

<p>The Real Devil</p>	<p>真正的魔鬼</p>
<p>撒旦，魔鬼，恶魔，路西弗，罪恶...邪恶。我相信，在生活中有时候很多人思考的是这些事情，但是他们没有得到满意的答案。本演示将站在圣经的角度来看，因为我向你指出，圣经是神的话语，我们的问题都可以在圣经里找到真正答案。我想建议的是，圣经教授“撒旦”一词基本上是指一个对手，而事实上，撒旦作为个人在宇宙中并不存在。这是正确的，宇宙中没有七个头十只角的龙，我们生活中所有的邪恶都在神的控制之下。罪恶，是我们最大的问题，罪恶最终来自于我们自己的内心，来自于我们自己的思想。其实，我们是我们自己的撒旦，就像我们经常这样说，我们自身是自己最大的敌人或对手。与罪恶和邪恶的斗争正在进行，就在人类的内心和思想里。</p>	<p>Satan, the devil, demons, Lucifer, sin, evil... evil. I believe that most people think about these things at some times in their lives, and they don't have very good answers to their questions. This presentation is going to look at a Biblical perspective- because I submit to you that the Bible is God's word, and holds within its pages real answers to the questions which, consciously or unconsciously, we're asking. What I want to suggest is that the Bible teaches that the word "Satan" basically means an adversary, and that in fact, Satan doesn't exist as a personal being out in the cosmos. That's right-there's no dragon with seven heads and ten horns literally out there in the cosmos. All the evil in our lives is permitted under God's control. And sin-yes, sin, our biggest problem- and sin comes ultimately from within our own hearts, our own thinking. We, actually, are our own Satan, and as we all say so often, we are our own biggest enemy or adversary. The struggle with sin and evil is right down here on earth, right within human hearts and minds.</p>
<p>在街道上，有各种不同的看法，人们都非常困惑。</p>	<p>But out on the street, there are all kinds of different views. People are terribly confused.</p>
<p>“打扰一下，你是怎样看待撒旦的？”</p> <p>“撒旦？哇！我从来没有真正想过这个问题。不管怎样，他不应该是一个从第99楼掉落的天使吗？但是.....我现在很忙，我要走了！”</p> <p>“好的！”</p>	<p>“Excuse me... what do <i>you</i> think about Satan?”</p> <p>“Satan? Wow. Never really thought about it. Or him. Whatever. Isn't he supposed to be, like, the Angel that fell off the 99th floor? But... I'm busy now, I gotta go!”</p> <p>“OK!”</p>
<p>“打扰一下，你是怎样看待撒</p>	<p>“Excuse me... what do <i>you</i> think about Satan?”</p>

<p>旦的？ ”</p> <p>“什 么？ 你是说 ‘撒旦’ ？ ”</p> <p>“是 的。”</p> <p>& ldquo;撒旦， 撒旦， 我不知道，</p>	<p>“What? You said “Satan”?”</p> <p>“Yes that’s right!”</p> <p>“Satan... Satan... You know, I don’t know. Bad things happen, to good people, to bad people...”</p> <p>不 好的事情发生在好人和坏人身上……”</p> <p>“非 常感谢！ ”</p> <p>“Thank you for your time”</p>
<p>“打 扰一下， 你是怎样看待撒旦的？ ”</p> <p>“哈， 不知道。很抱歉！ ”</p> <p>“谢 谢！ ”</p>	<p>“Excuse me... what do <i>you</i> think about Satan?”</p> <p>“Ha? No idea! Sorry!”</p> <p>“Thank you”</p>
<p>“打 扰一下， 你是怎样看待撒旦的？ ”</p> <p>“如 果你相信上帝， 那么你也相信另一面， 另一面的宗教。如果你相信上帝， 好的一面， 那么你也会相信另一面， 也就是邪恶的一面。”</p>	<p>“What do <i>you</i> think about Satan?”</p> <p>“If you believe in God, then you believe also in the other side, the other side of religion. If you believe in God, in the good, then you will also believe in the other side, in the evil one”.</p>
<p>“打 扰一下， 你是怎样看待撒旦的？ ”</p> <p>“撒 旦.....唉， 撒旦， 不知道。罪？ 邪恶？ 邪恶或类似的东西？ ”</p> <p>“谢 谢！ ”</p>	<p>“Excuse me... what do <i>you</i> think about Satan?”</p> <p>“ Satan... well, Satan, dunno. Sin? Evil? Wickedness or something like that?”</p> <p>“Thank you”</p>
<p>“打 扰一下， 你是怎样看待撒旦的？ ”</p> <p>“就 是不好的。”</p> <p>“谢 谢！ ”</p>	<p>“Excuse me... what do <i>you</i> think about Satan?”</p> <p>“It’s the bad!”</p> <p>“Thank you”</p>
<p>“你 好， 你是怎样看待撒旦</p>	<p>“Hi, what do you think about Satan?”</p>

