

Temptations

试 探

their cause, meaning and purpose

其缘由，义理和目的地

Basil Lazer

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The Word declares that people will be judged by what they have done, or their works. This means that they will be judged by their thoughts and intentions, for these are in what people do just the way their souls are in their bodies.

Arcana Cœlestia 9824 【3】

圣言宣称对人的评判将依其所为或其所成之事，这意味着评判将基于他们的思想和意愿，因为他们所做的和他们身体里的灵魂一致。

天国的奥秘 9824 【3】

What someone intends and therefore thinks comes out in its unique physical effect—in his speech or in his action, for example. This shows that the whole person is characterised by his intentions.

Arcana Coelestia 10076 【4】

人的意愿及其想法就表现在他独特的具体结果上-如他说的话或行为，这表明整个人都反映了他的意愿。

天国的奥秘 10076 【4】

People cannot be reformed unless they have freedom, because they are born with all kinds of evil propensities that have to be removed in order for them to be saved, and these cannot be removed unless a person sees them in himself, acknowledges them, rejects them, and at last turns away from them.

Heaven and Hell 598

除非人有自由，否则他是不可能被更新的，因为人生来就有各种邪恶品性。为使人得救，这些品性必须被驱除。而除非人在他自己里看到它们，承认它们，拒绝它们，最后抛弃它们，否则这些特性不可能被驱除。

天堂与地狱 598

Introduction

前言

The purpose of this booklet of quotations from the Writings of the New Christian Church is to show that temptation is more than just the enticement to do or think wrong that we notice when temptations strike. Temptation is the active interference of hell in our personal lives, through our weakest point, the vices that we love the most and expend the most effort to deny or excuse.

这本摘录自新基督教教会著作的小册子，其目的是要说明，试探不仅仅是在试探来临时被我们觉察到的，被诱惑去做错事或想错事；试探是地狱通过我们最薄弱之处，我们最爱并用最大努力去否认或辩解的恶习上，对我们个人生命的主动干扰。

The quotations show an altogether new picture of what goes on in hell and heaven as someone struggles with temptations—the cunning powers of hell and the Lord’s on-going participation in our struggles.

这些引文展示了一幅全新的画面，描述人在征战试探时，在地狱和天堂发生着什么：那里有地狱狡诈势力的作为，和上帝对我们征战的持续参与。

But where does this information come from, and how has it, thanks to God, reached us? How have such disclosures been made possible, and who was the Lord’s instrument for this great purpose?

但是，这些信息来自哪里，它如何从主来到我们这里？这样的揭示是如何成为可能的，谁是主这一伟大目的的工具？

Emanuel Swedenborg, from whose works the quotations come, was by far the greatest and most comprehensive revelator ever to be used by the Lord to bring to mankind Divine revelations and spiritual truths. The books containing these great teachings are known to many as “the Writings” of the New Church, and although first given to the world more than two hundred years ago, they are as inspiring and relevant today as if they had just been written. This is because, coming directly from the Lord through the pen of Swedenborg, they are ageless and as such have a perpetual appeal to every generation.

这些引文来自以马内利·瑞登堡的著作。他是迄今为止被上帝使用的最伟大、最全面的启示者，给人类带来神圣的启示和属灵的真理。许多人都知道，这些伟大教导的书籍被称为新教会的“著作”，尽管它们最初是在两百多年前送给世界的，但对当今世代的启迪和关连仍和当初问世时一样，因为它们直接出自主，通过瑞登堡笔下而成，是不朽的，因此对每一代人都有着永恒的吸引力。

The Lord permitted Swedenborg to witness and describe in minute detail, over a period of nearly thirty years, life in heaven, hell, and the spiritual world in general, while he was still in this earthly life. Remarkable as that may seem, anyone who has read substantially in the Writings with an open mind can testify that this is not to be confused with spiritualism or occult practices of any kind. There turns out to be nothing eerie about it.

主允许瑞登堡在近三十年的时间里，在生活于尘世的同时，见证和描述了天堂、地狱和灵界的总体生活。尽管这看上去超乎寻常，但任何一个以开放的心智充分阅读过这些书籍的人，都可以证明，这是不应与任何泛灵论或神秘学实践相混淆的。因为这里没有任何怪异之处。

Swedenborg's greatest work, Arcana Coelestia, a title which might be translated "What you don't know about heaven," or perhaps "heavenly secrets," discloses in twelve volumes the spiritual or internal meaning of Genesis and Exodus as the story of every human being's spiritual birth and rebirth. As such, it of course includes numerous very profound revelations, not the least a thorough description of what causes temptations, why they happen, what they accomplish, and how we can cooperate with the Lord as He triumphs over them on our behalf.

瑞登堡最伟大的著作“天国的奥秘”也可被翻译成“你不知道的天堂”，或译为“天国秘密”，它在十二卷书中揭示了“创世记”和“出埃及记”的属灵或内在含义，描述每个人灵性诞生和重生的故事。因此，它必然包含了许多非常深刻的启示，详尽地描述了试探的缘由、为何发生、目标达成，以及当上帝为我们征战试探时，我们如何与祂合作。

The interested reader is directed to a few books which give a comprehensive description of this great man, Swedenborg, his years of preparation, and what has been accomplished through him by the Lord. These books are Swedenborg, Life and Teaching, by George Trowbridge; The Swedenborg Epic, by C. O. Sigstedt; and The Essential Swedenborg, by Sigfried Synnestvedt.

建议有兴趣的读者不妨读几本全面描述瑞登堡这位伟人的书，了解他多年的预备，以及上帝通过他取得的成就。这些书分别是乔治·特劳布里奇的“瑞登堡，生命与教导”，C.O. 西格斯特德的“瑞登堡史诗”，以及西格弗里德·辛尼斯特维特的“可贵的瑞典堡”。

In reading the Writings, one quickly learns that people live one life on earth, during which time they make their own choice by the life they live, as to whether they will go to heaven or hell after physical death. There their life continues to eternity with no discernable difference, but in a spiritual body, not in a physical body.

在阅读瑞公这些著作时，人们很快就会发现，人们在地上经历一次生命，在这段时间里，人们会选择自己所要的生活，从而使他们在肉体死后或上天堂或下地狱。在那里，他们的灵体而不是肉体生命将延续到永恒，不再有明显的区别。

There are a few distinctive concepts that one should have in mind when reading what follows about temptation. One is that the term temptation does not refer so much to the element of enticement, as mentioned above, but more to the element of trial and choice in our lives. Another distinctive concept is that regeneration or rebirth is a life-long process, rather than a matter of vicarious atonement. Rebirth is a gift from the Lord, given as people make their day-by-day choices between good with its truthfulness, and evil with its self-justifying lies. Thirdly, the term charity refers to loving other people rather than to isolated benevolent acts. And finally, when the term innocence comes up, it means something more like integrity than lack of experience of evil. Someone who has been through the hell of evil ways and has been reborn through temptations, hard choices, and then right living, is innocent.

在阅读下面关于试探的内容时，读者应该注意一些特殊的概念。其一，“试探”一词并非指上述诱惑的构成要素，而更多的是指我们生活中的考验和选择。另一个特殊的概念是，再生或重生是一个终生的过程，而不是替代赎罪的问题。重生是上帝的恩典，在每日选择良善的真理或邪恶的自以为是谎言的过程中赐予人们。慈善一词指的是爱别人，而不是孤立的仁慈行为。最后，当天真一词出现时，它的意思更意味着正直，而不是缺乏邪恶的经验。一个曾经经历过地狱的邪恶之路，通过试探和艰难的选择，从而生活正直获得重生的人，是天真的。

This booklet is divided into twelve sections, unified by the subject of temptation and following a logical progression, but each section is free-standing in the sense that knowledge of one section is not absolutely vital to understanding another section. A certain amount of repetition will therefore be noticed, but the reader who chooses to browse rather than to work systematically through the sections will be at no insurmountable disadvantage.

这本小册子分为十二章，在试探的主题下统一起来，按照逻辑顺序进展，但每一章都是独立的，因为某一章的知识对理解另一章并非绝对重要。因此会有一些程度的重复，选择浏览而不是系统地阅读这些章节的读者，将不会遇到不可逾越的不便。

The numbers at the ends of the excerpted passages refer to the numbered paragraphs of Arcana Cœlestia (AC), or of other books of the Writings as indicated (see Appendix). Swedenborg's method was to number paragraphs independently of page numbers, and the practice has been followed in virtually all subsequent editions and translations of his works.

摘录段落末尾的数字指的是属天的奥秘(AC)的段落编号，或其他著作的编号(见附录)。瑞登堡的方法是不依赖页码对段落编号，随后他作品的几乎所有版本和翻译都遵循了这种做法。

It is well to be aware of what we are up against in temptation and to see how victory is possible through the Lord, whose great love and mercy is continually operating in many different ways, leading us from evil to good. We have our own part to play in this, by seeing our own particular evils, avoiding them with determination, and praying to the Lord for victory over them. That such victories are possible, the quotations which now follow will show.

我们最好知道我们在试探中所面对的是什么，看看我们如何能够透过主取得胜利。主的大爱和怜悯，不断地以不同的方式运作，引导我们离恶向善。我们在这方面有自己的责任，看到我们自己特有的邪恶，坚定地避开它们，并向上帝祈求战胜它们。这样的胜利是可能的，下面的摘录将会展示这些。

1 Where temptations come from

第一章 试探来自何方

Temptations are nothing other than struggles between the evil spirits and the angels who are with a person. Evil spirits dredge up every mean act a person has done, including thoughts that he has had since childhood—the wicked things and the lies—and accuse him. For them, nothing is more enjoyable than this. But the Lord protects the person through the angels and keeps the evil spirits and demons from ranging out of bounds, beyond what the person can endure, and overwhelming him. AC 741

试探只不过是与人相伴的邪灵与天使之间的征战。邪灵把人做过的每一件龌龊的事情，包括他从小就有的想法-邪恶的事情和谎言-清理出来，并责难他。对牠们来说，没有什么比这更愉快的事了。但是上帝通过天使来保护这个人。将邪灵和恶魔挡在人所能承受的范围之外，使人不被压垮。 AC 741

During temptations there are evil spirits, as was said, who stir up a person's lies and bad acts—even arouse from his memory everything he thought and did from childhood on. They do this so cunningly and mischievously that it defies description. But the angels who are with the person bring up his good deeds and truths and defend him in this way. The person experiences and notices this battle and attributes it to the remorse and pangs of conscience.

就像上述的那样，在试探中邪灵会搅动起一个人的谎言和恶行，甚至从他的记忆中，唤起他从孩提时代起所想和做的一切事情。牠们的做法如此狡猾和恶毒，竟至于难以描述。但是与他相伴的天使却利用此经历唤起他的善行和真知，从而保护他。人经历并觉察到这场征战，并将其归因于良知的自责和痛悔。

There are temptations of two kinds—intellectual and volitional. Under intellectual temptations, evil spirits just call up the bad things the person has done, accuse him, and condemn him. They also call up his good deeds, but they pervert these in a thousand ways, and they call up his thoughts besides. But this temptation is mild and is noticeable only as a recollection of these things in memory, sometimes with accompanying anxiety.

有两种试探-智识的试探和意志的试探。在智识的试探下，邪灵只使人回忆起他做过的坏事，指责他，并谴责他。牠们也会使他回忆起他的善行，但却千方百计地扭曲他的行为，此外还唤起他的一些思绪。但这种试探是温和的，只是在记忆中回忆这些事情时注意到，有时伴随着焦虑。

Under volitional temptations, however, acts and thoughts are not stirred up, but there are evil demons (as evil spirits of this kind may be called) who inflame the person with their lusts and filthy loves—which he shares—and in this way attack through the person’s own lusts. They do this so mischievously and stealthily that no one can believe it is from them. For in one quick motion they surge into the life of his selfishness to bend and twist his feeling for good and truth almost instantly into a feeling for evil and falsity, so that the person does not know but that he is doing this himself and it springs from his free will. This temptation is quite severe and feels like inner pain and searing torment. I have come to know and understand through many experiences that this is what happens, as well as when and how evil spirits and demons were flowing in, from where, and overwhelming whom!

AC 751

然而在意志的试探中，行为和思想不会被唤起，却有一些恶魔(可用来称呼这类邪灵)用牠们与此人共有的欲望和肮脏的爱来煽动此人，并以这种方式袭扰此人自己的欲望。牠们做的如此恶意和隐秘，以至于人不会相信这是来自牠们。因为，牠们倏忽之间涌向他生命中的自私自利，几乎立刻把他对良善和真理的认知弯曲和扭转成一种邪恶和虚假的感觉，使这个人不明原委，还以为他是出于自由意志而自己在做这件事。这种试探相当严重，感觉有内心的痛苦和焦灼的折磨。我根据许多经验接触和了解到，这就是事情的真相，以及邪灵和恶魔何时流入，来自哪里，并压垮谁！

AC 751

I have already said that spiritual temptation in a person is a struggle between the evil spirits and the angels who are with that person, and that this struggle is usually felt in his conscience. About this struggle one should also realise that angels are ceaselessly protecting the person and fending off the harm that the evil spirits intend him. They also guard the things that are false and wrong in the person, for they know perfectly well where the false and wrong things in the person come from—from evil spirits and demons.

我已经说过，一个人的属灵试探是与那个人在一起的邪灵和天使之间的征战，这种征战通常是在他的良知中感觉到的，在这场征战中，人们也应该意识到，

天使们在不懈地保护着这个人，抵御着恶魔想加给他的伤害。他们也监守着人里面的那些虚假和谬误，因为他们非常清楚，人里面的虚假和谬误来自哪里-它们来自邪灵和恶魔。

Nobody ever produces anything false and evil by himself. It is the evil spirits with him who produce it, all the while making the person think it is from himself. That is how malicious they are. And what is more, they accuse and condemn the person at the very time when they are dumping this into him and misleading him. I can back this up by many experiences.

没有人会自己制造任何虚假和邪恶的东西，是与他相随的邪灵制造的，却总是让人以为是他自己造成的。这就是牠们的恶毒之处。更有甚者，每次牠们在把这些东西倾倒入人并误导他的同时，又指控和谴责这个人。我可以用许多经验来证实这些。

A person without a belief in the Lord cannot be taught not to think that evil comes from himself, so he makes the evil his own and becomes like these evil spirits who are with him. People are like this. It is because the angels know this that they even guard what is false and wrong in a person during temptations. Otherwise he would be destroyed, because the person has nothing except what is evil and the falsity it generates. He is like a perfect heap and collection of evils and their false concepts.

AC 761

一个人如果不相信上帝，就不能接受教导，认识到邪恶并非来自他自己，所以他把邪恶变成了自己的，进而成了与他同在的恶魔的同类。人就是这样的本性。因为天使知道这一点，所以他们甚至会在试探下监护此人内的虚假和谬误，否则他会被毁灭，因为人除了邪恶及其所生的虚假之外，一无所有。他就像一堆邪恶及其所生谬误观念的集合。

AC 761

But spiritual temptations are little known today. They are not permitted as much as they used to be because people do not have true belief, so they would be destroyed. There are other things instead of spiritual temptations, such as misfortunes, grief, and anxiety, coming from worldly and bodily causes, as well as physical sickness and disease, which keep overruling and interrupting one's life of lusts and selfishness, raising his thoughts and focusing them on more inward, sober matters. But these are not spiritual temptations. Spiritual temptations only happen for those who have received from the Lord a conscience about goodness

and truth. Conscience is precisely the field where spiritual temptations are active.

AC 762

但如今人们对属灵试探知之甚少，而不像以前那样获允得知，因为没有真正信仰的人们其结局是走向毁灭。除了属灵的试探外，还有其他的源自世俗和身体的众多原因，诸如不幸，悲伤，焦虑，以及身体的不适或疾病，这些将使人生命中的快乐和欲望不断受到压制和干扰，引导和提升其思维，从而把注意力集中在更内在、属天之物上。但这些并不是属灵的试探。属灵的试探只会发生在那些，从上帝得到关于良善与真理的良知之人身上。良知恰恰是属灵试探活跃的领域。

AC 762

People undergoing temptation wonder what the object is. The object is love. Evil spirits and evil demons confront it and raise doubts about it—the greater the love, the more the doubts! If no beloved object were in doubt—hopeless, in fact—it would be no temptation. Certainty of success portends victory, and is victory.

AC1820

遭遇试探的人会对他的目标产生怀疑。而这目标就是爱。邪灵和魔鬼针对的就是这爱，搅动起人对它的怀疑，被试探者的爱越深刻，他的怀疑就越强烈！如果人之所爱没有遭到怀疑，甚至绝望，那就不是试探。对未来怀着必胜的信心，就是胜利。

Since few know what temptations are like, let's briefly explain it. Evil spirits never attack anything but what a person loves, and they contend the most viciously with whatever someone loves the most ardently.

既然很少人知道试探是什么情形，那么让我们简单地解释一下。除了人之所爱，恶魔从不攻击其他任何东西，牠们只针对人最热烈的爱进行最恶毒的攻击。

Evil demons are the ones who confront anything related to a response to love, and evil spirits confront things relating to affection for the truth. As soon as they notice even the slightest thing that someone loves, or get a whiff, so to speak, of what is enjoyable and dear to him, they instantly attack it and want to destroy it, and with it the whole person, since his life is made up of his loves. Nothing anywhere is more enjoyable to them than to destroy someone this way, and they would keep it up forever if the Lord did not shoo them away. The sly, malicious ones work their way into one's actual loves, flattering them and proselytising the person, and as

soon as they enlist him, they try to destroy his loves and thus kill him. They do this in a thousand baffling ways.

恶魔是那些专门攻击任何触动人心之爱的家伙，而邪灵则攻击深入人心的真理。一旦牠们注意到某人所爱之事，或者闻到他所珍视或喜乐之物，无论如何微小，牠们就会立即攻击它，为要摧毁它，并由此摧毁整个人，因为他的生命就是由他的爱组成的。没有什么比以这种方式摧毁人更令牠们愉快的了，如果主不把牠们驱走，牠们就会一直坚持下去。这些狡诈、恶毒的家伙如此进入人的真爱之中，阿谀奉承他，诱使他变节，一旦招募他为同伙，牠们就千方百计摧毁他的爱，进而置他于死地。牠们用千百种令人眼花缭乱的方式来做这事。

AC1820

They do not contest by arguing against anything good and true, either. Conflicts like this are insignificant, for if these spirits were beaten innumerable times, they would still keep on, since arguments against good and truth never run out. Instead, they distort good and true things and excite with a kind of selfish, persuasive passion so that the person does not know but that he is in the same selfish persuasion. At the same time, they inflame this with a delight snatched from some other delight the person has, and in this way they very cunningly infect and corrupt him. They do it so skillfully, by taking him from one thing to another, that if the Lord did not bring help, the person would never know but that it was his own wickedness.

牠们也不辩驳反对任何良善和真理之事物，这样的冲突并不重要，即使这些灵被无数次打败，牠们仍然会坚持，因为反对良善和真理的争论永远不会停歇。相反，它们扭曲了良善和真理，激发起某种自私的、蛊惑人心的激情，使这个人不知道，他就正处在这样自私的心境里。同时，牠们攫取人对其它方面的喜爱并用之激起他的快乐，并以这种方式狡猾地感染和腐化他。牠们十分老练的做这些，带领他移花接木，以致于如果上帝不伸手帮助，那人就永远不会知道真相，还以为这是他自己的邪恶。

Similarly, they attack those feelings for the truths that make up the conscience. As soon as they notice anything whatsoever related to conscience, they fashion their own response out of the misconceptions and superstitions in the person, and with these they darken and distort the light of truth or else bring on anxiety and torture him. They also keep his mind focused on one fixation to fill it with fantasies while secretly entangling his selfish wishes in the fantasies. There are countless other wiles that it would make no sense to describe. These are a few very general ways

that they can penetrate someone's conscience which more than anything else they take the greatest delight in destroying.

同样地，牠们攻击那些构成良知的对真理的情感，一旦注意到任何与良知有关的事情，牠们就会从人的误解和迷信中塑造出他们的反应，从而暗淡、扭曲真理之光，或者带给人焦虑和折磨。牠们也会使人把注意力集中在固执己见上，用幻想充斥他的心智的同时，偷偷地将他的自私愿望纠缠在幻想中。还有无数其他的诡计，一一描述是毫无意义的。这是几种非常普遍的方式，它们可以用来刺穿人的良知，摧毁人的良知是它们最大的快乐，超越其他任何事情。

From these few examples—very few in fact—you can see what temptations are like and that in general temptations are in keeping with loves. From this you can also form an idea of what the Lord's temptations were like. They were the most severe, for the greater the love, the more severe. The Lord's most burning love was salvation of the whole human race, so it was complete affection for good and affection for truth, in the ultimate degree. Against these loves all the hells struggled with the most malicious guile and virulence. But the Lord still overcame them by His own power.

从这几个（其实非常少的）例子中，你可以看到试探是什么情形。总的来说，人经历的试探的特征和他的爱的特征是一致的。从这一点你也可以了解主所经历的试探是什么样子的。它们极为严峻，因为爱越强烈，试探就越严厉。上帝最炽热的爱就在于救赎全人类，所以在最高层级上，是对每种良善的全然之爱和对各项真理的深切渴望。所有的地狱都在用最恶意的欺骗和毒害与这样的爱作对。但是上帝仍然用他自己的权能战胜了牠们。

There is this about victories: that afterwards the malicious demons and spirits take no chances, because their life depends on being able to destroy, but when they find out that someone is the kind that can stand up to them, they run away from the first attack, the same as they do when they approach the border of heaven. Horror and terror come over them immediately, and they retreat headlong.

AC 1820

胜利的结果是这样的：此后，恶毒的魔鬼和邪灵不敢再冒险，因为牠们的生命取决于牠们能够毁坏的能力。当牠们发现某人能够抵挡牠们时，牠们在一击之后就会立即逃跑，就像牠们接近天堂的边沿时一样。恐惧和恐怖立刻降临牠们身上，于是牠们全速而逃。

AC1820

Conscience is a new intention and a new way of understanding, from the Lord. It is, therefore, the Lord's presence with a person—the more the person responds to goodness and the truth, the closer. If the Lord's presence is closer than the degree to which the person is responsive to goodness and the truth, he enters temptation. The reason is that the evils and misconceptions in the person, in a mixture with the good qualities and truths in him, cannot stand a closer presence. You can tell this by certain things that come out in the other life. To be specific, evil spirits cannot approach any heavenly community at all without beginning to feel anguish and torment. And evil spirits cannot stand to have angels look at them, or they writhe and fall unconscious. And, moreover, hell is distant from heaven because it cannot stand heaven, or in other words, the Lord's presence, which is in heaven. This is why it says of them in the Word, "Then they will start to say to the mountains, 'Fall on us!' and to the hills, 'Hide us!'" (Luke 23:30) and "They will say to mountains and rocks, 'Fall on us and hide us from the one sitting on the throne!'" (Rev. 6:16). And a gloomy cloud emitted from the evils and falsities of the people in hell looks like a mountain or rock that they are hidden under.

良知是来自自主的一种新的意愿和新的理解方式。因而，那就意味着上帝与人同在。人越喜爱良善和真理，离主就越近。如果上帝与他的距离近于他喜爱良善和真理的程度，他就会进入试探。原因是人内的邪恶和谬见，与他身上的善良和真理交织在一起，无法承受更近的存在。你可以从生命的其他事件来说明这一点。比如说，邪灵在接近任何天堂社区时，都会开始感到痛苦和折磨。而邪灵也无法面对天使的注视，否则牠们就会痛苦扭曲并昏迷不醒。而且，地狱离天堂很远，因为它无法忍受天堂，或者换句话说，上帝的存在就是天堂。这就是为什么祂在圣言里说牠们：“那时，人要向大山说：倒在我们身上！向小山说：遮盖我们！”【路加福音 23：30】向山和岩石说：“倒在我们身上吧！把我们藏起来，躲避坐宝座者的面容和羔羊的忿怒，【启 6：16】从地狱之人的邪恶和虚伪发出的阴霾，看起来就像牠们隐藏其中的山或磐石。

Temptations and torments seem to come from the Divinity because they are brought out through the divine presence of the Lord, yet they are not from the Divinity—the Lord—but from evils and misconceptions in the one who is tempted or tormented. For nothing comes from the Lord except good, true, and merciful holiness. Obviously this good, true, and merciful holiness is just what people on the side of evil and falsity cannot stand, because they are on the other side, or in opposition. Evil, falsity, and unmercifulness always strive to violate that holiness, and the closer they come to it, the more they are in torment. When they do get

close and are consequently in torment, they think that the Divinity is the one tormenting them.

AC 4299 【2-3】

试探和折磨看似来自神，因为它们是由于主的神圣存在而产生的，然而它们并不是来自神-主-而是来自受试探或折磨之人的邪恶和谬见。因为除了良善、真理和仁慈的圣洁之外，没有任何东西来自上帝。显然，这种良善、真理和仁慈的圣洁，正是处于邪恶和伪谬之人无法忍受的，因为他们处于另一面，即处于对立面之中。邪恶、伪谬和无情总是试图违背圣洁，越接近圣洁，他们就越受折磨。当他们接近并因此受到折磨时，就会认为是神在折磨他们。

AC 4299[2-3]。

The presence of spirits with people depends on their loves. Good spirits and angels are near people who have spiritual and heavenly love, and evil spirits are near people who have only physical and worldly love. This is so true that anyone can find out what kind of spirits are with him just by paying attention to what kind of loves he has—or what kind of goals he sets, which is the same thing, since everyone sets goals by what he loves.

AC 4307

与人在一起的灵的存在取决于人的爱。善灵和天使接近那些有属灵和属天之美的人，而邪灵则接近那些只有肉体 and 世俗之爱的人。这是如此的真实，任何人只要关注他有怎样的爱，或设定怎样的目标，就能知道伴随他的是怎样的灵。这二者是一致的，因为每个人都是根据自己的喜好来设定目标的。

AC 4307

The Egyptians' forcing the Children of Israel to serve represents the effort at dominance by those who have different established practices, opposed to the truths of the church. And as to this effort at dominance, I have been privileged to know what it is like among evil people from hell. Their effort and intention to dominate good people who have the truth defies description. For they employ every kind of malice, cunning, fraud, trickery, and cruelty, and in such abundance and variety that if just part of it were told, hardly anyone in the world could believe it, they are so cunning and professional, and also so unspeakable!

埃及人强迫以色列儿童服侍，代表了那些有着不同的既定做法、反对教会真理之人占主导的作为。我有幸知道在来自地狱的邪恶之人中间，这种占主导的作为是什么样子的。牠们控制持有真理的良善之人，其作为和意图难以描述。牠们利用各种恶意、狡诈、欺瞒、诡计和残忍，竟如此千方百计，花样百出，以

至于即使只描述其一小部分，世界上也几乎没人相信，牠们是如此老奸巨猾，竟至难以言说！

In short, they are of a kind that cannot be withstood at all by any person or even by any angel, but only by the Lord. The reason why they have this intention and make this effort is that everything enjoyable in their life, and therefore their life itself, consists in doing evil. Nothing else, therefore, occupies their thoughts, and so they have no other intention. They are quite incapable of doing good, because it disgusts them. Any good they do is for their own benefit, therefore for themselves. These days the hells are vastly increasing due to people like this.

