

REGENERATION

SPIRITUAL GROWTH AND HOW IT WORKS



EMANUEL SWEDENBORG

INTRODUCTION BY LEE VAN LAER

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重生 - 灵性成长的机制

Emanuel Swedenborg
以马内利·史威登堡（瑞登堡）著

Introduction by Lee van Laer
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INTRODUCTION

引言

And I said to the man who stood at the gate of the year: "Give me a light that I may tread safely into the unknown." And he replied: "Go out into the darkness and put your hand into the Hand of God. That shall be to you better than light and safer than a known way."

—from "God Knows" by Minnie Louise Haskins

我对站在岁月门口的人说，“给我照个亮，让我安全地踏入未知的世界。”他回答说：“到黑暗里去、把手交给神的手。这对你来说比光明更好，比已知的道路更安全。”

- 摘自《神知道》明妮·路易丝·哈斯金斯

Emanuel Swedenborg was an important influence on Western metaphysical thinking during the nineteenth and early twentieth centuries; yet, oddly enough, this influence is no longer keenly felt. That is unfortunate, because Swedenborg brought humankind some of its most extraordinary and unusual observations about the nature of its own physiology, psychology, and spirituality. Many of his ideas are timeless; they include significant insights about the human nervous system, including the nature of neurons and the functional purpose of the cerebral cortex. His doctrine of the unity of all things in a fundamental, transcendent, and infinitely creative state of divine love is echoed in the esoteric Islam of Muhyiddin Ibn 'Arabi and the contemporaneous mystical sermons of Meister Eckhart. His insistence on spirituality as a substantive material and chemical phenomenon passes through to the twentieth century, finding a comfortable home in the teachings of G. I. Gurdjieff.

以马内利·史威登堡对十九世纪和二十世纪初的西方形而上学思想有着重要的影响；然而，奇怪的是，这种影响已不再被人们清晰的感觉到了。这是很不幸的，因为史威登堡在关于生理学，心理学和灵性的特性方面，给人类带来非凡的，异乎寻常的观察。他的许多思想是永恒的，其中包括关于人类神经系统，神经元的特性，以及大脑皮层的功能意义的重要深刻的见解。他认为在根本性的，超然的，无限的神性之爱的创造之中，万物得到了统一。这个教义与神秘的伊斯兰教的穆赫伊丁·伊本·阿拉比，以及同时代的神秘布道者梅斯特·埃

克哈特产生了共鸣。他坚持认为灵性是一种真实存在并伴有化学现象，这个看法在二十世纪广为传播，并在G. I. Gurdjieff 的教导中找到了和谐的认可。

Yet he did not come to his understanding through Eckhart or Ibn ‘Arabi. Swedenborg proposed a detailed metaphysic based on his own unique, angelic revelations, and this was a radical departure. Eckhart, Ibn ‘Arabi, and Gurdjieff spoke of heaven; Swedenborg reported that he had been there—not once or twice, but many times. His stories—repeated trips to heaven and hell, extended conversations with angels and demons, detailed information on the exact nature of the afterlife— might be construed by some as the ravings of a madman, but for the extensive evidence of his absolute and comprehensive rationality. He was a respected scientist, mining engineer, and metallurgist; he designed flying machines; and he was one of the first to propose the nebular hypothesis of planetary formation. Those who knew him reported him as a responsible, understated, and mild-mannered man; he avoided untoward displays of his clearly unusual and documented psychic abilities, and held practical, responsible positions in government offices for a major part of his life.

然而，他并不是通过埃克哈特或伊本·阿拉比而获得自己的领悟。斯威登堡根据他自己独一无二的、天使的启示提出了一个详细的神学体系（直译为形而上学，但不恰当），这是他们之间根本的区别。埃克哈特、伊本·阿拉比和古德杰夫谈到了天堂，而史威登堡则说，他去过那里 - 不是一两次，而是许多次。他的故事 - 反复游历天堂和地狱，与天使和恶魔的长谈，关于来世确切状况的详细信息 - 这一切可能被一些人解读为疯子的胡言乱语，然而却是他全面深入理性地提供的充分证据。他是一位受人尊敬的科学家、矿业工程师和冶金学家；他设计了飞行器；他是最早提出行星形成的星云假说的人之一。那些认识他的人称他是一个负责任、低调又温和的人。他坚持避免展示他那显然是异乎寻常且有卷可查的超然能力。此外，他一生的大部分时间是在政府部门担任具体的、责任重大的职位。

Many of the remarks he makes about heaven and hell are so original, and so detailed, that they compel belief. His accounts of the nature of heaven and his contention that people end up in hell only because that is where they want to be are stunning. So, too, is his pronouncement that entry to heaven is open to all, as long as their hearts are open and their intentions are good. It is fair enough to say that spiritual understanding this intelligent, liberal,

compassionate, and merciful is so modern that we have not quite caught up with it in most parts of the world even today. Thus Swedenborg is a man not for his own time, or some earlier time, but for all times and for all places.

他对天堂和地狱的许多评论是如此新颖，如此详细，使得人们不得不相信。他对天堂本质的描述，以及他认为人们之所以会下地狱，仅仅是因为那是他们想去的地方，是令人震惊的。同样令人惊讶的是他声称，天堂对所有人都是开放的，只要人们敞开心胸，意志良善。平心而论，在心灵上领悟这种智慧，开明，怜悯和慈悲是如此的超越时代，甚至今天，世界上大多数地区的人们也还没能充分赶得上。因此，史威登堡其人的意义不是为了当时，也不是为了更早，而是为了所有世代和所有地方。

In this book, we encounter Swedenborg's understanding of spiritual transformation. This transformation is accomplished through a conscious awareness of our position and the spiritual level we are on; Swedenborg insists, like Gurdjieff, that intent is essential to humankind's inner growth and spiritual well-being, that the nature of a person's essence is paramount, and that good intentions are not enough. Like the Buddhists, he insists on a call to right action: it is not enough just to know what goodness is; one must act on it. In this way, he casts human beings in the same role that Ibn 'Arabi gives them: vicegerents of God.

在这本书中，我们将邂逅史威登堡对灵性更新的理解。这种更新是通过有意识地明白我们的处境和灵性状态而实现的；史威登堡和古德杰夫一样，坚信意志对于人的内在成长和精神福祉至关重要。一个人本质的特性是至关重要的，仅有良好的意愿是不够的，就像佛教徒一样。他谆谆告诫要有正确的行动：仅仅知道什么是良善是不够的，人必须践行良善。在这样的方式下，他对人的角色的定位，类似于伊本·阿拉比的描述：上帝的使者。

A responsibility is conferred upon us; we meet this responsibility by using our understanding, or intellect, to recognize what is good and then act on it through will. Ideas such as this must be construed as common sense; as such, they easily transcend any religious context, becoming acceptable to all right thinking human beings. One need not believe in God to believe in goodness; and one need not believe in

God to do good. Even the most ardent atheists would agree that this particular baby must never be thrown out with the bathwater, lest we lose the fundamental premise of civilization and our humanity itself.

责任赋予了我们。我们就要运用自己的认知或智慧，来鉴识何为良善，然后通过意志来践行良善，从而履行赋予的责任。这样的思想作为常识，应该很容易超越任何宗教背景，被所有正常思维之人所接受。人不是必需品相信上帝才能相信善良，人也不是必需相信上帝才能做好事。即使是最狂热的无神论者也会同意，这个特定的婴儿绝不能与洗澡水一起被泼出去，以免我们失去文明的基本前提和人类自己。

Nonetheless, this is not an atheistic book. Although Swedenborg was, at heart, a brilliant rationalist—in both scientific and religious matters—and although he imparted a detailed, intellectual structure to all of his spiritual works, they are, in the end, works of the heart. The axiom of love penetrates everything he writes; like Meister Eckhart, he sees the divine love of God at the center of the universe and at the core of everything within it. We are alive only because of love; and we can act only through love. Without this understanding, without an ever-deeper penetration of our being by divine love, even the most brilliant realization is ultimately worthless. In fact, as he points out here, genius can lead a person to hell as easily as to heaven, if no love guides it.

然而，这并不是一本无神论的书。虽然史威登堡的内心深处，在科学和宗教问题上，是一位杰出的理性主义者，尽管他所有的属灵著作都描述详细，结构睿智，但这些终究都是灵性著作。爱的义理贯穿于他全部的著作中。就像梅斯特·埃克哈特一样，他看到上帝的圣爱位于宇宙的核心，以及宇宙万事万物的核心。我们之所以活着，仅仅是因为爱，我们也只能经由爱来行为。没有这种领悟，没有神的爱对我们存在的无微不至的滋润，即使是最辉煌的成就最终也是一文不值的。事实上，正如他在这里指出的那样，如果没有爱的指引，天才既可以引人到天堂，也一样容易地诱他下地狱。

This collection of excerpts from Swedenborg's writings, like all of Swedenborg's books, is filled with truths imparted from a higher

level. In our modern era, with a plethora of different religious and philosophical belief systems to choose from, we can think of that higher level in terms of consciousness, or as inspiration from the Muses, or as a state of being like enlightenment. Swedenborg defined his experiences in Christian terms, attributing wisdom to angelic contact and, ultimately, to God. According to Swedenborg, the angelic realms rarely communicate directly with human beings; such contact is usually forbidden, and is only undertaken in cases of necessity. The Christian Bible is, of course, filled with classic examples; but the days when angels appear in person to announce events of magnitude seem, for the most part, to be long over.

本书是史威登堡著作的摘录，就像所有史威登堡的著作一样，这里充满了来自更高层次的真理。在我们现今的时代，有许多不同的宗教和哲学信仰体系可供选择，于是对于这个更高的层次，我们可以从觉悟的角度来思考，或者认为是来自摩西的灵感，或者是一种像启示的状态。史威登堡用基督教术语定义了他的经历，将智慧归因于与天使的灵通，但终究是来自上帝。据史威登堡说，天使国度很少与人类直接交流，这种接触通常是被禁止的，只有在必要的情况下才能进行。当然，基督教圣经充满了这样的经典例子。但天使亲自出现宣布重大事件的时代，在大部分情况下似乎已经过去了。

History has left us with some few recent (I use the term loosely) records of contact of that kind, notably Dante's Divine Comedy and Gurdjieff's All and Everything. And of course there is poetry; one example is the work of William Blake, who was an avid reader of Swedenborg. It is certain, however, that Swedenborg's work stands as one of the greatest records of such received wisdom. His stunning recognition of our own selfishness, with its terrifying consequences, stands forever as an essential and critical observation on the nature of human psychology, whether or not one chooses to ascribe that nature or its consequences to supernatural forces.

历史在近代给我们留下少量这类接触的记录（我用的词较宽松），尤其是但丁的“神曲”和古德杰夫的“一切一切”。当然还有诗歌，威廉·布莱克的作品就是一个例子，他是史威登堡的读书迷。然而，可以肯定的是，史威登堡的著作是这种智慧的最伟大的记录之一。他对我们的自私及其可怖后果的令人震惊的

认识，永远成为对人类心性本相的基本和严厉的评判，无论人们是否将这种心性或其后果归咎于超自然力量。

In short, there is so much one can be sure is right in Swedenborg's observations on spiritual transformation that one is left wondering whether he could have been wrong about anything. That question raises even deeper ones, questions that lead one to ponder one's existence and action deep into the night and early in the morning, when darkness surrounds the soul and no answers come easily. This is a book for those hours, when we call into question everything we are and hope against hope that we will find not light, or a known path, but—instead—the Hand of God.

Lee van Laer

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总之，史威登堡如此众多关于灵性更新的观察，可以肯定都是正确的，于是人们怀疑他是否会在某些事情上出错呢。这个问题提出了更深层次的问题，促使人思考自己的存在和作为，时至深夜和凌晨，那时灵魂被重重黑暗笼罩，看不到一丝答案的曙光。这就是一本关于那个时刻的书，当我们质疑身处的一切，苦苦求索却找不到一丝希望的曙光，或一条可见的小径时，而答案就在上帝的手中。

—李·范莱尔，纽约—斯帕基尔

编辑的话

This volume brings together a series of writings from Emanuel Swedenborg on the process of spiritual rebirth, which he called regeneration.

这本书汇集了以马内利·史威登堡关于灵性重生过程的一系列著述，他称之为重生。

Swedenborg published twenty-five theological volumes during his lifetime. Although his writings include much discussion of spiritual growth in the context of other topics, Swedenborg devoted chapters explicitly to regeneration in only two of his books: *New Jerusalem* (1758) and *True Christianity* (1771). Both of those works may be considered summaries of his theology, and they neatly bookend his career: *New Jerusalem* was one of the first books that Swedenborg published after completing his first and longest theological work, *Secrets of Heaven* (1749–56), while *True Christianity* was his last published book. Although *New Jerusalem* and *True Christianity* are very different in structure, in both works Swedenborg introduces the topic of regeneration by discussing a series of key concepts: will, understanding, love, faith, goodwill, freedom, and repentance. This volume begins in the same way, presenting these topics in the same order that Swedenborg used.

史威登堡一生出版了25部神学著作。虽然他的著作包括在其他主题背景下对灵性成长的大量讨论，但史威登堡只在他的两本书中，明确用专章论述了重生：新耶路撒冷(1758年)和真正的基督教(1771年)。这两部作品都可以被认为是对他神学的总结，它们巧妙地标记了他的著述生涯：新耶路撒冷是史威登堡在完成他的第一部，也是最长的神学著作“天堂的奥秘”(1749–56)之后，出版的第一批书之一；而真正的基督教是他最后一本出版的书。虽然新耶路撒冷和真正的基督教在结构上有很大的不同，但在这两部作品中，史威登堡通过讨论一系列关键概念，引入了重生的主题：意志、理解、爱、信仰、仁爱、自由和悔改。本书以同样的方式开始，按照史威登堡使用的相同顺序呈现这些主题。

Swedenborg wrote in Neo-Latin—a form of Latin used in scholarly and scientific publications from the sixteenth to the twentieth centuries—and his works have been translated many times throughout the years. The excerpts here are taken from the New Century Edition of the Works of Emanuel Swedenborg, a translation series that renders his writing in modern English while preserving the clear and

straightforward style of the original. However, because different translators render certain key terms in different ways, in this volume the terminology has been harmonized to help readers more easily follow Swedenborg's thought from one section to the next.

史威登堡写作用的是新拉丁语 - 这是拉丁语的一种，应用在16至20世纪的学术和科学出版物中 - 他的作品多年来多次被翻译。这里的摘录引自以马内利·史威登堡新世纪版的作品，这是一个翻译系列，把他的作品以现代英语书写，同时又保留原作的清晰和直截了当的风格。然而，由于不同的译者以不同的方式呈现某些关键词语，所以在这一卷中，词语被统一起来，以帮助读者更容易地逐节理解史威登堡的思想。

One key concept in Swedenborg's writing that is particularly difficult to translate is the Neo-Latin *charitas*, which in older translations is generally rendered as "charity." The same word, however, can also convey a sense of caring, loving kindness, or good feelings toward others; for consistency in this volume, it is translated as "goodwill." His terms *voluntas* and *intellectus*, traditionally translated "will" and "understanding," also appear that way here; however, Swedenborg's use of *voluntas* may also be translated as "volition" and *intellectus* as "intellect," "thought," or "discernment." Sometimes, too, his use of *intellectus* refers to a faculty capable of intellectual perception at a high, intuitive level.

史威登堡写作中一个特别难翻译的关键概念是新拉丁语的 "*charitas*-博爱"，它在旧式的翻译中通常被呈现为 "*charity*-慈爱"。然而，同样的词也能传达一种对他人的关怀、关爱和良好的感觉；

为了保持一致性，本书中将其翻译为 "*goodwill*-仁爱"。他的词语 "*voluntas* - 动机" 和 "*intellectus*-知性"，传统上翻译为 "*will*-意志" 和 "*understanding*-认知"，在这里保持不变。然而，史威登堡使用的 "*voluntas* - 动机" 和 "*intellectus*-知性" 也可以分别被翻译为 "*volition*-意志" 和 "*intellect*-智慧、*thought*-思想，或 *discernment*-洞察力"。有时，他使用 "*intellectus*-知性" 一词指称具有高超的直觉水平的智慧觉察才能。

Swedenborg frequently inserts cross-references to other sections in the same work or in his previously published works. He numbered the sections in his books to make the referenced material easier to find, and so the cross-references to his other publications refer to the

section numbers—which remain uniform across almost all translations—rather than page numbers. Within this volume, Swedenborg’s original cross-references have been either changed (to reflect where the text appears in this book) or deleted (if he is referring to a section that is not included here). In addition, some passages have been abridged, with the omitted material indicated by ellipses.

Readers interested in exploring Swedenborg’s complete text are encouraged to consult the source material:

史威登堡经常在同一著作中插入引述本书其他章节，或他以前发表的作品。他把书中的章节编号，以方便引用参考时查找。因此，对他的作品的插入引述，指的是章节编号而不是页码 - 几乎所有翻译都保持一致。在本书中，史威登堡原初的参考文献要么被修改过（以反映文本出现在本书中的位置），要么被删除（如果他所指的章节不包括在这里）。此外，还删短了一些段落，删除的部分用省略号表示。

鼓励有兴趣探索史威登堡全文的读者查阅原始资料：

“Love and the Self” is from *New Jerusalem* (translated by George F. Dole, forthcoming edition), §§ 28 - 33, 54 - 119, and 141 - 47.

“爱与自我”摘自新耶路撒冷（乔治·F·多尔译，即将出版），第28-33节、第54-119节和第141-47节。

“Repentance” is from *True Christianity*, vol. 2 (translated by Jonathan S. Rose, 2011), §§ 509 - 66.

“悔改”摘自真正的基督教，第二卷。（乔纳森·罗斯译，2011），第509-66节。

“Reformation and Regeneration” is also from *True Christianity*, vol. 2 (translated by Jonathan S. Rose, 2011), §§ 571 - 620.

《改造与重生》也摘自真正的基督教，第2卷（乔纳森·罗斯译，2011），第571至620节。

“The Role of Levels in Regeneration” is from *Divine Love and Wisdom* (translated by George F. Dole, 2003), §§ 179 - 270.

“层级在重生中的作用”摘自圣爱和圣智（乔治·F·多尔译，2003），第179-270节。

“Creation” is from *Secrets of Heaven*, vol. 1 (translated by Lisa Hyatt Cooper, 2008), §§ 1 - 63.

“创造”摘自天堂的奥秘，第一卷。(莉萨·海亚特·库珀译，2008)，第1-63节。

LOVE AND THE SELF

爱与自我

WILL AND UNDERSTANDING

意志与认知

We have two abilities that make up our life, one called will and the other understanding. They are distinguishable, but they are created to be one. When they are one, they are called the mind; so they are the human mind, and it is there that the entirety of our life is truly to be found.

人的生命由两种能力构成。一种被称为意志，另一种被称为认知。这些能力彼此不相同，但是它们被创造得可以合一。当它们合一时，就被称为心灵。有鉴于此，所以人的心灵由它们构成。人的全部生命在其中。

Just as all things in the universe (those that agree with the divine design) trace their origin back to goodness and truth, so everything in us traces its origin back to our will and understanding. This is because whatever good we have depends on our will and whatever truth we have depends on our understanding. These two faculties, these twin living parts of us, receive and are acted upon by what is good and true: our will receives and is acted upon by everything that is good, and our understanding receives and is acted upon by everything that is true. Goodness and truth can be found nowhere else in us but in these faculties. Furthermore, since they are not to be found anywhere else, neither are love and faith, since love and goodness are mutually dependent, and similarly faith and truth.

由于遵循神性法则的宇宙一切事物都与良善和真理有关，因此人的一切事物都与意志和认知有关；因为人的良善属于他的意志，他的真理属于他的认知。由于这两种能力，即人的两种生命方式，是它们的容器和主体。一切属良善的事物的容器和主体——意志，一切属真理的事物的容器和主体——认知。所以人的良善和真理除此之外别无居所。由于人的良善和真理除此之外别无居所，因此爱和信也是一样。因为，爱属于良善，良善属于爱；信属于真理，真理属于信。

Now, since everything in the universe traces its origin back to goodness and truth and everything in the church traces its origin back to the good that love does and the truth that our faith

understands, and since we are human because of will and understanding, the theology [I am now presenting] deals with will and understanding as well. Otherwise we could have no clear concept of them, no solid foundation for our thinking.

然后，因为宇宙一切事物都与良善和真理有关，教会一切事物都与爱的良善和信仰的真理有关，又因为人是由那两种能力而来的人，所以人也被其教化。否则的话，人将对此一无所知，思想也无法得以稳固建立。

Will and understanding also form the human spirit, since they are where our wisdom and intelligence are found; or, to state it in general terms, they are our life's own true dwelling.

The body, by contrast, is simply a thing that follows orders.

意志和认知还构成人的灵魂。因为他的智慧和智力及他的整个生命都居于其中。身体只能服从而已。

There is no knowledge more relevant than knowing how our will and understanding make one mind. They make one mind the way goodness and truth make a single reality. There is the same kind of marriage between will and understanding as there is between goodness and truth. That is, an instance of goodness is the actualizing of something, and truth is the manifestation of the thing that is actualized. In the same way, it is through our will that our lives are actualized, and it is through our understanding that our actualized life becomes manifest to us. This is because any instance of goodness that comes from our will takes form in our understanding and manifests itself

[to our apprehension] there.

没有什么比知道意志和认知如何配合为心灵更重要的了。他们配合为心灵就像良善和真理合而为一一样。因为意志和认知的婚姻，与良善和真理的婚姻相似。就良善和真理而言，由于良善就是一个事物的实现，而真理就是该实现了的事物的彰显。同样的，人的生命通过他的意志得以体现，而人的生命的体现通过他的认知而彰显于己。因为出自意志的良善，有形有像地在人的认知中构造并呈现它自己。

People who are focused on what is good and true have both will and understanding, while people who are focused on what is evil and false do not have will or understanding. Instead of will they have craving,

and instead of understanding they have mere information. Any genuine human will is receptive to goodness, and any genuine human understanding is open to truth. This means that will cannot be associated with anything that is evil and understanding cannot be associated with anything that is false—because these things are opposites, and opposites are mutually destructive. That is why anyone who is focused on something evil and therefore on what is false cannot be called rational, wise, or intelligent. Then too, the deeper levels of our minds are closed when we are evil, and those levels are where our will and understanding principally reside. We assume that we have will and understanding even when we are evil because we say that we are willing things and understanding them, but our “willing” in that case is nothing but craving and our “understanding” is mere information. . . .

处在良善和真理中的人具有意志和认知，但是处在邪恶和谬误中的人没有意志和认知。不过他们以贪心代替意志，以消息代替认知。由于真正的人类意志是良善的容器，真正的人类认知对真理开放。意志不能用于肯定邪恶，认知不能用于宣讲谬误，因为它们是对立面，对立面相互毁灭。因此，处在邪恶从而处在谬误中的人不能被称为理性的、明智的和聪明的。此外，由于邪恶，心灵内在即意志和认知的首要居住地，被关闭了。有人认为邪恶的人也具有意志和认知，因为他们说他们希望（意志）和他们懂得（认知）事物。但是他们的意志只是贪心，他们的认知只是了解。

OUR RULING LOVE

人的主导爱

Our love is our life itself. What our love is like determines how we live and therefore everything about what we are as human beings. It is, however, specifically our ruling or dominant love that makes us who we are.

一个人的生命就是他的爱。人的爱是什么样的，他的生命也就是什么样的，因而他整个人也是那样：人之爱主导控制他，使他成为了他。

That love has many loves subordinate to it, loves that derive from it. They take on various guises, but nevertheless these specific loves are inherent in the ruling love and together with it make a

single domain. The ruling love is like their monarch or head. It governs them and works through them as intermediate goals, in order to focus on and strive for its own goal, the primary and ultimate of all. It does this both directly and indirectly. Whatever belongs to our ruling love we love more than anything else.

爱有许多从属之爱，和派生之爱。这些爱以种种不同的样式出现，但是仍然包含在主导爱之中，它们一起组成一个王国。主导之爱就像它们的国王和首脑——主导管理它们，主导之爱还把它们作为中间目标，直接的或是间接的通过它们进行管理，目的是实现最高的终极目标。人对主导之爱目标的爱，超过他所有其他的爱。

Whatever we love more than anything else is constantly present within our thoughts and also within our intentions. It constitutes the very essence of our life. For example, if we love wealth more than anything else, whether in the form of money or in the form of possessions, we are constantly calculating how we can acquire it. We feel the deepest joy when we do acquire it and the deepest grief when we lose it—our heart is in it.

If we love ourselves more than anything else, we are mindful of ourselves at every little moment. We think about ourselves, talk about ourselves, act to benefit ourselves. In fact, our life is a life of pure self.

当人对某事物的爱胜过爱一切其他事物时，此事物频繁出现在他的思想中，和他的意愿里，并成为他生活的核心。例如，人若爱财富胜于一切，无论是金钱还是财产，他会时时盘算如何获得它。当他真的得到了，就心满意足；当失去它们时，他痛心疾首。因为他的心在那里。人若爱自己胜过一切，他会无时无刻都想着自己。他为自己盘算，宣扬他自己，所作所为都为他自己的利益。因为他的生命是纯粹为己的。

We have as our goal whatever we love more than anything else. We focus on it constantly in each and every thing we do. It is within our will like the hidden current of a river that draws and carries us along even when we are doing something else, because it is what animates us. This is the ruling love that we see and examine in others, using it either to lead them or to cooperate with them.

人若爱某事物胜过其他一切，此事物就成了他的目标，为此他会全神贯注，精打细算。于是在他的意愿中，该心思就像河中的暗流，缠着他，拽着他，即便他忙于其它事情时。因为这已成了他生活的动力。人超越其他一切所爱的就是

他所追求的，他在其他诸事上也会如此。他的心思可以影响他人，及与他人的合作。

Our quality is entirely determined by what controls our life. That is what distinguishes us from each other. That is what determines our heaven if we are good and our hell if we are evil. It is our essential will, everything we claim to be, and our nature. In fact, it is the very substance of our life. It cannot be changed after death because it is what we really are.

一个人是什么样的全然取决于何事主导他。他也因此而区别于他人。如果他是良善的，他据此构建他的天堂；如果他是邪恶的，他也据此营造他的地狱。这就是他的主导欲，他的自我和他的人格。因为这是构成他生命的基础，死后也不会改变。因为这就是人自己。

Everything we find pleasing, satisfying, and happy comes to us from our ruling love and answers to it. We call whatever we love pleasing because that is how it feels to us. While we can also call something pleasing that we think about but do not love, that is not a pleasure of our life.

To enjoy our love stands as what is good in our estimation, and anything we do not enjoy stands as what is bad in our estimation.

每个人的快乐、满足和幸福的一切感觉，都来自人的主导爱且回应主导爱。基于这种爱，人将其所爱的称为他喜欢的，因为他的感受如此。对于他不爱的事物，他也会说他喜欢，但这不是他的生命之乐。

人视之为善的，因其愉悦心中之爱；人视之为恶的，因其冒犯心中之爱。

There are two loves from which arises everything that is good and true, as though from their very wellsprings, and there are two loves from which arises everything that is evil and false. The two loves that are the source of everything good and true are love for the Lord and love for our neighbor, while the two loves that are the source of everything evil and false are love for ourselves and love for this world.

These latter two loves are the exact opposites of the former two loves.

有两种爱恰似源泉，一切良善和真理都从其而生。也有两种爱，一切邪恶和谬误都从其而生。成为一切良善和真理源泉的两种爱是爱主和爱邻舍。而产生一切邪恶和谬误的两种爱是爱自己和爱世界。

后两种爱与前两种爱完全对立。

The two loves that are the source of everything good and true (which as just stated are love for the Lord and love for our neighbor) make heaven for us, so they reign in heaven as well; and since they make heaven for us they also make the church.

The two loves that are the source of everything evil and false (which as just stated are love for ourselves and love for this world) make hell for us and therefore reign in hell as well.

一切良善和真理从其而来的两种爱，就是之前已被评述的爱，是爱主和爱邻舍，它们构成了人的天堂，因此它们也统治着天堂。由于它们构成人的天堂，它们也构成人的教会。

一切邪恶和谬误从其而来的两种爱，就是之前已论及的爱，是爱自己和爱世界，它们构成了人的地狱，因此它们也统治地狱。

The two loves that are the source of everything good and true (which as just stated are heaven's loves) open and give form to our inner, spiritual self because that is where they live. However, when the two loves that are the source of everything evil and false are in control, they close and wreck our inner, spiritual self and cause us to be earthbound and sense-bound according to how much they dominate us and according to the manner in which they do it. . . .

对于一切良善和真理的爱，也就是之前讲述的天堂之爱，打开并构建人的内在灵性，因为这是它们的居所。但是当对邪恶和谬误之爱占据主导地位时，它们关闭和摧毁人的内在灵性，使其成为物质主义者和感官导向之人，其程度和性质取决于，这种爱占主导地位的程度。

Love for ourselves is intending benefit only to ourselves and not to others except as it is in our own interests—not to our church or country, not to any human community or fellow citizen. Love for ourselves is also being good to others only for the sake of our own reputation, advancement, or praise, so that unless we see some such reward in the good we may do for them we say at heart, “What’s the use? Why should I? What’s in it for me?” and forget about it. This shows that when we are caught up in love for ourselves we are not loving our church, our country, our community, our fellow citizens, or anything worthwhile—only ourselves.

爱自己在于只希望自己好。除非是为了自己，否则不希望别人好，甚至不希望教会、国家、任何人类社会以及自己的同胞好。此外，他对教会，国家或任何人行善也只是为了自己的名声、利益和赞誉。因而除非看到行善的酬偿，他会在心里说：“做这有什么用处？我为什么要做这事？它会给我带来啥好处？”随之他会弃之不理。显然爱自己的人不爱教会，国家、社会和同胞，也不爱任何善行，而仅仅爱他自己。

We are caught up in love for ourselves whenever we give no consideration to our neighbour in what we are thinking and doing, and therefore we give no consideration to the public welfare, let alone the Lord. We are conscious only of ourselves and our immediate circle. This means that when we do something for the sake of ourselves and our immediate circle and it does benefit the public and our neighbour, it is only for the sake of appearances.

人在思考和做事时，若不关心他人，不关心公共利益，更不用说主了，他就是只爱自己，只想着自己，只在自己的小圈圈里打转。因此，他做任何事情都是为了他自己，和他自己的小圈子里的人。如果他为公众和他人做了任何好事，也仅是为了露脸。

In referring to “ourselves and our immediate circle,” I mean that when we love ourselves we also love those we claim as our own, specifically our children and grandchildren, and in general everyone with whom we identify, whom we call “ours.” Loving them is also loving ourselves. This is because we see them as virtually part of us and see ourselves in them. Included in those we call “ours” is everyone who praises us, respects us, and reveres us.

当提到“自己人或自己的小圈子”时，这里的意思是，当人爱自己时，他也爱他的孩子和亲属，以及所有和他结为一伙的人。总的说来就是他的自己人。爱这些人也就是爱他自己，因为他视他们为自己的一部分，他自己也是他们的一部分。他称为“自己人”的，也包括一切赞扬、尊敬和谄媚他的人。

We are caught up in our love for ourselves when we belittle our neighbors, when we regard anyone who disagrees with us as an enemy—anyone who does not respect and revere us. We are still more deeply caught up in love for ourselves if for such reasons we harbor hatred toward our neighbors and persecute them, and even more deeply if we burn with vengeance toward them and crave their destruction. People who do this eventually come to love cruelty.

如果一个人鄙视他人，因为别人不同意他的意见或未能尊重他，他就视其为仇寇，这就是爱自己的人。类似的，一个人若因小嫌隙就恨邻舍，迫害他，他就陷入更深的自爱中。他若进而燃烧着报复的怒火，或渴望邻舍遭殃，他的自爱就愈加深重。这样的人将乐于伤天害理。

We can tell what love for ourselves is like by comparing it to heavenly love. Heavenly love is loving service for its own sake, loving for their own sakes the good things we do for church, country, human community, and fellow citizen. When we love these things for our own sakes, though, we love them only as servants who wait on us. It then follows that when we are caught up in love for ourselves we want our church, country, human communities, and fellow-citizens to serve us rather

than wanting to serve them. We place ourselves above them, and them beneath us.

与天堂之爱相比较，能清楚地看出自爱的性质。天堂之爱是因热爱奉献而服务，因为热爱良善而践行良善，并如此施行于他的教会、国家、社会和同胞。但是人若做这些事仅仅是为了自己，他就不爱他们，视他们为伺候他的仆人。爱自己的人希望教会、国家、社会和同胞都为他服务，而不是他服务他们。他拿自己凌驾于他们之上，置他们于自己之下。

Not only that, but the more deeply we are caught up in heavenly love (which is loving actions that are useful and good and enjoying it when we do them), the more we are led by the Lord, since this is the love in which he is and which comes from him. On the other hand, the more deeply we are caught up in love for ourselves the more we are leading ourselves, and the more we lead ourselves the more we are led by our own individual self; and our own individual self is nothing but evil. That

self is in fact the evil that we inherit—which is loving ourselves more than God and the world more than heaven.

此外，人越拥有天堂之爱，也就是乐于有益于人和践行良善，他就越被主引导，因为此爱来自主，主就是此爱。反之，人越生活在自爱里，就越被他自己引导；越被自己引导，就越被他的自我本性引导，人的自我本性除了邪恶，什么都不是。邪恶来自人的遗传，即爱自己胜过爱上帝，爱世界胜过爱天堂。

Furthermore, to the extent that its reins are loosened (that is, with the removal of the outward restraints exerted by fear of the law and its penalties, and by fear of losing reputation, respect, profit,

office, and life), selfish love by its very nature goes so wild that it wants to rule not only over every country on earth but even over heaven and over the Divine itself. It knows no boundary or limit. This is the hidden agenda of all who are caught up in love for themselves, even though it is not evident in the world, where the aforementioned reins and restraints keep it in check. When people like this find themselves blocked, they bide their time until an opportunity occurs.

The result of all this is that when we are caught up in this love we do not realize that this kind of utterly senseless craving lies hidden within us. . . .

此外，爱自己会达到如此程度，只要解除一切外在约束，从而他不再畏惧法律及其惩罚，不再害怕失去名声、荣誉、财富、职位和生命，他的自我之爱会像脱缰的野马狂暴驰行，他不仅想统治整个世界、统治天堂，甚至还想统治上帝。因为对他而言，已经没有了限制和终点。这样的欲望隐藏在每一个爱自己的人里面，尽管在世时不会彰显，因为有约束和捆绑限制着他。这样的人在路上面对阻隔时，会等在那里直到阻隔去除。有这种自我之爱的人，不知道他里面隐藏着这样疯狂和极度的渴望。

LOVE FOR OUR NEIGHBOR, OR GOODWILL

爱邻舍，或仁爱

First of all, I need to define “neighbor.” After all, this is the one we are called upon to love and the one toward whom we are to extend our goodwill. You see, unless we know what “neighbor” means, we may extend goodwill in basically the same manner indiscriminately—just as much to evil people as to good ones, then, so that our goodwill is not really goodwill. That is, evil people use their generosity to do harm to their neighbor, while good people do good.

首先需要解释什么是邻舍，因为邻舍是爱的对象，施予仁慈的对象。除非知道邻舍的含意，否则仁爱可能会无差别地，同等地施予恶人和善人，结果仁慈会走向反面。因为虽然善者会使用所得帮助对邻舍践行良善，恶者却会用来施行伤害。

Most people nowadays think that everyone is equally their neighbor and that they should be generous to anyone who is in need. It is a matter of Christian prudence, though, to check

carefully what a person's life is like and to extend goodwill accordingly. When we are devoted to the inner church we do this discriminatingly and therefore intelligently; but when we are devoted to the outer church we act indiscriminately because we are not capable of making distinctions like this.

今天大多数人认为，每个人都是同样的邻舍，我们应该慷慨对待每一个需要帮助的人。但是基督徒却应慎重地，留心查考一个人的生命品质，并相应地施予仁爱。拥有内在教会的人，有分别地也因而是睿智地实行仁爱。但是拥有外在教会的人，因为不能如此甄别判断，所以就无差别地实行仁爱。

The different kinds of neighbor that church people really should be aware of depend on the good that any particular individual is engaged in. Since everything good comes from the Lord, the Lord is our neighbor in the highest sense and to the utmost degree, the neighbor as the source [of all good]. It therefore follows that people are neighbors to us to the extent that they have the Lord in themselves; and since no two people accept the Lord (that is, the good that comes from him) in the same way, no two people are our neighbor in the same way. As to what is good, all the people in the heavens and all good people on earth are different. It never happens that exactly the same goodness is found in any two individuals. The goodness needs to vary so that each kind of goodness can stand on its own.

教会之人应当十分清楚邻舍的不同类型。一个邻舍属于哪种类型，取决于他在生命中践行的是何种良善。一切良善来自主，因此，在最高意义和顶级层面上，主就是我们的邻舍，是我们亲人善邻的良善源头。推而广之，任何人只要有主与他同在，他就是我们的邻舍。因为没有任何两个人，以相同的方式接受来自主的良善；也没有任何两个人，无区别的成为我们的邻舍。天堂里的每个天使和人间的一切善人，在做任何一个具体的善行时都不相同。从来没有任何两个人的良善是完全相同的。良善必需是多种多样的，从而每一良善都与众不同。

However, none of us can know all these distinctions and all the consequent distinct kinds of neighbor that arise in accordance with the different ways the Lord is accepted—that is, the

way the good from him is accepted. Not even angels can know this except in a general way, by categories and their subcategories; and all the Lord requires of us in the church is that we live by what we know.

然而，无人知晓这些差异，也无人知晓不同邻舍的差异，这些差异源于他们从主领受的良善不同。除了一般的差别如归属和大类，即使天使也不知道。因此，主不要求教会之人去做超出他们所知道的事。

Since the goodness in every individual is different, it follows that the nature of each person's goodness determines both the extent to which and the sense in which that individual can function as a neighbor to anyone else. We can see that this is the case from the Lord's parable about the man who fell among thieves, whom both the priest and the Levite passed by, leaving him half dead, while the Samaritan, after he had bound up the man's wounds and poured on oil and wine, lifted him onto his own beast and brought him to the inn and made arrangements for his care. This Samaritan is called "a neighbor" because he put into practice the goodness that is associated with goodwill (Luke 10:29 - 37). We may know from this that a neighbor is someone who is engaged in doing what is good. The oil and wine that the Samaritan poured into the wounds also mean what is good and the truth that it shows us.

因为每个人的良善都是不同的，由此可得，每个人的良善特性，决定了他在何种程度和方式上是邻舍。在主的寓言中，一个人遭遇了强盗，伤重危殆，祭司从旁路过扬长而去，利未人也是如此；但是撒玛利亚人为他的伤口倒上油和酒，并包扎好，扶他骑上自己的牲口，带到店里去照应他。请店主照料伤者：由于他践行仁慈的良善，所以被称为邻舍（路加福音 10：29-37）。因此可知，所谓的邻舍是活出良善的人。撒玛利亚人倒在伤口上的“油和酒”，还代表展现出的良善和真理。

We can see from what has been said thus far that in the broadest sense goodness itself is one's neighbor, since people are neighbors according to the nature of the good that they do, which they get from the Lord. Further, since goodness itself is one's neighbor, love is one's neighbor, because everything good is a matter of love. This means that any individual fulfills the role of a neighbor according to the nature of her or his love, which is the Lord's gift.

从上述描述显而易见，在普遍意义上，良善本身就是邻舍，因为人成为邻舍依据的是他具有的、从主而来的良善特性。进而，由于良善是人的邻舍，所以爱也是，因为人所做的一切良善都发自爱。这意味着，任何人都可以依据他从主接受的爱的特性，而成为邻舍。

It is obvious from people who are mired in love for themselves that love is what makes someone a neighbor and that we are neighbors depending on the nature of our love. Such people recognize as neighbors those who love them the most—that is, those who are most “their own.” These they embrace, these they kiss, these they benefit, and these they call kindred. They accept others as neighbors to the extent that they receive love from them, depending therefore on the quality and amount of the love. People like this start with themselves to determine who is their neighbor, because it is their love that makes their neighbor and determines who it is.

爱使人成为邻舍，爱的特性决定一个人如何践行邻舍的职分，这些事实通过比较那些爱自己的人，就变得清晰可见。爱自己的人认可的邻舍，是那些最爱他们的人，即与他们最亲近的人。也就是，那些拥抱他，亲吻他，给他好处，并称其为家人的人。事实上，爱自己的人是邪恶的，他们把上述之人看为邻舍，远过于其他人。他们认可某人为邻舍，仅仅因为这人爱他。他们也会认可他人为邻舍，但依据是，他人爱他们的程度，或他人给予他们的爱的方式和度量。这样的人从自我出发，去判定谁是邻舍，因为他们用来判断和取舍的依据是他们的爱。

People who do not love themselves above all, though (like all who are in the Lord’s kingdom), start in determining who their neighbor is with the one whom we ought to love above all—that is, with the Lord—and they accept people as neighbors depending on their love for and from him.

This makes it quite clear where we of the church should start in deciding who our neighbor is, and shows that people are our neighbors depending on the goodness that comes from the Lord—that is, on the basis of goodness in itself.

那些不把爱自己置于首位的人，也就是属于主的国度的人，他们判断谁是邻舍的依据，是所有人都应该爱的唯一对象，也就是主。他们根据一个人对主的爱和从主而来的爱，而认可此人为其邻舍。这样就清楚了，教会之人应该从哪

个角度判断谁是邻舍。一个人是否邻舍取决于他来自自主的良善。也就是说，良善是我们判断的出发点。

Furthermore, in Matthew the Lord tells us that this is true: He said to the ones who had been engaged in doing good that they had given him something to eat, that they had given him something to drink, welcomed him, clothed him, visited him and come to him in prison, and then said that to the extent that they had done this to one of the least of his family they had done it to him. (Matthew 25:34 - 40)

主在《马太福音》中的教导也讲述了这种情况：

主对那些良善的人说，他们给祂吃的，他们给祂喝的，他们留祂住，给祂衣穿，病的时候看顾祂，在监里的时候看祂。然后说，只要他们作在这弟兄中最小的一个身上，就是作在主的身上（25：34-40）。

These six good deeds, understood spiritually, comprise all the kinds of neighbor. This also shows that when we love what is good we are loving the Lord, because the Lord is the source of what is good, the one who is devoted to what is good, and the one who is the good itself.

在灵意理解上，这六种类型的良善被理解为所有样式的邻舍。因此同样的，当人爱良善时，也就是爱主，因为主为良善之源，主在良善中，祂是良善本身。

However, it is not just people as individuals who are one's neighbor but people in the plural. That is, it is any smaller or larger community, our country, the church, the Lord's kingdom, and above all the Lord himself. These are "our neighbor," to whom we should do good out of love.

邻舍不仅是个别人，也包括人的群体，大小不等的社会，我们的国家，教会，主的国度，至高的就是主祂本体。这都是我们应该用爱的良善去对待的邻舍。

These are also ascending levels of neighbor. A community of many is a neighbor on a higher level than a single individual. On a level still higher is our country, on a level still higher is the church, and on a level still higher is the Lord's kingdom; but on the highest level, our neighbor is the Lord. These ascending levels are like the rungs of a ladder with the Lord at the top.

邻舍是分等级的。许多人组成的社群，其等级高于个人，我们的国家高于社群，再高是教会，更高是主的国度，最高等级是主。这上升的等级就像梯子的各阶，位于顶端的是主。

A community is a neighbor to a greater extent than an individual is because it is made up of many individuals. We are to exercise goodwill toward it just the way we do with respect to individuals, namely, according to the goodness that we find in it. This means that the exercise of goodwill directed toward a community of honest people is totally different from goodwill directed toward a community of dishonest people. We love a community when we are concerned for its welfare because of our love of what is good.

社会是比个人更高等级的邻舍，因为它由很多人组成。仁爱施与社会和施予个人的方式相同，即根据其拥有的良善。对于一个正直的社会和一个不正直的社会，施行仁爱的方式是完全不同的。当我们出于爱的良善而关怀一个社会的福祉时，我们就在爱这个社会。

Our country is our neighbor to a greater extent than our community because it is a kind of parent. It is where we were born; it nourishes us and protects us from harm. We should do good to our country out of love according to its needs, which focus particularly on nourishment for it and on

the civil life and the spiritual life of the people who live in it.

If we love our country and do what is good for it because we care about it, then in the other life we love the Lord's kingdom because there the Lord's kingdom is our country. Further, anyone who loves the Lord's kingdom loves the Lord because the Lord is absolutely all there is to his kingdom.

我们的国家是比社会等级更高的邻舍，因为它就像是双亲。一个人出生在那里，它养育他并保护他免受伤害。因而，当它有需要时，我们就应当出于爱而做有益于它的事，特别是维护国家的长治久安，有益于居民的社会生活和灵性生活。

人若爱他的国家，出于善意做有益于它的事，在来世，他就爱主的国度，因为在那里，主的国度就是他的国家。爱主国度的人必然爱主，因为主是祂国度中的一切。

The church is our neighbor to a greater extent than our country because if we care about the church we are caring about the souls and the eternal life of the people of our country. This means that if we care for the church out of love we are loving our neighbor on a higher level because we are longing and striving for heaven and eternal, happy lives for others.

教会是比我们的国家等级更高的邻舍，因为关心教会的人就关心他同胞的灵魂和永生。这意味着，人若出于爱而供养教会，他就在更高等级上爱邻舍，因为他期盼并力促他人进入天堂，享有永恒的幸福生活。

The Lord's kingdom is our neighbor on a still higher level because the Lord's kingdom is made up of all who are engaged in doing what is good, both people on earth and people in the heavens. This means that the Lord's kingdom is where everything that is good is gathered together. When we love this, we love every individual who is engaged in doing what is good.

主的国度是更高等级的邻舍，因为主的国度由一切良善的人构成，包括世上的人和天堂里的天使。因此，主的国度是一切良善的总集合：人若爱主的国度，他也爱一切良善之人。

These are the levels of neighbor, the levels by which love increases for people devoted to love for their neighbor. These levels, though, are in a definite sequence in which the primary or higher is preferable to the secondary or lower; and since the Lord is on the highest level and is to be our central focus on any level as the goal we seek, he is to be loved above all people and all things. This now enables us to tell how love for the Lord unites itself with love for our neighbor.

这就是有关邻舍的等级，按照对邻舍的爱逐级升等。在这个等级系统里，序列的位置清楚，在先的或较高的等级，优先于在后的和较低的等级。因为主位于最高等级，祂作为我们言谈举止的最高目标，是各等级聚焦的核心。对于祂的爱，应超越所有人，所有事。这样就清楚的讲述了，爱主如何与爱邻舍结合为一体。

It is often said that our neighbor is ourself, meaning that we look after ourselves first. However, a theology of goodwill tells us how we should understand this. We all need to take care to have the necessities of life, such as the food, clothing, shelter, and more that are necessary for whatever civic life we are involved in. We need to provide these not only for ourselves but also for our dependents, and not only for the present time but also for the future, since unless we acquire the necessities of life for ourselves we cannot be in any condition to extend goodwill. We are in fact in need of everything.

有这样一句话，说每个人都是他自己的邻舍。意思是，每个人应该首先照顾好他自己。关于仁爱的教义，告诉我们对此应当如何理解。每个人都应该确保，他能为自己提供生活必需品，比如食物、衣服、住所，以及其他社会生活的必需品。这不仅是为他自己，也为他需要赡养的人；不仅仅为了当前，也是为了长远。因为人若不能提供的自己生活所需，他就绝无能力关爱他人，因为他自己尚需要各种救助。

The following comparison may show how we are to be our own neighbors. We all need to provide our bodies with their food and clothing. This needs to come first, but the object is to have a sound mind in a sound body. Furthermore, we all need to provide food for our minds in the form of those things that focus on intelligence and wisdom, the object being that the mind will then be in condition to be of service to our fellow citizens, our human community, our country and church, and therefore the Lord. If we do this we are providing for our well-being to eternity. We can see from this that the main thing is our ultimate purpose in acting, because everything depends on that.

下面举例说明，人如何才能成为他自己的邻舍。每个人应该为他的身体提供食物和衣服。这必须置于首位，但目的是为了有健全的心灵和身体。进而，每个人都需要滋养自己的心灵，也就是增益才能，丰富智慧。这样做的目地，是更好地服务他的同胞、社会、国家和教会，也就是侍奉主。人如此做就是为自己的永生积福。因此很明显，人的所作所为都有一个核心目标，其它一切都从属于它。

It is also like someone who is building a house. First we need to lay a foundation, but the purpose of the foundation is the house and the purpose of the house is living in it. If we think being a neighbor to ourselves really comes first, it is like regarding the foundation as the objective rather than the house and our life in the house, when in fact our life in the house truly is the first and final goal, and the house and its foundation are only means to this end.

这就像建造房子：首先要打好地基，打地基是为了建房子，而建房子是为了居住。人若把善待自己如邻舍放在首要的位置，他就像建房者，忽视了建房和居住的重要性，却把打地基做为最终目标。然而，从头至尾居住才是真正的首要目标，而打地基和建房子只是实现目标的手段。

It is the goal that tells how we need to be our own neighbors and look after ourselves first. If the goal is to become richer than others solely for the sake of wealth or for pleasure or eminence or

anything like that, it is a bad goal. We are loving ourselves, not our neighbor. If, however, the goal is to acquire wealth in order to be fit to be of service to our fellow citizens, our human community, our country, and our church, this is like seeking office for a like purpose, and we are loving our neighbor.

The actual goal of our actions makes us the people that we are because the goal is our love. For everyone, our first and final goal is what we love above all.

这就告诉我们，应该如何待己如邻，就是先把自己的一切安顿好。如果追求财富仅仅是为了财富、或者享乐，显赫等等目地，这目地是邪恶的。那人不爱邻舍，只爱自己。但如果获得财富的目地，是供养他的同胞、服务社会、国家和教会，或者为了相同的目地而获取权位，他就是爱邻舍的。

行动目地展示了一个人的特性，因为目地就是他的爱。每个人的目地，从头至尾反映了他的主导爱。

All this is about our neighbor. Now I need to discuss love for our neighbor, or goodwill.

上面所述都是关于谁是我们的邻舍。现在谈谈什么是爱邻舍或仁爱。

Many people believe that love for their neighbor consists of giving to the poor, providing resources to the needy, and doing good to just anyone. Goodwill, though, is acting prudently and with the intent of having a good result. If we provide resources to malefactors who are poor or needy, we are doing harm to our neighbors by providing those resources, because those resources strengthen the malefactors in their evil and supply them with the means of harming others. It is different when we supply resources to good people.

很多人相信，爱邻舍在于施救贫穷，扶危助困，广行善事。其实仁爱在于克己慎行，促使导出良善。人若救助陷于危难或贫困中的恶者，实际上就是由着他对邻舍行恶。因为所提供的帮助，会成全恶人做更多的恶事，为他提供更多害人的手段。对良善之人提供救助则情况相反。

Goodwill, though, reaches out far beyond the poor and needy. Goodwill is doing what is right in everything we do, doing our duty in every position of responsibility. A judge who does what is fair for the sake of fairness is engaged in goodwill. Judges who punish the guilty and acquit the innocent are engaged in goodwill because in doing so they are taking care of their fellow citizens and taking care of

their country. Priests who teach the truth and lead people toward goodness for the sake of what is true and good are engaged in goodwill.

仁爱的范畴远远广于救助穷人和贫困者。仁爱是在每项工作和每个职位上做正确的事。如果一个法官为了正义而执法公正，他就是在实行仁爱。如果他惩罚罪人、释放无罪者，他在实行仁爱，因为他关爱他的同胞和国家的利益。牧师为了真理和良善而教导真理，引人向善，他在实行仁爱。

If they do these things for the sake of themselves or for worldly purposes, though, they are not engaged in goodwill, because they are loving themselves rather than their neighbor.

但是人若为自己和世界做这些事，他不是践行仁爱，因为他不爱邻舍，只爱他自己。

It is the same for others whether they hold some office or not—children toward their parents, for example, and parents toward their children, servants toward their employers and employers toward their servants, subjects toward their monarch and monarchs toward their subjects. If they do their duty for the sake of duty and do what is fair for the sake of fairness, they are engaged in goodwill.

这同样适用于人的所有其它方面，而无论他有无职位。例如孩子对父母，父母对孩子；仆人对主人，主人对仆人；国民对国王，国王对国民：无论何人出于责任的原则而履行责任，为了公正而践行公正，他就在实行仁爱。

The reason this is a matter of love for our neighbor or goodwill is that everyone is our neighbor, as just noted, but in various ways. A smaller or larger community is more of a neighbor, the country is still more of a neighbor, the Lord's kingdom still more, and the Lord is the neighbor above all. In the broadest sense the goodness that comes from the Lord is our neighbor, which means that what is honest and fair is as well. So people who do anything good because it is good and who do what is honest and fair because it is honest and fair are loving their neighbor and practicing goodwill. This is because their actions are prompted by a love of what is good, honest, and fair and therefore by a love for people in whom we find what is good, honest, and fair.

为甚麽说这样的事例关乎爱邻舍或仁爱，因为如上所述，每个人都在不同程度上是邻舍。一个或大或小的社群是高于个人的邻舍；国家是更高级别的邻舍；主的国度更高；而主则高于一切。普遍意义上说，来自主的良善是邻舍，所以

真诚和正义也一样。因此，出于良善而践行良善的人，出于真诚和公正而行为真诚和公正的人，他爱邻舍且践行仁爱。因为他这样是出于对良善、真诚和公正的热爱，并因此而热爱良善、真诚和公正之人。

Goodwill, then, is an inner motivation that makes us want to do what is good and to do this without reward. Doing this is the joy of our life. When we are doing good from an inner impulse there is goodwill in the very details of what we are thinking and saying, what we are intending and doing. We might say that with respect to our deeper natures, both we and angels are goodwill [itself] when what is good is our neighbor. This shows how very far goodwill extends.

因此仁爱是一种内在意愿，它使人乐意行为良善，不是为了回报，而是他生命的快乐在于此。由内在意愿去行善的人，他所思所讲的每件事里都有仁爱，仁爱也在他的意志和行动里。无论是天使还是世上的人，只要对他的邻舍持守良善，他的深层内在就是仁爱的。这显示仁爱的内涵是何等广阔。

If people have love for themselves and the world as their goal, there is no way they can be focused on goodwill. They do not even know what goodwill is; and they completely fail to grasp the fact that intending and doing good for their neighbor without looking for payment is a heaven inside them—that inherent in this impulse there is just as much happiness as heaven's angels have: more than words can convey. This is because people who selfishly love themselves and the world believe that if they were deprived of the joy they take in their display of prestige and wealth they would no longer have any joy at all, when in fact that would be the beginning of an infinitely transcendent heavenly joy. . . .

人若以爱自己和爱世界为目标，他的生命中就不可能有仁爱。他们甚至不知道仁爱是什么。他们完全不理解，对邻舍心怀善意并践行良善而不求回报，是因为心中有天堂。他们也无法理解，践行良善的内在幸福感如此美好，和天堂的天使感受一样，无可言喻。因为如果自私和属世之人，被剥夺了从炫耀荣誉和财富而来的快乐，他们就再无快乐可言。于此可见天堂之快乐源于何处，这种快乐无边无际。

FAITH

信仰

No one knows what faith is in its essence who does not know what goodwill is, because where there is no goodwill there is no faith. This is because goodwill is just as inseparable from faith as

goodness is from truth. That is, what we love or really care about is what we regard as good, and what we believe in is what we regard as true. We can therefore see that the oneness of goodwill and faith is like the oneness of what is good and what is true.

没有人能知道信仰在本质上是什么，除非他知道仁爱是什么，因为没有仁爱的地方就没有信仰，因为仁爱与信仰合二为一就像良善与真理的合二为一。因为人爱和珍视什么，这对他就是善的，人信仰什么，这对他就是真理。因此显然仁爱和信仰的结合与良善和真理的结合是一样的。

The oneness of goodwill and faith is also like the oneness of our will and understanding. These are, after all, the two capacities that take in what is good and what is true, our will taking in what is good and our understanding what is true. So, too, these two capacities take in goodwill and faith, because goodness is a matter of goodwill and truth is a matter of faith. No one is ignorant of the fact that goodwill and faith are associated with us and are in us, and since they are associated with us and in us the only place they can exist within us is in our will and our understanding. Our whole life resides there and comes forth from there. We do have memory as well, but that is only a waiting room where things gather that are going to enter our understanding and will. We can see, then, that the oneness of goodwill and faith is like the oneness of will and understanding.

仁爱与信仰的合一，还像人的意志与认知的合一。因为这两种能力接受良善与真理，意志接受良善，认知接受真理。因此同样的，有两种能力接受仁爱与信仰，因为良善属于仁爱，真理属于信仰。每个人都知道人里面有仁爱和信仰。既然如此，它们必定在他的意志和认知中，因为意志与认知是人的生命之所在。人也有记忆，但那只是像个准备室一样，诸事物在那里汇聚起来，然后进入认知和意志。因此很明显仁爱和信仰的合一，与意志和认知的合一是一样的。

Goodwill unites with faith for us when we will to do what we know and sense. Willing is a matter of goodwill, and knowing and sensing are matters of faith. Faith moves into us and becomes part of us when we both will to do and love what we know and sense. Until that happens, it is outside us.

当人选择依他的理解并认为正确的而行时，仁爱便与他的信仰结合了。意愿属于仁爱，理解和认知为真属于信仰。当人选择根据他的理解并认知为真而行，

且付出他的爱时，信仰就进入并成为他自己的一部分。在此之前，信仰不属于他。

Faith is not faith for us until it becomes spiritual, and it does not become spiritual unless it becomes a matter of love. It becomes a matter of love when we love to live out what is true and good—that is, to live by what we are commanded in the Word.

信仰若不能进入灵性层面，就不能成为人的信仰；而信仰若非出于人的爱，它就不能进入灵性层面。当人的生命建立在真理和良善上时，即依照圣言的教导去生活时，这一切都会顺理成章的发生。

Faith consists of being moved by what is true because we want to do what is true simply because it is true; and wanting to do what is true simply because it is true is our actual spiritual nature. That is, it is detached from our earthly nature, which is willing to do what is true not because it is true but for the sake of praise or fame or profit for ourselves. Truth detached from such concerns is spiritual because it comes from the Divine. Whatever comes from the Divine is spiritual, and this is united to us through love because love is spiritual union.

