

三个生命四个律（柒）

Three Kinds of Life and Four Laws (VII)

伍 四个律（续）

V. Four laws (continued)

四 灵中生命之灵的律一是出于神的生命，在人的灵里面

D. The Law of the Spirit of Life in Our Spirit—Being Related to the Divine Life and Being in Man's Spirit

（一）‘生命之灵的律，在基督耶稣里释放了我，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 in Christ Jesus from the law of sin and of death”(Rom. 8:2).

在世人里面只有前面所说为善和犯罪的两个律，因为他们里面只有人受造的良善生命和撒但堕落的邪恶生命。但我们已经看见，在我们得救的人里面，还有神非受造的神圣生命，所以在我们里面也还有出于神这神圣生命的一个律，就是罗马八章这里所说的生命之灵的律，也就是我们里面所有的第三个律。

Unbelievers know only the law of good and the law of sin because they have only the good, created human life and the evil, fallen satanic life. However, every believer also has the [uncreated, divine life of God](#). Therefore, there is another law in us that comes out of the divine life of God. This third law is [the law of the Spirit of life](#) spoken of in Romans 8:2 .

圣经所以称这个律作生命之灵的律，乃是因为这个律是出于神的生命之灵。神的生命之灵，就是神的灵。神的灵所以是神的生命之灵，乃是因为神的生命是在于神的灵，神的灵含着神的生命，也可以说就是神的生命。所以这个律既是出于神这生命之灵，就不仅是出于神的灵，也就是出于神的生命；既是神的生命之灵的律，也就是神的生命的律；既是属于神的生命之灵的，也就是属于神的生命的；既是一个属灵的律，也就是一个属生命的律。

This law is called the law of the Spirit of life because this law comes out of the Spirit of God, who is life. The Spirit of life is equal to the Spirit of God. The Spirit of God is the Spirit of life because the life of God cannot be separated from the Spirit. Therefore, [this law is related to the Spirit of God, who is life](#). It is not only related to God's Spirit but also to God's life. Since this law is related to God's Spirit, it is also the law of the Spirit of life. [This law of life is a spiritual law](#).

神的生命之灵带着神的生命进到我们里面，是住在我们灵里，所以这个出于神生命之灵的律，乃是在我们的灵里，不像其他两个律是在我们的魂和体里。这个律所出于的是神的灵，所在于的是我们的灵，因此不仅它的出处是灵，就是它所在的地方也是灵，所以只有在灵里，才能摸着它。

The Spirit of life imparts God's life into us and also abides in our spirit. The law of the Spirit of life is in our spirit, not in our soul like the **law of good** or in our body like the **law of sin**. The law that is related to the Spirit of God is in our human spirit. [Its source is the Spirit, and its location is our spirit](#). Thus, [its operation is fully a matter of being in spirit](#).

就永远和神圣两种性质而言，宇宙中一切称为生命的，只有神的生命算得‘生命’。所以圣经说，人没有神的生命，就是没有生命。（约壹五12，约六53。）并且圣经有的地方（像约一4）说到神的生命，也好像是把神的生命当作独一的生命。这些都是证明，只有神的生命是生命。因此只有神的生命，性质是‘生命’的，其他一切的生命，性质都是别的，算不得是‘生命’的。所以我们灵里生命之灵的律所出于的生命，既是神的生命，性质就是‘生命’的，不像前面所说两个律所出于的生命，性质乃是‘善’和‘恶’的。

In its divine and eternal aspects, [the life of God is the only life in the universe that can truly be counted as life](#). Therefore, the Bible says that if man does not have the life of God, he does not have life (1 John 5:12 ; John 6:53). Furthermore, the Bible also speaks of the life of God as the unique life (1:4). These verses prove that [only the life of God is really life](#). Only the life of God truly has the nature of life. The nature of every other life cannot truly be counted as life. Therefore, the life that is contained in the law of the Spirit of life in our spirit comes out of the life of God, and its nature is life. It is not like the life that is good according to our created human nature or the life that is evil according to our fallen satanic nature.

