

三个生命四个律（伍）

Three Kinds of Life and Four Laws (V)

伍 四个律

V. Four laws

一 神的律—就是旧约的律法

A. The Law of God—the Law of the Old Testament

（一）‘神的律。’ 罗马七章二十二节，二十五节。

1. “The law of God”(Rom. 7:22 , 25).

在罗马书七章、八章里面，说到四个不同的律。第一个是神的律，就是旧约的律法，是神在我们人以外写在石版上的，使我们人知道什么是祂所称义的，什么是祂所定罪的。

Romans 7 and 8 speak of **four different laws**. **The first law is the law of God, which is the law of the Old Testament**. This is the law written by God on the stone tablets that were given to Moses. **It enables man to know what God justifies and what He condemns**.

（二）‘非因律法，我就不知何为罪。’ 罗马七章七节，十二节。

2. “I did not know sin except through the law”(Rom. 7:7 , see also v. 12).

神的律法是叫我们知罪的。若不是因着神的律法，我们就不知道什么是罪。神这叫我们知罪的律法，是圣洁、公义、良善的，凡我们所是所为，若不合乎它圣洁、公义、良善的要求，它就来定罪我们，而叫我们知罪。

The law of God causes us to know sin. Without the outward law of God, we would not know what is sin in God's eyes. **The law of God is holy, righteous, and good**. When we act against the holy, righteous, and good demands of the law, it condemns us and causes us to know sin.

二 心思中为善的律—是出于人的生命，在人的魂里面

B. The Law of Good in Our Mind—Being Related to the Human Life and Being in Man's Soul

（一）‘我愿意为善，…心思中的律。’ 罗马七章二十一至二十三节原文。

1. “The law with me who wills to do the good...the law of my mind”(Rom. 7:21 , 23).

罗马七章、八章，除了说到神的律之外，还说到三个不同的律。这三个不同的律，都在我们里面，因为是出于我们里面所有的三个不同的生命。我们知道，凡是一个生命，都有一个律。虽然一个律不一定是出于一个生命，但一个生命总有一个律。在我们里面既有三个不同的生命，也就有三个不同的律。出于我们里面三个生命的每一个，都有一个律。

In addition to speaking of the law of God, Romans 7 and 8 speak of three additional laws. **These three laws are within us** because they are related to the three kinds of life that we have within us. Every life operates according to a law. While there are many laws that are not related to life, every life has a law. Since there are **three different kinds of life in us, there are three different laws operating in us**. Each of these laws corresponds to one of the kinds of life within us.

出于我们人受造的良善生命，有一个为善的律。这个为善的律，这里（罗马七章）说是心思中的律，所以是在我们的魂里面，因为心思是我们魂的一部分。这个律所以是一个为善的律，因为它是出于我们人里面那受造的良善生命，常在我们的心思里叫我们想望为善。

The law of good is related to our good, created human life. Romans 7:23 refers to this law as “the law of my mind.” This law is related to our soul because our mind is a part of the soul. This law is good because it comes out of the good and upright human life that God created. It operates through our mind and causes us to will to do good.

这个心思中为善的律，不是我们到得救的时候才得到的，乃是我们生来就有的。这个律既是出于我们受造的生命，就是与生俱来的，就是我们生来就有的。这是我们为人的经历所能证明的。在我们未信主以前，

多少时候我们的心思意念里岂不是常自然的有一个倾向，叫我们想望为善么？叫我们有一种孝思仁念么？叫我们悔改自新而立志向上么？这些为善向上的念头，都是出于我们心思中这为善的律，也都是证明这为善的律在我们未得救的时候就已经在我们里面了。所以这律乃是我们受造生命里的一个秉赋，并非神救恩里的一个恩赐。

The law of good in our mind is not something that is received through salvation. [Since this law comes out of our created human life, every person is born with this law.](#) This is proven by human experience. Before we even believed in the Lord, we had the thought and desire to do good. For example, we had the desire to honor our parents and to be kind to others. When we failed, we would be sad and resolve to improve ourselves. Every thought related to doing good and to improving ourselves comes from the law of good that operates in our mind. Therefore, this law is the law of our created life, not a gift in God's plan of salvation.