信仰就是热爱真理，渴望按照真理的教导而行，因为它是真理。因为是真理而渴望依之而行，就是人灵性的具体展现。这是对属世本性的超越。在属世的本性下，人也会热衷于按照真理的教导行事，不是因为真理的缘故，而是为了自己的赞誉、名声或利益。从属世的关切中超越出来的真理是灵性的，因为它来自神。来自神的都是属灵的，通过爱与人联合，爱是灵性的合一。

We can know and think and understand a great deal, but when we are left to the privacy of our own thoughts we discard anything that is not in harmony with our love. This means also that we discard such things after our physical lives, when we are in the spirit, since the only things that are left to us once we are in the spirit are the things that have entered into our love. After death all the rest strikes us as foreign matter that we throw out of the house because it is not part of our love. I have said “in the spirit” because we live as spirits after death.

人可以有很多认识、思考和理解，但是当他独自做决定和计划时，他会自动拒绝那些与他的爱不相容的事物。此生过后进入灵界时，他依然拒绝它们，因为只有进入他的爱的，才能保留在他的灵里：其它事物在身后被视为无关的，而

被驱逐出去，因为它们不属于他的爱。这里说保留在灵里，因为人死后活着的是灵。

We can form some image of the good that goodwill does and the truth that faith discloses if we think in terms of the warmth and light of the sun. When the light that radiates from the sun is united to warmth, as is the case in spring- and summertime, then everything on earth sprouts and blossoms. When there is no warmth in the light, though, as is the case in wintertime, then everything on earth becomes dormant and dies. Spiritual light is the truth that faith discloses, and spiritual warmth is love.

通过观察太阳的热与光，可以形象的理解爱之良善与信之真理相互关系。当春夏之际，来自太阳的光与热联合，使得大地万物复苏，生机盎然。但若到了冬天有光无热时，地上的万物就进入休眠或凋亡。信仰的真理就是灵性之光，而爱就是灵性之热。

This enables us to form an image of what people of the church are like when faith is united to goodwill in them. They are just like a garden or park. Their image when faith is not united to goodwill in them is like that of a wasteland and a land buried in snow.

通过这些事例可以设想，当信仰与仁爱结合时，教会之人的光景就会像天堂的乐园。而当信仰没有仁爱与之相伴时，人的光景就像荒漠或冰雪覆盖的大地。

The assurance or trust that is ascribed to faith and is referred to as “truly saving faith” is not a spiritual assurance or trust but an earthly one, if it is a matter of faith alone. Spiritual assurance or trust derives its essence and life from the good that love does but not from the truth that faith discloses apart from that good. The assurance that belongs to faith separated from good is dead, so real assurance is not possible for us when we are leading evil lives. An assurance that we are saved, no matter how we have lived, because of the Lord’s merit with the Father does not come from truth either.

当人因为得到救助，而产生了所谓的信心或信靠，并宣称其为信仰时，那不是属灵的信心或信靠，而是属世的。属灵的信心或信靠，要从爱之善获得其本质特性和生命力，而不会出自没有良善的宗教真理。对信仰的信心若失去良善就是死的。因此真信心不赐予那些生活邪恶的人。如若相信得救是因为主为人类向天父代求而得，而不论此人的生命光景如何，这样的信心距离真理太远。

Everyone who has spiritual faith has an assurance that we are saved by the Lord. That is, we believe that the Lord came into the world to give eternal life to those who believe and live by the principles that he taught, that he regenerates us and fits us for heaven, and that he does this all by himself without our help, out of pure mercy.

所有拥有灵性信仰的人，确信他们已得主拯救。因为他们相信主来到世上，把永恒的生命赐给那些相信祂，并照祂的教导生活的人。他们知道是主重生了他们，为他们适应天堂做预备。并相信主做这一切纯粹出于祂的怜悯，人在这过程里无任何功劳。

Believing what the Word or the theology of the church teaches and not living by it may look like faith, and some may even believe that they are saved by it; but no one is saved by this alone. This is in fact a veneer of faith. It is necessary to describe this veneer of faith at this juncture.

相信圣言的教导或者教会的教义，却不按它们去生活，这看上去似乎是信仰，一些人也相信他们这样就得救了。然而真相是无人单凭这种信仰得救，因为这是误导性的信仰，这里讲讲它的特性。

A veneer of faith is when we believe and love the Word and the theology of the church not for the sake of its truth or in order to live by it but for the sake of profit and reputation and for the sake of being considered learned. As a result, when we are devoted to this kind of faith we are not focusing on the Lord or heaven but on ourselves and this world. People who are intensely ambitious and acquisitive in this world are more strongly convinced of the truth of what the church's theology teaches than people who are not intensely ambitious and acquisitive. This is because for them the church's theology is nothing but a means to their own ends, and the more they love those ends, the more they love—and trust—the means.

误导性的信仰是这样的，人相信并爱圣言和教会的教义，不是因为它是真理并依从真理去生活，而是为了利益、荣耀和博学的名声。结果是，人若持有如此信仰，他关注的核心就不在主和天堂，而是他自己和世界。对于世上财富和权贵的渴望，使得他比没有如此渴望的人，更为强烈的信奉教会的教导：原因是，教会的教导是实现他目标的手段，他对这些手段的热爱和信奉，和他对于目标的渴望一样强烈。

Essentially, though, the fact is that they are caught up in this conviction to the extent that they are on fire with their love for

themselves and the world and are speaking and preaching and acting from that fire. At such times they are completely convinced that what they are saying is true. However, when they are not caught up in the fire of those loves they believe very little—some do not believe at all. This shows that a veneer of faith is a faith of the lips and not of the heart, so it is really no faith at all.

真实情况是这样的：只要人在爱自己和爱世界的欲火之中，并在欲火焚身时说话、传道和做事，他就深深陷入误导性的信仰，此时他强烈的相信他所说的一切都是真理。但当他没有被如此的欲火焚身时，他相信的很少，甚至完全不相信。因此显而易见，误导性的信仰是口头的信仰，不是来自内心，因此，它完全不是信仰。

People whose faith is just a veneer do not know from any inner enlightenment whether what they are teaching is true or false, and as long as average people believe them, they do not care. In fact, they are not moved in the least by truth for its own sake. As a result, if they cannot obtain status or profit they abandon their faith (or at least if they can do so without putting their reputation in jeopardy), because the veneer of faith does not dwell inside us. Rather, it stands outside, in our memory alone, so we can call on it when we are teaching. This means that this faith and its truths vanish after death because the only elements of faith that remain then are the ones that have a place inside us—that is, the elements of faith that have taken root in doing what is good, and that have therefore been made part of our life.

信奉误导性信仰的人，没有来自内在的光照，他不知道自己的教导是对还是错。对此他也不在乎。他在乎的只是听众相信他就好。因为，他没有兴趣为了真理而去追求真理。如果不能获得荣耀和利益，在不危及他名声的情况下，他会放弃信仰。这种误导性信仰不在人的内在深处，而非常表浅的存于记忆之中，当用它教导人时，就被召唤出来。身后，这种信仰和与它相连的任何真理都一并泯灭。那时只有深植于人内在的信仰才会长存，即扎根于良善并构成生命的信仰。

The following passage in Matthew is about people whose faith is just a veneer:

Many will say to me in that day, “Lord, Lord, haven’ t we prophesied in your name and cast out demons in your name and done many

worthwhile things in your name?” But then I will declare to them, “I do not recognize you, workers of iniquity.” (Matthew 7:22 - 23)

Then it says in Luke:

Then you will begin to say, “We have eaten with you and drunk, and you have taught in our streets.” But he will say, “I tell you, I do not know where you come from. Go away from me, all you workers of iniquity.” (Luke 13:26 - 27)

They are also described as the five foolish young women in Matthew who did not have oil for their lamps:

Finally those young women arrived, saying, “Lord, lord, open up for us.” But he will say in response, “I tell you in truth, I do not recognize you.” (Matthew 25:11 - 12)

[In the Word,] oil in lamps symbolizes the good that love does in faith.

《马太福音》里的这些人即是拥有误导性信仰的人：

当那日，必有许多人对我说：“主啊，主啊，我们不是奉你的名传道，奉你的名赶鬼，奉你的名行许多异能吗？我就明明地告诉他们说：‘我从来不认识你们，你们这些作恶的人，离开我去吧！’”（7：22，23）

还有《路加福音》里：

那时，你们要说：“我们在你面前吃过、喝过，你也在我们的街上教训过人。”祂要说：‘我告诉你们，我不晓得你们是哪里来的。你们这一切作恶的人离开我去吧！’（13：26，27）

灯里没有油的五位愚拙的童女也意指这样的人，在《马太福音》中：

其余的童女随后也来了，说：‘主啊，主啊，给我们开门！’祂却回答说：‘我实在告诉你们：我不认识你们。’（马太福音 25：11-12）

“灯里的油”意指信仰里的爱的良善。

FREEDOM

自由

All freedom is a matter of love, because what we love we do freely. That is also why all freedom is a matter of will, because whatever we love we also will to do; and since love and will constitute our life, freedom also constitutes it. This can show us what freedom is,

namely, that it is whatever belongs to our love and will and therefore to our life. That is why anything we do freely seems to us to have come from ourselves.

一切自由属于爱，因为无论人爱什么，他就自由自在的去做。而所有自由也都属于意志，因为人所爱的，他也愿意去做。因为爱和意志构成人的生命，所以自由也构成人的生命。从此可以看出自由是什么，它是人的爱和意志，也就是人的生命的彰显。所以，人自由地去做的任何事，他都觉得是发自内心的。

Doing evil freely seems to be freedom but it is slavery, since this freedom comes from our love for ourselves and our love for the world, and these loves come from hell. This kind of freedom actually turns into slavery after we die, too, since anyone who had this kind of freedom becomes a worthless slave in hell afterwards.

自由地行恶看上去是自由，但他处于奴役状态，因为那种自由来自爱自己 and 爱世界，这种爱来自地狱。这样的自由在死后转变为奴役，有这种自由的人成为地狱里低贱的奴隶。

In contrast, freely doing what is good is freedom itself because it comes from a love for the Lord and from a love for our neighbor, and these loves come from heaven. This freedom too stays with us after death and then becomes true freedom because anyone who has this kind of freedom is like one of the family in heaven. The Lord says it like this: “Everyone who commits sin is a slave of sin. A slave does not stay in the house forever. A son or daughter does stay forever. If the Son has made you free, you will be truly free” (John 8:34 - 36).

但是自由地行善就是自由本身，因为它来自爱主和爱邻舍，这些爱来自天堂。这样的自由在死后仍保留，那时它就成了真自由。有这种自由的人在天堂变得像家里的儿子一样。因此主这样教导：所有犯罪的，就是罪的奴仆。奴仆不能永远住在家里，儿子是永远住在家里。所以天父的儿子若叫你们自由，你们就真自由了（约翰福音 8：34-36）。

Since everything good comes from the Lord and everything evil from hell, then it follows that freedom is being led by the Lord and slavery is being led by hell.

可见一切良善来自主，而一切邪恶来自地狱。由此可知一切自由都被主引导，而所有的奴役都遭遇地狱的引诱。

The purpose of our having a freedom to think and do what is evil or false (to the extent that the law does not prevent it) is that we can

be reformed. That is, what is good and what is true need to be planted in our love and will if they are to become part of our life, and there is no way this can happen unless we have the freedom to contemplate what is evil and false as well as what is good and true. This freedom is given to each one of us by the Lord; and when we are contemplating something that is good and true, then to the extent that we do not at the same time love what is evil and false the Lord plants goodness and truth in our love and will and therefore in our life, and in this way reforms us.

人之所以被赋予思考邪恶和谬误的自由，只要不违反法律，也有行出它们的自由，是因为这样他才能够被重生。对于良善和真理的认知，需要植入人的爱和意志里，从而成为他的生命。而要达此目的，人就必须像自由地思考良善和真理一样，能够自由地深思邪恶和谬误。主把这种自由赋予每个人。当人深思良善和真理时，只要他不同时也爱邪恶和谬误，主就把良善和真理植入他的爱和意志中，也就是他的生命里，由此使他更新。

Anything that is sown in freedom also lasts, while anything sown in compulsion does not last. This is because anything we are compelled to do does not come from our own will but rather from the will of the one who is compelling us. That is also why worship from freedom is pleasing to the Lord but compulsory worship is not. That is, worship from freedom is worship from love, while compulsory worship is not.

任何在自由状态下进入人心的都和他常在，但是任何被迫进入的都不能保留，因为被迫的事不是来自人的意志，而是来自施压者的意志。同理，自由的敬拜是被主悦纳的，但是被迫的敬拜不被悦纳。因为自由的敬拜出自爱，而被迫的敬拜没有爱。

No matter how similar they look on the surface, freedom to do good and freedom to do evil are as different and as remote from each other as heaven and hell. Then too, the freedom to do good comes from heaven and is called “heavenly freedom,” while the freedom to do evil comes from hell and is called “hellish freedom.” To the extent that we have the one freedom we do not have the other—no one, that is, can serve two masters (Matthew 6:24). We can also see from this that people who have hellish freedom think that it is slavery and compulsion if they are not allowed to will what is evil and think what is false whenever they feel like it, while people who have heavenly freedom loathe to will anything evil and to think anything false, and if they are forced to do so, it torments them.

行善的自由和行恶的自由，尽管其外在形式相似，但它们彼此的差别和距离就像天堂和地狱之间一样：行善的自由来自天堂，被称为天堂的自由；而行恶的自由来自地狱，称为地狱的自由。只要人在一种自由中，他就不会同时在另一种自由里，因为没有人能侍奉两个主（马太福音 6：24）。至此显而易见，处于地狱自由中的人，会把不让他们按自己的意愿，去向往邪恶和思考谬误，看成是奴役和逼迫。但是在天堂自由中的人，即使瞬间的邪恶与谬误的意念，也会使他们恐惧颤栗。如果他们被迫去这样做，就是对他们的折磨。

Since acting from freedom seems to us to come from ourselves, heavenly freedom can also be called “heavenly selfhood” and hellish freedom can be called “hellish selfhood.” Hellish selfhood is the sense of self into which we are born, and it is evil. Heavenly selfhood, though, is the selfhood into which we are reformed, and it is good.

因为人自由的行为看似好像来自他自己，所以属天的自由也可称为属天的自我，属地狱的自由称为属地狱的自我。属地狱的自我是人生来就有的自我意识，是邪恶的；而属天的自我虽然也是自我意识，却是人被更新后才有的，是良善的。

This shows us what freedom of choice is—namely, that it is doing what is good by choice or intentionally, and that we have this freedom when we are being led by the Lord. We are led by the Lord when we love what is good and true because it is good and true.

由此也可以看到什么是自由选择，就是按照自己的选择或动机去行善，这是在主引导下的人的自由。当人因为良善和真理而爱良善和真理时，他就被主引导。

We can tell what kind of freedom we have from the pleasure we feel when we think, speak, act, hear, and see, because all pleasure is an effect of love.

从人在思想、言谈、行动、听和看时所感受到的快乐，可以知道他拥有何种性质的自由。因为人所感受到的所有快乐，都反映着他的爱。

REPENTANCE

悔改

“Repentance” is from True Christianity, vol. 2 (translated by Jonathan S. Rose, 2011), § § 509 - 66.

Now that faith, goodwill, and free choice have been treated, the related topic of repentance comes next, because without repentance there can be no true faith and no genuine goodwill, and no one could repent without free choice. Another reason why there is a treatment of repentance at this point is that the topic that follows is regeneration, and none of us can be regenerated before the more serious evils that make us detestable before God have been removed; repentance is what removes them.

阐述了信、仁与选择自由之后，接下来自然要探讨悔改，因为若没有悔改，不可能有真正的信与仁，若没有选择自由，人不可能悔改。在此论述悔改的另一原因是：下一章要讨论有关重生的主题，在除掉神眼里看为可憎的严重罪恶之前，没人能被重生，而这一切只有通过悔改才能做到。

What else are unregenerate people but impenitent? And what else are impenitent people but those who are in a drowsy state of apathy? They know nothing about sin and therefore cherish it deep within themselves and make love to it every day the way an adulterous man makes love to a promiscuous woman who shares his bed. To make known what repentance is and what effect it has, this treatment of it will be divided into separate headings.

未重生者不就是那不知悔改之人吗？一个不知悔改者，不就象一个昏昏噩噩、丝毫不知罪，因此将罪当宝一样搂在怀里，每天亲吻它，如同奸夫吻他床上妓女之人吗？但为了清楚说明何为悔改，以及它产生的果效，这一章必须分成若干节。

REPENTANCE IS THE BEGINNING OF THE CHURCH WITHIN US

悔改是人内教会发展的第一阶段

The extended community that is known as the church consists of all the people who have the church within them. The church takes hold in us when we are regenerated, and we are all regenerated when we abstain from things that are evil and sinful and run away from them as we would run if we saw hordes of hellish spirits pursuing us with flaming torches, intending to attack us and throw us onto a bonfire.

被称为教会的团契由内有教会的所有人组成，当人即将重生时，教会就进入人内。人皆通过弃绝罪恶，避之如一群手持火把奋力追赶他、将他扔到火堆上的恶魔而重生。

As we go through the early stages of our lives, there are many things that prepare us for the church and introduce us into it; but acts of repentance are the things that actually produce the church within us. Acts of repentance include any and all actions that result in our not willing, and consequently not doing, evil things that are sins against God.

人一到成年，会有很多方法使他为教会做准备，并被引入教会；而教会借以在人内建立的方法就是悔改的行为。悔改的行为是指所有使人不去意愿、因此不去行悖逆神的罪恶之类的事。

Before repentance, we stand outside regeneration. In that condition, if any thought of eternal salvation somehow makes its way into us, we at first turn toward it but soon turn away. That thought does not penetrate us any farther than the outer areas where we have ideas; it then goes out into our spoken words and perhaps into a few gestures that go along with those words. When the thought of eternal salvation penetrates our will, however, then it is truly inside us. The will is the real self, because it is where our love dwells; our thoughts are outside us, unless they come from our will, in which case our will and our thought act as one, and together make us who we are. From these points it follows that in order for repentance to be genuine and effective within us, it has to be done both by our will and by thinking that comes from our will. It cannot be done by thought alone. Therefore it has to be a matter of actions, and not of words alone.

除非这一切发生，否则人仍站在重生的门外。如果那时有关永恒救恩的想法进入他的脑海，他也许倾向于它，但会很快背离它。因为它没有更深地进入人里面，仅止于他的想法，尽管它由此也许进入言谈，甚至可能进入某些与言谈一致的举止。但只有当这类思想进入意愿时，它才会成为人的一部分，因为意愿是人本身，人的爱就居于其中。思想在人之外，除非它出于意愿，果如此，意愿与思想就会行动如一，二者一起构成人。由此可知，为了使悔改在人内真正奏效，它必须出于意愿，以及出于来自意愿的思想，而不仅仅出于思想。换句话说，它必须体现在行动中，而不是只停留在口头上。

The Word makes it obvious that repentance is the beginning of the church. John the Baptist was sent out in advance to prepare people for the church that the Lord was about to establish. At the same time as he was baptizing people he was also preaching repentance; his baptism was therefore called a baptism of repentance. Baptism means a spiritual washing, that is, being cleansed from sins. John baptized in the Jordan River because the Jordan means introduction into the church, since it was the first border of the land of Canaan, where the church was. The Lord himself also preached that people should repent so that their sins would be forgiven. He taught, in effect, that repentance is the beginning of the church; that if we repent, the sins within us will be removed; and that if our sins are removed, they are also forgiven. Furthermore, when the Lord sent out his twelve apostles and also the seventy, he commanded them to preach repentance. From all this it is clear that repentance is the beginning of the church.

圣言明显证实，悔改是教会发展的第一阶段。施洗约翰被提前派去为主即将建立的教会预备人，他施洗的同时传讲悔改，因此他的洗礼被称为悔改的洗礼。由于这个原因，洗礼意味着属灵的洗礼，即从罪中洁净。约翰是在约旦做这一切的，因为约旦意味着被引入教会，它是教会所在迦南地的第一个边界。为了赦罪，主自己也传讲悔改，从而教导悔改是教会发展的第一阶段，并且人悔改到什么程度，他的罪就远离他到什么程度；而他的罪远离到什么程度，就被赦免到什么程度。主甚至吩咐祂的十二使徒，和祂派遣的七十个门徒传讲悔改。这些事实清楚表明，悔改是教会发展的第一步。

It can also be illustrated through the following comparisons. No one can pasture flocks of sheep, goats, and lambs in fields or woodlands that are already occupied by all kinds of predatory animals, without first driving away the predators. No one can turn land that is full of thorny bushes, brambles, and stinging nettles into a garden without first uprooting those harmful plants. No one can go into a city that is occupied by hostile enemy forces, set up a new administration devoted to justice and judgment, and make it a good place for citizens to live without first expelling the enemy. It is similar with the evils that are inside us. They are like predatory animals, brambles and thorny bushes, and enemies. The church could no more live alongside them than we could live in a cage full of tigers and leopards; or lie down in a bed whose sheets were lined, and

pillows stuffed, with poisonous plants; or sleep at night in a church building under whose stone floor there are tombs with dead bodies in them—would we not be harassed there by ghosts that were like the Furies? . . .

教会不可能存在于人内，除非他的罪被移走，凡理智者都能推断出来，也可通过以下对比说明这一点：在逐出各类野兽之前，谁会将绵羊、小山羊、羔羊赶到田野或森林里呢？在拔掉荆棘、荨麻之前，谁会将长满这类有害杂草的一块地打理成花园呢？在逐出敌人之前，谁能在他们所把持的城市，根据司法实践建立一套司法管理模式，或获得公民权呢？人的罪恶也是一样，它们就象野兽、荆棘、荨麻和敌人。人不能住在有老虎、豹子的笼子里，不能睡在撒满毒草的床上，头枕塞满毒草的枕头，也不能晚上睡在地板下有死尸坟墓的教堂，同样，教会也不能与罪恶同在。那里的鬼魂难道不会满怀暴怒地骚扰他吗？

WE MUST LAY OUR EVILS ASIDE THROUGH REPENTANCE

人必须通过悔改摒弃罪恶

We are all born with a tendency toward evils. As is recognized in the church, from our mother's womb we are nothing but evil. Now, the reason this is recognized is that the church councils and leaders have passed down to us the notion that Adam's sin has been passed on to all his descendants; in this view, this is the sole reason why Adam and everyone since has been condemned; and this damnation clings to us all from the day we are born. Many teachings of the church are based on these assertions. For example, [we are told that] the Lord instituted the washing of regeneration that is called baptism so that this sin would be removed. This sin was also the reason for the Lord's Coming. Faith in his merit is the means by which this sin is removed. The churches have many other teachings as well that are based on this notion. . . .

在教会，众所周知，人生来皆倾向于各种罪恶，因此从在母亲子宫时起，人无非就是恶。这一事实广为人知，因为教会的宗教会议与领袖已将这样的观念传了下来，即亚当的罪传给了他所有的后代，这是他之后的每个人，连同他一起受诅的唯一原因；生来就存在于每个人里面的正是这罪。而且，教会的大量教导都基于这种说法，例如它教导，被称为洗礼的重生的洗是由主设立的，以便除去这罪；这也是主来的原因；对主之怜悯的信靠就是除去这罪的方法，还有很多基于这种说法的教义。

My friend, the evil we inherit comes in fact from no other source than our own parents. What we inherit, though, is not evil that we ourselves actually commit but an inclination toward evil. . . . We may have a greater or a lesser tendency to a specific evil. Therefore after death no one is judged on the basis of his or her inherited evil; we are judged only on the basis of our actual evils, the evils we ourselves have committed. This is clear from the following commandment of the Lord: "Parents will not be put to death for their children; children will not be put to death for their parents. Each will die for her or his own sins" (Deuteronomy 24:16). I have become certain of this from my experience in the spiritual world of little children who had died. They have an inclination toward evils and will them, but they do not do them, because they are brought up under the Lord's supervision and are saved.

但是，我的朋友，父母才是遗传邪恶的唯一源头，这遗传邪恶并非人实际所犯邪恶本身，而是向善的倾向。。。人或多或少偏向某些特定邪恶。所以，死后人受审判不是根据遗传的邪恶，而是根据他本人实际犯下的罪恶。对此，从以下主的戒命也明显可知：

不可因子杀父，也不可因父杀子；凡被杀的都为本身的罪。（申命记. 24:16）

在灵界，这一点通过死于婴儿期之人的状况向我证实了，他们只有向善的倾向，也就是说，他们想去做，但没去做。因为他们是在主的看顾下被抚养长大，并得救。

The only thing that breaks the inclination and tendency toward evil that is passed on by parents to their offspring and descendants is the new birth from the Lord that is called regeneration. In the absence of rebirth, this inclination not only remains uninterrupted but even grows from one generation to the next and becomes a stronger tendency toward evil until it encompasses evils of every kind. . . .

刚才所提到的这种向善的倾向与偏好，会通过父母遗传给孩子及其后代，只有通过从主新生，即所谓的重生才能被打破。若不重生，那倾向不但持续存留，还会通过历代父母强化，变得更容易偏向邪恶，最终倾向各种罪恶。。。

From what has gone before, it is evident that no evil can be laid aside except by the Lord, working in those who believe in him and who love their neighbor. The Lord, goodwill, and faith form a unity in the same way our life, our will, and our understanding form a unity; if we separate them, each one crumbles like a pearl that is crushed

to powder. How can we become part of that unity? We cannot unless we lay aside at least some of our evils through repentance. I say that we lay aside our evils, because the Lord does not lay them aside by himself without our cooperation.

由上所述可见，邪恶无法被摈弃，除非靠主施助于那些信靠祂且爱邻舍之人。主、仁爱、信仰构成一体，就象生命、意志与认知为一体，若它们分离，各自会象珍珠化为粉末一样消亡。人怎么才能进入这结合？答复是，除非他通过悔改在某种程度上移走自己的恶，否则他无法进入。我说人必须摈弃邪恶，因为如果人不配合的话，主就不独自摈弃他的邪恶。

There is a saying that no one can fulfil the law, especially since someone who breaks one of the Ten Commandments breaks them all [James 2:10 - 11; Matthew 5:19]. But this formulaic saying does not mean what it seems to. The proper way to understand it is that people who purposely or deliberately behave in a way that is contrary to one commandment in effect behave contrary to the rest, because doing something [against one commandment] purposely and deliberately is the same as completely denying that that behaviour is sinful and rejecting any argument to the contrary. And people who thus deny and reject the very idea of sin do not care whether any given act is labelled a sin or not.

有人断言，没人能遵守全部律法，这是十分困难的，因为凡违反十诫中的一条者，就违反了全部。但这种说法的意思和它听上去的不一样。必须指出的是，它的意思是，凡故意或蓄意违反一条戒律者，就违反其余的。这是因为故意或蓄意的行为就是在彻底否认它是罪，若有人说它是罪，他会视为杞人忧天，从而对此不屑一顾。凡这样否认并拒绝罪的人，都不会考虑所谓罪的问题。

This is the type of resolve developed by people who do not want to hear anything about repentance. People who, through repentance, have laid aside some evils that are sins, though, develop a resolve to believe in the Lord and to love their neighbor. They are held by the Lord in a resolution to abstain from many other things as well. Therefore if it happens that because they did not realize what was going on or because they were overwhelmed by desire, they commit a sin, it is not held against them. It was not something they had planned to do, and they do not support what they did.

那些不愿听闻悔改之人就到了这样一种固定心态，而另一方面，那些通过悔改移走了某些罪恶之人，则获得信主爱邻的坚定意志。主保守他们决心避免进一

步行恶；因此若他们由于无知或某种不可抗拒的欲望导致犯罪，这罪不会被归疚于他们，因为他们不是故意犯罪，也不认可它。

I may reinforce this point as follows. In the spiritual world I have come across many people who had shared a similar lifestyle when they were in the physical world. They all dressed in fashionable clothing, enjoyed fine dining, took profit from their business, went to the theater, told jokes about lovers as if they themselves were lustful, and many other things of the kind. Yet for some of these people the angels labelled their behaviours as evil and sinful, whereas for others the angels did not. The angels declared the former guilty and the latter innocent. Upon being asked why this was, since the people had done the same things, the angels replied that they had evaluated all the people on the basis of their plans, intentions, and purposes and distinguished them accordingly. Those whose intent excused them, the angels excused, and those whose intent condemned them, the angels condemned, since all who are in heaven have good intent, and all who are in hell have evil intent.

这一点可通过我的以下经历证实：在灵界，我见过很多在世时象其他人一样生活的人，他们穿着考究，享受精致，和其他人一样做生意赚钱，去剧院，貌似出于放荡与情侣开玩笑，以及更多类似的事。然而天使们却认为有些人犯了罪，有些人没有犯罪，声称后者是无辜的，而前者是有罪的。当问到其中原由时——因为他们做的事是一样的，他们回答说，他们通过其打算、意图与目的看待这一切，并相应区分，因此他们宽恕或谴责那些从其目的来看应被宽恕或谴责之人，因为天堂的一切皆以良善为目的，地狱的一切皆以邪恶为目的。

These points may be illustrated with comparisons. The sins that we retain when we do not practice repentance are like various diseases we suffer that are fatal unless we are given medicine that takes away what is causing harm. Such sins are especially like gangrene, which spreads (if not caught in time) and inevitably leads to death. They are like boils and abscesses that have not been lanced and opened—the accumulation of pus will press into surrounding tissues, then into nearby internal organs, and finally into the heart, causing death. . . .

我通过对比说明这一点：不知悔改者紧抓不放的罪恶，可比作他身上的各样疾病，除非通过治疗除去病因，否则他会因此死亡。它们尤其类似所谓坏疽的疾病，若不及时治疗，就会扩散，不可避免地死亡；同样好比疖子和脓肿，除非

它们发出来或被打开；否则由于积液或脓包由此扩散到周边部位，再从这些部位扩散到邻近脏腑，最后进入心脏，也会导致死亡。。。

As experienced gardeners know, a trunk that comes from bad seed or a bad root sends its noxious sap into the branch of a good tree that has been grafted onto it, and the bad sap that creeps up that branch is then turned into good sap and produces useful fruit. Something similar occurs in us when evil is laid aside through the process of repentance; through repentance we are grafted onto the Lord like a branch onto a vine and we bear good fruit (John 15: 4-6).

有经验的园丁都知道，树从坏种子发出，树根会将有害的树液输送给芽接或嫁接的好枝子，而输送上来的有害树液可被转化为好树液，并结出有用的果子。当邪恶借助悔改被移走时，同样的情形发生在人身上；因为人由此被嫁接到主那里，就象枝子嫁接到葡萄树上，并结出好果子(约翰福音 15:4-6)。

REPENTANCE BEGINS WHEN WE LOOK FOR SIN IN OURSELVES

承认并发现自己的罪，是悔改的开始

It is impossible for anyone in the Christian world to lack a concept of sin. Everyone in Christianity from early childhood on is taught what evil is, and from youth on is taught which evils are sinful. . . . The evil that is sinful is simply evil against our neighbor; and evil against our neighbor is also evil against God, which is what sin is. Nevertheless, having a concept of sin does nothing for us unless we examine the actions we have taken in our lives and see whether we have either openly or secretly done any such thing.

在基督教界，没有不承认罪的人。因为每个人自童年时就被教导何为恶，成为少年时则被教导何为罪恶。。。因为罪恶不是别的，正是恶意攻击邻舍，而恶意攻击邻舍就是恶意攻击神，这就是罪。但只有对于罪的认识并没有任何用处，除非人省察自己生活中的行为，查看自己是否私下或公开做了这类事。

Before we take this action, everything about sin is just an idea to us; what the preacher says about it is only a sound that comes in our left ear, goes out our right ear, and is gone. Eventually it becomes a subject relegated to vague thoughts and mumbled words in worship, and for many it comes to seem like something imaginary and mythical.

Something completely different occurs, however, if we examine ourselves in the light of our concepts of what is sinful, discover some such thing in ourselves, say to ourselves, "This evil is sinful," and then abstain from it out of fear of eternal punishment. Then for the first time we receive the instructive and eloquent preaching in church in both of our ears, take it to heart, and turn from a non-Christian into a Christian.

在此之前，所有这些纯粹是知识，牧师的说教只不过是左耳进，右耳出的噪声，最终仅成为一个模糊的想法、喃喃自语的崇拜，并且很多纯粹是想象与幻想。但是，如果人由于承认罪而反省自己，发现自己的罪，对自己说：“这恶就是罪”，并出于永恒惩罚的恐惧忌讳它，那么情况就完全不同了。然后，牧师的教导和教会的演讲第一次被听到耳朵里，并直达内心，因此人就从非基督徒变成了基督徒。

What could possibly be better known across the entire Christian world than the idea that we should examine ourselves? Everywhere in both Roman Catholic and Protestant empires and monarchies, as people approach the Holy Supper they are given teachings and warnings that they must examine themselves, recognize and admit to their sins, and start a new life of a different nature. In British territories this is done with terrifying threats. During the prayer that precedes communion, the priest by the altar reads and proclaims the following:

在基督教世界，还有比“人当省察自己”更广为人知的事吗？无论信奉天主教还是福音派的国家，领受圣餐前，都会教导和告诫人们要反省自己、认识并承认自己的罪，要有全新、不同的生活。在英国，这种告诫还伴随可怕的威胁，在圣餐仪式之前，牧师会在圣餐台朗读以下宣言：

The way and means of becoming a worthy partaker in the Holy Supper is first to examine your life and your conversations by the rule of God's commandments. In whatever regard you notice that you have committed an offense of will, speech, or act, then bewail your own sinfulness and confess yourselves to Almighty God, with full purpose of amending your life. If you observe that your offenses are not only against God but also against your neighbors, you shall reconcile yourselves to them, being ready to make restitution and satisfaction to the utmost of your power for all injuries and wrongs done by you to any other, and being likewise ready to forgive others who have offended you, just as you wish to have forgiveness from God for your offenses. Otherwise receiving the Holy Supper does nothing but

increase your damnation. Therefore if any of you is a blasphemer of God, or a hinderer or slanderer of his Word, or an adulterer, or someone taken with malice or ill will, or involved in any other grievous crime, repent of your sins. Or else do not come to the Holy Supper; otherwise, after you take it the Devil may enter into you as he entered into Judas, fill you with all wickedness, and bring you to destruction of both body and soul.

配领圣餐的“途径与方法”，首先就是根据神的戒律省察自己的言行，觉察自己在什么地方，哪个方面冒犯了，要么通过意愿、话语，要么通过行为，要为自己罪恶的本性悲愁，向全能的神忏悔，以达到修正生活的全部目的。如果你发觉自己的罪行不但冒犯了神，还冒犯了你的邻舍，那么你必须与他和解，尽你最大的能力补偿对他造成的所有伤害和罪过，同样也要准备宽恕得罪你的人，因为你在神手里的罪过也会得到宽恕，要不然领受圣餐除了加重你的诅咒别无意义。所以，如果你们当中有谁亵渎了神，或妨碍、诽谤了祂的圣言，或者是通奸者，或心怀恶意、包藏祸心，以及犯下其它严重罪行，那么必须悔改你的罪，否则不要来这圣桌前，以免领受圣餐后，魔鬼象进入犹大那样进入你里面，使你充满一切罪恶，将你的身体与灵魂一起毁灭。

Nevertheless, there are some people who are incapable of examining themselves: for example, children and young men and women before they reach the age at which they can reflect upon themselves; simple people who lack the ability to reflect; all who have no fear of God; some who have a mental or physical illness; and also people who, entrenched in the teaching that justification comes solely through the faith that assigns us Christ's merit, have convinced themselves that if they practiced self-examination and repentance something of their own selves might intrude that would ruin their faith and divert or redirect their salvation from its sole focus. For the types of people just listed, an oral confession is of

benefit, although it is not the same as practicing repentance.

然而，有一些人不能省察自己，如婴儿，尚未达到自我反省年龄的少男少女，还有根本不反思的头脑简单者，以及所有不敬畏神的人。除此之外，还有一些身体、心智疾病患者，更别提那些坚信唯信（这信将基督功德归于人）称义之人，他确信，如果他践行自我省察并悔改，人的自我就会作祟，进而毁灭他的信心，以至于他该得的救赎失去了唯一的焦点。对于才听到如此道理的人，口头的忏悔是有益的，虽然这并不是践行悔改。

People who know what sin is and especially those who know a lot about it from the Word and who teach about it, but who do not examine themselves and therefore see no sin within themselves, can be compared to people who scrape and save money, only to put it away in boxes and containers and make no other use of it than looking at it and counting it. They are like people who collect pieces of gold and silver jewelry and keep them in a safe in a storage room for no other purpose than to own them. . . .

但那些知道何为罪的人，尤其那些通过圣言了解很多，也这样教导，却不省察自己，因此看不到自己任何罪的人，好比那些积攒了财富，却把它放在箱子和保险柜里，除了看一看，数一数外不再动它的人，还好比那些只是为了拥有财富而聚敛金银财宝，并把它们藏在地窖里的人。。。

ACTIVE REPENTANCE

积极悔改

. . . From [teachings in the Bible] it is clear that we absolutely have to repent. What repentance involves, however, and how we go about it will be shown in what follows.

从圣经教导明显可知，人必须全心全意悔改，下文将说明什么样的悔改才是真正的悔改，以及如何实现悔改。

With the reasoning powers we have been given, surely we are all able to understand that repentance does not consist of a mere oral confession that we are a sinner and of listing a number of things about sin, like a hypocrite. What is easier for us, when we feel anguish and agony, than breathing out and emitting sighs and groans through our lips, beating our chests, and declaring ourselves guilty of sins of every kind, even if we are actually unaware of a single sin within ourselves? Does the Devil' s gang, which lives inside our loves, go out of us along with our sighing? Surely they whistle contemptuously at our histrionics, and stay inside us as before, since we are their home. These points serve to clarify that by “repentance” the Word does not mean mere confession; as I said before, it means a repentance from evil actions.

人凭着被赋予的理智能够明白，悔改不能仅仅停留在口头上承认自己是罪人，或者像伪君子那样只聆听许多关于罪的讲述。对人来说，当他陷入烦恼痛苦时，还有什么比从嘴里发出叹息呻吟声，并且还捶胸顿足，宣称自己犯下所有罪行更容易呢？即使他意识不到自己有过任何罪过。潜伏在他爱里的群魔会因为他的叹息而离去吗？难道他们不会对着那些事嘘声四起，仍象呆在自己家一样呆在他里面，一如从前吗？由此清楚看出，这种悔改不是圣言的意思，圣言所说的悔改是指从恶行中悔改。

The question then is, How are we to repent? The answer is, we are to do so actively. That is, we are to examine ourselves, recognize and admit to our sins, pray to the Lord, and begin a new life. The fact that repentance is not possible without examining ourselves was shown under the previous heading. And what is the point of examining ourselves unless we recognize our sins? What is the point of that recognition unless we admit that those sins are in us? What is the point of all three of these steps unless we confess our sins before the Lord, pray for his help, and then begin a new life, which is the purpose of the whole exercise? This is active repentance.

因此，问题是，人应如何悔改？答案是，实实在在地行出来，也就是说，必须省察自己，认识并承认自己的罪，向主祈求帮助，并开启新生活。前面已说明，人若不自我反省，悔改是不可能的。但是，除非人认识到自己的罪，否则自我反省有什么用呢？除非他承认自己有罪，否则他为何要认识自己的罪呢？除非人在主面前忏悔他的罪，祈求帮助，从此刻起开启新的生活，否则这三件事又有何用呢？这就是真正的悔改。

The fact that this is the sequence of actions to take is something we are all capable of realizing as we leave childhood and become more and more independent and able to reason for ourselves. We can see this from thinking of our baptism. The washing of baptism means regeneration; and during the ceremony our godparents promised on our behalf that we were going to reject the Devil and all his works. Likewise thinking of the Holy Supper, we have all been warned that in order to approach it worthily we have to repent from our sins, turn ourselves to God, and start a new life. We can also think of the Ten Commandments—the catechism that is in the hands of all Christians. Six of the ten simply command us not to do evil things. If we do not remove these evils through repentance, we are unable to love our neighbor and even less able to love God, even though the Law and the

Prophets, that is, the Word and therefore salvation, hinge on these two commandments [Matthew 22:40].

人一旦过了童年，越来越自主，并开始运用自己的理智。通过洗礼人们可以想到，洗礼的水洗意味着重生。在洗礼仪式上，他的监护人会代表他承诺，他将弃绝魔鬼及其一切作为。类似地还可以想想圣餐，因为恭领圣餐前，所有人会被警告说，必须悔改自己的罪，转向神，开始新生活。通过十诫或所有基督徒手上的教义手册更能看出来，十诫当中有六条是告诫他们不要去行恶。除非通过悔改移走邪恶，否则人不会爱邻舍，更别说爱神了。然而，律法和先知（即圣言）、因而救赎都取决于爱邻爱神这两条诫命（马太福音 22: 40）。

Repentance becomes effective if we practice it regularly—that is, every time we prepare ourselves to take the Communion of the Holy Supper. Afterward, if we abstain from one sin or another that we have discovered in ourselves, this is enough to make our repentance real. When we reach this point, we are on the pathway to heaven, because we then begin to turn from an earthly person into a spiritual person and to be born anew with the help of the Lord.

若时常践行真正的悔改，甚至象预备自己领受圣餐那么经常，若他此后避开自己身上发现的这样那样的罪，那么就足以使悔改成为现实。当他处于悔改的现实时，就踏上了去往天堂的路，因为此时他从属世开始变成属灵，并从主新生。

This change can be illustrated by the following comparison.

Before repentance, we are like a desert, inhabited by terrifying wild creatures, dragons, eagle-owls, screech owls, vipers, and bloodletting snakes; in the clumps of bushes in that desert there are the owls and vultures [mentioned in the Bible], and satyrs are dancing [Isaiah 13:21]. After these creatures have been expelled by human work and effort, however, that desert can be plowed and cultivated into fields, and these can be planted with oats, beans, and flax, and later on with barley and wheat.

可通过下列对比说明这一点。

悔改前，人就象一个沙漠，里面有可怕的野兽，龙，各种各样的猫头鹰，蝰蛇与毒蛇，灌木丛中有猫头鹰和秃鹫（圣经中提到），群魔在那里狂舞。但人通过长期艰苦努力将这些生物逐出后，就可以开垦沙漠，进行耕种，首先播种燕麦、豆类、亚麻，然后播种大麦小麦。

This can also be compared to the wickedness that is abundant and dominant in humankind. If evildoers were not chastised and punished with whippings and death, no city would survive; no nation would last. In effect, each one of us is society itself in its smallest form. If we do not treat ourselves in a spiritual way as evildoers are treated by the larger society in an earthly way, we are going to be chastised and punished after death; and this will continue until out of sheer fear of further punishment we stop doing evil, even if we can never be compelled to do what is good out of love for it.

悔改前，人还好比泛滥到主宰人类生活的恶行，如果作恶者没被依法严惩，并受到严厉打击或处决，没有哪个城市，甚至国家能维系下去。人就像一个微型社会，他若不能以属灵的方式解决好自己问题，就象以属世的方式对待社会上的作恶者那样，那么死后他会被严惩和处罚，一直持续到他由于惧怕惩罚而停止作恶为止，尽管他永远不会出于善爱行善。

TRUE REPENTANCE IS EXAMINING NOT ONLY OUR ACTIONS BUT OUR INTENTIONS

真正的悔改是不仅省察行为，而且省察人的意图

The reason why true repentance is to examine not only the actions of our life but also the intentions of our will is that our understanding and our will produce our actions. We speak from our thought and we act from our will; therefore our speech is our thought speaking, and our action is our will acting. Since this is the origin of what we say and do, it is clear without a doubt that it is these two faculties that commit the sin when our body sins.

真正的悔改就是省察，不仅省察人的生活行为，而且省察人的意愿意图，原因在于，行为通过认知和意愿完成，因为人通过思想说话，通过意愿行动，因此言语就是思想在说话，行为就是意愿在行动。由于这就是言与行的源头，因此毋庸置疑，身体犯罪就是意愿与思想在犯罪。

It is in fact possible for us to repent of evil things we have done through our bodies but still think about evil and will it. This is like cutting down the trunk of a bad type of tree but leaving its root still in the ground; the same bad tree grows up from the root again and also spreads itself around. There is a different outcome

when the root is pulled up, though; and this is what happens within us when we explore the intentions of our will and lay our evils aside through repentance.

事实上，人能悔改身体犯下的罪行，却仍思想与意愿邪恶。这就象砍下了坏树的树干，却将根留在地里，这根会再长出同样的坏树，并开枝散叶。但若连这根也毁了，情况就不同了，当人同时省察自己的意愿意图，通过悔改除去自己的罪恶时，其情形也是如此。

We explore the intentions of our will by exploring our thoughts. Our intentions reveal themselves in our thoughts— for example, when we contemplate, will, and intend acts of revenge, adultery, theft, or false witness, or entertain desires for those things. This applies as well to acts of blasphemy against God, against the holy Word, and against the church, and so on.

人省察自己的思想就是省察自己的意愿意图，因为意图将自身显明在这些思想中。例如，当人的思想、意愿与意图倾向于报复、通奸、偷窃、假见证，并渴望这些事，乃至想要亵渎神、圣言与教会等等时，就会出现这种情况。

If we keep our minds focused on these issues, and explore whether we would do such things if no fear of the law or concern for our reputation stood in the way, and if after this exploration we decide that we do not will those things, because they are sins, then we are practicing a repentance that is true and deep. This is even more the case when we are feeling delight in those evils and are free to do them, but at that moment we resist and abstain. If we practice this over and over, then when our evils come back we sense our delight in them as something unpleasant, and in time we condemn them to hell. This is the meaning of these words of the Lord: “Any who try to find their soul will lose it, and any who lose their soul for my sake, will find it” (Matthew 10:39).

如果他继续关注一下，省察自己，要是不害怕法律和损毁名声，是否会犯下这些恶行，如果经过这样的省察后，他决定不再意愿这些行为，因为它们是罪，那么他就真的从内在悔改了。若他以这些邪恶为乐，同时完全可以自由去做，但仍停止并放弃，则更是如此。若反复这样做，他就会发现，他从恶中感觉到的快乐不再有吸引力，最终送它们下地狱。这就是主说这些话的意思：

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）

People who remove evils from their will through this type of repentance are like those who in time pulled up the weeds that had

been sown by the Devil in their field, allowing seeds planted by the Lord God the Savior to gain free ground and to sprout for the harvest (Matthew 13:25 - 30).

凡通过这样的悔改除去其意愿邪恶之人，就象收割时拔掉魔鬼撒在他田里的稗子，以便主撒的种子种在好田里，获得好收成。(马太 13:25-30)

There are two loves that have been deeply rooted in the human race for a long time now: love for dominating everyone, and love for possessing everyone's wealth. If the reins are let out on the first type of love, it rushes on until it wants to be the God of all heaven. If the reins are let out on the second type of love, it rushes on until it wants to be the God of the whole world. All other forms of love for evil are ranked below these two and serve as their army.

有两种爱早已扎根人类，一种是控制所有人的爱，一种是占有全部财物的爱。若任其放纵，这两种爱就会如脱缰的野马，前者甚至想要成为天堂的神，后者甚至想要成为世界的神。其它不计其数的邪恶之爱皆从属于二者。

These two loves are extremely difficult to find by self examination. They live at a deep level within us and hide themselves away. They are like vipers lurking in a craggy rock surface that save up their venom so that when someone falls asleep on the rock, they strike lethal blows and then slither back out of sight. These loves are also like the sirens mentioned by ancient writers. The sirens would use their singing to lure people in and kill them. These two loves dress themselves up in robes and tunics just the way devils use magic to project images in order to appear well dressed before their own cronies and others they wish to deceive.

但要省察这两种爱极其困难，因为它们隐藏在最深处。它们就象含毒液的蝮蛇藏在岩石缝中，当有人躺在上面时，就给出致命一击，然后再退回去。它们还象古人所描述的塞壬（注：塞壬源自希腊神话传说，是人面鸟身的海妖，飞翔在大海上，拥有天籁般的歌喉，常用歌声诱惑过路的航海者而使航船触礁沉没，船员则成为塞壬的腹中餐），以歌声诱惑人，从而杀死他们。这两种爱还会用盛装妆点自己，就象魔鬼通过幻术对自己的同类以及他想欺骗的其他人所做的那样。

It is important to note, however, that these two loves can be more prevalent among commoners than among the great; more prevalent among the poor than among the wealthy; more prevalent among subjects than

among royalty. The latter in each case are born into power and wealth. Over time, the latter come to view their power and wealth much the way people at a somewhat lower level—commanders, governors, admirals, or even impoverished farm workers—view their own households and possessions. It is not the same, though, when monarchs wish to exercise power over nations that are not their own.

但必须清楚了解的是，这两种爱在卑微人中所占优势要超过在伟人中的，在穷人中要超过在富人中的，在国民中要超过在国王中的。因为国王生来就拥有权力和财富，他们看待这些东西，最终会象其他人看待自己的仆人与财物一样，如地方官、主管、船长，甚至贫穷的农民。但对于那些野心勃勃、渴望开疆扩土的国王来说，情况就不同了。

The intentions of our will must be examined, because our love resides in our will. Our will is a vessel for our love. From its residence in our will, our whole love imparts its feelings of delight to the perceptions and thoughts in our understanding. Our perceptions and thoughts do nothing on their own; they serve our will. They are in harmony with our will and agree with and support everything that has to do with our love.

意愿的意图必须要省察，因为爱居于意愿，意愿是它的容器，如前所述。每种爱发出的快乐都通过意愿进入认知的感知与思维，感知与思维凭自己根本做不了什么，只能通过意愿起作用，因为它们与意愿和谐共处，认可并维护属于人之爱的一切。

Our will, then, is the home in which we live. Our understanding is just the front hall through which we go in and out. This is why I said above that we must examine the intentions of our will. When these are examined and have been laid aside, we are lifted from our earthly will—where the evils we inherited and the evils we have actually committed are lodged—to our spiritual will. Through that higher will, the Lord reforms and regenerates our earthly will, and also works through it to reform and regenerate the sensory and voluntary faculties of our body, until the process has encompassed the whole of us.

所以，意愿就是人居于其中的房子，认知则是他出入所经过的前厅。这就是为什么说必须省察意愿意图的原因，当它们被省察并摈弃后，人就从属世的意愿里（其中既有遗传的邪恶，也有他实际犯下的邪恶）被提升出来，进入属灵的

意愿。经由此升华了的意愿，主改造并重生人的属世意愿，进而改造并重生身体的感觉与自愿能力，直至改造与重生整个人。

People who do not examine themselves are like people with a sickness that closes off their capillaries and therefore corrupts their blood, causing their limbs to go to sleep and atrophy, and resulting in severe chronic diseases because their humors, and therefore the blood that arises from them, are viscous, sticky, irritating, and acidic. People who do examine themselves, however, including the intentions of their will, are like people who are healed from these diseases and regain the vitality they felt when they were young.

那些不自我反省之人，好比病患，其血液由于毛细血管堵塞而败坏，导致肢体萎缩麻木，并且由于体液和血液的增厚、粘稠、刺激、酸化引发严重慢性病。而另一方面，那些自我反省也包括省察意愿意图之人，则类似这些疾病被治愈、重获年轻活力的人。

People who examine themselves in the right way are like ships from Ophir completely filled with gold, silver, and precious stones; before they examined themselves, though, they were like barges loaded down with unclean freight, carting away the filth and excrement from city streets. . . .

那些正确省察自己的人，还象来自俄斐拉、满载金银财宝的船只，但在自我反省之前，则象载满垃圾，诸如用来运送街道泥巴与粪土的船只。。。

DOING GOOD AS RELIGIOUS PRACTICE

践行良善是虔诚的行为

In the Protestant Christian world, active repentance, which is examining ourselves, recognizing and admitting to our sins, praying to the Lord, and starting a new life, is extremely difficult to practice, for a number of reasons that will be covered later. Therefore here is an easier kind of repentance: When we are considering doing something evil and are forming an intention to do it, we say to ourselves, “I am thinking about this and I am intending to do it, but because it is a sin, I am not going to do it.” This counteracts the enticement that hell is injecting into us and keeps it from making further inroads.

真正的悔改，即“省察自己，认识并承认自己的罪，向主祈求，开启新生活”，对改革宗基督教界来说非常困难，基于种种原因，我会随后再讨论。在此提出一个相对容易的悔改，即，当人正思想某种恶行，并打算付诸行动时，他可以对自己说：“我正思想这个邪恶，也准备行动，但因为它是罪，所以我不能这样做。”通过这种方式，会遏制地狱注入诱惑，阻止它进一步推进。

It is amazing but true that it is easy for any of us to rebuke someone else who is intending to do something evil and say, “Don’ t do that—that’ s a sin!” And yet it is difficult for us to say the same thing to ourselves. The reason is that saying it to ourselves requires a movement of the will, but saying it to someone else requires only a low level of thought based on things we have heard.

奇怪的是，谁都会指责别人意欲行恶，并说：“不能那么做，这是罪过。”然而却很难对自己这么说。原因在于，对自己说这种话会触及意愿，而对别人说这种话仅触及最接近于听觉的思维。

There was an investigation in the spiritual world to see which people were capable of doing this second type of repentance. It was discovered that there are as few of such people as there are doves in a vast desert. Some people indicated that they were indeed capable of this second type of repentance, but that they were incapable of examining themselves and confessing their sins before God.

Nevertheless, all people who do good actions as a religious practice avoid actual evils. It is extremely rare, though, that people reflect on the inner realms that belong to their will. They suppose that because they are involved in good actions they are not involved in evil actions, and even that their goodness covers up their evil.

在灵界曾做过一次调查，以查看谁能实践真正的悔改，结果发现，这样的人稀少得如同无边沙漠中的鸽子。有人说，他们能以较容易的方式悔改，但不能在神面前省察自己，忏悔自己的罪。所有出于宗教原因行善之人，皆避免犯下实际恶行，但他们极少反思属于意愿的内在，他们以为自己不在恶中，因为他们行了善，更确切地说，他们以为善行会遮盖邪恶。

But, my friend, to abstain from evils is the first step in gaining goodwill. The Word teaches this. The Ten Commandments teach it. Baptism teaches it. The Holy Supper teaches it. Reason, too, teaches it. How could any of us escape from our evils or drive them away without ever taking a look at ourselves? How can our goodness become truly good without being inwardly purified?

但是，我的朋友，仁爱的起点是避开邪恶。圣言、十诫、洗礼、圣餐、甚至理智都教导这一点，因为若没有某种自我反省，人如何摆脱并驱逐邪恶呢？除非内在被洁净，否则，善如何成为善呢？

I know that all devout people and also all people of sound reason who read this will nod and see it as genuine truth; yet even so, only a few are going to do what it says.

我也深知，所有敬虔之人，以及理智健全者，读到这些内容时，都会点头表示赞同，也会视之为真正的真理，然而仍旧很少有人实实在在去行动。

Nevertheless, all people who do what is good as a religious practice—not only Christians but also non-Christians—are accepted and adopted by the Lord after they die. The Lord says, “ ‘I was hungry and you gave me something to eat. I was thirsty and you gave me something to drink. I was a stranger and you took me in. I was naked and you clothed me. I was sick and you visited me. I was in prison and you came to me.’ And he said, ‘As much as you did this to one of the least of my people, you did it to me. Come, you who are blessed, and possess as your inheritance the kingdom prepared for you from the foundation of the world’ ” (Matthew 25:34 - 36, 40). . . .

然而，出于宗教原因行善的所有人，不仅基督徒，甚至连那些异教徒都被主接受，死后为祂所用，因为主说：

我饿了，你们给我吃；渴了，你们给我喝；我作客旅，你们留我住；我赤身露体，你们给我穿；我病了，你们看顾我；我在监里，你们来看我。祂还说，我实在告诉你们，这些事你们既做在我这弟兄中一个最小的身上，就是做在我身上了。来吧，你们这蒙福的人，从世界的根基上为你们预备的国，作为你们的产业（马太 25:34-36，40）

It is important to realize that people who do what is good only because they possess a natural goodness and not because of their religion are not accepted [by the Lord] after they die. This is because the only goodness that was in their goodwill was earthly and not also spiritual; and spiritual goodness is what forges a partnership between the Lord and us, not earthly goodness without spiritual goodness. Earthly goodness is of the flesh alone, and is inherited at our birth from our parents. Spiritual goodness is goodness of the spirit and is born anew with the help of the Lord.

必须知道的是，那些仅出于属世之善，而非出于宗教原因行善的人死后不被接受，因为其仁爱仅含属世之善，不含属灵之善。将主与人联结起来的正是属灵

之善，而非脱离属灵之善的属世之善。属世的良善仅属于血气，生来从父母获得，而属灵的良善属于从主新生的灵。

People who, as a religious practice, do good actions that have to do with goodwill and, as part of that same practice, do not do evil things, but who have not yet accepted the teaching of the new church about the Lord, can be compared to trees that bear good fruit, but only a few pieces of it. Such people are also like trees that bear pieces of fruit that are fine but small; the trees are nevertheless kept and taken care of in gardens. They can also be compared to olive trees and fig trees that grow wild in the forest, and to fragrant herbs and balsam bushes that grow wild on hills. They are like little buildings that are houses of God in which devout worship occurs. They are the sheep on the right [Matthew 25:33], and are examples of the ram that was attacked by a goat in Daniel 8:2-14. In heaven their clothes are red. After they have been initiated into the good actions and attitudes taught by the new church, however, their clothes become purple and (if they also accept the truths of the new church) more and more beautifully radiant.