<p>的？ ”</p> <p>“嗯， 我觉得撒旦是一个非常邪恶的人，一种龙。反正他不应该我的朋友！ “</p> <p>“好 的， 谢谢！ ”</p>	<p>“Well I think Satan is a very wicked man, a kind of dragon. Well he shouldn't be my friend, anyway!”</p> <p>“OK thank you”</p>
<p>“打 扰一下， 你是怎样看待撒旦的？ ”</p> <p>“嗯.....他 不应该是什么.....路西弗吗？ ”</p> <p>“谢 谢！ ”</p>	<p>“Excuse me what do you think about Satan?”</p> <p>“Umm... isn't he supposed to be... what's the word... Lucifer?”</p> <p>“Thank you”</p>
<p>Out on the street, there are all kinds of questions. But when people start thinking more deeply, the classical, popular understandings of Satan just don't add up. I mean, the standard idea is that Satan was an Angel who sinned and got thrown out into the garden of Eden where he tempted Adam and Eve, led them into sin, all sin is his fault, and he is now responsible for all kinds of evil and sin on the earth. God is painted as the“good guy”, and Satan as His kind of opposite number. The popular ideas of Satan are really just one dollar answers to million dollar questions. Because sin and evil are perhaps the hardest issues in our whole human experience. People from all over the world now, from all kinds of different backgrounds and perspectives, are coming to the same conclusions- that the standard popular ideas of Satan just don't add up:</p>	<p>在 街道上， 有各种各样的问题。但是当人们开始更深入地思考，古典的，流行的关于撒旦的理解并没有增加。我的意思是，标准的想法是，撒旦是一个犯了罪被扔进伊 甸园的天使，在那里他诱惑亚当和夏娃，诱导他们犯罪，所有的罪都是他的错，他现在是引起世界上各种邪恶和罪恶的原因。上帝被描绘成“好 人”，而撒旦则是上帝的对立面。关于撒旦的流行的观点就像是一美元答案对数百万美元问题。因为罪孽和邪恶，也许是我们整个人类的经验中最难的问题。来自世界各地 的人，从各种不同背景和角度，以相同的结论，即关于撒旦的标准流行的观点没有增加：</p>
<p>Here's Janet from New Zealand:</p>	<p>下 面是来自新西兰的珍妮特：</p>

<p>“Well one of my questions was always: When did the Devil fall? Before creation? Before Adam was created? Afterwards? At the time prophesied in Revelation 12? At the time of Noah, when the sons of God married the daughters of men in Genesis 6?”</p>	<p>“我 的问题之一始终是：魔鬼是什么时候降临的？在上帝创造世界之前？在亚当被创造之前？还是以后？在预言启示录 12？在创世记 6 诺 亚时代，当神的儿子与人类的女儿结婚的时候？”</p>
<p>Sonia’s a translator from France:</p>	<p>索 尼亚是一个来自法国的翻译：</p>
<p>“How can the <i>positive</i> spiritual effect of Satan be explained? The Bible talks about it- men were delivered to Satan, so they might learn not to blaspheme, so it says in 1 Timothy 1; deliverance to Satan results in “the destruction of the flesh” in 1 Corinthians 5. Surely all this only makes sense if ‘Satan’ merely refers to an adversary, and not to some cosmic being bent on making us sin?”</p>	<p>“撒 旦的积极精神的影响如何来解释呢？圣经提摩太前书 1 说到，人类被交给撒旦，所以他们可能学会不要亵渎神明，哥林多前书 5 讲 到，释放撒旦导致“肉 体的毁灭”。当然，如果‘撒旦’仅 仅是指一个对手，而不是一些让我们犯罪的宇宙人，这一切才有意义。”</p>
<p>Charles is from Nigeria: “I guess most Africans believe in some Satan figure. But my question is, What exactly is our defence against the Devil? Why would Satan get scared off by our Bible reading, uttering the name of Christ, getting baptized, wearing or touching a cross, making the sign of the cross, or even reciting charms and the other things suggested by many churches?”.</p>	<p>查 尔斯来自尼日利亚： “我 想大多数非洲人相信一些撒旦形象。但我的问题是，我们对魔鬼的防御究竟是什么？我们阅读圣经，说出基督的名，得到洗礼，穿着或接触十字架，做出十字架的手 势，甚至背诵赞美诗，还有许多教会提出的其他事情，为什么会吓跑撒旦？”</p>
<p>Donald’s from China: “Belief in Satan is very popular in China, even amongst Christians. But Hebrews 2:14 says that Jesus destroyed the Devil on the cross. So how come that sin and evil are ever increasing in our world – if the Devil indeed is responsible for</p>	<p>来 自中国的唐纳德： “撒 旦这种说法在在中国很受欢迎，包括有些基督徒。但希伯来书 2:14 说， 耶稣在十字架上，摧毁了魔鬼。所以为什么我们的世界上罪恶和邪恶（如果魔鬼的确可以造成罪恶和邪恶）还在不断的增加？如果魔鬼已在十字架上被“摧 毁”， 那么他如何仍然活着并积极活动呢？如果他在十字架上被摧毁，那么他如何在审判日被审判呢？”</p>

