

第四十题 信徒的两个天性（伍）

The Two Natures of the Believers (V)

贰 新人（续）

II. The New Man (continued)

二 新人的光景

B. The Condition of the New Man

（一）‘与神的性情有分。’彼后一章四节。

1. “Partakers of the divine nature”(2 Pet. 1:4).

我们的旧人是属于魔鬼的，有魔鬼的性情；我们的新人是从神生的，就有神的性情。我们的旧人怎样因着有魔鬼的性情，就喜好魔鬼所喜好的，能活出魔鬼的生活，显出魔鬼的样子；我们的新人也怎样因着有神的性情，就喜爱神所喜爱的，能活出神的生活，显出神的形像。当我们凭新人活着的时候，我们的里面自然就有神的爱好和趋向，我们的生活自然就有神的迹象和味道。我们的新人是出于神的，与神的性情有分，所以就能活出神来。

Our old man is of the devil and has the devilish nature. Our new man is born of God and has the divine nature. Just as the old man with his devilish nature lives according to the desires of the flesh and of the thoughts (Eph. 2:3), the new man with his divine nature proves what is well pleasing to the Lord (5:10). When we live by the new man, we spontaneously know God's preferences, inclinations, and tendencies, and our living has the flavor of God. The new man is out of God and partakes of God's divine nature, so he can live out God.

（二）‘被神的灵引导。’罗马八章十四节。

2. “Led by the Spirit of God”(Rom. 8:14).

我们的旧人有撒但邪灵调在里面，就顺服撒但邪灵的运行；但我们的新人有神的圣灵住在里面，就受神圣灵的引导。邪灵怎样在旧人里面运行，叫旧人行出撒但所喜爱的事；圣灵也怎样在新人里面运行，叫新人行出神所喜欢的事。我们凭旧人活着，所行所为怎样都是由撒但邪灵所运行出来的；（弗二2；）我们凭新人活着所行所为也怎样都是由神的圣灵所运行出来的。（腓二13。）旧人怎样是顺服邪灵，而成全撒但恶意的；新人也怎样是随从圣灵，而成全神美意的。

Whereas the old man obeys the aggregate evil spirit that is now operating in the sons of disobedience, the new man is led by the Spirit of God through the inward abiding of the Holy Spirit. Just as the aggregate evil spirit operates within the realm of the old man, causing the old man to follow Satan, the Holy Spirit operates in the realm of the new man, causing the new man to follow God. When we live by our old man, our living is the result of the operation of the aggregate evil spirit, over which Satan is the ruler (Eph. 2:2). Similarly, when we live by our new man, our living works out God's good pleasure according to the operation of the Holy Spirit (Phil. 2:13). Just as the old man obeys the aggregate evil spirit and fulfills the evil will of Satan, the new man follows the leading of the Holy Spirit and fulfills the good will of God.

（三）‘不犯罪，…也不能犯罪。’约壹三章九节。

3. “Does not practice sin...and he cannot sin”(1 John 3:9).

我们的旧人是在罪里生的，是自然会犯罪的；但我们的新人是从神生的，是不犯罪的，也是不能犯罪的。能犯罪的，乃是我们的旧人，不是我们的新人。我们新人的性质是不犯罪的，也是不能犯罪的。所以我们要不犯罪，就得拒绝旧人，而凭新人活着。新人是出于神，而不是出于罪的，所以能不犯罪，也能叫我们凭它活着的人不犯罪。

The old man is born in sin, so the old man commits sin spontaneously. In contrast, the new man is born of God, so the new man does not practice sin and cannot sin. The old man is capable of sinning, but the new man is not. According to the nature of the new man, the new man does not sin and cannot sin. Therefore, if we desire to be freed from sins, we must reject the old man and live by the new man. The new man is out of God, not out of sin. Consequently, the new man is not capable of sin and can enable those who live by the life that is out of God to not sin.

（四）‘有真理的仁义和圣洁。’以弗所四章二十四节。

4. “In righteousness and holiness of the reality”(Eph. 4:24).