那些出于宗教原因做出仁爱善行，并弃绝恶行之人，在他们接受新教会有关主的教导之前，好比结好果子的树，尽管果子极少；也好比结小果子的好树，尽管它们在花园得到照料。他们还好比森林里的橄榄树和无花果树，又好比山上的芳香草本和灌木。又象举行虔诚敬拜所在的神的教堂或圣所，因为他们就是马太福音【25：33】所说的右手边的绵羊，和但以理书(8:2-14)所说的山羊攻击的公绵羊。在天堂，他们穿着红色衣服，一旦进入新教会的良善，就穿上紫色衣服，这衣服随着他们接受真理而发出美丽的金色光芒。

WE NEED TO ASK THE LORD FOR HELP

人当祈求主的帮助

It is the Lord God the Savior to whom we must turn, (1) because he is the God of heaven and earth, the Redeemer and Savior, who has omnipotence, omniscience, and omnipresence, who is both mercy and justice itself, and (2) because we are his creation and the church is

his sheepfold, and we are commanded many times in the New Covenant to turn to him and worship and adore him.

当靠近主神、救主，因为祂是天地之神，耶稣基督与救主，全能、全知、全在、怜悯本身连同公义皆属祂，也因为人是祂的造物，教会是祂的羊圈，还因为在新约中，祂常常吩咐，人当靠近、敬拜、爱慕祂。

In the following words in John the Lord commands that we are to turn to him alone:

在以下的约翰福音经文中，主吩咐我们唯独转向祂：

Truly, truly I say to you, those who do not enter through the door to the sheepfold but instead climb up some other way are thieves and robbers. The person who goes in through the door is the shepherd of the sheep. I am the door. Anyone who enters through me will be saved and will find pasture. The thief does not come except to steal, slaughter, and destroy. I have come so that they may have life and abundance. I am the good shepherd. (John 10:1-2, 9-11)

我实实在在地告诉你们：人进羊圈，不从门进去，倒从别处爬进去，那人就是贼，就是强盗。从门进去的，才是羊的牧人。我就是门，凡从我进来的，必然得救，并且出入得草吃。盗贼来，无非要偷窃、杀害、毁坏；我来了，是要叫羊（或作“人”）得生命，并且得的更丰盛。我是好牧人。（约翰 10:1-2, 9-11）。

The “other way” that we are not to climb up is toward God the Father, because he cannot be seen, and is therefore inaccessible and unavailable for partnership. This is why he came into the world and made himself able to be seen, accessible, and available for partnership. He did this for only one reason: so that human beings could be saved. If we do not direct our thinking toward God as a human being, our whole mental sight of God is lost. It collapses like our eyesight when we send it out into the universe. Instead of God we see empty nothingness, or nature as a whole, or certain objects within nature.

人不能“从别处爬进去”，表他不能靠近父神，因为祂是不可见的，因此无法被靠近，不能与人结合。这就是为何祂亲自降世，使自己显为可见，能靠近也能结合的原因，唯有这样人才能得救。因为除非在靠近神时，我们视祂为一个人，否则关于神的一切观念都是虚妄，它们会坍塌，就象视力投向宇宙，即投向茫茫太空、自然界，或自然界中所触及的一切那样。

The being who came into the world was God himself, who from eternity [has been and] is the One. This is very clear from the birth of the Lord and Savior. He was conceived by the power of the Highest through the Holy Spirit. As a result the Virgin Mary gave birth to his human manifestation. It follows then that his soul was the Divinity itself that is called the Father—God is, after all, indivisible—and the human being born as a result is the human manifestation of God the Father, which is called the Son of God (Luke 1:32, 34-35). It follows from all this that when we turn to the Lord God the Savior, we are turning to God the Father as well. This is why he replied to Philip, when Philip asked him to show them the Father, “Those who see me see the Father. How then can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me? Believe me that I am in the Father and the Father is in me” (John 14:6 - 11).

自永恒起就是一的神，亲自降临世间，这一点从主，救主的诞生明显可知，祂通过至高力量经由圣灵被孕育，结果，祂的人身受生于处女马利亚。由此可知，祂的灵魂是神性本身，即所谓的圣父，因为神是不可见的，并且如此受生的人性是父神的人性，即所谓的圣子（路加 1:32, 34-35）。同样可知，靠近主神，救主，就是靠近圣父，因此腓力求主将父显给他们看，祂回答说：

人看见了我，就是看见了父，你怎么说“将父显给我们看”呢？我在父里面，父在我里面，你不信吗？你们当信我，我在父里面，父在我里面。（约翰 14:6-11）。

There are two duties that we are obliged to perform after we have examined ourselves: prayer and confession. The prayer is to be a request that [the Lord] have mercy on us, give us the power to resist the evils that we have repented of, and provide us an inclination and desire to do what is good, since “without him we cannot do anything” (John 15:5). The confession is to be that we see, recognize, and admit to our evils and that we are discovering that we are miserable sinners.

自我反省后，人还有两个义不容辞的责任：祈求与忏悔。祈求应是，主是仁慈的，祂会赋予人抵制所悔改罪恶的力量，祂也会提供行善的倾向与情感，因为离了主，人什么也做不了（约翰 15:5）。忏悔应是，人要看、认识并承认自己的罪，发现自己是可怜的罪人。

There is no need for us to list our sins before the Lord and no need to beg that he forgive them. The reason we do not need to list our

sins before the Lord is that we searched them out within ourselves and saw them, and therefore they are present before the Lord because they are present before us. The Lord was leading us in our self-examination; he disclosed our sins; he inspired our grief and, along with it, the motivation to stop doing them and to begin a new life.

人既没必要在主面前列举自己的罪，也没必要祈求它们被宽恕。没必要列举罪，是因为他已找到、并在自己身上看到这些罪，它们随之会呈现在主面前，因为它们呈现在人自己面前。主还会引导他自我反省，使罪恶暴露，激起难过的情绪，连同停止罪恶、开启新生活的努力。

There are two reasons why we should not beg the Lord to forgive our sins. The first is that sins are not abolished, they are just relocated within us. They are laid aside when after repentance we stop doing them and start a new life. This is because there are countless yearnings that stick to each evil in a kind of cluster; these cannot be set aside in a moment, but they can be dealt with in stages as we allow ourselves to be reformed and regenerated.

之所以不必向主祈求罪被宽恕，原因有二：其一，罪无法被抹除，只能被摈弃；只要人随后停止罪恶，开启新生活，它们就会被摈弃。因为每种恶周围都粘附着成“群”一样的无数欲望，当人允许自己被改造与重生时，它们只能逐渐、而无法瞬间被摈弃。

The second reason is that the Lord is mercy itself. Therefore he forgives the sins of all people. He blames no one for any sin. He says, “They do not know what they are doing” [Luke 23:34] (but this does not mean our sins are taken away altogether). To Peter, who was asking how many times he should forgive a friend who was sinning against him—whether he should give forgiveness as many as seven times—the Lord answered, “I do not say as many as seven times, but as many as seventy times seven” (Matthew 18:21-22). How forgiving, then, is the Lord?

其二，由于主是怜悯本身，所以祂赦免了众人的罪，祂不把任何罪过归咎于任何人，因为祂说：“他们不知道自己在做什么。”尽管如此，罪不会由此被除掉，因为当彼得问，他该饶恕弟兄的罪过几次呢？是否该饶恕七次呢？主说：“我对你说：不是七次，乃是七十个七次”。（马太 18:21-22）那么，主还有什么不能做的呢？

It does no harm, though, for people who are weighed down by a heavy conscience to lighten their load by listing their sins before a

minister of the church, for the sake of absolution. Doing so introduces them to the habit of examining themselves and reflecting on their daily evils. Nevertheless, this type of confession is earthly in nature, whereas the confession described above is spiritual.

然而，对于饱受良心谴责的人来说，为了缓解压力、获得解脱而在教会牧师面前列举自己的罪过，没什么坏处，因为他会由此形成自我省察、每日反思自己邪恶的习惯。然而，这种忏悔是属世的，而上面所描述的忏悔是属灵的。

Giving adoration to some vicar [of Christ] on earth as we would to God or calling on some saint as we would call on God has no more effect on heaven than worshiping the sun, the moon, and the stars, or seeking for a response from fortunetellers and believing in their meaningless utterances. Doing this would be like worshiping a church building but not God, who is in that church. It would be like submitting a request for glorious honors not to the king himself but to a servant of the king who is carrying his scepter and crown. This would be pointless, like paying deference to a gleaming scarlet robe but not the person who is wearing it; like praising the glorious light and golden rays from the sun but not the sun itself; like saluting names but not people. The following statement in John is for people who do such things: “We must remain in truth in Jesus Christ. He is the true God and eternal life. Little children, beware of idols” (1 John 5:20, 21).

崇拜地上的某个牧师为神，或召唤某个圣徒为神，就象向日月星辰祈求，或到占卜算卦的人那里寻求答案，相信他毫无根据的说词一样，在天堂没有一点用。这好比敬拜一座神殿，而非神殿里的神；就好比向手里拿着权杖与王冠的国王仆人、而非国王本人祈求荣耀；就像敬重一件闪闪发光的猩红色长袍，而不是穿着它的人，就像赞美太阳发出的光辉和金色的光芒，而不是太阳本身；就像向名字致敬，而不是人。约翰福音里的这些话说得就是这种人：我们在那位真实的里面，就是在祂儿子耶稣基督里面。这是真神，也是永生。小子们哪，你们要自守，远避偶像！（约翰一书 5：20-21）

REPENTANCE IS EASY FOR THOSE WHO PRACTICE IT

践行悔改者容易悔改

Active repentance is examining ourselves, recognizing [and admitting to] our sins, confessing them before the Lord, and beginning a new life. This accords with the description of it under the preceding headings. People in the Protestant Christian world—by which I here mean all [Christians] who have separated from the Roman Catholic Church, and also people who belong to that church but have not practiced active repentance—experience tremendous inner resistance to such repentance, for various reasons. Some do not want to do it. Some are afraid. They are in the habit of not doing it, and this breeds first unwillingness, and then intellectual and rational support for not doing it, and in some cases, grief, dread, and terror of it. . . .

真正的悔改就是自我反省，认识到自己的罪，在神面前作出忏悔，因而开启新生活，这跟前文描述的一致。对改革宗——这里指所有从罗马天主教分离出来的教徒，以及参加教会却从未真正悔改的人。由于种种原因，他们的内在强烈抗拒悔改。有些人不愿悔改，有些人则害怕悔改，他们形成了不悔改的习惯。起初他们不情愿悔改，继而他们的聪明和理智也支持他们这样做。一想到悔改，有些人就悲伤、害怕、恐惧。。。

It is well known that habits form a kind of second nature, and therefore what is easy for one person is difficult for another. This applies also to examining ourselves and confessing what we have found.

众所周知，习惯成自然，因此，对一个人容易的事对另一个人就很难，自我反省和忏悔由此发现的罪过也是一样。

It is easy for manual laborers, porters, and farm workers to work with their arms from morning till evening, but a delicate person of the nobility cannot do the same work for half an hour without fatigue and sweating. It is easy for a forerunner with a walking stick and comfortable shoes to ply the road for miles, whereas someone used to riding in a carriage has difficulty jogging slowly from one street to the next. All artisans who are devoted to their craft pursue it easily and willingly, and when they are away from it they long to get back to it; but it is almost impossible to force a lazy person with

the same skills to practice that craft. The same goes for everyone who has some occupation or pursuit.

体力劳动者、搬运工和农夫从早到晚都很容易用胳膊干活，但一个纤弱的贵族，却不能做半个小时同样的工作，而不感到疲劳和汗流浹背。对于一个拥有手杖和舒适鞋子的行者来说，在路上穿梭数英里是很容易的，而习惯坐马车的人则很难从一条街慢跑到另一条街。凡热爱行业积极上进的匠人，都能轻松地投身自己的工艺，一旦离开自己的职业，会渴望重拾旧业；而同行的懒散技工，则很难被驱使工作。同样的道理也适用于每一个有职业或追求的人。

What is easier for someone who is pursuing religious devotion than praying to God? And what is more difficult for someone who is enslaved to ungodliness? All priests are afraid the first time they preach before royalty. But after they get used to it, they go on boldly.

对于一个身心虔诚的人，还有比向神祷告更容易的吗？而对于一个耽于不敬的人，还有比这更难的吗？反之亦然。无论哪个牧师，首次在国王面前布道时，谁不胆怯？但若经常这样做，他就无所畏惧了。

What is easier for angelic people than lifting their eyes up to heaven? What is easier for devilish people than casting their eyes down to hell? (If they are hypocrites, however, they can look toward heaven in a similar way, but with aversion of heart.) We are all saturated with the goal we have in mind and the habits that result from it.

对于一个天使样的人，还有什么比让他仰望天堂更容易的吗？而对于一个魔鬼类的人，还有什么比让他注目地狱更容易的吗？对于一个伪君子来说，他也会仰望天堂，不过，他的心却南辕北辙。每个人都被他心中的目标和由此产生的性情所浸透。

THOSE WHO HAVE NEVER PRACTICED REPENTANCE DO NOT KNOW WHAT GOOD AND
EVIL ARE

一个从不悔改的人，不知道何为良善和邪恶

Since only a few people in the Protestant Christian world practice repentance, it is important to add that those who have not looked at or studied themselves eventually do not even know what damnable evil or saving goodness is, because they lack the religious practice that would allow them to find out. The evil that we do not see, recognize, or admit to stays with us; and what stays with us becomes more and more firmly established until it blocks off the inner areas of our minds. As a result, we become first earthly, then sense-oriented, and finally bodily. In these cases we do not know of any damnable evil or any saving goodness. We become like a tree on a hard rock that spreads its roots into the crevices in the rocks and eventually dries up because it has no moisture.

由于在改革宗，几乎没人实践悔改，所以在此有必要补充一点，即凡不检视和省察自己的人，最终不再知道何为诅咒的邪恶和得救的良善，因为他没有借以认识这一点的宗教信仰。人没有看到、认识与承认的邪恶仍旧存留，凡存留的东西会变得越来越根深蒂固，直到它阻塞内在心智。人由此首先变得属世，然后感官化，最终成为肉体的，在这种状态下，他认识不到任何诅咒的邪恶和得救的良善。他变得象一棵生长在岩石上的树，将其根扎在岩石裂缝中，最终因缺失水分而枯萎。

All people who were brought up properly are rational and moral. There are different ways of being rational, however: a worldly way and a heavenly way. People who have become rational and moral in a worldly way but not also in a heavenly way are rational and moral only in word and gesture. Inwardly they are animals, and predatory animals at that, because they are in step with the inhabitants of hell, all of whom are like that. People who have become rational and moral in a heavenly way as well, however, are truly rational and truly moral, because they have these qualities in spirit as well as in word and deed. Something spiritual lies hidden within their words and actions like the soul that activates their earthly, sense-oriented, and bodily levels. Such people are in step with the inhabitants of heaven.

凡受过良好教育的人皆具理性和道德，但通向理性的途径有两种，一种来自尘世，另一种来自天堂。人若仅循尘世而非天堂的途径通向理性与道德，那么就只在言谈举止上是理性与道德的，其内在仍是动物，甚至是凶残的野兽，因为他和地狱居民步调一致，而地狱全是野兽。但若人也循天堂的途径通向理性与道德，那他就具有真正的理性和道德，因为他在灵性、言语、身体上都具此德性。言语和身体里的灵性品质就象灵魂一样驱动位于属世、感官和肉体的层面，使他和天堂居民步履协调。

Therefore there is such a thing as a rational, moral person who is spiritual, and such a thing as a rational, moral person who is only earthly. In the world you cannot tell them apart, especially if their hypocrisy is well rehearsed. Angels in heaven can tell the two apart, however, as easily as telling doves from eagle-owls or sheep from tigers.

因此，既有属灵的理性道德之人，也有纯粹属世的理性道德之人。这两类人在尘世无法彼此区分，特别是老练的伪善之人。但天使能区分他们，容易得就象区分鸽子和猫头鹰，或绵羊和老虎一样。

Those who are only earthly can see good and evil qualities in others and criticize them, but because they have never looked at or studied themselves, they see no evil in themselves. If someone else discovers an evil in them, they use their rational faculty to hide it, as a snake hides its head in the dust; then they plunge themselves into that evil the way a hornet dives into dung.

纯属世之人能看到别人的善与恶，也会指责他们，但因为他不检视和省察自己，所以看不到自己的恶。倘若别人发现他的恶，他就用心机掩盖它，就象蛇将头钻进沙土，然后又象大黄蜂埋身粪便一样，投身于邪恶中。

Their delight in evil is what has this blinding effect. It surrounds them like a fog over a swamp, absorbing and suffocating rays of light. This is the nature of hellish delight. It radiates from hell and flows into every human being, but only into the soles of our feet, our back, and the back of our head. If we receive that inflow with our forehead and our chest, however, we are slaves to hell, because the human cerebrum serves the understanding and its wisdom, whereas the cerebellum serves the will and its love. This is why we have two brains. The only thing that can amend, reform, and turn around hellish delight of the kind just mentioned is a rationality and morality that is spiritual.

他对于邪恶的快乐使他瞎了眼，这喜悦包围着他，就象沼泽上吸收并熄灭光线的薄雾。地狱的快乐无非是这样。它从地狱腾射而出，流入每个人，却只注入他的脚底、背部和后颅。人若经由前额和胸部接受此流入时，他就成为地狱的奴隶，因为人类大脑专注于认知及其智慧，而小脑则专注于意志及其爱。这就是为何头脑分为大、小脑的原因。上述地狱之快乐的纠正、改造和反转，只能通过属灵的理性和道德来达到。

Allow me to briefly describe people whose rationality and morality are merely earthly. Such people are truly sense oriented. If they continue in this direction, they become bodily or carnal. The description that follows will be presented as a list of points in outline form. “Sensory” is a term for the lowest level of life within the human mind; it clings, and is closely joined, to the five senses of the human body. “Sense-oriented people” are people who judge everything on the basis of their physical senses—people who will not believe anything unless they can see it with their eyes and touch it with their hands. What they can see and touch they call “something.” Everything else they reject.

现简要描述一下纯粹属世的理性道德之人。他本质上是感官导向的，如果持续如此，就变成属血气或肉欲的。下面列出要点来描述这类人。感官是人类心智生命的最外层，紧紧附着并联结于人的五种身体感觉。若人通过身体感觉判断一切，那么他就是所谓的感官导向者，并且他只相信亲眼看到的，亲手摸到的，视这些事物为真实，称它们为某事物，而拒绝其他一切。

The inner levels of their mind, levels that see in heaven’s light, are closed to the point where they see nothing true related to heaven or the church. Their thinking occurs on an outermost level and not inside, where the light is spiritual. Since the light they have is dull and earthly, people like this are inwardly opposed to things related to heaven and the church, although they are outwardly able to speak in favour of them. If they have hope of gaining ruling power or wealth by so doing, they are even capable of speaking ardently in favour of them. The educated and the scholarly who are deeply convinced of falsities—especially people who oppose the truths in the Word—are more sense-oriented than others.

他那从天堂之光获得视觉的内在心智是关闭的，以至于他根本看不见涉及天堂和教会的真理。这样一个人在最外层思考，而不是通过属灵之光从内在思考。因为他处于粗俗的属世之光，故他从内心反对属天堂与教会的事物，尽管表面上他也赞成它们。若想藉此获取权利和财富，他甚至会热情洋溢的宣扬它们。

坚信虚假而又受过良好教育的学者，尤其当他们反对圣言真理时，就比其他人更为感官导向化。

Sense-oriented people are able to reason sharply and skillfully, because their thinking is so close to their speech as to be practically in it—almost inside their lips; and also because they attribute all intelligence solely to the ability to speak from memory. They also have great skill at defending things that are false. After they have defended falsities convincingly, they themselves believe those falsities are true. They base their reasoning and defense on mistaken impressions from the senses that the public finds captivating and convincing. Sense-oriented people are more deceptive and ill intentioned than others.

感官导向者推理机锋尖锐，花言巧语，因为他们的思维如此接近言语，甚至就在其中，似乎就在嘴唇上，因为他把一切聪明才智，归结为记忆中的语言才能。在令人信服地为谎言辩解之后，他自己也相信那些谎言是真的。他的推理和辩解建立在，公众对他们的错误感觉印象基础之上，这些感觉令人着迷和信服。感官导向之人比其他人更具欺骗性和恶意。

Misers, adulterers, and deceitful people are especially sense oriented, although before the world they appear smart. The inner areas of their mind are disgusting and filthy; they use them to communicate with the hells. In the Word they are called the dead. The inhabitants of hell are sense-oriented. The more sense oriented they are, the deeper in hell they are. The sphere of hellish spirits is connected to the sensory level of our mind through a kind of back door. In the light of heaven the backs of their heads look hollowed out. The ancients had a term for people who debate on the basis of sense impressions alone: they called them serpents of the tree of the knowledge [of good and evil].

贪婪、通奸和狡诈者尤其感官导向化，尽管在外界看来，他们似乎很有才能。其心智的内在却粗鄙淫秽，他们通过这内在心智与地狱相通，在圣言中他们属于所说的死人。地狱之灵都是感官导向的，他们越是感官导向化，在地狱里就越深。地狱之灵发出的场会经所谓的后门联结到人心性的感觉层面上。在天堂之光中，他们的后脑看似被掏空。那些唯独凭感官印象推理之人，被古人称为知识树（善恶树）上的蛇。

Sense impressions ought to have the lowest priority, not the highest. For wise and intelligent people, sense impressions do have the lowest

priority and are subservient to things that are deep inside. For unwise people, sense impressions have the highest priority and are in control. If sense impressions have the lowest priority, they help open a pathway for the understanding. We then extrapolate truths by a method of extraction.

感官印象应位居最后，而不是首位，在聪明智慧人那里，它们的确位居最后，服从于更内在的事物。但对愚顽人来说，感官印象却是居首位，占据主导地位的。若感官印象位居最后，它们就有助于打开通往觉悟之途，真理也会通过提炼萃取而被领悟。

Sense impressions stand closest to the world and admit information that is coming in from it; they sift through that information. We are in touch with the world by means of sense impressions and with heaven by means of impressions on our rationality. Sense impressions supply things that serve the inner realms of the mind. There are sense impressions that feed the understanding and sense impressions that feed the will. Unless our thought is lifted above the level of our sense impressions, we have very little wisdom. When our thinking rises above sense impressions, it enters a clearer light and eventually comes into the light of heaven. From this light we become aware of things that are flowing down into us from heaven. The outermost contents of our understanding are earthly information. The outermost contents of our will are sensory pleasures.

这些感官印象最接近尘世，并接受来自尘世的信息，且常常筛选它们出来。人凭感官与尘世接触，凭理性与天堂相通。感官印象服务于心智的内在领域，既有服务于认知的感官印象，也有服务于意志的感官印象。除非思维超越感官印象之上，否则人的智慧极其有限。当人的思维超越感官印象之上时，它会进入更加清晰的光明中，最终进入天堂之光，从而能觉察从天堂流向自己的信息。认知的最外层是属世的信息，意志的最外层则是感官的快乐。

Our earthly self is like an animal. Over the course of our lives we take on the image of an animal. Because of this, sense oriented people in the spiritual world appear surrounded by animals of every kind. These animals are correspondences.

人的属世层面类似动物，在生活经历中展现动物的形象。因为这个原因，感官导向之人在灵界时，周围会环绕着种种动物，这些动物都是对应。

Regarded on its own, our earthly self is only an animal, but because a spiritual level has been added to it we are capable of becoming

human. If we decline to undergo this transformation, even though we have the faculties that make it possible, we can still pretend to be human although we are then actually just animals that can talk. In that case our talking is based on earthly rationality, but our thinking is based on spiritual insanity; our actions are based on earthly morality, but our love is based on spiritual satyriasis. To someone else who has a rationality that is spiritual, our actions seem almost exactly like the frenzied dancing of someone bitten by a tarantula, called Saint Vitus' s or Saint Guy' s dance.

从自身的角度来看，人尘世的自我只是一只动物，但由于赋予了灵性，人才有能力成为人。如果人拒绝接受这种转变，即使他有能力 and 可能成为人，却仍然只是一个伪装的人类，实际上他只是一个会说话的动物。这种情况下，他的言谈建立在世俗理性的基础上，但他的思想却基于灵性的疯狂；他的行为是基于世俗的道德，而他的爱却是发自灵性的性欲。在有属灵理性的人眼里，他的行为就像被狼蛛咬伤的疯狂舞蹈症患者，或称圣维斯特或小舞蹈症。

As we all know, a hypocrite can talk about God, a robber can talk about honesty, an adulterer can talk about being a faithful spouse, and so on. We have the ability to close and open the door that stands between what we think and what we say, and the door that stands between what we intend and what we do (the doorkeeper is prudence or else deceitfulness). Without the ability to close these doors, we would quickly fall into acts of wickedness and cruelty with greater savagery than any animal. That door is opened in us all after death, though, and then it becomes apparent what we truly are. Then the forces that keep us in check are punishment and imprisonment in hell.

众所周知，伪君子会谈论神，强盗能讲述诚实，通奸者能宣称是忠诚的配偶，等等。人有能力掌控开关在他所想和所说之间的门，以及位于他的意愿和实际行为之间的门（守门人要么谨慎，要么诡诈）。失去关闭这些门能力的人，其行为会很快呈现邪恶和残忍，比任何动物都更野蛮。每个人死后这扇门都被打开了，他的真实光景一览无余。那时强制人去反省的力量就是地狱的惩罚和监禁。

Therefore, kind reader, take a look inside yourself, diligently search out one evil or another within yourself, and turn away from it for religious reasons. If you turn away from it for any other reason or purpose, you are doing so only so that it will no longer appear before the world.

因此，善良的读者，务必检视自己的内在，找出一两个属于自己的邪恶，出于信仰摈弃它们。如果你这么做是出于其它意图或目的，那么你仅仅能在世界面前掩盖它们。

REFORMATION AND REGENERATION

改造与重生

Now that repentance has been treated, the next topic in order is our reformation and regeneration. These two both follow our repentance and are moved forward by it.

571. 讨论完悔改，按照顺序，接下来要探讨改造与重生，因为它们紧跟着悔改，并通过悔改向前推进。

There are two states that we all inevitably enter into and go through if we are to turn from an earthly person into a spiritual person. The first state is called reformation; the second is called regeneration. In the first state we look from our earthly self toward having a spiritual self; being spiritual is what we long for. In the second state we become someone who is both spiritual and earthly. The first state is brought about by truths (these have to be truths related to faith); through these truths we aim to develop goodwill. The second state is brought about by good actions that come from goodwill; through these actions we come [more deeply] into truths related to faith.

当人从属世变成属灵时，有两种状态是人必须进入和经历的。第一状态被称为改造，第二状态被称为重生。在第一状态，人从其属世状态看其属灵状态，并渴望变得属灵。在第二状态，人变的既属灵也属世。第一状态通过真理形成，这些真理必是信之真理，人通过它们着眼于仁爱；第二状态通过构成仁爱的良善形成，人经由这些良善进入信之真理。

To put it another way, the first state is a state of thought that occurs in our understanding; the second state is a state of love that occurs in our will. As the second state begins and progresses, a change takes place in our minds. There is a reversal, because then the love in our will flows into our understanding and leads and drives it to think in agreement and harmony with what we love. As good actions that come from love take on a primary role, and the truths related to faith are relegated to a secondary role, we become spiritual and are a new creation [2 Corinthians 5:17; Galatians 6:15]. Then our actions come from goodwill and our words come from faith; we develop a sense of the goodness that comes from goodwill

and a perception of the truth that is related to faith; and we are in the Lord and in a state of peace. In brief, we are reborn.

换句话说，第一状态是认知的思维状态，第二状态则是意愿的爱之状态。当后一状态开始并发展时，心智会发生变化，经受反转，然后意愿之爱流入认知，驱使并引导它根据人之所爱去思考，与其保持一致。结果，只要出自爱之善行开始发挥首要作用，信之真理发挥协同作用时，人就是属灵的，是一个新生命。然后他出于仁爱行动，出于信心说话，进而生发出仁爱之良善情感，和信心之真理认知，之后他就在主里面，处在平安当中，简言之，他重生了。

If we begin the first state while we are in this world, we can be brought into the second state after we die. If we do not begin the first state while we are in this world, we cannot be brought into the second state or be reborn after we die. These two states can be compared to the increase of light and heat that occurs as the day progresses in springtime. The first state is like the early light before dawn, when the rooster crows. The second state is like the dawn and the morning. The further development within the second state is like the increase of light and heat as the day progresses toward noon.

在世时进入第一状态的人，死后会被引入第二状态，但在世时未进入第一状态的人，死后无法被引入第二状态，因而不能重生。这两种状态可比作春日里光与热的发展，第一状态好比黎明或雄鸡报晓，第二状态好比清晨或日出，第二状态的发展可比作黎明向正午的推进，从而进入光与热。

These two states can also be compared to the growth of grain crops. In the first stage they are like grass; after that they develop ears or fruiting spikes; and finally the grain itself grows within those structures. These two states can also be compared to the growth of a tree. It begins as a sprout growing out of a seed in the ground. This then becomes a shoot. Then branches form and are adorned with leaves. Then the tree blossoms and fruit begins to grow in the heart of the flowers. As the fruit grows and develops, it produces new seeds, which are in effect the tree's offspring.

这两种状态也可比作五谷生长，起初尚在萌芽状态，然后开始抽穗，或长出茎秆，最后成熟，长成作物；还可比作一棵树的生长，先通过种子从地里萌芽，然后长出茎，由此发出枝条，这些枝条长满叶子，之后开花，花的至内在部分就是果实的雏形，随着果实逐渐成熟，它们结出作为其后代的新种子。

The first state, the state of reformation, can be compared to the state of a silkworm when it draws silky threads out of itself and wraps itself in them. After all its hard work [of transformation], it becomes able to fly in the air and feeds no longer on leaves as before but on the nectar of flowers. . . .

第一种状态，即改造的状态，还好比蚕作茧自缚的状态，一番辛苦的改造过后，它就破茧而出，飞向空中，并且不再以之前的桑叶，而是以花汁为食。。。

THE LORD ALONE CREATES US ANEW

唯独主使人新生

The sections on goodwill and faith have already shown that the Lord carries out the process of regenerating us by means of goodwill and faith. . . . Both of these things, goodwill and faith, I call means because they forge our partnership with the Lord. Together they ensure that our goodwill is real goodwill and that our faith is real faith. The process of our regeneration cannot occur without our having some part to play in it. In preceding chapters, our cooperation with the Lord has come up several times; it will be illustrated again here, however, because the human mind is by nature unable to rid itself of the sensation that it carries out this process under its own power.

关于仁爱和信心的章节已经表明，主通过仁爱和信心实现了人的重生。。。我把善仁和信心称之为“手段”，因为它们熔铸了人与主的联结，从而人内之仁成为真仁，人心之信成为坚信。只有人参与自己的重生，这一切才有可能。前面的章节数次提及人与主的合作，但由于人类心智就是这样的特性，它无法摆脱认为是自己作为了这一切，所以有必要再次说明这一点。

In every motion and every action there is an element that is active and another element that is responsive. The active element acts, and then the responsive element acts in response. As a result, a single action comes forth from the two elements. A mill is activated in this manner by a waterwheel; a carriage by a horse; a motion by a force; an effect by a cause; a dead force by a living force; and in general

an instrumental cause by a principal cause. Everyone knows that each pair together completes a single action.

一切动机和一切行动皆存在主动与被动的因素。主动因素开始作为，然后被动因素做出响应。这二者一起产生一个行动。好比水磨机被水轮驱动，马车被马拉动，就好比运动被动力驱使，结果来自原因，惯性来自动能。总的来说就是辅因受主因推动。人皆知，这二者一起产生一个行动。

In the case of goodwill and faith, the Lord acts, and we act in response. There is an activity of the Lord that prompts our human response. The power to do good things comes from the Lord. As a result, there is a will to act that seems to be our own, because we have free choice. Either we can take action together with the Lord and by doing so, form a partnership with him; or else we can take action drawing on the power of hell, which is outside the Lord, and by doing so, separate ourselves from him. Actions of ours that are in harmony with the Lord's actions are what I mean here by "cooperation." To make this even clearer, it will be illustrated with comparisons below.

在仁爱与信心方面，主起作用，人以行动作出反应。因为主的做为唤起了人的反应，因此良好行为的能力来自主，此行为的意愿似乎是人自己的，因为人有选择的自由，他能借以与主行动如一，从而将自己与祂联结起来。人也可受主之外的地狱力量驱动，从而将自己与主分离。人的行动与主的行动和谐一致，就是此处合作的含义。为使此点更加明确，将通过如下对比进一步阐明。

It follows from this that the Lord is constantly active in regenerating us. He is constantly active in saving us, and no one can be saved without being regenerated, as the Lord himself says in John: "Those who are not born again cannot see the kingdom of God" (John 3:3). Regeneration is therefore the means of being saved; and goodwill and faith are the means of being regenerated.

由上所述也可推知，主在人的重生中持续作为。祂一直在拯救人。除非经历重生，否则无人能得救，恰如主在约翰福音所说的：人若不重生，就不能见神的国。(约翰 3:3)。所以重生是得救的途径，而仁爱与信心是重生的手段。

The notion that we are regenerated as a consequence of simply having the faith that is preached by the church of today—a faith that involves no cooperation on our part—is the height of foolishness.

当前教会所传讲的“重生纯粹因信而来，而无需人的配合”的观念，简直是愚不可及。

The kind of action and cooperation just described is visible in action and movement of all types. The interaction between the heart and all its arteries is an example. The heart acts and the arteries use their sheaths and linings to cooperate; this results in circulation. A similar thing happens with the lungs. The air pressure, which depends on the height of the atmosphere above it, acts upon the lungs; the lungs work the ribs, which is immediately followed by the ribs working the lungs. This breathing motion affects every membrane in the body. The meninges of the brain, the pleura, the peritoneum, the diaphragm, and all the other membranes that cover the internal organs and inwardly hold them together, act and react and cooperate in this way, because they are flexible. Together these movements provide for our continued existence. A similar thing happens in every fiber and nerve and in every muscle. In fact it even occurs in every piece of cartilage. It is well documented that in each of these there is an [initiating] action and then a cooperation.

这里所说的行动与配合，可为各种各样的活动和运动。心脏与其各动脉的相互作用就是一例。心脏作用，各动脉通过其管壁和内膜配合，从而产生循环。肺也一样。根据海拔高度变换的气压作用于肺，肺与肋骨配合，与肺密切配合的肋骨使肺紧随其运动，如此的呼吸运动影响体内所有的膜，于是脑膜、胸膜、腹膜、横隔膜，并所有包裹内脏和内部固定的膜，彼此行动，反应并配合，因为它们富有弹性。这所有的配合一起维持着我们的生存。一切纤维、神经、肌肉，甚至每片软骨都是这样。有充分的资料表明，每一过程都存在起动与合作。

Such cooperation also exists in all our bodily senses. Just like the motor organs, the sensory organs consist of fibers, membranes, and muscles; but there is no need to describe the cooperation of each one. It is well known that light acts upon the eye, sound upon the ear, odor upon the nose, taste upon the tongue; and that the organs adapt themselves to that input, which results in sensation.

一切感觉也有这样的配合。就象运动器官一样，感觉器官由纤维、膜、和肌肉组成，这里没有必要逐项描述其配合。众所周知，光作用于眼睛，声音作用于耳朵，气味作用于鼻子，味道作用于舌头，各器官适应于其特定的信息，由此产生感觉。

Surely everyone can see from these examples that thought and will could not exist unless there was a similar action and cooperation between life as it inflows and the spiritual organic structure

underlying our brain. Life flows from the Lord into that organic structure. Because the organic structure cooperates, it perceives what it is thinking. Likewise it perceives what is under consideration there, what conclusion is formed, and what action it has decided to take. If the life force alone took action but we did not cooperate (seemingly on our own), our ability to think would not exceed a log's. We would have no more thought than a church building does when a minister is preaching; the church can indeed feel the reverberation of sound coming through the double doors as an echo, but it cannot appreciate anything about the sermon. We would be no different if we did not cooperate with the Lord in developing goodwill and faith.

通过所有这些事例，每人都是可以清楚看到，除非在生命的流入和隐性的大脑灵性组织结构之间，存在类似的行动与配合，否则意愿与思维不可能存在。因为主的生命流入该组织结构，并且由于它的配合，所以人才觉察到他在想什么，类似的，觉察到他的思考、决定的形成，以及采取何种行动。如果生命只是独自在起作用，而没有配合（似乎是他自己的配合），那么他的思维能力超不过一块木头，他的思想也超不过牧师在其中布道的教会殿堂。诚然，神殿里会回荡着门之间反射的声音，却不能感知任何布道的内容。如果人不在仁爱与信心上与主配合，那么他将与此无异。

What we would be like if we did not cooperate with the Lord can be further illustrated with the following comparisons. If we perceived or sensed anything spiritual related to heaven or the church, it would strike us as something hostile or disagreeable flowing in, the way our nose would react to a rotten smell, our ear would react to a dissonant sound, our eye would react to a hideous sight, or our tongue would react to something disgusting.

如果人不配合主，他会是什么样，这一点也可通过对比来说明：当他觉察和感知到天堂与教会的属灵物时，就好象有某种敌对、不和谐的东西进入一样，诸如臭味扑鼻，噪声入耳，怖象映眼，怪味沾舌。

If the delight associated with goodwill and the enjoyment associated with faith were to flow into the spiritual organic structure of the mind of people who take delight in evil and falsity, such people would feel terrible pain and torment until they eventually collapsed in unconsciousness. The spiritual organic structure consists of long strands in helixes; under that circumstance in people of that type, it would wrap itself in coils and would be tormented like a snake on

a swarm of ants. The truth of this has been fully demonstrated to me in the spiritual world through an abundance of experiences. . . .

如果仁爱的快乐或信仰的享受，流入那些以邪恶与伪谬为乐之人的心智属灵组织结构，他们会遭受痛苦折磨，最终陷入昏厥。因为该组织结构由一系列的连续螺旋构成，在这种情况下，它会呈螺旋扭曲状，象蛇挣扎翻滚在布满蚂蚁的山丘上。这一事实已通过灵界大量经历向我证实了。。。

REGENERATION PROGRESSES IN THE SAME WAY THAT OUR BODY DEVELOPS

人的重生过程类似个体发育

For human beings, there is a constant correspondence between the stages a person goes through physically and the stages a person goes through spiritually, or developments in the body and developments in the spirit. The reason is that at the level of our souls we are born spiritual, but we are clothed with earthly material that constitutes our physical body. When our physical body is laid aside, our soul, which has its own spiritual body, enters a world in which all things are spiritual. There we associate with other spiritual beings like ourselves.

在人的肉体 and 灵性发育过程中，即发生在身体层面的一切和发生在灵层面的一切之间存在持续的对应关系。这是因为人就其灵魂而言，生来是属灵的，他披戴着由物质身体构成的属世物。故当这副身体被抛弃后，他的灵魂有自己的属灵身体，进入万物皆属灵的世界，在那里加入他的同类。

Our spiritual body has to be formed within our physical body. The spiritual body is made out of truth and goodness that flow into us from the Lord through the spiritual world. We find a home within ourselves for that goodness and truth in things that parallel them in the physical world, which are called civic and moral forms of goodness and truth. This makes clear, then, the nature of the process that forms our spiritual body. Since there is a constant correspondence within human beings between the stages we go through physically and the stages we go through spiritually, it follows that

we go through something analogous to being conceived, carried in the womb, born, and brought up.

属灵身体必须在物质身体内被塑成，这一过程被主经由灵界流入的善良与真理完成。在尘世的文明和道德形态，就是这良善与真理的居所，并被人内在地接受。这样就显明属灵身体塑成的过程特征。如前所述，人发生发育过程中的属世与属灵事件之间存在持续的对应关系，所以可推知，这一过程必类似他的受孕、在子宫孕育、诞生和成长的过程。

This explains why the statements in the Word that relate to physical birth symbolize aspects of our spiritual birth that have to do with goodness and truth. In fact, every earthly reference in the literal sense of the Word embodies, contains, and symbolizes something spiritual.

正是由于这个原因，在圣言中，肉体的诞生象征与良善和真理相连的人的灵性的诞生。事实上，圣言字义所提及的所有属世事物，皆体现，包含和象征某种属灵物。

The earthly references to birth in the Word inwardly refer to our spiritual birth, as anyone can see from the following passages:

圣言中提及的属世诞生指的是属灵诞生，从以下经文明显可知：

We have conceived; we have gone into labour. We appeared to give birth, yet we have not accomplished salvation. (Isaiah 26:18)

我们也曾怀孕疼痛，所产的竟像风一样。我们在地上未曾行什么拯救的事。(以赛亚 26:18).

Will the earth give birth in a single day? Will I break [waters] but not cause delivery? Will I cause delivery and then close [the womb]? (Isaiah 66:8 - 9)

地岂能一日而生？我既使她临产，岂不使她生产呢？我既使她生产，岂能使她闭胎不生呢？(以赛亚 66:8-9)

Pains like those of a woman in labour will come upon Ephraim. He is an unwise son, because he does not remain long in the womb for children. (Hosea 13:13). Many similar passages occur elsewhere.

产妇的疼痛必临到他身上；他是无智慧之子，因他迟延不破胎而出。(何西阿书 13:13)。其他各处还有许多类似说法。

Since physical birth in the Word symbolizes spiritual birth, and spiritual birth comes from the Lord, he is called our Maker and the

one who delivered us from the womb, as is clear from the following passages.

由于圣言中属世的诞生象征属灵的诞生，属灵的诞生是主的工，所以祂被称为我们的创造主和送我们出子宫者，如下所示：

Jehovah, who made you and formed you in the womb . . . (Isaiah 44:2)
造作你，又从你出胎造就你的耶和华。(以赛亚 44:2)

You delivered me from the womb. (Psalms 22:9)

但你是叫我出母腹的。(诗篇 22:9)

On you I was laid from the womb. You delivered me from my mother' s belly. (Psalms 71:6)

我从出母胎被你扶持，使我出母腹的是你。(诗篇 71:6)

Listen to me, you whom I carried from the womb, whom I bore from the womb. (Isaiah 46:3)

你们自出母腹，就蒙我怀抱；自出母胎，就蒙我提携。(以赛亚 46:3) (等等)

There are other such passages as well.

还有其他的类似描述。

This is why the Lord is called the Father, as in Isaiah 9:6; 63:16; John 10:30; 14:8-9. This is why people who have received things that are good and true from the Lord are called “children of God” and “those who are born of God,” and why they are said to be siblings to each other (Matthew 23:8). This is also why the church is referred to as a mother (Hosea 2:2, 5; Ezekiel 16:45).

主由此被称为父（如以赛亚 9:6; 63:16; 约翰 10:30; 14:8-9）。拥有主的善与真之人被称作“神的儿子”，“从神生的”，他们彼此都是“弟兄”（马太. 23:8, 9）。教会被称作母亲（何西阿书 2:2, 5; 以西结 16:45）。

The above points make it clear that there is a correspondence between physical birth and spiritual birth. Because there is this correspondence, it follows that not only can we speak of this new birth as including stages of being conceived, being carried in the womb, being born, and being brought up, but those stages of our rebirth are actually real. What exactly the stages are, however, will be presented in proper sequence as this chapter on regeneration unfolds.

由此明显可知，属世诞生与属灵诞生之间存在对应关系，由于这种对应关系，可推知不仅可以用新生来指称包括成胎、孕育、诞生、成长在内的阶段，而且这些阶段在重生中确实会发生。关于重生，本章将以适当次序展开讨论其各阶段的特性。

Here I will just mention that human seed is conceived inwardly within the understanding and takes shape within the will. From there it is transferred into the testicles, where it wraps itself in an earthly covering. Then it is delivered to the womb and finally enters the world.

在此我只说明，人类的精子在内在认知中被孕育，在意愿中成形，由此被输送到睾丸，在此披上属世的包裹物，然后被送入子宫，进入尘世。

There is also a correspondence between human regeneration and every aspect of the plant kingdom. This is why the Word portrays us as trees, the truth we have as seed, and the goodness we have as fruit.

人的重生和所有植物也存在对应关系。因此，在圣言中，人也被描述为树，他的真理被描述为树的种子，他的良善被描述为树的果实。

A bad species of tree can be born anew, so to speak, and afterward bear good fruit and good seed; this is clear from grafting. Even though the bad sap rises from the root through the stem all the way to the point where the graft was made, it nevertheless turns into good sap and makes the tree good. A similar thing happens with people who are grafted onto the Lord, as he teaches with the following words:

坏树在某种程度上可以重生，然后结好果和好种子，这一点从嫁接与芽接明显可知，因为虽然同样的树液从根经由树干上升，进入嫁接或芽接点，但它随后会被转化为好树液，将坏树变成好树。相似的情形也发生在被嫁接到主里的人，正如主下面的教导：

I am the vine; you are the branches. Those who live in me and I in them bear much fruit. If any do not live in me, they are cast out as branches. Once dried they are thrown into the fire. (John 15:5-6)

我是葡萄树，你们是枝子；常在我里面的，我也常在他里面，这人就多结果子。人若不常在我里面，就像枝子丢在外面枯干，人拾起来扔在火里烧了。(约翰 15:5-6)

Many scholars have pointed out the parallels between human reproduction and the reproduction not just of trees but of all

plants. I will add something on the subject here to wrap up this discussion.

很多学者指出，不仅树木还包括所有植物的生长过程，皆类似于人类的生育。关于这一主题，我会补充一些内容以结束这个讨论。

Among trees and all other members of the plant kingdom there are not two sexes—masculine and feminine. There is just one sex, which is masculine. The ground or earth alone is a mother to them all, and is therefore like a woman. The ground receives the seeds of plants of all kinds. It opens those seeds, carries them as in a womb, nourishes them, and gives birth to them—that is, brings them forth into daylight. Afterward it clothes them and sustains them.

树木以及植物王国的所有其它成员，都没有两性—雄性和雌性，那里的一切皆为阳刚之气，大地或土壤是它们共同的母亲，因而可以说是女性，大地接受所有植物的种子，她打开这些种子，像在子宫里一样携带它们，滋养它们，并孕育它们，也就是说—带它们进入光明中，之后给它们穿衣并供养它们。

Once the seed has opened in the earth, it first develops a root, which is like a heart. From the root it sends out sap, which is like blood. By so doing it makes a kind of body complete with limbs: the body is the trunk; its limbs are the branches and twigs. The leaves that the plant unfurls immediately after its birth play the role of the lungs. Just as the heart cannot produce motion or sensation without the help of the lungs, but with their help brings us to life, the root cannot develop into a tree or a plant without the help of the leaves. The flowers, which are the first steps toward fruit, are a means of refining the sap (the “blood” of the plant) by separating the purer elements from elements that are impure, and then forming a new stem to allow the purer elements to flow into the center of the flowers. The purified sap then flows through this stem and begins to construct and then mature the fruit. The fruit is like a testicle; the seeds mature within it.

种子先是在地里打开，然后长出根来，这根就象心脏，由根发出像血液一样的汁液，因此形成一具四肢完整的躯体。树干本身是躯体，而树枝及其小分枝是四肢。它破土而出时长出来的叶子则充当肺。正如心离了肺无法产生任何动作与感觉，而人的存活端赖于此，所以根离了叶就无法使树或植物生长。作为果实雏形的花朵是一种工具，用来提纯树液，即其血液，将较为粗糙的成分从较为纯净的成分里分离出去，然后形成一个新的茎，使得更为纯净的成分流入花

的中心，提纯后的树液经由这新茎流入，开始构建并逐渐长成果实。这果实好比睾丸，而种子就在这果实里面成熟。

The plant soul (or to put it another way, the plant's prolific essence), which is dominant at the inmost level within every drop of sap, comes from no other source than the heat of the spiritual world. Because this heat originates in the spiritual sun, its constant goal is to generate [new life] and therefore ensure that creation continues. Because this heat has the generation of new people as its essential aim, therefore whatever it generates bears some resemblance to humankind.

植物的灵魂（或者说其丰产的本性），主导着每一滴汁液的最内层面，除了灵界之热，它再无其它源头。由于这热出自灵界太阳，所以产生新生命是它不变的目标，以此确保创造物的延续。由于这热的根本目标为新人的产生，所以无论何物产生出来皆与人类有相似性。

In case you are surprised by my saying that all the inhabitants of the plant kingdom are masculine and that only the earth or the ground plays the role of woman or mother to all, I will use the illustration of a similar situation among bees. According to Swammerdam's eyewitness account, as presented in his Book of Nature, there is only one common mother who produces all the offspring within a whole hive. If these little creatures have but one common mother, why should that not be the case with all plants?

如果你对我所说的，植物王国的所有居民都是男性，而且只有地球或大地，对万物起着女性或母亲的作用而感到惊讶。这一点可通过蜜蜂的类似现象来说明，根据斯瓦姆默丹（荷兰博物学家，出版过《自然界圣经》）有关自然的书籍中所记载的观察资料，蜜蜂只有一个共同的母亲，它生育了蜂巢中的所有后代。既然连这些小昆虫都只有一个共同的母亲，那么一切植物为何不能如此呢？

The idea that the earth is a mother to all can also be illustrated spiritually. The "earth" in the Word means the church, and the church is a mother to all, and is even called that in the Word [Galatians 4:26]. For evidence that earth means the church, see the discussion of this word in Revelation Unveiled § § 285, 902.

地是共同的母亲，在属灵的层面，这一点也可从以下事实来说明，即在圣言中，“地”表教会，教会是我们共同的母亲，在圣言中也是如此称谓的（加拉太书 4: 26）。关于“地”表教会，可查阅《破解启示录》(285, 902 节)。

The reason why the earth or ground is able to infiltrate the center of a seed, including its prolific material, and bring this out and circulate it, is that every little grain of dirt or pollen exudes from its essence a subtle emanation, which penetrates the seed. This infiltration is a result of the active force of the heat from the spiritual world.

但大地或土壤能进入种子的至内在，甚至直达其繁殖本性，将它生发出来，还使其生生不息，是因为尘埃或花粉的每一至微颗粒，都从它的精髓发出一种微妙的辐射，可以穿透种子，这是灵界热的活性张力所带来的结果。

We can be regenerated only gradually. Each and every thing that exists in the physical world serves as an illustration of this fact. A seedling does not grow up into a mature tree in a single day. First there is a seed, then a root, then a shoot, which develops into a trunk; then branches come out of that and develop leaves and finally flowers and fruit. Wheat and barley do not spring up ready for harvest in a single day. A home is not built in a single day. We do not become full grown in a single day; reaching wisdom takes us even longer. The church is not established—let alone perfected—in a single day. We will make no progress toward a goal unless we first make a start.

人只能逐步重生，物质世界的万物都是这个事实的例证。一粒种子不可能一天之内长成参天大树，而是始于种子，接着发出根，然后长出茎，再长出树干，由此发展出枝和叶，最后开花、结果。大小麦不是一天之内收获的；房子不是一天建成的；人也不是一天就长足身量，达致智慧则更需长久。教会不是一天就可建立，更别说完善了。若没有始于足下，人就不可能朝目标有任何进展。

People who have a different conception than this of regeneration know nothing about goodwill or faith, or how each of these qualities grows as we cooperate with the Lord. All this makes clear that regeneration progresses analogously to the way we are conceived, carried in the womb, born, and brought up.

对重生持不同观念者，对仁爱和信心一无所知，也不知道这二者的增长都取决于人与主的合作。所有这一切清楚表明，人的重生进程类似他的受孕、在母体孕育、诞生和成长的过程。

REFORMATION HAPPENS IN OUR UNDERSTANDING, REGENERATION IN OUR WILL

改造发生在认知里，重生发生在意志中

Because this heading and headings to follow concern reformation and regeneration, and reformation pertains to the understanding but regeneration pertains to the will, it is important for you to know the difference between the understanding and the will. The difference between them has been laid out [at the beginning of the first chapter of this book]. Therefore I recommend that you read that section first, and then read what is here.

由于此处和下文论述改造和重生，改造被认为属认知，重生被认为属意志，而知道认知和意志之间的区别非常必要，这些区别在本书第一章开始处已展示。所以，建议读者先阅读那一章，再阅读本章。

The evils we are born with are in the will that is part of our earthly self; this earthly will pressures the understanding to agree with it and to have thoughts that harmonize with its desires. Therefore if we are to be regenerated, this has to happen by means of our understanding as an intermediate cause.

人与生俱来的邪恶在物质之人的意志里生成，这意志迫使认知与其一致，迫使思考与愿望和谐。由于这个缘故，人若要被重生，必须经由认知做为中间环节来促成。

This process draws on pieces of information that our understanding receives, first from our parents and teachers, and later from our reading the Word, listening to preaching, reading books, and having conversations. The things that our understanding receives as a result are called truths. Therefore to say that we are reformed by means of our understanding is the same as saying that we are reformed by means of truths that our understanding receives. Truths teach us who to believe in, what to believe, and also what to do and what to will. After all, whatever we do, we do from our will and in accordance with our understanding.

这一切通过认知接受的各种教导完成，这些教导首先来自父母和老师，然后来自阅读圣言、布道、书籍和交谈。认知从这些来源接受的一切被称为真理，因此，无论说改造通过认知进行，还是说通过认知接受的真理进行，意思都一样。因为真理指教人当信靠谁，当相信什么，以及当做什么，因而当如何意愿。无论人做什么，都是出于意志按着认知去做。

Since our will is evil from the day we are born, and since our understanding teaches us what is evil and what is good and that it is possible for us to will one and not the other, it follows that our understanding is the means by which we have to be reformed. During the phase called our reformation, we come to mentally see and admit that evil is evil and goodness is good, and make the decision to choose what is good. When we actually try to abstain from evil and do what is good, the phase called our regeneration begins.

既然人的意愿本身生来邪恶，并且认知教导人知晓何为善与恶，人的意愿就可能朝向其一，而不是另一方面。那么可知，人必须经由认知被改造。只要人看到和从心理上承认恶就是恶，善就是善，并认识到当选择善时，他就处于改造的进程中。但当其意愿引导他避恶行善时，重生的阶段就开始了。

For this purpose we have been granted the ability to lift our understanding almost all the way into the light enjoyed by the angels in heaven. This lifting allows us to see what we ought to will and what we ought to do in order to be successful during our time in this world and blessed with happiness after death to eternity. We become successful and blessed if we gain wisdom for ourselves and keep our will obedient to that wisdom. We become unsuccessful and unhappy, however, if we devote our understanding to obeying our will. The reason for this is that from the time we are born, our will has a tendency toward evils of various kinds, including evils that are horrendous. If our will was not restrained by our understanding and instead we let it run free, we would quickly fall into criminal behavior; because of our inborn savage animal nature, for purely selfish reasons we would wipe out and butcher everyone and anyone who failed to show us favor or indulge our lusts.

为了这个目的，人被赋予了提升其认知的能力，几乎升至天堂天使所享受的光明之中。使他明白该如何意愿，如何行事，才能在当前的世上获得成功，并在死后进入永恒的幸福。若他获得智慧，并使其意愿顺从这智慧，就会幸福快乐。但若他使其认知顺从意愿，就会倒霉悲惨。这是因为意愿生来倾向邪恶，甚至倾向穷凶极恶，所以，除非通过认知加以控制，否则，任其意愿放纵之人会奔向大恶，他天生的野性会致使他因自私而掠夺、杀戮所有不迎合他、不迁就他贪欲之人。

For another thing, if our understanding were incapable of being perfected on its own and of then perfecting our will, we would not be human at all; we would be animals. If there were no separation

between our will and our understanding and if the understanding could not rise above the will, we would be unable either to think or to say what we thought. We would only be able to make noises that expressed our feelings. We would not be able to act in reasonable ways, either; we would act on instinct alone. We would be completely incapable of knowing anything about God or seeing him through what we knew; as a result, we would be unable to form a partnership with him and live forever.

此外，如果认知不能被单独完善，意愿也无法藉此被完善，那么他将不是一个人，而是一个动物。因为若不单独完善认知，将它提升至意愿之上，那么他将不能思考，也不能表达思想，而只能发出噪声表达自己的情感。他也不能出于理智、而只能凭本能行动，他完全不可能认识与神有关的事，或凭他已经知道的看见神。结果他不能与祂联结，活到永远。

We have thoughts and we will things as if we did so on our own. This feeling that we think and will on our own is what allows for a reciprocal partnership [with the Lord]. No partnership can exist without reciprocation. For example, no partnership would exist between an active element and a responsive element if there were no adaptation or point of contact between them.

人貌似凭自己运用思维和意愿，这一感觉使人与主建立互动的联结，若没有互动，联结是不可能的。例如，在主动因素和响应因素间，如果没有适应和结合点就不可能有二者的联结。

God alone is an active force. We allow ourselves to experience that active force and we cooperate with it to all appearances as if we were acting on our own, although inwardly we are actually acting from God. From the statements just made, if you take them in the right way, you can see what human beings are like. You can see the quality of love the human will has if it is lifted up by means of the understanding; and you can see the quality of love the human will has if it is not lifted up.

神独自主动作为，人自己接受并经历神的作为，并在所有方面与之合作，表面上看，人貌似凭自己作为，实际上是内在地执行神的旨意。根据这些描述，人若正确对待这些经历，便会正确认识人之本相。若认知得以提升，人会看见其意愿之爱的品相；若认知未被提升，也会看见意愿之爱的光景。

It is important to know that the capacity to lift the understanding even to the level possessed by the angels in heaven has been created

as a part of every human being, the evil as well as the good. In fact every devil in hell retains this ability, since all those who are in hell existed as human beings [in the physical world]. I have often been shown through living experience that this is the case.

必须知道，将认知能力提升至天堂天使所享有的聪明才智，是每个受造之人固有的，恶人、善人都有，甚至地狱的每个魔鬼也有，因为所有在地狱者都曾是人。我已通过大量活生生的经历清楚见证这一点。

Nonetheless, the reason the devils in hell are insane rather than intelligent in spiritual matters is that they will what is evil and not what is good. Knowing and understanding truths is repulsive to them, because truths favor what is good and oppose what is evil.

但在属灵的事上，地狱之人并不聪明，反而很疯狂，因为他们不意愿善，而意愿恶，结果他们厌恶认识和领悟真理，因为真理喜爱良善，厌恶邪恶。

These points also make it clear that the first step in our being generated anew is to receive truths in our understanding. The second step is to intend to put those truths into practice; eventually it takes the form of actually putting them into practice.