我们必须注意这一点，就是这个生命之灵的律所出于的生命，性质乃是生命的。凭圣经的教训看，生命和善是不同的。虽然生命是善的，但善不是生命；虽然出于生命的都是善的，但善的不一定都是出于生命的。伊甸园中生命树和善恶树的分别，十足的表明这件事。生命树和善恶树的分立，就是告诉我们，生命不只和恶有分别，就是和善也有分别；生命怎样是在恶之外，也照样是在善之外。所以圣经给我们看见，生命和善与恶乃是三件不同、各自分立的东西。

We must pay attention to this matter. The nature of the life that produces the law of the Spirit of life is life. According to the teaching of the Bible, life and good are different. **Although life is good, good is not life.** Although what comes out of life is good, what is good is not necessarily out of life. The difference between the tree of life and the tree of the knowledge of good and evil in the garden of Eden adequately manifests this point. The tree of life stood apart from the tree of the knowledge of good and evil. This indicates that **life is not only separate from evil but also different from good.** Just as life is apart from evil, it is apart from good. Therefore, the Bible shows that **life, good, and evil are three different things. Each stands alone.**

我们要知道，生命如何有神的生命和人的生命的不同，善也如何有神的善和人的善的分别。神的善如何是出于神的生命，人的善也如何是出于人的生命。以弗所二章十节，提后二章二十一节等处所说的善，乃是我们靠着神的生命所活出的善，所以是出于神生命的善，也就是神的善，不过是经过我们而活出来的。马太十二章三十五节，罗马七章十八、十九、二十一节，九章十一节等处所说的善，乃是人靠着自己的生命所行出的善，所以是出于人生命的善，也就是人的善。出于人生命的善，不过是善，不过是人的善，没有‘生命’的性质，没有神生命的成分。惟有出于神生命的善，就是神的善，才不仅是善，并且有‘生命’的性质，有神生命的成分。所以我们在这里所说的生命和善不同，乃是指着神的生命和人的善不同说的。人的善是出于人的生命，没有神生命的性质，所以当然和神的生命是不同的。但神的善是出于神的生命，有神生命的性质，所以就不能说和神的生命不同了。

Just as there is a distinction between the life of God and the life of man, **there is a distinction between the good of God and the good of man.** The good of God comes out of God's life, but the good of man comes out of man's life. The good that is spoken of in Ephesians 2:10 and 2 Timothy 2:21 is the good that comes from living out the life of God. It is the good that comes out of the life of God. In contrast, the good that is spoken of in Matthew 12:35 ; Romans 7:18-21 ; and 9:11 is the good that comes out of man's human life. The good that comes out of our human life is according to our human nature, which does not have the true nature of life, that is, God's life. **Only the good that comes out of God's life is the good of God because only this good has the nature and element of God's life.** Therefore, the good of God and the good of man are not the same. Man's good comes out of man's life and does not have the nature of the divine life. God's good comes out God's life and has the nature of God's life.

所以在宇宙中，有善，（人的善，下同，）有恶，也有生命。（神的生命，下同。）善是属于受造良善之人的，恶是出于撒但那恶者的，生命是在于神这生命源头的。所以一题到善，我们就该想到受造良善的人；一题到恶，我们就该想到邪恶的撒但；一题到生命，我们就该想到生命的神。

In the universe there is good, evil, and life. **Good is related to the good created humanity. Evil is related to the evil one, Satan, and life is related to God, who is the unique source of life.** When we speak of good throughout the remainder of this section, however, we are speaking of the good that is associated with created man. When we speak of evil, we are speaking of the evil one, Satan; when we speak of life, we are speaking of the God of life.