<p>them? And if the Devil has been “destroyed” on the cross, in what sense is this personal being still alive and active? How can the Devil be judged at the last day if he was destroyed on the cross?”</p>	
<p>Josh comes from Florida in the USA:</p> <p>“Yeah I’ve been really confused by the idea that demons are supposed fallen Angels come down to earth to tempt humans to sin, or because they were cast down by God? If they were cast down by God in punishment for <i>their</i> sin, why then should humanity suffer because of that? Isn’t that like punishing a psychopath by giving him a loaded gun and casting him out of the courtroom into a school playground?”</p>	<p>来自美国佛罗里达的乔希:</p> <p>“是 啊，关于这个概念我非常混淆，恶魔被认为是堕落天使，降临地球引诱人类犯罪，或是他们被上帝抛弃了？如果上帝逐出他们是在惩罚他们的罪恶，那么为什么人类 会受到影响？那岂不就像惩罚一个变态，给他一只上了膛的枪，把他从法庭放出，让他去一个学校的操场上？ “</p>
<p>Kevin’s from Brazil:</p> <p>“Well, if God is all powerful, that to me leaves no room for a Devil figure as is commonly believed in. Does God have, say, 50% of the power, and Satan has 50%, and they are battling it out up in the sky? That makes no sense to me”.</p>	<p>来自巴西的凯文:</p> <p>“嗯， 如果神是全能的，那么我认为神就不会让魔鬼存在。比如说，上帝有一半的力量，撒旦有一半的力量，他们在天空中打了起来？这对我没有意义 “。</p>
<p>Guy’s from South Africa:</p> <p>“Could or would we sin if the Devil didn’t exist? If not, then surely we suffer and are punished unfairly for our sins? If we would, then to what extent is the Devil responsible for our sins, seeing we would sin anyway?”</p>	<p>伽 一来自南非:</p> <p>“如 果魔鬼不存在，我们还会犯罪吗？如果没有，那么我们就一定受苦，并为我们的罪受到不公平的审判吗？ 如果我们有罪，那么魔鬼对我们的罪负多少责任？ “</p>
<p>Steve’s an accountant from England:</p>	<p>史 蒂夫是一个来自英国的会计师:</p>

<p>“Many Christian writers claim that God permits Satan to operate. But why, then, do we repeatedly read in the Bible of evil coming “from the Lord” and being “sent” by Him? Isaiah 45 is quite clear that both light and darkness, good and “evil” in the sense of disaster, all come from God. Micah 1 says that “Evil came down <i>from the Lord</i> unto Jerusalem. And so I could go on!”</p>	<p>“许多基督教作家声称，上帝允许撒旦胡作非为。然后，可是为什么我们反复阅读圣经，邪恶“由主而来”，主也将把他“送走”？以赛亚书45说得很清楚，光明和黑暗，好与“恶”——灾难，都由上帝而来。米迦1说，“邪恶来自耶路撒冷的主，所以我可以继续下去！”</p>
<p>John’s a businessman from New Zealand:</p> <p>“If we Satan really exists as a person, with power to lead every human being into temptation, he must have enormous power and knowledge. So my question is, from where did he get such power and authority? Surely from God. After all, the Bible says that all power comes from God. Did God really send Satan down to earth with all that power and authority, if Satan was supposedly thrown out of Heaven?”</p> <p>Thank you.</p>	<p>约翰是一个来自新西兰的商人：</p> <p>“如果撒旦真正作为一个人存在，导致每个人被诱惑，他必须有巨大的力量 and 知识。所以我的问题是，他从哪里得到这种权力和权威？当然，从神。毕竟，圣经上说，所有的权力都来自上帝。如果撒旦被驱逐出了天堂，神真的是把拥有权力和权威的撒旦送到地上吗？”</p> <p>谢谢！</p>
<p>I could add many more such questions. I get lots of them by email, in response to reading our material at realdevil.info . I’d just like to read you from one email: “Can the Devil and those angels ever repent? Does he now have freewill? Did he ever have freewill? Was he originally of God’s nature in Heaven? If Adam sinned but could repent, why could not Satan and the supposed fallen angels also repent? As Milton observed in <i>Paradise Lost</i>: “<i>Man therefore shall find grace / The other [i.e. Satan]</i></p>	<p>我可以补充更多的此类问题。我收到很多电子邮件，为了回应阅读材料 realdevil.info ，我想读取一个电子邮件：“魔鬼和那些天使会忏悔吗？他现在有自由意志吗？他曾经有自由意志吗？他原本是否有神在天的气质？如果亚当犯了罪，但可以悔改，为什么撒旦和堕落天使不能悔改？正如米尔顿在《失天堂》中说：“因此，人应当找到恩泽，但撒旦没有。”</p>

<p>none”.”</p>	
<p>Pretty good questions, I'd say. So what does the Bible actually say?</p>	<p>不错的问题，我会说。那么，“圣经”上到底怎么说？</p>
<p>The Old Testament was written in Hebrew, and the Hebrew word “shatan” simply means an adversary. Let's listen to someone who knows Biblical Hebrew explaining it:</p>	<p>旧约是希伯来文写的，希伯来文“撒旦”仅仅意味着一个对手。让我们听听会说圣经希伯来语人的解释：</p>
<p>From ancient times there has always existed the idea that there is some kind of being outside of us who makes us sin and who is responsible for all the evil in the world. They call this being “Satan” but the word really just means an adversary. In Hebrew the word“shatan” is written like this.</p>	<p>从远古时代一直到现在都有这种想法，在宇宙之外有一种怪物，使我们的罪，掌管世界上所有的邪恶。“他们称这是“撒旦”，但这个词实际上只是意味着一个对手。希伯来语中这个词是这样写的。</p>
<p>The word means simply “an adversary”. As a word, it has no good or bad meaning attached to it. In the New Testament, the Hebrew word “satan” is also used. If we look in the New Testament at the Gospel of Matthew, chapter 16 verse 21.</p>	<p>在希伯来文中的“撒旦”这样的一个词，意味着简单的“对手”。作为一个字，它没有好或坏的意义。希伯来文“撒旦”也出现在新约圣经，。如果我们查看马太福音第16章21节。</p>
<p>From that time on Jesus began to say plainly to his disciples, I must go to Jerusalem and suffer much from the elders, the chief priests, and the teachers of the Law. I will be put to death, but three days later I will be raised to life. Peter took Jesus aside and began to rebuke him. God forbid it, Lord! he said. That must never happen to you! Jesus turned around and said to Peter, Get away from me, Satan! You are an obstacle in my way,</p>	<p>从此耶稣才指示门徒，他必须上耶路撒冷去，受长老祭司长文士许多的苦，并且被杀，第三日复活。彼得就拉着他，劝他说，主阿，万不可如此，这事必不临到你身上。耶稣转过来，对彼得说，撒但退我后边去吧。你是绊我脚的。因为你不体贴神的意思，只体贴人的意思。</p>