这一切也清楚表明，新生的第一步就是接受所认知的真理，第二步就是愿意照着真理行动，最后践行真理。

No one can justifiably be called a “reformed” person solely on the basis of his or her knowledge of truth. By lifting our understanding above the love that resides in our will, we are all capable of grasping those truths, saying them, teaching them, and preaching them. A truly reformed person is someone who desires the truth because it is true. This desire attaches itself to our will, and if it persists, forges a partnership between our will and our understanding. Then our regeneration begins. (Later sections will deal with how our regeneration proceeds and is perfected after that.)

尽管如此，仅仅通过认识真理，还称不上被改造，因为人皆有能力提升他的认知，超过他意愿里的爱之上，所以人皆能认识真理，也能谈论、教导并传讲它们。但一个真正得到改造的人，是一个因为真理而渴望真理的人。这种渴望依附于人的意志，如果它得以持久，就会在人的意志和认知之间形成协调融合。然后人的重生就开始了。下文将告知有关重生的后续推进和发展。

The following comparisons can illustrate what people are like when their understanding has been lifted up but the love in their will has

not. They are like an eagle that soars on high, but as soon as it sees something to eat below, such as hens, cygnets, or even little lambs, it drops like a stone and devours them.

人的认知若被提升，而意愿之爱没有相应得到提升的话，他的特性好比下面的比喻：他就象飞在高空的老鹰，一看见下面的猎物，如鸡、小天鹅、甚至小羔羊，就立即俯冲下来吞吃它们。

They are also like an adulterous husband who has a whore hidden in his basement. He keeps going back and forth to the top level of his house. Up there in the presence of his wife he says wise things to his guests about faithfulness in marriage, but now and then suddenly leaves to go downstairs and satisfy his lewd desires with his whore. They are also like swamp flies that fly in a column above the head of a running horse. Once the horse stops, they plunge back into their swamp.

他还象一个奸夫，把妓女藏在楼下的地下室里，却时而来到楼上房间，在他妻子及其访客面前明智地谈论贞洁，时而偷偷离开他的同伴，在楼下的妓女那里满足自己的淫欲。他还象沼泽的苍蝇，在飞驰的骏马头上盘旋，而一旦马停下，就落下来，沉浸于沼泽。

This is what we are like when our understanding is lifted up but the love in our will remains below, near our feet, immersed in the unclean desires of its nature and lusting for sensual gratification. 这就是认知被提升，而意愿之爱仍停留在脚下，并沉溺于尘世污秽和感官欲望之人的状况。

Because people in this state shine intellectually as if they possessed wisdom and yet their will is contrary to wisdom, they are like snakes with scales that reflect the light, or like beetles that shine as if they were made of gold. They are also like the strange light over swamps at night, or from the glow of rotting wood, or from phosphorus.

因为这种人的认知还有一缕看似智慧的光明，但他们的意愿却与之作对。所以他们还好比有闪光鳞片的毒蛇，闪耀如金的甲虫，或沼泽地里的鬼火，或发光的朽木与含磷的物质。

Some who are in this state can masquerade as angels of light, both among people in this world and, after they die, among angels of heaven. After a brief examination there, however, their clothes are

removed and they are thrown out naked. They cannot be detected in this world, because here their spirit is not visible; it is covered over with a mask, like the one a comic actor wears on stage. The fact that they can use their faces and words to masquerade as angels of light is both a result and a sign of the fact that they can lift their understanding almost all the way into angelic wisdom, above the love in their will, as I mentioned before. Since our inner and our outer self can go in opposite directions like this, and because our body is cast off but our spirit remains, it is clear then that a dark spirit can live behind a bright face, and a raging spirit can lie behind soothing words.

他们当中有些人能伪装成光明天使，混在世人和死后天堂天使中间。但经短暂检查之后，这些人就被剥去衣服，赤裸裸地被丢了下去。然而，尘世不可能发生这种事，因为此时他们的灵没有被打开，而是被类似舞台演员所戴的面具掩盖。他们在言谈举止上伪装光明天使的能力，这既是结果也是证明前面所描述的，他们能提升其认知超越其意愿之爱，以至于几乎到达天使智慧。既然人的内在与外在能这样彼此背道而驰，既然身体被抛弃后，而灵依旧存留，那么显而易见，笑脸背后可能住着一个黑暗的灵，温言细语里可能藏着一个暴躁的人。

Therefore, my friend, know people for what they are, not by their mouth but by their heart—that is, not from what they say but from what they do. The Lord says, “Beware of false prophets who come to you in sheep’s clothing but are inwardly as predatory as wolves. Recognize them by their fruits” (Matthew 7:15, 16).

所以，我的朋友，要认识一个人，不要凭他的嘴，而要看他的心，也就是说，不要听他说了什么，而要看他做了什么。因为主说：

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)。

OUR INNER SELF HAS TO BE REFORMED FIRST, THEN OUR OUTER SELF

内在之人必须先被改造，然后才是外在之人

. . . The concepts of the inner and outer self taught by the new church are completely different [from what is taught by other churches]. In this view, our inner self is our will. It is the source of the thoughts we have when we are left to ourselves, such as when we are at home. Our outer self is what we do and say in company or in public. Our inner self, then, is goodwill and faith—goodwill that belongs to our will, and faith that occupies our thoughts.

新教会所教导的内在之人与外在之人的概念，与其他教会所教导的完全不同。在这种概念下，人的内在自我就是他的意志。是人自己独处时的思维，比如他在家的时候。人的外在自我是他在公司或公共场合所做和说的。那么，人内在的自我就是善意和信心—善意属于意志，信心则统治着人的思想。

Before we undergo regeneration, goodwill and faith constitute our earthly self, which is divided into an inner and an outer level. This is clear from the fact that we are not allowed to act in company or in public the way we do when left to ourselves at home. What causes the split into an inner and outer level is that civil law prescribes punishments for those who do evil things and rewards for those who do good things. Since no one wants to be punished and everyone wants to be rewarded, we therefore force ourselves to create an outer self that is separate from our inner self. The reward takes the form of wealth or a good reputation; we achieve neither one unless we live according to the law. This is why morality and benevolence are practiced outwardly, even by people who have no morality or benevolence inwardly. This is the origin of all hypocrisy, flattery, and pretense.

重生前这二者构成属世之人，这属世之人因此被分为内在与外在。通过以下事实，这一点显而易见，一个人跟别人在一起或在外时的言行可能和他独自一人或在家时不一致。导致这种分离的原因在于，民法为作恶者规定了处罚，为行为良好者制定了奖赏，所以人们会强使其外在与内在分离，因为没人愿意受罚，都想得到名和利的奖赏，而除非人依法生活，否则这二者一样也得不到。由此带来的结果是，道德仁义可见于外在，哪怕某人的内在没有任何道德仁义。这就是所有虚伪、奉承和伪装的源头。

As for the earthly self being split into two levels, this is an actual division of both will and thought. Every action that we take

originates in our will; every word we say originates in our thought. Below our first earthly will, we ourselves create a second will and a second thought process, which also belong to our earthly self. The will that we create ourselves could be called our bodily will, because it drives the body to behave in moral ways. The thought process that we create ourselves could be called lung-related thought, because it drives our lips and tongue to say things that show a good understanding.

导致属世之人分裂成如此的两个层次，实际上是由于意志与思维的分离。因为人的每个行为皆始于其意志，每句话皆始于其思维。所以，人在属世的初始意志下形成了次级意志，同样形成次级思维，但这二者仍属于属世的自我。人自己形成的这个意志，可称作肉体的意志，因为它迫使身体行为道德。人自己产生的思维可称作与肺相关的思维，因为它驱使唇舌说出一些显示觉悟的话。

Taken together, this type of thought and this will can be compared to the inner bark that adheres to the outer bark of a tree; or it can be compared to the membrane that adheres to the shell of an egg. Behind this self-made thought and will lies the inner earthly self. If we are evil, our inner earthly self is like rotten heartwood within a tree whose outer and inner bark appears whole; or like a rotten egg inside a clean white shell.

这样的思维和意志合在一起，好比紧贴树之外皮的内皮，或紧贴蛋壳的那层膜。在人的自发思维和意志背后，隐藏着内在的属世自我。如果他是邪恶的，他内在的属世自我就像腐烂的树心包裹在树内，树的外皮和内皮看起来是完整的；或者像在干净的白色壳里的一个臭蛋。

Now to the nature of the inner earthly self that we are born with. Its will has a tendency toward evils of every kind and therefore its thinking has a tendency toward falsities of every kind. This inner self, then, is what needs to be regenerated. If it is not regenerated, it harbors hatred toward everything related to goodwill and anger at everything related to faith.

然而，关于这天生的内在属世之人，其意志倾向于各种邪恶，由此而来的思维则倾向于各种虚假。这就是那必须重生的内在之人。除非它重生，否则它只会怀恨一切仁爱，并恼怒一切信仰（心）。

It follows, then, that our inner earthly self must be regenerated first, and our outer self must then be regenerated through our inner

self. This sequence follows the divine design. To regenerate our inner self through our outer self would go contrary to the divine design, because the inner self acts as the soul of the outer self, not only in a general way but in every detail. The inner self is present in everything we say, without our even realizing it. This is what allows angels to perceive the quality of our will from a single action of ours, and the quality of our thinking from a single thing we say—the “quality” meaning whether we are hellish or heavenly. As a result, they have complete knowledge of us. From our tone of voice they perceive the interests that drive our thinking; from a gesture of ours, or the form of one action, they perceive the love that resides in our will. They detect this no matter how good we are at presenting ourselves as a Christian and a moral citizen.

由此可知，这属世的内在之人必须先重生，外在之人再藉着它重生，因为这符合设计。相反，藉着外在使内在重生有违设计。因为内在不但在总体上，而且在每一细节上都是外在的灵魂，内在之人存在于人所说的每件事里面，人却毫无觉察。由于这个原因，天使从人的一个行动就能觉察他的意愿，从他的一句话就能觉察他的思维，无论是地狱的还是天堂的。他们就这样了解整个人，他们通过声调能判断驱动他思维的兴趣所在，通过一个姿势或动作举止，就能判断他意志里面的爱。他们能觉察这一切，不管他如何模仿基督徒或道德公民。

Our regeneration is portrayed in Ezekiel as the dry bones on which sinews were placed; then flesh, and skin, and spirit was breathed into them, and they came to life (Ezekiel 37:1 - 14). The following words in that story make it obvious that it represents regeneration: “These bones are the whole house of Israel” (Ezekiel 37:11). There is also a comparison there involving graves. We read that God will open graves and cause bones to rise up out of them, and he will put spirit in them and place them in the land of Israel (Ezekiel 37:12, 13, 14). The land of Israel here and elsewhere means the church. Bones and graves were used to represent regeneration because people who have not been regenerated are called the dead, and people who have been regenerated are called the living. The former are spiritually dead, but the latter are spiritually alive.

以西结书这样描述人的重生：我必给你们加上筋，使你们长肉，又将皮遮蔽你们，使气息进入你们里面，你们就又活了。(37:1-14)

这些事象征重生，这一点通过主的这些话明显可知：这些骸骨就是以色列全家。(以西结 37:11)

还用坟墓作比喻，因为经上记着：主耶和華必开他们的坟墓，使骸骨从坟墓中出来，将灵放在他们里面，领他们到以色列地。(以西结 37:12-14)

“以色列地”在此处及别处都表教会。骸骨与坟墓表重生，因为未重生者被称为死的，重生者被称为活的，前者在灵性上是死的，而后者有属灵的生命。

Every created thing in the world, both animate and inanimate, has an inner level and an outer level. The one level does not exist in the absence of the other, any more than an effect can exist without a cause. Every created thing is considered valuable if it is inwardly good, and worthless if it is inwardly bad, even where inner badness lies within outer goodness. Every wise person in the world and every angel in heaven evaluates people and things in this way.

世上的一切受造物，无论活的还是死的，都有一个内在和一个外在，一个离开另一个无法存在，正如没有原因就没有结果。一切受造物皆因其内在良善而高贵，因其内在邪恶而低贱，外善内恶也是如此。世上的所有智者和天堂的所有天使都如此判断。

What a person who has not been regenerated is like and what a person who has been regenerated is like can be illustrated through comparisons. People who have not been regenerated but who present themselves as moral citizens and “good Christians” can be compared to a corpse that has been embalmed with fragrant oils but nevertheless gives off a reek that overpowers the fragrances, assaults your nose, and hurts your brain. . . .

但未重生者和重生者各自的性质要通过比喻来说明。伪装道德公民或基督徒的非重生者，好比裹着香料的死尸，所散发的腐臭味污染香料，并慢慢渗入你的鼻孔，损伤大脑。。。

In our world, of course, the inside is sometimes valued highly on the basis of what is outside, but only by people who themselves have no inner goodness and who therefore judge things by appearances. This is not how it works in heaven, however. The body that can be turned this way and that around the spirit and can be bent from evil to good is removed by death, and then only the inner self remains, which constitutes the spirit. Then even from far away such people look like a snake that has shed its skin, or rotten wood whose shiny bark has been removed. It is different, though, for those who have been regenerated. Their inner level is good and their outer level, which appears to be like anyone else's, is actually as different from that

of the people just mentioned as heaven is from hell, since it has a soul of goodness inside.

在尘世，只有那些没有内在的良善，因此凭表象判断的人才会根据外在评价内在。但在天堂则不然。包裹着灵，使人可以离恶向善的肉体，被死亡分离出去后，就只剩下人的内在，它构成人的灵。那时如果从远处看，他就象蜕皮的毒蛇，或被剥去了光亮表皮的烂木头。但重生者的情况则不同。他们的内在是良善，其外在虽与未重生者相似，但又不同于上述之人，如同天堂不同于地狱，因为善之灵魂在其中。

After death it means nothing anymore whether people in this world were of high rank and lived in a mansion and walked around with an entourage, or lived in a hut and were waited on by a child. It does not matter if they were an archbishop who wore a scarlet robe and a two-tiered tiara, or a shepherd tending a few sheep in the woods, who wore a loose-fitting country coat with a hood for his head.

无论人生前是否伟人，是住在宫殿，外出时前呼后拥；还是住在陋室，只有一个小童陪伴；也无论他是着紫袍、戴主教冠的大主教，还是衣着松散朴素、头戴小帽、在树林里放羊的羊馆，这些在死后都无任何意义。

Gold is still gold whether it shines next to the fire or its surface is blackened with smoke. Gold is still gold whether it has been poured into a beautiful shape like that of a little child or an unpleasant shape like that of a rat. The rats made of gold and placed next to the ark were still found acceptable and pleasing (1 Samuel 6: 3-5, and following), because gold symbolizes inner goodness. Diamonds and rubies that have been kept in their matrix of limestone or clay are just as valuable as diamonds and rubies set in a queen's necklace, because they are valued for their inner goodness. And so on. This makes it clear that what is on the outside derives its value from what is on the inside and not the other way around.

金子就是金子，无论它在火里闪耀，还是表面被烟熏黑，或无论它被铸成美丽如婴儿的样子，还是丑陋如老鼠的形状。放在约柜旁的金老鼠就是可接受并被献为赎罪祭的(撒母耳上 6:3-5)，因为金子象征内在良善。存在于石灰岩或粘土中的钻石或红宝石，与女王项链上的钻石和宝石同样珍贵，是因其内在良善而获珍视。诸如此类的例子清楚表明，外在价值是根据内在被评价的，而不是相反。

REFORMATION LEADS TO AN INTERNAL BATTLE

改造引发人的内在征战

The reason why a battle develops at this point [in the process of regeneration] is that our inner self has been reformed through truths. These truths allow us to see what evil and falsity are; but we still have evil and falsity in our outer or earthly self. At first, therefore, a disagreement arises between our new will, which is above, and our old will, which is below. Because these two wills are in disagreement, what they delight in is incompatible as well.

在重生的这个节点上产生征战，是因为内在人通过真理被改造。真理能使人明白何为恶与假，这恶与假尚在他的外在与属世之人里面。所以，首先，在人进取的新意志和堕落的旧意志之间会出现分歧。既然这两个意志之间有分歧，那么这二者各自的乐趣也必然不和谐。

As we know, the flesh is against the spirit and the spirit against the flesh; the flesh and its lusts have to be brought under control before the spirit can become active and we can be a new person [Romans 7:22 - 23; Galatians 5:16 - 17, 24 - 25; Ephesians 4:22 - 24; 1 Peter 2:11].

因为众所周知，肉体反对圣灵，圣灵反对肉体。在圣灵发挥作用，人变成新人之前，肉体及其欲望必须被制服（罗马书7：22-23；加拉太书5:16-17；以弗所书4：22-24；彼得前书2：11）。

After this disagreement of wills occurs, a battle develops, which is what is known as a crisis of the spirit. This inner conflict, this battle, is not between good and evil [directly], but between truths that defend what is good and falsities that defend what is evil. Goodness cannot do its own fighting; it fights through truths. Evil, too, cannot do its own fighting; it fights through falsities. Likewise, the will is unable to do its own fighting; it fights through its understanding, where its truths are kept.

冲突紧随意志的分歧而来，这就是所谓的属灵征战。这内在冲突或征战并非直接发生在良善与邪恶之间，而是发生在捍卫良善之真理，与包庇邪恶之谬误之间。因为良善无法凭自己战斗，而是通过真理作战；邪恶也无法凭自己战斗，而是通过虚假作战，类似的，意志无法自己战斗，而是通过认知中的真理战斗。

That battle is something we feel inside ourselves and nowhere else; we experience it as an attack of conscience. In reality, though, it is the Lord and the Devil (meaning hell) that are fighting inside us. They fight for control over us, or to see whose we will be. The Devil, or hell, attacks us and summons the evils that are inside us. The Lord protects us and summons the good things that are inside us.

这场征战是人内心感受到的，而不是发生在其他任何地方。人经历的是一场良心的责备。然而，在人里面作战的，正是主和魔鬼（即地狱），他们为获得对他的控制权，或要看他会成为什么人。魔鬼或地狱攻击人，诱惑他里面的邪恶，而主保护人，激发他里面的良善。

Although this battle takes place in the spiritual world, it is also a battle inside ourselves between the truths that defend what is good and the falsities that defend what is evil within us. Therefore we have to join the fight as if we were acting completely on our own. We have free choice to act either on the Lord's behalf or on the Devil's behalf. We are on the Lord's side if we stay with the truths that defend what is good. We are on the Devil's side if we stay with the falsities that defend what is evil.

尽管冲突发生在灵界，但它同时发生在人内的卫护良善之真理，与包庇邪恶之谬误之间。所以人必须参加战斗，于是看似他完全凭自己作战。人有自由意志去选择，或者站在主这一边，或者站在魔鬼一边。他若持守卫护良善之真理，就是站在主这一边，若坚持怂恿邪恶之谬误，则站在魔鬼那一边。

It follows from this that whichever self wins, whether it is our inner self or our outer self, it will control the other. It is entirely the same as two enemy monarchs who fight over which of them is going to rule the other's country; the one who wins gains control of the other's territory, and all who live there have to obey their new ruler.

由此可知，内在人和外在人，无论哪一方获胜，它都会控制对方，恰似敌对双方的君王在进行战斗，以决定谁将主宰对方的王国，胜者会控制对方的国土，并使居于其中的所有人遵从新的统治者。

In this case, if our inner self wins it rules and gains control of all the evils in our outer self; our regeneration then continues. If on the other hand our outer self wins, it rules and drives away all the good qualities in our inner self; our regeneration then ceases.

在这种情况下，若内在之人获胜，他就会获得控制权，并制服外在人的一切邪恶，重生的过程会继续。但若外在之人获胜，他也会获得控制权，并驱散内在之人的一切良善，重生就中断了。

There is some recognition today that crises of the spirit exist, but hardly anyone knows what causes them, what they are like, or what good they do. What causes them and what they are like was just covered above; so was the good they do. That is, when our inner self wins, it gains control of our outer self. Once this is under control, our lusts are uprooted. Desires for goodness and truth are planted in their place, arranged in such a way that the good and true things we will and think about we also practice and speak about from the heart. In addition, through victory over our outer self we become spiritual and the Lord brings us into association with the angels of heaven, all of whom are spiritual. . . .

现在人们多少知道了属灵争战的存在，但几乎没人知道其原因、状态以及它们会造成什么益处。它们的原因及状态如前所述。它们也带来益处，这益处就是，当内在之人获胜后，外在之人就受到控制，这种控制会将恶欲连根拔起，对良善与真理的渴望会被植入以取而代之。这些情感会得到整理，于是人能发自真心的行出他所意愿的良善，并讲说他思考的真理。此外，通过战胜外在之人，人变成属灵的，然后主会将他与天堂天使联结起来，天使全是属灵的。。。

The feeling of contrition that is claimed to precede the faith of today is not a crisis of the spirit. I have asked many about it, and they said that it is a word and nothing more, unless it is perhaps some fearful thought on the part of ordinary people when they contemplate the fires of hell.

当今宣称的信心出现之前的悔罪感并不是属灵争战。我曾就这个话题询问过很多人，他们都说，它无非是一句话，别无更多意思，顶多也不过是一般人在思虑地狱之火时产生的一点恐惧而已。

Once the conflict is over, we are present in heaven in our inner self and present in the world through our outer self. Therefore crises of the spirit accomplish a joining of heaven and the world within us. Then the Lord within us rules our world from our heaven, following the divine design.

一旦征战结束后，内在之人便身处天堂，而他的外在之人仍处于尘世。所以，属灵争战完成了人内在的天堂与尘世的结合，然后他里面的主按照神圣设计，通过他内在的天堂主导他的世界。

The opposite happens if we remain earthly. Then we greatly desire to rule heaven from our world. All who have a love for power that comes from loving themselves are like this. If we are examined inwardly, it is discovered that we do not believe in any god, but only in ourselves. After death, we believe that we are a god who has greater power than others. This is the kind of insanity that exists in hell. It falls to such a depth that some there say they are God the Father, some say they are God the Son, and others say they are God the Holy Spirit. Some Jews there say they are the Messiah. This makes it clear what we are like after death if our earthly self is not regenerated. It shows what we would imagine ourselves to be if a new church were not established, in which things that are genuinely true are taught. This is the topic of the following words of the Lord:

若人依然属世，就会出现相反的情况，他会渴望通过尘世掌控天堂。所有出于爱自己而爱权利之人就是这个样子。若从内检查，会发现这种人信任任何神，只信他自己；死后他相信自己就是统治他人的神。这种疯狂在地狱非常盛行，它甚至发展到这种地步：有的自称父神，有的自称圣子，有的自称圣灵，在犹太人当中，有的自称弥赛亚。这一切清楚表明，若属世之人不重生，人死后会变成什么样，因而若主没有建立教导真正真理的新教会，他的疯狂会将他带往何处。这就是主说这些话的意思：

“At the close of the age,” meaning the end of the church of today, “there will be a great affliction such as has never existed since the world began until now and will never exist again. In fact, unless those days were cut short no flesh would be saved” (Matthew 24: 21-22).

因为那时（即教会末期）必有大灾难，从世界的起头直到如今，没有这样的灾难，后来也必没有。若不减少那日子，凡有血气的，总没有一个得救的。（马太 24:21-22）

While he was in the world, the Lord glorified his human manifestation, that is, made it divine, through battles and inner conflict. In a similar way within us individually, the Lord fights for us while we are undergoing inner conflict and conquers the

hellish spirits who are assaulting us. Afterward he “glorifies” us, that is, makes us spiritual.

当主在世的时候，祂通过征战和内在的冲突，荣耀了祂的人性，使其成圣。同样地，在人的内心深处，当人正在经历内在的冲突时，主为他而战并征服那些攻击他的地狱之灵。之后，祂赐人荣耀，也就是说，使他成为属灵之人。

After his universal redemption, the Lord restructured all things in heaven and in hell in accordance with the divine design. He does much the same thing in us after crises of the spirit—that is, he restructures all the things in us that relate to heaven and the world in accordance with the divine design. After his redemption, the Lord established a new church. Likewise, he establishes the principles of the church in us and turns us into an individual church.

在主的普世救赎后，祂将天堂和地狱的一切带入次序，祂在经受属灵争战后的人身上也是这样做的，即祂按照神圣设计重新构建人之内与天堂和尘世相关的一切。救赎过后，主会建立新教会。同样，祂也会在人内树立教会的原则，使人成为一个教会。

After redemption, the Lord granted peace to those who believed in him. He said, “I leave my peace with you; I give my peace to you. I do not give to you the way the world gives” (John 14:27). In much the same way, after we have undergone a crisis of the spirit he allows us to feel peace, that is, gladness of mind and consolation. From all this it is clear that the Lord is the Redeemer to eternity.

救赎过后，主会将平安赐给那些信靠祂的人，因为祂说：

我留下平安给你们，我将我的平安赐给你们。我所赐的，不像世人所赐的。(约翰 14:27)

同样，祂给经历属灵争战的人平安的感觉，即快乐的心态和安慰。这些事实表明，主是永恒的救世主。

If our inner self alone were regenerated and not our outer self at the same time, we could be compared to a bird flying in the air that can find no place to rest on dry ground but only in a swamp, where it is attacked by snakes and frogs, and it flies away and dies. . . .

若内在人重生，外在人却没有和它一起重生，就好比天上的飞鸟找不到可以停歇的干地，只发现会受到毒蛇和青蛙攻击的一片沼泽地，它只好飞走直到死亡。。。

We could also be compared to a house without a foundation, or a column without a footing to support it. This is what we would be like if our inner self alone were reformed but not our outer self at the same time. We would have no outlet through which to do what is good. 这好比没有地基的房子，没有基座的柱子。若唯独内在之人重生，外在之人没有和它一起重生，这就是内在之人的样子，因为他缺乏行善的所有决心。

WHEN WE HAVE BEEN REGENERATED, WE HAVE A NEW WILL AND A NEW UNDERSTANDING

重生者会获得新的意志和新的认知

When we have been regenerated we are renewed, or new. This is something the church of today knows, both from the Word and from reason. We know this from the following teachings in the Word.

Make your heart new and your spirit new. Why should you die, O house of Israel? (Ezekiel 18:31)

I will give you a new heart and I will put a new spirit within you. I will remove the heart of stone from your flesh and give you a heart of flesh. I will put my spirit within you. (Ezekiel 36:26-27)

From now on we regard no one on the basis of the flesh. Therefore if anyone is in Christ, she or he is a new creation. (2 Corinthians 5:16-17)

当今教会通过圣言和理智都知道，重生者是一个新生的人或新人。以下圣言经文证明了这一点：

你们要自做一个新心和新灵。以色列家啊，你们何必死亡呢？（以西结 18:31）

我也要赐给你们一个新心，将新灵放在你们里面。又从你们的肉体中除掉石心，赐给你们肉心。我必将我的灵放在你们里面。（以西结 36:26-27）

所以我们从今以后，不凭着外貌认人了。因此若有人在基督里，他就是新造的人。（哥林多后书 5:16-17）

The new heart in these passages means a new will and the new spirit means a new understanding, since “heart” in the Word means the will

and “spirit,” when it appears alongside “heart,” means the understanding.

在这些经文中，“新心”表新的意志，“新灵”表新的认知。因为在圣言中，“心”代表意愿，而“灵”，当与心连在一起时，代表认知。

From reason as well we know about our renewal: the person who has been regenerated must have a new will and a new understanding, because these two faculties are what make us human. They are the parts of us that are regenerated. The quality of these two faculties determines the quality of the human being. People who have an evil will are evil; if their understanding supports that will, they are even more evil. The opposite is true of good people.

我们凭理智也知道，重生者会获得新的意志和新的认知，因为这两种能力使人成为人，要重生的正是它们。故，每个人的特性皆取决于这两种能力的特性，即若其意愿是恶，那他就是恶，若其认知支持这恶，则其恶更甚；良善者情况与之相反。

Only religion renews and regenerates us. It is allotted the highest place in the human mind. Below itself it sees civic concerns that relate to the world. In fact, it rises up through these concerns the way the purest sap rises up through a tree to its very top, and surveys from that height the earthly things that lie below, the way someone looks down from a tower or a high point of land onto the fields below.

唯有宗教才能更新并重生人。宗教在人类心智中占据最高位置，能看清它下面属尘世的社会事务。宗教还通过这些事务攀升，如同纯净的树液通过树升到顶端，然后它从那个高度俯视尘世，如同人从塔顶或山顶俯视下面的平原。

It is important to note, however, that our understanding can rise up almost into the light that the angels of heaven have, but if our will does not rise along with it, we are still the old self, not the new self. (I have already shown how the understanding lifts the will up with itself, higher and higher.) For this reason, regeneration is primarily a matter of the will, and only secondarily a matter of the understanding. The understanding in us is like light in the world, and our will is like the heat here. Without heat, light brings nothing to life and makes nothing grow; as we know, light has to act in partnership with heat. The understanding that is in the lower part of the mind is actually in the light of this world; the understanding

that is in the higher part of the mind is in the light of heaven. Therefore if our will is not lifted up from the lower region into the higher region to join the understanding, it remains at the level of the world. Then our understanding flies up and down, up and down. Every night, though, it flies down and sleeps with our will below, and the two make love like a married man and a whore and bring forth two-headed offspring. Again, it is clear that if we do not have a new will and a new understanding, we have not been regenerated.

但必须知道，人的认知能上升，几乎到达天堂天使所在的光明，但除非他的意志也上升，否则他仍是旧人，而非新人。我之前说明了，认知如何提升意志，彼此日益增高。因此，重生首先是个意志的问题，其次才是认知的问题。因为人的认知类似世上的光，而意志类似世上的热。众所周知，没有热的光不会使万物存活并生长，唯有与热结合的光才行。此外，在心智的较低层次，认知实际上处于尘世之光，而在较高层次，则处于天堂之光。故，除非意志从较低层次被提升至较高层次，并在那里与认知结合，否则它仍停留在尘世，然后认知上下翻飞，但每晚都沉到下面的意志，并在那里安歇，它们就象男人和妓女一样交合，然后生出双头的后代。这些事实也清楚表明，除非人获得一个新的意志和一个新的认知，否则他并未重生。

The human mind has three levels. The lowest is called the earthly level; the middle is called the spiritual level; the highest is called the heavenly level. As we are regenerated, we are lifted from the lowest level, which is earthly, onto the higher level that is spiritual, and from there onto the heavenly level. (The existence of three levels within the mind will be demonstrated under the next heading).

人类心智被分为三个层次，最低层就是所谓的属世层次，中间层是所谓的属灵层次，最高层则是所谓的属天层次。通过重生，人从属世的最低层或属世层被提升至更高或属灵层次，又通过该层被提升至属天层次。下面几节（607-610）将证明，心智存在三个层次。

As a result, someone who has not been regenerated is called earthly, but someone who has been regenerated is called spiritual. Clearly, then, the mind of someone who has been regenerated is lifted up to the spiritual level. From up there it sees what is going on in the earthly mind below.

这就是为何未重生者被称为属世，重生者被称为属灵的原因。这清楚表明，重生者的心智被提升至属灵层次，从这更高层看见发生在较低层或属世心智中的一切。

By paying even slight attention to our own thoughts, any of us can see and admit that there is a lower level and a higher level within the human mind. After all, we can see what we are thinking. Therefore we say, "I was thinking this or that, and now I am thinking something else." We could never do this if there were not an inner level of thought, called perception, which can carefully examine our lower level of thought, called thinking.

人类心智里面存在一个较低层次和一个较高层次，只要稍稍关注一下自己的思维，人人都能明白并承认这一点。因为他能明白他所思的一切，所以他会说，他过去是这样或那样想的，而现在想法不一样了。除非存在一个被称为认知的内在思维，它能俯视被称为思维的较低层，否则这是不可能的。

When judges hear or read arguments that a lawyer has laid out in a long chain, they bring them together into one view, one all-encompassing image, in the higher level of their mind. Then they direct their attention toward the lower level, where earthly thought occurs, and they arrange the arguments into a sequence and hand down a sentence or judgment based on their higher vision. Surely everyone realizes that we are capable of having thoughts or making decisions in a moment or two that take half an hour to put into words through our lower thought. I present these examples to make it known that the human mind has higher and lower levels.

当法官听到或读到辩护律师提出的一长串证据时，他会在其心智的较高层次将它们全部归纳为一个观点，因而将它们形成一个总的概念，然后他从这较高层次俯视较低层次，即属世思维的层次，在此按顺序整理这些证据，并根据较高层次发表自己的意见，宣布判决。众所周知，人一时片刻间形成的想法和结论，是他用较低思维花半小时才能表达的内容。引用这些实例是为了让人们知道，人类心智被分成了较低和较高层次。

As for the new will, it is above the old will, on the spiritual level. So is the new understanding. The understanding is with the will and the will is with the understanding. They come together on that level, and together they examine the old, earthly self and arrange all the things in it so that they obey what is higher.

至于这新的意志，在灵性层面上它位于旧意志之上，新认知也是一样，它和意志同在，意志也和它同在。它们在灵性层面上汇合，共同俯视旧的或属世的意志和自我，从而安排那里的一切，以服从更高的层次。

Surely everyone can see what would happen if there were only one level to the human mind—evil traits and good traits would be brought together and mixed up with each other there, as well as false impressions and true impressions, and conflict would erupt. It would be like putting wolves and sheep, or tigers and calves, or hawks and doves together in the same cage. The inevitable outcome would be a cruel slaughter, in which the savage animals tore the gentle ones to pieces.

当然，人人可知，如果人类心智真的只有一个层次，恶、善、真、假都被放在一起，相互混合，那里必会有冲突，就好象把狼和羔羊、老虎和牛犊以及老鹰和鸽子关到一个笼子里一样？其结果必是野蛮的屠杀，凶猛的动物会将温顺的动物撕成碎片。

Therefore it has been provided that good things along with their truths are gathered on a higher level so that they can remain safe and ward off an attack, and can use chains and other means to bring evils under control and finally disperse them along with their falsities.

由于这个缘故才作出规定，善及其真应被收聚在较高层次，以便它们能安全生存下去，抵御攻击，还能通过约束及其它手段制服、然后驱散邪恶及其虚妄。

This is the point made in an earlier section, that the Lord through heaven rules the things of this world that are present in a regenerated person. The higher or spiritual level of the human mind is in fact a heaven in miniature form, and the lower or earthly level is the world in miniature form. This is why the ancients referred to the human being as a microcosm. We could also be called a microheaven.

和前面章节所说的一样，上帝通过天堂治理世上重生之人中存在的属世事务。人类心智的较高或属灵层次就是一个微型天堂，而较低或属世层次则是一个微型世界，因此古人把人叫作小宇宙，我们在这里也叫作小天堂。

People who have been regenerated, that is, people who have been made anew in will and understanding, are in the heat of heaven; that is, they have the love that heaven has. They are also in the light of heaven; that is, they have the wisdom heaven has. On the other hand,

people who have not been regenerated are in the heat of hell; that is, they have the love that hell has. They are also in the darkness of hell; that is, they have the insanities that hell has.

重生者，即意志与认知被更新者，享有天堂之热，这热就是它的爱，同时享有天堂之光，这光就是它的智慧，而另一方面，未重生者则经受地狱之热，这热就是它的爱，同时经受地狱黑暗，这黑暗就是它的疯狂。

Nowadays this is well known, yet in other ways it is not known, because the church as it exists today has made regeneration an appendage to its faith. It says that reasoning should not be applied to the subject of faith, and should therefore not be applied to anything that is an appendage to faith, namely, regeneration and renewal.

这一点现在的人既知道，也不知道。原因在于，今天的教会使得重生附属于信心，他们认为理智不能进入信心，因而也决不允许理智涉入和信心关联的任何事物，即改造与重生。

To people [in the church today], regeneration and renewal, along with that faith itself, are like a house whose doors and windows have been boarded up. No one knows who or what is inside the house. It may be empty; it might be full of demons from hell, or angels from heaven.

这些事物，连同信心本身对于当今教会信徒而言，就象一座门窗被封闭的房子，以致于没人知道它里面到底有什么东西，它是空的呢，抑或满是地狱魔鬼呢，还是天堂的天使？

In addition, confusion has been caused by a misinterpretation of the fact that we can rise up with our understanding almost into the light of heaven and therefore think and speak intelligently about spiritual matters, no matter what the love in our will is like. Not knowing the truth of this situation has led to complete ignorance about what it is to be regenerated and made new.

此外，这种混乱来自于对事实的曲解，即人能提升其认知，几乎高达天堂之光中，从而能明智地思考和谈论属灵的事物，不管他意志之中的爱如何。对这种光景的真相的无知，还使得人们对重生和更新的是什么也一无所知。

From the above we can conclude that when we have not been regenerated, we see ghosts at night, so to speak, and think they are real people. When we are being regenerated, we become aware first thing in the morning that what was seen in the night was unreal. When

we have been regenerated and are in broad daylight, we realize that our visions in the night were a form of madness. People who have not been regenerated are dreaming; people who have been regenerated are awake. In fact, in the Word our earthly life is compared to a sleep and our spiritual life to wakefulness. . . .

从这些事实可以得出结论，未重生者就象一个人晚上看见幽灵，却以为他们是人；后来经历重生时，他在清晨第一时间意识到，晚上所见原来是一个错觉；再后来，当他已获重生并进入光天化日时，就认清他夜晚所见乃是谵妄时的幻像。未重生者就象一个做梦的人，得重生者则是清醒之人。事实上在圣言中，人的属世生命比作睡眠，而属灵生命则被比作觉醒的状态。。。

REGENERATED PEOPLE ARE IN FELLOWSHIP WITH THE ANGELS OF HEAVEN

重生者和天堂天使交往

Every human being is in fellowship, that is, in close association, with either angels of heaven or spirits of hell, because we are born to become spiritual, and we cannot become spiritual unless we are associated with others who are spiritual. In the work *Heaven and Hell* I have shown that our minds are in both worlds, the physical and the spiritual.

每个世人要么和天堂天使联系或交往，要么和地狱灵联系或交往，因为他生来就有变成属灵的能力。除非他生来就和那些属灵者有某种联系，否则这是不可能的。我在《天堂与地狱》一书已说明，就其心智而言，人既在尘世，也在灵界。

Nevertheless both the people and the angels or spirits are unaware of this connection, because as long as we remain alive in this world, we are in an earthly state, whereas the angels and spirits are in a spiritual state. Because of the differences between what is earthly and what is spiritual, neither one of us appears to the other. The nature of the differences is described in the memorable occurrence recorded in *Marriage Love* § § 326 - 329. That passage makes it clear that it is not our thoughts but rather our feelings that form a connection between us. Yet hardly any of us reflect on our feelings, because they are not in the light of our understanding and thought; they are instead in the warmth of our will and of the emotions that

relate to what we love. Nevertheless, the connection that is established by feelings of love held in common between people on the one hand and angels and spirits on the other is so tight that if it were broken and the angels and spirits were separated from us, we would immediately lose consciousness. If that relationship were not reestablished and angels and spirits were not reconnected to us, we would die.

但人、天使和灵都不知道这种联系，原因在于，世人处于属世状态，而天使与灵处于属灵状态，由于属世和属灵之间的不同，所以一个不为另一个所见。

《婚姻之爱》(n. 326-329)所载的记事描述了这种不同的性质。由此清楚可知，不是思维，而是感觉将他们联系起来。几乎没人反思自己的感觉，因为它们并不在认知和思维所在的光明中，而仅在意志、以及爱之情感所在的热中。爱之情感所带来的人与天使和灵之间的这种联系如此紧密，以致于若它被切断，天使和灵因此与人分离，人会即刻丧失知觉。若不修复这种联系，重建与他们的结合，人就会死亡。

When I say that we become “spiritual” as a result of being regenerated, I do not mean that we [who are still in the physical world] become as fully spiritual as angels; I mean that we become both spiritual and earthly, meaning that within our earthly self there is a spiritual self, which is present in much the same way thought is present in speech or the will is present in action—if one stops, the other stops. Similarly, our spirit is present in the individual things our body does. The spirit is what drives the earthly component to do what it does. Viewed on its own, the earthly part of us is something passive; it is a dead force. The spiritual part of us is something active; it is a living force. Something passive, a dead force, cannot take action on its own. It must be driven by something active, a living force.

我说过，人经由重生变得属灵，但这并不意味着他变成如天使本身那样的属灵，而是变成同时既属灵也属世，也就是说，他的属世之人中有属灵之人在其中。这就象思维在言谈中的存在，或意志在行为中的存在，因为当一个停止时，另一个也会停止。同样，人的灵存在于身体所行的每一细节里，是灵在驱使属世的部分去做它所做的一切。就其本身而言，属世部分是被动的，无生命的力量，而属灵部分是主动的，具有生机的力量。被动的或无生命的力量无法凭自己行动，而必须被主动的或有生机的力量驱动。

Since we live constantly in fellowship with inhabitants of the spiritual world, as soon as we leave the physical world we are

immediately placed among the spirits like ourselves whom we had been with while in the world. This is why all of us after we die seem to ourselves to be still alive in the world—we come into contact with people who have the same feelings as we do in our will. We claim these spirits as “our people,” just as friends and neighbors in this world claim each other as “their people.” This is what the Word means when it says that those who die are gathered to their people.

因为人通过与灵界居民的不断交往而存活，所以当他离世后，会立刻被安置到他在世时建立联系的，与他相似的灵当中。因此，死后，每个人都感觉自己仍在尘世，因为此时他来到志趣相投的同伴中间。他称这些人为‘自己人’，就象在世时朋邻舍人称呼彼此为‘自己人’一样。这就是圣言所说人死后被聚集到自己同类中的意思。

These points establish the fact that people who have been regenerated are in fellowship with the angels of heaven, whereas people who have not been regenerated are in fellowship with the spirits of hell.

上述各点确立了一个事实：重生者和天堂天使交往，未重生者和地狱灵交往。

It is important to know that there are three heavens and that they are divided up according to three levels of love and wisdom. As we progress in our regeneration we come into fellowship with angels from those three heavens. Because this is the case, the human mind, too, has three levels or areas just like the heavens. (For more on the three heavens and their division according to the three levels of love and wisdom, see Heaven and Hell § 29 and following; see also the little work Soul-Body Interaction § § 16, 17.)

当知道，存在三层天堂，它们按照仁爱与智慧的三个等级而彼此有别，随着人重生的进展，他通过这三层天堂和天使保持联系。由于这个原因，人类心智类似三层天堂一样被分成三个等级或层次。关于这三层天堂，以及它们如何按照仁爱与智慧的三个等级而各有不同，可查看《天堂与地狱》(29节)，还可参见小册子《灵魂与身体的互动》(16-17节)。

Here the nature of the three levels into which the heavens are divided will be illustrated only by a comparison. They are like the head, the upper body, and the lower body in a person. The highest heaven constitutes the head; the middle heaven, the upper body; and the lowest heaven, the lower body. In fact, the whole of heaven in the Lord's sight is like one human being. The truth of this has been

disclosed to me through firsthand experience: I was given permission to see an entire community of heaven, which consisted of tens of thousands of angels, as one human being. Why would the whole of heaven not appear that way before the Lord? For more on this living experience, see Heaven and Hell §59 and following.

在此仅通过一个比喻，就足以说明区分天堂的这三个等级的性质。它们就象人的头、躯体与脚，最高天堂构成头，中间天堂构成躯体，最低天堂构成脚。因为整个天堂在主眼里如同一个人。这一事实已通过我的亲自观察透露给我，因为我蒙允许看到由成千上万人构成的单个天堂社群完全就象单个人，那么整个天堂在主面前不是更能看似这样吗？有关这活生生的经历，可查看《天堂与地狱》(59节)。

This also clarifies how we should understand the well-known saying in the Christian world that the church constitutes the body of Christ, and that Christ is the life within this body. It serves as well to illustrate the point that the Lord is everything to all heaven, since he is the life within that body. The Lord is also the life within the church that exists among people who acknowledge him alone as the God of heaven and earth and who believe in him. (He himself teaches, in Matthew 28:18, that he is the God of heaven and earth, and in John 3:15-16, 36; 6:40; and 11:25-26, that we are to believe in him.)

这也指明我们该如何理解基督教世界中一句众所周知的话：即教会是基督的肢体，基督是那肢体的生命。还阐明了这一事实，即主是天堂万物的全部，因为祂是那肢体的生命。同样，主就是教会的生命，与那些唯独承认祂为天地之神并信靠祂的人同在。主亲自教导，祂就是天地之神(马太 28:18)，人当信靠祂(约翰 3:15-16, 36; 6:40; 11:25-26)。

The three levels on which the heavens exist, and therefore on which the human mind exists, can to some extent be illustrated by physical things in our world. The three levels are like the relative differences in value between gold, silver, and copper. (The statue of Nebuchadnezzar, Daniel 2:31 and following, is another analogy that uses these metals.) These three levels are as different from each other as a ruby, a sapphire, and an agate are different in purity and value. An olive tree, a grapevine, and a fig tree would be another set of examples; and so on. In fact, in the Word, gold, a ruby, and an olive tree symbolize goodness that is heavenly, the type of goodness found in the highest heaven; silver, a sapphire, and a grapevine symbolize goodness that is spiritual, the type of goodness

found in the middle heaven; and copper, an agate, and a fig tree symbolize goodness that is earthly, the type of goodness found in the lowest heaven. (I have shown above that the three levels are the heavenly, the spiritual, and the earthly.)

天堂、相应的人类心智被分成的这三个等级，在某种程度上可通过尘世物质的对比来说明。这三个等级就象区分金、银、铜的贵重等级，它们好比尼布甲尼撒雕像上的那几种金属(但以理 2:31-35)。这三个等级彼此有别，好比红宝石、蓝宝石和玛瑙在纯度和品质上的区别，也好比橄榄树、葡萄树和无花果树的区别，等等。此外，在圣言中，“金”、“红宝石”、“橄榄树”代表属天的良善，这善属最高天堂；“银”、“蓝宝石”、“葡萄树”代表属灵的良善，这善属中间天堂；而“铜”、“玛瑙”、“无花果树”则代表属世（道德）的良善，这善属最低天堂。以上说明这三个等级为属天、属灵、和属世（道德）。

The following needs to be added to what has been stated so far: Our regeneration does not happen in a moment. It gradually unfolds from the beginning all the way to the end of our lives in this world; and after this life is over, it continues and is perfected.

对于上述内容，需要做以下补充：人的重生不是瞬间发生的，它从一开始就逐渐展开，直到在这个世界上生命的终点，身后还在继续以达到完善。

Because we are reformed through battles and victories against the evils of our flesh, the Son of Humankind says to each of the seven churches that gifts will be given to those who overcome. That is, to the church in Ephesus he says, “To those who overcome I will give [food] to eat from the tree of life” (Revelation 2:7).

因为人的改造要通过征战肉体的邪恶进而获胜，人子对七个教会的每个人说，祂会将得胜的果子赐给他，对以弗所教会的使者说：得胜的，我必将生命树的果子赐给他吃。(启示录2:7)

To the church in Smyrna he says, “Those who overcome will suffer no harm from the second death” (Revelation 2:11).

对士每拿教会的使者说：得胜的，必不受第二次死的害。(启示录 2:11)

To the church in Pergamos he says, “To those who overcome I will give the hidden manna to eat” (Revelation 2:17).

对别迦摩教会的使者说：得胜的，我必将那隐藏的吗哪赐给他。(启示录 2:17)

To the church in Thyatira he says, “To those who overcome I will give power over the nations” (Revelation 2:26).

对推雅推喇教会的使者说：那得胜的，我要赐给他权柄制伏列国。（启示录 2:26）

To the church in Sardis he says, “Those who overcome will be clothed in white garments” (Revelation 3:5).

对撒狄教会的使者说：凡得胜的、必这样穿白衣。（启示录 3:5）

To the church in Philadelphia he says, “Those who overcome I will make pillars in the temple of God” (Revelation 3:12).

对非拉铁非教会的使者说：得胜的，我要叫他在我神殿中作柱子。（启示录 3:12）

To the church in Laodicea he says, “To those who overcome I will grant to sit with me on my throne” (Revelation 3:21).

对老底嘉教会的使者说：得胜的、我要赐他在我宝座上与我同坐。（启示录 3:21）

Let me also add the following as a final note: The more we are reborn, that is, the more the process of regeneration is perfected in us, the less we attribute anything of goodness and truth, or goodwill and faith, to ourselves; we attribute it all to the Lord. We are taught this very clearly by the truths that we keep drinking in.

最后一点：人越改造得多，或者说，他的重生越趋向完美，他就越不将良善与真理，即仁爱与信心归于自己，而是将这些东西归于主。因为他逐渐汲取的真理会清楚地教导他这些。

THE MORE WE ARE REGENERATED, THE MORE OUR SINS ARE LAID ASIDE

人越被重生，他越多的罪就被赦免

The more we are regenerated, the more our sins are laid aside, because the process of being regenerated is a matter of restraining our flesh so that it does not control us, and taming our old self and its cravings so that it does not rise up and destroy our intellectual faculty. Once our intellectual faculty is destroyed we can no longer

be reformed; this reformation cannot take place unless our spirit, which is above our flesh, is instructed and perfected.

人得重生越多，他的罪被赦免的就越多。原因在于，重生在于抑制肉欲，使它不再掌控人，在于制服旧人及其欲望，使它不会蹿升并毁灭理智才能，因为若这才能被毁，人就不再可能被改造。除非肉体之上的人之灵性接受教导并逐步完善，否则这种改造不可能发生。

Surely everyone (whose intellect is still intact) can see from what was just stated that this sort of process cannot be completed in a moment. It happens in stages, much the way we are conceived, carried in the womb, born, and brought up, as was presented above. The traits of the flesh or the old self are embedded in us from the day we are born. They build the first home for our mind. Cravings live in that home like predatory animals in their dens. At first they live in the entryways. Then bit by bit they move by stealth into levels of the house that are below ground. Later on they go upstairs and make bedrooms for themselves there. This takes place gradually as we grow up from our childhood through youth to young adulthood, when we begin to have thoughts that come from our own understanding and perform actions that come from our own will.

只要人有正常认知，都不难由此推论，这种事不可能瞬间成就，而只能逐步进行。就象前面描述过的人的受孕、在子宫内孕育，出生和成长的过程。因为属肉体或旧人的那些特性是人与生俱来的，它们在人的心智内建立了最初的家，欲望住在其中，就象野兽住在它们的洞穴一样。它们先是住在前院，然后鬼鬼祟祟的进入房子的地下室，后来爬上楼梯，使那里成为其卧室。这一切随着孩子成长，变成少年，之后长成青年而逐步进行，其中他开始用自己的认知思考，并用自己的意志行动。

Surely everyone can see that the home that has been established in our mind to this point—a place where cravings join hands and dance with each other like owls, vultures, and satyrs [Isaiah 13:21; 34:13 - 15]—cannot be torn down in a single moment and a new home constructed in its place. First the cravings that are holding hands and dancing have to be set to one side, and new healthy desires for what is good and true need to be brought in to replace our unhealthy desires for what is evil and false.

当然每个人都能看到，建在心智这所房子里面的各种欲望，象猫头鹰、秃鹫和萨梯（注：希腊及罗马神话中半人半兽的森林之神，好色之徒）一样携手共

舞，这房子不可能瞬间被毁掉，并在其址上建造新房子。那些手牵手、自娱自乐的欲望不是必须先被驱逐，属于善与真的健康新欲望才能被引入，以取代属邪恶与谬误的有害欲望吗？

All this cannot happen in a moment. Every wise person can see the truth of this just from the fact that each evil is composed of countless cravings. Every evil is like a piece of fruit that under its skin is full of worms with black heads and white bodies. There are a great number of such evils and they are joined to each other, like a spider's offspring when they first hatch out of its belly. Therefore unless one evil after another is taken away until their confederation is broken up, we cannot become a new person.

聪明人仅从这一考虑就能明白，这些事不可能瞬间完成，即每种恶都是由不计其数的欲望组成，它就象表皮下面布满黑头白身蛆虫的水果，众多邪恶还紧紧联结起来，如同蜘蛛刚刚孵化出来的后代。因此，除非邪恶一个个地被揭露出来，直到它们的联盟被破坏，否则人不可能被更新。

These things have been stated to support the point that the more we are regenerated, the more our sins are laid aside.

引用这些事是为了清楚表明，人越被重生，他才有越多的罪被赦免。

From the day we are born we have an inclination toward evils of every kind. Because of that inclination we yearn for these evils. If we have the freedom, we also do them. From birth, we long to control other people and to own what belongs to them. These two longings tear to pieces any love we might have for our neighbor. They induce us to hate anyone who opposes us; that hatred leads us to desire revenge; and that desire for revenge inwardly cherishes the idea of our opponent's death. The same forces also lead us to think it is perfectly acceptable to commit adultery, to take things by secret acts of thievery, and to slander people, which is bearing false witness. People who think these things are acceptable are atheists at heart. This is the nature we are born with. Clearly then, we are born a hell in miniature.

人生来就倾向于各种邪恶，来自这倾向的欲望紧随其后，并且只要他在自由中，还是会作恶。因为他生来就渴望控制别人，占有他人财物，这两种欲望粉碎了对邻之爱，然后他仇恨反对自己的每个人，其仇恨又呼出内心怀有杀机的报复。由于同样的原因，他毫不在乎通奸，也不在乎如盗窃之类的抢劫，以及

包含假见证的亵渎。若不把这些事放在眼里，他内心里就是一个无神论者。这就是人生来的模样，由此清楚可知，人天生就是一个微型地狱。

Nevertheless, unlike animals, we are born with inner levels of mind that are spiritual. We are born for heaven. Because our earthly or outer self is a hell in miniature, as just noted, it follows that heaven cannot be planted in that hell; that hell must be moved out of the way.

既然人就其内在心智而言是属灵的，和动物不同，因而他是为天堂而生的，然而，如前所述，其属世或外在人就是一个微型地狱，那么可知，天堂不可能被植入地狱，除非这地狱被移走。

People who know how heaven and hell differ from each other and how the one is located in relation to the other are able to know how we are regenerated and what we are like afterward. To make this better understood to those who do not have this knowledge, I will briefly reveal the following.

如果人知道天堂和地狱之间的关系，以及它们之间的差别，那么他就能知道人如何重生，也能知道重生后的状况。为了使那些不了解这些知识的人更好地理解，我将简要地做如下说明。

All those who are in heaven turn their faces toward the Lord. All who are in hell turn their faces away from the Lord. Therefore when you look at hell from heaven, you see only the backs of the people there and the backs of their heads; in fact they also look upside down (like people on the far side of the earth) with their feet up and their heads down, even though they walk on their feet and turn their faces this way and that. It is the fact that the inner levels of their minds are turned in the opposite direction that makes them look this way. This may sound hard to believe, but I have seen it myself.

凡在天堂者皆面向主，而凡在地狱者皆背离主。所以，若人从天堂俯视地狱，只能看见后脑勺和背部，实际上，他们甚至看似倒挂，就象位于地球另一侧的人，脚朝上而头向下，尽管他们用脚走路，脸能四处转动。正是他们心智内在的相反方向，使他们看起来如此。这似乎很难相信，但却是我亲眼所见。

These experiences revealed to me how regeneration takes place. It happens in the same way that hell is relocated and sequestered from heaven. As I noted above, by our first nature—the nature we are born with—we are a hell in miniature. By our second nature, the nature we derive from our second birth, we are a heaven in miniature.

这些事实清楚表明重生是如何发生的，其过程恰似移走地狱，使之与天堂隔离一样。因为如上所述，就其与生俱来的最初天性而言，人是一个微型地狱；而就其经由重生获得的第二天性而言，人是一个微型天堂。

It follows from this that the evils within us are relocated and sequestered on an individual scale in the same way that hell is relocated and sequestered from heaven on a grand scale. As our evils are relocated, they turn away from the Lord and gradually turn themselves upside down. This happens step by step as heaven is implanted in us—that is, as we become a new person.

由此可知，每一个体之人的邪恶被移走和隔离的方式，正如总体上天堂和地狱被隔离的方式一样。由于邪恶被移走，所以它们远离主，逐渐倒置。随着天堂植入人内，这些一步一步地发生，直到他变成一个新人。

In the hope of shedding further light, I will add that every evil within us has a connection to people in hell who are involved in that same evil. On the other hand, every good thing within us has a connection to people in heaven who are involved in that same goodness.

为进一步说明，我要补充一点，即人的每种邪恶都和有类似邪恶的地狱灵相联，另一方面，人的每种良善都和有类似良善的天堂天使相联。

From these points it can be seen that being forgiven for our sins is not a matter of their being completely washed away or eliminated from us, but of their being relocated and sequestered within us. It is also clear that every evil that we have actively made our own stays with us.

刚才所说的一切可以证实，罪的赦免并非把它们根除或洗去，而是移走它们，从而将其隔离出去。同样清楚的是，人积极主动制造的每一邪恶都与他同在。

Because “forgiveness of sins” means that they are relocated and sequestered within us, it follows that we are withheld from our evil by the Lord and held in goodness. This is the benefit that regeneration gives us.

既然罪的赦免就是将它们移走并隔离出去，那么可知，主将人从邪恶里隔离出来，并保守在良善之中，这就是人经由重生得到的礼物。

THE ROLE OF LEVELS IN REGENERATION

层级在重生中的作用

There are levels of love and wisdom, consequent levels of warmth and light, and also levels of atmosphere. Without a knowledge that there are levels, what they are and what they are like, what is to follow will be incomprehensible, since there are levels in everything that has been created; therefore they exist in every form. Consequently, I need to discuss levels [here].

仁爱和智慧有层级，相应地温暖和光明有层级，大气也有层级。如果不知道层级的存在，它们是什么，以及它们的样式，就无法理解接下来的讨论，因为受造的每一种事物都有层级，因此层级以各种形式存在。因此，我需要在这里讨论层级。

We can tell clearly from the angels of the three heavens that there are levels of love and wisdom. Angels of the third heaven so surpass angels of the second heaven in love and wisdom, and these in turn so surpass angels of the farthest heaven, that they cannot live in the same place. Their levels of love and wisdom mark them off and separate them. This is why angels of the lower heavens cannot climb up to angels of the higher heavens, and why if they are allowed to climb up they do not see anyone or anything around them. The reason they do not see anyone is that the love and wisdom of the higher angels is on a higher level, a level beyond their perception. Every angel actually is her or his love and wisdom; and love together with wisdom is human in form because God, who is love itself and wisdom itself, is human.