人、撒但、和神，三者既各自分别是善、恶、和生命的，所以他们三者生命的性质也各自分别是善、恶、和生命的。因着他们三者生命的性质不同，他们三者生命所有的三个律，功用也就互异。因为每一个律的功用都是根据它所出于之事物的性质。出于人生命的律，它所出于的生命，性质既是善的，它的功用就是叫人为善；出于撒但生命的律，它所出于的生命，性质既是恶的，它的功用就是叫人作恶，叫人犯罪；出于神生命的律，它所出于的生命，性质既是生命的，它的功用就是叫人活出生命，就是神的生命。

Man, Satan, and God, respectively, are good, evil, and life. Therefore, the nature of the life of man, Satan, and God, respectively, is good, evil, and life. Since the nature of each of these lives is different, each life has a law, and the function of each law is different. The function of each law is based on its nature. **The law that is related to our good human nature causes us to desire to do good. The law that is related to our evil satanic nature causes us to do evil and to sin. The law that is related to God's eternal divine nature causes us to live out the life of God.**

今天因着善的人，和恶的撒但，并生命的神，这三者都带着他们的生命住在我们里面，所以我们里面就不只有他们三者，和他们三者不同的生命，并且有他们三者生命不同的律，以及他们三者生命的不同性质，就是善、恶、和生命。今天在我们里面，有出于人良善生命的为善之律，有出于撒但邪恶生命的犯罪之律，也有出于神神圣生命生命之灵的律。不但如此，今天在我们里面还有人良善生命的善，和撒但邪恶生命的恶，并神神圣生命生命。这三类的东西，刚好是在我们灵、魂、体三部分里面。出于人良善生命的为善之律，以及人良善生命的善，是在我们的魂里面。出于撒但邪恶生命的犯罪之律，以及撒但邪恶生命的恶，是在我们的体里面。出于神神圣生命生命之律，以及神神圣生命生命，是在我们的灵里面。

Every believer has the nature of man (good), Satan (evil), and God (life). Within each of these three natures, there is a different kind of life, each with a different law. We have **three kinds of life with three kinds of natures and three kinds of law**. We have the law of good, which comes out of the good nature of our human life, the law of sin, which comes out of the evil nature of the satanic life, and the law of the Spirit of life, which comes out of the divine nature of God's eternal life. Moreover, we have the capacity to express the good that is present in the human life, the evil that is present in the satanic life, and the life that is present in God's life. Each of these different kinds of lives, natures, and laws corresponds to one of the three parts of our being—our spirit, soul, and body. The law of good is present in our soul, the law of sin is present in our body, and the law of the Spirit of life is present in our spirit.

所以今天有三个不同的人物，和三个不同的生命，并三个不同的律，以及三个不同性质的东西，就是善、恶、和生命，分别在我们灵、魂、体三部分里面。因此，我们该清楚看见，今天我们不只有灵、魂、体三部分，并且在这三部分的每一部分里面，都有一个不同的人物，和一个不同的生命，并一个不同的律，以及一个不同性质的东西。今天我们这三部分里面三套各自不同中人物和东西，能叫我们作三种不同的人，活出三种不同的东西。我们魂里的一套人物和东西，能叫我们作一个善人，而活出善来；我们体里的一套人物和东西，能叫我们作一个恶人，而活出恶来；我们灵里的一套人物和东西，能叫我们作一个生命人，而活出生命来，也就是作一个神人，而活出神来。所以我们若凭魂，就是凭心思，也就是凭理智活着，就可作一个善人，而行出善来；我们若凭身体，就是凭肉体，也就是凭情欲活着，就必作一个恶人，而作出恶来；我们若凭灵，就是凭圣灵，也就是凭神活着，就能作一个满有生命的神人，而活出神的生命来。

There are three different persons, three different lives, three different laws, and three different natures—life, good, and evil—within the spirit, soul, and body of a believer. Each part of our tripartite being is related to a different person, life, law, and nature. As a consequence, there is a different set of motivations in each part of our being and a possibility of expressing three different kinds of people, each of whom can live out a different nature. A believer who lives according to his soul can express the things of his good human nature. A believer who follows the lusts of his flesh can express the things of his fallen satanic nature, and a believer who walks by the spirit can express the things of God's divine nature as a God-man who lives out God. Thus, *if we live according to our soul, that is, according to our mind and the faculty of reason in our mind, the most we can be is a person who desires to do good. If we live according to our body, that is, according to our flesh and its lusts, we will be a person who does evil. But if we live according to our spirit, that is, according to the Holy Spirit and according to God, we will be a God-man who is full of life and who lives out the life 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