bow down to them or serve them. After these are specified, because I am Jehovah your God is repeated as a symbol that the Lord must be within each and every truth.

阻止这全然主导发挥效用的其他因素是系列里随后诸事：不可为自己雕刻偶像，也不可作什么形像彷彿上天、下地和地底下、水中的百物，不可跪拜那些像；也不可侍奉它，因为我耶和华你的上帝，是忌邪的上帝。在特别指出这些之后，再次宣告：我是耶和华你的上帝，象征主必在于每一条真理之内。

8868. We should also say something briefly about truth that comes from somewhere other than the Lord. Generally speaking, this is truth that does not have the Lord within it. Truth does not have the Lord within it any time we deny him and his divinity or likewise when we acknowledge him but still arrogate to ourselves his righteousness, believing goodness and truth are not given to us by him but that they come from ourselves.

8868 我们还应该简要地谈谈，上帝之外真理的其他来源问题。一般说来，这样的真理没有主在其内。任何时候当我们否认祂和祂的神性，或者相似地当我们承认祂，但却攫取祂的公义归给我们自己时，或相信良善和真理不是祂赐与我们的，而是出自我们自己时，主都不在真理之内。

Truth does not have the Lord within it when we take it from the Word (especially in its literal meaning) and use it to argue in favor of our control over other people or for our own enrichment. Because it comes from the Word, this is actually truth; it is not true here, though, because it is used in arguing for a sinister purpose and therefore is perverted. This is the kind of thing that is meant by the Lord's words in Matthew :

当我们从圣经(特别是其字面意义)中摘取真理出来，目的是为掌控他人而搜取支持，或者显示我们自己的博学，上帝就不在这些真理之中。由于这些来自圣经，它们实际上是真理，但此时此处却不是。因其被用来为不良目的辩护，所以被扭曲了。这就是主在马太福音中所说之话的意思：

“If anyone says to you, ‘Look! Here is the Messiah!’ or ‘There he is’— do not believe it. For false messiahs and false prophets will appear and produce great signs and omens, to lead astray, if possible, even the elect.” (Matthew 24:23–24)

“若有人对你们说‘基督在这里’，或说：‘基督在那里’，你们不要信。因为假基督、假先知将要起来，显大神迹、大奇事。倘若能行，连选民也就迷惑了。（马太福音 24：23-24）

See also Secrets of Heaven 3900, and this in Luke:

也可参见《属天的奥秘》3900，这也见于路加福音：

“Beware that you are not led astray; for many will come in my name and say, ‘I am he!’ and ‘The time is near!’ Do not go after them.” (Luke 21:8)

“你们要谨慎，不要受迷惑，因为将来有好些人冒我的名来，说：‘我是基督’，又说，‘时候近了’，你们不要跟从他们。”（路加福音 21：8）

[2] Truth that comes from the Lord always remains the Lord’s truth because of its inner aspect. Truth that does not come from the Lord appears to be true only from its outward appearance. It is not true in its inner aspect, because within it is vanity, falsity, and evil.

[2] 从主而来的真理基于其内在特质，始终持守祂的真理。凡不是出于主的真理，从外观上看似乎正确，但其内在并非真实，因为它里面是虚荣、谬误和邪恶。

For something to be true, there needs to be life in it; and truth without life is truth we do not believe. Life does not come from anywhere other than being good, that is, through goodness that is given to us by the Lord. If the Lord is not within the truth, it is truth without life and therefore not truth. But if there is falsity or wickedness within our truth, then that truth is actually falsity and wickedness. It is what is inside that matters, and in the other life this shines through the outward appearance.

任何真理之事物都有生命在其中。我们不会相信没有生命的真理。除了良善，即主赋予我们的良善，生命没有任何其他来源。如果主不在真理之内，这真理就没有生命，因而不是真理。但是，如果我们的真理含有谬误或邪恶，那么事实上此真理就是谬误和邪恶。事物的内在才是关键，此内在的光泽在来生会向外展现出来。

From this, we should understand what it means not to think of truth as coming from anywhere other than the Lord.

据此我们应该明白，不要以为真理可以有主之外的任何来源是什么意思。

[3] Since few people understand this concept of truth being true in its inner aspect (and therefore being made into living truth by the Lord), I will say something about it based on my experience. In the other life, they understand what lies behind a person's words, for example, whether the person is concealing something or is being open about it. They also sense a person's intention: if the intention is good, they feel a gentleness within the words, but if the motivation is evil, they sense a harshness within the words, and so forth.

[3] 由于很少有人从内在角度（即主使之成为有生命的真理）理解真理之所以为真的这一理念，对此我需要依据自己的经验说一说。在来生，人们明白在人的言谈后面是什么。例如，此人是否在隐藏什么，或是在展现甚麽。人们也感知到人的意愿：如果意愿是良善的，他们会从其言谈中感受到和善；但是如果动机是邪恶的，他们就感觉到其话语中的无情，等等。

Speech among the angels in heaven is entirely transparent, to the point that the Lord's presence can be felt within it. The angels sense his presence unmistakably, and they even hear his presence in the gentleness of the speech and the way it sounds.

天堂天使之间的言语是完全透明的，以至于上帝的临在是可以从内里感觉到的。天使们清楚无误地感觉到祂的临在，他们甚至从祂温柔的话语和出声方式中听到祂的临在。

This also makes it possible in the other life to learn what lies within truth and whether the Lord is within it or not. Truth in which the Lord resides is living truth, but truth in which the Lord does not reside is not living truth. Living truth is truth that we believe because we love the Lord and are kind to other people. Truth that is not alive is not true, because within it lies self-love and worldly ambition.

这也使我们能够在来生了解真理之中有哪些内容，以及主是否在其中。有主在其中的真理是活生生的真理；而没有主在其内的真理，不是活的真理。活的真理是我们信奉的真理，因为我们爱主，善待他人。无生命的真理不是真的，因为它里面是我爱和世俗的野心。

This transparency enables spirits and angels to discern whether the truth any of them speaks is consistent with how they live, or in other words, is consistent with what is universally sovereign within them.

这样的透明使得灵和天使能够辨别出，他们任何一个人所说的真理是否与他们的生活相一致。或者换句话说，是否与他们内在的全然主导一致。

8869. You shall not make for yourself a carved image is symbolic of not relying on our own intelligence. This makes sense, because a carved image is a symbol of something that does not come from the Lord but from our ego. A carved image symbolizes the

product of our own intellect, and a cast image symbolizes our own desires. When we regard either the one or the other as our god and worship it, we love whatever comes from ourselves more than anything else.

8869 你不可为自己雕刻偶像，象征着不仗恃自己的聪明。这是有道理的，因为雕刻的形像象征的事物并非来自上帝，而是来自我们的自我。雕刻的形像象征着我们自己聪明的产物，而铸造的形像则象征着我们自己的欲望。当我们把其中任何一种视为我们的上帝对其敬拜时，我们爱自己所出的，胜过一切。

People who do this actually do not believe that intelligence or wisdom flows into them from God. They attribute it all to themselves. Whatever happens to them they ascribe to luck or chance, and they flatly deny that divine providence has anything to do with it. They assume that if there is any external agency involved, it is in the order of nature, to which they attribute all things. To be sure, they publicly say some creator god has put his stamp on nature, yet in their heart they deny there is any god presiding over nature.

这样做的人实际上并不相信，聪明或智慧乃是上帝浇灌给他们的。他们把一切都归给自己。无论经历任何事情，他们都把这归咎于运气或机会，他们断然否认天道与此有任何关系。他们认为，如果有任何外部因素参与，也不过是自然规律而已，他们把一切都归因于此。诚然在公开场合他们也会说，某个造物的神灵把其印记贴在了大自然上，但在心里，他们否认任何神明对大自然的主宰。

These are the kind of people who in their heart attribute everything to their own prudence and intelligence and attribute nothing to God. If they love themselves, they worship their own prudence and intelligence, and they expect other people to worship them as well. In fact, they would like to be worshipped as gods, if the church did not clearly forbid it. These are the fashioners of carved images, and their carved images are the ideas they carve out with their own egotism. They want those ideas to be worshipped as though they are divine.

这些人心里把一切都归因于自己的精明和才智，而不把任何事物归于上帝。当他们爱自己时，就会崇拜自己的精明和才智，并期望其他人也崇拜他们。事实上，如果教会没有明令禁止的话，他们希望被尊崇为神。这就是雕刻偶像者，他们雕刻的形像是他们从其自我创造出来的理念。他们希望这些理念被当作神圣一样地崇拜。

[2] We can confirm that carved images in the Word are symbols of our own intelligence and our own desires by looking at many passages where they are mentioned, as in Jeremiah,

[2] 我们可以根据圣经多处的讲述，来确认雕刻的偶像象征着我们自己的聪明和欲望，如耶利米书：

Everyone becomes stupid and without knowledge, and the goldsmith is shamed by his carved image, because his cast image is a lie, and there is no spirit in those things. (Jeremiah 10:14, 51:17)

各人都成了畜类，毫无知识，各银匠都因他雕刻的偶像羞愧。他所铸的偶像本是虚假的，其中并无气息。（耶利米书 10：14；51：17）

It says everyone becomes stupid and without knowledge, and the goldsmith is shamed by his carved image because carved image is symbolic of what comes not from the Lord but from our own intelligence. There is no spiritual life in what we carve out with our own intelligence. Spiritual life only comes from the Lord, and so the phrase and there is no spirit in those things is added.

这里说每个人都变得愚蠢，没有知识，而银匠为他雕刻的偶像羞愧，因为雕刻的偶像并非象征出自上帝之事，而是出自我们自己的聪明。我们用自己的聪明制造的东西没有属灵生命。属灵生命只有来自主。因此，上述段落如此说，在这些事物中没有加入灵性。

[3] In Habakkuk,

Because its maker has carved it, what value is the cast image? It is a cast image and a teacher of lies, for its maker trusts in what has been made, though the product is only an idol that cannot speak! . . . There is no spirit in it at all. (Habakkuk 2:18-19)

[3] 哈巴谷书：

雕刻的偶像、人將他刻出來、有甚麼益處呢。鑄造的偶像、就是虛謊的師傅。製造者倚靠這啞巴偶像、有甚麼益處呢。這個還能教訓人麼。。。其中毫無灵性。
(哈巴谷书 2：18-19)

Here, carved image is a symbol of the ideas we carve out with our own intelligence, in which there is no life from the Lord. . . .

这里，雕刻的偶像象征着我们依自己的聪明生出的观念，内里没有从主而来的生命。

8870. Or any likeness symbolizes an imitation of what comes from God, which is clear from the symbolism of likeness as being an imitation. What precedes this phrase and what follows it make clear that it means an imitation of what comes from God. It is preceded by you shall have no other gods before my face and you shall not make for yourself a carved image. This is symbolic of truth coming from some source other

than God and yet still resembling the truth. It is followed by phrases like that is in the heavens, that is on the earth, and that is in the waters. These mean the kinds of things that come from a divine source, wherever they may be found.

8870 或者任何其他类似物，都象征着模仿来自上帝之事物，这从模仿的象征意义上可以清楚地看出。这句话之前和随后的内容清楚地表明，它意味着模仿来自上帝之事物。这前面的一句话，在我前面你不可有别的神，不可为自己雕刻偶像。这象征的是，来自上帝以外其他来源，但仍与真理相似的“真理”。然后说：仿佛上天、下地和地底下、水中的百物。指的是那些从神圣源头而来的事物，它们处处可见。

[2] At this point, I should say what an imitation of the things that come from a divine source means, since we will be dealing with it in the rest of this verse and the beginning of the next. Imitating things that come from a divine source occurs when people profess divine thoughts in public and even perform the sort of works commanded by God, thereby misleading others into believing that they are good and believe the truth when in fact they are thinking the exact opposite in their heart and wish nothing but evil. Such people are frauds, hypocrites, and deceivers. These are the people who make an imitation of what comes from a divine source.

[2] 说到这里我应该解释一下，模仿来自神圣来源之事物是甚麽意思！因为我们将在本节的余下部分和下一节开始面对这个问题。模仿来自神圣来源之事物，见于人们当众表达神圣观念，甚至按照上帝命令行事，从而使人们误以为他们是良善的，信奉真理的。而实际上他们心里的想法完全相反，他们的意愿除了邪恶别无它物。这些人是假冒者、伪君子 and 骗子。这就是模仿出自神圣来源之事物的人。

In the other life, evil spirits make an imitation of what comes from a divine source when they create an outward mask or pretense, with nothing divine inside. This is practiced in the other life by frauds, hypocrites, deceivers, and in general everyone who from frequent practice develops the habit of speaking differently from the way they are thinking and of acting differently from the way they want to act. Some do this to boost their reputation so that they may fool people into thinking they are good. Some do it to have power.

在来生，邪恶之灵模仿来自神圣源头之事物，制造出外观的面具或伪装，里面却没有神性事物。这通常是假冒者、伪君子、骗子在来生所做的。通常这些人在日常行为中养成了习惯，即说的不同于想的，做的不同于其意愿。有些人这样做是为了提高声誉，从而愚弄人们以为他们是好人。有些人这样做是为了权力。

[3] In the other life, any kind of mask or pretense constitutes a misuse of correspondences. The façade that enables them to feign goodwill and faith is

gradually stripped away so that they are only acting from the actual nature they developed in the world and no longer acting with any pretense or hypocrisy.

[3] 在来生，任何类型的面具或伪装都是误用对应。那些使他们能够伪装仁爱和信仰的外观会被逐渐剥去，唯有他们生前养成的事物品性才能继续施行，任何虚假或伪善都不再能继续。

Spirits of such a kind, realizing they are going to be deprived of this façade, claim that if they could be allowed to keep it, they would be able to get along with their friends and to seem to be doing good in the other life in the same way they had previously done in the world. Yet this cannot happen, because by means of this façade of seeming to do good they would be able to communicate in some fashion with heaven. Specifically, they would communicate with those on the outer fringes of heaven who are simple folk, equivalent to the skin on the human form of the macrocosm. Meanwhile, they would be communicating internally with the hells. The evil inside them predominates, because that is what they want; and the goodness of their feigned façade is only serving to acquire power on behalf of their evil impulses. Therefore, it is actually against the divine order of things to grant them license to act with guile and hypocrisy as they had in the world. These abilities are taken from them, and they are restored to the evil they truly want.

这类灵意识到，来生他们将被剥夺这层假面具，便声称如果允许保留它，他们将能够与朋友们相处，并会像他们生前在世时所做的那样去行。然而，这是不可能的，因为通过这种看似行善的表象，他们能够以某种方式与天堂沟通。具体来说，他们会与那些生活在天堂周缘的人交流，那里是单纯的人，相当于巨型人体的皮肤。同时，他们的内在会与地狱沟通。他们内在的邪恶处于主导，因为这是他们的意愿。而他们虚伪的外表良善只是为了获得权力，满足其邪恶的欲望。因此，这实际上是违反事物的神性秩序，许可他们像在世时那样以欺骗和虚伪行事。届时他们将被剥夺这些能力，恢复他们真正意愿的邪恶。

8871. Of anything that is in the heavens above or that is on the earth beneath is symbolic of seeing things with either spiritual or earthly enlightenment. The likeness of anything that is in the heavens above is symbolic of what appears in or is seen with spiritual enlightenment. These are all the considerations that relate to goodness and truth. They are matters of faith, of goodwill toward others, and of loving the Lord. Dissimulating or faking these is making a likeness of anything that is in the heavens above.

8871 天上或地下的任何事物，意味着在灵性之光或世俗之光中呈现的事物。天堂里任何事物的样式，都象征着灵性觉悟里所显现或被看到的事物。这些都是关乎

良善和真理的思考，属于信仰之事，是对邻舍的仁爱，对主之爱。对此的伪装或假冒就是制造类似天堂之上的东西。

The likeness of anything that is on the earth beneath is symbolic of what appears in or is seen with earthly enlightenment. These are the sorts of considerations that are related to goodness and truth on a civil or moral level. Feigning or faking this is making a likeness of anything that is on the earth beneath.

地上任何事物的样式，都意味着在尘世之光中呈现或被看到的東西。这些都是在公民或道德层面上思考的良善和真理。对此的伪装或假冒就是制造与世上之物类似的东西。

The literal meaning of this phrase refers to what appears in the sky, like the sun, moon, and stars, or what appears on land, like different kinds of animals—flying, walking, and crawling. But the inner meaning of the phrase refers to the sorts of thing these symbols stand for, the things that relate to goodness and truth, as we said above.

这句话的字面意思是指天上出现之物，比如太阳、月亮和星星，或是呈现在地上之物，如各种动物——会飞的、能走的和爬行的。但这句话的内在意义是指这些符号所代表的事物，正如我们前面所说的，即与良善和真理有关的事物。

[2] These considerations of goodness and truth are described in more detail in Moses: Do not act corruptly by making a carved image in the form of any figures—the likeness of male or female, the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the air, the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth. And when you look up to the heavens and see the sun, the moon, and the stars, all the host of heaven, do not be led astray and bow down to them and serve them.

[2] 摩西更进一步地描述了对良善与真理的这些思考：“惟恐你们败坏自己，雕刻偶像，彷彿什么男像女像，或地上走兽的像，或空中飞鸟的像。或地上爬物的像，或地底下水中鱼的像，又恐怕你向天举目观看，见耶和华你的上帝为天下万民所摆列的日、月、星，就是天上的万象，自己便被勾引敬拜侍奉它。”（申命记 4: 16-19）

. . . Be careful not to forget the covenant that Jehovah your God made with you, and do not make for yourselves a carved image in the form of anything that Jehovah your God has forbidden you. For Jehovah your God is a devouring fire, a jealous God. . . . I call heaven and earth to witness against you today that you will soon utterly perish from the land . . .

“你们要谨慎，免得忘记耶和华你们的上帝与你们所立的约，为自己雕刻偶像，就是耶和华你上帝所禁止你作的偶像，因为耶和华你的上帝乃是烈火，是忌邪的上帝……我今日呼天唤地向你们作见证，你们必在……那地上速速灭尽……”

Jehovah will scatter you among the peoples; only a few of you will be left among the nations where Jehovah will lead you.

耶和华必使你们分散在万民中，在他所领你们到的万国里，你们剩下的人数稀少。

There you will serve other gods made by human hands, objects of wood and stone that neither see, nor hear, nor eat, nor smell. (Deuteronomy 4:16–19, 23–28)

在那里你们必侍奉人手所造的神，就是用木石造成，不能看、不能听、不能吃、不能闻的神。”（申命记 4：23-28）

[3] The reason for such a severe prohibition against making a likeness of any object in the sky or on the earth is mainly that the nation descended from Jacob was strongly prone to worshipping the external aspect of things. They did not want to know anything about the inner life of the church—the things that relate to faith: loving the Lord and being kind to other people. If they had been allowed to make likenesses of things, they would have bowed down to them and worshipped them as gods. This is obvious from the golden calf they made for themselves despite so many miracles, and from their frequent lapses away from worshipping the deity and into idolatry.

[3] 如此严厉禁止仿造天上或地上任何物体，其原因主要是因为雅各以后各民族热烈地崇拜事物的外观。他们不想知道教会的内在生命——即与信仰有关之事：爱主，善待邻舍。如果允许他们仿制物体，他们就会向其叩头，并当作神来崇拜。这从他们为自己制造金牛犊已经显而易见，尽管经历了许多神迹，他们却不断地偏离敬拜上帝而转向崇拜偶像。

However, this is not what the inner meaning of these verses is talking about. It is talking about the concepts laid out above.

然而，这样的表达并不是这些章节的内在含义。它涉及的只是上述概念而已。

8872. Or that is in the waters under the earth is symbolic of what is on the plane of the physical and sensory. A likeness of anything that is in the waters under the earth is symbolic of what is below the things we see with our earthly enlightenment.

8872 或者说，地下诸水象征的是位于物质和感官层面之事。地下诸水里任何事物的类似物，都象征着我们在世俗觉悟下看到的事物，其下所掩藏之事。

It is obvious that these are things on the plane of the sensory and material when we consider the respective degrees of the human intellect. In the first degree is what we see with spiritual enlightenment, symbolized by something that is in the heavens above. In the second degree is what we see with earthly enlightenment, symbolized by something that is on the earth beneath. And in the third degree is what is on the plane of the sensory and material, symbolized by something that is in the waters under the earth.

很明显，当我们考查人类智识的各个层面时，这些都是处于感官和物质层面上的东西。位于第一层面的是我们以属灵觉悟看到的，以天上事物来象征。位于第二层面的是我们以世俗领悟看到的，以地上事物为象征。第三层面则是位于感官和物质层面之事物，以地下诸水的事物来象征。

Associated with this sensory and material plane are knowledge drawn largely from the evidence of the physical senses and our enjoyment of that knowledge. Such knowledge and its enjoyment are good things when put to good use by good people, but they are bad things when used for evil purposes by bad people. Making a likeness of anything that is in the waters under the earth means using this kind of knowledge to mislead others, as frauds, hypocrites, and deceivers are accustomed to do.

与此感官和物质层面相关连的，是从物质感官证据为主获得的知识，以及我们对该知识的珍爱。当这样的知识和对其的珍爱，被良善之人用于良善时是美好的，但被不良之人用于邪恶目的时，就成了坏事。模仿地下诸水中任何东西做成类似物，意味着用这种知识来误导别人，就像假冒者、伪君子和骗子常做的那样。

8873. You shall not bow down to them or serve them stands for not worshipping these imitations as divine. Bowing down is symbolic of humility, and serving is symbolic of submission.

8873 你不应向它们叩拜，也不应侍奉它们，表示不得敬拜这些模仿神圣的赝品。叩拜象征谦卑，侍奉象征顺服。

This refers to worshipping them as divine, because humility and submission are essential elements of worship. Without them, there is no worship — we are just going through the motions to imitate those elements of worship. There is no life in this gesture. Life from the Lord flows into a humble and submissive heart, because only such a heart is capable of receiving life. When the heart is truly humble, there is no self-love or worldly ambition to get in the way.

这指的是将它们当作神圣来敬拜，因为谦卑和顺服是敬拜的基本要素。没有这些就不是敬拜 — 我们只是在行为上模仿那些敬拜的元素，却没有生命在这装模做样

里。主的生命流入谦卑和顺服的心，因为只有这样的心才能接受生命。当心真正谦卑时，就没有了我爱或世俗欲望的阻碍。

Two different terms are used because bowing down stands for worship that comes from loving what is good, and serving stands for worship that comes from believing what is true.

这里使用两个不同的名词，是因为叩拜代表的崇拜出于对良善之爱，而侍奉代表的崇拜则出自信为真理。

8874. Because I am Jehovah your God stands for divinity being in each and every word the Lord says, as is obvious from the explanations in §§8864 and 8865, above.

8874。因为我是耶和华你们的上帝，表示上帝所说的每一个字都具神性，这明白见于上述 8864 和 8865 条的解释中。

8875. God the Zealous symbolizes the fact that falsity and evil will result. The real meaning of zealous God is divine truth that comes from divine goodness. God is used in regard to truth, and zealous is used in regard to goodness, as will be seen below.

8875 上帝的忌邪（热情）象征谬误和邪恶将导致的后果。忌邪（热情）上帝的真正含义是来自神性良善的神性真理。上帝一词关乎真理，忌邪（热情）一词关乎善良，如下所示。

However, in relation to people who do not accept the divine truth that comes from the Lord's divine goodness, a zealous God means evil and falsity. Negative people see divine truth as falsity and see divine goodness as evil. It is viewed by each person according to that person's own character; and so the Lord's zeal, which is actually love and mercy, seems like anger to negative people.

然而，对于那些不接受从上帝神性良善发出的神性真理之人来说，忌邪（热情）的上帝意味着邪恶和谬误。否定者认为神性真理是谬误的，认为神性善良是邪恶的。每个人都根据他自己的本性来看待它。所以主的热情，实际上是仁爱和慈悲，对否定者来说就像是愤怒。

When the Lord is protecting his own in heaven with love and mercy, those under the influence of evil get offended and angry at these good people. They rush into the zone that is influenced by divine truth and divine goodness in an attempt to destroy the people there. At that point, the divine truth that comes from divine goodness goes to work on them and causes them to feel torment similar to what is experienced in hell. This is why they attribute burning anger and indeed all evil to God, when in fact there is absolutely no anger and no evil in God, just pure forgiveness and mercy.

当主用仁爱和慈悲在天上保护属祂之人的时候，那些受邪恶影响的人会觉得这些良善之人的冒犯并感到愤怒。他们闯进受神性真理和神性良善影响的地域，企图摧毁那里的人们。当此时，来自神性良善的神性真理开始对他们运行，使他们感受到类似经历着地狱般的折磨。这就是为什么他们把焚烧的愤怒，甚至所有的邪恶归于上帝。而事实上，上帝根本没有愤怒和邪恶，只有全然的宽恕和慈悲。

[2] It is obvious from these explanations why zealous stands for falsity and evil and why zeal stands for anger.

[2] 从这些解释可以明白，为什么忌邪代表谬误和邪恶，为什么热情代表愤怒。

[3] The Lord's zeal is love and mercy, but when the Lord is protecting good people from evil people, it seems like hostility and even anger. This is demonstrated in the following passages in the Word, where the Lord's zeal is love and mercy.

[3] 主的热情是仁爱和慈悲，但当主保护好人不受恶人伤害时，就似乎是敌意甚至愤怒了。这展现在下面的段落中，在这里，主的热情是爱和慈悲。

In Isaiah, Look down from heaven and see, from your holy and glorious habitation. Where is your zeal and your might? The yearning of your heart and your compassion? They are withheld from me. (Isaiah 63:15)

在以赛亚书里：“求你从天上垂顾，从你圣洁荣耀的居所垂看。你的热情和大能在哪里呢？难道你不再眷爱、怜悯我们吗？”(以赛亚书 63: 15)

In this passage, zeal stands for mercy, which is a yearning of the heart, and refers to goodness. Where it says your zeal and your might, zeal refers to goodness, and might refers to truth. Likewise, the yearning of your heart refers to goodness, and compassion refers to truth; and in the same vein, holy habitation refers to the heaven where people from the celestial realm are, and glorious habitation refers to the heaven where people from the spiritual realm are. On account of heavenly marriage, which is the marriage between what is good and what is true, every time it talks about what is good in the Word, it also is talking about what is true. For example, the Lord is described with the twin names Jesus and Christ, which represents the divine marriage within the Lord. . . .

在这段话中，热情代表慈悲，是一种心灵的渴望，指的是良善。这里说到：你的热情和大能，热情指的是良善，而大能则是指真理。同样地，你心灵的渴望代表良善，怜悯代表真理。同样道理，圣洁的居所是指属天国度之人所在的天堂，荣耀的居所则指属灵国度之人所在的天堂。因为天堂的婚姻，就是诸般良善与种种真理的婚姻，圣经里每当讲述各品良善之时，也同时在讲述相应的真理。例如，对主的描述用的是成双的名字：耶稣和基督，代表着主内的神性婚姻.....

It is evident from these passages what the zeal of Jehovah or a zealous God means; the real meaning is love and mercy. But it seems like anger and devastation to those who are under the influence of evil and falsity, because they do not understand the real meaning.

从这些经文中可以看出，耶和華的热情或忌邪的上帝是甚麼意思。这里真正的意义是爱和慈悲。但对那些被邪恶和谬误把持的人来说，这似乎是愤怒和毁坏，因为他们不理解其真意。

[8] We should be aware that we particularly refer to Jehovah (that is, the Lord) as jealous or vindictive when our idea of what should be universally sovereign for someone in the church becomes corrupted. This is the idea that there is a deity and that we should love it, think about it, and revere it. When this idea is corrupted or destroyed, our enlightenment is replaced by a complete fog. There is no longer any divine influence on us, because we are not open to it; and this is why the commandment says I am Jehovah your God, God the Zealous, bringing the consequences of the fathers' wickedness on the sons, on the third generation and on the fourth generation among those who hate me.

[8] 我们应当认识到，当我们关于教会中谁应该全然主导的观念败坏时，我们会特别以为耶和華(即主)是嫉妒或怀恨的。我们的观念里当有上帝，我们应该爱祂，思想祂，并敬畏祂。当这个观念败坏或毁灭时，我们的悟性就全然被一团迷雾取代。我们对神性就不再有感觉，因为我们已经对祂关闭了。这就是为什么诫命说我是耶和華你的上帝，是忌邪的上帝，恨我的，我必追讨他的罪，自父及子，直到三四代。

This is what happens when we worship other gods or make for ourselves a carved image or any likeness. These things corrupt that concept of divinity, which is supposed to be universally sovereign.

这就是当我们崇拜别神，或为自己雕刻偶像或任何类似物时将要发生之事。因为这些东西破坏了神性观念，而神性本应该全然主导。

[9] On this account, similar things are said elsewhere in Moses,

[9] 因此，摩西在他处也说过类似的话：

Do not make for yourselves a carved image in the form of anything that Jehovah your God has forbidden you. For Jehovah your God is a devouring fire, a zealous God. (Deuteronomy 4:23-24)

“不要为自己雕刻偶像，就是耶和華你上帝所禁止你作的偶像，因为耶和華你的上帝乃是烈火，是忌邪的上帝。”（申命记 4：23-24）

And also in Moses,

摩西还说：

You shall worship no other god, because Jehovah, whose name is Zealous, is a zealous God. (Exodus 34:14)

“不可敬拜别神，因为耶和华名为忌邪者，是忌邪的上帝。”（出埃及记 34：14）

This was forbidden to the Israelite nation in such strong terms because the worship of other gods, of carved images, and of statues would completely destroy what represented the church among them. In heaven, Jehovah—that is, the Lord— is universally sovereign, and his divinity fills up everything there and makes everything alive. If that nation worshipped as divine anything other than the Lord, representation of the church would have completely perished and communication with heaven along with it.

这是十分强烈的措辞，以禁诫以色列民族。因为崇拜别神，雕刻的偶像和塑像将彻底摧毁他们之中教会所代表的意义。在天堂，耶和华，也就是主，是至高无上的全然主宰，祂的神性在那里充满万有，使万物生机勃勃。如果某个民族崇拜主以外的任何东西为神圣，教会所代表的就会完全毁灭，与天堂的沟通也会随之消失。

8876. Bringing the consequences of the fathers' wickedness on the sons symbolizes falsity spreading as the result of the evil of idolatry. This is clear from the symbolism of bringing the consequences of the fathers' wickedness as the spread of evil. Bringing [consequences] refers to this spreading, because we are talking about the state of mind of those who completely reject the Lord's divinity. They are no longer receptive to goodness but only to evil, and this condition endures because the evil in such people constantly grows or spreads.

8876 父亲邪恶的后果施于后代身上，象征着谬误的蔓延，这是偶像崇拜恶行的后果。很显然这有象征意义，那就是父辈邪恶的后果导致邪恶的蔓延。带来“后果”指的就是这种蔓延，因为我们说的是那些完全拒绝主之神性的人的心态。他们不再接受良善，却只接受邪恶，这种状况之所以持续，是因为这些人的邪恶不断增长或蔓延。

In a narrow sense, bringing the consequences of the fathers' wickedness upon the sons does not mean that sons will pay the price for their fathers' wickedness, which would be contrary to divine order (Deuteronomy 24:16). It means that the fathers' evil will grow; that this trait will be passed down to the children; and that in this way, evil accumulates progressively. The spiritual meaning, however, is not fathers but is

evil, and it is not sons but is falsity. This is why these words symbolize the constant spread of falsity that results from evil.

从狭义上讲，把父亲邪恶的后果施加给后代，并不意味着后代会为其先辈的邪恶付出代价，因为这违背神性的秩序(申命记 24: 16)。但这意味着父亲的邪恶将成长，将这一特性传给后代，并以这种方式，邪恶得以逐渐积累。然而，属灵意义上这里指的并不是父亲，而是邪恶，也不是后代，而是谬误。所以这些描述象征着邪恶所造成的谬误不断蔓延。

8877. On the third generation and on the fourth generation symbolizes that there is a long progression of falsity and that it is connected. Three is the symbol of being complete from start to finish, meaning this is a long progression, and so the third generation is a long progression of falsity. Four, like two, is a symbol of being connected, and so the third generation and the fourth generation is a long progression of falsity that is connected.

8877 至第三代和第四代，象征着谬误的长期发展和相互联结。三象征着从头到尾的完整，意味着一个漫长的进程，因此第三代意为谬误的漫长进程。四就如同二，象征着联结；所以第三代和第四代就是谬误相互联结起来长期发展。

We cannot help but find this interpretation of the third generation and the fourth generation strange or different from what the Word says; but we must remember that in the Word's inner meaning, numbers do not stand for numbers but stand for qualities.

我们不难发现，对第三代和第四代的这种解释很奇怪或不同于圣经所讲。但我们必须记住，在圣经的内义上，数字并不代表数字，而是代表品性。

8878. Among those who hate me stands for people who completely reject the Lord's divinity. This is consistent with the symbolism of those who hate God as being those who are under the influence of evil and the falsity that comes from evil. These are people who reject the Lord's divinity; and the more they are influenced by evil and the resulting falsity, the more they not only reject his divinity but also hate it.

8878。“恨我的人”代表那些完全否认主之神性的人。这与那些憎恨上帝的人的象征意义是一致的，因为他们被邪恶和出自邪恶的谬误把持。这些否认上帝的神性的人，他们越被邪恶及其产生的谬误把持，就越是不仅否认而且恨恶上帝的神性。

It is the Lord's divine nature they are rejecting, because people who are under the influence of evil do not see with heavenly enlightenment. They see with earthly enlightenment and ultimately with the physical light they sense with their body, and in this light they can never see the Lord's human manifestation as being anything

other than just human. They cannot understand what a deified human being is, because they have such an empty and meaningless concept of what divine means.

他们拒绝的是主的神性本质，因为被邪恶把持的人看不到天堂的光照。他们看到的是世俗的开导，那终究不过是肉体感知到的物质之光。在此光中，他们永远无法看到主的人身所彰显的人以外的任何东西。他们无法理解何为神性之人，因为他们对何为神性所持的观念是如此空洞和毫无意义。

Suppose we put to them the following: The divine being is actually divine love, and divine love is the essence of all life. From His conception, the Lord has been divine love—the innermost essence of life itself—and therefore he is Jehovah. He glorified his human manifestation into a likeness of Jehovah, which is to say, he made his human manifestation divine.

假设对他们说：神性本体实际上是神性之爱，而神性之爱是所有生命的本质。自从祂成胎起，主就是这神性之爱——即生命本身最内在的本质——因此祂就是耶和華。祂荣耀了祂的人身彰显，使之成为耶和華的样式，也就是说，祂使自己的人身彰显成为神圣。

The ones with some intellectual ability can perhaps understand a certain amount of this, but still they do not believe it. When they fall out of the intellectual enlightenment that they temporarily enjoyed and come back into their own earthly or sensory enlightenment, they slip into a complete fog—and ultimately denial—regarding this truth.

那些有一定智识能力者也许在某种程度上能理解这些，但他们仍然不相信。当他们脱离其暂时享受到的智识光照，回到自己的世俗或感官领悟中时，就会滑入全然的迷雾之中——终至拒绝此真理。

8879. And performing mercy to thousands symbolizes that they will be permanently blessed with goodness and truth. This is consistent with the fact that mercy is the influence of goodness and truth that comes from the Lord and the subsequent spiritual life, which is granted by means of regeneration.

8879“发慈爱直到千代”象征着他们将被良善和真理永久祝福。这与这样的事实一致：慈爱得自从主而来的良善和真理的感化。而随后的属灵生命，则是经由重生获得。

From mercy, the Lord grants us whatever is needed for a life of eternal happiness. A thousand stands for a large quantity, so when it is describing divine mercy, it means it is permanent.

出于慈爱，主赐给我们所需的一切，为使我们拥有永恒的幸福生命。千代表巨量，所以当它描述上帝的慈爱时，就意味着它是永久的。

8880. Among those who love me symbolizes people who are open to loving what is good. This is consistent with the symbolism of loving Jehovah (i.e., the Lord) as being an openness to loving what is good. Whoever loves the Lord is not loving him from their own capacity; it comes from the Lord, since everything good flows into us from him. We love him when we stop doing evil, because evil gets in the way and repels that good influence coming from the Lord. Once evil is removed, we can receive the goodness that, thanks to him, is always present and trying to enter us.

8880“爱我之人”象征着那些敞开爱良善的人。这与爱耶和华(即主)的象征意义是一致的，因为这是对热爱良善开放。凡爱耶和华的，都不是从自己的能力去爱祂，其能力出自耶和华，因为一切良善都是祂浇灌予我们的。当我们停止作恶时，我们就会爱祂。因为邪恶会挡在路上，抗拒来自主的良善感召。一旦邪恶被摒弃，我们就能接受良善。感谢主，祂总是和我们相伴并努力融入我们。

8881. And keep my commandments symbolizes being open to believing what is true. This is consistent with commandments as being a symbol of truths we should believe. Keeping that truth symbolizes being receptive to it, since it must flow into us from the Lord in order for us to believe it and so that it can live within us.

8881. “持守我的诫命”象征着持开放心灵信赖真实的事物。这与戒律所象征的我们应该相信真理是一致的。坚持真理象征着乐于接受真理，因其必须从上帝浇灌我们，我们才能够相信它，它也才能成为我们里面的生命。

Truth can be learned and stored in our memory, but if we do not agree with it and act on it, it does not become living truth. On the other hand, if it is drawn from our memory and embedded in our will by intellectual activity, that is, if we intentionally make it part of our habits and activity, then it becomes living truth—truth that we believe. This is accomplished by the Lord when we stop doing evil, as stated above in §8880.

真理可以被学习并储存在我们的记忆中，但是如果我们不认可它也不依之而行，它就不会成为活的真理。另一方面，如果我们从记忆中提取真理，经由智识活动融入意志中，也就是说，如果我们有意地使它成为自己习惯和行为的一部分，那么它就成为活的真理——我们相信的真理。正如上文第 8880 节所述，当我们停止作恶时，主就能使之达成。

Verse 7: You Shall Not Utter the Name of Jehovah Your God Unworthily

第 7 节：不可妄称耶和华你上帝的名。

8882. You shall not utter the name of Jehovah your God unworthily symbolizes not profaning and blaspheming what we believe to be good and true. This is consistent with the name of God as the symbol of everything we worship in the Lord—everything we believe to be true and good—and with uttering unworthily as a symbol of profaning and blaspheming.

8882“不可妄称耶和华你上帝的名”象征的是，不可玷污和亵渎我们所信良善与真理。这与上帝的名是一致的，因其象征着我们在主里所敬拜的一切——我们所信的一切真实和良善。而妄称则代表玷污和毁谤。

Properly understood, uttering the name of God unworthily stands for putting the truth to evil purposes, that is, when we know the truth but still engage in evil. Likewise, it is using what is good for false purposes, that is, when we live virtuously but do not believe in virtue. Both are profanation, because we believe according to what we understand but live according to what we want; and for people who believe one thing but do another, what they think and what they want have become separated.

正确地理解是，妄称上帝的名代表把真理用于邪恶的目的，也就是说，我们已经知道真理，但依旧耽于邪恶。相似地，将良善用于谬误的目的，即我们依照良善生活，却不相信美德。这两种行为都是亵渎，因为我们依据自己的理解去相信，却依据我们的欲望去生活。人若相信的是一回事，而做的却是另一回事，他的思维和欲望就已经分离了。

Our will is constantly influencing our intellect, because our intellect is shaped by our will; or in other words, our will is exposed in the light of our intellect. Whenever we think we should do one thing but want to do something else, truth gets connected with evil, or goodness gets connected with falsity. When this happens within someone, heavenly things become combined with infernal things. This combination cannot be dissolved, and thereby the person restored to wholeness, except through a process that completely deprives that person of spiritual life. Accordingly, people like this are sent into the worst of all hells, where they suffer dire things.

我们的意志持续影响着我们的智识，因为我们的智识被意志塑造。或者换句话说，我们的意志显露在我们的智识之光中。每当我们认为应该如此做事，但实际意愿的却是另一回事时，真理就结合了邪恶，良善结合了虚假。当某人之内发生

此事时，他的属天品性就污合了地狱之事。除非经历一个过程彻底撕开这种结合，否则无法清除此人灵性生命的诸般污染，使他恢复完整。因此，像这样的人被送进了最糟糕的地狱，在那里他们处境悲惨。

[2] This is what is referred to in Matthew by the words, People will be forgiven every sin and blasphemy, but blasphemy against the Spirit will not be forgiven. Whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or the age to come. (Matthew 12:31-32)

[2] 这就是马太福音中所说的话：人一切的罪和亵渎的话，都可得赦免；惟独亵渎圣灵，总不得赦免。凡说话干犯人子的，还可得赦免；惟独说话干犯圣灵的，今世、来世总不得赦免。”(马太福音 12: 31-32)

And also by these words in Luke,

路加福音中也说到：

When an unclean spirit leaves a person, it wanders through waterless regions looking for a resting place, but not finding any it says, “I will return to my house from which I came.” When it comes, it finds it swept and put in order. Then it goes and brings seven other spirits more evil than itself, and they enter and live there; and the last state of that person is worse than the first. (Luke 11:24–26)

“污鬼离了人身，就在无水之地过来过去，寻求安歇之处。既寻不着，便说：‘我要回到我所出来的屋里去。到了，就看见里面打扫干净，修饰好了，便去另带了七个比自己更恶的鬼来，都进去住在那里。那人末后的景况比先前更不好了。”
(路加福音 11-24-26)

[3] These words are a description of how we profane the truth that comes from the Lord. When an unclean spirit leaves means acknowledging and believing the truth, and a home swept means living contrary to the truth. His returning with seven other spirits refers to the stages of profanation. This is what is meant by uttering the name of God unworthily. A person in such a state of mind cannot be made whole and therefore cannot be forgiven. This is what is meant by the words that immediately follow: Jehovah will not render innocent the person who utters his name unworthily. This means that it cannot be forgiven.

[3] 这些话描述的是我们如何亵渎来自上帝的真理。“污鬼离开”意思是承认并相信真理，“打扫了的房间”意思是生活违背真理。“他带着其他七个鬼回来”，指的是亵渎的各阶段。这就是妄称上帝之名的意思。一个心性状态如此的人不能获得健

全，因此不能得赦免。这就是紧接着的话的意思：妄称耶和华名的，耶和华必不以他为无罪。意味着不能被宽恕。

[4] Uttering the name of God unworthily also stands for blasphemy, which happens when something in the Word, or something holy within the body of teachings about faith, is treated with mockery and dragged down into the dirt and defiled. . . .

[4] 妄称上帝的名也代表亵渎上帝。这种情况的发生，如圣经里的某事件，或关于信仰的教义中某神圣事物被嘲弄、被抛入污秽、被败坏。。。

[5] Will not render innocent means that people who take the name of Jehovah God in vain cannot be forgiven. This is consistent with the words of Jehovah in Moses about such people:

[5] “不以他为无罪”的意思是，凡妄称耶和华上帝之名的人，是不能宽恕的。这与摩西书中耶和华关于百姓的话是一致的：

Whoever has sinned against me I will blot out of my book. But now go, lead the people to the place about which I have spoken to you; see, my angel shall go in front of you. Nevertheless, when the day comes for punishment, I will punish them for their sin. (Exodus 32:33–34)

“谁得罪我，我就从我的册上涂抹谁的名。现在你去领这百姓，往我所告诉你的地方去，我的使者必在你前面引路，只是到我追讨的日子，我必追讨他们的罪。”
(出埃及记 32: 33-34)

8883. Because Jehovah will not render innocent the person who utters his name unworthily is symbolic of the fact that profanation and blasphemy cannot be forgiven. This is apparent from the explanation in §8882, above.

8883 因为耶和华必不以妄称祂名的人为无罪，这象征着亵渎和侮慢不能被宽恕。从上面 8882 节的解释可以明显看到。

Verses 8–11: Remember the Sabbath Day, to Consecrate It

第 8-11 节：当纪念安息日，守为圣日

8884. Remember the Sabbath day, to consecrate it. Six days you shall labor and do all your work. And the seventh day is a Sabbath to Jehovah your God; you shall not do any work—you or your son or your daughter, your male servant or your female servant, or your beast, or the foreigner who is in your gates. For in six days Jehovah

made the heaven and the earth, the sea, and everything that is in them, and rested on the seventh day. Therefore Jehovah blessed the Sabbath day and consecrated it.

8884. 当纪念安息日，守为圣日。“六日要劳碌作你一切的工，但第七日是向耶和华你上帝当守的安息日。这一日你和你的儿女、仆婢、牲畜，并你城里寄居的客旅，无论何工都不可作，因为六日之内，耶和华造天、地、海和其中的万物，第七日便安息，所以耶和华赐福与安息日，定为圣日”。

Remember means to keep it constantly in mind.

纪念意味着始终持守在心思意念中。

At the highest [heavenly] level of meaning, Sabbath day stands for the union of the Lord's actual divinity with his deified human manifestation. The inner [spiritual] meaning of it is the connection between his deified human manifestation and the heavens, and so it also means heaven and the marriage between goodness and truth in heaven.

在至高（属天）层的意义上，安息日代表上帝的实在神性与祂道成肉身之人的合一。而其内在（属灵）层的意义是，祂道成肉身之人与天堂之间的联合，因此也意味着天堂以及天堂的良善与真理之间的婚姻。

To consecrate it stands for not weakening this union in any way.

“守为圣日”代表不得以任何方式削弱此联合。

Six days you shall labor and do all your work stands for the battle that precedes and prepares us for the marriage between goodness and truth.

“六日要劳碌作你一切的工”代表着努力奋战，为良善与真理在我们内里的婚姻做好准备。

And the seventh day is a Sabbath for Jehovah your God stands for goodness being implanted into us and the consequent marriage.

“第七日是向耶和华你上帝当守的安息日”，代表良善植入我们及其随后的婚姻。

You shall not do any work—you or your son or your daughter, your male servant or your female servant, or your beast, or the foreigner who is in your gates signifies that now there can be heaven and blessedness for us in every aspect of our lives, inwardly as well as outwardly.

“这一日你和你的儿女、仆婢、牲畜，并你城里寄居的客旅，无论何工都不可作”，这意味着我们生命的各个方面，无论是内在还是外在，现在都可以达成天堂并得祝福。

For in six days Jehovah made heaven and earth, the sea symbolizes the rebirth and rejuvenation of our inner and outward life.

“因为六日之内，耶和華造天、地、海和其中的万物”，象征着我们内在和外在生命的重生和复兴。

And everything that is in them symbolizes every aspect of our inner and outward life.

“其中的万物”象征着我们内在和外在生命的各个方面。

And rested on the seventh day is symbolic of the fact that now we are at peace and are good because we love being good.

“第七天便安息”象征一个事实，即现在我们处于平安之中，我们是良善的，因为我们热衷成为良善。

Therefore Jehovah blessed the Sabbath day is symbolic of the fact that at this point there is a heavenly marriage from the Lord.

因此，“耶和華賜福安息日”象征的事实是，至此有了天堂的婚姻，这是从主而出的。

And consecrated it means this marriage can never be weakened.

“定为圣日”意思是这婚姻永远不能被削弱。

8885. Remember obviously means keeping something constantly in mind, because when we say remember about something that should never be forgotten, we mean we should always keep it in mind. Something that is always kept in mind is universally sovereign there. We keep it in mind, even when we are thinking about other things and are engaged in other business.

8885“纪念”显然意味着始终持守在心思意念中，因为当我们说要纪念一些永不该忘记之事时，意思就是我们应该将其永远铭记在心思意念里。永远铭记在心之事具有全然主导地位。我们将其铭记在心，即使我们在思想其他事情和从事其他事务时也是如此。

Our thought incorporates many ideas at the same time, because it is formed by a series of ideas entering our mind. These ideas come to our direct attention, and we focus on them so we can see them with the enlightenment of our inner sight. Everything else is pushed off to the side, becomes obscured, and is not noticed unless we come across something associated with it. These ideas get pushed further and further away, and they do not stay on the same level but drift downward. These are ideas we reject and oppose—evil and false ideas if we are good people and good and true ideas if we are bad people.

我们的思想能同时涵盖许多意念，因为思想由进入我们头脑的一系列意念组成。这些意念引起我们的直接关注，于是我们聚焦于它们，以便在内在视觉的启发下看的清楚。而其他诸事都被抛到一边，变得模糊，不再引起关注，除非我们遇到与之相关的事物。那些无关念头被抛离得越来越远，以至于不再停留在同一层面，而是向下漂移。它们都是我们拒绝和反对的——如果我们是善人，它们就是邪恶和谬误的意念；如果我们是恶人，它们就是良善和诚实的意念。

[2] There are certain things that we constantly think about; that is, they are universally sovereign in our mind. These are our deepest thoughts. From the perspective of these thoughts, we view the ideas that we are not constantly thinking about (that is, that are not universally sovereign) as though they are outside of us or beneath us and irrelevant, at least at this point. This enables us to select and adopt those ideas that agree with our deeper thoughts. Once these ideas are adopted and ultimately incorporated, our deepest thoughts—the ones that are universally sovereign—are reinforced. In good people, this involves incorporating new truth; in bad people, it involves either incorporating new falsity or using truth for harmful purposes.

[2] 有些事情是我们经常挂念的，也就是说，它们在我们心目中是全然主导的。这些是我们最深层的思念。当我们从这些思念的角度出发，看待那些并非经常关注的意念时（即那些并非全然主导的意念），它们就好像在我们之外或之下，无关紧要，至少当时是这样的。这使我们能够选择和采纳那些与我们更深层思念相一致的意念。一旦这些意念被采纳并最终融入我们，我们最深层的思念——即那些全然主导的思念——就得以增强。在良善者，这导致新真理的融入；在邪恶者，其结果要么纳入新的谬误，要么将真理用于不良目的。

[3] Furthermore, it is important to realize that what is universally sovereign in us has actually been implanted into our will. Our will is the innermost part of us, because it is shaped by our love. Whatever we love, we want, and whatever we love above all else is our deepest desire. Our intellect, on the other hand, functions to express what we want—what we love—to other people; and by organizing ideas in various ways, it also serves to sway their will into agreement with our own. When this happens, our love or motivation flows from our will into intellectual concepts, and it brings them to life and energizes them with a certain kind of inspiration.

[3] 此外，重要的是要认识到，我们里面全然主导之事实实际上已经植入我们的意志。意志是我们至内的部分，被我们的爱所塑造。我们所爱的，我们所欲的，我们超出其他所有去喜欢的，都是我们深切的欲望。另一方面，我们的智识努力向他人表达我们所欲、我们所爱之事；通过各种方式组织起意念，以便影响他人的

意志，使之与我们自己的相符。当这种情况发生时，我们的爱或动机从意志流入智识的理念中，再将这些理念导入生活，并以某种灵感激励它们。

[4] In good people, these intellectual concepts are united with the intentions of their will. But in bad people, it is otherwise; their thinking and their desire are in fact connected on a deep level, because their intellect thinks about the evil they want and connects falsity to that evil. However, this agreement is not evident to people in this world, because we have learned from infancy to say something different from what we are thinking and to act differently from the way we want to act.

[4] 在良善者，这些智识的理念与其意志的趋向一致。但在邪恶者，情况就不一样了。他们思维和欲望的结合实际上发生在深层。由于他们的智识思考盼望的是邪恶，于是将谬误与此邪恶结合。然而，这种结合对世人来说并不明显，因为我们从婴儿期就学会了，说的与想的不一致，做的与想做的不同。

Another way of saying this is that we learn to separate our inner being from our outer being and to create within this outer being a second will and a second mind that are different from what is in our inner being. Using this outer being, we feign a goodness that is contrary to our inner being, which wants to do evil at that moment and is secretly contemplating it. In the other life, the nature of our inner will and inner mind is as clear as day, because when we are there our outward appearance is taken away and what is within stripped bare.

也可以这样说，我们学会了把自己的内在和外在分开，并在这个外在中制造出与内在不同的第二意志和第二心性。利用这种外在，我们伪装出一种良善，与内在相反，而此刻内在想的是邪恶之事，且正在密谋它。在来生，我们内在意志和心性的特性就像在光天化日下般的清晰。因为到了那里，我们的外在表象已被抛弃，而我们的内在就会裸露无遗。

8886. At the highest level of meaning, Sabbath day stands for the union of the Lord's divinity and his deified human manifestation. The inner meaning of the Sabbath day is the connection between his deified human manifestation and the heavens, and so it means heaven and the marriage between goodness and truth in heaven.

8886. 在至高层意义上，安息日代表上帝的神性和祂神性人身彰显的合一。安息日的内在意义是祂的神性人身彰显与天堂的结合，因此意味着天堂以及天堂中良善与真理之间的婚姻。

Because the Sabbath was a symbol for these unions, it was the holiest representation within the Israelite church. It was the one thing they were always to keep in mind, since it constitutes a heavenly life. . . .

因为安息日象征这些结合，它就是以色列教会中最神圣的象征。这是他们始终牢记于心之事，因其构成了天堂的生命。。。

8887. To consecrate it symbolizes not weakening this union in any way. This is consistent with what was commanded regarding the Sabbath and also with what follows regarding the Sabbath's holiness:

“守为圣日”象征着不得以任何方式削弱这种结合。这符合关于安息日的诫命，也与其后关于安息日之圣洁的教导一致。

Six days you shall labor and do all your work. And the seventh day is a Sabbath to Jehovah your God; you shall not do any work—you or your son or your daughter, your male servant or your female servant, or your beast, or the foreigner who is in your gates. For in six days Jehovah made the heaven and the earth, the sea, and everything that is in them, and rested on the seventh day. Therefore Jehovah blessed the Sabbath day and consecrated it.

六日要劳碌作你一切的工，但第七日是向耶和华你上帝当守的安息日。这一日你和你的儿女、仆婢、牲畜，并你城里寄居的客旅，无论何工都不可作，因为六日之内，耶和华造天、地、海和其中的万物，第七日便安息，所以耶和华赐福与安息日，定为圣日。”

This passage makes it clear that consecrating the Sabbath stands for not violating it in any way, but the inner meaning is that we should not weaken what the Sabbath symbolizes:

这段经文清楚地表明，守安息日为圣日代表不得以任何方式违背它。但其内在的意思是，我们不应削弱安息日所象征的事物：

the union of the Lord's divine essence with his human essence, his union with the heavens, and the subsequent combination of goodness and truth in the heavens. When people undermine these principles, their spiritual life perishes, becoming merely an earthly life and eventually a materialistic one. At that point, they are embracing falsity instead of truth and evil instead of good.

主的神性本质与祂人性本质的结合，祂与天堂的结合，以及随后天堂中良善与真理的结合。当人们破坏这些原则时，他们的灵性生命就会枯萎，成为一种纯世俗的生命，最终成为唯物主义的生命。到了这一步，他们就信奉谬误，而不是真理；拥抱邪恶，而不是良善。

8888. Six days you shall labor and do all your work is symbolic of the struggle that comes before and prepares us for the marriage of goodness and truth. This is consistent with the symbolism of six days as a period of struggle. It is also consistent

with to labor and do all your work as symbolic of doing everything necessary to live—in this case to live spiritually, or in heaven.

8888. “六日要劳碌做你一切的工”象征着将经历的斗争，使我们为良善与真理的婚姻做好准备。这与六天象征斗争的时期是一致的。也符合“劳碌做你一切的工”所象征的：尽一切必需的努力去生活—这里指的是属灵的生活，或属天的生活。

[2] Moreover, the struggle that precedes and prepares us for the heavenly marriage between goodness and truth refers to a spiritual struggle or test. Before we enter into a heavenly marriage, that is, before we are reborn, we are in a struggle against evil and falsity within ourselves. These must be removed before we can receive the truth and goodness given to us by the Lord. Evil and falsity are removed by believing what is true, since truth not only enables us to learn what is good but also induces us to do it.

[2] 此外，这先要经历的斗争，使我们为良善与真理的属天婚姻做好准备，指的是属灵的征战或试探。在我们进入属天的婚姻之前，也就是在重生之前，我们征战自己内里的邪恶和谬误。这些东西必须被摒弃，然后我们才能接受上帝赐予我们的真理和良善。摒弃邪恶和谬误首先需要相信真理，因为真理不仅使我们能知道何为良善，还引导我们去行良善。

This phase, which we refer to as the phase preceding and preparing us for heavenly marriage, is the first step for anyone being reborn. But then, when we are being good and the Lord is leading us by means of that good behavior, we are in a heavenly marriage—in fact, we are in heaven, because heavenly marriage is heaven. The prior phase is what the six days preceding the seventh day symbolizes, and the latter phase is what is symbolized by the seventh day.

我们称这个阶段为天堂婚姻之前的预备阶段，这对任何人都是重生的第一步。然后，当我们进入良善，主就引导我们的良善行为，于是我们就进入天堂的婚姻—事实上，我们来到了天堂，因为天堂的婚姻就是天堂。此前的阶段由第七日之前的六日所象征，后一阶段由第七日所象征。

[3] The Sabbath is the symbol of heavenly marriage, which is heaven. This is why in the heavens, they call the Lord’s kingdom a continual Sabbath and therefore a continual rest and peace, and there are no longer six days of labor.

[3] 安息日象征的是天堂的婚姻，也就是天堂。这就是为什么在天堂，人们称主的国度为源源不断的安息日，也因而是源源的安息与祥和，不再有六日的劳碌。

8889. And the seventh day is a Sabbath to Jehovah your God is symbolic of when goodness is implanted into us and therefore a marriage occurs. This is consistent with Sabbath being the symbol for a heavenly marriage (see §8886 above).

“第七日是向耶和华你上帝当守的安息日”，代表当良善植入我们，这婚姻就发生了。这与安息日象征天堂的婚姻是一致的（见上文第 8886 节）。

Goodness is implanted by means of truth. It is subsequently organized by that truth, and it is not spiritual goodness within us until it is organized by truth. Once it has been organized, there is a heavenly marriage, which is the combination of goodness and truth. This is actually heaven within us, and it is also why the seventh day symbolizes a condition of holiness.

良善是通过真理植入的，继而受此真理的组织规整。在被真理组织起来以前，它还不是属灵良善。一旦被组织起来，就有了属天的婚姻，即良善和真理的结合。这实际上就是天堂进入我们内心，也说明为什么第七日象征圣洁的状态。

8890. You shall not do any work—you or your son or your daughter, your male servant or female servant, or your beast, or the foreigner in your gates. This symbolizes that in this marriage between goodness and truth, there is heaven and blessedness in every aspect of our life—both our inner life and our outward life. This is consistent with not doing any work as a symbol for rest and peace and therefore for heaven. When we are in heaven, we are not worried, restless, or anxious; we are blessed.

“这一日你和你的儿女、仆婢、牲畜，并你城里寄居的客旅，无论何工都不可作。”象征在良善和真理的婚姻中，我们生命的各个方面都有天堂并得祝福——包括我们的内在和外在本命。这与“无论何工都不可作”象征着安息与祥和——因而也就是天堂——是一致的。当我们来到天堂，我们就没有了忧愁、不安或焦虑，我们得了祝福。

This is also consistent with your sons, your daughters, your male servants, your female servants, your beasts, and the foreigner in your gates as symbolizing every single aspect of our inner and outward life. You refers to each of us as individuals. Son means our capacity to understand, and daughter means our will; and these are the two aspects of our inner being. Male servant means our earthly view of truth, and female servant means our earthly view of what is good; and these are the two aspects of our outward life. Beast, however, stands for our overall inclination, and the foreigner in our gates refers to our overall knowledge. Accordingly, this is talking about each and every aspect of our inner and outward life.

这也与“你的儿女、仆婢、牲畜，并你城里寄居的客旅”象征我们内在和外在本命的各个方面，是一致的。“你”指的是我们每一个人。儿子指我们的认知，女儿指我们的意志，这是我们内在本命的两个方面。男仆指我们世俗的真理观，女仆指我们世俗的良善观，这是我们外在本命的两个方面。继而，牲畜代表着我们的总

体欲望，而在我们城里寄居的客旅，指的是我们的全部知识。因此，这里说的是我们内在和外生生命的各个方面。

8891. For in six days Jehovah made the heaven and the earth, and the sea symbolizes the rebirth and revitalization of aspects of our inner and outward being. This is consistent with six days as a symbol of a period of struggle. When it speaks of Jehovah, that is, the Lord, it symbolizes the work he does with us before we are reborn (see §8888).

8891. “因为六日之内，耶和华创造了天、地、海”象征着我们内在和外生各个方面的重生和复兴。这与六天象征着斗争的时期是一致的。当这里谈到耶和华，即主时，象征的是祂在我们重生之前为我们所作的事（见第 8888 节）。

Heaven and earth is symbolic of our involvement with the church, or the Lord's kingdom—heaven referring to our inner life and earth to our outward life. We are reborn; that is, we obtain new life and so in both respects are revitalized. The sea is a symbol of the sensory capacity that is characteristic of our physical being.

天和地象征我们参与教会或上帝的国度一天指的是我们的内在生命，而地则指外在生命。我们被重生，即我们得了新的生命，从而这两个方面都得到复兴。海象征我们的感官能力，即我们物质本质的特性。

[2] This verse deals with making the seventh day holy and establishing the Sabbath, described in these words,

In six days Jehovah made the heaven and the earth, the sea, and everything that is in them, and rested on the seventh day. Therefore Jehovah blessed the Sabbath day and consecrated it.

[2] 这节经文讲的是，耶和华使第七日为圣，设立安息日，经文是这样描述的：

“因为六日之内，耶和华造天、地、海和其中的万物，第七日便安息，所以耶和华赐福与安息日，定为圣日。”

Anyone who does not think beyond the literal meaning cannot help but believe that the creation described in the first and second chapters of Genesis is the creation of the universe and that the six days was a period of time within which were created heaven, the earth, the sea, everything within them, and ultimately humans in the likeness of God.

凡不能超越字面意义思考的人，都自然而然地相信，创世记第一、二章中描述的造物是宇宙的创造，六天是一段时间，在这段时间内创造了天、地、海、及其中的一切，最终是有上帝形象的人类。

But how can anyone reflecting on the details in these chapters fail to see that it does not mean the creation of the universe? There are things here that common sense can tell us are not so. For example, how can there be six days before there is a sun and a moon? How can there be light and darkness, or how can plants and trees grow, when it is the illumination of the sun and the moon that produces light, creating a contrast between light and shadow and enabling us to mark out days?

但是，任何人若反思这些章节的细节，就会看到这里并非意为宇宙的创造。常识可以告诉我们，有些事情不是这样的。例如，怎么会在太阳和月亮被造之前有六日呢？太阳和月亮发出的光照，导致明暗之间的对比，因而我们才能够标记日子，这之前如何会有白昼和黑夜，植物和树木如何会生长呢？

[3] The next verses have similar statements that cannot really be accepted as fact by someone thinking on a deeper level. For example, that woman was constructed from a man's rib; that two trees were planted in paradise, and it was forbidden to eat the fruit of one of them; that the serpent, the wisest of all mortal beings, spoke to the man's wife from one of the trees; and that both the man and the woman were deceived by the speech that came from the mouth of the serpent, because of which the whole human race—millions and millions of people—are condemned to hell. On first consideration, these and similar things can only seem absurd to anyone harboring any hesitation about the Word's holiness, and it can ultimately influence them to deny the Word's divinity.

[3] 随后的章节也有类似的陈述，进行深层次思考者实在不能接受其为事实。例如，那女人是由男人的肋骨造的；在伊甸园里种植了两棵树，不准吃其中一棵树的果实；蛇，所有活物最狡猾的，从一棵树上与男人的妻子交谈；男人和女人都被蛇嘴里发出的言语欺骗，由于这个原因导致整个人类一千百万人—被诅咒而下地狱。这些对任何怀疑圣经神圣性的人来说，只要稍加思考都只能觉得十分荒谬，并最终导致他们否认圣经的神圣性。

On the contrary, we should realize that everything in the letter of the Word is divine, down to the least mark. Each contains within itself mysteries that are as clear as day to the angels reading them in heaven. This is because the angels do not see the Word's meaning in the letter; they see it in what is within the letter, the spiritual and heavenly concepts that contain divine principles.

恰恰相反，我们应该意识到圣经文字描述的任何事物都是神圣的，直到最小的标点都是如此。其处处包含着的神秘，天使在天堂读到它们时就如白日一样清晰。这是因为天使们读到的不是圣经的字义；他们读到的是字义的内层，也就是包含神圣原则的属灵和属天观念。

When angels read the first chapter of Genesis, they immediately infer no other creation than the re-creation of a human being, which we call being regenerated. This is what is being described there. By paradise, they infer that the wisdom of a person who has been created anew is what is being described. By the twin trees in its midst, they infer that the mental faculties of a person who is regenerated are what is being described: the will to do good (the Tree of Life) and the ability to understand truth (the Tree of Knowledge). It was forbidden to eat from this second tree, because a person who is regenerated—or created anew—should no longer be led by an understanding of truth but by the desire to do good. If we do otherwise, our new life perishes.

当天使阅读创世纪第一章时，他们立即推断出，这里说的是再造人类而不是其它事，我们称之为重生。这就是此处所描述的。从天堂里，他们推断这里描述的是一个被再造一新之人的智慧。他们推断园中的两棵树描述的是，一个重生之人的心智资质：行良善的意愿（生命树）和认知真理的能力（知识树）。禁止吃第二棵树上的果子，因为一个得了重生或被再造一新之人，不应该再被引导去认识真理，而应该被行良善的愿望主导。如果不这样做，我们的新生命就会枯萎。

Consequently, the man—Adam—and his wife—Eve— represent a new church, and eating of the tree of knowledge means that new church's lapse away from goodness and toward truth. In this way, they fell away from loving the Lord and loving other people and fell into a faith that lacked that love. This is the result of making rationalizations from our own intelligence. Such rationalizing is the serpent.

因此，那位男人—亚当—和他的妻子—夏娃—代表了一个新教会，吃了知识树的果子意味着新教会从良善退化，转向真理。这样，他们就从爱主和爱邻舍坠落，落入没有如此之爱的信仰。这是依着我们自己的聪明去文过饰非的结果。这种文过饰非就是蛇。

[4] These examples demonstrate that the story of creation, of the first man, and of the garden of Eden are made-up stories containing within them heavenly and divine concepts. This follows the custom of coming up with stories and incorporating within them hidden meanings—a custom that was practiced in the ancient churches and that spread to many outside the church, as we can discern from reading the authors of those ancient cultures.

[4] 这些例子表明，创造的故事、第一个人类的故事和伊甸园的故事都是虚构的，其中包含了天堂和神圣的概念。这遵循的是一种习俗，即写出故事，将隐藏的含义包埋其中—这是在古教会中实行的习俗，并传播到教会外许多地方。我们阅读那些古文明之作者的著述时，就可以看出这些来。

In the ancient churches, they understood what things in this world symbolize in heaven. They were not much concerned with representing actual events but rather with their heavenly meaning. This occupied their minds, because they were thinking on a deeper level than people do today. They were communicating with angels, and they enjoyed making connections between earthly and heavenly things. Truly, they were being led by the Lord toward concepts that needed to be kept sacred in those churches. This resulted in stories that were beautifully rendered, with a perfect correspondence between earthly and heavenly things.

在古教会，他们理解这个世上哪些事物象征天堂之事。他们关心的不是这些代表性的实际事件，而是其属天意义。这主导着他们的思维，因为他们的思维比今天的人们更深刻。通过与天使的交流，他们乐于在尘世和天堂事物之间建立联系。在主的引导下，他们真诚地探求那些在教会里必须持守的神圣理念。如此产生的故事被美妙地展现出来，在尘世和天堂事物间具有完美的对应。

[5] We can deduce from this what the heaven and the earth means in the first verse of chapter 1 of Genesis: it means the inner church and the outward church. This symbolism of the heaven and the earth is consistent with passages in the Prophets, where it talks about a new heaven and a new earth. This makes it clear that in six days Jehovah made the heaven and the earth, and the sea symbolizes the rebirth and revitalization of aspects of our inner and outward being.

[5] 由此我们可以推断，《创世纪》一章一节天和地的含义：它指的是内在教会和外在教会。这种天和地的象征与先知书的信息是一致的，先知书里讲述一个新天新地。这清楚地表明，六日内耶和华创造天、地、海，象征着我们内在和外在各个方面的重生和复兴。

8892. And everything that is in them means that everything in our inner and outward being is revitalized. This should be obvious without explanation.

8892.“其中的万物”，意指我们内在和外在的一切都得到复兴。这应该是显而易见的，无需解释。

8893. And rested on the seventh day symbolizes the point at which we are at peace and are good people by virtue of the goodness of love. This is consistent with to rest as a symbol for peace and seventh day as a symbol for achieving a state of celestial love (and also a symbol for the holiness that comes from that state).

8893.“第七天便安息”，象征着我们达到了祥和的境界，因爱良善而成为良善之人。这与安息象征祥和，第七日象征实现属天之爱的状态（以及此状态所致的圣洁），是一致的。

Before we are reborn, or created anew, we are in a state of anxiety and agitation. Our earthly habits are battling against our spiritual habits and want to dominate them. This is why the Lord is laboring at this stage; he is fighting on our behalf against the hells that are attacking us.

在我们得重生或被造一新之前，我们处于焦虑和不安的状态。我们的世俗习性正在抵抗属灵习性，并想掌控它们。这就是为什么主在这一阶段奋力征战。祂是为我们而战，征战地狱对我们的攻击。

But as soon as the goodness of love is implanted into us, the battle stops and we find rest. We are led into heaven and guided by the Lord according to heaven's laws of order, and as a result we find peace. This is the symbolism of Jehovah rested on the seventh day.

而一旦爱之良善植入我们，征战就停止了，我们就得了安息。我们被引入天堂，并由主依据天堂的秩序法则指引，结果我们就有了祥和。这就是耶和华在第七日安息所象征的。

8894. Therefore Jehovah blessed the Sabbath day is symbolic of the heavenly marriage created at that point by the Lord. This is consistent with to bless as a symbol for being brought into heavenly order and being endowed with the goodness of love. It is also consistent with the Sabbath day as a symbol of achieving a state of heavenly love and therefore a heavenly marriage. Heavenly marriage is the combining of goodness and truth, and this creates heaven within us.

8894. 因此，耶和华赐福的安息日象征着上帝当时创造的属天婚姻。这与祝福象征着被引入天堂秩序，并被赋予爱之良善，是一致的。它也与安息日象征达到属天之爱，也就是属天婚姻的状态，是一致的。属天婚姻是良善与真理的配合，将天堂构建在我们的内心。

8895. And consecrated it symbolizes that it cannot be violated in any way. When talking about the heavenly marriage within a person who has been regenerated, it means that this heavenly marriage cannot be violated (see §8887). The Lord's holiness within us cannot be violated, as long as we accept the Lord's holiness, that is, as long as we are in the goodness of love, or in other words, as long as we are in heaven.

8895. “定为圣日”象征着，不得以任何方式冒犯安息日。当论到一个重生之人其内的属天婚姻时，就意味着不得亵渎此属天婚姻（见第 8887 节）。只要我们接受上帝的圣洁，即只要我们处在爱之良善中，或者换句话说，只要我们在天堂，上帝的圣洁就不会被亵渎。

Verse 12: Honor Your Father and Your Mother

第 12 节：当孝敬父母

8896. Honor your father and your mother, in order that your days may lengthen on the land that Jehovah your God is giving you.

“当孝敬父母，使你的日子在耶和华你上帝所赐你的地上得以长久。”

This is symbolic of loving what is good and true. At the highest level of meaning, that means loving the Lord and his kingdom.

这象征的是爱良善与真理。在至高层的意义上，意味着爱主和祂的国度。

In order that your days may lengthen on the land is a symbol for living in heaven.

“你的日子在地上得以长久”象征着生活在天堂。

That Jehovah your God is giving you symbolizes where the deity is and its resulting influence.