我们的旧人是比万物都诡诈，坏到极处的，但我们的新人有真理的仁义和圣洁。旧人是诡诈的，但新人有真理，就是有真实，因为真理原文有真实的意思。旧人是坏到极处的，但新人有仁义和圣洁。真理，或说真实，认真的说，乃是神自己，因为只有神是真实的。（罗三4。）仁义，就是公义，乃是合乎神手续的，合乎神法则的。圣洁，就是圣别，乃是合乎神性情的，合乎神自己的。仁义和圣洁都是属于神的真实的，所以圣经在这里称作‘真实的仁义和圣洁’。这些都是新人所有的。新人里面有神的真实，或说真实的神，新人里面也有属于神真实，合乎神手续的公义，和属于神真实，合乎神性情的圣洁，因为新人不仅是神用祂的生命所造的，并且也是神照着祂自己所造的。在神的新造里，神叫新人有他的真实，也有属于祂真实的公义和圣洁。所以我们要活出神的真实，并活出属神真实的公义和圣洁，也必须凭新人活着。

The old man is deceitful above all things and is evil to the uttermost, but the new man is according to the righteousness and holiness of the reality. The old man is deceitful, but the new man is real, that is, true. The Greek word for reality contains the meaning of both “real” and “true.” The old man is evil to the uttermost, but the new man is righteous and holy. Strictly speaking, reality is God Himself, since only God is real (Rom. 3:4). Righteousness refers to God’s ways and to the principles of His working. Holiness refers to God’s nature, to God Himself. Righteousness and holiness belong to God’s reality; consequently, the Bible speaks of “righteousness and holiness of the reality.” In the new man there is the reality of God, or the God of reality. In the new man there is righteousness according to the reality of God, which refers to His ways, and holiness according to the reality of God, which refers to His nature. Since the new man was created not only with God’s life but also according to God Himself, the new man has the righteousness and holiness of His reality. Thus, if we want the reality of God and the righteousness and holiness of this reality, we must live by the new man.

（五）有‘我（神）的律法…写在…心上。’希伯来八章十节，十章十六节。

5. “My laws into their mind, and on their hearts”(Heb. 8:10 ; see also 10:16).

在我们的旧人里，没有良善，倒充满各种罪恶；但在我们的新人里，却有神圣洁、公义、良善的律法。这律法乃是神生命的律，（罗八2，）也就是神在我们里面那大能的生命，乃是活的生命律法，不是死的字句律法，乃是刚强有力的，不是软弱无能的。所以我们凭新人活着，其中这生命的律，就能使我们脱离罪和死的律。

In the old man there is nothing good. On the contrary, he is full of every kind of sin. In the new man, however, there is righteousness and holiness and the law of God’s holiness, righteousness, and goodness. This law is the law of the Spirit of life, which is in us as an all-powerful living law of life (Rom. 8:2). This law does not consist of dead letters; it is strong and powerful, not weak and impotent. Therefore, when we live by the new man, the law of life frees us from the law of sin and of death.

（六）‘爱神。’约壹五章二节。

6. “We love God”(1 John 5:2).

我们的旧人是与神为仇的，但我们的新人是爱神的。我们的旧人是属于魔鬼，顺服邪灵的，当然是与神为仇的；但我们的新人是出于神，随从圣灵的，也当然是爱神的。所以只有我们凭新人活着的时候，我们才能爱神。

The old man is at enmity with God, but the new man loves God. The old man is of the devil and obeys the aggregate evil spirit, so the old man is at enmity with God, but the new man is out of God and follows the Holy Spirit, so the new man loves God. We love God only when we live by the new man.

所以我们新人的光景，和我们旧人的光景也是相对的。旧人是属魔鬼的，有魔鬼的性情，新人是出于神的，有神的性情；旧人是顺服邪灵的，新人是随从圣灵的；旧人是在罪里生的，是属于罪而能犯罪的，新人是没有罪的性质的，是不犯罪，且是不能犯罪的；旧人比万物都诡诈，坏到极处，新人有真理的仁义和圣洁；旧人里面没有良善，倒充满罪恶，新人里面有神良善的律法，圣洁又公义；旧人与神为仇，新人爱神。

The condition of the new man and the condition of the old man are in utter contrast. The old man is of the devil and has the devil’s nature, but the new man is out of God and has God’s nature. The old man obeys the

aggregate evil spirit, but the new man is led by the Holy Spirit. The old man is born in sin, belongs to sin, and cannot help but sin, but the new man is born of God, does not sin, and cannot sin. The old man is deceitful above all things and evil to the uttermost, but the new man has the righteousness and holiness of the reality. There is nothing good in the old man, but the good, righteous, and holy law of God's life is in the new man. Finally, the old man is at enmity with God, but the new man loves God.

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