AC 6666

总之，牠们是任何人，甚至任何天使都无法忍受的，只有上帝才能忍受。牠们之所以有这样的意图和如此作为，是因为牠们生活中的每件快乐之事，因而牠们的生命，本身就是做坏事。因此，没有别的东西占据牠们的思想，牠们也就没有别的意图。牠们无法行善，因为这使牠们厌恶。牠们所做的任何善事都是为了自己的利益，也就是为了自己。如今由于这样的人，地狱正在迅速扩张。

AC 6666。

2 the Lord's temptation

第二章 主的试探

The Lord's life was continual temptation and continual victory, from earliest childhood until His last hour of life in the world. This can be established from many things in the Old Testament, and this passage in Luke establishes that His temptation did not end with the temptation in the wilderness: "After the devil finished the whole temptation, he left Him for a while" (Luke 4:13). His continual temptation is also established by the fact that He was tempted on the cross right up to His death, or the last moment of life in the world. This shows clearly that the Lord's whole life in the world, from earliest childhood, was continual temptation and continual victory.

从幼年到祂在世上生命的最后时刻，主的生命不断的经历试探和持续的胜利。这可以从旧约中的许多论述得到证实。路加福音中这段经文证明，祂的试探并没有随着旷野中的试探而结束：“魔鬼用完了各样的试探，就暂时离开耶稣。”(路加福音 4: 13) 在十字架上祂世上生命的最后一刻直到死，祂都在经历试探。这清楚地表明，主在世上的一生，从幼年开始，就是持续的试探和持续的胜利。

The final temptation was when, on the cross, He prayed for His enemies—which is for everyone in the whole world. Except for this last temptation, the life of the Lord in the Gospels, in the Word, mentions only His temptation in the wilderness. That is all that was revealed to the disciples. The literal sense represents what they did notice as so mild that it is hardly anything, for to say so-and-so and answer such-and-such is no temptation. And yet it became more grievous than any human mind could ever possibly believe. No one can appreciate what a temptation is like except the one undergoing it. The temptation narrated in Matthew 4:1-11, Mark 1:12-13, and Luke 4:1-13 does include the most important temptation: that for love of the whole human race He confronted the self-interest and materialism that the hells were fraught with.

这最后的试探是，祂在十字架上为祂的敌人祈祷—即为全世界的每个人祈祷。除了这最后的试探，圣言关于主的生活，只在福音书中提到祂在荒野中受的试探，向祂的门徒们揭示的不过就是这些。这里字面上所描述的非常温和，如此如此，这般这般的描述，似乎没有什么严重到可以认为是试探的事件。然而，主在旷野所经历的试探，比任何人头脑所能想象和理解的更为严苛。除了亲身

经历，没有人能体会到试探到底是怎样的。马太福音 4: 1-11，马可福音 1: 12-13 和路加福音 4: 1-13 中所讲述的试探，其实是所有试探的一个概括表达：出于对全人类的爱，祂在和充斥于地狱里的我欲和物欲征战。

Every temptation is an attack on a love that a person has. Whatever the amount of love, that is the amount of temptation. If it is not an attack on love, it is no temptation. To destroy anyone's love is to destroy that person's life itself, for love is life. The Lord's life became love for the whole human race, and indeed it was so great and of such a kind that it was nothing but pure love. Against this life of His, continual temptations were let loose, as has been said, from earliest childhood until the last moment of His life in the world.

每一个试探都是对人所拥有的爱的攻击。爱有多深，试探就有多强。如果不是对爱的攻击，就不是试探。摧毁任何人的爱就是毁掉那个人的生命，因为爱就是生命。主的生命就是对全人类的爱，祂是如此的伟大，其特征全然是实实在在的爱。在祂的一生中，就像所描述的那样，从幼年到祂在这个世上生命的最后一刻，试探一直持续不断。

The love that was very precisely the Lord's life was represented in metaphor when He was hungry, and the devil said, "If you're the Son of God, tell these stones to turn into bread," and Jesus answered, "It is written that man shall not live by bread alone, but by all the words of God" (Luke 4:2-4; Matt. 4:2-4).

爱是主生命的绝对核心，这里用比喻来表达祂饥饿的时候，魔鬼说：“你若是神的儿子，可以吩咐这些石头变成食物。”耶稣回答说：“经上記着说：‘人活着，不是单靠食物，乃是靠神口里所出的一切话。’”(路加福音 4: 2-4；马太福音 4: 2-4)

The fact that the Lord confronted materialism, or everything related to worldly love, is represented where the devil took Him up on a high mountain and showed Him all the kingdoms of the earth in a moment and said, "I'll give you all this power and its glory, since it's been given to me and anyone I want to give it to. So if you worship me, it will all be yours." But in answer Jesus said, "Get behind me, Satan, for it is written, 'You shall worship the Lord your God and serve only Him'" (Luke 4:5-8; Matt. 4:8-10).

主面对的物质主义，或一切的属世之爱，都这样被象征：魔鬼又把祂领到高山上，霎时间把天下的万国都指给祂看，对祂说：“这一切权柄、荣华我都要给

你，因为这原是交付我的，我愿意给谁就给谁。你若在我面前下拜，这都要归你。”耶稣说：“撒旦，退去吧，因为经上记着说：当拜主你的神，单要侍奉他。”路加福音 4：5-8；马太福音 4：8-10)

The fact that He confronted self-interest and everything related to self-interest is represented where the devil escorted Him to the holy city, set Him on the pinnacle of the temple, and told Him, “If you’re the Son of God, throw yourself down, for it’s written, ‘He shall give His angels charge over you,’ and, ‘In their hands they shall bear you up lest you dash your foot against a stone.” And Jesus said to him, “Again, it is written, ‘You shall not tempt the Lord your God’” (Matt. 4:5-7; Luke 4:9-12).

而祂面对的利己我欲和一切与我欲相关之事，则是这样被象征：魔鬼带祂到了圣城，叫祂站在殿顶上，对祂说：“你若是神的儿子，可以跳下去，因为经上记着说：‘主要为你吩咐祂的使者用手托着你，免得你的脚碰在石头上。’”耶稣对祂说：“经上又记着说：‘不可试探主你的神。’”马太 4：5-7；路加 4：9-12).

Continual victory is indicated by the fact that after temptation “angels came and cared for Him” (Matt. 4:11; Mark 1:13).

持续的胜利则是用这样的事实表示，在试探之后，“有天使来伺候祂”马太 4：11；马可 1：13)。

In summary, from earliest boyhood until the last moment of His life in the world, all the hells were confronting the Lord. He continually met, mastered, and conquered them, and only out of love for the human race as a whole. This love was not human but Divine, and the greater the love, the more severe the temptation, so one can verify how severe the struggles were, and how savage on the part of the infernal. I, Emanuel Swedenborg, know for certain that these were the facts.

AC 1690

总之，从孩提时代到他生命的最后一刻，所有的地狱都在面对主，纯粹出于对全人类的爱，祂不断地遇遭、掌控和征服牠们。这种爱不是人的，而是神的。爱越深刻，试探就越强烈，所以人可以判断这些征战有多严酷，地狱一方是多么凶残。我，以马内利·瑞登堡确实知道这一切都是事实。

AC 1690。

3 all kinds of temptation

第三章 各种试探

There are many temptations. In general, they are heavenly, spiritual, and worldly, not to be confused in the least. There can be heavenly temptations only for people who love the Lord, and spiritual ones for those who have charitable love for their neighbour. Worldly temptations are entirely different from these. They are not temptations but only anxieties about whatever attacks their worldly loves, stirred up by misfortune, diseases, and malfunction of the blood and body fluids.

试探有很多种。一般来说，它们有属天的、属灵的和世俗的，一点也不会混淆。只有爱主之人才能有属天的试探，对邻人有仁慈之爱的人才能有属灵的试探。世俗的试探与这些完全不同。它们不是试探，而只是对人们世俗之爱的冲击所造成的焦虑，源于不幸，疾病，血液和体液的失调等。

These few remarks give some idea of what temptation is. Clearly it is anguish and anxiety about things that are hostile to what we love. For those who love the Lord, anything hostile to love for the Lord causes a deep internal anguish. This is temptation on a heavenly plane. For those who have love for the neighbour, or charity, anything hostile to this love arouses pangs of conscience. This is temptation on a spiritual plane. But what many worldly people call “temptations” and “remorse of conscience” are not temptations but only anxieties about what is threatening their loves, as when they anticipate and apprehend being deprived of prestige, worldly goods, reputation, pleasures, bodily life, and so on. Still, these anxieties usually yield some good result.

这简单的描述使人初步理解了什么是试探。显然，那是由敌对人之所爱而导致的痛苦和焦虑。对那些爱主的人来说，任何对主的敌意都会引起他内心深处的痛苦。这是属天层面上的试探。对那些仁爱邻人的慈善者来说，任何对这份爱的敌意都会激起他们良知的痛苦。这是属灵层面上的试探。但许多世俗之人所说的“试探”和“良心的懊悔”并不是试探，而是因他们之所爱受到了威胁而产生的焦虑，例如他们预期并担心被剥夺威望、世俗财产、名誉、快乐、肉体生活等等。然而，这些焦虑通常会产生一些良性结果。

People who have charity on a worldly level have temptations, too—all kinds of people with variant beliefs, gentiles, and idolaters—from things that threaten their

life's beliefs that they hold dear. But these are difficulties that simulate spiritual temptations.
AC 847 【2,3】

在世俗层面上拥有仁爱的人，如各种不同信仰的人、外邦人和拜偶像者，他们也经历试探—这来自于对他们所珍视的生命信仰的威胁。但这些痛苦都只是有些类似属灵试探而已。
AC 847 【2, 3】

In temptations there is exhaustion and desertion, there is discouragement and resultant enervation and indignation as well as other feelings of inward pain, in variety and with variations according to the states of evil and misbelief which evil demons and spirits stir up and the victim struggles against. Diabolical spirits long to discover some falsity more than anything else. In fact, it is common for them to supply a misconception themselves and then use it as an accusation.
AC 1917

在试探中，会有精疲力竭和背弃，也有气馁和由此产生的疲惫和愤慨，以及其他内在痛苦感觉，其种种不同关联着邪灵的状态，邪魔和恶灵搅起的不同谬误信念，以及受害者与之抗争的状态。邪灵对发现种种伪谬的渴望，超过任何其他东西。事实上，它们常常把自己捏造的谬误提供给人，同时又指控人持有谬误。
AC 1917

When a person asserts himself against the evil and falsity poured in and stirred up by evil spirits during temptations, that person has more freedom than under any conditions other than conditions of temptation, although he cannot appreciate this at the time. The freedom is an inner freedom, in which he wants to subdue evil, and it is sufficient to equal the strength and persistence of the evil that confronts him. Otherwise he would never be able to resist.

当人坚持在试探中抵制由邪灵浇灌下来，和搅动起的邪恶和虚假时，此人在试探以外的其他环境下都拥有更多的自由，尽管他当时并不明白这一点。他的自由是内在的自由，使他发出意志去征服邪恶，足以抗衡攻击他的邪灵的能力和顽固，否则他完全无法抗拒。

This freedom comes from the Lord, who inserts it into the person's conscience and by means of it enables him to conquer the evil as if on his own.

这种来自于主的自由，被植入人的良心中，于是看起来他似乎是凭自己战胜邪恶的。

Through this freedom one is gifted with a selfhood in which the Lord can do good. Without a selfhood gained in freedom (given, that is) people can never be reformed, because they cannot receive the new will which is conscience. The freedom supplied in this way is precisely the plane for the flowing in of goodness and truth from the Lord. This is why people who do not resist from free will, or in freedom, during temptations, fall victim to them. AC 1937 【5】

经由这种自由，人被赐予了一种自我，上帝可以在其中运行良善。没有在(赐予的)自由中获得的自我，人永远无法被更新，因为他无法接受作为良知的新意志。以这种方式提供的自由，恰恰是接受从上帝流入之善良和真理的平台。这就是为什么，在试探中不依据被赐予的自由意志或自由行使抵抗的人，就会成为试探的牺牲品。 AC 1937 【5】

The Lord never forces anyone. Someone who is forced to think the truth and do good is not reformed but thinks untruth and wants what is wrong all the more. All compulsion has this effect, as records and documents from life show. They make two things known: that conscience does not allow itself to be forced, and that we incline toward what is forbidden. Besides, everyone wants to move from constraint to freedom, because this is a vital matter.

主从不强迫任何人。一个被迫去思想真理和践行良善的人，不能被更新，反而会思想虚假，追求更多的谬误。正如生活的经验和例证所显示的那样，所有的强迫都导致这种结果。这让人了解两件事：良心不接受对它的逼迫，越禁止就越追求。此外，每个人都想从禁锢走向自由，这是攸关人生命的大事。

So it is obvious that the Lord dislikes anything that does not come out of freedom, that is, voluntarily or from free will. For when someone worships the Lord under compulsion, he is not worshipping from anything in himself. He makes an outward show, or rather is forced to make it. Inwardly there is either nothing or else repugnance—contradiction, in fact.

所以很明显，任何违背自由而出的东西，即非自愿的或非源于自由意志的，上帝都不喜欢。因为当人被逼迫敬拜上帝时，他并不是出自内心在崇拜。他只是在对外表演，或者更确切地说是被迫去做。他的内在要么空无一物，要么就是实际上恰恰相反的一厌恶。

Thanks to the freedom the Lord provides, when someone is being regenerated, he uses self-control, is humble, even coerces his rationality to submit, and so he receives an angelic selfhood. Then the Lord improves this selfhood step by step and makes it more and more free. So it becomes responsive to goodness and therefore to truth, and delights in it, and is happy with good and truth, like the angels. Of this freedom the Lord Himself says in John (8:32,36), “the truth shall make you free . . . if the Son makes you free, you shall be free indeed”.

感谢上帝提供的自由，当一个人重生时，他从而能够控制自我，表现谦卑，甚至约束理性使自己顺服，从而获得天使般的自我，然后上帝一步步地提升这个自我，使他越来越自由，于是他响应善良和真理，并乐享其中，也就是在善良和真理中快乐。关于这自由，主在约翰福音(8: 32, 36)中说：“真理必叫你们得自由...所以天父的儿子若叫你们自由，你们就真的自由了。”

People without a conscience do not know what this freedom is at all, for they place freedom in pleasure and the liberty to think and speak falsity and to intend and do evil, and not repress these things and be humble, much less coerce themselves. This is quite the opposite thing, and the Lord teaches of them, “Whoever commits sin is a slave of sin” (John 8:34).

没有良心的人根本不知道这种自由是什么，因为他们把自由放在思想虚假，言说谬误，意欲和实施邪恶的快乐和自由中，他们在这些事上既不克制，也不谦卑，更不要说勉强自己了。这实际和自由完全相反。主教导说：“所有犯罪的，就是罪的奴仆”(约翰福音 8: 34)。

They get this enslaved freedom from the infernal spirits who are around them and infuse it into them. When they participate in these spirits’ lives, they participate in the spirits’ loves and lusts. They are wafted on a putrid, fecal happiness. When they are carried away on its rush, so to speak, they think they are in freedom, but it is infernal freedom. The difference between this infernal freedom and heavenly freedom is that the one is deadly and drags them down toward hell, but the other—heavenly freedom—is vital and carries them up toward heaven.

他们从伴随并浸淫他们的地狱恶魔那里获得了被奴役的自由。当这些地狱之灵的生命掌控他们时，他们也就分享其爱和欲望。于是沐浴在不洁的、粪污般的幸福感中。当被如此的潮流卷挟走时，他们认为自己是自由的，但这是地狱的自由。这种地狱自由和天堂自由之间的区别是，一个是要命的，把他们拽落地狱；而另一个天堂的自由-则是生机勃勃的，带他们升入天堂。

Self-coercion is mastering and subduing the evils and false convictions that rise from the outer person up into his rational life. It is not some plunge into poverty and misery or giving up all physical pleasures. Evil is not mastered and subdued this way, and sometimes another evil may be stirred up, like merit for self-denial. Moreover, the person's freedom suffers. Only in the soil of freedom can goodness and true belief be planted.

AC 1947

自制就是征服和制约出于外在之人的邪恶和谬误信念，进入理性生命。这不意味着走入贫困和痛苦，也不是放弃一切身体上的快乐，这样并不能征服和制约邪恶，有时还会煽动起其他邪恶，就像为积德而自制。此外，人的自由也会受到损害。只有在自由的土壤中，良善和真理才能被播种。

AC 1947

Temptations are nothing other than the inner person's wrestling with the outer; that is, the spiritual person with the worldly. For they both want to control, and when there is a question of control, there is a struggle, which is wrestling.

试探只不过是内在之人与外在之人，也就是属灵之人与属世之人的搏斗，因为他们都想掌控，当有掌控的问题时，就有一场争战，那就是搏斗。

In an inward sense, the "wrestlings of God" and "prevailing" (see Gen. 30:8) are temptations in which the person is successful, but in the outward sense this is resistance on the person's worldly level, since all temptation is just that. For spiritual temptations are a matter of control—a matter of which will be in charge, the inner person or the outer, or in other words, the spiritual or the worldly, since they are mutually opposed. So when someone is in temptation, the inward or spiritual person is ruled by the Lord through the angels but the outer or worldly person is ruled by spirits of hell. The struggle between them is what is experienced as temptation in the person. When someone is fit for regeneration both in his beliefs and in the way he lives, he will prevail in temptations, but when he is not able to be regenerated, he will give way in temptations.

AC 3927

在内在意义上，“神的搏斗”和“获胜”(见创 30：8)是指人得以胜过的试探，但在外在的意义上，这是人在属世层面上的抗拒，所有的试探都是如此。因为属灵试探是有关掌控的问题-即由谁主导的问题，是内在之人或外在之人，或者属灵

之人或属世之人？因为它们相互对立。所以当人处于试探中时，内在或属灵之人被上帝通过天使主导，而外在或属世之人则被地狱之灵所主导。两者之间的征战就是人所经历的试探。当人的信仰及生命都适于重生时，他将胜过试探，但当他无法重生时，他将在试探中败落。 AC 3927。

Temptation is the way the inner being of a person merges with the outer. For they differ with one another, but temptations reduce them to accord and agreement. The exterior person is definitely the type that, left to itself, craves nothing but physical and worldly things. They are the joy of his life. But when the inner person is open to heaven and wants heavenly things—as those who can be regenerated do—then heavenly things are a joy to that inner person. When someone is under temptation, there is strife between these two joys. The person does not know it, because he does not know what heavenly joy is and what hellish joy is, much less how opposite they are. But angels of heaven can in no way join a person in his physical and worldly pleasure until it is brought into compliance, so that physical and worldly pleasure is no longer the object, except to serve heavenly pleasures. Once this happens, angels can be with the person in both pleasures, and then his pleasure becomes bliss, and finally, in the next life, happiness.

试探是内在之人与外在之人融合的过程，因为它们彼此不同，但试探使不同减小，进而使它们达成和谐及一致。外在的人若放任自己，绝对是那种只渴望物质和世俗之物的人，这是他生命中的快乐。但当内在之人向天堂开放，向往天堂之事，这内在之人就喜欢属天之物，这正是那些能够重生的人所经历的。当人经历试探时，这两种快乐之间发生冲突。这人对此浑然无知，因为他不知道什么是天堂的喜乐，什么是地狱的喜乐，更不知它们何等对立。人若尚未进入顺服，天堂的天使绝不能染指他的喜乐。进入顺服之人，除了服务属天之喜乐外，肉体 and 世俗之快乐不再是他的追求。一旦如此，天使可以在这两种快乐中和他同在，从而他的快乐变成惊喜若狂，最终成为来世的幸福。

Anyone who thinks that a person's worldly pleasure before regeneration is not infernal and not beset with diabolical spirits, is very much mistaken. He does not know what people are like. As to his worldly plane, a person is in the clutches of demons and infernal spirits before regeneration, no matter how much he might seem to himself to be just like anyone else and can be just as holy as the rest. He can debate about the truth and goodness of his faith and even think he is confirmed in it. If he does not detect in himself any fondness for what is right and fair in his job and for truth and goodness in company and in life, he should know that he is enjoying the kind of pleasure that the infernals do, for in his pleasure

there is no love other than love of self and love of the world. When these loves make up someone's pleasure, there is nothing of charity in it and nothing of faith.

人若认为在重生前的世俗快乐不是属地狱的，不是来自邪魔的干扰，那他就大错特错了，因为他不知道人是什么样的。在属世层面，一个人在重生之前被恶魔和地狱邪灵所控制，不管他看起来和其他人如何一样，甚至如何和其他人一样圣洁。他可以为其信仰的真理与良善辩护，甚至认为他已获证确信。如果他自己内心中没有乐意觉察职场中何为正义和公平，也没有在社会和日常生活中领悟真理和良善，那么他就应该知道，他正在享受着的快乐其实是地狱的。因为在他的快乐中，除了对自己的爱和对世界的爱之外，没有其他的爱。当这些爱构成了人的快乐时，他里面既没有仁爱，也没有信仰。

Once this pleasure is dominant, the only way it can be blunted and overthrown is by affirming and acknowledging the holiness of belief and good behaviour, and then by temptation. For people who do not affirm and acknowledge the good and truth associated with belief and charity are unable to enter any temptation at all. There is nothing within them that resists the evil and the falseness that worldly pleasure encourages.

AC 3928 【1-2】

一旦这种快乐占据了主导地位，唯一可以消弱和瓦解它的方法，是肯定和承认信仰和良善生命的神圣性，然后通过试探。因为不肯定和承认与信仰和仁爱相系的良善和真理之人，根本无法经历任何试探。在他们里面，没有任何东西能抵挡世俗快乐所鼓动的邪恶和虚伪。

AC 3928 【1-2】

Temptation occurs only to people who are experiencing the good effects of the truth—that is, people who love the truth, or have affection for it—since someone who does not love the truth he has, or feels no response to it, does not care about it. But someone who loves it is anxious not to have it injured. What makes up a person's intellectual life is what he thinks is true, and what he has stamped on his mind as being good makes up the life of his will. Therefore, when what he thinks is true is attacked, his intellectual life is attacked, and when what he has stamped on his mind as being good is attacked, the life of his will is attacked. When someone is tempted, therefore, his life is at stake.

试探只发生在那些正在体验真理之美好的人身上，即那些热爱真理或对真理有感情的人。因为不爱真理，或者对真理没有任何反应的人，不在乎真理。但是，热爱真理的人渴望真理不受伤害。人认知的生命就是他认可的真理，而烙

印在其心性中的良善，就构成他意志的生命。因此，当他认为是真的东西受到攻击时，他认知的生命就受到攻击，当他心性中认为良善之事被攻击时，他意志的生命就受到攻击。因此，当人经历试探时，他的生命就经历拷打。

The first battle is about truth, because this is what one loves at first. Evil spirits attack whatever someone loves. Once he loves goodness more than truth (the precedence having reversed), he is tempted in regard to goodness.

第一场征战是关于真理的，因为这是人首先所爱的。邪灵攻击任何人之所爱。一旦他热爱良善胜过爱真理（即位序发生反转时），他的良善就要经历试探。

But not many people know what temptation is these days, because not many undergo temptation at all. Only people with the good motives of belief, which is love for the neighbour, can be tempted. People without this charity would succumb at once if tempted, and those who succumb start confirming evil and having false convictions. It brings them into contact with evil spirits who master them. This is why so few people come under any kind of spiritual temptation these days. They only feel certain worldly anxieties—to keep them from the self-love and materialism that they would otherwise rush into without restraint.

AC 4274

但如今知道什么是试探的人并不多，因为没有多少人会受到试探。只有那些持守信仰之良善的人，即仁爱邻人者，才会受到试探。没有这种仁爱的人，如果受到试探就会立刻投降，而那些投降的人会开始确认邪恶，并确信谬误。结果使得和他们同在的邪灵增强掌控。这就是现在很少有人受到任何灵性试探的原因。他们只会感到某种世俗的焦虑 - 以使他们远离对自己和世界之爱，否则他们会毫无节制地陷入其中。

AC 4274

Note in general that good and truth are always brought together in the course of temptations. The reason is that evil and falsity resist and, so to speak, revolt and try to interfere with the connection of goodness with truth and truth with goodness, in every way they can. This struggle develops between the spirits who are with a person—between the spirits of evils and false concepts and the spirits of goodness and true beliefs. The person notices it in the form of temptation, as if within himself. So when the spirits of goodness and true beliefs overcome the spirits of evils and false concepts, the Lord sends the good spirits joy through heaven. The person feels this joy, too, as if in himself, as a soothing relief.

请注意，在试探的过程中，良善和真理总是结合在一起的，其原因是邪恶和谬误与之抗拒，或者说，它们竭尽所能对抗和干扰良善与真理的结合。这种斗争发生在与人同在的灵之间 - 邪恶和谬见之邪灵，与良善和正信之善灵之间。人感觉到的就是在自己身内发生的试探。因此，当良善与正信之灵战胜了邪恶和谬见之灵时，主从天堂赐下美好的灵性喜悦，人也感觉到这种喜悦，他感觉到的是心旷神怡的轻松。

But the joy and relief are not due to the victory but to the meeting of goodness and truth, for the uniting of goodness with truth always has joy in it. It is the heavenly marriage, in which is the Divinity. AC 4572 【2】

但喜悦和轻松并不是因为胜利，而是因为善良和真理的相遇，因为良善与真理的结合总伴随着喜悦。这是天国的婚姻，神性就在其中。 AC 4572 [2]。

Conditions during temptation, compared to conditions afterwards, are like those in a dungeon or prison—squalid and filthy, because when someone is being tempted filthy spirits are near him. They encircle him and stir up the evil inclinations and false ideas that are in him, and they keep these active and exacerbate them until he is in despair. This is why the person is in filth and squalor at that time.

与过后的光景相比，试探期间的境遇就像地牢或监狱里一样 - 污秽肮脏，因为当有人被试探时，污秽的灵就在他身边。牠们缠绕着他，煽动起他内心的邪恶欲望和谬误意念，并不断促使这些欲念活跃，进而使之恶化，直到他陷入绝望。这就是为什么此人当时处于污秽肮脏之中。

In the other life, all spiritual states can be seen with the eyes, and when this state of temptation comes out to be seen, it looks like a fog drifting out of foul places, and you can smell the stench from it. This is how the aura surrounding someone in temptation looks, and someone who is being laid waste; in other words, is in a pit in hell.