“耶和华你上帝所赐你的”象征着上帝的所在及其作为影响。

8897. Honor your father and your mother is symbolic of loving what is good and true; and at its highest level of meaning, this means loving the Lord and his kingdom. This is consistent with to honor as a symbol for loving.

8897. “当孝敬你的父母”象征着爱良善和真理。在至高意义上，这意味着爱上帝和祂的国度。这与孝敬象征爱是一致的。

The spiritual meaning of honor is love, because in heaven they love one another and in so doing they honor one another. Within honor there is love, and in heaven they refuse to be honored unless there is love in it; in fact, they denounce it, because it is not alive with goodwill.

孝敬的属灵意义是爱，因为在天堂里他们彼此相爱，当如此行时他们就彼此尊敬。爱在尊敬里面，在天堂里他们拒绝接受没有爱的尊敬。事实上他们指责它，因为它没有活出仁爱。

This interpretation is also consistent with father as a symbol for goodness. At its highest level of meaning, this refers to the Lord in regard to his divine goodness. The reason why at its highest level of meaning the Lord is father is that he gives us new life; and through this new life, he makes us his sons and heirs to his kingdom.

这种解释也与父亲象征良善是一致的。因为在至高层的意义上，这指的是上帝和祂的神性良善。之所以在最高层上耶和华是父，是因为祂赐给我们新生。通过这新生，祂使我们成为祂的儿子和祂国度的继承人。

It is also consistent with mother as a symbol for truth. At its highest level of meaning, this refers to the Lord in regard to divine truth; and therefore, it refers to his kingdom, since the divine truth that comes from the Lord constitutes heaven. The reason the Lord's divine truth constitutes heaven is that in the other life, he is the sun in regard to divine goodness and the light in regard to divine truth. This divine light coming from the Lord as their sun is what enlightens the minds of angels and fills them with intelligence and wisdom, making them angels of light. Divine goodness is within divine truth, as heat from the sun is within the light of springtime and summertime in this world.

这也与母亲象征真理是一致的。因为在至高意义上，它的意思是上帝和祂的神性真理，因而指的是祂的国度，因为来自上帝的神性真理构成天堂。上帝的神性真理之所以构成天堂，是因为在来生，祂的神性良善显为太阳，祂的神性真理显为光明。从显为太阳的主而出的神性之光，是启示天使心智的聪明和智慧，充满他们使他们成为光明的天使。神性良善存在于神性真理之内，正如尘世太阳的热存在于春夏季节的光中一样。

8898. In order that your days may lengthen on the land is symbolic of our life in heaven. This is consistent with to lengthen as a symbol referring to becoming a better person (more on that below); with your days as a symbol of the state of mind we are in; and also with land, which refers in this passage to the land of Canaan (because it is being said to the children of Israel that Jehovah your God is giving you [this land]), as a symbol of the Lord's kingdom.

8898. “使你的日子在地上得以长久”，象征我们在天堂的生活。这与“得以长久”象征着一个进益之人，是一致的（下面有进一步解释）。“你的日子”象征我们所具的心性状态。因为曾有话对以色列的后代说，耶和华你的上帝赐予你（这地），故此处的“地”指的是迦南地，象征主的国度。

To lengthen refers to becoming a better person. A lengthening of our days means living a long time; but in heaven there is no time and space, so this is talking about the state of mind of people in heaven. In order that your days may lengthen means becoming a better person, because lengthen describes the intensification of their positive state of mind.

“得以长久”指的是成为一个进益之人。延长我们的日子意味着活得长久。但天堂里没有时间和空间，所以这是在讲天堂里人们的心性状态。为使你的日子得以长久，意思是成为一个更好的人，因为延长描述的是提升他们心性的积极状态。

8899. That Jehovah your God is giving you symbolizes where the deity is and its resulting influence. This is consistent with what we said about heaven (symbolized here by land) in the preceding section. Jehovah God is the deity that is there; and give

means the divine influence, because heaven consists of each person—individually and as a group—receiving the deity’s influence.

8899. “耶和华你的上帝所赐你的”，象征着上帝之所在以及导致的影响。这与我们前面对天堂的讲述（此处以地为象征）是一致的。耶和华主是天堂的上帝。赐予意味着神圣影响，因为天堂由每个人组成—既指每个个体也是整个群体—全部接受神性的权能。

It might seem strange that this commandment about honoring one’s parents is a symbol of these kinds of ideas, because they are so different from the literal meaning. It is important to realize, however, that the principles of the Ten Commandments are intended as rules both for those in this world and those in heaven. The literal, or surface, meaning is intended for those who live in this world; and the spiritual, or inner, meaning is intended for those in heaven. Of course, both meanings—the inner and the surface—are intended for those who, while living in this world, are also in heaven, that is, who lead good lives based on what they have been taught to be true.

这条关于孝敬父母的诫命竟然象征这些观念，这似乎很奇怪，因为这与字面意义差别太大。然而，重要的是要认识到，十诫的原则既是给世上之人的规定，也是给天堂之人的。文字或外在意义是为活在世上的人准备的，而属灵或内在意义是为天堂之人准备的。当然这两层意义—内在的和外在的—是为了那些既活在这个世界上也活在天堂之人，即那些遵照被教导的真理而过着良善生活的人。

That the principles of the Ten Commandments are intended for people in heaven is obvious from the inner meaning of everything said in the Word. The fact that Jehovah God himself (the Lord) said these things means that they are intended not only for us in this world but also for the angels and indeed all of heaven. The divine truth that comes from the Lord passes through heaven and spreads throughout it until it reaches us [in the world]. And so this is true for the principles of the Ten Commandments, which the Lord himself spoke from Mount Sinai.

“十诫”的原则是为在天堂的人准备的，从圣经每项教导的内在意义来看，这是显而易见的。耶和华上帝自己（即主）所说的这些话，针对的不仅仅是活在这世上的我们，也包括天堂的天使，还有全部天堂。来自上帝的神性真理经由天堂，并在天堂中传播，最终临到位于世上的我们。耶和华从西奈山亲自宣告十诫的原则就是如此。

[2] Since the Ten Commandments are intended not only for people in this world but also for people in heaven, they cannot mean the same thing to both groups. Take, for example, this commandment that we should honor our father and mother in order that our days may lengthen on the land that Jehovah God is giving us. In heaven,

parents and children do not live together as they do on earth; and therefore, their father is the Lord and their mother is his kingdom. Because they live to eternity, people in heaven do not say that their days are lengthened. And they do not understand the concept of land, such as the land of Canaan in this commandment. For them, land means the heavenly Canaan, that is, heaven.

[2]既然《十诫》不仅是为这个世界上的人，也是为天堂之人准备的，那么对这两个群体来说，它的意思就不可能一样。以这条诫命为例：“当孝敬父母，使你的日子在耶和华你神所赐你的地上得以长久”。在天堂里，父母和孩子不像在地上一样生活在一起，所以他们的父亲就是耶和华，他们的母亲是祂的国度。因为活在永恒里，天堂里的人不会说他们的日子得以长久。他们也不明白地的概念，就像诫命中迦南地的概念。对他们来说，地意味着天堂的迦南，也就是天堂。

Since father and mother means the Lord and his kingdom, this commandment is the fourth in the series and surpasses in holiness the ones that come after it. The commandment about worshipping Jehovah (that is, the Lord) is first and second, because it is the holiest. Next comes the commandment about the Sabbath, because at the highest level of meaning it is a symbol of the union within the Lord of his divinity and his deified human manifestation.

既然父亲和母亲是指主和祂的国度，而这条诫命是系列中的第四条，其神圣性超过后面各条。关于敬拜耶和华（即主）的诫命位于第一和第二，因为它是最神圣的。接下来是关于安息日的诫命，因为在至高意义上，它象征的是上帝的神性与祂的神性人身彰显的合一。

The commandment about honoring parents comes next, because it is a symbol of loving the Lord and therefore a symbol of his giving us a love of what is good and true. Because these ideas are symbolized by this commandment, having contempt for parents is considered disgraceful, which is symbolized by pouring out blood (Ezekiel 22:6–7) and by disobedient and defiant sons being stoned (Deuteronomy 21:18–22).

接下来是关于孝敬父母的诫命，因其象征的是爱上帝，因此也象征着上帝赋予我们的对于良善和真理的爱。因为这条戒律象征的是这些观念，所以蔑视父母被认为是可耻的，这事的象征就是流人之血（以西结书 22：6-7）以及顽梗悖逆的儿子被石头打死（申命记 21：18-22）。

8900. Just above (§8897), we showed how father means the Lord and mother means his kingdom. If, for some reason, it is hard to accept the Lord's kingdom—or heaven—as the inner meaning of mother, allow me to add this. In the Word, mother means the church, which is also called the bride and wife of the Lord. The Lord's kingdom is the same thing as the church—the sole difference being that the Lord's kingdom on earth is called the church—and so it is also symbolized by mother. The

sons born of that mother are truths and are called sons of the realm in Matthew 13:38. For everyone in heaven, their country is the Lord's kingdom. Our country is our mother in an earthly sense in the same way that the church is our mother in a spiritual sense.

8900. 就在前面（8897 节），我们讲述了父亲如何意味着上帝，母亲如何意味着祂的国度。如果出于某种原因，很难接受母亲的内在意义就是上帝的国度或天堂，请允许我补述一下。在圣经中，母亲是指教会，也被称为主的新娘和妻子。上帝的国度和教会是一回事——唯一的区别是上帝在世上的国度被称为教会——故其也被母亲所象征。这母亲所生的儿子是真理，在马太福音 13: 38 中称为天国之子。对天堂里的每个人来说，他们的国家是上帝的国度。在世俗意义上我们的国家被称为我们的母亲，这和属灵意义上教会被称为我们的母亲，是同样的道理。

Verse 13: You Shall Not Kill

第 13 节：不可杀人

8901. You shall not kill symbolizes not depriving another person of their spiritual life, not stifling their faith or their goodwill, and also not hating our neighbor.

你们不可杀人，象征不可剥夺他人的属灵生命，不可扼杀他们的信仰和仁爱，也不可厌恨我们的邻人。

8902. To kill means to deprive someone of their spiritual life. This is the inner meaning of to kill, because the inner meaning deals with spiritual life—or life in heaven. Since our spiritual life—or our life in heaven—is living in faith and goodwill, not to kill also symbolizes not stifling anyone's faith or goodwill.

8902. 杀人意味着剥夺某人的属灵生命。这是杀人的内义，因为内义讲的就是属灵生命——或天堂的生命。既然我们的属灵生命——或我们在天堂的生命——就是生活在信仰和仁爱中，不可杀人也象征着不扼杀任何人的信仰或仁爱。

Another reason the inner meaning of do not kill is to not hate our neighbor is that when we do so we are perpetually wanting to kill that person; and we would physically do it, if we did not fear punishment, losing our own life, losing our reputation, and the like. Hatred comes from evil, the opposite of goodwill, and wants nothing but the death of those we hate. In this world, that means the death of their body; in the other life, it means the death of their soul. This is what the words of the Lord in Matthew mean:

不杀人的另一个内义是不恨恶我们的邻舍。因为当我们恨恶之时，我们总想杀死那个人。如果我们不惧怕惩罚，不惧怕失去自己的生命，以及失去声誉等等，我们就会这样做。仇恨来自邪恶，与仁爱相反，只想杀死我们恨恶的人。在这个世界上，这意味着他们肉体的死亡。而在来生，这意味着他们灵魂的死亡。这就是主在马太福音中所说的话：

You have heard that it was said to those of ancient times, “You shall not kill. Whoever kills will be liable to judgment.” But I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say, “You fool,” you will be liable to the hell of fire. (Matthew 5:21–22)

“你们听见有吩咐古人的话，说：‘不可杀人’，又说：‘凡杀人的，难免受审判。’只是我告诉你们：凡无缘无故向弟兄动怒的，难免受审判。凡骂弟兄是拉加的，难免公会的审断；凡骂弟兄是蠢货的，难免地狱的火。”（马太福音 5：21-22）

Being angry with a brother or sister means hating your neighbor. Insulting someone and calling them a fool describe increased levels of anger.

向弟兄或姐妹动怒意味着恨恶你的邻人。侮辱某人并称其为蠢货，说明动怒程度的增加。

[2] In the Word, nearly every passage in which killing is mentioned confirms the inner meaning of killing as depriving someone of spiritual life and stifling their faith and goodwill.

[2] 在《圣经》中，几乎所有提到杀戮的章节都证实，杀戮的内义是剥夺人们的属灵生命，扼杀他们的信仰和仁爱。

For example, in Isaiah:

例如以赛亚书：

See, the day of the Lord comes, cruel, with wrath and fierce anger, to make the earth a desolation, and to destroy its sinners from it. For the stars of the heavens and their constellations will not give their light; the sun will be dark at its rising, and the moon will not shed its light. I will punish the world for its evil, and the wicked for their iniquity; I will put an end to the pride of the arrogant, and lay low the insolence of tyrants. I will make humans more rare than fine gold, and the sons of humankind than the gold of Ophir. . . . Whoever is found will be thrust through, and whoever is caught will fall by the sword. Their infants will be dashed to pieces before their eyes; their houses will be plundered, and their wives ravished. . . . Their bows will

slaughter the young men; they will have no mercy on the fruit of the womb; their eyes will not pity the sons. (Isaiah 13:9–18)

“耶和華的日子臨到，必有殘忍、忿恨、烈怒，使這地荒涼，從其中除滅罪人。天上的眾星群宿都不發光，日頭一出，就變黑暗，月亮也不放光。我必因邪惡刑罰世界，因罪孽刑罰惡人，使驕傲人的狂妄止息，制伏強暴人的狂傲。我必使人比精金還少，使人比俄斐純金更少……凡被仇敵追上的，必被刺死；凡被捉住的，必被刀殺。他們的嬰孩，必在他們眼前摔碎；他們的房屋，必被搶奪；他們的妻子，必被玷污……他們必用弓擊碎少年人，不憐憫婦人所生的，眼也不顧惜孩子。”(以賽亞書 13: 9-18)

This is talking about the last stage of the church, when there is no longer faith and goodwill. This stage is the day of the Lord, cruel, with wrath and fierce anger. Anyone can see that this means something other than what the mere words indicate, but the meaning can only be discerned from the symbolism of the words. To make the earth a desolation, and to destroy its sinners from it is symbolic of the church member who in the last stage of the church lacks faith and goodwill.

這是在談論教會的最後階段，那時不再有信仰和仁愛。這個階段是主的日子，嚴酷之中帶着懲罰和強烈的憤怒。任何人都可以看出，這裡的意思並非字面上呈現的，而是另有其他的含義。但其真實意義只能從文字的象征中分辨出來。“使大地荒涼，並消滅其中的罪人”，這象征教會的成員，他們在教會的最後階段缺乏信仰和仁愛。

[3] Stars and constellations are our awareness of what is true and good. When people are no longer enlightened by the light of heaven, which flows into us through our belief in goodwill, it is said that they do not give their light.

3. “眾星和群宿”代表我們對何為真理與良善的覺察。天堂之光通過人們仁愛的信念流入，當人們不再領受天堂之光的啟示時，就說它們不發光了。

The sun means loving the Lord, and the moon means believing in him. Therefore, the sun will be dark at its rising symbolizes when it is no longer possible for someone to love the Lord, and the moon will not shed its light symbolizes when it is no longer possible to be kind and have faith in the Lord. In other words, the person is no longer able to be regenerated.

太陽意味着愛上帝，月亮意味着相靠祂。因此，當人不再可能愛主的時候，就說“太陽一出，就變黑暗”；當失去仁愛並不再持有對主的信心時，就說“月亮也不放光”。換句話說，人不再能被重生。

[4] To make humans more rare than fine gold, and the sons of humankind than the gold of Ophir is symbolic of the fact that we can no longer see what is good or what is true. Humans are a symbol for what is good in the church. The sons of humankind are a symbol of truth that comes from being good, and at the highest level of meaning it means divine truth coming from the Lord.

[4] “使人比精金还少，使人比俄斐纯金更少”，象征着一个事实，即人们不再能觉察何为良善，何为真实。人象征教会中的良善事物。人的婴儿象征来自良善的真理。在至高意义上，这里的意思是来自上帝的神性真理。

Whoever is found will be thrust through is symbolic of the fact that everyone perishes from the evil that results from falsity, and whoever is caught will fall by the sword is symbolic of perishing as a result of falsity.

“凡被仇敌追上的，必被刺死”，象征着各人都会因谬误导致的邪恶而毁灭；“凡被捉住的，必被刀杀”，象征着由于谬误而丧亡。

[5] Since infants means innocence, infants being dashed to pieces is symbolic of that innocence being completely extinguished. Their wives ravished is symbolic of the fact that good impulses inspired by truth will be perverted by evil impulses inspired by falsity.

[5] 由于婴儿意味着纯真，“婴儿被摔碎”象征着纯真被完全熄灭。“他们的妻子被玷污”象征着一个事实，即由真理所激发的良善感动会扭曲为由谬误所激发的邪恶冲动。

Their bows will slaughter the young men is symbolic of the truth that comes from being good perishing as a result of false teaching that comes from evil. A bow is truthful teaching, but in a negative sense it is false teaching; young men is truth that we have confirmed. Because sons means the truth, their eyes will not pity the sons is symbolic of someone who understands the truth but nevertheless stifles it. The eye is the ability to understand the truth.

“他们用弓击碎少年人”，象征的是来自良善的真理，被来自邪恶的谬误教导毁灭。弓原本象征真实的教导，但在相反的意义，它代表谬误的教导。少年人是我们确认的真理。因为孩子意味着真理，“他们的眼不顾惜孩子”，象征着人知道真理，但却将其扼杀。眼代表对真理的理解力。

This clarifies the words of the prophet: when the church comes to an end, all truthfulness and good intention will perish. It also demonstrates that to be thrust through and dashed to pieces, in other words to be killed, means the loss of faith and goodwill. . . .

这是在解明先知的話：當教會來到盡頭時，一切真誠和良善都會毀滅。這也可表達為被击穿并破裂成碎片，換句話說，被毀滅意味着失去信仰和仁愛。。。

[17] From these symbols, and others, we can confirm that there are mysteries contained within every detail of the Word; and there are a great many of them. Nor will we even recognize them as mysteries, if we believe that the literal meaning is all there is to the Word and that there is nothing more holy and heavenly lying hidden within. Yet the truth is that there is a literal meaning for people in this world—that is, earthly people—but an inner meaning for people in heaven—that is, spiritual people.

[17] 从这些以及其他象征中，我们可以确认，圣经的每一个细节都含有奥秘，而且奥秘极其众多。如果我们相信圣经的字义已表达完整，其内并未隐藏任何更神圣和属天之事，我们甚至不会意识到这些奥秘。然而事实是，字义是为了这个世界之人而设——即世俗之人；但其内义是为了天堂之人——也就是灵性之人。

And so it is obvious what this commandment against killing involves: not only should we not kill someone physically, but we should not kill in respect to the soul. Not only should people not be deprived of life in this world, but even more importantly, they should not be deprived of a life in heaven.

于是，这条禁止杀戮的诫命涉及的内容就很明显了：我们不仅不可杀死人的肉体，而且不得杀灭人的灵魂。不仅不能剥夺人在这个世上的生命，更重要的是，不能剥夺人的属天生命。

If the commandment against killing did not include this latter point, it would not have been so miraculously decreed aloud by Jehovah himself (that is, the Lord) from Mount Sinai. Even without the aid of revelation, all peoples and nations know and ordain by law that people should not kill, just as they should not commit adultery, should not steal, and should not give false testimony. Neither should we think that the Israelite nation was so stupid that it alone did not know this, when every other nation in the entire world knew it. The revealed Word conceals an even deeper and more universal truth, because it is from a divine source. These are heavenly matters that are relevant not just to the life of the body but also to the life of the soul—eternal life. In this respect, the Word differs from, surpasses, and transcends any other written work.

如果禁止杀人的诫命不含后一点意义，耶和华（即主）就不必亲自在西奈山上如此神奇地宏声宣布诫命。即使没有启示的指引，所有人和国家都知道并颁布法律，规定不可杀人，就像不得奸淫，不许偷窃，也不应作伪证一样。我们也不应该认为以色列民族是如此愚蠢，当整个世上其他国家都知道这些的时候，唯有他们自己不知道。这揭示，圣经隐藏着更深更普照的真理，因为祂出自神性源头。

这些都是属天之事，不仅关乎肉体的生命，也关乎灵魂的生命——即永恒的生命。从这个角度看，圣经异于、超越并凌驾任何其他文字作品。

Verse 13: You Shall Not Commit Adultery

第 13 节：不可奸淫

8903. You shall not commit adultery means that we should not pervert the teachings about faith and goodwill, using the Word to confirm what is evil and false and ultimately standing the laws of order on their head.

8903. 你不可奸淫，意思是我们不得歪曲有关信仰和仁爱的教导，用圣经来佐证邪恶与谬误，并最终把秩序的法则践踏在脚下。

8904. This meaning is consistent with the symbolism of to seduce, to commit adultery, and to fornicate. Their spiritual, or inner, meaning is to pervert what is good and falsify what is true when teaching about faith and goodwill. Since committing adultery is a symbol for doing this, it also symbolizes using the Word to confirm what is evil and false. The Word is what actually teaches us about faith and goodwill, and so perverting what is true and good in the Word means that we are using it for false and evil purposes.

8904. 这个意思与诱骗、奸淫和通奸所象征的意义，是一致的。其属灵之义或内在意义，就是在教导信仰和仁爱之时，歪曲良善，篡改真理。既然行奸淫象征如此的行为，它也象征着用圣经来佐证邪恶和谬误。圣经实际上教导的都是信仰和仁爱之事。因此，歪曲圣经的真理与良善，就意味着我们用其来达到谬误和邪恶的目的。

Hardly anyone today knows that the terms to seduce or to commit adultery have this spiritual meaning. This is because few people in the church today know that there is a spiritual realm and how it differs from this earthly realm. Barely anyone knows that there is a correspondence between the two realms and that the one is mirrored in the other; that is, the spiritual realm is represented within the earthly realm. As a result, they do not know that the spiritual realm is like the soul and the earthly realm is like its body. As the spiritual realm flows into the earthly realm, the two realms connect and make one. This is just like what happens between the inner, or spiritual, being and the outward, or earthly, being of a person who is regenerated.

今天几乎没有人知道诱骗或行奸淫的说法具有这样的属灵含义。这是因为今天教会中很少有人知道有一个灵性世界，以及它与这个世俗世界有何不同。几乎没有人知道，这两个世界之间有对应，一个是另一个的镜像。也就是说，世俗世界之

内有灵性世界的象征。结果，人们不知道灵性世界就像灵魂，世俗世界就像肉体。由于灵性世界流入世俗世界，这两个世界得以联系，形成一体。这就像一个重生之人，他的内在或灵性存在，与其外在或物质存在，两者之间所具有的关系一样。

[2] Since such concepts are unknown at the present day, it is impossible for people to know what is meant by committing adultery, beyond an illicit physical coupling. But because these ideas are unknown, permit me to state why committing adultery in its spiritual meaning symbolizes perverting the teaching about faith and goodwill and so also polluting what is good and falsifying what is true.

[2] 由于如今对此观念的无知，所以除了非法的肉体苟合之外，人们无从知晓通奸是什么意思。鉴于此观念的不为人知，请允许我说明，为什么通奸在属灵意义上象征着歪曲关于信仰和仁爱的教导，并也因此污秽了良善，歪曲了真理。

The answer, which these days is a secret one, is that marriage love flows down from the marriage between what is good and what is true, which is called heavenly marriage. The love that flows in from the Lord and that in heaven is a love between what is good and what is true, on earth turns into marriage love; and it does so by correspondence. This is why the inner meaning of whoredom is to falsify the truth, and the inner meaning of adultery is to pervert goodness. It is also why people who do not believe in what is good and true cannot enjoy a genuine love in their marriage. Ultimately, it is why people for whom engaging in adultery is the delight of their life are no longer open to faith.

对于当今之世这答案是一个秘密，即婚姻之爱的源泉是良善与真理的婚姻，也就是所谓的属天婚姻。来自天堂从主发出的爱，是良善与真理之间的爱，浇灌在地上就成了婚姻之爱，这是通过对应实现的。这就是为什么娼妓的内在意义是歪曲真理，而奸淫的内在意义是败坏善良。这也是为什么不相信良善与真理的人无法在其婚姻中享受真正的爱情。归根结底，这就是为什么那些以行淫为其生活乐趣的人不再接受信仰的原因。

I have heard it said by angels that as soon as someone commits adultery on earth and enjoys it, heaven is closed to that person. In other words, the individual refuses from that point on to accept any faith and goodwill from heaven.

我听天使说过，一旦有人在地上犯了奸淫并乐享其中，天堂就对他关闭了。换句话说，此人从那时起就拒绝接受任何来自天堂的信仰和仁爱。

At the present day, in the realms where the church exists, most people think that adultery is inconsequential. This is because the church is in its end stage. There is no faith, because there is no goodwill—the one corresponding to the other. When there

is no faith, falsity replaces truth and evil replaces goodness; and we are led to believe that adultery should no longer be considered disgraceful. This is the kind of thinking that hell induces when heaven has been closed off within us.

如今教会所在之处的大多数人都认为，通奸是无关紧要的。这是因为教会已经到了它的尽头。没有了信仰，因为丢失了仁爱——一个与另一个相对应。当没有信仰时，谬误就取代真理，邪恶就置换善良。人们被诱导相信通奸不应再被视为可耻。这就是当人内在的天堂关闭时，地狱诱导起的思维。

[3] The inner, or spiritual, meaning of to seduce and to commit adultery is to pervert the belief in what is true and good and then to confirm what is false and evil by taking things from the Word out of context. We can verify this wherever seducing, committing adultery, or fornicating is mentioned in the Word—as is quite obvious from the following passages. For example, in Ezekiel,

[3] 诱奸和奸淫的内在或属灵的意义，就是败坏对于真理和良善的信念，然后通过断章取义地从圣经中找出“证据”，去证信谬误和邪恶。在圣经中，无论何处提到诱奸，奸淫，或通奸——我们都可以验证这一点，在下面的章节这是相当明显的。例如，在以西结书中，

Son of man, make known to Jerusalem her abominations . . . You trusted in your beauty, and played the whore because of your fame, and lavished your whorings on any passer-by. You took some of your garments, and made for yourself colorful shrines, and on them played the whore; nothing like this has ever been or ever shall be. You also took your beautiful vessels of my gold and my silver that I had given you, and made for yourself male images, and with them played the whore . . . You took your sons and your daughters, whom you had borne to me, and these you sacrificed to them to be devoured. As if your whorings were not enough! . . . You played the whore with the Egyptians, your lustful neighbors, multiplying your whoring, to provoke me to anger. . . . You played the whore with the Assyrians, because you were insatiable; you played the whore with them, and still you were not satisfied. You multiplied your whoring with Chaldea, the land of merchants; and even with this you were not satisfied. . . . Adulterous wife, who receives strangers instead of her husband! Gifts are given to all whores; but you gave your gifts to all your lovers, bribing them to come to you from all around for your whorings. . . . Therefore, O whore, hear the word of Jehovah . . . I will judge you as women who commit adultery and shed blood are judged. (Ezekiel 16:2, 15–17, 20, 26, 28–29, 32–33, 35, 38)

“人子啊，你要使耶路撒冷知道她那些可憎的事。。。只是你仗着自己的美貌，又因你的名声就行邪淫。你纵情淫乱，使过路的任意而行。你用衣服为自己在高处结彩，在其上行邪淫。这样的事将来必没有，也必不再行了。你又将我所给你那

华美的金银、宝器为自己制造人像，与它行邪淫。。。并且你将给我所生的儿女焚献给它，献给他们吞吃。你行这邪淫岂是小事。。。你也和你邻邦放纵情欲的埃及人行淫，加增你的淫乱，惹我发怒。。。你因贪色无厌，又与亚述人行淫，与他们行淫之后，仍不满意。并且多行淫乱直到那贸易之地，就是迦勒底，你仍不满意。。。哎！你这行淫的妻啊，宁肯接外人不接丈夫。凡妓女是得人赠送，你反倒赠送你所爱的人，贿赂他们从四围来与你行淫。。。你这妓女啊，要听耶和華的话。。。我也要审判你，好像官长审判淫妇和流人血的妇女一样。我因忿怒忌恨，使流血的罪归到你身上。”(以西结书 16 章: 2, 15-17, 20, 26, 28-29, 32-33, 35, 38)

[4] Who cannot see that whoredom in this passage is a symbol for falsifying what is true and polluting what is good? Who can understand a word of this without knowing that whoredom symbolizes such things? Or without knowing what is symbolized by the Egyptians, the Assyrians, or Chaldea, all with whom Jerusalem is said to fornicate? It is obvious that Jerusalem did not actually fornicate with these people, and so the inner meaning needs to be explained.

[4] 谁看不出，这段文字中娼妓象征的是篡改真理，败坏良善？如果不知道娼妓象征着这些东西，谁能理解这里描述的一个字呢？或者不知道埃及人、亚述人、迦勒底人所象征的是什么，而只说耶路撒冷与他们私通吗？很显然，耶路撒冷事实上并没有与这些人私通，所以需要解释其内在含义。

Jerusalem means a church that has been perverted. In this passage, garments are the truth that the church is perverting, and the false concepts that it subsequently embraces are the colorful shrines. The Egyptians are learned facts; the Assyrians are reasoned ideas; and Chaldea means profaning the truth.

“耶路撒冷”指的是已被败坏的教会。这里的“衣服”指的是被教会歪曲了的真理，而“在高处张灯结彩”，意指继而对谬误观念的信奉。“埃及人”代表学到的事实；“亚述人”指理性的思维；“迦勒底”意思是亵渎真理。

Beautiful vessels of my gold and my silver means recognizing what is good and true. Male images symbolizes appearances and likenesses of truth. Your sons and your daughters, whom you had borne to me refers to the good and true things they have perverted, and the Egyptians refers to the facts they used in perverting the truth. Assyrians refers to the reasoning by which, using those facts, their belief in the truth was perverted and their belief in what is good was polluted. Multiplied your whoring with Chaldea means this goes on until the truth is profaned. It becomes obvious, then, why Chaldea is called an adulterous woman and a whore.

“华美的金银、宝器”，意味着认识到良善和真理。“人像”象征着外表看来与真理相似。“你给我所生的儿女”指的是被他们颠倒的良善与真理。“埃及人”指他们用以歪曲真理的事实，“亚述人”指利用这些事实进行的推理，从而他们对真理的信念被扭曲，对良善的信念被败坏。“与迦勒底多行淫乱”意味着持续如此，直到真理被亵渎。这就明显看出，为什么迦勒底被称为淫妇和妓女。

[5] Similar things are said about Babylon in the book of Revelation, Then one of the seven angels who had the seven vessels came and said to me, “Come, I will show you the judgment of the great whore who is seated on many waters, with whom the kings of the earth have committed fornication, and with the wine of whose fornication the inhabitants of the earth have become drunk.” (Revelation 17:1–2; see also 17:5, 14:8, 18:3)

[5] 《启示录》中对巴比伦也有类似的说法：“那时，拿着七碗的七位天使中，有一位前来对我说：‘你到这里来，我将坐在众水上的大淫妇所要受的审判指给你看。地上的君王与她行淫，住在地上的人喝醉了她淫乱的酒。’”（启示录 17: 1-2; 17: 5, 14: 8, 18: 3）

Babylon refers to people who pervert what is true and good in the church in order to gain control or to enrich themselves. They do this until profanation occurs, as we can conclude from the symbolism of Babel. . . .

巴比伦指那些为了掌权或使自己富足，而在教会中歪曲真理和良善的人。他们如此行，直到实现亵渎，正如我们可以从巴别的象征得出的结论。。。

[12] These passages clearly show the symbolism of committing adultery. On the surface, it means to commit adultery, but its inner representative meaning is to employ the church’s teachings to worship idols and other gods, which is both outward and inward idolatry. In its inner spiritual meaning, it stands for adulterating what is good and perverting what is true.

[12] 这些段落清楚地表明了通奸的象征意义。表面上它的意思是通奸，但其内在所代表的意义是利用教会来教导人拜偶像和其他神，这既是外在的偶像崇拜，也是内在的偶像崇拜。在其内在的属灵意义上，它代表着奸污良善，歪曲真理。

This explains why adultery is intrinsically so awful, and it is called an abomination. All adultery corresponds to a marriage between what is false and what is evil, which is infernal marriage. On the other hand, this is why real marriage is so holy: it corresponds to the marriage between what is good and what is true, which is celestial marriage. In fact, genuine marriage love descends from this marriage between what is good and what is true, and so it comes from heaven—or from the

Lord through heaven. Adulterous love comes from the marriage between what is false and what is evil, and so it comes from hell—or from the devil.

这解释了为什么奸淫本质上是如此可恶，它被称为可憎的。所有奸淫都对应于谬误与邪恶之间的婚姻，这是地狱的婚姻。另一方面，也说明为什么真正的婚姻是如此神圣：它对应于良善与真理之间的婚姻，也就是天堂的婚姻。事实上，真正的婚姻之爱起源于良善与真理之间的婚姻，所以它来自天堂—或者说经由天堂源于上帝。奸淫的爱源于谬误与邪恶之间的婚姻，所以它来自地狱—或者说来自魔鬼。

Verse 13: You Shall Not Steal

第 13 节：不可偷盗

8905. You shall not steal symbolizes not taking away anyone's spiritual values, or attributing to oneself what belongs to the Lord.

8905. 不可偷盗象征着不解除任何人的属灵价值观，或将上帝之物归于自己。

8906. The reason you shall not steal has this symbolism is due to stealing being a symbol for taking away someone's spiritual values. The spiritual meaning of riches and wealth is an awareness of what is good and what is true. These values are basically anything that has to do with our faith and our goodwill toward others, and therefore they relate to our spiritual life. Taking these away from someone is the spiritual meaning of stealing.

8906. 不可偷窃如此象征的原因是，偷窃象征的是解除某人的属灵价值观。财富和富足的属灵意义是明白何为良善，何为真理。这些价值观所关联的基本上都是我们的信仰以及对邻舍的仁爱，因此关联着我们的属灵生命。偷盗的属灵意义就是从某人身上把这些消除。

All of our spiritual values—everything relating to our faith and our goodwill toward others—come solely from the Lord. Absolutely none of them come from ourselves. Accordingly, stealing is also a symbol for attributing to ourselves what belongs to the Lord. Such people are called thieves and robbers in John,

我们所有的属灵价值观，即一切关乎我们的信仰以及对邻舍的仁爱之事，都全然来自上帝，绝对没有一个来自我们自己。因此，偷盗也象征着把属于上帝的东西归于自己。在约翰福音中被称为贼和强盗，

Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the

shepherd of the sheep. . . . I am the gate . . . Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly. (John 10:1–10)

“我实实在在地告诉你们，人进羊圈，不从门进去，倒从别处爬进去，那人就是贼，就是强盗。但从门进去的，才是羊的牧人。。。我就是门；凡从我进来的，必然得救，并且出入得草吃。盗贼来，无非要偷窃，杀害，毁坏；我来了，是要叫他们得生命，并且得的更丰盛。”（约翰福音 10：1-10）

To enter the sheepfold by the gate means entering by means of the Lord, since he is the gate, as he himself says. The sheep are people who have goodwill and therefore also have faith. They enter by the Lord when they recognize that all aspects of faith and goodwill toward others come entirely from him, since it is from him that these things influence us.

从门进入羊圈，意思是从主那里进入，因为祂就是门，正如祂自己所说的。羊指的是有仁爱，因而也有信仰的人。当人认识到信仰和仁爱邻舍的所有方面全然来自主的时候，他就会由主进得门来，因为对我们的这些影响都是由祂而来的。

Yet when we attribute these values to some other source— especially if we attribute them to ourselves—that is stealing, and likewise killing them and destroying them. People who attribute these values to themselves also take credit for the good works they do and claim they are justified by them.

然而，当我们把这些价值归于其他缘由，尤其是归于我们自己时，那就是偷盗，而且也就杀灭并摧毁了这些价值。把这些价值归于自己的人，也会为他们所行的善举而自夸，并称他们实至名归。

So this is the spiritual meaning of stealing; and, for the angels in heaven, this is what comes to mind when we on earth read about stealing in the Word. For the angels, the Word has only a spiritual meaning.

这就是偷盗的属灵含义。当我们在地上读到圣经中关于偷盗的教导时，天堂天使的头脑中就呈现这样的意念。对天使来说，圣经只有属灵含义。

[2] This concept is symbolized in Hosea,

此意念在何西阿书中是这样象征的：

When I saved Israel, then the corruption of Ephraim was revealed, and the wicked deeds of Samaria; because they acted falsely, the thief broke in and the band rushed out the doors. . . . Now their deeds surround them openly before my face. By their wickedness they make the king glad, and by their falsehoods the chiefs. (Hosea 7:1–3)

我想医治以色列的时候，以法莲的罪孽和撒玛利亚的罪恶就显露出来。他们行事虚谎，内有贼人入室偷窃，外有强盗成群抢掠。。。他们所行的现在缠绕他们，都在我面前。他们行恶使君王欢喜，说谎使首领喜乐。（何西阿书 7: 1-3）

And also in Joel,

也见于约珥书：

The day of Jehovah is coming . . . before him the fire consumes and after him the flame burns. Before him the land is like the garden of Eden, but after him a desert wasteland . . . His appearance is like the appearance of horses, and as horses they run, as the thunder of chariots upon the mountain tops. . . . They run about in the city, they run upon the wall, they climb up into houses and enter through the windows like a thief. The land quaked before him, the heavens trembled, the sun and the moon were darkened, and the stars withdrew their shining. (Joel 2:1-10)

因为耶和华的日子将到，已经临近。。。他们前面如火吞灭，后面如火焰烧尽。未到以前，地如伊甸园；过去以后，成了荒凉的旷野。。。他们的形状如马，奔跑如马兵。响声如战车在山顶上跳动，如火焰吞噬碎秸。。。他们在城中跑来跑去，蹿上墙，爬到屋上，进入窗户如同盗贼。地在他们面前震动，诸天战兢，日月昏暗，星宿无光。（约珥书 2: 1-10）

It is talking here about the desolation of the church, when false ideas abound and obliterate the truth. These false ideas are thieves who climb up into the houses and enter by the windows.

这里讲的是当谬误观念大量充斥并污损真理的时候，教会的凄凉光景。这些谬误的意念就是爬到屋上，从窗户进入的盗贼。

Who does not wonder why it says the day of Jehovah will be like the appearance of horses and that at that time as horses run, they will run through the city, they will run upon the wall, they will climb up into the houses, they will enter through the windows, the land will quake, the heavens will tremble, the sun and the moon will be darkened, and the stars will withdraw their shining? People who know nothing about the inner meaning and who question the Word's holiness may say that these are just ordinary words without any divine meaning concealed within them, or maybe they will say that they are meaningless phrases.

谁不想知道，为什么说耶和华的日子会像马一样？说当马奔跑时，它们会跑过城市，会跳过墙，它们会爬到房子里，它们会从窗户进入，大地会震动，天空会颤抖，太阳和月亮会变暗，星星会暗淡无光？那些对内义一无所知，并质疑圣经之

神圣的人可能会说，这些只是平常话语，没有任何神圣意义隐含其中，或者他们会说这是毫无意义的废话。

On the other hand, those who believe that the Word is most holy because it is divine and who also know that it has an inner meaning that teaches us about the church, about heaven, and about the Lord himself will appreciate that each word is important in its own right. Accordingly, we should say a few things about what the words and phrases in this passage stand for.

另一方面，那些因为圣经的神性而相信它极其神圣的人，也知道它有内义，教导我们关于教会、天堂、上帝自己，等等，他们会意识到每一个词本身都是重要的。因此，我们应该讨论一下，这段文字中的字词和用语代表什么。

[3] The day of Jehovah means the last stage, or end time, of the church. There is no longer truth; it has been replaced by falsity.

3 耶和華的日子代表教會的最后阶段，或末了时光。真理不再存在，代之以谬误。

The fire that consumes before him is the desire for evil. The flame that burns after him is the accompanying desire for falsity.

他们前面如火吞灭，就是对邪恶的欲望。后面如火焰烧尽，表示伴随着对谬误的欲望。

The appearance of horses means intellectual reasoning from false principles as though they were the truth. Those who run like horses are people who reason in this way.

他们的形状如马，意味着依据貌似真理的错误原则进行智识推理。那些奔跑如马兵的人就是以此方式推理的人。

The chariot means teaching what is false. The city is the actual teaching, and the wall upon which they run is the underlying falsity.

战车意味着教导错误的东西。城是实际的教导，他们蹿上的墙代表潜藏的谬误。

The homes that they climb up into is our voluntary faculty. The windows through which they enter means intellectual concepts.

他们爬上进入的屋代表我们的自主能力。他们进入的窗户意味着智识观念。

The thief is falsity that takes away the truth.

盗贼是取代真理的谬误。

The land that will quake before him means the church, as does the heavens that will tremble.

在他们面前振动的地表示教会，战兢的诸天也是如此。

The sun means our love of the Lord; the moon means our faith in the Lord; and they are said to be darkened when we no longer heed them.

太阳是我们对主的爱，月亮意味着我们对主的信心。当我们不再关注这些，就说它们变黑了

The stars means our awareness of what is good and true; and when we no longer have the light of faith and love (that is, light from heaven), the stars withdraw their shining.

星宿意为我们对良善与真理的觉察。当我们不再具有信仰与仁爱之光（即天堂之光），星宿就撤回了它们的光辉。

From these symbols, we can derive the overall context of the passage and figure out why that day—the last stage of the church—is called the thief who will climb up into the houses and enter through the windows: in the last stage of the church, falsehood will take total possession of both our voluntary and intellectual faculties and therefore will take away everything good and true. The same concept is symbolized by thief in Obadiah,

经由这些象征，我们可以从这段话的上下文总体推断，并得出为什么那日——即教会的最后阶段——被称为小偷。他会爬上屋子，从窗户进入：在教会的最后阶段，谬误将完全掌控我们的自主和智识能力，进而排斥一切良善与真实。在俄巴底亚书里窃贼象征同样的理念：

The Lord Jehovah said to Edom . . . If thieves come to you, if plunderers by night, how have you been destroyed? Would they not steal only what they wanted? (Obadiah 1:1, 5)

主耶和华论以东如此说。。。盗贼若来到你那里，或强盗夜间而来，他们岂不偷窃直到够了吗？你何以全然灭绝？（俄巴底亚书 1: 1, 5）

Similar things are said about the thief, or thieving, in Zechariah 5:1–4, Psalms 50:18–20, and Matthew 6:19–20.

类似关于盗贼或强盗的说法也见于撒加利亚书 5: 1-4；诗篇 50: 18；马太福音 6: 19-20

[4] All the regulations the Lord issued to the children of Israel were based on the laws of order that apply in heaven. In other words, these regulations draw their substance from and are sustained by the spiritual world. This is the case for what is said about

thieves, as for that, Whoever has stolen a cow and sells it, let him pay five times the price, but if a sheep, four times. (Exodus 22:1)

[4] 耶和華賜給以色列後裔的一切典章，都是基於天堂適用的律例。換句話說，這些典章的要義來自靈性世界，並由靈性世界維系。例如關於竊賊的說法，“人若偷牛或羊，無論是宰了，是賣了，他就要以五牛賠一牛，四羊賠一羊。”（出埃及記 22：1）

Also,

另外，

If a thief is struck down while breaking in, there shall be no blood penalty. However, if the sun is risen, blood is required. . . . The thief must pay or be sold. . . . If what he has stolen is found in his hand, he must pay double. (Exodus 22:2, 7)

人若遇見賊挖窟窿，把賊打了，以至於死，就不能以他為流人血的。若太陽已經出來，打人的就有流血的罪。。。賊总要全數歸還。或者被賣頂他所偷的物。。。若所偷之物在賊手上找到，賊要加倍賠償。（出埃及記 22：2-7）

Whoever kidnaps a person to sell him, but that person is still in his hand, shall be put to death. (Exodus 21:16)

拐帶人口，或是把人賣了，或是留在他手中，必要把他治死。（出埃及記 21：16）

If a man is found who has kidnapped a fellow soul of the children of Israel, to make money by selling him, the thief must be killed to remove the evil from your midst. (Deuteronomy 24:7)

若遇見人拐帶以色列後裔中的一個弟兄，在他身上取利，或是賣了他，那拐帶人的就必治死。這樣，便將那惡從你們中間除掉。（申命記 24：7）

The inner meaning of a man of the children of Israel is an individual who believes in what is true and good. In an abstract sense, it is faith in what is true and good; so stealing a man of the children of Israel means the loss of that faith, and selling him means becoming foreign to it and being subjected to slavery. Since our faith in what is true and good comes from the Lord, [when we have faith] we are in a state of freedom and serve no one but the Lord alone. Yet when we are alienated from this belief, we come into a state of servitude, becoming a slave to whatever evil arises from self-love or worldly ambition—ultimately some bodily craving.

“以色列後裔中的一個弟兄”的內在意義，是一個相信良善與真理的人。提升起來看，就是對真實與良善的信仰。因此，“拐帶以色列後裔中的一個弟兄”意味著此

信仰的丢失，而“卖了他”意味与此信仰不再相干并成为奴隶。既然我们对真理与良善的信心来自主（当我们有信心的时候），我们就处于一种自由的状态，唯独事奉主。然而当我们离弃此信念时，我们会陷入奴役状态，成为爱自己或世俗野心—归根结底是肉体的贪欲—而生的各种邪恶的奴隶。

This enables us to derive the correspondence of this law: at this stage, what is true and good in the church goes from a state of freedom to a state of slavery, and so it goes from being a living thing to being dead. The penalty, which is the result, is death.

于是我们能够得出这一法则的对应来：在这个阶段，教会中的真理和良善从自由状态走向奴役状态，于是教会从活生生走到死沉沉。作为结果的刑罚就是死亡。

Verse 13: You Shall Not Testify as a Lying Witness against Your Neighbor

第 13 节。不可做假见证陷害你的邻舍

8907. You shall not testify as a lying witness against your neighbor symbolizes that something good should not be called bad or that something true should not be called false; and the other way around, something evil should not be called good or something false should not be called true.

8907. “不可做假见证陷害你的邻舍”象征着不得称好的为坏的，或不得把真的说成假的。反过来说，不得把邪恶说成良善，或不得将谬误解为真理。

8908. This symbolism is consistent with testifying as a lying witness being a symbol of confirming what is false. Testimony is a confirmation, and the following arguments will make it clear that lying testimony means putting our faith in what is false. To testify against your neighbor is to confirm something false in speaking to another person, because neighbor is a symbol for any other person. More specifically, neighbor means a person who is doing good; and in an abstract sense, it means the actual good that that person does. Consequently, the inner meaning of you shall not testify as a lying witness against your neighbor is to not speak falsely, that is, to not claim that something good is bad or that something true is false, and vice versa.

8908. 这个象征，与谎言证人的证词象征确认谬误，是一致的。证词是一种确认，下面的论述将清楚地表明，说谎的证词意味着我们相信谬误。做假见证陷害邻舍，就是在和邻舍交流时确认谬误，因为邻舍象征任何他人。更具体地说，邻舍是指一个践行良善之人。抽象地说，它意味着此人所行的实际良善。因此，“不可

做假见证陷害邻舍”的内义，就是不言说谬误，即，不把好的说成坏的，或真的说成假的，反之亦然。

[2] I should briefly explain how this works: people governed by their self-love or worldly ambition, whose goal in life is to have control and be esteemed or to have a lavish lifestyle and be wealthy, do not care if they give false testimony by persuading people to believe that something unjust is just. Their will is totally subject to their passions and their cravings, and it is completely preoccupied and obsessed with them. As a result, the other half of their mind—their intellect—which is able to discern what is just and what is unjust, nevertheless chooses not to do so. Their will overrules their intellect by infiltrating it, persuading it, and ultimately blinding it. People like this have no conscience. They do not know that it is a matter of conscience to call just what is just—for no other reason than that it is so, that is, from love of justice.

[2] 我应该简单地解释一下这如何运作：被自爱或世俗野心支配的人，其生活目标就是获掌控和被尊崇，或者拥有奢华的生活方式和财富，他们不在乎是否把不公之事说成为公正，从而向人们提供了虚假见证。他们的意志完全受制于他们的爱好和贪欲，并完全被这些占据并痴迷其中。结果，他们心性的另一半—即他们的智识—本能够辨别何为公正，何为不公，此时却选择不如此行。他们的意志侵入智识，说服它，并最终蒙蔽它，从而掌控他们的智识。像这样的人没有良心。他们不知道视公正为应该的，是一个良心问题，没有任何其他原因可以如此行，因为这是出于对公正的爱。

People who are like this in the world are also just like this in the other life. The difference is that in the other life, they do not claim that something just is unjust. Instead, since justice in our civil realm corresponds to what is good and true in the spiritual realm, they claim that it is bad to believe in what is good and wrong to believe in what is true. They do this without conscience and without shame, because they are so absorbed and comfortable in material living.

今生这样的人在来生也是如此。不同的是，在来生他们并不声称正义是不公正的。相反，由于民事领域的正义对应于灵性领域的良善和真理，他们声称：相信良善就是邪恶，相信真理就是谬误。他们这样做背弃良心和羞耻，因为他们全身心关注的是舒适的物质生活。

[3] Lying is mentioned many times in the Word; and wherever it occurs, its inner meaning is to believe in falsity and evil. Testimony of a lying witness, also referred to as the testimony of violence, stands for confirming what is false—whether it is in front of a judge, in front of any other person, or to ourselves when we persuade

ourselves within our own thoughts (Exodus 23:1–7; Leviticus 19:11–12; Deuteronomy 19:16–20).

[3] 《圣经》中多次提到撒谎。撒谎无论在哪里发生，其内在含义都是相信谬误和邪恶。谎言证人的证词，也称为篡改的证词，就是确认伪谬。这可以发生在法官面前、任何他人面前或在我们自己的心中说服自己（出埃及记 23: 1-7；利未记 19: 11-12；申命记 19: 16-20）。

The following passages demonstrate that the inner meaning of lying is to believe what is evil and false:

下面的章节显示撒谎的内义就是信奉邪恶和谬误。

You are of your father the devil, and you wish to do your father's desires. He was a murderer from the beginning, and has not stood in the truth, because the truth was not in him. When he speaks a lie, he speaks according to his own nature, because he is a liar and the father of lies. (John 8:44)

你们是出于你们的父魔鬼，你们父的情欲你们偏要行。他从起初就是杀人的，不守真理，因他里面没有真理。他说谎是出于自己；因他是个说谎的，也是说谎之人的父。（约翰福音 8: 44）

In this passage, lie stands for believing what is false. It is talking about the Jews not wanting to accept the Lord. The spiritual meaning of devil here is falsehood; and the father of lies means evil, since falsehood comes from evil as a son comes from the father. Falsity that is of the devil is the belief in what is false, and the evil it comes from is the evil of self-love and worldly ambition.

在这节里，撒谎代表相信谬误。这是在说犹太人不愿接受主。这里魔鬼的属灵意思是虚假；说谎之人的父指的是邪恶，因为谎言来自邪恶，就像儿子来自父亲一样。魔鬼的谎言意为信奉谬误，它的源头就是爱自己和世俗野心的邪恶。

[4] In Isaiah,

[4] 以赛亚书：

How proud Moab has become, his glory, his pride, and his insolence. His lies are not strong. (Isaiah 16:6)

我们听说摩押人骄傲，是极其骄傲；听说他狂妄、骄傲、愤怒；他的谎话却非如此。（以赛亚书 16: 6）

Lies stand for false ideas that we believe, since Moab stands for people who love themselves and therefore who falsify the truth.

谎言代表我们信奉的错误观念，因为摩押代表爱自己的人，因此也代表伪造真理之人。

Also in Isaiah,

以赛亚书还说：

We have made a covenant with death, and made a common vision with hell. We have placed our trust in lies, and have taken refuge in falsity. (Isaiah 28:15)

我们与死亡立约，与阴间结盟。。。因我们以谎言为避所，在虚假以下藏身。

(以赛亚书 28: 15)

... In these and so many other passages, lying means putting our faith in falsity and evil.

在这些以及其他多处，撒谎意为信奉谬误和邪恶。

Verse 14: You Shall Not Covet Your Neighbor's House; You Shall Not Covet Your Neighbor's Wife, or His Male Servant or His Female Servant, or His Ox or His Donkey

第 14 节：不可贪恋你邻舍的房屋；也不可贪恋你邻舍的妻子、他的男仆、女仆、牛驴，并你邻舍一切所有的。

8909. The symbolism of you shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male servant or his female servant, or his ox or his donkey, or anything that is your neighbor's is to beware of our self-love and worldly ambition so that the evil impulses covered in the preceding commandments do not become intentional in us and come out in our actions.

8909. “不可贪恋你邻舍的房屋；也不可贪恋你邻舍的妻子、他的男仆、女仆、牛驴，并你邻舍一切所有的”象征的是：要警惕我们的自爱和世俗野心，避免上述诫命所涉及的邪恶冲动成为我们的故意，并在行动中表现出来。

8910. This symbolism is consistent with coveting meaning a wish that is motivated by evil love. It has this meaning because coveting or craving comes entirely from some kind of love. We do not crave anything that we do not love. Craving is an extension of love—in this case, self-love or worldly ambition. Love can be compared to the life force behind our breathing: what an evil love breathes out is what we call coveting or craving, whereas what a good love breathes out is what we call desire. Since we want whatever we love, love itself affects the half of the mind that we call the will.

Craving, on the other hand, affects both halves—the will and the intellect; though properly speaking, it is our will functioning within our intellect.

8910. 这样的意思与贪恋代表邪恶之爱所激发的贪恋是一致的。之所以有这样的意思，是因为贪恋或贪欲全然出自某种爱。我们不贪念任何我们不爱的东西。贪欲是爱的延伸—在这里就是自爱或世俗野心。爱可以比作呼吸背后的生命力：我们称邪恶之爱所呼出的为贪恋或贪欲，称良善之爱所呼出的为愿望。既然我们想要所爱的任何东西，爱本身就会影响我们心性的一半—意志。另一方面，贪欲影响着双方—意志和智识。虽然实际上智识内发挥作用的是意志。

This should clarify why the words you shall not covet what belongs to your neighbor mean to make sure evil does not become intentional. We are responsible for the evil that comes from our will, since, in fact, our will is who we really are.

这就明白了，为什么“不可贪恋你邻舍之物”的意思，是确保邪恶不会成为故意。我们要对出自意志的邪恶负责，因为事实上，意志就是我们真正的自己。

[2] The world believes that we are what we think, when in fact there are two faculties that make up our life: our intellect and our will. Thinking is in the domain of our intellect, but what we tend to love belongs to our will. Thinking that is separated from what we tend to love does not animate us at all; thinking inspired by love—when our intellect is inspired by our will—does.

[2] 世人相信：我们就是自己的思想。事实上，我们的生命有两种能力：智识和意志。思想属于智识领域，但我们爱的倾向属于意志。与爱的倾向分离的思想根本不会赋予我们活力；被爱激励的思想，即被意志激励的智识才会。

Anyone who thinks about it can confirm that these are two distinct faculties. We are able to recognize and understand when something we want is evil or when something we either want or do not want is good. Obviously, then, our will is actually who we are, but our thinking is not, except to the extent that our thoughts come from our will. This is why what enters our thought but does not pass into our will does not make us unclean, yet what enters our will from our thinking does. This renders us unclean, because we are now responsible for it since it becomes our own. As mentioned previously, our will is who we actually are. What belongs to our will is said to enter our heart and therefore can go out from the heart; however, what belongs to our thoughts is said to enter into the mouth but to pass through the stomach and into the sewer, according to the Lord's words in Matthew,

任何对此做过思考的人都可以确认，这是两种截然不同的能力。当我们所欲之事是邪恶，或者当我们所欲或不欲之事是良善时，我们能够识别和理解。显然，我们的意志就是实际的我们，但我们的思想不是，除非思想来自我们的意志。这就

是为什么进入思想但不进入意志的东西不会使我们不洁，而从思想进入意志的东西却使我们不洁。它使我们不洁，因它成为我们自己的了，所以要为它负责。如前所述，意志就是事实上的我们自己。属于我们意志的可以进入心里再从心里出来；然而属于思想的却进入口里，经过肚子里然后入了茅厕，就是主在马太福音中所说：

It is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles. . . . Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? But what comes out of the mouth proceeds from the heart, and this is what defiles. For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. (Matthew 15:11, 17-19)

入口的不能污秽人，出口的才能污秽人。。。岂不知凡入口的，是去到肚子里，又落在茅厕里吗？唯独出口的，是从心里发出来的，这才污秽人。因为从心里发出来的，有恶念、凶杀、奸淫、淫乱、偷盗、假见证、亵渎。（马太 15：11，17-19）

[3] From these and all other passages, we can characterize how the Lord spoke: he is talking about inner, or spiritual, ideas; but they are expressed through superficial, or earthly, concepts. This is done by correspondences. For example, mouth corresponds to our thought, as does everything that has to do with the mouth: the lips, the tongue, the throat. Heart corresponds to what we tend to love and therefore to our will.

[3] 从这些和所有其他段落中，我们可以归纳主所说的话：祂是在说内在的，或属灵的观念，但却是通过表浅的或世俗的概念来表达的。这是经由对应达成的。例如，嘴对应着我们的思想，与嘴关联的各事也一样：如嘴唇、舌头、喉咙等。心对应着我们爱的倾向，因此对应我们的意志。

Accordingly, to go into the mouth means it enters our thoughts, and to come from the heart means it comes from our will. To enter the stomach and go out into the sewer means it is cast into hell, because the stomach corresponds to the pathway to hell and the sewer or toilet to hell. (In the Word, hell is even referred to as a latrine.) The symbolism is obvious: everything that goes into the mouth enters the stomach, and goes out into the sewer means that evil and falsity are introduced into us from hell, and they are relegated back to that place.

因此，入口意味着进入我们的思想，从心里出来意味着出自我们的意志。进入肚子并进入茅厕，意味着它被扔进了地狱，因为肚子对应着通往地狱的道路，茅厕或厕所对应的是地狱。（在圣经中，地狱甚至被称为茅坑）。这些象征是显而易

见的：凡是入口的东西都进入肚子，出去进入茅厕，意味着邪恶和谬误从地狱引向我们，它们又被贬谪回那里。

Because they are relegated to hell, this evil and falsity cannot render us unclean. We cannot help thinking about it, but we can resist doing it. Yet the moment we voluntarily accept the evil we are thinking about, it is not leaving us but is entering us. This is referred to as entering into the heart. What comes from the heart renders us unclean, because what we intend comes out in our speech and actions—at least to the extent that it is not held in check by external bonds such as fear of the law, of losing our reputation, of losing respect, of losing money, or of losing our life.

因其被贬谪到地狱，这邪恶和谬误就不能使我们不洁。我们不禁会想它们，但却可以抵制行它们。然而，当我们主动接受正在思想的邪恶时，它就不仅不离开，反而进入我们。这被称为入了心里。从心里出来的东西使我们不洁，因为我们的言谈和举止代表了欲望—至少在不受外部约束时是如此，如畏惧法律，怕失去声誉，失去尊重，失去金钱，或者失去生命等。

This should make it clear that you shall not covet means watching out so that evil does not become voluntary and then come out in our actions.

这就清楚地表明，你不可贪恋意味着要警觉，防止邪恶成为自愿，在你的行为中表现出来。

[4] The Lord's words in Matthew also demonstrate that coveting comes from the will and therefore from the heart,

[4] 主在马太福音中说的话也表明，贪恋来自意志，因此出自内心，

You have heard that it was said by men of ancient times, "You shall not commit adultery," but I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. (Matthew 5:27-28)

你们听见古人说：不可奸淫。只是我告诉你们，凡看见女人并贪恋她的，这人心里已经与她犯奸淫了。（马太福音 5：27-28）

In this passage, lusting [after], or coveting, something means willing it and then—so long as one is not held back by the external bonds of fear—acting on that desire. This is why it says everyone who looks at a woman with lust has already committed adultery with her in his heart.

在这节经文中，贪求或贪恋某物意味着定意要它，于是—只要此人不因畏惧外部约束而不敢出手—就会按照意愿去行。这就是为什么说凡看见女人并贪恋她的，就已经在心里和她犯奸淫了。

[5] In Matthew, the Lord's words about the right eye that causes you to sin also refer to craving evil, and the right hand that causes you to sin means craving falsity, If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into Gehenna. And if your right hand causes you to sin, cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go to Gehenna. (Matthew 5:29-30)

[5] 在马太福音中，主关于使你跌倒的右眼的话也是指贪欲邪恶，而使你跌倒的右手意思是贪欲谬误：“若是你的右眼叫你跌倒，就剜出来丢掉，宁可失去百体中的一体，好过全身丢到地狱里。若是右手叫你跌倒，就砍下来丢掉，宁可失去百体中的一体，好过全身丢到地狱里（欣嫩子谷）。”（马太 5：29-30）

This passage again demonstrates the nature of the Lord's speech and that he is speaking from a divine source, as is the case in every such passage in the Word. Inner [spiritual] and heavenly ideas are being expressed by superficial, or earthly, concepts by means of correspondence. In this case, an inclination toward evil, a craving for it, is represented by the right eye that causes you to sin. An inclination toward falsity, a lust for it, is represented by the right hand that causes you to sin. Eye corresponds to our faith, and the left eye means to believe in what is true. The right eye means to believe in what is good; but the negative meaning is to believe in what is evil, so the right eye that causes you to sin corresponds to craving what is evil.

这段话再次证明主所说之话的本质，祂是从神性源头说的，就像圣经中的每段话一样。内在的（属灵的）和属天的思想，通过表面的或世俗的概念，经由对应的方式来表达。在这种情况下，对邪恶的癖好，或对它的贪欲，表达为使人犯罪的右眼。对谬误的癖好，或对它的贪求，由使人犯罪的右手代表。眼睛对应着我们的信仰，左眼意为信奉真理，右眼意为信奉良善；但其对立面的意思是信奉邪恶。所以使你犯罪的右眼对应的是贪图邪恶。

The hand, though, corresponds to the power of truth. The right hand corresponds to the power of truth from a good motivation, but the negative meaning is the power of falsity from a bad motivation. The right hand that causes you to sin, therefore, corresponds to lusting after the power of falsity from a bad motivation. Gehenna is the hell of cravings.

然而，手对应于真理的能力。右手对应的是出自良善动机的真理能力，但与其相反的意义则是出自不良动机的谬误能力。因此，使人犯罪的右手对应的是出自不良动机贪求谬误的能力。欣嫩子谷就是贪欲的地狱。

Anyone can see that the right eye in this passage does not mean our right eye or that it should be gouged out. Neither does the right hand mean our right hand or that it

should be cut off. Yet we cannot know what it does mean unless we know what eye is a symbol of (specifically the right eye), what hand is a symbol of (specifically the right hand), and what to cause to sin means; and we cannot understand what any of these things symbolize, except from the inner meaning.

任何人都能看出，这段经文中的右眼并不是指我们的右眼，也不是说要把它挖出来。右手也不是指我们的右手，说应该砍断它。然而，除非知道眼睛（特别是右眼）象征甚麽，手（特别是右手）象征甚麽，以及使人跌倒意味着甚麽，我们就无法知道它的意思。离开了内义，我们就无法理解这些事的任何一个代表何意。

[6] Cravings are the impulses that come from an evil will and therefore from an evil heart; and as the Lord says in Matthew 15:19, from the will and therefore from the heart come murders, adulteries, fornications, thefts, false testimonies—the very impulses covered in the previous commandments. This is why you shall not covet what belongs to your neighbor stands for watching out so that the wicked notions covered in the preceding commandments do not become part of our will and then come out in our actions. It also stands for watching out for self-love and worldly ambition, because all the evil we crave gushes, so to speak, from these two sources.

[6] 贪欲的冲动出自邪恶意志，因此也出自邪恶的心。正如主在马太福音 15: 19 中所说的：“从心里发出来的有恶念、凶杀、奸淫、淫乱、偷盗、假见证、亵渎”，这些正是前几条戒律所涵盖的冲动。这就是为什么说：“不可贪恋你邻舍一切所有”，意思是要警惕以防前述诫命所列的邪恶意念成为我们意志的一部分，并出现在行动中。它也表示要警惕自爱和世俗野心，因为可以说，我们所有的邪恶贪欲，都出自这两个来源。

8911. What has been said so far describes our condition in life. Our character is determined by our will, and this character survives after death—death not being the end of life but an extension of it. Our character is dependent on our will, because—as we have already established—our will is who we really are. On this account, being judged by our actions is equivalent to being judged according to our will. Our will and our behavior do not disagree; within our will is our behavior, and within our behavior is our will. But this is the case only as long as we are not held back by such external bonds as fear of the law or fear of the loss of respect, of our wealth, of our reputation, or of our life.

8911. 到目前为止所说的描述了我们的生命状况。我们的品性取决于意志，这种品性死后依旧存留—死亡不是生命的结束，而是生命的延伸。我们的品性取决于意志，正如已经指明的一我们的意志才是真正的自己。在这个意义上，评判我们的行为，就等同于评判我们的意志。我们的意志和行为并无分歧。行为在意志之

内，意志在行为之内。但只有当我们不再受外部约束时才会如此，如畏惧法律、害怕失去尊重、失去财富、损害名誉或丢掉生命等。

It works like impulse and motion. Motion is nothing more than an extension of the impulse, since the motion stops when the impulse stops. There is nothing essential within the motion except the impulse. Educated people know this, as it is a recognized and proven theory. Because impulse and motion are alive within us, let us put it in terms of human life: the impulse is our will, and the motion is our behavior.

其运行就像冲动和行为的关系那样。行为只不过是冲动的延伸，因为当冲动停止时，行为就终止了。除了冲动之外，行为里面别无其它本质事物。受过教育的人知道这一点，因为这是一个公认被证实的理论。因为冲动和行为在我们里面是活的，所以从人生命的角度来说就是：冲动是我们的意志，行为是我们的习性。

Being judged according to our will is the same as being judged according to what we love, to our life goals, or to the life we lead. Our will is what we love, what we live for, and actually our life itself. The Lord's words cited in the previous passage demonstrate that this is the case: everyone who looks at a woman with lust has already committed adultery with her in his heart.

评判我们的意志，就像评判我们的爱、生活目标或所过的生活一样。我们的意志就是我们的爱，我们活着的目的，是我们生命本身的实况。前面所引主的话展现的就是这一点：凡看见女人并贪恋她的，这人心里已经与她犯奸淫了。

Killing someone is not just doing the deed but wanting to do it, symbolized in Matthew 5:22 by being angry . . . and insulting a brother or sister. We are also judged by our actions but only to the extent and to the degree that our actions were done as an act of will.

杀死某人不仅仅指做这件事，也包括想做这事。其象征就是马太 5：22 所说“发怒。。。侮辱兄弟姐妹”。对我们的评判也依据行为，但要看这行为在多大范围和程度上受我们的意志指使。

8912. I should briefly explain the inner meaning of the things enumerated in this commandment—the house, the wife, the male servant, the female servant, the ox, the donkey—that we are not supposed to covet. They are the totality of the good and true things that we should believe in. They are not to be taken away from anyone and should not be weakened.

8912. 我要简要地解释一下这条诫命中所列举事物的内在含义—房屋、妻子、男仆、女仆、牛、驴—这些我们都不可贪恋。这是我们当信奉的良善和真实事物的总和。无论从任何人都不可夺去这些，也不可削弱它们。

In their inner meaning, these are the very things symbolized by keep the sabbath holy, honor your father and mother, do not kill, do not commit adultery, do not steal, do not testify as a lying witness. In the previous sections, we demonstrated that their inner meaning relates entirely to what we should love and what we should believe.

就其内在意义而言，这些都是“守安息日为圣日”所象征之事：孝敬父母，不可杀人，不可奸淫，不可偷盗，不可作假见证陷害邻舍。在前面的章节中，我们展示了它们的内在意义完全关乎我们当爱甚麽与当信甚麽。

House means anything good, in a general sense. Wife means anything true, in a general sense. Male servant means passion for spiritual truth; female servant means passion for spiritual goodness; ox means passion for goodness on an earthly level; and donkey means passion for truth on an earthly level. These are what we should not covet, that is, what we should not take away from anyone or weaken in them.

一般来说，房屋意指任何良善事物，妻子意指任何真实事物。男仆意为对属灵真理的热爱；女仆意为对属灵善良的热爱；牛意为世俗层面上对善良的热爱；驴意为世俗层面上对真理的热爱。我们不可贪恋它们，指的是我们不可从任何人那里夺走或削弱这些事物。

The reason they have this inner meaning is that the inner meaning of the Word exists for the benefit of those in heaven. People in heaven do not comprehend the Word in earthly terms but instead do so in spiritual terms. They do not see house, wife, male servant, female servant, ox, and donkey. They see the spiritual equivalents, which are the good and true things we should believe in. In other words, the superficial, or literal, meaning is for people in this world; and the inner meaning is for people in heaven. The inner meaning is, however, also for people in this world who are at the same time in heaven, that is, who have goodwill and faith.

之所以有这样的内义，是因为圣经内义的存在是为了利益天堂之人。天堂之人不会从世俗的角度，而是从属灵的角度来理解圣经。他们看不见房屋、妻子、男仆、女仆、牛和驴；他们看到的是属灵的对等物，就是我们应该信奉的良善和真实事物。换句话说，浅表或字面的意义是为世上之人设的；而内在的意义是为了天堂之人。然而，内在意义也为了那些既在世上同时也在天堂之人，就是有仁爱和信仰的人。

Revelation Explained (1758–59)

破解启示录 (1758-59)

Leading a Life According to the Commandments

依照十诫去生活

948. [4] To be a religious person, one must live by the divine rules that are summarized in the Ten Commandments. Those who do not do this cannot be religious, since they do not respect God, much less love him, and do not respect other people, much less love them. Can a person who steals, commits adultery, murders, or gives false testimony love God or love other people?

948. [4]要成为一个有宗教信仰的人，就必须持守《十诫》所概括的神圣法则。那些不如此行的人没有宗教信仰，因为他们不尊崇上帝，更不要说爱祂了；也不尊重邻舍，更不会爱他们。人若偷盗、奸淫、谋杀或作假见证，他能爱上帝或爱邻舍吗？

Still, anyone can live according to these rules. If we are wise, we do it to be good citizens, to be moral people, and to get along in society; but because they are divine rules, we cannot be saved unless we live according to them for spiritual reasons. We can live by divine commandments in our civic life merely for the sake of the law and the need to avoid worldly punishment. As moral people, we can do so merely to avoid a loss of respect or damage to our reputation and prestige. In fact, we can do so socially because we want to be considered civilized and avoid a reputation for being unreasonable.

然而，任何人都能够按照这些法则生活。如果我们聪明，我们如此行可以是为了成为好公民、成为有道德的人、或与社会和谐相处。但它们是神性法则，除非我们出于属灵原因依照它们生活，否则我们不能得救。我们可以仅仅为了守法和避免世上的刑罚，而在公民生活中遵奉神圣诫命。作为有道德的人，我们如此行可能是避免失去尊重或损害声誉和威望。事实上，我们可以在社会上这样做，因为我们希望被认为是文明的，避免得到荒唐的名声。

Civil law, moral codes, and social codes all dictate that we should not steal, commit adultery, murder, or give false testimony. But avoiding such wrongdoing only because of these codes or laws cannot save us unless we are also doing it because it is spiritual law, in which case we are avoiding wrongdoing because it is sin. People who do this are religious, believing that there is a God, there is a heaven and hell, and

there is a life after death. To be sure, they are also good citizens and behave morally and socially: they are good citizens because of the law, they behave morally to earn respect, and they behave socially because it is considered civilized.

