

三个生命四个律（陆）

Three Kinds of Life and Four Laws (VI)

伍 四个律（续）

V. Four laws (continued)

三 肢体中犯罪的律一是出于撒但的生命，在人的体里面

C. The Law of Sin in Our Members—Being Related to the Satanic Life and Being in Man's Body

（一）‘我觉得有个律，就是我愿意为善的时候，便有恶与我同在。…我觉得肢体中另有个律，和我心思中的律交战，把我掳去叫我附从那肢体中犯罪的律。’罗马七章二十一至二十三节原文。

1. “I find then the law with me who wills to do the good, that is, the evil is present with me...I see a different law in my members, warring against the law of my mind and making me a captive to the law of sin which is in my members”(Rom. 7:21, 23).

如果在我们里面只有心思中为善的律，我们就能顺服神的律而顺服得成功。但是在我们里面还有一个律，是与心思中为善的律相反的。这个律是在我们的肢体中，也就是在我们的身体里，（因为肢体是属于身体的，）常和我们心思中为善的律作对，使我们不能照着心思中的善愿而为善，倒附从肢体中的恶欲而作恶。因为这个律是出于撒但那堕落的邪恶生命的。

If we had only the law of good in our mind, we would be able to successfully serve the law of God. However, we have another law within us that is contrary to the law of good in our mind. This law is in our members, that is, in our body. This law steadfastly opposes the law of good in our mind and prevents us from doing good in accord with the law of good in our mind. Rather than doing good, this stronger law causes us to follow the evil lusts in our members. This law is related to Satan's fallen, evil life.

我们人在堕落的时候，是将善恶树的果子吃到身体里，因此撒但那堕落的邪恶生命，在那时就进到了我们人的身体里，成了我们身体里的‘恶’，使我们肢体中有了犯罪的律。我们人一切犯罪的故事，都是这个犯罪的律从我们的肢体，就是身体中弄出来的。每逢我们心思中为善的律，使我们愿意为善的时候，这个肢体中犯罪的律，就与我们心思中为善的律交战，把我们掳去，叫我们附从它而犯罪。就是因这缘故，常是在我们愿意为善的时候，便有恶与我们同在，叫我们不能如愿以偿，倒违犯善愿而作出恶来。

When man fell, the fruit of the tree of the knowledge of good and evil was taken into the human body. Thus, the fallen, evil life of Satan entered into man's body, becoming “the evil” that operates as the law of sin in his members. Although the evil life of Satan entered the body, it spontaneously invaded the soul and affected the human spirit. The body is the base of the operation of Satan's evil life, but this life also damaged the other parts of man's being. The life of Satan corrupts man by moving from the outermost part (the body) toward the innermost part (the spirit). However, the life of God saves man by spreading from the innermost part (the spirit) to the outermost part (the body). Every incident of sinning begins with the operation of the law of sin in our members, our body. Whenever the law of good in our mind causes us to desire to do good, the law of sin in our members wars against this law of good and makes us captive to the law of sin. When we desire to do good, the evil that is present with us prevents us from doing the good that we desire. Consequently, rather than doing good, we do evil.

（二）‘在我里头，就是我肉体之中，没有良善；…若我去作所不愿意作的，就不是我作的，乃是住在我里头的罪作的。’罗马七章十七至二十节。

2. “I know that in me, that is, in my flesh, nothing good dwells...If what I do not will, this I do, it is no longer I that work it out but sin that dwells in me”(Rom. 7:18, 20).

我们人的身体，原是神所造一个单纯无罪的东西。自从我们人把善恶树的果子吃到身体里，撒但邪恶的生命就搀到我们的身体里，成了我们身体里的‘恶’，成了我们身体里的‘罪’，使我们的身体变了质，而成为一个败坏的肉体，里头有撒但邪恶的生命，就是罪的生命，也就是罪。因此在这肉体，就是我们变了质的身体里，丝毫没有良善，全是撒但邪恶生命的邪恶成分。这肉体里既有撒但邪恶的生命，就有那出于这邪恶生命叫我们犯罪的恶律，从我们变了质的身体里，施展它这恶律自然作祟的能力，掳着我们去作我们所不愿意作的事。