在来生，所有灵的状态都可以用眼睛看到，当这种试探的状态显现出来时，它就像迷雾从肮脏的地方飘出，你可以从那里闻到恶臭。这就是试探中的人和被毁灭的人，换句话说，在地狱坑里之人，周围的氛围。

But when a condition of temptation stops, the fog lifts and the air clears. The reason is that the temptations reveal the misconceptions and bad tendencies in the

person and remove them. That mist appears as these are revealed, and the air clears as they are removed. This changing condition is represented by Joseph's shaving and changing his clothes (Gen. 41:14).

但是，当试探停止时，迷雾就会散去，空气就会清晰。原因是试探揭露了人的谬误观念和不良倾向，并去除了它们。当它们被揭露时，迷雾就会显现，当它们被驱除时，空气就会清晰。约瑟的剃须和换衣服就代表这种状态变化(创世纪 41: 14)。

A state of temptation can also be compared to the state a person is in when he is among thieves—hair standing up, expression desperate, and clothes torn. If someone succumbs in temptation, he stays this way, but if he overcomes in temptation, then after he has relaxed his face, combed his hair, and changed his clothes, he becomes jovial and at peace. And there are, indeed, spirits and demons of hell who surround you in the guise of criminals, and attack, and induce temptation.

AC 5246 【2-4】

试探的状态也可以比作人在强盗中间的状态—头发竖立，表情绝望，衣服被撕破。如果人在试探中投降，他就一直这样，但是如果他战胜了试探，那么在他放松了表情，梳理了头发，换了衣服之后，他变得快乐而祥和。的确，像强盗一样包围你的地狱邪灵和恶魔，发动攻击，导致试探。

All temptations seem bad, because they are inner anxiety and pain, and are like damnation. This is because then the person is placed in a condition appropriate to his bad inclinations, so he is among bad spirits who accuse him and torment his conscience. Yet angels protect him; that is, the Lord does through angels. He maintains the person's hope and trust, which are the inner weapons with which he fights back. The worldly plane of life enters temptation especially when it is accepting the spiritual plane, because life's evils and false beliefs occupy the worldly plane.

AC 6097

所有的试探似乎都是不良的，因为它们是本心的焦虑和痛苦，就像诅咒。这是因为此时人被置于与其不良欲念相应的状态，因此他处于恶灵之中，它们责难他并折磨他的良心。然而天使保护他，也就是说，上帝通过天使来保护他，以维持他的希望和信靠，这就是他反击的内在武器。生命的属世层进入试探，这尤其发生在当其接受属灵层时，因为生命的邪恶和谬见占据了属世层面。

AC 6097

Around everyone, and around every good spirit, is a general sphere of effort from hell and a general sphere of effort from heaven. The sphere from hell is a sphere of effort to do harm and destroy. The one from heaven is a sphere of effort to do good and rescue. These spheres are general. Concurrently there is a special sphere around every person, for spirits out of hell and angels from heaven are with each person, so people are in equilibrium and are free to think and intend evil as well as to think and intend good.

围绕着每个人，也围绕着每一个善灵，都存在着一个来自地狱的共通势力场和一个来自天堂的共通势力场。来自地狱的是一个伤害和毁坏的势力场。来自天堂的则是一个行良善和拯救的势力场。这些场是共通的。同时，每个人周围都有一个特殊的场。来自地狱的灵和来自天堂的天使与每个人同在，人们处于如此的平衡之中，并可以自由地思想和意愿，或者邪恶，或者良善。

Therefore, when someone of the church enters temptation, which takes place when he follows his bad inclinations, then a struggle goes on around him between the spirits out of hell and the angels from heaven. The struggle lasts as long as the person sticks to his bad inclinations. In the struggle it sometimes seems to the spirits from hell that they are winning, and they press on, sometimes that they are being defeated, and then they retreat. It makes them afraid that more angels from heaven might join in against them and that then they might be thrown into hell and never get out again. And this is what does happen when they are defeated.

因此，当教会中的某人陷入试探时，就是当他放纵自己的邪情恶欲时，他周围就会发生一场争斗，即来自地狱的灵和来自天堂的天使之间的争斗。只要此人坚持他的邪情恶欲，争斗就会持续下去。在争斗中，有时地狱之灵似乎获胜，牠们会继续进犯，有时牠们被打败，然后就会撤退。这使牠们害怕有更多来自天堂的天使加入征讨牠们，可能会把牠们扔进地狱，永世不得出来。当牠们被击败时就会发生这样的事情。

When spirits out of hell fight against angels, they are in the world of spirits and are at liberty there. These things can demonstrate, then, what is meant in an inner sense by the fact that the Egyptians infested and oppressed the descendants of Israel, and that the more the Israelites were mistreated, the more they multiplied. Also the fact that Jehovah, that is, the Lord, fought for them and subdued the Egyptians by plagues, and finally sank them in the Red Sea.

AC 6657

当地狱之灵与天使争斗时，牠们在灵界里处于自由状态。当埃及人侵扰和压迫以色列的后裔时，以色列人越遭虐待，他们就越繁衍昌盛，这样的事实展现的是内在含义。还有一个事实，那就是耶和华，也就是主，为之而战。祂用瘟疫制服了埃及人，最后使他们沉入红海。

AC 6657

When someone is in temptation, that person is beset all around by false concepts and evil influences that interfere with the light flowing in from the Divinity, which is truth and goodness. The person is, so to speak, in the shade. Shadows, in the other life, are simply a siege of misbeliefs, for these take away the light and therefore the awareness of consolation by truths for the person in temptation. But when someone emerges from temptation, light appears, with its spiritual heat, which is truth with its good. This brings happiness after anxiety. This is the morning that follows night in the other life. The reason why good is then noticeable and truth appears is that after temptation, truth and good work down within and take root. When someone is in temptation, he is as if hungering for what is good and thirsting for the truth, so when he emerges from temptation, he absorbs good like a hungry person feasting on food, and he takes on truth like a thirsty person drinking.

AC 6829

当一个人处于试探之中时，他会困扰于谬误的观念和邪恶的势力，这些谬见和恶势力会干扰从神性流入之光，也就是真理和善良。于是这个人就可说是处于阴暗中。在来生，这阴暗只不过是受谬见围困，因为这些谬见遮住了光明，因此也就剥夺了，处于试探中人所能感知到的，来自真理的慰藉。但当此人摆脱试探时，光明就会出现，伴随着属灵之热，也就是真理及其良善。于是带来焦虑之后的喜乐。在来生这就是暗夜过去之后的黎明。此时良善成为可见，真理得以彰显的原因是，经历试探之后，真理和良善已深深的扎根在人心里面。当人处于试探中时，他对良善和真理的追求似乎如饥似渴，所以当他摆脱试探时，他对良善的吸收就像一个饥饿之人饕餮食物，他对真理的接受就像一个干渴之人的痛饮。

AC 6829

To “die in the wilderness” (Exod. 14:11) means to fall victim in temptation and therefore to be condemned. This shows that “Because there were no graves in Egypt, have you taken us away to die in the wilderness?” means that, with damnation, where is the difference if it is from infestation by false ideas, the state they were in before, or by temptations where they succumb, the state they are in afterwards.

出埃及记 14: 11 中的“在旷野中死去”意味着试探的失败者将会受到诅咒。“难道在埃及没有坟地，你把我们带来死在旷野吗？”意思是说，无论人一如既往被谬见充满，或者在试探中投降，他因而被诅咒的状态有什么区别呢？

Clearly these are desperate words. People who are in despair, which is the climax of temptation, even think such things as this, and then they are on a slippery slope, or as if sliding into hell. But actually, a thought like this at that time is not harmful. Angels pay no attention to it, for there is a limit to everyone's strength. When temptation reaches the final limit of one's strength, he can hold on no longer but slips. But just then, on the brink of falling, the Lord raises him, and this releases him from the desperation. Usually he is then led into a state of hope and from there into full consolation and also into a festive mood.

显然，这些都是绝望的话。处于试探极点之人，因处于绝望之中，他们甚至会如此思想。此时他们位于一个滑坡上，或者好像正滑向地狱。但实际上，当时这样的想法并非有害。天使们对此点并不在意，因为每个人的能力都是有限的。当试探达到人能力的最后极限时，他无法再坚持下去，只能滑倒。但就在他处于危崖边沿时，主扶起他，把他从绝望中解救出来。通常，他会被引导到盼望的光明状态中，进而充满慰藉，甚至欣喜若狂。

A state of temptation where people succumb is called damnation because those who give in under temptation enter the state of the condemned. Temptations are for the purpose of confirming good states of mind and true beliefs, and uniting them like faith and charity, and this purpose is achieved when someone succeeds under temptation. But when someone fails, the truth and good are rejected, and falsity and evil are confirmed. A state of damnation for people comes from this.

AC 8165

在试探中投降之人的状态被称为诅咒，因为在试探中投降者进入被谴责的状态。试探的目的是为了确认心性的良善和信仰的真实，从而信心和仁爱联结起来并得到加强。当人成功通过试探，就达到了这个目的。但若人失败，真理和良善就被拒绝，谬误和邪恶得以确认。人遭受的诅咒就是由此而来。

AC 8165。

As to the temptations that people of the spiritual church suffered, and the ones the people of this church will suffer, note that in people of a spiritual church a belief cannot be implanted except through temptations, so neither can charity, for in temptations a person is in a struggle against what is false and what is evil. The

false and the evil flow from the hells into the outward level of a person, but what is good and what is true flow into the inward person from the Lord. So what we call temptation is the struggle of the inward person with the outward.

至于属灵教会的人曾经遭遇的试探，以及此类教会的人将会面临的试探，应该注意，对属灵教会之人来说，除非通过试探，信仰是无法植入的，仁爱也是如此。因为在试探中，人经历与伪谬和邪恶的斗争。伪谬和邪恶从地狱流入人的外在层面；而良善和真理来自主，流入人的内在层面。所以我们说试探是内在之人与外在之人的斗争。

The more the outer person is brought under obedience to the inward person, the more faith and charity are implanted. For the outer or worldly plane of a person is a receptacle of truth and goodness from the inner plane. If the receptacle is unsuited, it receives nothing that flows from within but either rejects it, kills it, or smothers it, so there is no regeneration. This is why there must be temptation to regenerate a person, which is brought about by the sowing of belief and of charity, and thus by the formation of a new will and a new way of understanding. This is also the reason why the Lord's Church is spoken of as militant.

AC 8351 【2】

外在之人对内在之人越顺服，信心和仁爱就越根深蒂固。因为人的外在或属世层面是一个容器，接受来自内在层面的真理和良善。这容器如果不适配，它从内在不但得不到任何东西，反而要么拒绝，要么破坏，要么将其窒息，这样他就不能重生。这就是为什么重生之人必须首先经过试探，要经历信仰和仁爱的植入，从而形成新的意志和新的认知方式。这也是为什么主的教会被称为军队的原因。

AC 8351 【2】

Temptations are on-going hopelessness about salvation, mild at first but more and more serious, until finally there is doubt, almost to the point of denial, about the presence of the Divinity and about His help. Spiritual life is ordinarily carried to this extreme in temptations because this gets worldly life out of the way. Then, in this medium of despair, the Lord keeps the innermost plane of life in the struggle against falsity. As a result, this despair is soon dissipated by comfort that the Lord then provides. For after every spiritual temptation there is consolation and something like renewed life.

AC 8567

试探中反复出现对救恩的失望，起初是温和的，但却越来越严重，直到最后人怀疑神的存在和祂的救助，几乎到了否认神的地步。在试探中，属灵生命通常被带到这样的极端状态，从而使人远离属世的生命。此时在这绝望之中，主保持他生命的最内层与伪谬作斗争。结果是，主所赐予的慰藉很快就驱散了这种绝望。因为每一次属灵试探之后，都有慰藉和类似生命的更新。

AC8567

4 the struggles of temptation

第四章 试探的争战

It is very true that the Lord guides people through spirits and angels. When evil spirits begin to take control, angels are busy turning aside evil influences and false ideas, so a struggle develops. This is the struggle that one is aware of as the perception and dictates of conscience. By these clues, as by the temptations, people would clearly recognise that spirits and angels are with them if they were not so involved in their bodies that they believe nothing that is said about spirits and angels. If people like this felt these struggles a hundred times, they would still pronounce them fantasies and caused by some mental illness. I have known about these struggles and vividly felt the effect of them a million times, almost continually now for some years, including who caused them, what kind of spirits, where, when they ebbed, and when they flowed. And I have talked with them!

AC 227

上帝通过灵和天使引导人们是千真万确的。当邪灵试图控制时，天使们就极力挡开邪恶的影响和谬误的意念，于是一场征战开始了。对于这征战，人意识到的却是良心里的认知和勉为其难的挣扎。于是通过这些试探中的线索，人们就会清楚地认识到，和他在一起的有灵和天使。当然前提是，他没有因为全神贯注于肉体的情欲，从而不相信任何关于灵和天使的教导，这样的人即使上百次地感觉到这些挣扎，他仍然会说这都是幻觉，或是由精神疾病引起的。我蒙允许在数年间，无数次地，几乎不间断地经历这些征战，并活生生地感觉到它们造成的影响。我明白这些灵和天使是谁，他们是什么样子的，他们从哪里来，何时到达，何时离开，我和他们交谈过！

AC 227

To eat products of the ground in great sorrow (Gen. 3:17) represents a miserable state of life, especially since to eat, in an inward sense, means to live. Add the fact that a miserable life follows when evil spirits begin to attack and the angels around a person get to work, and all the more if the evil spirits begin to be in control. Then the evil spirits lead the outer person, angels the inner, of which so little is left that the angels can hardly find anything of it to protect the person with. This results in misery and stress.

你必終身勞苦、纔能從地裡得喫的 (创世记 3: 17) 代表了一种悲惨的生命状态，尤其是从灵义上说，吃就意味着生命。更有这样的事实：当邪灵开始

攻击人，他周围的天使开始抗争时，生命的痛苦随之而来。如果邪灵开始主导，情况就会变得更糟。邪灵引导人之外在，天使呵护人之内在，此时的内在却岌岌可危，以致于天使们几乎找不到机会来保护这个人，这就导致痛苦和压抑。

People who are spiritually dead rarely notice misery and stress like this. The reason is that they are no longer human, no matter how much they think that they are more human than anyone else. They do not know what is spiritual and heavenly and what eternal life is any more than animals do. Like the animals they look downward at things on the ground and around at worldly things. All they cherish is their ego, and they indulge whim and sense with the full consent of their rational minds.

灵性死亡之人很少意识到这样的痛苦和压抑，原因是他们不再是人类，不管他们如何认为自己比任何人都更有人性，他们不比动物更多的了解何谓属灵，何谓属天，何谓永恒的生命。像动物一样，他们只朝下看地上之事和周围世俗的东西。他们所珍惜的只是他们的自我，他们在其理智的完全认同下，放纵奇思异想和欲望。

Being dead spiritually, they do not undergo any struggle or temptation. If it did come over them, it would be more severe than they could survive, and they would condemn themselves even worse and plunge even deeper into the damnation of hell. So they are spared until they are taken into the other life, where they can no longer die of any temptation or misery. Then they undergo very serious experiences, which are also meant by the cursed ground and eating the fruit of it in great sorrow.

AC 270

灵性死亡者不会经历任何征战或试探。假如真的遭遇了，那将远远超出其生命所能够承受的，他们会因此更恶毒地诅咒自己，陷身于更深层地狱之中。所以他们今生可以存活直到来生，那时他们不再能死于任何试探或苦难，却要经受着非常严苛的折磨，这就是“地必受咒诅，人怀着巨大的悲痛吃地的果实”的意思。

AC 270

A person lives like a wild animal if his inner plane is separated from his outer plane so that it functions only in a general way in him. For it is through the inner person that the Lord makes someone human. But the wild animal in people comes from the outer plane. Without the inner dimension, this is nothing but a wild animal with animal nature, animal drives, animal appetites, animal illusions, and animal

sensations. And the same organs. Yet this outer person can reason, and, as it seems to him, reason cleverly. He gets this ability from the spiritual substance which life from the Lord can flow into, but which is distorted in such a person and turns into a life of evil, which is death. This is why he is spoken of as dead.

AC 272

如果人的内在层面与外在层面分离，以致于其所作所为只不过行使功能而已，他就像野兽般的生活。因为主要是通过内在之人使人成为人的。但是人的兽性却来自人的外在层面。没有了内在维度，人只不过是一只野兽，有野兽的兽性，体力，欲望，想象，感觉，以及同样的器官。然而，这个外在之人可以推理，似乎凭他自己去聪明地推理。他从上帝的生命所流入的灵性物质中获得这种能力，但在这样的人身上却被扭曲了，变成了邪恶的生命，那就是死亡。这就是为什么说他死了。

AC 272

No one can resist evils and falsities until he knows what evil and falsity are, and therefore not until he has been taught. He does not know what evil is, much less what falsity is, until his intellect and judgment are strong, and this is why people do not enter temptations until adulthood—each when grown up. But the Lord did in childhood.

除非知道，或经教导而知道什么是邪恶和谬误，没有人能抵御邪恶和谬误。他不知道什么是邪恶，更不用说什么是谬误，直到他的智慧和辨别力足够强，这就是为什么人们在成年后才经历试探 - 每个人都是在长大后。但主在祂幼年时就经历了。

In the very beginning, each person resists on the basis of the morals and the verities that he is acquainted with. By and through them he passes judgment on bad and false things. And each person, when he first begins to resist, thinks that the goodness and the truths with which he resists are his own. That is, he attributes them to himself, and he also attributes to himself the power to stand fast.

一开始，每个人都依据自己所熟悉的道德和真理进行抗争，通过这些道德和真理，他对邪恶和谬误的事物作出判断。而每人开始抗争时，就认为他进行抗争所依据的良善和真理是他自己的，也就是说，他把这些东西归于自己，因而就把顽强抗争的力量归因于自己。

This is acceptable, for at that point the person has no way of knowing any better. Until someone has been regenerated he cannot know at all—not to the extent of being able to say that he knows, accepts, and believes—that no goodness or truth is from himself but all goodness and truth are from the Lord. He does not know, either, that he cannot resist anything evil or false by his own fortitude. In fact, he does not know that evil spirits stir up and pour in evil and false influences, still less that through evil spirits he is in touch with hell. Nor does he know that hell is pressing in on him like the sea on every part of the shore, which no one can hold back by his own strength. But before he is regenerated he cannot help thinking that it is by his own strength, so this is permissible, and in this way he is introduced to struggles or temptations. But later he gets more and more enlightened.

这是可以接受的，因为在那个时候，人无法知道的更多。人重生之前他完全不知道—因而他也不会说—他知道、接受和相信—没有善良或真理来自他自己，所有的良善和真理都来自上帝。他也不知道，凭他自己的坚强无法抗拒任何邪恶和谬误。事实上，他不知道邪灵会激起和倾泻邪恶和谬误的影响，更不会知道他通过恶魔与地狱建立了联系，也不知道地狱在他里面的催逼，正像海浪拍打海岸，无处不在。没有人能凭自己的力量阻挡它。但在他重生之前，他不得不认为这是他自己的力量，所以这是允许的。经由这样的途经他被引入征战或试探，但此后他得到越来越多的启示。

When someone is at the stage where he thinks that goodness and truth are from himself and the power to resist is his own, the good morals and the truths with which he resists bad behaviour and false beliefs are not good and true, though they seem to be, for his ego is in them, and he takes credit for victory and gloats as if he had conquered evil and falsity, although the Lord alone is the one who fights and wins. No one is capable of knowing that this is the way it is, excepting people who are being regenerated through temptations.

AC 1661 【2-4】

当人正处在这样一个阶段，即他认为良善和真理来自他自己，而抗争的力量也是他自己的，那么他用以抵制邪恶行为和伪谬观念的良好道德和真理，就不是良善和真理，即使它们看起来好像是，因为其中有他的自我。他把胜利归功于自己，沾沾自喜于他战胜了邪恶和谬误，虽然只有主在征战并获得胜利。没有人能够知道这些真相，除了那些经历试探获得重生的人。

AC 1661 【2-4】

It is truth that is in the front lines, for the fight is carried on by means of truth. The truth makes known what falsity is and what evil is. Therefore, these conflicts never come up before a person is equipped with a knowledge and grasp of the truth and good behavior.
AC 1685

真理在前线，因为征战是靠真理进行的。真理使人知道什么是谬误，什么是邪恶。因此，在一个人具备了真理和善行的知识并掌握之前，这些征战永远不会出现。
AC 1685

When people are convinced that they can do good and resist evil by their own power and that this is how they merit salvation, the notion clings, and it causes goodness to be bad and the truth to be false. But it is still appropriate for someone to do good just as if it came from himself, so he should not hold back, thinking, "If I can do no good on my own, I should wait for a direct stimulus," and thus wait inertly. This is not appropriate, either. He should do good as if from himself, but when he is mulling over the good that he does or has done, he can think, acknowledge, and believe that the Lord, present with him, did it.

当人坚信可以凭自己的力量来行良善和抵抗邪恶，据此积累功德得蒙拯救，他将会固守如此观念，导致善良变成邪恶，使真理走入谬误。按照秩序，人可以觉得是凭自己行良善，于是他不会因下面的顾虑而退缩：“如果我不能凭自己行良善，我应该等待直接的指引”，于是消极等待。这显然不对。他仍应该依自己行良善，但当他琢磨他正在行的或已经行过的良善时，他就会思想、承认并相信，是与他同在的主做了这些。

If a person gives up, thinking as was described, he is not a vessel in which the Lord can act. The Lord cannot influence anyone who abandons everything which power can flow into.
AC 1712 【2-3】

如果像上面描述的那样，人放弃自己的努力，他就不是主可以操作的器皿。对于拒绝一切主的流入之人，主不会施加影响。
AC 1712 【2-3】

Many people are unaware that each person has an inward plane, a reasoning plane, and a worldly plane, and that the planes are quite distinct from one another—so distinct, in fact, that one plane can dispute with another. For the reasoning plane, spoken of as the rational side of the person, can dispute with the worldly plane, which is the worldly side of the person. The planes are so distinct, in fact, that the rational side of the person can see and discern a fault in the worldly

side, and, if it truly is rational, correct the fault. Until the two planes are in alignment, a person cannot be an integrated person nor be in peace and quiet, because one plane fights with the other. For the angels with a person guide his rational plane, but evil spirits who are with him guide his worldly plane. This gives rise to conflict.

许多人不知道，每个人都有两个内在层面、一个理性层面和一个属世层面，这些层面彼此区别明显。这些层面区别是如此的明显，以至于一个层面可以与另一个层面发生争执。人的理性层面，也可以说是理性之人，可以与人的属世层面(即属世之人)发生争执。事实上，这些层面是如此的独特，以致于人的理性层面可以看到和识别属世层面的错误，如果它真的是理性的，那么就纠正错误。在这两个层面和谐一致以前，人不是一个和谐的人，也没有平安与祥和，因为一个层面与另一个争斗。这是因为和他在一起的天使引导他的理性层面，但与他相伴的邪灵却指引着他的属世层面，这就引发了冲突。

If the rational level prevails, the worldly is subdued, and this gives a person a conscience. But if the worldly plane wins, he can get no conscience at all. If the rational plane wins, his worldly level becomes just as if it, too, were rational. But if the worldly plane wins, the rational plane becomes worldly to all intents and purposes. Furthermore, if the rational plane wins, angels come closer to the person and fill him up with charity, which is something heavenly that the angels get from the Lord. Then the evil spirits go far away. However, if the worldly plane prevails, the angels go farther away—that is, more toward his inner reaches—and evil spirits approach more closely his rational plane and keep attacking it, filling the lower parts of his mind with hates, resentments, deceits, and so forth.

如果理性的层面占上风，属世的层面就会被制服，从而人被赐予良知。但如果属世的层面赢了，他就完全不接受良知；如果理性的层面赢了，他的属世层面就会变得像理性的一样；但如果属世的层面赢了，在理性的层面他所有的意图和目的都会是世俗的。此外，如果理性的层面赢了，天使就会靠近他，用仁爱充满他，这是天使从主得到的天赐，然后邪灵就会远离。然而，如果属世的层面占上风，天使就会远离——也就是说，更朝向他的内在——而邪灵则更靠近他的理性层面，并不断发起攻击，用仇恨，愤懑，欺骗等等，充满他心性的下层。

If the rational plane prevails, the person finds peace and quiet, and in the other life heavenly peace. But if the worldly plane wins, he seems to be in peace while he lives, but in the other life he enters the turmoil and torment of hell.

如果理性的层面占上风，人就会找到平安和宁静，在来生获得天国的平安。但如果属世的层面获胜，他活着的时候似乎是平安的，但在来生他却入了地狱的混乱和折磨。

This shows the human condition on the rational plane and on the worldly plane. So there is nothing that can make someone blessed and happy except for the rational level to keep the worldly in line and both to be in alignment. This is only accomplished by love for other people, which comes only from the Lord.

AC 2183 【2-4】

这反映了人类在理性层面和属世层面上的状况。所以没有什么能让人得祝福，享幸福，除非他的理性层面与属世层面和谐一致，而这只有通过对他人之爱才能实现，这只能来自上帝。

AC 2183 【2-4】

5 Inward, rational and worldly

第五章 内在，理性和世俗

It is people's inward life that makes them people and distinguishes them from animals. On this inward plane people live after death to eternity, and by it the Lord can raise them up among the angels. It is the matrix from which people are made human. These inner reaches of people do not have life in themselves, but they are forms that receive life from the Lord. The more someone is evil, either by practice or by heredity, the more he is as if separated from this inward level that is the Lord's and is with the Lord. For although it is part of a person and inseparable from him, to the extent that someone moves away from the Lord, he is as if separated from his inner life. But the separation does not separate him from his inner plane, for then he would no longer be capable of living after death. It is insurrection and a distancing on the part of his less lofty levels—the rational and the worldly—from this inmost level. The more the insurrection and distancing, the more the disconnection from the Lord, and the less the insurrection and distancing, the more the person is joined with the Lord by this inmost plane of existence.

AC 1999 【3-4】

人的内在生命使之成为人，并使之与动物区别开来。人死后他的内在生命进入永恒。上帝经由此内在把人提升到天使之中。这是人被造成为人的基础。这些内在原本没有生命，但却具有接受来自自主的生命的结构。无论是由于行为还是遗传，一个人越邪恶，他就越与其内在隔离，而此内在来自最靠近主的天堂，甚至高于最内层的天使，其实就是属于主的。虽然它是人的一部分，且与人不可分离，但随着他远离主，他似乎是在远离自己的内在生命。这种远离不能使人与其内在层面完全分离，因为那样的话他死后就不能存活。这是发生在他较低层面—理性和属世层面上的—对最内层面的叛逆和远离。叛逆和远离越大，与上帝的分离就越远；叛逆和远离越小，人经由其内在层面的存在与上帝的结合就越多。

AC 1999 【3-4】

The rational plane of a person is intermediate between the most inward plane and the most outward.