民法、道德规范和社会规范都规定我们不得偷盗、通奸、谋杀或做伪证。但是，若仅仅为了这些法典或法律而避免不法行为是无法拯救我们的，除非我们这样做，是因为这是属灵的律法，我们避免不法行为，因为这是罪。如此行者是宗教人士，他相信有神，有天堂和地狱，且死后有生命。诚然，他们也是好公民，遵守道德和社会规范：他们遵守法律是好公民；他们行为道德赢得尊重；他们顺应社会被认为是文明人。

Yet if we do not live by these commandments for spiritual reasons, we are neither behaving as a good citizen, behaving morally, nor behaving socially; that is, we are not law-abiding, not respectable, and in fact not civilized, since the divine element is missing. Goodness does not exist or accomplish anything unless it is something that comes from God. Likewise, just behavior, real respectability, and real civility do not exist or accomplish anything unless they come from God, that is, unless they have that divine element in them.

然而，如果我们不是作为属灵之人去持守这些诫命，我们的行为就既不是一个好公民，也不道德，也不文明。因为我们不公正，不诚实，事实上也不文明，因为迷失了神性要素。任何事情若非来自上帝，就没有良善存于内，也不能成就。同样，任何事情除非来自上帝，即除非其中有神性要素，就不会有公正行为、真正尊重和真实人性，也不可能成就。

Imagine, if you can, a person who has hell in them—that is, a devil—obeying the law for the law’s sake or for the sake of justice and behaving honorably or in any truly human fashion! Real humanity is the consequence of order, that is, of behaving in an orderly way, and it is the consequence of sound reason. God is order, and sound reason comes from God. In other words, a person who does not avoid wrongdoing because it is sin is not human.

如果可以的话请设想一下，一个内有地狱的人—即一个魔鬼—会为了法律或正义而服从法律，并以任何真正人性的方式可敬地行事！真正的人性是秩序的结果，即有秩序的行为，它是健全的理性的结果。上帝就是秩序，健全的理性来自上帝。换句话说，一个不避恶如罪的人不是人。

Anyone who obeys these divine commandments as a matter of religion becomes a citizen and inhabitant of heaven. Anyone who does not—even though living outwardly by these commandments according to social expectations, moral codes, and civil law—may become a citizen and inhabitant of this world but not of heaven.

任何人如果出于宗教原因持守这些神圣诫命，他就会成为公民和天堂居民。任何不这样做的人—即便外表上按照社会期望、道德准则和公民法律生活—他会成为这个世界的公民和居民，但不是天堂的。

[5] Most cultures know these commandments and obey them because of their religion; that is, they live according to them because this is what God wants and has commanded them to do. In this way, they communicate with heaven, are connected with God, and so are saved. On the other hand, most people in the Christian world today obey the commandments not because of their religion; they do it to preserve their standing as good citizens and moral people. They do not commit fraud or make money in underhanded ways (at least to the point where they could be caught doing it), commit adultery, blatantly attack people out of revenge or a grudge, or give false testimony. Yet the reason they do not do so is not because these things are sins or offenses against God but because they are worried about jeopardizing their lifestyle, their reputation, their job, their business arrangements, the things they own, their public respect and wealth, or their personal pleasures. If these restraints were not holding them back, they would engage in those acts. Because of this, they do not establish communication with heaven or a partnership with God but only communication with this world and a partnership with themselves. They cannot be saved.

[5] 大多数文化都知道这些诫命，并依其宗教信仰而持守它们。也就是说，他们在生活中持守这些诫命，因为这是上帝要求且吩咐他们做的。这样，他们与天堂沟通，与上帝连结，并因而得救。另一方面，今天基督教界的大多数人持守诫命，不是因为他们的宗教，而是为了维护好公民和道德人的名声。他们不实施欺诈或不赚昧心钱（至少不到因此被抓住的地步），不通奸，不为报复或怨恨而公然攻击人，不作假见证。然而，他们不这样做并非因为这是罪或亵渎上帝，而是担心危及自己的生活方式、声誉、工作、生意安排、他们拥有之物、财富及公众对他们的尊重，或者他们的个人乐趣。若非这些约束的阻止，他们就会干这些事。正因如此，他们未与天堂沟通，也不与上帝同行，而只与这个世界沟通，特立独行。他们未得拯救。

Think about it: if these kinds of outer restraints were removed from you, which happens to everyone after they die, and if those inner restraints—the respect and love for God (which is what religion is)—were not curbing and holding you back, would you not, like a devil, rush into all sorts of theft, adultery, violence, dishonesty, and lustful behavior because you love it and enjoy it? This is what happens. I have experienced it with my own eyes and ears.

想想看：如果这些外在约束不再作用于你，每人死后这都会实现；如果那些内在约束—即对上帝的敬畏和爱（这就是宗教的意义）—不能遏制和阻止你，难道你不会像魔鬼一样，出于喜欢而急切地大肆从事各种盗窃、奸淫、暴力、欺诈和贪婪之事吗？这实实在在发生的事情，我亲眼见过，亲耳听过。

949. [3] To the extent we remove what is bad in us because it is sin, goodness flows in and we are able do good from then on, although we are not doing it on our own; it is being done by the Lord.

949.[3] 若我们摒弃自己里面的败坏，因为那是罪，良善就流入我们，从此我们就能行良善，虽然这不是我们自己行的。这是主所行的。

First, to the extent we do not worship other gods, which also means not loving ourselves or our worldly ambition more than everything else, the Lord replaces these evils with an acknowledgment of God. So now we are not worshipping God from our own means; the ability to worship is a gift from the Lord.

首先，随着我们不再拜别的神—意味着我们不再把爱自己或世俗野心置于其他一切之上，主就置换这些邪恶，代之以对上帝的认信。于是我们不再以自己的方式敬拜神，敬拜的能力是主赐给我们的礼物。

Second, to the extent we do not profane God's name, which also means avoiding the desires that come from self-love and worldly ambition, we love the holy things in the Word and the church. The name of God means the holy things in the Word and the church, which are profaned by the desires that come from self-love and worldly ambition.

其次，随着我们不再亵渎上帝之名—这意味着防范出于自爱和世俗野心的欲望，我们就爱圣经中和教会的神圣事物。上帝之名是指圣经和教会中的神圣事物，它们被出于自爱和世俗野心的欲望所亵渎。

Third, to the extent we avoid theft, which also means fraud and making money in underhanded ways, sincerity and justice replace it. We love sincerity and justice by being sincere and just, and then we are not acting sincere and just on our own; it is being done by the Lord.

第三，随着我们避免盗窃—盗窃意味着欺诈和赚昧心钱，真诚和正义就取而代之。我们爱真诚和正义，因为我们变得真诚和公正，然而我们行真诚和公正不是靠自己，这是主所做的。

Fourth, to the extent we avoid adultery, which also means unchaste and impure thoughts, marriage love replaces it. This love is the inmost love of heaven, and chastity is at its core.

第四，随着我们戒除奸淫—奸淫意味着不贞、不洁的思想，婚姻之爱取而代之。此爱乃天堂最深切的爱，纯贞是它的核心。

Fifth, to the extent we avoid murder, which also means grudges and vengeance, which breed violence, the Lord replaces it with his mercy and love.

第五，随着我们防止杀人—杀人意味着怨恨和复仇，且滋生暴力，上帝就用祂的仁慈和爱取而代之。

Sixth, to the extent we avoid false testimony, which also means lies and slander, the Lord replaces it with truthfulness.

第六，随着我们不做伪证—伪证意味着谎言和诽谤，上帝以诚实取而代之。

Seventh, to the extent we avoid longing for other people's houses, which also means a desire and yearning to own all their possessions, the Lord replaces it with goodwill toward them.

第七，随着我们不再贪恋邻舍的房屋—这也意味着贪图拥有其所有财产，上帝以对邻舍的仁爱取而代之。

Eighth, to the extent we avoid coveting another's wife, servant, and so forth, love for the Lord takes its place. This also means avoiding our desire and longing to control other people, because the things listed in this commandment refer to a person's values.

第八，随着我们不再贪恋邻舍的妻子、仆人等，取而代之的是爱上帝的心。这也意味着我们不再贪图控制其他人，因为这条诫命列出的事物指的是一个人的价值观。

These eight commandments contain evil things that should not be done. The two others, however, the third and fourth, involve certain things that should be done, namely keeping the Sabbath day holy and honoring one's parents. How these two commandments should be understood, not as people of the Jewish church understood them but as people of the Christian church should understand them, will be explained later.

这八条诫命都包含着不该做的恶事。然而另外两条，即第三、四条，说的却是一些该做的事，即守安息日为圣日和孝敬父母。应该如何理解这两条诫命？不是犹太教会之人的理解，而是基督教会之人的理解，这将在稍后解释。

The First Commandment, You Shall Not Make Other Gods for Yourselves

第一诫：你不可为自己造别的神

950. [3] Not making other gods for yourself also includes not loving yourself and worldly ambition more than anything else. Whatever you love more than anything else, that is your god.

950. [3] 不为自己造其他的神，也包括不把爱自己和世俗的野心置于其他任何事物之上。你所爱的东西只要超过任何其它诸事，它就成为了你的神。

There are pairs of love that are totally opposite to each other: loving yourself versus loving God, and loving the world versus loving heaven. People who love themselves are self-centered. They love evil in all its variety because self-centeredness is nothing but evil, and those who love evil hate good; they even hate God.

有两对爱是完全相反的：爱自己与爱上帝，爱世界与爱天堂。爱自己的人以自我为中心。他们喜欢种种邪恶，因为自我中心只有邪恶；而那些爱邪恶的人恨良善，他们甚至恨上帝。

People who love themselves above all else submerge their feelings and thoughts in their body and become self-centered, and they are unable to be lifted up by the Lord. When such people are submerged in their body, or they are being self-centered, they think only corporeal thoughts and enjoy only bodily pleasures. They are in the dark about anything beyond that, while the person who is lifted up by the Lord is in the light. Those who are not in the light of heaven but in darkness deny God because they see no evidence of him. They claim that nature is God, some person is God, or some statue is God; they even aspire to be worshipped as gods themselves.

爱自己高于一切的人把自己的感觉和思想沉浸在自己的肉体里，变得以自我为中心，他们无法被上帝提升。当这样的人沉浸在自己的肉体里，或者以自我为中心时，他们只依着肉体去想，只享受肉体之乐。除此之外在任何事上他们都在黑暗中。而被主提升的人处在光明中。那些不在天堂之光，而在黑暗中的人否认上帝，因为他们看不到祂的证据。他们声称自然是神，有些人是神，或者一些雕像是神；他们甚至贪图自己被奉为神。

It makes sense, therefore, that people who love themselves above everything else are worshipping other gods. Likewise, people whose worldly ambition supersedes all else are worshipping other gods, although to a lesser degree because it is not possible to love the world as much as you love yourself. Self-centered people only love the world because the world serves their own self-interest.

因此，爱自己高于一切的人就会顺理成章的崇拜其他神。同样，那些世俗的野心高过一切的人也崇拜其他神，只是程度较轻而已。因为人不可能像爱自己一样爱世界。以自我为中心的人只爱世界，因为世界能满足他们的私利。

Loving yourself essentially means wanting to control other people simply to enjoy controlling them and to establish your superiority, not to enjoy being useful or for the sake of the public good. Worldly ambition basically means the desire to possess worldly wealth purely to own it and be rich but not to enjoy its usefulness or the good it can do. Both kinds of desire are limitless; if you give them the chance, they gush out infinitely.

爱自己本质上意味着希望控制别人，只是因为乐于主导和建立自己的优越感，而不是乐于有益他人或为了公共利益。世俗野心本质上意味着欲望拥有世上财富，纯粹是为了拥有它们成为富人，并不喜欢它有益有用或能行良善之事。这两种欲望都无止境，人若给它们机会，就会汹涌而出，泛滥无穷。

951. [8] In this world, no one believes that the desire to control people simply for the pleasure of controlling them or wanting to own things simply for the pleasure of owning them and not for enjoying their usefulness harbor within them every kind of evil, including a contempt for and rejection of everything that relates to heaven and the church. When we anticipate being applauded for our beneficence or when we expect a reward, our self-love and worldly ambition are stimulated to do good things for the church, the country, the community, and our neighbor. Therefore, many people consider this desire to be the main motivator in life—what gives us the incentive to achieve great things. It is important to know, however, that these twin desires are valuable to the extent we view usefulness as most important and ourselves as secondary; but they are bad to the extent we view ourselves as most important and usefulness as secondary. In the latter case, we act entirely out of self-interest and on our own; at the center of everything we do is ourself and our self-interest, which seen in isolation is nothing but evil.

951.[8] 世上没有人相信，盼望控制他人仅仅因为乐于控制，或拥有物质仅仅是乐于拥有，而不是乐享其具有的用处。这里面其实掩藏着各种邪恶，包括蔑视和拒绝一切与天堂和教会有关的事物。当我们期待因自己的善行而受赞扬，或者当我们期望得到回报时，我们的自爱和世俗野心就会被激发起来，为教会、国家、社区和我们的邻舍做善事。因此，许多人认为这种愿望就是生命的主要动力-是使我们取得伟大成就的动力。然而重要的是要明白，当我们将益用置于首位，而把自己置于次要位置时，这一对欲望才有价值。但当我们把自己置于首位，把益用置于次要位置时，它们就败坏了。在后一种情况下，我们完全是出于自身利益和自

我行事。我们所做每件事的中心都是我们自己和自身利益。单独观察它们时，除了邪恶，别无它是。

On the other hand, focusing on the service to be performed first and ourselves second is doing good for the sake of the church, the country, the community, and other individuals. The good we are doing for them is for their sake, and we are not doing it on our own; it is being done by the Lord. The difference between the two is like the difference between heaven and hell. People do not know there is a difference between the two because they engage in those twin desires from the time they are born, and they cherish and nurture the pleasure they get from them.

另一方面，当把焦点放在服务为首，而自己为次时，行善事就是为了教会、国家、社区和其他人。我们为邻舍的缘故所行的善，不是自己行的，乃是主所行的。两者的区别就像天堂和地狱之别。人们不知道两者之间的区别，因为从出生起就被这一对欲望围绕，并珍惜和培养他们从其中得来的乐趣。

[9] Nonetheless, we should recognize that wanting to control others simply for the pleasure of control and not for the joy of being useful is an entirely diabolical desire. It can also be called an atheistic desire because to the extent people indulge in it, in their heart they do not believe God exists, and likewise in their heart they mock anything related to the church. In fact, they hate and angrily attack everyone who acknowledges God, especially anyone who acknowledges the Lord [Jesus Christ].

[9] 然而，我们应该认识到，人若想去控制别人，仅仅因为喜欢主导，而不是因为乐于益用，这样的欲望是全然邪恶的。它也可以被称为无神论者的愿望，因为只要人沉迷于此，他心里就不相信上帝的存在。同样，他从心里嘲笑与教会有关的任何事情。事实上，他憎恨和愤怒地攻击每一个承认上帝的人，特别是任何承认主（耶稣基督）的人。

The life's passion of these people is wrongdoing—committing every sort of wicked and shameful act. In a word, they are actually devils. We are not aware of this while living in this world but will find out upon arrival in the spiritual world, right after we die. Hell is full of people like this, but instead of dominating other people, they are placed into their service. Viewed in the light of heaven, they appear to be upside down—with their head pointing down and their feet up, since their desire to be in charge was most important to them and their desire to be of service secondary. Whatever is most important is our head, and whatever is secondary is our feet; whatever is our head we love, but whatever is our feet we trample on.

这些人生命中喜爱的是不法行为—行各种邪恶和可耻之事。总之，他们其实是魔鬼。生活在这个世界上时，我们并没有意识到这一点。然而一旦死后到达灵性世界时，我们就会发现如此。地狱里到处都是这样的人，但他们并未统治他人，反

而被安置为伺候者。从天堂之光里看，他们似乎是颠倒的—他们的头向下，脚朝上，因为掌控的愿望对他们是最重要的，而服务却是次要的。任何最重要的事就是我们的头，位居其次的是我们的脚；居于头部的我们都爱，但居于脚部的我们却践踏。

952. [2] People are fooling themselves if they think they are open to believing that there is a God before they stop doing the evil things listed in the Ten Commandments. This is especially true of wanting to control other people for the pleasure of controlling them and wanting to own worldly things for the pleasure of owning them but not wanting these things for the pleasure of doing something useful. Such people can reassure themselves as much as they want that there is a God—from the Word, from sermons, from books, from common sense—and convince themselves that they believe it, but in fact they do not believe it unless the evil pouring out of their self-love and worldly ambition is removed. This is because evil, and the pleasure that comes with it, gets in the way of heaven’s goodness, diverts it, and pushes it away along with the ability to enjoy it. In this way, it prevents them from confirming their belief.

952.[2] 如果人们以为在戒除《十诫》所列的恶事之前，他们就会相信有上帝存在，那就是在愚弄自己。这一点尤其适用于这样的人，他们想控制他人以获得控制的乐趣，想拥有世上之物以满足拥有的乐趣，但却没有兴趣用之做有益用的事。这些人也会努力让自己确信有上帝—根据圣经、布道、书籍、常识—并说服自己相信，但实际上他们不信，除非将那些从自爱和世俗野心中涌出的邪恶驱除。这是因为邪恶以及与之相伴的快乐，阻碍了天堂的良善，使之偏移，连同乐享良善的能力一并被驱赶走了。这样，就阻止了他们对自己信仰的确认。

Until heaven strengthens our belief, it is only professed belief, which is no belief at all. It is not heartfelt belief, which is real belief. Professed belief is putting our trust in outer restraint, but heartfelt belief is putting our trust in inner restraint. When inner restraint has become jammed up with all kinds of evil, and then our outer restraint is taken away (which happens to everyone after death), that evil then causes us to reject our belief in God.

在天堂坚固我们的信仰之前，它只是宣称的信仰，其实根本不是信仰。因为这不是发自内心的，真正的信仰。宣称的信仰把我们的信心寄托在外在约束上，而发自内心的信仰把信心寄托在内在约束上。若内在约束被各种邪恶阻塞，那么当外部约束去除时（每人死后这就发生在他身上），这邪恶就使我们拒绝对上帝的信仰。

954. [2] We must resist these twin selfish desires: wanting to control people purely for the pleasure of controlling them and wanting to own things purely for the

pleasure of owning them. To the extent we avoid them, and also avoid the evils listed in the Ten Commandments as sins, the belief in God who is the creator and guardian of the universe (and in fact is one God) flows into us from the Lord through heaven. This belief flows into us because heaven is opened up when evil is removed; and when heaven is opened up, we are no longer thinking on our own—our thought is coming from the Lord through heaven. This idea that there is a God and that he is one is the universal concept in heaven, encompassing all others.

954.[2] 我们必须抵制这一对自私的欲望：纯粹出于控制的乐趣而想要控制人们，纯粹出于拥有的乐趣而盼望拥有更多。随着我们诚免它们，也就诚免了“十诫”所列的罪，相信上帝是宇宙的创造者和守护者（实在是一位上帝）的信念，就经由天堂从上帝流入我们。这种信念流入我们，是因为当邪恶被驱除时，天堂就打开了；当天堂打开时，我们不再依着自己思考—我们的思想经由天堂来自上帝。一位独一上帝的观念，是天堂里所有人的普遍信念。

The common belief of people around the world and the difficulty they have conceiving of multiple gods prove that simply from heavenly influence we can know or, so to speak, see that there is one God. Our inner thought, the thought of our spirit, comes either from hell or from heaven. It is from hell until evils have been removed, but as long as they are removed, it is from heaven. When someone's inner thought comes from hell, that person reckons only that nature is God and that what we call divine is just the underlying mechanics of nature. After they die and become spirits, people like this say that whoever is the mightiest is a god, and then they claim they themselves are powerful so that they can be called a god. This madness lurks within every evil compulsion in their spirit.

世界各地人们的普遍信仰以及他们难以想象多个神，这就是简明的证据，证明来自天堂的影响使我们知道，只有一位上帝。我们的内在思维，即我们的属灵思维，要么来自地狱，要么来自天堂。在邪恶被驱除之前，它来自地狱；但只要邪恶被驱除，它就来自天堂。当人的内在思维来自地狱时，他只认自然是神，认为神性只不过是大自然的内在机制。当死后成为灵时，这样的人会说，谁最强大谁就是神，然后他们声称自己是强大的，所以他们可以被视为神。这种疯狂潜伏在其灵里面的每一邪恶贪欲之中。

But when our thought is from heaven, which happens as long as evil is removed, we see in the light of heaven that there is a God and that he is one. Seeing in the light of heaven is what I mean by heavenly influence.

但只要我们的邪恶被驱除，从而思维来自天堂时，我们就会在天堂之光中看到有一位上帝，祂是独一的。在天堂之光里看见就是所说的受天堂的影响。

955. [4] When we avoid and reject wrongdoing because it is sin, not only do we see in heavenly light that there is a God and that he is one, but we also see God as a person. This is because we want to see our God, and we cannot see him other than as a person. This is how the ancient peoples before and after the time of Abraham saw God. This is how people all over the world who are not in the church see him intuitively— especially those who, although uneducated, have an inner wisdom. This is how all babies and children see him, as well as those who are simple, decent folk. This is also how people from other planets see God; they say that what is invisible cannot be a part of their faith, since they cannot picture it.

955.[4] 当我们因其是罪而避免、拒绝不良行为时，我们就不仅能在天光下看到有一位独一的上帝，而且也能看到上帝是一个人。这是因为我们想看见自己的上帝，我们只能看到显为一个人的祂，无其他形象。这就是亚伯拉罕时代前后的古人看到的上帝。这就是世上那些不属教会的人凭直觉看到的祂—特别是那些虽未受过教育，但却有内在智慧的人。这也是所有婴儿和孩子，以及那些简单、正派之人心目中的祂。这也是其他星球的人看到的上帝。他们说，看不见的事物无法成为信仰的一部分，因它们无法想象。

The reason such people see God as a human being is because those who avoid and reject wrongdoing as sin are thinking from heaven, and the whole of heaven—and each individual there—pictures God as a human being. No other image is possible, since the whole of heaven is in the shape of an immense human being, and also since the divine quality that flows forth from the Lord is what makes up heaven. It is impossible for angels to think about God as having anything other than that divine form, which is the human form, and the angels fill up heaven with their thoughts about it. In Heaven and Hell 51–86, read about how all of heaven taken together relates to the human form; and in Heaven and Hell 200–212, read about how the angels think in accordance with the form of heaven.

这样的人之所以把上帝看作一个人，是因为人若因恶行是罪而避开和拒绝它们，他就会从天堂思考，整个天堂—以及那里的每个人—都把上帝描绘成一个人。没有其他形象的可能，因为整个天堂呈现为一个巨大的人形，且从上帝流出的神性构成了天堂。除了如此的神性形态，即人的形态，天使不可能认为上帝有任何其他形态。对天堂持如此思想的天使充满了天堂。参见《天堂和地狱》51-86，全部天堂如何彼此联结形成人的形态。以及在《天堂和地狱》200-212，天使如何依据天堂的结构思考。

[5] This image of God flows from heaven into everyone in this world, and it resides in their spirit. For those in the church who rely on their own intelligence, the image of God seems to have been expunged; it has been expunged [in such a way] as to be

inconceivable, because they are thinking about God in spatial terms. These same people see it quite differently when they become spirits, as I have experienced frequently. In the spiritual world, an indeterminate picture of God is no picture at all, so they are provided a definite image of someone sitting on high, or someplace special, and responding to their petitions.

[5] 上帝的形象从天堂浇灌这世上的每一个人，栖居在其灵魂中。对于教会中那些依靠自己智慧的人来说，上帝的形象似乎已被抹去。而这抹去的方式就是“无法想象”，因为他们以空间的概念思考上帝。当这样的人成为灵时，其看法就会完全不同，我经常见到这样的人。在灵性世界，上帝的不确定形象根本不可能形成，所以他们见到的是一个确切的形象，即一个位于高处，或某特殊之处的人，在回应他们的祈求。

From the general influence of the spiritual world, people get an image of God as a human being, varying according to their perceptive ability. This is why the threefold God is referred to as persons and why in our churches God the Father is depicted as an old man. This general influence of the spiritual world is also why the human beings known as saints—both living and dead—are worshipped as gods by the common folk in the Christian world and why statues of the saints are venerated by them. This is likewise the case among many non-Christians in other parts of the world as well as among the people of ancient Greece, Rome, and Asia, who had many gods and pictured them as humans.

由于灵性世界的普遍影响，人们得知上帝的形象是人，这依他们的领悟力而有差别。这就是为什么三一上帝被看成不同的人，以及为什么在我们的教会中，父上帝被描绘成一个老人。灵性世界的这种普遍影响也导致那些被称为圣徒的人—无论仍活着还是已经死去—被基督教世界中的普通人尊崇为神，且圣徒的雕像也受他们尊崇。同样，世上各地众多非基督徒以及古希腊、罗马和亚洲的人们也是如此，他们有许多被刻画成人形的神。

I have said all this so you can know that the ability to see God as a human being is instinctive in the human spirit. When I say instinctive, I mean it comes from that general influence of the spiritual world.

从我说的这些你就可以知道，把上帝看作一个人是人灵性中的本能。当我说本能时，我指的是来自灵性世界的普遍影响。

956. [2] If people who are in their spirit can see God as a human being on account of this general influence of heaven, it makes sense that those who are in a religion that has the Word can see that the Lord's divine nature is within his human manifestation, that the Trinity is within him, and that he himself is the God of heaven and earth.

They can see these things as long as they avoid and reject wrongdoing as sin, because then they are in heavenly light.

956.[2]如果人依据这来自天堂的普遍影响，在其灵里把上帝看作一个人，那么很合理的，那些有圣经之宗教里的人就可以看到，主的神性就在祂的人身彰显里，三位一体在祂里面，祂自己就是天地的神。只要他们因恶行是罪而避免和拒绝它们，就可以明白这些，因为他们身处天堂之光里。

On the other hand, those who have impaired their concept of God as a human being by thinking from a selfish point of view are unable to see this. Nor are they able to see that God is one, because they are thinking of a Trinity while publicly saying there is only one God.

另一方面，那些从自私的角度思考的人，就无法看到这一点，因为上帝是一个人的概念在他们那里损毁了。他们也不明白只有一个上帝，因为他们公开说只有一个上帝，心里却想着三位。

Furthermore, people who have not been cleansed of wrongdoing are not in heavenly light and cannot see in their spirit that the Lord is the God of heaven and earth. They see something else in his place: some see a being whom they believe to be God the Father; some see a being whom they call God because he is all-powerful; some see a devil whom they fear because he is extremely dangerous; some see nature, as do many in this world; and some see no God at all. In their spirit refers to the way people are when they die and become spirits.

Whatever lies hidden in their spirit in this world is disclosed at that point.

此外，那些没有清洗其恶行的人不在天堂之光里，无法从其灵里看到主是天地的上帝。他们从其立场出发看到别的东西：有些人看到一个存在并认为这就是父上帝；有些人看到一个存在，因其无所不能而称之为上帝；有些人看到一个极其危险的、令他们畏惧的魔鬼；有些人和世上许多人一样，看到的是大自然；有些人则完全看不到上帝。他们的灵展现的状态与他们死后所成的灵是一样的。

今生他们灵魂中隐藏的任何东西到那时都会显露出来。

Every person in heaven without exception acknowledges only the Lord. Heaven derives entirely from the divine quality that comes from him, and it mirrors him in his human form. None can enter heaven unless they are within the Lord, because they enter him when they enter heaven. If any others enter heaven, they cease to function mentally and fall back down.

凡在天堂的人无一例外的都只承认主。天堂完全来源于祂的神性品质，并反映在祂的人之形象中。除非在主里面，没有人能进入天堂，因为凡进入天堂者也就进入了祂。任何其他若进入天堂，其心智功能就会停止，然后跌落回来。

957. [3] Our concept of God is the most important concept of all. The quality of our concept of God determines our level of communication with heaven and our connection with the Lord, and it therefore determines our level of enlightenment, our passion for what is true and good, our inner perception, and our intelligence and wisdom. These faculties do not come from us; they come from the Lord, depending on how connected we are with him.

957.[3] 关于上帝的观念对我们极其重要。我们关于上帝的观念之品质，决定了我们与天堂沟通的层级以及我们与上帝的联结，因而决定了我们被启示的程度，我们对真理和良善的热爱，我们的内在觉知，以及我们的聪明与智慧。这些能力并非来自我们，而是来自主，这取决于我们如何与祂联结。

The correct concept of God is a concept of the Lord and his divine nature, because the Lord is nothing other than the God of heaven and the God of earth, as he teaches us in Matthew 28:18: "All authority in heaven and on earth has been given to me."

对于上帝的正确观念就是对于主和祂神性的观念，因为主不是别的，祂是天堂的上帝和世界的上帝。正如祂在马太福音 28: 18 教导的：“天上地下所有的权柄都赐给我了”。

However, one's concept of the Lord can be more or less complete, more or less precise. The concept is complete in the innermost heaven, less complete in the middle heaven, and even less complete in the outer heaven; and accordingly, people in the innermost heaven are wise, those in the middle heaven are merely intelligent, and those in the outer heaven are merely knowledgeable. The concept is precise for angels who are in the midst of their communities in heaven and less precise for those who are round about, depending on how far they are from the center.

然而，对于上帝的观念，一个人所持的完整性可能有多有少，其准确度也或高或低。这观念在最内层天堂是完整的，在中间天堂不那么完整，在外层天堂更不完整。相应地，位于最内层天堂之人是智慧的，位于中层天堂之人仅是聪明的，位于外层天堂之人只是知识丰富而已。在天堂的社群中，位于中心的天使持有准确的观念，他们周围的天使所持观念的准确度，则依据他们离中心的距离逐渐减低。

[4] People in heaven are allotted a place to live according to how complete and precise their concept of the Lord is, and they are granted a level of wisdom and happiness accordingly. People who have no conception of the Lord being divine, such

as the Socinians and the Arians, live beneath the heavens and are unhappy. People who have a dual concept, namely an invisible god and a visible god in human form, also reside beneath the heavens and are not allowed in until they accept that there is one God and that he is visible. Because God is called a spirit, some see something airy instead of a visible God. They are not accepted in heaven until this changes into the concept of a human being, that is, of the Lord. Certain ones who have a concept of God as being the underlying mechanics of nature are rejected because they cannot help but lapse into the idea that nature is God.

[4] 依据其关于上帝观念的完整性和准确度，每个天堂之人被安置在一个居所，并获得相应程度的智慧和幸福。那些没有主即神性本体观念的人，如索西尼派和阿里乌斯人，生活在天堂之下，并且不快乐。那些持有双重观念的人，认为有一个不可见的上帝和一个人形可见的上帝，也住在天堂下面，他们需要接受一个可见的唯一上帝的观念，然后才被允许进入。因为上帝被称为是一个灵，于是有些人看到空气一样的事物，而不是可见的上帝。他们的观念要转变为上帝是一个人，然后才会被天堂接受。有些人关于上帝的观念就是自然的基本机制，他们被拒绝进入，因为他们免不了堕入大自然就是上帝的观念。

Any of the non-Christian peoples in the world who have believed in one God and thought of him as a human being are received into heaven by the Lord. The point of all this is that there are people who worship one God and people who worship multiple gods—in other words, those who live according to the first commandment and those who do not.

世界上任何一个非基督教的民族，如果相信一位神，并认为祂是一个人，就会被上帝接收入天堂。所有这一切的要点是，有些人崇拜一位神，有些人崇拜多个神—换句话说，有些人依据第一条诫命生活，有些人不如此行。

The Second Commandment: You Shall Not Profane the Name of God

第二诫：你不可亵渎上帝的名。

959. [2] I will first explain what the name of God means and then what it means to profane the name of God.

959. 【2】我首先解释一下上帝之名的含义以及亵渎上帝之名是甚麽意思。

The name of God means every characteristic we worship in God. God has, and is, his own character. His essence is divine love, and therefore his character is the divine

truth united with divine goodness. For us on earth, that is the Word, as it says in John 1:1: “The Word was with God, and the Word was God.”

上帝之名意味着我们所崇拜的上帝的每一个特性。上帝具备一并且就是一祂自己的特性。祂的本质是神性之爱，因而祂的特性就是与神性良善合一的神性真理。对世上的我们来说，这就是圣经，就像约翰福音 1: 1 所讲：“道与神同在，道就是神。”

This is where the teaching about what is really true and good in the Word comes from, which is the basis of worship.

这就是圣经中关于何为真正的真理与良善之教导的来源，这是崇拜的基础。

[3] God’s character is multifaceted because it includes all the things that he does. Therefore, he has many names, each name incorporating and describing his character in both a general and specific way. For example, he is called Jehovah, Jehovah Zebaoth, Lord, Lord Jehovih, God, Messiah or Christ, Jesus, Savior, Redeemer, Creator, Shaper, Maker, King, Holy One of Israel, Rock and Stone of Israel, Shiloh, Shaddai, David, Prophet, Son of God, and Son of Man, and many more besides. All these names are the names for one God, who is the Lord; yet when they are mentioned in the Word, they refer to a certain overall divine attribute or characteristic as distinguished from separate, individual divine attributes or characteristics. Likewise, when Father, Son, and Holy Spirit are mentioned we should not think of three gods but instead should think of one. Nor are there three divine beings; there is one. This threefold God, who is one, is the Lord.

[3]上帝的特性是多方面的，包含了祂所做的所有事情。因此祂有许多名字，每个名字都以既概括又具体的方式联结、描述祂的特性。例如，祂被称为耶和华、耶和华泽宝（Zebaoth）、主、主耶和华、上帝、弥赛亚或基督、耶稣、救主、救赎主、创造者、塑造者、造物主、王、以色列的圣者、以色列的磐石和石头、示罗、沙代、大卫、先知、神的儿子、人子等等，还有许多。所有这些都是一位上帝的名字，祂就是主。然而当在圣经中提到这些名字时，指的是某一总体的神性属性或特征，有别于分隔的、个别的神性属性或特征。同样，当提到父、子和圣灵时，我们不应该想到三位神，而只应想到一位。不存在三个神性实在，只有一个。这位三称之神，只是一位，那就是主。

[4] Each name stands for some distinct attribute or characteristic, and therefore profaning the name of God does not mean profaning his name but instead his character. A name stands for one’s character, because in heaven all are named for their character. God’s character, or the Lord’s character, is everything that comes from him and that we worship in him. This is why they are unable to name the Lord in hell, where they do not recognize the Lord as having any divine characteristic. It is

also why his names cannot be uttered by anyone in the spiritual world unless his divine characteristic is recognized, since everyone there speaks from the heart, that is, from love and the recognition that comes from love.

[4] 每一个名字都代表某种不同的属性或特征，因此，亵渎上帝之名并不是亵渎祂的名字，而是亵渎祂的特征。名字代表人的特征，因为在天堂，所有名字都是以其特征命名的。上帝的特征，或主的特征，是一切从祂而出之事，我们因此而崇拜祂。这就是为什么地狱中人无法称呼主，因为那里的人不承认主的任何神性特征。这也是为什么中间灵界的人若不承认祂的神性特征，就无法称呼祂的名字，因为那里每个人的言谈都发自内心，即来自爱和由爱而出的确认。

960. [14] The name of God means what comes from God, or what he is. This is called the divine truth, or, by us on earth, the Word. The Word is not to be profaned, because it is divinity itself and is most holy. We profane the Word when we deny its holiness by having contempt for it, rejecting it, or being ashamed of it. When we do this, heaven is closed off and we are relegated to hell. The Word is the only means of connecting heaven with the church; so when people reject the Word in their heart, that connection with heaven is broken and, being relegated to hell, they no longer accept any of the truth taught by the church.

960.[14] 上帝的名字象征从上帝发出之事物，或者祂的形象。这就是所谓的神性真理，或者对我们世人来说，就是圣经。圣经是不可亵渎的，因为祂是神性本身，是极其神圣的。当我们藐视祂、拒绝祂、或以祂为耻来否认祂的圣洁时，我们就亵渎了祂。当我们这样做时，天堂就对我们关闭，我们就被降入地狱。圣经是连接天堂与教会的唯一途径。因此，当人们从心里拒绝圣经时，就割裂了与天堂的联系，被降到地狱，他们不再接受教会教导的任何真理。

[15] There are two ways heaven can be closed off to people:

one is by denying that the Lord is divine, and the other is by denying that the Word is holy. This is because the whole essence of heaven is the Lord's divinity and because the divine truth (the Word in its spiritual meaning) organizes heaven. So it makes sense that people who deny the one or the other are denying either that which is the whole essence of heaven or that by which heaven functions. In this way, those people are cutting off communication and connection with heaven.

【15】天堂可经两条途径对人关闭：一是人否认上帝的神性，另一是人否认圣经的神性。这是因为天堂的全部本质就是上帝的神性，并因为神性真理（圣经的灵义）运筹了天堂。因此，顺理成章的是，人若否认其中之一，或者是否认天堂的全部本质，或者否认天堂据以运行的法则。这样，人就切断了与天堂的沟通和联系。

Profaning the Word is the same as blaspheming the Holy Spirit, for which no one is forgiven. This is why this commandment says, whoever profanes the name of God will not remain unpunished.

亵渎圣经与毁谤圣灵一样，如此行者无可饶恕。这就是为什么此诫命说，凡亵渎上帝之名的，上帝必不以他为无罪。

962. [11] We profane the name of God inwardly when we live contrary to the requirements in the Ten Commandments, because the name of God means divine truth, or the Word, and profaning it means denying the Word's holiness, having contempt for it, rejecting it, and blaspheming it.

962.[11] 当我们在生活中违背《十诫》的要求时，就在内心亵渎了上帝之名。因为上帝之名意味着神性真理或圣经，亵渎祂意味着否定圣经的神性，蔑视祂，拒绝祂，毁谤祂。

Profanation can either be inward but not at the same time outward, or it can be inward and outward at the same time, or there can even be some profanation outwardly without inward profanation occurring at the same time.

在同一时间内，亵渎可以是内在而非外在的，也可以内外同时发生，甚至可以发生在外在，而不发生于内在。

We profane inwardly by how we live and outwardly by what we say. After death, the inward profanation that is based on how we live also becomes outward, or spoken, profanation. After we die, we all speak and act according to the thoughts and desires of our daily life, to the extent we are allowed. This is not what we do in this world, where, on account of worldly ambition and building our reputation, we are accustomed to speak and act differently from our everyday thoughts and desires. Therefore, we can be said to profane inwardly without at the same time profaning outwardly.

我们以生活方式行内在亵渎，以言语呈外在亵渎。死后，我们基于生活方式的内在亵渎会变成外在或言语亵渎。死后只要允许，我们的言谈举止都反映自己生命的想法和愿望。这与我们今生所做的不同，今生为了世俗野心和建立声誉，我们习惯了言谈举止不同于日常思想和欲望。我们这样的亵渎可以说是内在的，而非同时外在的。

The way the Word is written, not at all in an earthly style, leaves open the possibility of some outward profanation without inward profanation. It is possible to have a certain amount of contempt for the Word if its inner holiness is not recognized.

《圣经》的写法，完全不是俗世的风格，使人有可能产生外在亵渎，而不是内在亵渎。如果不承认圣经的内在神性，就可能在某种程度上蔑视祂。

963. [2] When we resist profaning the name of God, that is, the holiness of the Word—not having contempt for it, rejecting it, or blaspheming it in any way—we are being religious. We are being religious only to the extent we resist this profanation, since no one has religion unless it comes from revelation, and for us that means the Word.

963.[2] 如果我们抵制对上帝之名—即圣经的神性—的亵渎，如不以任何方式藐视，拒绝，毁谤祂，我们就在信仰。只要我们抵制这样的亵渎，我们就在信仰，因为若无启示没有人能有信仰。对我们来说，这启示就是圣经。

We must from our heart, not only with our mouth, resist profaning the Word’s holiness. Those who do it from the heart are leading religious lives. Those who do it only with their mouth are not leading religious lives. They are resisting either for selfish or worldly reasons. The Word is serving them only as a means to enhance their reputation and their wealth, or they are doing it out of fear. Most of these are hypocrites, and they have no religion.

我们必须发自内心，而不仅仅是用嘴，抵制对圣经神性的亵渎。那些发自内心如此行的人过着信仰生活。而那些只做在嘴上的人没有信仰的生活。他们或者出于私心或者出于世俗的理由而拒绝亵渎。圣经对他们的用处只是提高声誉和财富，或者出于恐惧才这样做的。这些人大多是伪君子，他们没有信仰。

The Third Commandment: Keep the Sabbath Holy

第三诫：当守安息日为圣日

965. [2] The third and fourth commandments cover the things we should do (keep the Sabbath holy and honor our parents), while the other commandments are about what we should not do: worship other gods, profane the name of God, steal, commit adultery, give false testimony, and long for what other people have. The reason these two are commandments that should be done is because the ability of the other commandments to make us holy depends on them.

965.[2] 第三和第四条诫命涵盖了我们应该做的事情（守安息日，孝敬父母），而其他诫命则是有关我们不该做的事情：崇拜别神，亵渎上帝之名，偷窃，通奸，做假见证，以及贪恋别人的东西。之所以应该遵行这两条诫命，是因为其他诫命使我们圣洁的能力取决于它们。

The Sabbath represents the union within the Lord of his underlying divine nature and his deified human aspect, and consequently it represents the Lord’s connection with heaven and the church. Ultimately, it represents the marriage of goodness and truth

in a person who is being regenerated. Because the Sabbath used to stand for those things, it was the most important symbol of all aspects of worship in the Israelite Church, as is obvious in Jeremiah (17:20–27 and other passages). It was the primary symbol of all aspects of worship, because the most important aspect of worship is acknowledging the Lord’s divine nature within his human manifestation.

安息日代表着上帝内在的神性和祂神圣之人性，因而代表了主与天堂和教会的联系。最终，它代表正被重生之人其内发生的良善与真理的婚姻。因为安息日一直代表这些事物，所以它是以色列教会崇拜各个方面最重要的象征，这明白的讲述在耶利米书（17：20-27 和其他章节）。它是崇拜各个方面的主要象征，因为崇拜的最重要方面是认信祂人身彰显中的神性特质。

If we do not acknowledge that, we cannot help but rely on our own faith and actions. Relying on our own faith means believing false things, and relying on our own actions means doing evil things, which is obvious from the Lord’s own words in John:

如果我们不认信这一点，就不得不依靠自己的信仰和作为。依靠我们自己的信仰意味着相信谬误的事物，依靠我们自己的作为意味着行邪恶之事，上帝在约翰福音中说的很明白：

Then they said to him, “What must we do to perform the works of God?” Jesus answered them, “This is the work of God, that you believe in him whom he has sent.” (John 6:28–29)

“众人问他说：我们当做什么，才算做神的工呢？耶稣回答说：信神所差来的，这就是神的工。”（约翰福音 6：28-29）

Again in John,

在约翰福音又说

Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. (John 15:5)

“住在我里面的，我也在他里面，这人就多果子；因为离了我，你们就不能做什么。”（约翰福音 15：5）

The Fourth Commandment: Parents Should Be Honored

第四诫：当孝敬父母

966. [2] We were given this commandment because honoring parents symbolized, and therefore meant, loving the Lord and the church. The heavenly meaning of father is the Lord: he is our heavenly Father. The heavenly meaning of mother is the church: it is our heavenly Mother. Honor symbolizes wanting to do what is right, and prolonging the days of those who want to do what is right symbolizes the happiness of eternal life.

966.[2] 我们之所以得到这条诫命，是因为孝敬父母象征着，也意味着爱主和教会。父亲的属天含意是主：祂是我们的天父。母亲的属天含意是教会：是我们属天的母亲。孝敬象征着愿做正确之事，“使你的日子得以长久”象征着永生的幸福。

This is how the commandment is understood in heaven, where they recognize no other father than the Lord and no other mother than the Lord's kingdom, which is the church. The Lord gives us life from himself, and he nurtures us through the church.

这就是此诫命在天堂的理解。在那里，除了主他们不认识其他父亲；除了主的国度，也就是教会，他们不认识其他母亲。主把来自祂的生命赐予我们，并通过教会养育我们。

The Lord teaches us in Matthew the heavenly meaning of this commandment, which is that while we are in a heavenly state of mind we should not think of, or even mention, an earthly father:

在马太福音里主把这诫命的属天之义教导我们，那就是：当我们的心性处于属天状态时，不可想起，甚至不可提到世上的父亲。

And call no one your father on earth, for you have one Father—the one in heaven.
(Matthew 23:9)

也不要称呼地上的人为你们的父，因为只有一位是你们的父，就是在天上的。(马太福音 23: 9)

... These explanations demonstrate how the third and fourth commandments veil mysteries about the Lord, namely, accepting and affirming that he is divine and worshipping him by wanting to do what is right.

这些解释揭示出第三和第四条诫命所隐藏的关于上帝的奥秘，即接受和确认祂的神性，并以盼望做正确之事来崇拜祂。

The Fifth Commandment: You Shall Not Steal

第五诫：不可偷盗

967. [3] Stealing here does not just mean blatant stealing. It also means subtle forms of stealing like usury or taking advantage of people by various types of fraud or cunning, which either look legal or are done secretly so that no one knows. This sort of exploitation may be engaged in by money managers of large and small accounts, by businessmen, or by judges who make justice a commodity by selling their decisions. These and many others are examples of theft, and we are to resist them and avoid them. Ultimately, we should reject them because they are sins against God, since they are against the divine laws in the Word and against this specific law, which is one of the fundamental laws of all religions throughout the world. These Ten Commandments are universal, given to us so that we may live according to religion by living according to them. Living according to religion connects people to heaven, whereas living only in obedience to the civil and moral law connects them to this world but not heaven. Being connected to this world and not heaven is the same as being connected to hell.

967.[3] 偷盗在这里并不仅仅意味着公然偷窃，也意味着以各种欺诈或狡猾的方式进行不易觉察的盗窃，如放高利贷或沾人便宜，这些行为似乎是合法的，或是秘密进行的，于是没有人知道。这种盘剥可能是由各类大小基金经理、商人或法官进行的，后者通过出卖他们的裁决使正义成为商品。这些例子还有更多都是盗窃，我们要抵制、防范它们，最终摒弃它们，因为这是违抗上帝的罪，违反了圣经中的神性律法，也违反了这一具体的诫命，这也是世上所有宗教的基本戒律之一。这十条诫命是普世的，赐予我们，以便我们可以根据它们过着信仰的生活。依照信仰生活将人与天堂联结起来，人若仅仅顺服民法和道德法，与他联结的是这个世界，而不是天堂。与这个世界而非天堂联结，就和联结地狱一样了。

969. [2] Each one of us is created to be an image of heaven and an image of the world, because everyone is a microcosm. We are born an image of the world from our parents, and we are reborn to be an image of heaven. To be reborn is to be regenerated, and we are regenerated by the Lord through the truth in the Word and through our living according to that truth.

969.[2] 我们每个人被造时都既有天堂的形象，也有世界的形象，因为每个人都是一个微型宇宙。我们从父母得来的是世界的形象，重生使我们成为天堂的形象。要得重生就需要新生。藉着圣经的真理以及依此真理生活，主使我们重生。

We are images of the world with respect to our earthly mind, and we are images of heaven with respect to our spiritual mind. Our earthly mind is this world and is in the

lower position. Our spiritual mind is heaven and is above our earthly mind. Our earthly mind is full of every kind of wickedness:

基于世俗心性我们呈现世界的形象，依照属灵心性我们展示天堂的形象。我们的世俗心性是这个世界，处于较低的位置。我们的属灵心性天堂，高于世俗心性。我们的世俗心性充满了各种邪恶：

theft, adultery, murder, false witness, cravings, even blasphemy and profanity against God. These wicked impulses, and many more besides, inhabit our earthly mind because it is in that mind that we love these wicked things; and so we enjoy thinking about them, enjoy yearning for them, and enjoy doing them. We inherit from our parents these impulses in our earthly mind, where we are born into them and grow up into them. Only the constraints of civil law or of a moral code prevent people from doing these things and from revealing, therefore, the compulsions of their depraved will.

偷盗，通奸，谋杀，作假见证，贪欲，甚至亵渎和毁谤上帝。这些邪恶的冲动，以及更多其他的东西，盘踞着我们的世俗心性。我们对这些邪恶东西的喜爱，正是出于这种心性。所以我们乐于思想它们，向往它们，喜欢做它们。我们从父母遗传了世俗心性里的这些欲念，生来就具备它们，又伴着它们长大。只有民法或道德规范的约束才能阻止人做这些事情，使之不表现出来，对人的堕落意志施加压制。

[3] Who cannot see that the Lord is unable to flow into us from heaven and teach and lead us until this wickedness has been removed? It obstructs, repels, deflects, and smothers the good and true things from heaven that are persistently trying to settle down upon us, and eventually flow into us, from above. Wicked things are hellish, and good things are heavenly; and everything hellish burns with hatred against anything heavenly. In consequence of this, the pile of wickedness that has accumulated in our earthly mind needs to be removed before the Lord can flow in from and with heaven and shape us into an image of heaven.

谁不知道，在这恶行被驱除之前，主不能从天堂流入我们，教导我们，引导我们。因为它阻挠、抗拒、歪曲和压抑来自天堂的良善和真理之事物，这些事物一直努力在我们里面安居，达到从上天浇灌我们。邪恶的东西是属地狱的，良善的事物是属天堂的。一切属地狱的都燃烧着对天堂事物的仇恨。由于这一点，在我们世俗心性中积累起来的那堆邪恶需要被驱除，然后主才能从天堂流入，将我们塑造成天堂的形象。

The reason why eight of the Ten Commandments spell out wicked deeds that should not be done, and not good deeds that should be done, is that the removal of wickedness must happen first before a person can be taught and led by the Lord.

之所以“十诫”中有八条规定不该做的恶行，而不是该做的善行，是因为在人被上帝教导和引导之前，首先必须清除邪恶。

Something good comes about neither in the presence of something wicked nor before that wickedness is removed. Until that happens, there is no pathway from heaven into us. We are like a dark sea whose waters must be pushed away on either side before the Lord in his cloud and fire can provide a crossing for the children of Israel. In fact, dark sea symbolizes hell, Pharaoh with his Egyptians symbolizes our earthly self, and the children of Israel symbolize our spiritual self.

当邪恶之事存在或邪恶未被驱除之前，不会生发良善。在良善生发之前，天堂没有进入我们的任何途径。我们就像一片漆黑的海，海水必须被推开到两边，主才可以从祂的云和火中为以色列的后裔提供穿越之路。事实上，漆黑的海象征着地狱，法老和他的埃及人象征着我们的俗世自我，以色列的后裔象征着我们的属灵自我。

970. [2] As I said before, there is no communication with heaven until the evil (and consequent falsehood) clogging up our earthly mind has been removed. This falsehood is like dark clouds lying between the sun and our eyes. Or, it is like a wall that stands between the light of heaven and the light of a candle in a cell: As long as we are only illuminated on the earthly plane, we are like a person shut up in that cell and seeing by candlelight. Yet as soon as we have been purified of evil (and the consequent falsity) on the earthly plane, it is like looking through windows in the wall—windows to heaven— with the light of heaven shining through them.

970.[2] 正如我之前所说，在驱除堵塞我们俗世心性的邪恶（及其衍生的谬误）之前，我们无法与天堂交流。这种谬误就像乌云横亘在太阳和我们的眼界之间。它也像一堵墙，竖立在天堂之光和囚室的烛光之间：若我们仅仅被俗世层面的光照亮，我们就像关在囚室里的人，只能看到烛光。然而，一旦我们俗世层面的邪恶（及其衍生的谬误）被净化，就像透过墙上的窗户—通向天堂的窗户观看一样—天堂之光透过它们照耀进来。

Our higher mind, the spiritual mind, is opened as soon as evil has been removed. The image of heaven is essentially imprinted on this mind, and the Lord flows in through our spiritual mind and makes it so we can see in the light of heaven.

邪恶一旦被驱除，我们高层的心性—属灵心性就会打开。天堂的形象原本是烙印在这层心性里的，主的流入穿经我们的属灵心性并加以塑造，使我们能在天堂之光中观察。

It is also through this mind that he reforms and ultimately regenerates us on the earthly plane, replacing falsehood with truth, and evil with goodness. The Lord accomplishes this by means of spiritual love, the love of what is good and true. At this point we are positioned midway between dual desires: wanting what is evil and wanting what is good.

正是通过这层心性，祂用真理取代谬误，用良善取代邪恶，从而在俗世层面上改造并最终重生我们。主用属灵之爱—对良善与真理之爱来成就这事。当此时我们被置于两种欲望之间：意愿邪恶和意愿良善。

When our desire for evil subsides, a desire for goodness replaces it. Our desire for evil only subsides when we live according to the Ten Commandments, resisting because they are sins the wicked acts spelled out there and ultimately fleeing from them as something infernal.

当我们邪恶的欲望消退时，良善的欲望就取而代之。只有当依照“十诫”生活时，我们邪恶的欲望才会消退。因“十诫”阐明了邪恶的行为是罪，是来自地狱的，于是我们终能逃离它们。

[3] In short, as long as we do not resist evil because it is sin, our spiritual mind is closed. But the moment we resist evil as sin, our spiritual mind is opened and with it heaven. Once heaven is opened, we see everything in a different light involving the church, heaven, and eternal life. While we are living in this world, we hardly notice the difference between this new light and the old. This is because a person in this world thinks even about spiritual things from an earthly point of view, and spiritual ideas are wrapped in earthly ideas up to the point of crossing over from this earthly world into the spiritual world. In the spiritual world, they are uncovered, are understood, and become obvious.

[3] 总之，如果我们不因其是罪而抵制邪恶，我们的属灵心性就会关闭。但当我们因其是罪而抵制邪恶时，我们的属灵心性就被打开，并进入天堂。一旦天堂被打开，我们就在不同的光照下看待一切，包括教会，天堂和永生。当我们生活在这个世界上时，我们很难注意到这新光 and 旧光之间的区别。这是因为，这个世界上的人其属灵观念被世俗观念缠绕，即使思考属灵事物也是站在世俗的立场，直到他从这个俗世进入灵性世界。在灵性世界中，这些都被揭露，被知晓，变得彰明显著。

971. [2] Goodness flows into us from the Lord to the degree that we resist wrongdoing and that we avoid it and reject it because it is sin. The goodness that flows into us is a passion for learning and understanding the truth, and it is a passion for wanting to do—and doing—what is right. However, we cannot resist wrongdoing by avoiding it and rejecting it by ourselves, because we have been engaged in evil since we were born and it is in our nature. Evil cannot avoid evil by itself. That would be like us avoiding our own nature, which is impossible. For this reason, it must be the Lord, who is divine goodness and divine truth, who enables us to avoid doing those things. Even so, we should avoid them as though we are doing it ourselves, because whatever we do as though we are doing it on our own we take responsibility for and is credited to us. Whatever we do not do as though we are doing it on our own we never take responsibility for and is not credited to us. We should accept whatever comes to us from the Lord, but we cannot accept it unless we do so consciously, that is, unless we seem to be doing it on our own. This reciprocation is necessary for reformation.

971.[2] 随着主的良善流入我们，我们逐渐能够因恶行是罪而抵制它，规避它，摒弃它。流入我们的良善是学习和理解真理的热情，也是喜爱做正当之事一并实际去做的热情。然而，我们自己无法通过避免和拒绝去抵制恶行，因为我们自出生起就一直耽于邪恶，而且这是我们的天性。邪恶本身无法避免邪恶。这就像我们躲避自己的本性，这是不可能的。由于这个原因，只有本身是圣善和圣真的上帝，使我们能够避免那些恶行。即便如此，我们自己也应该尽力避免它们。因为无论我们做什么，只要自己努力去做，我们就负起了责任，这成就归于我们。如果我们自己不尽力去做，就绝非承担责任，也无从获得成就。我们应该领受从主而来的一切，但除非我们这样做是主动的，也就是说，除非我们自己尽力去做，就无法领受它们。这种互动对于改造是必需的。

This is why these Ten Commandments were given and why we are ordered in them not to worship other gods; not to profane the name of God; not to steal; not to commit adultery; not to kill; and not to long for the home, the wife, and the servants of other people. This is why we are commanded to stop doing these things even in our thinking—when our desire for evil incites us and tantalizes us—and that they should not be done, because they are sins against God and inherently hellish. To the degree we avoid them, a desire for what is true and good comes into us from the Lord. This desire causes us to avoid and ultimately reject those wicked actions because they are sins. Since it is our desire for truth and goodness that puts these evils to flight, it is obvious that we do not avoid them on our own; it is done by the Lord, because our desire for truth and goodness comes from the Lord. If we avoid doing evil only because we fear hell, the evil is in fact removed, but goodness does not replace it. As soon as the fear goes away, the evil returns.

这就是为什么要赐下这十诫，为什么命令我们不得崇拜别神，不得亵渎神的名，不得偷盗，不得奸淫，不得杀人，不得贪恋邻舍的房屋，妻子及其仆人。这就是为什么戒令我们不得再如此行，甚至在我们的思想里—当邪恶欲望煽动并诱惑我们时—也不得去如此行，因为它们是违抗上帝的罪，其根源来自地狱。**只要我们避开它们，对真善的渴望就会从主进入我们。这种渴望使我们避免并最终拒绝这些恶行，因为它们是罪。既然对真理和良善的渴望使这些邪恶逃遁，显然我们不是靠自己来避免它们的，而是由主成就的，因为我们对真理和良善的渴望来自主。如果我们仅仅因为害怕地狱而避免做恶事，邪恶实际上只是被移走了，但良善并不能取而代之。一旦恐惧消失，邪恶就会回来。**

[3] Only humans are able to think as if independently about right and wrong: to think that one ought to love what is right and do it because it is divine and has eternal consequences, and to hate what is wrong and not do it because it is diabolical and has eternal consequences. No other creature can think this way. An animal is able to do something good and avoid doing something bad, but it cannot do so independently. It is either from instinct, training, or fear, but never from thinking, “this is the right thing, this is the wrong thing”—in other words, not from thinking independently. Those who claim that we do not avoid evil or do what is right independently but do it instead from a subconscious influence, or by taking credit for what the Lord does, want us to believe that we live without contemplating, understanding, or being inspired by what is good and true, like an animal.

[3] 只有人类看来能独立地思考是非正误：认为人当热爱正义并且行出来，因其出自神，在永恒里结出正果；当憎恶错谬且避免涉入，因其来自魔鬼，遭永恒的报应。没有其他生物能这样思考。动物能够做有益之事，免做恶事，但它这样做不是自主的。它要么出自本能，要么由于训练，要么迫于恐惧，但绝不会出自思考：“这是正确的事，这是错误的事”—换句话说，不是出于独立思考。人若声称自己并非有意地回避邪恶或做正当之事，而是下意识地如此行的，或者把上帝的引导归功于己，或试图让人相信人的生活无需思考、领悟或被良善和真理所激励，这样的人就像动物一样。

Many experiences in the spiritual world have demonstrated to me that we do, in fact, think independently. After death, everyone is prepared there for heaven or hell. Evil is removed from the person being prepared for heaven, and goodness is removed from the person being prepared for hell. In all cases, the removal happens as though the people are doing it themselves. Accordingly, those who do evil things are driven by punishments to reject them as though they were doing so on their own. If it did not happen as though they did it on their own, the punishment would have no effect.

灵性世界的许多经历向我显示，我们确实有独立思考。每个人死后都要先在中间灵界为天堂或地狱做准备。准备上天堂之人的邪恶被驱除；准备下地狱之人的良善被摘去。对任何人来说，这种摘除看来都是他自己在做。因此，那些行邪恶的人迫于惩罚去抵制邪恶，看似他们自己做的一样。如果不是他们自己做的，惩罚就不会有效果。

Obviously, those who throw up their hands, waiting to be directed by some influence or waiting to be given credit for the Lord's good works, stay stuck in their own wickedness with their hands in the air forever.

显然，那些举起双手，等待被某种权能引导，或等待上帝的慈悲赐下福德的人，将永远举着手，卡在他们自己的邪恶中。

[4] Avoiding wickedness because it is sinful means avoiding the hellish communities that engage in that wickedness. We cannot avoid these communities unless we reject them and turn away from them, and we cannot turn away in opposition unless we love what is good. When we want to do what is right, we have no wish to do wrong. We either choose wrong or choose right, and we choose right to the degree we do not choose what is wrong. The ability to choose what is right comes from obeying the Ten Commandments as a matter of our religion, and it also comes from living according to those commandments.

[4] 避恶如罪意味着避开陷于此等邪恶的地狱社群。除非抵制并远离这些邪恶，我们无法躲开此等社群；除非我们热爱良善，我们也无法离恶向善。若我们盼望行事正义，就不会向往行为错谬。我们要么选择错谬，要么选择正义。我们越选择正义，就越不想选择错谬。选择正义的能力既来自于持守我们宗教教义的十诫，也来源于依照这些诫命的生活。

[5] The Ten Commandments were written by the Lord on matching tablets so that we can refrain from wrongdoing because it is sinful, as though we are doing it on our own. They were called a covenant because it was a contract entered into as other contracts between two parties are entered into, where one party states the arrangement and the other party agrees to it. When we agree to it, we are giving our consent. If we do not consent, the contract does not hold up. Consenting in this case means thinking, wanting, and acting on our own.

[5] 《十诫》是上帝写在一对石版上的，为约束我们免做恶事，因其是罪，这似乎是我们自己做的（其实是主做的-译者）。它们被称为契约，因为这是一个合同，就像双方之间签订的其他合同一样，一方陈述约定之事，另一方同意。当我们同意的时候，就签字赞成。如果我们不同意，合同就不成立。在这种情况下，同意意味着思考、盼望和自己的行动。

Although we think that we are avoiding wickedness and doing what is right on our own, we are not; the Lord is doing it. He does it for the sake of reciprocation, which then results in connection. It is the nature of the Lord's divine love to want us to have what he has, but since he is divine, it cannot be ours, and so he makes it seem as though it is ours. This is how that mutual connection comes about, so that we can be within the Lord and he within us, according to the Lord's own words in John (14:20). This could not happen if we did not seem to play some role in the connection.

虽然我们以为是在自己在逃避邪恶，自己在做正确的事，其实不是，是主在做。祂这样做是为了互动，从而建立联结。这是主圣爱的特性，即盼望我们拥有祂之所有。然而既然祂是圣洁的，祂的就不可能是我们的，于是祂就让这些看起来像是我们的。这就是彼此联结的结果，从而我们可以在主里面，祂在我们里面，就像主在约翰福音 14: 20 中所说的那样。如果我们不在这连结中似乎执行某种职分，这就不可能发生。

Whatever we do as though on our own, we do as though it is our idea. We are enthusiastic about it and we are doing it freely, and in this way we are leading our own lives. If we on our part do not act as though we are doing it ourselves, we would not take responsibility for it because we played no part in it, and therefore there would be no contract and no connection.

无论我们做什么似乎是在自己做，我们所做的似乎都出于自己的想法。于是我们对所做之事充满热情，自由自在地去做，从而我们活出自己来。如果我们觉得不是自己做的，就不会负起责任，因为我们没有参与其中。这样的话就不会有合约，也不会有联结。

In fact, we could never be held to account for doing wrong versus right, for believing what is true versus what is false, and consequently we could not go to hell deservedly for evil deeds, or to heaven as a reward for good deeds.

这就会造成如下事实：我们永远不需为恶行和善行负责，为相信真理或谬误负责。结果我们无需因为邪恶行为而理应下地狱，也无法因为良善作为而得奖赏去天堂。

972. [2] When we resist theft in its broadest definition, and in fact flee from it, but for some reason other than religion and eternal life, we are not purified of theft. Heaven is not open to us in any other way [than avoiding evil for the sake of religion and eternal life]. It is through heaven that the Lord removes the evil in us, just as it is through heaven that he removes hell.

972.[2]当我们出于非信仰和永生的某种原因，在最广义的概念上抵制盗窃，并实际上远离它时，我们就没有在盗窃的问题上被净化。除非为了信仰和永生而避开

邪恶，天堂不会经任何其他途径向我们开放。主经由天堂驱除我们内里的邪恶，就和经由天堂驱除地狱一样。

Examples of this might be money managers of either large or small accounts, businessmen, judges, public officials of any sort, or workers, who refrain from thefts such as improper charges or fees but do so in the pursuit of a good reputation and the respect and financial reward that come with it or because of civil law or moral expectations. The point is that they are avoiding it out of some earthly desire or fear, that is, not from religion but only from outward constraints. Inside they are still full of theft and avarice, which burst forth whenever these constraints are removed, as happens to everyone after they die. Their sincerity and rectitude is only a mask or a clever ruse.

这方面的例子可能是大小基金的资金管理人员、商人、法官、各类公职人员或工人，他们约束自己不收取不当索价或费用等盗窃行为，但这样做是为了追求随之而来的好名声、获得尊重和经济回报，或是因为民法或道德期望的约束。关键是，他们避免不当行为是出于世俗的欲望或恐惧，即仅仅是由于外在的限制，而并非出自信仰。只要这些限制解除，他们里面充满着盗窃和贪婪，就会爆发出来，就像死后发生在每个人的那样。他们的真诚和正直只是一个面具或精明的谋略。

973. [2] To the degree theft has been removed in us, whether theft in general or a particular kind, and to the degree more may be removed in the future, it is replaced by the corresponding positive action, which mainly has to do with being sincere, honest, and just. When we avoid and reject making money illicitly by means of fraud and trickery, to that extent we want what is sincere, honest, and just. Ultimately, we come to love sincerity for the sake of sincerity, honesty for the sake of honesty, and justice for the sake of justice. We come to love them because they are given to us by the Lord and his love is in them. Loving the Lord does not mean loving a visage of him but loving the things that come from him. These are the Lord in us, and so we also have real sincerity, real honesty, and real justice within us. Because these things are what the Lord is, to the extent we love them and act according to them we are acting on the Lord's behalf, and to that extent the Lord removes insincerity and injustice—even their roots, which are the intention and desire to engage in them. Each time we do this, it becomes less of a struggle and a battle, and therefore it takes less effort than it did in the beginning.

973.[2] 随着盗窃从我们身上被清除，无论是一般的盗窃还是某种特定的盗窃，并且随着更多的盗窃会在将来被清除，取而代之的是相应的正面行为，它们主要表现为真挚、诚实和公正。当我们避免和拒绝通过欺诈和诡计去赚不义之钱时，随之来到我们的就是盼望真挚、诚实和公正。最终我们达到因为真挚而热爱真挚，

因为诚实而热爱诚实，因为公正而热爱公正。我们热爱这些，因为这是主赐给我们的，有祂的爱在其中。爱主并不意味着爱祂的容貌，而是爱出自祂的一切。这些都属于我们里面的主，所以我们内里也有了真正的真挚，真正的诚实和真正的公正。因为这些都属于主，随着我们爱它们并依之而行，我们就是为主而行，随之而来主就驱除我们的虚伪和不公不义——甚至它们的根源，也就是与之相关的意念和欲望。我们越如此行，这就越不是斗争和征战了，所以就比开始做时更容易了。

By this process, we think from conscience and act with integrity, but we do not do it on our own, only as though on our own: we accept (on faith at first and later with understanding) that it seems like we are thinking and acting independently (when in fact we are not doing it on our own) but that it is on the Lord's behalf.

通过这一过程，我们的思想发自良知，我们的行为基于正直。但我们这样行并非出于自己，只是似乎出于自己一样：我们接受（起初只是信仰后来成了觉悟）似乎是我们独立地思考和行动（实际上我们不是自己如此行），但只是代表主而行的。

974. [2] When we begin to avoid and reject evil because it is sinful, everything we do subsequently is good and can be considered good works depending on how useful they are. Before we avoid and reject evil because it is a sin, all of the things we do are evil. They are our own efforts; they are in our own self-interest and therefore nothing but evil, and we do them merely for worldly reasons. The things we do after avoiding and rejecting evil because it is sin are the Lord's works, because they are in his interest and therefore in heaven's interest.

974.[2] 当我们因其是罪而开始避免和拒绝邪恶时，我们随后所做的一切就是良善的，并且依据其益用程度而被看为良善之事。在我们因其是罪而避免和拒绝邪恶之前，我们的所作所为都是邪恶的。因为这是我们自己的企图，是为了我们自己的利益，仅仅出于世俗的原因才如此行的，因此除了邪恶别无它是。我们因其是罪而避免和拒绝邪恶后所做之事，就是主所做的。因为主在其中，而天堂在主内，因此它们就是良善之事。

The difference between works that are done by us and works that are done by the Lord within us is not apparent from a human perspective, but it is fully apparent from the angels' perspective. [From their perspective,] the works we undertake on our own are like tombs that are whitewashed on the outside but contain the bones of the dead within; like the cup and the plate that are clean on the outside but absolutely filthy on the inside; like an apple that is rotten at the core but polished on the outside; like nuts or almonds that are eaten out by worms, though the shell is still

intact; or like a diseased prostitute with a beautiful face. That is what it is like when we undertake works on our own. However good they may appear on the outside, on the inside those endeavors are brimming with impurities of every kind; their interior is hellish while their exterior seems heavenly.

在人眼里看来，我们所做的事与主在我们里面所做的事之间，区别并不明显，但在天使看来，却是十分明显的。在他们看来，我们自己所作之事就像坟墓，外面粉饰白亮，里面却是死人骨头；就像杯盘，外面是干净的，里面却是全然肮脏的；就像苹果，里面已经腐烂，外面却是抛光的；就像坚果或杏仁，被虫子吃掉了，外壳却依然完好无损；或像一个患病的妓女，却有一张好看的脸。这就是我们凭自己做事时的光景。这些努力无论外面看起来多好，里面却充满了各种肮脏；那里面是地狱，而外面看起来似乎是天堂。

On the other hand, after we avoid and reject evil because it is sin, the works we undertake are not only good on the outside but good on the inside as well. They become better and better the deeper you go, because the deeper you go, the closer you are to the Lord. Then our endeavors are like fruit with delicious flesh, and at the core is a seed pod producing enough new trees to fill orchards. All the individual particles in our earthly being become like eggs that hatch out endless flocks of birds that fill the whole sky.

另一方面，当我们因其是罪而避免和抵制邪恶之后，我们所做的事就不仅是外在良善，而且也是内在良善了。随着我们越走向深入，它们也就越来越好，因为我们走得越深，就越靠近主。于是我们的努力就像果肉鲜美的水果，其核心的种子足以长出新树充满果园。这样我们俗世之身的各方面就变的像蛋一样，孵化出无数的鸟儿，翱翔在整个天空。

To put it briefly, so long as we avoid and oppose evil because it is sin, the endeavors we undertake are alive; those we undertook previously were dead. Whatever comes from the Lord is alive, but whatever comes from us is dead.

简而言之，只要我们因其是罪而避免并抵制邪恶，我们所做的努力就有了生命；而此前我们做的都是死的。凡从主来的都有生命，凡出自我们的都是死的。

975. [2] I have stated that we do good to the extent we avoid and reject what is bad because they are sins; that this good is the good works referred to in the Word because they are happening within the Lord; and also that these efforts are good to the extent we reject the evil works contrary to them, because to that extent they are being done by the Lord and not by us.

975.[2] 我已经说过，随着我们因恶事是罪而避免和拒绝之，我们践行的良善就是圣经所指的良善，因为这些良善发生在主内；此外随着我们抵制与良善作对的邪恶，我们的努力也成为良善，因为此时是主而不是我们在做这些。

Our works are, however, more or less good depending on how useful they are, since by definition good works must be useful. The best works are ones that are of use to the church, the next in goodness are works that are useful to our country, and so on. Usefulness determines how good our works are.

然而，我们所做之事的良善程度，或多或少取决于它们有多大益用，因为依照界定，良善之事必是有用之事。最良善之事必对教会有用，其次是对我们国家有用，等等。有用性决定了我们所做之事的良善度。

The goodness of our endeavors increases with the fullness of the truth by which we are inspired to perform them. People who reject evil because it is sin want to know the truth, because truth teaches them what is useful about those works and why they are good. This is why goodness loves truth and truth loves goodness, and this is why they want to be joined together. When such people learn truth because they are inspired by it, they do good things with greater wisdom and depth: with greater wisdom because they are learning what is useful and how to do it with good judgment and a sense of justice; and with greater depth because all of that truth is present in the performance of these useful activities, and when we are inspired by truth, it creates a spiritual climate around us.

