

第四十题 信徒的两个天性（叁）

The Two Natures of the Believers (III)

壹 旧人（续）

I. The Old Man (continued)

二 旧人的光景（续）

B. The Condition of the Old Man (continued)

（五）‘里头，就是我肉体之中，没有良善’—‘充满各种罪恶。罗马七章十八节，马可七章二十至二十三节。

5. “In me, that is, in my flesh, nothing good dwells”(Rom. 7:18 ; see also Mark 7:20-23).

在我们的肉体里头，也就是在我们的旧人里面，没有良善。我们的肉体，我们的旧人，既是属于魔鬼的，既是在罪孽里生的，既是坏到极处的，当然是不会有良善的，反倒充满了各种各样的罪恶。我们所犯的一切罪恶，都是我们凭肉体、凭旧人活着而作出来的，因为我们的肉体、旧人，里面所有的，就是各种各样的罪恶。有的时候，就是我们没有作出什么罪恶，我们的里面仍是满了各种罪恶，因为我们有肉体、有旧人，而我们的肉体、旧人，里面是充满各种罪恶的。

In our flesh nothing good dwells. **Nothing good dwells in our flesh since we are of the devil, conceived in sin, and incurably evil.** Every sin that we commit comes from living by our flesh because our old man is full of sin. Even if we do not commit a particular sin, we still are inwardly full of sin because we have the flesh, which is inwardly full of sin.

（六）‘与神为仇；…不服神的律法，也是不能服；而且…不能得神的喜欢。’罗马八章七至八节。

6. “Enmity against God; for it is not subject to the law of God, for neither can it be. And those who are in the flesh cannot please God”(Rom. 8:7-8).

这里的话是说到我们体贴肉体的光景。体贴肉体，就是凭旧人活着。这光景就是与神为仇，不服神的律法；就是要服神的律法，也是不能服；而且不能得神的喜欢。旧人，或说肉体，既是属于魔鬼的，就当然是与神为仇，不服神律法的；既是在罪里生的，就当然也是不能服神律法的；既是坏到极处，充满各种罪恶的，也就当然是不能得神喜欢的。我们必须知道，我们的肉体、旧人，是这种光景，是根本与神为仇的，是根本不服从神的，并且也是根本不能服从神，不能得神喜欢的。我们对我们的肉体、旧人，必须有这样的认识，我们才能恨恶我们的肉体、旧人，拒绝我们的肉体、旧人，而不凭肉体、旧人活着。

These verses speak of our condition when we set our mind on the flesh. **To set our mind on the flesh is to live by the flesh.** In such a condition, there is enmity against God, and our mind is not subject to the law of God. In such a condition, it is not possible to be subject to the law of God even if we wanted to be subject to His law. Consequently, we cannot please God in our flesh. The flesh is of the devil, so it is enmity against God and not subject to the law of God. Furthermore, being conceived in sin, the flesh cannot be subject to the law of God. It is evil to the uttermost and full of sin, so it cannot please God. **We must know the condition of the flesh. It is at enmity with God, it is not subject to God, it cannot be subject to God, and it cannot please God.** If we have such a knowledge of the flesh, we will **hate and reject it in order to not live by it.**

三 旧人的定命

C. The Destiny of the Old Man

（一）‘我们的旧人已经和祂（基督）同钉十字架。’罗马六章六节原文。

1. “Our old man has been crucified with Him”(Rom. 6:6).

我们的肉体、旧人，既是像我们刚才所看的那样邪恶败坏，就神是如何对待这肉体、旧人呢？对这肉体、旧人有什么定命呢？神是以死对待这肉体、旧人！神对这肉体、旧人的定命乃是死！我们的肉体、旧人，既是坏到极处，无可救药，既是与神为仇，不能服从神，神就把这肉体、旧人，摆在死地，用死结束了它！神是用基督的十字架钉死了我们的旧人。我们的旧人是已经和基督同钉十字架，而结束了。所以我们不该再凭我们的旧人活着。我们该看我们的旧人是已经钉死的一个东西，我们该承认基督的十字架已经钉