AC 1015

人的理性层面介于其最内层面和最外层面之间

AC1015

The rational plane is what joins the innermost plane of people with the outermost. The connection depends on the state of the rational plane. But the rational plane is

nothing unless affection flows into it, activating it and giving it life. So it follows that the state of the rational plane depends on that of the affection. When an affection for good flows in, this affection for good becomes, in the rational plane of existence, an affection for the truth. The opposite goes for an affection for evil.

AC 1589

理性层面连接人的最内层面和最外层面，这种连接取决于理性层面的状态。除非情感进入，激活并赋予理性层面生命，否则它就什么也不是。因此，理性层面的状态取决于情感的状态。当对良善的情感流入时，这种情感在现存理性层面上就变成了对真理的情感。而对邪恶的情感则相反。

AC 1589

The rational plane is born from the innermost person as a father and from the most outward as a mother. Unless these two are joined together, nothing rational exists at all.

AC 1895

理性层面是这样诞生的：人的最内层面作为父亲，最外层面作为母亲，除非这两者结合，否则根本就没有理性。

AC 1895

The rational plane of a person comes from the joining of the inmost person with the life and emotions of the worldly plane.

AC 1907

于是人的理性层面来源于人的最内层面与其属世层面的生命和情感的结合。

AC1907

The worldly plane in relation to the rational plane, or, in other words, the outermost person in relation to the more inward person, is like a housekeeper.

AC 3020

属世层面相对于理性层面，或者说，人的最外层相对于其较内层来说，就像一个管家。

AC 3020

The contaminated aspects of one's worldly life are all the things related to self-interest and materialism. When these contaminated qualities have been cleaned up, good states and true concepts flow in.

AC 3147 【2】

人世俗生活中被污染的方面，都与我欲（爱自己）和物欲（爱世界）有关，清除了这些被污染的品质后，人就会接收良善，践行仁爱，结出果子。

AC 3147 【2】

It is painful to separate truth from the worldly level of a person and raise it to a rational level, for on the worldly level are fallacies, evil self-interest, and false convictions. So long as these are present and are attached to the truth, the worldly side of the person keeps the truth for itself and will not let it be raised onto the rational level. This is because the worldly side of a person questions the truth and debates whether or not it is so. As soon as the Lord sorts out the evil self-interest and false convictions, however, and out of goodness, the person begins to abandon his arguments against the truth, then truth is ready to separate from the worldly plane, rise to the rational, and be clothed in goodness.

AC 3175

将真理从人的世俗层面分离开来，提升到理性层面是痛苦的，因为世俗层面上存在的是谬误、邪恶的私欲和虚假的信念。只要这些都存在并粘附于真理，人的世俗层面就会为自己挟持真理，不让它提升到理性的层面，因为人的世俗层面质疑真理，争论它是真是假。然而，一旦上帝理清了邪恶的私欲和虚假的信念，出于良善，人开始抛弃反对真理的争论，于是真理就能脱离世俗层面，升入理性，披戴良善的衣装。

AC 3175

The worldly side of a person is quite fully in the world, and the foundation of people's thought and will is laid in the worldly plane as in the ground. This is why a person is aware of a struggle between his rational or inner life and his outer or worldly life as he is regenerated. It is also why his outer person is much slower and more difficult to regenerate than his inner. For what is nearer the world and body cannot easily be coaxed to obey the inner person.

AC 3469

在世上，人的世俗层面是相当坚实的，人的思想和意志的基础就落实在像地基一样的世俗层面上。这就是为什么一个重生之人会意识到，他的理性或内在生命与他的外在或世俗生命之间的斗争。这也是为什么论起重生，人的外在比其内在要慢得多，困难得多的原因。因为它离世界和肉体更近，很难接受劝导去服从内在之人。

AC 3469。

6 evil from hell and good from heaven

第六章 地狱的邪恶与天堂的良善

Regarding struggles with the hells and victories over them, the fact is that once conquered, always conquered, for through victory one gains power over them. To that extent a person establishes his position and makes the goodness of love and the truth of belief part of himself. The hells never dare attack this again.

关于与地狱的征战并战而胜之，事实是，一旦战胜，就永远战胜。因为人经由胜利获得了克服地狱的权柄。到了这个份上，人站稳了自己的位置，爱的良善和信仰的真理成为他自己的一部分。地狱就再也不敢攻击了。

When the Lord was in the world He opened Himself to struggles of temptation with all the hells, and through them He made the human in Him Divine, at the same time reducing the hells to obedience forever. For this reason, the Lord alone has power over the hells forever and by Divine power fights for humankind.

AC 8273 【3】

主在世上时，祂敞开自己，迎击来自所有地狱的试探，由此使祂在世之身成为神圣，同时永远降伏了地狱。因此看来，只有主才有永远降伏地狱的权柄，并用此神圣权柄为人类而战。

AC 8273 【3】

Here is how the influence of evil from hell begins. When someone takes up an evil practice, first by consent, then by intention, and at last wholeheartedly, the hell that specialises in that evil is opened up (for the hells are classified according to evils and all their varieties), and then the influence of that particular hell is added. When someone takes up an evil in this way, it sticks with him, because the hell whose influence he is then under finds fulfilment in its evil. Therefore, it does not let go but holds on obstinately and makes the person think about the evil, occasionally at first, then whenever anything like it comes up. In the end this hell makes that evil the ruling authority in the person.

这里讲讲地狱的邪恶影响如何启动。当人做某邪恶之事时，开始时他答应去做，然后他乐意去做，最后全心全意去做，从而专司如此邪恶的地狱为其打开（因为地狱是根据各种各样的邪恶来分类的），于是此地狱的影响就被加了进来。当人以这种方式接受邪恶时，邪恶就会粘附于他，因为围绕着他的地狱气场在他里面找到了臭气相投的邪恶满足。从而它决不放手，而是顽固地胁持此

人，使他思想邪恶。开始时偶尔如此，然后每当出现类似状况时就如此，最后该地狱用此等邪恶驾驭了此人。

When this happens, he seeks ways to establish that it is not evil until he fully convinces himself. Then, so far as he can, he makes an effort to remove outward restraints, and makes fitting, proper, and finally noble and honourable, things like adultery, theft through sly tricks, various forms of arrogance and ostentation, contempt for others, persecution in the guise of justice, and so forth. These things work like open theft—after people commit an evil on purpose two or three times, they are unable to stop, since it obsesses their minds.

AC 6203

当这种情况发生时，他会寻求观点说这不是邪恶，然后他完完全全信服这确实不是邪恶。接着他会尽力去除外在的束缚，使下列种种得以被接纳，成为正当，最终成为高尚和荣耀之事，如通奸、偷盗、种种傲慢和炫耀、蔑视他人、打着正义的幌子进行迫害等等。如此之事发生就像开门揖盗一样—人若有意放纵邪恶两三次，他就无法停止了，因为它缠住了他的心性。

AC 6203

Note, too, that it does a person no harm for evil to come to mind, since spirits out of hell constantly pour in evil, and angels constantly clear it out. But when evil enters someone's intention, it is harmful, for then it goes right into action so far as outward restraints do not prevent it. Evil enters the will from being held in mind, from consent, and most of all through act and consequent delight.

AC 6204

也要注意，意念邪恶并不能伤害人，因为来自地狱的邪灵不断地涌进邪恶，而天使会不断地清除它。但当邪恶进入人的意愿时，它就是有害的了。因为此时只要外在的约束不能阻止它，邪恶就会变成行动。留存在意念中的邪恶，经由认可而进入意志，尤其是体验了践行和随之而来的快乐之后。

AC 6204

It has often been observed that evil spirits are notorious for adopting a person's opinions and obsessions, and when they do, they lead the person at will, because whoever puts himself into someone's obsessions and into his opinions gains control of the person and makes him his servant. The influence through angels, however, comes by way of people's affections, which they gently bend toward goodness and

do not break. This influence is quiet, almost unnoticeable, being from within, and always through free will.
AC 6205

人们经常观察到，邪灵以迎合人的谬念和邪情恶欲而臭名昭著。当牠们这样做时，就能引领此人的意志。因为只要进入某人的谬念和邪情恶欲中，邪灵就能掌控这个人，使其成为牠的奴仆。然而，天使发挥作用却是通过贴合人的爱好，引导它，温柔地把它扳向良善，以免折断。这种影响静悄悄的从内在发出，几乎不被察觉，并且总是通过自由意志起作用。
AC 6205

Note that everything bad comes in through hell, and everything good through heaven from the Lord. But evil can become part of a person because he believes and is convinced that he thinks of it and does it by himself, so he makes it his own. If he believed the real facts, then he would not make evil something of his own but would take on goodness from the Lord as a part of himself. Then as soon as evil seeped in, he would think about it as coming from the evil spirits around him, and when he thought that, angels would turn it aside and force it back. For angels have influence in what someone knows and believes, but not in what someone does not know and does not believe. They can influence only what is a person's own.

请注意，每件恶事都来自地狱，一切良善都经由天堂出自主。当人相信并确认他所思所行是出于自己，因而归于他自己时，邪恶就会成为此人的一部分。如果他相信真实真相，他就不会让邪恶归属于自己，而是吸纳来自主的善良，使之成为他自己的。一旦邪恶入侵，他就会想到这来自于他周围的邪灵，当他如此想时，天使就会挡住它，击退它。因为天使能影响人所知道和信仰的东西，但不能影响人不知道和不相信的东西，他们只能影响人自己的东西。

When someone takes on something evil as a part of himself, he acquires the sphere of that evil. Spirits from hell who enjoy that same evil attach themselves to the sphere, since like joins like. The spiritual sphere around a person in this life or around a spirit is what spreads out from his loves. It tells what he is like from a distance. In the other life, everyone gets together according to spheres, even communities. And they also separate by them, for opposite spheres collide and repel each other. So all the spheres of evil loves are in hell, and all the spheres of good love are in heaven—in other words, those who are in these spheres.

AC 6206

当人把某些邪恶看作自己的一部分时，他就进入了该邪恶的气场。贪爱该邪恶的地狱邪灵依附在这气场上，因为物以类聚。围绕人的生命或灵周围的灵性气

场发自他的爱，远远地就显示出他是什么样的人。在来生，每个人都会按照他的灵性气场彼此连接，聚集成社群；也因之彼此分离，因为对立的气场相互冲突，彼此排斥。于是所有邪恶之爱的气场都在地狱里，所有良善之爱的气场都在天堂－换句话说，各归其所。

7 the mechanics of temptation

第七章 试探的机解

There is an ebb and flow after temptation, because the person does not know what the truth is. But as this gradually ends, the light of truth comes through. The reason for this is that so long as someone is in that state, the innermost plane cannot affect the outermost. On this deeper plane of a person are imprints, which are affections for goodness and the truth. On the outer level are greedy desires and the false ideas they produce. So long as these surface qualities are not tamed and quenched, there is not a clear path for the good traits and truths to come from within, i.e. through the inner person from the Lord.

试探之后会有起起落落，因为人不知道真相是什么。但随着这一过程的逐渐结束，真理之光就会出现。原因是，只要人处于试探状态，其最内层面就不会影响最外层面。在此深层面上，刻有人对良善和真理之情感的烙印。而在外在层面上，则是贪婪的欲望以及由此生出的谬误念想。只要这些肤浅品性不被驯服和熄灭，从主而来经由内在之人发出的，良善和真理的品性就无路可出。

Temptations, therefore, serve to tame the outer person and make it comply with the inner. Anyone can appreciate this from the fact that as soon as things that someone loves are attacked and broken, as during misfortunes, illness, and depression, his selfish wishes begin to subside, and as they do, he begins to speak with piety. As soon as he returns to his former state, however, his outer being rules, and he hardly thinks of pious things. It is the same at the time of death, when outer concerns begin to fade away.

因此，试探有助于驯服外在之人，使其服从内在之人。任何人都可从下述事实体会到这一点：一旦人之所爱遭到攻击和破坏，如经历不幸、疾病和抑郁期间，他的私欲开始消退，随着他的私欲消退，其言谈就开始谦卑。然而，一旦回到他先前的状态，他的外在之人就又作梗，于是他很难思想虔诚之事。当人处于临终阶段，对世界的牵挂开始消退时，情况也类似。

This should show what the inner person and the outward person are, and what imprints are, and also how selfish desires and self-indulgence prevent the Lord from being able to act through the inner life of a person. Also from this it is clear to everyone what temptations accomplish—those inner pangs called the remorse of conscience—namely that the outer person complies with the inner. Obedience of

the outer person to the inner is nothing other than that responses to goodness and truth are not interfered with, resisted, and smothered by selfish wishes and the false ideas that they engender.
AC 857

由此应该看出，何为内在之人和外在之人，还有何为烙印，以及私欲和自我放纵如何阻挡主通过人的内在来行事。由此每个人都可以清楚看到，试探所要达成的—经由那些被称为良心自责的内在痛苦—导致外在之人顺服内在之人。外在之人对内在的顺服，其实就是外在之人所生的私欲和谬念，不再干扰、抵制和扼杀内在对善良和真理的响应。
AC 857

Truth governs in a state of temptation. For everyone who is in temptation, a truth that guides and governs the thoughts flows in from the Lord. It helps them up whenever they sink into doubts and despair. This governing truth is truth such as they have been taught from the Word and from doctrine and have accepted as their belief. They do recall other truths at that time, but those do not govern their inner being. Sometimes the truth that governs does not emerge noticeably to the intellect but lies low in the background and governs nonetheless. For the Lord's Divinity flows into it and thus keeps the inner plane of the mind focused on it, and so when it comes to light, the person who is under temptation receives consolation and is buoyed up.

先讲讲试探的状态下真理入主是什麽意思。对每一个处于试探之中的人来说，来自主的真理流入他的思想，进行指导和掌控，当他陷入怀疑和绝望时帮助他。这种主导真理是他作为信仰接受的真理，如来自圣言，教义等的教导。此时他也确实会回想起其他道理，但它们并不支配他的内在之人。有时候，主导真理并不明显出现在其智见中，而是潜移默化发挥作用。因为主的神性流入真理，并使人心性的内在层面专注于它，因此当真理显出光照时，试探中的人就会得到安慰和鼓舞。

It is not this truth exactly, but an affection for it through which the Lord guides people who are in temptation, for Divinity influences only qualities related to affection.

主引导处于试探中的人，准确地说不是经由真理，而是经由对真理之爱，因为神性只影响与爱有关的品性。

The truth that is planted and rooted in people's inner life is planted and rooted through affection and not at all without affection. This truth, planted and rooted in

through affection, is there to stay. It is recalled by affection, and when it is, the affection related to this truth emerges. This affection is the person's reciprocal affection.

植根于人内在生命中的真理，是经由他的爱植根其中的，离了爱无物可生长。这种经由爱而植根的真理保持在心性中，通过爱被唤起。而当真理被唤起时，彰显为对此真理的爱。这种爱在此人则表现为互惠之爱。

Since this is the situation for a person in temptation, no one is led into any spiritual temptation before he has reached adulthood and in the process has acquired some truth that he can be governed by. Otherwise he would succumb, and then his condition afterwards would be worse than before.

因为这是处于试探之中人的境遇，所以没有人会在成年前被带入任何属灵试探，因为成年后他获得了某些真理可以遵循。否则他会投降，此后他的光景会比以前更糟。

These observations should show the meaning of truth governing in a state of temptation, which is the meaning of "the keeper of the prison" (Gen. 39:22).

AC 5044 【1-2】

这些观察已说明在试探中真理入主是什么意思，即“监狱看守者”之意(创世记 39: 22)。

AC 5044 【1-2】

Temptations in people are spiritual struggles between bad spirits and good ones. The struggles are caused by, and are about, things a person has done and thought of which are in his memory. The bad spirits accuse and assault, but the good exonerate and defend. These struggles seem to be inside the person, for things that flow into people from the spiritual world come out as if they were not from there but in the people themselves.

人经历的试探是在邪灵和善灵之间的灵性争战。这些争战有关人记忆中做过之事以及所思想之事，或被这些事触发。邪灵指责攻击他，但善灵饶恕并保护他。这些争战似乎发生在人之内心，因为从灵界流入人的显得好像出自人，而不是灵界。

Temptations are the same way when spirits undergo them, so when spirits are going to enter temptations, the Lord arranges their inner being, i.e., their truths

and their good qualities, in such a way that false notions and evil motives from hell can be resisted through His direct influence, and through His indirect influence via heaven. People in temptation can be protected in this way.

灵经历的试探也是一样的，所以当灵进入试探时，上帝调整他的内在，即他的真与善的品性，从而在主的直接关怀，以及经由天堂的间接关怀下，抵制来自地狱的谬见和邪恶动机。试探中的人依此方式得到保护。

When someone is being tempted, he is near hell—especially the hell that the Red Sea stands for, because people who knew about the truth but lived an evil life, and who adopted false concepts due to the evil, are in that hell. The things that bring people anxiety during temptations flow in from the hells, through spirits.

当人被试探时，他就靠近地狱-尤其是红海所象征的地狱，因为知道真理却生活邪恶的人，以及因邪恶而汲取谬念的人就在如此地狱里。来自地狱的邪灵给在试探中的人带来焦虑。

These observations explain the meaning of temptations flowing in from hell, which is represented by camping near the Red Sea (see Exod. 14:2).

这些观察解释了来自地狱的试探的含义，红海边上的宿营象征该地狱(出埃及记 14:2)。

“Let us alone to serve the Egyptians” (Exod. 14:12) means not wanting to be kept from giving in. Serving the Egyptians is giving in to those who infest through false ideas. “Let us alone,” when said on account of the influence of Divine Truth during infestations and temptations, means not to hinder and not to restrain. This is because two forces or powers act in these states, one that comes from false ideas from the hells induced into the outer person, and the other from truths supplied by the Lord in the inner person. These two forces are mutually opposed. The false concepts induced from the hells take their force and power from self-interest and materialism in the outward part of the person, but the truths supplied by the Lord take their force and power from one’s love for other people and for the Lord.

“不要搅扰我们，容我们服侍埃及人”(出埃及记 14:12)，意思是去屈服而不想被人劝阻。服侍埃及人意为屈服于那些用谬见袭扰的人。当说到神性真理在袭扰和试探中的影响时，“不要搅扰我们”意思是不阻碍也不约束。这是因为两种势力或权能在此时起作用，一种是来自于地狱的谬误，诱惑外在之人；而另一种

则是主浇灌的真理，作用于内在之人。这两种势力相互对立。来自地狱的谬误，在外在之人的私欲和物质主义中攫取势力和权能；而来自主的真理则从人对他人和对主的爱中获得势力和权能。

When someone wins, this inner force and power always prevails, because it is Divine and does not let the force and power from false notions build up to more than can be repelled. When these two forces act, the inner force, from the Lord, keeps pulling the person out of it, so to speak, and holding him back to keep the falsities from dragging him down so that he might fall. For when two forces meet in opposition, one generally advances, and the other withdraws. Forces in the spiritual world are the affections associated with what one loves. The tools they work with are truths, and in the opposite sense, false concepts.

AC 8168

当人获胜时，这种内在的势力和权能总是占上风，因为它是神圣的，不会让谬见产生的势力和权能累积到无法击退的程度。当这两种势力起作用时，来自主的内在力量可以说是一直在救人出来，阻止他被谬误拖垮，导致沉沦。当两种势力针锋相对时，一方通常进攻，另一方则退却。灵界中的势力是与人之所爱相关联的情感。其所仰仗的措施是真理，而对立面的伎俩则是谬见。

AC 8168

After each spiritual temptation come enlightenment, tender feelings, well-being, and happiness—well-being from the enlightenment by truth, and happiness from positive feelings about goodness. Consolation follows temptation. The reason is that temptations implant and unite truths and good patterns of life so that as to his spirit the person is brought farther into heaven and into heavenly communities he had not been in before. When the temptation is over, communication with heaven, which had been partly closed before, is opened. This is where the enlightenment, good feelings, well-being, and happiness come from, for angels with whom the person is now in touch pour in through the truth and the good.

在每一次属灵试探之后，都会伴随有启迪、柔情、愉悦和幸福的感觉。愉悦来自真理的启迪，幸福来自喜爱良善的柔情。试探之后是抚慰。原因是试探使得真理和良善的生命模式被植入并融合，从而就其灵来说，人被进一步领入天堂，进入他此前从未到过的天堂社群。当试探结束后，此前被部分关闭的，与天堂的沟通打开了，这就是启迪、美感、愉悦和幸福的来源，因为与他沟通交流，伴随他的天使将真理和良善倾注进来。

The twelve springs at Elim (Exod. 15:27) stand for enlightenment by truth and the well-being from it, for springs stand for truths. The seventy palm trees stand for positive feelings toward the truth that comes from goodness, and a resultant happiness.
AC 8367

以琳的十二泉(出埃及记 15: 27) 代表真理的启迪及其带来的愉悦, 因为泉水代表真理。七十棵棕榈树代表对来自良善之真理的喜爱情感, 以及由此而来的幸福。
AC 8367

All organisation of truths is done by the good effects of love, because it is under the influence of goodness and according to it that truths fit together and, with goodness, form a body, so to speak, in the image of the person they are in. For the image of a person's spirit, which is indeed the person because it is the inner person, precisely corresponds to the organisation of the truths that spring from the goodness in him. This is why an angelic sphere of the goodness of love pours out and affects people when angels are brought near them, and true beliefs shine in their faces. Things like this are seen very noticeably in the spiritual world.

所有真理都依照爱之良善建立其秩序, 因为真理依照良善的效应在其下安置自己, 也可以说, 在它们所处之人的形象里, 使真理与良善合二为一。一个人的灵的形象就是他真正的自己, 因为这是他的内在之人, 准确地对应着由他里面的良善所建立的, 真理的结构秩序。这就是为什么当天使靠近人的时候, 天使的爱之良善就会荡漾出来感动他, 使得信仰之真闪耀在他的脸上。在灵界这样的事情显而易见。

This organising comes about after temptation because temptation sows the goodness and truths in people, but only later are these organised. A state of temptation is turbulent, but the state following temptation is peaceful. Organisation comes about in quiet. And this is also why a happy feeling follows temptation, due to enlightenment by truth, and the joy of responding to goodness.
AC 8370

这样的过程发生在试探之后, 因为虽然试探向人播下了良善和真理, 但是事后它们才结构成型。试探中的状态是混乱的, 但试探过后的状态是祥和的。秩序静悄悄地出现。这也是为什么试探过后感觉愉悦, 因为有真理的启迪, 以及回应良善的喜悦。
AC 8370

Good loves and true beliefs do not become part of a person during temptations, but after them, because when temptations are going on, evils and evil's misconceptions are stirred up on the one side, and on the other the goodness in the person, and the truths of the goodness. His state is troubled. In this state his inner dimensions open up. But after temptations he quiets down, and in this state the Lord brings goodness and the truths of goodness into his opened inner life. This clarifies what is meant by good loves and true beliefs not becoming part of a person while temptations are going on.

AC 10686

良善之爱和真理的信仰不会在试探中成为人的一部分，而是在试探之后。因为当试探持续的时候，一方面激起的是邪恶和谬念，而另一方面则是人之良善和良善之真理。他处于困扰的状态中。在这种状态下他的内在被打开。但试探之后他就会安静下来，此时主将良善和良善之真理置入他打开的内在生命。这就澄清了在试探进行中，为什么良善之爱和真理的信仰不会成为人的一部分的道理。

AC 10686

8 the use or purpose of temptation

第八章 试探之用意或目的

In the throes of temptation, evil spirits are allowed to bring out everything bad and false in a person and use the person's evil and falsity as a weapon. Once they are defeated, however, they are no longer allowed to do this, for all at once they can tell that the person is confirmed in good and truth. Spirits have this perception more keenly than people in this life do. Just from the sphere of a person confirmed in good and truth they know at once his condition, what response they will get, and so on. This is clearly evident in a regenerate spiritual person. Evil spirits are around him as much as around an unregenerate person, but they are under control, and they serve. They are deprived of the power to do evil and to think what is false.

AC 1695 【2】

在试探的阵痛中，邪灵被允许把人的一切邪恶和虚假都翻腾出来，并用以作为牠们的武器。然而，一旦牠们被打败，就不允许再如此行，因为牠们经一次便知，此人已在良善和真理中稳固站立。邪灵比身处世上之人更清楚地觉知此事。从人已稳固的良善和真理的气场中，牠们立即知道他的光景，以及牠们会得到何种应对，等等。在重生的属灵人身上，这是显而易见的。邪灵仍像环绕着未重生之人一样环绕着他，但牠们已被制服，被剥夺了行邪恶，想谬误的能力，只能服侍。

AC 1695 【2】

Anyone who is in the struggles of temptations and wins gets more and more power over evil spirits—the diabolical crew—until finally they do not dare to tempt him any more. Every time a victory is won, the Lord sorts into place those good qualities and truths used to fight that battle, and the more these are purified in this way, the more the heavenly qualities of love fill the outward person and complete the alignment.

任何在试探的征战中获胜的人，都会对邪灵及其团伙获得越来越大的力量，直到牠们不再敢试探他。每次获胜后，主都会理顺那些用以征战的良善品性和真理，这些品性被净化得越多，就有越多天堂之爱的品性充满人的外在并达成和谐。

Anyone who says that the outer person can be brought into alignment without the struggles of temptations is wrong, because temptations are the means by which evil and false qualities are removed, good and true ones are introduced, and the

traits of the external person are reduced to obedience to serve the more inward, rational person, and through this the innermost—that is, the Lord acting on the innermost level of the person. Only someone who has been reborn through temptations is capable of knowing that temptations accomplish this. But how this happens can hardly be described in the vaguest way, since it is done without the person's knowing why and how, because it is a Divine activity of the Lord.

AC 1717 【2-3】

任何人说，不经试探的征战就能使人之外在和谐，都是错误的。因为试探是驱除邪恶和谬误品性的手段，从而引入良善和真理的品性，外在之人的品性被降卑以服侍更为内在、理性之人，并由此达致最内层—主就在人的最内层做工。只有通过试探获得重生之人，才能知道试探所达致的成就。关于这些过程如何发生，即使对其最基本的特征都难以描述，因为这是在人对其缘由和途径一无所知的情况下发生的，这是主的神圣作为。

AC 1717 【2-3】

The struggles of temptations overcome bad inclinations and false ideas, so that one is clothed in good inclinations and truths, because this is how bad inclinations and false ideas are dispersed. When these are dispersed, good inclinations and truths take their place. Then these assert themselves more and more and are thus reinforced.

试探的征战克服邪恶的欲望和谬误的意念，使人披戴上良善的愿望和真理，因为这是驱散邪恶欲望和谬误意念的途径。当这些邪恶与谬误被驱散后，良善的愿望和真理就取而代之，并日益增强，终至牢固。

It is evil spirits who stir up bad inclinations and false ideas. If these are not stirred up, a person scarcely knows that they are evil and false, but if they are stirred up, it is obvious. And the longer the struggle of temptations goes on, the more obvious this is, until, finally, evil inclinations and false ideas are revolting.