随着激励我们行出来的真理的充实，我们所作所为的良善程度也随之增长。那些因其是罪而拒绝邪恶的人盼望认识真理，因为真理教导他们这些作为的益用，及其为何成为良善。这就是为什么良善热爱真理，真理热爱良善，以及它们为何盼望结合。当人被真理鼓舞而学习真理时，他们会以更大的智慧和深度去行良善：具有更大的智慧，是因为他们能以良好的判断力和正义感，认识何为益用以及如何去行；达到更深的深度，是因为当行出这些益用活动时，所有这些真理都伴随其中了。当我们受到真理鼓舞时，它会在我们周围创造一种属灵氛围。

976. [2] Take judges, for example: all those judges who consider justice a commodity to be bought and sold, loving their position for the money they can make off the rulings they render and not for the service they provide to their country, are thieves; and their rulings are thefts. It is the same if they make judgments on the basis of friendship or favoritism, which are a form of profit and payment. As long as they have these as their goal and their judgments as the means, every judicial action they take is evil. In the Word, these actions are referred to as evil works and not acting with justice and judgment, violating the rights of the poor, the needy, orphans, widows, and the innocent.

976.[2] 以法官为例：所有那些认为司法是一种商品可以买卖的法官，喜欢他们的地位，因为可以从裁决中赚钱，而不是为国家提供服务。他们都是窃贼，其裁决是盗窃。如果他们根据人情或偏爱做出裁决，也是一样的，是一种利益和交换。只要他们以这些为目标，利用裁决作为手段，他们采取的每个司法行动都是邪恶的。圣经称这些行为是邪恶，而不是执行公正审理，侵犯了穷人、被困者、孤儿、寡妇和无辜者的权益。

Even if they do dispense justice, they may indeed be doing a good deed; but as long as they have personal gain as their goal, it is not for the benefit of their petitioners. Justice, which is divine, is a means for them, but their goal is personal gain. What we have as our goal is everything to us, but whatever we have as our means is nothing except to the extent it serves our goal.

即使他们确实伸张了正义，也可能实际上做了好事，但只要他们以个人利益为目标，就不是为了那些申诉者的利益。神圣的正义成为他们的手段，但他们的目标却是个人利益。我们的目标是最重要的，我们能利用的任何手段只是在一定程度上侍奉我们的目标而已。

After death, judges of this sort value justice no more than they do injustice, and they are condemned to hell as thieves. I speak from experience on this. These are people who resist evil not because it is a sin but only out of fear of the civil law or of losing their reputation, their recognition, their position, and the money they get from it.

死后，这类法官仍视正义的价值低于他们所行的不公不义，他们作为盗贼被罚入地狱。我是根据经历说这些的。这些人抵制邪恶，并非因其是罪，而是出于畏惧民法或害怕失去声誉、社会认可、他们的地位以及从中获得的财富。

[3]The case is very different with judges who resist evil because it is sin and avoid it because it is contrary to divine law and so contrary to God. These judges have justice as their goal; and they revere, worship, and love it as something divine. It is as though they see God in justice, because everything that is just comes from God, as all good and true things do.

[3] 与之不同的另一些法官，他们因其为罪而抵制邪恶，避免邪恶是因其违背神的律法，因而违背上帝。这些法官以正义为目标。他们敬畏、崇拜并热爱正义，视之为神圣。他们似乎看到上帝在正义之中，因为一切正义都来自上帝，就像一切良善和真理之事来自祂一样。

They always equate what is legally right with fairness and fairness with what is legally right. They believe that in order for something to be lawful it must be fair, and in order for it to be fair it must be lawful—just as something true must be good, and something good must be true. Since they have justice as their goal, in their minds

rendering rulings is the same as doing good works. In their view, these works—their rulings—are more or less good depending on how much they take friendship, favoritism, and personal gain into account. Accordingly, they consider their rulings more or less good depending on how much they bring to bear a love of justice for the sake of the public welfare. In this way, they ensure that justice prevails among their fellow citizens and that those who abide by the law can live in safety. These judges live eternally in a standing commensurate with their works: they are judged as they have judged.

他们总是把法律上的正确等同于公平，把公平等同于法律上正确。他们认为，为使某件事合法，它必须是公平的；为使它公平，它必须是合法的—就像正确的东西必须是良善的，而良善的东西必然正确一样。既然他们以正义为目标，在他们的头脑中，作出裁决就等同于行良善。在他们看来，这些工作—他们的裁决—或多或少是良善的，取决于他们在多大程度上把友谊、私情和个人利益考虑在内。因此，他们认为他们的裁决或多或少是良善的，取决于他们为公共福祉带来了多少正义之爱。通过这种方式，他们确保在同胞中伸张正义，并确保遵守法律的人能够安全生活。这些法官在永恒里的生活与他们所行之事相称：他们所受的审判与他们作的审判相称。

977. [2] Take, for example, money managers of accounts large or small: if they embezzle from their rulers, the government, or their employers, either skimming money secretly or engaging in open fraud, they are not religious people and have no conscience. They are scorning the divine law against theft and acting as though it is nothing. They may attend church frequently, listen attentively to all the sermons, take the holy supper, pray morning and evening, and quote piously from the Word; but still nothing can flow from heaven into their worship, their piety, and their speech, because inside they are full of theft, plunder, robbery, and injustice. As long as these things are inside them, the channel from heaven is closed off. Consequently, all the works they undertake are evil.

977.[2] 再以大小体量的基金经理为例：如果他们从老板、政府或雇主那里贪污，要么偷偷溜钱，要么进行公开欺诈，他们就不是宗教人士，没有良心。他们蔑视神戒除盗窃的律法，视之为无物。他们也许经常去教堂，仔细听所有的布道，领受圣餐，早晚祈祷，虔诚地引用圣经；但却没有任何东西能从天堂进入他们的崇拜、虔诚和言语，因为他们里面充满了盗窃、掠夺、抢劫和不公。只要这些东西在他们里面，与天堂的通道就是关闭的。因此，他们所作诸事都是邪恶的。

[3] On the other hand, money managers who avoid illicit profit and fraudulent income because it is contrary to the divine law against theft are religious people and are therefore conscientious. Their works are all good because they do them sincerely

and justly on account of the divine law against theft. Furthermore, they are content with what they have and are happy in heart and mind whenever there is an opportunity not to commit fraud. When they die, they are taken up by the angels, who receive them as friends and bestow wealth upon them to the point of affluence.

[3] 另一方面，那些认为非法获利和欺诈性收入违背神关于戒除盗窃的诫命，于是避免如此行的基金管理人是宗教人士，是有良心的。他们的工作都是良善的，因为他们真诚公正地执行神圣律法，戒除盗窃。此外，他们满足于自己拥有的东西，在心和灵里感到快乐，即使有机会也不欺诈。当他们死的时候，就被天使带上去，天使把他们当作朋友来接待，安排财富给他们，使其富足。

It is quite the reverse with evil money managers. When they die, they are banished from society, become beggars, and end up being put to work in a den of thieves.

对于邪恶的基金管理人来说，情况正好相反。他们死后被禁入社群，沦为乞丐，最终被安置在贼窝里处事。

978. [2] For another example, consider merchants: even if they are not engaging in improper business practices, usury, frauds, and scams, as long as they are not trying to avoid these things because they are sins, all their works are wicked. Such actions cannot come from the Lord but only from the merchants themselves.

978.[2] 再举一个例子，看看商人：即使他们没有从事不正当的商业行为、放高利贷、行欺诈、设骗局，但只要他们不因这些事情是罪而努力避免它们，他们所作的事就是邪恶的。这样的作为不可能来自主，而只能来自商人自己。

Their actions are all the worse when they learn how to perfect well-practiced and glib sales pitches and string their customers along; and worse still are their actions when they learn how to make the sale under the impression that they are being sincere, just, and devout. The more delight a merchant takes in this, the more his actions originate in hell.

当他们学会如何完美地精心设计产品推销，花言巧语地把客户捆在一起时，他们的行为就更糟了；当他们学会如何在真诚、公正和虔诚的表象下进行推销时，他们的行为就越加糟糕。商人越乐于如此行，他的作为就越是源于地狱。

Suppose these merchants act sincerely and justly to earn a good reputation so they can get rich. It seems like they want to be sincere and just, and yet they are not acting sincerely and justly because they want to or out of obedience to divine law. Inside, they are being insincere and unjust, and their actions constitute theft because they want to steal by pretending to be sincere and just.

但是如果他真诚而公正地行事，是为了获得名誉，进而通过名誉获得财富，甚至看起来是出于对真诚和正义的热爱，但却不是出于对神圣律法的热爱或顺服，他

内心就依然是虚伪和不公的，他的作为就是盗窃，因为他想通过伪装真诚和公正来偷窃。

[3] This is exposed after death, when people act on their inner wants and desires instead of their apparent wants and desires. After they die, merchants of this sort do nothing but dream up ways to carry out elaborate burglaries. They sneak away from honest folk and find their way into the woods or deserted areas to scheme. In a word, they become robbers. It is completely otherwise for merchants who have avoided every sort of theft because it is a sin, especially the inward and more hidden kind of theft accomplished by trickery and deception. All their works are good works because they are done on the Lord's behalf. The heavenly influence (from the Lord through heaven) that leads them to undertake good works has not been blocked by the kind of wrongdoing just described.

[3] 死后这些将显露出来，那时人们行事依据的是内在的需要和欲望，而不是外表的需要和欲望。这样的商人死后什么也不做，唯独想尽办法进行精心策划的盗窃。他们偷偷溜出诚实的人群，找路进入树林或荒野之地去谋划。总之，他们成了强盗。对于另外一类商人，情况完全不同，他们因其是罪而避免各类盗窃，特别是内心更为隐蔽的用诡计和欺骗来达到的盗窃。他们所做的诸事都是良善的，因为他们为主而行。引导他们践行良行善事的（经由天堂来自主）的天堂影响，并没有被上述恶行阻塞。

These merchants are not harmed by wealth. For them, wealth is a means of doing useful things, and useful activity for them is a business in which they can be of service to their country and their fellow citizens. Their wealth puts them in a position to do the useful things to which they are inclined by their passion for doing good.

这类商人不被财富祸害。对他们来说，财富是行益用之事的工具，是一项事业，他们可以从中和国家和同胞服务。财富使他们有条件能做他们热爱的良善益用之事。

979. [2] Based on what I have said so far, it is obvious what good works in the Word means. It means any effort we undertake so long as evil has been removed because it is sin. Whatever we do at that point is not being done by us; it is being done as though we are doing it. The deeds are being done by the Lord, and whatever he does is good—whether you call it leading a good life, being charitable, or doing good works.

979.[2] 从我以上的描述看出，圣经中“良善之事”的含义是显而易见的。它指的是，当我们因其为罪而摒弃邪恶后，所做的任何努力。到这个程度我们所做的一

切都不是自己做的，但却似乎是我们做的。这些行为是主在做，祂所做的一切都是良善的—无论你称其为过良善生活，成为慈善之人，还是做良行善举。

In the same way, every ruling rendered by a judge is good when the judge has justice as the goal, celebrates and loves justice as something divine, and detests as shameful rulings that are issued in return for money, for the sake of friendship, or for favoritism. The judge is providing for the good of the country by ensuring that good judgment and justice reign there as they do in heaven, and the judge is providing for a peaceful life for every innocent citizen by protecting them from being harmed by bad people; all of this constitutes good works. The work of money managers and the deals of merchants are all good works when they avoid making money in inappropriate ways because it is a sin contrary to divine laws.

同样，当法官以正义为目标，颂扬并热爱正义，视之为神圣；厌恶为金钱、情面或偏爱所做的裁决，视之为可耻时，这法官作出的各项裁决都是良善的。他为国家的利益提供保障，确保良善的裁决和正义执行在地如同在天堂一样；他为每位无辜公民提供和平的生活，保护他们不受恶人的伤害。所有这些都是良善之事。基金经理和商人若避免以不当方式赚钱，因为这是违反神圣律法的罪，他们所做的事和交易就都是良善的。

When we avoid evil as sin, every day we learn what good deeds are, and within us grows a passion for doing good things as well as a passion for learning truth so we can do good things. The more we learn the truth, the more deeply and wisely we undertake our endeavors; and as a result, our works become more truly good. And so stop asking yourself, "What good works should I undertake, or what good thing must I do to attain eternal life?" Just resist evil because it is sinful and look to the Lord, and the Lord will teach you and guide you.

如果我们避恶如罪，就会每天都理解何为良行善举，我们内心深处会产生行良善的热情，也会产生认识真理的热情，以便做良善之事。我们越认识真理，做事的行为就越深刻和智慧。结果，我们所做之事就变得更加良善。所以不要问自己：“我应该承担哪些良善工作，或者我必须做什么善事才能得永生呢？”只要因其是罪而抵制邪恶；并仰望主，祂就会指教你，引导你。

The Sixth Commandment: You Shall Not Commit Adultery

第六诫：不可奸淫。

981. [2] Who these days can believe that the enjoyment of adultery is hell within us; that the enjoyment of marriage is heaven within us; and therefore, to the degree we enjoy the one we cannot enjoy the other, because to the extent a person is in hell they cannot be in heaven? Who these days can believe that desiring adultery is fundamental to every kind of infernal and diabolical love, and that desiring a faithful marriage is fundamental to every kind of heavenly and divine love? Who can believe that to the extent we want to commit adultery, we want to do every kind of evil—if not actually, at least in intention—and conversely, to the extent we desire a faithful marriage, we want to do everything good—if not actually, at least in intention?

981.[2] 如今谁相信乐享通奸是我们内里的地狱，乐享婚姻是我们内里的天堂呢？进而，有谁相信只要我们乐享其一，就没有另一种享受，因为只要人在地狱里，他就不可能在天堂呢？如今，谁能相信贪图通奸是各种地狱般邪恶爱情的基础，而渴望忠贞的婚姻是种种属天和神圣之爱的根本呢？谁能相信，只要我们欲望通奸，我们就会欲望各种邪恶—即使并非实际去做，至少在意图上如此呢？反过来，只要我们盼望忠贞的婚姻，我们就想行种种良善—即使不是实际去做，至少在意愿上如此呢？

Who these days can believe that people who desire adultery do not believe anything the Word says or anything the church says, and they in fact deny God in their heart; and conversely, that people who desire a faithful marriage have goodwill, are believing, and love God?

如今是否有人相信，那些欲望通奸之人不信圣经所讲或教会的教导，他们实际上在心里否认上帝；相反，那些渴望忠贞婚姻的人有仁爱，相信并爱上帝。

Finally, who these days can believe that faithfulness in marriage goes hand in hand with religion, and that adulterous lust goes hand in hand with materialism?

最后，如今谁能相信婚姻中的忠贞与信仰密不可分，而通奸的肉欲与物质主义密不可分呢？

[3] The reason these things are unknown nowadays is because the church is in its end stage, and it is devoid of truth and goodness. When the church is in a state like this, its members can be swayed by hellish influence to believe that adultery is not detestable and abominable. They can come to believe that adultery and marriage are essentially no different from each other, other than marriage preserving order in

society, when indeed the difference between them is like that between heaven and hell. In the following section, we will examine the difference between them.

[3] 如今，这些事情之所以不为人知，是因为教会处于其末日，完全没有了真理和良善。当教会处于如此光景时，其会众就会被地狱的影响所左右，相信通奸并非可憎可恶。他们可以相信，通奸和婚姻彼此在本质上没有区别。其实婚姻除了利于维护社会秩序，它们之间实际的区别就像天堂和地狱的区别一样。我们将在下一节中考察它们之间的区别。

The above propositions explain why in the Word the spiritual meaning of weddings and marriages is heaven and the church and why adulteries and fornications mean hell and a rejection of everything the Word says about the church.

以上讲述解释了为何圣经中婚礼和婚姻的属灵意义是天堂和教会，为何通奸和乱伦意味着地狱并拒绝圣经中关于教会的一切教导。

982. [5] Since adultery is hell within us and marriage is heaven within us, we remove ourselves from heaven to the degree we desire adultery. As a result, to the extent we consider adultery allowable and more enjoyable than marriage, adultery closes off heaven and opens up hell. People who justify their own adultery, indulge in it willfully, and oppose marriage close heaven off to themselves to the point that they no longer believe anything the Word or the church says. They become totally sensual, and after they die they become infernal. As I said previously, adultery is hell, and an adulterer is a form of hell.

982.[5] 因为通奸是人里面的地狱，而婚姻是人内的天堂。所以只要我们欲望通奸，就把自己从天堂逐出。结果，只要我们认可允许通奸，觉得比婚姻更值得享受，通奸就关闭了天堂，打开了地狱。那些为自己的通奸辩护，任性地沉溺其中，反对婚姻的人，天堂就对他们关闭了，从而他们不再相信圣经或教会所说的一切。他们变得完全感官化，死后成为地狱。正如我之前所说，通奸是地狱，通奸者是地狱的样式。

Because adultery is hell, unless people resist adultery, avoid it, and reject it as infernal, they close heaven off to themselves and do not receive even a tiny bit of its influence. From that point on, they rationalize that adultery and marriage are similar, although they admit that marriage should be protected in society for the sake of order and raising children. They also rationalize that adultery should not be vilified since it can produce children just as well as can marriage, it is not harmful to women because it is a means of support for them, and it advances the procreation of the human race. They do not know that these and similar arguments made in favor of adultery are rationalizations wafting up from the Stygian waters of hell. They also do not know that when we take joy in adultery, the lustful and wild nature inherent in

us from birth snatches and sucks in these rationalizations like a hog devouring its slop.

因为通奸是地狱，人们若不抵制、避免通奸，不作为地狱拒绝它，他们就把自己关在天堂之外，无法接受它的丝毫影响。进而他们会辩解，认为通奸和婚姻是相似的，尽管婚姻应该被社会保护，以维护秩序和养育子女。他们还辩解，不应诋毁通奸，因为通奸和婚姻一样也能生儿育女，这样对妇女无害，因为这是养活她们的一种方法，且有利于人类繁衍。他们不知道，这些以及类似的支持通奸的论点，是从地狱冥河中发出的诡辩。他们也不知道，当人们乐享通奸时，他们与生俱来的贪婪和放荡天性就尽情汲取攫获这些诡辩，就像一头猪在猛吞泔水一样。

You will see in the following sections how rationalizations like these, which today infest the minds of so many in the Christian world, are Stygian.

在下面的章节中你将看到，如今充斥基督教界众多人心性的这类诡辩，其实来自地狱。

983. [2] There is no better way to see how marriage is heaven and adultery is hell than to consider their source. The source of true marriage love is the Lord's love for his church, which is why in the Word he is called groom or husband and the church is called bride or wife. This marriage defines the church in both a broad and narrow sense; in the narrow sense, the church is a person who has the church within them.

983.[2] 说到婚姻属于天堂而通奸属于地狱时，没有必思考它们的本源更好的办法了。真正婚姻之爱的本源是上帝对他的教会之爱，这就是为什么在圣经中祂被称为新郎或丈夫，而教会被称为新娘或妻子。这样以婚姻来阐述教会在广义和狭义上都很明确。狭义上的教会是一个内在有教会的人。

This demonstrates that the Lord's connection to a person in his church is the source of true love in marriage, but I should also explain how this works. The Lord's connection with a person in his church is a connection between goodness and truth. The goodness comes from the Lord, the truth is with the person, and the connection between them is called a heavenly marriage. This heavenly marriage sustains true marriage love between two partners who have this connection with the Lord. Above all, it demonstrates that true marriage love comes only from the Lord, and this love happens for those who experience the connection between the goodness and truth that come from the Lord. The Lord describes this as a reciprocal connection: "I am in my Father, and you in me, and I in you" (John 14:20).

这表明上帝与祂的教会之人的联系是婚姻真爱的本源，但我还需解释一下这是如何运行的。上帝与祂的教会之人的联系是良善和真理之间的联系。良善来自主，真理与人同在，二者之间的连结称为属天婚姻。这属天婚姻维系着两个与上帝有

如此联系的伴侣之间的真正婚姻之爱。最重要的是这表明，真正的婚姻之爱只来自上帝，因为这爱发生在那些体验到良善与真理之结合的人身上，而这连结来自上帝。主把这描述为相互的联系：“我在我父里面，你们在我里面，我也在你们里面”（约翰 14：20）。

[3] This connection, or marriage, has persisted since creation in the following fashion: man was created to understand what is true so that he can become truth, and woman was created to be inspired by what is good so that she can become goodness. When a man's understanding of truth is united with a woman's passion for goodness, there is a joining of the two minds into one.

[3] 这种结合，也就是婚姻，自创造以来一直以如下方式存在：男人被造是为了明白何为真理，从而能掌握真理；女人被造是为了受良善鼓舞，从而能成为良善。当一个男人对真理的觉悟与一个女人对良善的热爱结合在一起时，两个心性就会合二为一。

This connection is spiritual marriage, from which marriage love descends. When two minds are joined together and make one mind, there is love between minds. This love, which is marriage love on a spiritual level, becomes a loving marriage on an earthly level as it descends into the body. Anyone who is so inclined can easily see that this is so: married partners who are inwardly attracted to each other in a mutual and complementary way are physically attracted to each other as well. We know that love descends into our body entirely from a mental impulse, as no love can develop without originating in the mind.

这种结合就是属灵的婚姻，婚姻之爱由此而来。当两个心性结合，形成一颗心性时，爱就存于其间。这种爱是属灵层面上的婚姻之爱，当它降达肉体时，就在世俗层面上呈现为爱的婚姻。凡有这种倾向的人都很容易看到这点：那些内在上彼此吸引的已婚伴侣，在身体上也以一种共同和互补的方式彼此吸引。我们知道，降达我们肉体的爱全然来自心智鼓舞，因为没有不出自心智的爱。

[4] Because the source of marriage love is the marriage between goodness and truth (heaven essentially is this marriage between goodness and truth), it makes sense that the source of adultery is the marriage between evil and falsity (which is essentially hell).

[4] 因为婚姻之爱的本源是良善与真理之间的婚姻（天堂本质上是良善与真理之间的婚姻），所以通奸的本源是邪恶与虚假之间的婚姻（其本质是地狱）。

Heaven is a marriage because everyone in heaven is involved in the marriage of goodness and truth. Hell is adultery because everyone in hell is involved in the

marriage of evil and falsity. Marriage and adultery are therefore opposite to each other in the same way that heaven and hell are.

天堂就是婚姻，因为天堂中每个人都参与了良善与真理的婚姻。地狱就是通奸，因为地狱中每个人都陷入邪恶与虚假的婚姻。因此，婚姻和通奸的彼此对立就像天堂和地狱一样。

984. [2] Humans are created to be love itself on both a spiritual and heavenly level and therefore to be the image and likeness of God. Spiritual love, or loving what is true, is in the image of God; and heavenly love, or loving what is good, is in the likeness of God. All the angels in the third heaven are in the likeness of God, and all the angels in the second heaven are in the image of God.

984.[2] 人被造是要在属灵和属天层面上成为爱本身，因此成为上帝的形象和样式。属灵之爱，或爱真理，就是呈现上帝的形象；属天之爱，或爱良善，就是展示上帝的样式。第三层天的天使都展示出上帝的样式，第二层天的天使都呈现出上帝的形象。

A person cannot become love in the image and likeness of God except by a marriage of goodness and truth. Goodness and truth love each other deeply and long to be united into one; and because divine love and divine truth come forth from the Lord unified, so must they be unified in an angel in heaven or a person in the church. This unification could never happen except in two minds married into one. As I said before, man is created to understand truth and become truth, and woman is created to yearn for and become goodness. They have this connection of goodness and truth, because marriage love— descending from this connection—is the actual means for a person to become love, that is, the image and likeness of God.

除非通过良善和真理的婚姻，否则人不能具备爱来呈现上帝的形象和样式。良善和真理彼此深爱，渴望合而为一。因为神性之爱和神性真理出自合一的主，所以它们必须在天堂天使或教会之人中合一。除非两个心性经婚配结合为一，否则这种合一无法实现。正如我之前所说，男人被造是为了明白真理，掌握真理，女人被造是为了渴慕善良并达成良善。由于婚姻之爱，他们有了这善良与真理的结合—从这种结合出发—是人达成爱的具体途径，从而拥有上帝的形象和样式。

When two partners have a loving marriage that comes from the Lord, they love each other in a mutual and complementary way from the heart, that is, from deep within. Although they seem to be two people, they are one: two bodies but one life. This can be compared to the eyes, which are two as organs but one in vision; or the ears, which are two as organs but one in hearing. Even the arms and feet are two as limbs but one in function—the arms in performing tasks, the feet in walking—and the same is true with other parts of the body. This also relates to goodness and truth: an organ

or limb on the right-hand side of the body relates to goodness, and one on the left-hand side relates to truth. It is the same for a husband and wife who have a genuinely loving marriage. They have two bodies but one life, and so in heaven married partners are referred to not as two angels but as one.

当两个伴侣有来自上帝的爱的婚姻时，他们从心里彼此以互补的方式爱对方，即从内心深处爱对方。虽然他们看似两个人，但却是一个人：两个身体一个生命。这就像眼睛一样：眼睛是两个器官，但视觉却是一个；也像耳朵：耳朵是两个器官，但听觉是一个。而且手臂和脚也是如此，作为四肢它们各是两个，但其功能却是一个—手臂执行操作，脚走路—身体的其他部分也是如此。这也关联着良善和真理：身体右侧的器官或肢体关乎良善，左侧的器官或肢体关乎真理。有真正爱之婚姻的夫妻也是同样。他们有两个身体，却是一个生命。所以天堂中的婚姻伴侣不被称为两个天使，而是一个。

It is clear from this that through marriage a person becomes an embodiment of love and an embodiment of heaven: the image and likeness of the Lord.

由此可见，通过婚姻人得以体现爱和天堂：那是上帝的形象和样式。

[3]People are born wanting what is evil and false, and this desire is adulterous love. Adulterous love cannot be converted or transformed into spiritual love, which is the image of God, much less into heavenly love, which is the likeness of God, except by a marriage of goodness and truth that comes from the Lord. It cannot be completely transformed except by a marriage of two minds and two bodies.

[3] 人生来就欲望邪恶和虚假，这种欲望就是不贞之爱。不贞之爱不能转化或改造为呈现上帝形象的属灵之爱，更不能转化为彰显上帝样式的属天之爱。除非经由来自上帝的良善和真理的婚姻。而这除非通过两个心性和两个身体的婚姻，否则就无法完全转化。

Obviously, marriages are heavenly and adulteries are infernal. Marriage is the image of heaven, and genuine marriage love is the image of the Lord. Adultery is the image of hell, and adulterous love is the image of the devil. In the spiritual world, marriage love appears in the shape of an angel, and adulterous love appears in the shape of a devil. Store this away in your memory, dear reader, and ask yourself whether it is true. After you die, when you are living as a spiritual being, you will find out!

显然，婚姻是属天堂的，通奸是属地狱的。婚姻是天堂的形象，真正的婚姻之爱是上帝的形象。通奸是地狱的形象，通奸之爱是魔鬼的形象。在灵性世界，婚姻之爱呈现为天使的模样，通奸之爱表现为魔鬼的形状。亲爱的读者，把这事刻在

你的脑海里，问问自己这是不是真的。当死后作为灵性实在生存时，你就会知道了！

985. [2] From the holiness of marriage, we can deduce how foul and detestable adultery is. Everything in the human body, from head to toe, inside and out, corresponds to heaven. This is why a human being can be heaven in its least form and why angels and spirits, being forms of heaven, are in a perfect human form. All the reproductive organs of either sex, but especially the uterus, correspond to communities in the third or innermost heaven. This is because true marriage love is drawn from the love the Lord has for the church and from loving what is good and true, which is the kind of love the angels of the third heaven have. Marriage love descends from that heaven and belongs to it. It is innocence, which is the very essence of everything good in heaven. This is why a fetus in the womb is in a peaceful state, why a baby after it is born is in an innocent state, and why a mother is tenderhearted toward her child.

985.[2]从婚姻的圣洁中，我们可以推断出通奸是多么肮脏和可憎。人体内的一切，从头到脚，从里到外，都对应着天堂。这就是为什么一个人可以成为天堂的最小样式，为什么天使和灵，作为天堂的样式呈现完美的人形。任一性别的所有生殖器官，尤其是子宫，都对应于第三层或最内层天堂的社群。这是因为真正的婚姻之爱汲取自上帝对教会之爱以及良善与真理之爱，这是第三层天堂天使所拥有的爱。婚姻之爱来自天堂，属于天堂。它是纯真的，是天堂里一切良善的实质。这就是为什么子宫中的胎儿处于平安之中，为什么出生后的婴儿处于天真之中，为什么母亲对她的孩子很温柔。

[3] The fact that the reproductive organs of each sex have this correspondence to heaven demonstrates that these organs are created to be holy and intended specifically for a loving marriage that is pure and faithful. They must not be defiled by an unfaithful and impure adulterous love, by which people convert the heaven inside them into hell. Adulterous love corresponds to the love of the deepest hell in the same way that marriage love corresponds to the love of the highest heaven, which is a love for the Lord that comes from him.

[3] 每一性别的生殖器官都与天堂有如此对应关系这一事实表明，这些器官被造为圣洁，专事纯洁和忠诚的爱情婚姻。它们决不可被不忠和不洁的淫乱之爱玷污，因为这种爱使人内里的天堂变成地狱。淫乱之爱对应着最深层地狱之爱；同样的道理，婚姻之爱对应着最高层天堂之爱，这是来自上帝的对上帝之爱。

Marriage love is so holy and heavenly because it is initiated by the Lord himself deep within each person, and it descends into the outermost parts of the body in an orderly fashion until it fills the whole person with heavenly love. It imparts upon that

individual the form of divine love, which is the form of heaven, and is the Lord's image, as I said before. Adulterous desire, on the other hand, starts in the outermost parts and with an impure and lascivious fire penetrates in a disorderly fashion to the person's innermost being. It always targets a person's sense of self-importance, which is nothing but wicked, and imparts upon it a hellish form, which is the image of the devil. It is because of this that a person who desires adultery and rejects marriage takes the shape of a devil.

婚姻之爱是如此神洁和庄严，因为它是由主自己在每个人内心深处发起的，它有序地降达肉体的最外层，直到以属天之爱充满整个人。正如我之前所说的，它向个人传授神圣之爱的样式，这是天堂的样式，也是上帝的形象。另一方面，奸淫的欲望从最外层开始，以混乱的方式把不洁和放荡的火渗透到人的最内实在。它总是针对人的纯属邪恶的自负，并赋予其地狱的样式，这是魔鬼的样式。因此，一个贪图通奸并拒绝婚姻的人会成为魔鬼。

[4] Since the reproductive organs of each sex correspond to communities in the third heaven, and the partners' desire corresponds to loving what is good and true, reproductive organs and the desire between partners likewise correspond to the Word. The Word is the divine truth united with divine goodness coming from the Lord. This is why the Lord is called the Word. Every detail in the Word is a marriage of goodness and truth, or a heavenly marriage.

[4] 由于每个性别的生殖器官对应第三天堂的社群，而伴侣的愿望对应着良善与真理之爱，所以生殖器官和伴侣之间的愿望也相应地对应着圣经。圣经是来自主的和谐一致的神性良善与神性真理。这就是为什么主被称为圣经。圣经中的每一细节都是良善与真理的婚配，或者叫属天婚姻。

This correspondence is a mystery as yet unknown on earth, but it has been demonstrated and proved to me by much experience. It explains how holy and heavenly are marriages and how filthy and devilish are adulteries. It also explains why adulterers regard divine truth as of no account and therefore too the Word. In fact, when speaking frankly, they blaspheme the holy things that are in the Word. They do this when they become spirits after they die, because all spirits are compelled to speak frankly so that their inner thoughts may be revealed.

这种对应对世人仍是一个未知之谜，但我在许多经历里已见到展示和证明，阐释了婚姻是何等神圣和庄严，通奸是多么肮脏和邪恶。它还解释了为什么通奸者视神性真理为毫无价值，视圣经也是如此。坦白讲，他们实际在亵渎圣经中的神圣事物。死后成为灵时他们仍如此行，因为所有灵魂都必须说话坦白，于是他们的内心想法就会显露出来。

986. [2] Everything enjoyable to us in this world is turned into the corresponding enjoyment in the spiritual world, and so this is true for the enjoyment of love in marriage and the enjoyment of adulterous desire. Marriage love is represented in the spiritual world by a young woman of such beauty that she arouses intense passion in the beholder. On the other hand, adulterous desire is represented by a hag so hideous that the beholder goes cold and all passion dies. In heaven, the angels' attractiveness depends on how strong their marriage love is; and in hell, the spirits' ugliness depends on the intensity of their desire for adultery. In other words, the faces, gestures, and voices of angels in heaven are full of life, depending on their marriage love; but to the degree that spirits in hell desire adultery, they have the look of death.

986.[2] 我们今生所享受的一切都会在灵性世界变成相对应的享受。因此，婚姻中爱的享受和淫欲的享受也是如此。婚姻之爱在灵性世界由一个年轻女子代表，她的美丽使见到她的人激动，感知生命的魅力。另一方面，奸淫的欲望由一个女巫来呈现，她是如此丑陋以至于见到之人都变得僵冷，心如死灰。在天堂，天使的魅力取决于他们的婚姻之爱有多强；在地狱，灵的丑陋取决于他们对奸淫的贪欲有多强烈。换句话说，天堂里天使的颜面、姿势和声音充满了生机，这关联着他们的婚姻之爱；但地狱之灵对奸淫的贪欲越强，牠们就越有死亡的样子。

The same is true of their smell. In the spiritual world, the enjoyment of love in marriage is represented by the fragrance of various fruits and flowers, but the enjoyment of adultery is represented by the foul odor of dung or rotten things. The enjoyment of adultery actually turns into these things, because everything about adultery is spiritual filth, which is why the stench that wafts from the brothels in hell is enough to make you throw up.

他们的气味也是如此。在灵性世界，婚姻爱情的享受由各种水果和鲜花的香味代表，而奸淫的享受则由粪便或腐烂东西的臭味象征。奸淫的享受实际上就变成了这些东西，因为一切奸淫之事都是灵性的污秽，这就是为什么从地狱妓院飘出来的恶臭就足以让你呕吐的原因。

988. [5] Marriages are intrinsically holy; that is, they have been holy since creation. We can see this from the fact that they are the wellspring of the human race; and since the angels in heaven come from the human race, marriages are also the wellspring of heaven. It is through marriages that not only the earth's surface is populated but also the heavens. The whole purpose of creation is the human race and from the human race, heaven, where the divine being himself can dwell among his own as he actually is. By means of marriages, the procreation of the human race has been provided for according to divine order; and therefore it is obvious just how holy marriages are intrinsically, that is, from creation, and that they will remain so.

988.[5] 婚姻本源上是神圣的，即婚姻自创造以来就是神圣的。我们可以从婚姻为人类的源泉这一事实中看到这点。既然天堂的天使来自人类，婚姻也是天堂的源泉。正是通过婚姻，不仅地球表面人烟繁盛，且天堂也得兴旺。创造的全部目的是人类，以及从人类而出的天堂，那里神性本体居住在自己的造物之中如同自己之内。通过婚姻，人类的生育按照神圣秩序被规范起来；因此很明显，婚姻在本质上是何等神圣，从创造起就如此，且应持续如此。

Earth could just as easily be populated by fornication and adultery as by marriage, but heaven could not. Hell stems from adultery, and heaven stems from marriage. Hell stems from adultery because adultery is the result of a marriage between evil and falsity, so hell in its entirety can be called an adultery. Heaven stems from marriage because marriages are the result of a marriage between goodness and truth, and so in its entirety heaven can be called a marriage (as we demonstrated above in this section).

婚姻可使世上人群繁衍，而乱伦和通奸也容易达成如此，但天堂却不能。地狱源于通奸，天堂源于婚姻。地狱源于奸淫，因为奸淫是邪恶和谬误之间婚姻的结果，所以地狱整体上可被称为奸淫。天堂源于婚姻，因为婚姻是良善与真理之间婚姻的结果，所以整个天堂可以被称为婚姻（正如本节上述展示的）。

In referring to hell as adultery, we mean it is a place where the desire for it (adulterous desire) predominates, whether in or out of wedlock. In calling heaven marriage, we mean it is a place where desiring it (marriage love) predominates.

称地狱为奸淫，我们是说那里是这种欲望（奸淫的欲望）为主导之处，无论是婚内还是婚外。把天堂称为婚姻，我们的意思是那里是一个由此渴望（婚姻之爱）为主导之处。

[6] When the procreation of the human race occurs in marriages wherein prevails the holy love of goodness and truth given to us by the Lord, then it happens on earth as it is in heaven, and the Lord's kingdom on earth corresponds to his kingdom in heaven. Heaven consists of communities arranged according to their various spiritual and heavenly proclivities. From this arrangement heaven gets its design, which is far more beautiful than any other design in the universe.

[6] 当人类的繁衍经由婚姻生发时，上帝赐予我们的良善与真理的圣洁之爱就蔚然成风，它会盛行于世如在天堂，而上帝在世上的国度对应着祂天堂的国度。天堂的组成安排依据的是不同社群的属灵和属天习性。从这种安排中，天堂展现出其设计，比宇宙中任何其他设计都更为美丽。

This same beautiful design could exist here on earth if children were born in marriages wherein prevails genuine marriage love. The many families descending

from one ancestor would mirror the same number of heavenly societies with all their variety. Those families would be like various kinds of fruit trees: from each one would come an orchard with its unique kind of fruit, and all those orchards taken together would make up a celestial paradise. But I am speaking figuratively, with trees standing for those who are in the church, orchards standing for intelligence, fruit standing for leading a good life, and paradise standing for heaven.

如果孩子们都由真正的婚姻之爱盛行的婚姻所生，如此美丽的设计就会呈现在世上。来自同一祖先的众多家族映射出天堂同等数量的社群及其多样化。这些家庭就像各种各样的果树：每个家庭都构成一个果园，各有独特的水果，所有这些果园汇聚一起形成天堂乐园。但我说的是比喻，树木代表教会之人，果园代表智识，果子代表良善生命，乐园代表天堂。

I was told from heaven that this correspondence between families on earth and communities in heaven existed among the most ancient peoples, from whom was established the first church on this planet. This was also called the Golden Age by ancient writers, because it was a time governed by their love for the Lord, mutual love, innocence, peace, wisdom, and chastity in marriage. I was also told from heaven that in that day they had an inner revulsion to adultery, and they thought it was an abomination from hell.

我从天堂得知，世上家庭和天堂社群间的这种对应存在于上古之人中，他们建立了此星球上的第一个教会。古代作家也称那时为黄金时代，因为主导那时人们的是对主之爱、相互之爱、纯真、和平、智慧和婚姻的贞洁。我也从天堂得知，那时人们内心厌恶奸淫，认其为来自地狱的可憎之事。

989. [2] We said before that heaven comes from marriages and hell from adulteries. Now we should explain what this means. The hereditary evil that humans are born into does not come from Adam eating from the Tree of Knowledge; it comes from parents adulterating what is good and falsifying what is true, and this marriage of evil and falsity sustains the desire for adultery. The dominant love of parents is carried over and imprinted on their offspring by heredity and becomes their natural inclination. If the parents' dominant love is adultery, along with that comes wanting to do evil for the sake of falsity and wanting to lie for the sake of committing evil. This is the source of all our wickedness, and it is because of our wickedness that we choose hell.

989.[2] 我们以前说过，天堂来自婚姻，地狱来自奸淫。现在我们需要解释一下这是何意。人类与生俱来的遗传邪恶并非来自于亚当吃了知识树的果子，而是来自于祖先对良善的玷污，和对真理的歪曲。这种邪恶和谬误的密切结合是通奸欲望的根基。先辈的主导爱遗传下来植入后代，从而成为他们的本能倾向。如果前辈的

主导爱是奸淫，与之相随的就是因为谬误而意愿行邪恶，为了行邪恶而欲望撒谎。这就是我们一切邪恶的根源，正是因为这邪恶，我们选择了地狱。

It is apparent from this that we choose hell on account of adultery, unless we are reformed by the truth given to us by the Lord and by living according to that truth. Nor can anyone be reformed unless they avoid adultery as an infernal thing and love marriage as a heavenly thing. In no other way can we break or weaken the inheritance of evil in our offspring.

这显然表明，除非被主赐予我们的真理改造，并按照此真理生活，否则我们会因为奸淫而选择地狱。除非把通奸看为地狱之事而避开，把婚姻看为天堂之事而热爱，否则任何人都无法被改造。我们没有任何其他方式能够打破或削弱后代的遗传邪恶。

[3] We should realize that although we are born hellish on account of adulterous parents, still we are not destined for hell but for heaven. The Lord has made sure that none of us will be condemned to hell for inherited evil but only for the evil we actually do in our own life. This is evident from the fact that those who die as infants are adopted by the Lord, educated under his guidance in heaven, and saved. All of this proves that even though each of us is a hell on account of inborn evil, we are not born destined for hell but for heaven. The same is true of everyone born as a result of adultery, if they themselves do not commit adultery. Being an adulterer means living in a marriage between wickedness and falsehood, thinking evil and false things because you enjoy thinking about them, and doing them because you love doing them. Everyone who does this becomes an adulterer. It is a matter of divine justice that none of us pays the penalty for our parents' wickedness but only for our own. The Lord makes sure that inherited evil does not come back after we die. Our own evil does come back, and it is for this that a person is punished after death.

[3] 我们应该认识到，虽然由于前辈的邪淫我们生来就是可憎的，但我们仍然不是为地狱而生，而是为天堂而生的。上帝已经确保任何人都不会因为遗传的邪恶而被罚入地狱，下地狱只因为我们在生活中自己实际所行的邪恶。这从以下事实可以明显看出，那些死去的婴儿被上帝收养，在天堂受祂的指引教导，并得拯救。所有这些都证明，即使每个人都因为与生俱来的邪恶而呈现为地狱，我们却不是生来要去地狱，而是要去天堂的。这同样适用于因奸淫而生的人，只要他们自己不犯奸淫。做一个奸淫者意味着生活在邪恶与谬误的婚姻之中，因为喜欢如此故思想邪恶和谬误，并因为喜欢如此思想故行为也如此。每个如此行之人都成了奸淫者。出于神性的公义，我们没有人因为前辈的邪恶受惩罚，只为我们自己的受。主确保我们死后，遗传之邪恶不归于我们，但我们自己的邪恶确实会卷土重来。正是因为如此，人才会在死后受到惩罚。

990. [2] We said previously that the difference between marriage love and adulterous desire is like the difference between heaven and hell. The same is true for the difference between the pleasures of those two desires, since pleasures come entirely from the loves that are their source. The pleasures of adulterous desire come entirely from pursuing evil purposes and ultimately from wrongdoing. The pleasures of marriage love come entirely from the joy of pursuing good ends and ultimately from doing good. To the extent people enjoy the evil they are engaged in, they enjoy adulterous desire, because the desire to commit adultery comes from enjoying doing evil. Hardly anyone can believe that this is where the pleasure of adultery comes from, but nonetheless that is its origin. And so it is obvious that the pleasure of adultery rises up from the deepest hell. On the other hand, the pleasure of marriage love is celestial pleasure, because it comes from wanting to connect goodness with truth and from wanting to do good things. This pleasure descends from the innermost, or third, heaven, which is governed by a love for the Lord given to us by him.

990.[2] 前面我们说过，婚爱和淫欲之间的区别如同天堂和地狱之间的区别。这两种心思的快乐之间的区别也是一样的，因为快乐完全来自于作为其源泉的爱。淫欲的快乐完全出自追求邪恶的目的，终归来自不良行为。婚爱的快乐完全出自追求良善的目的，终归来自良行善为。人越喜欢他所沉迷其中的邪恶，就越喜爱通奸的欲望，因为通奸的欲望来自于喜欢做恶。人很难相信这就是通奸乐趣的来源，然而，这确实是其源头。所以很明显，通奸的乐趣是从最深层地狱升起来的。另一方面，婚爱的快乐是属天之乐，因为它出自盼望良善与真理的结合，并盼望行良善。这种快乐从最深层，或第三层天堂降下，受主赐予我们的对主之爱支配。

[3] And so we can assert that the distinction between those two kinds of pleasure is like the distinction between heaven and hell. But amazingly people believe that the pleasures of marriage and of adultery are similar. Nevertheless, there is this difference between them, as we have just described. In fact, no one can clearly grasp the difference, except for those who enjoy marriage love. People who enjoy marriage love have a keen sense that there is nothing impure, unchaste, or lascivious in enjoying it and that enjoying adulterous desire is nothing but impure, unchaste, and lascivious. They sense that whatever is unchaste rises up from below and that whatever is chaste descends from above. Those who enjoy adultery do not realize this because anything hellish seems heavenly to them.

[3]因此，我们可以断言，这两种快乐之间的区别就像天堂和地狱之间的区别一样。令人惊讶的是，人们相信婚姻和通奸两者的快乐是相似的。然而，正如我们刚才所讲，它们之间存在着如此的差别。事实上，除了那些享受婚姻之爱的人

外，没有人能清楚地领会这一区别。享受婚姻之爱的人有一种敏锐的感觉，那就是这种享受里没有任何不洁、不贞或淫荡；而通奸欲望的享受里除了不洁、不贞和淫荡以外，别无它是。他们感知到，凡是不贞的东西都是从下面升起来的，凡是贞洁的东西都是从上面降下来的。那些喜欢通奸的人意识不到这一点，因为在他们看来，任何地狱似乎都是天堂。

This proves that marriage love, even in its physical expression, is purity and chastity itself and that adulterous desire in all its expression is outright impurity and unchastity. Since the pleasure of each desire looks similar on the outside (although they are totally different on the inside, being opposites), the Lord makes sure that the pleasures of adultery cannot rise up into heaven and that the pleasures of marriage cannot sink down into hell. Still, there is some correspondence between heaven and procreation that results from adultery, though no correspondence between heaven and the actual pleasures of adultery.

这证明婚姻之爱，即使在其身体表达上，都展现了自身的纯洁和贞节；而通奸欲望的所有表现都是彻头彻尾的不洁和不贞。由于外表看起来每一欲望的快乐都是相似的（尽管它们的内在完全不同，彼此对立），主确保通奸的快乐不能升入天堂，婚姻的快乐不能沉入地狱。尽管如此，天堂和因通奸而致的生育之间仍然有某些对应，尽管天堂和通奸的实际快乐之间没有对应。

991. [2] I have said that love in marriage, which is an earthly thing, derives from loving what is good and true, which is a spiritual thing. This spiritual element is within the earthly desire for marriage, as a cause is in its effect. From this marriage between what is good and what is true comes a desire to be productive, that is, to use truth to do good and to generate truth from good impulses. It is from this desire to be productive that married partners get their desire to procreate, which is the source of all their pleasure and delight.

991.[2] 我曾说过，婚姻之爱虽是俗世之事，却源于对良善和真理之爱，而这是属灵的。这种属灵成分存在于俗世的婚姻欲望中，成为结果中的一个缘因。从这种良善与真理的婚姻之中产生了丰产的愿望，即依真理去行良善，并受善良的鼓舞生出真理。正是出于这种丰产的愿望，已婚伴侣获得生育的愿望，这是他们所有快乐和喜悦的源泉。

Likewise, adulterous desire, which is an earthly thing, comes from wanting what is evil and false, which is a spiritual thing. This spiritual element is within the earthly desire to commit adultery, as a cause is in its effect. From this marriage between what is evil and what is false, [expressed] by means of their desire, also comes a desire to be productive—that is, to do evil by means of lies and to generate lies from

wicked impulses. It is from this desire that they get a desire to procreate in adulterous relationships, and this is the source of all their pleasure and delight.

类似地，淫欲也是俗世之事，却起源于盼望邪恶和谬误，它也是属灵的。这种属灵成分存在于行通奸的世俗欲望中，成为其结局里的一个孽因。出自这种邪恶与谬误的婚姻，作为愿望表达出来，就有了产生结果的愿望，即通过谎言来作恶，并因邪恶冲动而制造谎言。正是出于这种欲望，他们有了在通奸关系中生育的欲望，这是他们所有快乐和喜悦的来源。

[3] The intimacy involved in reproduction is so thoroughly enjoyable and pleasurable because undertaking and accomplishing some useful purpose has brought with it since creation every sort of enjoyment, satisfaction, bliss, and happiness in all of heaven and all the world. The enjoyment reaches greater and greater heights to eternity, as the usefulness of the endeavor increases in value and worthiness. This explains why the pleasure of reproduction is so great, greater than all other pleasures: it is greater because its function—the procreation of the human race and ultimately heaven—is more useful than other functions.

[3] 涉及生育的亲昵令人极其惬意和愉快，因为其目的是通过努力达成有益有用的结果，其中伴随着自创造以来，存在于全部天堂和整个世界的各种享受、满足、喜乐和幸福。随着这一努力结果的价值和重要性的增加，其享受就越来越高以至永恒。这就解释了为什么生育的快乐如此之大，大过所有其他快乐：它之所以更大是因为其功能—是为了人类，终究是天堂的繁衍—比其他功能更有价值。

[4] This is also the source of the pleasure and enjoyment in adultery. However, because breeding in adultery corresponds to doing evil by means of lies and generating lies from evil impulses, the pleasure and enjoyment gradually grows weaker, is cheapened, and ultimately becomes disgustingly nauseating.

[4] 这也是通奸的乐趣和享受的源泉。然而，由于通奸里的滋养对应着以谎言来行邪恶，并因邪恶冲动发出谎言，其中的快乐和享受就变的越来越弱，越无价值，并最终变得厌倦，恶心。

As we said before, the pleasure of marriage love is heavenly pleasure, and pleasure in adultery is infernal pleasure. The pleasure of adultery, then, comes from a kind of polluted fire which, while it lasts, simulates the pleasure of a healthy love but essentially is a pleasure that comes from hating what is good and true. Because this is its origin, there is no love between two adulterers, except for the kind of desire that comes from hatred. The result is that they are connected outwardly but not inwardly; outwardly they are on fire, but inwardly they are frozen. After a short while, the fire goes out and is replaced by frigidity, either from impotence or from the kind of disgust one has for filth.

正如我们前面所说的，婚姻爱情的快乐是属天的快乐，通奸的快乐是地狱的快乐。于是通奸的乐趣出自肮脏的火，当它持续时，看起来如同健康的爱情快乐，但这快乐的根本却是憎恨良善和真理。因为它的起源如此，所以除了出自仇恨的欲望之外，两个通奸者之间没有爱。其结果是，他们的连结是外在的，而不是内在的；外表上看似火热，但内心却是冰冷的。等过一段时间火熄灭了，取而代之的就是性冷淡，要么阳痿，要么是对淫猥的厌恶。

[5] I was allowed to observe the fundamental nature of adulterous desire. On the inside it was like murderous hatred, and on the outside it seemed like the flames that come from burning filthy, rotten, putrid dung. And as this fire and its enjoyment burnt itself out, the [couple's] conversation and time together was gradually drained of life and the hatred started to show—first as a kind of contempt, then avoidance, then rejection, and ultimately cursing and fighting. It is amazing that although they hated each other, they were able to have sex with each other and even feel their hateful pleasure as a loving pleasure, when it was no more than the pleasure of scratching an itch.

[5] 我蒙允许观察通奸欲望的基本性质。那里面就像谋杀的仇恨，而其外面就像燃烧着肮脏、腐烂、恶臭粪便所产生的火焰。当这场火及其享受燃烧殆尽时，奸夫淫妇在一起的交谈和时间逐渐耗尽生机，仇恨开始表现出来—首先是一种蔑视，随后是回避，然后是拒绝，最后是咒骂和争斗。令人惊讶的是，虽然他们彼此憎恨，但他们仍能够彼此做爱，甚至感觉到他们怀恨的快乐是爱的快乐，然而这只不过是挠痒之乐而已。

[6] I cannot describe nor would you believe how the spirits in hell take pleasure in hating and ultimately hurting people. Hurting people is their heart's delight; they call it heaven. The pleasure they take in hurting people is drawn entirely from the hatred and spite they have for things that are good and true. On this account, they get furiously whipped up in a murderous and devilish hatred against heaven—particularly against those who come from heaven and worship the Lord. They yearn desperately to torture them; and because they are unable to torture their bodies, they try to torture their souls. It is, therefore, this hateful pleasure, converted ultimately into fire and injected into their lustful flesh, which at that instant becomes the pleasure of adultery; the soul, where that hatred lurks, temporarily withdraws. This is why I call hell adultery and why adulterers are so totally merciless, savage, and cruel; this is now a hellish marriage.

[6] 我无法形容，你也不会相信地狱之灵的快乐来自于憎恨并最终害人。害人是牠们内心的快乐，牠们称之为天堂。牠们害人的快乐完全来自于对良善和真理之事物的仇恨和恶意。出于这个原因，牠们狂怒地骚动起来，满怀对天堂—尤其对来

自天堂敬拜上帝之人—凶残而邪恶的仇恨，极端切望折磨他们。由于无法折磨他们的身体，于是努力折磨他们的灵魂。因此，正是这种恨恶的快乐，最终转化为狂热注入到牠们淫荡的肉体中，在那时刻成为奸淫的快感。而牠们那埋藏着仇恨的灵魂，却暂时离场。这就是为什么我称地狱为通奸，为什么通奸者是如此无情、野蛮和残忍。这就是如今地狱的婚姻。

[7] Adultery burns on the outside, but on the inside it is cold. What is on the inside does not produce what is on the outside, as happens in marriage, but rather they battle against each other. When the woman wants to have sex, the man feels impotent, and all the more so if she is insistent. At that point, his inner coldness reaches his sexual appetite, seeps into his outer fire, and extinguishes it, rejecting that fire as useless. It gets to the point that even his craving for rape, which likewise fuels this filthy fire, dies out.

[7] 通奸的外表是火热的，但内里却是冰冷的。此时内里的状态不会产生外在的状态，反而是彼此争斗。这与婚姻里发生的不同。当女人想做爱时，男人却软弱无能，而且她越坚持，情况就越是糟糕。当此时，他内心的冰冷扩展到他的性欲，渗透他的外在之火使其熄灭，并拒斥这无益之火。甚至到达如此地步，那燃起他强奸欲望的肮脏之火，也熄灭了。

992. [2] As we said, the desire to commit adultery is like a fire that comes from burning filth. It burns out quickly, turns into coldness, and then turns into a rejection that amounts to hatred. Marriage love is the opposite: it is a fire fueled by wanting what is good and true and by the pleasure of doing good things. In other words, it is fueled by love for the Lord and toward other people. This fire is celestial in its origin, and it is every bit as full of pleasure as are the countless pleasures and blessings of heaven. I have been told that marriage love involves recurring delights and comforts that are so many and so great that they cannot be expressed in numbers or descriptions. They multiply and get better to eternity. These pleasures arise from married partners wanting to be of a single mind, with heaven and its marriage of goodness and truth from the Lord collaborating in the union.

992.[2] 如同我们所说的，奸淫的欲望就像燃烧污物所生的火。它很快就会熄灭，转为冷漠，然后变成与仇恨相当的排斥。婚姻之爱却是相反的：它是一团火，燃料是对良善与真理的期盼，以及践行良善的快乐。换句话说，它的动力来自对主之爱和对邻舍之爱。这火的起源是属天的，星星点点都满是快乐，如同天堂里无尽的快乐与祝福。我被告知，婚姻爱情包含有往复重现的快乐和安慰，如此之多、如此之巨，竟无以数计也难以言喻。它们成倍增长，越来越好，直到永恒。这样的快乐发生在盼望同心同德的婚姻伴侣中，融合其间的是来自主的属天良善与真理的婚姻。

[3] I would like to relate some things about the marriages of angels in heaven. They say that their sexual potency is unlimited. After sex, they are never tired, let alone sad, but vigorous and cheerful. They spend the night in each other's embrace as though they were born to be a single person. Their climaxes are long-lasting; and when they try they never fail, because lovemaking without climax is like a clogged water pipe—the climax opens up the pipe so it can keep flowing. This creates a connection so that they may be one flesh. The man's vital force combines itself with the woman's vital force and they bond together. They say that the pleasure of their climax cannot be expressed in the words of any language in this world and cannot even be imagined in anything other than spiritual ideas; even these do not suffice. The angels told me this.

[3]我想谈谈关于天堂天使婚姻的一些事情。他们说他们的性能力是无限的。做爱后，他们从不感到疲倦，更不用说悲伤，而是精力充沛和神清气爽。他们在彼此的怀抱中度过夜晚，好像他们生来就是一个人。他们的高潮持久，每次尝试都绝无衰萎，而没有高潮的做爱就像一条堵住的水管—高潮打开管道才能使之保持流通。这样创建的结合使他们如同一个身体。丈夫的生机与妻子的生机结合，从而牢固相系。他们说，他们的高潮快乐无法用物质世界任何语言的词语表达，甚至无法与任何其他事物联想，除了灵性的意念以外，但即使这样也不足以描述。这都是天使告诉我的。

993. [2] In true marriage love, there are pleasures beyond what numbers or words can express. This makes sense because marriage is the foundation of all heavenly and spiritual love, being the means by which we become love. Because of their marriage, one partner loves the other like goodness loves truth (or truth loves goodness), which is a representation of how the Lord loves heaven and his church.

993.[2] 真正婚姻爱情的快乐，没有任何数字或文字能够表达。这是有道理的，因为婚姻是所有属天和属灵之爱的基础，是我们成为爱的途径。在这样的婚姻中，伴侣一方爱另一方，就像良善爱真理（或真理爱良善），这其实是主对天堂和祂的教会之爱的象征。

Love like this cannot exist except in a marriage in which the husband is truth and the wife is goodness. When we have become love through this kind of marriage, we also love the Lord and love other people, and we consequently love everything that is good and everything that is true. Nothing can come from a person who is love, except for love of every kind. This is why marriage love is the foundation of all the love in heaven; and because it is, it is also the foundation of all the pleasure and joy in heaven. Love is the source of all pleasure and joy.

除非发生在丈夫是真理，妻子是善良的婚姻之中，否则这样的爱不可能存在。当经由这样的婚姻使我们成为爱时，我们也爱主、爱邻舍，因此我们必然爱一切美好的、真实的事物。一个成为爱的人所发出来的，除了各种爱再无其他。这就是为什么婚姻爱情是天堂里所有爱的基础。正因如此，它也是天堂里所有快乐和愉悦的基础。爱是一切快乐和愉悦的源泉。

[3] We can conclude from this that marriage love is the origin and cause of heavenly joy of every type and every level of intensity, and from the happiness of marriage we can deduce the unhappiness of adultery. The desire to commit adultery is the foundation of all infernal love, which is not really love but hatred. From adulterous desire springs every kind of hatred, against God, against other people, and against all the good and true things in heaven and the church in general. This is why adulterous love is so thoroughly unhappy. The result of adultery is that a person becomes a form of hell; and the result of wanting to commit adultery is that a person becomes an image of the devil, as I said before.

[3] 由此我们可以得出这样的结论：婚姻之爱是不同类别、不同程度属天愉悦的源头和起因，从婚姻的幸福我们可以推断出通奸的悲惨。通奸的欲望是一切地狱之爱的基础，这不是真正的爱，而是仇恨。从淫乱的欲望中产生出各种仇恨，抵制上帝，对抗他人，反对天堂和教会的一切良善与真实事物。这就是为什么通奸之爱是如此地全然不幸。通奸的结局是人变成了地狱的样式；盼望行通奸的下场是人变成了魔鬼的形象，如同我前面说过的。

In the book Heaven and Hell (§386), you can read how, in a marriage that is a truly loving one, the pleasure and happiness grows enormously until it equals the pleasure and happiness of even the innermost heaven. You can also read how the unpleasantness and unhappiness in a marriage where adulterous desire prevails grows in cruelty until it reaches even the deepest hell.

在《天堂与地狱》一书 386 节你可以读到，在一个真正相爱的婚姻中，快乐和幸福是如何异乎寻常地成长，直至达到与最内层天堂之快乐和幸福相等的程度。你还可以读到，在通奸欲望盛行的婚姻中，痛苦和不幸如何在冷酷中滋生成长，直到深入最底层的地狱。

995. [2] True love in marriage comes only from the Lord.

995. 【2】婚姻中的真爱唯独来自主

The reason it comes only from the Lord is because it descends from the love the Lord has for heaven and the church and therefore from wanting what is good and true. The Lord is where goodness comes from, and heaven and his church are where truth is. It is logical, then, that true marriage love is first and foremost loving the Lord. This

is why no one can enjoy true love in marriage—with its comforts, pleasures, blessings, and joys—except for a person who acknowledges the Lord alone, that is, acknowledges that the Trinity is in him. Those who approach the Father as a separate person or approach the Holy Spirit as a separate person, and do not approach them as being within the Lord, do not enjoy marriage love.

之所以唯独来自主，是因为它来自上帝对天堂和教会的爱，因此也来自于期盼良善与真理。主是良善之源，天堂和祂的教会是真理之所在。于是合乎逻辑的是，真正的婚姻爱情首先且最重要的就是爱上帝。这就是为什么除非人承认独一的上帝，即承认三位一体在祂之内，否则人不能享受婚姻中的真正爱情—包括其安慰、快乐、祝福和喜悦。人若待圣父为一个单独的人，或待圣灵为一个单独的人，而不认为这些都在主内，他就无法享受婚姻之爱。

Genuine marriage love exists in the third heaven in particular because the angels there love the Lord, acknowledge him alone as God, and do what he commands. For them, loving him means doing what he commands, and his commandments are the truth in which they receive him. The Lord joins with them and they with him: they are within the Lord because they do what is good, and the Lord is within them because he is within the truth. This is heavenly marriage, and it is from this that true love in marriage descends.

真正的婚姻之爱存在于第三层天堂，尤其是因为那里的天使爱主，承认唯独祂是上帝，并遵行祂的旨意。对他们来说，爱祂就意味着照祂吩咐的去行，祂的诫命就是真理，接受这真理就是接受祂。主与他们连结，他们与主连结：他们在主里面，是因为他们践行良善；主在他们里面，是因为祂在真理之内。这就是属天婚姻，婚姻中的真爱正是从这里降临的。

996. [2] Because true marriage love is first and foremost a love for the Lord given to us by him, it is also innocence. Innocence is loving the Lord as our father by doing what he commands and wanting to be led by him, like a small child, and not by ourselves. Because innocence is loving the Lord, it is the soul of every good thing. We have heaven in ourselves, or we are in heaven, to the degree we love marriage, because to that degree we are innocent.

996.[2] 因为真正的婚姻之爱，首先且最重要的是主赐予我们的对祂之爱，也就是纯真的爱。纯真就是像爱我们的父亲一样爱主，按祂吩咐的去行，盼望像小孩子一样被祂指引，而不是被自己指引。因为纯真就是爱主，这是所有良善之事的灵魂。随着我们热爱婚姻，我们就变得纯真，于是我们就内有天堂，或者我们在天堂之内。

True love in marriage is innocence, and so the playfulness of married couples is like young children playing together. The intensity of their love for each other determines how playful they are with each other. We see this during every couple's honeymoon stage, when their love mimics a truly loving marriage. The innocence of love in marriage is referred to in the Word by the nakedness which did not embarrass Adam and his wife. There is nothing lascivious or shameful between the partners, any more than there is between young children who are naked together.

真正的婚姻之爱是纯真的，所以已婚夫妇像年幼的孩子那样一起玩耍。他们彼此之间有多少爱，一起嬉戏时他们就有多开心。这在每对夫妇的蜜月阶段都可以看到，此时他们的爱情就是真正爱之婚姻的摹写。圣经以亚当和妻子赤身裸体却并不感到尴尬，来描述婚姻中爱情的纯真。伴侣之间不存在色情或羞耻之事，就像赤身裸体的幼童之间那样。

997. [4] Since the fundamental essence of marriage love is a love for the Lord given to us by him, and therefore innocence, it is also true that marriage love is peace as it exists in heaven among the angels. If innocence is the essence of everything good, peace is the essence of every pleasure that comes from what is good and is therefore the essence of the partners' enjoyment of each other. All joy comes from love, and marriage love is the foundation of all love in heaven, and so peace itself dwells especially in marriage love.

997.[4] 既然婚姻爱情的根本本质是主赐予我们的对祂之爱，因而也就是纯真，那么婚姻之爱就是真实存在于天堂天使之间的祥和。如果纯真是一切良善的本质，那么祥和就是一切出自良善之快乐的本质，因而也是伴侣之间彼此受用欣赏的本质。所有快乐都来自爱，而婚姻之爱是天堂所有爱的基础，所以祥和本身尤其处于婚姻之爱中。

You can read in Revelation Explained 365 about how peace is a contentment of heart and soul that happens when the Lord connects with heaven and the church. Goodness joins with truth, putting an end to their contentious battle with evil and falsity. Marriage love descends from these unions, and so all the delights of this love descend from, and draw their essence from, heavenly peace. This peace shines as a heavenly blessing from the faces of married partners who enjoy this love and see each other in its light. A heavenly blessing like this, stirring the pleasure of their love deep inside, can also be called peace and can exist only in those who are able to be connected so deeply that their very hearts are joined.

你可以在《诠释〈启示录〉》365节读到，祥和是一种心灵和灵魂的满足，产生于主与天堂和教会的结合。良善与真理相结合，结束了它们与邪恶和谬误的持久争斗。婚姻之爱来自于这些结合，因而此爱的所有快乐都来自天堂的祥和，并从天

堂的祥和中汲取其本质。这种祥和闪耀在婚姻伴侣的脸上，展现出天堂的福泽，他们乐享婚姻之爱且在此光芒中彼此相顾。此等属天祝福，在他们的内心深处激起爱之快乐，也可称为祥和。这只见于这样的人：他们能够如此深刻地彼此相连从而其心结合为一体。

998. [4] The measure and quality of our intelligence and wisdom depend on the intensity of marriage love. Marriage love comes from wanting what is good and true, the way the effect comes from its cause or something earthly comes from its spiritual origin.

998.[4] 我们的聪明与智慧，其尺度和质量与婚姻爱情的程度相当。因为婚姻之爱来自于对良善和真理之爱，如同结果出自于原因，或世上之物源自其灵性本源。

The angels of the three heavens likewise get their intelligence and wisdom entirely from the marriage between what is good and what is true. Intelligence and wisdom are nothing other than receiving light and heat from the Lord as our sun, which means receiving divine truth combined with divine goodness and receiving divine goodness combined with divine truth. This is the marriage between goodness and truth that comes from the Lord.

同样地，三层天堂天使的聪明与智慧也完全得自于良善与真理的婚姻。聪明与智慧无非是接受显为太阳的主的光和热，也就是接受与神性良善结合的神性真理，接受与神性真理结合的神性良善。这就是来自主的良善与真理的婚姻。

That this is so becomes quite obvious from the reactions of the angels in heaven. When they are separated from their spouses, they are still intelligent but are not wise; however, when they are in the company of their spouses, they are wise as well as intelligent. It amazed me how they come into a wise state of mind by turning toward their partners. In the spiritual world, a connection between what is good and what is true happens by means of a gaze, the wife being what is good and the husband being what is true; and as the truth turns toward what is good, the truth comes alive.

从天堂天使们的反应来看，这是非常明显的。当 they 与配偶分离时，他们仍然聪明，但并不智慧。然而，当 they 与配偶相伴时，他们既智慧又聪明。当转向伴侣时他们的心性就进入智慧状态，这使我惊讶不已。在灵性世界，良善与真理通过凝视产生结合，而妻子就是良善，丈夫就是真理；当真理转向良善时，真理就变的充满生机。

By intelligence and wisdom I do not mean making brilliant arguments about what is true and good but rather having the ability to discern what is true and good and to understand it. We get our ability to do this from the Lord.

我这里说的聪明和智慧，并不意味着为真理和良善做精彩的辩论，而是有能力识别并理解何为真理，何为良善。我们如此行的能力来自主。

999. [2] Genuine marriage love gives us the power to be protected from hell by giving us the power to be protected from the evil and falsity rising up from hell. Marriage love connects us with the Lord, and it is the Lord alone who prevails over all of hell. In fact, it is by means of marriage love that we are open to heaven and the church. The Lord constantly protects heaven and the church from the evil and falsity that surge up from hell; and in this way he likewise protects all people who truly love marriage, since you will find heaven and the church among these and no others.

999.[2] 真正的婚姻爱情有权能和防护使我们免于来自地狱的邪恶和谬误，从而有能力远离地狱。因为婚姻之爱把我们连结于主，而唯独主才能战胜所有的地狱。事实上，正是通过婚姻之爱，我们向天堂和教会敞开。主始终保护天堂和教会免受从地狱汹涌而来的邪恶和谬误的引诱。以此方式，祂同样保护所有真正热爱婚姻的人，因为你会在这些人，而不是其他人中看见天堂和教会。

Heaven and the church are a marriage between what is good and what is true, which, as I said previously, is where marriage love comes from. This is why people can find peace in marriage love, which is a deep joy in their heart coming from being totally safe from hell and protected against the infestations of evil and falsity that come from hell.

天堂和教会是良善与真理的婚配，这就是我前面所说的婚姻爱情的源头。所以人们可以在婚姻爱情中找到平安，这是内心深处的快乐，因为获得了保护不受来自地狱的邪恶和谬误的侵扰，有了远离地狱的真正安全。

1000. [4] When people who truly love marriage become angels after they die, they revert to their youth. Even if they had been worn out by old age, husbands become young men and their wives young women. Both partners enjoy the prime of youth, when their marriage love first enriched their life with new pleasures and kindled their lovemaking with the thought of having children.

1000.[4] 当真正热爱婚姻的人死后成为天使时，他们就会恢复青春。即使曾经在岁月里老态龙钟，丈夫也会变成年轻男士，而他们的妻子也会变成青春女郎。伴侣双方都享受着青春的勃勃生机，他们的婚姻爱情开始以新的喜乐丰富其生命，并激发他们繁衍后代的情趣。

Those who had resisted adultery as sinful and were initiated into a loving marriage by the Lord when they were in the world achieve this state superficially at first and then more and more deeply for all eternity. Because they are always growing more youthful within, a genuinely loving marriage gets stronger and stronger and partakes

in its wholesome pleasures. These pleasures, which have been reserved for marriage since the creation of the world, are the wholesome pleasures of the innermost heavens. They spring from the love the Lord has for heaven and the church and the subsequent desire goodness and truth have for each other, which is the source of all joy in heaven.

那些因其是罪而抵制通奸的人，当他们在世上时，主先启蒙他们热爱婚姻，起初他们这个状态很表浅，然后会变得越来越深，直到永远。这是因为他们的内心变得越来越年轻，从而真正爱的婚姻变得越来越健壮，并融入他们的身心健康快乐中。此等快乐自创世以来就一直为婚姻储备着，是最内层天堂有益身心之快乐。它们来自上帝对天堂和教会之爱，以及随之而来的，良善与真理的彼此之爱，这是天堂一切欢乐的源泉。

In heaven, the partners become youthful in this way because they are commencing a marriage between goodness and truth. Within goodness there is a constant urge to love what is true, and within truth is a constant urge to love what is good. In a marriage like this, the wife is the embodiment of goodness and the husband is the embodiment of truth. It is this urge that causes them to completely cast off their stern, sad, and shriveled old age and embrace a lively, cheerful, and blooming youth. Then the urge comes alive and turns into joy.