<p>because these thoughts of yours don't come from God, but from man.</p>	
<p>When Jesus called Peter "Satan", He didn't have the idea that Peter was a monster or a dragon with a long tail and big horns. But quite often in the Bible, both in the Old Testament and the New Testament, we have the idea that sin comes from inside us, and that is the great adversary, the great Satan. That's why by our thoughts and by the words which come from our thoughts we will be justified or condemned. The apostle Paul wrote to the Romans in chapter 7 verse 15</p>	<p>当耶稣叫彼得“撒旦”，他并没有认为彼得是一个怪物或龙，有着一长条长长的尾巴，头上长着角。但往往“圣经”中，无论是在旧约和新约，都表明我们的罪恶来自我们的内心，撒旦是对手的意思。这就是为什么我们的思想和我们的想法，将被谴责。在罗马书第7章15节</p>
<p>I do not understand what I do; for I don't do what I would like to do, but instead I do what I hate. Since what I do is what I don't want to do, this shows that I agree that the Law is right. So I am not really the one who does this thing; rather it is the sin that lives in me.</p>	<p>因为我所作的，我自己不明白。我所愿意的，我并不作。我所恨恶的，我倒去作。若我所作的，是我所不愿意的，我就应承律法是善的。既是这样，就不是我作的，乃是住在我里头的罪作的。</p>
<p>So the fault for sin is not with some external being called Satan, he talks about the sin within me, it's not some person outside us that makes us sin, the source of sin is within us. It's the lusts within us which lead us actually to sin. Those thoughts are adversaries to the will of God.</p>	<p>所以称为撒旦的这个词并不是外界的某种怪物，而是我们内心的罪恶，不是魔鬼使我们犯罪，罪的根源是在我们。是我们的私欲，从而导致我们有罪。这些想法正是违背神的旨意。</p>
<p>Sometimes the word is used to describe whole systems which are opposed to something. So in Revelation chapter 2 we read that Satan's throne or seat of power was in Pergamos. It clearly refers to the Roman power which had a seat of power in that town of Pergamos.</p>	<p>有时这个词是用来描述整个系统反对的某样东西。因此，我们在启示录一章2阅读我知道你的居所，就是有撒旦座位在别迦摩。它显然是指罗马的权力在别迦摩镇。我的意思是，撒旦本人，根据人们经典的理解，“他”在别迦摩没有宝座。</p>

<p>I mean, Satan himself, as people classically understand“him”, didn’t and have a literal throne there in Pergamos.</p>	
<p>And the biggest problem we have, the biggest adversary, the nastiest “satan”, if you like, is our own sinful tendencies. Now let’s get it clear- sin comes from within us. I’d like to read to you from Mark 7. Mark chapter 7, reading from verse 15:</p>	<p>我 们有最大的问题，最大的对手，最恶劣的“撒旦”，如果你喜欢这样称呼，是指我们自己罪恶的倾向。现在，让我们更加明确的了解这一点。我想阅读马可第7章，15节：</p>
<p>“There is nothing from outside the man that going into him can defile him; but the things which proceed out of the man are those that defile the man. ... whatever from without goes into the man, it cannot defile him; because it does not go into his heart but into his belly ...That which proceeds out of the man is what defiles the man. For from within, out of the heart of men, proceed evil thoughts, fornications, thefts, murders, adulteries, wickedness, deceit, pride, foolishness.</p>	<p>从外面进去的，不能污秽人，惟有从里面出来的，乃能污秽人。有古卷在此有。 岂不晓得凡从外面进入的，不能污秽人。.....因为不是入他的心，乃是入他的肚腹，又落到茅厕里。这是说，各样的食物，都是洁净的。因为从里面，就是从人心里，发出恶念，苟合，偷盗，凶杀，奸淫，贪婪，邪恶，诡诈，淫荡，嫉妒，谤??，骄傲，狂妄。</p>
<p>All these evil things proceed from within and defile the man.” That was reading Mark 7 from verse 15 up to verse 23</p>	<p>这一切的恶，都是从里面出来，且能污秽人。 马可15节至23节</p>
<p>And let’s go further to James 1. We’re going to be reading James chapter 1 from verse 13 down to verse 15.</p>	<p>让 我们接着阅读雅各1。我们要读雅各第1章13节到15节。</p>
<p>“Every man is tempted, when he is dragged away by his own lust and enticed. Then the lust, when it has conceived, carries sin; and the sin, when it is fully</p>	<p>“人被试探，不可说，我是被神试探。因为神不能被恶试探，他也不试探人。但各人被试探，乃是被自己的私欲牵引诱惑的。私欲既怀了胎，就生出罪来。罪既长成，就生出死来。</p>