有人根据罗马七章十八节上半所说的，而断定无论在得救以前，或在得救以后，我们自己里面都是没有良善的，所以我们这心思中为善的律，不能是出于我们原有的受造生命，更不能是我们在未得救以前就有的。但是仔细读罗马七章十八节上半的话，我们就能看出这个断案是不够准确的。因为那里说我们里头没有良善，是指着我们肉体里面的光景说的。而那里所说的肉体，凭下文二十一、二十三、和二十四节的话看，乃是指着我们堕落而变了质的身体。在我们堕落而变了质的身体，就是我们的肉体里头是没有良善的。但这并非说在我们堕落的人里面是全无良善的，反而那里在下文明说在我们堕落的人里面有愿意为善的心意，并心思中为善的律。心意和心思都是我们魂里的部分。所以虽然在我们堕落而变了质的身体里没有良善，但在我们堕落后魂的心思和心意里却仍有良善的成分。这良善的成分当然是属于我们受造的良善生命的。所以我们心思中为善的律，能是出于我们受造的良善生命，并且能是我们在未得救以前，生来就有的。

According to Romans 7:18, which begins with the phrase I know that in me, that is, in my flesh, nothing good dwells, some teach that there is nothing good in us, either before or after our salvation. They say this because they do not see that this law is related to our original created life. If we read this phrase carefully, however, we will see that this interpretation is not accurate. [According to the truth, the part of our being in which nothing good dwells is our flesh, not our mind, which is part of the soul.](#) According to the context of the word in verse 18 and the general context of verses 21 through 24, [flesh refers to our fallen and transmuted body. In our flesh, that is, in our fallen and transmuted body, there is nothing good.](#) Nevertheless, this does not mean that there is nothing good related to fallen human beings. On the contrary, verses 21 through 23 clearly indicate that even fallen human beings have a desire and a will to do good according to the law of good in their mind. Both our desire and our thoughts are related to the soul. [Although there is nothing good in our fallen and transmuted body, there is still an element of good in us,](#) which is proven by our soul's desire and the thought of good in our mind after the fall. This element of good is related to our good created life. Thus, [the law of good in our mind comes out of our good created life, which we received when we were born.](#)

或有人说，我们受造的良善生命，已经因着我们堕落而受了败坏，其中的良善成分就不再存在了。这说法也不够准确。不错，我们受造的良善生命，已经因着我们堕落而受了无可救药的败坏，但其中的良善成分，只能说是受了败坏和玷污，不能说是不再存在了。在前面我们已经看见，在我们堕落后的心思和心意里，仍有良善的成分。不但如此，就是在我们堕落后的良心里，也仍有良善的成分。虽然这些良善的成分是摧后残存的，是极其微弱的，但仍是存在的。就如这杯糖水，虽然因着搀上了酸的东西，它的甜味受了破坏，但它那甜的成分仍然存在，仍然会发出一点甜的味道。虽然我们堕落败坏了，虽然我们受造生命的良善成分，因着我们堕落而受了败坏和玷污，但这成分并没有被抹煞，更没有被去掉，仍然在我们受造而堕落的人里面有它良善的倾向，仍然使我们里面有一个为善的律，常发自我们的良心，而在我们的脑子里，叫我们倾向良善，想望为善。所以中国的圣贤，才能在我们人里面发现有所谓的‘明德’、‘良知’、和‘内心之明’，这类的东西。中国圣贤关于我们人性里良善成分的这些发现，乃是正确的，因为合乎我们人性里的实际情形。

Some say that our good created life was corrupted by the fall to the point that there is no longer any element of good in it. This concept is inaccurate. Although our good created life was corrupted through the fall, even to the point that it cannot be healed, this is the most that can be said in this regard. Even though our good element was corrupted and stained, it still exists. According to Romans 7, [there is still an element of good in our mind and in our desires.](#) Moreover, [after the fall there is an element of good in our conscience, even if it is very weak.](#) Our condition can be compared to a glass of sugar water that has been corrupted with a sour

ingredient. Although the sweet taste has been corrupted, the element of sugar still exists and still provides a trace of sweetness. Although the fall has corrupted the element of good in our mind, this element has not been eliminated. There is still a tendency toward good, according to the law of good in our mind. This tendency still exists even if it is not strong. This tendency is within every created and fallen human being. Our conscience corresponds to the law of good, which is expressed through our mind as the desire to do good. According to Chinese philosophers, this tendency in man has been associated with the terms bright virtue, the knowledge of good, and the bright inner heart. The considerations of the Chinese philosophers related to the element of good in our human nature fit the true condition of our human nature.

(二) ‘我以心思顺服神的律。’ 罗马七章二十五节原文。

2. “With the mind I myself serve the law of God”(Rom. 7:25).

因为有那出于我们受造良善生命的为善之律，在我们的心思里使我们想望为善，所以我们的心思就顺服神的律。神的律是良善的，我们心思中为善的律也是良善的，所以这两个律是相合的。神的律是在我们外面向我们要求良善，心思中为善的律是在我们里面，就是在我们心思里，使我们倾向良善。所以我们里面的心思喜欢顺服我们外面神的律。

We serve the law of God with our mind because the law of good in our mind causes us to desire to be according to the outward law that is good. The law of God is compatible with the law of good in our mind. The outward law of God places good demands upon us, and the law of good in our mind responds to the outward law by causing us to desire to do good. Thus, our mind serves the outward law of God.

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