正是邪灵搅起邪恶欲望和谬误意念。如果这些东西不被搅起，人几乎不知道它们是邪恶和谬误，但如果它们被搅动起来，就显而易见了。试探的征战持续时间越长，它们就越显著。直到最后，邪欲和谬念被人深恶痛绝。

As evil inclinations and false ideas are dispersed, good inclinations and true ideas take their place, and the more horrified one is by evil inclinations and false ideas, the more the Lord supplies a love for good qualities and for truths. Also, the more horrifying evil and false things are, the less the evil spirits dare approach. They

cannot stand aversion and horror for the evils and falsities which their life consists in. Sometimes terror seizes them as soon as they get near. And the more the love for good and truths, the more angels like to be around a person, and with the angels, heaven, for they are in their kind of life when they are among good loves and true beliefs.

AC 1740 【2-3】

当邪欲和谬念被驱散，良善和真理就取而代之，人所遭遇的邪欲和谬念越恐怖，主就赐予他越多对良善和真理之爱。此外，人越厌恶恐惧邪恶和谬误，邪灵就越不敢靠近。因为邪恶和谬误是牠们的生命，牠们无法忍受对其生命的厌恶和恐惧，有时牠们一靠近就畏怯丧胆。人越热爱良善和真理，天使就越喜欢与他相伴。与天使相伴，就在天堂，因为他们自己的生命就是对良善之爱和真理之信。

AC 1740 【2-3】

Temptations do not come about only to confirm a person in true beliefs, but also to fit truth and goodness more perfectly together, for in temptations the person fights for true concepts, against false ones. He is in pain inwardly, and in torment, so his vital pleasures of selfishness and sensuality fail. Then good inclinations flow in from the Lord, and evil things seem revolting. This gives rise to new thoughts, the opposite of earlier ones, which the person can later be bent toward and in this way be bent from evil things to good ones. And these can be united with true beliefs.

AC 2272

试探并不仅仅是为了确认人的真实信仰，而且也是为了更完美地将真理和良善相结合，因为在试探中，人为真理的信念而征战谬误的意念。他内心痛苦，备受折磨，结果私欲和肉欲不再带给他生命的快乐。随后对良善的喜爱从主流入，邪恶之事令他厌恶。这使他兴起新思想，与先前的思维相反。此后他的心性得以扭转，从邪恶皈向良善，进而与真理的信仰相统一。

AC 2272

In all temptations there is a scepticism about the Lord's presence and mercy, about salvation, and about such things, because people under temptation are in an inward anxiety amounting to despair. They are kept in this anxiety, for the most part, in order to be without doubt, eventually, that everything is at the Lord's mercy, that salvation is only through Him, and that everything from themselves is bad. They are convinced of these facts by struggles in which they overcome. This leaves a residue of various states of goodness and truth to which the Lord can later

turn their thoughts—thoughts which would otherwise drift into foolish ideas and carry their minds away from truth and goodness. AC 2334

在所有试探的过程中，人对主的同在，祂的仁爱，祂的救恩以及诸如此类之事都持怀疑态度，因为试探中的人处于内在的焦虑之中，几近绝望。他大部分时间都处于这种焦虑之中，目的是使他最终确认无疑，一切都靠主的慈悲，救恩唯独来自祂，出自人的唯有邪恶。在这场最终获胜的征战中他信服了这些事实。经过试探有种种良善与真理的品性存留，据此，主此后可以扭转他的思想—否则他就会放任愚蠢的理念，使他的心性远离真理和良善。

AC 2334

A person is simply an instrument or vessel that receives life from the Lord, for a person does not have independent life. The life that flows in from the Lord comes from His Divine love. This love, or the life from it, flows in and affects receptors on the rational and natural level in people. These receptors in people are in an unreceptive attitude to the Lord's life, due to the bad heredity people are born into and the evil they build up by what they do. Still, the life that flows in adapts the receptors insofar as it can. These receptors on people's rational plane and natural plane are the concepts that we call true, and, in their own right, truths are nothing other than awareness of changes in the forms of those receptors, and awareness of changes in their status according to which variations emerge in different ways. These occur in the most subtle substances in ways that defy description.

人只不过是主接受生命的容器或器皿，因为人没有独立的生命。从主流入的生命来自祂的神圣之爱。这种爱，或说来自祂的生命，流入并影响着人理性和属世层面上的容器。人的这些容器拒绝接受主的生命，原因在于人天生遗传的邪恶和他后来习得的邪恶。尽管如此，流入的生命仍按照他当下能承受的调整他。在人的理性层面和属世层面上，这些容器是人称之为真理的理念。事实上，真理不过是意识到这些容器形态的变化，和觉知到按不同方式导致变化的状态变化。这些都以无以言喻的方式，发生在最精微的物质中。

Good itself, which has life from the Lord—or which is life—is what flows in and does the modifying.

良善本具来自主的生命，或者说它就是生命，它流入人并对其作出调整。

When these receptors, which can be modified, are in a position and attitude inhospitable to life, as mentioned, it can be assumed that they need to be

rearranged into a position hospitable to life, or accepting of life. There is no way this can happen so long as a person is in the state he was born in and in which he has placed himself, since the receptors will not cooperate, because they are stubbornly resistant and are obstinately against the heavenly order according to which life acts. The “good” that they respond to and obey relates to self-interest and materialism, which makes the receptors behave as they do, owing to the gross heat in it. So before they become compliant and can be capable of receiving anything of the life of the Lord’s love, they need to be softened.

像以上提到的，当这些可被调整的容器的处境和态势，不适合流入的生命时，很显然它们的处境需要被调整，以适合生命或接受生命。只要人处在他生就的状态或安于此状态，这就不可能发生。因为容器不合作，它们顽固地抗拒，并且强硬地抵制生命活动所依据的属天秩序。它们所响应和服从的“良善”实际上出于我欲（爱自己）和物欲（爱世界），那里的炽热粗俗激烈，使容器成了这副德性。因此，在它们变顺服从而能接受任何来自自主之爱的生命之前，它们首先需要被软化。

The softening takes place by no other means than temptations, for temptations remove characteristics of self-love, contempt for others compared to oneself, and, therefore, self-glorification, and the characteristics of hate and the revenge it inspires. When temptations have somewhat moderated and subdued these qualities, the receptors begin to become yielding and compliant with the life of the Lord’s love which is always flowing into people.

这种软化的实现，除了试探别无它法。因为试探能去除诸如我欲的本性，自相比较时对他人的蔑视，并因之自我美化，及其所激发的仇恨和报复等。当试探在某种程度上缓和并制服了这些特性时，容器就开始降服并顺从主的爱之生命，这爱的生命一直在向人流入。

So this is the way good begins to be united with truths, first on people’s rational level, then on their worldly level. For truths, as was observed, are nothing other than awareness of modifications in form according to conditions which keep changing, and this awareness is from the life that flows in.

于是就开始了良善与真理结合，首先发生在人的理性层面，然后在他的属世层面。因为正如观察到的那样，真理只不过是对容器的组织变化的感知，这些变化是由不断变化的条件导致的，而这种觉知来自于流入的生命。

This is why temptations, or in other words, spiritual struggles, regenerate people—that is, make them anew. And it is why people then get another disposition and indeed become manageable, humble, uncomplicated, and tender-hearted.

这就是为什么试探，或换句话说-属灵争战，使人重生，也就是使人更新的原因。此后人会获得另一种心性，并确实变得温顺，谦卑，单纯，心地善良。

These observations show what profit temptations yield: that goodness from the Lord can not just flow in but also make the receptors receptive and in this way relate to them. AC 3318 【2-4】

这些事实展示出试探的用益：主的良善不仅流入，同时调整容器使之顺服，从而使它们与祂相连。 AC 3318 【2-4】

Through despair people come to accept, actively and consciously, that nothing of truth and goodness comes from themselves and that by themselves they are lost, but that the Lord frees them from damnation and that salvation flows in on truth and goodness. Despair also has the purpose of making the happiness of life from the Lord felt, for when people emerge from despair, they are like people who were condemned to die and are freed from prison.

经过绝望，人主动而自觉地接受，一切真理和良善都非出于人自己，按人的本性只能受咒诅。是主将人从诅咒中释放出来，经由真理和良善的流入而获得拯救。绝望的目的也是为了让人们感触来自生命幸福，因为当人们从绝望里浮出时，他就像被判死刑之人被释放出狱，重获自由。

Besides, loneliness and temptations bring on states opposite to heavenly life, states which bring on a sense and an appreciation of the happiness and joy of heavenly life. A sense and an appreciation of the happiness and joy come only by contrast with the opposite. To provide adequate contrast, therefore, loneliness and temptations are drawn out to their ultimate—i.e., to despair.

AC 6144

此外，孤独和试探使人经历与属天生命相反的境遇，从而感知并珍惜属天生命的幸福和快乐。而对幸福和快乐的感知并珍惜，必须经过与相反境遇的对比。因此，为了提供充分的对比，孤独和试探一直延续到它们的极致-即绝望。

AC 6144

Temptations are struggles with bad inclinations and false concepts. When someone overcomes them, he is strengthened, for he fights by means of truths and for truths against what is false and what is wrong. The person does not notice at the time that he is fighting by means of truths and for truths, because truths are in his most inward levels, so they do not come to his notice, which is on an outer plane. But that it is by means of and for truths is clear from the fact that there is a struggle and afterwards victory, which can only come from confrontations of opposites. The opposites are bad and good, false and true. But note that it is not the person who fights, but that the Lord fights for the person—against the hells, in fact, which are trying to infiltrate and dominate the person.

AC 8924

试探是与邪恶欲望和谬误观念的征战。当人征服了它们，他就会变得坚强，因为他依靠真理作战，而真理对抗虚假和谬误。当他依靠真理并为真理而征战的时候，他并没有意识到这些，因为真理在他的最内层面上，而没有到达他的外在层面引起注意。他确实依靠真理并为了真理征战过，也胜利了，这是显而易见的事实。征战只能发生在对立双方，即邪恶与良善、虚假和真实之间。但是请注意，不是人在征战，而是主在为人征战地狱，事实上，地狱此时正试图渗透和掌控这人。

AC 8924

9 Transformation

第九章 转变

While a person is being regenerated and made spiritual, he is continually in a struggle, which is why the Lord's church is called "militant." Always before this, selfish desires have ruled, since the whole person is made up of purely selfish desires and the misconceptions that come from them. As he is regenerated, his selfishness and misconceptions cannot be wiped out instantaneously, for that would amount to destroying the whole person. This is the only life he has acquired! Therefore, evil spirits are left with him for a long time, to stir up his selfish motives and thus permit them to be detached in countless ways, to the point where the Lord can bend the person toward goodness and in this way reform him.

当人获得重生成为属灵人后，他的征战仍在持续，这就是为什么主的教会被称为“军队”的原因。在此之前私欲一直占主导，因为整个人都纯粹由私欲及其导致的谬见组成。在重生过程中，他的自私和谬见不可能立即被消除，因为这等于毁灭他整个人，而这是他具有的唯一生命！因此，邪灵被长期留在他身边，搅动他的私欲，使之以各种不同方式与他分离，以便于上帝可以把人导向良善，并以此方式改造他。

During temptation, all the spiritual nourishment the evil spirits allow a person is like leaves and grass (see Genesis 1:30). Evil spirits totally despise everything that is good and true— i.e. everything related to love for the Lord and belief in Him, which are the only things that are good and true, since they have eternal life in them. But the Lord gives the person nourishment comparable to the herb yielding seed and the tree in which is fruit—in other words, peace and quiet with its joy and happiness—from time to time.

在试探中，邪灵留给人的所有灵性食物只不过像树叶和草一样（见创世记 1:30）。邪灵怀着对一切良善和真理的极端仇恨，仇恨一切关乎对主之爱和对祂的信仰，而这是唯一的良善和真理，因为永恒生命在其中。但是主给人的营养，可比为结种子的植物和长果实的树—换句话说，就是平安与祥和，伴随着喜乐与幸福—如此常常不断。

If the Lord did not protect people every moment—even every micro-second—they would be instantly destroyed, for such murderous hatred prevails in the world of

spirits against anything related to love for the Lord and belief in Him that it could never be described. I can vouch with certainty that this is the case, since for some years now I have been with spirits in the other life, though also in my body as well. I have been surrounded by bad ones, even the worst of them, and sometimes in the thousands. They have been allowed to pour out their poison and infest me in every way they could, and yet they could not harm my smallest hair, I was so well protected by the Lord. From so many years of experience, I have been thoroughly informed about what the world of spirits is, and also about the struggle that people who are being regenerated must go through to reach the happiness of eternal life.

AC 59

如果没有主时时刻刻的保护，哪怕是一瞬间，人都会立即遭毁灭。因为在灵界充斥着凶残的仇恨，抵抗所有形式的对主之爱与信，实在难以描述。我可以肯定地确认情况真实如此，因为几年来即使我的身体仍在人世，却一直和另一世界的灵在一起。我被邪灵甚至是最邪恶的灵环绕，有时可达成千上万。牠们被允许竭其所能，倾泻牠们的毒液，骚扰我，毒害我。但牠们却连我最小的一根头发都不能伤害，因为我蒙主全然地庇护。从这么多年的经历中，我已完全了解灵界是什麽样子，也知晓重生之人为获得永生的福泽，而必须经历的征战。

AC 59

The periods and states of a person's regeneration, all together and separately, amount to six, spoken of as the days of his creation. For he changes, step by step, from not human to starting to be human, first a little bit, then more, until the sixth day, when he becomes an "image" of God.

AC 62

无论整体还是局部，人的重生共分为六个阶段和状态，称为他被造的日子。此间他一步步地改变，先从非人开始成为有点像人，然后逐渐更多，直到第六天成为神的“样式”。

AC 62

Meanwhile, the Lord keeps fighting for him against evil influences and false concepts, and through struggles strengthens his position in the truth and in goodness. A time of struggle is a time when the Lord is busy, which is why the Prophets call a regenerated person the work of God's fingers. Nor does the struggle abate until love takes the leading role, and then it ceases. When the work reaches the point where belief unites with love, it is called "very good," because then the Lord acts in him as His "likeness." At the end of the sixth day, the evil spirits withdraw, and the good come in, and the person is brought into heaven, or into heavenly paradise.

AC 63

同时，主不断为他征战邪恶的影响和谬误的意念，通过征战加固他真理和良善的根基。征战之时正是主做工之时，所以先知们把重生之人称为上帝手指的工作。直到爱占据主导，这场征战才会减弱，然后停息。当进程达到信与爱合一时，就被称为“甚好”，因为从此主就使他按祂的“形像”行事。在第六天结束的时候，邪灵撤退，善灵进入取而代之，人被带进天堂，或说进入天国乐园。

AC63

“Until the waters had dried up from the earth” (Gen. 8:7). These words refer to the appearance that false concepts go away, as can be concluded from the situation of someone who is being regenerated. Today everybody thinks that the evil inclinations and false ideas in people are shattered and eliminated when they are being regenerated, so that when they are regenerated nothing of evil and falsity remains, and a person is clean and upright, as if scrubbed and washed with water. But this is a very false concept. Not one evil tendency or false idea is ever shattered and eliminated. Everything received by heredity and acquired by activity remains, so that even a regenerated person is nothing but evil and falsity. This is quite apparent in souls after death.

“直到地上的水都干了”（创 8:7），指的是谬误的意念明显消褪，这是从正在重生之人的状况得出的结论。今天，人皆以为人的邪恶欲望和谬误意念在重生时被粉碎和根除，所以当人获重生后，不再存留邪欲和谬念，他是干净和正直的，就像用水洗刷过一样。但这是一个非常错误的观念。没有一种邪恶欲望或谬误意念能被彻底粉碎和根除。一切得自遗传和生活实践的东西都留存着，所以即使获得重生的人也只不过是邪恶和谬误而已。这从死后的灵中看的很明显。

This becomes quite obvious in the fact that nothing of goodness and nothing of truth is from people. It is from the Lord, and everything bad and false is people's, from their egos. And a person on earth, as well as a spirit, and even an angel, if left to himself in the least, would hurry to hell. This is why even the Word says that heaven is not pure. The angels accept this, and anyone who does not accept it cannot be among angels. It is only the Lord's mercy that frees them—drags them out of hell, in fact, and holds them back from running into it on their own. Angels are fully aware that the Lord holds them back from hurrying to hell, and so do good spirits to some extent. Evil spirits, like people on earth, do not believe this, but it has often been demonstrated to them.

以下事实是十分明显的：没有任何良善，也没有任何真理来自人，它是出自自主的；任何邪恶和谬误都来自人，出自人的自我。而一个世人，一个灵，甚至一个天使，如果稍微让他自作主张，就会急急忙忙奔向地狱。这就是为什么连圣言都说，天堂不是纯洁的。天使认可这一点，任何不认可的人都不会位列天使之间。只有上帝的仁慈才能解救他们，拽他们脱离地狱—就是在他们按其本性奔向地狱的路上，挡他们回来。天使们充分意识到，是主阻止他们赶往地狱，善灵也多少对此有领悟。然而邪灵就像世人一样，即使反复证明给他们看，也不相信这一点。

Since the human condition is such that nothing evil and false can ever be shaken off so as to be eliminated, because people's own lives consist in evil and false things, the Lord, by Divine mercy, subdues a person's evils and falsities through temptations to the point where they seem almost lifeless, as He regenerates the person. Yet the evil and false elements are not dead, only controlled so as to keep them from opposing good and true qualities from the Lord. And through temptations the Lord provides a new ability to accept good qualities and true concepts, gifting the person with ideals about good and truth, and an interest in these qualities, toward which bad inclinations and false concepts can be deflected.

由于人类如此的光景，没有任何邪恶和谬误能被摆脱，以致根除，因为人自我的生命就由邪恶和谬误构成。主出于祂的圣爱，通过试探来降伏人的邪恶和谬误，使其看似几近灭绝，从而使他重生。然而，邪恶和谬误并未灭绝，只是被降伏以至于不能抗拒来自自主的良善和真理。通过试探，主授予人良善和真理的理念并使他热衷于此，从而赋予人新的品性，以接受良善与真理，至此恶欲和谬念得以扭转。

The Lord also inserts into a person's general notions particulars, and the details of the particulars, which are tucked away in him and which he knows nothing about. These are more internal than the sphere of his grasp and notice. The particulars and details are able to serve as receptors or vessels for the Lord to fill with love for others, and fill this love with innocence. Their marvellous blending in a person might represent a kind of rainbow, which is why the rainbow has become a symbol of a covenant (Gen. 9:12-17).

主还在人的总体观念中植入具体，这些具体之事的细节被隐藏起来，使人对其一无所知。这些更内在之事超乎人的领悟和觉察范畴。这些具体和细节能作为受体或容器，使主在潜移默化中充入对邻人之爱，并以天真充满这爱。在人身

上发生如此奇妙的融合，可用彩虹来象征，这就是为什么彩虹成为立约的记号(创世记 9: 12-17)。

When someone has been formed in this way, he is spoken of as reborn. All his bad qualities and wrong concepts remain in existence, yet all his good qualities and true concepts are spared, too. As for a bad person in the other life, all his evil ways and false notions, just as they were in his bodily life, come back and are turned into hallucinations and the torments of hell. But as for a good person, all his states of good and truth, like states of friendship, love for others, and selflessness, with their joys and happiness, are brought back, immeasurably expanded and multiplied. So these are the things referred to (Gen. 8:7) by the drying up of the waters, which is the seeming elimination of falsities.

AC 868

当人如此被塑造时，他就被称为重生了。至此他所有的邪恶品性和谬误意念仍然存在，而他所有的良善品性和正确意念也都被保留。至于来生中的恶人，他所有的邪恶和谬误，就像他在世时所为，都回来了，转化为地狱的荒谬和刑罚。但对于良善之人来说，他所有的良善与真理的品性，如友善、仁爱、天真无私，连同他的快乐和幸福，都一同被带来，并无可限量地扩展和倍增。这就是创世纪 8 章 7 节里，水都干了所含的意思，即谬误显然都被驱散了。

If people could be reformed under compulsion, there would not be anyone in the universe who was not saved, for nothing would be easier for the Lord than to force people to fear Him and worship Him, even love Him in a sense. The ways are innumerable. But since we do not relate positively to what we do under compulsion and therefore do not make it part of ourselves, far be it from the Lord to force anyone.

如果人能被迫改过自新，宇宙中就没有人不能得救，因为对主来说，没有什么比强迫人们敬畏祂，崇拜祂，甚至在某种意义上爱祂更容易的了。祂有无数种方法。但是，既然人被迫所做之事与他无关，也不能成为他自己的，所以主最不愿意强迫任何人。

So long as a person is struggling, or is a member of the “militant” church, it seems as if the Lord compels him and that he has no freedom. For then he is always struggling with his self-interest and materialism; in other words, against the freedom he was born in and grew up in. This is why there seems to be compulsion. Yet in the struggles in which he wins, there is greater freedom than there is without

struggles. The freedom does not belong to him, but to the Lord, and yet it seems like his own.

AC 2881

只要人在征战，或者是教会“军队”的一员，他似乎就受主勉强，没有自由。因为那时他总在征战自己的自私和物欲，换句话说，他是在和他与生俱来并成长其中的自由争战。这就是为什么似乎有逼迫。然而，当他赢得争战，他获得的自由就比未经争战更大。自由不是他的，而是主的，但它看似属于他自己。

AC 2881

People who are being regenerated are in a quiet state at the very outset, or a state of outward peace. Outward peace, or peace in outward aspects, is known as quietness. It emerges from a state of Divine peace deep within and comes out in surface qualities through the removal of selfish desires and false notions, for these are what cause all unrest. Everyone is also in a state of quiet at the beginning of his life, or in infancy, but the more anyone advances into life, or grows up, the farther he gets from this state. He gets involved in worldly matters and consequently in the anxieties of self-interest and materialism and the false ideas these produce.

被重生之人起初处于外在安静的状态，或者外在的和平。外在的和平，或外观的和平，被称为安静。来自内在深处的属天平安，经由驱除私欲和谬见，显达于外表，期间引发不安。每个人在生命之初，或在婴儿期，也处于安静的状态，但随着人越成长进入生活，他就越远离此状态。他涉足俗事，从而因我欲和物欲而陷入焦虑，并产生的谬见。

It is nearly the same in the new life of someone who is being regenerated. At the outset he enjoys a quiet state, but as he moves into his new life, he moves into an unquiet state as well. For the evil inclinations and false ideas that he has adopted earlier float up and surface to disturb him—eventually to the point where he is undergoing temptations and harassments by a diabolic swarm who make a constant effort to destroy his new life. Yet he still has a state of peace on the inmost plane. If he did not, he would not resist, since he keeps seeing this state as the purpose of the struggles he is in. Without this as the purpose, he would never have the strength and toughness to fight.

重生之人的新生命与此几乎一样。起初他享受着宁静的状态，但当他开始新生，便进入不安的状态。因为他早先所接受的邪欲和谬念浮上水面，搅扰于他，最终发展到经历试探和骚扰，此时邪灵群起而攻，不断地试图毁坏他的新生命。然而，在最内层面他仍保有平安。若无此内在平安，他就无法抵抗，因

为他一直视平安为他所经历争战的结局。没有这样的结果，他就绝不会有力量和坚韧去争战。

This is also the reason why he wins. And since this inner peace is his purpose, he reaches it after the struggles or temptations. It is like the time of spring for him, after the seasons of autumn and winter pass, or like the time of dawn after the evening and night.

AC 3696

这也是他获胜的原因。既然这种内在的平安是他的目标，他就会在争战或试探之后达到它。对于他来说，这就像秋冬过后的春天，或黄昏和黑夜之后的黎明。

AC 3696

When conditions in someone who is being regenerated are reversed—that is, when goodness takes the lead—then temptations come. Before that, the person cannot undergo them, because he lacks concepts to defend himself by and to go back to for reassurance. For the same reason, no one undergoes temptations until he has reached adulthood. Temptations unite the truth with goodness.

AC 4248

当被重生之人的状况出现逆转—即当良善成为主导时—于是试探就来了。在此之前，人不会经历试探，因为他尚缺乏护卫自己的信念，以从中获取信靠。出于同样的原因，在成年以前没有人会经历试探。试探使真理和良善合二为一。

AC 4248

Today hardly anyone in the Christian world knows the source of temptations. People who undergo them assume that they are just stresses that creep out from evil inclinations deep inside a person, which disturb him at first, then distress him, and finally torment him. But they completely fail to realise that temptations are caused by the evil spirits around someone. They fail to realise it because they are in the company of spirits while they live in the world, and they hardly think there is any spirit at all around them. And yet people are interiorly in the company of spirits and angels all the time!

今天，基督教世界中几乎无人知道试探的来源。那些经历这些痛苦的人坚持认为，这是因为他内心深处的邪欲爬出来骚扰他，最初让他不适，然后使他焦虑，终至痛苦折磨。人完全不知道试探是由他周围的邪灵引起的。不知道人活在世上时，是在灵的陪伴下，也几乎不认为他周围会有任何灵的存在。然而，人的内在却一直有灵和天使相伴！

Temptations set in when someone is in the process of regeneration, for no one can be regenerated without going through temptations. These are brought out by evil spirits who are around the person, for at that time he is placed in his own particular state of evil—that is, the one that belongs to his own ego. When he enters this state, bad spirits, hellish ones, surround him. When they notice that he is inmosty protected by angels, the evil spirits stir up the misbelief that he has thought about and the bad things he has done. But angels defend him from deep within.

当人处于重生进程中时，试探就来了，因为无人能不经试探而重生。这是由环绕人周围的邪灵带来的，因为此时人处于自己的邪恶之中——也就是属于他自我的东西。当他进入这种状态时，邪灵或地狱之灵就缠绕着他。当牠们注意到他的至内在被天使保护时，邪灵就会搅动起他有过的谬见和做过的坏事。但是天使从内在深处保护他。

This confrontation is what is felt in the person as temptation, but so faintly that he hardly knows but that it is just anxiety. For people, especially if they know nothing about spiritual influence, are quite in the dark and are hardly aware of a thousandth part of what the evil spirits and angels are disputing. Yet it is about the person and his eternal salvation, and the battle is waged by means of the person, for they are contending on the basis of—and about—qualities in the person. I am privileged to know most certainly that this is so. I have heard the battle, felt the spiritual influence, seen the spirits and the angels, and I have spoken with them at the time and afterwards, even about the controversy.

