

三个生命四个律（拾）

Three Kinds of Life and Four Laws (X)

陆 犯罪与脱罪的秘诀

VI. Sins and the secret of being freed from sin

一 体贴肉体就犯罪—因为肉体里有犯罪的律

A. Setting the Mind on the Flesh Resulting in Sins because of the Law of Sin in the Flesh

（一）‘体贴肉体的，就是与神为仇；因为不服神的律法，也是不能服。而且属肉体的人，不能得神的喜欢。’罗马八章七至八节。

1. “The mind set on the flesh is 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).

我们已经看见，在我们灵、魂、体，三部分里面，各有一们不同的生命，因此也各有一个不同的律在有着不同的运行。所以我们若凭我们那一部分活着，那一部分里面的生命，和出于那生命的律，就必使我们活出那生命的性质，作出与那生命性质相合的事。在我们灵、魂、体，三部分里面，只有体里有撒但邪恶的生命，和出于这邪恶生命叫人犯罪的律。

In each of our three parts—**spirit, soul, and body**—there is a different life and a different law with a different operation. When our living comes out of a certain part, the law of the life of that part causes us to live out the nature of its life. Of our three parts, **only the body is indwelt with the evil satanic life**. Our body sins, and it is a body of sin because it has been mixed with Satan’s evil life (which is sin). Consequently, the law of sin comes out of this life. Romans 6:6 clearly refers to our body as “**the body of sin**.” Furthermore, sin brings in death. Thus, Romans 7:24 also refers to our body as “**the body of this death**.”

我们已经说过，我们这个体因着其中有了撒但邪恶的生命，就变作肉体。所以我们若凭肉体活着，其中撒但的生命，和这生命的律，就必使我们犯罪。我们一体贴肉体，一凭肉体而行，犯罪就是自然的，就是必定的。肉体里既有撒但那是‘恶’、是‘罪’的生命，和这生命叫人犯罪的律，就我们一活在肉体里，一体贴肉体，其中那是‘罪’的生命，和那犯罪的律，就必带着我们作出抵挡神、顶撞神、得罪神的事来。所以圣经在这里才说，体贴肉体的，就是与神为仇；因为体贴肉体的，不服神的律法，就是要服，也是不能服；并且体贴肉体的，就是属肉体的人，不能得神的喜欢。

We have mentioned previously that our body was transmuted into the flesh because of its mixture with the evil life of Satan. Therefore, if we live by the flesh, the life of Satan will cause us to sin. When we set our mind on the flesh and walk by the flesh, we spontaneously sin. This is an experiential fact. Since the sinful life of Satan dwells in the flesh and operates according to a law that causes people to sin, when we live in the flesh and set our mind on the flesh, the law of sin causes us to oppose, contradict, and offend God. According to the Bible, **the mind set on the flesh is enmity with God because it is not subject to the law of God and cannot be subject to it**. Furthermore, **those who set their mind on the flesh, who are in the flesh, cannot please God**.

（二）‘律法…因肉体软弱，有所不能行的。’罗马八章三节。

2. “That which the law could not do, in that it was weak through the flesh”(Rom. 8:3).

律法就是在我们外面那个神的律，要我们所行所为都合乎神的圣洁、公义、和良善。但这律法因着我们肉体软弱，就不能成就它所要我们有的圣善、公义。我们的肉体充满了撒但的邪恶，使我们在神的圣洁、公义、和良善跟前，像瘫痪的人一样，所以就使律法在我们身上不能成就它所要我们有的圣善、公义。我们若凭肉体活着，就必作出与律法圣善、公义的要求相反的事，使律法在向我们要求的事上全然失败。

The outward law of God places demands on us to act according to God’s holiness, righteousness, and goodness. **This law, however, is weak through our flesh**; that is, it cannot help us attain to the holiness, righteousness, and goodness that it proclaims. Our flesh is full of the evil life of Satan, which frustrates us from matching the outward standard of God’s holiness, righteousness, and goodness. Therefore, **the flesh prevents the law from enabling us to reach the standard of God’s holiness, righteousness, and goodness**. If we live by the flesh, we will do things that are contrary to the holiness, righteousness, and goodness of the law, making the law weak through the flesh.

（三）‘顺从肉体活着必要死。’罗马八章十三节。

3. “If you live according to the flesh, you must die”(Rom. 8:13).

我们凭肉体活着，不只必要犯罪，并且必要死。因为罪是带来死的，死是跟着罪的；那里有罪，那里也必定有死。罪是叫我们污秽，死是叫我们软弱。软弱达到极点，就是死。所以我们若顺从肉体，凭肉体活着，就不只必受到罪的玷污，并且也必受到死的侵袭，以致污秽又软弱，在定罪之下，也在死亡之中，一面有定罪的感觉，一面又有死亡的味道。

If we live according to the flesh, we will not only sin but also die. Sin brings in death, and death follows sin. Wherever there is sin, there will be death. Sin corrupts us, and death weakens us. The ultimate expression of weakness is death. If we live according to the flesh, we will not only be corrupted by sin but also invaded by death to the extent that we will be dirtied, weakened, condemned, and ultimately deadened. On the one hand, we will be condemned, and on the other hand, we will taste death.

二 体贴灵就脱离罪—因为灵里有生命的律

B. Setting the Mind on the Spirit Resulting in Freedom from Sin because of the Law of the Spirit of Life in the Human Spirit

（一）‘生命之灵的律，…释放了我，使我脱离罪和死的律了。’罗马八章二节原文。

1. “The law of the Spirit of life has freed me...from the law of sin and of death” (Rom. 8:2).