grown, brings death.”	
<p>I work a lot with people battling addictions, here in Latvia alcoholism is especially a real problem. So many are trapped within those addictions by a strong belief that they are controlled by forces from outside themselves, basically, “Satan”. Recognizing that actually <i>we</i> are the problem, that the human mind <i>can</i> be transformed, and that we must take 100% responsibility for our sins, this has been the key to success in so many spiritual battles I’ve observed. This is where theology, if you like, doctrine, has a radical power in practice; it is intended for the radical transformation of human lives, human minds, in practice. This is why it does matter what we believe. Because Bible doctrines affect our lives. That’s why it’s important to get it right. What you believe is how you live, just like you are, in a way, what you eat. A person is what they believe.</p>	<p>我认识很多有毒瘾的人，酗酒在拉脱维亚是一个真正的现实问题。因此，许多人有着这样的信念，他们被外界的力量-“撒旦”所控制。其实如果认识到我们自己的问题，即人类的思想可以改变，我们必须为此承担 100% 的责任，勇于承担我们的罪，我观察到这是我们精神成功的关键一步，神学的教义对实际的生活实践有着激进力量，它改变人们的生命，思想，和日常生活。这是为什么我们的信仰很重要。因为圣经教义影响我们的生活。因此在某种程度上我们需要理解正确的教义。</p>
<p>People who have rejected the standard idea of Satan have really found great freedom</p>	<p>反对传统撒旦想法的人，已经真正的找到了自由。</p>
<p>Josh, what did it mean for you in practice once you understood the truth about Satan?</p>	<p>乔希，你一旦你了解撒旦的真相，对你的实际生活有什么影响？</p>
<p>“Yeah I think for me it was a matter of having a real choice, that there was no longer this super being which had power over me. It made me realize I had choices, real choices. Real freewill”.</p>	<p>“是 啊，我觉得对我来说是有一个真正选择的问题，不再有这种超级存在的力量控制住我。这使我意识到我的选择，真正的选择。真正的自由意志。</p>
<p>Right. Real freewill. This whole thing is a ladder to reach the</p>	<p>真正的自由意志。撒旦的认识让我们迈出了实质性的一步，真正</p>

stars. Real freedom. Now John, you've written and spoken a lot about forgiveness. Has your understanding of Satan affected your thinking about forgiveness at all?

的自由。现在，约翰，你曾经研究过很多关于宽恕的话题。对撒旦正确的理解是否影响您关于宽恕的思考？

“It certainly has. It's made a big difference actually. Once we allow ourselves to say “the devil made me do it!” then we are refusing to take responsibility for our own actions and their damage to others. And also, the other way around. I mean, that to forgive people we must face what they did, not just excuse them. If we say that “Well, the devil made him do that to me”, to forgive him is so much harder. Face what he did to you. And forgive him. I think we need to leave the orthodox idea of Satan right out of it”.

“当然有。实际上是一个很大的区别。一旦我们允许自己说“魔鬼让我这样做！”，那么，我们将拒绝为自己的行为承担责任。换一种方式思考。我的意思是，原谅他们做了什么，我们必须面对，知道他人做错了什么，不只是简单的原谅。如果我们说，“嗯，魔鬼让他这样对我”，原谅他更难。我认为，我们需要去除对撒旦正统的认识。

Donald, from a Chinese perspective, what are your thoughts?

“I've thought a lot about all this. It seems to me that we demonize people very easily. We transfer our sin onto them. Iran calls America “the great satan”, we seem to draw horns and a tail on people. But people are only people, no more and no less. By facing up to the fact that sin is our fault, our fault as individuals, as societies, we get far closer to reality. We can deal with people for who they are and for how they really act, without assuming they are just puppets of some being called Satan”.

唐纳德，从中国的角度来看，你有什么想法吗？
“关于这一切我想了很多。在我看来，我们很容易妖魔化人。我们转移到我们的罪。伊朗称美国为“大撒旦”，我们似乎是有角和尾巴上的人。但是，人就是人，不多不少。面对事实，罪是我们的错，我们的过错，作为个人，作为社会，我们更接近现实。我们可以处理各种社会关系以及为此采取行动，而不是假设他们只是一些被称为撒旦“的木偶。