在天堂的伴侣因此变得年轻，因为他们处于良善与真理的婚姻之中。良善之内永远怀着渴望去热爱真理；而真理之内则恒久的渴望去热爱良善。在如此的婚姻中，妻子是良善的化身，丈夫是真理的化身。正是这种激情使他们彻底摆脱了冷峻、忧愁和枯槁的老态，欣然拥抱生机勃勃、活泼开朗和容光焕发的青春。从而这激情活生生地变成了喜悦。

[5] I was told from heaven that these married partners lead a life full of love, which can only be described as a life of total joy. I was also told that people who enjoy true love in marriage while they live in this world come into a heavenly marriage after they die—a marriage between goodness and truth that originates in the Lord’s marriage to the church. It is quite obvious from this that although married partners in heaven have relationships as they do on earth, children are not born from their marriages. As I said before, instead of having children, they have goodness and truth and the wisdom that results. This is why the spiritual meaning of having a baby, childbirth, and reproduction in the Word is spiritual babies, spiritual childbirth, and spiritual reproduction. Sons and daughters mean the goodness and truth in the church; daughter-in-law, mother-in-law, and father-in-law have related meanings.

[5] 我从天堂得知，这些婚姻伴侣过着充满爱的生活，只能以全然快乐的生命描述他们。我还得知，那些生前乐享婚姻中真爱的人，死后就进入属天的婚姻—即良

善与真理的婚姻，起源于主与教会的婚姻。这很明显看出，虽然天堂里婚姻伴侣的关系和他们在世时一样，但他们的婚姻并不生出孩子。正如我之前所说，他们不生孩子，而是生长良善、真理及其所产的智慧。这就是为什么在圣经中，生儿育女，分娩，繁衍的属灵意义是属灵的孩童，属灵分娩，属灵繁衍。儿子和女儿代表教会的真理和良善。儿媳、岳母和岳父各有相关的含义。

One can clearly see that marriages on earth correspond to marriages in heaven and that people come into this correspondence after they die. That is to say, they go from an earthly, physical marriage into a spiritual, heavenly marriage, which is what heaven and heavenly joy actually are.

人们可以清楚地看到，世上的婚姻与天堂的婚姻相对应，人们死后进入这种对应之中。也就是说，他们从世俗的、肉体的婚姻进入灵性的、天堂的婚姻，这就是天堂和天堂喜乐的真实光景。

1001. The angels' beauty comes entirely from loving marriage, each angel according to how intense their love is. All angels are expressions of their feelings. They are not allowed to misrepresent their feelings on their face, and so their expression is a direct reflection of their mind. As long as they love marriage, they also love the Lord, love other people, love goodness and truth, and love wisdom. All this love gives expression to their face and lights up their eyes with life. Add peace and innocence to this, and their beauty is complete, comparable to the beautiful expressions of the angels of the inmost heaven. These are truly human expressions.

1001. 天使的美丽完全来自爱的婚姻，反映着每个天使爱的强度。所有天使都呈现出他们情感的样式。由于不能在脸上伪装自己的感情，所以他们的面容就直接反映了心性。只要他们热爱婚姻，也就爱主、爱邻舍、爱良善和真理，并且热爱智慧。所有这些爱塑造了他们的面部表情，点亮他们充满活力的眼神，再加上祥和与纯真，以至达到尽善尽美，可以媲美最高层天堂天使的美丽容颜，这些就是真人的面相。

1002. [2] From everything presented so far, we can infer the good that comes from being chaste in marriage and the beneficial effects of chastity when a person avoids adultery as a sin against God. Chastity has beneficial effects on the married partners themselves, on their children and descendants, and on communities in heaven. The beneficial effects of chastity specifically on the married partners themselves are spiritual and heavenly love, intelligence and wisdom, innocence and peace, the power to be kept safe from hell and from the evil and falsity that come from hell, and also countless joys and eternal happiness. To say that those who live in a chaste marriage enjoy all of these things is consistent with what I have previously stated.

1002.[2] 根据此前所有的描述，我们可以推断贞洁婚姻所导致的美善，以及当人因通奸为违背上帝之罪而避免时，贞节所具备的有益影响。贞节对已婚伴侣本身，对他们的子女和后代，以及对天堂中的社群都有良益的影响。尤其对已婚伴侣本身来说，贞洁的有益效应是属灵和属天之爱、聪明和智慧、纯真与祥和、有能力安然远离地狱和来自地狱的邪恶与谬误，以及无尽的欢乐和永恒的幸福。生活在贞洁婚姻中的人所享受的所有这些事，与我之前的描述是一致的。

The specific beneficial effect of chastity on children and descendants is that families do not inherit so many different kinds of evil, or evils of such magnitude, given that the dominant love of parents is passed on to their children and their descendants (even many generations distant) and becomes part of their heredity. These character traits are broken or diminished by parents who avoid adultery as something hellish and desire marriage as something heavenly.

贞节对子女和后代具体的有益影响是，家族不会遗传相当多种类的邪恶，或相当规模的邪恶，因为父母的主导爱传递给了他们的孩子和后代（甚至是遥远的许多代人），并成为他们的遗传品性。当父母避免通奸因其为地狱，热爱婚姻视之为天堂时，那些不良品性特征就被他们打破或削弱了。

[3] The beneficial effects of chastity that are specific to communities in heaven are that chaste marriages are the delight of heaven, its breeding ground, and its foundation. Chaste marriages impart delight to heaven, because there is a communication between the two. By reproduction, they are heaven's breeding ground. And they are its foundation through their power over hell, since devilish spirits become enraged in the presence of marriage love, go mad, lose control, and cast themselves into the depths.

[3] 贞节的有益影响对于天堂社群更为特别，贞节的婚姻是天堂的欢乐，是天堂的温床，也是天堂的根基。贞洁的婚姻给天堂传递快乐，因为两者之间是互通的。经由生育，它成为天堂的温床。基于战胜地狱的力量，它成为天堂的根基，因为魔鬼的邪灵在婚姻之爱面前变得气急败坏，疯狂错乱，失去控制，于是把自己抛入深渊。

1003. [3] By listing and describing the beneficial effects of chaste marriages, we can deduce the harmful effects of adultery, because the harmful results are the opposite of the beneficial results.

1003.[3] 通过列举和描述贞洁婚姻的有益影响，我们可以推断出通奸的有害影响，因为有害的结果与有益的结果刚好相反。

- **Instead of loving spiritual and heavenly things like people in chaste marriages do, those engaging in adultery love infernal and devilish things.**

- 与贞洁婚姻者热爱属灵、属天之事相反，陷于通奸之爱者贪爱地狱和邪恶之事。
- **Instead of being intelligent and wise like those living chastely in marriages are, those engaging in adultery are insane and stupid.**
- 与生活于贞洁婚姻者展现的聪明智慧相反，陷于通奸者显得疯狂和愚蠢。
- **Instead of being innocent and at peace like those living in chaste marriages are, those engaging in adultery are deceitful and find no peace.**
- 与生活在贞洁婚姻者展现的纯真与祥和相反，陷于通奸者显得狡诈且不安。
- **Instead of having the power to stay safe from hell like those living chastely in marriage do, those engaging in adultery are themselves Asmodean demons and hells.**
- 生活在贞洁婚姻者有能力安然远离地狱，而陷于通奸者本身就是阿斯莫丹邪魔和地狱。
- **Instead of being beautiful like those living in a chaste marriage are, those living in adultery are disfigured, their character determining what sort of monster they are.**
- 生活在贞洁婚姻者容貌俊美，而陷于通奸者则丑陋不堪，其品性决定了他们是何等怪物。

Ultimately, this is their fate: the total impotence to which they have reduced themselves renders their life totally devoid of energy and inspiration. They pass the time alone in the wilderness, the embodiment of lethargy and weariness with life.

最终，这就是他们的命运：他们自己招致的完全性无能使其生命全然缺乏能量和激励。他们在荒野中孤独的消磨时光，展现出的生命无精打采、精疲力竭。

1004. [2] True love can only exist between two people, just as the Lord's love for heaven or the love he has for the church can only exist between the two parties. Heaven is unified by the Lord and within him. Everyone in heaven must be united in mutual love by loving the Lord. The angel in heaven who does not become united with the others in mutual love does not belong in heaven. Likewise, the church is unified by the Lord and within him, and any person in the church who does not become united with others in mutual love does not belong in the church.

1004.[2] 真爱只能存在于两个人之间，正如主对天堂的爱或祂对教会的爱只能存在于双方之间一样。天堂由主统一且在祂之内。天堂里的每个人都必须通过爱主而统一在相互之爱中。不能在相互之爱中与别人联合的天堂天使，其实不属于天

堂。同样地，教会也由主统一且在祂之内，不在相互之爱中与邻舍联合的任何教会中人，其实不属于教会。

Going a step further, everything in the whole of heaven and the entire world is related to two things we call goodness and truth, and everything in heaven and on earth exists and is sustained by the combination of these two into one. Because they are united, goodness is within truth and truth within goodness, and truth is defined by goodness and goodness by truth. Each recognizes the other as its reciprocating counterpart, acting and reacting in turn.

往前再进一步，整个天堂和世上的万物都关联着两件事——我们称之为良善和真理，这两者的结合维持着天堂的万事和世上一切存在。因为它们是合一的，故良善在真理之中，真理在良善之内。真理被良善界定，良善由真理阐释。每一方都认对方为互动的伴侣，彼此交替行动和反应。

A loving marriage between a husband and wife comes from this universal marriage of goodness and truth. The husband was created to understand what is true and the wife was created to want what is good, so that truth and goodness can take shape together—a human shape in the image of God.

夫妻间的爱情婚姻来自于良善与真理的这种普遍配合。丈夫被造为的是理解真理，妻子被造为的是愿望良善，从而真理和良善得以合并成形——这就是人在上帝的形象中显出的样式。

Because goodness is created to be defined by truth, truth is created to be defined by goodness, and they interact reciprocally, it is not possible to have one true thing united with two separate good things and vice versa. Nor can there be one intellect united with two different wills and vice versa; and neither can there be one person spiritually united with two different churches. In the same way, one man cannot be deeply united with two women. A deep union is like the union of the soul and the heart: the wife's soul is her husband, and the husband's heart is his wife. The husband communicates and joins his soul with his wife in lovemaking: his soul is in his seed, the wife receives it with all her heart, and from this the two become one.

因为依据创造，良善由真理阐释，真理由良善界定，它们相互作用，所以一个真理不可能与两个不同的良善合一，反之亦然。一个认知不可能与两个不同的意志合一，反之亦然。一个人在灵性上也不可能与两个不同的教会合一。同样，一个男人不可能与两个女人深刻地结合。深刻的结合就像灵魂和心灵的结合：妻子的灵魂是她的丈夫，丈夫的心灵是他的妻子。丈夫与妻子做爱时交流并把他的灵魂与她结合：他的灵魂在其精子里，妻子全心全意地接受它，由此两者成为一体。

[3] Each and every thing in the body of one partner focuses on its counterpart in the body of the other. This is a real marriage, possible only between two people. From creation, everything in the mind and body of a man has its counterpart in the mind and body of his wife so that every single part of each focuses on its counterpart and seeks to be united with it. It is this focus and urge that constitute marriage love. All the parts of the body, which we call members, viscera, and organs, are nothing other than earthly, physical forms corresponding to spiritual forms in the mind. Each and every part of the body corresponds to some part of the mind. Whatever the mind wants or thinks, the body instantly acts on the suggestion. In the same way, when two minds act as one, the two bodies are inclined to be united so that they are no longer two but are one flesh. Marriage love is wanting to become one flesh, and the love is as strong as that wish.

[3]一方身体中的每一事物都关注着另一方身体中的对应物。这是真正的婚姻，可能只存在于两个人之间。自创造以来，一个男人心性和身体中的每一事物都在他妻子的心性和身体中有对应，所以每一方的任何部分都关注其对应物，并努力与之合一。正是这种关注和渴望形成了婚姻爱情。身体的所有部分，我们称之为肢体、内脏和器官，都是俗世的物质结构，与心性中的灵性结构相对应。身体的每一部分都在心性中有其对应。无论心性要什么或想什么，身体都会依据提示立即行动。以同样的方式，当两个心性合一行动时，两个身体也趋于合一，于是他们不再是两个，而是一个肉体。婚姻之爱就是盼望成为合一的肉体，这爱与其愿望一样强烈。

[4] I am permitted to confirm this with an amazing fact from heaven: there are married partners in heaven whose love is so strong that they are able to be one flesh. They can be so whenever they want, and at that moment they look like a single person. I saw this happen, and I spoke with the couple. They said:

[4] 我蒙允许用一个惊人的天堂事实来证实这点：天堂里有婚姻伴侣，他们的爱是如此强烈，以至于他们的灵体能够合二为一。无论何时，只要愿意他们就可以如此。在那一刻，他们看起来像个单一的人。我看到这情景发生，并和这对夫妇交谈过。他们说：

We have one life; we are like goodness living within truth and truth living within goodness. We are like the pairings within one human being, for example, like the two halves of the brain enclosed within the meninges, the two chambers of the heart within a common membrane, or the two lobes of the lungs similarly enclosed. Although there are two of each, they are one in life and in their life's work, which is the function they perform.

我们有合一的生命，就像活在真理中的良善，与活在良善中的真理一样。我们也像人体内的各种对称部分。例如，大脑的两个半球被包裹在脑膜内，心脏的左右两半位于同一个包膜内，或者肺的左右两半以类似地方式包裹起来。虽然它们每一个都有两部分，但其生命和生命的功用-即所执行的功能，是一致的。

Because of this, we lead a life of fulfillment together in heaven. It is what living in heaven with its infinite blessings is all about, because heaven actually comes from the Lord's marriage to it. All the angels of heaven are within the Lord, and the Lord is within them.

正因如此，我们在天堂的共同生活充实满足。这就是天堂的生活具有无限祝福的意思，因为天堂实际上出自上帝与之的密切结合。天堂的天使都在主里，主也在他们里面。

[5] They spoke further:

【5】 他们进一步说：

It is impossible for us to even consider pursuing a different wife or another woman, because that would be turning heaven into hell. An angel merely thinking about doing so falls from heaven.

我们甚至不可能想要不同的妻子或另一个女人，因为那将把天堂变成地狱。一个天使只要有这样的想法，他就会从天堂坠落。

In closing, they said:

最后他们说：

Spirits who are on an earthly plane cannot believe it is possible for us to have this kind of relationship. As far as merely earthly people are concerned, marriage does not come from a spiritual origin—the marriage between goodness and truth—but from an earthly origin. For them, there is no union of minds but only a bodily union driven by a carnal wantonness, which comes from a universal principle implanted and inborn by design in everything animate or inanimate: anything with a life force wants to reproduce its own likeness, and it wants to increase its own kind infinitely and eternally. The offspring of Jacob, who were the sons of Israel, being but earthly men, had marriages of the flesh and not of the spirit; so a concession was made to them to take multiple wives, because they were so stubborn.

心性处于俗世层面的灵无法相信我们会有如此的关系。对于纯属世的人而言，婚姻并非来自灵性的源头—即良善和真理的配合—而只有世俗的起因。对他们来说，没有心性的合一，只有被世俗放纵驱动的肉体苟合，这来自设计的一个普遍原则，创造时就植入任何生命体或无生命体内：任何有生命力之物都愿望复制自

己的同类，意愿无限且永恒地增加自己的同类。雅各的后裔，就是以色列的子孙们，只是属世之人，他们有肉体的婚姻，却没有灵性的婚姻。所以他们被迁就娶多个妻子，因为他们极其顽固。

1005. [2] By imagining different men's seed mixed together in the uterus of one woman, anyone can appreciate that adultery is hell and an abomination. The inmost component of human life is latent within the seed. It is the starting point of new life, which is what makes it holy. Rendering this a commodity alongside the inmost and original parts of other men—which is what happens in adultery—is profane.

1005. [2] 只要想象一下不同男人的种子混合在一个女人的子宫里，任何人都可以领会，通奸是地狱且可憎可恶。人生命中最核心的要素潜伏在种子里。这是具有神圣意义的新生命的起点。将这珍贵之物与其他男人的最核心和原初成分混合提供——这就是通奸所发生之事——实在是亵渎。

This is why adultery is hell, and hell is frequently called adultery. Adultery is an abomination, because nothing but rottenness can ensue from such a mixture—even though it comes from a spiritual origin.

这就是通奸是地狱的原因，地狱也常常被称为通奸。通奸是令人憎恶的行为，因为这种混杂除了招致腐败以外，一无所是——即使它有灵性的起源。

[3] This is why foul odors of every kind are found in the brothels of hell; and when heaven's light is shined into them, the adulterers—female and male alike—can be seen lying together like pigs in their own filth. Amazingly enough, they are as happy to be lying in filth as are pigs. However, these brothels are kept shut, because whenever they are opened up, the reek that escapes would make you throw up. It is entirely different in chaste marriages, in which the man's life force adds itself to his wife's by way of his seed. This creates an intimate connection, causing them to be not two but one flesh. As they connect by means of this seed, the love in their marriage grows, and along with it comes every blessing of heaven.

[3] 这就是地狱的妓院里散发着各种恶臭的原因。当天堂之光照射他们时，可以看到通奸者——无论男女都一样——聚集一起就像猪卧在污秽中那样。令人惊讶的是，他们和猪一样乐于躺卧在污秽之处。然而，这些妓院被关闭着，因为每当它们打开时，散发出来的气味都会让你恶心呕吐。这状况与贞节婚姻全然不同，在贞洁婚姻中，男人用种子把自己的生命力加给妻子。这创建了亲密的联系，使他们不再是两个人，而成为一个。当他们通过这种子连接起来时，他们婚姻中的爱就会增长，随之而来的是天堂的种种祝福。

1006. [2] You should know that adultery can be more or less infernal or abominable. Since adultery corresponds to the adulterating of goodness and to the falsifying of

truth that results, adultery that arises from more grievous evil and falsity is more serious, and adultery that arises from milder evil and falsity is less serious. Adulterating goodness is what evil actually is, and perverting the truth is what falsity actually is.

1006.[2] 你应该知道，通奸或多或少是属地狱的或可憎的。由于通奸对应于玷污良善和歪曲真理，其结果是，引起通奸的邪恶越恶劣，与之相伴的谬误就越荒唐，若此邪恶相对轻微，则伴随的谬误也较温和。玷污良善实际上就是邪恶，歪曲真理实际上就是谬误。

The hells have been arranged in correspondence to these adulterations and falsifications, both in their general design and in each of their parts: cadaverous hells for those who took delight in forcing themselves on their wives, fecal hells for those who took delight in seducing young women, horribly slimy hells for those who took delight in all sorts of perverse and promiscuous sexual activity, and filthy hells for the rest. There are sodomitical hells for those who engage in evil because they want to dominate others only to enjoy dominating other people and not for any useful purpose.

地狱的安排对应着这些污浊和谬误，无论是在总体设计上还是在每一个部位上：乐于虐待自己妻子的人位于尸身地狱，喜欢勾引少女的人位于粪污地狱，热衷各种违背伦常和滥交性活动的人位于恐怖的粘滑地狱，其他人则位于各类肮脏地狱。那些乐于主宰他人的人则位于兽交（肛交）地狱，因为他们只想主宰别人，却并非为了任何益用。

[3] Adultery like that of a son with his mother or aunt emanates from those who separate faith from good works, both in doctrine and in their actions; adultery like that of a father with his daughter-in-law emanates from those who study the Word only for the sake of their reputation and not for any spiritual purpose; adultery like that of a brother with his sister emanates from those who believe that sins are forgiven by the Holy Supper and not by changing how they live; unspeakable acts with animals emanate from those who totally deny the Lord's divinity; and so forth. Spirits are in hells like these because hells correspond to the adulterating and polluting of goodness and truth.

[3] 那些在教义和生活上将信仰与善行分开的人，其发出的淫乱如同母子或姑侄乱伦；那些研读圣经只是为了名声而没有任何属灵目的之人，其散发的淫乱就像公公和儿媳通奸；那些相信仅靠领圣餐就可赎罪，而不需要改变生命的人，其淫乱就像兄妹乱伦一样；那些完全否认主的神性之人，其行为如同野兽般难以言状，等等。各类灵之所以如此位处地狱里，是因为地狱对应的是对良善和真理的玷污和亵渎。

1007. To sum up, every time evil and falsity are joined in the spiritual world, an aura of adultery is emitted. This only happens when it is done by those who have the wrong ideas about religion and lead evil lives, not when it is done by those who have the wrong ideas about religion but lead good lives. The latter do not compound evil with falsity; the former do.

1007. 总之，每当邪恶和谬误进入灵性世界，就散发出淫乱的气味。这只发生在那些对宗教有错误观念并且生活邪恶的人。那些虽然对宗教持有错误观念但生活良善的人不会发生这等事。后者没有把邪恶与谬误掺和一起，但前者却这样做了。

Adultery especially emanates from preachers who have taught false ideas and led evil lives, since they have also adulterated and falsified the Word. They stir up adultery even if they did not commit adultery in the world. This is an adultery called priestly adultery and is distinct from other kinds of adultery. It demonstrates that the source of adultery is the loving and subsequent combining of evil and falsity.

奸淫尤其源自那些教导谬误思想，过着邪恶生活的传道人，因为他们同时玷污和歪曲了圣经。即使他们在世上没有犯下奸情，他们却煽动奸情。这种奸情被称为祭司淫乱，与其他类型的淫乱不同。它表明，奸淫的根源是爱邪恶和谬误并继而将二者结合。

1008. [2] Adultery is less abhorrent to Christians than it is to other peoples, including some uncivilized peoples, because in the Christian world today there is a marriage of evil and falsity rather than a marriage of goodness and truth. A religion that teaches faith to be separate from good works is a religion that teaches truth to be separate from goodness. Truth apart from goodness is not truth (in fact, when examined from an inner perspective, it is falsity), and goodness apart from truth is not goodness (when examined from an inner perspective, it is evil). This is why in the Christian religion there are evil and false ideas, which are the source of the desire for and approval of the adultery that flows in from hell. This is why in the Christian world adultery is thought permissible and is practiced without shame.

1008.[2] 与其他民族，包括一些未开化的民族相比，基督徒认为通奸不那么令人憎恶，原因是当今基督教世界里存在邪恶与谬误的婚姻，而非良善与真理的婚姻。一个宗教的教导若将信仰与善行割裂，就是将真理与良善分离。离开了良善的真理不是真理（从内在的角度来看，它其实是谬误）；离开了真理的良善也不是良善（从内在的角度来看，它其实是邪恶）。这就是为什么基督教里会有邪恶和谬误的观念，这些观念出自地狱，使人欲望并认可通奸。这就是为什么基督教世界认为可以允许通奸，并且毫无羞耻地去做。

As I said before, the joining of evil and falsity is spiritual adultery, which is the source of earthly adultery by correspondence. This is why adultery and fornication in the

Word stand for the adulteration of goodness and the falsification of truth. Therefore, Babylon is called the whore in the book of Revelation, and Jerusalem is likewise called in the Old Testament. It is why the Lord called the Jewish people an adulterous race who were from their father, the Devil. (For more on this from the Word, see Revelation Explained 141.)

正如我之前所说，邪恶和谬误的结合是灵性上的通奸，依着对应这就是世俗通奸的根源。这就是为什么在圣经中通奸和乱伦代表玷污良善和歪曲真理。因此，巴比伦在启示录中被称为淫妇，耶路撒冷在旧约中也有类似的称号。这就是为什么主称犹太人为奸淫的种族，他们的父亲是魔鬼。（关于圣经中这方面的更多论述，参见《诠释〈启示录〉》141节）

1009. [2] If you resist adultery for some reason other than because it is a sin and against God, you are still an adulterer. For example, people can resist adultery because they are afraid of the civil law and its penalties; are afraid of losing their reputation and the respect that goes with it; are afraid of sexually transmitted diseases; are afraid of getting into fights with their wife, causing stress at home; are afraid of being beaten by the servants of an angry husband; or because they do not have enough money or are too stingy; or are incapable as the result of self-abuse, old age, impotence, or sickness. In fact, if they refrain due to some instinct or moral code but not also due to divine law, they are still inwardly unchaste and adulterers. They still believe that adultery is not a sin, and so in their spirit they maintain that adultery is allowable and they commit adultery spiritually but not with their body. When they become spirits after they die, they speak out openly in favor of adultery and indulge in it without shame.

1009. [2] 如果你因为某种原因拒绝通奸，却并非因其是违背上帝的罪，你就仍然是个通奸者。例如，人们拒绝通奸可能因为畏惧法律及其惩罚、害怕失去名誉和相应的敬重、害怕传染性病、害怕与妻子冲突，导致家庭紧张、害怕被愤怒丈夫的仆人殴打、或者因为没有钱或太吝啬、或者由于自慰、年老、阳痿或疾病而丧失能力。实际上，如果他们约束自己是基于某种世俗或道德准则，而非同时根据神性律法，他们就仍然是内在不洁的，是通奸者。他们仍然相信通奸不是罪，所以他们在灵性上坚持认为允许通奸，他们虽然不犯肉体的通奸，却在灵性上犯通奸。当死后成了灵，他们公开地说赞成通奸，并毫无羞耻地沉溺其中。

In the spiritual world, I was given a chance to observe some young women who considered promiscuous behavior wrong because it was contrary to divine law, and I saw some young women who did not think so but refrained from it to avoid a bad reputation that might frighten off suitors. I saw this last group wrapped in a dark cloud, sinking down toward those below. I saw the first group wrapped in a bright white cloud, rising up toward those above.

在灵性世界里，我有机会观察一些年轻女性，她们认为淫行是错误的，因其违反神性律法；我看到另一些年轻女性不这样想，她们约束自己避免坏名声，以免吓跑追求者。我看到后面这些人被乌云缠绕，向下沉沦。我看见第一类人被光明的白云围绕，向上升起。

1010. [4] Now that I have said all this about adultery, let me define what it is. Adultery is any promiscuous behavior that ruins marriage love. It is promiscuous behavior of a husband with another man's wife or with a woman who is either a widow, a virgin, or a prostitute—when it occurs as the result of a disgust with or rejection of his marriage. Likewise, it is promiscuous behavior of a wife with another man, married or not, when it occurs for the same reason. Adultery is also the promiscuous behavior of any unmarried man with another man's wife or of any unmarried woman with another woman's husband, because it destroys love in marriage by turning the minds of those people away from their marriage and toward adultery.

1010. [4] 我既然说了所有这些关于通奸的事，让我来对它下个定义。通奸是任何破坏婚姻爱情的淫乱行为。这淫乱发生在一个丈夫与另一个男人的妻子，或另一个女人，不管是寡妇、处女、或妓女之间—它的发生是由于厌恶或拒绝他的婚姻。同样，这也是一个妻子与另一个男人（无论结婚与否）之间的淫乱，发生这种行为的原因是一样的。通奸也是任何未婚男人与另一个男人的妻子，或任何未婚女人与另一个女人的丈夫之间的淫乱，它破坏了婚姻中的爱情，使参与者的心性远离其婚姻并转向通奸。

Taking pleasure in different partners—even if they are prostitutes—is a pleasure of adultery, because this pleasure ruins the pleasures of marriage. The pleasure in taking a woman's virginity without intending marriage is also a pleasure of adultery; in that case, a man's only interest in marriage becomes the taking of a woman's virginity; and once this has been accomplished, he loathes the marriage. In a word, any promiscuous act that destroys the idea of marriage and extinguishes marriage love is adultery or related to adultery. On the other hand, promiscuity that does not destroy marriage or extinguish marriage love is fornication, overwhelming a person with a physical urge to marry when—for various reasons—marriage cannot yet be entered into.

乐享与不同性伴侣的快乐—即使他们是妓女—这是奸淫的乐趣，因为这种快乐破坏了婚姻之乐。在无意结婚的情况下获得女人的贞操也是奸淫的乐趣。在这种情况下，男人对婚姻的唯一兴趣就是获取女人的贞操。一旦实现目的，他就厌恶婚姻。总之，任何破坏婚姻观念和熄灭婚姻爱情的淫乱行为，都是通奸或涉及通

奸。另一方面，不破坏婚姻或熄灭婚姻爱情的滥交仍是通奸，它在人由于各种原因尚不能结婚时，被欲望结婚的肉体冲动压倒。

The Seventh Commandment - You Shall Not Kill

第七诫：不可杀人

1012. [3] All the precepts of the Ten Commandments, as is the case with everything in the Word, contain two inner meanings in addition to the highest meaning, which is a third inner meaning. The first, which is not far from the literal meaning, is called the spiritual-moral meaning. The second, which is further from the literal meaning, is called the heavenly-spiritual meaning.

1012. [3] 十诫的所有戒律，如同圣经中的所有事物一样，除了最高意义即第三层内义外，还包含两层内义。第一层离字义不远，称为属灵-道德之义。第二层离字义再远一些，称为属天-属灵之义。

The more nearly literal, or spiritual-moral, meaning of you shall not kill is that you should not hate your peers or anyone else and that you should not undermine them with insults and humiliation. When you do this, you damage or kill the reputation and respect they need in order to live among their own peers in public life. As a result, they are dead to their community, because they are considered among the vile and deplorable with whom one does not associate.

“不可杀人”的临近字面之义，或属灵-道德之义，就是你不得恨同辈或其他人，或用侮辱和羞辱来伤害他们。当你这样做时，你会损害或扼杀他们在同等人中的公共生活中所需要的声誉和尊重。结果是，他们在自己的社区失去活性，因为他们会被认为是恶劣和可悲的人，不应与之交往。

When this happens as the result of animosity, hatred, or revenge, it is murder, and many people even in this world treat it as seriously as physical murder. People who engage in this are deemed as guilty in the eyes of the angels as if they had physically killed someone. Animosity, hatred, and revenge breathe murder and long for it but are held back or reined in by fear of the law, of retaliation, or of the loss of reputation. Nevertheless, those three attitudes—animosity, hatred, and revenge—are an impulse toward murder, and every impulse is like an action: the impulse transforms into action as soon as the fear is removed. This is what the Lord teaches us in Matthew:

当这种情况被敌视、仇恨或报复而引发时，其实就是谋杀。即使在这个世界上，许多人都会把它与肉体谋杀同等看待。在天使的眼中，如此行的人是有罪的，与

肉体上杀人一样。敌视、仇恨和报复会导致谋杀，或欲望谋杀。但由于畏惧法律、害怕反击或名誉损失而被阻止或抑制。然而这三种态度—敌视、仇恨和报复—是导致谋杀的冲动，每一个冲动都类似行动：一旦消除了恐惧，冲动就转化为行动。这就是主在马太福音中教导的：

You have heard that it was said to those of ancient times, “You shall not murder”; and “whoever murders shall be liable to judgment.” But I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say “You fool,” you will be liable to the hell of fire. (Matthew 5:21–22)

“你们听见古人说：不可杀人；凡杀人的难免受审判。只是我告诉你们，凡无缘无故向他弟兄发怒的，难免受审判；凡骂弟兄是拉加的，难免公会的审判；凡说你这蠢货的，难免地狱的火。”（马太福音 5：21-22）

[4] The heavenly-spiritual meaning of the teaching you shall not kill, which is more removed from the literal meaning, is that you should not take away from people their belief in God and their love for him. In doing this, you take away their spiritual life; and this is true murder, because spiritual life makes a person human. Their bodily life merely supports their spiritual life the way a short-term objective supports the ultimate goal.

[4] “不可杀人”这一教导的属天-属灵意义，距离字面意义就更远一些，那就是不可夺去人们对上帝的信仰和对祂的爱。你若这样做，就是夺走人们的灵性生命。这是真正的谋杀，因为灵性生命使人成为人。人们的肉体生命仅仅是为了支持其灵性生命，就像短期目标维护支持终极目标一样。

Murder on a moral level is channeled from this spiritual murder, so that when you engage in the one you are also engaging in the other. If you want to take someone’s spiritual life away from them but are unable to do so, you hate that individual, because you hate what the person believes and loves and therefore you hate the actual person. These three— the spiritual murder of what someone believes and loves, the moral murder of someone’s reputation and respect, and the physical murder of a person’s body—progress in that order, one after the other, in a cause-and-effect relationship.

道德层面的谋杀是由这灵性谋杀引起的，所以当你涉及其中之一时，你也参与了另一个。如果你想夺走某人的灵性生命却无法实现时，你就会恨那个人。因为你恨那个人所信和所爱之事，因此实际上就是恨这个人。这三样—对人之信仰和爱的灵性谋杀，对人之名誉和敬重的道德谋杀，以及对人肉体的谋杀—在因果关系上，是依此顺序一个接一个发展的。

1013. [2] Hell is actual murder, that is, where actual murder comes from. Everyone in hell hates the Lord and hates heaven, because they hate anything good and anything true. This is actual murder, since the goodness and truth we get from the Lord is what makes us human. Destroying that goodness and truth is actually destroying our humanity, that is, killing us.

1013. [2] 地狱实际上就是谋杀，即事实谋杀的根源。地狱中每个人都恨主、恨天堂，因为他们恨任何良善与真理的事物。这是真正的谋杀，因为我们从主得到的良善与真理使我们成为人。摧毁良善与真理实际上就是摧毁我们的人性，即杀死我们。

[3] People in this world do not yet know that this is what spirits in hell are like. Those who allow themselves to be influenced by hell and who are therefore going to hell after they die do not seem to us like they hate being good and being truthful or like they hate heaven, much less hate the Lord. While living in this world, everyone has an outer being, which is taught and trained from infancy to pretend to be honorable and decent, to be just and fair, and to be good and to be truthful. Yet to the degree they lead a wicked life, hatred lies hidden in their spirit; and because this hatred is in their spirit, it bursts out whenever that outer being is discarded, as is the case after death.

[3] 这世上的人还不知道这就是地狱之灵的德行。在我们看来，那些甘愿自己被地狱诱惑，因而死后下地狱的人，似乎并不厌恶良善和诚实，似乎也不厌恶天堂，更不厌恶上帝。当活在这个世上的时候，每个人都有个外在的实在，从婴儿期开始他就接受教导和训练，能够伪装显得可敬又正派，公正且公平，良善并诚实。然而，只要他们过着邪恶的生活，仇恨就隐藏在其灵性中。由于他们的灵性里有仇恨，所以当外在被抛弃后，就会爆发出来，这就是其死后的状况。

[4] Their infernal hatred toward everyone who embraces good is deadly, because it is a hatred of the Lord. This becomes particularly obvious when we consider how much they enjoy being wicked—so much so that it exceeds every other enjoyment they have. It is a fire that feeds on their desire to destroy souls.

[4] 他们对每个拥抱良善之人怀有要命的极度仇恨，因为这是对上帝的仇恨。若考察一下他们如何乐享邪恶，我们就会更加明显地看到这一点——它是如此之强烈，完全超出他们拥有的其他乐趣。这是一股火，熏蒸着他们毁灭灵魂的欲望。

I also learned that their pleasure does not come from hating the people they are trying to destroy; it comes from hating the Lord himself. It is the Lord who makes us human, and the humanity we get from the Lord is being good and being truthful. It makes sense that actual murder comes from hell, because those in hell—driven by

their hatred for the Lord—desire to kill that humanity, which is being good and being truthful.

我也知道他们这种乐趣并非源于恨他们想要毁灭的人，而是源于对主本身的仇恨。是主使我们成为人的，我们得自主的人性就是良善与信实。真正的谋杀来自地狱，这是有道理的，因为地狱里的那些人，被对上帝的仇恨驱使，贪图杀死这个人性和即良善和信实。

1014. [2] From what I have said so far, it is obvious that all who embrace evil in their life, and therefore falsity, are murderers. They are enemies and haters of what is good and what is true, since evil hates goodness and falsity hates the truth. Bad people do not even know they have this kind of hatred until they become spirits, but then hatred becomes the absolute joy of their life.

1014. [2] 从我以上所说的来看，很明显，凡是在生活中拥抱邪恶，因而拥抱谬误的人，都是谋杀者。他们是良善与真理的敌人和仇人，因为邪恶厌恶良善，谬误仇恨真理。恶人甚至不知道他们怀有这种仇恨，直到他们成为灵，到那时仇恨就成了他们生命的绝对乐趣。

This is why a delight in wrongdoing—fueled by hatred— emanates perpetually from hell, where everyone is bad. On the other hand, a delight in doing good things—fueled by love—emanates perpetually from heaven, where everyone is good. And so we have these two opposite auras facing off against each other midway between heaven and hell, fighting each other. We are in this middle area when we are in this world. If we engage in evil and justify it with falsehood, we cross over into hellish territory and come to enjoy our malicious evildoing; if we embrace good and strengthen it with the truth, we cross over into heavenly territory and come to enjoy helping others because we love it.

所以行恶之乐趣的驱动力，是从地狱源源不断散发出来的仇恨，那里的每个人都是恶者。另一方面，行良善之乐趣的驱动力，是发自天堂的永无止境的爱，那里人人都是良善的。所以在天堂和地狱之间对峙争斗的，是这两个截然相反的势力场。当我们在这个世上的时候，就处于这个中间地带。如果我们陷于邪恶，并用谎言为之辩解时，我们就越界进入地狱的疆域，耽爱自己邪恶的恶行；如果我们拥抱良善，并以真理为之增辉时，我们就越界进入天堂的疆域，出于爱而乐享助益他人。

[3] The enjoyment of malicious wrongdoing that emanates from hell is the enjoyment of killing; but because such people cannot kill the body, they try to kill the spirit. Killing the spirit is taking away the spiritual life that is the life of heaven. It is clear from this that the teaching you shall not kill includes not hating other people, as well

as not hating the goodness in the church and the truth it teaches. If you hate being good and being truthful, you hate other people, and hating is wanting to kill. This is why the Lord calls the Devil (meaning hell, collectively) a murderer from the beginning (John 8:44).

[3] 耽于来自地狱的恶意邪行就是乐享杀戮。因为这种人不能杀死肉体，他们就努力毁灭灵性。毁灭灵性就是夺走属灵生命，那其实是天堂的生命。由此可以清楚看出，你不可杀人的教导包括不得恨邻舍，不得恨教会的良善及其教导的真理。如果你恨恶良善和信实，你就在恨邻舍，恨就是意欲杀人。这就是为什么主说魔鬼（意指地狱的整体）从起初就是杀人的（约翰 8：44）。

1015. [2] Hatred, which is wanting to commit murder, is the opposite of loving the Lord and the opposite of loving other people. If these two kinds of love create heaven in us, then obviously hatred, because it is the opposite, creates hell in us. Hellfire is nothing other than hatred, and so hell seems to burn with a hideous red glow according to the type of hatred and its intensity, and it seems to burn with hideous flames according to the type of vengeance that flares up from that hatred and its intensity.

1015. [2] 仇恨就是意欲谋杀，这与爱主、爱邻舍对立。如果这两种爱建立起我们内里的天堂，那么很显然，作为对立面的仇恨，就在我们里面制造地狱。地狱之火不是别的，只是仇恨。因此，依据仇恨的类型及烈度，地狱看起来好像燃烧着丑陋的红光；依据从仇恨爆出的复仇类型及其烈度，那里燃烧着可怕的恶焰。

Because hatred and love are diametrically opposed, and hatred creates hell in us in the same way love creates heaven, the Lord teaches us,

因为仇恨与爱是截然相反的，仇恨在我们中创造地狱，就像爱创造天堂一样，主教导我们说：

So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. Come to terms quickly with your accuser while you are on the way to court with him, or your accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. Truly I tell you, you will never get out until you have paid the last penny. (Matthew 5:23–26)

所以，你在祭坛上献礼物的时候，若想起你的弟兄向你怀怨，就把礼物留在坛前，先去同弟兄和好，然后来献礼物。你同告你的对头还在路上，就赶紧与他和息，恐怕他把你送给审判官，审判官交付官长，你就被下在监里了。我实在告诉你，若有一文钱没有还清，你断不能从那里出来。（马太 5：23-26）

Being handed over to the judge, by the judge to the guard, and being thrown into prison by him describes the situation of people who embrace hatred after death because they had been hateful to those with whom they associated in this world. Prison means hell, and paying the last penny means the punishment, referred to as eternal fire.

被交给审判官，审判官交付官长，然后被下在监里，描述了人死后处于仇恨之中的光景，因为他今生恨恶那些与他关联的人。监狱意指地狱，支付最后一文钱意思是惩罚，指的是无尽之火。

1016. [2] Hatred is hellfire, and obviously it must be removed before love, which is heavenly fire, can flow in with its light and give us new life. In no way can that hellfire be removed until we know where the hatred comes from and what it is, and then we turn away and flee from it.

1016. 仇恨是地狱之火，显然它必须先被驱除，然后才能有爱。爱是天堂之火，可以随同其光明一起流入，赋予我们新的生命。如果我们不知道仇恨来自哪里，它是什么，然后转身逃离以避免它，就绝无法驱除地狱之火。

By heredity, everyone hates other people. We are all born loving ourselves and worldly ambition, and we are seized with burning hatred toward those who do not agree with us or do not give us preferential treatment—especially those who get in the way of what we want. It is not possible for us to love ourselves above all things and at the same time love the Lord, and it is not possible to pursue worldly ambition above all things and at the same time love other people. No one can serve two masters at the same time without hating and condemning one and honoring and loving the other. Those who want to control everybody else especially have this hatred, while the rest have a mere animosity toward others.

源于遗传，每个人都恨恶他人。我们生来都爱自己 and 世俗野心。对那些不认同我们或不给我们特别方便的人，尤其那些阻碍我们达成欲望之事的人，我们充满了强烈的仇恨。我们不可能爱自己高于一切的同时也爱主，不可能在追求世俗野心高于一切的同时爱邻舍。任何人都不能同时侍奉两个主人，他必然仇恨并谴责一个，尊敬并热爱另一个。那些想控制一切的人尤其怀有这种仇恨，而其他人有的也只是敌意。

[3] Now let us define hatred: hatred harbors within itself a fire that is the urge to kill people, and that fire shows up as anger. Good people can seem to hate evil and be angry. It is not hatred, though, but an aversion to evil; and it is not anger but a zeal for good, in which is hidden a heavenly fire. Although it is the evil they are opposed to, they act angry with the other person in order to remove that evil. In this way, they are considering what is in that person's best interest.

[3]现在让我们来定义仇恨：仇恨自身窝藏着一把火，这火是杀人的冲动，其表现形式是愤怒。良善之人看起来仇恨邪恶，显出愤怒。然而，这不是仇恨，而是厌恶邪恶；这不是愤怒，而是对良善的热情，隐藏其中的是属天之火。虽然他们抵制的是邪恶，但他们对他人展现的愤怒，却是为了消除此邪恶。他们这样做是顾及那人的最终利益。

1017. When we refrain from hatred, reject it, and avoid it as something diabolical, then love, kindness, mercy, and forgiveness flow into us from the Lord through heaven. Now for the first time our endeavors are undertaken with goodwill. Previously, however good our endeavors might have looked from the outside, they were done from self-love and worldly desire. When we were not rewarded for our deeds, hatred lurked within them.

1017. 当我们克制仇恨、拒绝仇恨，认其为邪恶而避免时，仁爱、良善、慈悲和宽恕就会从主而来经由天堂浇灌我们。现在我们就开始出于仁爱努力做事。以前，无论我们所做的外表看起来如何美好，却都是出于自爱和世俗欲望去行的。当我们所做之事得不到回报时，仇恨就潜藏其中。

To the degree this hatred is not removed, we remain on a purely earthly plane, and a person who is only on the earthly plane is influenced by every sort of inherited evil. We cannot become spiritual until hatred is torn out by its very root, which is the desire to control other people. The fire of heaven, which is spiritual love, cannot influence someone as long as the fire of hell, which is hatred, is in its way and blocking it.

只要这种仇恨未被消除，我们就仍然停留在纯粹属世的层面上，人若只处在属世层面上，就会被各种遗传的邪恶左右。在仇恨及其根源，就是控制他人的欲望被驱除之前，我们无法变得属灵。只要地狱之火即仇恨，还在妨碍并阻塞其路，天堂之火即属灵之爱就不能感化此人。

The Eighth Commandment: You Shall Not Bear False Witness

第八诫：不可做假见证

1019. [2] In the narrowest sense, bearing false witness means lying about other people by falsely accusing them. In a deeper sense, it means claiming that something just is unjust or that something unjust is just and confirming it with lies. The deepest meaning of bearing false witness is to distort the true and good things in the Word or, on the other hand, to corroborate false teachings by convincing people with bad logic, misrepresentations, making things up, misusing facts, creating convoluted

arguments, and the like. Such arguments and our efforts to convince others of them are false testimony, because we are presenting false evidence.

1019. [2] 从最狭义的角度讲，作假见证是指用诬告去撒邻舍的谎言。从较深层的意义上说，它意味着诡称某公正之事为不公正，或某不公正之事是公正的，并用谎言去做证。作假见证的最深层意义是歪曲圣经中的真理与良善；或者另一方面，通过使用不当逻辑、误导陈述、捏造事例、滥用事实、制造曲折离奇的论点等，为谬误的说教作证以图使人相信。这样的论点以及说服邻舍的图谋是假见证，因为所提出的证据是虚假的。

Obviously, not only does bearing false witness mean giving false testimony in front of a judge, but it also applies to the judge who turns justice into injustice and vice versa by manipulating the legal system. In such a case, the judge is giving false testimony every bit as much as a witness can. The same is true of any person who makes the straight seem crooked and the crooked straight, and it is likewise true of any religious authority who distorts what is true in the Word and perverts its goodness.

显然，作假见证不仅意味着在法官面前提供虚假证词，而且也适用于某些法官，他们通过操纵法律制度变正义为枉法，弄不公成正义。在这种情况下，法官会极尽所能地提供虚假证词。任何以直为曲，认曲为直的个人也是如此。任何宗教权威若误传圣经中的真理，歪曲其中的良善，也属同等类别。

To put it briefly, any distortion of the truth from a bad motive is false testimony, whether on the spiritual level or on the level of morality and citizenship.

简而言之，出于不良动机对真理所做的任何歪曲都是作假见证，无论是在属灵层面，还是在道德和公共层面。

1020. [2] When we resist giving false testimony, whether in a moral or spiritual sense, and avoid it and reject it as sinful, a desire to be truthful and just flows into us from the Lord through heaven. When as a result we love truthfulness and justice, we are loving the Lord, because he is truthfulness and justice itself.

1020. [2] 如果我们拒绝作假见证，无论是在道德上还是在灵性上，因其为罪而躲避、拒绝它，从主而来的对信实与正义的渴望便经由天堂浇灌我们。当我们因此而爱真理和正义时，我们就爱主，因为祂本身就是真理和正义。

When we love being truthful and just, truthfulness and justice can be said to love us, because the Lord loves us. Then our voice becomes the voice of truthfulness, and our endeavors become the works of justice.

当我们爱信实和正义时，可以说信实和正义也爱我们，因为主爱我们。然后我们的话语就成为信实之声，我们所做的努力就成为正义之举。

The Ninth Commandment: You Shall Not Covet Your Neighbor's House

第九诫：不可贪恋你邻舍的房屋

1021. [2] All coveting, or craving, comes from twin loves called worldly ambition and self-love, which are like streams gushing from their sources and flowing on endlessly. Craving is our love's constant urge, because when we love something, we constantly long for it. If it comes from love of evil, we call it craving; but if it comes from love of good, we call it desire or affection.

1021. [2]所有的贪恋或贪欲，都来自两种爱，称为世俗野心和爱自己，它们就像溪流从源头涌出，永无止尽。我们爱的持续驱动导致渴望，因为当我们爱某物时，我们就一直渴望它。如果这来自对邪恶的爱，我们称之为贪欲；但如果这来自对良善的爱，我们称之为渴望或热爱。

Worldly ambition and self-love are the sources of every kind of craving. Since all types of evil craving are forbidden by these last two commandments, it make sense that the ninth commandment would forbid craving that springs from worldly ambition and that the tenth would forbid craving that springs from self-love.

世俗野心和自己是各种贪欲的泉源。既然这最后两条诫命禁止所有种类的邪恶贪欲，理所当然的，第九条诫命禁止的是出自世俗野心的贪欲，第十条禁止的是出自爱自己的贪欲。

Not coveting another person's house means not craving their property—their possessions and wealth—and not taking it for ourselves by devious methods. This craving comes from worldly ambition.

不可贪恋邻舍的房屋意为不可贪图他们的财产——他们的所有和财富——不得以不正当的手段据为己有。这种贪欲来自世俗野心。

The Tenth Commandment: You Shall Not Covet (or Pursue) Your Friend's Wife, His Male Servant or Female Servant, His Ox, or His Donkey

第十诫：不可贪恋（或追求）你朋友的妻子、他的男仆、女仆、牛驴

1022. [2] This means craving the things that a person identifies with himself or herself most strongly. Since the wife, servant, maid, ox, and donkey are within our household, on the inner, spiritual level of meaning these things within our household are aspects of our self-identity. Specifically, wife means our passion for truth and goodness on a spiritual level; male servant and female servant mean passion for truth and goodness on a rational level, in support of our spiritual passion; and ox and donkey mean passion for truth and goodness on an earthly level. In the Word, wife, male servant, female servant, ox, and donkey symbolize these kinds of passion.

1022.[2] 这意味着人所渴望的事情能最深刻地显出他（她）的本性。由于妻子、仆人、女佣、牛和驴子在我们家里，其内在、属灵层面上的意义是，我们家里的这些东西代表我们的认同。具体来说，妻子意味着我们在属灵层面上对真理和良善的热情；男仆和女仆意味着在理性层面上对真理和良善的热情，以维护我们的属灵热情；牛和驴意味着在世俗层面上对真理和善良的热情。在圣经中，妻子、男仆、女仆、牛和驴象征着这些层面热情。

Craving or being greedy for such passions [in other people] means really wanting to subject them to our power and bring them under our control. Therefore it follows, that by the craving of those things are meant those of the love of self, that is, of the love of ruling; for thereby a man makes the things belonging to his neighbour his own.

这种热烈的朝向邻舍的贪欲或贪婪，其实意味着想置邻舍于我们的权力之下，和我们的控制之下。对这些东西的贪欲意味着对自我的爱，即意欲主宰之爱。据此方式，人把属于邻舍的东西变成他自己的东西。

[3] All of this demonstrates that the craving of the ninth commandment is a craving that comes from worldly ambition, and the craving of this tenth commandment is a craving that comes from self-love. As I said before, all cravings come from love, because it is love that desires; and since every craving is associated with these twin evil loves, self-love and worldly ambition, it is only logical that the craving of the ninth commandment pertains to worldly ambition and the craving of this commandment pertains to self-love, especially the desire to control other people.

[3]所有这些都表明，第九诫的贪欲是出自世俗野心，第十诫的贪欲是出自爱自己。正如我之前说过的，所有的贪欲都来自爱，因为愿望就会爱。既然每一种贪欲都与这两个并联邪恶的爱——即爱自己和世俗野心有关，那么合乎逻辑的推论就是：第九条诫命的贪欲关乎世俗野心，而第十条诫命的贪欲关乎自我之爱，尤其是愿望控制他人。

About the Ten Commandments in General

关于十诫的概述

1024. [2] The commandments of the Decalogue are called the Ten Words or Ten Commandments, because ten means all; and so in this context, Ten Words means a summary of everything in the Word; and by extension, it means anything that relates to the church.

1024. [2] 圣经十诫被称为十条诫命或十诫，因为十意味着全部。就此而论，十条诫命意味着圣经中一切的总论。延伸开来，它意味着任何与教会有关的事物。

The Ten Commandments are able to summarize everything the Word and the church teach, because there are three levels of meaning within each commandment. Each level of meaning is suited to its own heaven, of which there are three. The first level of meaning is the spiritual-moral meaning and is suited to the first, or outermost, heaven; the second is the heavenly-spiritual meaning and is suited to the second, or middle, heaven; and the third is the divine-heavenly meaning and is suited to the third, or inmost, heaven. Everything in the Word has these three inner meanings, because the Word was sent down from the Lord on high through the three heavens successively, until it reached this earth. In this way, it was accommodated to each heaven, and so each heaven and practically each angel has the Word at the appropriate level of meaning. The angels read it daily and draw their sermons from it, just as we do in our world.

十诫能够综括圣经的一切和教会教导的一切，因为每个诫命里有三层含义。每层含义都适合其对应的天堂，而天堂有三层。第一层含义是属灵-道德含义，适合第一层或最外层天堂；第二层是属天—属灵含义，适合第二层或中层天堂；第三层是神性—属天含义，适合第三层或最内层天堂。圣经中的一切都有这三层内义，因为圣经是由主从至高降下，依序经过三层天堂，最终到达这个世上的。这样，它就能适应每层天堂。因而每层天堂，实际上每个天使读的圣经其含义都与其层

级相适应。天使们每天阅读，并从中汲取他们的启示，就像我们在世上所做的那样。

[3] The Word is actually the divine truth (and therefore the divine wisdom), and it comes forth from the Lord as [light] comes from the sun. In heaven, it appears as light. Divine truth is that divine entity we call the Holy Spirit. It not only comes forth from the Lord, but it enlightens people and teaches them, as we say of the Holy Spirit. As it descends from the Lord, the Word is accommodated to the three heavens; and just as the three heavens are interconnected, with the innermost being connected to the outermost by means of the intermediate, the three levels of the Word's meaning are joined in the same fashion.

[3] 圣经实际上是神性真理（因而也是神性智慧），它由主发出，在天堂彰显为光，就像太阳发出的光一样。神性真理是我们称为圣灵的神性实在，祂不仅来自主，而且启示、教导人们，这就是我们对圣灵的描述。在圣经从主降下时，就与三层天堂相适应。于是就像三层天堂的相互连接一样，即最内层经由中间层与最外层连结，圣经三个层面的意义也以同样的方式连接。

It is obvious, then, that the Word exists to connect the heavens with each other and to connect them with the human race, for whom a literal meaning is provided, which is purely earthly and therefore is a foundation for the other three levels of meaning.

那么很明显，圣经的存在是为了把天堂相互联系起来，并与人类联系起来。为人类提供的字面意义纯粹是属世的，然而却是其他三层意义的基础。

The only way to understand how the Ten Commandments summarize everything in the Word is to look at the commandments in these three levels of meaning as I have described them.

理解“十诫”如何涵盖了圣经中所有方面的唯一方法，就是在这三个层面的意义上看待诫命，就像我所描述的那样。

1025. [2] From the following brief explanation, one can understand the nature of these three levels of meaning in the Ten Commandments. The spiritual-moral meaning of the first commandment, you shall not worship other gods before me, involves not worshipping anything or anyone else as divine; for example, not worshipping nature by giving it some divine attribute of its own or not worshipping some representative of the Lord or a saint.

1025. [2] 从下面的简要解释中，人可以了解十诫中这三层意义的性质。第一条诫命的属灵—道德意义：除了我以外，你不可有别的神。这包括不可把任何东西或任何人当作神来崇拜。例如，不可把某些神圣属性归给大自然而加以崇拜，也不可崇拜上帝的使者或圣徒。

The heavenly-spiritual meaning involves acknowledging only one God, not many gods according to their attributes (as the ancient peoples did and some non-Christians do today) or according to their powers (as do those Christians today who have one god as the creator, one as the redeemer, and one as the enlightener).

属天—属灵的意义关系到承认唯一上帝，而不是众多神，这些神各具特性（如古人和现今一些非基督徒所做的），或具有各自的权能（如现今某些基督徒有一位造物主的神，一位救赎主的神，和一位启示主的神）。

The divine-heavenly meaning of this same commandment involves acknowledging and worshipping the Lord alone and only within him these three natures: the divine one from eternity, meant by the Father; the divine human born within time, meant by the Son of God; and the divinity that comes from these two, meant by the Holy Spirit.

这同一诫命的神性—属天意义，指的是唯独承认和崇拜主，唯独祂里面具备这三个特性：来自永恒的神性本体，即圣父；在时间内降生的神性人身，即上帝之子；从这两者发出的神性，即圣灵。

These are the three successive levels of meaning in the first commandment. It is obvious from looking at this commandment in its threefold meaning that it comprehensively contains everything specifically having to do with the deity's essence, in summary form.

这就是第一条诫命在三个相继层面上的意义。从这三重意义很明显地看出，它以概括的形式全面地涵盖了与神的实质相关的一切。

[4] In its three levels of meaning, the second commandment, you shall not profane the name of God, comprehensively contains everything that specifically relates to the character of the deity. The name of God means his character; and in the first level of meaning, that is the Word, the teachings from the Word, and the religious practice that comes from those teachings in terms of what we say and what we do. The second level of meaning is about the Lord's kingdom, both in this world and in heaven. The third level of meaning is about the Lord's divine human aspect, because this is what holiness in its essence really is. (In Revelation Explained 224, you may see how the highest meaning of the name of God is the Lord's divine human aspect.) In the rest of the commandments, there are likewise three inner levels of meaning that represent the three heavens. I will write about them at another time, the Lord willing.

[4] 第二条诫命—不可妄称上帝的名，在三个层面上的意义，全面涵盖了与神性相关的一切。上帝的名意指祂的特性。这里的第一层意义就是圣经，出自圣经的教导，以及我们在宗教生活中依据这些教导的言行。第二层意义关乎上帝的王国，

包括在这个世上以及在天堂。第三层意义关乎上帝的神性人身，因为这就是神性本体的真正意义。（在《诠释〈启示录〉》224节，可以看到上帝之名的最高含义是上帝的神性人身。）在其余的诫命中，同样有三个内在层面的意义，代表着三层天堂。主若允许我会在其他时间写出。

1026. [3] Divine truth united with divine goodness comes forth from the Lord as [heat and light come] from the sun, and this is what created heaven and the world (John 1:1, 3, 10). This is why everything in heaven and the world relate to what is good and true: anything that happens or is created is the result of the combination of these two. The Ten Commandments contain everything that has to do with divine goodness and divine truth and also how the two combine.

1026. [3] 从主而来的神性真理与神性良善结合，如同太阳发出的光和热一样，由此创造了天堂和世界（约翰 1: 1, 3, 10）。这就是为什么天堂和世上的一切都关联着良善与真理：任何发生之事或被造之物都是这两者结合的结果。十诫涵盖的一切莫不关联着神性良善与神性真理，以及两者如何结合。

How divine truth and divine goodness come together in the Ten Commandments is mysterious. It is something like the joining together of love for the Lord and love toward other people: divine love relates to love for the Lord, and divine truth relates to love toward other people. When we live according to divine truth, that is, love other people, then the Lord flows into us with divine goodness and joins himself with us.

神性真理和神性良善如何结合是十诫中的一个隐秘。这就像爱主和爱邻舍的结合一样：神性之爱关联着对主之爱，神性真理关联着对邻舍之爱。当我们依据神性真理去生活，即爱邻舍时，主就将神性良善浇灌我们，并亲自与我们联合。

This is why the Ten Commandments were written upon matching tablets of stone and why they were called a covenant, which means a joining together. They were placed in the ark, not side by side but one on top of the other, as evidence of the connection between the Lord and us. The commandments teaching us to love the Lord were written upon one tablet, and the commandments teaching us to love our neighbor were written upon the other. The first three commandments teach us to love the Lord; the last six teach us to love the neighbor; and the fourth, honor your father and your mother, is a bridge commandment, since in heaven father means the Lord and mother means the church, which is the neighbor.

这就是为什么十诫写在一对石版上，并被称为约，其意思是联合。它们被安置在约柜里，不是并排放置，而是一个位于另一个上面，作为上帝与我们结合的证据。教导我们爱主的诫命写在一块石版上，教导我们爱邻舍的诫命写在另一块石

版上。前三诫教导我们要爱主；后六诫教导我们要爱邻舍；第四诫是孝敬父母，是纽带诫命，因为在天堂父亲指主，母亲指教会，也就是邻舍。

1027. [2] Now I should say something about how this connection between God and us is brought into effect by means of the precepts in the Ten Commandments. The Lord alone joins us with himself; we do not join ourselves with the Lord.

1027. [2] 现在我要谈谈上帝和我们之间的这种联系是如何通过十诫的诫命起效的。惟有主亲自与我们结合，我们自己不可能与主结合。

The Lord joins us with himself in the following manner: we learn about the commandments, come to understand them, want to obey them, and then obey them. The connection happens when we obey them. If, on the other hand, we do not obey them, we stop wanting to obey them—and ultimately cease to understand them and learn about them. After all, what does it mean to want to obey the commandments if we do not obey them when we have the chance? Is it a mere abstraction? The logical assumption, then, is that the connection happens when we obey the precepts in the Ten Commandments.

主自己依以下方式与我们联结：我们学习诫命、明白诫命、愿意顺服诫命、然后真正遵从之。当我们遵从诫命时，这个联结就会建立。另一方面，如果我们不遵从诫命，我们就不再想顺服它们——进而不再明白它们，最终不再学习诫命。毕竟，如果我们能行却不顺服诫命，这不就是我们的意愿吗？难道这仅仅是一念之差吗？因此，符合逻辑的是，当我们遵从十诫的诫命时，这个联结就会建立。

[3] I have said that the Lord alone joins us to himself, and that we do not join ourselves to the Lord, and that the connection happens when the commandments are obeyed. This means the Lord obeys the commandments on our behalf, and yet anyone can see that a covenant cannot be entered into and a conjunction take place unless there is some reciprocation on our part so that we not only give our consent but take ownership. To this end, the Lord endows us with the freedom to decide what we want and to act on it as though we are doing it independently. The nature of this freedom is that as far as we know, when we are thinking about the truth or doing something good, we believe it is happening inside us and therefore that we are doing it ourselves. We have this reciprocation so that conjunction can take place; yet because this freedom comes from the Lord and is constantly maintained by him, we should fully acknowledge that when we are pondering and understanding the truth, wanting to do good things, and doing them, it is not being done by us but by the Lord, as I explained on this subject in Revelation Explained 946, 971, and 973.

我曾说过，只有主能亲自与我们结合，我们自己不可能与主结合。这种结合的建立就发生在我们遵从诫命时。这意味着主代我们遵从诫命。然而任何人都可以看

到，除非我们做出回应，即我们不仅同意，而且认可自己有份，否则契约就不能缔结，结合也不可能发生。为此，上帝赋予我们自由，能决定我们想要什么，并采取相应行动，就好像是我们独自做的。这种自由的本质是，根据我们的认识，当我们思考真理或行良善时，我们相信内心里正在发生的，是我们自己的作为。我们这样做出回应，于是结合才能发生。然而，由于这自由来自上帝，并由祂一直维持着，所以我们应该充分认识到，当我们思考并明白真理，愿意行良善并去行时，这其实不是我们做的，而是由主做的，正如我在破解启示录 946, 971 和 973 各节里就这一主题做的讲述。

[4] When we join with the Lord by obeying the six final commandments as though doing it on our own, then the Lord joins with us by means of the first three commandments: that we should acknowledge God, believe in the Lord, and consider his name holy. We are not following these three commandments in good faith, no matter how much we think we are, unless we are resisting because they are sins the wrongdoings specified in the six final commandments on the second tablet. The commandments constitute a covenant on the Lord's part and on our part. By means of them, a reciprocal conjunction takes place so that we can be within the Lord and the Lord within us (John 14:20).

[4] 当我们遵守后六条诫命，看似自己行的一样，从而与主结合时，主就用前三条诫命来与我们结合：我们要承认上帝，相信主，并尊祂的名为圣。除非我们因其是罪而抵制第二块石版上指明的六条恶行，否则无论我们如何自以为是，我们都不是诚心诚意地遵守前三条诫命。诫命构成了主和我们的约。藉著它们，建立起彼此的结合，于是我们在主里面同时主在我们里面（约翰福音 14：20）。

1028. [2] Some say that sinning against one of the Ten Commandments is sinning against all of them and that if you are guilty of one, you are guilty of them all. Let me explain the truth of this statement. Those who violate one commandment, convincing themselves it is not a sin and committing the act without a fear of God, are not afraid to violate all of the commandments (even if they do not actually do so), precisely because they have abandoned their fear of God.

1028. [2] 有人说，违背十诫的任何一条就违背了所有诫命，如果你在一条上犯罪，就等于在所有条上都犯了罪。我要解释一下这一说法的道理。那些违反一条诫命，自信这不是罪的人，这样做时就失去了对上帝的敬畏，从而就不害怕违背所有的诫命（即使他们并没有实际上这样做），正是因为他们不再敬畏上帝。

[3] For example, people who commit fraud or embezzlement, which are essentially theft, and do not consider it sin will likewise not consider it sinful to commit adultery with another man's wife, to hate him enough to kill him, to slander him, or to crave

his house or the other things he owns. Those who intentionally disregard God in the case of one commandment are denying that anything is sinful. At that point, they associate with people who violate the rest of the commandments without regard for God. Like infernal spirits in a hell of thieves, they may not be adulterers, murderers, or perjurers, but still they can be convinced by their associates that these things are not bad and can be persuaded to do them. Once they have become infernal spirits by violating one commandment, they no longer believe it is sinful to do anything against God or against other people.

[3] 例如，欺诈或贪污本质上是盗窃，人若不认为这是罪而去行了，他也就不会认为以下行为是罪：与他人的妻子通奸，恨他人以至于谋杀，诽谤他人，或贪图他人的房屋或其他财产。凡在一条诫命上故意漠视上帝者，就会否认任何其他的罪。到了这一步，与他连接的就是那些漠视上帝，违背其他诫命的人。就像盗贼地狱里的恶灵一样，他们可能不是通奸者、杀人犯或作伪证者，但他们的同伙可以说服他们，说这些并不是坏事，于是他们被说服了就去做。人一旦违背一条诫命，成为地狱之灵，他就不再相信做任何违背上帝或反对他人的事是有罪的了。

[4] The opposite is true for those who resist the evil in any one of the commandments, who flee it and reject it as a sin against God. Because they are mindful of God, they associate with the angels of heaven; and the Lord leads them to refrain from the evils in the rest of the commandments and to avoid them and eventually reject them because they are sinful. And if they should happen to sin against those commandments, they promptly do penance; and in this way, they are gradually withdrawn from those sins.

[4] 反之亦然，人们若在任何一条诫命上抵制邪恶，逃避它，拒绝它，认为这是对神犯罪，由于他们心怀上帝，就与天堂天使结伴。主就引导他们在其余的诫命上避免邪恶，躲避邪恶，最终因其为罪而抵制它们。一旦他们违背那些诫命而犯了罪，就会立刻悔罪。于是，他们就逐渐从那些罪中解脱出来。

Life (1763)

《教义之生命篇》 1763

The Ten Commandments Tell Us Which Evils Are Sins

十诫告诉我们哪些邪恶是罪

53. Is there any society anywhere on the globe that does not know that it is evil to steal, commit adultery, murder, and bear false witness? If they did not know this, and if they were not prevented by laws from doing these things, it would be all over for them, because any community or republic or kingdom would collapse if it did not have these laws. Could anyone presume that the Israelite nation was so much more stupid than everyone else that they did not know these things were evil? So we might wonder why these laws, so well known over the whole face of the earth, were made public by Jehovah himself from Mount Sinai in such miraculous fashion.

53. 难道世上有哪个社会不知道偷窃、通奸、谋杀和作伪证是邪恶的吗？如果人们不知道这一点，如果法律不阻止人们做这些事情，这社会就无法存在。因为如果没有这些法律，任何社区、共和国或王国都会崩溃。难道有人认为以色列民族比其他人愚蠢得多，以至于不知道这些是邪恶的吗？因此我们可能会问，为什么这些全世界众所周知的法律，竟然由耶和华亲自在西奈山以如此神奇的方式昭示。

But the truth is that they were made public in such miraculous fashion to let Israel know that these laws are not merely civil and moral laws but are spiritual laws as well, and that breaking them is not only harmful to our fellow citizens and communities but is also a sin against God. So the proclamation of these laws from Mount Sinai by Jehovah made them laws of religion. It is obvious that if Jehovah God commands something, he does so in order to make it a part of our religion, as something that needs to be done for his sake and for the sake of our own salvation.

但事实是，以如此神奇的方式昭告它们，是要让以色列知道，这些法律不仅是民法和道德法，而且也是属灵律法，违反这些律法不仅伤害我们的同胞和社区，而且也是对上帝的犯罪。于是耶和华在西奈山上昭告这些律法，使之成为宗教律法。很明显，如果耶和华神申令某件事，祂就使其成为我们宗教的诫命，我们必须执行，无论为了祂还是为我们自己的救赎。

54. Because these laws were the very beginnings of the Word and therefore of the church that the Lord was establishing with the Israelite people, and because they brought together in a brief summary all the elements of religion that make possible

the Lord's union with us and our union with the Lord, they were so holy that nothing is holier.

54. 因为这些律法是圣经的最初始点，因而也是主在以色列人中所建教会的起点，它们把所有宗教要素以简明扼要的方式汇聚一起，从而使主与我们的结合并我们与主的结合成为可能。所以它们是如此神圣，无物超乎其上。

55. We can tell how supremely holy they were from the fact that Jehovah himself—the Lord, that is—came down upon Mount Sinai in fire, with angels, and proclaimed them from there with his own voice, and that the people spent three days preparing themselves for seeing and hearing all this. The mountain was also fenced off so that no one would approach it and die. Not even priests or elders were allowed near; Moses alone was allowed. The laws were written on two stone tablets by the finger of God. When Moses brought the tablets down from the mountain the second time, his face shone. Later they were placed in an ark, which was set in the very heart of the tabernacle and had a mercy seat on it, with angel guardians made of gold above that. There was nothing holier in their church, and it was called “the most holy place.” Outside the veil that surrounded it they brought together things that represented holy elements of heaven and the church—the lampstand with its seven golden lamps, the golden altar of incense, and the gilded table for the showbread, all surrounded by curtains of fine linen and purple and scarlet thread. The sole reason for the holiness of this whole tabernacle was the law that was in the ark.

55. 从以下事实我们可以看出，它们是何等无比神圣：耶和华，也就是主自己，在天使陪同下，在西奈山上的火中降临，在那里用祂的声音亲自宣示它们。人们要用三天时间预备自己，以看到和听到这些。这座山周围也被定了界限，以防有人接近而灭亡。祭司和长老也不许靠近，只许摩西一个人靠近。律法是神用手指写在两块石版上的。当摩西第二次从山上带石版下来时，他的脸发光。后来，它们被安置在约柜里，这约柜被安放在帐幕的中心，上面有施恩座，并有用金子做的守护天使。这里被称为“至圣所”，是教堂里最为神圣之处。在环绕至圣所的帐幕之外，聚集着象征天堂和教会神圣元素之物—灯台和七盏金灯，包金的香坛，以及用于陈设饼的包金供桌，都被朱红色线和紫色线的精制帐幕围着。整个帐幕之所以神圣的唯一原因，就是约柜里的律法。

[2]Because of the holiness of the tabernacle, which resulted from the presence of the law in the ark, the whole Israelite population camped around it, in a set arrangement tribe by tribe, and traveled behind it in a set sequence. There was also a cloud above it in the daytime then, and fire above it at night.

[2] 帐幕之所以神圣是因为有律法存于约柜中。全体以色列人民按着支派在其周围安营扎寨，并依着规定的顺序跟在约柜后面行进。白天，其上有彩云；夜间，云中有火光。

Because of the holiness of the law and the Lord's presence in it, it was upon the mercy seat between the angel guardians that the Lord spoke to Moses, and the ark was called "Jehovah" there. In fact Aaron was not allowed to go behind the veil without sacrifices and incense.

因为律法的神圣以及主的同在，即主从施恩座上两位守护天使之间向摩西说话，所以约柜被称为“耶和華”的居所。事实上，唯有在献祭和焚香时，亚伦才可以进入帐幕里面。

Because the law was the essential holiness of the church, David brought the ark into Zion, and it was later placed at the center of the Jerusalem temple where [Solomon] had made an inner sanctuary for it.

因为这律法是教会最根本的圣物，大卫就把约柜带进锡安，后来又放在耶路撒冷圣殿的中央，所罗门又在那里为其造了至圣所。

[3] Because of the Lord's presence in and around the law, miracles were performed by means of the ark in which the law lay. For example, the waters of the Jordan were cut off, and as long as the ark rested in its midst, the people crossed over on dry ground. The walls of Jericho fell because the ark was carried around them. Dagon, the god of the Philistines, fell before the ark and later lay on the threshold of the shrine with its head broken off. Tens of thousands of the people of Beth-shemesh were struck down because of the ark, and so on. All these things happened simply because of the Lord's presence in his Ten Words, which are the Ten Commandments.