人感觉到的这种挣扎就是试探，但这感觉是如此的模糊，以致于他几乎不明白，以为只是焦虑而已。因为人，尤其是对灵界影响一无所知的人，是处于全然蒙昧之中，对于邪灵和天使的争斗，所知未及千万分之一。然而，这关乎人和他永恒的救赎，征战是在人内进行的，双方争斗的焦点是人的基本心性。我很荣幸地知道这千真万确。我听过这些征战，感受到了灵界的影响，看到了灵和天使，我当时和之后都和他们交谈过，甚至讨论过这些争战。

Temptations mainly come up when someone is becoming spiritual, for then he is getting a spiritual grip on the truths of his belief. The person is often unaware of this, yet the angels around him see traces of spirituality in his worldly interests, inasmuch as his innermost makeup is now open toward heaven. And this is why someone who has been regenerated is among angels after life in this world, and there he both sees and feels spiritual things that formerly seemed like worldly ones to him. So when someone is in this state, he can be defended by angels when

attacked by bad spirits during temptation. It gives the angels a foothold to work from. They influence the spiritual plane in him, and through it the worldly plane.

试探主要发生在人变得属灵之时，因为在灵性上他理解了信仰的真理。人往往并未意识到这一点，但他周围的天使从他属世的关切中看到了属灵的迹象，因为此时他的内在已经向天堂打开。这就是为什么，一个获重生之人此生过后位于天使中间，那时他看到和觉察到的属灵之事，此前在他眼里却是属世之事。因此当人处于如此状态时，如若他在试探中被邪灵攻击，便可以被天使保护，因为天使们有了工作的立足点。他们影响他的属灵层面，并进而影响他的属世层面。

And so when worldly truth is removed, so that a person has nothing to defend himself with, he enters temptations and is accused by bad spirits, who are all quite worldly-minded. They mainly accuse one of telling lies against what is good. For example, they charge that he has thought and said “you should do good to your neighbour,” and has demonstrated it in act. Then they charge that by “neighbour” he only means people who are good and value the truth, but not those who are bad, are dishonest, and cannot be changed. So, since he no longer wants to do good things for bad people—unless they are benefited by punishment to improve them or to keep them from harming others—the spirits charge that he thinks and speaks falsely, and that he does not say what he thinks.

因此，当人抛弃世俗的理论，以致无以仗恃为自己辩护的时候，他就进入了试探，并被邪灵攻讦，这些邪灵都充满了世俗的心性。牠们主要指责人在良善上说谎。例如，牠们攻击他想过并说过“你该对邻人行良善”，并曾用行动证实。然后牠们指责说，他所谓的“邻人”，只是指良善且珍视真理之人，而不包括那些不良，不诚实，拒绝进步之人。因此，既然他不打算对不良者行良善—除非他们因受惩戒而改过，或不再伤害他人—邪灵于是指责他思想和言语谬误，说他言不由衷。

As another example, when someone becomes spiritual he no longer thinks it is holy and pious to give to monasteries, nor even to wealthy churches, and before he became spiritual he had thought these things were holy and pious, so the evil spirits accuse him of duplicity, and they dredge up all the opinions that he used to foster about its being holy and pious, and also everything he did on the basis of that thinking.

另一个例子是，当人变得属灵时，他不再认为奉献给修道院，甚至是富有的教堂是圣洁和虔诚的。而在他变得属灵之前，他认为这样做是圣洁和虔诚的。邪灵挖掘出他曾经倡导的所有观点，说如此做是圣洁和虔诚的，以及他据此观点所做的一切。于是邪灵指责他表里不一。

Countless other examples are the same. These examples are just a little illustration. The spirits mainly enter the affections that someone used to have, and stir them up, as well as the dishonest and bad things he has thought of and done, and in this way they lead him into anxiety, and most often into doubt, to the point of despair.

以上只是稍加例举。还有无数其它类似的例子。邪灵主要侵入并搅动起人过往的情感，以及他思想过的伪谬和做过的坏事，从而使他陷入焦虑，常常怀疑，甚至达到绝望。

So this is where spiritual anxieties come from, and so-called pangs of conscience. To the person, they seem to be within himself, owing to the passing in—and the passing on. Someone who knows and believes this is like someone who sees himself in a mirror and knows that it is not himself that appears in the mirror or behind it, but his reflection. But anyone who does not know and believe it, is like someone who sees himself in a mirror and thinks that it is he himself who appears there, not his reflection.

AC 5036

这就是属灵焦虑的原因，即所谓良心的煎熬。对人来说，这一切似乎就发生在他自己的内心，其实是源于灵界的注入和交流。人若了解并相信这些，他就像在镜子中看到自己，知道镜子中或后面出现的不是他自己，而是他的映像。但是人若不了解也不相信这些，就像在看镜子时，认为出现在镜子里的就是他自己，而不是他的映像。

AC 5036

In people who are being regenerated, a change takes place, in that they have been led to goodness by way of the truth, and afterwards goodness leads them to the truth. When this reversal happens—when their state changes and becomes the opposite of before, they grieve, for then they come under temptation. Through this temptation parts of their self-image are weakened and crippled, and good is brought in, and with the good, a new will, and with this a new freedom, and therefore a new selfhood. In Genesis 44 and 45, this is represented in the brothers of Joseph coming back to Joseph in despair and offering themselves to him as servants, and in their being kept in that state for some time. And Joseph identifies

himself to them only after the temptation, for when a temptation is complete, the Lord shines in with consolation.

AC 5773

重生之人会经历改变，他经由真理被导向良善，然后善良又引导他走向真理。当这种逆转发生—即当他的状态发生与以前相反的变化时，他会悲伤，因为此时他处于试探下。通过这种试探，他的自我被削弱和破碎，良善进入。良善带来新意愿，从此获得新的自由，进而形成新的自我。在“创世纪”第44和45章，这体现在约瑟的弟兄们在绝望中回到约瑟面前，甘愿给约瑟作仆人，并被保持在这样的状态一段时间。约瑟只在试探之后，才向他们显出身份，因为当试探完成时，主就用安慰光照他们。

AC 5773

I have discussed with spirits the changing condition of human life, and that it is carried up and down, toward heaven, and toward hell. But those who let themselves be regenerated are carried steadily upward and thus into ever more interior heavenly communities. The Lord gives those who are regenerated extension of range into those communities principally through temptations, in which they resist evil ways and false concepts. For the Lord is then fighting, through angels, against the bad ways and false concepts, and so the person is brought into the more interior communities of those angels. And once he is brought there, he stays. This also gives him a fuller and higher ability to comprehend.

AC 6611

我与灵们讨论了人生命状态经历的变化，或被引上天堂、或被下入地狱。那些使自己得以重生之人却被稳步地提升，从而进入天堂更内在的社群。获得重生之人，在试探中抵制邪行和谬见。主便赐给他的灵性气场使之延伸到这些社群。因为主藉着天使，与邪行和谬见作斗争，从而把人带到那些天使所在的内在社群。一旦他被带到那里，就会留下来，在那里获得更充分和深刻的领悟力。

AC 6611

When someone is being regenerated, he is placed in struggles against false concepts, and the Lord then holds him to the truth—but to the truth that he has convinced himself is true. By means of this truth false notions are confronted. It is even possible to confront them from truth that is not genuine, if it is at least of a kind that can identify with goodness to some extent. Integrity is what mates truth with goodness, for integrity is the connecting link. This is why people in a church of any doctrine can be regenerated, but those with genuine truths more readily than others.

AC 6765

当人重生时，他被置于与谬见的斗争中，主将他持守在真理内—但他却相信自己所持的真理是他自己的。他依据此真理而直面谬见。有可能他所持的真理并不全为真，但至少在某程度上能与良善相合。真诚使真理和良善结合，因为真诚是连接的纽带。这就是为什么任何教义的教会中人都可以重生，但那些有真实真理的人比其他人更容易。

AC 6765

Those who have not been taught about human regeneration will assure you that people can be regenerated without temptation, and sometimes that someone is regenerated when he has come through one temptation. But it should be known that no one is regenerated without temptation, and that many temptations come, one after another. The reason is that regeneration takes place in order for the previous life of the person to die away and for a new life that is heavenly to come in. You can assume from this that there certainly will be a struggle, for the former person resists and does not want to die out, while the life of the new person can enter only where the old life has expired. Clearly there is a struggle on both sides, and a fierce one because it is a struggle for life.

那些没有被教导过重生的人会以为，人可以不经试探而获重生，抑或有些人经历一次试探就可获重生。但当知道，不经试探没有人可获重生，且许多试探会一个跟着一个，接踵而至。重生之所以发生，是为了使人的旧生命死去，让属天的新生命进驻。由此可以设想一定会有一场斗争，因为旧生命抗拒不愿消亡，而只有在旧生命结束后新生命才能进驻。显然双方会有斗争，甚至是激烈的斗争，因为这是一场生命之争。

Thinking with enlightened rationality, one can conclude that people cannot be regenerated without a struggle—in other words, without spiritual temptations. And also that one is not regenerated by one temptation, but by many. For there are many, many kinds of wrong that have become the joy of the previous life—the old life. All those bad practices cannot be mastered once and for all, because they cling tenaciously. They have been rooted in ancestors going back for many centuries and are inborn in the person and confirmed by his deliberate misconduct from childhood. All these bad traits are diametrically opposite to the heavenly goodness that is being introduced and that makes life new.

AC 8403

依照被开启的理性思考，人可以得出结论：没有征战—或换句话说，未经灵性试探，人不可能重生。而且，人重生不仅仅经过一次试探，而是要经历许多次。因为他此前的生命-旧生命，享有很多谬误之乐。所有这些不良行为都很

顽固，不可能一劳永逸地被征服。它们的根源可追溯到数百年前的祖先，与生俱来，并从童年起就被他有意的劣行所巩固。所有这些不良秉性，都与正在导入并使他新生的天堂良善完全对立。

AC 8403

The following quotations are presented as a summary of this chapter:

以下引文作为本章的总结：

People who are being regenerated undergo temptations. AC 8958

被重生之人会遭受试探。

AC 8958

Temptations are spiritual struggles in a person, for they are struggles between the badness in him from hell and the goodness in him from the Lord. AC 8959

试探是人内的灵性征战，它是人里面的地狱之恶与来自自主的良善之间的征战。

AC 8959

Temptation is induced by evil spirits who take up residence with a person, in his sinful ways and false notions. They stir up his wrongs and accuse him. The angels from the Lord, who reside in his good ways and true beliefs, call forth the true beliefs in him and defend him. AC 8960

试探是由住在人内，与其罪性和谬见相伴的邪灵发起的。牠们把他的谬误搅动起来并指责他。而来自自主的天使，住在人内的良善和真信中，振作起人内对真理的信心并保护祂。

AC 8960

Temptations are about the dominion of evil from hell in a person and of goodness from the Lord in him. The evil that wants to control is in the worldly or external person, while the good is in the spiritual or inner person. Therefore temptations are also about the dominance of one of these over the other. If the evil wins, the worldly side of the person dominates the spiritual. If the good wins, then the spiritual side dominates the worldly. AC 8961

试探是人内来自地狱的邪恶，与来自自主的良善的主导权之争。想要掌控的邪恶住在人的属世或外在层面，而良善住在人的属灵或内在层面。因此，试探关乎一方对另一方的主宰。如果邪恶获胜，人的属世层面将主导属灵层面。如果良善获胜，则人的属灵层面就主宰属世层。

AC 8961

These struggles are waged through true beliefs from the Word. A person must fight through these against evils and false concepts. If he uses other means than these, he does not win, because the Lord is not in other means. AC 8962

争战中依靠出自圣言的信仰真理。人必须据此战胜那些邪恶和谬见。如果使用其它手段，他就不会获胜，因为主不在那里。 AC 8962

Since the struggle is waged by true beliefs from the Word, people are not taken into the battle until they have concepts of good and truth and therefore have achieved some spiritual life. For this reason, these struggles do not emerge until people have reached adulthood. AC 8963

由于这场争战依靠对圣言的真正信仰，在人认识良善和真理并因而获得一些属灵生命之前，他不会进入争战。因此，这些争战直到人们成年后才发生。 AC 8963

Anyone who lacks true beliefs from the Word on the basis of which to fight—who has no spiritual life in him from these beliefs—is not brought into any struggle, because he will fail, and if someone fails, his condition after temptation becomes worse than before. Evil has then acquired power over good, and untruth over truth. AC 8964

任何对圣言真理缺乏真信的人，他没有据以争战的基础，也没有从信仰获得属灵生命，就不会被引入争战，因为他会失败。如果人失败了，他在试探后的光景就会变得比以前更糟。因为邪恶掌控了良善，谎言战胜了真理。 AC 8964

Because belief is rare today, the church is coming to an end, so few undergo spiritual temptations today. This is why it is scarcely known what temptations are and what they lead to. AC 8965

因为如今信仰已属罕见，教会即将结束，所以今天很少有人经历属灵的试探。这就是为什么人们几乎不知道何为试探，及其导致的结果。 AC 8965

Temptations lead to confirmation of true beliefs, implanting them, and making them voluntary, so that they become the good qualities related to love for others. For a person uses true beliefs to fight against bad inclinations and misconceptions, and his mind is aligned with truths, so when he wins, he becomes confirmed in them and implants them. And the bad inclinations and misconceptions he has

confronted, these he regards as the enemy, and he rejects them. Temptations also subdue self-indulgent impulses that come from self-interest and worldliness, and they make someone humble. This makes him able to accept heavenly life from the Lord, which is new life, the life of a regenerated person. AC 8966

试探会坚定真理的信仰，使信仰植根于人，成为人的自觉自愿，从而成为与爱他人相关的良善品性。人若用真理的信仰来对抗恶欲和谬见，他的心性就与真理结盟。所以当他赢了，他对真理的信念就得以增强，使其根植于心。于是他把曾遭遇的恶欲与谬见看作为仇敌，并弃绝它们。试探也抑制了来自我欲和物欲的放纵冲动，使人变得谦卑。这使他能够接受来自主的属天生命，这是新生命，重生之人的生命。 AC 8966

Through temptations true beliefs are confirmed, good habits of love for others are implanted, and the self-seeking of evil is controlled, so the spiritual or inner person gains control, through temptations, over the worldly or superficial person. In other words, the good state of love for others and of belief gains control over the bad state of self-love and materialism. When that happens, a person gains insight into what is good and what is true, what is evil and what is untrue. From this comes intelligence and wisdom that then increase every day. AC 8967

通过试探，真理的信仰被巩固，爱他人的良好品性被植入，追求私利的邪恶被制约。所以通过试探，属灵或内在之人获得对属世或外在之人的控制。换句话说，仁爱他人和信仰的良善，战胜了我欲和物欲的邪恶。当达此境界时，人得以洞察何为良善，何为真理，何为邪恶，何为虚假。从而他的聪明和智慧与日俱增。 AC 8967

When valid beliefs are introducing someone to love for others, he undergoes temptations, and when he achieves the good state of loving others, the temptations end, for then he is in heaven. AC 8968

当人被真理的信仰引向仁爱的良善时，他就会经历试探。当他获得仁爱的良善时，试探就结束了，因为那时他已在天堂。 AC 8968

In temptations a person has to struggle against bad inclinations and false concepts as if by himself, and yet believe that the Lord is doing it. If he does not believe it during the actual temptation, because then he is in the dark, he still believes it afterwards. If after temptation someone did not believe that the Lord alone was fighting for him and winning for him, he would only have undergone a superficial

temptation, a temptation that did not go deep nor implant any belief or love for others.
AC 8969

在试探中，人必须与恶欲和谬见作斗争，看起来就像他孤独一人，但要相信是主在征战。即使在试探当中时他不相信，因为那时他在黑暗中，那么过后他就会相信。若有人在试探后仍不相信，是主在为他而战，为他而得胜，他经历的就只是肤浅的试探，这种试探未达深刻，也不会植入任何信心或仁爱。

AC 8969

And note the following statements stressing the reasons why people must be regenerated:

注意，下列陈述强调了人为什么必须重生：

Someone who does not receive spiritual life—i.e., who is not regenerated—cannot enter heaven, as the Lord teaches in John 3:3: “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.”
AC 8548

没有获得属灵生命的人—即未获重生的人—不能进入天堂。就像主在约翰福音 3: 3 中所教导的那样：“我实实在在地告诉你，人若不重生，就不能进神的国。”

AC 8548

People are not born into spiritual life by their parents, but into worldly life. Spiritual life is to love God above all and to love other people as you love yourself, in line with the teachings about faith that the Lord has taught in the Word. Worldly life, however, is to love oneself and the world more than you love other people, even more than God Himself.
AC 8549

人从父母得到的不是属灵生命，而是属世生命。属灵的生命，是爱主高于一切，并爱邻如己，切合主在圣言中有关信仰的教导。然而，属世的生命是爱自己和爱世界，过于爱他人，甚至高于爱上帝。

AC 8549

By his parents, everyone is born into the evils of self-love and materialism. Every bad inclination that comes naturally, so to speak, is handed down to offspring uninterruptedly from parents, grandparents, and great-grandparents, going back in a long line. Consequently, the inheritance of evil eventually reaches the point where a person’s complete self-life is nothing but evil. This unbroken heritage can be interrupted and changed only by a life of belief and love for others, from the Lord.
AC 8550

每个人都从父母生就爱自己和爱世界的邪恶。可以说，每项属世的恶欲，都从父母、祖父母和曾祖父母等一系列长远的世系，代代相续传给后代。结果，遗传的邪恶最终达到了一个地步，以至于人的自我生命全然是恶。这持续的遗传链条，只有通过从主而来的信心和爱他人的生命，才能被打断和改变。

AC 8550

What someone receives by heredity he inclines toward and always slides into, so that he confirms this evil in himself. He also adds more on his own. AC 8551

人总是倾向并陷入他得自遗传的东西，从而巩固存于他内中的邪恶，此外他自己还添加了许多邪恶。

AC 8551

These evil ways are quite opposed to spiritual life. They destroy it. Therefore, as to spiritual life, unless someone is conceived again, born and raised again, in other words, created again by the Lord, he is lost, since he wants nothing, and therefore thinks about nothing, except what is from hell. AC 8552

这些邪恶与属灵生命完全作对，欲将其毁灭。因此对于人的属灵生命，除非人再次成胎、重生和复活，也就是说由主把他再造，否则他会迷失，因为除了来自地狱的以外，他什么也不要，什么也不想。

AC 8552

People being like this, the arrangement of their lives is upside-down. What should rule serves, and what should serve rules. For someone to be saved, this alignment must be turned just the other way up. This is done through regeneration by the Lord. AC 8553

人们的生命秩序是如此颠倒，结果本该是主宰的却成了仆从，而原本的仆从却变成了主宰。人若要得救，这样的秩序必须重新颠倒回来。主通过重生来完成这个过程。

AC8553

10 the Lord's help in temptation

第十章 试探中主的慰助

Hardly anybody can find out what temptations or the struggles of temptation accomplish. They are the means of loosening and shaking off bad inclinations and false ideas and of developing a dread of them. They both provide a conscience and strengthen it. So they are the means by which people are regenerated. This is the reason why people who are being regenerated are sent into combat and undergo temptations. Those who do not go through this in their bodily life do it in the next life, if by their make-up they are able to be regenerated. For this reason the church is called "militant."

几乎无人了解试探或构成试探的征战要达成什么目的地。这些是手段，以瓦解击溃恶欲和谬念，并生发出对它们的恐惧。从而既提供良知，又增强良知。因此这些是使人重生的手段。这就是为什么经历重生之人要被投入征战并经历试探。那些今生的生命未曾经历这一切的人，如果能够重生的话，身后也必须如此经历。由于这个原因，教会被称为“军队”。

The Lord, by His own strength or power, bore up alone under the most merciless struggles of temptation, for He was surrounded by all the hells, and He consistently defeated them.

主凭借自己的力量和权能，在最残酷的试探征战中独自奋起，在所有地狱的重重围困中，祂不断地战胜牠们。

For people who are in the struggles of temptation, the fight is the Lord's, and it is He who conquers. A person can accomplish nothing against evil or infernal spirits by his own power. They are in such close touch with the hells that if one were defeated, another would rush in, and so on forever! They are like the sea pressing every part of a dike. If the dike were broken by a chink or crack, the sea would certainly never give up rushing through and flooding until nothing was left intact. This is how it would be for a person if the Lord alone did not bear the struggles of the temptations.
AC 1692

对于在试探中挣扎的人来说，是主在战斗，是祂在征服。人自己绝无能力对抗邪恶和地狱之灵。牠们与地狱的联系如此紧密，如果其中一个被击败，另一个就会跟着冲进来，如此前仆后继不断！牠们就像海水处处冲击着堤坝，如果堤

坝破了一个裂缝或破口，海水绝不会放弃，必将趁势涌入，进而洪水冲刷，直到再无完整之处。若无主自己为人承担试探中的征战，人便落入如此光景。

AC 1692

In the deepest sense, God tempts no one. He is always getting people out of temptation so far as possible, or so far as releasing them does no harm, and He always has in view the good to which He can lead people during temptations, for these are the only terms on which God agrees to temptation. Although He is said to permit it, it is not according to the idea that people have of permission, the idea that in permitting He joins the conspiracy, since people can only comprehend that whoever permits something also wills it. On the contrary, what tempts and leads into temptation is the evil in the person. The cause of the evil is not in God at all, any more than the cause of someone's doing wrong and suffering punishment for it is in the king or the judge. Anyone who excludes himself from the laws of Divine order, all of which relate to goodness and therefore truth, places himself under laws opposing Divine order, which are the laws of evil and falsity, and this results in punishments and torments.

AC 2768

从最深刻的意义上说，主不试探任何人。祂总是尽可能地把人们从试探中解救出来，或者释放他们免受任何伤害，而且祂总能在试探中引导人们走向良善，这是主认可试探的唯一目的。虽然说祂允许此事发生，但并不像人们对于允许的理解那样，即允许就是同谋，因为人只能理解，允许者也就是意愿者。相反，是人里面的邪恶造成和导致试探。邪恶的原因根本不在上帝，就像人做了坏事而遭受惩罚，这错不在国王或法官一样。任何人若将自己排除在神圣秩序法则之外，因而排除在良善和真理之外，他就处于与神圣秩序作对的法则之下，也就是邪恶和谬误的法则，这就导致了惩罚和痛苦。

AC 2768

In temptations, the hells are against the person, and the Lord is for the person. For every false concept that the hells bring up, there is a response from the Divinity. The false concepts from hell are inserted and flow into the outer or worldly plane of the person, but the response from the Divinity flows into the inner or spiritual plane. The person does not notice this response from the Divinity as he does those false ideas, and it does not stir up specific thoughts but influences them all. It is hardly noticeable except as hope and therefore consolation, but within these reassurances are countless things that the person does not know about—things of the sort that agree with his responses or loves, especially responses to, or loves for, goodness and the truth, which is the source of his conscience.

在试探中，地狱是与人作对的，而主要是为人而战的。对于地狱兴起的每一个谬念，都有来自神的回应。来自地狱的谬念被塞入并流入人的外在或世俗层面，但来自神的回应却流入其内在或属灵层面。人不能像感受谬念一样，觉察到来自神的这种回应，后者并不激起特定的想法，但却影响全面。除了希望和安慰之外，它们很难被觉察到。但在这些安慰中，不知不觉中有无数的事情发生-这些都是与他的情感或爱相和谐的，尤其是对良善和真理的情感与热爱，这些构成了他的良心。

These things have been said to show that the life of the descendants of Israel in the wilderness delineates the series of temptations undergone by the people of the Lord's spiritual church who were freed. The purpose of their undergoing these temptations was to further prepare them for heaven, because temptations, and only temptations, confirm good qualities and truths and unite them. Through them love for others becomes a spiritual belief in love for others, and belief becomes a belief in love.

这些关于以色列后裔在旷野生活的讲解，描绘了获得解救的主的属灵教会的子民，所经历的一系列试探。他们经历这些试探的目的，是为他们进入天堂做进一步准备，因为试探，只有试探，才能确认良善的品质和真理，并将它们结合起来。通过这些，爱他人成为了灵性信仰的仁爱，而信仰则成为了仁爱的信仰。

These things that the Lord said mean that people of the church must go through temptations: "And he who does not take his cross and follow after Me is not worthy of Me" (Matt. 10:38-9; Mark 8:31-8); "Then Jesus said to His disciples, 'If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me'" (Mark. 8:34; Luke 9:23-4); "And whoever does not bear his cross and come after Me cannot be My disciple" (Luke 14:27); Jesus said to the rich man, "Come, take up the cross, and follow Me" (Mark 10:21); "Do not think that I came to bring peace on earth. I did not come to bring peace but a sword" (Matt. 10:34).

耶和華所说的这些话，意思是教会的人必须经历试探：“不背着他的十字架跟从我的，也不配作我的门徒。”(马太 10：38，马可 8：31)。耶稣对门徒说，‘若有人想跟从我，就当舍己，背起他的十字架，来跟从我’(马可 8：34；路加 9：23-4)；“凡不背着自己的十字架跟从我的，也不能作我的门徒”(路加福音 14：27)；耶稣对财主说：“去变卖你所有的分给穷人，就必有财宝在天上，你还要来跟从

我。”(马可福音 10: 21); “你们不要想，我来是叫地上太平；我来并不是叫地上太平，乃是叫地上动刀兵。”(马太 10: 34)。

But note that in temptations it is not the person who struggles, but the Lord struggles on the person's behalf, though the person seems to be doing it. And when the Lord fights for someone, that someone wins in every way.

但要注意的是，在试探中战斗的不是人，而是主在为人征战，尽管人看起来似乎在经历这些。当主为人而战时，人就在各个方面获胜。

Not many people are led into temptations these days, because people do not live by their beliefs, and therefore not conscientiously by the truth, and whoever is not conscientiously truthful owing to a good life, fails. Then his situation becomes worse than before.

AC 8159 【3-5】

当今很少有人被引入试探，因为人们不按照信仰生活，因此也不具有依照真理构成的良心。不从良善的生命生出真理良心者将会败坏。此后他的光景就比以前更糟了。

AC 8159 【3-5】

Anyone who thinks that when he is tempted he can resist by his own strength, yields. The reason is that he is mistaken and therefore gives himself the credit, assuming that he saves himself, and then he closes off the influence from the Divinity. But someone who believes that it is only the Lord who resists in temptations, succeeds. He is right, and he gives the Lord the credit, and recognises that he is saved by the Lord alone. Anyone who believes in loving other people gives the Lord all the credit for salvation and himself none.

AC 8172

任何人若认为，他能靠自己的力量去战胜临到的试探，结果他将会投降。原因是他错以为自己能拯救自己，于是把荣耀归给自己，这样他就关闭了来自神的救助。但人若相信，唯有主在试探中为他抵挡，那人就胜过试探。他这样就对了，他把荣耀归给主，因为他认识到是单靠主得救的。此等人在仁爱的信心里把一切救恩完全归功于主，丝毫不留给他自己。

AC 8172

“Jehovah will fight for you” (Exod. 14:14) means that only the Lord bears the struggles of temptations. Only the Lord bears the struggles of temptations and wins because only the Divinity can conquer the hells. If the Divinity did not act against them, they would flood in like a great, big ocean, one after another, which

it is absolutely no use for anyone to resist, least of all since a person, as far as his selfhood goes, is nothing but badness and thus from hell. The Lord extracts him from hell and then keeps him out of it.