<p>Very interesting. Janet, penny for your thoughts!</p> <p>“One verse I like is James 4:7 “Resist the Devil and he will flee from you” . I find it quite a problem if we are wrestling with a literal beast who runs away just because we put up a fight. The point is, resist the sin within us, and victory comes so much easier”.</p>	<p>非常有趣。珍妮特，你的想法！</p> <p>“我喜欢的雅各 4:7”故此你们要顺服神，务要抵挡魔鬼，魔鬼就必离开你们逃跑了。“我发现不少问题，如果我们与野兽摔跤，他只是逃跑这一点就很奇怪。我们抵御罪恶，胜利来得容易得多”。</p>
<p>Finally Charles?</p> <p>“I think belief in a personal Satan is so popular, because it takes the focus away from our own struggle with our innermost nature and thoughts. It makes us look better, and others look worse. In fact actually I would say it makes us as humans look better than we are, it excuses us from the mess we have made on this earth”.</p> <p>Thankyou.</p>	<p>最后查尔斯？</p> <p>“我认为个人撒旦的信念是如此受欢迎的原因在于，因为它远离了我们自己内心的深处和思想斗争。它使我们自己更好，别人更差。其实，其实我想说它使我们人类更像人类，乱七八糟的借口使我们在这个地球上得到谅解。</p> <p>谢谢。</p>
<p>I’ve done quite a bit of work with my friend Juris, and I’d like to ask him to tell us just a little bit of his spiritual story.</p>	<p>我与我的朋友聚日式已经做了相当多这方面工作，我想请他告诉我们他成长的故事。</p>
<p>Yes, there was the situation that earlier, I believed in a personal devil</p>	<p>是的，早些时候，我相信魔鬼的存在。</p>
<p>I thought that if I did anything bad, it wasn’t really my guilt, it was the devil’s.</p>	<p>我想，如果我做了什么坏事，这并不是我的错，那是魔鬼的。</p>
<p>But over time I came to understand that really there is no devil in that sense.</p>	<p>但随着时间的推移，我才明白，真正的意义上并没有魔鬼存在。</p>
<p>I came to realize that sin comes from inside us, and we’ve got to control ourselves, within.</p>	<p>我开始认识到，罪就在我们内心，我们能够控制自己。</p>
<p>I didn’t have a very good life.</p>	<p>我的生活并不好。</p>

When I finally understood that everything was only in my hands in that sense	当 我终于明白了，从某种意义上说一切都可以得到控制。
My life improved and turned around by 180 degrees.	我 的生活发生了 180 度 的改变。
I found work, friends.	我 找到了工作，朋友。
I came to find myself, which is maybe every person's dream.	我 发现了真正的自己，也许这是每个人的梦想。
The main lesson for me in this issue was to take complete responsibility for my own actions and not to blame any being like satan.	对 我来说，在这个问题上的主要教训是，要为自己的行为付完全的责任，不能责怪任何像撒旦的怪物。
Life's now great.	生 命是如此的美好。
So one of the biggest problems I find with this Satan thing is that it minimizes sin. I mean, I found so many people who had addiction problems who were convinced they were unable to get above alcohol or drugs because they thought they were under Satan's control. But when you tell them that it's really you, the real enemy is you, they find this very attractive, very helpful, in taking responsibility. We've had a number of cases here where people have really changed their lives through understanding the Satan issue.	所 以撒旦的最大的问题之一是它最大限度地减少罪恶。我的意思是，我发现这么多的人确信他们无法摆脱酒精或药物，因为他们认为他们的问题在撒旦的控制之下的成 瘾。但是，当你告诉他们，这真的就是你，真正的敌人是你，他们觉得这是非常有吸引力，非常有帮助的，勇于承担责任。我们已经成功的改变了很多人对撒旦问题 的认识，使他们真正改变生活。
You think they really are shifting responsibility to Satan, then?	你 以为他们真的是想把责 任推 给撒 旦，然后？
Yes, so they tell me. So they think. That it's not quite their fault, it's Satan's fault. But once they realize there's no Satan, Satan is me, they change.	是 的，所以他们告诉我。所以，他们认为。不是他们的错，这是撒旦的错误。但是，一旦他们认识到没有撒旦，撒旦是我，他们就彻底改变。
Putting all that experience into	所 有的经验用圣经的语言表述，我认为有一个圣经经文，希伯来

<p>more Biblical terms, I'd like to think a bit about the implications of just one Bible verse, Hebrews chapter 2 verse 14. Hebrews chapter 2 verse 14:</p>	<p>书第2章14节： 希伯来书第2章14节：</p>
<p>“Since then the children [that’s us] are sharers in flesh and blood, Jesus also himself in like manner partook of the same nature; so that through his death he might destroy him that had the power of death, that is, the Devil; and might deliver all those who through fear of death [that’s humanity] were all their lifetime subject to bondage”.</p>	<p>儿女既同有血肉之体，他也照样亲自成了血肉之体。特要借着死，败坏那掌死权的，就是魔鬼。并要释放那些一生因怕死而为奴仆的人。</p>
<p>So Jesus had our nature and died in order to destroy“the Devil”. Romans 8 verse 3, Romans 8 verse 3 says that“God ... by sending his own Son in the likeness of sinful man (that is, in our human nature) ... condemned sin in sinful man “.</p>	<p>所以耶稣为了摧毁“魔鬼”而有着我们的本性并克服死亡。罗马书8章第3节，罗马书8章3节说，“神... 神就差遣自己的儿子，成为罪身的形状，作了赎罪祭，在肉体中定了罪案，...谴责罪恶。</p>
<p>This shows that the Devil and the sinful tendencies that are naturally within us are effectively the same. The verse in Hebrews chapter 2 said that the devil has“the power of death”. But Romans 6 verse 23 and very often in the Bible says that <i>sin</i> has the power of death. But Hebrews 2 said that the devil had the power of death. So the devil and sin are in that sense in parallel.</p>	<p>这表明，魔鬼和罪恶的倾向实际中的效果是相同的。在希伯来书第2章的经文说，魔鬼有“死亡的力量”。但罗马6 23节，而且往往在“圣经”说，罪有死亡的力量。但希伯来说，魔鬼死亡的力量。所以，魔鬼和罪恶是等同的。</p>
<p>Sin in the end is our greatest accuser. Your sin is your greatest accuser, my sin is my greatest accuser, my greatest enemy, my greatest adversary.</p>	<p>罪，是我们最大的冤家。你的罪，是你最大的冤家，我的罪过，是我最大的冤家，我最大的敌人，我最大的对手。</p>