[3] 由于主就位于这律法之内并与之相随，神迹就因着存放律法的约柜而施行。例如，当约柜停在约但河中时，河水就被切断，人们就从那里走过干地。当人们抬着约柜环耶利哥城而行时，城墙就倒塌了。非利士人的大衮神在约柜前载倒，后来又栽倒在大衮庙的门槛上，头被折断。伯示麦人中有数万人因约柜而死，等等。所有这些事情的发生，仅仅是因为主与祂的十条诫命——即十诫的同在。

56. Another reason for the power and holiness of that law is that it is a summary of everything that constitutes religion. That is, it consisted of two tablets, one briefly containing everything that has to do with God and the other everything that has to do with us. That is why the commandments of that law are called the Ten Words—so called because ten means all.

56. 这律法的权能与圣洁的另一个原因是，它概括了构成宗教的一切事物。即，它由两个约版组成，一个简明地涵盖了一切有关上帝之事，另一个则是一切与我

们相关之事。这就是为什么这律法的诫命被称为“十诫”——如此称呼是因为十意味着完全。

How that law summarizes everything that constitutes religion, though, will be explained under the next heading [§64].

下一部分（64节），将讨论这律法如何概括着宗教的一切事物。

57. Because that law is the means of the Lord's union with us and our union with the Lord, it is called a covenant and a testimony—a covenant because it unites and a testimony because it bears witness.

57. 因为这律法是主与我们结合的途径，也是我们与主结合的途径，所以被称为约和证言——约，是因为它能联结，而证言是因为它承担了见证。

That is why there were two tablets, one for the Lord and one for us. The union is effected by the Lord, but it is effected when we do what is written on our tablet. That is, the Lord is constantly present and active and wanting to come in, but because of the freedom he gives us, it is up to us to open [the door], for he says,

这就是为什么要有两块约版，一块给上帝，一块给我们。结合是由主实现的，但当我们照我们的约版上所写的去做时，才会生效。这就是说，主一直在场，积极作为，盼望进来。但祂给了我们自由，我们要决定是否打开门，正如祂说的：

Behold, I stand at the door and knock. If any hear my voice and open the door, I will come in to them and dine with them and they with me. (Revelation 3:20)

看哪，我站在门外叩门，若有听见我声音就开门的，我要进到他那里去，我与他，他与我一同坐席。（启示录 3：20）

58. In the second tablet, which is for us, it does not say that we must do some specific good thing but that we must not do some specific evil thing—for example, You are not to kill, you are not to commit adultery, you are not to steal, you are not to bear false witness, you are not to covet. This is because we cannot do anything good on our own, but when we do not do evil things, the good things we do come not from ourselves but from the Lord.

58. 在给我们的第二块约版上，没有说我们必须行哪些具体的善事，却说了我们不可行哪些具体的恶事——例如，你不可杀人，你不可通奸，你不可偷窃，你不可作假见证，你不可贪婪。这是因为我们自己无法行任何良善。当我们不作恶时，我们才能行良善，但如此行却不是自己做的而是出自主。

We shall see in what follows [§§101–107] that we can turn our backs on evil—seemingly on our own, but actually with the Lord's power—if we ask for this humbly. . . .

在下面 101-107 节中我们将看到，如果我们谦卑地恳求，就可以背离邪恶——看似是我们自己做的，但实际上是主的能力。

61. The commandments of the law were called the Ten Words (Exodus 34:28; Deuteronomy 4:13; 10:4). This is because ten means all and words means truths. After all, there were more than ten.

61. 律法的诫命称为十条诫命（出埃及记 34: 28；申命记 4: 13；10: 4）。这是因为十意味着全部，诫命意味着真理。实际上戒律多于十条。

Because ten means all, there were ten curtains of the tabernacle (Exodus 26:1). That is why the Lord said that the one who was going to receive a kingdom called ten servants and gave them ten minas for doing business (Luke 19:13). It is why the Lord compared the kingdom of the heavens to ten young women (Matthew 25:1), and why the dragon is described as having ten horns (Revelation 12:3). The same holds true for the beast rising up out of the sea (Revelation 13:1), and the other beast (Revelation 17:3, 7), as well as the beast in Daniel (Daniel 7:7, 20, 24). Ten means the same in Leviticus 26:26, Zechariah 8:23, and elsewhere.

因为十意味着一切，所以帐幕有十幅幔子（出埃及记 26: 1）。这就是为什么主说，那个要去得国之人叫了他的十个仆人来，交给他们十锭银子去做生意（路加福音 19: 13）。这也是为什么主把天国比作十个童女（马太福音 25: 1），为什么龙被描述为有十个角（启示录 12: 3）。海中上来的兽（启示录 13: 1）、那另一只兽（启示录 17: 3,7）、并但以理所见的兽（但以理 7: 7,20,24）也都是如此。在利未记 26: 26，撒迦利亚书 8: 23，以及其他各处，十具有同样的意思。

That is where tithes come from, meaning some portion of all.

这也是十一奉献的来源，意为整体的一部分。

All Kinds of Murder, Adultery, Theft, and False Witness, Together with Urges toward Them, Are Evils on Which We Must Turn Our Backs Because They Are Sins

所有谋杀，奸淫，偷盗，作伪证，包括如此行的欲望，都是我们必须摒弃的邪恶，因为它们是有罪

62. It is common knowledge that the law of Sinai was written on two tablets and that the first tablet contains matters concerning God and the second, matters concerning us. It is not obvious in the literal text that the first tablet contains everything to do with God and that the second contains everything to do with us, but it is all in there.

It is actually why they are called the Ten Words, meaning all truths in summary (see §61 just above). However, there is no way to explain briefly how everything is there, though it can be grasped by reference to what is presented in §67 of Sacred Scripture, which the reader may consult.

62. 我们都知道西奈山的律法是写在两块石版上的，第一块版写着关于上帝之事，第二块版则关于我们。仅从字面上看这似乎并不明显，即第一块版包含了有关上帝的一切事，第二块版包含了有关我们的一切事，但所有的事都在里面了。这就是为什么称其为十条诫命的缘故，意思是所有真理的概括（见上文第 61 节）。然而，实在无法简单地解释那里面何以能涵盖一切。不过读者可以参考《教义之圣经篇》一书 67 节，那里提供的内容能够有助于领会。

This is the reason for mentioning “all kinds of murder, adultery, theft, and false witness.”

这就是为何这样说：“所有各类谋杀，通奸，盗窃，作伪证。”

63. The prevailing religious belief holds that no one can fulfill the law. And [yet] the law demands that we must not kill, commit adultery, steal, or bear false witness. Any civic and moral individual can fulfill these elements of the law by living a good civic and moral life; but this religious belief denies that we can do so by living a good spiritual life. This leads to the conclusion that our reason for not committing these crimes is simply to avoid punishment and loss in this world, but not to avoid punishment and loss after we leave this world. The result is that people who hold this conviction think that immoral actions are permissible in the eyes of God but not in the eyes of the world.

63. 流行的宗教信念认为，没有人能够履行要求我们不得杀人、通奸、偷窃或作伪证的律法。实际上任何文明且有道德的个人，都可以通过良善的文明与道德生活来实践这些法律要素；然而这种宗教信念却否认，我们能通过良善的属灵生活来实现这些。这样导出的结论是，我们不犯这些罪行的原因，只是为了在这个世上避免惩罚和亏损，而不是要避免离开这个世界后的惩罚和亏损。其结果是，持有这种信念的人认为，不道德的行为在上帝的眼中是允许的，而在世界的眼中是不允许的。

[2] Because of the kind of thinking that is based on this religious principle, people have cravings to commit all these evils; for worldly reasons only, they forgo doing them. So even if they have not committed murder, adultery, theft, or false witness, after death people like this still feel the urge to commit such sins; and they actually do when they lose the outer façade they had in the world. All our cravings await us after death. This is why people like this act in concert with hell and cannot help suffering the same fate as people in hell.

[2] 出于这一宗教信条的思维，人们盼望去犯所有这些罪恶。他们之所以放弃这些罪恶，仅仅出于世俗的原因。因此，即使他们没有实际谋杀、通奸、盗窃或作伪证，但像这样的人死后仍然会有犯这些罪的冲动。当他们脱去世上的虚伪外表时，实际上就会这样做。我们所有的欲望在死后都保留着。这说明这类人的行为与地狱相合，才不得不沦落到与地狱中人相同的命运。

[3] Things turn out differently, though, if we do not want to murder, commit adultery, steal, or bear false witness, because such behavior is contrary to God. Once we have fought against them to some extent we do not intend them, so we feel no urge to do them. We say in our hearts that they are sins, essentially hellish and diabolic. Then after death, when we lose any façade we maintained for worldly reasons, we act in concert with heaven; and because we are focused on the Lord, we also enter heaven.

然而，如果我们因为这种行为违背上帝，而不欲谋杀、通奸、偷窃或作伪证，情况就不同了。我们与其的抗争一旦达到某种程度，就不再欲望做这些事，也就没有了如此行的冲动。在心里我们会说这是罪，根本上是地狱和恶魔。于是，当我们死后脱去任何因世俗缘故而持有的外表假象时，行为就与天堂谐和。因为我们专注于主，从而进入天堂。

64. Every religion has the general principle that we are to examine ourselves, practice repentance, and refrain from sins, and if we do not do this, we suffer damnation. (See Life 1–8 on this being a common feature of all religion.)

64. 每个宗教都有一个普遍的原则，那就是要省察自己，践行悔改，禁戒罪恶。如果我们不如此行，就会招致诅咒。（参见《教义之生命篇》1-8节，这是所有宗教的共同特征）

The whole Christian world also has the common practice of teaching the Ten Commandments as a way of introducing little children to the Christian religion. These commandments are in every little child's hand. Their parents and teachers tell them that doing such things is sinning against God. In fact, when they talk with children they have no other thought in their heads but this. It is little short of amazing that these same people, and the children when they grow up, think that they are not subject to the law and that they are incapable of doing what the law requires. Can there be any reason why they learn to think like this other than that they love evils and therefore love the false notions that support them? These are the individuals, then, who do not regard the Ten Commandments as matters of religion. See Faith on the fact that there is no religion in the lives of such people.

整个基督教界也普遍教导十诫，作为向儿童介绍基督教的方法。这些诫命被每个孩子掌握在手。他们的父母和老师告诉他们，这样的行为是违背上帝的罪。事实上，当他们和孩子们交谈时，脑子里也只有这些想法，没有别的。然而就是这些人和孩子们长大后，却认为他们不受这律法约束，不可能依照律法的要求去行，这岂不令人惊讶！除了爱邪恶，因而也爱那些为邪恶辩护的谬误信念之外，还有什么别的理由使他们学会这样思考吗？这些人不认为十诫属于宗教信仰。参见《教义之信仰篇》里所描述的，事实上这样的人其生命中没有宗教信仰。

65. Every society on the face of the whole earth that has any religion has laws like the Ten Commandments, and all the individuals who live by them as a matter of religion are saved, while all who do not live by them as a matter of religion are damned. After death, the ones who have lived by them as a matter of religion are taught by angels, accept truths, and acknowledge the Lord. This is because they have turned their backs on evils because they are sins and have therefore been devoted to doing what is good, and their resulting goodness loves truth and eagerly drinks it in (see Life 32–41).

65. 世界上任何一个社会只要有宗教，都会有像十诫那样的法条。人若在生活中把这些法条作为宗教信仰行出来就能得拯救，而不作为宗教信仰落实在生活中的人就被诅咒。身后，那些把它们作为宗教信仰而活出来的人被天使教导，接受真理，承认上帝。这是因为，他们因邪恶是罪而远离邪恶，从而致力于行良善，如此导致的良善又热爱真理，并热切地汲取真理（参阅《教义之生命篇》32-41节）。

This is the meaning of the Lord's words to the Jews:

这就是主对犹太人所说之话的意思：

The kingdom of God will be taken from you and given to a nation that bears fruit. (Matthew 21:43)

神的国必从你们夺去，赐给那能结果子的国民。（马太福音 21：43）

And also these words: When the lord of the vineyard comes, he will destroy those evil people and lease his vineyard to other farmers who will give him its fruits in their season. (Matthew 21:40-41)

还有这些话：园主来的时候要除灭那些恶人，将葡萄园另租给那按时交果子的园户。（马太福音 21：40-41）

And these: 以及这些话：

I tell you that many will come from the east and the west, and from the north and the south, and will sit down in the kingdom of God, but the children of the kingdom will be cast out into outer darkness. (Matthew 8:11-12; Luke 13:29)

我告诉你们，从东、从西、从南、从北，将有许多人来，在上帝的国里一同坐席；唯有本国的子民竟被赶到外边黑暗里去。（马太 8：11-12；路加 13：29）

66. We read in Mark that a certain rich man came to Jesus and asked him what he needed to do in order to inherit eternal life. Jesus said, “You know the commandments: you are not to commit adultery; you are not to kill; you are not to steal; you are not to bear false witness; you are not to commit fraud; honor your father and mother.” He replied, “Since my youth I have kept all these things.” Jesus looked at him and loved him, but said, “One thing you lack: Go, sell whatever you have and give to the poor, and you will have treasure in the heavens; and come, take up the cross, and follow me” (Mark 10:17–22).

66. 我们在马可福音中读到，一个富人来到耶稣面前问祂：“我当做什么事才能承受永生。”耶稣说：“诫命你是知道的：不可奸淫；不可杀人；不可偷盗；不可作假见证；不可欺人；当尊敬你的父母。”他回答说：“这一切我从小都遵守了。”耶稣看着他，就爱他，对他说：“你还缺少一件，去变卖你所有的，分给穷人，就必有财宝在天上，你还要背起十字架来跟从我。”

[2] It says that Jesus loved him, and this was because he had kept the commandments since his youth. Because he lacked three things, though—he had not detached his heart from wealth, he had not fought against his cravings, and he had not yet acknowledged the Lord as God—the Lord told him that he was to sell everything he had, meaning that he was to detach his heart from wealth; that he was to take up the cross, meaning that he was to fight against his cravings; and that he was to follow him, meaning that he was to acknowledge the Lord as God. The Lord said these things the way he said everything else—in correspondences (see Sacred Scripture 17). The fact is that we—and this means everyone—cannot turn our backs on evils because they are sins unless we acknowledge the Lord and turn to him, and unless we fight against evils, and in this way distance ourselves from our cravings.

[2] 上面说耶稣爱他，这是因为他从小就遵守诫命。但是他还缺少三样东西—他没有使自己的心思脱离财富，他没有克制自己的贪欲，他还没有承认主为上帝—主要求他，去变卖他所有的，这意思是要他把心思脱离财富；要他背起十字架，意思是他需要克制自己的贪欲；要他跟随祂，意思是他要承认主是上帝。主用这样的方式讲述其他所有的事—都是按着对应说的（见《教义之圣经篇》17节）。事实上，这是对我们每个人说的：我们无法因邪恶是罪而背弃邪恶，除非我们承认主并转向祂，除非我们抵制邪恶，并以此方式远离我们的贪欲。

More on this, though, under the heading concerning doing battle against evils [§§92–99].

关于与邪恶作斗争的问题，92-99 节还有进一步的讲述。

To the Extent That We Turn Our Backs on All Kinds of Killing Because They Are Sins, We Have Love for Our Neighbor

当我们因其是罪而摒弃所有的凶杀时，我们就会爱邻舍

67. All kinds of killing means all kinds of hostility, hatred, and vengeance, which yearn for murder. Killing lies hidden within such attitudes like fire that smolders beneath the ashes.

67. 各种凶杀指的是各种敌意、仇恨和复仇，都含有谋杀的渴欲。隐藏在这种态度下的杀机，就像灰烬里焖烧的火。

That is exactly what hellfire is. It is why we say that people are on fire with hatred and burning for vengeance. These are types of killing in an earthly sense; but in a spiritual sense killing means all of the many and varied ways of killing and destroying people's souls. Then in the highest sense it means harboring hatred for the Lord.

这就是地狱之火！因此才这样描述说：人怀着仇恨之火或被复仇燃烧着。这些都是世俗意义上的杀害。但在属灵意义上，凶杀指的是形形色色的对人们灵魂的杀戮和摧残。在至高的意义上，则意味着对上帝怀有仇恨。

These three kinds of killing align and are united, since anyone who intends the physical murder of someone in this world intends the murder of that individual's soul after death and intends the murder of the Lord, actually burning with hatred against him and wanting to eradicate his name.

这三种凶杀是一致的，而且是统一的。因为任何人若想杀害这世上某人的肉体，他死后也意欲杀害那人的灵魂，并打算谋杀主。他实际上怀着对主的仇恨，并想除灭祂的名。

68. These kinds of killing lie hidden within us from birth, but from early childhood we learn to veil them with the civility and morality we need when we are with others in this world; and to the extent that we yearn for rank or money, we take care not to let them become visible. This latter character becomes our outside, while the former is our inside and is what we are like in and of ourselves; so you can see how demonic we will be after death, when we put off that outside along with our bodies, unless we have been reformed.

68. 打出生起这种凶杀就潜藏在我们里面。但从幼年起，我们就学会将其掩盖起来，方法是在世上与他人相处时展现出文明和道德。我们越渴望地位或金钱，就越想方设法遮掩它们。这样的遮掩成了我们的外表，而前者才是我们的内在，我们的本相和我们自己。所以你可以看到，当死后抛弃了这外表和身体时，我们是多么的邪恶，除非我们获得改造。

69. Since the kinds of killing just mentioned lie hidden within us from birth, as noted, along with all kinds of theft and all kinds of false witness and the urges to commit them (which will be described shortly [§§80–86, 87–91]), we can see that if the Lord had not provided means of reformation, we would inevitably perish forever.

69. 正如上面所指出的，从出生起就潜藏在我们里面的，有各型凶杀、各种盗窃和各类作伪证，以及实施这些行为的冲动（这将在 80-91 节里做出描述）。于是可以看到，如果主不提供改造的手段，我们将不可避免地永远毁灭。

The means of reformation that the Lord has provided are the following: we are born into utter ignorance; as newborns we are kept in a state of outward innocence; soon thereafter we are kept in a state of outward goodwill and then in a state of outward friendship. But as we become capable of thinking with our own intellect, we are kept in some freedom to act rationally. This is the state described in Life 19, and I need to turn back to it at this point for the sake of what will follow.

主所提供的改造手段如下：生来全然无知的我们，初生时被保持在外在的纯真状态中。此后不久，我们进入外在的仁爱状态，然后进入外在的友善状态。但是，当我们能够用自己的智识思考时，就有了一定程度的理性行动的自由。这就是《教义之生命篇》19 节中描述的状态。为了方便接下来的叙述，我需要在这里复述一下。

As long as we are in this world we are in between hell and heaven—hell is below us and heaven above us—and during this time we are kept in a freedom to turn toward hell or toward heaven. If we turn toward hell we are turning away from heaven, while if we turn toward heaven we are turning away from hell.

只要我们活在世上，就处于地狱和天堂之间—地狱在我们下面，天堂在我们上面—此时我们处于自由之中，可以选择转向地狱或朝向天堂。如果我们转向地狱，就远离天堂；如果我们朝向天堂，就远离地狱。

In other words, as long as we are in this world we are placed in between the Lord and the Devil and are kept in a freedom to turn toward the one or the other. If we turn toward the Devil we turn our backs on the Lord, while if we turn toward the Lord we turn our backs on the Devil.

换句话说，只要我们活在世上，就被置于主和魔鬼之间，持有自由可以转向一方或另一方。如果我们转向魔鬼，就背离主；而如果我们转向主，就背弃魔鬼。

Or to put it yet another way, as long as we are in this world we are in between what is evil and what is good and are kept in a freedom to turn toward the one or the other. If we turn toward what is evil we turn our backs on what is good, while if we turn toward what is good we turn our backs on what is evil.

再换一个说法，只要我们活在世上，就处于邪恶和良善之间，并有自由转向一个或另一个。如果我们转向邪恶，就背离良善；如果我们转向良善，就背弃邪恶。

This you will find in §19; see also §§20, 21, and 22, which follow it.

这是 19 节里讲述的，也见于随后的 20-22 节里。

70. Now, since what is evil and what is good are two opposite things, like hell and heaven or like the Devil and the Lord, it follows that if we turn our backs on something evil as a sin we come into something good that is the opposite of that evil. The goodness that is opposite to the evil meant by killing is loving our neighbor.

70. 现在，既然邪恶与良善是两个相反之事，如同地狱和天堂，或者魔鬼和上帝，那么，如果我们因其为罪而背弃邪恶，我们就进入与邪恶对立的良善。与凶杀所代表之邪恶相反的善良就是爱我们的邻舍。

71. Since this goodness and that evil are opposites, it follows that the latter is repelled by the former. Two opposites cannot be one, as heaven and hell cannot be one. If they did, it would be like that lukewarm state described in the book of Revelation as follows:

71. 由于此良善与彼邪恶是对立的，因此后者被前者排斥。两个对立面不可能合一，如同天堂与地狱不可能合一。如果合一了，就会像《启示录》中描述的那种不温不火的状态：

I know that you are neither cold nor hot. It would have been better if you were cold or hot; but since you are lukewarm and neither cold nor hot, I am about to vomit you out of my mouth. (Revelation 3:15-16)

我知道你的行为，你也不冷也不热；我巴不得你或冷或热。因为你是温的，不冷也不热，所以我必从我口中把你吐出去。（启示录 3: 15-16）

72. When we are no longer caught up in the evil of killing but are moved by the good we do out of love for our neighbor, then whatever we do is something good that results from that love, so it is a good work. Priests who are engaged in this goodness are doing a good work whenever they teach and lead because it comes from a love for saving souls. People in administrative roles who are engaged in this goodness are

doing a good work whenever they make arrangements and decisions because it comes from a love for serving the country, the community, and their fellow citizens. By the same token, if merchants are engaged in this goodness all of their business is a good work. There is love for their neighbor within it, and their neighbor is the country, the community, their fellow citizens, and their own households as well, whose wellbeing concerns them as much as their own does. Laborers who are devoted to this goodness do their work faithfully because of it, acting as much for others as for themselves, and being as fearful of harming others as of harming themselves.

72. 当我们不再纠缠于杀戮的邪恶，而是被爱邻舍的良善激励时，我们所做的一切都是这爱之良善的表达，因而是良善之事。投身如此良善的牧师，无论何时教导和引导，都是在行良善，因其所行出自拯救灵魂之爱。在行政工作上如此行使良善的人，无论何时作出安排和决定，都是在行良善，因其所行出自对服务国家、社区和公民同胞的热爱。同样，如果商人从事这样的善良，他们所有的生意也都是良善的了。这里面有对邻舍之爱，而他们的邻舍就是国家、社区、他们的同胞以及自己的家人，他们关心他人的福祉如同自己的一样。投身如此良善的劳动者，因为良善而忠实地履行自己的工作，为他人做事如同为自己做事，害怕伤害他人，如同害怕伤害自己一样。

The reason their actions are good deeds is that to the extent that we turn our backs on anything evil we do something good, in keeping with the general principle presented in Life 21; and anyone who turns away from something evil as a sin is doing what is good not because of his or her self but because of the Lord (see Life 18-31).

这些行为之所以良善，是因为只要我们背离任何邪恶，我们就会按照《教义之生命篇》21节中提出的普遍原则去行良善。任何人只要因其为罪而离弃邪恶，就会行良善，这不是出于他或她自己，而是出自主（见《教义之生命篇》18-31）。

On the contrary, if we do not regard all kinds of killing— hostility, hatred, vengeance, and the like—as sins, then whether we are priests, administrators, merchants, or laborers, no matter what we do it is not a good deed, because everything we do shares in the evil that is within it. It is in fact what is inside that is producing it. The outside may be good, but only for others, not for ourselves.

相反，如果我们不视各种凶杀为罪—如敌意、仇恨、复仇等等，那么无论我们是牧师、行政人员、商人或劳动者，无论我们做什么，都不是在行良善。因为我们所做的一切都被存于内的邪恶所污染。事实上，人所行的是受内在驱使。外表行为可能是良善的，但只有在为了别人，而不是为自己时，才是如此。

73. The Lord teaches good and loving actions in many passages in the Word. He teaches such actions in Matthew when he instructs us to be reconciled with our neighbor: If you bring your gift to the altar and in doing so remember that your brother or sister has something against you, leave your gift there in front of the altar. First be reconciled with your brother or sister, and then come and offer your gift. And be kind and generous to your adversary when you are both on the way [to court], to keep your adversary from turning you over to a judge, keep the judge from turning you over to an officer, and keep you from being thrown in prison. I tell you in truth, you will not be released until you have paid the last penny. (Matthew 5:23–26)

73. 主在圣经中许多处教导良善与爱的行为。祂在马太福音中教导我们如此行，要我们与邻舍和好：所以，你在祭坛上献礼物的时候，若想起你的弟兄向你怀怨，就把礼物留在坛前，先去同弟兄和好，然后来献礼物。你同告你的对头还在路上，就赶紧与他讲和，恐怕他把你送给审判官，审判官交付官长，你就被下在监里了。我实在告诉你，若有一文钱没有还清，你断不能从那里出来。（马太福音 5：23—26）

Being reconciled with our brother or sister is turning our backs on hostility, hatred, and vengeance. We can see that this is turning our backs on these evils because they are sins.

与我们的兄弟或姐妹和解就是背弃敌意、仇恨和报复。我们要明白，这样做是背弃邪恶，因为它们都是罪。

The Lord also tells us in Matthew,

主在马太福音里也教导说：

Whatever you want people to do for you, you do the same for them. This is the Law and the Prophets. (Matthew 7:12)

所以，无论何事，你们愿意人怎样待你们，你们也要怎样待人，因为这就是律法和先知的道理。（马太 7：12）

[We should do] nothing evil, then; and [this is said] quite often elsewhere. Then too, the Lord tells us that killing is also being angry with our sister or brother or neighbor for no good reason and harboring hatred against them (see Matthew 5:21-22).

又多次在别处说，我们不可行任何邪恶。主也告诉我们，凶杀就是向弟兄、姐妹、邻舍无故动怒，或对他们怀恨在心。（参见马太 5：21-22）

To the Extent That We Turn Our Backs on All Kinds of Adultery Because They Are Sins, We Love Chastity

随着我们因其是罪而摒弃各类奸淫，我们就喜爱忠贞

74. Understood on an earthly level, the adultery named in the sixth commandment means not only acts of fornication but also lecherous behavior, lewd conversation, and filthy thoughts. Understood on a spiritual level, though, adultery means polluting what is good in the Word and distorting what is true in it, while understood on the highest level it means denying the divine nature of the Lord and profaning the Word. These are all kinds of adultery.

74. 在世俗的层面上理解，第六诫中所称的奸淫不仅意为通奸行为，而且包括放纵行为，淫秽言语和肮脏念头。然而，在属灵层面上理解，奸淫意味着玷污圣经中的良善，歪曲圣经中的真理。而在最高层面上，它意味着否认主的神性，亵渎圣经。这些都是各色奸淫。

On the basis of rational light, earthly-minded people can know that adultery also means lecherous behavior, lewd conversation, and filthy thoughts, but not that adultery means polluting what is good in the Word and distorting what is true in it, and certainly not that it means denying the divine nature of the Lord and profaning the Word. So they do not know that adultery is so evil that it can be called the height of wickedness. This is because anyone who is intent on earthly adultery is also intent on spiritual adultery, and the reverse.

若其理性是开明的，世俗之人可以明白，奸淫也意味着放纵行为、淫荡言语和肮脏念头；但却不明白奸淫意味着玷污圣经中的良善，歪曲圣经中的真理；更不会理解这意味着否认主的神性与亵渎圣经。所以他们不知道奸淫是如此的邪恶，堪称邪恶之顶点。这是因为凡在世间意欲奸淫者，其灵性里也意欲奸淫，反之亦然。

This will be shown in a separate booklet on marriage. But in fact, people whose faith and way of life do not lead them to regard adultery as a sin are engaged in the totality of adultery at every moment.

这些将在关于婚姻的小册子里讨论。但事实上，人的信仰和生活方式若不引导其视奸淫为罪，则他每时每刻都全然陷于奸淫之中。

75. The reason people love marriage to the extent that they turn their backs on adultery—or to be more precise, love the chastity of marriage to the extent that they turn their backs on the lechery of adultery—is that the lechery of adultery and the chastity of marriage are two opposite things. This means that to the extent that we

are not intent on the one we are intent on the other. This is exactly like what has been said in §70 above.

75. 当人们离弃奸淫时，他们就会热爱婚姻。或者更确切地说，当人们拒绝淫荡的放纵时，就会热爱婚姻的忠贞。这是因为淫荡的放纵和婚姻的忠贞截然相反。这意味着，随着我们不再倾向这一方面，就会倾向那一方面。这与上面 70 节中所讲完全一致。

76. We cannot know the true nature of the chastity of marriage if we do not turn our backs on the lechery of adultery as a sin. We can know something we have experienced, but not something that we have not experienced. If we know about something we have not experienced, know it on the basis of a description or by thinking about it, we know it only in the shadows, and doubt clings to it. So we see it in the light and without doubt only when we have experienced it. This is knowing, then; the other is knowing and yet not knowing.

76. 如果我们不因其为罪而离弃奸淫的放纵，就不能理解婚姻忠贞的真正本质。我们能够理解自己经历过的事情，但不能理解没有经历过的事情。如果我们理解一些没有经历过的事情，这理解就是建立在听描述或做思考上的，我们的理解只是在阴影中，并持有怀疑。只有当我们经历过了，才会明明白白地理解，不再怀疑。这就是真明白。而另一种情况看似明白，其实不明白。

The truth of the matter is that the lechery of adultery and the chastity of marriage are as different from each other as hell and heaven are from each other, and that the lechery of adultery makes hell for us and the chastity of marriage makes heaven for us.

事情的真相是，奸淫的放荡和婚姻的忠贞两者之间的区别，就像地狱和天堂之间的区别。奸淫的放荡为我们构建地狱，婚姻的忠贞为我们修筑天堂。

However, there is no chastity of marriage for anyone but those who turn their backs on adultery as a sin—see §111 below.

然而，只有当人把奸淫作为罪而离弃时，婚姻的忠贞才成为可能，见下面的 111 节。

77. This enables us to conclude and see beyond doubt whether someone is a Christian or not, in fact whether or not someone has any religion at all. People who do not regard adultery as a sin in their faith and their way of life are not Christians and have no religion. On the other hand, people who turn their backs on adultery as a sin, and more so people who steer clear of it altogether for that reason, and even more so people who detest it for that reason, do have a religion, and if they are in the Christian church, they are Christians.

77. 这使我们能够得出结论，毫无疑问地看到某人是否基督徒，或他是否有任何实际的宗教信仰。在其信仰和生活方式中，不把奸淫视为罪的人不是基督徒，也没有宗教信仰。另一方面，人若视其为罪而离弃奸淫，或者进而抵制奸淫，甚至据此更进一步地痛恨奸淫，他们就确有宗教信仰，如果他们属于基督教会，他们就是基督徒。

There will be more on this in the booklet on marriage, though; and in the meanwhile those interested may consult what it says on this subject in Heaven and Hell 366–386.

在关于婚姻的小册子里面有对此的进一步叙述。此外，有兴趣的读者可以参考《天堂与地狱》366-386 节里对该主题的讲述。

78. We can tell from what the Lord says in Matthew that adultery also means lecherous behavior, lewd conversation, and filthy thoughts:

78. 我们从主在马太福音中的教导，看到奸淫也意味着放纵行为、淫荡言语和肮脏念头；

You have heard that it was said by the ancients, “You are not to commit adultery”; but I tell you that anyone who has looked at someone else’s wife in order to desire her has already committed adultery with her in his heart. (Matthew 5:27-28)

你们听见有话说：‘不可奸淫。’只是我告诉你们，凡看见妇女就动淫念的，这人心里已经与她犯奸淫了。（马太 5：27-28）

79. The following passages show that spiritually understood, adultery means polluting what is good in the Word and distorting what is true in it:

79. 以下的章节显示在属灵意义上，奸淫应理解为玷污圣经中的良善，歪曲圣经中的真理：

Babylon has made all nations drink of the wine of her fornication. (Revelation 14:8)

巴比伦叫万民喝她淫乱之酒。（启示录 14：8）

An angel said, “I will show you the judgment of the great whore who sits on many waters, with whom the kings of the earth committed fornication.” (Revelation 17:1-2)

一位天使来对我说：我要将坐在众水上的大淫妇所要受的审判指给你看。地上的君王与她行淫。（启示录 17：1-2）

Babylon has made all nations drink of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her. (Revelation 18:3)

巴比伦使列国都喝醉了她淫乱大怒的酒。地上的君王与她行淫。（启示录 18：3）

**God has judged the great whore who corrupted the earth with her fornication.
(Revelation 19:2)**

上帝审判了那用淫行败坏全地的大淫妇。（启示录 19：2）

Fornication is associated with Babylon because Babylon means people who claim the Lord's divine power for themselves and profane the Word by polluting and distorting it. That is why Babylon is called the Mother of Fornications and of the Abominations of the Earth in Revelation 17:5.

淫乱与巴比伦联系在一起，因为巴比伦指的是那些把主的神圣权能称为己有，并通过玷污和歪曲以亵渎圣经的人。所以在启示录 17：5 节中，巴比伦被称为地上众妓女和一切可憎之物的母亲。

[2] Fornication means much the same in the prophets—in Jeremiah, for example:

【2】淫乱在先知书中具有同样的含义—如耶利米书：

In the prophets of Jerusalem I have seen appalling obstinacy; they commit adultery and walk in a lie. (Jeremiah 23:14)

我在耶路撒冷的先知中曾见可憎恶的事；他们行奸淫，做事虚谎。（耶利米书 23：14）

In Ezekiel: 在以西结书：

Two women, daughters of one mother, played the whore in Egypt; in their youth they behaved wantonly. The first was unfaithful to me and took delight in lovers from neighboring Assyria. Upon them, too, she bestowed her acts of whoredom, but without giving up her wantonness in Egypt. The second became more corrupt in her love than the first, and her acts of whoredom were worse than her sister's. She increased her whoredom and made love to Chaldeans; sons of Babel came to her, into the bed of love, and defiled her with their debauchery. (Ezekiel 23:2–17)

有两个女子，是一个母亲的女儿，她们在埃及行邪淫，在幼年时行邪淫。。。姐姐归我后对我不忠，贪恋所爱的人就是邻舍亚述人。。。就与亚述人中特选的男子放纵淫行。。。她也没有离开在埃及的淫乱。她妹妹比她姐姐更坏，行淫乱比她姐姐更多。。。她又加增淫行，与迦勒底人做爱。。。巴比伦人就来登她爱情的床，与她行淫玷污她。（以西结 23：2-17）

This is about the church of Israel and Judah, who are the daughters of one mother in this passage. Their acts of whoredom mean their pollutions and distortions of the Word, and since in the Word Egypt means factual knowledge, Assyria reasoning, Chaldea the profanation of what is true, and Babel the profanation of what is good, it says that they committed acts of whoredom with those countries. . . .

这里讲的是以色列和犹太的教会，他们是这段经文中同一个母亲的女儿。他们的淫行指的是他们玷污和歪曲圣经，因为在圣经中，埃及代表着实际知识，亚述代表理性，迦勒底意为褻渎真理，巴比伦代表褻渎良善。这里说他们与这些国家行淫。。。

To the Extent That We Turn Our Backs on All Kinds of Theft Because They Are Sins, We Love Honesty

随着我们因其是罪而摈弃各种盗窃，我们就喜爱诚实

80. In earthly terms, theft means not only theft and robbery but also cheating and taking other people's assets by some pretext. Spiritually understood, though, theft means depriving others of the truths of their faith and good actions motivated by their goodwill, while in the highest sense it means taking from the Lord what is properly His and claiming it for ourselves—that is, claiming righteousness and worth for ourselves. These are all kinds of theft, and like all kinds of adultery and all kinds of killing, as just described [§§74–79 and §67–73], they too are united. They are united because one is within the other.

80. 从世俗的角度看，盗窃不仅意味着盗窃和抢劫，而且还意味着以某种借口欺骗和夺取他人的资产。然而，从属灵层面上看，盗窃意味着扼杀他人信仰的真理以及受仁爱驱使的善行；而从最高的意义上说，它意味着把原本属于主的据为己有——即把正义和荣耀归于自己。这些都是各种盗窃，如同前面（74-79 节和 67-73 节）讲述的各类奸淫与凶杀一样，它们都是合一的。说它们合一，是因为彼中有此，此中有彼。

81. The evil of theft infects us more deeply than some other evils because it is united with guile and trickery, and guile and trickery work their way into our spiritual mind where our thinking with understanding takes place. We shall see below that we have a spiritual mind and an earthly mind [§86].

81. 偷窃的邪恶比其他邪恶污染我们更深，因其与狡诈和诡计沆瀣一气，而狡诈和诡计图谋着我们的属灵心性，那是我们的思维与认知发生之处。下面我们将看到，我们既有属灵心性也有属世心性（第 86 节）。

82. The reason we love honesty to the extent that we turn our backs on theft as a sin is that theft is also deception, and deception and honesty are two opposite things. This means that to the extent that we are not devoted to deception, we are devoted to honesty.

82. 我们只要以偷窃为罪而唾弃它，就会爱诚实，因为偷窃也是欺诈，欺诈和诚实是对立的双方。这意味着，只要我们不陷身欺诈，就会致力于诚实。

83. **Honesty also means integrity, fairness, faithfulness, and morality. On our own, we cannot be devoted to these so as to love them for what they are, for their own sakes, but if we turn our backs on deception, guile, and trickery as sins, we have a devotion to these virtues that comes not from ourselves but from the Lord, as explained in Life 18–31. This applies to priests, administrators, judges, merchants, and laborers— to all of us then, in our various roles and tasks.**

83. 诚实也意味着正直、公平、忠诚和道德。就自身而言，我们无法出于它们或者为了它们而热爱它们，但如果我们背离欺骗、狡诈和诡计，视之为罪，我们就会热爱这些美德，这不是出于我们自己，而是出于主，正如《教义之生命篇》18-31节所做的解释。这实际上适用于所有人：牧师、管理者、法官、商人和劳工——无论哪个行业，哪种职务。

84. **There are many passages in the Word that say this, the following being a few of them:**

84. 圣经对此有许多讲述，下面仅举几例：

Those who walk in righteousness and say what is upright, who loathe oppression for the sake of profit, who shake bribes from their hands in order not to accept them, who block their ears so as not to hear bloodshed, who close their eyes so as not to see evil—they will dwell on high. (Isaiah 33:15-16)

行事公义、说话正直、憎恶欺压的财利、摆手不受贿赂、塞耳不听流血的话，闭眼不看邪恶事的，他必居高处。（以赛亚书 33：15-16）

Jehovah, who will dwell in your tabernacle? Who will live on your holy mountain? Those who walk uprightly and do what is fair, who do not disparage others with their tongues, and who do no evil to their companions. (Psalms 15:1, 2, 3, and following)

耶和华啊，谁能住在你的帐幕？谁能住在你的圣山？就是行为正直、做事公义、心中说真理的人。他的舌头不说谗言，不恶待他的邻舍，也不随伙毁谤他的邻舍。（诗篇 15：1-3，以及下列）

My eyes are toward the faithful of the earth so that they may sit down with me. Anyone who walks the path of integrity will serve me. No one who practices deceit will sit in the midst of my house; no one who speaks lies will stand in my presence.

At dawn I will cut off all the ungodly of the earth, to cut off from the city all those who work iniquity. (Psalms 101:6-8)

我眼要看这地上的诚实人，叫他们与我同住；行为完全的，他要服侍我。行诡诈的，必不得住在我家里；说谎话的，必不得留在我眼前。我要从早灭绝这地上所有的恶人，好把一切作孽的从耶和华的城里剪除。（诗篇 101：6-8）

[2] In the following words, the Lord tells us that we are not truly honest, fair, faithful, or upright until we are inwardly honest, fair, faithful, and upright:

【2】 在下面的经文中，主教导我们除非我们内里诚实，公平，忠诚，正直，否则不可能真的诚实，公平，忠诚，正直。

Unless your righteousness exceeds that of the scribes and Pharisees, you will not enter the kingdom of the heavens. (Matthew 5:20)

你们的义若不胜于文士和法利赛人的义，断不能进天国。（马太 5：20）

Righteousness that exceeds that of the scribes and Pharisees means the more inward righteousness that is ours when we are in the Lord. As for our being in the Lord, he also teaches this in John:

胜过文士和法利赛人的义，意思是如果来到主里，我们就有了更多的内在正义：

The glory that you gave me I have given them, so that they may be one just as we are one—I in them and you in me—so that they may be made perfect in one, and so that the love with which you loved me may be in them, and I may be in them. (John 17:22, 23, 26)

你所赐给我的荣耀，我已赐给他们，使他们合而为一，像我们合而为一。。。我在他们里面，你在我里面。。。使他们完完全全地合而为一。。。使你所爱我的爱在他们里面，我也在他们里面。（约翰 17：22-23，26）

This shows that people become complete when the Lord is in them. These are the people who are called pure in heart, the ones who will see God, and the ones who are perfect, like their Father in the heavens (Matthew 5:8, 48).

这里展示的是内里有主的人会成为完全人：心里纯洁的人有福了，因为他们必得见神。。。所以，你们要完全，像你们的天父完全一样。（马太 5：8，48）

85. I noted in §81 above that the evil of theft infects us more deeply than some other evils because it is united with guile and trickery, and guile and trickery work their way into our spiritual mind where our thinking with understanding takes place; so now I need to say something about the human mind. On the human mind being our understanding together with our will, see Life 43.

85. 我在上面第 81 节中提到，偷窃的邪恶比其他邪恶污染我们更深，因其与狡诈和诡计沆瀣一气，而狡诈和诡计图谋着我们的属灵心性，那是我们的思维与认知

发生之处。所以现在我要谈谈人类的心性。我们的认知与意志构成人的心性。参见《教义之生命篇》43节。

86. We have an earthly mind and a spiritual mind, the earthly mind below and the spiritual mind above. The earthly mind is our mind for this world and the spiritual mind is our mind for heaven. The earthly mind can be called the animal mind, while the spiritual mind can be called the human mind. We are differentiated from animals by our having a spiritual mind that makes it possible for us to be in heaven while we are in this world. It is also what makes it possible for us to live after death.

86. 我们有属世心性也有属灵心性，属世心性在下，属灵心性在上。属世心性是我们尘世的心性，属灵心性则是在天堂的心性。属世心性可称为人的动物心性，而属灵心性可称为他的人之心性。我们与动物的区别是，我们有属灵心性，因而当我们还在世上时，就有可能达到天堂，也因此我们死后才能够生存。

[2] We can use our faculty of understanding to be in the spiritual side of our mind, and thus to be in heaven, but we cannot use our faculty of willing to be so unless we turn our backs on evils because they are sins; and if our will is not in heaven as well [as our understanding], we ourselves are still not there, because our will drags our understanding back down and makes it just as earthly and animal as itself.

[2] 我们的认知力可以在属灵心性上运行，甚至于上达天堂。但我们的意志力无法达到那里，除非我们摒弃邪恶，视其为罪。如果我们的意志不像认知一样到达天堂，则自身就仍然未达那里，因为我们的意志会把我们的认知拽回去，使之维持其本性的世俗和兽性。

[3] We can be compared to a garden, our understanding to light, and our will to warmth. A garden has light in winter but no warmth, while it has both light and warmth in summer. So when all we have is the light of our understanding, we are like a garden in winter, but when we have both light in our understanding and warmth in our will we are like a garden in summer.

我们可以比作花园，我们的认知是光，我们的意志是热。在冬天花园里有光，但没有热，而在夏天那里既有光，也有热。所以当我们所拥有的只是认知之光时，就像冬天的花园，但当我们既有认知之光又有意志之热时，我们就像夏天的花园。

In fact, the wisdom in our understanding comes from spiritual light and the love in our will comes from spiritual warmth, for spiritual light is divine wisdom and spiritual warmth is divine love.

事实上，我们认知的智慧来自属灵之光，我们意志的爱来自属灵之热，而属灵之光是圣智，属灵之热是圣爱。

[4] If we fail to turn our backs on evils because they are sins, the cravings of our evils clog the deeper levels of our earthly mind on the side where our will resides and are like a thick veil, like black clouds beneath the spiritual mind, preventing it from opening. However, as soon as we turn our backs on evils because they are sins, the Lord flows in from heaven, takes the veil away, dispels the cloud, and opens the spiritual mind, thereby admitting us to heaven.

[4] 如果我们不能因其为罪而摒弃邪恶，邪恶的贪欲就会堵塞我们属世心性的深层，那是我们意志的居所。于是，如同形成一层厚厚的帘幕，或像乌云似的挡在属灵心性下面，阻止其打开。然而，一旦我们摒弃邪恶，视其为罪，主就会从天堂流入，挪走帘幕，驱散乌云，打开属灵的心性，从而接纳我们进入天堂。

[5] As already noted, as long as cravings for evil behavior clog the deeper levels of the earthly mind, we are in hell, but as soon as those cravings are dispelled by the Lord, we are in heaven. Again, as long as cravings for evil behavior clog the deeper levels of the earthly mind we are earthly people, but as soon as those cravings are dispelled by the Lord, we are spiritual people. Again, as long as cravings for evil behavior clog the deeper levels of the earthly mind we are animals, differing from them only in that we are capable of thinking and talking, even about things we cannot see with our eyes (we can do this because of the ability of our understanding to be lifted up into heaven's light). As soon as those cravings have been dispelled by the Lord, though, we are human because we are thinking what is true in our understanding because of what is good in our will. And yet again, as long as cravings for evil behavior clog the deeper levels of the earthly mind we are like a garden in winter, but as soon as those cravings are dispelled by the Lord, we are like a garden in summer.

[5] 正如已经指出的那样，只要行邪恶的渴望堵塞属世心性的深层，我们就在地狱；然而，一旦行邪恶的渴望被主驱散，我们就进入天堂。再说一遍，只要行邪恶的渴望堵塞我们属世心性的深层，我们就是世俗之人；然而，一旦这些渴望被主驱散，我们就是属灵之人。换一个说法，只要行邪恶的渴望堵塞我们属世心性的深层，我们就是动物，与动物不同之处仅仅在于我们能够思考和言谈，甚至于肉眼无法看到之事（我们能如此是因为，我们的认知力能被提升到天堂之光中）。然而，一旦主驱散这些渴望，我们就成了人类，因为我们能够在认知上思考何为真理，在意志里思考何为良善。再说一遍，只要行邪恶的渴望堵塞属世心性的深层，我们就像冬天的花园；然而一旦这些渴望被主驱散，我们就像夏天的花园。

[6] In the Word, the union of our will and understanding is meant by heart and soul and by heart and spirit, as when it says that we are "to love God with all our heart and with all our soul" (Matthew 22:37) and that God will give "a new heart and a new

spirit” (Ezekiel 11:19; 36:26, 27). Our heart means our will and its love, while our soul or spirit means our understanding and its wisdom.

[6] 在圣经里，尽心、尽性或者尽心、尽意的意思是意志与认知合一，就像经文里说的“你要尽心、尽性、尽意爱主你的神”（马太 22：37）。上帝会赐下“一颗新心和一个新灵”（以西结 11：19；36：26-27）。我们的心指的是我们的意志及其爱；而我们的灵魂或灵意味着我们的认知及其智慧。

To the Extent That We Turn Our Backs on All Kinds of False Witness Because They Are Sins, We Love Truth

随着我们因其是罪而摒弃作各类伪证，我们就喜爱真理

87. Understood on an earthly level, bearing false witness means not only committing legal perjury but also telling lies and slandering others. Understood on a spiritual level, bearing false witness means saying and convincing ourselves that something false is true and that something evil is good, and the reverse. Understood on the highest level, though, bearing false witness means blaspheming the Lord and the Word.

87. 在世俗的层面上理解，作伪证不仅意味着犯法律上的伪证罪，而且意味着说谎和诽谤他人。在属灵层面上理解，作伪证意味着言说并自信，谬误为真理，邪恶为良善，反之亦然。然而，在最高的层面上理解，作伪证意味着亵渎上帝和圣经。

These are the three meanings of false witness. The information about the threefold meaning of everything in the Word presented in Sacred Scripture 5, 6, 7, and following may show that these three are united in people who commit perjury, tell lies, and slander.

这就是作伪证的三层含义。在《教义之圣经篇》5-7节和57-58节里，讲述了圣经里每件事都具有的三重意义，从而表明对那些做伪证、说谎和诽谤的人来说，这三层意义是一回事。

88. Since lying and truth are two opposite things, it follows that to the extent that we turn our backs on lying because it is a sin, we love truth.

88. 既然谎言与真理是彼此对立的，那么，只要我们因谎言是罪而摒弃说谎，我们就会爱真理。

89. To the extent that we love truth we want to know it and we find our hearts moved when we find it. That is the only way to arrive at wisdom; and to the extent that we love to do the truth, we take pleasure in the light that contains it.

89. 只要我们热爱真理，就想明白真理，当我们找到真理时，心中就会感动。这是获得智慧的唯一途径。只要我们喜爱行真理，就会乐享真理所居之光的快乐。

This is the same as in the case of the commandments already discussed, such as honesty and fairness in those who turn their backs on all kinds of theft, chastity and purity in those who turn their backs on all kinds of adultery, love and caring in those who turn their backs on all kinds of killing, and so on.

这与已经讨论过的各诫命的状况相同。例如，离弃各种盗窃后的诚实与公正，摈弃各种通奸后的忠贞和纯真，厌弃各种凶杀后的爱与关怀，等等。

People who are caught up in the opposite attitudes, though, know nothing about all this, even though it involves everything that is actually anything.

然而，那些陷入负面状态的人对这一切一无所知，尽管这一切都实在运行其中。

90. Truth is meant by the seed in the field, which the Lord described as follows:

90. 真理意为着田地里的种子，如同主在下面的描述：

A sower went out to sow seed. As he was sowing, some seed fell on a much-trodden path, and the birds of heaven devoured it. Some seed fell on stony places, but as soon as it grew up it withered, because it had no root. Some seed fell among thorns, and the thorns grew up with it and choked it. And some seed fell on good ground, and when it grew up it bore abundant fruit. (Luke 8:5-8; Matthew 13:3-8; Mark 4:3-8)

**有一个撒种的出去撒他的种。撒的时候，有落在路旁的，被践踏，天上的飞鸟又来吃尽了。有落在磐石上的，一出来就枯干了，因为缺乏水分。有落在荆棘里的，荆棘一同生长，把它窒息了。又有落在好土地里的，生长起来，结果百倍。
(路加 8: 5-8; 马太 13: 3-8; 马可 4: 3-8)**

In this parable the sower is the Lord and the seed is his Word and therefore the truth. The seed on the path refers to the way the Word is viewed by people who do not care about truth. The seed in stony places refers to the way the Word is viewed by people who do care about truth, but not for its own sake, and therefore not deeply. The seed among thorns refers to the way the Word is viewed by people who are caught up in cravings for evil behavior, while the seed in good ground is the way the Word is viewed by people who love the truths that come from the Lord and are found in the Word, the people who bear fruit because their doing of those truths comes

from him. We are assured of these meanings by the Lord's explanation (Matthew 13:19–23, 37; Mark 4:14–20; Luke 8:11–15).

在这比喻中，撒种人是主，种子是祂的道，因此是真理。种子落在路旁指那些不关心真理的人如何看待圣经。种子落在磐石上指那些虽然关心真理，但不追求真理的人如何看待圣经，他们并不深究。种子落在荆棘里指那些渴望行邪恶的人如何看待圣经。而种子落在好土地里，则指那些热爱圣经中主的真理之人看待圣经的态度，他们践行来自主的真理所以结出果子。主对这些意义做了清楚明白的解释（马太 13：19-23,37；马可 4：14-20；路加 8：11-15）。

We can see from this that the truth of the Word cannot take root in people who do not care about truth or in people who love truth superficially but not deeply or in people who are caught up in cravings for evil behavior. However, it can take root in people whose cravings for evil behavior have been dispelled by the Lord. In these the seed can take root—that is, the truth can take root in their spiritual minds (see the close of §86 above).

从这里我们可以看出，圣经真理不可能在不关心真理的人身上扎根，也不可能表面上爱真理却不深究的人身上扎根，更不可能在渴慕行恶之人身上扎根。但是，它可以扎根在那些被主驱除了对恶行的渴慕之人身上。种子可以在这些人身上扎根，也就是说，真理可以在他们的属灵心性里扎根（见上文第 86 节结尾）。

91. It is generally thought nowadays that being saved is a matter of believing one thing or another that the church teaches, and that being saved is not a matter of obeying the Ten Commandments in particular—not killing, not committing adultery, not stealing, not bearing false witness; and it is said in a wider sense that the focus should not be on deeds but on faith that comes from God. However, to the extent that we are caught up in evils we do not have faith (see Life 42–52).

91. 现在一般认为，得救是由于相信教会这样或那样的教导，而并非由于无论在狭义上还是广义上，都遵守十诫——不凶杀、不奸淫、不盗窃、不作假见证。据说行为不是重点，而来自上帝并对祂的信心才是。然而，只要我们沉迷在邪恶中，我们就不会有信心（见《教义之生命篇》42-52 节）。

Consult your reason and you will clearly see that no killer, adulterer, thief, or false witness can have faith while he or she is caught up in such cravings. You will also clearly see that we cannot dispel these cravings in any other way than by our being unwilling to act on them because they are sins—that is, because they are hellish and diabolical. So if people think that being saved is a matter of believing one thing or another that the church teaches, while at the same time they remain people of this kind, they cannot help being foolish. This is according to what the Lord says in Matthew 7:26.

你若用理性就会清楚地看到，没有一个杀人犯、奸夫淫妇、盗贼或作伪证者，在他或她沉迷于这种贪欲时会有信心。你也会清楚地看到，我们无法用任何其他途径驱除这些欲望，除非认识到这些是罪，是属地狱的、属魔鬼的——从而不再愿意做这些事。所以，如果人们认为得救是由于相信教会这样或那样的教导，却在贪欲上依然故我，不能不说这种人愚昧至极。正如主在马太福音 7:26 所说的。

This is how Jeremiah describes this kind of church:

这样的教会就如耶利米书描述的：

Stand in the gate of the house of Jehovah and proclaim this word there: “Thus says Jehovah Sabaoth, the God of Israel: ‘Make your ways and your deeds good. Do not put your trust in lying words, saying, “The temple of Jehovah, the temple of Jehovah, the temple of Jehovah are these.” Are you going to steal, kill, commit adultery, and tell lies under oath, and then come and stand before me in this house that bears my name and say, “We are delivered” when you are doing these abominations? Has this house become a robbers’ cave? Indeed, behold, I have seen it,’ says Jehovah.”
(Jeremiah 7:2-4, 9-11)

你当站在耶和华殿的门口，在那里宣传这话说：你们进这些门敬拜耶和华的一切犹太人，当听耶和华的话。万军之耶和华以色列的神如此说：你们改正行动作为，我就使你们在这地方仍然居住。你们不要信靠虚谎的话，说：这些是耶和华的殿，耶和华的殿，耶和华的殿。。。你们偷盗，杀害，奸淫，起假誓。。。又来到这称为我名下的殿，在我面前站立，说：我们被拯救去行所有这些可憎的事吗？这称为我名下的殿在你们眼中岂可看为贼窝吗？看哪，我都看见了。这是耶和华说的。（耶利米书 7： 2-4； 9-11）

The Only Way to Abstain from Sinful Evils So Thoroughly That We Develop an Inner Aversion to Them Is to Do Battle against Them

抵制罪性邪恶并从内里生出对其的厌恶，

是我们彻底戒绝它的唯一途径

92. Everyone knows on the basis of the Word and teachings drawn from it that from the time we are born our selfcenteredness is evil and that this is why we have an inborn compulsion to love evil behavior and to be drawn into it. We are deliberately vengeful, for example; we deliberately cheat, disparage others, and commit adultery; and if we do not think that these behaviors are sins and resist them for that reason,

we do them whenever the opportunity presents itself, as long as our reputation or our wealth is not affected.

92. 根据圣经和从圣经得出的教义，每个人都知道，从生下来的时候起，我们就有邪恶的内在特性，这就是为什么我们生来就有难掩的欲望，喜欢行邪恶之事，并沉迷其中。比如说，我们会故意报复；我们会故意欺骗、贬低别人、行奸淫之事。如果我们不认为这些行为是罪，并因此抵制它们，那么只要有机会，只要不影响自己的名声或财富，我们就会去做。

Then too, we really enjoy doing such things if we have no religion.

那么，如果没有宗教信仰，我们也会很喜欢做这样的事。

93. Since this self-centeredness is the taproot of the life we lead, we can see what kind of trees we would be if this root were not pulled up and a new root planted. We would be rotten trees that needed to be cut down and thrown into the fire (see Matthew 3:10; 7:19).

93. 既然这种内在特性是我们生命的主根，那么可以看到，如果不拔掉这根，再植入新根，我们会长成什么样的树。我们将会成为坏树，被砍掉，扔进火里（见马太 3:10； 7:19）。

This root is not removed and a new one put in its place unless we see that the evils that constitute it are harmful to our souls, and therefore we want to banish them. However, since they are part of our self-centeredness and therefore give us pleasure, we can do this only reluctantly and in the face of opposition, and therefore by doing battle.

除非看到构成此根的邪恶会危害我们的灵魂，并因而愿意将其驱除，否则无法铲除这根，并换上新根。然而，由于这是我们内在特性的成分，是带给我们快乐的，所以我们必须强制自己、克服抗拒，即通过斗争来完成。

94. Everyone undertakes this battle who believes that heaven and hell are real and that heaven is eternal happiness and hell eternal misery, and who believes that we come into hell if we do evil and into heaven if we do good. Whenever we do battle in this way, we are acting from our inner selves and against the compulsions that constitute the root of evil, because when we are fighting against something we are not intending it, and compulsions are intentions.

94. 每个相信天堂和地狱真实存在的人，都会经历这场战斗。他知道天堂是永恒的幸福，地狱是永久的痛苦，并相信人行邪恶就会下地狱，行良善就会入天堂。每当我们如此进行战斗的时候，我们就是发自内心地，与构成邪恶之根的贪欲作斗争，因为当我们抵制某种东西时，就不会想往它，而贪欲却是有意为之。

We can see from this that the only way to dig out the root of evil is by doing battle against it.

因此我们可以明白，挖出邪恶之根的唯一途径是与之征战。

95. The more we do battle and thereby set evils to one side, the more what is good replaces them and we look what is evil in the face from the perspective of what is good and see that the evil is hellish and hideous. Since this is how we see it then, we not only abstain from it but develop an aversion to it and eventually loathe it.

95. 我们越是与邪恶作斗争，从而将邪恶抛弃一旁，就有越多的良善取而代之。当我们顺着良善观看邪恶事物时，就会看到邪恶是地狱般的可怕。既然我们看到如此的光景，那么，我们不仅会戒除它，而且生出对其的厌弃，最终憎恶它。

96. When we battle against what is evil, we cannot help but fight using what seems to be our own strength, because if we are not using what seems to be our own strength, we are not doing battle. We are standing there like an automaton, seeing nothing and doing nothing, while constantly thinking on the basis of evil and in favor of it, not against it.

96. 当我们与邪恶之事作斗争时，我们不能不（似乎）用自己的能力去战斗，因为如果我们不（似乎）尽自己的力量，就不是在战斗。我们站在那里如同机器，视而不见，无所作为，却不断地在邪恶上思考，以恶为伍，不与之为敌。

However, we need to be quite clear about the fact that it is the Lord alone who is fighting within us against the evils, that it only seems as though we are using our own strength for the battle, and that the Lord wants it to seem like that because if it does not, no battle occurs, so there is no reformation either.

但是，我们要很清楚地认识到，事实上在我们内心深处与邪恶争战的唯独是主，只是看起来好像我们在尽自己的力量作战，而主也希望看似如此。因为如果不这样的话，就没有争战，因而也就没有改过自新。

97. This battle is hard only if we have given free rein to our cravings and indulged in them deliberately, or if we have stubbornly rejected the holy principles of the Word and the church. Otherwise, it is not hard. We need only resist evils in our intentions once a week or twice a month and we will notice a change.

97. 只有当我们对自己的欲望放任自流，任意沉迷其中，或者顽固地拒绝圣经和教会的神圣原则时，这场争战才十分艰难。否则就并不难。我们只需在自己的意愿中抵制邪恶，每周一次或每月两次，我们就会注意到改变。

98. The Christian church is called “the church militant.” It is called that because it fights against the Devil and therefore against evils that come from hell. (The Devil is hell.) The inner trials that church people endure are that fight.

基督教会被称为“教会军队”。之所以这样称呼，是因为它征战魔鬼，即与来自地狱的邪恶争战。(魔鬼就是地狱)。这场征战就是教会之人所经历的内在试探。

99. There are many passages in the Word about battles against evils, or trials. That is what these words of the Lord are about:

99. 圣经中许多章节讲到与邪恶的征战，或者试探。主的这些话正是这个意思：

I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much fruit. (John 12:24)

我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒，若是死了，就结出许多子粒来。(约翰 12: 24)

Then there is this:

还有：

Those who wish to come with me must deny themselves and take up their cross and follow me. Those who try to save their own life will lose it, but those who lose their life for my sake and the gospel’s will save it. (Mark 8:34-35)

若有人要跟从我，就当舍己，背起他的十字架来跟从我。因为凡要救自己生命的，必失去生命；凡为我和福音失去生命的，必救了生命。(马可 8: 34-35)

The cross means these trials, as it does also in Matthew 10:38; 16:24; Mark 10:21; and Luke 14:27. Life means the life we claim as our own, as it does also in Matthew 10:39; 16:25; Luke 9:24; and especially John 12:25. It is also the life of “the flesh,” which “is of no benefit at all” (John 6:63). In the book of Revelation, the Lord spoke to all the churches about battles against evils and victories over them:

十字架的意思就是试探，马太福音 10: 38；16: 24；马可福音 10: 21；路加福音 14: 27 里都是这个意思。生命指的是我们认为属于自己的生命，马太福音 10:39；16:25；路加福音 9:24；尤其约翰福音 12:25 里都是此意。也指的是“肉体”的生命，是“完全无益的”(约翰福音 6:63)。在《启示录》中，主对众教会讲到与邪恶的争战并战而胜之的事：

To the church in Ephesus: To those who overcome I will give [food] to eat from the tree of life, which is in the midst of the paradise of God. (Revelation 2:7)

对以弗所教会：对那些得胜者，我必将神乐园中的生命树给他吃。(启示录 2: 7)

To the church in Smyrna: Those who overcome will not be hurt by the second death. (Revelation 2:11)

对示每拿教会：得胜的，必不受第二次死的害。（启示录 2：11）

To the church in Pergamum: To those who overcome I will give the hidden manna to eat; and I will give them a white stone, and on the stone a new name written that no one knows except the one who receives it. (Revelation 2:17)

对别迦摩教会：得胜的，我必将那隐藏的吗哪赐给他吃，并赐给他一块白石，石头里面写着新名；除了那领受的以外，没有人能认识。（启示录 2：17）

To the church in Thyatira: To those who overcome and keep my works to the end I will give power over the nations, and give the morning star. (Revelation 2:26, 28)

对推雅推喇教会：那得胜又持守我作为到底的，我要赐给他权柄制伏列国；我又要把晨星给他。（启示录 2：26，28）

To the church in Sardis: [Those who overcome will be clothed in white garments, and I will not blot their names from the Book of Life; I will confess their names before my Father and before his angels. (Revelation 3:5)

对撒狄教会：凡得胜的必这样穿白衣，我也必不从生命册上涂抹他的名；且要在我父面前，和他的众天使面前，承认他的名。（启示录 3：5）

To the church in Philadelphia:] Those who overcome I will make pillars in the temple of my God, and will write upon them the name of God, the name of the city of God, the New Jerusalem, which is coming down out of heaven from God, and my new name. (Revelation 3:12)

对非拉铁非教会：得胜的，我要叫他在我神的殿中作柱子。我又要将我神的名和我神城的名（这城就是从天上、从我神那里降下来的新耶路撒冷），并我的新名，都写在他上面。（启示录 3：12）

To the church in Laodicea: To those who overcome I will grant to sit with me on my throne. (Revelation 3:21) . . .

对老底嘉教会：得胜的，我要赐他在我宝座中与我同坐。。。 （启示录 3：21）

We Need to Abstain from Sinful Evils and Fight against Them As Though We Were Doing So on Our Own

我们要尽自己的努力征战以戒绝罪性邪恶

101. It is part of the divine design that we act in freedom and according to reason, because acting in freedom according to reason is acting on our own.

101. 神性设计之一是我们能按照理性自由行事，因为按照理性自由行事，就是我们自己在行事。

However, these two powers, freedom and reason, are not our own. They are the Lord's within us; and since we are human they are not taken from us, because we cannot be reformed without them. That is, we cannot practice repentance, we cannot fight against evils and as a result bear fruit that is consistent with repentance [Matthew 3:8; Luke 3:8].

然而，这两种能力，即自由和理性，并不是我们自己的，而是我们里面的主的。只要是个人，这两种能力就不会被去除。因为离开它们，我们就不能改过自新。也就是说，我们不能践行悔改，不能与邪恶作斗争，进而结出与悔改相称的果子 [马太福音 3:8；路加福音 3:8]。

So since we are given freedom and reason by the Lord and we act from them, it follows that we are not acting on our own but as though we were on our own.

所以，既然主赐予我们自由和理性，我们能据之行动，那就说明我们的行为并非依靠自己，只是似乎靠自己而已。

102. The Lord loves us and wants to dwell with us but cannot love and dwell with us unless he is received and loved in return. This is the one and only means to union. This is why the Lord gives us freedom and the power to reason—the freedom of thinking and intending with seeming autonomy, and the power of reason that serves as our guide. It is impossible to love and be united with someone who is unresponsive, impossible to come in and abide with someone who is unreceptive. It is because our own receptiveness and responsiveness are given by the Lord that the Lord said,

102. 主爱我们，愿意住在我们里面，但除非我们接受祂并以爱回报祂，否则祂的爱无法落实、也无法进驻我们。这是与主结合的唯一途径。这就是为什么主赐予我们自由和理性的能力—似乎能自由地独立思想和意愿，以及理性能力去指导自

己。与一个没有反应的人是不可能相爱与结合的，对一个拒不接受者也无法进驻并与其共处。因为我们自己的接纳和响应是主所赐的，所以主说。

Abide in me, and I [will abide] in you. (John 15:4) Those who abide in me and in whom I abide bear much fruit. (John 15:5)

你们要住在我里面，我也在你们里面。住在我里面的，我也在他里面，这人就多结果子。（约翰 15：4，5）

On that day you will know that you are in me and I am in you. (John 14:20)

到那日，你们就知道你们在我里面，我也在你们里面。（约翰 14：20）

The Lord also tells us that he is present in whatever is true and good that we have received and that is within us:

主还告诉我们，凡是我们的领受的以及在我们里面的真理与良善，祂都与之同在。

If you abide in me and my words abide in you . . . If you keep my commandments, you will abide in my love. (John 15:7, 10)

你们若住在我里面，我的话语也住在你们里面。。。你们若遵守我的命令，就住在我的爱里。（约翰 15：7，10）

The people who love me are those who have my commandments and do them; and I will love them and dwell with them. (John 14:21, 23)

有了我的命令又遵守的，这人就是爱我的；我也要爱他。。。与他同住。（约翰 14：21，23）

So the Lord dwells with us in what is his own, and we dwell in what the Lord is giving us and are therefore in the Lord.

于是主住在我们里面属祂的事物里，我们也住在主赐予我们的事物里，因此，我们住在主里。

103. Since the Lord gives us this ability to respond in turn—and therefore a mutual relationship [with him]—he says that we are to repent, and no one can repent without a sense of autonomy.

103. 既然主赐予我们这种回应的能力—即与祂的相互关系—祂说我们要悔改，若没有自主就无人可以悔改。

Jesus said, “Unless you repent, you will all perish.” (Luke 13:3, 5)

耶稣说：你们若不悔改，都要如此灭亡。（路加 13：3，5）

Jesus said, “The kingdom of God is at hand. Repent, and believe in the gospel.” (Mark 1:14, 15)

耶稣说：神的国近了。你们当悔改，相信福音！（马可 1: 15）

Jesus said, "I have come to call sinners to repentance." (Luke 5:32)

耶稣说：我来是召罪人悔改。（路加 5: 32）

Jesus said to the churches, "Repent!" (Revelation 2:5, 16, 21, 22; 3:3)

耶稣对教会说：要悔改！（启示录 2: 5, 16, 21, 22, 3: 3）

They did not repent of their deeds. (Revelation 16:11)

他们并不悔改所行的。（启示录 16: 11）

104. Since the Lord gives us this ability to respond in turn—and therefore a mutual relationship [with him]—the Lord says that we are to do his commandments and bear fruit:

104. 由于主赐给我们做出回应的能力—于是能与祂建立彼此联系。主说，我们要践行祂的诫命，结出果子来。

Why do you call me, "Lord, Lord," and not do what I say? (Luke 6:46–49)

为什么称呼我主啊，主啊，却不照我所说的行呢？（路加 6: 46-49）

If you know these things, you are blessed if you do them. (John 13:17)

你们既知道这些事，若是去行就有福了。（约翰福音 13: 17）

You are my friends if you do what I command you. (John 15:14)

你们若遵行我所吩咐的，就是我的朋友了。（约翰福音 15: 14）

Whoever does and teaches [the commandments] will be called great in the kingdom of the heavens. (Matthew 5:19)

无论何人遵行这诫命，又教导人遵行，他在天国要称为大的。（马太 5:19）

Everyone who hears my words and does them I will liken to a wise man. (Matthew 7:24)

所以，凡听见我这话就去行的，好比一个聪明人，把房子盖在一块磐石上。（马太 7: 24）

Bear fruit that is consistent with repentance. (Matthew 3:8)

所以要结出果子来，与悔改相称。（马太 3: 8）

Make the tree good and its fruit good. (Matthew 12:33)

你们知道树好，果子也好。（马太 12: 33）

The kingdom will be given to a nation that bears its fruits. (Matthew 21:43)

神的国必赐给那能结果子的国民。（马太 21： 43）

Every tree that does not bear fruit is cut down and thrown into the fire. (Matthew 7:19)

凡不结好果子的树就砍下来，丢在火里。（马太 7： 19）

We can see from these passages that we are to act [not] on our own, but through the power of the Lord, which we must pray for; and that this is acting as if we were on our own.

从这些经文可以看到，我们不是靠着自己的力量行事，而是借着主的力量，我们必须为之祷告，而这才似乎是靠我们自己做的。

105. Since the Lord gives us this ability to respond in turn—and therefore a mutual relationship [with him]—we must therefore give an account of our deeds and be recompensed accordingly, for the Lord says:

105. 既然主赐给我们做出回应的能力，从而与祂建立彼此的联系—于是我们就必须对自己的行为负责，并做出相应的回报，因为主说：

The Son of Humanity is going to come, and he will repay all people according to their deeds. (Matthew 16:27)

人子降临时，他要照各人的行为报应各人。（马太 16： 27）

Those who have done what is good will go forth into the resurrection of life, and those who have done what is evil will go forth into the resurrection of condemnation. (John 5:29)

行善的，复活得生命；作恶的，复活被定罪。（约翰福音 5： 29）

Their works follow them. (Revelation 14:13)

他们的工作也随着他们。（启示录 14： 13）

All were judged according to their works. (Revelation 20:13)

他们都照各人的行为受审判。（启示录 20： 13）

Behold, I am coming, and my reward is with me, to give to all according to what they have done. (Revelation 22:12)

看哪，我必快来！带着奖赏，要照各人所行的报应他。（启示录 20： 13）

If we had no ability to respond, we could not be held accountable.