AC 8175

“耶和華必為你們爭戰”(出埃及記 14: 14)，意思是只有主承擔試探的征戰。唯有主能承擔試探的征戰並獲勝，因為只有神才能征服地獄。如果神不與之抗爭，牠們就會像巨大的海浪一樣，一波接着一波湧進來，這對任何人來說抵抗都是毫無用處的，尤其是因為人就其本性而言，无非是來自地獄的邪惡。主將他從地獄中撈救出來，然後將他保護在地獄之外。

AC 8175

“And you shall be silent” (Exod. 14:14) means that they will accomplish nothing at all by their own strength. This is because “be silent” means to be at rest, and since the subject is temptations, it means not to think or believe that any of their own strength will help. Still, they should not drop their hands and wait for direct invigoration but struggle as if it were up to them, yet acknowledge and believe that it is from the Lord.

AC 8176

“你們只管沉默，不要做聲”(出埃及記 14: 14)，意思是人靠自己的力量什麼也做不成。“只管沉默”意味着休息，既然這裡的主題是試探，就意味着不要打算或以為靠自己的任何能力會有所作為。然而即使如此，人們也不應該袖手旁觀，僅僅等待坐享其成，而應盡自己的努力戰鬥，同時要承認並相信他的力量來自主。

AC 8176

As to its not being any of your business to get involved, people in temptation tend to drop their hands and turn to prayers, which they pour out ardently, not knowing that prayers do not work and that they should fight against the false notions and evils being hurled up from the hells. This battle is waged by means of true beliefs. These help, because they confirm good ways and truths against false ideas and evils. In the struggles of temptation people should strive as if on their own, but still acknowledge and believe that it is from the Lord.

由於身陷其中却無能為力，處於試探中的人往往會放下手，迫切全情地傾訴祈禱，卻不知道如此祈禱並無功效，而應該與來自地獄的謬念和邪惡作抗爭。這抗爭依賴的途徑就是真信仰。這樣做就得幫助，因為如此行確認了良善的道路和真理，並抵抗了謬念與邪惡。在試探的征戰中，人應當盡己之力奮戰，但同時應當認識並相信這一切都是主在為他做。

If someone does not fight as if on his own, the goodness and the truth that flow in through heaven from the Lord do not become a part of him. But they do become a part of him when he fights as if on his own and yet believes that it is from the Lord. From this he gets a new self known as a heavenly self, which is a new will.

如果人不竭尽自己的全力征战，那么流经天堂出自主的良善和真理就不会成为他的一部分。若要成为他自己的一部分，他就要尽自己的能力征战，并相信这能力来自主。如此他便成就了一个可称为属天的新的自我，并具有新的意志。

Besides, people who are under temptation and in no vital activity but prayer do not realise that they would not be prepared for heaven if the temptations were interrupted before running their full course, so they could not be saved. And for this reason the prayers of people under temptation are little heeded. For the Lord wants the result—the person’s salvation—which He knows about but the person does not. The Lord does not act on prayers counterproductive to the goal of salvation.

此外，处于试探中的人若除了祈祷外，再没有其他积极的生命作为，他就认识不到，如果试探在全过程完成之前被打断，他就没有为天堂做好准备，也就无法得到拯救。鉴于这个原因，在试探的挣扎中人的祈祷未能被看顾。因为主所要的结果是人的救赎—主对此一清二楚，但人却不知道。主不会按照人的祷告去行不符合救赎目标的事。

And when someone in temptation succeeds, he does recognise the truth of the above. Someone who does not succeed, however, has doubts about Divine help and power, since he has not been heard. And sometimes he partly succumbs because he drops his hands.

当人成功经过试探时，他就确实认识到上述事实。然而，没有成功之人会怀疑神的救助和权能，因为他的祷告未蒙垂听。有时人会由于无所作为而一定程度上投降。

These observations should show what is meant by not getting involved: namely, not to rely on prayer. For in prayer, one always thinks and believes that only the Lord knows if something is practical or not, so one presents the remarks to the Lord and prays that the Lord’s will, not his own, be done, according to the Lord’s words during His most grievous temptation in Gethsemane (See Matt. 26:39,42,44).

AC 8179[2-3]

这些观察表明何谓不沉迷于其中，即不依赖祈祷。因为按照主的启示，人在祷告中应该知道并相信，只有主知道什么可行什么不可行，所以人祷告时向主交托，祈祷按照主的旨意成就，而不是人自己的意愿，这就是主在客西马尼园极端痛苦的试探中说的话(见马太 26: 39, 42, 44)。 AC 8179 【2-3】

People who think that they earn points by their exploits cannot battle the evils that are from the hells, for no one can do this by himself. However, the Lord fights on behalf of people who do not think that they earn points by their exploits, and He wins.
AC 9978

那些认为靠自己的努力奋斗能积功德的人，无法与来自地狱的邪恶抗争，因为无人能靠自己做到这一点。然而，对于那些不靠自己奋斗去积功德的人，主为他而战，他就赢了。
AC 9978

An inner dimension, known as the inner person, is opened and is imparted to people by temptations. This is why everyone who is regenerated undergoes temptations. The inner person is opened and imparted to people by temptations because when someone is in temptations, which are struggles against evils and misconceptions, the Lord flows in from deep within and fights on the person's behalf. And a person can tell this from the fact that when he is in temptations he resists inwardly, for if he did not resist inwardly, he would not succeed but would give in.

经过试探，内在的层级，即所谓的内在之人被打开并获得赋赐。这就是为什么每个重生之人都会经历试探。内在之人是通过试探而被打开并赋赐给人的，因为当人处于试探中时，也就是与邪恶和谬误抗争时，主就从其内在深处流入，并为他而战。人根据自己在试探中经历的事实知道，当时他的内在挣扎，如果内在没有挣扎，他就不会成功，而会投降。

This inner resistance does not come to the person's attention at the time, for when he is in temptations the evil and its falsities, which are attacking him, keep him in the dark. But the inner resistance comes to light after temptations, for those who are sensitive to the truth. For during worldly life people do not know about what the Lord brings into their inner life, since they are thinking on an outer or worldly level, and not with inward perception until they enter the next life. Still, when they win in temptations, they ought to recognise and acknowledge that they themselves did not fight, but the Lord fought for them.
AC 10685

当时这种内在的挣扎并未被人注意，因为当他处于试探中时，邪恶及其谬误正在攻击他，把他裹挟在暗昧中。但在试探过后，对于那些对真理敏感的人，其内心的抗拒就会显露出来。因为在世俗的生命中，人不知道主给他的内在生命带来的是什么，因为他的思维处于外在或世俗的层面上，直到他进入来世时才有内在的知觉。然而当他胜过试探时，他应该觉察并承认他自己并没有战斗，而是主为他而战。

AC 10685

11 it all applies to our daily lives

第十一章 一切尽在日常生活中

If you have read this far, you know where temptations come from, why they are permitted, and how to deal with them.

读到这里，人就会知道试探来自何方，为何被允许发生，以及如何应对。

Or you may be saying, “Nice try, but you don’t know what I’m up against! I know from bitter experience that I always give way. I go forward one step and back three. I’m headed right for hell. But I’ll have plenty of company there, so why worry?”

也许你可能会说，“好啊，那就试试吧，但你知道我经历了什么吗！在我痛苦的经历中，我总是退让。我常常向前走一步，向后退三步。我如今正往地狱去呢。但在那里会有很多人陪着我，有什么好担心呢？”

And if you are saying that, you have met temptation! This is exactly how those hellish influences want us to talk. If they get us into this frame of mind, they have us, and we may not find out until too late. After this worldly life, we have lost our chance to change.

如果这么说，你就遭遇到了试探！这正是那些地狱的势力想让我们说的话。当牠们成功劫持了我们时，就让我们陷入这种心态，而我们却可能意识不到，直到一切都太晚了。在这世上的生命结束之后，我们就失去了改变的机会。

Obviously a person is led away from evil in order to be remade, for whoever is bad in the world is bad after leaving the world. If evil is not removed in the world, it cannot be removed later. Where the tree falls, there it lies, and as someone’s life has been when he dies, so it stays. Moreover, everyone is judged by the things he has done. It is not that the things are listed, but it is that he goes back to those things and acts the same way, since death is a continuation of life, with the difference that a person cannot be remade then. DP 277b

显而易见，人必须被引离邪恶从而能得以更新。因为人若今生是邪恶的，在此生过后也还是邪恶的。在世时其邪恶若不被移除，离世后就不再可能被移除。树倒下的地方，就是它躺的地方。同样道理，人死后他生命的光景也会保留下

来。此外，每个人都是以他所做之事被审判的。他做过的事情并不被罗列出来，而是当他回到那些事情时，就以同样的方式行事，因为死亡是生命的延续。不同的是，人到那时已经无法改变了。

This is something the Lord wants us to know, and know now, not after death, when it is too late. He is always leading us away from our bad ways to reform and regenerate us, but it has to be our choice. He cannot and will not act unless we address our own evil ways of our own free will and call on Him for the victory over them that He alone can win (see section 10, above, about the Lord's aid).

这就是主想让我们现在就知道的。是现在，而不是死后，那时一切都太晚了。他总是带领我们远离邪恶之路，使我们更新得重生。但这必须是我们自己的选择。他不能也不会采取行动，除非我们以自由意志正视自己的邪恶行为，并呼求祂去战胜它们，因为唯有祂才能胜过(见上文关于上帝救助的第10节)。

So the lesson we have to learn is not to give up, not to be discouraged, not to weaken, and especially not to lose faith in the Lord, for evil can never win against Him. While He lived on this earth in a human form, He let all the evil powers of the hells attack Him, and He completely conquered them, once and for all (see section 2, above, about the Lord's temptations).

因此，我们必须学习的功课是，不要放弃，不要气馁，不要软弱，尤其是不要失去对主的信心，因为邪恶永远无法战胜祂。当祂以人身生活在地上时，他任由地狱的所有邪恶势力攻击祂，结果祂彻底地征服了牠们，一劳永逸(见上文关于主的试探第2节)。

Having won a permanent victory over the hells, the Lord is now able to bring this victory into our lives. In His love for us, He assumed our own frail human form in order to conquer every single evil that ever crops up in people. Evils have no power when He is there, and He is with us in every temptation that He allows to attack us. He longs to win the victory for us, and He will if we just avoid our bad impulses and fight them as if it were our personal responsibility.

在赢得对地狱的永远胜利之后，主现在能够将这一胜利带入我们的生命。带着对我们的爱，祂穿戴了人类脆弱的身体，以征服人身上具有的每一分邪恶。祂所在之处邪恶不堪一击。在蒙祂允许攻击我们的每一个试探中，祂都和我们在

一起。祂渴望且真实的为我们战胜，只要我们避免自己的邪恶冲动，担起自己的责任与邪恶作对。

The Doctrine of the Lord 12-14, written by Emanuel Swedenborg, explains that the Lord came into the world to control the hells and glorify His Human Divinity. The passion of the cross was the final struggle in the completion of the process.

Paragraph 33 of the same book reads:

以马内利•瑞登堡所著《主》一书的 12-14 节，讲述了主来到世上以制服地狱，并荣耀祂的神性之人。主在十字架上受难是这一过程终结的最后征战。该书第 33 段写道：

Temptations are nothing other than struggles against evil influences and false notions, and since evil influences and false notions are from hell, temptations are struggles against hell. And when people are undergoing spiritual temptations, there are evil spirits from hell around them, who induce the temptations. People are unaware that it is evil spirits who induce temptations, but I have come to know by many experiences that it is. It is on account of this that when someone conquers in temptations, thanks to the Lord, he is drawn out of hell and raised into heaven. It is on account of this that through temptations, or struggles against evil ways, a person becomes spiritual, and thus an angel.

试探是对抗邪恶和谬误的征战，既然邪恶和谬误来自地狱，试探就是与地狱作战。当人经历属灵试探时，来自地狱的邪灵缠绕着他，导致试探。人们不知道导致试探的是邪灵，但我从许多经历中了解到这一点。基于这个原因，当有人在试探中得胜，感谢主，他就被从地狱里救出来，提升入天堂。正因如此，通过试探，或与邪恶的斗争，人成为属灵，因而成为天使。

The Lord, however, fought against all the hells by His own power, and He fully mastered and subdued them. At the same time He was making His humanness Divine, and because of this He keeps the hells mastered and subdued forever.

而主依仗自己的权能与所有的地狱作战，他完全掌控并降服牠们。同时，他使祂的人性成为神圣。于是，祂永远掌控并降伏了地狱。

Before the Lord's Advent, the hells had grown up from below, high enough to start threatening even the angels in heaven as well as every person entering and leaving the world! The hells had grown up that high because the church had been laid

waste, and because of idolatries the peoples of the world were believing false ideas and doing wrong things. And hells come from people. In consequence of this, no person could have been saved if the Lord had not come into the world.

在主降临之前，地狱已经从下面长大了，足以威胁到天堂里的天使和每一个进出世界之人。地狱之所以茁壮成长，是因为教堂被毁了，而且因为偶像崇拜，世上之人都相信谬误，行为不义。而地狱就来自人类。因此若没有主降临世上，就没有人能得救。

In the Psalms of David and in the Prophets there is a great deal about these struggles of the Lord's, but there is little about them in the Evangelists [in the Gospels and Revelation]. These are the struggles meant by the temptations that the Lord bore, the last of which was the passion of the cross. It is because of them that the Lord is called the Saviour and the Redeemer. This is known in the church to the extent that they say that the Lord conquered death or the devil—i.e, hell—and that He rose again in victory, and also that without the Lord there is no salvation. Later paragraphs [Doctrine of the Lord 34-36] show how He glorified His human nature, and how this made Him the Saviour, the Redeemer, the Re-Maker, and the Regenerator. Through temptations the Lord became the Saviour.

DL 33

在大卫和先知的诗篇中，有很多关于主的这些征战的描述，但在福音和启示录中却很少。这些就是主所经历的试探中的征战，其中最后一次就是十字架上的受难。正因如此，主才被称为拯救者和救赎主。在教会中众所周知，主征服了死亡或魔鬼-即地狱-祂后来胜利复活。而且离开主就没有救恩。在《主》一书稍后的段落里（34-36节），描述了祂如何荣耀自己的人性，以及祂如何成为救世主、救赎者、再造者和重生者。主通过试探成为了救赎主。

DL 33

So there is fresh hope and courage as we face temptations. The Lord has done all this for love—love for each of us. The span of our earthly lives is short, and the fulfilment the Lord has for each of us in eternity is long.

所以，当我们面对试探时，总会有盼望和勇气。主做这一切是出于爱，爱我们每个人。我们在地上的生命是短暂的，但主为我们每个人在永恒里成就的生命却是长远的。

Salvation, like temptation, is tailored to the individual. No two people are ever born exactly alike (See Divine Providence 56, Arcana Cœlestia 72362, Heaven and Hell 405, and True Christian Religion 32). We have our quirks of temperament, our points of view, our own reactions to the world. The world sees us as we want it to, but the one who can assess us from top to bottom, inside and out, is the Lord. In His infinite love for each individual among us, He is able to help our special needs in a special way.

救恩，就像试探一样，是为每个人量身定做的。没有两个人的出生是完全一样的(见圣治 56 节，天国的奥秘 7236 【2】，天堂和地狱 405 节，和真正的基督教 32 节)。我们有各自的性情，视角，和自己对世界的反应。世界看我们如我们看它一样，但只有主能从上到下、从内到外掂量我们。在对每个人无限的爱中，祂能够以独特的方式，在特定需要上帮助我们。

All we have to do is be willing. And take up the struggle as if it depended on us.

我们所需要做的就是愿意，并承担起临到的征战。

We are usually unaware of it, but divine help is active unceasingly throughout our lives. We are never alone in our struggle against evil tendencies. If we were, there would be no hope for us, since we are born into all kinds of evil ways and develop more of our own. Alone we are powerless against the subtle attacks of the hells.

对此，我们通常并不明白。但在我们的一生中，神的佑助是活生生的，不间断的。在与邪情恶欲的斗争中，我们并非孤军奋战。否则，我们就没有希望，因为我们生来就有种种邪恶，自己又增添了许多。即使来自地狱的些微攻击，我们都无力独自抵抗。

12 the necessity of self-examination and repentance

第十二章 自省和悔改的必要

The Lord's individual help is especially active during temptations—temptations that occur when our own inclinations are allowed to surface in order to be dealt with.

在试探中，主对每个人的救助尤其是活生生的 - 当人自己的嗜好浮现出来被对付时，试探就会发生。

And this brings us to the necessity of self-examination. Self-examination is regular and honest investigation to see what particular evils we are inclined to. What inclinations would we follow if there were no law, no prison, no reprisals, no personal harm in it? Without this self-examination there is no struggle against the hells, and we carry these evils with us through life and into the next life. It is too late then to change. Now is the time to act. The choice between heaven and hell is in our own hands.

这就引出了自我反省的必要性。自我反省是一种定期而诚实的省察，目的是发现我们具体的不良倾向。如果没有法律，没有监狱，没有报复，没有人身伤害，我们倾向如何去行？没有这种自我反省，就不会有与地狱的抗争，我们带着这些邪恶度过今世，进入来生。那时再改变已经太晚了。现在就是采取行动的时候。去天堂还是地狱，选择权就在我们自己的手中。

The whole Divine purpose of temptation is to bring us to the place where we can see and acknowledge our own assortment of evils and then avoid them as sins against the Lord. This way the Lord can prepare us for our angelic lives in His new heavens. "Enter by the narrow gate, for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it" (Matt. 7:13-14).

试探的全部神圣目的，是带我们进入境地，看到和承认自己的各种邪恶，从而避免它们成为与主作对的罪恶。通过这样的方式，主预备我们的生命，成为他新天堂里的天使。“你们要进窄门。因为引到灭亡，那门是宽的，路是大的，进去的人也多；引到永生，那门是窄的，路是小的，找着的人也少。”(马太 7:13-14)。

The many who go in by the broad way to hell are those who are filled with self-interest and worldliness and who, in their hearts, reject the Lord's love and wisdom, even if many of them may outwardly appear to be honest and just. These are the people who have never examined themselves or practiced repentance against their evil inclinations and have refused to accept Divine truth or face up to the reality of themselves.

从宽阔的地狱之路进入的众人，充满了自私和俗欲。他们在心目中拒绝主的爱和智慧，即使他们许多人表面上看起来是诚实和公正的。这些人从来没有省察过自己，也从未对自己的邪情恶欲践行过悔改，他们拒绝接受神性真理，从不直面自己的本性。

The few who go by the narrow way to heaven are those who have developed love for the Lord through self-examination and shunning their evil inclinations as sins against Him. They have accepted Divine truth, have let it apply to their lives, and have acknowledged in their hearts as they turned from evil ways that the Lord alone has won the victories for them.

少数从窄路上达天堂者，是那些通过自省和拒绝邪恶欲望，进而生出对主之爱的人。他们接受了神性真理，践行于生活之中，并在心里承认，在转离邪恶的道路上，唯有主为他们赢得的胜利。

The Lord shows us the way, but it is a personal choice, as the following quotations from The True Christian Religion (TCR), and The New Jerusalem and Its Heavenly Doctrine (HD) will show.

主给我们指明了道路，但这是个人的选择，正如以下摘录自真实的基督教(TCR)和新耶路撒冷及其属天教义(HD)的描述所显示的那样。

Active repentance is investigating yourself, recognising and acknowledging your sins, taking responsibility for them, confessing them before the Lord, praying for help and power to resist them, and in this way ceasing to do them, and leading a new life. And doing all this as if by yourself. And then, when the sins you have been guilty of return, you say to yourself, "I don't want them, because they are sins against God." This is active repentance.

主动的悔改是省察你自己，发现并承认你的罪，承担对它们的责任，在主面前忏悔，祈求帮助和抗拒它们的能力，从而不再如此行，而过新的生活。这一切

似乎是你自己做的。然后，当你承认过的罪再次来临时，你对自己说：“我不要它们，因为它们是对上帝犯罪。”这就是主动悔改。

Who cannot understand that whoever does not explore and see his sins stays immersed in them? For from birth everything bad is fun. Isn't it pleasant to take revenge, fornicate, defraud, blaspheme, and especially to control other people out of self-interest? Doesn't the pleasure make these sins invisible? And if they happen to be called sins, aren't they excused for the pleasure in them, even by specious demonstrations that they aren't sins? And don't you go on with them this way and later do them more than before, until you don't know what a sin is or whether there is sin?

我们知道，人若不省察并承认自己的罪，就会沉迷于罪中。因为从出生起，所有的坏事都使人开心。报复、通奸、欺骗、亵渎，特别是为了私利而控制他人，难道不是很愉快吗？快乐不是让人对这些罪恶视而不见吗？如果它们偶然被称为罪，难道不可以因为它们带来的快乐而原谅吗？甚至通过文过饰非的掩饰，证明它们不是罪吗？如果长此以往，日后岂不是沉迷更深，直到你不再知道什么是罪，也不知道罪的存在吗？

It is different with someone who actively repents. He recognises and acknowledges his evils and calls them sins, and so he begins to avoid them and turn away from them, and eventually he finds that his pleasure in them is no fun. The more he does this, the more he loves good things and eventually feels pleasure in them. This is the pleasure of angels in heaven.

而积极悔改的人就不同了。他发现并承认自己的罪，并认为它们是罪。于是他开始预防这些罪，并拒绝它们。最终他发现这些罪中的乐趣是无聊的。他如此行得越多，就越热爱良善之事，终至乐在其中。这是天堂天使的快乐。

In a nutshell, the more someone puts the devil behind him, the more he is chosen by the Lord, is taught and led by Him, withheld from evil ways, and kept in good ways. This way and no other is the way from hell to heaven. TCR 567 【5-6】

简而言之，一个人越是把邪恶抛弃在身后，他就越被主拣选，教导和引领，越能摆脱邪恶的辖制，也越能持守良善。这是从地狱到天堂唯一的路，没有别的路。

TCR 567 【5-6】

Someone who just acknowledges that he is a sinner in general, admits that he is guilty of all sins, and does not examine himself—i.e., look at his sins—is making confession, but he is not making the confession of repentance. Since this person does not find out about his evil inclinations, he lives the same way afterwards as before.

HD 162

人若只在原则上承认他是个罪人，承认他在诸般罪上有份，却不省察他自己-即他自己的罪，这是忏悔，但却不是悔改的忏悔。因为他没有认识到自己的邪恶，他以后的生命会一如既往。

HD 162

Anyone who is living a life of belief and of love for others repents every day, reviews the bad inclinations in himself, acknowledges them, is on his guard against them, and asks the Lord for help. For on his own a person is always slipping, but the Lord is always raising him up and leading him to a good life. This is the status of people who live right.

HD 163

任何过着仁爱和信仰生活的人，每天都会悔改。他省察自己内里的邪恶，承认它们，提防它们，并向主寻求帮助。因为人若靠自己总是滑倒，但主却常扶助提升他，把他领入良善的生命。这就是走正道之人的状态。HD 163

A person who is examining himself in order to repent should investigate his thoughts and his willful intents, and what things among them he would do if he could—namely, if he were not afraid of laws and the loss of his reputation, status, and assets. The evils of a person are in his thoughts and intentions. These are the source of all the bad things a person does physically. People who do not explore their bad thoughts and intentions cannot repent, because they have the same thoughts and intentions afterwards as before. And yet to intend evils is to commit evils. This is what self-examination is all about.

HD 164

人若为忏悔而省察自己，就应该省察他的想法和心存的欲念，以及如果情况允许的话，他会做些什么 - 也就是说，若不必畏惧法律和损害名誉、地位和财产时，他会作什么？人的邪恶存在于他的思想和意愿里。这是人实施所有邪恶之事的根源。不去探查自己的邪恶思想和意愿的人是不会悔改的，因为他们过后会持守与以前同样的思想和意愿。然而，意愿作恶就是作恶。这就是自我反省的意义所在。

HD 164

Oral repentance without living repentance is not repentance. Sins are not taken away by oral repentance but by living repentance. The Lord is always forgiving a

person his sins, for He is mercy itself. But no matter how much a person thinks that his sins have been taken away, they stay with him, and they are only removed through a life that follows the concepts of real belief. The more someone lives by this, the farther the sins are removed from his life, and the farther they are removed, the more they are taken away.

HD 165

口头悔改而没有生命的悔改，并不是悔改。仅靠口头悔改无法赦免罪，要靠生命的悔改才行。耶和华常赦免人的罪，因为祂自己是仁爱。但是，无论人如何以为自己的罪已经被赦免，它们仍然在他里面，只有通过践行真正信仰的生命，罪才能被驱除。人如此生活得越久，罪就离他的生命越远，罪离他的生命越远，就被赦免的越多。

HD 165

Anyone can reasonably conclude that the church cannot be in the person until his sins are removed—which can be illustrated by these analogies: Who can put sheep, and their young and lambs into fields or woods where there are all kinds of wild animals, before driving out the wild animals? And who can make a garden out of ground full of thorns, briars, and nettles before rooting out those weeds? Who can set up a government and a system to administer justice by law in a city held by the enemy before driving out the enemy? The evil inclinations in people are the same. They are like the wild animals, the briars and thorns, and the enemies. The church can no more share living space with them than someone can live in a menagerie where there are tigers and leopards, nor any more than anyone can lie in a bed with its mattress and pillows stuffed with poisonous weeds.

TCR 511

任何人都可以合理地得出这样的结论：除非他的罪被驱除，否则教会不在他里面—这可以用以下类比来说明：谁能在赶走扑食野兽之前，把绵羊、它们的幼仔和羔羊放进有各种猛兽的野外或树林里？在充满荆棘、棘刺和荨麻的土地上，谁能不根除这些杂草就建成一个花园？在被敌人占据的城市里，谁能在驱逐敌人之前，建立良好的政府和制度，依法实行正义呢？人类的邪恶欲望也是同样的，它们如同猛兽，荆棘和棘刺，以及敌人。就像人无法住在老虎和豹子横行的动物园里，也不能睡在塞满毒草的床垫和枕头的床上，教会更不能与它们共存一处。

TCR 511

Who does not know from common sense that it is not repentance just to confess vocally that you are a sinner? For what is easier for someone in trouble and under stress than to fetch sighs and groans from his lungs and spill them out through his lips, and beat his breast, and hold himself guilty of all sins, even though he is not

familiar with one sin in himself? Does the hellish crowd that inhabits his loves exit on his sighs? Wouldn't they be more apt to hiss right along and stay with him the same as before, as their home? This shows that this kind of repentance is not what the Word means, but repenting bad actions.