First of John chapter 3, let's have a look over there, towards the end of the New Testament, first of John chapter 3 makes the same kind of parallel between the devil and sin. First of John chapter 3: "For this purpose the Son of God was manifested, that he might destroy the works of the Devil". But let's go on in the same chapter to verse 5, "Jesus was manifested to take away our sins". It just said He was manifested to destroy the works of the devil. So "our sins" are the works done by the "devil". And where does sin come from? We already saw from the Bible- from within us. And we have to take complete responsibility for our sins. And actually, you know all this anyway, from your own experience, if you're honest.

约翰1第三章首先,让我们看看这章,约翰1第3章使魔鬼和罪恶有着等同的意义。约翰1第3章:“因为魔鬼从起初就犯罪。神的儿子显现出来,为要除灭魔鬼的作为。”。但是,让我们在同一章第5节,“主曾显现,是要除掉人的罪。在他并没有罪”。它只是说,他消灭魔鬼的作为。因此,“我们的罪”是“魔鬼”所做的工。那么罪来自哪里?我们从“圣经”中已经看到。我们要为我们的罪全部责任。而实际上,我们知道这一切,如果诚实的说。

If we truly perceive and believe that in fact 'the Devil' and its power has been vanquished in Jesus, in His death, as the Bible teaches; if we survey the cross of Jesus and see there the power of sin, the power of the Devil finally slaughtered in the perfect mind of the Lord Jesus as He hung there, and if we realize that that ultimate victory of victories has been shared with all us who are baptized into Him...the source, the root cause, of so much neurosis and dysfunction, fear, is revealed to us as powerless. No fear of even death itself, ultimately. We may fear the process, but not ultimately. No fear even of the ultimate

如果我们真正认识和相信,其实“魔鬼和它的力量已经被耶稣克服,通过他的死亡,圣经教导我们,如果我们自己研究十字架上的耶稣,看到罪的权势,魔鬼的权力终于被主耶稣完美的心灵所屠宰,他被吊在那里,如果我们实现最终的胜利,胜利,我们通过受洗归入耶稣并分享他的胜利,这么多的神经官能症和功能障碍,恐惧,向我们揭示了力不从心。其实死亡本身并不恐惧。我们可能会担心过程,但不是最终。即使我们罪的最终后果,这是死亡的恐惧。因为罪已被耶稣所征服,如果我们通过对耶稣的正确认识并受洗归入他。

consequence of our sins, which is death. Because sin has been conquered in Jesus, and we are in Him if we are properly baptized into Him.

I used to think we were pretty much alone in our view of Satan. But I found there are many many thinkers, writers, who've come to the same conclusion. Now we don't need to get our support for truth or for an idea from the fact that other respectable people think the same. I hope that if it came to it for me, if it came to it for you, we would stand with our backs to the world if we thought the Bible was really behind us. But all the same, on a human level, if you like, it's very interesting to find, reading around this subject, that so many people have come to the same conclusions. Take a very popular Christian author Paul Tournier. I think I've got about all his books on my bookshelves somewhere and I think I've read nearly all of them.

In all of these books, he's coming out with the same idea- that the real struggle within the human mind is the ultimate struggle between sin and righteousness, between light and darkness. Paul Tournier was a fantastically popular writer, and it's a big theme in all his books. And there's one particular book which he wrote, in English translation it's called, *The Violence Within*. It's very similar to another popular writer, the French sociologist Claude Levi-

我曾经以为我们对撒旦的看法非常孤独。但是我发现有很多的思想家，文学家，他们已经得出了同样的结论。现在，我们不需要对一个想法，事实真相得到其他可敬的人认同的或得到他们的支持。我希望，如果它来了，我们会得到世界的支持，如果我们认为我们得到圣经的支持。但都是一样的，如果你喜欢从人的角度来观察，这也将是非常有趣的发现，阅读这个问题，很多人都得出了相同的结论。以一种非常出名的基督教作家保罗托列尔。我想我已经得到某处我书架上有关他的所有书籍，我认为我读过他所有的著作。

在 这些书中，他得出同样的结论，在人的头脑中真正的斗争，是光明与黑暗之间，罪恶和正义的最终斗争。保罗托利尔是一个极其受欢迎的作家，在他的所有书籍中都 这一个大的主题。还有一个特别的书，他写道，中文中它被称为内暴力。这是非常类似的另一种流行的作家，法国社会学家列维 - 斯特劳 斯，他的野蛮心灵的书，得到相同的结论。真正的问题是我们自己的头脑，而不是一些外界之物，我们必须对内心的斗争付全部责任。

Strauss, who came to the same conclusions, in a book of his *The Savage Mind*. That the real problem is our own mind, not some being outside us, but the struggle is within, and we must take complete responsibility for that struggle.