仁爱和智慧有层级，可从天使所居天堂分三层的事实清楚看出。在仁爱与智慧方面，第三层天的天使远胜第二层天，第二层天天使也远胜第一层天的天使，甚至因此他们无法住在一起。是其仁爱与智慧的层级将他们区别开来。因此，低层天的天使无法上升进入高层天的天使之中，如果进入，他们看不见高层天的天使，也看不见周围的任何东西。看不见的原因在于那里的天使处于更高层级的仁爱与智慧中，这些超出了他们的觉知范围。每位天使都是他仁爱与智慧的化身，仁爱与智慧所取的形式就是人，因为作为仁爱之本和智慧之本的神是人格的神（神是人）。

Occasionally I have been allowed to see angels of the farthest heaven go up to angels of the third heaven. When they managed to get there, I heard them complain that they could not see anyone; and yet they

were surrounded by angels. They were afterwards told that these angels had been invisible to them because they could not perceive their love and wisdom, and it is love and wisdom that give angels their human appearance.

有时，我被允许看到第一层天的天使升到第三层天的天使之中，当他们到达那里时，我听到他们在抱怨，说他们看不到任何人，尽管三层天的天使当时就在他们旁边。后来，他们被告知，之所以见不到那些天使，是因为感受不到那些天使的仁爱与智慧，是仁爱与智慧让天使显为一个人。

It is even clearer that there are levels of love and wisdom if we compare angels' love and wisdom with our love and wisdom. It is generally acknowledged that the wisdom of angels is unutterable, relatively speaking. It is also incomprehensible to us when we are wrapped up in our earthly love. The reason it seems unutterable and incomprehensible is that it is on a higher level.

180. 从天使与世人的仁爱智慧比较上，更明显看出仁爱智慧有层级之分。众所周知，两相比较时，天使的智慧妙不可言。对处于属世之爱的世人而言，天使的智慧简直是高深莫测，看起来妙不可言和不可思议，是因为天使的智慧处于更高的层级。

Since there are levels of love and wisdom, there are levels of warmth and light—warmth and light here meaning spiritual warmth and light as angels experience them in the heavens and as they exist for us in the deeper levels of our minds. This is because we do have a warmth of love and a light of wisdom like that of angels.

181. 仁爱与智慧有层级，因而热与光也有层级。这里所说的热与光，就是天堂中天使所享之灵性之热与光，也存在于人的灵性深处。这是因为人确实有像天使那样的，爱的温暖和智慧之光。

It is like this in the heavens. The quality and amount of angels' love determines the quality and amount of their warmth, and their wisdom similarly determines their light. This is because there is love in their warmth and wisdom in their light. The same holds true for us on earth, but with the difference that angels feel the warmth and see the light, while we do not, the reason being that we are focused on physical warmth and light; and as long as we are, we feel spiritual warmth only as a kind of pleasure of love and see spiritual light only as a kind of sense of what is true.

在天堂中，天使有怎样的爱、有多少爱，那么他们的热就怎样、就有多少，其智慧与光明也是如此。如之前所说，仁爱在热中与他们同在，智慧在光中与他们同在。地上的世人也是如此，区别在于：天使能感受热、能见到光，而世人不能。世人生活在属世之热与光的世界；只要他们生活于此，就感受不到属灵之热，除非偶尔沉浸在爱的喜悦之中时；也看不见属灵之光，除非在悟出真理的那一刻。

Since people know nothing about the spiritual warmth and light within them as long as they are focused on physical warmth and light, and since they can know about this only through experience offered by the spiritual world, I need first of all to talk about the warmth and light that surround angels and their heavens. This is the one and only way to shed some light on this matter.

世人只要生活在属世之热与光的世界中，就根本无法知道他们里面的属灵之热与光，也无法领会关于这方面的知识，除非通过属灵世界获取体验，因此我先要在此谈谈围绕天使及其天堂的热与光，唯有从此着手，才有可能澄清相关问题。

However, the levels of spiritual warmth cannot be described on the basis of experience because the love to which spiritual warmth corresponds does not fit into the images of our thought. Still, the levels of spiritual light can be described because light does fit. It is actually an attribute of thought. On the basis of levels of light, we can understand levels of spiritual warmth, since warmth and light are on comparable levels.

然而，属灵之热的层级，无法凭经验来描述，因为属灵之热所对应的爱并不在形象思维的认知范畴。不过属灵之光的层级则可以描述，因为光是思维的一种特性，落入认知这个范畴。并且，因为光与热具有可比较的层级，所以可通过属灵之光的层级来理解属灵之热的层级。

As for the spiritual light that surrounds angels, I have been allowed to see this with my own eyes. For angels of the higher heavens, the light is so brilliant that it is indescribable, even by comparison with the brilliance of snow; and it also has a glow that defies description, even by comparison with the radiant glory of our world's sun. In short, this light is a thousand times greater than the light at noon on earth. The light of angels of the lower heavens can in some measure be described by comparisons, though. Even so, it surpasses the highest level of light on earth.

至于围绕天使的属灵之光，我被许可亲眼见到，高层天天使所处的光明，其灿烂无以言表，雪之白耀也根本无法相比；它有一种无法描述的光辉，世间太阳的光辉根本无法比拟。一句话，那光比世间正午之光胜过千倍。另一方面，较低天堂中的光明虽然可以通过比较来描述，但也远胜过世间最强的光明。

The reason the light of angels of the higher heavens defies description is that this light is integral to their wisdom. Since their wisdom, relative to ours, is inexpressible, so is their light. We can tell from these few facts that there are levels of light; and since wisdom and love occur on comparable levels, it follows that there are similar levels of warmth.

高层天堂中天使的光明无法言表的原因，在于他们的光与其智慧融为一体，与世人相比，他们的智慧无法形容，所以也无法描述那里的光明。由上述内容可看出，光分层级。因为智慧与仁爱具有可比较的层级，所以热也有类似的层级。

Since the atmospheres are what receive and hold warmth and light, it follows that there are as many levels of atmosphere as there are of warmth and light—as many, that is, as there are levels of love and wisdom. An abundance of experience in the spiritual world has shown me that there are several atmospheres, distinguished from each other by level. One kind of experience was especially convincing, namely that angels of lower heavens cannot breathe in the realm of higher angels. They seem to labor for breath like creatures taken out of the air into the ether, or like creatures taken out of the water into the air. Then too, the spirits below heaven look as though they were in a cloud.

（属灵）大气接受并容纳热与光，于是（属灵）大气分多少层级，热与光就有多少层级，相应地仁爱与智慧也是如此。（属灵）大气有层级之分，彼此截然不同，对我来说最明显不过，因为我在灵性世界中有这方面的大量经验。特别是从这个事实可清楚看出：较低层天堂中的天使在较高层天使居住之地根本无法呼吸，看起来上气不接下气，就像把动物从大气带进太空，或从水中带进空气。而且，天堂之下的灵看起来好像住在云里。（灵性世界也有空气，称为属灵大气）

THERE ARE TWO KINDS OF LEVELS, VERTICAL LEVELS AND HORIZONTAL LEVELS.

层级有两种：垂直层级和水平层级

Knowing about levels is a kind of key to unlocking the causes of things and probing into them. In the absence of this knowledge, hardly anything can be known about causes. In the absence of this knowledge, the objects and subjects of both worlds look so simple that there seems to be nothing within them beyond what meets the eye. Actually, though, in comparison to what lies hidden within, this surface is like one feature compared to a thousand or ten thousand.

关于层级的知识是揭开事物的原因、进而探究根源的关键。没有这些知识，对于原因就几乎一无所知。若无相关知识，两个世界中的客体与主体看起来只是如此单调乏味，除了眼见景象之外，似乎没有任何内涵；然而事实上，所显现的表象与隐藏其中的内涵相比，表象如同以一比千，甚至一比一万。

There is no way to uncover these deeper, invisible features without a knowledge of levels. We move from outer to inner and then to inmost by levels, and not by gradual levels but by distinct ones. “Gradual levels” is the name we give to declines or decreases from coarser to finer or denser to rarer, or better, to gains or increases from finer to coarser or from rarer to denser. They are just like going from light to darkness or from warmth to cold.

若无层级的知识，则无法揭开深藏而无法看见的内在特性。因为按照层级，事物的分布从外到内、再达至内；这层级不是连续的，而是离散的（或非连续）。“连续层级”这个术语应用于从粗糙到精细、从密集到稀薄；或者从精细到粗糙、从稀薄到密集的逐渐过程。就像从光到暗、从热到冷的渐变。

In contrast, distinct levels are totally different. They are like antecedent, subsequent, and final events, or like the purpose, the means, and the result. We refer to them as “distinct” because the antecedent event exists in its own right, the subsequent event in its own right, and the final event in its own right; and yet taken together they constitute a single whole.

而“离散层级”完全不同，它们就像事物的在先、随后、最终；或者就像目的、手段、结果。这些层级被称为“离散”（或“非连续”）的，是因为在先、随后、最终，各自独立，又可合为一体。

Our atmospheres from top to bottom, from sun to earth, the atmospheres called ethers and airs, are marked off in levels of this

kind. They are like the elements, compounds, and compounds of compounds that, taken all together, constitute a complex entity. These levels are distinct because they arise separately. They are what we mean by “vertical levels.” The other levels, though, are gradual because they increase evenly. These are what we mean by “horizontal levels.”

从至高、到最低，或者从太阳到地面，被称为“以太和空气”的（属灵）大气就是这样被区分为各层级。它们还好比简单物、聚合物、聚合物之聚合，三者联合被称为“复合体”。这样的层级是非连续的（或离散的），因为各自独立存在，这就是所谓的“垂直层级”。而其他的层级是连续的，因为它们逐渐均衡地增加，这就是所谓的“水平层级”。

Absolutely everything that happens in the spiritual world and in the physical world results from a confluence of distinct and gradual levels, or of vertical and horizontal levels. We call the dimension constituted by distinct levels “height” and the dimension constituted by gradual levels “width.” Their position relative to our eyesight does not change their labels.

存在于心灵世界和物质世界中的各个及所有事物都是“离散层级”和“连续层级”的共存，也就是，“垂直层级”和“水平层级”共存其中。由离散层级构成的维度，被称为“高度”；由连续层级构成的维度，被称为“广度”。它们在人眼中的相对位置并不会改变其命名。

Without a recognition of these levels, nothing can be known about the differences between the three heavens or about the differences of the love and wisdom of angels there, nothing about the differences of the warmth and light that surround them, nothing about the differences of the atmospheres that encompass and envelop them. Without a recognition of these levels, nothing can be known about differences of the inner abilities of our own minds, which means that nothing can be known about our states of reformation and regeneration, nothing about the differences of the outer, bodily abilities of both us and angels, nothing whatever about the difference between what is spiritual and what is physical and nothing therefore about correspondences, nothing about any difference between the life of humans and that of animals or between higher and lower animals, nothing about differences in the forms of the plant kingdom or the substances of the mineral kingdom.

如果没有这些关于层级的知识，就无法理解三层天堂彼此如何不同，也无法了解天使的爱与智慧的差异，对于环绕他们周围的温暖和光明的区别也一无所知。而且，如果没有关于层级的相关概念，对于世人思想中的内在能力之间的区别，以及关于改造与重生的各种状态，就会一无所知。对于天使与世人身体的外在各样能力之间的区别，还有属灵与属世之间的分别，以及什么是对应等等，都会一无所知。如果没有层级的概念，对人类生命和动物生命之间的区别，以及高等与低等动物之间的区别也会一无所知；对植物界中各种形式之间的分别，还有矿物界各种材料之间的分别，都将一无所知。

We can tell from this that people who do not know about these levels do not see causes clearly and fairly. They see only effects and form judgments about causes on that basis—usually by tracing a string of effects. Yet causes produce effects not by simple continuity but by a distinct step. The cause is one thing and the effect another, and the difference between them is like the difference between an antecedent event and a subsequent one, or like the difference between what forms and what is formed.

由此可见，人们若不知道这些层级，就无法清楚公正地看到原因；他们只看见结果，并在此基础上形成对原因的判断—通常是追踪一系列结果链。然而，结果的产生并非简单的连续，而是一个非连续步骤。因为原因是一回事，而结果是另一回事。两者之间的分别，就像在先导与后续之间的分别，又或像形成力与形成物之间的分别。

The angelic heavens may serve as an example for better comprehension of the reality and nature of distinct levels and of how they differ from gradual levels. There are three heavens marked off by vertical levels so that one is underneath another. The only way they communicate is by an inflow that comes from the Lord through the heavens in sequence down to the lowest, and not the other way around.

为了更好地理解何谓“垂直层级”，其属性如何，与“水平层级”如何区别，可以天堂为例加以说明。有三层天堂，它们的区分就是凭借“垂直层级”；因此，天堂一层在另一层之下，各层之间的往来仅凭着从主发出的“流注”，按顺序通过各层天堂、直达最低层，但不逆向）。

Each heaven on its own, though, is marked off not by vertical levels but by horizontal ones. The people in the middle or center are in the light of wisdom, while those around them all the way to the borders are in the shadow of wisdom. That is, wisdom wanes all the way to ignorance as the light declines into shadow, which happens gradually.

各天堂自身，则照着“水平层级”，而非“垂直层级”被划分。在中间的，也就是位于中央的，是那些在智慧之光中的；而在其四周、直到边界的，则是那些在智慧之荫中的。智慧就这样逐渐减弱、直到无知，就像光逐渐减弱直到成荫，发生的过程是持续地。

It is the same with us. The inner realms of our minds are marked off into as many levels as are the angelic heavens, with one level over another. So the inner realms of our minds are marked off in distinct or vertical levels. This is why we can be engaged in the lowest level, a higher level, or the highest level depending on the level of our wisdom. It is why the higher level is closed when we are exclusively engaged in the lowest one, and why the higher one is opened as we accept wisdom from the Lord. There are also gradual or horizontal levels in us just as there are in heaven.

世人也一样，他们心性的内在领域也像天堂那样被分成许多层级，一级高过一级。因此，属于世人心性的内在领域照着“垂直层级”被区分开来。因此，根据人的智慧不同，他可以处于最低层，可以在较高层，也可以在最高层；而且，当他仅处于最低层时，高层就被关闭，而当他从主接收智慧时，高层就可被打开。正如天堂一样，人的内在也有连续的层级，即水平层级。

The reason we resemble the heavens is that we are miniature heavens as to the deeper realms of our minds when we are engaged in love and wisdom from the Lord. (On our being miniature heavens as to the deeper realms of our minds, see Heaven and Hell §§ 51 - 58.)

人之所以可以像天堂，是因为就人的内在心性而言，当他接受主的仁爱与智慧时，就构成缩微版的天堂。（关于人的内在心性缩微版的天堂，可参阅《天堂与地狱》51-58节）。

We can tell from this sample that people who know nothing about distinct or vertical levels cannot know anything about our state when it comes to reformation and regeneration, processes that are effected by our acceptance of love and wisdom from the Lord and a consequent opening of the deeper levels of our minds in due sequence. They cannot know, either, about the inflow through the heavens from the Lord or about the design into which they themselves were created. Anyone who ponders these subjects on the basis of gradual or horizontal levels rather than distinct or vertical ones can see them only in terms of effects and not at all in terms of causes. Seeing things solely in terms of effects is basing thought on illusions,

which leads to one error after another. By inductive reasoning we can multiply these errors so much that ultimately grotesque distortions are labelled truths.

从以上例子可知，人若不知道离散层级、即垂直层级，对他的改造和重生的状态就一无所知；因为改造和重生是通过接收主的仁爱与智慧、从而心性的内在层级被逐层打开来完成的。也就无从知晓从主而来、经由天堂的流注，以及他自己被造的设计。人若按照水平层级而不是垂直层级来思考上述内容，他就无法从原因来认识，只能从结果来认识。仅从结果来思考，就是依据幻觉来思考，由此生出错误，进而错上生错，并通过归纳推理不断倍增，最终伪谬泛滥，却被称为“真理”。

I am not aware that anything about distinct or vertical levels has yet come to people's attention—only things about gradual or horizontal levels. Yet nothing about causes can come to light in truth without familiarity with both kinds of level. That is why this whole part is devoted to this subject. . . .

迄今为止，关于离散层级或垂直层级的知识不为人知，人们只知道连续层级或水平层级；但是，如果不同时了解这两种层级，就无法了解原因的真相。因此这整章将专门讨论这个问题。。。

VERTICAL LEVELS ARE MATCHED IN KIND, WITH ONE FOLLOWING FROM ANOTHER IN SEQUENCE LIKE A PURPOSE, A MEANS, AND A RESULT.

垂直层级按类别匹配，依次接续就像目的、原因和结果一样

Since horizontal or gradual levels are like levels of light to shade, warmth to cold, hard to soft, dense to sparse, coarse to fine, and so on, and since we are familiar with these levels from our sensory and visual experience, while we are not familiar with vertical or distinct levels, I need

to give particular attention to these latter in this part. Without familiarity with these levels, that is, we cannot see causes.

水平层级，就是连续层级，如同由光到暗、由热到冷、由硬到软、由密到稀、由厚到薄等等的渐变。人们熟悉这些可以用感觉与视觉来体察的层级，而不熟悉垂直或离散层级。本章将特别介绍垂直层级，如果没有关于这种层级的知识，就无法理解原因。

It is in fact recognized that a purpose, a means, and a result follow in sequence like antecedent, subsequent, and final events. It is recognized that the purpose produces the means and then produces the result through the means so that the purpose can be realized; and much more is recognized along the same lines. Knowing such things without seeing them by applying them to actual events, however, is only abstract knowledge. It lasts only as long as we are engaged in analytical thought on the basis of metaphysical principles. As a result, even though a purpose, a means, and a result do progress by distinct levels, still there is little if any knowledge of those levels in the world. Thinking only about abstractions is like something ethereal that dissipates; but if these abstract principles are applied to things of an earthly nature, then they are like something we see with our own eyes on earth, and they stay in our memory.

我们知道，目的、手段和结果依次接续，就像在先、随后和最终那样顺序接续；还知道，目的产生手段，并通过手段、产生结果，经由手段目的得以实现。许多事情都是按照如此的顺序被认识。然而，如果仅只是停留于知道这些概念，却不能在实际应用中理解它们，那就只是抽象的知识而已，就像人只停留在对形而上玄学的苦思冥想那样。这样的话，即使目的、手段和结果依照离散层级发展，世人关于这些层级的知识还是非常稀少。只是抽象的知识就好比稍纵即逝的缥缈之物，但若能被应用于世上事物中，它们就如地上之物一样清晰可见，能保存在记忆之中。

Everything in the world characterized by three dimensions, that is, everything we call a compound, is constituted by three vertical or distinct levels. Some examples may make this clear. We know from visual experience that every muscle in the human body is made up of tiny fibers and that these, gathered into bundles, make up the larger fibers we call motor fibers. From these bundles comes that compound entity called a muscle.

发生在世上的展现三维性或者我们称之为“复合体”的一切现象，都由垂直层级或离散层级构建而成。为方便理解，可举例说明。我们知道，人体中的每条肌肉由微细的肌纤维构成，这些微细纤维聚集成束、构成被称为“肌束”的更大的肌纤维束，肌束再聚集成复合体，称为“肌肉”。

It is the same with our nerves. The smallest fibers in them are woven together into larger ones that look like threads, and gatherings of these are woven together into nerves. It is the same with the rest of

the weavings, bundlings, and gatherings that make up our organs and viscera. They are compounds of fibers and vessels in various arrangements, depending on similar levels.

神经也是如此，微小的神经纤维以同样的方式被聚凑成宛如细线的较大纤维束，这些纤维再聚合成神经干。其它组织器官的组合、结缔和汇整也按照类似方式，在那里纤维和血管照着相似的层级，依照各自不同的安排组成复合体。

It is the same as well in all the members of the plant kingdom and all the members of the mineral kingdom. There are threefold gatherings of filaments in wood and threefold conglomerates of elements in metals and rocks as well.

植物界和矿物界的所有事物也是如此。木头之中也有类似的纤维三重组合现象；金属与石头中也有类似现象，按这种三重组合的方式聚集而成。

We can see from this what distinct levels are like, namely that one level is made from another and a third from the second, the third being called a compound. Each level is distinct from the other.

从上面所举例子中，可看出垂直层级的大概，也就是一个层级由另一个层级构成，第三层级由第二层级构成，从而第三层级被称为“复合体”。每个层级之间又彼此分立。

On this basis we can draw conclusions about things not visible to our eyes, since their arrangement is similar—for example about the organized substances that are the vessels and dwellings of the thoughts and feelings in our brains, about the atmospheres, about warmth and light, and about love and wisdom. The atmospheres are vessels of warmth and light, and warmth and light are vessels of love and wisdom. So if there are levels of the atmospheres, then there are similar levels of warmth and light and similar levels of love and wisdom. There is not one set of relationships in one case and a different set in another.

从上述例子类推，那些不能眼见之物也可以做此推论，因为它们的安排是类似的。例如，大脑中作为思维与情感之容器与居所的物质结构，也是这样。关于大气，热与光，仁爱与智慧，也都是如此。因为大气是热与光的容器，热与光是仁爱与智慧的容器，所以，大气有怎样的层级，热与光、仁爱与智慧便有怎样的层级。适用于一种情况却不适用于另一种情况的关系，是不存在的。

We can tell from what has just been said that these levels are consistent, of the same character and nature. The smallest, larger,

and largest motor fibers of our muscles have the same basic nature. The smallest, larger, and largest nerve fibers match; the woody filaments match from their smallest forms to their compounds; and the parts of rocks and metals match in the same way. The organized substances that are vessels and dwellings of our thoughts and feelings match, from the very simplest to their overall compound, the brain. The atmospheres match, from pure ether to air. The levels of warmth and light that parallel those of the atmospheres in their sequence match; and therefore so do the levels of love and wisdom.

从上述例子看出，这些层级普遍的具有相同的品质和属性。从组成肌肉的最小肌纤维、较大的肌束到最大的整块肌肉，具有相同的基本特性。从最小的神经纤维，神经束到整个神经干是同质匹配的；从最微小的木纤维，直到它们的整块木料复合体，都同质匹配。各种石头与金属的组成部分也是如此。作为思维与情感的容器和居所的有组织物质大脑，从最简单层级、到高度复杂的整体都同质对应匹配。大气，从纯净的以太到空气，都是同质的。大气的层级顺序与热与光的层级对应匹配；因此仁爱与智慧的层级也对应匹配。

Things that are not of the same character and nature do not match and do not harmonize with things that do. This means that they cannot combine with them to make up distinct levels. They can combine only with their own kind, with things of the same character and nature, things that match.

不同品质和属性的事物不相匹配，与同质之物不能谐和；因此异质的事物无法联合起来形成垂直层级，只有相同品质与属性、也就是同质的事物方能形成垂直层级。

Clearly, these levels are in a sequence like that of a purpose, a means, and a result, since the first or smallest promotes its cause through the intermediate and achieves its result through the last.

很显然这些层级依次接续，如同目的、手段和结果。最初或最小的事件，通过中间事件促其成为原因，经由最终的事件达到结果。

It is important to realize that each level is delineated from the other by its own membrane, with all the levels together being delineated by a common membrane. This common membrane communicates with the deeper and deepest levels in proper sequence, which is what makes possible the union and concerted action of all of them. . . .

重要的是要知道，每一层级都有自己的边界，从而与另一层级划界分隔，所有层级又依据共同的边界而成形。这个共同边界与深层层级、甚至与至深层级按照适当的顺序保持联系。因此，总体上结合一体，并且行动一致。。。

IN A SEQUENTIAL ARRANGEMENT, THE FIRST LEVEL IS THE HIGHEST AND THE THIRD THE LOWEST, WHILE IN A SIMULTANEOUS ARRANGEMENT, THE FIRST LEVEL IS THE CENTER AND THE THIRD LEVEL IS THE CIRCUMFERENCE.

在连续序列中，第一级最高，第三级最低；

而在同步序列中，第一级位于核心，第三级构成外围

There is a sequential arrangement and a simultaneous one. The sequential arrangement of these levels is from highest to lowest or from top to bottom. This is the arrangement of the angelic heavens, with the third heaven as the highest, the second in between, and the first as the lowest. These are their relative locations.

存在着连续序列和同步序列。连续序列的层级从最高到最低，或者从顶部到底部。这是天使天堂的序列：在那里，第三层天最高，第二层居中，第一层最低。这就是它们彼此之间的位置关系。

The same sequential arrangement applies to states of love and wisdom among angels in heaven, to warmth and light, and to spiritual atmospheres. The same arrangement applies to all the processes of perfection of events and forms there.

同样的连续序列，也适用于天堂中天使的仁爱与智慧之状态，还有他们所处之热与光的状态，以及属灵大气的状态。在那里，一切事物和结构的完美都在这样的次序中

When the vertical or distinct levels are in this sequential arrangement, they are like a tower divided into three floors so that one can go up or down. The most perfect and lovely things are on the top floor, less perfect and lovely things on the middle floor, and still less perfect and lovely things on the lowest floor.

当垂直层级或离散层级构成这样的连续序列时，它们就像分为三层、可在其中上下的塔；最高一层中的事物，最完善和最美丽；中间一层中的，完善和美丽程度稍逊；最低一层中的，完善和美丽程度更逊。

In a simultaneous arrangement of the same levels, though, it looks different. Then the highest elements of the sequential arrangement—as I have mentioned, the most perfect and lovely ones—are in the center, the lower ones in an intermediate region, and the lowest on the outside. It is as though there were a solid object made up of these three levels with the finest substances in the middle or center, less fine particles around that, and on the outside, forming a kind of envelope, parts composed of these and therefore coarsest. It is as though the tower we were talking about had settled into a plane, with the top floor becoming the center, the middle floor an intermediate region, and the lowest floor the outside.

这些同样的层级构成的同步序列，则是另一番景象。连续序列中最高层的事物、就是前述最完善和最美丽的事物，处于至内的位置；中间层的，处于中部；最低层的，在周边。它们就像由这样的三层级构成的实体：其中在核心或中央的，是最完美部分；环绕核心的，是完美程度稍逊的部分；周边则由最为粗糙的成分构成外壳。这就好比上述的塔沉降为一个平面，最高部分便形成了平面的至内核心，中层部分形成环绕核心的中间部分，最低部分则形成周边。

Since the highest thing in sequential arrangement is the central thing in simultaneous arrangement and the lowest is the outermost, “higher” in the Word means more internal and “lower” means more external. The same holds for “upward” and “downward” and for “high” and “low.”

正因连续序列的最高部分成为同步序列的核心，最低部分成为外围，所以在圣言中，更高的事物表示更内在的事物，更低的表示更外在的。往上或往下，以及高和低都表示同样的意思。

In every final form there are distinct levels in simultaneous arrangement. This is the arrangement of the motor fibers in every muscle, the fibers in every nerve, the fibers and tiny vessels in all our viscera and organs. At the heart of each are the simplest and most perfect substances, while the outside is formed from their compounds.

一切终端结构中都有离散层级按同步序列存在。所有肌肉中的运动纤维、每条神经中的纤维、还有所有脏腑和器官中的纤维和血管，都在这样的序列中。这

些事物的至内在部分都是最简单之物，也是最完美之物；至外在部分是它们的混合体。

The same arrangement of these levels is found in every seed, every fruit, even in every metal and rock. This is the nature of the parts that constitute their totality. Their central, intermediate, and outermost parts are on these levels, and they themselves are successive compounds, aggregates, or masses of these simple components that are their primary substances and materials.

如此安排的这些层级也存在于所有种子和水果中，也存于所有金属和石头中。它们的组成部分就是这样被构成，并由此构成整体。它们的至内、中间和至外部分按照这样的层级安排，因为它们是彼此接续的合成体，也就是简单的原初物质或基本材料成分的聚合或总成。

In short, there are levels like this in every final form and therefore in every effect, since every final form consists of antecedents that in turn consist of things primary to them. Likewise every result comes from a means and every means from a purpose, the purpose being the whole essence of the means and the means the whole essence of the result, as I have just explained. Further, the purpose constitutes the center, the means the intermediate, and the result the final outcome.

总而言之，在一切终端结构、因而在一切结果中都有这样的层级；因为一切终端事物都由前因导致，而前因又由诸多原初因素组成。正如前面论述的一样，一切结果来自手段、而手段出自目的，；从而目的是一切手段的总基础，手段又是结果的整体基础。因此，目的构成核心、手段构成中部、结果构成外围。

The same holds for levels of love and wisdom, warmth and light, and for the organized forms of feelings and thoughts within us. I have discussed the sequence of these levels in sequential and simultaneous arrangements in Sacred Scripture § 38 and elsewhere, showing that there are similar levels in all the details of the Word.

仁爱与智慧的层级，还有热与光的层级，以及人内在情感与思维的组织形式的层级，也是如此。在《圣经》38节以及其他部分，我讨论了连续序列与同步序列的顺序，指出圣言中所有的细节都存在这样类似的层级。

THE FINAL LEVEL IS THE COMPOSITE, VESSEL, AND FOUNDATION OF THE PRIOR LEVELS.

最终层级是在先层级的综合、容器和依据

Examples of the principle of levels that is under discussion in this part have thus far been drawn from various things that occur in our two worlds—levels of the heavens where angels live, for example, levels of the warmth and light that surround them, of the atmospheres, of various parts of the human body, and of things in the animal and mineral kingdoms. The principle of levels has a wider range, though. Its range includes not only physical phenomena but also societal, moral, and spiritual ones in all their detail.

本章中关于层级的讨论中，我们已列举两个世界中的各种事物来说明。例如，天使所居天堂的层级，围绕天使的热与光的层级，大气的层级，还有人体内不同部分的层级，以及动物和矿物界中诸事物的层级等等。层级的原则涉及范围广泛，不仅涉及物理现象，还涉及社会的、道德的和属灵的事物的所有细节。

There are two reasons why the principle of levels includes such matters. The first is that there is a trine in everything that can be said to have attributes, a trine called purpose, means, and result; and these three are related to each other by vertical levels. The second reason is that no societal, moral, or spiritual phenomenon is abstract or disembodied. They are matters of substance, for just as love and wisdom are not abstractions but substances, so are all the things we refer to as societal, moral, and spiritual. We can of course think about them in the abstract, as disembodied, but in their own right they are not abstractions. Take feeling and thought, for example, or goodwill and faith, or will and understanding. What applies to love and wisdom applies to them as well, namely that they do not happen apart from subjects that are substantial. They actually have to do with the state of those subjects or substances. They are shifts of state that give rise to change. “Substance” means form as well, since there is no such thing as a formless substance.

层级涉及范围如此之广，原因有二。首先，任何有特征的事物皆存在被称为“目的”、“手段”和“结果”的“三联体”结构，三者依照垂直层级而彼此关联。其次，社会的、道德的和属灵的事物并非从实质中抽象而出的虚无缥缈之物，而是真实存在的实质。就像仁爱与智慧并非什么抽象的东西，而是实实在在的，因而所有社会的、道德的和属灵的事物同样也是实在的。当然人们可

以从抽象的角度来看待它们，因为它们没有实体。然而它们本身并非纯粹的抽象。例如，情感与思维、仁爱与信心、意志与认知，所有适于仁爱和智慧的也同样适用于它们，即它们不可能脱离实质主体而存在。实际上它们与实质主体的状态相关联。它们是状态的迁移并导致变化。说是实质，其实也是形式，因为不存在无形式的实质。

Since we can think about will and understanding, about feeling and thought, and about goodwill and faith apart from the substantial realities that are their subjects, and since we have thought about them in this way, we have lost any appropriate concept of them, any realization that they refer to the states of substantial realities or forms. Exactly the same principle applies to sensations and actions, which are not things in the abstract apart from our sensory and motor organs. In the abstract, or apart from their organs, they are theoretical constructs only. They are like sight with no eye, hearing with no ear, taste with no tongue, and so on.

关于意志与认知、情感与思维、亲善与信心，因为有可能从其关联的具体实在抽象出来思考，也正因为如此去思考，导致人们失去了对这些事物的正确概念——而正确概念就是：它们其实是与具体实在或形式的状态相关联的，好比感觉与行动离不开相应的感觉和运动器官，若把它们从其器官抽象或脱离出来，则如同脱离眼睛的视觉，脱离耳朵的听觉，脱离舌头的味觉，等等。

Since all societal, moral, and spiritual events, like all physical ones, happen not only by gradual levels but also on distinct levels, and since processes on distinct levels are like the processes of purpose to means and means to result, I should like to illustrate and demonstrate the present topic (that the final level is the composite, vessel, and foundation of the prior levels) by what I have just mentioned, namely instances of love and wisdom, of will and understanding, of feeling and thought, and of goodwill and faith.

与物质实体一样，所有关于社会的、道德的和属灵的事物都是按层级来发展的，不仅按照连续层级，还按照离散层级发展。离散层级的过程就像从目的到手段、从手段到结果的过程，因此我从之前提过的事物中，如仁爱和智慧、意志与认知、情感与思维、亲善与信心等，选取一些例子来阐述当下这个主题：最终层级是在先层级的综合、容器和依据。

We can tell quite clearly that the final level is the composite, vessel, and foundation of the prior ones by looking at the way purpose and means progress to result. Enlightened reason can grasp

the fact that the effect is the composite, vessel, and foundation of the means and the purpose, but cannot grasp as clearly the fact that the purpose in all fullness and the means in all fullness are actively present in the result, with the result being completely inclusive of them.

最终层级是在先层级的综合、容器和依据，这可从目的到手段、再从手段到结果的过程清晰看到。结果是手段与目的的综合、容器和依据，这点容易被开明的理性理解；但对全部目的的集合、全部手段的集合，都活生生地存在于结果之中的事实，即结果包含了它们全部，就不清楚了。

This follows from what has already been said in this part, especially from the fact that one level comes from another in a three-stage sequence and that a result is simply a purpose in its final form. Since the final form is this kind of composite, it follows that the final form is their vessel and also their foundation.

从本章讨论过的部分可以推出，特别是：照着三阶段的次序，一物出自另一物，结果只不过是目的的终极形式；既然终极形式是这种综合体，于是终极形式既是它们的容器，还是它们的依据。

As for love and wisdom, love is the purpose, wisdom the means, and service the result. Further, service is the composite, vessel, and foundation of wisdom and love, such a composite and such a vessel that every bit of love and every bit of wisdom is actively present in it. It is their total presence. We need to be absolutely clear, though, that what are present in service are all the elements of love and wisdom that are of the same kind, harmonious.

至于仁爱与智慧：仁爱是目的，智慧是手段，益用是结果；益用，是仁爱与智慧的综合、容器和依据；益用，既是综合与容器，则仁爱与智慧的一切都实际地呈现在益用之中；这里是仁爱与智慧“相聚”之所。要清楚牢记：仁爱与智慧的所有元素都同等和谐地呈现在益用之中。

Desire, thought, and act occur on a sequence of similar levels, since every desire has to do with love, every thought with wisdom, and every act with service. Goodwill, faith, and good works occur on the same sequence of levels, since goodwill is a matter of desire, faith of thought, and good works of act. Will, understanding, and practice occur on the same sequence of levels as well, since will is a matter of love and therefore of desire, understanding of wisdom and therefore of faith, and practice of service and therefore of deeds.

Just as all the elements of wisdom and love dwell within service, all the elements of thought and desire dwell within act, and all the elements of faith and goodwill dwell within deeds, and so on. This means all the elements that are of the same kind; that is, they are harmonious.

愿望、思维、行动，也发生在一系列类似的层级上，因为所有愿望都与爱相关，思维与智慧相关，行动与益用相关。善意、信心、善行，也是这样的次序，因为善意实际是愿望，信心是思维，善行是行动。意志、认知、践行，也是如此，因为意志就是爱、也就是愿望，认知就是智慧、也就是信心，践行实现益用，也就是善行。因为智慧与爱的一切都在益用之中，所以思维与愿望的一切都在行动之中，信心与善意的一切都在善行之中，等等；这意味着所有这些元素都是同等的，即它们彼此和谐。

People have not yet recognized that the last member of each sequence—service, act, deed, and practice—is the composite and vessel of all the earlier members. It seems as though there were nothing more within service, act, deed, or practice than there is within motion. However, all these prior stages are actively present within, so completely present that nothing is missing. They are enclosed within it the way wine is enclosed in a bottle or furnishings in a house.

人们还未意识到，每个系列中的终点，也就是益用、行动、善行、实践，都是之前一切过程的综合和容器。看起来在益用、行动、善行、实践中所蕴含的一切，都超不出动机的内容。然而一切之前的阶段都活生生的存在其中，一无所缺。它们被包含于其中，好比酒在瓶中，家具在房屋中一样。

The reason this is not noticed is that we look at acts of service from the outside only, and things seen from the outside are simply events and motions. It is like seeing our arms and hands move and not knowing that a thousand motor fibers are cooperating in each movement, with a thousand elements of thought and desire answering to those thousand motor fibers and stimulating them. Since these things are happening far inside, they are not visible to any of our physical senses.

若只看表面，看不出内在之物；只看外表的话，上述内容（也就是益用、行动、善行、实践）只是简单的事件与运动，就像人挥舞手臂时，并未领悟到每个动作中都有上千条肌肉纤维在协同合作，其思维与愿望中有成千个因子，配合驱动这些肌肉纤维。这些过程深藏在里面，人的肉体感官是看不见的。

This much is known, that nothing is done in or through the body except from will and through thought; and since these two are acting, every element of will and thought must necessarily be present within the act. They cannot be separated. This is why we draw conclusions on the basis of deeds or works about each other's purposeful thought, which we refer to as "intent."

要知道，除非源于意志并藉着思维，身体不可能完成任何事情，因为是意志与思维在行动，意志与思维的每一个元素都必然展现在行为中，它们无法被分开。因此人们可从一个人的行为或工作来判断他属意的想法，也就是所谓的意图。

I have learned that angels can sense and see from someone's single deed or work everything about the intention and thought of the one who is doing it. From the person's will, angels of the third heaven see the purpose for which it is being done, and angels of the second heaven see the means through which the purpose is working. This is why deeds and works are so often mandated in the Word, and why it says that we are known by our works.

我知道这样的事实：只要看看一个人的行为举止，天使就能感觉并看出他当下的意图与思维的方方面面。第三层天的天使能从行为者的意志中，看出他正在运行的目的，而第二层天的天使则看透为达目的所使用的手段。正因如此，圣言中多次告诫当有好行为，结好果子，因为通过所结的果子可以知道整个人。

According to angelic wisdom, unless will and understanding, or desire and thought, or goodwill and faith, devote themselves to involvement in works or deeds whenever possible, they are nothing but passing breezes, so to speak, or images in the air that vanish. They first take on permanence in us and become part of our life when we perform and do them. The reason is that the final stage is the composite, vessel, and foundation of the prior stages.

依天使智慧之见，意志与认知、愿望与思维、仁爱与信心如果不尽其所能的融入工作或行为之中，只不过像稍纵即逝的一阵风，或者像消散在空中的海市蜃楼。唯有将它们践行出来，方会固定下来成为生命的一部分。因为，最终事物是在先事物的综合、容器和依据。

Faith apart from good works is just this kind of airy nothing or image, and so are faith and goodwill apart from their practice. The only difference is that people who put faith and goodwill together

know what is good and are able to intend and do it, but not people who are devoted to faith apart from goodwill. . . .

与善行割裂开来的信心，就是如此缥缈幻想之物；没有行为的信心与仁爱也是如此。两者的分别仅仅在于：将仁爱与信心合一者，知道何为善、并有能力发愿且行出来；而将信心与仁爱割裂的，就不能如此。。。

THESE THREE VERTICAL LEVELS EXIST IN EACH OF US FROM BIRTH AND CAN BE OPENED IN SEQUENCE. AS THEY ARE OPENED, WE ARE IN THE LORD AND THE LORD IS IN US.

这三个层级自出生就在人里面，可以依次被打开；当它们被打开时，人在主里面、主在人里面

The existence of three vertical levels in us has not been widely recognized before. This is because vertical levels themselves have not been identified, and as long as these levels have been unrecognized, the only levels people could know about are the gradual ones. When these are the only levels people know about, they can believe that our love and wisdom increase only gradually.

在人里面有三个垂直层级，以前并不广为人知，因为人们尚未发现这些层级；只要这些层级未被认识，人们就仅能知道连续层级。当人仅知道连续层级时，就只会认为人里面的仁爱与智慧只会逐渐增长。

It needs to be realized, though, that we all have these three vertical or distinct levels in us from our birth, one above or within the other, and that each vertical or distinct level has horizontal or gradual levels by which it increases incrementally. This is because there are both kinds of level in everything, no matter how large or small. Neither kind of level can exist apart from the other.

但是应当知道，世人自出生时起，就有这三个垂直层级或离散层级在他里面，一层在另一层之上或之内。并且，每一个垂直层级（或离散层级）也都有水平层级或连续层级，并据此层级连续地增长。在一切至大与至小的事物中，都存在这两种层级。没有任何一种层级能离开另一种层级而存在。

These three vertical levels are called earthly, spiritual, and heavenly. When we are born, we come first into the earthly level, which gradually develops within us in keeping with the things we learn and the intelligence we gain through this learning, all the way to that summit of intelligence called rationality. This by itself, though, does not open the second level, the one called spiritual. This level is opened by a love for being useful that comes from our intelligence; but the love for being useful is a spiritual one, a love for our neighbor.

这三个层次的垂直层级被称为“属世”、“属灵”和“属天”的层级。当人出生时，他首先进入属世层级，人里面的这一层级持续发展、从而持守他所学的知识以及凭知识而获得的才能（智识）、一直发展到才能的顶点，称为“理性”。然而，它不能自己打开被称为“属灵”的第二层。打开这一层，需要人从智识发展出的对有益的热爱，对有益的爱是一种灵性的爱，即对邻舍之爱。

In the same way, this level can develop by incremental steps all the way to its summit; and it does so by our discovering what is true and good, or by spiritual truths. Even so, these do not open that third level that is called heavenly. This is opened by a heavenly love for being useful that is a love for the Lord; and love for the Lord is nothing but applying the precepts of the Word to our lives, these precepts being essentially to abstain from evil things because they are hellish and demonic and to do good things because they are heavenly and divine. This is how the three levels are opened in us sequentially.

第二层也可照着连续方式增长到最高点，它的增长是凭借发现真理和良善，或凭借属灵的真理。即便如此，也无法打开被称为“属天”的第三层。这一层的开启要凭借对益用的属天之爱，也就是对主的热爱；而对主之爱，无非就是将圣言的诫命践行到生活中去；这些戒命的基本点就是离弃邪恶，因为邪恶属于地狱和恶魔；以及践行良善，因为良善来源于天堂和神性。这三个层次就以这样的方式在人里面被逐渐打开。

As long as we are living in this world, we have no knowledge of any opening of levels within us. This is because our attention is focused on the earthly level, which is the most remote. We are thinking, intending, and talking and acting on that basis; and the spiritual level, which is deeper, does not communicate with the earthly level directly, but only by correspondence. Communication by correspondence is imperceptible.

人只要还活在世上，对里面这些层级的开启就一无所知，因为他处在属世的层级，也就是最外在的层级，所思所愿和所言所行皆出自这个层级。而内在的属灵层级，并非直接地、而是通过对应来与属世层级交流。以对应进行的交流，感官无法感受到。

However, as soon as we put off the earthly level, which happens when we die, we come into awareness of whatever level has been opened within us in the world, of the spiritual level if that level has been opened, of the heavenly level if that level has been opened. If we become conscious on the spiritual level after death, then we no longer think, intend, or talk or act in an earthly way, but spiritually. If we become conscious on the heavenly level, then we think, intend, and talk and act on that level. Further, since communication among the three levels occurs only by correspondence, the differences in level of love, wisdom, and useful function are so definite that there is no communication between them by direct contact.

当人去世时，一旦脱去属世层级，就进入在世时里面被开启的那个层级。里面的属灵层级被打开的，死后进入属灵层级，属天层级被开启的，进入属天的层级。死后进入属灵层级的，所思所愿和所言所行不再属世，而是属灵。进入属天层级的，则在此层级上思考、意愿、言语和行动。因为层级之间的交流只能凭借对应，所以在仁爱、智慧、益用之间的层次区别是如此明显，以致他们之间并无直接连通的交流。

We can see from this that we do have three vertical levels and that these can be opened in sequence.

由以上信息可得知，人里面有这些垂直层级存在，且能被逐层开启。

Because there are within us these three levels of love and wisdom and therefore of usefulness, it follows that there are three levels of will and understanding and consequent closure, and therefore of concentration within us on usefulness, since will is the vessel of love, understanding the vessel of wisdom, and closure the usefulness that results from them. We can see from this that there are within each of us an earthly, a spiritual, and a heavenly will and understanding, potentially at birth, and effectively at the point when they are opened.

由于人里面有仁爱，智慧和致用（仁爱智慧的目的在于致用）三个层级，因此，也有意志、认知以及随之而来的决心三个层级，而其结果就是致用。因为

意志是接收仁爱的容器，认知是接收智慧的容器，决心是（意志与认知导出的）致用的接收容器。由此看出，每个人里面有属世、属灵和属天的意志与认知，自出生时便潜在于每个人里面，当被开启时便激活了。

In short, the human mind, consisting of will and understanding, has three levels from creation and birth, so we have an earthly mind, a spiritual mind, and a heavenly mind. Consequently, we can be raised into angelic wisdom and possess it even while we are living in this world. Still, we become conscious of it only after death, if we become angels; and then we say inexpressible things, things incomprehensible to an earthly-minded person.

总而言之，自从被造和出生时起，由意志与认知构成的人的心性就存在三个层级，所以人可以有属世的心性、属灵的心性和属天的心性。这样即使人仍活在世上时，他也能被提升到并拥有天使层次的智慧。如若死后成为天使，那时他才能意识到这一点。届时他能表达世上之人无法言表之事，理解他们不可思议之物。

I was acquainted with a moderately educated man in the world and saw him and talked with him in heaven after his death. I sensed very clearly that he was talking like an angel and that what he was saying was beyond the grasp of earthly-minded people. The reason was that in the world he had applied the precepts of the Word to his life and had worshiped the Lord; so the Lord had raised him into the third level of love and wisdom.

我认识一个人，在世时见识平凡，当他死后，我在天堂见到他，并和他交流沟通，我能清楚地感受到他的言辞宛如天使，他所说的内容对世人而言简直是不知所云。之所以如此，是因为他在世时将圣言的教导切实践行于生活中，并敬主为大，于是他被主提升到仁爱与智慧的第三层级。

It is important to know about this raising up of the human mind, since understanding what follows depends on it.

人的心性就是如此被提升，了解这点很重要，因为接下来讨论的内容要以此为基础。

There are two abilities within us, gifts from the Lord, that distinguish us from animals. One ability is that we can discern what is true and what is good. This ability is called “rationality,” and is an ability of our understanding. The other ability is that we can do what is true and what is good. This ability is called “freedom,” and is an ability of our will. Because of our rationality, we can

think what we want to think, either in favor of God or against God, in favor of our neighbor or against our neighbor. We can also intend and do what we are thinking, or when we see something evil and are afraid of the penalty, can use our freedom to refrain from doing it. It is because of these two abilities that we are human and are distinguished from animals.

人从主获赐两种能力，使人区别于兽。其一是能明白何谓真理何谓良善，这样的能力被称为“理性”，这是人的认知能力。另一种是能去践行那些合乎真理和良善的事情，这样的能力被称为“自由”，这是人的意志能力。出自人的理性，他可以按自己所愿去思考，无论是顺从神还是悖逆神，无论是有利于还是有损于邻舍。他还能意愿和行出他所思之事。当然，当他遇到恶事和惧怕受罚时，他也能凭自由意志而弃绝行恶。人之所以为人，在于有这两种能力，也因此区别于动物。

These two abilities are gifts from the Lord within us. They come from him constantly and are never taken away, for if they were taken away, that would be the end of our humanity. The Lord lives in each of us, in the good and the evil alike, in these two abilities. They are the Lord's dwelling in the human race, which is why everyone, whether good or evil, lives forever. However, the Lord's dwelling within us is more intimate as we use these abilities to open the higher levels. By opening them, we come into consciousness of higher levels of love and wisdom and so come closer to the Lord. It makes sense, then, that as these levels are opened, we are in the Lord and the Lord is in us.

这两种能力是主赐与人的才能，从祂持续发出，从未离开人。倘若离开，人就走到了尽头。主赐每个人这两种能力，从而与每个人同在，好人坏人，一视同仁；这能力是主在人类的居所，从而无论好人坏人都可以一直活下去。然而，当人用这些能力来打开内在的更高层级时，主便与他更近。因为当更高层级被打开时，人便进入更高层级的仁爱与智慧，因而与主靠得更近。由此看出，随着这些层级被打开，人在主里面，主在人里面。

I have noted above that the three vertical levels are like a purpose, a means, and a result, and that the sequence of love, wisdom, and usefulness follows this sequence. I need at this point, then, to say a little about love as the purpose, wisdom as the means, and usefulness as the result.

之前说过，三个垂直层级的顺序就像目的、手段和结果一样，而仁爱、智慧、致用的顺序也依此排列。在这里，我要稍微讨论一下仁爱为目的、智慧为手段、致用为结果的相关知识。

People who pay attention to their reason when that reason is in the light can see that our love is the purpose of everything we do, since it is what we love that we think about, decide upon, and do, so it is what we have as our purpose. Our reason can also show us that wisdom is the means, since the love that is our purpose gathers in our understanding the means it needs to reach its goal. So it listens to its wisdom, and these resources constitute the means through which it works. We can see without further explanation that usefulness is the result.

人若依其光明中的理性细细思量，应该可以明白，人之所爱就是他做一切事情的目的。因为人只会去考虑、决定并去做他所热爱的，最终以此为目的。我们还能凭理性领悟到，智慧是手段，因为人的爱就是他的目的，它在认知里会聚所需的手段来达成目的，并聆听智慧的教诲。这些资源构成达成目的的手段。无需进一步解释，致用就是结果。

Love, though, is not the same in one individual as in another, so wisdom is not the same in one individual as in another, and neither is usefulness. Since these three are matched in kind, the quality of our love determines the quality of our wisdom, and of our usefulness. I say “wisdom,” but this means whatever is characteristic of our understanding.

人之所爱彼此不同，因而人的智慧也彼此不同，致用之处同样也不同。因为这三者是同质匹配的。于是人之爱的特性决定了其智慧的特性，以及他要达成致用的特性。这里所说的智慧，实际指的是人的认知特性。

SPIRITUAL LIGHT FLOWS IN WITHIN US THROUGH THREE LEVELS, BUT NOT SPIRITUAL WARMTH EXCEPT TO THE EXTENT THAT WE ABSTAIN FROM EVILS AS SINS AND TURN TO THE LORD.

属灵之光依层级流进人里面，而非属灵之热，除非人弃恶如罪并转向主

Light and warmth emanate from the sun of heaven, that sun that is the first emanation of divine love and wisdom [the Lord]. The light emanates from his wisdom and the warmth from his love. Further, the light is the vessel of wisdom and the warmth is the vessel of love;

and the more we are engaged in wisdom, the more we come into that divine light, and the more we are engaged in love, the more we come into that divine warmth.

天堂太阳（就是原本发自神的仁爱与智慧），散发出光与热：光源自主的智慧，热源自主的爱。此外，这光是智慧的载体，热是仁爱的载体。人越融入智慧，就越获得神性之光；人越融入爱，就越进入神性之热。

We can also tell from what has been presented that there are three levels of light and three levels of warmth, or three levels of wisdom and three levels of love, and that these levels are formed within us in such a way that we are open to divine love and wisdom and therefore to the Lord.

从上所述还可知道，有三个层级的光和三个层级的热，也就是三个层级的智慧和三个层级的仁爱；这些层级形成在人里面，所以人能接受神的仁爱与智慧、从而与主相交。

The present task, then, is to show that while spiritual light flows in through these three levels in us, spiritual warmth does not—except to the extent that we abstain from evils as sins and turn to the Lord; or what amounts to the same thing, to show that we can accept wisdom all the way to the third level, but not love—unless we abstain from evils as sins and turn to the Lord; or (what again amounts to the same thing) to show that our understanding can be raised up into wisdom, but our will cannot be raised up [into love]—except to the extent that we abstain from evils as sins.

这里需要说明的是，属灵之光依三个层级流进人的里面，而不是属灵之热流入，除非人弃恶如罪并转向主；同样的，人可以接受智慧，甚至可达到第三层的智慧，但不能接受仁爱，除非他离弃罪恶并转向主；还可以进一步说，人之认知可以被提升并进入智慧之中，但是人之意志则不可以提升进入仁爱，除非他弃恶如罪。

It has become abundantly clear to me from my experiences in the spiritual world that our understanding can be raised up into heaven's light, or into angelic wisdom, but that our will cannot be raised up into heaven's warmth or angelic love unless we abstain from evils as sins and turn to the Lord. I have often seen and sensed that very ordinary spirits who knew only that God exists and that the Lord was born as a human—hardly anything else—understood the mysteries of angelic wisdom completely, almost the way angels do. Nor

were they the only ones. Even many members of the demonic mob understood. They understood while they were listening, that is, but not in their private thinking. When they were listening, light flowed into them from above; but in their private thinking the only light that could get in was the light that agreed with their warmth or love. So even after they had heard these mysteries and grasped them, when they turned their hearing away they retained nothing. In fact, the members of the devil's mob spat it out and denied it categorically. The reason was that the fire of their love and its light, being mindless, brought down a darkness that snuffed out the heavenly light that was flowing in from above.

从灵界经历中我清楚地了解到，人的认知可以被提升进入天堂之光中，也就是进入天堂的智慧中，而意志则不能被提升进入属灵之热中，也就是天堂之爱里，除非此人弃恶如罪并转向主。我在灵界经常看见并觉察到，一些纯朴简单的灵，只知道有神以及神曾道成肉身，仅此而已。然而他们却完全明白天堂智慧的奥秘，正如天使那样。不仅他们，甚至地狱中的很多恶灵也是如此，当他们聆听时，能听得懂这些天堂奥秘；但是当他们在私下里思考时，就不明白了。这是因为他们聆听时，光从上面照进去；而当他们在私下里思考时，除了与其热情（或爱）相符的光、没有光能照进。因此，即使他们聆听过这些奥秘并且理解了，但只要一转身，就什么也不记得了。事实上，那些属于地狱的恶灵唾弃这些，甚至断然否定之。因为他们内心爱欲所燃之火、及其所发之光是盲目的，导向黑暗，并遮挡从上照下的天堂之光。

It is the same in this world. Anyone who has any sense at all and has not become inwardly convinced of false principles on the grounds of intellectual pride, on hearing people talk about higher things or on reading about them understands, retains them, and eventually affirms them if there is any desire for learning. This holds true for evil and good people alike. Even evil people who at heart deny the divine gifts of the church can understand, discuss, and preach higher things, and can defend them in scholarly writing. However, when they are left on their own to think about them, their thinking is based on their hellish self-centeredness, and they deny them. We can see from this that our understanding can be in spiritual light even though our will may not be in spiritual warmth.

世上也有类似事情发生。任何一个有些理智的人，如果他没有自作聪明且自负地去确证伪谬，当他听到其它人谈论一些崇高的话题，或当他阅读这方面作品时，如果他心怀渴慕之情来学习，他就能理解，也记得住，并最终得到确证。

无论恶人善人都能如此，甚至内心拒绝教会神圣信条的邪恶之人也懂这些，还能谈论和鼓吹高尚的事物，甚至还能写出学术著作进行辩护。然而，当他独处并自由思考时，所思所想就会与地狱般的内心邪恶之欲相呼应，进而否定这些概念。由此明显看出，哪怕意志不在属灵之热中，认知仍可在属灵之光中。

It also follows from this that our understanding does not lead our will, or that wisdom does not give rise to love. It merely teaches and shows the way. It teaches how we should live and shows us the way we should follow. It also follows from this that our will leads our understanding and gets it to work in unison with itself. The love that is the substance of our will gives the name of “wisdom” to whatever in our understanding it finds harmonious.

就此也可推知，认知并不指导意志，或者说，智慧并不提升仁爱，只是告知和指出道路——告知人们当如何生活，指明他当行的路。也就是说，是意志引领认知，并促使认知与意志协调一致。人意志的实质是爱，在人的认知中凡是和谐之处皆为“智慧”。

On its own, apart from understanding, our will accomplishes nothing. Everything it does, it does in conjunction with our understanding. However, our will gains the cooperation of our understanding by flowing into it, and not the other way around.

意志不会离开认知单独去做什么。意志所行的一切，都是与认知结伴同行。然而，对意志的灵性流注，使意志获得了与认知的协同合作，而不是相反。

Now I need to describe how light flows into the three levels that make up the human mind. From our birth, the forms that are receptive of warmth and light or love and wisdom (which are in a threefold pattern or on three levels) are translucent and let spiritual light pass through, the way clear glass lets physical light through. This is why we can be raised up all the way to the third level in respect to our wisdom. These forms are not opened, though, until spiritual warmth, or the love of wisdom, is united to the spiritual light. It is through this union that the translucent forms are opened level by level.

现在说说光如何流入人心智中的三个层级。人里面接受热与光或仁爱与智慧的、以三层次序或三个层级存在的结构，自出生时便是透明的，传递属灵之光、如同明净玻璃传递物质之光。这就是为何一个人的智慧可被提升、甚至进入第三层级的原因。不过，这些结构的开启，要等到属灵之热，或者智慧的仁

爱，与属灵之光结合。通过它们的结合，这些透明的结构便会一层接一层依次被开启。

This is like the light and warmth of the world's sun and plant life on earth. The winter light is just as bright as summer light, but it does not open anything in seeds or trees. However, when the warmth of spring is united to that light then things open. The resemblance stems from the fact that spiritual light is analogous to physical light and spiritual warmth is analogous to physical warmth.