TCR 529

从常识上说，谁不知道光口头承认自己是罪人并不等于悔改？对一个遭遇挫折，处于痛苦中的人来说，有什么比发出叹息，口中悲痛呻吟，捶胸顿足，承认自己的所有罪孽，却不明白他里面的任何一种罪更容易呢？来自地狱的群魔盘踞在他的爱里，牠们会因为他的叹息就离开吗？牠们岂不会发出嘘声，轻蔑讥讽地坚守此地，这就是牠们的家呀！如此看来，圣言所指的悔改不是这样的，而应悔改邪恶的行为。

TCR 529

Before repentance a person is like an uninhabited place with terrible ferocious creatures in it, dragons, horned owls, screech-owls, vipers, poisonous snakes, and in the shrubbery lewd demons and harpies, and leaping satyrs. But once these have been driven out by the person's diligence and work, the wilderness can be ploughed and cultivated into fields, and these can be planted, first with oats, beans, and flax, and later with barley and wheat.

悔改之前的人就像一个无人居住之处，里面居住着恐怖的凶猛生物，龙，大角猫头鹰，鸣角鸮，毒蛇，灌木丛中有邪淫的恶魔和女妖，还有狂舞的色魔。但当这些被人用勤奋努力赶出去后，荒野可以耕种成为田地，可以先种上燕麦、豆类和亚麻，然后种上大麦和小麦。

And an analogy with malice may be drawn. Plenty of it prevails among people. If malicious people were not corrected by laws and punished by flogging or death, no city would last, nor would any kingdom. A person is like a society in miniature. If he did not treat himself in spiritual terms as the malicious are treated in worldly terms, he would be corrected and punished after death, until he did not do wrong for fear of punishment. Yet he could never be forced to do good for the love of good.

TCR 531

也可以用人间充斥着的邪恶来比喻。如果不依照法律，以鞭打甚或死刑纠正邪恶之人，任何城邦，国家都无法存续。一个人就像一个缩微的社会。如果他不以属灵的方式约束自己，就像以世俗条款对待恶棍那样，他会在死后得到纠正和惩罚，直到他由于畏惧惩罚而停止作恶。然而，人绝不可能被迫因爱善而行善。

TCR 531

Real repentance is to examine not just your acts but also your voluntary intentions, because understanding and willing become acts. A person speaks from thought and acts from will, so speech is thought speaking, and action is will acting. And because these are the source of speech and actions, it necessarily follows that your thought and will sin when your body does. People, moreover, are also able to repent of bodily misdeeds but still think and will evil. But this is like cutting down the trunk of a harmful tree and leaving its root in the ground. The same bad tree grows out of the root and spreads. But it is different when the root, too, is removed, and in a person this happens when he explores his willing intentions as well, and removes evils through repentance.

真正的悔改不仅要省察你的行为，也包括你的自主意愿，因为认知和意愿产生行动。人依据思想说话，发自意愿行动，所以言语就是思想在说话，举止就是意愿在行动，因为它们是言语和举止的根源。所以当身体犯罪的时候，必然是思想和意愿在犯罪。事实上人能够悔改身体所做的恶事，但仍然思想和意愿邪恶。这就像砍下一棵有害树木的树干，却把它的根留在地里，这棵坏树就从根部再长出来并生长蔓延开来。但是当根也被清除时，情况就不同了。在人身上也是一样，人若省察行为的同时也省察自己的意愿，他就能悔改消除罪恶。

A person explores his willful intentions when he examines his thoughts, because intentions show up in thoughts—explores how, when thinking about it, he wants and intends revenge, adultery, theft, and false testimony, and lusts after these things, as well as blasphemy against God, the Holy Word and the holy church, and so on. If he concentrates further on this and questions whether he would commit these wrongs if fear of the law and his reputation did not interfere, and if after questioning it he decides that he does not want those things, because they are sins, then he is truly and inwardly repenting. And all the more if when he senses a thrill in those evil acts and is free to commit them, but then resists and does not do it. For anyone who keeps doing this over and over, the pleasure of those evils, when they return, seems misery, and in the end he condemns them to hell.

人通过省察思想，可以探究他蓄意的欲念，因为他的欲念会在思想中显现 - 探究当他想某件事时，如何盼望和意欲？报复、通奸、偷窃和做伪证，并从中满足欲望，他也会亵渎上帝、圣言和圣洁教会等等。如果他就此进一步深思并质疑，倘若无需畏惧法律和丢失信誉，他是否会做这些坏事？如果他在质疑之后决定不做那些事，因为它们是罪恶，他就是真正发自内在地悔改。尤其是当这些邪恶作为会使他感到兴奋，并且他可以无拘无束地去做，而此时他抗拒而不

做。人若反复如此行，当这些昔日邪恶的快乐再面临他的时候，就成了痛苦。最终他把它唾弃在地狱里。

This was the meaning of the Lord's words, "Whoever wants to find his soul must lose it, and whoever has lost his soul for Me, finds it" (Matt. 10:39).

这就是主的话之含义：“得着生命的，将要丧失生命；为我丧失生命的，将要得着生命。”（马太 10：39）

Anyone who expels his willful evils through this kind of repentance is like the man who pulls up the tares sown in his field by the devil in time for the seed planted by the Lord God the Saviour to fall on clear soil and grow into a crop (see Matt. 13:24-30).

TCR 532

任何如此施行悔改，将自己意欲的邪恶驱逐出去的人，就像人及时拔出撒旦撒在田里的稗子，好叫救主神所播下的种子，落在洁净的土壤上，成长丰收(马太 13：24-30)。

TCR 532

People who do not examine themselves are like sick people whose blood is corrupted by vascular constriction, causing atrophy, numbness of the limbs, and acute chronic illness due to thickening, tenacity, acridness, and acidity of fluids and consequently of the blood. But those who examine their voluntary intentions are like people who are cured of those illnesses and return to the life they enjoyed when they were young. Those who examine themselves properly are like ships from Ophir loaded with gold, silver, and valuables. But before examining themselves they are like garbage scows which carry away the filth and dung of the streets.

不省察自己的人就像病人一样，其血液因血管收缩而败坏，导致四肢萎缩、麻木，以及因增生、僵硬、刺痛，以及体液并进而血液酸化所导致的急慢性疾病。但是那些省察其自主意愿的人，就像治愈了这些疾病的人，又回去享受他们青春年少时的生活。那些正确省察自己的人，就像从俄斐来的船，装满了金银和贵重物品。但在省察自己之前，他就像垃圾车，载的是街上的污秽和粪便。

People who examine themselves inwardly become like mines whose walls all glitter with the ores of precious metals, but before this they are like reeking fens with snakes and poisonous reptiles that flash their scales, and noxious insects with

glittering wings. Those who do not examine themselves are like dry bones in a valley. But after self-examination they are like the same bones, which the Lord Jehovah endowed with muscles, made flesh come over them, covered them with skin, put breath in them, and they lived (Ezek. 37:1-14). TCR 534

省察自己内心的人，就像墙壁上闪烁着稀有金属矿石的矿道；但在此之前，他就像发出臭气的篱笆，上面趴着鳞片闪光的毒蛇和有毒的爬行动物，还有毒虫的翅膀闪闪发光。不省察自己的人，就像山谷中的枯骨。但自省以后的人，就像同样的骨头，但蒙主耶和華用肉遮盖它们，用皮包裹他，赋予他生气，他就活了过来(以西结书 37: 1-14)。 TCR 534

It is a commonplace that habit is second nature, and it makes something easy for one person which is hard for someone else. This goes for self-examination and confessing what it discloses. What is easier for a servant, porter, or farmer than to work with his hands from dawn to dusk? Someone high-born and pampered, on the other hand, cannot do the same work for half an hour without sweat and fatigue. It is easy for a scout with a staff and comfortable shoes to hike for miles, while someone used to going by vehicle can hardly run slowly for a block. Every devoted craftsman does his work with ease and willingly, and when away from it is eager to get back, while another one, skilled in the same trade, but lazy, can hardly be driven to it.

习惯是第二天性，这是众所周知的事。所以对一些人很容易的事，对另一些人却很难。这也见于自省并悔改省察所见。对于一个仆人、搬运工或农民来说，从早到晚手工辛勤劳作是很容易的事。但一个生于富贵、娇生惯养的人，做同样的工作，不到半小时就会汗流浹背，疲劳不堪。让一个征夫带着手杖，穿着合脚的鞋子奔走几英里根本不在话下，而让习惯坐车的人慢跑一个街区都很难。每一个忠于职守的工匠，都是轻松愉快、心甘情愿地工作，一旦离开，他会渴望回到工作岗位上来。而一个虽然擅长相同行业，却懒惰的工匠，却很难被驱赶回去工作。

Everyone in any function or pursuit is the same. What is easier for someone devoted to piety than to pray to God, and what is harder for someone given to impiety—and vice versa? What clergyman preaching before a king for the first time is not afraid? But when he gets used to it, he carries on unruffled. What is easier than for an angelic person to lift his eyes to heaven, or for a diabolical person to cast his eyes down toward hell? If the diabolical person becomes hypocritical, he, too, can look up to heaven, but his heart turns the other way. The end a person

has in view forms his habits and determines his character.

TCR 563

每个人在任何事务或追求上也是这样的。对一个虔诚的人来说，有什么比向主祷告更容易呢？而一个不虔诚的人要如此做就难的多了。任何一位牧师第一次在国王面前布道都很紧张，但当他习惯了之后就会从容不迫。对属天之人来说，有什么比仰望天堂更容易的呢？而邪恶之人的眼神却极其容易投向地狱。如果邪恶之人又很虚伪，他也可以眼望天堂，但他的心却与之相反。人生的目标塑造人的习性，决定人的品格。

TCR 563

Since not many in the Protestant Christian world practise repentance, I might add that someone who has not looked within and sorted through himself cannot tell, in the end, what evil is, which condemns, and what good is, which saves, for he has no scruples by which to know. An evil inclination that the person does not see, recognise, and acknowledge, remains, and what remains takes root more and more until it clutters the more inward reaches of his mind. On account of this, the person becomes first worldly, then sensually, and finally physically obsessed. In these states, he does not know about any evil that condemns nor goodness that saves. He becomes like a tree on hard rock. It spreads its roots out among the chinks of the rock, yet it grows weak for lack of moisture.

TCR 564

因为在基督教新教的世界里，没有多少人践行悔改，因而有必要补充一点，人如果从未省察自己的内心并践行悔改，最终就不知道什么是遭咒诅的邪恶，什么是得拯救的良善，因为他没有迫于良心的顾忌去知道这些。人未能发现、认识和承认的邪恶欲望会依然故我，这些东西会扎根越来越深，向更深的内在搅扰直到他的心性。正因如此，人首先变得世俗，然后是感官化，最后沉迷于肉体欲望。在此状态下，他对任何遭咒诅的邪恶或得拯救的善良都一无所知。他变得像顽石上的一棵树，它的根在岩石的缝隙中展开，终究由于缺乏水分而枯萎。

TCR 564

Who does not know that a hypocrite can talk about God, an opportunist can talk about sincerity, or an adulterer can talk about chastity, and so on? But if people did not have a knack for opening and closing a door between thought and speech, and between intentions and actions, and did not have Prudence or Cunning there as a doorman, they would rush more savagely than any wild animal into unspeakable and bloody exploits. But after death that door is opened up on everyone, and then it is obvious what they have been like. But in hell the people are restrained by penalties and by jailers.

谁不知道，一个伪君子可以高谈上帝，强盗会谈论真诚，或者通奸者也能谈论贞操，等等。人能以谨慎或狡诈为门卫，打开或关闭位于思想和言论之间，以及在意图和行动之间的门，如果不能够关闭这扇门，他就会落入比任何野兽更野蛮血腥的残忍。但死后，每个人的这扇门都是敞开的，于是他到底是怎样的人便一目了然。而在地狱里，人受到惩罚和监禁的约束。

So, dear reader, look within yourself, and fish out a bad inclination or two, and turn away from them out of religious principle. If you turn away for any other reason or purpose, you're only turning away to keep the world from knowing.

TCR 566

所以，亲爱的读者，要关照自己的内心，搜出一些不良欲念，依据宗教原则弃绝它们。如果你弃绝它们是出于任何其他原因或目的，你就只是为了不让世人知道而已。

TCR 566

Here are some signs that sins have been remitted, i.e. set aside. People find pleasure in worshipping God for the sake of God and in serving other people for the sake of other people, and therefore in doing good things for goodness' sake and speaking the truth for the sake of truth. They do not hope to build credit through positive actions or through belief. They avoid and turn away from evil acts like enmities, hatreds, vengeance, and adulteries, and even from thoughts with that kind of intentions.

下面这些迹象，表明罪已经被赦免了，也就是被弃绝了：人为了主而崇拜主，为了他人而服侍他人，这成为他的乐趣。从而为了良善而施行善举，为了真理而讲说真理。他不希望通过善行或信仰来积功德。他规避和远离如仇恨、报复和通奸这样的邪恶行为，甚至防范属于这类意图的欲念。

But here are some signs that sins have not been remitted, i.e., set aside. They worship God, not for the sake of God, and they serve other people, not for the sake of other people. So they do good things and speak the truth not for the sake of goodness and the truth, but for the sake of themselves and their material interests. They want to gain credit by what they do. They experience no displeasure in bad acts like enmity, hate, vengeance, and adulteries, and they freely indulge in contemplating these evils for the sake of the evils.

HD 167

但下面的一些迹象，表明罪还未得赦免，也就是说没有被弃绝：人崇拜主不是为了主，他服侍别人不是为了别人。因此他做好事，说真话，不是为了良善和

真理，而是为了他自己和物质利益。他希望通过所做所为来积累功德。在敌视、仇恨、报复和通奸等恶行中，他没有感觉任何不快。因为邪恶，他无拘无束地沉溺于罪中。

HD 167

After someone has examined himself, acknowledged his sins, and carried out repentance, he should remain unwavering in goodness to the end of life, for if he slips back into his previous life of wrong, and embraces it, he profanes, because then he mingles bad with good. So his later condition becomes worse than his previous condition, according to the Lord's words, "When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none. Then he says, 'I will return to my house from which I came.' And when he comes, he finds it empty, swept, and put in order. Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that person is worse than the first".

HD 169

当人省察自己，承认自己的罪，并践行悔改之后，他应该持守良善，坚定不移直到此生尽头。因为如果他再次跌倒，陷入并拥抱过往的不良生活，他就是衰败，因为他这样就混淆了恶与善。于是他后来的光景就比先前更糟，正如主所说：“污鬼离了人身，就在无水之地过来过去，寻求安歇之处，却寻不着。于是说：‘我要回到我所出来的屋里去。’到了，就看见里面空闲，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。这邪恶的世代也要如此。”

HD 169

Analogies can illustrate what someone is like whose intellect has been elevated without taking along the love in his free will. He is like a high-flying eagle that immediately plunges down as soon as it sees prey below, such as chickens, young swans, or even lambs, and seizes them greedily. He is also like an adulterer who has a prostitute hidden in a lower room. By turns he goes up to the top floor of his house and sagely discusses chastity with visitors, in his wife's presence, and by turns ducks out of the gathering and satisfies his lust with the prostitute down below. This is what someone is like who is on a high level as far as intellect goes, but his voluntary love takes its place down around his feet, immersed in the filth of nature and sensual pleasures. Such people seem to be intellectually brilliant, yet their will is anti-intellectual, so they can also be compared to serpents with iridescent scales and to beetles that shine like gold, as well as to the will-o-the-wisp in swamps, the glow in rotten wood, and phosphorescent substances.

可以用比喻说明，当一个人的智力被提升，而他的自由意志里却没有爱时，他会是什么样的人。他就像一只高飞的老鹰，一看到下面的猎物，如鸡、天鹅、甚至羊羔，就会立即俯冲下来，贪婪地抓住它们。他也像一个奸夫，把妓女藏在低层的房间里。他不时地走到房屋的顶层，在妻子陪伴下，与客人讨论贞操问题；然后又时不时躲开众人，到下面用妓女满足自己的肉欲。就智力而言，这样的人水平很高，但他的自主之爱却甘愿沦落脚下，沉迷在肮脏的属世和感官乐趣中。此人似乎在智力上是杰出的，然而他的意志却是反理智的，所以他也可被喻为有着闪光鳞片的蛇，和像金子一样发光的甲虫，也可被比作沼泽地夜间的萤火，腐烂的木头和荧光物质的微芒。

Some of them can imitate angels of light, among people in this world as well as after death among angels of heaven. After a short examination, however, the angels strip them naked and throw them out. But this cannot be managed in the world, because their spirit is not open there but masked. The fact that they can imitate angels of light in face and speech is the reason why—and also the evidence that—they can raise their intellect almost to angelic wisdom.

他们中有些人可以扮做光明的天使，或者出现在世上人间，或者死后显于天堂的天使间。然而经过简短的核查，天使们扒光了他们的衣服，把他们扔了出去。但这在世上无法做到，因为他们的灵魂是不可见的，是被遮盖的。他们可以在面容和言语上假扮光明天使，这个事实说明-也是证据-他们可以提高其智力，几乎达到天使般的智慧水平。

Now, since the inner level and the outer level of a person can separate into such opposites, and since the body decays and the spirit remains, the point is that a dark spirit can lurk under a pure face, and a smouldering spirit under soothing talk. Therefore, my friend, know people not by their lips but by their hearts—that is, not by what they say but by what they do, for the Lord says, “Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous wolves. You will know them by their fruits” (Matt. 7:15-16). TCR 590

现在，既然人的内在和外在外在可以如此截然相反地割裂，并且身体将要朽坏而灵魂依然存在，要害点是一张纯洁的面孔下可以藏着一个阴暗的灵魂，而花言巧语下也许藏着一个疯狂的灵魂。所以，我的朋友，不要凭嘴，要凭心认识人。那就是，不要看他说什么，而要看他做什么。因为主说：“你们要防备假先知，

他们到你们这里来，外面披着羊皮，里面却是残暴的狼。凭着他们的果子，就可以认出他们来。(马太 7: 15-16)。

TCR 590

Appendix 附录

The Writings are a unique set of books written through Emanuel Swedenborg by the Lord and are quite unlike any other books in the world today. Each is a masterpiece in itself and reveals new facets of the Lord's love and wisdom.

这些著作是主经由以马内利·瑞登堡 (Emanuel Swedenborg) 写成的一系列独特书卷，截然不同于当今世界上任何其他著作。每一部作品本身都是一幅杰作，从新的侧面揭示主的爱和智慧。

Some of the topics are:

heaven, hell, and the world of spirits
the Divine Providence and how it works
Divinity in a human form
what the Trinity is
the spiritual meaning within the Word of God
the second coming of the Lord
repentance, reformation, and regeneration
the real meaning of charity
free will
usefulness: being what you were created to be
marriage on earth and in the next life
what happened in the Last Judgment
the problem of evil
the problem of pain
the inward person and the outward
the meaning of creation
Divinity is love and wisdom
why the Lord loves and never hates
signs of the Lord's infinite and fathomless love
Divinity is the same in greatest and least things
the doctrine of degrees
atmospheres of the spiritual and natural worlds

部分主题如下:

天堂，地狱以及灵界
圣治及其如何运行
道成肉身
三位一体是什么
主的圣言中的灵意
主的第二次降临
忏悔，更新和重生
仁爱的真正意义
自由意志
益用：按你被造的目的做人
今生和来世的婚姻
最后的审判中何事发生
邪恶的问题
痛苦的问题
内在和外在的人
创造的意义
神是爱和智慧
为什么主只爱不恨
主无限而深邃之爱的征象
神在最大和最小之事上都一样
层级的教义
灵界和物质界的大气

the substance and material of creation

创造的物质与材料

will and intellect as vessels for Divine love and wisdom

意志和智识是神性爱与智慧的器皿

These are only some of the remarkable disclosures now given to the world by the Lord through these profound books. It can truly be said that these Writings have already begun to change the world. As they become better known, the Lord will bring more and more enlightenment and perception to people's minds. The day is coming when people will no longer grope in spiritual darkness, chaos, hatred and selfishness, but will bask in the light and warmth of love and understanding.

这些深刻的著作，只是主赐给世人的旷世绝伦启示的一部分。可以说，这些著作已经开始改变世界。随着对它们理解的深入，主会给人们的心性带来越来越多的启示和认知。人们不再摸索在灵性的黑暗、混乱、仇恨和自私里，而是沐浴在爱和觉悟的光和温暖中，这一天就要到来了。

The main books of the Writings are: 瑞公著作的主要部分是

Arcana Cœlestia (AC) (12 Vols) 天国的奥秘 (AC, 12 卷)

True Christian Religion (TCR) 真正的基督教 (TCR)

Heaven and Hell (HH) 天堂与地狱 (HH)

Divine Providence (DP) 圣治 (DP)

Divine Love and Wisdom (DLW) 圣爱与圣智

Conjugal Love (CL) 婚姻之爱

The New Jerusalem and its Heavenly Doctrine (HD) 新耶路撒冷及其属天教义

Apocalypse Revealed (AR) 启示录揭秘 (AR)

Apocalypse Explained (AE) (6 Vols.) 启示录注解 (AE, 6 卷)

The Last Judgement 最后的审判

Coronis TCR 附录

The White Horse 白马

Charity 仁爱

Brief Exposition 简论

De Verbo 圣言

Doctrine of Uses 应用的教义

Intercourse of Soul and Body 灵魂与肉体的交融

The Four Doctrines: of the Lord (DL), Sacred Scripture, Life and Faith :

4 教义：主（DL），圣经，生命，和信仰

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PULL QUOTES 醒目引文

page number refers to the page in the printed book 页码为印刷版页码

- Page 19** Evil spirits never attack anything but what a person loves
除了人之所爱，邪灵不攻击其它
- Page 21** the malicious demons and spirits take no chances, because their life depends on being able to destroy
恶毒的魔鬼和邪灵不会冒险，因为牠们的生命取决于毁坏的能力。
- Page 27** the Lord's life was continual temptation and continual victor
主的生命就是不断地试探和得胜
- Page 28** to destroy anyone's love is to destroy that person's life itself, for love is life 摧毁人之爱就是摧毁他的生命，因为爱就是生命
- Page 30** the greater the love, the more severe the temptation
爱的越强，试探就越烈
- Page 36** Someone who is forced to think truth and do good is not reformed but thinks untruth and wants what is wrong all the more
被迫思真理，行良善者不得更新，反而更加思想虚假，意愿谬误
- Page 37** we incline toward what is forbidden
越被禁止的，人越想往
- Page 39** it is not some plunge into poverty and misery or giving up all physical pleasures evil is not subdued or mastered in this way
既不是投入贫困和苦难，也不是放弃所有物质的快乐，控制邪恶不是这样做的
- Page 40** temptation is the way the inner person merges with the outer
试探是融合人之内外的途径
- Page 44** when a condition of temptation stops the fog lifts and the air clears
一旦试探结束，迷雾就会消散，空气变得清新
- Page 46** people are in equilibrium and are free to think and intend evil as well as to think and intend good
众生平等，人人都有自由意志去思想并意欲邪恶，或良善

- to Page 50 **temptations are for the purpose of confirming good states of mind and true beliefs**
 试探的意义在于确证良善的心性与真正的信仰
- Page 51 **there must be temptation to regenerate a person**
 人欲重生必经历试探
- Page 54 **a person lives like a wild animal if his inner plane is separated from his outer plane it is through the inner person that the Lord makes someone human**
 内在与外在分裂之人的生命就如野兽，主经由人之内在使人成为人
- Page 57 **yet this outer person can reason, and, as it seems to him, reason cleverly**
 此外在之人也可以似乎是他自己在清楚地推理
- Page 59 **many people are unaware that each person has an inward plane, a reasoning plane, and a worldly plane**
 许多人并不清楚，每个人都有内在层面，理性层面和属世层面
- Page 64 **the rational plane of a person is intermediate between the most inward plane and the most outward**
 人的理性层面位于最内和最外层之间
- Page 69 **things like adultery work like open theft after people commit an evil on purpose two or three times they are unable to stop, as it obsesses their minds**
 通奸一类的事就如开门揖盗，人若有意行邪恶两三次，他就无法停止，他的心性沉迷其中
- Page 75 **no one is led into any spiritual temptation before he has reached adulthood**
 成年前无人被引入灵性试探
- Page 78 **after each spiritual temptation come enlightenment, tender feelings, well-being and happiness**
 每次灵性试探过后，都有得启示，心旷神怡，舒心和幸福的感觉
- Page 84 **anyone who is in the struggles of temptation and wins gets more and more power over evil spirits**
 人若经历试探并获胜，就得到更多能力胜过邪灵
- Page 88 **people under temptation are in an inward anxiety amounting to despair**
 经历试探之人会有内在焦虑甚至绝望
- Page 90 **temptations remove characteristics of self-love, contempt for others, and therefore, self-glorification**
 试探驱除自爱，蔑视他人并自命不凡的品性

- Page 95** selfishness and misconceptions cannot be wiped out instantaneously for that would amount to destroying the whole person self-glorification
自私和谬见不能被立即抹去，因为这等于毁灭整个人的自尊心。
- Page 99** heaven is not pure 天堂并非单纯
- Page 101** if people could be reformed under compulsion there would not be anyone in the universe who was not saved
人若能被迫更新，宇宙中就不会未得救之人
- Page 103** in the struggles in which one wins, there is greater freedom than without struggles
赢得征战之人，比未经征战者有更大的自由
- Page 105** people are interiorly in the company of spirits and angels all the time
人的内在总有灵和天使相伴
- Page 108** people in a church of any doctrine can be regenerated, but those with genuine truths more readily than others
持任何教义的教会之人都能得救，但持有真正真理者更容易
- Page 118** God tempts no one 主不试探人
- Page 119** what tempts and leads into temptation is the evil in the person
诱惑并导致试探的是人的邪恶
- Page 120** in temptations, it is not the person who struggles, but the Lord struggles on the person's behalf though the person seems to be doing it
试探中不是人在征战，而是主在为人征战，即使看似人在奋斗
- Page 128** whoever is bad in the world is bad after leaving the world
今生的恶人离世后仍是恶者
- Page 129** the Lord assumed our own frail human form in order to conquer every single evil that ever crops up in people
主披带我们软弱的人身，为的是征服人类出现的每一项邪恶
- Page 131** we are never alone in our struggle against evil tendencies
在与邪恶嗜好的斗争中，我们从不孤独
- Page 137** the evils of a person are in his thoughts and intentions
人的邪恶在他的思想和欲念中
- Page 139** before repentance a person is like an uninhabited place with ferocious creatures in it
悔改之前的人就像凶残猛兽盘踞的荒凉之处
- Page 145** someone who has not looked within and sorted through himself cannot tell, in the end, what evil is

未经自省并从内心看清楚自己的人，最终也不知道何为邪恶

Page 155

be strong and of good courage, fear not, nor be afraid of the world, for the Lord your God goes with you; He will not fail you nor forsake you

Deuteronomy 31:6

你们当刚强壮胆，不要害怕，也不要畏惧他们，因为耶和华你的神和你同去。他必不撇下你，也不丢弃你。申命记 31: 6