The human body that God created was pure and without sin. When the fruit of the tree of the knowledge of good and evil was taken into man's body, Satan's evil life was mixed with man's body, and it became evil and sin in man's body. This transmuted man's body into the flesh. According to its narrowest definition, flesh refers to our fallen and transmuted body. However, the Bible also refers to fallen humanity itself as flesh (3:20 ; Gal. 2:16). Humanity is referred to as flesh because all of humanity is controlled by the flesh and is completely of the flesh. Our body contains the evil life of Satan, which is a sinful life and even sin itself. Therefore, in our flesh, our transmuted body, nothing good dwells; instead, there is only the evil element of Satan's life. The evil life of Satan is a law that causes us to sin. It originates from the flesh of our transmuted body, and it has an automatic corrupting power, which captures us and makes us do what we do not will to do.

(三) ‘我肉体却顺服罪的律了。’ 罗马七章二十五节。

3. “With the flesh, the law of sin”(Rom. 7:25).

我们的肉体既是我们的身体搀上了撒但邪恶的生命变质而成的，自然就必顺服其中那出于撒但邪恶生命叫我们犯罪的律，就是这里所说‘罪的律’。撒但邪恶的生命搀到我们的身体里，一面使我们的身体变成败坏的肉体，一面又使这败坏的肉体里有一个叫我们犯罪的律，使我们的肉体顺服这律而犯罪。

Because the flesh was formed by the transmutation of our body through its mixture with the evil life of Satan, our flesh spontaneously serves the law that is related to this evil satanic life. This law is called the law of sin. The evil satanic life was mixed with the human life in our body, making it the flesh and corrupting it with a law that makes us sin. Consequently, our flesh serves this law and practices sin.

所以我们在这里可以看见，在我们堕落的人里面有两个相反的律。一个是出于我们受造的良善生命，在我们魂的心思里作工，叫我们为善。一个是出于撒但堕落的邪恶生命，在我们身体的肢体里活动，叫我们犯罪。因着这两个相反的律，在我们的思想和肢体中作相反的工作，所以我们的思想就顺服神良善的律，我们的肉体就顺服罪邪恶的律。这两个律所以作相反的工作，因为它们所出于的生命、性质是绝对不同的，一个是善的，一个是恶的。因着它们所出于的生命、性质不同，它们就有了相反的倾向，而常在我们里面彼此交战。前一个倾向善，就一直要我们为善；后一个倾向想恶，就一直要我们作恶。在这种交战里，常是后一个胜过前一个，所以结果就叫我们不能为我们所愿意为的善，倒作我们所不愿意作的恶。

There are two opposing laws within every fallen human being. The first law is related to man's good created life, and it operates in the mind of our soul and creates a desire within us to match the outward law of God. The second law is related to the evil, fallen satanic life that operates in the members of our body and causes us to sin. The desires of our mind and the actions of our members are in opposition to each other because they are related to opposing laws. Our mind serves the good law of God, but our flesh serves the evil law of sin. These laws are in opposition to each other because they are related to two different laws that come out of two different kinds of life. Of these two laws, one is good, and the other is evil; thus, the relationship of one toward the other is a relationship of opposition and even war. The good human life has a tendency toward good and constantly desires to do good. The fallen satanic life has a tendency toward evil and constantly causes us to do evil. The fallen satanic life always defeats the desires of our good human life. As a result, we do not do the good that we desire but instead practice the evil that we do not will to do.

这两个律的交战，就是我们中国人所说的理欲之争。我们中国人所说的‘理’，就是我们受造生命里的为善成分；我们中国人所说的‘欲’，就是那住在我们堕落身体里的‘罪’，也就是那在我们肉体中的‘恶’。‘理’虽然有的成分是出于人的良，却是在人的心思里运行，所以‘理’所运行出来的善，是出于或经过理智的。‘欲’虽然与人堕落的天性有关，却是在人的肢体，就是身体中发动，所以‘欲’所发动出来的恶，是出于情欲的；就是因这缘故，一个理智强的人较能行善，一个情欲盛的人容易作恶。可以说，人所行的一切善，都是出于或经过人心中理智；人所作的一切恶，都是出于人肢体中的情欲。人心中理智若占上风，就使人行出善来；人肢体中的情欲若居优势，就叫人作出恶来。

Chinese philosophers call the struggle between these two laws the battle between reason and lust. They equate the element of good in our created life with reason, and the sin that dwells in our fallen body is equated with the lust of our flesh. The reasonings that either accuse and excuse are reflections of our conscience (2:15), but they operate through our mind. Thus, the good that our mind desires to work out passes through the faculty of reason. The lust that is related to our fallen nature is in our members; it operates in our body, working out the evil that comes from lust. A person with a strong faculty of reason tends more toward what is good, whereas a person who is easily influenced by his lust tends more toward what is evil.