在我们灵、魂、体，三部分里，能叫我们犯罪的，乃是体，因为体里有犯罪的律。但这三部分是那一部分能叫我们脱罪呢？这三部分，除了体，还有魂与灵。那么，是魂能叫我们脱罪呢，还是灵？圣经的教训告诉我们，是灵，不是魂。因为魂里的生命虽然是人受造的良善生命，原是无罪的，但这生命已经在人堕落的时候，受了撒但的败坏，和罪恶的玷污，现在虽然它那受造的良善性质仍有存在的成分，但它已是一个受了撒但败坏和罪恶玷污的生命，所以对于脱罪是软弱无力的。魂里虽然还有一个出于人受造良善生命的为善之律，但这律所出于的生命对于脱罪既是软弱无力的，就这律当然也是不能叫我们脱罪的。并且那叫我们犯罪的律，乃是出于撒但那较强的生命，是我们魂里这出于人最弱生命的为善之律所不能胜过的。所以今天我们这个经过堕落的魂，和其中的受造生命，以及其中那为善的律，是绝不能叫我们脱罪的。

Although the body causes us to sin because the law of sin is in our body, we also have two other parts—the soul and the spirit. However, only the operation of the law in one of these parts can free us from the power of sin. This part is our human spirit, not our soul. The life in our soul cannot free us from the life that produces sin, because the good, created human life in our soul was corrupted by Satan and stained by sin due to the fall. Although our soul still has the good element of its created human nature, it was stained and corrupted by Satan and his sinful life. Consequently, it is weak and powerless against sin. Although the law of good in our soul comes out of our good created life, this life is weak, impotent, and incapable of freeing us from sin. Consequently, this law cannot free us from sin. The law of good in our soul is related to the weakest of the three kinds of life, the created human life, and it cannot overcome the stronger life of Satan. The law in our fallen soul, even though it is related to our good created life, cannot free us from the power of sin.

今天在我们灵、魂、体，三部分里面，能叫我们脱罪的，只有灵这一部分。因为在灵这一部分里面，有生命之灵的律，神圣又刚强，能胜过我们体里那犯罪的律。这生命之灵的律所出于的生命，乃是神最强的大能生命，并且有神大能的灵作这律的支持者与执行者，所以这律能释放我们，使我们脱离那出于撒但稍强生命之罪和死的律。这律是在我们的灵里，所以我们若体贴灵，凭灵活着，这律就要从我们的灵里‘律’出它拯救的大能，使我们脱离罪的权能和困扰。

Of our spirit, soul, and body, freedom from sin can come only from our human spirit because the law of the Spirit of life is in the spirit. It is divine and strong. Only it can overcome the law of sin in our body. The law of the Spirit of life comes out of God's life, which is the strongest and most powerful life. Furthermore, God's Spirit is the base and even the application of this law. This law is in our spirit. If we set our mind on the spirit and live by the spirit, this law will rule from our spirit with its power of salvation and free us from the bondage of sin.

（二）‘体贴灵的，乃是生命平安。’罗马八章六节。

2. “The mind set on the spirit is life and peace” (Rom. 8:6).

神拯救我们脱离罪，乃是藉着祂的生命之灵，而祂这生命之灵又是在我们的灵里，与我们的灵联为一灵，所以我们要脱离罪，就必须体贴灵，而活在灵里。当我们体贴灵而活在灵里的时候，神在我们灵里的生命之灵，就显出神圣的能力，使我们一面脱离罪，一面又活出神的神圣生命，所以我们就满了生命和平安，就是满得饱足和安息。

God saves us from sin through the Spirit of life, and the Spirit of life is in our spirit and one with our spirit. Thus, if we want to be free from sin, we must set our mind on the spirit and live in the spirit. *When we set our mind on the spirit and live in the spirit, the Spirit of life within us manifests its divine power, freeing us from sin and empowering us to live out God's divine life.* Thus, we are filled with life and peace, which is to be filled with satisfaction and rest.

（三）‘使律法的义，成就在我们这…只随从灵的人身上。’ 罗马八章四节。

3. “That the righteous requirement of the law might be fulfilled in us, who...walk...according to the spirit” (Rom. 8:4).

当我们体贴灵，随从灵活着的时候，我们灵里生命之灵的律，就能带着我们活出神的圣善、公义来，使神的律法，就是那在我们外面的律，向我们所要求的义，在我们身上得着成就。这原是我们体贴肉体、随从肉体活着，所不能成就的。但现在我们体贴灵、随从灵活着，就不只能在消极方面脱离罪，并且能在积极方面成就神的律法在我们身上所要求的义。

When we set our mind on the spirit and live according to the spirit, the law of the Spirit of life in our spirit brings us into a living that lives out the holiness, righteousness, and goodness of God. This fulfills the righteous requirement that the law of God places upon us. We cannot fulfill the righteous requirement of the law if we set our mind on the flesh and live by the flesh. When we set our mind on the spirit and live according to the spirit, we are freed from sin on the negative side, and we can fulfill the righteous demands of the law of God on the positive side.

参读：圣经要道，四十三题：三个生命四个律

Reference: Crucial Truths in the Holy Scriptures, Vol. 4, Ch. 43 Three Kinds of Life and Four Laws