My book "The Real Devil", which you can get free from realdevil.info, this has got a few hundred footnotes, to studies by theologians, psychologists, professionals, which have come to the same conclusions. We are not alone in this rejection of Satan as a personal being. Another book, *The Reality of the Devil: Evil Within Man*. A lot of thinkers have come to the same conclusion. But let me say again, whether we stand with our backs to the world, doesn't make any real difference; if this is what the Bible teaches, so be it. But I'm just saying that humanly speaking, it's a comfort that other people are thinking the same.

So summing up, I'd say that the 'Devil' remains an unexamined assumption in the minds of very many Christian people, and people generally. The presence of unexamined assumptions in our lives and hearts, in our worldviews, ought to be a red flag to us. Why not examine it. We live in an age where every paradigm is examined, every tradition overturned etc. So have a look at this subject for yourself. Because it's so important that we take responsibility for our behaviour. And to realize that actually the struggle that is within us has

我的书“真正的魔鬼”，您可以从 realdevil.info 中免费得到，其中有几百个脚注，神学家，心理学家，专业人士，得出了相同的结论。在反对撒但实际存在的浪潮中，我们并不孤单。另一本书，魔鬼的现实意义：人的邪恶。很多思想家都得出了同样的结论。但是，让我再说一遍，我们是否得到世界的支持，没有做出任何真正的区别，如果这是圣经的教导，就这样吧。但我只是说，力所能及的讲，它是一种安慰，其他人都有着同样的想法。

因此，我可以总结说，'魔鬼'在很多基督教的心目中仍然是一个未经审查的假设。未经审查的假设存在于我们的生活和心灵中，在我们的世界观，应该是我们的红旗。为什么不检查。我们生活在任何真理都被检查的年代，许多传统被推翻，所以我们即使为了自己也要将这个主题重新审查。因为它是如此重要，我们能意识到我们的行为并为之承担责任。，其实在我们在斗争，最终取得了胜利，因为主耶稣，因为他有我们的本性，最终摧毁了死亡的力量。面临的事实是，每当想起我们是严重的罪人，的却是一件不愉快的事，我们宁愿认为，情况并非如此。我们不喜欢为此付出责任。

<p>ultimately been won, because the Lord Jesus, because He had our nature, has ultimately destroyed the power of death. Facing up to the fact that we are serious sinners is not a pleasant thing, we'd rather that was not the case. We don't like taking ultimate responsibility.</p>	
<p>But this is the way to true freedom. The fact that the Lord Jesus Christ shared our nature and overcame sin, and we can identify with Him by baptism, this is the good news of the Gospel. It's so much easier to simply demonize a few wicked people, to blame other people.</p>	<p>但是，这是通往真正的自由的方式。事实上，主耶稣基督和我们有着相同的本性和战胜罪，我们可以通过洗礼归入耶稣，这是福音的好消息。只是妖魔化一些邪恶的人，责怪其他人这一点很容易做到。</p>
<p>Solzhenitsyn was a guy who both experienced and reflected upon evil more than most. There's a quote of his from <i>The Gulag Archipelago</i> which I'd like to share with you. I have it on my laptop: "If only it were all so simple! If only... it were necessary only to separate [evil people] from the rest of us and destroy them! But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?"</p>	<p>索尔仁尼琴对邪恶这个词比我们大多数人有着更成熟的认识和反思。我想与大家分享他古拉格群岛中的一段。我一直把这一段保留在我的笔记本电脑，它说：“如果仅是如此简单！如果只...有必要只?把邪恶的人从我们中挑出并摧毁他们！但善良与邪恶的削减分界线正说中了我们的内心。谁愿意摧毁自己的内心？”</p>
<p>If now towards the end of our presentation you're thinking "Yeah, interesting..." and go off and have a coffee and get something out of the fridge and forget about it...I will have failed. Please, don't leave it here. We are talking here in deadly earnest about the very essence of Christianity- which is to be spiritually minded, to overcome temptation within, to have the mind of Christ. Have a</p>	<p>我关于魔鬼的介绍就快结束，你是否在想：“是啊，有趣的.....”接着就离开了，喝了一杯咖啡，从冰箱里拿些吃的，然后就忘掉它了.....如果是这样，我的介绍就很失败了。请不要偏离重点。我们这里所说的基督教，纯粹是精神上的，克服内心的诱惑并战胜罪恶，有着基督的思想。通过认真阅读“真正的魔鬼”。请访问我们的网址 realdevil.info。你可以得到PDF格式，也可以免费得到这本书的纸质版本。在完全正确认识耶稣并受洗之前，请不要留给自己任何休息的时间，耶稣战胜过罪和死亡的胜利便成为我们的。当然，如果你有任何问题，疑虑，不安。据我所知，祈祷，并通过电子邮件的方式联系我们 info@carelinks.net。或者如果您想亲自跟我单独探讨，我是邓</p>

serious read through “The Real Devil”. It’s there at realdevil.info . You can get the PDF, you can order the book for free. And don’t give yourself any rest until you’ve been properly baptized into Jesus, so that His victory over sin and death becomes yours. Of course, you will have questions, doubts, unease. And I understand that. Pray about it, and drop us an email- info@carelinks.net. Or if you want to have it out with me personally, I’m Duncan Heaster and my personal email is dh@heaster.org. God bless you.

肯，我 的个人电子邮件是 dh@heaster.org 的。 上帝保佑你。