Every good action of man is supported by the reasoning faculty of his mind, and every evil action of man is instigated by the lusts in his members. **When the reason in man's mind temporarily prevails, it causes man to do good, but when the lust in man's flesh ultimately wins, it causes man to do evil.**

这种理欲之争，就是罗马七章所说的两律交战，乃是我们生来就有的，不是等我们得救以后才有的；并且是撒但堕落的邪恶生命，在我们里面和我们受造的良善生命交战，不是我们的肉体 and 圣灵相争，像加拉太五章所说的。所以这是我们未得救以前就有的一种内心交战，也是一切世人所有的一种善恶之争。

This battle between reason and lust is the basis of the warfare between the law of good and the law of sin that is mentioned in Romans 7 . No person can escape this warfare; it is a consequence of our human birth. The warfare between the evil, fallen satanic life and the good created life in us did not begin only after we were saved, and it is not the struggle between the flesh and the spirit that is spoken of in Galatians 5 . This inner warfare is present in all people, even those who are not saved. **This struggle between good and evil is the common experience of all people.**

在我们未得救的时候，我们心思中的理智常是叫我们想望为善；但是我们肢体中的情欲，却常是胜过了我们心思中的理智，使我们违犯理智，而作出我们心思所不赞同的恶来。这种光景不仅是我们有，就是所有的世人也都有。比方，一个人的理智明明叫他远避或放下嫖赌，但是他的情欲却叫他不由己的违犯理智而嫖赌。这种肢体中的情欲叫人作出违犯心思中理智的事，在吸鸦片的人身上尤其明显。每一个吸鸦片的人，他心思中的理智，都是不准许他那样作的，几乎也都是叫他定规不要那样作的。但是当他肢体中的情欲，就是他身体中的鸦片瘾、鸦片癖发动的时候，他就不由己的违犯理智而吸了。除了极少数理智特盛、意志特强的人，有什么吸鸦片的人，当他的鸦片瘾、鸦片癖上来的时候，能附从他心思中的理智，而不为他身体中的瘾、癖，就是他肢体中的情欲所胜呢。我们人所以能作出这种违犯理智的事，能行出好些与我们心愿相反的恶，乃是因为我们不但在心思中有一个为善的律，并且在肢体中还有一个犯罪的律。因着我们心思中有一个为善的律在工作，我们里面就常有为善的意念，而立志为善。但因着我们肢体中还存一个犯罪的律在作祟，我们外面又常是行与愿违，结果，我们的光景常是立志为善由得自己，但行出来就由不得自己。

Before we were saved, the reasonings in our mind directed our desires toward what is good, but the lust in our members conquered these reasonings, making us unable to work out the good and causing us instead to do the evil that is disapproved of in our mind. This is the condition of every person in the world. Even though a man's reasoning clearly warns him of the dangers of gambling, his lusts override his good reasonings, and he continues to gamble. This lust, which causes people to disobey the reason in their minds, is particularly evident among opium smokers. Every person who smokes opium at some point has no desire to smoke opium and even determines to not smoke opium, but the lust in his members, which is the addiction to opium in his body, causes him to disobey his reasonings and to continue to satisfy his craving for opium. It is rare for an opium addict to pass up an opportunity to smoke opium. It is almost impossible for an addict to obey the reasonings in his mind and overcome the power of his addiction. As a result, the lust in his members is victorious. We do evil things that go against reason and that are contrary to our will because there is a law of sin in our members in addition to the law of good in our mind. **We can desire to do good and even decide to do good because the law of good operates in our mind.** However, **we often go against our will because there is a law of sin operating in our members. Consequently, even though we will to do good, we cannot practice the good that we will.**

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