这与尘世太阳的光热对地上植物作用的情形相仿。严冬阳光与夏日阳光的光亮程度虽没什么分别，但却既不开启种子也不生发树木。当春天的温暖与此光结合时，万物复苏。这样的相似源于这样一个事实：属灵之光对应属世之光，属灵之热对应属世之热。

The only way to gain that spiritual warmth is by abstaining from evils as sins and then turning to the Lord, since as long as we are caught up in evil pursuits we are caught up in a love for them. We are enmeshed in our cravings for them; and that love for what is evil, that craving, is a form of love that is opposed to spiritual love and desire. Further, the only way to get rid of that love or craving is by abstaining from evils as sins; and since we cannot do that on our own, but only by the Lord's agency, we need to turn to him. When we do abstain from our evils by the Lord's agency, then, our love for evil and its warmth are put aside and a love for what is good, with its warmth, is brought in in its place, enabling a higher level to be opened. The Lord actually flows in from above and opens it and unites the love or spiritual warmth with wisdom or spiritual light. As a result of this union we begin to blossom spiritually like a tree in springtime.

唯有通过弃恶如罪并同时转向主才能获得这属灵之热。一个人只要被邪恶的追求所困，也就陷于作恶的爱欲，并被这种欲望所驱使。作恶之欲望与属灵的仁爱与愿望完全相反。邪恶的爱或欲望唯有凭借弃恶如罪方可被除去；又因为人无法凭自己、唯有依靠主方能弃恶，所以他必须转向主。最终，当一个人依靠主离弃罪恶时，作恶之欲以及这种爱欲之热就被除去，对良善之爱以及这种爱之热便被引进来取而代之，更高的层级因而被开启。主从上流入并将其打开，同时将属灵之爱或热与属灵之智慧或光结合；这样的结合使人开始在属灵层面兴旺起来，如同在春天里树木春暖花开。

We are differentiated from animals by the inflow of spiritual light into all three levels of our minds; and beyond what animals can do, we can think analytically; we can see things that are true not only on the earthly level but on the spiritual level as well; and when we see them, we can acknowledge them and so be reformed and regenerated. Our ability to accept spiritual light is what we call rationality, already discussed. It is a gift from the Lord to each one of us, and one that is not taken away, since if it were taken away, we could not be reformed. It is because of this ability called rationality that we not only can think but can say what we are thinking, which animals cannot do. Then because of that second ability called freedom, also discussed above, we can do what we have thought intellectually.

正是因为属灵之光流入人心性的三个层级，人才可以区别于兽；与兽相比，人能分析思考，不仅在属世层面也在属灵层面上看到真理；当他明白并接受这些真理时，会因此被改造和重生。这种接受属灵之光的能力，就是我们讨论过的“理性”，主将这样的能力赐予所有人，从未拿走。倘若被拿走，人就不能被改造。人因具备称为“理性”的能力，就不仅可以思维而且能表达思维，而兽则不能；然后，藉着上面讨论过的称为“自由”的另一种能力，他能理智地行出所思考之事。

IF THAT HIGHER LEVEL, THE SPIRITUAL LEVEL, IS NOT OPENED IN US, WE BECOME FOCUSED ON THE PHYSICAL WORLD AND OUR SENSE IMPRESSIONS.

如果人里面更高的或属灵的层级不被打开，他就成为属世和感官之人

I have just explained that there are three levels of the human mind called earthly, spiritual, and heavenly; that these levels can be opened in us in sequence; that the earthly level is opened first; and that afterward, if we abstain from evils as sins and turn to the Lord, the spiritual level is opened, and ultimately the heavenly level. Since the sequential opening of these levels depends on how we live, it follows that the two higher levels may also not be opened, in which case we stay on the earthly level, which is the most remote.

上面已说明，人的心性有属世、属灵和属天三个层级；这些层级可被逐一开启。还说明，属世层级最先被打开，然后在弃恶如罪并转向主的情况下，属灵层级就被打开，属天层级最后被打开。依照人的生命光景，这些层级顺序被打开。因而，两个高层级也有可能不被开启，如此他就一直处于属世层级中，也就是最外在的层级中。

It is recognized in the world that we have an earthly self and a spiritual self, or an outer and an inner self. It is not recognized that the earthly self becomes spiritual by the opening of a higher level within, and that this opening is accomplished by a spiritual life, a life in accord with divine precepts, and that unless we live by these precepts, we remain centered on the physical world.

人们知道，世上有属灵之人和属世之人，或者内在人与外在人。但是他们不知道，属世之人变成属灵之人，是通过开启他里面更高的层级，要想开启只能靠属灵的生活，也就是遵守神圣诫命的生活；倘若脱离这样的生活，则人仍保持属世的状态。

There are three kinds of earthly-minded people. One kind is made up of individuals who have no knowledge of divine precepts, a second of people who know that such precepts exist but give no thought to living by them, and a third of people who trivialize and deny them. As for the first kind, the ones who have no knowledge of divine precepts, they cannot help remaining earthly-minded because there is no way for them to teach themselves. We all learn about divine precepts from others, who know about them from their religion. We do not gain them by direct revelation (see Sacred Scripture § § 114 - 118).

属世之人的情形有三种；第一种，对神圣诫命一无所知；第二种，知道这些诫命的存在，但并不考虑依此而行；第三种，鄙视和否定这些诫命。关于第一种，就是那些对神圣诫命一无所知者，因为他们没法自行掌握这些神圣的诫律，只能保持属世。关于这些诫命，人都是从他人受教，而他人又从其宗教信仰中得知。无法通过直接的启示来获得（参见《圣经》114-118节）。

People of the second kind, the ones who know that divine precepts exist but give no thought to living by them, also remain earthly-minded and are not concerned with anything except what is worldly and physical. After death they become employees and servants of the spiritual-minded, performing for them the functions for which they are fitted. This is because an earthly-minded individual is an

employee or servant, while a spiritual-minded one is an employer or householder.

至于第二种，他们知道这些诫命的存在，但并不考虑以此而行，也会保持属世，因为他们只关注与尘世和肉身相关的事情。这种人死后成为属灵者的佣人和雇工，为他们效劳；因为属世者为奴为仆，而属灵者则为主为贵。

People of the third kind, the ones who trivialize and deny divine precepts, not only remain earthly-minded but even become sense-centered to the extent that they trivialize and deny divine precepts. Sense-centered people are the lowest of the earthly-minded, unable to raise their thoughts above deceptive physical appearances. After death, they are in hell.

第三种，就是那些鄙视和否定神圣诫命者，他们不仅保持属世，还按照鄙视与否定的程度成为感官导向者。感官导向者是属世之人中的最低级，他们的思维无法超越伪谬的物质表象，这种人死后便在地狱。

Since people in this world do not know what a spiritual-minded person is and what an earthly-minded person is, and since many call someone “spiritual” who is merely earthly-minded, and vice versa, I need to say the following things clearly.

由于世人不知道什么是属灵之人，什么是属世之人，许多人称属世之人为属灵之人，称属灵之人为属世之人，因此有必要做出下列清楚说明：

1. What an earthly-minded person is and what a spiritual-minded person is.
2. What an earthly-minded person is like whose spiritual level has been opened.
3. What an earthly-minded person is like whose spiritual level has not been opened but is not yet closed.
4. What an earthly-minded person is like whose spiritual level has been completely closed.
5. Lastly, the difference between the life of a wholly earthly minded person and the life of an animal.

(1) 什么是属世之人，什么是属灵之人？

(2) 属灵层级被打开后的属世之人是什么光景？

(3) 属灵层级未被打开、但也未被关闭的属世之人是什么光景？

(4) 属灵层级被完全关闭的属世之人是何等光景？

(5) 纯粹属世之人与兽的生命的区别。

1. What an earthly-minded person is and what a spiritual-minded person is.

(1) 什么是属世之人，什么是属灵之人。

We are not human because of our faces and bodies but because of our power to understand and our power to will, so “earthly-minded person” and “spiritual-minded person” refer to our understanding and will, which can be either earthly or spiritual. When we are earthly-minded, we are like an earthly world in respect to our understanding and will and can even be called a world or microcosm. When we are spiritual-minded, we are like a spiritual world in respect to our understanding and will, and can even be called a spiritual world or a heaven.

人并非因颜面与身体成为人，而是因认知与意志。因此，属世之人与属灵之人是指认知与意志是属世的还是属灵的。属世之人的认知与意志，就像物质世界，可以被称为一个“世界”或“小宇宙”。而属灵之人的认知与意志，就像灵性世界，可以被称为一个“灵性世界”或“天堂”。

We can see from this that earthly-minded people, being a kind of image of the earthly world, love whatever has to do with the earthly world, while spiritual-minded people, being a kind of image of the spiritual world, love whatever has to do with that world or heaven. Spiritual-minded people do love the earthly world, it is true, but only the way householders love their servants, who enable them to be of service. In fact, the earthly-minded people become spiritual in a way through their service. This happens when an earthly-minded person feels the joy of service from a spiritual source. This kind of earthly-minded person is called “earthly-spiritual.”

由此可看出，属世之人是物质世界的某种形像，他热爱物质世界中的事物；属灵之人是灵性世界的某种形像，所以他热爱灵性世界或天堂的事物。属灵之人也会爱物质世界，这是真的，但这种爱就像主人对仆人之爱，帮助他们尽责服务。事实上，属世之人可在履行职责中变为属灵之人，这发生在属世之人从灵性源头感受到服务的喜悦时。这样的属世之人可以称之为“属灵的属世之人”。

Spiritual-minded people love spiritual truths, not only loving to know and understand them but intending them as well; while earthly-minded people love to talk about these truths and carry them out as well. Putting truths into action is being of service. This ranking comes from the way the spiritual world and the earthly world go together, since anything that surfaces and exists in the earthly world has its cause in the spiritual world.

属灵之人喜爱属灵的真理；不仅是喜爱知道和理解真理，还盼望如此。另一方面，属世之人也喜欢谈论这些真理，也能将它们付诸实践；将真理付诸实践就是致用。属世对属灵的这种从属关系源于灵性世界与物质世界的结合。因为，但凡显现或存在于物质世界的现象，都有灵性世界的根源。

We can tell from this that spiritual-minded people are completely distinct from earthly-minded people, and that the only communication between them is the kind that occurs between a cause and its effect. 由此可见，属灵之人完全不同于属世之人，两者之间唯一的沟通类似原因与结果之间的联系。

2. What an earthly-minded person is like whose spiritual level has been opened.

(2) 属灵层级被打开后的属世之人的光景

This you can see from what has already been said; but I need to add that an earthly-minded person is a complete person when the spiritual level has been opened within. Once that happens, we are actually in the company of angels in heaven at the same time that we are in the company of people on earth, living under the watchful care of the Lord in both realms. Spiritual-minded people derive their imperatives from the Lord through the Word and carry them out by means of their earthly selves.

上面已经讲述明白，但还有必要多说一点：属灵层级被打开后的属世之人就成了完全之人，因为这样的人实际上有天堂的天使与之相伴，同时又与世上之人同行，他在主的引领之下活在两个世界之中。属灵之人通过圣言从主领受教诲，通过属世之身将其践行出来。

Earthly-minded individuals whose spiritual level has been opened do not realize that they are thinking and acting from their spiritual selves. They seem to themselves to be acting on their own, though in fact it is not on their own but from the Lord.

属灵层级被开启的属世之人，不知道他的所思所行出于他的属灵之人，因为看起来好像是靠自己思考和行动，然而这些思维和行为并非源于自己，而是源自主。

Earthly-minded people whose spiritual level has been opened do not realize that they are in heaven because of their spiritual selves, either, even though their spiritual selves are surrounded by heaven's angels. Sometimes such people are even visible to angels, but since they are drawn back to their earthly selves, they vanish in a little while.

属灵层级被打开后的属世之人并未意识到，他的属灵之人已经在天堂之中，甚至他的属灵之人就被天堂的天使环绕。有时周围的天使甚至能见到他；但因为他很快回到属世之人的状态，所以短暂显现后就消失不见了。

Earthly people whose spiritual level has been opened do not realize that their spiritual minds are filled with thousands of hidden treasures of wisdom and with thousands of love's joys as gifts from the Lord. They do not realize that they will begin to participate in this wisdom and joy after they die, when they become angels. The reason earthly-minded people are not aware of all this is that communication between our earthly and our spiritual selves takes place by correspondences, and communication by correspondences is perceived in our understanding only as seeing truths in the light, and in our will only as being helpful because we enjoy it.

属灵层级被打开后的属世之人也不知道，他的属灵心性正被主用无数智慧的奥秘和爱的喜乐所充实；他也没有意识到，死后他将成为天使，开始进入这智慧和喜乐之中。属世之人不知道这些事情，是因为属世之人与属灵之人之间的沟通，要靠对应来完成；而经由对应的交流唯有在真理之光中才可被认知觉察，也唯有出于喜爱的践行才会被意志认知。

3. What an earthly-minded person is like whose spiritual level has not been opened but is not yet closed.

(3) 属灵层级未被打开、但也未被关闭的属世之人的光景。

The spiritual level is not opened in us but is still not closed when we are leading a life that involves some goodwill but do not know very much real truth. This is because that level is opened by a union of love and wisdom, or of warmth and light. Love alone, or spiritual warmth alone, will not do it, and neither will wisdom alone or spiritual light alone. It takes both together. So if we do not know

the real truths that constitute wisdom or light, love cannot manage to open that level. All it can do is keep it able to be opened, which is what “not being closed” means. The same holds true for plant life. Warmth alone will not make seeds sprout or trees leaf out. Warmth together with light is what does it.

属灵层级未被开启、但也未被关闭，是指那些过着一些仁爱的生活、但是不太了解纯正真理之人。属灵层级的开启需要凭借仁爱与智慧的结合，或热与光的结合。唯独仁爱或唯独属灵之热不能打开这个层级，唯独智慧或属灵之光也不能。而是需要两者的结合。如果人不知道由智慧或属灵之光构成的纯正真理，仁爱就无法开启属灵的层级，而只能将它保持在能被开启的状态之中，这就是所说的“未被关闭”的意思。这种情形类似于植物的生命，唯独热不能令种子和树木发芽，只有与光结合才能完成。

We need to realize that everything true is a matter of spiritual light and that everything good is a matter of spiritual warmth, and that what is good opens the spiritual level by means of true things, since goodness does what is helpful by means of truths. Helpful acts are the good that love does, deriving their essence from the union of what is good and what is true.

要知道，一切真理都是属灵之光，一切良善都是属灵之热，良善凭借真理来开启属灵层级；因为良善通过真理来做有益之事，有益的善行是仁爱之善，其本质来自良善与真理的结合。

What happens after death to people whose spiritual level is not opened but still not closed is that since they are still earthly-minded and not spiritual-minded, they are in the lowest parts of heaven, where they sometimes have a hard time of it. Alternatively, they may be around the edges of a somewhat higher heaven, where they live in a kind of twilight. This is because in heaven and in each distinct community the light decreases from the center to the circumference, and the people who are especially engaged with divine truths are in the middle, while the people who are only slightly engaged in truths are at the borders.

关于这些属灵层级未打开、但未被关闭之人死后的命运，因为他们仍然属世、并非属灵，所以在天堂的最低区域，在那里时而要熬过艰难的日子；或在稍高些的天堂边缘地带，就好像住在傍晚昏暗的光线中。之前说过，在天堂以及天堂的所有社区中，光的强度从中心往边缘逐渐减弱，掌握真理更多者在中央，对真理知之甚少者在边缘地带。

People are only slightly engaged with truths if all they have learned from their religion is that God exists, that the Lord suffered for their sake, and that goodwill and faith are the essential qualities of the church, without making any effort to find out what faith is and what goodwill is. Yet essentially, faith is truth, and truth is complex, while goodwill can be defined as every duty we fulfill because of the Lord. We do things because of the Lord when we abstain from evils as sins.

对真理知之甚少者，只是从宗教教导中知道有一位神，知道主为他们受苦，知道仁爱与信仰是教会的根本特质，但不关心何为信仰以及何为仁爱。事实上信仰的本质就是真理，而真理是多方面的；仁爱可以理解为无论一个人从事何种职业，他都是为主而作，为主而做事就当避恶如罪。

This is just what I have already said. The purpose is the whole substance of the means, and the purpose through the means is the whole substance of the result. The purpose is thoughtful action, or some good, the means is faith, or something true, and the results are good deeds or acts of service. We can see from this that nothing of goodwill can be instilled into our deeds except to the extent that our goodwill is united to those truths that we attribute to faith. They are the means by which goodwill enters into works and gives them their quality.

这种情形正如之前所说，目的是全部手段的基础，目的通过手段达成结果，也是结果的整个基础。目的是深思熟虑的活动，反映某种良善；手段反映信心，或者特定真理。结果是良善行为或有益的服务。由此明显看出，仁爱被融入行为的程度，取决于仁爱与属于信仰的真理结合的程度；这就是仁爱融入行为并卫护其品质的途径。

4. What an earthly-minded person is like whose spiritual level has been completely closed.

(4) 属灵层级被完全关闭的属世之人的光景。

The spiritual level is closed in people who are focused on evil in their lives, especially if they are engaged in distortion because of their evils. It is rather like the way our little nerve fibers contract at the slightest touch of anything unsuitable, as does every muscular motor fiber and every muscle and the whole body, at the touch of something hard or cold. This is how the substances or forms

of the spiritual level within us react to things that are evil and to the distortions that result—they are unsuitable. The spiritual level, being in the form of heaven, is open only to things that are good and to the truths that result from what is good. These are congenial to it, while evils and the falsities they give rise to are unsuitable.

属灵层级被关闭的人，生活中专注邪恶。由于邪恶，他们的行为尤其荒谬。这样的情形，好比神经纤维接触到任何不适刺激时便收缩；所有肌肉的纤维，每块肌肉，甚至全身，受到硬物或冰冷刺激时就会蜷缩起来。这就是人里面属灵层级中的灵质或结构，在遇到邪恶与伪谬时的反应，因为它们不适应。属灵层级是天堂的结构，仅对良善事物和来自良善的真理开放，因为它们彼此相合。而邪恶及其所致的谬误却不相适应。

This level contracts, and closes by contracting, especially in people who are caught up in a love of being in control for selfish reasons in this world, since this love is the opposite of a love for the Lord. It is also closed, though not as firmly, in people who because of their love for this world are caught up in a mindless craving to acquire the assets of others. The reason these loves close off the spiritual level is that they are the sources of our evils.

这个层级会收拢，甚至关闭，尤其是世上那些以“爱己”为主导欲之人，因为这种爱欲与“爱主”完全对立。对于世上那些贪爱世界、以致于贪恋他人财物之人，其里面的属灵层级也会关闭。这些爱欲会令属灵层级关闭的原因在于，这些爱欲是邪恶之源。

The contraction or closure of this level is like a coil twisting back on itself, which is why this level deflects heaven's light once it has been closed. This yields darkness in place of heaven's light. Accordingly, the truth that is found in heaven's light becomes sickening.

这个层级的收缩或关闭，就像螺旋的反向扭转。因此，这个层级被关闭后，会偏转天堂之光，取而代之的是黑暗。相应地，原本在天堂之光中的真理反而令人恶心。

For these people, it is not just [the spiritual] level itself that is closed. It is also the higher area of the earthly level, the area called “rational.” Eventually, then, only the lowest area of the earthly level stays open, the area we call “sensory.” This is right next to the world and to our outward physical senses, which

thereafter constitute the basis of our thinking, talking, and rationalizing. In the spiritual world, earthly-minded people who have become sense-centered because of their evils and consequent distortions do not look human in heaven's light. They look grotesque, with flattened noses. The reason they have these concave noses is that the nose corresponds to a perception of what is true. They cannot bear a single ray of heaven's light, either. The only light in their caves is like the light of embers or smoldering charcoal. We can see from this who the people are whose spiritual level has been closed, and what they are like.

这类人中，不仅属灵层级被关闭，甚至属世层级中我们称之为“理性”的较高层次也被关闭，最终只有属世层级中被称为“感官”的较低层次处于开启状态。我们称之为“感官”，是因为它最贴近尘世以及肉身的外在感官，仅以这些为依据来思考、言语和推理。因邪恶以及伪谬而成为感官导向之人，在灵界的天堂之光下显现的并非人形，而是奇形怪状，鼻子扁平的怪物。鼻子显为凹陷是因为鼻子对应于真理的觉察。这种人也无法忍受一丝天堂之光。如此属性之人居于洞穴中，所拥有的光就像余烬或燃烧木炭的光。由上所述，可明显看出属灵层级被关闭的是什么人，他们有什么属性。

5. The difference between the life of an earthly-minded person and the life of an animal.

(5) 纯粹属世之人与兽的生命的区别。

I need to deal with this difference more specifically later. At this point I need to say only that we humans differ in having three levels of mind or three levels of understanding and will, and that these levels can be opened in sequence. Since they are translucent, we can be raised in understanding into heaven's light and see things that are not only civically and morally true but spiritually true as well. Once we have seen many such truths, we can on that basis draw a series of true conclusions, and keep perfecting our understanding in this way forever.

这种区别的具体情形将在后面说明。在此只是说明它们的区别在于人的心性有三个层级，也就是认知与意志有三个层级，这些层级可被逐次开启；因为这些层级是透明的，人的认知可因此被提升到天堂之光中，并不仅看见社会的、道德的真理，还有属灵的真理。从所见的诸多真理，能得出一系列真知的结论，并以这种方式不断地完善认知，直到永远。

Animals, though, do not have the two higher levels, only the earthly levels, and apart from the higher levels the earthly levels have no ability to think about any civic, moral, or spiritual issue. Further, since these earthly levels cannot be opened and therefore raised into higher light, animals cannot think in sequential order. They can think only in a simultaneous pattern, and that is not really thinking. It is simply acting on the basis of the knowledge that answers to their love; and since they cannot think analytically or survey their lower thought from any higher vantage point, they cannot talk. All they can do is make sounds that suit their love's knowledge.

但是，动物并没有这两个更高的层级，只有属世的层级。脱离更高层级的属世层级没有能力思考任何社会的、道德的或属灵的事物。因为兽的属世层级不能被打开，并因而升至更高的光中，它们无法按顺序思考、只能同步思考。但这其实并非思考，而是与它们欲望相称的知识所引起的动作。因为它们无法分析思考，不能从更高的思维角度来观察稍低的思维，它们不能言语，只能发出反映它们欲望及相应知识的声音。

The only difference between sense-centered people (the lowest of the earthly-minded) and animals is that they can fill their minds with information and think and talk on that basis. They get this from an ability we all possess, our ability to understand what is true if we want to. This ability makes the difference. However, many people have made themselves lower than animals by their abuse of this ability.

感官导向之人，也就是在最低属世层级中的人，与兽的区别仅仅在于：他能将知识填充于记忆中，并借此思考和言语。所有人都有此能力，靠此能力可以明白真理，假如他愿意的话。正是这个能力造成差别。但是，许多人滥用这个能力，使他们自己连畜生都不如。

IN ITS OWN RIGHT, THE EARTHLY LEVEL OF THE HUMAN MIND IS A CONTINUUM, BUT BECAUSE OF ITS RESPONSIVENESS TO THE TWO HIGHER LEVELS, IT SEEMS TO HAVE DISTINCT LEVELS WHEN IT IS RAISED UP.

就自身而言，人心性的属世层级是连续的，但是由于对两个更高层级的响应，它被提升时就看起来好像分级的

Even though it is hard for people to understand this if they are not yet familiar with vertical levels,

it still needs to be disclosed, since it is a matter of angelic wisdom. While earthly-minded people cannot think about this wisdom the way angels do, they can still grasp it mentally if their minds are raised into the level of light that angels enjoy. Our minds can actually be raised that far and enlightened accordingly.

尽管对垂直层级不了解的人很难明白这一点，仍然有必要揭示出来，因为这属于天使的智慧。属世之人无法以天使的方式来领悟这方面的智慧，但当他认的知力被提升到天使所在的光明中时，还是能被他的认知力所理解。属世之人的知力可以被提升到如此程度，也就能在这个程度上被光照（启蒙）。

However, this enlightenment of our earthly minds does not happen by distinct levels. There is instead a gradual increase, and in keeping with that increase, our minds are enlightened from within, with the light of the two higher levels.

尽管如此，对属世之人的光照（启蒙）并非以离散层级来提升，而是以逐渐增长的。当它增长时，心性也相应地被两个更高层级的光从内（向外）光照。

We can understand how this happens by perceiving that for vertical levels, one is above the other, with the earthly level, the terminal one, acting like an inclusive membrane for the two higher levels. As the earthly level is raised toward a higher level, then, the higher activates that outer earthly level from within and enlightens it. The enlightenment is actually happening because of the light of the higher levels from within, but it is received gradually by the earthly level that envelops and surrounds them, with greater clarity and purity as it ascends. That is, the earthly level is enlightened from within, from the light of the higher, distinct levels; but on the earthly level itself, it happens gradually.

可以通过垂直层级的相关概念来理解这样的光照（启蒙）怎样进行：垂直层级，一级在一级之上。属世层级或者终端层级，就像包裹着两个更高层级的一

层膜。当属世层级向更高层级被提升时，更高层级相应地从内向外激活外面的属世层级并或光照（启蒙）它。事实上，来自内在更高层级之光照（启蒙）一直在发生，但是被包裹和环绕在外的属世层级逐渐接收，并随着提升的程度而更清更纯。也就是说，属世层级被来自更高的离散层级之光从内光照（启蒙），而这些在属世层级自身之中则是逐渐进行的。

We can see from this that as long as we are in this world and are therefore focused on the earthly level, we cannot be raised into wisdom itself, the way it is for angels. We can be raised only into a higher light at the boundary of angels and receive enlightenment from their light, which flows into us from within and illumines us.

由此可见，人只要还活在这个世上并因此处于属世层级之中，他就不能被提升到像天使那样的智慧中，而只能被提升到天使边界的更高光明中，并从这些光接收光照（启蒙），这些光由内流入并启蒙他。

I cannot describe this any more clearly. It is better understood through its effects; for if we have some prior knowledge about causes, their effects embody and present them in the light and thereby make them clear.

这些事情没办法说得再清楚。可以从这些事情的结果中来更好地理解；如果人预先在某种程度上知道了原因，其结果在光照下就会具体呈现出来，从而使之更清楚。

The following are “effects.”

这些结果如下：

(a) Our earthly mind can be raised as far as the light of heaven that surrounds angels, and can therefore sense on the earthly level what angels sense spiritually—that is, it does not sense so fully. Still, our earthly mind cannot be raised all the way into angelic light itself.

(1) 人的属世心性可以被提升、到达围绕天使的天堂之光，并能从属世的层面感知这光，因而其感知不完全，而天使则是属灵地感知。但是人的属世心性不能完全被提升到天使之光本身。

(b) With our earthly mind raised as far as heaven’s light, we can think and even talk with angels; but when this happens, the thought and speech of the angels are flowing into our earthly thought and speech, and not the other way around. This means that angels talk with us in earthly language, in our native tongues.

(2) 通过提升人的属世心性到天堂之光中，人可以思考甚至与天使交谈。当这些发生时，是天使的思维和言语流进人的属世思维和言语，而非相反。这意味着天使以属世的语言与世人交谈，就是世人的母语。

(c) This happens by a flow of the spiritual level into the earthly, and not by any flow of the earthly level into the spiritual.

(3) 这种情况的发生是经由属灵层面流注入属世层面，而绝没有任何属世层面流入属灵层面。

(d) There is no way for our human wisdom, which is earthly as long as we are living in the earthly world, to be raised into angelic wisdom, only into some reflection of it. This is because the raising of the earthly mind is along a continuum, like that of darkness to light, or coarse to fine. Still, if our spiritual level has been opened, we come into consciousness of that wisdom when we die, and we can also come into consciousness of it through the quiescence of our physical senses, and then through an inflow from above into the spiritual elements of our minds.

(4) 只要人活在世上，他的智慧就是属世的，决不能被提升至天使的智慧，只能在某种程度上反映它。这是因为属世心性的提升是一个连续的过程，就像从黑暗到光明或从粗糙到精细的过程。属灵层级已被开启之人，在死后就可觉知到这样的智慧，当人身体的感官静默时也可进入这样的觉知，此时智慧由上而下流注进入他心性的属灵部分。

(e) Our earthly mind is made up of both spiritual substances and earthly substances. Our thinking results from the spiritual substances and not from the earthly substances. These latter substances fade away when we die, but the spiritual substances do not. So when we become spirits or angels after death, the same mind is still there in the form it had in the world.

(5) 人的属世心性由灵质和物质两者构成。思维的产生来自于其中的灵质，而不是物质。人死后物质崩解，而灵质不消失。所以当人死后，成为一个灵或天使，同样的心性保留下来，其形态与在世时一样。

(f) The earthly substances of our minds (which fade away after death, as I have just noted) form the skin-like covering of the spiritual bodies we inhabit as spirits and angels. It is by means of this covering, taken from the earthly world, that our spiritual bodies have their stability, the earthly substance being the outermost

vessel. This is why there is no angel or spirit who was not born human.

(6) 上面提到，人死后崩解的心性的物质部分，就像皮肤一样，包裹着人住在的灵体，这灵体就是灵与天使所拥有的。通过这种取自物质世界的包裹物，人的灵体才有稳定性，而属世的物质是最外在的器皿。这就是为何从未有天使或灵不是先在世上降生为人。

These hidden treasures of angelic wisdom are appended at this point to show the nature of our earthly mind.

将这些天堂智慧的隐秘珍宝呈现于此，是为了说明人属世心性的本质。

Each of us is born with the ability to understand truths even at the deepest level where angels of the third heaven live. As our human understanding climbs up on a continuum around the two higher levels, it receives the light of wisdom from those levels in the manner already described. As a result, we can become rational in proportion to its ascent. If it comes up to the third level, it becomes rational from the third level; if it comes up to the second level, it becomes rational from the second level; and if it does not ascend at all, it is rational on the first level. We say that it becomes rational from those levels because the earthly level is the general recipient vessel of their light.

每个人生来就有理解真理的能力，甚至能达到第三层天天使的至内在水平。人的认知在围绕着两个更高层级持续地被提升时，便会以上述方式接收两个更高层级发出的智慧之光。因此，人可以根据他提升的程度而变得理性。如果他提升到第三级，就达到第三级的理性；若升至第二级，就获得来自第二级的理性；如果完全未被提升，就处在第一级的理性中。我们说“获得那些层级而来的理性”，是因为属世层级是接收那些层级之光的基本器皿。

The reason we do not become rational to the highest degree we are capable of is that our love, which is a matter of our will, cannot be raised up in the same way as our wisdom, which is a matter of our understanding. The love that is a matter of will is raised only by abstaining from evils as sins and then by those good actions of thoughtfulness that are acts of service, acts that we are then performing from the Lord. So if the love that is a matter of will is not raised up along with it, then no matter how high the wisdom that is a matter of our understanding has risen, it ultimately falls back to the level of its love. This is why we become rational only on the

lowest level if our love is not raised to the spiritual level as well.

人之理性所以没有达到其所能达到的最高层级，是因为属于意志之爱不能像属于认知之智慧那样，以同样的方式被提升。属于意志之爱只有在人避恶如罪，并且真心行义善或公益之举中才能被提升，如此而行要依靠主。因此，倘若意志之爱未被同时提升，属于认知之智慧哪怕被提升得再高，仍会回落到与爱相同的水平。因而如果人的爱未被提升到属灵的层级，他的理性就只能处于最低层级。

We can tell from all this that our rational ability seems to be made up of three levels, one ability from the heavenly level, one from the spiritual level, and one from the earthly level. We can also tell that our rationality, an ability that can be raised, is still with us whether it is raised up or not.

从以上所述可知，人的理性能力看起来由三个层级组成：一个源自属天层级、一个源自属灵层级，再一个来自属世层级。还能看出，无论理性是否被提升，这个能够被提升的能力一直伴随着他。

I have stated that everyone is born with this ability, or with rationality, but this means everyone whose outward organs have not been damaged by any external events in the womb, or after birth by illness or some head injury, or by the outburst of a senseless love that lowers all restraints. The rational ability cannot be raised up for people like this. The life of their will and understanding has no boundaries in which it finds definition, that is, boundaries so arranged that the life can accomplish outward deeds coherently. It does act in keeping with outermost boundaries, but not because of them. On the impossibility of rationality in little children and preadolescents, see below at the end of no.

我说过，每个人生来就有名为“理性”的能力。不过这里指的是外在器官未遭意外损伤的人，例如在出生前，或出生后罹患疾病或遭头部创伤，或因疯狂的欲望爆发而失去控制。如果这些情况发生，理性就无法被提升；因为他们认知与意志的生命没有可安置的处所，也就是一个明晰的边界，使其生命能够和谐地向外展示行为。生命的运作保持在此边界内，尽管并非出自于此边界。关于婴孩和儿童不能有理性，请参阅之后的 266 节结尾处。

THE EARTHLY MIND, BEING THE ENVELOPE AND VESSEL OF THE HIGHER LEVELS OF THE HUMAN MIND, IS REACTIVE. IF THE HIGHER LEVELS ARE NOT OPENED, IT ACTS AGAINST THEM; WHEREAS IF THEY ARE OPENED, IT ACTS WITH THEM.

因为属世心性 is 更高层心性的外壳和容器，所以是反应性的；

如果更高层未被开启，它与之作对；如果高层开启，它则与之协同

I explained in the last section that since the earthly mind is on the last level, it surrounds and encloses the spiritual mind and the heavenly mind, which are on higher levels. Now we have reached the point where I need to show that the earthly mind reacts against the higher or inner minds. The reason it reacts is that it does surround, enclose, and contain them. This could not happen without that reaction, since if it did not react, the enclosed inner elements would start to spread and force their way out so that they dissipated. It would be as though the coverings of the human body were not reacting, in which case the viscera within the body would spill out and trickle away; or it would be as though the membranes around the motor fibers of our muscles did not react against the forces of those fibers when they were activated. Not only would the action cease, the whole inner web-like structure would unravel as well.

之前说过，属世心性处于最外层级，它包裹和环绕着位于更高层级的属灵心性与属天心性。现在讨论一下属世心性如何约束更高或更内在的心性。之所以会约束，是因为属世心性包裹、环绕和承载着它们，没有约束就不可能运行。因为若没有约束，内在的或被包裹的成分将会扩散、挤出并导致坍塌；好比包裹着身体的外层如果不做约束，内在的脏腑将会释出崩散。又好像肌肉外面包裹着的纤维包膜，当肌肉纤维在用力运动时，如果不做约束，不仅运动无法进行，整个内部结构也会瓦解。

It is the same with any terminal vertical level. So it is the same with the earthly mind relative to the higher levels, since as I have just said, there are three levels of the human mind, earthly, spiritual, and heavenly, and the earthly mind is on the final level.

在垂直层级中的最低层级，情况也是如此；所以相对更高层级而言，属世心性也是如此。正如之前所说，人的心性由三个层级构成：属世的、属灵的和属天的，属世心性 is 其中的最低层级。

The earthly mind's reaction against the spiritual mind is also the reason the earthly mind consists of substances from the earthly world

as well as substances from the spiritual world, as noted above. By their very nature, substances of the earthly world react against substances of the spiritual world, since substances of the earthly world are intrinsically dead and are activated from the outside by substances of the spiritual world. Anything that is dead and is activated from the outside resists by its very nature, and therefore reacts by its very nature.

属世心性对抗属灵心性的另一个原因是，属世心性不仅由物质世界的物质构成，还包括灵性世界的灵质（如257节所述）；物质世界中的物质，就其根本属性而言，对抗灵性世界中的灵质。因为物质世界的物质本身是死的，它们被灵性世界的灵质从外激活。任何死物被从外激活时，本能上会抵挡，因而会按其本性产生对抗。

We can tell from this that the earthly self reacts against the spiritual self, and that there is a conflict. It is all the same whether we refer to the earthly self and the spiritual self or to the earthly mind and the spiritual mind.

由此也可看出，属世之人对抗属灵之人，导致争战。属世之人与属灵之人，或属世心性和属灵心性，说法不同，意思一样。

We can tell from this that if the spiritual mind is closed, the earthly mind is constantly resisting whatever comes from the spiritual mind, fearing that something from that source will flow in that will disturb its states. Everything that flows in through the spiritual mind is from heaven because the spiritual mind is a heaven in form; and everything that flows into the earthly mind is from the world because the earthly mind is a world in form. It follows, then, that when the spiritual mind is closed, the earthly mind resists everything that comes from heaven and will not let it in—except to the extent that it may serve as a means for gaining possession of worldly benefits. When heavenly things serve as means for the purposes of the earthly mind, then even though those means seem to be heavenly, they are still earthly. The purpose gives them their quality, and they actually become like items of information for the earthly self, items in which there is no trace of inner life.

由此可见，如果属灵心性被关闭，属世心性持续对抗来自属灵心性的任何事物，害怕这个源头流入其中并搅扰它的状态。经属灵心性流入的一切都来自天堂，因为属灵心性就其形式而言就是一个天堂；流入属世心性中的所有皆源于

物质世界，因为属世心性就呈世界的样式。于是得知，属灵心性若关闭，属世心性对抗与天堂相关的所有事物，不允许它们进入，除非这些事物能成为谋取尘世利益的手段。当属天事物成为达到属世目的的手段时、尽管这些手段看起来是属天的，却也仍然属世。因为目的决定了它们的性质。事实上，它们变成了好似属世之人的信息条目，内中毫无生命的痕迹。

However, since heavenly things cannot be united to earthly ones in this way so that they act as one, they distance themselves; and for people who are purely earthly, heavenly things come to rest outside, at the circumference, around the earthly things that are within. As a result, merely earthly people can discuss and preach heavenly things and can even act them out, even though they are thinking the opposite within. They behave one way when they are alone, and another way in public.

然而，因为天堂之事不能照此途径与属世事物结合并彼此行动如一，所以两者会分开。对于纯属世之人，天堂之事只能环绕在他里面的属世事物的外围。结果是，纯粹属世之人也能谈论和鼓吹天堂之事，还能在行为中表现出来，尽管他的内心想法与此完全相反。他独处时做的是一个样子，面对公众时就是另一个样子。

Because of an inborn reflex, the earthly mind or self resists what comes from the spiritual mind or self when that mind loves itself and the world above all else. Then it finds delight in all kinds of evil—in adultery, cheating, vindictiveness, blasphemy, and the like; and it also recognizes only nature as the creatress of the universe. It uses its rational ability to find proofs of all this, and once it has these proofs, it distorts or stifles or diverts whatever of the church and heaven is good and true. Eventually it either escapes such things, or rejects them, or hates them. It does this in spirit, and does it also physically whenever it dares to speak with others from its spirit without fear of losing reputation, for the sake of respectability and profit.

由于与生俱来的本能反应，当人爱己和爱世界高于其它一切时，他的属世心性或属世之人，就会对抗来自属灵心性或属灵之人的东西。于是，对各种恶事他乐享其中，包括奸淫、欺诈、报复、褻渎和其它类似恶事。他只承认自然为宇宙的创造者，并以他的理性来寻找一切证据，一旦找到，他要么扭曲、扼杀、要么误导天堂和教会的良善与真理。最终他会逃避、拒绝、或者憎恨这些良善和真理。这是他在灵里所为，当人出于他的灵性敢于在公开场合讲出来，而不惧怕失去名利声望时，他就会身体力行表现出来。

When people are like this, then their spiritual mind closes more and more tightly. It is primarily the justifications of evil by falsity that close it, which is why confirmed evil and falsity cannot be rooted out after death. They can be rooted out only in this world, by repentance.

若一个人变得如此，他自己的属灵心性就关闭得越来越紧。主要是凭借关闭灵性的谬误去证明邪恶的正当性。因此，被确证的邪恶与谬误死后不能被根除，唯有通过在世悔改方可根除。

When the spiritual mind is open, though, the state of the earthly mind is entirely different. Then the earthly mind is inclined to obey the spiritual mind and to be subservient. The spiritual mind acts on the earthly mind from above or from within; and it moves aside the things there that are reactive and adapts to its purposes the things that are cooperative. So it gradually eliminates any overpowering resistance.

但是，如果属灵心性被开启，那么属世心性的状态就截然不同。属世心性便会倾向于遵从属灵心性并恭敬顺服于它。这样，属灵心性便从上或从内作用于属世心性，移除其中对抗的成分，并收纳适应其目的的合作成分。这样就逐渐剔除任何强大的阻力。

We need to realize that action and reaction are involved in everything in the universe, no matter how large or small, whether alive or lifeless. This yields a balance throughout, which is canceled when action overcomes reaction or vice versa. It is the same for the earthly mind and the spiritual mind. When the earthly mind is acting on the basis of the delights it loves and the fascinations of its thinking (which are intrinsically evil and false), then the reaction of the earthly mind moves aside whatever comes from the spiritual mind and blocks the doors against its entry. As a result, any action is controlled by whatever agrees with the reaction. This is the nature of the action and reaction of the earthly mind, which is the opposite of the action and reaction of the spiritual mind; and this is what causes the closing of the spiritual mind or the reversing of the spiral.

当知道，在宇宙大小所有事物中，无论是有生命还是无生命，都存在着作用与反应的相互关系。正是这样的相互关系使万物保持平衡；当作用大于反应，或者反过来，都无法再保持平衡。属世心性与属灵心性之间也是如此。当属世心

性被属世欲望的快乐和属世想法（这些都是内在的邪恶和谬误）的满足所激动，其反应会赶走那些属于属灵心性的成分，并堵塞入口防止它们进入。结果是，任何作用都由与反应一致的东西控制。这就是属世心性的作用与反应的特征，与属灵心性的作用与反应特征完全对立。这样就导致属灵心性关闭，就像反向倒转螺旋一样。

However, if the spiritual mind is open, then the action and reaction of the earthly mind are reversed. The spiritual mind is acting from above or within, and as it does so it is working through whatever in the earthly mind is amenable, whether it comes from within or from the outside. Then it reverses the spiral characteristic of the action and reaction of the earthly mind. This mind has been in opposition to the purposes of the spiritual mind from birth, deriving this by heredity from our parents, as is well known.

另一方面，如果属灵心性被开启了，那么属世心性的作用与反应就倒转过来。属灵心性从上或由内作用，这样做是通过属世心性中的可驯顺成分起效，无论其来自内或外。从而属世心性中作用与反应的反向螺旋被扭回正向。这属世心性自出生时就对抗属灵心性的意志，如人们所知道的，这都来自父母那里的遗传。

This is the nature of that change of state called reformation and regeneration. The state of the earthly mind before its reformation might be compared to a spiral twisted or twisting downward, while after its reformation it might be compared to a spiral twisted or twisting upward. So before our reformation, we are looking down toward hell, while after our reformation we are looking up toward heaven.

这就是被称为改造和重生状态的改变的本质。在改造之前，属世心性的状态可以被比作扭曲向下的螺旋；而在改造之后，可以被比作向上旋转的螺旋。因此，在人改造之前，他正在向下看地狱，而他在改造后就仰望天堂。

The origin of evil is in the abuse of the abilities proper to us
called rationality and freedom.

被称为“理性”和“自由”能力为人特有，恶起源于对它们的滥用

By rationality, I mean the ability to discern what is true and therefore what is false, and to discern what is good and therefore what is evil. By freedom, I mean the ability freely to think, intend, and do such things.

所谓理性，即能辨别何谓真理、何谓谬误的能力，以及何谓良善、因而何谓邪恶的能力。所谓自由，即能自由地思考、意愿并践行这些事情的能力。

The following conclusions can be drawn from what has already been said, and will be further supported below. We all possess these two abilities from creation and therefore from birth--they are given us by the Lord. They are not taken away from us. They are the source of the appearance that we think and speak and intend and act with what seems to be autonomy. The Lord dwells in these abilities within each of us, and it is from this union that we live to eternity. We can be reformed and regenerated because of these abilities, and not apart from them; and it is by them that we are distinguished from animals.

从之前的讨论可以看出，接下来的内容则可进一步显明以下观点：每个人自被造、因而自出生时起，就有这两种能力，它们来自于主，不会从人身上拿走。凭着这两种能力，人的思维、言语、意愿和行为看起来好像皆出于自己。主住在所有人的理性和自由的能力之中，人因如此结合而活到永远。凭借这两种能力，人可以被改造和重生，没有它们则不然；是理性和自由的能力将人与动物区别开来。

The origin of evil in the abuse of these abilities will be presented in the following sequence.

恶源于对这两种能力地滥用，按照以下次序逐步说明：

1. Evil people, like good people, enjoy these two abilities.

(1) 同善者一样，恶者也拥有这两种能力。

2. Evil people misuse them to validate things that are evil and false, while good people use them to validate things that are good and true.

(2) 恶者滥用这两种能力来辩护邪恶与伪谬，而善者利用它们来确证良善和真理。

3. The evil and false things that we have validated stay with us, becoming part of our love and therefore of our life.

(3) 被辩护的邪恶与伪谬保留在人里面，成为他的爱、因而进入他的生命。

4. Things that have become part of our love and life are passed on to our offspring.

(4) 已成为某人所爱、因而进入他生命的这些品性会遗传给后代。

5. All evil characteristics, whether inherited or acquired, reside in the earthly mind.

(5) 无论先天的、还是后天习得的，一切恶居于属世心性中。

Evil people, like good people, enjoy these two abilities.

(1) 同善者一样，恶者也拥有这两种能力。

I explained in the preceding section that as far as understanding things is concerned, the earthly mind can be raised all the way to the light that surrounds angels of the third heaven, seeing what is true, acknowledging it, and then talking about it. We can see from this that since the earthly mind can be raised up in this fashion, evil people and good people alike enjoy the ability we call rationality; and since the earthly mind can be raised up that far, it follows that both evil people and good people can think and talk about such matters.

之前说过，属世心性的认知力能被提升、甚至达到第三层天天使所在的光明中，能看见真理，接受真理，然后还能讲述之。由此可明显得知，因为属世心性能这样被提升，所以恶者和善者同样拥有被称为“理性”的能力。因为属世心性能被提升至如此高远，所以恶人与善人都能思考和谈论这些东西。

As for their ability to intend and do such things even though they do not actually intend and do them, this is witnessed by both reason and experience. Reason asks whether people are incapable of intending and doing what they think. However, the fact that we do not intend and do particular things is because we do not want to intend and do them. The ability to intend and do is the freedom that the Lord gives everyone. The reason people do not intend and do what is good when they can is found in a love for evil that finds it distasteful. Still, we can resist this, and many people do.

他有能力意愿和践行这些事，尽管他并不情愿，这已经被理性和经验见证。理性问人们是否没有能力去做他所想的事呢？然而事实上是，他不愿和不去做某事，是因为他不喜欢。意愿和执行的能力，是主赐予每个人的自由。一个人有能力去做、却不去意愿和践行良善，是因行恶的欲爱从中作梗。人有能力去抗拒行恶的爱欲，许多人也正在这么做。

This has been verified for me several times by experience in the spiritual world. I have listened to evil spirits, people who were

demons inwardly and who had in the world rejected the truths of heaven and the church. When their desire for learning was aroused (a desire we all enjoy from childhood on) by the glamor that surrounds every love like the radiance of a flame, then they grasped mysteries of angelic wisdom just as clearly as good spirits who were inwardly angels.

我在灵界中的多次经历能证明这些。我也听过一些恶灵讲说，这些恶灵内心是魔鬼，在世时排斥天堂和教会的真理。当他们的求知欲（每个人从童年时就有求知欲）被环绕他们每份爱周围如同火焰发射的艳耀光芒激醒时，他们对天堂智慧奥秘的理解与内心为天使的善灵一样清晰。

The demonic spirits even claimed that they were capable of intending them and acting in keeping with them, but that they did not want to. When they were told that they would want to if they were to abstain from evils as sins, they said that they could do that, too, but that they did not want to. I could see from this that evil and good people alike have the ability we call freedom. Anyone who reflects will see that this is true. The reason we are able to want to do things is that the Lord, the source of that ability, is constantly making it possible; for as already noted [264], the Lord dwells in these two abilities in everyone. The Lord is therefore in that ability, or in the power we have of wanting.

那些恶灵甚至声称，他们有能力去如此意愿，并使自己的行为与之合一，但他们不想这么做。当被告知，如果能避恶如罪弃绝行恶，他们也会意愿天堂的智慧，他们说自己也能行出来，只是不愿如此而已。于是可知，恶人同好人一样拥有被称为“自由”的能力。每个人只要仔细思量，就能体会到确实如此。一个人有能力去意愿，是因为主持续地赐给他这样的能力。如前面 264 节所述，主住在每个人的这两种能力之中，因此住在能去意愿的能力或力量之中。

As for the ability to discern that we call rationality, this is not given us until our earthly mind comes of age. Until then, it is like a seed in unripe fruit that cannot break open underground and sprout. This ability is not found in the people mentioned above in 259, either.

至于被称为“理性”的知性能力，在属世心性尚未成熟前，人不会拥有这个能力。在此期间，它就像未熟果实中的种子，无法在地里打开并长成植株。之前 259 节中所述的那些人中，也不可能有这样的能力。

Evil people misuse these abilities to validate things that are evil and false, while good people use them to validate things that are good and true.

(2) 恶者滥用这两种能力来辩护邪恶与伪谬，而善者利用它们来确证良善和真理。

The mental ability we call rationality and the volitional ability we call freedom afford us the possibility of validating anything we please. As earthly-minded people, we can raise our discernment to a higher light as far as we want to; but if we are bent on evil and the distortions it causes, we raise it no higher than the upper levels of the earthly mind, rarely to the region of the spiritual mind. This is because we are caught up in the pleasures of our earthly mind's love. If we do rise above that level, the pleasures of its love die away. If we rise even higher and see true things that are contrary to the pleasures of our life or the basic premises of the intellect that we claim as our own, then we either distort them or ignore them, dismissing them as worthless, or we hold them in our memory so that they may be of use as tools to our life's love or our pride in our own intelligence.

因为人有被称为“理性”的心智能力，和被称为“自由”的意志能力，于是他可以凭此来确证任何他想要确证的。属世之人的洞察力可以提升到他能达到的高度光明中。然而，人若执意于邪恶及其所致的扭曲里，就无法将洞察力提升以超越他的属世心性，罕能达到属灵心性的疆域。因为他沉溺于属世心性之爱的快乐。倘若他提升洞察力使之超越这个层次，他的爱欲之乐就会消失。如果他继续提升至更高，就会发现各样真相与他的生活之乐或者与他自我聪明的设想大相径庭，于是他或者歪曲，或者忽略那些真相，视之为毫无价值；或者只是存于记忆中，作为伺候他生命欲望的工具，或作为他聪明才智的骄傲。

It is obvious from the abundance of heresies in Christendom (each one validated by its adherents) that earthly-minded people can validate whatever they please. Can anyone miss the fact that all kinds of evil and false notions can be validated? We can "prove" (and inwardly, evil people do "prove") that God does not exist and that nature is all there is, having created itself; that religion is only a device for holding the minds of the simple in bondage; that our own prudence accomplishes everything; and that divine providence does nothing but

maintain the universe in the pattern in which it was created; and even, according to Machiavelli and his followers, that there is nothing wrong with murder, adultery, theft, deception, and revenge.

属世之人能确证任何他想要证明的，可从基督徒世界中诸多异端邪说的事实明显看出来，每一个异端邪说都有其信徒。谁都知道，不管哪种邪恶与伪谬都可以被辩解。甚至，下列主张都可以得到维护（而且恶人发自内心地维护），例如：没有神；大自然就是万有，创造了一切；宗教只是束缚头脑简单之人的手段；人是无所不能的；除了维持宇宙被造的秩序，天道无其他作为；照马基雅维利及其信徒所说，杀人、奸淫、偷盗、欺诈和报复都无可指责。

Earthly-minded people can justify a host of things like this, can fill books with "proofs;" and once they have been justified, we see these false notions in their own illusory light, and true ideas are in such darkness that they are virtually invisible, like ghosts in the night. In brief, take the falsest notion you can think of, frame it as a proposition, and tell someone clever to prove it, and you will find it "proved" to the absolute stifling of any true light. But then step back from those proofs and take a second look at the same proposition from your own rationality, and you will see how grotesquely false it is.

属世之人可以为更多这样的东西辩护，甚至可以用‘证据’来填满他的书。当他对这些主张确信无疑时，这些伪谬就会显现在它们自己的虚幻之光中，真相却消失在黑暗中看不见了，如同暗夜幽灵。总而言之，拿一个想象得出的最大谬误，作为一个命题进行论证，让一个聪明人去证明它，他能辩护到让真理之光全然熄灭的程度。但是，若从其论证退后几步，以你的理性之光来看同样的命题，你将看出它是何等的荒唐错谬。

This shows that we are able to misuse the two abilities the Lord instills in us to validate all kinds of evil and false notions. No animal can do this because animals do not enjoy these abilities. So unlike us, animals are born into the complete pattern of their lives, with all the knowledge necessary for their earthly love.

由此看出，人能滥用这两种从主而来的能力，为各种各样的邪恶和伪谬辩护。动物就不能这样做，因为它们不享有这些能力。与人不同，动物生来便在它们完全的生存模式中，具有生存在世上所需的所有知识。

The evil and false things that we have validated stay with us, becoming part of our love and therefore of our life.

被确证的邪恶与伪谬保留在人里面，成为他的爱，因而成为他的生命。

“Proofs” of what is evil and false are simply motions away from what is good and true; and as they are multiplied, they become rejections, since what is evil distances and rejects what is good, and what is false does the same to what is true. As a result, proofs of what is evil and false amount to closures of heaven because everything good and true flows in from the Lord through heaven. Once heaven is closed, we are in hell, in some community there where congenial forms of evil and falsity hold sway, with no possibility of getting out.

对邪恶和伪谬的辩护只不过是偏离了良善和真理，但是如果进一步强化，就会变成抗拒。邪恶远离并抗拒良善，伪谬远离并抗拒真理。对邪恶和论证的辩护就相当于关闭了天堂，因为所有良善和真理经由天堂从主而来。一旦天堂被关闭，人便身陷地狱，在臭气相投的社群中，那里有相似的邪恶和伪谬，从而难以脱身。

I have been allowed to talk with people who had justified for themselves the false principles of their religion centuries ago, and I saw that they were still centered in the same principles they had adopted in the world. This is because everything we justify internally becomes part of our love and our life. It becomes part of our love because it becomes part of our intentions and our discernment, and intention and discernment constitute our life. When it becomes part of our life, it becomes part not only of our whole mind but of our whole body as well. So we can see that once we have justified ourselves in our evil and false principles, that is what we are from head to toe; and once we are wholly of this nature, there is no kind of inversion or reversal of direction that will bring us back into the opposite state and thereby drag us out of hell. This, together with what has been said earlier in this section, shows where evil comes from.

我被允许与一些灵交谈，他们在几个世纪前就确信所皈宗教的伪谬，如今依然执着于同样的伪谬，跟在世时没什么两样。原因是人自我确认的所有事物，都会成为他所爱或生命之物。之所以成为他所爱之物，是因为它们成为他意愿和理解之物，而所意愿的和所理解的事物构成每个人的生命。当它们成为一个人的生命时，就不仅成为他整个心性，也成为他整个身体。由此可证明，一个辩解并确认邪恶和伪谬为正当的人，其从头到脚的品性都是如此。当品性变得全然如此时，就没办法将他反转或扭回相反的状态，从而拽他离开地狱。综合本章前面的讲述，可以看出恶源自哪里。

Things that have become part of our love and life are passed on to our offspring.

成为人之所爱和他部分生命的品性会遗传给后代。

It is generally acknowledged that we are born into evil and that we get this as an inheritance from our parents. Some people believe that it is not from our parents, but through them from Adam; but this is a mistake. It comes from the father, from whom we get the soul that is clothed with a body in the mother. The semen that comes from the father is the first vessel of life; but it is the kind of vessel it was in the father. It is actually in the form of his love, and everyone's love is the same in its largest and its smallest forms. There is within it a striving toward the human form, a form into which it gradually develops. It follows, then, that the evils we call hereditary come from our fathers and are therefore handed down from our grandfathers and earlier ancestors to their offspring in sequence.

大家知道，人生于邪恶的状态中，是从其父母遗传而得。也有些人认为不是从父母而来，而是始自亚当通过父母遗传下来；不过这是个错误的认识。人是从其父获得这些恶，从父亲获得灵魂，这灵魂在母腹里被裹以肉身。从父而来的精子，是接收生命的第一器皿，但此器皿里有他父亲的内在品性，实际上就是他爱的样式，每个人的爱无论在宏观还是微观尺度上，都是相同的。而且，精子还努力趋向成长为人，也确实一步步朝此方向发展。由此可以看出，遗传之恶源自父亲，因而源自远祖、曾祖父，祖父等等，代代接续，传给后代。

Experience tells us this, too. There is a likeness of disposition in peoples that comes from their first ancestor, a greater likeness within extended families, and a still greater likeness within individual households. The similarity is so clear that we recognize lineages not only by their dispositions but by their faces as well.

凭经验也可证明此事，例如来自同一祖先的民族在性格上类似他们初祖，一个大家族中相似性更甚，在一个家庭中则更加明显。事实上这种相似性，不仅反映在性格上，也反映在他们的面部特征上。

There will be more about the way evil love is born into us from our parents later on, when I discuss the way the mind (that is, our volition and discernment) corresponds to the body and its members and organs. At this point I cite only a few things in order to show that evils are handed down from our parents in sequence and that they

grow, piling up one generation after another, until we are nothing but evil at birth. The viciousness of evil increases in proportion to the closing of the spiritual mind, with the earthly mind closing to anything from above as well. This is remedied in our descendants only by their abstaining from evils as sins, with the Lord's help. There is no other way to open the spiritual mind and thereby bring the earthly mind back into a corresponding form.

关于这种恶欲如何从双亲遗传给后代。之后在有关心性（意志与洞察力）与身体及其各系统，各器官间的对应关系时，将有更详细的内容。在此只是简要说明，恶从父辈逐代遗传下来，一代一代的积累传承，恶便逐渐增加，导致人生下来除了恶之外，一无是处。而且，邪恶的累积相称于属灵层级的关闭，甚至属世层级的较高层次也被关闭。若要得到救赎，人的后代就必须在主的引导下弃恶如罪，别无他法。唯有如此，属灵心性方被开启，属世心性也因此被带回到相应的状态。

All evil characteristics and their consequent distortions, whether inherited or acquired, reside in the earthly mind.