如果我们没有回应的能力，就不必承担责任。

106. Since it is up to us to be receptive and to respond in turn, the church teaches that we are to examine ourselves, confess our sins in the presence of God, stop committing them, and lead a new life. Every church in the Christian world teaches this, as stated in Life 3–8.

106. 既然我们需要自己去接受并做出回应，于是教会教导我们要省察自己，在上帝面前认自己的罪，停止犯罪，过新的生活。基督教界每个教会都教导这些，正如《生命的教义》3-8节所说。

107. If we did not have the power to be receptive and therefore had no apparent ability to think independently, faith could not have even entered the discussion, since faith does not come from us either. If it were not for that ability to be receptive, we would be like straw blowing in the wind, and would stand around lifelessly, with our mouths gaping and our hands hanging limp, waiting for something to flow in, neither thinking nor doing anything about what matters for our salvation. We are in no way the active force in these matters, true, but we do react seemingly on our own.

107. 如果我们没有接受的能力，因此没有独立思考的能力，信仰就无从谈起，因为信仰并非出于我们。如果没有这种接受的能力，我们就会像风中的稻草一样，或者一个人无精打采地站在那里，嘴巴张开，双手瘫软地垂着，等待什么东西流进嘴里，既不思考，也不做对自己的救赎有意义之事。我们肯定不是这样的生命体，确实，我们看来能靠自己作出反应。

These matters will be presented in still clearer light, though, in the works on angelic wisdom.

不过，这些问题将在关于天使智慧的著述中作更清楚地讨论。

If We Turn Our Backs on Evils for Any Other Reason Than That They Are Sins, We Are Not Turning Our Backs on Them but Are Simply Making Sure They Are Not Visible in the Eyes of the World

如果我们出于其他理由摒弃邪恶，而并非因其是罪，就不是摒弃它们，而只是确保它们不被世人看见罢了

108. There are moral individuals who keep the commandments of the second tablet of the Ten Commandments, who do not cheat, blaspheme, take vengeance, or commit adultery, and who are convinced that such behavior is evil because it is harmful to the state and therefore contrary to the laws of humanity. They also practice goodwill, honesty, fairness, and chastity.

108. 有一些有道德的人，他们遵守十诫中第二块约版的戒律，不欺骗、不亵渎、不报复、不通奸，他们坚信这些行为是邪恶的，因其有害公共福祉，因此违犯人类的法律。他们也奉行仁爱、诚实、公平和贞洁。

If they are doing these good things and turning their backs on evil things only because the latter are evil, though, and not because they are sins as well, these people are merely earthly, and in merely earthly individuals the root of the evil remains in place and is not removed. So the good things they do are not good, because they arise from the doers themselves.

如果他们行这些良善并摒弃那些邪恶，仅仅因为后者是邪恶，而不是因为它们也是罪，那么这些人还只是世俗之人。在世俗之人身上，邪恶之根仍在，没有被去除。所以他们所做的善事并非善事，因为这些善事是出于人自己。

109. Moral earthly individuals can look just like moral spiritual individuals to people on earth, but not to angels in heaven. To angels in heaven they look like lifeless wooden statues if the individuals are focused on goodness, and like lifeless marble statues if they are focused on truth. It is different for moral spiritual individuals because a moral earthly person is moral on the outside, while a moral spiritual person is moral on the inside, and the outside has no life apart from the inside. Technically speaking, the outside is alive, of course, but it has no life worthy of the name.

109. 在世人看来，有道德的世俗之人和有道德的属灵之人是一样的，但天堂天使就不这样看。在天堂天使眼里的前者，如果专注于良善，就像无生命的木头雕像；如果专注于真理，就像无生命的大理石雕像，完全不同于有道德的属灵之

人。因为有道德的属世之人是外在的道德，而有道德的属灵之人是内在的道德，离开了内在的外在没有生命。严格说来，外在当然也活着，但它并非真正意义上的生命。

110. The compulsions to evil that constitute our deeper nature from birth can be set aside only by the Lord, because the Lord flows from what is spiritual into what is earthly, but of ourselves we flow from what is earthly into what is spiritual.

110. 与生俱来的构成我们深层本性的邪恶欲望，只有主才能驱除，因为主从属灵层面浇灌属世层面，而我们自己则从属世层面渗入属灵层面。

This latter flow goes against the divine design and does not operate on our compulsions and set them aside but envelops them more and more tightly as we reinforce them. So since this means that our inherited evil remains hidden and enclosed within us, when we become spirits after death it bursts the coverings that veiled it on earth and breaks out like pus from an ulcer that has been healed only superficially.

这后一种方向的流动违背神性设计，所以不能控制我们的贪欲，将其驱逐一旁，而是随着这贪欲的增强，越来越紧的把它缠裹起来。因此，由于遗传的邪恶仍然隐藏和包裹在我们里面，那么当我们死后成为灵体时，它就会冲破尘世上遮盖它的包裹，像溃疡上的脓包一样破裂开来，这溃疡当初只得到了表面的治疗。

111. The reasons we may be moral in outward form are many and varied, but if we are not inwardly moral as well, we are not really moral at all. For example, we may refrain from adultery and fornication out of fear of civil law and its penalties, fear of loss of our good name and therefore our rank, fear of associated diseases, fear of being berated by a wife at home and a consequent loss of tranquility, fear of vengeance by a husband or relatives. We may refrain because of poverty or greed, because of incompetence caused by disease, abuse, age, or impotence—in fact, if we refrain from them because of any earthly or moral law and not because of spiritual law as well, we are adulterers and lechers all the same. That is, we believe that they are not sins and in our spirits regard them as not illegal in the sight of God. This means that in spirit we are committing them even though we are not doing so in the flesh in this world; so when we become spirits after death, we speak openly in favor of them.

111. 我们出于种种原因而表现出外在形式上的道德，但如果我们的内在不道德，就根本不是真正的道德。例如，我们可能会因为害怕民法及其惩罚，害怕失去好名声，从而失去地位，害怕相关的疾病，害怕受到家中妻子责骂失去安宁，害怕丈夫或亲戚的报复，而不去通奸和淫乱。我们的克制可能是因为贫穷或贪婪，因为疾病，或成瘾、年老或性无能等所致的无能为力—事实上，如果约束我们的力

量是世俗道德法律，而非同时也是属灵律法，我们的内在就仍然是奸夫淫妇。也就是说，我们相信这些不是罪；在灵性里，我们以为这些在上帝看来并不违法。这意思是，尽管我们在世的肉体并未如此行，但却在灵里这样做了。所以当我们死后成为灵时，就公然为之辩护。

We can see from this that irreligious people can turn their backs on evils as harmful, but only Christians can turn their backs on evils because they are sins.

从这里我们可以看出，无信仰之人会出于避害而离弃邪恶，但只有基督徒才能因其是罪而摒弃邪恶。

112. It is much the same with all kinds of theft and cheating, all kinds of killing and vengeance, all kinds of false witness and lying. None of us can be cleansed and purified from them by our own strength. There are infinite complexities hidden within a compulsion that we see as a single, simple thing, but the Lord sees the tiniest details in complete sequence.

112. 各种偷窃和欺骗，各种杀戮和报复，各种伪证和谎言，都是一样的。我们没有一个人可以靠自己的力量来清洗和净化它们。贪欲中隐藏着无限的复杂性，我们把它看的很简单，很单纯，但主却能完整地明察秋毫。

In a word, we cannot regenerate ourselves. That is, we cannot form a new heart and a new spirit within ourselves [Ezekiel 11:19; 36:26]. Only the Lord, who is the true Reformer and Regenerator, can do this; so if we try to make ourselves new with our own plans and our own intelligence, this is like putting rouge on a disfigured face or smearing cleansing cream over an area that is inwardly infected.

一句话，我们靠自己无法重生。也就是说，我们自己无法形成新心和新灵（以西结书 11:19；36:26）。唯有主——真正的更新者和重生者，才能做到这一点；所以，如果我们想靠自己的计划用聪明更新自己，这就像在丑陋的脸上涂脂抹粉，或在内里发炎之处涂抹清洁膏。

113. That is why the Lord says in Matthew, Blind Pharisee, cleanse the inside of the cup and the plate first, so that the outside of them may be clean as well. (Matthew 23:26)

113. 这就是为甚么主在马太福音中说：“你这瞎眼的法利赛人，先洗净杯盘的里面，好叫外面也干净了。”（马太 23：26）

and in Isaiah,

以及以赛亚书：

Wash yourselves! Purify yourselves! Take away the evil of your deeds from before my eyes! Stop doing evil! And then, even if your sins have been like scarlet, they will become white like snow; even if they have been as red as purple-dyed cloth, they will be like wool. (Isaiah 1:16, 18)

“你们要清洗、使你们洁净，从我眼前除掉你们的恶行，要止住作恶。。。你们的众罪虽像朱红，必变成雪白；虽红如丹颜，却必如羊毛。”（以赛亚书 1:16, 18）

True Christianity (1771)

《真实的基督教》 (1771)

The Catechism, or Ten Commandments, Explained in Both Its Outer and Its Inner Meanings

教义，或十诫：对其外义和内义的解释

282. Every nation on the face of the earth knows that it is evil to murder, to commit adultery, to steal, and to bear false witness, and knows that any country, state, or civilized society that did not forbid these evils would be doomed. No one thinks the Israelite nation was stupider than other nations and did not know these things were evils. Anyone might be amazed, then, that these laws, universally recognized on earth as they are, were delivered on Mount Sinai in such a miraculous way by Jehovah himself.

282. 世上每个民族都知道，凶杀、通奸、偷盗、作伪证是邪恶的，并知道任何王国、国家或文明社会如果不禁止这些恶行，就会遭毁灭。没有人认为以色列民族比其他民族更愚昧，不知道这些事是恶行。那么，每个人可能都会惊讶，耶和華竟然亲自在西奈山上以如此神奇的方式，昭告这些被世上普遍承认的律法。

I have been told, though, that they were delivered in this miraculous way so that people would know that these laws are not only civil and moral laws but divine laws as well.

不过我被告知，之所以用这种神奇的方式把这些律法昭示世人，是为了让人们知道，这些律法不仅是民法、道德法，也是神性律法。

Therefore to act against them would be not only doing something evil to our neighbor (meaning our fellow citizen and our community) but also sinning against God. When they were delivered by Jehovah on Mount Sinai, therefore, these laws became laws of religion as well. It should be obvious that whatever Jehovah commands, he commands as an aspect of religion; therefore his commands are something we need to follow for the sake of our salvation. Before I explain the Commandments, though, I will give a prefatory statement about their holiness, to show that they have religious import.

因此，与之相背的行为不仅是对我们的邻舍（意为我们的同胞和社会）作恶，也是对上帝的犯罪。因此，当耶和華在西奈山昭告这些律法的时候，这些律法也就成了宗教的律法。很明显，无论耶和華吩咐什么，都关乎宗教信仰，我们必须遵

守，因为祂的吩咐是为了我们的救赎。在解释这些诫命之前，我要先说明这些诫命的神圣性，以展示其具有的宗教意义。

The Ten Commandments Were the Holiest Thing in the Israelite Church

十诫是以色列教会至为神圣之物

283. The Ten Commandments are the most important thing in the Word. As a result, they were the most important thing in the church that was established in the Israelite nation. In a brief encapsulation they included all the elements of religion that provide for God's connection to us and our connection to God. Therefore the Ten Commandments were the holiest thing of all.

283. 十诫是圣经中最重要的内容。因此，它们是以色列民族所立教会中最重要的事务。简而言之，它们包含了宗教的所有要素，从而建立起神与我们的联系，也保证我们与神的联系。因此，十诫是至高神圣之物。

The following points show that the Ten Commandments were the holiest thing: Jehovah the Lord himself, together with angels, came down on Mount Sinai in fire and delivered the Ten Commandments by direct speech. The mountain was fenced all around so that no one would approach and die. Not even the priests or the elders were allowed to approach; only Moses. The commandments were written on two tablets of stone by the finger of God. When Moses carried the tablets down for the second time, his face was glowing.

从以下几点可以看出，十诫是至为神圣之物：耶和华亲自与天使一起，在火中降临西乃山，以直接教喻的方式颁布十诫。山的四周都设起围栏，人不得靠近以免死亡。连祭司和长老都不能靠近，只有摩西才可以。诫命被上帝用手指写在两块石版上。当摩西第二次带石版下山的时候，他的脸上发光。

Afterward, the tablets were stored in an ark that was at the heart of the tabernacle. There was a mercy seat on top of the ark with angel guardians made of gold over it. The inmost area in the tabernacle, where the ark was placed, was called the most holy place. Outside the veil behind which the ark stood there were several things that represented holy things in heaven and the church: a table overlaid with gold that had the showbread on it, a golden altar for burning incense, and a golden lampstand with seven lamps. There was also a curtain around the tabernacle made out of [threads of]

fine linen and of purple and scarlet [yarn]. The holiness of the whole tabernacle came from no other source than the law that was inside the ark.

之后，石版被存放在帐幕中心的约柜里。在约柜的上面有一个施恩座，被金子做的守护天使遮盖。帐幕最里面的地方，也就是放置约柜之处，被称为至圣所。在安放约柜的帐幕外，有几件代表天堂和教会的圣物：一张裹金的桌子，上面摆放陈设饼，一个焚香的金坛，还有一个金灯台，上面有七盏灯。帐幕周围也有幔子，是用细麻布并紫色和朱红色纱线织成的。约柜里的律法是整个帐幕圣洁的唯一来源，没有别的来源。

Because of the holiness of the tabernacle that came from the law in the ark, the entire Israelite population camped around the tabernacle, tribe by tribe, in an arrangement that was given by command. When they traveled, the tribes moved in a specific sequence behind the ark, and there was a cloud over the ark by day and a fire by night.

因为约柜里的律法使帐幕具有的神圣，所以全体以色列人都在帐幕周围扎营，依照颁布的命令，一个支派一个支派地围绕在帐幕周围。当他们行进时，各支派按特定的顺序跟在约柜后面行动。约柜上方，白天有云彩笼罩，晚上有火光照耀。

Because of the holiness of this law and Jehovah's presence in it, Jehovah spoke to Moses from over the mercy seat between the angel guardians. In fact, the ark was called "Jehovah" there. Aaron was not allowed inside the veil unless he offered sacrifices and burned incense, or else he would die.

因为这律法的圣洁和耶和华的临在，所以耶和华从守护天使之间的施恩座上方对摩西说话。事实上，约柜被称为"耶和华"的所在。亚伦除非献祭和烧香，是不允许进入幔子里面的，否则就会死。

Because of Jehovah's presence in this law and surrounding it, the ark containing the law performed miracles. For example, the waters of the Jordan were split apart, and as long as the ark was resting in the middle of the riverbed the people crossed on dry land. When the ark was carried around the walls of Jericho, the walls fell. Dagon, an idol of the Philistines, at first fell facedown before the ark. Later, Dagon lay decapitated with the palms of its hands across the threshold of the shrine. Because of the ark, as many as several thousand inhabitants of Beth-shemesh were struck down. Uzza died because he touched the ark. David brought the ark back into Zion with sacrifices and shouts of triumph. Later on Solomon brought the ark into the Temple in Jerusalem where he had made a sanctuary for it; and so on. All these things make it clear that the Ten Commandments were the holiest thing in the Israelite church. . . .

因为耶和华临在于这律法及其四周，所以载有律法的约柜就显出神迹。例如，约旦河的河水被分开，只要约柜停在河中间，百姓就从干地上过河。当约柜被抬着环绕耶利哥城时，城墙就倒塌了。大衮是非利士人的神像，起初在约柜前脸朝下倒地。后来，大衮又栽倒在大衮庙的门槛上，身首异处。因为擅观约柜的缘故，伯示麦的居民数千人被杀。乌撒因触摸方舟而死。大卫把约柜请回锡安的大卫城，献上祭品并载歌载舞。后来所罗门又把约柜请进耶路撒冷的圣殿，在那里为之建立圣所；等等。这些事件都说明，十诫是以色列人教会中至为神圣之物。。。

285. Since this law provides for the Lord's partnership with us and our partnership with the Lord, it is called the covenant and the testimony. It is called the covenant because it provides for partnership; it is called the testimony because it confirms the agreements in the covenant. In the Word a covenant means a partnership and testimony means something confirming and witnessing to its agreements. This is why there were two tablets, one for God and one for us. The partnership comes from the Lord, but it comes when we do the things that have been written on our tablet. The Lord is constantly present and wanting to come in, but we have to use the freedom we have been given by the Lord to open the door. He says, "Behold! I am standing at the door and knocking. If any hear my voice and open the door, I will come in and will dine with them and they with me" (Revelation 3:20).

285. 由于这律法建立了主与我们，以及我们与主的结合，所以它被称为“约”和“见证”。它被称为约，是因为它建立了结合；它被称为见证，是因为它确认了约中的条款。在圣经中，约是指结合的意思，而见证则确认并证实约定的内容。这就是为什么有两块约版，一块是给上帝的，一块是给我们的。这结合是主成就的，但只有当我们的行为符合我们的约版所列的要求时，结合才会发生。主一直临在并希望进入我们，但我们需要用主所赐的自由把门打开。祂说：“看哪，我站在门外叩门，若有听见我声音就开门的，我要进到他那里去，我与他，他与我一同坐席。”（启示录 3：20）。

285. The stone tablets on which the law was engraved were called the tablets of the covenant. Because of them the ark was called the ark of the covenant and the law itself was called the covenant (see Numbers 10:33; Deuteronomy 4:13, 23; 5:2, 3; 9:9; Joshua 3:11; 1 Kings 8:21; Revelation 11:19; and elsewhere).

刻有律法的那两块石版被称为“约版”，存放它们的柜子被称为“约柜”，律法本身被称为“约”（参看民数记 10:33；申命记 4:13,23; 5:2-3; 9:9；约书亚记 3:11；列王纪上 8:21；启示录 11:19 等）。

Because covenant means partnership, it is said of the Lord that he will be a covenant for the people (Isaiah 42:6; 49:9). He is also called the angel or messenger of the covenant (Malachi 3:1), and his blood is called the blood of the covenant (Matthew 26:28; Zechariah 9:11; Exodus 24:4–10). This is why the Word is called the Old Covenant and the New Covenant. Covenants are made for love, friendship, association, and partnership.

由于“约”表结合，故经上论到主说，祂将成为“众民的约”（以赛亚书 42:6; 49:9）；祂还被称为“立约的天使或使者”（玛拉基书 3:1）；祂的血被称为“立约的血”（马太福音 26:28；撒迦利亚书 9:11；出埃及记 24:4-10）。因此，圣经被称为旧约和新约，因为立约是为了爱、友谊、联合和协作。

286. There was tremendous holiness and power in this law because it is a synopsis of all the elements of religion. It was engraved on two tablets, one of which contains a synopsis of all things related to God, and the other, a synopsis of all things related to us. For this reason the commandments of this law are called the Ten Words (Exodus 34:28; Deuteronomy 4:13; 10:4). They are called this because ten means all and words mean truths. Of course, they contained more than ten words. For an explanation that ten means all, and that tithes were established because of that meaning, see Revelation Unveiled 101; on the point that this law is a synopsis of all aspects of religion, see below [§289].

286. 这律法（即十诫）之所以蕴含如此大的神圣和权能，是因为它概括了全部宗教信仰的内容。它被刻在两块石版上，其中一块概括了所有涉及上帝的条款，另一块概括了所有涉及人的条款。因此，这律法的诫命被称为“十条诫”（出埃及记 34:28；申命记 4:13; 10:4）。它们被如此称呼，是因为“十”表全部，“诫”表真理。当然，它们所包含的内容不止十句话。关于“十”表全部，以及由于这层含义而制定的“十一”奉献，参看《揭秘<启示录>》101 节。在下面 289 节可以看到，这律法概括了宗教信仰的全部内容。

In Their Literal Meaning, the Ten Commandments Contain General Principles to Be Taught and Lived; in Their Spiritual and Heavenly Meanings, They Contain Absolutely Everything

在字义上，十诫包含一般的教导和生活原则；而在属灵和属天之义上，它全然包罗万象

287. It is generally recognized that the Ten Commandments in the Word are called the law in a supreme sense because they contain all the principles to be taught and lived. They contain not only all the principles related to God but also all the principles related to us. For this reason this law was engraved on two tablets, one of which relates to God and the other to us.

287. 众所周知，在圣言中，十诫被称为首要律法，因为它们涵盖了教义与生活的一切，不仅包括涉及上帝的一切原则，还包括涉及人的一切原则。因此，这律法被刻在两块石版上，其中一块涉及上帝，另一块涉及人。

It is also generally recognized that all the principles to be taught and lived come down to loving God and loving our neighbor. The Ten Commandments contain all the teachings about these two kinds of love. The entire Word teaches nothing else, as the Lord's words make clear:

人们也都知道，关乎教义与生活的一切教导都与爱上帝和爱邻舍有关；十诫涵盖了关于这两种爱的一切方面。整部圣经没有教导其他内容，主的这些话说的很清楚：

Jesus said, "You are to love the Lord your God with all your heart, with all your soul, and with all your mind; and your neighbor as yourself. The Law and the Prophets hinge on these two commandments." (Matthew 22:37-40)

耶稣说，你要尽心、尽性、尽意爱主你的神，其次要爱邻如己，这两条诫命是律法和先知一切道理的总纲。（马太福音 22:35-37,40）

The Law and the Prophets means the entire Word.
律法和先知指的是整本圣经。

Further, A lawyer tested Jesus by saying, "Master, what should I do to inherit eternal life?" Jesus said to him, "What has been written in the law? How do you read it?" He replied, "You are to love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbor as yourself." And Jesus said, "Do this and you will live." (Luke 10:25-28)

还有：一个律法师试探耶稣说，夫子！我该作什么才可以承受永生？耶稣对他说，律法上写的是什么呢？你念的是怎样呢？他回答说，你要尽心、尽性、尽力、尽意爱主你的神，又要爱邻舍如同自己。耶稣说，你这样行，就必活着。（路加福音 10:25-28）

Because everything in the Word is about loving God and loving our neighbor, and the first tablet of the Ten Commandments contains a summary of everything about loving God while the second tablet contains a summary of everything about loving our neighbor, it follows that the Ten Commandments contain everything to be taught and lived.

由于爱上帝与爱邻舍是圣经的全部，而十诫的第一块约版概括了爱上帝的全部内容，第二块则包含对爱邻舍的全部内容，故可知十诫包含教义与生活的全部。

If you visualize the two tablets, it is clear how they are connected. God looks at us from his tablet and we look at God from ours. The two tablets are therefore turned toward each other. On God's side it never fails that he is looking at us and doing what has to be done for our salvation. If we accept and do the things on our tablet, a reciprocal partnership [with God] develops. What happens to us then is indicated by the Lord's words to the lawyer: "Do this and you will live."

看看这两块约版就清楚明白，它们是如何联结的：上帝从祂的约版关注我们，我们则从自己的约版关注上帝，因此这两块约版朝向彼此，上帝一方从未中断对我们的关注，也从未停止祂的救赎行动。若我们接受并践行我们的约版所列之事，与上帝的相互联结就会发生。随后发生的事，就如主对律法师说的话：“你这样行，就必活着”。

288. The Word often mentions the law. I will now say what that means in a narrow sense, in a broader sense, and in the broadest sense. In a narrow sense, the law means the Ten Commandments. In a broader sense, the law means the rules that Moses gave to the children of Israel. In the broadest sense, the law means the entire Word.

288. 圣经中经常提及“律法”。我要解释一下“律法”在狭义上、广义上和最广义上分别指的是什么。狭义上，律法是指十诫；广义上，是指摩西颁给以色列人的律例；最广义上，是指整部圣经。

People know that in a narrow sense "the law" means the Ten Commandments. In a broader sense, "the law" means the rules that Moses gave to the children of Israel. This becomes clear from the individual rules laid out in Exodus—they are called the law:

人们知道，狭义上律法是指十诫。广义上律法是指摩西颁给以色列人的律例。这从出埃及记列出的具体条例明显看的出来——它们都被称为“条例”：

This is the law of the trespass offering. (Leviticus 7:1)

赎愆祭的条例乃是如此。（利未记 7： 1）

This is the law of the sacrifice of peace offerings. (Leviticus 7:11)

献平安祭的条例乃是这样。（利未记 7： 11）

This is the law of the grain offering. (Leviticus 6:14 and following)

素祭的条例乃是这样。（利未记 6： 14， 以及随后各条）

This is the law of the burnt offering, the grain offering, the sacrifices for sin and guilt, and the consecrations. (Leviticus 7:37)

这就是燔祭、素祭、赎罪祭、赎愆祭、分别为圣和平安祭的条例。（利未记 7： 37）

This is the law of the animals and the birds. (Leviticus 11:46 and following)

这是走兽、飞鸟的条例。（利未记 11： 46， 以及随后各条）

This is the law for a woman who has given birth to a son or a daughter. (Leviticus 12:7)

这条例是为生男或生女的妇人。（利未记 12： 7）

This is the law of leprosy. (Leviticus 13:59; 14:2, 32, 54, 57)

这是大麻风病的条例。（利未记 13： 59； 14： 2； 32， 54， 57）

This is the law for someone who has a discharge. (Leviticus 15:32)

这是患漏症和遗精而不洁净的条例。（利未记 15： 32）

This is the law of jealousy. (Numbers 5:29, 30)

这是嫉恨的条例。（民数记 5： 29-30）

This is the law of the Nazirite. (Numbers 6:13, 21)

这是拿细耳人的条例。（民数记 6： 13， 21）

This is the law of cleansing. (Numbers 19:14)

这是洁净的条例。（民数记 19： 14）

This is the law of the red heifer. (Numbers 19:2)

有关红牛的条例。（民数记 19： 2）

[This is] the law for a king. (Deuteronomy 17:15–19)

这是关于王的条例。（申命记 17: 15-19）

In fact, the entire five books of Moses are called “the Law” (Deuteronomy 31:9, 11, 12, 26). They are called this in the New Testament as well (Luke 2:22; 24:44; John 1:45; 7:22, 23; 8:5; and elsewhere).

事实上，整个摩西五经被称为律法（申命记 31:9, 11-12, 26）。在新约里也是如此，如路加福音 2:22; 24:44；约翰福音 1:45; 7:22-23; 8:5 等。

When Paul says, “We are justified by faith apart from the works of the Law” (Romans 3:28), by the works of the Law he means the rules just mentioned. This is clear from the words that follow this passage in Romans, as well as from Paul’s words to Peter chiding him for making others follow Jewish religious practices. In the latter context, Paul says three times in one verse, “No one is justified by the works of the Law” (Galatians 2:14, 16).

当保罗说：“人称义是因着信，不在于律法的行为”（罗马书 3:28），他所谓的律法的行为就是上面提到的条例。这一点从罗马书这段话后，保罗对彼得说的话看得明白，他责备彼得使大家效仿犹太人的宗教习性。在后面的篇幅中保罗三次说道：称义不是因行律法（加拉太书 2:14,16）。从最广义上说，律法是指整部圣经。这从以下经文看的明显：

In the broadest sense, “the law” means the entire Word. This is clear from the following passages: “Jesus said, ‘Is it not written in your law, “You are gods?”” (John 10:34, referring to something written in Psalms 82:6). “The crowd answered, ‘We have heard from the law that Christ remains forever”” (John 12:34, referring to something written in Psalms 89:29; 110:4; and Daniel 7:14). “This was to fulfill the Word that was written in their law, ‘They hated me for no reason”” (John 15:25, referring to something written in Psalms 35:19). “The Pharisees said, ‘Do any of the rulers believe in him? But the crowd does, who do not know the law”” (John 7:48, 49). “It is easier for heaven and earth to pass away than for the tip of one letter of the law to fall” (Luke 16:17). In these passages, the law means the entire Sacred Scripture. There are a thousand passages like this in [the Psalms of] David.

在最广义上，律法是指整部圣经。这一点从以下经文明显看出来：“耶稣说，‘你们的律法上岂不是写着，你们是神吗？’”（约翰福音 10:34，并参见诗篇 82:6）。众人回答说，我们听见律法上有话说，基督是永存的。（约翰福音 12:34，并参见诗篇 89:29; 110:4；但以理书 7:14）。“这要应验他们律法上所写的话，‘他们无故地恨我。’”（约翰福音 15:25，并参见诗篇 35:19）。“法利赛人说，‘官长岂有信他的呢？但这些不明白律法的百姓是被咒诅的’”（约翰福音

7:48-49) “天地废去较比律法的一点一画落空还容易。” (路加福音 16:17) 在这些经文中，律法均表示整部圣经。大卫诗篇中还有上千条这样的经文。

289. In their spiritual and heavenly meanings, the Ten Commandments contain absolutely all the instructions to be taught and lived—all aspects of faith and goodwill. This is because each and every thing on both a large and a small scale in the Word’s literal meaning conceals two inner meanings. One inner meaning is called spiritual, and the other, heavenly. Divine truth exists in its own light and divine goodness exists in its own warmth within these meanings. Because the Word has these characteristics as a whole and in each of its parts, the Ten Commandments need to be explained in all three meanings, called the earthly meaning, the spiritual meaning, and the heavenly meaning.

289. 就属灵和属天之义而言，十诫普遍包含了教义与生活的一切戒律，因而包含了信仰与仁爱的全部。这是因为圣经字义的每一个细节，无论总体上的还是每个部分的，都包含两层内义，一层是属灵之义，一层是属天之义。在这些意义中，神性真理显于其自身之光中，神性良善在于其自身之热中。由于圣经无论在总体上还是局部上都是如此，所以十诫必须按属世、属灵和属天这三层意义来诠释。

290. If people were not told what the Word is like, none of them could have any idea that there is an infinity in the Word’s least details, meaning that it contains things beyond number that not even the angels could ever fully draw out. Everything in it is comparable to a seed that has the capability of growing out of the ground to become a huge tree, which produces a tremendous number of seeds that are capable in turn of producing similar trees that together make up a whole grove, whose seeds in turn lead to many groves, and so on to infinity. This is the nature of the Lord’s Word on a detailed level; it is especially true of the Ten Commandments. Because they teach love for God and love for our neighbor, they are a brief synopsis of the entire Word.

290. 人若不知道圣经是什么，根本就认识不到圣经的每一个最小细节都包含无限，也就是说，圣经包含无数事物，以致连天使都无法穷尽它们。其中每一样事物都好比一粒种子，能从地里生长为一棵大树，并产出无数子粒，这些种子又长成同样的大树，共同形成一个园林，而它们的种子进而再形成许多园林，如此进展，以至无穷。主的圣经在其最小细节上就是如此，十诫尤其如此。因为十诫教导爱上帝与爱邻舍，是整部圣经的简要概括。

In fact, the Lord used a similar analogy to explain that this is the nature of the Word:
事实上，主用了同样的比喻教导了圣经的本质：

The kingdom of God is like a grain of mustard seed that someone took and sowed in a field. It is the least of all seeds, but when it has grown, it is bigger than all other

plants and becomes a tree so that the birds of the air come and nest in its branches. (Matthew 13:31, 32; Mark 4:31, 32; Luke 13:18, 19; compare also Ezekiel 17:2-8)

天国好像一粒芥菜种，有人拿去种在田里。这原是百种里最小的，等到长起来，却比各样的菜都大，且成了树，天上的飞鸟来宿在它的枝上。（马太福音 13:31-32；马可福音 4:31；路加福音 13:18-19；以西结书 17:2-8）

If you think about angelic wisdom, you can see that the Word has this infinity of spiritual seeds, or truths. All angelic wisdom comes from the Word and grows inside the angels to eternity. The wiser they become, the more clearly they see that wisdom has no end, and the more clearly they perceive that they themselves are only in its front hall; they could never in the least touch the Lord's divine wisdom, which they call a bottomless depth. Since the Word comes from this bottomless depth, in that it is from the Lord, clearly all its parts have a kind of infinity.

人若思想天使的智慧，就可以明白圣经具有属灵种子、或真理的无限能力。天使的智慧全都来自圣经，这智慧在他们里面永远增长。他们变得越智慧，就越清楚地看到智慧的无穷，并认识到他们自己才仅仅到达了前厅，甚至无法些微触及主的神性智慧，他们称这神性智慧深不可测。既然圣经来自这无穷深远之处，那里的本源是主，那么很显然，圣经的每一部分都包含某种无限。

The First Commandment: There Is to Be No Other God before My Face

第一诫：在我面前你不可有别的神

291. These are the words of the first commandment (Exodus 20:3; Deuteronomy 5:7). In their earthly meaning, which is their literal meaning, the most accessible sense is that we must not worship idols; for it goes on to say, You are not to make yourself a sculpture or any form that is in the heavens above or the earth below or in the waters under the earth. You are not to bow yourself down to them, and you are not to worship them, because I, Jehovah your God, am a jealous God. (Exodus 20:4, 5)

291.这是第一诫的内容（出埃及记 20:3；申命记 5:7）。就其属世之义，即字义而言，最直接的意思是：绝不可敬拜偶像。因为接下来就是：不可为自己雕刻偶像；也不可作什么形像仿佛上天、下地和地底下、水中的百物；不可跪拜那些像，也不可事奉它；因为我耶和华你的上帝是忌邪的上帝（出埃及记 20:4-5）。

The most accessible meaning of this commandment is that we must not worship idols, because before the time [when this commandment was given] and after it right

up to the coming of the Lord much of the Middle East had idolatrous worship. What caused the idolatrous worship was that all the churches before the Lord came were symbolic and emblematic. Their symbols and emblems were designed to present divine attributes in different forms and sculpted shapes. When the meanings of these forms were lost, common people began worshipping the forms as gods.

这一诫命最接近字义的意思是绝不可敬拜偶像，因为在昭示这一诫命前后，直到主降世，中东大部分地区盛行偶像崇拜。其原因在于，主来之前的所有教会都是象征和代表性的，按照设计这些象征和代表要以不同形式和塑像去表达神性特征。当这些形式所代表的含义丢失后，普通百姓开始将它们当作神明来敬拜。

The Israelite nation had this kind of worship in Egypt, as you can see from the golden calf that they worshipped in the wilderness instead of worshipping Jehovah. That type of worship never became foreign to them, as you can see from many passages in both the historical and the prophetic parts of the Word.

以色列民族在埃及时也是这样敬拜的，从他们在旷野中以敬拜金牛犊取代耶和华可以明显看出这一点。后来，他们并未完全杜绝这种敬拜，这一点从圣经的历史书和先知书的很多经文看的明显。

292. This commandment, There is to be no other God before my face, also has an earthly meaning that we must not worship any person, dead or alive, as a god. Worshipping people as gods was another practice in the Middle East and in various surrounding areas. The many gods of the nations there were of this type, such as Baal, Ashtoreth, Chemosh, Milcom, and Beelzebub. In Athens and Rome there were Saturn, Jupiter, Neptune, Pluto, Apollo, Athena, and so on. People worshipped some of these at first as holy people, then as supernatural beings, and finally as gods. The fact that these nations also worshipped living people as gods can be seen from the edict of Darius the Mede that for a thirty-day period no one was to ask anything of God, only of the king, or be thrown into the lions' den (Daniel 6:8–28).

292. “在我面前不可有别的神”这条诫命还有一层属世之义：不可将人当成神来敬拜，无论活人、死人，这种做法可见于中东以及周边国家。这些国家的许多神都是这样，如巴力、亚斯他录、基抹、米勒公、别西卜。在雅典和罗马则有农神塞特恩、朱庇特、海神、普鲁托、阿波罗、雅典娜等等。其中一些人起初被当成圣人来敬拜，后来被当成超自然存在，最后被当成了神明。他们还将活人奉为神明，这可从玛代人大流士的禁令清楚看出来。这禁令说，三十日内除了王以外，禁止任何人向神求告任何事；否则必被扔进狮子坑内（但以理书 6:8-28）。

293. In the earthly meaning, which is the literal meaning, the first commandment also entails that we are to love above all else no one except God and nothing except what comes from God. This also accords with the Lord's words (Matthew 22:37–39;

Luke 10:25–28). Someone we love above all else is a god to us; and something we love above all else is divine to us. For example, if we love ourselves above all else, or if we love the world above all else, to us we ourselves are our god, or else the world is. This explains why under these circumstances we do not believe at heart in any god; because of this we are connected to people like ourselves in hell, where all are gathered who have loved themselves or the world above all else.

293. 就属世的字义而言，第一条诫命还表示：除了上帝以外，不可爱任何人高于他人，也不可爱任何事物高于一切，除非此事来自上帝。这与主的教导一致（马太福音 22:37-39；路加福音 10:25-28）。我们若爱任何人高于他人，此人就成了我们的神；我们若爱任何事高于其它事，此事对我们就成了神圣的。例如，如果我们爱自己高于一切，或爱世界高于一切，那么我们自己或者世界就是我们的神。这就解释了为何在这种情况下，我们心中不再相信任何神。因为这使我们与地狱中的同类结合，那里聚集了所有爱自己或尘世高于一切之人。

294. The spiritual meaning of this commandment is that we must worship no other God except the Lord Jesus Christ, because he is Jehovah, and he came into the world and brought about redemption. If he had not done so, not one person and not one angel could have been saved.

294. 这条诫命的属灵意义是，除了主耶稣基督之外，我们不得敬拜任何其他神，因为祂是耶和華，祂来到世上带来救赎。如果祂没有如此行，就没有任何人，任何天使能得救。

It is clear from the following passages in the Word that there is no other God except him:

圣经中的下列段落讲的清楚，除祂之外没有别的神：

It will be said in that day, “Behold, this is our God. We have waited for him to free us. This is Jehovah whom we have waited for. Let us rejoice and be glad in his salvation.” (Isaiah 25:9)

“到那日，人必说：‘看哪，这是我们的神；我们素来等候他，他必救我们。这是耶和華，我们素来等候他，我们必因他的救恩欢喜快乐。’”（以赛亚书 25:9）

The voice of one crying in the desert, “Prepare a way for Jehovah; make a level pathway in the solitude for our God. For the glory of Jehovah will be revealed, and all flesh will see it together. Behold, the Lord Jehovah is coming with strength; like a shepherd he will feed his flock.” (Isaiah 40:3, 5, 11)

“在旷野有人声喊着说：‘你们当预备耶和华的路，在荒漠地修直我们神的大道’。。。耶和华的荣耀必然显现；凡有肉身的必一同看见。。。他必像牧人牧养自己的羊群，用膀臂聚集羊羔抱在怀中，温柔引导那乳养小羊的。（以赛亚书 40： 3， 5， 11）

“The only God is among you; there is no other God.” Surely you are the God who was hidden, O God the Savior of Israel. (Isaiah 45:14-15)

“神真在你们中间，此外再没有别神；再没有别的神。”救主以色列的神啊，你实在是隐藏自己的神。（以赛亚书 45： 14-15）

These passages make it very clear that the Lord our Savior is Jehovah himself, who is the Creator, the Redeemer, and the Regenerator in one. This is the spiritual meaning of this commandment.

这些经文非常清楚地表明，主我们的拯救者是耶和华自己，祂既是创造主、也是救赎主，还是重生之主。这就是这条诫命的属灵意义。

295. The heavenly meaning of this commandment is that the Lord Jehovah is infinite, immeasurable, and eternal; and omnipotent, omniscient, and omnipresent. He is the First and the Last; the Beginning and the End; the One who was, is, and will be. He is love itself and wisdom itself, or goodness itself and truth itself. Therefore he is life itself. He is the sole being; all things come from him.

295. 这条诫命的属天之义是：主耶和华是无限的、不可测度的、永恒的；是全能的、无所不知的、无所不在的。祂是起初的，也是终末的；是起点和终点；是过去、现在和将来的上帝。祂是爱的本体和智慧的本体，或者良善的本体与真理的本体。因此，祂就是生命本身。祂是唯一的存在，万物都从祂而来。

296. All people who acknowledge and worship another god besides the Lord the Savior Jesus Christ, who is Jehovah God himself in human form, sin against this first commandment. So do all those who convince themselves that there are three actually existing divine persons from eternity. As these people reinforce themselves in this mistake, they become more and more earthly and mindless. They cannot inwardly comprehend any divine truth. If they hear and accept divine truth, they nonetheless pollute it and wrap it in mistaken ideas. For this reason they can be compared to people who live on the lowest or underground level of a house—they do not hear any of the conversation of people on the second or third floors, because the ceiling over their heads stops the sound from getting through.

296. 在救主耶稣基督—即显为人身的耶和华上帝以外，人若承认和崇拜其他神，就是违反第一条诫命的罪。人若说服自己相信有三位来自永恒的神性之人也是如此。人自己若不断强化此错误信念，他们就变得越来越世俗，越来越肉体化。于

是他们的内在无法理解任何神性真理。假若他们听了并接受了神性真理，还是会玷污它，并以错误信念缠绕它。因此，他们就像住在房屋最底层或地下室的人——听不到二楼或三楼人的谈话，因为头顶上的天花板阻挡了声音的传入。

[2]The human mind is like a three-story house that contains people on the bottom floor who have convinced themselves that there have been three gods from eternity, while on the second and third floors there are people who acknowledge and believe in one God in a human form that can be seen—the Lord God the Savior.

【2】人的心性就像一座三层楼的房子，底层的人说服自己相信来自永恒的是三位神，而二楼和三楼的人则承认并相信只有一位神，祂以人身彰显在世人面前——祂就是主上帝我们的救主。

People who are mindlessly physical and utterly earthly are actually complete animals; the only thing that differentiates them from true brute animals is their ability to speak and to make false inferences. They are like someone who lives at a zoo where there are wild animals of every kind, who plays the lion one day, the bear the next, the tiger the next, the leopard or the wolf the next, and could play a sheep but would be laughing inside.

感官肉体化之人则是完全世俗的，实际上全然就是动物。他们与真实野兽的唯一区别，就是他们有说话的能力，有推出谬理的能力。他们就像住在有各种野兽的动物园里，前一天扮作狮子，后一天扮演熊，再一天装作老虎，又一天是豹子或狼，他甚至可能扮作羊，但此时内心却在嬉笑。

[3] People who are merely earthly think about divine truths only on the basis of worldly phenomena and the mistaken impressions of their own senses. They cannot lift their minds above them. As a result, their body of religious teaching could be compared to a soup made of chaff that they eat as if it were the finest cuisine. Or their body of teaching could be compared to the loaf of bread and the cakes that Ezekiel the prophet was commanded to mix from wheat, barley, beans, lentils, spelt, and human excrement or cow dung in order to represent what the church was like in the Israelite nation (Ezekiel 4:9 and following). It is the same with the body of teaching of a church that is founded and built on the idea of three divine persons from eternity, each of whom is individually god.

[3]纯世俗之人仅仅依据尘世表象，和自己感官获得的错误印象来思考神性真理。他们无法使自己的心性超越其上。结果是，他们的宗教教义如同用糠秕做的汤羹，他们却视为佳肴来享用。或者，他们的教义就像先知以西结奉命用小麦、大麦、豆子、红豆、小米、粗麦，杂以人粪或牛粪混合而成的饼，这代表以色列民

中教会的光景（以西结书 4:9 及随后的内容）。教会之教义若建立在永恒里三位神性之人的观念上，其中每一位都分别是神，这样的教义也是一样的。

[4] By picturing it mentally as it truly is, anyone can see the hideous wrongness of this faith. It is like three people standing next to each other in a row: the first person is distinguished by a crown and a scepter; the second person's right hand is holding a book, which is the Word, while his left hand holds a golden cross spattered in blood; and the third person has wings strapped on and stands on one foot in an effort to fly off and take action. Over the three there is an inscription: These three people, each of whom is a god, are one God. Any wise man would see this picture and say to himself, "That's ridiculously unrealistic!"

【4】 只要以心智勾画出其真实样貌，任何人都可以看出这种信仰的狰狞错误。这就像三个人并排站立，一字排开：第一个人戴王冠持权杖；第二个人右手拿一本书，就是圣经，左手拿着溅满鲜血的金色十字架；第三个人则有被捆着的翅膀，单脚站立，试图飞起来去行动。在这三人上方有一铭文：此三人各自为神，乃一位神。任何智慧之人看到这幅图都会自言自语：“唉，荒唐可笑的幻象！”

He would say something very different if he saw a picture of one divine person whose head was surrounded with rays of heavenly light, with the inscription: This is our God—our Creator, Redeemer, and Regenerator in one, and therefore our Savior. He would kiss this picture and take it home next to his heart, and when he and his wife and their children and servants would look at it they would feel uplifted.

若此智者看到一个神性之人的图像，头部有天堂之光辉环绕，其上的铭文写着：“这是我们的上帝—既是我们的创造者，也是救赎者，还是重生者，因此是我们的救主。此时这智者的话语就不同了。他会亲吻这幅像并虔诚地带回家，当他和妻子、孩子以及仆人们看这幅画时，会感到充满振奋。

The Second Commandment: You Are Not to Take the Name of Jehovah Your God in Vain, Because Jehovah Will Not Hold Guiltless Someone Who Takes His Name in Vain

第二诫：不可妄称耶和华你上帝的名；因为妄称耶和华名的，耶和华必不以他为无罪。

297. In its earthly meaning, which is the literal meaning, taking the name of Jehovah God in vain includes abusing his name in various types of talking, especially in lies and deceptions, in swearing and oath-taking for no reason or to avoid blame; and using his name with evil intent, which is cursing, or in sorcery and magic spells.

297. 就其属世之义，即字面意义上来看，妄称耶和华上帝的名，包括在各种讲述中滥用祂的名，特别是在说谎和欺骗时，或无缘无故，或为了免责而发誓或用在誓词里；以及带着恶意称呼祂的名——这其实是诅咒，或在巫术和法术中使用祂的名。

To swear by God or by his holiness, by the Word or by the Gospel during coronations, inaugurations into the priesthood, and confirmations of faith is not taking God's name in vain, unless the people who take the oath later reject their promises as impossible or pointless.

在加冕典礼、授任神职、就任信托职位时，以神或以神的圣洁、以圣经或以福音之名起誓，并不是妄称神的名，除非宣誓人后来以不可能实现或无意义为由，违背其承诺。

Furthermore, because it is holiness itself, the name of God is used constantly in the sacred activities of the church, such as in prayers, hymns, and all aspects of worship, as well as in sermons and books on church-related topics. The reason is that God is in every aspect of religion. When he is ritually called forth by his name, he is present and hears. In these activities the name of God is kept holy.

此外，在教会的神圣活动中，如祷告、唱诵赞美诗、各式敬拜，以及与教会主题相关的讲道和书籍中，都恒常使用上帝之名——因其本为圣洁。这是因为上帝临在于宗教信仰的各个方面。当按着仪轨呼求祂的名时，祂就临在，也会听到。在这些活动中，上帝之名的圣洁得以维持。

The name of Jehovah God is intrinsically holy, as you can see by the fact that after their earliest times the Jews did not dare, nor do they now dare, to say the name Jehovah. Out of respect for the Jews, the Gospel writers and apostles did not want to say the name either. Instead of Jehovah they said the Lord, as you can see from

passages from the Old Testament that are quoted in the New Testament but use the Lord instead of Jehovah, such as Matthew 22:37 and Luke 10:27 that quote Deuteronomy 6:5, and so on.

耶和华上帝之名是本质圣洁的，这一点可以从犹太人的称呼看出，他们从最早期以后就不敢，现在仍然不敢直呼耶和华这个名字。出于对犹太人的尊重，福音书的作者和使徒们也都不愿意称呼此名。他们不称呼“耶和华”，而称“主”。这从新约圣经里对旧约经文的引用可以看出，新约圣经里使用“主”，而不用“耶和华”，如马太福音 22:37 和路加福音 10:27 对申命记 6:5 的引用等等。

The name of Jesus is also holy, as people generally know because the apostle said that at that name knees bend and should bend in heaven and on earth [Philippians 2:10]. For another thing, no devil in hell can pronounce the name Jesus.

耶稣的名也是圣洁的，这一般人都知道。因为使徒说：“叫一切在天上的、地上的，和地底下的，必因耶稣的名屈膝”（腓立比书 2:10）。还有一点，地狱里的魔鬼都无法念出耶稣之名。

There are many names for God that are not to be taken in vain: Jehovah, Jehovah God, Jehovah Sabaoth, the Holy One of Israel, Jesus, Christ, and the Holy Spirit.

上帝的很多名号都不可妄称：耶和华、耶和华上帝、万军之耶和华、以色列的圣者、耶稣、基督和圣灵。

298. In the spiritual meaning, the name of God stands for everything that the church teaches on the basis of the Word— everything through which the Lord is called on and worshipped. Taken together, all these are names for God. Taking God's name in vain, then, means misusing any of these things for idle chatter, lies, deceptions, curses, sorcery, or magic spells. This too is abusing and blaspheming God, and therefore his name.

298. 在属灵之意义上，上帝之名代表教会根据圣经所做的一切教导——借此主的名被呼求、得敬拜，总而言之，所有这些都运行在上帝之名下。那么，妄称上帝之名，就是将之滥用在任何下列事物中，如闲聊、撒谎、欺骗、诅咒、巫术或法术。这也是对上帝，也是对祂的名的败坏和亵渎。

From the following passages you can see that the Word and anything from it that is used in the church or in any worship is God's name:

从下面的经文中可以看到，在教会或任何敬拜中使用圣经以及出于圣经的任何事物，都是以神之名。

From the rising of the sun my name will be invoked. (Isaiah 41:25)

“从日出之地求告我名的。”（以赛亚书 41：25）

From the rising of the sun to the setting of it, great is my name among the nations. In every place incense is offered to my name. But you desecrate my name when you say, “Jehovah’s table is defiled.” And you sneeze at my name when you bring offerings that are stolen, lame, and sick. (Malachi 1:11-13)

“从日出之地到日落之处，我的名在外邦中必尊为大。在各地，人必向我的名烧香，献洁净的供物。。。你们却亵渎我的名，说：‘耶和华的桌子是污秽的’。。。你们对我的名嗤之以鼻。把撕裂的、瘸腿的、有病的拿来献上为祭。（玛拉基书 1：11-13）

All peoples walk in the name of their God; we walk in the name of Jehovah our God. (Micah 4:5)

“万民各奉己神的名而行；我们却永永远远奉耶和华我们神的名而行。”（弥迦书 4：5）

They are to worship Jehovah in one place, the place where he will put his name (Deuteronomy 12:5, 11, 13-14, 18; 16:2, 6, 11, 15, 16),

在耶和华选择立祂名的居所去敬拜祂。（申命记 12：5，11，13-14，18；16：2，11，15-16）

that is, where Jehovah will locate their worship of him.

这是说，耶和华要选定敬拜祂的场所。

Jesus said, “Where two or three are gathered together in my name, I am there in the midst of them.” (Matthew 18:20)

耶稣说：“因为无论在哪里，有两三个人奉我的名聚集，那里就有我在他们中间。”（马太 18：20）

As many as received him, he gave them power to be children of God, if they believed in his name. (John 1:12)

“凡接待他的，就是信他名的人，他就赐他们权柄，作神的儿子。”（约翰福音 1：12）

Those who do not believe have already been judged because they have not believed in the name of the only begotten Son of God. (John 3:18)

“信他的人，不被定罪；不信的人，罪已经定了，因为他不信神独生子的名。”（约翰福音 3：18）

Those who believe will have life in his name. (John 20:31)

信他的就可以因他的名得生命。（约翰福音 20: 31）

Jesus said, "I have revealed your name to people and have made your name known to them." (John 17:26)

耶稣说：“我已将你的名指示他们，还要指示他们。”（约翰福音 17: 26）

The Lord said, "You have a few names in Sardis." (Revelation 3:4)

主说：“你还有几个名在撒狄。”（启示录 3: 4）

There are also many passages similar to these in which the name of God means the divine quality which radiates from God and through which he is worshipped.

还有许多类似的经文，其中上帝之名指的是从上帝发出的神圣品质，经由这些祂被敬拜。

The name of Jesus Christ, however, means everything related to his redeeming humankind and everything related to his teaching, and therefore everything through which he saves. Jesus means all his efforts to save the human race through redemption; Christ means all his efforts to save the human race through teaching.

然而，耶稣基督的名，意味着一切与祂救赎人类有关之事，也指一切与祂的教导有关之事，因而指一切祂借以拯救人类之事。耶稣指的是祂经由救赎拯救人类的一切努力；基督指的是祂通过教导拯救人类的一切努力。

299. In the heavenly meaning, taking the Lord's name in vain parallels what the Lord said to the Pharisees:

299. 在属天之义上，妄称主的名等同于主对法利赛人说的话：

All sin and blasphemy is forgiven people, but blasphemy of the Spirit is not forgiven. (Matthew 12:31-32)

凡说话干犯人子的，还可得赦免；唯独说话干犯圣灵的总不得赦免。（马太 12: 31-32）

Blasphemy of the Spirit means blasphemy against the divinity of the Lord's human manifestation and against the holiness of the Word.

亵渎圣灵的意思是指亵渎主的人身彰显，亵渎圣经的圣洁。

In the highest or heavenly meaning, the name of Jehovah God stands for the Lord's divine-human manifestation, as the following passages make clear:

在至高或属天之义上，耶和华上帝的名代表着主的神性人身彰显，下列经文说得明白：

Jesus said, "Father, glorify your name." And a voice came out of heaven that said, "I both have glorified it and will glorify it again." (John 12:27-28)

耶稣说：“父啊，荣耀你的名！”当时就有一个声音从天上来，说：“我已经荣耀了我的名，还要再荣耀。”（约翰福音 12：28）

Whatever you ask in my name, I will do it, so that the Father is glorified in the Son. If you ask anything in my name, I will do it. (John 14:13-14)

“你们奉我的名无论求什么，我必成就，叫父因儿子得荣耀。你们若奉我的名求什么，我必成就。”（约翰福音 14：13-14）

In the heavenly sense the phrase in the Lord's prayer "Your name must be kept holy" [Matthew 6:9] has the same meaning, as does the word "name" in Exodus 23:21 and Isaiah 63:16.

在属天之义上，主祷词里的经文“愿人都尊你的名为圣”，和出埃及记 23：21 以及以赛亚书 63：16 里的“名”具有同等含义。

Since Matthew 12:31 and 32 says that "blasphemy of the Spirit" is not forgiven us, and this is what the heavenly meaning refers to, for this reason the following phrase is added to this commandment: because Jehovah will not hold guiltless someone who takes his name in vain.

既然马太福音 12：31、32 节说“亵渎圣灵的人”是不得赦免的，这就是属天之意所指的。为此，在这条诫命中加了下面这句话：“因为妄称耶和華名的，耶和華必不以他为无罪”。

300. The nature of names in the spiritual world makes it clear that someone's name does not mean her or his name alone but also her or his full nature. In that world, people all stop using the names they were given in baptism in this world and the names they received from their parents or their family. All there are named for what they are like. Angels get a name that indicates the moral and spiritual life they have. In fact, the Lord was referring to angels in the following passage:

300. 在灵性世界里所用的名字，显明的不单单是人的名字，还代表他的整体特征。在那个世界里，人们都不再使用他们今生洗礼时被赐的名字，或者得自父母以及家人的名字。凡在那里的人，都因着自己的本性而得名。天使所得之名表明他们具有怎样的道德和灵性生命。实际上，主在下面经文中指的是天使：

Jesus said, "I am the good shepherd. The sheep hear the shepherd's voice and he calls his sheep by name and leads them out." (John 10:3, 11)

耶稣说“我是好牧人。。。羊也听他的声音。他按着名叫自己的羊，把羊领出来。”（约翰福音 10：3，11）

The same holds true in the following passage:

下面的经文也一样：

I have a few names in Sardis who have not defiled their clothes. Upon the person who conquers I will write the name of the city New Jerusalem and my new name. (Revelation 3:4, 12)

在撒狄，我还有几名是未曾污秽自己衣服的。。。得胜的。。。我又要将圣城新耶路撒冷的名并我的新名，都写在他上面。（启示录 3：4，12）

Gabriel and Michael are not the names of two people in heaven—these names mean all the angels in heaven who have wisdom about the Lord and who worship him. The names of people and places in the Word do not mean people and places either; they mean aspects of the church.

加百列和米迦勒不是天堂里两个人的名字—这些名字指天堂里具有关于主的智慧并敬拜祂的所有天使。圣经里的名字和地名也不是指人和地方。它们代表着教会的各个方面。

Even in our world a name means more than just a name— it also means what someone is like. People’s natures get attached to their names. We often say, “They’re doing it for their name” or “to make a name for themselves.” “Those are big names” means that those people are famous for characteristics they possess, such as creativity, scholarship, achievements, or the like.

即使在我们的世界里，名字也不仅仅意味着一个名字—它还意味着此人是什么样的。人的特性和他的名字紧密相连。我们常说，“他们这样做是为了出名”或“为了树自己的名”。“那些是大名鼎鼎的人”指那些因具备某些特点而闻名于世者，如具有创造力、学识、成就等。

It is common knowledge that people who insult or libel other people’s names are in fact insulting or libeling the actions of the other people’s lives. The two are conceptually linked.

众所周知，人若侮辱、诽谤他人的姓名，其实就是侮辱、诽谤他人的人生作为。这两者在概念上是相联系的。

Such attacks ruin the reputation of people’s names. Likewise, someone who says the name of a monarch, a duke, or a great person with disrespect also dishonors the person’s majesty and dignity. It is equally true that someone who mentions anyone’s name with a tone of contempt also disparages the deeds of that person’s life—this applies to everyone. Every country has laws that forbid us to abuse, attack, or insult anyone’s name (meaning anyone’s nature and reputation).

这样的攻击将毁坏人的名声。同样的，人若无礼地提说君主、尊者或伟人的名字，也是亵渎这个人的威望和尊严。人若在提到他人的名字时语气轻蔑，也同样是在贬损这个人的人生作为——这道理对每个人都一样。每个国家都立法禁止人们辱骂、攻击或侮辱任何人的名字（即任何人的特性和名声）。

The Third Commandment: Remember the Sabbath Day in Order to Keep It Holy; for Six Days You Will Labor and Do All Your Work, but the Seventh Day Is the Sabbath for Jehovah Your God

第三诫：当纪念安息日，守为圣日。六日要劳碌做你一切的工，但第七日是向耶和华你上帝当守的安息日。

301. This is the third commandment, as you can see in Exodus 20:8, 9, 10; and Deuteronomy 5:12, 13, 14. In the earthly meaning, which is the literal meaning, it indicates that there are six days that belong to us and our labors, and a seventh day that belongs to the Lord and to the peaceful rest that he gives us. In the original language Sabbath means rest.

301. 这是第三条诫命，可以在出埃及记 20:8-10；申命记 5:12-14 中读到。按照属世之义，即字面的意思，它表示六天安排给我们和我们的劳作，第七天归给耶和华以及祂赐予我们的休息。在原文中，安息日的意思是休息。

The Sabbath was the holiest thing among the children of Israel because it represented the Lord. The six days represented his labors and battles with the hells. The seventh day represented his victory over the hells and the resulting rest. That day was holiness itself because it represented the completion of the Lord's entire redemption.

安息日是以色列子民中最神圣的事，因为它代表着主。六日代表祂的工作以及与地狱的争战。第七日则代表祂战胜地狱和由此而来的安息。这一日本身是圣洁的，因其代表主整个救赎的完成。

When the Lord came into the world, however, and therefore symbols representing him were no longer needed, the Sabbath day was turned into a day for instruction in divine things, for rest from labors, for meditating on things related to salvation and eternal life, and for loving our neighbor.

然而，当主降世后，就不再需要这象征来代表祂，于是安息日就转变成成为神性事务的指导，引导我们劳作后休息，沉思关于救赎和永生、以及爱我们的邻舍等事。

It is clear that the Sabbath became a day for instruction in divine things, because the Lord taught on the Sabbath day in the Temple and in synagogues (Mark 6:2; Luke 4:16, 31, 32; 13:10). On the Sabbath the Lord also said to a healed person, "Take up your bed and walk"; and he told the Pharisees that it was acceptable for the disciples to pick ears of corn and eat them on the Sabbath day (Matthew 12:1-9; Mark 2:23-28; Luke 6:1-6; John 5:9-19). In the spiritual meaning, these details all stand for being instructed in religious teachings.

很显然，安息日成为教导神性事务的日子，因为主在安息日这天在圣殿和会堂里教导（马可 6:2；路加 4:16，31-32；13:10）。在安息日，主还对治愈的人说：“拿起你的褥子回家去吧。”。主还告诉法利赛人，门徒在安息日摘麦穗吃是可以的（马太福音 12:1-9；马可福音 2:23-28；路加福音 6:1-6；约翰福音 5:9-19）。在属灵之意义上，所有这些细节都代表着接受宗教信仰的教导。

The fact that the Sabbath day turned into a day for loving our neighbor is clear from the Lord's practice and teaching (Matthew 12:10-14; Mark 3:1-9; Luke 6:6-12; 13:10-18; 14:1-7; John 5:9-19; 7:22, 23; 9:14, 16).

安息日转而成为爱邻舍的日子，这个事实清楚的显明在主的作为和教导中（马太福音 12:10-14；马可福音 3:1-9；路加福音 6:6-12；13:10-18；14:1-7；约翰福音 5:9-19；7:22-23；9:14，16）。

All these passages make it clear why the Lord said that he was in fact the Lord of the Sabbath (Matthew 12:8; Mark 2:28; Luke 6:5). It follows from this saying of his that [before he came] the Sabbath day used to represent him.

所有这些经文都清楚地表明，为什么主说祂其实就是安息日的主（马太福音 12:8；马可福音 2:28；路加福音 6:5）。从祂的这句话也可以看出，在祂降临之前，安息日曾经象征祂。

302. In the spiritual meaning, this commandment refers to our being reformed and regenerated by the Lord. The six days of labor mean battling against the flesh and its cravings and also against the evils and falsities that are in us from hell. The seventh day means our becoming connected to the Lord and our being regenerated as a result. As long as this battle continues, we have spiritual labor; but when we have been regenerated, we rest. This will become clear from the points that will be made in the chapter on reformation and regeneration [True Christianity 571-625]—especially the following points that are discussed there: (1) Regeneration progresses

analogously to the way we are conceived, carried in the womb, born, and brought up. (2) The first phase in our being generated anew is called "reformation"; it has to do with our intellect. The second phase is called "regeneration"; it has to do with our will and then our intellect. (3) Our inner self has to be reformed first. Our outer self is then reformed through our inner self. (4) Then a battle develops between our inner and outer self. Whichever self wins, it will control the other. (5) When we have been regenerated, we have a new will and a new intellect. And so on.

302. 从属灵之义上讲，这条诫命是指我们被主改造和重生。六日的劳作意味着征战肉体及其贪欲，以及与我们里面来自地狱的邪恶和谬误作斗争。第七日意味着我们与主联结，并因而得重生。只要这争战还继续，我们就在属灵劳作里；一旦我们得了重生，就可以休息。这在《真实的基督教》571-625节，关于改造和重生这一章中可以清楚地看到——这一章里特别讨论了如下观点。(1)重生的过程类似于我们成胎、在子宫里孕育、出生、成长的过程。(2)我们重生为新人的第一阶段称为"改造"，这是认知的改造。第二阶段叫"重生"，是我们的意志继而认知的重生。(3)我们的内在自我要先被改造。随后我们的外在自我通过内在自我被改造。(4)然后，我们的内在自我和外在我之间会发生一场斗争，获胜一方将控制另一方。(5)获得重生之人就有了新的意志和新的认知，等等。

In the spiritual meaning, this commandment refers to our reformation and regeneration because these processes parallel the Lord's labors and battles against the hells, his victory over them, and then rest. The way he glorified his human manifestation and made it divine is the same way he reforms and regenerates us and makes us spiritual. This is what is meant by following him. The battles of the Lord are called labors, and were labors, as is clear from Isaiah 53 and 63. Similar things are called labors in us (Isaiah 65:23; Revelation 2:2, 3).

在属灵之义上，这条诫命指的是我们的改造和重生，因为这些过程对应着主对抗地狱的劳苦与征战，祂胜过地狱，然后安息。祂荣耀自己彰显的人身，使之成为圣洁的过程，也是祂改造我们、重生我们，使我们属灵的过程。这就是跟从祂的意义。主的征战被称为劳苦，而且确实是劳苦，这在以赛亚书 53 和 63 章里看的清楚。发生在我们身上的类似事件被称为劳碌（赛 65:23；启示录 2:2-3）。

303. In the heavenly meaning this commandment refers to connecting to the Lord and having peace as a result, because we are then safe from hell. The Sabbath means rest, and in the highest sense peace. For this reason the Lord is called the Prince of Peace, and also calls himself peace. See the following passages: A Child is born to us; a Son is given to us. Authority will rest on his shoulder, and his name will be called Wonderful, Counselor, God, Hero, Father of Eternity, Prince of Peace. There will be no end to the increase of his government and peace. (Isaiah 9:6, 7)

303. 在属天之义上，这条诫命指的是与主相连并因此获得平安，因为这样我们就安全脱离了地狱。安息日的意思是休息，在至高之义上是平安。为此，主被称为和平的君，也称自己为平安。请看下面的经文：“因有一婴孩为我们而生；有一子赐给我们。政权必担在他的肩头上；他名称为奇妙、策士、全能的神、永在的父、和平的君。他的政权与平安必加增无穷。”（以赛亚书 9：6-7）

Jesus said, “Peace I leave to you. My peace I give to you.” (John 14:27)

耶稣说：“我留下平安给你们；我将我的平安赐给你们。”（约翰福音 14：27）

Jesus said, “I have spoken these things so that you may have peace in me.” (John 16:33)

耶稣说：“我将这些事告诉你们，是要叫你们在我里面有平安。”（约翰福音 16：33）

How pleasant on the mountains are the feet of the One proclaiming and making us hear peace, saying, “Your king reigns.” (Isaiah 52:7)

“那报佳音，传平安，报好信，传救恩的，对锡安说：你的神作王了！这人的脚踪在山上何等佳美。”（以赛亚书 52：7）

Jehovah will redeem my soul in peace. (Psalms 55:18)

“耶和华拯救我的灵魂得享平安。”（诗篇 55：18）

The work of Jehovah is peace; the labor of justice is rest and safety forever so that they may live in a dwelling of peace, in tents of safety, and in tranquil rest. (Isaiah 32:17-18)

“公义的果效必是平安；公义的效验必是平静、稳妥，直到永远。我的百姓必住在平安的居所，安稳的住处，平静的安歇所。”（以赛亚书 32：17-18）

Jesus said to the seventy whom he sent out, Whatever home you come into, first say, “The peace of the Lord,” and if the people are children of peace then your peace will rest on them. (Luke 10:5-6; Matthew 10:12-14)

耶稣对祂差遣的 70 人说：“无论进哪一家，先要说：‘愿这一家平安’。那里若有平安之子，你们所求的平安就必临到那家。”（路加福音 10：5-6；马太 10：12-14）

Jehovah will speak peace to his people; justice and peace will kiss each other. (Psalms 85:8, 10)

“耶和华必向他的百姓述说平安；公义和平安彼此相亲。”（诗篇 85：8，10）

When the Lord himself appeared to the disciples he said, Peace to you. (John 20:19, 21, 26)

当主向祂的门徒们显现时说：“愿你们平安。”（约翰福音 20：19，21，26）

Isaiah 65 and 66 and other passages treat further the state of peace that people can come into with the Lord's help. The people to be accepted into the new church that the Lord is now establishing are going to come into this peace. (For the essence of the peace that the angels of heaven and those who are in the Lord have, see the work Heaven and Hell 284–290. These sections also make it clear why the Lord calls himself the Lord of the Sabbath, that is, the Lord of rest and peace.)

以赛亚书 65-66 章和其他经文进一步论述了，在主的帮助下人可以达到的平安状态。主现在正在建立新教会，那些被接纳进来的人将进入这平安。（关于天堂天使和主内之人所拥有平安的本质，参见《天堂与地狱》284-290 节。这部分也阐明了主为何称自己为安息日的主，即安息与平安的主。）

304. Heavenly peace is peace in relation to the hells—a peace because evils and falsities will not rise up from there and break in. Heavenly peace can be compared in many ways to earthly peace. For example, it can be compared to the peace after wars when all are living in safety from their enemies, protected in their own city, in their house, with their own land and garden. It is as the prophet says, who speaks of heavenly peace in earthly language:

304. 天堂的平安是与地狱相对照而言的—这平安是因为地狱的邪恶和谬误不能腾起搅扰天堂。天堂的平安可与世上的平安进行多方比照。例如，可以与战后的和平相比，那时所有人都生活在安全的环境中，免于敌人的侵扰，自己的城邦、房屋、自己的土地和花园都有了保护。就像先知所说的，人们用世上的语言讲述天堂的平安。

They will each sit under their own vine and their own fig tree; no one will frighten them. (Micah 4:4; Isaiah 65:21, 22, 23) Heavenly peace can be compared to rest and recreation for the mind after working extremely hard, or to a mother's consolation after giving birth, when her instinctive parental love unveils its pleasures. It can be compared to the serenity after storms, black clouds, and thunder; or to the spring that follows a severe winter, with the uplifting effect of seedlings in the fields and blossoms in the gardens, meadows, and woods; or to the state of mind felt by survivors of storms or hostilities at sea who reach port and set their feet on longed-for solid ground.

他们各自坐在自己的葡萄树和无花果树下，无人恐吓他们。（弥迦书 4:4；以赛亚书 65:21-23）。天国的平安，可以比照为极度劳累后心灵的休息和舒解，也可以比

为分娩后充满慰藉的母亲，依本能的母爱显露出的喜悦；可以比作暴风雨、乌云和雷电之后的宁静；也可以比作严冬过后的春天，田野里的幼苗勃勃生长，以及花园、草地和树林里的叶繁花盛；还可以比作经历海上狂风暴雨或海盗后的幸存者，回到港口，踏上期待已久的坚实大地时的心情。

The Fourth Commandment: Honor Your Father and Your Mother So That Your Days Will Be Prolonged and It Will Be Well with You on Earth

第四诫：当孝敬父母，使你的日子在耶和华你上帝所赐你的地上得以长久

305. This commandment reads this way in Exodus 20:12 and Deuteronomy 5:16. Honoring your father and your mother in the earthly meaning, which is the literal meaning, includes honoring our parents, obeying them, being devoted to them, and thanking them for the benefits they have given us—for feeding and clothing us, introducing us into the world so that we may become civil and moral people within it, and introducing us into heaven through religious instruction. In this way our parents have cared for our prosperity in time and our happiness to eternity. They do all these things from a love they have from the Lord, whose role they have played. In a comparable sense, it also means that wards whose parents have died are to honor their guardians.

305. 这条诫命记载在出埃及记 20:12 和申命记 5:16 中。孝敬你的父母，在属世之义，即字面之义上，包括尊敬我们的父母，顺从他们，供养他们，感谢他们对我们的抚养—让我们温饱无忧，教导我们认识世界，使我们成为世上文明道德之人，并用宗教信仰教导我们走向天堂。我们的父母以此方式，关怀我们在世上的昌荣，以及我们永恒里的幸福。他们所做这一切，都是出于他们从主得来的爱，行使主赐予他们的职责。这同样也意味着，双亲离世被收养的孩子要孝敬他们的监护抚养人。

In a broader sense, this commandment means honoring our monarch and government officials because on everyone's behalf they provide in a general way the necessities that parents provide in an individual way. In the broadest sense, this commandment means loving our country because it nurtures and protects us—it is called our "fatherland" from the word father. In fact, it is the parents themselves who need to give honor to the country and those who serve it, and to sow this habit in their children.