死了我们的旧人，我们该把这个钉死，在我们的生活里，执行到我们的旧人身上，使我们的旧人一直在这个钉死的底下，在我们实际的生活里，失去它的生命和能力，好叫我们不再凭它活着。

Since our old man is exceedingly evil and corrupt, God deals with it by death. The destiny of the old man is death. Since our flesh is evil to the uttermost and incurable and since it is at enmity with God and cannot be subject to God, God can only put the flesh to death, using the cross of Christ to crucify our old man. Our old man was crucified with Christ and terminated. Therefore, we should no longer live by our old man. We must see that our old man is dead. We should confess that the cross of Christ has crucified our old man. We should apply the crucifixion of the old man in our living in order to terminate his life and power in our practical living.

(二) ‘我已经与基督同钉十字架。’加拉太二章二十节。

2. “I am crucified with Christ; and it is no longer I who live”(Gal. 2:20).

我们的旧人，就是我们的自我，所以我们的旧人已经和基督同钉十字架，也就是我们的自我已经和基督同钉十字架。因此，我们活着，不该再是‘我’，不该再凭着‘我’。我们的‘我’，就是我们的旧人，是已经死了，是已经与基督同钉十字架结束了。

The old man is what we are in our self; the old man is our fallen self. Therefore, the crucifixion of our old man with Christ is the crucifixion of the fallen self. For this reason we should no longer live according to “I,” the old man, because the old man has been crucified with Christ.

(三) ‘凡属基督耶稣的人，是已经把肉体，连肉体的邪情私欲，同钉在十字架上了。’加拉太五章二十四节。

3. “They who are of Christ Jesus have crucified the flesh with its passions and its lusts”(Gal. 5:24).

我们在别的信息里曾说过，我们的肉体 and 旧人是二位一体的。肉体在里面就是旧人，旧人活出来就是肉体。旧人是在肉体里活出来、显出来。所以旧人既是已经和基督同钉十字架了，肉体也必是已经和基督同钉十字架了。不过，旧人的钉死是基督在十字架上完成的，肉体的钉死是圣灵把基督在十字架上所完成的，实施到我们身上的。我们因着看见我们的旧人已经和基督同钉十字架了，我们就靠着圣灵，把我们的肉体，连肉体的邪情私欲，都钉在十字架上。我们这样作，就是让圣灵把基督在十字架上钉死我们旧人的死，实施到我们实际生活中的肉体上。这是我们所该有的，也是在神看，我们凡属基督耶稣的人，所已经有的。在神看，我们一切属基督的人，都是已经把肉体，连肉体的邪情私欲，同钉在十字架上了。这是神对我们旧人、肉体的命定，也是神对我们旧人、肉体的处置！就是把我们的旧人、肉体，完全钉在十字架上治死了。神不是，也没有意思，修改我们的旧人、肉体。我们的旧人、肉体，是坏得无可救药的，是没法修改的，是连神也不修改的。神是把我们的旧人、肉体置于死地了，以死结束了它！

The flesh and the old man are related. The inward constitution of the flesh is the old man, and the living out of our old man is manifested as the flesh. Consequently, since the old man has been crucified with Christ, the flesh also has been crucified with Christ. While the crucifixion of the old man was accomplished by Christ on the cross, the crucifixion of the flesh is carried out by the Holy Spirit’s application of Christ’s accomplishments on the cross to us. Since our old man has been crucified with Christ, we can crucify our flesh with its passions and lusts by allowing the Holy Spirit to apply the death of Christ on the cross to our flesh in our practical living. God’s destiny for the old man and the way that He deals with him is death by crucifixion. God has no desire that our old man would improve, and since our flesh is incurable, there is no way that the old man can be improved. God’s only action toward our old man is to terminate him through the death of the cross.

参读：圣经要道，四十二题：信徒的两个天性

Reference: Crucial Truths in the Holy Scriptures, Vol. 4, Ch. 42 The Two Natures of the Believers