无论先天的、还是后天习得的，一切邪恶及相随的畸变都居于属世心性中。

The reason evils and their consequent distortions reside in the earthly mind is that in form, or in image, this mind is an earthly world. The spiritual mind, though, is in form or in image a heaven, and there is no way for evil to find a welcome in heaven. So from birth, this latter mind is not open, only potentially so. The earthly mind derives its form in part from substances of the earthly world, but the spiritual mind derives its form solely from substances of the spiritual world. This latter mind is kept in its wholeness by the Lord so that we can become human. We are actually born animal, but become human.

邪恶与畸变居于属世心性中，因为就其形式或形像而言，属世心性是一个尘俗世界。而属灵心性则是一个天堂。邪恶在天堂无立足之处。因此从出生起，后一种心性没有开启，只是处于可开启状态。属世心性的形式部分得自自然界的物质，而属灵心性的样式则纯粹来自灵界的灵质。属灵心性被主保守于完全之中，使得人可以成为人。人事实上生下为兽，而后变成人。

The earthly mind, with everything in it, turns in spirals from right to left, while the spiritual mind turns in spirals from left to right. So the two minds are turning in opposite directions--a sign that evil is resident in the earthly mind and that on its own, it

resists the spiritual mind. Further, turning from right to left is turning downward, toward hell, and turning from left to right moves upward, toward heaven. I have been shown this by the experience that evil spirits cannot turn their bodies from left to right, only from right to left, while good spirits find it hard to turn from right to left and easy to turn from left to right. Their turning follows the flow of the deeper levels of their minds.

属世心性以及属于它的一切，自右向左，被盘成螺旋形；而属灵心性则自左向右。二者朝着互为相反的方向旋转。由此可看出，邪恶居于属世心性中，属世心性自身与属灵心性相对抗。另外，自右向左的螺旋，向着下方，因而向地狱；而自左向右的螺旋，向上方，因而朝向天堂。我的经历还证明，恶灵不能自左向右旋转身体，只能自右向左；而善灵却能轻易地自左向右旋转，而自右向左转却有点困难。这样的旋转与心性内在的流动方向一致。

CREATION

创造

The Word in the Old Testament contains secrets of heaven, and every single aspect of it has to do with the Lord, his heaven, the church, faith, and all the tenets of faith; but not a single person sees this in the letter. In the letter, or literal meaning, people see only that it deals for the most part with the external facts of the Jewish religion.

单从旧约圣经的文字来看，人无从发觉里面深藏着天国的奥秘，从总体到细节，均涉及主及其天国、教会、信仰的方方面面。因为就文字而言，我们看到的不过是犹太教的一些礼仪典章。

The truth is, however, that every part of the Old Testament holds an inner message. Except at a very few points, those inner depths never show on the surface. The exceptions are concepts that the Lord revealed and explained to the apostles, such as the fact that the sacrifices symbolize the Lord, and that the land of Canaan and Jerusalem symbolize heaven (which is why it is called the heavenly

Canaan or Jerusalem [Galatians 4:26; Hebrews 11:16; 12:22; Revelation 21:2, 10]), as does paradise.

但事实却是，旧约圣经处处蕴含字面不可见的灵义，只有极少数地方主曾向使徒解明了，例如祭物象征主，迦南地、耶路撒冷象征天国，因而被称为天上的迦南和耶路撒冷（参见加拉太书 4: 26；希伯来书 11: 16, 12: 22；启示录 21: 2、10），等等。

The Christian world, though, remains deeply ignorant of the fact that each and every detail down to the smallest—even down to the tiniest jot—enfolds and symbolizes spiritual and heavenly matters; and because it lacks such knowledge, it also lacks much interest in the Old Testament.

对于圣经从总体到细节，乃至一点一划，皆包含和象征属灵、属天的事物，基督徒尚浑然不觉，旧约因而不被重视。

Still, Christians can come to a proper understanding if they reflect on a single notion: that since the Word is the Lord's and comes from him, it could not possibly exist unless it held within it the kinds of things that have to do with heaven, the church, and faith.

Otherwise it could not be called the Lord's Word, nor could it be said to contain any life. Where, after all, does life come from if not from what is living? That is, if not from the fact that every single thing in the Word relates to the Lord, who is truly life itself? Whatever does not look to him at some deeper level, then, is without life; in fact, if a single expression in the Word does not embody or reflect him in its own way, it is not divine.

然而基督徒若能简单的想一想圣经的这一特质，就不难得知：圣经既属于主，源于主，必然涉及天国、教会、信仰，否则就不能称为主的话，也不能说它内有生命。因为若非出于一位有生命者，生命从何而来？或说，圣经若非从总体到细节皆涉及生命之主，生命从何而来？凡在深层次里看不到主的，就不具生命。事实上，圣经若有一句话不依主的方式体现或映射祂，就不是神圣的。

Without this interior life, the Word in its letter is dead. It resembles a human being, in that a human has an outward self and an inward one, as the Christian world knows. The outer being, separated from the inner, is just a body and so is dead, but the inward being is what lives and allows the outward being to live. The inner being is a person's soul. In the same way, the letter of the Word by itself is a body without a soul.

无此内在生命，圣经的文字是死的。正如基督徒所熟知的，人有内在和外在外在（external man）离了内在（internal man），就只是一具身体，是死的。因为使外在活着的是有生命的内在。内在，就是人的灵魂。圣经与之相似，单就文字而言，它就像一具没有灵魂的身体。

The Word's literal meaning alone, when it monopolizes our thinking, can never provide a view of the inner contents. Take for example the first chapter of Genesis. The literal meaning by itself offers no clue that it is speaking of anything but the world's creation, the Garden of Eden (paradise), and Adam, the first human ever created. Who supposes anything else?

当圣经的字面意思独占了人的思维时，就看不到它的内涵。拿《创世记》第一章为例，从文字来看，它所讲述的不过是世界的创造、伊甸园的设立、人类始祖亚当的受造。谁会想到其它？

The wisdom hidden in these details (and never before revealed) will be clear enough from what follows. The inner sense of the first chapter of Genesis deals in general with the process that creates us anew—that is to say, with regeneration—and in particular with the very earliest church; and it does so in such a way that not even the smallest syllable fails to represent, symbolize, and incorporate this meaning.

但下面我会证明，这些故事包含从未启示的奥秘。《创世记》第一章的内（灵）义，大体而言，论及人的新造，亦即人的重生，其对象尤指上古教会，当中每个最小的细节都无不代表，象征和包含此意。

But without the Lord's aid not a soul can possibly see that this is the case. As a result, it is proper to reveal in these preliminaries that the Lord in his divine mercy has granted me the opportunity for several years now, without break or interruption, to keep company with spirits and angels, to hear them talking, and to speak with them in turn. Consequently I have been able to see and hear the most amazing things in the other life, which have never before come into people's awareness or thought.

若无主的帮助，没有人能了解这些事实。所以，我有必要预先声明，因主的慈悲，我被允许与精灵及天使来往，听他们谈论，与他们交流，迄今已有多年，从未间断。就这样，我在灵界耳闻目睹了许多奇妙的事物，都是此前人未曾知道或想到的。

In that world I have been taught about the different kinds of spirits, the situation of souls after death, hell (or the regrettable state of the faithless), and heaven (or the blissful state of the faithful). In particular I have learned what is taught in the faith acknowledged by the whole of heaven. All of these topics will, with the Lord's divine mercy, be explored further in what follows. . . .

在那个世界，我获知关于各种灵的信息，人死后的灵的状态，无信之人在地狱的悲惨境遇，忠信之人在天国的幸福状态，特别是整个天国所认同并教导的信仰。因主的慈悲，下面我会就这些话题作详细的阐述。。。

SUMMARY OF GENESIS 1

创世纪第一章概论

The six days or time periods [of Creation], meaning so many consecutive stages in a person's regeneration, are these, in outline:

六日，亦即六个时期，意指人重生的多个连续的阶段，大要如下：

The first stage is preliminary, extending from infancy to just before regeneration, and is called void, emptiness, and darkness. The first stirring, which is the Lord's mercy, is the Spirit of God in constant motion on the face of the water.

第一个阶段是初始阶段，涵盖出生到重生之前，被称为“空虚”、“混沌”、“黑暗”。因主的慈悲，第一个动作是神的灵运行在水面上。

In the second stage, a distinction is drawn between the things that are the Lord's and those that are our own. The things that are the Lord's are called a "remnant" in the Word. In this instance the "remnant" refers principally to religious knowledge acquired from early childhood on. This remnant is stored away, not to reappear until we arrive at such a stage.

在第二个阶段，属于主与属于人的被分别开来。在圣经中，属于主的被称为“余留”。在此，“余留”尤指人从小学得的信仰知识。这些被贮存起来，直到人达到这个阶段时才再度显现。

At present the second stage rarely comes into play without trouble, misfortune, and grief, which enable bodily and worldly concerns—things that are our own—to fade away and in effect die out. The things that belong to the outer self, then, are separated from those that belong to the inner self, the inner self containing the remnant that the Lord has put aside to await this time and this purpose.

时至当下的第二个阶段，一般都免不了试探、苦难、悲伤，好让人对肉体 and 世界的欲望归于沉寂，事实上死去。这样，人的外在与内在被分别开来，其中内在所存的余留，是主为此时刻意贮存的。

The third stage is one of repentance. During this time, at the prompting of the inner self, we speak devoutly and reverently and yield a good harvest (acts of neighbourly kindness, for instance). These effects are lifeless nonetheless, since we suppose that they come of our own doing. They are called the tender plant, then the seed-bearing plant, and lastly the fruit tree.

第三个阶段是悔改的阶段。在此阶段，人出乎内在，说话虔诚恭敬，益行良多，如施惠邻舍。不过，这些影响尚不具生命，因为人以为这些都出于自己。它们被称为“柔嫩的小苗”，继而被称为“结种子的植物”，终至“结果子的树木”。

In the fourth stage, love stirs and faith enlightens us. Before this time we may have spoken devoutly and yielded a good harvest, but we did so in a state of trial and anguish, not at the call of faith and kindness. In consequence they are now kindled in our inner self and are called the two lights.

在第四个阶段，人为爱所激动，为信所照亮。此前，人的虽然言语虔诚，行为良善，但只是因为试探和苦难的驱使，非因信与爱的激励。到了当前，信与爱在人的内在被点亮，被称为“两个大光”。

In the fifth stage, we speak with conviction and, in the process, strengthen ourselves in truth and goodness. The things we then produce have life in them and are called the fish of the sea and the birds in the heavens.

在第五个阶段，人的言语表现出信心，对真理和良善更为坚定。此时，人的言行举止开始有了生命，被称为“水中的鱼”、“空中的鸟”。

In the sixth stage, we act with conviction and therefore with love in speaking truth and doing good. What we then produce is called a

living soul and a beast. Because we begin to act as much from love as from conviction, we become spiritual people, who are called God's image.

在第六个阶段，人本乎信心和爱心，言说真理，奉行良善。此时，从人所出的被称为“活物”或“兽”，因为他不仅持信而行，也奉爱而行，成了属灵之人，被称为“神的形像”。

In regard to our spiritual lives, we now find pleasure and nourishment in religious knowledge and acts of kindness; and these are called our food. In regard to our earthly lives, we still find pleasure and sustenance in things relating to our body and our senses, which cause strife until love takes charge and we develop a heavenly character.

至于人的灵性生命，此时他在认识信仰和践行仁爱中获得乐趣和滋养，这些被称作他的“食物”。但就属世生命而言，他依然经由肉体感官寻找乐趣，得到寄托，以致造成冲突，直等爱占据主导，成为属天之人。

Not everyone who undergoes regeneration reaches this stage. Some (the great majority, these days) arrive only at the first stage, some only at the second, some at the third, fourth, or fifth, very few at the sixth, and almost no one at the seventh, [that of the heavenly person].

不是每个经历重生的人都能达到这个阶段。当今时代，多数人只达到第一阶段，少数人达到第二，第三，第四或第五阶段，很少人达到第六阶段，几乎没有人能达到第七阶段。

INNER MEANING

灵义

From this point on, the term Lord is used in only one way: to refer to the Savior of the world, Jesus Christ; and the name “Lord” is used without any additions. He is acknowledged and revered as Lord throughout heaven because he possesses all power in heaven and on earth. He also commanded this when he said, “You address me as

‘Lord.’ You speak correctly, because so I am” (John 13:13). And his disciples called him Lord after the resurrection.

在本书中，“主”特指世界的救主耶稣基督；单称为“主”，无其它附加称呼。在整个天国，祂被尊为主，因为祂拥有天上地下所有的权柄。这也是祂对门徒的吩咐，祂说：“你们称呼我主，你们说的不错，我本来是。”（约翰福音13：13）祂复活以后，门徒遂称祂为“主”。

In the whole of heaven no one knows of any other Father than the Lord, since the Father and the Lord are one. As he himself said:

“I am the way and the truth and life.” Philip says, “Show us the Father.” Jesus says to him, “After all the time I’ve spent with you, don’t you know me, Philip? Whoever has seen me has seen the Father. How then can you say, ‘Show us the Father’? Don’t you believe that I am in the Father and the Father is in me? Believe me, that I am in the Father and the Father is in me.” (John 14:6, 8-11)

在整个天国，唯独主被认为“父”，因为祂与父是一，正如祂自己所说：“我是道路、真理、生命。”腓力对祂说：“求主将父显给我们。”耶稣说：“腓力，我与你们同在这样长久，你还不认识我吗？人看见了我，就是看见了父，你怎么说将父显给我们看呢？我在父里面，父在我里面，你不信吗？你们当信我，我在父里面，父在我里面。”（约翰福音14：6, 8-11）

Genesis 1:1. In the beginning, God created heaven and earth.

创世记 1: 1. 起初，神创造天地。

The word beginning is being used for the very earliest times. The prophets frequently call them “the days of old.”

“起初”一词被用来指上古时代，诸先知常称之为“古时的日子”。

“The beginning” includes the first period of regeneration too, as that is when people are being born anew and receiving life. Because of this, regeneration itself is called our new creation [2 Corinthians 5:17; Galatians 6:15].

“起初”也包括人重生的第一个阶段，因为在此阶段，人重新受生，获得生命。正因如此，重生被称为人的“新造”（参哥林多前书 5: 17；加拉太书 6: 15）。

Almost everywhere in the prophetic books, the words creating, forming, and making stand for regenerating, though with differences.

In Isaiah, for example: All have been called by my name, and I have created them for my glory; I have formed them; yes, I have made them. (Isaiah 43:7)

在先知书中，“创造”、“作成”、“造作”几乎都象征重生，只是意义有所不同。例如：“凡称我名下的人，是我为自己的荣耀创造的，是我作成，所造作的。”（以赛亚书 43：7）

This is why the Lord is called Redeemer, One-Who-Forms-from-the-Womb, Maker, and Creator, as in the same prophet:

I am Jehovah, your Holy One, the Creator of Israel, your Monarch. (Isaiah 43:15)

正因如此，主被称为“救赎者”、“造作者”、“创造者”、“从我出胎就作成我的”。又如：“我是耶和华你们的圣者，是创造以色列的，是你们的君王。”（以赛亚书 43：15）

In David: The people created will praise Jah. (Psalms 102:18)

大卫说：“将来受造的民，要赞美耶和华。”（诗篇 102：18）

In the same author: You send out your spirit—they will continue to be created—and you renew the face of the ground. (Psalms 104:30)

再如：“你发出你的灵，它们便受造。你使地面更换为新。”（诗篇 104：30）

Heaven, or the sky, symbolizes the inner self, and the earth, before regeneration occurs, symbolizes the outer self, as may be seen below.

“天”，象征人的内在；“地”，象征人重生前的外在。关于这一点，下文会有分解。

Genesis 1:2. And the earth was void and emptiness, and there was darkness on the face of the abyss, and the Spirit of God was constantly moving on the face of the water.

创世记 1：2. 地是空虚混沌，渊面黑暗；神的灵运行在水面上。

Before regeneration a person is called the void, empty earth, and also soil in which no seed of goodness or truth has been planted. Void refers to an absence of goodness and empty to an absence of truth. The result is darkness, in which a person is oblivious to or ignorant of anything having to do with faith in the Lord and consequently with a spiritual or heavenly life. The Lord portrays such a person this way in Jeremiah: My people are dense; they do not know me. They are stupid children, without understanding. They are

wise in doing evil but do not know how to do good. I looked at the earth, and there—void and emptiness; and to the heavens, and these had no light. (Jeremiah 4:22, 23, 25)

在重生之前，人被称为“空虚混沌之地”，或如一块尚未种下良善与真理的土壤。“空虚”，表缺乏良善，“混沌”，表缺乏真理，导致的结果是“黑暗”，也就是对信主及属灵、属天的生命一无所知。关于此等人，主藉耶利米描绘说：“我的百姓愚顽，不认识我。他们是愚昧无知的儿女，有智慧行恶，没有知识行善。我观看地，不料，地是空虚混沌。我观看天，天也无光。”（耶利米书 4：22、23、25）

The face of the abyss means our cravings and the falsities these give rise to; we are wholly made up of cravings and falsities and wholly surrounded by them. Because no ray of light is in us, we are like an abyss, or something disorganized and dim. Many passages in the Word also call such people abysses and sea depths, which are drained (that is, devastated) before a person is regenerated. In Isaiah, for instance: Wake up, as in the days of old, the generations of eternity! Are you not draining the sea, the waters of the great abyss, and making the depths of the sea a path for the redeemed to cross? May those ransomed by Jehovah return! (Isaiah 51:9, 10, 11)

“渊面”，表未重生之人的欲望和愚痴。此等人全然陷于欲望和愚痴中，内无光明照耀，如同“深渊”，或如混乱晦暗之物。经上常将此等人称为“深渊”或“海的深处”。人要重生，深渊之水必先干涸。例如：“耶和华的膀臂啊，兴起，兴起，以能力为衣穿上，像古时的年日，上古的世代兴起一样……使海与深渊的水干涸，使海的深处变为赎民经过之路的，不是你吗？耶和华救赎的民必归回！”（以赛亚书 51：9、10、11）

An individual of this type, observed from heaven, looks like a dark mass with no life at all to it. The same words involve an individual's overall spiritual devastation—a preliminary step to regeneration. (The prophets have much more to say about it.) Before we can learn what is true and be affected by what is good, the things that stand in the way and resist have to be put aside. The old self must die before the new self can be conceived.

从天上观之，此等人看似一团黑物，毫无生气。另外，上述经文也论及人的毁灭，这是人重生的必经之路。关于这些，先知书说了很多。在人了解真理，感受良善前，一切障碍须被除去。旧人必先死去，新人才能受生。

The Spirit of God stands for the Lord's mercy, which is portrayed as moving constantly, like a hen brooding over her eggs. What is being brooded over in this instance is what the Lord stores away in us, which throughout the Word is called "a remnant" [or "survivors"]. It is a knowledge of truth and goodness, which can never emerge into the light of day until our outer nature has been devastated. Such knowledge is here called the face of the water.

“神的灵”表主的慈悲，被描述为“运行”，亦即“孵育”，好像母鸡孵育鸡子。在此，所运行的是主保存在人内里的对真理与良善的认知，经上称之为“余留”（幸存的）。必须等到外在被毁灭，这些认知才能重见天日。在此，它们被称为“水面”。

Genesis 1:3. And God said, "Let there be light," and there was light.

创世记 1: 3. 神说：「要有光」，就有了光。

The first step is taken when we begin to realize that goodness and truth are something transcendent. People who focus exclusively on externals do not even know what is good or what is true; everything connected with selflove and love of worldly advantages they consider good, and anything that promotes those two loves they consider true. They are unaware that such "goodness" is evil and such "truth" false.

在第一个阶段，人开始发觉良善与真理是更高的存在。沉迷于肉体的人，甚至不了解何为良善、真理。在他们看来，能满足我欲和物欲的，就是良善，任何能宣扬我欲、物欲的，就是真理。他们尚未意识到，如此“良善”实为邪恶，如此“真理”实为谬误。

When we are conceived anew, however, we first begin to be aware that our "good" is not good. And as we advance further into the light, it dawns on us that the Lord exists and that he is goodness and truth itself. The Lord says in John that we need to know of his existence: Unless you believe that I am, you will die in your sins. (John 8:24)

当人重新受生以后，他开始意识到自己所谓的“良善”并非真善。随着他进入光明，便开始明白原来主真的存在，而且祂是良善与真理之本。主说：“你们若不信我是，必要死在罪中。”（约翰福音 8: 24）即表示我们当觉悟祂的存在。

We need to know too that the Lord is goodness itself, or life, and truth itself, or light, and consequently that nothing good or true exists that does not come from him. This is also found in John: In the beginning there was the Word, and the Word was present with God, and the Word was God. Everything was made by him, and nothing that was made was made without him. In him was life, and the life was the light of humankind; but the light appears in the darkness. He was the true light that shines on every person coming into the world. (John 1:1, 3-5, 9)

我们也当了解，祂是良善之本，亦即生命，是真理之本，亦即光明，一切良善与真理皆从祂而出，如经上所说：“太初有道，道与神同在，道就是神……万物是藉着祂造的，凡被造的，没有一样不是藉着祂造的。生命在祂里头，这生命就是人的光。光照在黑暗里……祂是真光，照亮一切生在世上的人。”（约翰福音 1: 1、3-5、9）

Genesis 1:4, 5. And God saw the light, that it was good, and God made a distinction between light and darkness. And God called the light day, and the darkness he called night.

创世记 1: 4-5. 神看光是好的，就把光暗分开了。神称光为「昼」，称暗为「夜」。

The light is said to be good because it is from the Lord, who is goodness itself. The darkness is whatever looked like light to us before our new conception and birth, because we saw evil as good and falsity as truth; but it is actually darkness—our lingering sense of self-sufficiency.

“光”被称为“善”，因为它出于主，而主是良善之本。“暗”，表人重新受生之前，一切看似光明之物。因为在此之前，恶看似为善，假看似为真，事实上它是黑暗，完全出于人顽固的自满。

Absolutely everything that is the Lord's is compared to the day, because it belongs to the light, and everything that is our own is compared to the night, because it belongs to the darkness. The Word draws this comparison in quite a few places.

凡属于主的被比作“昼”，因为它属于光明；凡属于人的被比作“夜”，因为它属于黑暗。这种对比常在圣经中出现。

Genesis 1:5. And there was evening and there was morning, the first day.

创世记 1: 5. 有晚上，有早晨，这是头一日。

From this we now see what evening and morning mean. Evening is every preliminary stage, because such stages are marked by shadow, or by falsity and an absence of faith. Morning is all later stages, because these are marked by light, or by truth and religious knowledge.

从这句经文，可知“晚上”、“早晨”各为何义。“晚上”，指每个先前的阶段，因为相对而言，先前的阶段表现为黑暗、谬误、无信。“早晨”，指每个后续的阶段，因为相对而言，后续的阶段表现为光明、真知、有信。

Evening stands in general for everything that is our own, while morning stands for everything of the Lord' s. As David says, for example: The Spirit of Jehovah has spoken in me and his words are on my tongue. The God of Israel has said, the rock of Israel has spoken to me. He is like the morning light when the sun rises, like a morning when there are no clouds, when because of the brightness, because of the rain, the tender grass springs from the earth. (2 Samuel 23:2-4)

笼统而言，“晚上”，表一切属于人的，“早晨”，表一切属于主的。正如经上说：“耶和华的灵藉着我说，祂的话在我口中。以色列的神，以色列的磐石晓谕我说……祂必像日出的晨光，如无云的清晨，雨后的晴光，使地生出嫩草。”（撒母耳记下 23: 2-4）

Since evening is when there is no faith and morning is when there is faith, the Lord' s coming into the world is called morning. The period in which he came, being a time of no faith, is called evening. In Daniel: The Holy One said to me, “Up till [the day' s second] evening, when it becomes morning, two thousand and three hundred times.” (Daniel 8:14, 26) Morning in the Word is similarly taken to mean every coming of the Lord, so that it is a word for being created anew.

正因“晚上”表无信，“早晨”表有信，主的降临故被称为“早晨”。祂来的时候，正是世上缺乏信的时候，故被称为“晚上”。正如经上说：“圣者对我说，要延到二千三百个暮暮朝朝，圣所才能洁净。”（但以理书 8: 14、26）在圣经中，“早晨”也被用来指主的每一次降临，故意味着重新创造。

Nothing is more common in the Word than for a day to be understood as meaning the times, as in Isaiah: The day of Jehovah is near. Look—the day of Jehovah is coming! I will shake heaven, and the earth will tremble right out of its place, on the day when my anger blazes up. The time of his coming is near, and its days will not be postponed. (Isaiah 13:6, 9, 13, 22) . In the same prophet: In the days of old she was old. It will happen on that day that Tyre will be forgotten for seventy years, corresponding to the days of one king. (Isaiah 23:7, 15)

在圣经中，“日”被用来指时期，这是十分普遍的，例如：“耶和华的日子临近了……看哪，耶和华的日子临到……当祂发怒的日子，天必震动，地必摇撼，离其本位……其时候将到了，其日期必不久延。”（以赛亚书 13：6、9、13、22）又如：“她的起源溯自古日……到那时，推罗必被忘记七十年，照着一王的年日。”（以赛亚书 23：7、15）

Because a day stands for a time period, it is also taken to mean the state we are in during that period, as in Jeremiah: Doom to us! For the day has faded, for the shadows of evening have lengthened. (Jeremiah 6:4). In the same prophet: If you nullify my compact with the day and my compact with the night, so that there is no daytime or night at their times . (Jeremiah 33:20, 25). And again: Renew our days as in ancient times. (Lamentations 5:21)

“日”既用来表时期，故也被用来表该时期的状态，例如：“哀哉！日已渐斜，晚影拖长了。”（耶利米书 6：4）又如：“你们若能废弃我所立白日黑夜的约，使白日黑夜不按时轮转……”（耶利米书 33：20、25）再如：“求你复新我们的日子，像古时一样。”（耶利米哀歌 5：21）

Genesis 1:6. And God said, “Let there be an expanse in the middle of the waters, and let it exist to make a distinction among the waters, in the waters.”

创世记 1：6. 神说：「诸水之间要有穹苍，将水分为上下。」

The next step occurs after the Spirit of God—the Lord’s mercy—brings out into daylight the knowledge of truth and goodness and provides the first glimmering that the Lord exists, that he is goodness and truth itself, and that nothing is good or true except what comes from him. The Spirit of God then makes a distinction between the inner and the outer being, and between the religious

knowledge we possess in our inner selves and the secular knowledge belonging to our outer selves.

神的灵，亦即主的慈悲，所采取的第一个步骤，是使人对真理与良善的认知重见天日，给人带来曙光，让他意识到主的存在，知道主是良善之本、真理之本，一切良善和真理皆从祂而出。接下来，神的灵将人的内在与外在“分开”，将内在宗教的认知与外在世俗的知识“分开”。

The inner self is called the expanse, the knowledge in the inner self is called the waters over the expanse, and the facts belonging to the outer self are called the waters under the expanse.

内在被称为“穹苍”，内在的认知被称为“穹苍以上的水”，外在的东西则被称为“穹苍以下的水”。

Before we are reborn, we do not know even that an inner being exists, let alone what it is, imagining there is no difference between the two selves. This is because we are absorbed by bodily and worldly interests and merge the concerns of the inner being with those interests. Out of distinct and separate planes we make one dim, confused whole.

在人重生之前，他并不知人有内在，更不了解它的性质。他以为内在与外在并无分别，因为他沉迷于肉体和世界，将它们与内在混淆。两个截然不同的层次，被他混淆为隐晦的一团。

Therefore this verse first says that there should be an expanse in the middle of the waters, then that it should exist to make a distinction “among the waters, in the waters,” but not that it should make a distinction between one set of waters and another. The next verse says that.

故经上首先说“诸水之间要有穹苍”，然后说“将水分为上下”，而非直接说“将穹苍以下的水、穹苍以上的水分开”，如下节所说：

Genesis 1:7-8. And God made the expanse, and he made a distinction between the waters that were under the expanse and the waters that were over the expanse, and so it was done; and God called the expanse heaven.

“神就造出穹苍，将穹苍以下的水、穹苍以上的水分开了。事就这样成了。神称穹苍为天。”（创世记 1: 7-8）

The second thing we begin to notice while being reborn, then, is that the inner self exists. We become aware that the attributes of the

inner self are good feelings and true ideas, which are the Lord's alone. While we are being reborn, our outer self is such that it still believes we are acting on our own when we do what is good and speaking on our own when we speak what is true. The Lord uses those things—allowing them to seem like our own, since such is our mindset—to lead us to doing what is good and speaking what is true. Consequently we first learn to distinguish what is under the expanse; only then do we learn to distinguish what is over the expanse.

在重生的过程中，人的第二个觉悟是意识到人有内在，并意识到内在的特性是良善的感觉和真理的意念，这就是主自己。在重生的过程中，人的外在以为他所行的良善和所说的真理都是出于自己。这是人的思维定势，主允许这些发生并因势利导，引他践行良善，言说真理。因此，人先学会分辨“穹苍以下的”，然后再学会分辨“穹苍以上的”。

Another secret from heaven is that the Lord leads us by means of things that really are our own—both the illusions of our senses and our cravings—but diverts us toward things that are true and good. So every single moment of regeneration carries us forward from evening to morning, just as it takes us from the outer self to the inner, or from earth to heaven. This is why the expanse (the inner self) is now called heaven.

天国的另一个奥秘是，主利用人的我执，包括他的感官幻相和欲望，引他转向真理与良善。这样，重生的每一步，从总体到细节，都是从晚上转入早晨、从外在进入内在的过程，亦即从地升入天的过程。这正是“穹苍”，亦即人的内在，在此被称为“天”的原因。

Spreading out the earth and stretching out the heavens is a customary formula used by the prophets when they speak of our regeneration. In Isaiah, for example: This is what Jehovah has said, your Redeemer and the one who formed you from the womb: “I am Jehovah, making all things, stretching the heavens out on my own and spreading the earth out by myself.” (Isaiah 44:24)

先知书常用“铺张诸天，铺开大地”来形容人的重生，例如：“从你出胎，作成你的救赎主耶和华如此说，我耶和华是造作万物的，是独自铺张诸天，铺开大地的。”（以赛亚书 44: 24）

Again, where the Lord's Coming is spoken of openly: A crushed reed he does not break, and smoldering flax he does not quench; he propels judgment toward truth. [In other words, he does not break our

illusions or extinguish our cravings but bends them toward truth and goodness. It continues:] God Jehovah creates the heavens and stretches them out. He spreads out the earth and the things it produces. He gives a soul to the people on it and spirit to everyone walking on it. (Isaiah 42:3-5). Several other places could be cited as well.

又如，这里明确宣告了主的降临：“压伤的芦苇，祂不折断；将残的灯火，祂不吹灭。祂凭真实将公理传开(换句话说，祂不破灭人的幻象，也不剔除人的欲望，而是引其折向真理和良善)。又继续说，耶和華神创造诸天，铺张穹苍，将地和地所出的一并铺开，赐气息给地上的众人，又赐灵性给行在其上的人。”(以赛亚书 42: 3-5)。其它类似的经文就不提了。

Genesis 1:8. And there was evening and there was morning, the second day. The meanings of evening, morning, and day are explained above at verse 5.

创世记 1: 8. 有晚上，有早晨，是第二日。关于“晚上”、“早晨”、“日”的含义，可见第五节的解释。

Genesis 1:9. And God said, “Let the waters under heaven be gathered into one place, and let dry land appear” ; and so it was done.

创世记 1: 9. 神说：「天下的水要聚在一处，使旱地露出来」，事就这样成了。

When we learn that we have an inner self and an outer, and that truth and goodness come from the inner self—or rather from the Lord by way of the inner self into the outer, even though this is contrary to appearances—this information, this knowledge of truth and goodness, is stored away in our memory. The knowledge takes its place among the secular facts we have learned, because anything instilled in our outward memory, whether earthly, spiritual, or heavenly, lodges there as a fact, and from there the Lord draws on it. This knowledge is the waters gathered into one place and named seas. The outer being itself, on the other hand, is called dry land. Immediately afterward it is called earth, as the next verse shows.

当人发觉他有内在和外在外在，且真理与良善是由主那里从内在流入外在的（虽看似并非如此），这种对真理与良善的认识就被存入他的记忆，归于知识当中。因为凡是存入外在记忆的，无论是属世的、属灵的还是属天的，都作为知识储存起来，主从中加以利用。这些知识即“聚在一处的水”，称为“海”。人的外在则被称为“旱地”，在下面一节又被称为“地”。

Genesis 1:10. And God called the dry land earth, and the gathering of waters he called seas; and God saw that it was good.

创世记 1: 10. 神称旱地为「地」，称水的聚处为「海」。神看着是好的。

To find waters symbolizing religious and secular knowledge, and seas symbolizing a body of such knowledge, is quite common in the Word. In Isaiah: The earth will be full with the awareness of Jehovah, like the waters covering the sea. (Isaiah 11:9)

圣经常用“水”来象征宗教和世俗知识，“海”则象征知识之汇，例如：“认识耶和華的知识要充满遍地，好像水充满洋海一般。”（以赛亚书 11: 9）

In the same prophet, where both kinds of knowledge are portrayed as lacking: The water will disappear from the sea, the river will drain away and dry up, and the streams will recede. (Isaiah 19:5, 6)

又如：“海中的水必绝尽，河也消没干涸，江河要消退。”（以赛亚书 19: 5-6）这话描述了知识的匮乏。

In Haggai, where a new church is the subject: I am shaking the heavens and the earth, and the sea and the dry land; and I will shake all the nations, and those who are the desire of every nation will come, and I will fill this House with glory. (Haggai 2:6, 7)

在哈该书里论及一个新教会：“过不多时，我必再一次震动天地、沧海与旱地。我必震动万国。万国所仰慕的必来到，我就使这殿满了荣耀。”（哈该书 2: 6-7）。

And in Zechariah, on the regenerating individual: That will be a single day; it is known to Jehovah; it is not day or night. And it will happen that at the time of evening there will be light. And it will happen on that day that living water will go out from Jerusalem, part of it to the eastern sea and part of it to the western sea. (Zechariah 14:7, 8)

再如撒加利亚书，论及人重生的过程：“那日，必是耶和華所知道的。不是白昼，也不是黑夜，到了晚上才有光明。那日必有活水从耶路撒冷出来，一半往东海流，一半往西海流。”（撒迦利亚书 14: 7-8）。

In a passage in David depicting a devastated person who is being reborn and will come to revere the Lord: Jehovah does not despise his prisoners; the heavens and the earth, the seas and every creeping thing in them will praise him. (Psalms 69:33, 34)

再如大卫描述了一个被毁灭的人，他将要重生，回归尊崇主：“耶和华不藐视被囚的人，愿天和地、海洋和其中一切动物都赞美祂。”（诗篇 69：33-34）

In the following passage in Zechariah, the earth symbolizes that which receives something put into it: Jehovah is stretching out the heavens and founding the earth and forming the human spirit in the middle of it. (Zechariah 12:1)

对于“地”象征载体，这从以下经文可知：“耶和华铺张诸天，建立地基，造人里面的灵。”（撒迦利亚书 12：1）

Genesis 1:11, 12. And God said, “Let the earth cause the sprouting on the earth of the tender plant, of the plant bearing its seed, of the fruit tree making the fruit that holds its seed, each in the way of its kind”; and so it was done. And the earth produced the tender plant, the plant bearing its seed in the way of its kind, and the tree making the fruit that held its seed in the way of its kind. And God saw that it was good.

创世记 1：11-12. 神说：「地要生出青草和结种子的草本，并结果子的树木，各从其类，果子都包着核。」事就这样成了。于是地生出了青草和结种子的草本，各从其类；并结果子的树木，各从其类；果子都包着核。神看着是好的。

When the earth (a person) is so well prepared as to be able to accept heavenly seed from the Lord and to produce good and truth in some degree, that is the time when the Lord first causes the sprouting of something tender, called the tender plant or grass. Next he stimulates something more useful that reseeds itself—the plant bearing its seed. Finally he germinates something good, which reproduces fruitfully—the tree making the fruit that holds its seed, each of these in the way of its kind.

当“地”，亦即人，已预备好从主接受属天的种子，以产生相应的良善与真理，主首先使柔嫩之物生出，这些被称“嫩芽”为“青草”，然后使更有作用、能自我重生之物生出，即“结种子的植物”，最后使丰硕的良善之物生出，即“结果子的树木，果子都包着核”，且“各从其类”。

During regeneration we naturally suppose at first that the good we do and the truth we speak come from ourselves, when the reality is that all good and truth come from the Lord. If we imagine they come from ourselves, then, we are not yet in possession of the life force belonging to true faith (although we can receive it later). We cannot believe yet that they come from the Lord, because we are being

prepared to receive the living power of faith. This stage is represented in the story by things that have no living soul; animate creatures represent the stage of living faith to come.

在重生之初，人以为他所行的良善和所说的真理都是出于自己，而事实上，一切良善和真理都是出于主。人若以为这些是出于自己，即表示他尚不具备真信仰的生命活力（虽然他以后可能接受），还无法相信这些是出于主，因为他尚在预备阶段，以待将来接受信的活力。该阶段用不具生命之物来象征，接下来具备信之活力的阶段则用活物来象征。

The Lord is the sower of seeds, the seed is his Word, and the earth is the human being, as he saw fit to say in Matthew 13:19-23, 37-39; Mark 4:14-20; and Luke 8:11-15. A similar description: So God's kingdom is like one who tosses seed into the earth and sleeps and rises night and day, and the seed sprouts and grows; how it happens, the person does not know. For the earth bears fruit readily—first a shoot, then an ear, then the full grain in the ear. (Mark 4:26-28)

主是撒种之人，“种”是祂的道，“地”是人，正如祂自己所设的比喻（马太福音 13: 19-23、37-39；马可福音 4: 14-20；路加福音 8: 11-15），类似地，祂说：“神的国，如同人把种撒在地上，黑夜睡觉，白日起来，这种就发芽渐长，那人却不晓得如何这样。地生五谷，是出于自然的。先发苗，后长穗，再后穗上结成饱满的子粒。”（马可福音 4: 26-28）

“God's kingdom” in its broadest sense means the whole of heaven. Less broadly it means the Lord's true church. In its narrow sense it refers to everyone with true faith, which is to say, all who become reborn by living out their faith. Each of these people is also called a heaven (since they have heaven in them) and God's kingdom (since they have God's kingdom in them). The Lord himself teaches this in Luke:

笼统而言，“神的国”表整个天国，其次，它表主的真教会。具体而言，它表每个具备真信之人，亦即因活出信而得重生之人。此等人皆可称为一个“天国”，因为天国在其内，也可称为“神的国”，因为神的国在其内，正如主在路加福音里说的：

Jesus was asked by the Pharisees, “When is God's kingdom coming?” He answered them and said, “God's kingdom does not come in an observable way, nor will they say, ‘Look here!’ or ‘Look there!’ because—look!— God's kingdom is within you.” (Luke 17:20, 21)

法利赛人问：“神的国几时来到？”耶稣回答说：“神的国来到，不是眼所能见的，人也不得说，‘看哪，在这里’，‘看哪，在那里’，因为神的国就在你们心里。”（路加福音 17：20-21）。

This is the third step in our regeneration and the stage at which we repent. The process continues to advance from shadow to light, from evening to morning, and so it says: And there was evening and there was morning, the third day (Genesis 1:13).

这是重生的第三个阶段，是人悔改的阶段，同样是从黑暗转入光明，从晚上转入早晨。故经上说：“有晚上，有早晨，是第三日。”（创世记 1：13）

Genesis 1:14-17. And God said, “Let there be lights in the expanse of the heavens to make a distinction between day and night; and they will act as signals and will be used for seasons for both the days and the years. And they will be lights in the expanse of the heavens, to shed light on the earth,” and so it was done. And God made two great lights: the greater light to rule by day and the smaller light to rule by night; and the stars. And God placed them in the expanse of the heavens, to shed light on the earth.

创世记 1：14-17. 神说：「天上穹苍中要有光体，可以分昼夜，作记号，定节令、日子、年岁，并要发光在天上穹苍中，普照在地上」事就这样成了。于是神造了两个大光，大的管昼，小的管夜，又造众星，就把这些光摆列在天上穹苍中，普照在地上。

We cannot understand the identity of these great lights very well unless we first know what the essence of faith is and how it develops in those who are being created anew. The actual essence and life of faith is the Lord alone. No one who lacks faith in the Lord can have life, as he himself said in John: Those who believe in the Son have eternal life, but those who do not believe in the Son will not see life; instead, God's anger will rest on them. (John 3:36)

要明白何为“两个大光”，得先了解信的本质和重生之人的信仰历程。信的本质和生命唯独是主，因为不信主的人不可能拥有生命，正如主说：“信子的人有永生，不信子的人不得见永生，神的震怒常在他身上。”（约翰福音 3：36）

The progress of faith in those who are being created anew is as follows. Initially such people are without any life, as no life exists in evil or falsity, only in goodness and truth. Afterward they receive life from the Lord through faith. The first form of faith to bring life is a memorized thing—a matter of fact. The next is faith

that dwells in the understanding—faith truly understood. The last is faith in the heart, which is faith born of love, or saving faith.

重生之人的信仰历程如下：起初，他们不具生命，因为生命不存于邪恶与虚假，只存于良善与真理。之后，他们通过信从主接受生命。起初，信只存于记忆，只是一些知识，然后它进入觉悟，成为正见，最后它进入心，成为爱，具有拯救之力。

In verses 3 - 13 the things that had no living soul represent factual faith and conceptual faith. Faith brought alive by love, however, is represented by the animate creatures in verses 20 - 25. 建立在事件或概念上的前两种信，用不具生命之物来象征（3-13节），被爱激活的信用活物来象征（20-25节）。

Consequently this is the point at which love and the faith that rises out of it are first dealt with, and they are called lights. Love is the greater light that rules by day; faith springing from love is the smaller light that rules by night. And because they must unite as one, the verb used with “lights” is singular, “let it be” rather than “let them be.”

正因如此，爱及其所生之信在此先被提及，被称为“两个光”，其中爱是“管昼”的“大光”，爱所生之信是“管夜”的“小光”。两者理当合一，故谓语用单数。“让它”，而不是“让它们”。

Love and faith work the same way in our inner being as warmth and light work in our outer flesh and are therefore represented by warmth and light. This is why the lights are said to be placed in the expanse of the heavens, or our inner being, the greater light in our will and the smaller in our understanding. But they only seem to be present there, just as the light of the sun only appears to be in physical objects. It is the Lord's mercy alone that stirs our will with love and our understanding with truth or faith.

爱与信在人的内在运作，恰如热与光在人的外在肉体运作。正因如此，爱与信分别用热与光来象征，也因如此，经上说它们被“摆列在天上穹苍中”，亦即在人的内在中，其中大光在意志中，小光在认知中。不过，它们只是看似在那里，正如太阳的光只是看似在物体中。以爱感染人的意志，以真理或信照亮人的认知的，完全是主的慈悲。

The fact that the great lights symbolize love and faith and that they are named sun, moon, and stars can be seen in many places in the prophets. In Ezekiel, for instance: When I blot you out I will cover

the heavens and black out their stars; the sun I will cover with a cloud, and the moon will not make its light shine. All the lamps of light in the heavens I will black out above you, and I will bring shadow over your land. (Ezekiel 32:7, 8)

对于“大光”象征爱与信，也被称为太阳、月亮、星星，这在先知书中十分常见，例如：“我将你扑灭的时候，要把天遮蔽，使众星昏暗，以密云遮掩太阳，月亮也不放光。我必使天上的亮光都在你以上变为昏暗，使你的地上黑暗。”（以西结书 32：7 - 8）

This passage is directed at Pharaoh and the Egyptians. In the Word, these people stand for sensory evidence and factual information, and the idea here is that they used both things to blot out love and faith.

这是说法老和埃及人。在圣经中，他们象征感官和知识。这里的意思是，因着感官和知识，他们把爱与信给扑灭了。

In Isaiah: The day of Jehovah [comes] to make the earth a desolation, since neither the stars of the heavens nor their Orions will shine their light. The sun has been shadowed over in its emergence, and the moon will not radiate its light. (Isaiah 13:9-10)

又如以赛亚书：“耶和华的日子临到，使这地荒凉。天上的众星群宿都不发光，日头一出就变黑暗，月亮也不放光。”（以赛亚书 13：9-10）

In Joel: The day of Jehovah has come, a day of shadow and darkness. Before him the earth trembles, the heavens shake, the sun and moon turn black, and the stars hold back their rays. (Joel 2:1-2, 10)

再如约珥书：“耶和华的日子将到，已经临近，那日是黑暗、幽冥……他们一来，地震天动，日月昏暗，星宿无光。”（约珥书 2：1-2、10）

The following passage in Isaiah discusses the Lord's Coming and the light brought to the nations—in other words, a new church, and specifically the individuals who are in shadow but welcome the light and are being reborn.

以赛亚书下面的话论及主的降临，届时，万民获得光明。换言之，新的教会兴起，特别是一切处于黑暗，却渴望光明，正被重生之人。

Rise, shine, because your light has come! Look—shadows cover the earth, and darkness, the peoples. And Jehovah will dawn above you; and the nations will walk toward your light, and monarchs, toward the brightness of your rising. Jehovah will become an eternal light to

you. No longer will your sun set, and your moon will not withdraw, because Jehovah will become an eternal light to you. (Isaiah 60:1-3, 19-20)

再如：“兴起，发光，因为你的光已经来到……看哪，黑暗遮盖大地，幽暗遮盖万民，耶和华却要显现照耀你，万国要来就你的光，君王要来就你兴起的光辉。耶和华要作你永远的光。你的日头不再下落，你的月亮也不退缩，因为耶和华必作你永远的光。”（以赛亚书 60：1-3、19-20）

In David: Jehovah makes the heavens with understanding; he spreads the earth out on the waters; he makes the great lights—the sun to rule during the day and the moon and stars to rule during the night. (Psalms 136:5-9)

大卫说：“耶和华用智慧造天，铺地在水以上，造成大光，造日头管白昼，造月亮星宿管黑夜。”（诗篇 136：5-9）

In the same author: Give glory to Jehovah, sun and moon! Give glory to him, all you shining stars! Give glory to him, heavens of heavens and waters above the heavens! (Psalms 148:3-4)

他又说：“日头月亮，你们要赞美祂！放光的星宿，你们都要赞美祂！天上的天和天上的水，你们都要赞美祂！”（诗篇 148：3-4）

In all these places the sources of light symbolize love and faith. 在以上经文中，光体皆象征爱与信。

Because lights represented and symbolized love for and faith in the Lord, the Jewish church was commanded to keep a light burning perpetually, from evening to morning, since every activity that was required of that church represented the Lord. The command for the perpetual light was as follows:

正因为光代表并象征对主的爱与信，犹太教会嘱咐点一盏长明灯，从夜晚到清晨，常明不灭，因为该教会遵循的每项活动皆代表主。关于此长明灯的吩咐，经上如此说：

Command the children of Israel to take oil for the light, to make [the fire of] the lamp go up continually. In the meeting tent, outside the veil that is by [the ark of] the testimony, Aaron and his sons shall arrange it before Jehovah, from evening till morning. (Exodus 27:20, 21)

“你要吩咐以色列人，把那点灯的油拿来给你，使灯常常点着。在会幕中法柜前的幔外，亚伦和他的儿子，从晚上到早晨，要在耶和华面前经理这灯。”

（出埃及记 27：20-21）

This symbolizes love and faith, which the Lord kindles and causes to shine in our inner self, and through our inner into our outer self.

“灯”象征爱与信，是主在人的内在点燃发光的，透过内在来照亮外在。

Love and faith are first called the great lights; then love is called the greater light and faith the smaller light. It says that love will rule during the day and that faith will rule during the night. Because this information is unknown and less accessible than ever at this time—the end of an era—the Lord in his divine mercy has allowed me to lay open the true situation.

爱与信先被称为“两个大光”，之后爱被称为“大光”，信被称为“小光”，爱“管昼”，信“管夜”，这些都是隐藏的奥秘，特别是在此时代的末了，故因主的慈悲，我被允许阐明其中的含义。

It is especially well hidden in these final days because the close of the age has arrived and almost no love exists, consequently almost no faith. The Lord himself predicted this event in words recorded in the Gospels: The sun will go dark, and the moon will not shed light, and the stars will fall down from the sky, and the powers of the heavens will be shaken. (Matthew 24:29)

在这末后的日子，这些奥秘尤其不为人知，因为此时正是时代的末了，爱几乎荡然无存，信也因此几近失落，正如主曾预告说：“那些日子的灾难一过去，日头就变黑了，月亮也不放光，众星要从天上坠落，天势都要震动。”（马太福音 24：29）

The sun here means love, which has gone dark. The moon means faith, which is not shedding light. The stars mean religious concepts (the powers and forces of the heavens), which are falling down from heaven.

在此，“日头”象征爱，已经变黑；“月亮”象征信，不再放光；“众星”象征宗教观念，即天上的各种力量，已从天上坠落。

The earliest church acknowledged no faith besides love itself. Heavenly angels too have no idea what faith is if it is not a matter of love. The entirety of heaven gives itself over to love, because no other kind of life than that of love exists in the heavens. Love is

the source of all their happiness, which is so immense that not a bit of it can be put into words or grasped in any way by the human mind.

上古教会不承认什么信，除了爱。属天的天使也不知何为信，除非它属于爱。整个天国是爱的天国，因为天国除了爱的生活，没有其它。爱是天国之乐之源泉，其乐之大，以人之心智，既不可言说，也不可思议。

People who dwell in love do love the Lord with all their heart, but they know, say, and perceive that all love comes from the Lord and from nowhere else, as does all life (which is the product of love alone) and so all happiness. Not the smallest measure of love, life, or happiness do they claim to possess on their own.

专注于爱的人，全心全意爱主，同时了解、承认、觉察一切爱都是出于主，而无其它来源。一切生命都是爱的产物，所有幸福也是如此。爱，生命以及快乐都来自主，无一丝是出于自己。

In the Lord's transfiguration, the great light—the sun—represented the fact that he is the source of all love, since His face shone like the sun, while his clothes became like the light. (Matthew 17:2)

对于主是一切爱的源头，祂显圣时所现的日头即象征了这一点，如经上记着说：“祂的脸面明亮如日头，衣裳洁白如光。”（马太福音 17: 2）

The face symbolizes the deepest levels of being, while clothes symbolize the things that issue from those levels. So the sun (love) means the Lord's divinity, and light (the wisdom that rises out of love), his humanity.

“脸”象征最深层的自体，“衣裳”象征从此层所发之事物。故“日头”，亦即爱，表主的神性，“光”，亦即爱所生之智，表主的人性。

Anyone can see perfectly well that no hint of life ever exists without some kind of love and that no trace of joy ever exists unless it results from love. The nature of the love determines the nature of the life and of the joy.

众所周知，若没有爱，就不可能有生命，也不可能有快乐。爱如何，生命及快乐也如何。

If you were to take the things you love—the things you long for (since longings are bound up with love)—and set them aside, your thought processes would come to an immediate halt and you would be like a corpse. I have learned this through experience.

若将人所爱（或渴望，因为渴望生于爱）之事物除去，他的思想必立时停顿，人将如死人一般。这是我通过亲身经历所了解的事实。

Self-love and materialism produce an imitation of life and an imitation of joy, but since they are diametrically opposed to genuine love—that is, loving the Lord above all and loving our neighbor as ourselves—it stands to reason that they are not forms of love but of hatred. Notice that the more we love ourselves and worldly goods, the more we hate our neighbor and therefore the Lord.

我欲和物欲产生生命及快乐的假象，但是，由于它们与真实的爱——爱主至上和爱邻如己，完全对立，故它不是爱，而是恨，因为人的我欲和物欲越重，他对邻舍和主的仇恨就越深。

Genuine love, then, is love for the Lord, and genuine life is a life of love received from him. True joy is the joy of that life. Only one genuine love can exist, so only one genuine life can exist, and it gives rise to true joy and happiness, like that felt by angels in heaven.

真实的爱是爱主，真实的生命是源于主的爱的生命，真实的快乐是如此生命之快乐。真实的爱只可能有一个，故真实的生命也只可能有一个。它产生真实的喜悦和快乐，正如天国的天使所享受的。

Love and faith can never be separated, because they make a single unit. This is why the sources of light when first mentioned are treated as grammatically singular in the statement, “Let there be lights in the expanse of the heavens.” Let me report some surprising facts in this connection. Because the Lord gives heavenly angels this kind of love, love reveals all religious knowledge to them. Love also gives them such a living and shining intelligence that it can hardly be described.

爱与信不可分割，因为它们构成一体。故当“光体”首次被提及时表示为单数。“天上的穹苍要有光”。为此我报告一些奇妙之事。因为主赋予属天的天使如此之爱，这爱使他们获得一切信仰的认知，也赋予他们活泼、光明、不可言说的觉性。

For spirits who learn the doctrinal tenets of faith but lack love, on the other hand, life is so chill and the light so dim that they cannot even approach the near side of the threshold to heaven's entrance hall without fleeing in retreat. Some say that they had believed in the Lord; but in actuality they had not lived as he

taught. The Lord speaks of them this way in Matthew: Not everyone saying “Lord! Lord!” to me will enter the kingdom of the heavens, but the one doing my will. Many will say to me on that day, “Lord! Lord! Haven’ t we prophesied in your name?” (Matthew 7:21, 22)

相比之下，学习信仰教义却缺乏爱的灵，他们的生命是冷漠的，光明是黯淡的，以致不能靠近天国之门，只能转身逃跑。有的自称信主，而事实上，他们并未照主的教导生活。主论到他们说：“凡称呼我主啊主啊的人不能都进天国，惟独遵行我天父旨意的人才能进去。当那日，必有许多人对我说，主啊，主啊，我们不是奉你的名传道吗？”（马太福音 7：21-22）

All this makes it clear that people who have love also have faith and consequently heavenly life. The same cannot be said of those who claim to have faith but do not lead a loving life. A life of faith without love is like sunlight without warmth—the type of light that occurs in winter, when nothing grows and everything droops and dies. Faith rising out of love, on the contrary, is like light from the sun in spring, when everything grows and flourishes. Warmth from the sun is the fertile agent. The same is true in spiritual and heavenly affairs, which are typically represented in the Word by objects found in nature and human culture.

由此可见，拥有爱的人也拥有信，故拥有属天的生命。自称拥有信，却不以爱生活的人，却非如此。缺乏爱的信，好比冬天缺乏温暖的阳光，万物不长并枯萎消亡。反之，发自爱的信，好比春天温暖的阳光，万物生长兴旺。太阳的温暖是生发的媒介。属灵属天之物也是一样，圣经常用见于自然界和人文之事来表征。

Nonbelief and belief without love are in fact compared to winter by the Lord in Mark where he made predictions concerning the close of the age: Pray that your flight not occur in winter, as those will be days of distress. (Mark 13:18, 19)

主在预告时代的终结时，也将不信和缺乏爱之信比作冬天，祂说：“你们应当祈求，叫这些事（逃跑）不在冬天临到，因为在那些日子必有灾难。”（马可福音 13：18-19）

The “flight” refers to the final days and to an individual’ s final days before death as well. “Winter” is a life devoid of love. The “days of distress” are the person’ s wretched condition in the other life.

“逃跑”指末后的日子，也指一个人将死的日子，“冬天”指缺乏爱的生命，“灾难的日子”指人在灵界的惨状。

Humans have two basic faculties: will and understanding. When the will regulates the understanding, the two together make one mind and as a result one life; under those circumstances, what we will and do is also what we think and intend. When the understanding is at odds with the will, though, as when we act in a way that contradicts what we claim to believe, our single mind is torn in two. One part wants to rise up to heaven while the other leans toward hell. And since the will drives everything, we would rush into hell heart and soul if the Lord did not take pity on us.

人有两大本能，一为意志，一为认知。当意志主导认知，两者就合为一个心智，表现一个生命。彼时，人的所志所行也是他的所思所念。反之，若认知与意志冲突，行为与信仰抵触，心智就一分为二，一部分求生天国，一部分倾向地狱。由于意志驱动一切，若非主的慈悲，他必全身心的冲入地狱。

People who have separated faith from love do not even know what faith is. When they try to picture it, some see it merely as thought. Some view it only as thoughts about the Lord. A few equate it with the teachings of faith. But faith is more than the knowledge and acknowledgment of all that is encompassed in the teachings of faith. First and foremost it is obedience to everything that faith teaches; and the primary thing faith teaches and requires our obedience to is love for the Lord and love for our neighbor. No one who lacks this possesses faith. The Lord teaches this so clearly in Mark that no one can doubt it: The first of all the commandments is “Listen, Israel: The Lord our God is one Lord. Therefore you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your powers.” This is the first commandment. A second, similar one, of course, is this: “You shall love your neighbor as yourself.” There is no other commandment greater than these. (Mark 12:28 - 34)

将信与爱分裂的人，甚至不知何为信。当他们试图想象时，有的视之为思想，有的视之为对主的看法，也有的视之为教义。然而，信并非只是对教导的认识和认同而已。首要的，它是对信仰教导的服从，而信仰教导的首要点是爱主与爱邻，这是要求人服从的。缺乏爱的人不可能拥有信。正如主明确宣告说：

“第一要紧的，就是说，以色列啊，你要听，主我们神是独一的主，你要尽

心、尽性、尽意、尽力爱主你的神，其次，就是说，要爱人如己，再没有比这两条诫命更大的了。”（马可福音 12：28-34）

In Matthew he calls the former the first and great commandment and says that the Law and the Prophets depend on these commandments (Matthew 22:35 - 40). “The Law and the Prophets” are the teachings of faith, all-inclusively, and the whole Word.

在《马太福音》，主称“爱主你的神”是诫命中“第一且最大的”，且说“这两条诫命是律法和先知一切道理的总纲”（马太福音 22：35-40）。“律法和先知”表信仰的全部教导，也表整部圣经。

The words the lights will act as signals and will be used for seasons both for the days and for the years contain more hidden information than can be spelled out in the present work, even though none of it appears in the literal meaning. The only thing to be said at this time is that spiritual and heavenly things—as a group and individually—go through cycles, for which the daily and yearly cycles are metaphors. The daily cycle begins in the morning, extends to midday, then to evening, and through night to morning. The corresponding annual cycle begins with spring, extends to summer, then to fall, and through winter to spring.