在更广之意义上，这条诫命意味着尊敬我们的君主和政府官员，因为他们代表全体人民对全社会提供必需，就像父母对自家做的那样。在最广之意义上，这条诫命意味着爱护我们的国家，因为它养育和保护我们——我们称其为“祖国”，就来自“父亲”一词。事实上，父母们要亲历亲为尊敬国家，敬重为国效力的人，并将这种作风传递给后代。

306. In the spiritual meaning, honoring your father and your mother refers to revering and loving God and the church. In this sense father means God—the Father of all—and mother means the church. In the heavens little children and angels know no other father or mother, since their rebirth in that world comes from the Lord through the church. This is why the Lord says, “Do not call anyone on earth your father, for your father is the One in the heavens” (Matthew 23:9). (These words apply to little children and angels in heaven, but not to little children and people on earth.) The Lord teaches something similar in the prayer that is shared by all Christian churches: “Our Father, who is in the heavens: your name must be kept holy.”

306. 在属灵之意义上，孝敬父母是指敬畏并爱上帝和教会。在这层意义上，父亲指的是上帝——万有之父，而母亲则指教会。在天堂，小孩子们和天使们不知道其他的父母，因为他们在世上的重生是由主通过教会达成的。这就是为什么主说：“不要称呼地上的人为你们的父，因为只有一位是你们的父，就是在天上的。”（马太福音 23:9。这其实是对天上的小孩子们和天使们说的，但不适用于世上的小孩子们和人）。在所有基督教会共用主祷文中，主也有类似的教导。“我们在天上的父：愿人都尊你的名为圣。”

In the spiritual meaning, mother stands for the church because as mothers on earth nourish their children with physical food, so the church nourishes people with spiritual food. For this reason in various places in the Word the church is called mother; for example, in Hosea: “Bring charges against your mother. She is not my wife and I am not her husband” (Hosea 2:2, 5). In Isaiah: “Where is the certificate of your mother’s divorce, whom I put away?” (Isaiah 50:1; Ezekiel 16:45; 19:10). In the Gospels: “Jesus reached his hand toward the disciples and said, ‘My mother and my brothers and sisters are those who hear the Word of God and do it’” (Matthew 12:48, 49, 50; Mark 3:33, 34, 35; Luke 8:21; John 19:25, 26, 27).

在属灵之意义上，母亲代表教会，因为就像世上的母亲用物质食物养育他们的儿女一样，教会用属灵食物养育人。为此，在圣经多处教会被称为母亲。例如，在何西阿书中。“你们要与你们的母亲大大争辩；因为她不是我的妻子，我也不是她的丈夫。”（何西阿书 2: 2, 5）。在以赛亚书中。“我休你们母亲的休书在哪里呢？我将你们卖给我哪一个债主呢？”（以赛亚书 50: 1；以西结书 16: 45；19: 10）。在福音书中。“耶稣伸手指着祂的门徒说：‘凡遵行我天父旨意的

人，就是我的弟兄、姐妹和母亲了。’ ”（马太福音 12: 48-50；马可福音 3: 33-35；路加福音 8: 21；约翰福音 19: 25-27）。

307. In the heavenly meaning, father stands for our Lord Jesus Christ and mother stands for the communion of saints, meaning his church that is scattered throughout the entire world. The following passages show that the Lord is the Father: A Child is born to us; a Son is given to us. His name will be called God, Hero, Father of Eternity, Prince of Peace. (Isaiah 9:6)

307. 在属天之义上，父亲代表我们的主耶稣基督，母亲代表圣徒的团契，即祂分散在世上的教会。下面的经文表明，主就是父：“有一婴孩为我们而生；有一子赐给我们。政权必担在他的肩头上；他名称为奇妙、策士、全能的神、永在的父、和平的君。”（以赛亚书 9:6）

You are our Father. Abraham did not know us and Israel did not acknowledge us. You are our Father; our Redeemer from everlasting is your name. (Isaiah 63:16)

“亚伯拉罕虽然不认识我们，以色列也不承认我们，无疑你是我们的父。耶和華啊，你是我们的父；从万古以来，你名称为我们的救贖主。”（以赛亚书 63: 16）

Philip said, “Show us the Father.” Jesus says to him, “Those who see me see the Father. How then are you saying, ‘Show us the Father’? Believe me that I am in the Father and the Father is in me.” (John 14:7-11; 12:45)

“腓力对祂说：‘主啊，将父显给我们看，我们就知足了’。耶稣对他说：‘人看见了我，就是看见了父；你怎么说将父显给我们看呢？你们当信我，我在父里面，父在我里面。’ ”（约翰福音 14: 7-11；12: 45）

The following passages show that in the heavenly meaning mother stands for the Lord’s church:

下面的经文显示，在属天之义上母亲代表主的教会：

I saw a city, the holy New Jerusalem, prepared as a bride adorned for her husband. (Revelation 21:2)

“我看见圣城新耶路撒冷由神预备好了，就如新妇妆饰整齐，等候丈夫。”（启示录 21: 2）

The angel said to John, Come. I will show you the bride, the wife of the Lamb, and he showed him the holy city Jerusalem (Revelation 21:9-10).

天使对约翰说：“到这里来，我要将新妇，就是羔羊的妻，指给你看”。并把圣城耶路撒冷指示给他。（启示录 21: 9-10）

The time for the Lamb's wedding has come; his bride has prepared herself. Blessed are those who are called to the marriage supper of the Lamb. (Revelation 19:7, 9; see also Matthew 9:15; Mark 2:19, 20; Luke 5:34-35; John 3:29; 19:25, 26, 27)

羔羊婚娶的时候到了；他的妻子也自己预备好了。凡被召赴羔羊之婚筵的有福了。（启示录 19：7，9；并见马太 9：15；路加 5：34-35；约翰 3：29，19：25-27）

The New Jerusalem means the new church that the Lord is establishing today (see Revelation Unveiled 880–881). This church, not the one before it, is the wife and mother in this sense. The spiritual offspring that are born from this marriage are acts of goodwill and true insights related to faith. The people who have these things from the Lord are called the children of the wedding, children of God, and those who are born of him.

新耶路撒冷指的是主今天正在建立的新教会（见《揭秘〈启示录〉》880-881）。这个教会不是之前的教会，而是这个意义上的妻子和母亲。从这婚姻中生出的属灵后代，具有信仰的仁爱行为和真知灼见。从主得着这些的人，称为婚生的儿女、上帝的儿女、从祂所生的人。

308. An important idea to grasp is that a divine field of heavenly love constantly radiates from the Lord to all people who embrace the teaching of his church. Like little children in the world with their father and mother, these people obey the Lord, stay close to him, and want to be nourished, that is, instructed by him.

308. 需要把握的一个重要理念是，属天之爱的神性灵场持续地从主发出，流向所有接受祂的教会教导之人。就像世上有父母陪伴的小孩子一样，他们顺服主，与主亲近，希望得到主的养育，也就是得到主的教导。

From this heavenly field an earthly field arises. It is a field of love for babies and children. It is absolutely universal. It affects not only people but also birds and animals, including even snakes. In fact, it affects not only animate things but also inanimate things. In order for the Lord to have an effect on inanimate things as he does on spiritual things, he created a sun that is like a father to the physical world and an earth that is like a mother to it. The marriage of the sun as a father and the earth as a mother produces all the growth that adorns the surface of the planet.

从这属天灵场产生出尘世气场。这是对婴儿和儿童的爱之气场。它是绝对普世的。它不仅作用于人，也作用于鸟类和动物，甚至包括蛇类。事实上，它不仅作用于有生命之物，也影响无生命之物。为了像对灵界事物那样影响无生命物，主创造了太阳——如同物质世界的父亲，以及如同物质世界母亲一样的大地。作为父亲的太阳和作为母亲的大地之婚姻，产生了万物的勃勃生机以妆点地表。

The influence of this heavenly field on the physical world occasions the miraculous progression in plants from seed to fruit to new seeds. It also results in many types of plant that turn their faces, so to speak, toward the sun by day and bow them when the sun sets, and in flowers that open when the sun rises and close when it sets. It also induces the songbirds to sing sweetly first thing in the morning and again after they have been fed by their mother, the earth. In these ways all these creatures honor their father and their mother.

这属天灵场对物质世界的影响，导致植物从种子到果实再到新种子的神奇进展。它还使多种所谓会转脸的植物在白天面向太阳，日落后低垂下来；花儿随着日升开放，随着日落闭合。它还使鸣禽在晨曦初露时唱响甜美的歌声，并在得到大地母亲的喂养后，再唱出甜美的颂歌。所有生物都以类似方式，向它们的父亲和母亲致敬。

All these phenomena are proof that through the sun and the earth the Lord makes available all the necessities for both the living beings and the inanimate things in the physical world. Therefore we read in David, Praise Jehovah from the heavens. Praise him, sun and moon. Praise him from the earth, great sea creatures and the depths. Praise him, fruit trees and all cedars, the wild beast and every animal, creeping things and birds with wings, the kings of the earth and all peoples, young men and young women. (Psalms 147:7-12)

所有这些现象都证明，主借着太阳和大地，为物质世界中的众生和无生命物提供一切所需。因此，我们在大卫的书中读到，全天堂要赞美耶和华，日月要赞美祂，大地要赞美祂，海里的生物以及海洋深处的，都要赞美他。果树和各类松柏要赞美祂，野兽和一切动物，爬行类和有翅的鸟儿，地上的君王和万民，青年男女，都要赞美祂。(诗 147:7-12)

Also in Job: 在约伯记里：

Please, ask the animals and they will teach you. Ask the birds of heaven and they will make it known to you. Ask the shrub of the earth and it will instruct you. The fish in the sea will tell you the story. Which of all these things does not know that the hand of Jehovah has done this? (Job 12:7-9)

你且问走兽，它们必教导你；又问空中的飞鸟，它们必告诉你；或与地说话，地必指教你；海中的鱼也必向你说明。看这一切，谁不知道是耶和华的手做成的呢？（约伯记 12：7-9）

Ask and they will teach means watch, pay attention, and judge from these things that the Lord Jehovah created them.

“问，它们必教导你”，意思是观察，留心，从这些事做出判断：主耶和华创造了它们。

The Fifth Commandment: You Are Not to Kill

第五诫：不可杀人

309. This commandment, You are not to kill, in its earthly meaning means not killing people, inflicting on them any fatal wound, or mutilating their bodies. It also means not bringing any deadly evil against their names and reputations, since for many people their reputation and their life go hand in hand.

309. "你不可杀人"这条诫命，就其属世之义而言，是指不杀人，不给人造成致命伤害，不残损他们的身体。这也意味着不给他们的名称和名声带来任何致命的伤害，因为对许多人来说，名声和生命是不可分割的。

In a broader earthly meaning, murdering includes hostility, hatred, and revenge, which involve longing for someone's death. Murder lies hidden inside these feelings like an area that is still burning inside a piece of wood under the ashes. Hellfire is nothing else. This is why we say someone blazes with hatred or burns for revenge. These feelings are murders at the level of intent even if not in act. If fear of the law, retribution, or revenge were taken away, these feelings would burst into action, especially if the intent involved deception or savagery.

从更广的属世之义上讲，杀人包括敌意、仇恨、报复，也包含渴望某人死亡。谋杀就隐藏在这些情感里，就像灰烬下焖烧着的木头。地狱之火不外乎此。这就是我们常说的，某人怀着仇恨之火或为复仇而燃烧。这些情感即使没有行为，在欲望层面上也是谋杀。如果除去对法律、报应、复仇的恐惧、这些情感就会爆发成为行动，尤其当这欲望掺着欺骗或残忍时更是这样。

The following words of the Lord make it clear that hatred is murder:

主的下列教导清楚的指出仇恨就是谋杀：

You have heard that it was said by ancient people, "You are not to kill; and whoever kills will be exposed to judgment." But I say to you that any who are angry with their brother or sister for no good reason will be exposed to hellfire. (Matthew 5:21-22)

“你们听见古人说：不可杀人；凡杀人的难免受审判。只是我告诉你们，凡无缘无故向他弟兄发怒的。。。难免地狱的火。”（马太 5：21-22）

The reason is that everything we intend is something we want and something we inwardly do.

这是因为，我们盘算的就是我们盼望并在心里做的。

310. In the spiritual meaning, murders stand for all methods of killing and destroying people's souls. There are many different methods, such as turning people away from God, religion, and divine worship; setting up roadblocks against such things; and persuading people to turn away from and even feel aversion to such things. All the devils and satans in hell practice these methods. People in our world who violate and prostitute the holy things of the church are connected to these devils and satans.

310. 在属灵之意义上，杀人代表以各种手段杀灭和摧毁人的灵魂。这些方法有很多种，如使人远离上帝、宗教信仰、神圣敬拜，或为反对这些而设置障碍。劝说人们远离甚至厌恶这些事物。地狱的魔鬼和撒旦用的就是这些手段。在我们的世上，亵渎以及玷污教会圣洁之事的人，都连着这些魔鬼和撒旦。

The king of the abyss, who is called Abaddon or Apollyon (meaning the Destroyer, Revelation 9:11), stands for people who use falsities to destroy souls. The killed in the prophetic Word have the same meaning, as for example in the following passages:

无底坑的王，名叫亚巴顿或亚玻伦（意为毁灭者，启示录 9: 11），代表以谬误毁人灵魂者。在先知书里杀人具有同样的意思，如下列经文：

Jehovah God said, "Feed the sheep for slaughter whom their owners have killed." (Zechariah 11:4, 5, 7)

“耶和华我的神如此说：牧养这将宰的群羊。买羊的宰了他们。”（撒加利亚属 11: 4-5, 7）

We have been killed all day long; we are considered a flock for slaughter. (Psalms 44:22)

“我们为你的缘故终日被杀；人看我们如将宰的羊。”（诗篇 44: 22）

He will cause those who are yet to come to take root in Jacob. Was he killed in the way that his henchmen would kill? (Isaiah 27:6-7)

“他必使那些出于雅各的扎根。。。他被杀戮，岂像被主所杀戮的人吗？”（以赛亚书 27: 6-7）

A stranger comes only in order to steal and slaughter the sheep. I have come so that they may have life and abundance. (John 10:10; other such passages are Isaiah 14:21; 26:21; Ezekiel 37:9; Jeremiah 4:31; 12:3; Revelation 9:5; 11:7)

“盗贼来，无非要偷窃，杀害，毁坏；我来了，是要叫他们得生命，并且得的更丰盛。”（约翰福音 10:10；其他类似经文见以赛亚书 14:21；26:21；以西结书 37:9；耶利米书 4:31；12:3；启示录 9:5；11:7）

This is why the Devil is called “a murderer from the beginning” (John 8:44).

这就是为什么说魔鬼：“他从起初就是杀人的”。（约翰福音 8:44）

311. In the heavenly meaning, killing refers to being angry with the Lord for no good reason, hating him, and wanting to get rid of his name. People with such feelings are said to crucify the Lord; if he were to come back into the world again, they would do much the same thing the Jews did. This is the meaning of the Lamb in a state as if killed (Revelation 5:6; 13:8), and the meaning of crucified in Revelation 11:8; Hebrews 6:6; and Galatians 3:1.

311. 在属天之义上，杀人是指无端地对主发怒，恨祂，想要除去祂的名。把主钉死在十字架上的人，说起来就具有这种情感。如果主再来到世上，他们会再做犹太人做过的事。这就是“羔羊像是被杀过”的意思（启示录 5:6；13:8），也是启示录 11:8；希伯来书 6:6；和加拉太书 3:1 中钉十字架的意思。

312. Devils and satans in hell have made clear to me the inner quality of people who have not been reformed by the Lord. Devils and satans constantly have it in mind to kill the Lord. Because they cannot achieve this, they try to kill people who are devoted to the Lord. Since they cannot accomplish this the way people in the world could, they attack people with every effort to destroy their souls, that is, to demolish the faith and goodwill they have. The actual hatred and desire for revenge inside these devils look like fires that are dark and fires that are bright. Their hatreds look like dark fires and their desires for revenge look like bright fires. These feelings are not in fact fires, but they look like fires.

312. 地狱中的魔鬼和撒但让我清楚地看到了，没有被主改造之人的内在品性。魔鬼和撒但一直想要杀死主。因为它们无法达到这个目的，于是就想方设法要杀那些献身于主的人。因为无法通过杀灭世人达此目的，所以他们就千方百计地攻击人，摧毁他们的灵魂，也就是摧毁他们的信仰和仁爱。这些魔鬼内里实在的仇恨和复仇欲望，看起来就像暗夜的火以及发光的火。牠们的仇恨看似暗夜的火，牠们的复仇欲望看似发光的火。这些情感其实不是火，只是看起来像火。

One can sometimes glimpse the savagery of the devils' hearts in visual form in the air above those devils. It looks as if they are battling, slaughtering, and massacring angels. Their feelings of anger and hatred against heaven are the source of these dreadful daydreams.

人们有时可以在那些魔鬼的上方，以可见的形式瞥见魔鬼心中的残忍。牠们看上去仿佛在搏斗、残杀、大量屠戮天使。牠们对天堂的愤怒和仇恨，是那些恐怖幻念的根源。

For another thing, these devils and satans look at a distance like wild animals of every kind—tigers, leopards, wolves, foxes, dogs, crocodiles, and snakes of all kinds. When devils and satans see tame animals in symbolic forms, they imagine themselves attacking the animals and trying to slaughter them.

还有一点，这些魔鬼和撒旦远远看去就像各种兽类—虎、豹、狼、狐狸、狗、鳄鱼和各种蛇。当魔鬼和撒旦看到象征驯顺动物的样式出现时，牠们就会谋划去攻击这些动物，并试图屠杀它们。

I have seen devils that looked like dragons and were standing next to women with babies whom the dragons were trying to devour, like the situation we find in Revelation 12. These portrayals represent the devils' hatred against the Lord and his new church.

我曾见过像龙一样的魔鬼，站在怀抱婴儿的女人身边，要吞噬她们，就像启示录 12 章中的场景一样。这些描绘代表的是魔鬼对主和祂的新教会的仇恨。

People in the world who want to destroy the Lord's church are similar to these devils and satans, although it does not seem that way to others who know these people, because their bodies—the instruments with which they practice moral actions—absorb their desires and keep them hidden. To the angels, however, who look at their spirits, not their bodies, these people look like the devils just mentioned. Who could ever realize things like this if the Lord had not opened someone's sight with the gift of looking into the spiritual world? Otherwise these points, along with many other things eminently worth knowing, would have remained forever hidden from the human race.

世上那些想破坏主的教会之人与这些魔鬼和撒旦相似，虽然在熟人眼里这些人看来并不像，因为这些人的肉体—他们用来践行道德的工具—把他们的欲望吞没下去，并隐藏起来。然而对于天使来说，他们看的是人的灵魂，而不是肉体，于是这些人看起来就像刚才提到的魔鬼。如果主没有用观察灵界的恩赐开启某人的视力，谁能意识到这样的事情呢？否则，这些要点，以及其他很多原本值得了解的事情，都会永远对人类隐藏着。

The Sixth Commandment: You Are Not to Commit Adultery

第六诫：不可奸淫

313. In its earthly meaning, this commandment covers not only committing adultery but also wanting to do and doing things that are obscene, and also having wanton thoughts and expressing them. As the Lord's words make clear, craving to commit adultery is committing adultery:

313. 就其属世之义而言，这条戒律不仅包括犯奸淫，还包括想做和去做淫秽之事，也包括放荡的念头及其表达。正如主的话语所表明的，渴慕行奸淫就是犯奸淫。

You have heard that it was said by the ancients, "You are not to commit adultery." But I say to you that if a man looks at someone else's wife in such a way that he craves her, he has already committed adultery with her in his heart. (Matthew 5:27-28)

“你们听见古人说：‘不可奸淫’。只是我告诉你们，凡看见女人并贪恋她的，这人心里已经与她犯奸淫了。（马太 5：27-28）

The reason is that craving becomes a virtual deed when it is in the will. An attraction enters only our intellect, but an intention enters our will; and an intention based on a craving is a deed.

原因是，一旦渴望进入意志，就会成为实际行动。魅惑只进入我们的智识，但意愿却进入我们的意志，而基于渴望的意愿就会成为行动。

On these topics, see many things in the work Marriage Love and Promiscuous Love, published in Amsterdam, 1768. There are treatments there on the opposite of marriage love, §§423–443; on promiscuity, §§444[b]–460; on different kinds and degrees of adultery, §§478–499; on obsession with defloration, §§501–505; on the craving for variety, §§506–510; on the craving for rape, §§511, 512; on obsession with seducing the innocent, §§513, 514; and on accountability for the love of infidelity and the love of marriage, §§523–531. All the above are covered by this commandment in its earthly meaning.

关于这一主题，参见 1768 年阿姆斯特丹出版的《婚姻之爱》里的许多描述。如 423-443 节讲述放荡，444b-460 讲述各种通奸，478-499 讲述执迷于破处，501-505 讲述各色淫相，506-510 讲述渴望强奸，511-512 讲述引诱单纯者，513-514 讲述出轨之爱和婚姻之爱的后果。上述种种都涵盖在这条诫命的属世之义中。

314. In the spiritual meaning, committing adultery refers to contaminating the good things taught by the Word and falsifying its truths. The fact that committing adultery refers to these things has not yet been known, because the Word's spiritual meaning has been hidden until now. In the following passages it is obvious, however, that committing adultery, being adulterous, and being promiscuous have no other meaning in the Word:

314. 在属灵之意义上，犯奸淫是指玷污圣经教导的良善事物，歪曲圣经真理。犯奸淫所意含的这层实相，迄今为止尚不为人知，因为圣经的属灵之义此前一直被隐藏着。然而，从下面的经文看的很明显，犯奸淫、通奸和淫乱在圣经中没有别的意思。

Run here and there through the streets of Jerusalem and see if you can find a man who makes judgment and seeks truth. When I fed them to the full, they became promiscuous. (Jeremiah 5:1, 7)

“你们当在耶路撒冷的街上跑来跑去，在宽阔处寻找，看看有一人行公义求真理没有？。。。我使他们饱足，他们就行奸淫。”（耶利米书 5: 1, 7）

Among the prophets of Jerusalem I have seen horrendous stubbornness, committing adultery and walking in a lie. (Jeremiah 23:14)

“我在耶路撒冷的先知中曾见可憎恶的事；他们行奸淫，做事虚妄。”（耶利米书 23: 14）

They have acted foolishly in Israel. They have been promiscuous, and have spoken my Word falsely. (Jeremiah 29:23)

“他们在以色列中行了恶事。他们行奸淫，又曲解我的话。”（耶利米书 29:23）

They were promiscuous because they had abandoned Jehovah. (Hosea 4:10)

“他们行淫，因为他们离弃耶和华，不遵他的命。”（何西阿书 4: 10）

I will cut off the soul that looks off in the direction of sorcerers and soothsayers to be promiscuous with them. (Leviticus 20:6)

“人偏向交鬼的和行巫术的，随他们行邪淫，我要向那人变脸，把他从民中剪除。”（利未记 20: 6）

They are not to make a covenant with the inhabitants of the land; this is to prevent them from being promiscuous with other gods. (Exodus 34:15)

“只怕你与那地的居民立约，百姓随从他们的神，就行邪淫。”（出埃及记 34: 15）

Because Babylon contaminates and falsifies the Word more than the rest do, it is called the great whore, and the following things are said of it in the book of Revelation:

因为巴比伦比其他各处更多地玷污和伪造圣经，所以被称为大娼妓，在启示录中这样说它：

Babylon has made all the nations drink the wine of the wrath of her promiscuity. (Revelation 14:8)

“巴比伦叫万民喝她淫乱、大怒之酒！”（启示录 14：8）

The angel said, “I will show you the judgment of the great whore with whom the kings of the earth were promiscuous.” (Revelation 17:1-2)

“天使对我说：我将大淫妇所要受的审判指给你看。地上的君王与她行淫。”（启示录 17：1-2）

He judged the great whore who had corrupted the earth with her promiscuity. (Revelation 19:2)

“他审判了那用淫行败坏全地的大淫妇。”（启示录 19：2）

Because the Jewish nation had falsified the Word, the Lord called it an adulterous generation (Matthew 12:39; 16:4; Mark 8:38) and the seed of an adulterer (Isaiah 57:3). There are also many other passages where adultery and promiscuity mean contamination and falsification of the Word; for example, Jeremiah 3:6, 8; 13:27; Ezekiel 16:15, 16, 26, 28, 29, 32, 33; 23:2, 3, 5, 7, 11, 14, 16, 17; Hosea 5:3; 6:10; Nahum 3:1, 3, 4.

因为犹太民族篡改了圣经，所以主称其为淫乱的世代（马太福音 12:39；16:4；马可福音 8:38），又称为淫乱者的种子（以赛亚书 57:3）。另在许多其他经文中，通奸和淫乱的意思是玷污和篡改圣经；例如耶利米书 3:6，8；13:27；以西结书 16:15，16，26，28，29，32，33；23:2-3，5，7，11，14，16-17；何西阿书 5:3；6:10；那鸿书 3:1，3，4。

315. In the heavenly meaning, committing adultery refers to denying the Word’s holiness and desecrating the Word. This meaning follows from the spiritual meaning, which is contaminating the good things in the Word and falsifying its truths. People who in their heart laugh at everything having to do with the church and religion are people who deny the Word’s holiness and desecrate the Word—in the Christian world every aspect of the church and religion comes from the Word.

315. 在属天之义上，犯奸淫是指否认圣经的圣洁，亵渎圣经。这层意义是由属灵之义引伸出来的，后者指玷污圣经中的良善事物，歪曲圣经真理。人若在心里嘲

笑一切与教会和宗教信仰有关之事，就是否认圣经的圣洁，亵渎圣经——因为在基督教世界里，教会和宗教信仰的所有方面都出自圣经。

316. People can seem chaste not only to others but even to themselves and yet be completely unchaste. There are various causes that produce this effect. People do not know that a sexual craving in their will is a deed, and it cannot be removed except by the Lord after they have practiced repentance. Abstaining from doing something does not make us chaste. What makes us chaste is abstaining from wanting to do something that we could in fact do, because doing it would be sinful.

316. 一个人在他人眼里可能是贞洁的，甚至他自己也这样认为，然而他其实是完全不贞的。产生这种结果的原因有很多。人们不知道在自己的意志中，性的渴望具有行为的特性，唯有践行悔改后才能被主驱除。禁欲并不能使我们贞洁。当机会就在眼前时，我们因其是罪而从欲望上诫勉不犯，这才能使我们贞洁。

For example, if a man abstains from adultery and promiscuity solely out of fear of civil law and its penalties; or out of fear that he will lose his reputation and respect; or out of fear of sexually transmitted disease; or out of fear of being harassed by his wife and having no peace at home; or out of a fear that the other woman's husband and relatives will avenge themselves on him, or that their servants will whip him; or out of miserliness; or out of lack of ability caused by disease, misuse, old age, or some other cause of impotence—in fact, if he abstains from adultery and promiscuity in obedience to any earthly or moral law but not at the same time to spiritual law, he nevertheless remains inwardly an adulterer and a promiscuous person. He still believes that adultery and promiscuity are not sins. In his spirit he does not make them unlawful before God. Therefore in his spirit he commits them, even if he does not commit them before the world in the flesh. As a result, when he becomes a spirit after death, he openly speaks in favor of such acts.

例如，如果一个男人不通奸和淫乱，完全是出于畏惧民法和刑罚，或者是害怕失去名声和尊重，或者是害怕性病，或者是害怕被妻子责难，家里不安宁，或者是害怕对方丈夫和亲戚的报复，或者是害怕人家仆从的鞭打，或者是出于吝啬，或者是由于疾病，滥用，年老，或者其他原因导致的无能——事实上，如果他不通奸不淫乱是因为顺从世俗的或道德的法律，而不是顺从属灵的律法，他的内在就仍然是一个通奸和淫乱之人。他仍然相信通奸和淫乱不是罪。他的灵里并未明白这是上帝眼里的犯罪。因此，他的灵里仍然在做这些事，虽然他的肉体在世人面前并未如此行。结果当他死后成为灵时，就会公然赞成这些行为。

Adulterers could be compared to treaty breakers who violate agreements, or to the satyrs and priapuses of old who would wander in the woods and shout, "Where are virgins, brides, and wives to play with?" In fact, in the spiritual world, adulterers

actually look like satyrs and priapuses. Adulterers could also be compared to goats that sniff for other goats, and dogs that run around in the streets looking and smelling for other dogs with which to have sex. And so on.

通奸者就像违反协议的违约者，也可以被比喻为古时（罗马神话）的色魔和生殖之神，他们会在森林中游荡并大喊：“处女、新娘和妻子在哪里？快来和我们痛快吧”。在灵性世界里，通奸者实际上就像色魔和淫荡鬼一样，他们也可以被比作发情的山羊，到处嗅闻别的山羊；或满街乱串的狗，四处寻找嗅访与之性交的狗。如此等等。

When adulterers get married, their sexual potency could be compared to the blooming of tulips in spring—in a month tulips lose their blossoms and wither away.

当通奸者结婚后，其性能力就像春天盛开的郁金香—不过一月郁金香花就败了，凋零了。

The Seventh Commandment: You Are Not to Steal

第七诫：不可偷盗

317. In the earthly meaning, this commandment literally covers not stealing, robbing, or privateering during a time of peace. It generally means not using stealth or pretense of any kind to take away someone else's possessions. It also covers all swindling, and illegal ways to profit, earn interest, and collect funds; also fraud in paying taxes and fees and in repaying loans.

317. 在属世层面上，这条诫命的字面意思是在和平时期不偷、不抢、不私掠。总的来说就是以任何形式的偷窃或伪装去夺取他人所有，还包括一切诈骗，以非法方式获利、赚取利息、攫取资金，也包括在缴纳税费和偿还贷款时的欺诈行为。

Workers transgress against this commandment when they do their work dishonestly and deceptively; retailers, when they mislead customers with their merchandise, weighing, measuring, and calculations; officers, when they dip into their soldiers' pay; judges, when they tilt their judgments toward friends or relatives, or for bribes or other inducements, and thus bias their judgments or investigations and deprive others of goods that belong to those others by law.

雇员在工作中不诚实以及欺骗，就违反这一诫命。商人在推销、称重、度量、计算上误导顾客；军官克扣士兵的薪饷；法官偏向其亲朋好友，或收受贿赂及其他利诱，从而使自己的判决或调查出现偏差，以至剥夺他人的合法财产，都归此类。

318. In the spiritual meaning, stealing refers to using false and heretical ideas to deprive others of the truths of their faith. Priests are spiritual thieves if they minister only for financial benefit or status and they teach things that on the basis of the Word they see, or at least could see, are not true.

318. 在属灵之意义上，偷窃指用谬误和异端观念使他人信仰的真理丧失。牧师若仅为经济利益或地位而传道，所传授的东西从圣经来看是不对的，而且他们知道，或者至少能觉察不对，那么他们就是属灵的盗贼。

They rob people of the means of salvation, which are the truths related to faith. Priests like this are called thieves in the following passages in the Word:

他们剥夺了人得救的途径，就是关于信仰的真理。像这样的祭司，在以下的圣经经文中被称为盗贼。

Those who do not enter through the door to the sheepfold but climb up some other way are thieves and robbers. Thieves do not come in except to steal, slaughter, and destroy. (John 10:1, 10)

“不从门进去，倒从别处爬进去，那人就是贼，就是强盗。。。盗贼来，无非要偷窃，杀害，毁坏。”（约翰福音 10：1，10）

Store up treasures, not on earth but in heaven, where thieves do not come in and steal. (Matthew 6:19-20)

“不要为自己积攒财宝在地上，要积攒财宝在天上，天上没有贼挖窟窿来偷。”（马太 6：19-20）

If thieves, if people who knock things over in the night, come to you, how might you be cut off? Are they not going to steal whatever satisfies them? (Obadiah, verse 5)

“盗贼若来到你那里，或强盗夜间而来，你何竟被剪除！他们岂不偷窃直到够了吗？”（俄巴底亚书第 5 节）

They run here and there in the city, they run on the wall, they climb into houses, they come in through windows like a thief. (Joel 2:9)

“他们在城中跑来跑去，蹿上墙，爬到屋上，进入窗户如同盗贼。”（约珥书 2：9）

They made a lie; the thief comes in, and the crowd scatters outside. (Hosea 7:1)

“他们行事虚谎，内有贼人入室偷窃，外有强盗成群抢掠。”（何西阿书 7: 1）

319. In the heavenly meaning, thieves stand for people who take divine power away from the Lord and people who claim the Lord's merit and justice for themselves. Even if these people worship God, they trust themselves, not him, and believe in themselves, not in him.

319. 在属天之义上，盗贼代表那些窃据主的神圣权柄的人，以及攫取主的伟德和公义据为已有的人。这些人即使敬拜上帝，也是依靠自己，不靠祂；只信自己，不信祂。

320. There are people who teach false and heretical things and convince the public that these things are true and theologically correct, and yet they read the Word and are therefore able to know what is false and what is true. There are also people who use errors to support false religious beliefs and lead people astray.

320. 有些人传授虚假的、异端的东西，并使公众相信这些东西是真的，在神学上是正确的。但他们读过圣经，因此能知道什么是假的，什么是真的。也有人用谬误来支持虚假的宗教信仰，引导人们误入歧途。

These people can be compared to con artists who perpetrate acts of fraud of every kind. Because the things just mentioned are actually thefts in a spiritual sense, these people can be compared to con artists who mint counterfeit coins, gild them or color them gold, and trade them as pure. They can also be compared to people who know skillful ways to cut and polish rock crystals, harden them, and sell them as diamonds. They can also be compared to people who would dress baboons and apes in human clothing with veils over their simian faces and lead them through town on horses or mules, claiming that they are nobles of an old and distinguished family.

这些人就像施行各种欺诈的骗子。因为刚才提到的作为实为属灵之义上的盗窃，所以这些人可以比作骗子，他们铸造伪币，给伪币镀金或染上金色，当做纯正的来交易；他们也如同掌握技巧的人，会熟练地切割、打磨石头晶块，将其硬化，然后当作钻石出售；他们还像这样的人：他们给狒狒和猿猴穿上人类的衣服，用面具遮住猴脸，骑在马或骡子上带着它们穿过城镇，声称它们是贵族，来自一个古老显赫的家族。

They are also like people who would put masks covered in makeup over their own natural faces to hide their good looks. They are like people who would display selenite or mica, which gleam like gold and silver, and sell them as ore containing precious metals. They are like people who would put on theatrical performances to divert others from true divine worship and to lure those others away from church buildings to theaters.

他们也像那些遮盖自己好摸样的人，用化妆的面具戴在自己本来的面孔上。他们还像一些人，把闪着金银光彩的透明石膏或云母摆出来，当作含有贵重金属的矿石出售。他们又像一些人，以戏剧表演岔开人们的注意力，使之放弃真正的神圣崇拜，离开教堂到剧院去。

People who support falsities of all kinds and care nothing for the truth, who play the part of priests solely for financial benefit or status and are therefore spiritual thieves, are like thieves who have master keys with which they can open the doors of any home. These people are also like leopards and eagles that look around with sharp eyes for areas that are rich in prey.

那些赞成各种谬误的人，对真理漠不关心，他们扮演牧师的角色仅仅为了经济利益或地位，因此是属灵的窃贼。他们像拥有万能钥匙的小偷，可以打开任何一家的大门。这些人也像豹子和老鹰，目光锐利四处张望，寻找猎物丰富之处。

The Eighth Commandment: You Are Not to Bear False Witness against Your Neighbor

第八诫：不可作假见证陷害你的邻舍

321. In its most accessible earthly meaning, [this commandment against] bearing false witness against our neighbor or testifying falsely includes not being a false witness before a judge, or before others outside of a courtroom, against someone who is wrongly accused of some evil. We are not to make such false assertions in the name of God or something sacred, or base them on our own authority or on some expertise for which we are well known.

321. 就其最易理解的属世之义而言，这条禁止对我们的邻舍作伪证，或提供虚假证据的诫命，包括不在法官面前或法庭外其他人面前作伪证，来对付那些被诬告为有罪的人。我们不得以上帝或圣洁事物之名，作如此伪证，或以自己的权柄，或凭借自己的专长，作这等事。

In a broader earthly sense, this commandment applies to political lies and hypocrisies of every kind that have an evil intent, as well as disparagement and slander of our neighbors to undermine the status, name, and reputation on which their whole good character depends.

在更广的属世之意义上，这条诫命适用于含有邪恶意图的各种政治谎言和骗局，以及贬低和诽谤我们的邻舍，损害他们的地位、名号和声誉，他们全部的良好形象赖此存在。

In the broadest earthly sense, this commandment includes plots, deceptions, and evil intent against anyone for a variety of motives such as hostility, hatred, desire for revenge, envy, rivalry, and so on. These evils have false witness hidden inside them.

在最广的属世之意义上，这条诫命包括阴谋、欺骗，以及出于各种动机针对任何人的邪恶意图，如敌意、仇恨、报复、嫉妒、作对等。这些恶行里面都隐藏着作伪证。

322. In the spiritual meaning, testifying falsely refers to convincing people that a false belief is a true one and an evil life is a good one, and the reverse; but only if these things are done deliberately, not out of ignorance. Doing them deliberately is doing them after we know what truth and goodness are, not before. The Lord says, "If you were blind you would have no sin. But now that you say, 'We see,' your sin remains" (John 9:41).

322. 在属灵之意义上，作伪证是指使人相信虚假的信仰是真理，邪恶的生活为良善，反之亦然。但前提是如此行是故意的，而不是出于无知。故意如此行指的是，我们知道了何为真理、何为良善之后仍然这样做，而不是在知道之前做的。主说：“你们若是瞎子，就没有罪了。但你们现在说我们能看见，你们的罪还在”（约翰福音 9:41）。

This falseness is what is meant in the Word by a lie and this deliberateness is what is meant by deceit in the following passages:

这虚假就是圣经里所说的谎言，而这故意就是下面这段经文里所说的欺骗。

We are striking a pact with death; we are making an agreement with hell. We have put our trust in lying and have hidden ourselves with falsity. (Isaiah 28:15)

“我们与死亡立约，与阴间结盟。。。我们以谎言为避所，在虚假以下藏身。”
（以赛亚书 28: 15）

They are a people of rebellion, lying children. They do not want to hear the law of Jehovah. (Isaiah 30:9)

“因为他们是悖逆的百姓、说谎的孩子，不肯听从耶和華律法的孩子。”（以赛亚书 30: 9）

Everyone from prophet to priest is acting out a lie. (Jeremiah 8:10)

“从先知到祭司都行事虚谎。”（耶利米书 8: 10）

The inhabitants speak a lie, and as for their tongue, deceit is in their mouths. (Micah 6:12)

“其中的居民也说谎言，口中的舌头是诡诈的。”（弥迦书 6：12）

You are to destroy those who speak a lie. Jehovah loathes a man of deceit. (Psalms 5:6)

“说虚假事的，你必灭绝；好流人血、欺骗人的，都为耶和华所憎恶。”（诗篇 5：6）

They taught their tongue to tell a lie, to dwell in the midst of their deceit. (Jeremiah 9:5-6)

“他们教舌头学习说谎。。。住在诡诈的人中。”（耶利米书 9：5-6）

Because a lie means a falsity, the Lord says, “The Devil speaks a lie from his own resources” (John 8:44). A lie also means falsity and deception in the following passages: Jeremiah 9:4; 23:14, 32; Ezekiel 13:15–19; 21:29; Hosea 7:1; 12:1; Nahum 3:1; Psalms 120:2, 3.

因为说谎意味着虚假，主说：“魔鬼说谎是出于自己”（约翰福音 8：44）。在下列经文中说谎也意味着虚假和欺骗：耶利米书 9：4，23：14，32；以西结书 13：15-19；何西阿书 7：1，12：1；那泓书 3：1；诗篇 120：2-3

323. In the heavenly meaning, testifying falsely refers to blaspheming the Lord and the Word and driving the actual truth out of the church. The Lord is truth itself, and so is the Word. On the other hand, in this sense testifying means speaking the truth and testimony means the truth itself. This is why the Ten Commandments are called the testimony (Exodus 25:16, 21, 22; 31:7, 18; 32:15, 16; 40:20; Leviticus 16:13; Numbers 17:4, 10). Since the Lord is truth itself, he says that he testifies concerning himself. For the Lord as the truth itself, see John 14:6; Revelation 3:7, 14; for his testifying and being a witness to himself, see John 3:11; 8:13–19; 15:26; 18:37, 38.

323. 在属天之义上，作伪证是指亵渎主和圣经，把真正的真理逐出教会。主就是真理本体，圣经也是真理。另一方面，在这层意义上，作见证就是说真话，见证是指真理本身。这就是十诫被称为见证的原因（出 25:16，21，22；31:7，18；32:15-16；40:20；利未记 16:13；民数记 17:4，10）。因为主是真理本体，所以祂说祂为自己作见证。关于主是真理本体，见约翰福音 14:6；启示录 3:7，14；关于祂的见证和祂就是自己的见证，见约翰福音 3:11；8:13-19；15:26；18:37-38。

324. There are people who say false, deliberately deceitful things and articulate them with a tone that emulates spiritual feeling. There are even some who cite truths from the Word as they do so, falsifying these truths in the process. The ancients had names

for people like these: they called them magicians (see Revelation Unveiled 462) and also sorcerers, and snakes from the tree of the knowledge of good and evil.

324. 有些人故意说一些虚假的、欺骗性的话语，并模仿着以灵性感悟的语气来表达。甚至有些人在表达时引用圣经中的真理，并从中篡改这些真理。古人对这样的人是有名号的：称他们为术士（见《揭秘<启示录>》462），也称他们为巫师，来自善恶知识树上的蛇。

These pretenders, liars, and deceivers are like people who talk in a pleasant and friendly way with their enemies, but while they are talking they have a dagger behind their back, ready to kill. They are like people who smear venom on their swords before attacking their enemies; or like people who put poison in a well and toxic substances in wine and pastries.

这些伪君子、撒谎者和骗子，假装和敌人愉快而友好地交谈着，而同时他们背后却握着匕首，随时准备杀人。他们就像在攻击敌人之前，在剑上涂抹毒液的人；或者像在井里投放毒药，在酒和糕点里施放毒药的人。

They are like charming, attractive whores who carry a malignant sexually transmitted disease. They are like stinging plants that damage our olfactory nerves if we lift them to our noses to smell them. They are like sweetened poisons, or like dung dried out in the fall that gives off a pleasant aroma. In the Word they are described as leopards (see Revelation Unveiled 572).

她们像美丽、楚楚动人的妓女，却带着险恶的性传染病。他们像刺激性的植物，拿到鼻子前闻一闻，就会损伤我们的嗅觉神经。他们像加了甜味的毒药，或者秋天晒干的粪便，散发着令人愉悦的气味。在圣经中，它们被描述为豹子（见《揭秘<启示录>》572节）。

The Ninth and Tenth Commandments: You Are Not to Covet Your Neighbor's Household; You Are Not to Covet Your Neighbor's Wife or His Servant or His Maid or His Ox or His Donkey or Anything That Is Your Neighbor's

第九和第十诫：不可贪恋你邻舍的房屋；也不可贪恋他的妻子、他的男仆、女仆、牛驴，并你邻舍一切所有的

325. In the catechism that is circulated these days, these have been divided into two commandments. One of them is the ninth commandment: You are not to covet your neighbor's household. The other is the tenth: You are not to covet your neighbor's wife or his servant or his maid or his ox or his donkey or anything that is your neighbor's. Because these two commandments are united and form just a single verse in Exodus 20:17 and in Deuteronomy 5:21, I have taken them up together. It is not my intention, however, to connect them into one commandment. I want to keep them distinguished into two commandments as they have been, since all the commandments are referred to as the Ten Words (Exodus 34:28; Deuteronomy 4:13; 10:4).

325. 目前流传的教义条例将这条诫命分为两个。一个是第九条诫命：不可贪恋你邻舍的房屋；另一个是第十条：不可贪恋你邻舍的妻子、他的男仆、女仆、牛驴，并你邻舍一切所有的。因为这两条诫命在出埃及记 20:17 和申命记 5:21 中是合在一起的，构成一条，所以我把这两条诫命放在一起。然而，我并非要把它们合成一条。我愿意按其原貌分成两条诫命，因为所有的诫命都被称为十条诫（出埃及记 34:28；申命记 4:13；10:4）。

326. These two commandments look back to all the commandments that precede them. They teach and enjoin that we are not to do evil and that we are also not to crave doing evil. Therefore the Ten Commandments are not only for the outer self but also for the inner self. Someone who does not do evil things but nevertheless craves doing them is still doing them. The Lord says, If some man craves someone else's wife, he has already committed adultery with her in his heart. (Matthew 5:27, 28)

326. 这两条诫命是对前面所有诫命的回顾。它们教导并命令我们不可作恶，也不要贪恋作恶。因此，十诫不只是针对外在自我，也是针对内在自我。有人虽未有恶行，但却渴望做恶，这就仍然是做恶。主说：“凡看见女人并贪恋她的，这人心里已经与她犯奸淫了。”（马太福音 5：27-28）

Our outer self does not become internal or become one with our inner self until our cravings have been removed. The Lord teaches this as well, when he says,

除非我们摒弃贪欲，我们的外在自我不会成为内在的，也无法与内在自我合一。主也是这样教导我们的，祂说：

Woe to you, scribes and Pharisees, because you clean the outside of your cup and plate, but the insides are full of plundering and self-indulgence. Blind Pharisee! First clean the inside of your cup and plate, so that the outside may be clean as well. (Matthew 23:25-26)

你们这假冒伪善的文士和法利赛人有祸了！因为你们洗净杯盘的外面，里面却盛满了勒索和放纵。你这瞎眼的法利赛人，先洗净杯盘的里面，好叫外面也干净了。（马太 23：25-26）

The Lord says more on this in that whole chapter from beginning to end. The inner problems that are pharisaical are the cravings to do what the first, second, fifth, sixth, seventh, and eighth commandments say not to do.

在那整整一章里，从头到尾主还说了很多。说的是法利赛人的内在问题，也就是渴望去做第 1、2、5、6、7、8 条诫命所说的不可做的事。

It is generally known that while he was in the world, the Lord gave the church inner teachings. The inner teachings for the church tell us not to crave doing evil. He taught us this so that our inner and outer self would become one, which is the same as being born anew—something the Lord discussed with Nicodemus (John 3). Only through the Lord can we be born anew or regenerated, and therefore become inner people.

众所周知，当主在世的时候，祂给教会的是内在的教导。教会的内在教导告诉我们，不可贪恋作恶。祂这样教导我们，是为了使我们的内在和外在我达到合一，这就是主与尼哥底母讨论过的重生（约翰福音 3 章）。唯有通过主，我们才能再生或重生，从而成为内在之人。

These two commandments look back to all the commandments that came before as things not to be coveted. Therefore the household is mentioned first; then the wife; then the servant, the maid, the ox, and the donkey; and finally everything that belongs to one's neighbor. The household comes before everything on the rest of the list, for the husband, the wife, the servant, the maid, the ox, and the donkey are all part of it. The wife, who is mentioned next, comes before everything on the rest of the list after that, for she is the woman in charge of the household, as her husband is the man in charge of it.

这两条诫命回顾前面所有的诫命，都是不可贪恋之事。因此，首先提到的是家产，然后是妻子，随后是男仆，女仆，牛和驴，最后是邻舍一切所有的。家产排

在名单上其他一切之前，因为丈夫、妻子、男仆、女仆、牛、驴都是家产的一部分。接下来提到的妻子，排在其余诸事之前，她是掌管家产的女人，而她的丈夫是掌管家产的男人。

The servant and the maid are under them, and the ox and the donkey are under the servant and the maid. Finally, everything below or beyond the servant and the maid is covered by the phrase anything that is your neighbor's. This shows that generally and specifically, in both a broad and a narrow sense, these two commandments look back to all the prior commandments.

男仆和女仆在他们之下，牛和驴在男仆和女仆之下。最后，男仆和女仆以下或以外的一切事物，都包括在“邻舍一切所有的”这个范围里了。由此可见，无论从总体和具体上，还是从广义和狭义上看，这两条诫命都是回顾前面所有的诫命。

327. In the spiritual meaning, these commandments prohibit all the cravings that go against the spirit, that is, against the spiritual qualities taught by the church, which primarily relate to faith and goodwill. If our cravings were not tamed, our flesh would pursue its own freedom and would quickly fall into every kind of wickedness. From Paul we know that “The flesh has cravings that go against the spirit and the spirit has cravings that go against the flesh” (Galatians 5:17). From James we know that “All are tested by their own craving. When they become captivated, then after the craving conceives, it gives birth to sin, and sin, when it reaches its final stage, brings forth death” (James 1:14, 15). From Peter we know that “The Lord holds for the judgment day the unjust who are to be punished, especially those who walk according to the flesh in craving” (2 Peter 2:9, 10).

327. 在属灵之义上，这些诫命禁止一切违背圣灵的渴慕，这样的渴慕违背教会教导的，以信仰和仁爱为要的属灵品性。如果贪欲不被驯服，我们的肉体就会追求自己的自由，很快就会堕入各种恶行中。从保罗所述我们知道：“肉体的情欲与圣灵相争，圣灵与肉体相争”（加拉太书 5: 17）。从雅各那里我们知道：“但各人被试探，是被自己的私欲牵引诱惑的。私欲既怀了胎，就生出罪来；罪既长成，就生出死来。”（雅各书 1:14-15）。从彼得那里我们知道：“主把不义的人留到审判的日子，等候刑罚。那些随肉身、纵污秽的情欲、轻慢主治之人的，更是如此。”（彼得后书 2:9-10）。

In brief, these two commandments taken in their spiritual meaning look back to the spiritual meaning of all the commandments previously given, adding that we are not to crave doing those evil things. The same goes for all the commandments previously given in the heavenly meaning, but there is no point in listing them all again.

简而言之，这两条诫命在属灵层面上回顾了前述所有诫命的属灵意义，并强调我们不可贪恋行那些恶事。同样的道理，前述所有诫命的属天之义也是如此，但无需在此一一列举。

328. The cravings of the flesh—of the eyes and the other senses—when separated from the cravings of the spirit (meaning its feelings, desires, and pleasures) are identical to the cravings animals have. On their own, therefore, the cravings of the flesh are beastly. The desires of the spirit are what angels have; they are to be called desires that are truly human. Therefore the more we become addicted to the cravings of the flesh, the more of a beast and a wild animal we become; the more we give the desires of our spirit their due, the more of a human being and an angel we become.

328. 当眼睛和其他感官的肉体欲望，与属灵的渴望(即其感觉、欲望和愉悦)分离时，肉体的欲望与动物的欲望是相同的。因此，肉体的欲望本身是兽性的。而属灵的渴望则是天使拥有的，可称之为真正的人之欲望。因此，我们越是沉迷于肉体欲望，就越成为兽类和野性动物；我们越培育自己灵性当有的渴望，就越是一个人，越成为一位天使。

The cravings of the flesh could be compared to grapes that have been parched and burnt or to wild grapes, while the desires of the spirit could be compared to juicy, flavorful grapes and to the taste of wine that has been pressed from them.

肉体的欲望，可以比做被烤干、烧焦的葡萄，或野葡萄；而属灵的渴望，可以比做汁盈味美的葡萄，以及由其压榨而成的葡萄酒的味道。

The cravings of the flesh are like stables that hold donkeys, goats, and pigs, while the desires of the spirit are like stables that hold thoroughbred horses, as well as sheep and lambs.

肉体的欲望就像圈着驴、山羊、猪的畜栏；而属灵的渴望则像蓄养纯种马，以及绵羊、羔羊的畜栏。

In fact, the cravings of the flesh differ from the desires of the spirit the way a donkey differs from a horse, a goat from a sheep, and a pig from a lamb. They differ as much as slag and gold, lime and silver, coral and a ruby, and so on.

事实上，肉体的渴望与属灵的渴望是不同的，就像驴与马、山羊与绵羊、猪与羔羊的区别一样。它们的区别也像矿渣和金子、石灰和银子、珊瑚和红宝石等等一样。

A craving and a deed are as closely connected as blood and flesh or oil and flame. The craving is in the deed the same way air from our lungs is in our breath and speech; or

the wind is in the sail when we are sailing; or the water is in the waterwheel, causing the machinery to move and act.

欲望和行为就像血与肉或油与火一样紧密相连。欲望在行为中，就像我们的肺中之气在我们的呼吸和言语中一样；或者说，当我们航行时的风在帆中；也可说像水在水轮中，推动机械运转与行动。

The Ten Commandments Contain Everything about How to Love God and How to Love Our Neighbor

十诫包含如何爱主与爱邻舍的一切事

329. Eight of the commandments—the first, second, fifth, sixth, seventh, eighth, ninth, and tenth—say nothing about loving God or loving our neighbor. They do not say that we must love God or we must keep God’s name holy. They do not say that we must love our neighbor, or deal honestly and uprightly with our neighbor. They say only, There is to be no other God before my face; you are not to take God’s name in vain; you are not to kill; you are not to commit adultery; you are not to steal; you are not to testify falsely; and you are not to covet what your neighbor has. Briefly put, we are not to intend, think, or do evil against God or against our neighbor.

329. 诫命中的八条：第一、二、五、六、七、八、九和十条，没有说爱上帝或爱我们的邻舍。它们没有说我们必须爱上帝，也没有说我们必须尊上帝的名为圣。它们没有说我们必须爱邻舍，或者诚实正直地与邻舍交往。它们只说，在我面前你不可有别的神；你不可妄称上帝的名；不可杀人；不可奸淫；不可偷盗；不可作假见证；不可贪恋邻舍的东西。简而言之，我们不可以打算，思考，或者行邪恶，以反对上帝，反对我们的邻舍。

We are not commanded to do things that directly relate to goodwill; instead, we are commanded not to do things that are the opposite of goodwill. This is because the more we abstain from evils because they are sins, the more we want the goodness that relates to goodwill.

我们没有被指示去做与仁爱直接相关之事；相反，我们被指示不可做违背仁爱之事。这是因为我们越因其是罪而戒绝恶事，我们就越向往关乎仁爱的良善。

In loving God and our neighbor, the first step is not doing evil, and the second step is doing good, as you will see in the chapter on goodwill [True Christianity 435–438].

在爱上帝和我们的邻舍方面，第一步是不作恶，第二步是行良善，在《真实的基督教》关于仁爱的章节（435-438节）你会看到这些。

[2] There is a love of intending and doing good, and there is a love of intending and doing evil. These two loves are opposite to each other. The second is a hellish love and the first is a heavenly one. The entirety of hell loves doing evil and the entirety of heaven loves doing good. We, the human race, have been born into evils of every kind. From birth onward we have tendencies toward things that come from hell. Unless we are born again or regenerated, we cannot come into heaven. Therefore the evil attributes we have from hell have to be removed first before we are able to want good attributes that come from heaven. None of us can be adopted by the Lord before we have been separated from the Devil. How our evil actions are removed and how we are brought to do good things will be shown in the chapter on repentance [True Christianity 509–570] and the chapter on reformation and regeneration [True Christianity 571–625].

【2】有意欲行良善的爱，也有意欲行邪恶的爱。这两种爱截然相反。第二种是地狱之爱，第一种是天堂之爱。整个地狱之爱就是爱作恶，整个天堂之爱是爱行善。我们人类生来就有各种恶的倾向。从出生开始，我们就倾向于来自地狱的东西。除非我们再生或重生，否则我们无法进入天堂。因此，我们必须先摒弃来自地狱的邪恶特性，然后才能获得来自天堂的良善品性。任何人在与魔鬼分道扬镳之前，都无法被主接纳。至于我们如何摒弃恶行，如何被引入善行，这些讲述在《真实的基督教》的“悔改”一章（509-570节）和“改造与重生”一章（571-625节）。

[3] The Lord teaches in Isaiah that our evil actions have to be moved aside first before the good things we are doing become good before God: Wash yourselves; purify yourselves. Remove the evil of your actions from before my eyes. Learn to do what is good. Then, if your sins had been like scarlet, they will become as white as snow; if they had been red as crimson, they will be like wool. (Isaiah 1:16, 17, 18)

【3】主在以赛亚书中教导我们，我们必须先驱除恶行，然后我们行的良善才能在上帝面前成为良善：“你们要清洗、使你们洁净，从我眼前除掉你们的恶行，学习行善。。。然后你们的众罪虽像朱红，必变成雪白；虽红如丹颜，却必如羊毛。”（以赛亚书 1: 16-18）

The following passage in Jeremiah is similar: Stand in the entrance to Jehovah's house and proclaim there this word. "Thus spoke Jehovah Sabaoth, the God of Israel: 'Make your ways and your works good. Do not put your trust in the words of a lie, saying, "The temple of Jehovah, the temple of Jehovah, the temple of Jehovah is here [that is, the church]." When you steal, kill, commit adultery, and swear falsely, then

do you come and stand before me in this house that carries my name? Do you say, “We were carried away,” when you are committing all these abominations? Has this house become a den of thieves? Behold I, even I, have seen it,’ says Jehovah.”
(Jeremiah 7:2, 3, 4, 9, 10, 11)

耶利米书中的下述经文也相似：“你当站在耶和华殿的门口，在那里宣传这话：万军之耶和华以色列的神如此说：你们改正行动作为，我就使你们在这地方仍然居住。你们不要依靠虚谎的话，说：这些是耶和华的殿，耶和华的殿，耶和华的殿（也就是教会）。你们偷盗，杀害，奸淫，起假誓，向巴力烧香，并随从素不认识的别神，且来到这称为我名下的殿，在我面前站立，说：我们被拯救去行所有这些可憎的事吗？这称为我名下的殿在你们眼中岂可看为贼窝吗？看哪，我都看见了。”（耶利米书 7：2-4、9-11）

[4] We are also taught by Isaiah that before we are washed or purified from evil, our prayers to God are not heard: Jehovah says, “Woe to a sinful nation, to a people heavy with wickedness. They have moved themselves backward. Therefore when you spread out your hands, I hide my eyes from you. Even if you increase your praying, I do not hear it.” (Isaiah 1:4, 15)

【4】以赛亚书也教导我们，我们的罪恶被清洗或洁净以前，向上帝的祷告不蒙垂听：“哎！犯罪的国，担着罪孽的百姓。。。他们退后离去。。。你们举手祷告，我必遮眼不看；就是你们多多地祷告，我也不听。”（以赛亚书 1：4，15）

When someone puts the Ten Commandments into action by abstaining from evil, goodwill is the result. This is clear from the Lord’s own words in John: Jesus said, “The people who love me are those who have my commandments and follow them. Those who love me will be loved by my Father, and I will love them and manifest myself to them, and we will make a home with them.” (John 14:21, 23)

人若将十诫付诸行动，戒除恶行，仁爱就结成正果。这一点主在约翰福音中亲口说的清楚：“耶稣说：‘有了我的命令又遵守的，这人就是爱我的；爱我的必蒙我父爱他，我也要爱他，并且要向他显现，与他同住。’”（约翰福音 14：21，23）

The commandments mentioned here are specifically the Ten Commandments, which prescribe that we should not do, or crave to do, what is evil. If we do not do evil or crave to do evil, we love God and God loves us. This is the benefit we receive after something evil has been removed.

这里提到的命令，具体来说就是十诫，规定我们不可做或盼望做恶事。如果我们不做恶，或者不盼望做恶，我们就爱上帝，上帝也爱我们。这就是我们在摒弃邪恶之事后，所获得的恩惠。

330. I have stated that the more we abstain from what is evil, the more we will and intend what is good, because evil and good are opposites. Evil comes from hell and good comes from heaven. Therefore the more hell—that is, evil— is removed, the closer we get to heaven and the more we focus on good.

330. 我已经说过，我们越是戒绝恶事，就越向往和意欲良善，因为邪恶和良善是对立的。邪恶来自地狱，而良善来自天堂。因此，我们越是摒弃地狱—也就是邪恶，就越接近天堂，越专注于良善。

The truth of this becomes obvious when we see eight of the Ten Commandments in this way. For example: (1) The less we worship other gods, the more we worship the true God. (2) The less we take the name of God in vain, the more we love the things that come from God. (3) The less we want to kill and to act on the basis of hatred and revenge, the more we want what is good for our neighbor. (4) The less we want to commit adultery, the more we want to live faithfully with our spouse. (5) The less we want to steal, the more we aim to be honest. (6) The less we want to testify falsely, the more we want to think and speak what is true. (7) and (8) The less we covet what our neighbors have, the more we want our neighbors to be doing well with what they have. From this it becomes clear that the Ten Commandments contain everything about how to love God and our neighbor. Therefore Paul says,

**当我们以此方式理解十诫中的八条诫命时，其中的真理就变得很明显了。例如：
(1) 我们越不崇拜别神，就越崇拜真神。(2) 我们越不妄称上帝之名，就越热爱来自上帝的事物。(3) 我们越不想杀人，不想出自仇恨和报复去行事，就越想以良善待邻舍。(4) 我们越不想通奸，就越想与配偶忠诚生活。(5) 我们越不想偷窃，就越愿诚心实意。(6) 我们越不想作假见证，就越愿意思想并言说真情。(7) 和(8) 我们越不贪恋邻舍之物，就越盼望邻舍能持家安好。由此可见，十诫包含了如何爱上帝和我们邻舍的一切内容。因此，保罗说：**

Those who love others have fulfilled the law. “You are not to commit adultery, you are not to kill, you are not to steal, you are not to be a false witness, you are not to covet things,” and if anything else is commanded, it is included in this saying: “You are to love your neighbor as yourself.” Goodwill does no evil to our neighbor. Therefore the fulfillment of the law is goodwill. (Romans 13:8-10)

“爱人的就完全了律法。像那不可奸淫，不可杀人，不可偷盗，不可贪婪，或有别的诫命，都包在爱人如己这一句话之内了。爱是不加害与人的，所以爱就完全了律法。”（罗马书 13：8-10）

To the above list, two principles need to be added that will benefit the new church: (1) On our own, none of us can abstain from evils because they are sins or do good things that are good before God. The more we abstain from evils because they are

sins, the more we do good things from the Lord instead of from ourselves. (2) We need to abstain from evils and fight against them as if we were acting on our own. If we abstain from evils for any other reason than because they are sins, we are not abstaining from them, but merely making them invisible to the world.

在上述各项中，需要补充两个原则，使新教会受益。（1）靠自己，我们没有一个人可以因其为罪而戒绝邪恶；也没有一个人能行上帝眼中的良善。我们越戒绝邪恶，因其为罪，就越能依从主，而不是依从自己，去行良善。（2）我们要戒绝邪恶，抗争邪恶，如同我们自己去行的一样。如果我们出于其他原因，却不是因其为罪而戒绝邪恶，那么我们就不是戒绝邪恶，而只是让世人看不到而已。

331. Evil and good cannot coexist; the more evil is removed, the more good is focused on and felt. This is the case because all who are in the spiritual world have a field of their particular love emanating around them. This field spreads all around and has an effect on others. It creates feelings of harmony or antipathy. These fields separate the good from the evil.

331. 邪恶与良善不能共存。邪恶越被驱除，良善就越被关注、获得感认。这是因为在灵性世界每个人都有自己特殊的爱之气场，向周围散发。这个气场向四周扩散，影响他人。它会产生和谐或反感的感受。于是这些气场会把良善与邪恶分隔开。

The fact that evil has to be removed before goodness is recognized, perceived, and loved could be compared with many situations that are possible in our world; for example, the following: Suppose someone keeps a leopard and a panther in an apartment and, as the one who feeds them, is able to live safely with them. No one else can visit unless their owner first removes these wild animals.

事实上，在良善被觉察、被认知并受到热爱之前，邪恶必须先被驱除，这可与我们这个世上的许多情况相比。比如下面这个例子：假设有有人在寓所里养了一只美洲豹和一只黑豹。喂养它们的主人可以和它们平安相处。然而其他人无法前去探访，除非主人先把这些野兽迁走。

[2] Guests invited to the table of the king and queen would not forget to wash their faces and hands before attending. No bridegroom goes into the bedroom with his bride after the wedding without first washing himself all over and putting on a wedding garment. Anyone must first purify ore with fire and remove slag before getting pure gold or silver. Everyone separates the tares or weeds from the harvested wheat before taking it into the barn. Everyone removes the beards from harvested barley with threshing tools before bringing it home.

【2】 被邀请参加国王和王后婚宴的宾客，在出席前都不会忘记洗脸、洗手。新郎在婚礼结束后，不先洗净自己全身，换上婚服，就不得与新娘进入洞房。任何人若想炼得纯金或纯银，都需先用火炼矿石，去除渣滓。人收割麦子时必须先把稗子或杂草分离，然后才把麦子存入谷仓。人收割大麦时都要先用打谷机把麦芒糠秕去掉，然后再把麦粒带回家。

[3] Everyone cooks some of the juice out of raw meat before it becomes edible and is set on the table. Everyone knocks the grubs and caterpillars off the leaves of trees in the garden to prevent them from devouring the leaves and causing a loss of fruit. Everyone removes garbage from the house and the front entrance and cleans up those areas, especially when expecting a visit from a prince or the prince's daughter to whom one is engaged. Does any man love a young woman and propose to marry her if she is riddled with malignancies or covered all over with pustules and varicose veins, no matter how much she puts makeup on her face, wears gorgeous clothing, and makes an effort to be attractive by saying nice things and paying compliments?

【3】 人煮肉时都要把生肉煮出水来，煮熟后才可以摆上餐桌。人都要敲掉园里树叶上的蛴螬和毛虫，防止它们吞噬树叶，造成果实损失。人都要清除屋内和门前的垃圾，把这些地方打扫干净，尤其是在等待王子或作为新娘的公主来访时，更要谨慎。如果一个年轻女子身上长满恶性肿瘤，或者浑身都是脓包和曲张的静脉，不管她脸上化了多少妆，穿上何等华丽的衣服，尽量言谈优雅、恭维赞美，努力让自己显出魅力，会有哪个男人爱上她，并向她求婚吗？

[4] The need for us to purify ourselves from evils, and not to wait for the Lord to do it without our participation, is like a servant coming in with his face and clothes covered in soot and dung, approaching his master, and saying, "Lord, wash me." Surely his master would tell him, "You foolish servant! What are you saying? Look, there is the water, the soap, and a towel. Don't you have hands? Don't they work? Wash yourself!"

[4] 我们需要从邪恶中净化自己，而不能无所事事只等待主来替我们做，就像一个脸和衣服沾满煤灰和粪便的仆人，进来走到主人面前说："主啊，洁净我吧。"主人肯定会责备他："愚蠢的仆人，你说的什么话？看，水，肥皂，还有毛巾都在那里，难道你没有手吗？难道它们是废物吗？自己洗去吧！"

The Lord God is going to say, "The means of being purified come from me. Your willingness and your power come from me. Therefore use these gifts and endowments of mine as your own and you will be purified." And so on.

主上帝要说的是：“得洁净的手段从我而出。你的意愿和能力也来自我。所以要把我赐的这些才能和禀赋，当作是你自己的使用起来，这样你就会得洁净。”如此教导，不一而足。

The need for the outer self to be cleansed, but to be cleansed through the inner self, is something that the Lord teaches in Matthew chapter 23 from beginning to end.

外在的自我需要洁净，但要通过内在的自我来洁净，这是主在马太福音 23 章从头到尾所教导的。

Biographical Note

传记

Emanuel Swedenborg (1688–1772) was born Emanuel Swedberg (or Svedberg) in Stockholm, Sweden, on January 29, 1688 (Julian calendar). He was the third of the nine children of Jesper Swedberg (1653–1735) and Sara Behm (1666–1696).

以马内利·史威登堡（1688-1772 年），出生名以马内利·史威德堡格（或斯韦德伯格），1688 年 1 月 29 日（朱利安历）出生在瑞典斯德哥尔摩。他是捷斯伯·史威德堡格（1653-1735 年）和撒拉·贝穆（1666-1696 年）九个孩子中的第三个。

At the age of eight he lost his mother. After the death of his only older brother ten days later, he became the oldest living son. In 1697 his father married Sara Bergia (1666–1720), who developed great affection for Emanuel and left him a significant inheritance. His father, a Lutheran clergyman, later became a celebrated and controversial bishop, whose diocese included the Swedish churches in Pennsylvania and in London, England.

八岁那年，他失去了母亲。十天后，他唯一的哥哥去世，他成为在世的长子。1697 年，他的父亲娶萨拉·伯格亚（1666-1720 年）为妻，后者对以马内利产生了深厚的感情，并给他留下一笔不菲的遗产。他的父亲是路德教的神职人员，后来成为著名的、有争议的主教。他的教区包括宾夕法尼亚州和英国伦敦的瑞典教会。

After studying at the University of Uppsala (1699–1709), Emanuel journeyed to England, the Netherlands, France, and Germany (1710–1715) to study and work with leading scientists in western Europe. Upon his return he apprenticed as an engineer under the brilliant Swedish inventor Christopher Polhem (1661–1751). He gained

favor with Sweden's King Charles XII (1682–1718), who gave him a salaried position as an overseer of Sweden's mining industry (1716–1747). Although Emanuel was engaged, he never married.

在乌普萨拉大学完成学业后（1699-1709年），以马内利前往英国、荷兰、法国和德国（1710-1715年），与西欧著名科学家们一起学习和工作。回国后，他在杰出的瑞典发明家克里斯多佛·普尔海姆（1661-1751年）手下当学徒工程师。他获得瑞典国王查理十二世（1682-1718年）的赏识，国王赐予他一个受薪职位，作为瑞典采矿业的监督员（1716-1747年）。虽然以马内利订了婚，但从未结婚。

After the death of Charles XII, Emanuel was ennobled by Queen Ulrika Eleonora (1688–1741), and his last name was changed to Swedenborg (or Svedenborg). This change in status gave him a seat in the Swedish House of Nobles, where he remained an active participant in the Swedish government throughout his life.

查理十二世去世后，以马内利被乌瑞卡·艾莉奥诺拉王后（1688-1741年）授予爵位，他的姓氏也改成了史威登堡（或斯韦登堡格）。这一身份的改变使他在瑞典贵族院中获得一席之地。他一生都是瑞典政府的积极参与者。

A member of the Royal Swedish Academy of Sciences, he devoted himself to studies that culminated in a number of publications, most notably a comprehensive three-volume work on natural philosophy and metallurgy (1734) that brought him recognition across Europe as a scientist. After 1734 he redirected his research and publishing to a study of anatomy in search of the interface between the soul and body, making several significant discoveries in physiology.

作为瑞典皇家科学院院士，他投身学问，结果发表了许多著作，其中最著名的是一部关于自然哲学和冶金学的三卷本综合著作（1734年），从而他作为一名科学家得到整个欧洲的认可。1734年后，他将研究和出版的重点转向解剖学的研究，寻找灵魂和肉体之间的结合点，在生理学上获得多项重大发现。

From 1743 to 1745 he entered a transitional phase that resulted in a shift of his main focus from science to theology. Throughout the rest of his life he maintained that this shift was brought about by Jesus Christ, who appeared to him, called him to a new mission, and opened his perception to a permanent dual consciousness of this life and the life after death. He devoted the last decades of his life to studying Scripture and publishing eighteen theological titles that draw on the Bible, reasoning, and his own spiritual experiences. These works present a Christian theology with unique perspectives on the nature of God, the spiritual world, the Bible, the human mind, and the path to salvation.

从 1743 年到 1745 年，他进入一个过渡阶段，从而他的主要精力从科学转向神学。在他的后半生中，他一直认为这种转变是耶稣基督引导的。耶稣基督曾向他显现，呼召他承担新使命，使他对今生和死后生命有了永恒的两界觉知。他在生命的最后几十年里，致力于研究圣经，并出版了十八部神学著作，这些著作依据的是《圣经》、论证和他自己的灵界经历。这些作品以独特的视角展现基督教神学，对上帝的本质、灵性世界、圣经、人的心性、救赎之路等都有独特的见解。

Swedenborg died in London on March 29, 1772 (Gregorian calendar), at the age of eighty-four.

史威登堡于公元 1772 年 3 月 29 日在伦敦去世，享年 84 岁。