经上说：“要有光体，可以分昼夜，作记号，定节令、日子、年岁”，这话包含字面不可见的许多奥秘，当下无法尽述，仅说明一点，此处日子、年岁的轮转象征着属灵、属天之事物的轮转。日的轮转是晨午暮夜，周而复始；年的轮转是春夏秋冬，周而复始。

These changes create changes in temperature and light and in the earth's fertility, which are used as metaphors for changes in spiritual and heavenly conditions. Without change and variation, life would be monotonous and consequently lifeless. There would be no recognition or differentiation of goodness and truth, let alone any awareness of them.

年日的轮转造成气温、光照、地产的变化，这些变化被用来象征属灵属天之状态的变化。若无这种变化和多样化，生命将变得单调，缺乏生机，也不会有对良善与真理的认识、分辨乃至觉察。

The celestial cycles are called “statutes” in the prophets, as in Jeremiah: The word spoken by Jehovah, who gives the sun as light for the day, the statutes of moon and stars as light for the night:

“These statutes will not depart from before me.” (Jeremiah 31:35-36)

先知书将这种轮转称为“定例”，例如：“那使太阳白日发光、使星月有定例、黑夜发亮的耶和华说，这些定例不能在我面前废掉。”（耶利米书 21：35-36）

And in the same prophet: This is what Jehovah has said: “If my compact with day and night should cease, if I should cease to set the statutes of heaven and earth . . .” (Jeremiah 33:25)

又如：“耶和华如此说，若是我立白日黑夜的约不能存住，若是我未曾安排天地的定例……”（耶利米书 33：25）

Genesis 1:18. . . . and to rule during the day and during the night, and to make a distinction between light and darkness; and God saw that it was good.

创世记 1：18. 管理昼夜，分别明暗。神看着是好的。

Day means goodness and night evil, so in common parlance the good things people do are associated with the day, while the bad things they do are called deeds of the night. Light means truth and darkness falsity, as the Lord says: People loved darkness more than light. One who does the truth comes to the light. (John 3:19 - 21)

“昼”表善，“夜”表恶，故在俗语中，善行被称为“光明之举”，恶行被称为“暗昧之举”。“明”表真理，“暗”表虚假，正如主说：“世人不爱光倒爱黑暗……但行真理的必来就光。”（约翰福音 3：19-21）

Genesis 1:19. And there was evening and there was morning, the fourth day.

Genesis 1:20. And God said, “Let the waters cause the creeping animal—a living soul—to creep out. And let the bird flit over the land, over the face of the expanse of the heavens.”

创世记 1：20. 神说：「水要多多滋生能行动的活物；要有雀鸟飞在地面以上，天空之中。」

After the great lights are kindled and placed in the inner self, and the outer self is receiving light from them, the time arrives when we first start to live. Earlier, we can hardly be said to have been

alive, thinking as we did that the good we perform and the truth we speak originate in ourselves. On our own we are dead and have nothing but evil and falsity inside, with the result that nothing we produce from ourselves has life. So true is this that by our own power we cannot do anything good—at least not anything inherently good.

当两个大光被点亮并被安置于内在以后，外在从它们获得光明，人开始活了。此前，人不能说是活的，因为他以为他所行的良善和所说的真理都是出于自己。凭着自己，人是死的，内里只有邪恶和愚痴，所言所行皆不具生气。凭着自己，人不可能行任何善事—至少本质上不是善事。

From the doctrine taught by faith, anyone can see that we cannot so much as think a good thought or will a good result or consequently do a good deed except through the Lord's power. After all, in Matthew the Lord says: The one who sows good seed is the Son of Humankind. (Matthew 13:37). Good cannot come from anywhere but this same unique source, as he also says: Nobody is good except the one God. (Luke 18:19)

根据信仰的教导，人不难看出，除非藉着主的大能，人不可能怀善意，持善念，行善举，如主所说：“那撒善种的是人子。”（马太福音 13：37）善只可能出于善的唯一源头，如主所说：“除了独一之神，再没有良善的。”（路加福音 18：19）

Still, when the Lord brings us back to life, or regenerates us, he at first allows us to harbor these mistaken ideas. At that stage we cannot view the situation in any other way. Neither can we be led in any other way to believe and then perceive that everything good and true comes from the Lord alone.

但是，当主挽回人的生命在重生之初，祂允许人持有这些错误的观念。彼时，我们不可能持其它观念，也不可能相信并觉察一切良善与真理都是出于主。

As long as our thinking ran along these lines, the truth and goodness we possessed were equated with a tender plant or grass, next with a plant bearing seed, then with a fruit tree, none of which has a living soul.

在此观念下，人所说的真理和所行的良善被比作“柔嫩的小苗”，进而被比作“结种子的植物”，再后被比作“结果子的树木”，皆不具生气。

Now, when love and faith have brought us to life and we believe that the Lord brings about all the good we do and the truth we speak, we

are compared initially to creeping animals of the water and birds flitting over the land and later to beasts. All these are animate and are called living souls.

到了当前，当人被爱与信唤醒，开始相信他所行的良善和所说的真理都是出于主，就被比作“水中能行动的活物”和“空中的飞鸟”，再后被比作“牲畜”，皆具有生气，被称为“活物”。

The creeping animals that the waters breed symbolize facts that the outer self knows. Birds in general symbolize logical reasoning; they also symbolize matters that we truly understand, which belong to the inner self.

“水”中所滋生的“能行动的活物”象征外在所获取的知识，“飞鸟”一般象征理性逻辑。这些也象征人的内在真正理解的事物。

The following verses in Isaiah demonstrate the symbolism of the creeping animals of the waters—fish—as facts: I came and there was no man. In my censure I will dry up the sea; I will make the rivers a desert; their fish will stink from lack of water and die of thirst; I will dress the heavens in black. (Isaiah 50:2, 3)

这从以下经文可知：“我来的时候，为何无人等候呢……看哪，我一斥责，海就干了，我使江河变为旷野，其中的鱼因无水腥臭，干渴而死，我使诸天以黑暗为衣服。”（以赛亚书 50：2-3）

Evidence still clearer appears in Ezekiel, where the Lord describes a new temple, the general meaning of which is a new church and an adherent of the church or person reborn (since everyone who is reborn is a temple to the Lord).

在以西结书里这话说得更加明显，在此，主描述了一座新的圣殿。它象征一个新的教会或一位重生之人，因为每个重生之人都是主的一座圣殿。

The Lord Jehovah said to me, “That water, which will go out to the boundary toward the east and go toward the sea, will be channelled down into the sea, and the water [of the sea] will be cured. And it will come about that every living soul that creeps out in any place where the water of the rivers goes will survive; and the fish will be very numerous, because that water goes there and will be cured, and everything will live, wherever the river goes. And it will happen that the fishers will stand over it from En-ge-di to En-eglaim; they

will be there spreading their nets. Their fish will be of all kinds, like the fish of the great sea, very numerous.” (Ezekiel 47:8-10)

“主耶和华对我说，这水往东方流去，必下到亚拉巴，直到海。所发出来的水必流入盐海，使水获得医治。这河水所到之处，凡滋生的动物都必生活，并且因这流来的水必有极多的鱼，海水也获得了医治。这河水所到之处，百物都必生活。必有渔夫站在河边，从隐基底直到隐以革莲，都作撒网之处。那鱼各从其类，好像大海的鱼甚多。”（以西结书 47：8、9、10）

“Fishers from En-gedi to En-eglaim spreading their nets” symbolize people who are to teach the earthly plane of the human mind about the truths that make up faith. Passages in the prophets establish the fact that birds symbolize logical reasoning and concepts truly understood. In Isaiah, for example: I am calling the winged creature from the sunrise, the man I planned on, from a faraway land. (Isaiah 46:11)

“渔夫从隐基底撒网，直到隐以革莲”，象征给属世之人教导信之真理。对于“飞鸟”象征逻辑理性和真正理解的观念，这从先知书可知，例如：“我召鸷鸟从东方来，召那成就我筹算的人从远方来。”（以赛亚书 46：11）

In Jeremiah: I looked and there, not a human! And every bird of the heavens had fled. (Jeremiah 4:25)

又如：“我观看，不料，无人，空中的飞鸟也都躲避。”（耶利米书 4：25）

In Ezekiel: I will plant a cutting of the tall cedar, and it will lift its branch and make fruit and become a majestic cedar. And every bird of every wing will live under it; in the shade of its branches they will live. (Ezekiel 17:22-23)

再如：“我要从香柏树的高梢儿拧去一枝，给栽上……好使它发枝条生果子，成为庄严秀丽的香柏树，各种羽族各样鸟儿都可以栖宿于其下，栖宿于它枝子的荫影下。”（以西结书 17：22-23）

And in Hosea, where the subject is a new church, or the regenerate person: And I will strike a pact with them on that day—with the wild animal of the field, and with the bird in the heavens and the creature that moves on the ground. (Hosea 2:18)。 The wild animal obviously does not mean a wild animal or the bird a bird, because the Lord is sealing a new pact with them.

再如：“当那日，我必为我的民，与田间的走兽和空中的飞鸟并地上的昆虫立约。”（何西阿书 2: 18）这话论及一个新的教会，或一位重生之人。显然，“走兽”非指走兽，“飞鸟”也非指飞鸟，因为经上说主要与它们“立约”。

Nothing that is a person's very own has any life in it. When presented to view, it looks hard as bone, and black. Everything that comes from the Lord, on the other hand, has life. It has a spiritual and heavenly quality and looks like something living and human.

凡属于人的本不具生命，当呈现出来时，看似一块坚硬的黑物。反之，凡出于主的皆具足生命，内含属灵属天之性，当呈现出来时，看上去是活生生的人。

Incredibly, perhaps (although it is absolutely true), each word, each mental image, and each scintilla of thought in an angelic spirit is alive. Passion received from the Lord, who is life itself, permeates every single thing about such a spirit.

天使的每句话、每个意象、每个念头，皆具有活力，内含生命之主所发的情感，这听起来不可思议，却千真万确。凡出于主的皆内有生命，因为主就是生命本身，贯穿此天使的细微末节。

Things that come from the Lord, then, contain life because they contain faith in him, and they are symbolized here by a living soul. Additionally, they have the equivalent of a physical body, symbolized by that which moves or creeps. This information remains obscure to the human mind, but since the verse talks about a living soul that moves, I need at least to mention it.

因此，凡来自主的都有对祂的信心，于是都有生命，在这里用“活物”象征。此外，它们有和物质身体相应的形体，以移动或蠕动的物体为象征。这些对人类的心智来说仍然是奥秘，但是因为这节经文谈到了“活物”，我需要稍稍提及。

Genesis 1:21. And God created the big sea creatures, and every living, creeping soul that the waters caused to creep out, in all their kinds, and every bird on the wing, of every kind; and God saw that it was good.

创世记 1: 21. 神就造出大鱼和水中滋生的各样能行动的活物，各从其类；又造出各样飞鸟，各从其类。神看着是好的。

Fish symbolize facts, as already stated. In this instance they symbolize facts animated by faith that is received from the Lord, which therefore possess vitality. Big sea creatures symbolize general

categories of facts, from which come subcategories. (Not one thing exists anywhere in the world that does not belong to some general category. The category allows the particular item to come into being and continue in existence.)

如前面所说，“鱼”象征知识，到了当前，知识被源于主的信激活了，因而有了活力。“大鱼”象征知识的总纲，总纲下分科目。世上任何一物皆属于某个纲目。在纲目下生成细则并维系。

The prophets mention sea monsters or whales a number of times, and when they do, these symbolize general categories of facts. Pharaoh, king of Egypt, representing human wisdom or understanding (that is, factual information in general), is called a large sea creature, as in Ezekiel: Here, now, I am against you, Pharaoh, king of Egypt, you great sea creature, lying in the middle of your rivers, who has said, “The river is mine, and I have made myself.” (Ezekiel 29:3)

“大鱼”在先知书中常被提及，均象征知识的总纲。“埃及王法老”代表属世的聪明智慧，亦即总的知识学问，故被称为“海中的大鱼”，例如：“埃及王法老啊，我与你这卧在自己河中的大鱼为敌。你曾说，这河是我的，是我为自己造的。”（以西结书 29：3）

Another: Raise a lamentation over Pharaoh, king of Egypt; and you are to tell him, “But you are like a monster in the seas; and you have emerged among your rivers and churned the waters with your feet.” (Ezekiel 32:2). This image symbolizes those who want to use facts (meaning they want to use their own powers) to initiate themselves into religious mysteries.

又如：人子啊，你要为埃及王法老作哀歌说，“现在你却像海中的大鱼。你冲出江河，用爪搅动诸水，使江河浑浊。”（以西结书 32：2）这话描述的是意图凭知识，亦即凭自己，明白信之奥秘的人。

In Isaiah: On that day Jehovah, with his steely and great and mighty sword, will exact punishment on Leviathan the stretched-out serpent and on Leviathan the coiled serpent; and he will kill the monsters that are in the sea. (Isaiah 27:1). Killing the monsters that are in the sea means leaving such people without awareness even of general facts.

再如：“到那日，耶和华必用祂刚硬有力的大刀刑罚鳄鱼，就是那快行的蛇，刑罚鳄鱼，就是那曲行的蛇，并杀海中的大鱼。”（以赛亚书 27：1）“杀海中的大鱼”，象征此等人连真理的基本法则也浑然不知。

In Jeremiah: Nebuchadnezzar, king of Babylon, has devoured me, has churned me up; he has rendered me an empty container, like a sea monster he has swallowed me down, filled his belly with the savors of me, hurled me out. (Jeremiah 51:34)

再如：“巴比伦王尼布甲尼撒吞灭我，压碎我，使我成为空虚的器皿。他像大鱼将我吞下，用我的美物充满他的肚腹，又将我赶出去。”（耶利米书 51:34）

In other words, “Nebuchadnezzar” has swallowed up all religious knowledge (the “savors”) as the sea monster did to Jonah. In Jonah’s case the monster stood for people who possess the broad outlines of this knowledge in the form of facts and who wolf them down.

这话表示“尼布甲尼撒”吞尽了信仰的知识（在此被称为“美物”），如大鱼鲸吞了约拿。约拿故事里的“大鱼”象征掌握了信仰知识的总纲，把它当作普通的知识狼吞虎咽之人。

Genesis 1:22. And God blessed them, saying, “Reproduce and multiply and fill the water in the seas, and the birds will multiply on the land.”

创世记 1: 22. 神就赐福给这一切，说：「要繁殖增多，充满海中的水；雀鸟也要增多在地上。」

Everything with life from the Lord in it reproduces and multiplies beyond measure—not so much during our physical lives, but to an astounding degree in the next life.

凡内有主之生命者，皆能无限地繁殖增多。这在人活在肉身时尚有限度，到了灵界将达到惊人的程度。

In the Word, reproducing or being fruitful applies to the elements of love, and multiplying, to the elements of faith. Fruit born of love holds the seed by which it multiplies so prolifically. The Lord’s blessing in the Word also symbolizes fruitfulness and multiplication, because these are its result.

在圣经中，“繁衍”或“丰产”关乎爱之内容，“倍增”关乎信之内容。爱所结的“果子”皆包有“核”，能自行繁殖增多。在圣经中，主的“祝福”也象征“繁衍”、“倍增”，因为两者是主赐福的结果。

Genesis 1:23. And there was evening and there was morning, the fifth day.

创世纪 1: 23. 有晚上, 有早晨, 是第五日。

Genesis 1:24, 25. And God said, “Let the earth produce each living soul according to its kind: the beast, and that which moves, and the wild animal of the earth, each according to its kind”; and so it was done. And God made each wild animal of the earth according to its kind, and each beast according to its kind, and every animal creeping on the ground according to its kind. And God saw that it was good.

创世纪 1: 24-25. 神说: 「地要生出活物来, 各从其类; 牲畜、昆虫、走兽, 各从其类。」事就这样成了。于是神造出走兽, 各从其类; 牲畜, 各从其类; 地上一切昆虫, 各从其类。神看着是好的。

Like the earth, we are unable to produce any good unless we have first been sown with religious insights, which enable us to see what to believe and do.

人好比一块地, 要结出善果, 得先种下信仰知识, 让他了解当信什么, 做什么。

The role of the understanding is to hear the Word, while the role of the will is to do it. To hear the Word and not act is to claim we believe it although we do not live by it. People who act like this separate the two and split their minds. The Lord says they are stupid: Everyone who hears my words and does them I compare to a prudent man who built his house on rock. But everyone who hears my words and does not do them I compare to a stupid man who built his house on sand. (Matthew 7:24, 26)

认知的职分是聆听圣言, 意志的功能是践行圣言。光听不行, 就如自称信, 却不照之而行。此等人将信与行分开, 使心智分裂, 被主称他们为“愚蠢”:

“凡听见我这话就去行的, 好比一个聪明人, 把房子盖在磐石上……凡听见我这话不去行的, 好比一个无知的人, 把房子盖在沙土上。”(马太福音 7: 24、26)

What the understanding grasps is symbolized, as shown, by creeping animals that the waters cause to creep out and birds flying over the land and over the face of the expanse. What the will is intent on is symbolized by the living soul that the earth is to produce, by the beast and that which creeps, and by the wild animal of the earth.

如前面所说，认知所得的见解，以“水中能行动的活物”和“地面上以及空中的飞鸟”为象征。此处，意志所发的欲念，以“地上生出的活物”、“牲畜”、“昆虫”、“走兽”为象征。

People who lived in the earliest times used the same kinds of symbols for the contents of the understanding and the will. In consequence, the different types of creature have a similar representation in the prophets and throughout the Old Testament Word.

上古时代的人即以此类象征认知和意志，故在先知书乃至整部旧约圣经中，各种动物皆具有对应的象征意义。

Beasts are of two kinds: bad (because they are dangerous) and good (because they are tame). Bad animals—bears, wolves, and [feral] dogs, for instance—symbolize evil things in us. Good animals—young cattle, sheep, lambs—symbolize the good, gentle things in us. Because the present theme concerns people who are being reborn, the beasts in this verse are the good, tame ones, symbolizing feelings of affection. The traits in us that belong to a lower order and rise more out of our body are called the wild animals of the earth; they are cravings and appetites.

动物可分两类，一为恶（因具危险性），一为善（因温驯）。前者如熊、狼、狗，象征人内在的邪恶，后者如牛犊、绵羊、羊羔，象征人内在的良善、温柔。此处既论述重生之人，故所言动物皆象征良善、温柔的情感。肉体的低级趣味被称为地上的“走兽”，表人的欲望和快感。

Many examples from the Word can clarify the fact that beasts or animals symbolize the feelings we have—negative feelings if we are evil, positive feelings if we are good. Take these verses in Ezekiel: Here, now, I am yours, [mountains of Israel,] and I will turn to face you so that you may be tilled and sown; and I will multiply human and animal upon you, and they will multiply and reproduce; and I will cause you to live as in your ancient times. (Ezekiel 36:9, 10, 11)

对于“牲畜”象征人的情感，人若邪恶，则是消极的情感；人若良善，则是积极的情感，这从很多经文可知，例如：“看哪，我是为你们的，我必转面垂顾你们，使你们得以耕种和撒种……我必使人和牲畜在你上面增多，他们必增多繁殖。我必使你们有人居住，像以前一样。”（以西结书 36：9、10、11）这话论及人的重生。

This speaks of regeneration. In Joel: Do not be afraid, animals of my field; because the living places of the desert have become grassy. (Joel 2:22)

又如：“田间的走兽啊，不要惧怕，因为旷野的草又发生了。”（约珥书 2:22）

In David: I was dull-witted; I was like the animals, in God's sight. (Psalms 73:22)

再如：“我这样愚昧无知，在你面前如畜类一般。”（诗篇 73:22）

In Jeremiah: Look! The days are coming when I will sow the house of Israel and the house of Judah with the seed of human and the seed of animal; and I will watch over them to build and to plant. (Jeremiah 31:27-28) 。 This speaks of regeneration.

再如：“看哪，日子将到，我要把人的种和牲畜的种播种在以色列家和犹太家……我必留意将他们建立、栽植。”（耶利米书 31:27、28）这话也是论及重生。

Wild animals have the same symbolism. In Hosea, for example: I will strike a pact with them on that day—with the wild animal of the field, and with the bird in the heavens and the creeping animal of the earth. (Hosea 2:18)

“走兽”具有类似的象征义，例如：“当那日，我必为我的民，与田间的走兽和空中的飞鸟并地上的昆虫立约。”（约珥书 2:18）

In Job: Of the wild animal of the earth you are not to be afraid, as you will have a compact with the stones of the field, and the wild animal of the field will be peaceful toward you. (Job 5:22, 23)

又如：“地上的走兽你也不惧怕，因为你必与田间的石头立约，田里的走兽也必与你和好。”（约伯记 5:22-23）

In Ezekiel: I will strike a pact of peace with you and bring an end on the earth to the evil wild animal, so that people may live securely in the wilderness. (Ezekiel 34:25)

再如：“我必与他们立平安的约，使恶兽从境内断绝，他们就必安居在旷野。”（以西结书 34:25）

In Isaiah: The wild animal of the field will honour me because I have put water in the desert. (Isaiah 43:20)

再如：“野地的走兽必尊重我，因我使旷野有水，使沙漠有河。”（以赛亚书 43: 20）

In Ezekiel: In its branches nested every bird of the heavens, and under its branches bred every wild animal of the field, and in its shade lived all the great nations. (Ezekiel 31:6)。 This describes Assyrians, who symbolize a person with a spiritual focus and who are being compared to the Garden of Eden.

再如：“空中的飞鸟都在枝子上搭窝，田间的走兽都在枝条下生子，所有大国的人民都在它荫下居住。”（以西结书 31: 6）这是说亚述，“亚述”象征属灵之人，并被比作“亚当的伊甸园”。

In David: Give glory to Jehovah, all you angels of his; give glory from the earth, you sea creatures, fruit tree, wild animal, and every beast, creeping animal, and bird on the wing. (Psalms 148:2-4, 7, 9-10)。 This lists exactly the same things [as the present chapter]: sea creatures, fruit tree, wild animal, beast, creeping animal, and bird. Unless they symbolized living things in us, they could never be said to give glory to Jehovah.

再如：“祂的众使者都要赞美祂……所有在地上的，大鱼和一切深洋……结果的树木……走兽和一切牲畜，昆虫和飞鸟，都当赞美耶和华。”（诗篇 148: 2-4、7、9-10）这里同样列举了大鱼、果树、走兽、牲畜、昆虫、飞鸟，若非象征人内在的生命，焉能说它们都当赞美耶和华？

The prophets draw a careful distinction between the animals of the earth and the animals of the field. It is good things that have been called animals up to this point, just as the people closest to the Lord in heaven are termed living creatures both in Ezekiel [1; 10] and in John: All the angels stood around the throne and the elders and the four living creatures, and they fell down before the throne on their faces and worshiped the Lamb. (Revelation 7:11; 19:4)

先知书将地上的活物与田间的活物作了仔细的区分。至此人内在的良善被称为”活物“，正如天国最接近主的人被称为“活物”：“众天使都站在宝座和众长老并四活物的周围，在宝座前，面伏于地，敬拜神。”（启示录 7:11, 19:4）

People to whom the gospel is to be preached are also called created beings, since they are to be created anew: Go throughout the world and preach the gospel to every created being. (Mark 16:15)

传福音的对象也被称为“受造物”，因为他们将成为新造之人：“你们往普天下去，向一切受造物传福音。”（马可福音 16: 15）

More evidence that these words enfold the mysteries of regeneration can be seen in differences between the present verse and the last. The last says that the earth produced the living soul, the beast, and the wild animal of the earth. The present one employs a different order, saying that God made the wild animal of the earth and then the beast. At first we produce results as if on our own, as we do later, too, before developing a heavenly nature. Regeneration, then, starts with the outer self and moves to the inner, which is why a change in the order occurs, and outermost things come first.

对于以上词句包含重生的奥秘，这从上节与本节经文的差异也可知晓。上节（24 节）经文说地要生出活物、牲畜、走兽，本节（25 节）经文说神就造出走兽、牲畜，次序发生了变化。这是因为，人在成为属天者之前，一直以为他做这一切都是凭着自己。因此，重生是从人的外在开始，进而向内在发展，这是次序发生改变、外在首先被提及的原因。

All this verifies the premise: In the fifth stage we speak with conviction (an attribute of the understanding) and in the process strengthen ourselves in truth and goodness. The things we then produce have life in them and are called the fish of the sea and the birds in the heavens. And in the sixth stage we act with conviction (an attribute of the understanding) and therefore with love (an attribute of the will) in speaking truth and doing good. What we then produce is called a living soul, an animal. Because this is the point at which we begin to act as much with love as with conviction, we become spiritual people, who are called God's image—the very next subject.

由此可见，当人的言语表现出信（觉悟的特性之一），对真理和良善更为坚定，他是到了第五个阶段。此时，人的言行举止开始有了生命，被称为“水中的鱼”、“空中的鸟”。当人本着信（觉悟的特性之一）与爱（意志的特性之一），言说真理，奉行良善，则到了第六个阶段。至此，人的言行举止被称为“活物”或“牲畜”，因为从此他不仅持信而行，也奉爱而行，成了属灵之人，被称为“神的形像”，正是下一节所要论述的。

Genesis 1:26. And God said, “Let us make a human in our image, after our likeness; and these will rule over the fish of the sea and over

the bird in the heavens, and over the beast, and over all the earth, and over every creeping animal that creeps on the earth.”

创世记 1: 26. 神说：「我们要照着我们的形像、按着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜，和全地，并地上所爬的一切昆虫。」

To members of the earliest church, whom the Lord addressed face to face, he appeared as a human being. (Many things could be told about these people, but this is not the right time.) As a consequence, they used the term human for none but him, or for his qualities. They did not even call themselves human, excepting whatever they could tell he gave them, such as all the good embraced by love and all the truth espoused by faith. These traits they described as human, because they were the Lord's.

对于上古教会的人，主面对面和他们说话，显现为一个人。（关于这一点，有很多可以讲述，只是时候未到。）正因如此，他们唯独称主和主的神性为“人”。于是他们甚至不称自己为人，除非讲说神赐予的爱之良善与信之真理时，他们才敢自称为“人”。他们把这些特性描述为“人”，因为它们属于主。

As a consequence, the terms human being and son of humankind in the prophets have the Lord as their highest meaning. At a lower but still internal level, the meaning is wisdom and understanding and accordingly everyone who has been reborn. An example from Jeremiah: I looked at the earth, and there—void and emptiness; and to the heavens, and there—no light in them! I looked, and there—not a human! And all the birds of the heavens had fled. (Jeremiah 4:23, 25)

所以，在先知书中，“人”与“人子”在至高的意义上乃是指主，在较低的灵义上，则指智慧，悟性或每一个重生之人，例如：“我观看地，不料，地是空虚混沌。我观看天，天也无光……我观看，不料，无人，空中的飞鸟也都躲避。”（耶利米书 4: 23、25）

At the inner level, the following passage in Isaiah uses a human being to mean one reborn, and on the highest level the Lord himself, as an exemplar: This is what Jehovah, the Holy One of Israel and its fashioner, has said: “I made the earth, and the human being on it I created. My hands stretched out the heavens, and to their whole army I gave commands.” (Isaiah 45:11-13)

又如：“耶和华以色列的圣者，就是造就以色列的，如此说：我造地，又造人在地上，我亲手铺张诸天，天上万象也是我所命定的。”（以赛亚书 45：11-13）。为此，“人”的灵义指重生之人，在至高的意义上则是指主。

For this reason, the prophets saw the Lord as a human being. Ezekiel was one who did: Above the expanse was a seeming appearance of sapphire stone, like a throne, and on the likeness of a throne was what looked like the appearance of a person on it, high above. (Ezekiel 1:26)

正因如此，主向诸先知显现为一个人，以西结就是他们的一位：“在穹苍之上有宝座的形像，仿佛蓝宝石，在宝座形像以上有仿佛人的形状。”（以西结书 1：26）

When Daniel saw the Lord, he called him “Son of Humankind,” or human being, which is the same thing: I looked, and there! In the clouds of the sky, it was as if the Son of Humankind was coming. And he came to the Ancient One, and they brought him before [the Ancient One]. And he was given power to rule, and glory, and kingship; and all peoples, nations, and tongues will serve him. His ruling power is eternal, a power that will not pass away, and his kingship one that will not perish. (Daniel 7:13, 14)

但以理看见主，称祂为“人子”，或“人”：“我在夜间的异象中观看，见有一位像人子的，驾着天云而来，被领到亘古常在者面前，得了权柄、荣耀、国度，使各方、各国、各族的人都侍奉祂。祂的权柄是永远的，不能废去，祂的国必不败坏。”（但以理书 7：13-14）

In fact, the Lord often calls himself Son of Humankind, or human; echoing the prophecy in Daniel that he will come in glory, he says: They will see the Son of Humankind coming in the clouds of the sky with strength and glory. (Matthew 24:27, 30)

主也常自称为“人子”，或“人”，正如但以理所预言的，祂说祂将在荣耀中再临：“他们要看见人子，有能力，有大荣耀，驾着天上的云降临。”（马太福音 24：27、30）

“The clouds of the heavens” (or sky) is what the literal meaning of the Word is called. “Strength and glory” are terms for the Word’s inner meaning, which at each and every point focuses exclusively on the Lord and his kingdom. This focus is what gives the inner meaning strength and glory.

“天上的云”指圣经的字义，“能力和大荣耀”指圣经的灵义，从总体到细节，它处处指向主和祂的国度，灵义的能力和荣耀即源于此。

What the people of the earliest church meant when they spoke of the Lord's image involves more than can be put into words. People have no idea whatever that the Lord governs them through angels and spirits, or that at least two spirits and two angels accompany each of them. The spirits create a link with the world of spirits, and the angels create one with heaven. We cannot possibly live without a channel of communication open to the world of spirits through spirits and to heaven through angels (and in this way to the Lord through heaven). Our life depends totally on such a connection. If the spirits and angels withdrew from us, we would be destroyed in a second.

上古教会对主的“形像”的领悟，是述说不尽的。主藉天使和精灵引导人，至少有两个精灵和两位天使与每个人同在，对于这些，人毫不知情。藉着精灵，人与灵界连接；藉着天使，人与天堂连接。若非有精灵和天使建立的沟通管道，使得人与灵界并天堂连接，进而经天堂与主连接，人就不能存活。人的生命完全取决于这种连接。精灵和天使若退离，人必立时毁灭。

As long as we are unregenerate, we are governed in a completely different way than the regenerate. Before regeneration we have with us evil spirits whose grip on us is so strong that the angels, though present, can achieve hardly any results. All they can do is head us off from rushing into the worst kind of evil and divert us toward some form of good. They even use our own appetites to lead us toward good, and the illusions of our senses to lead us toward truth. Under these circumstances we communicate with the world of spirits by means of the spirits around us but not so much with heaven, since the evil spirits are in charge and the angels only deflect their influence.

人重生之前，他受引导的方式与已得重生者完全不同。重生之前，人被恶灵缠缚，天使虽与他同在，却爱莫能助，不过尽量阻止他奔向极恶，引他折向一定的良善，甚至利用他的欲望，引他折向良善，利用他的感官幻相，引他折向真理。如此，他通过周遭的灵与精灵界相交，但与天国的相交并不紧密，因为恶灵占据了优势，天使只有削弱他们的影响力。

When we are regenerate, on the other hand, the angels are in charge, inspiring us with all kinds of goodness and truth and instilling a horror and fear of evil and falsity. Angels do give us guidance, but

they are mere helpers; the Lord alone governs us, through angels and spirits. Since angels have their assisting role, the words of this verse appear in the plural—“Let us make a human in our image.” But since only the Lord rules and manages us, the next verse uses the singular—“God created the human in his image.” The Lord states his role clearly in Isaiah: This is what Jehovah has said, your Redeemer and the one who formed you from the womb: “I, Jehovah, make all things, stretching the heavens out on my own, spreading the earth out by myself.” (Isaiah 44:24)

但是，人重生之后，天使就占据了优势，使他在各种良善与真理上获得灵感，并对邪恶和虚假产生恐惧。不过，天使只是辅助者，经由天使和精灵，主才是主导者。因有天使辅助，故本节经文，“我们要照着我们的形像”，所用的是复数。但唯有主才是主导者，故下节经文，“神就照祂的形像造人”，所用的又是单数。关于这一点，主在以赛亚书中清楚地宣告说：“从你出胎，造就你的救赎主耶和华如此说，我耶和华是创造万物的，是独自铺张诸天，铺开大地的。”（以赛亚书 44：24）

The angels themselves confess that they have no power but act only at the Lord's behest.

天使也承认自己本无能力，一切都是靠主而行。

As far as an image is concerned, it is not the likeness of another thing but is after a likeness of it, which explains the wording “Let us make a human in our image, after our likeness.” A person with a spiritual character is an image, but a person with a heavenly character is a likeness or exact copy. Genesis 1 deals with the spiritual person, Genesis 2 with the heavenly person. The Lord calls the person of spiritual character (or an “image”) a child of light, as he does in John: Those who walk in the dark do not know where they are heading. As long as you have the light, believe in the light, in order to be children of light. (John 12:35, 36)

“形像”不等于“样式（相似性）”，而是遵照样式（相似），故经上说：“我们要照着我们的形像，按着我们的样式造人。”属灵之人具有神的“形像”，属天之人具有神的“样式（相似）”或者“酷似”。本章论述属灵之人，下一章论述属天之人。具有神“形像”的属灵之人，主称之为“光明之子”：“那在黑暗里行走的，不知道往何处去。你们应当趁着有光，信从这光，使你们成为光明之子。”（约翰福音 12：35-36）。

He also calls such a person a friend: You are my friends if you do whatever I command you. (John 15:14, 15)

祂也称这样的人之为“朋友”：“你们若遵行我所吩咐的，就是我的朋友了。”（约翰福音 15：14-15）

But the person of heavenly character (or a “likeness”) he calls God’s child in John: As many as did accept him, to them he gave the power to be God’s children, to those believing in his name, who had their birth not from blood or from the flesh’s will or from a man’s will but from God. (John 1:12, 13)

具有神“样式”或“相似性”的属天之人，主称之为“神的儿子”：“凡接受祂的，就是信祂名的人，祂就赐他们权柄，作神的儿子。这等人不是从血气生的，不是从情欲生的，也不是从人意生的，乃是从神生的。”（约翰福音 1：12-13）

As long as we are spiritual, we rule the outer self first and from this the inner, as illustrated here in Genesis 1:26: and they will rule over the fish of the sea and over the bird in the heavens, and over the beast, and over all the earth, and over every creeping animal that creeps on the earth.

当人尚是属灵者，他的“管理”是从外在到内在，如本节经文说：“使他们管理海里的鱼、空中的鸟、地上的牲畜，和全地，并地上所爬的一切昆虫。”

When we become heavenly, though, and do good because we love to, we rule the inner self first and from it the outer. The Lord describes this as being true of himself; and as it is true of him, it is also true of the heavenly type of person, who is a likeness of him. The words appear in David: You have made him rule over the works of your hands; all things you have put under his feet: the flock and all the herds, and also the animals of the fields, the bird in the heavens, and the fish of the sea—that which travels the paths of the seas. (Psalms 8:6 - 8)

当他成为属天者，本乎爱而行善，他的“管理”就是从内在到外在，正如主描述自己（故也是描述属天之人，因为他是神的样式）说：“你派他管理你手所造的，使万物，就是一切的羊牛、田间的兽、空中的鸟、海里的鱼，凡经行海道的，都服在他的脚下。”（诗篇 8：6-8）

In this passage, animals receive the first mention, next the bird, then the fish of the sea, because the heavenly person proceeds from

love, which belongs to the will. Things are different with the spiritual person, for whom the fish and birds come first and the animals follow; fish and birds are associated with the understanding, which concerns itself with faith.

此处先提及兽，再提及鸟，再提及海里的鱼，因为属天之人以爱为出发点，爱属于意志。论到属灵之人则不同，而是先提及鱼和鸟，再提及兽。鱼和鸟关乎觉悟，觉悟连于信。

Genesis 1:27. And God created the human in his image; in God's image he created them.

创世记 1: 27. 神就照着祂的形像造人，乃是照着神的形像造男造女。

Image comes up twice in this verse because faith, which belongs to the understanding, is called his image, but love, which belongs to the will, is called God's image. Love comes second in the spiritual person but first in the heavenly person.

“形像”在此出现两次，因为属于觉悟之信被称为“祂的形像”，属于意志之爱则被称为“神的形像”。对于属灵之人，爱居次位；对于属天之人，爱居首位。

Male and female he created them.

造男造女。

The inner meaning of male and female was very familiar to the earliest church, although their successors lost touch with this secret when they lost sight of any deeper import to the Word.

上古教会原明了“男”与“女”的灵义，但后来人因不再明白圣经的精义，该奥秘也就不为人知了。

These earliest people found their greatest happiness and pleasure in marriage. Whenever they could possibly draw a comparison between something else and marriage, they did so, in order to perceive the happiness of marriage in that other entity. Being people of depth, they enjoyed only the deeper aspects of things. External objects were just for looking at; their thoughts were occupied instead with the things those objects represented. External objects, then, were nothing to them, serving only as a springboard for reflection on inner realities, and these for contemplation of heavenly realities and so of the Lord, who was everything to them. The same process

caused them to reflect on the heavenly marriage, which they could tell was the source of the happiness in their own marriages.

上古之人以婚姻为最大的乐事。若有任何事物可与比较，他们就拿来比较，以便从中揣摩婚姻的乐趣。作为内在之人，他们唯以内在的事物为乐。外在的事物虽在眼前，他们的思维所专注的却是它们的象征。所以，外在的事物对他们来说无关紧要，仅被用来反思内在之性，进而反思属天之性，乃至贯乎他们一切的主。该过程也促使他们反思属天的婚姻，从中看出属天的婚姻是夫妻生活的快乐之源。

As a result, they called the understanding in the spiritual being male and the will there female; and when the two worked together, they called it a marriage. That religion initiated the practice, which became quite common, of calling the church Daughter or Virgin (as in “the Virgin Zion,” “the Virgin Jerusalem”) and also Wife, on account of its desire for good.

正因如此，他们将属灵之人的觉悟称为“男”，将其意志称为“女”，当两者协作如一，就称之为“婚姻”。由此，在宗教实践中形成了一个普遍的习俗，将渴慕良善的教会称为“女儿”、“童女”（如“锡安的童女”、“耶路撒冷的童女”）、或“妻子”。

Genesis 1:28. And God blessed them, and God said to them, “Reproduce and multiply, and fill the earth and harness it, and rule over the fish of the sea and over the bird in the heavens and over every living animal creeping on the earth.”

创世记 1: 28. 神就赐福给他们，又对他们说：「要繁殖增多，遍满地面，治理这地，也要管理海里的鱼、空中的鸟，和地上各样行动的活物。」

The earliest people called the interconnection of understanding and will or of faith and love a marriage, so the generation of any good from that marriage they termed reproduction, and the generation of any truth they termed multiplication. Because they did so, the prophets did so too; in Ezekiel, for instance: will multiply human and animal upon you, [mountains of Israel,] and they will multiply and reproduce; and I will cause you to live as in your ancient times. And I will do good to you beyond that at your beginnings, and you will know that I am Jehovah. And I will cause humankind—my people Israel—to walk upon you. (Ezekiel 36: 8-12)

上古之人将觉性与意志的结合，或者信与爱的结合，称为“婚姻”。该婚姻产生良善，他们称之为“繁殖”，产生真理，他们称之为“增多”。在先知书中

也是如此，例如：“以色列山哪……我必使人和牲畜在你上面增多，他们必增多繁殖，我必使你们有人居住，像古时一样，并要赐福与你，比先前更多，你就知道我是耶和華。我必使人，就是我的民以色列，行在你上面。”（以西结书 36: 8-12）

Humankind here means the spiritual being, which is also called Israel; the ancient times mean the very earliest church; and the beginnings mean the ancient church, which followed the Flood. The multiplying (of truth) comes before the reproducing (of good) because these verses describe the person who is being reborn, not the one who has been reborn already.

在此，“人”指属灵者，也被称为“以色列”，“古时”指上古教会，“先前”指洪水后的古教会，真理的“增多”出现在良善“繁殖”之前，因为此处描述的是重生中人，而非已重生之人。

When the understanding couples with the will in us, or faith with love, the Lord through Isaiah calls us a married land: No longer will your land be named Devastated; but you will be called I Am Well Pleased with Her, and your land, Married, since Jehovah will take pleasure in you. And your land will be married. (Isaiah 62:4)

当认知与意志，或说信与爱，在人内里合一，主就称其为“有夫之妇”：“你必不再称为撇弃的，你的地也不再称为荒凉的，你却要称为我所喜悦的，你的地也必称为有夫之妇。因为耶和華喜悦你，你的地也必归祂。”（以赛亚书 62: 4）

The fruits of truth produced by this marriage are called sons, while the fruits of goodness are called daughters, as occurs quite often in the Word.

从该婚姻所出的真理之果被称为“儿子”，所出的良善之果被称为“女儿”，这种说法在圣经中十分常见。

The earth is filled when truth and goodness proliferate, because when the Lord blesses and says things (that is, operates), goodness and truth grow beyond measure. As he states: The kingdom of the heavens is like a mustard seed that you have taken and sown in your field, which to be sure is the smallest of all the seeds; but when it has grown, it is bigger than all the plants and becomes a tree, so that the birds of the sky come and nest in its branches. (Matthew 13:31, 32)

当真理与良善不断增长，“地面”就“遍满”，因为当主给人“赐福”时，良善与真理就无可限量地增长，正如主说：“天国好像一粒芥菜种，有人拿去种在田里。这原是百种里最小的，等到长起来，却比各样的草本都大，且成了树，天上的飞鸟来宿在它的枝上。”（马太福音 13: 31、32）

The mustard seed is the good we have before developing a spiritual orientation; it is the smallest of all the seeds, because we suppose that we do good on our own. Anything we do on our own is evil through and through, but since we are engaged in the process of being reborn, we have a trace—the smallest possible trace—of goodness. Later, as faith becomes more closely connected with love, it grows larger—a plant. When the connection is completed, it turns into a tree, and then the birds of the heavens (which here as before are true ideas, or the contents of the understanding) nest in its branches (the facts we know). When we are spiritual people or are becoming spiritual, we are subject to conflict; and this is why it says harness the earth, and rule.

“芥菜种”指人成为属灵者之前所拥有的良善，它是“百种里最小的”，因为人以为他是凭自己行善。而事实上，人凭自己所行的一切无非是恶。但在重生的过程中，人开始拥有一丝良善。此后，当信与爱逐步结合，它就不断成长，成为一棵“草本”。最后，当结合完成，它就长成一棵“树”，“天上的飞鸟”（在此同前，亦表真知或觉悟的成分）“来宿在它的枝上”（已获得的知识）。当人已是属灵者，或正成为属灵者，冲突势所难免，故此处说：“治理这地，也要管理。”

Genesis 1:29. And God said, “Here, now, I am giving you every seedbearing plant on the face of all the earth and every tree that has fruit; the tree that produces seed will serve you for food.”

创世记 1: 29. 神说：“看哪，我将遍地上一切结种子的草本和一切结果子的树全赐给你们，一切结有核的树将作为你们的食物。”

A person whose nature is heavenly enjoys only heavenly things, which are called heavenly food because they harmonize with the life such a person lives. A person whose nature is spiritual enjoys spiritual things, which are called spiritual food because they harmonize with the life this person lives. A person focused on the physical world similarly enjoys earthly things, which are called food because they are vital to such a person; these are mainly facts.

属天之人唯以属天的事物为乐，这些与他的生命相称，故被称为“属天的食物”；属灵之人以属灵的事物为乐，这些与他的生命相称，故被称为“属灵的食物”；属世之人以属世的事物为乐，这些对他的生命至关重要，故被称为“食物”，主要由知识构成。

As spiritual people are the subject at present, their spiritual food is depicted by the representative items here. The seedbearing plant represents a spiritual type of this food, as does the tree that has fruit; the more general term for both is the tree that produces seed. These people's earthly food is described in the next verse.

此处论述的是属灵之人，故“结种子的草本”和“结果子的树”象征的是属灵的食物，两者统称为“结有核的树”。下节描述的则是其属世的食物。

The seed-bearing plant is every true idea that looks toward a useful goal. The tree that has fruit is religious good; the fruit is what the Lord gives the heavenly person, but the seed leading to new fruit is what he gives the spiritual person, which is why it says the tree that produces seed will serve you for food.

“结种子的草本”表朝向益用的真知正见，“结果子的树”表信之良善。“果子”是主赐给属天之人，“结果子的核”是主赐给属灵之人的食物，故此处说“结有核的树将作为你们的食物”。

The next chapter, [Secrets of Heaven § § 66-136], treating of the heavenly type of person, will demonstrate that heavenly food is called the fruit from a tree. Here the Lord's words through Ezekiel will suffice: Beside the river, on its bank, on this side and that, grows every food tree. Its leaf will not fall, and its fruit will not be used up. Month by month it is reborn, because its waters are going out from the sanctuary. And its fruit will serve as food, and its leaf, as medicine. (Ezekiel 47:12)

下一章(天堂的奥秘 66-136 节)将论述属天之人，届时将说明属天的食物被称为树的“果子”，此处仅以主藉以西结所说的话为证：“在河这边与那边的岸上必生长各类的树木，其果可作食物，叶子不枯干，果子不断绝，每月必结新果子，因为这水是从圣所流出来的。树上的果子必作食物，叶子乃为药物。”
(以西结书 47: 12)

“Water from the sanctuary” symbolizes the living energy and mercy of the Lord, who is the “sanctuary.” The fruit symbolizes wisdom, which is food to people of heavenly character. The leaf is

intelligence, which is given to them for a purpose referred to as “medicine.”

“水从圣所流出来”象征主的生命能量和慈悲，主是那“圣所”。“果子”象征智慧，作为属天之人的食物；“叶子”象征聪明，做为“药物”赐予他们使用。

The idea that spiritual food is called a plant (or grass), though, is expressed in David: My shepherd, I will lack nothing. In grassy pastures you make me lie down. (Psalms 23:1, 2)

至于属灵的食物被称为“草本”，可见于《诗篇》：“耶和华是我的牧者，我必不至缺乏。祂使我躺卧在青草地上。”（诗篇 23：1-2）

Genesis 1:30. “And every wild animal of the earth and every bird in the heavens and every animal creeping on the earth, in which there is a living soul—every green plant will serve them for nourishment” ; and so it was done.

创世记 1：30。 至于地上的走兽和空中的飞鸟，并各样爬在地上有生命的物，我将青草赐给它们作食物。” 事就这样成了。

This verse depicts the spiritual person’ s earthly food. The wild animal of the earth symbolizes such a person’ s earthly plane of existence, as does the bird in the heavens, both of which received for nourishment the green plant or grass. Concerning this person’ s two kinds of food—both earthly and spiritual—David has the following to say: Jehovah causes grain to sprout for the beast and plants for the service of humankind, to bring bread from the earth. (Psalms 104:14). “The beast” stands for the wild animal of the earth and at the same time for the bird in the heavens, both of which David mentions in verses 11 and 12 of the same Psalm.

本节描述的是属灵之人在属世层面的食物。“地上的走兽”和“空中的飞鸟”象征其属世的层面，以“绿色的草本”作“食物”。《诗篇》如此描述他在属灵层面和属世层面的食物：“祂使草生长，给六畜吃，使草本发长，供给人用，使人从地里能得食物。”（诗篇 104：14）。在此，“六畜”包括该诗篇 11-12 节所提到的“地上的走兽”和“天上的飞鸟”。

In this verse the nourishment of the earthly self is restricted to green plants for the following reason. While we are being reborn and learning to concern ourselves with the spirit, we are in constant battle (which is why the Lord’ s church is described as militant). Up

to this point our cravings have controlled us, because our whole being is cobbled together out of nothing but those cravings and the distorted ideas they spawn. We cannot rid ourselves of those longings and distortions instantaneously during regeneration; to do so would destroy us completely, since we have not yet acquired another way of life. Consequently, evil spirits are left with us for a long time to trigger our appetites, which then break down in countless different ways, and break down so thoroughly that the Lord can turn them into something good. This is the way we reform.

本节将属世层的食物称为“绿色的草本”，这是因为，人在重生、成为属灵者的过程中，冲突不断产生。（这正是主的教会被描述为一支军队的原因。）因为在重生之前，人为欲望所缚，整个人完全由欲望和愚痴互拼乱凑而成。在重生的过程中，人不可能将欲望和愚痴一举摧毁。否则的话，人必完全毁灭，因为他尚未获得另一种形式的生命。故此，恶灵被容许长期与他同在，激起他的欲望，这些欲望可裂解为无数的样式，这种裂解十分彻底，以致主可以将它们转为一定的良善，人由此而获得重生。

In the time of battle, evil spirits leave us no other nourishment than the equivalent of green plants. (Those spirits hold an absolute hatred for everything good and true—for anything having to do with love for the Lord and faith in him, these being the only good and true things that exist—because such things hold eternal life within them.) But from time to time the Lord gives us additional food that can be compared to seed-bearing plants and fruit trees: calm and peace, with their accompanying joy and happiness.

在冲突中，对良善与真理（亦即对主的爱与信，因为只有此两者才内有永生）极度仇视的恶灵，留给人的唯有被比作“绿色草本”的食物。但主不时给人加添的食物，它们可比作“结种子的草本”和“结果子的树”，亦即宁静、平安、喜悦、快乐。

If the Lord were not protecting us every moment, every split second, we would be wiped out instantly. Hatred against any aspect of love for the Lord or faith in him dominates the world of spirits, and the hatred is so deadly that it defies description.

若非主时刻保守，人必立时灭亡，因为灵界弥漫着对爱主与信主之人的仇恨，这仇恨恶毒到无法描述。

I can testify to the truth of this absolutely. For several years now I have visited the next world and the spirits there, though remaining

in my body, and the evil ones (the worst, in fact) have crowded around me, sometimes numbering in the thousands. They have been allowed to spew out their venom and harass me in every possible way, but still they were unable to hurt a single hair on my head, so closely did the Lord guard me.

我能为此作证，因为若干年来，我造访灵界，与其中的灵交往（虽然我仍活在肉身之中）。恶灵环绕着我，有时成千上万。他们口吐恶言，极尽攻击之能事，却不能伤我分毫，因为主保守着我。

All these years of experience have taught me a great deal about the nature of the world of spirits and about the conflict that those who are being reborn inevitably suffer if they are to win the happiness of eternal life.

多年丰富的经历，已让我充分了解了精灵界的性质，以及人要重生以求得永生之乐所必须经历的冲突。

No one, however, can learn enough from a general description to develop an unshakable belief in this information, so the details, with the Lord's divine mercy, must come [in the parts of Secrets of Heaven that follow].

不过，人难以凭一个笼统的描述而对以上信息坚信不疑，故因主的慈悲，我将在下文作出详细的解释。

Genesis 1:31. And God saw all that he had done and, yes, it was very good. And there was evening and there was morning, the sixth day.

创世记 1: 31. 神看着一切所造的都甚好。有晚上，有早晨，是第六日。

This time it says very good but previously it said simply good, because now the components of faith combine with those of love to make one entity. A marriage between spiritual and heavenly things has taken place.

当前的状态被称作“甚好”，而此前只是被称作“好”。这是因为，到了当前，信与爱结合为一，属灵的与属天的结合为一。

“Spiritual” is the adjective for anything having to do with religious knowledge. “Heavenly” applies to everything having to do with love for the Lord and for our neighbor. Spiritual things fall in the province of our understanding; heavenly things, in that of our will.

凡与信仰见解有关的被称作“属灵的”，凡与爱主、爱邻有关的被称作“属天的”。前者属于人的认知，后者属于人的意志。

The periods and stages of our regeneration—both the whole process and individual cycles within it—divide into six, and these six are called our days of creation. Step by step we advance from being nonhuman to being somewhat human, though only a little, then more and more so up to the sixth day, when we become [God's] image.

人重生的经历，从总体到局部，皆可分为六个阶段，它们被称为创造的六日。在此过程中，人从非人一步一步向人进化，直到第六日，人成为神的形像。

All the while the Lord is constantly fighting on our behalf against evil and falsity and through these battles strengthens us in truth and goodness. The time of conflict is when the Lord is at work (for which reason the prophets call a regenerate person the work of God's fingers [Psalms 8:3, 6; Isaiah 19:25; 29:23; 45:11; 60:21; 64:8; Lamentations 4:2]), and he does not rest until love takes the lead. Then the conflict ends.

在此过程中，主为我们对抗邪恶与虚假，未曾暂息，在对抗的过程中，使我们对真理与良善更为坚定。冲突发生时正是主作工时，因此，诸先知将重生之人称为“神指头的工作”（参诗篇 8: 3、6；以赛亚书 19: 25, 29: 23, 45: 11, 60: 21, 64: 8；耶利米哀歌 4: 2），直到爱成为主导，祂才进入安息。彼时，冲突止息了。

When the work progresses so far that faith is united with love, it is called very good, since the Lord now makes us likenesses of himself. At the end of the sixth day, evil spirits retreat and good ones take their place. We are led into heaven, or the paradise of heaven.

当工作进行到信与爱合一，就被称为“甚好”，因为此时，主将人作成了祂的样式。六日完成以后，恶灵离开了，善灵取代了他们的位置。人被引入天国，进入属天的乐园。

ABOUT EMANUEL SWEDENBORG

关于以马内利·史威登堡

Emanuel Swedenborg (1688 - 1772) was born Emanuel Swedberg (or Svedberg) in Stockholm, Sweden, on January 29, 1688 (Julian calendar). He was the third of the nine children of Jesper Swedberg (1653 - 1735) and Sara Behm (1666 - 1696). At the age of eight he lost his mother. After the death of his only older brother ten days later, he became the oldest living son. In 1697 his father married Sara Bergia (1666 - 1720), who developed great affection for Emanuel and left him a significant inheritance. His father, a Lutheran clergyman, later became a celebrated and controversial bishop, whose diocese included the Swedish churches in Pennsylvania and in London, England.

以马内利·史威登堡(1688-1772)于1688年1月29日(朱利安历),出生在瑞典斯德哥尔摩。他是杰斯珀·史威登堡(1653-1735)和萨拉·贝姆(1666-1696)九个孩子中的第三个。他八岁时失去了母亲。十天后,他唯一的哥哥死了,他成了长子。1697年,他的父亲娶了萨拉·贝尔贾(1666-1720),后者对以马内利产生了极大的感情,给他留下了一份重要的遗产。他的父亲是路德教会的牧师,后来成为一位著名和有争议的主教,他的教区包括位于宾夕法尼亚州和英国伦敦的瑞典教堂。

After studying at the University of Uppsala (1699 - 1709), Emanuel journeyed to England, Holland, France, and Germany (1710 - 1715) to study and work with leading scientists in western Europe. Upon his return he apprenticed as an engineer under the brilliant Swedish inventor Christopher Polhem (1661 - 1751). He gained favor with Sweden's King Charles XII (1682 - 1718), who gave him a salaried position as an overseer of Sweden's mining industry (1716 - 1747). Although he was engaged, he never married.

以马内利在乌普萨拉大学(1699-1709)学习后,前往英国、荷兰、法国和德国(1710-1715)与西欧的主要科学家一起学习和工作。回国后,他在杰出的瑞典发明家克里斯托弗·波利姆(1661-1751)手下当工程师。他得到了瑞典国王查尔斯十二世(1682-1718)的青睐,查尔斯十二世给了他一个受薪的职位,担任瑞典矿业的监督(1716-1747)。虽然他订婚了,但他从未结过婚。

After the death of Charles XII, Emanuel was ennobled by Queen Ulrika Eleonora (1688 - 1741), and his last name was changed to Swedenborg (or Svedenborg). This change in status gave him a seat in the Swedish

House of Nobles, where he remained an active participant in the Swedish government throughout his life.

查尔斯十二世去世后，以马内利被乌尔里卡·埃莱奥诺拉女王(1688-1741年)封为贵族，他的姓氏改名为斯威瑞(或斯威登堡)。这一地位的改变使他在瑞典贵族院有了一个席位，在那里，他一生都是瑞典政府的积极参与者。

A member of the Royal Swedish Academy of Sciences, he devoted himself to scientific studies and philosophical reflections that culminated in a number of publications, most notably a comprehensive three-volume work on mineralogy (1734) that brought him recognition across Europe as a scientist and philosopher. After 1734 he redirected his research and publishing to a study of anatomy in search of the interface between the soul and body, making several significant discoveries in physiology.

作为瑞典皇家科学院的成员，他致力于科学研究和哲学思考，并发表了许多著作，其中最著名的是一部关于矿物学的综合性三卷著作(1734年)，这使他在欧洲被公认为一名科学家和哲学家。1734年后，他将他的研究和出版转向解剖学研究，以寻找灵魂和肉体之间的连接，在生理学上取得了一些重大发现。

From 1743 to 1745 he entered a transitional phase that resulted in a shift of his main focus from science and philosophy to theology. Throughout the rest of his life he maintained that this shift was brought about by Jesus Christ, who appeared to him, called him to a new mission, and opened his perception to a permanent dual consciousness of this life and the life after death.

从1743年到1745年，他进入了一个过渡阶段，使他的焦点从科学和哲学转向神学。在他余下的生命中，他坚称这一转变是耶稣基督带来的，耶稣基督曾和他面对面，呼召他承担一个新的使命，从而开始了他的觉悟：有一个既存在于今生也存在于来生的永恒意识。

He devoted the last decades of his life to studying Scripture and publishing eighteen theological titles that draw on the Bible, reasoning, and his own spiritual experiences. These works present a Christian theology with unique perspectives on the nature of God, the spiritual world, the Bible, the human mind, and the path to salvation.

在他生命的最后几十年里，他致力于研究“圣经”，并出版了十八种书名的神学著作，来源于“圣经”、“推理”和他自己的灵界经历。这些作品以独特的

基督教神学视角，呈现了上帝的本质，灵性世界，圣经，人类的心性，以及拯救的途径。

Swedenborg died in London on March 29, 1772, at the age of eighty-four.

1772年3月29日，瑞典堡在伦敦去世，享年84岁。