

三个生命四个律（捌）

Three Kinds of Life and Four Laws (VIII)

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（续）

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

（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。（续）

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). (continued)

普通人以为只要能不凭肉体的情欲作一个恶人，而凭心思的理智作一个善人，就是只要能不作恶，而行善，就够了。但神所我们要作的，不是这样。神是要我们作一个生命人，作一个神人，而活出生命，活出神来。我们光不作恶人，而作善人；光不作恶，而行善，是不够的。我们还必须作一个生命人，作一个神人，还必须活出生命活出神来，才可以。我们要这样，就必须不只不凭肉体，并且也不凭魂活着，只凭灵活着；不只不以恶，并且也不以善为目标，只以生命，只以神为目标。只有当我们只凭灵活着，只活在灵里，只以生命，只以神为目标的时候，我们才能在神的灵里作一个生命的神人，而活出生命，活出神来。

Generally speaking, most people think that it is sufficient to be good, that is, to live according to the good reasonings of our mind, rather than to be evil, that is, to live according to the lusts of the flesh. They think that it is sufficient to be good rather than evil. However, God wants something more. [God wants us to be a person of life, a God-man, who lives out God as life.](#) It is not enough to be a good person. It is not enough to refrain from evil and do good. We must be a God-man. The proper standard of our living is to [live out the life of God.](#) In order to do this, we cannot live by our flesh or our soul; we must live by the Spirit. Similarly, [our goal should not be focused on avoiding evil or even on doing good; our goal should be focused on living the life of God.](#) We can be a God-man, living according to the Spirit of life [only if we live according to the Spirit in our spirit.](#)

中国圣贤所倡的修行之道，乃是在于明我们本性的‘明缴’，致我们秉赋的‘良知’，发扬光大我们原有的‘内心之明’。这些修行，虽然对于我们作人有相当的帮助，但在原则上与神的救法并不相合。神的救法是超过这些的，不是叫我们靠着我们原有的良善成分而修行，以活出我们人的善来，乃是将祂的灵和祂的生命加到我们的灵里，使我们里面最深处有一个生命之灵的律，作我们的拯救，好叫我们凭神的生命活着，而成为一个满有并流露神生命的神人。神的救法虽然也是更新我们灵和魂的各部分，就如良心、直觉、和交通，以及心思、意志、和情感等，但乃是先将祂的灵和祂的生命加到我们里面，而后藉着祂的灵和祂的生命，逐一的更新我们全人灵、魂、体的各部分，并不是来修复、启发我们原有的什么东西。我们若凭神的灵和神的生命，也就是凭神的生命之灵活着，就不只能脱离撒但的恶，并且能活出神的生命。这不是我们人工的修行，乃是神生命之灵的拯救。我们人工的修行，只是修我们原有的东西，恢复启发我们秉赋的良善，并没有神的灵带着神的生命来作我们的拯救，所以最多只能明我们的‘明德’，致我们的‘良知’，发扬光大我们的‘内心之明’，绝不能活出神的神圣生命。我们明‘明德’，致‘良知’，发扬光大‘内心之明’，就是达到极点，也不过是‘止于至善’，也不过是达到人良善的最高峰，并不能构成上神生命的神圣，就是神本性的神圣标准。所以神的救法不是用祂的作为来帮助我们修行，使我们能行出人的善来，乃是用祂生命之灵的律来拯救我们，使我们能活在他的生命里，而活出祂的生命来，也就是能活在祂自己里面，而活出祂自己来。

Chinese philosophers promote the development of one's "bright virtue" by using "knowledge of the good" as a means to improve one's condition. Even though these efforts have some usefulness in a human sense, they are not compatible with God's way of salvation. God's way of salvation is much higher. God's way of salvation does not involve self-improvement based on developing the good element in our human nature in order to live out our human goodness. Instead, [God's salvation involves the impartation of His Spirit of life into our spirit, enabling our innermost part to respond to the law of the Spirit of life so that we can live by God's life and become God-men who flow out God's life because we are full of God's life.](#) Although God's way of salvation will [eventually renew every part of our spirit and soul](#)—our conscience, intuition, and fellowship and

our mind, emotion, and will—it begins with the impartation of His Spirit of life into our spirit and gradually renews every part of our soul. This process of renewal does not involve improving our good but corrupted human nature; rather, it involves living according to the law of the Spirit of life in our spirit, which frees us from Satan's evil life in order to live out God's life. This is not a work of human improvement but a salvation in life. Human work can only be focused on improving our natural goodness; it cannot bring God's life into us for our salvation. At the most, human improvement can brighten our "bright virtue," improve our "knowledge of the good," and expand the "brightness of our inner heart." Even if we could attain to the highest peak of human goodness, it would not compare to the standard of God's holy nature. God's way of salvation does not employ works to enable us to live according to the standard of human goodness. Instead, it employs the operation of the law of the Spirit of life to enable us to live out His life. This is to live in God and to live Him out.

凡是一个律，就是一个自然的定律，也是一个自然的能力。所以在我们里面的三个律，任何一个都是一个自然的定律，也都是一个自然的能力。我们心思中为善的律，是一个自然的定律叫我们为善，也是一个自然的能力叫我们为善。因为我们心思中有这一个自然叫我们为善的律，所以我们的思想想为善、立志为善，都是顶自然的，一点不必勉强努力。照样，我们肢体中犯罪的律，也是一个自然的定律、自然的能力，叫我们犯罪。因为我们肢体中有这一个自然叫我们犯罪的律，所以我们的肉体犯罪也是顶自然的，也一点不必勉强努力。并且照样，我们灵里生命之灵的律，也是一个自然的定律、自然的能力，叫我们活出神的生命。因为我们灵里有这一个自然叫我们活出神生命的律，所以我们的灵活出神的生命，也是顶自然的，也是一点不必勉强努力。所以，我们若凭心思活着，就自然的必想为善、立志为善；若凭肉体活着，就自然的必犯罪；若凭灵活着，也就自然的必活出神的生命。

A law is a natural principle and a natural power. Therefore, the three laws within us involve a natural principle and a natural power. **The law of good in our mind** is a natural principle, and according to its natural power, it **causes us to desire to do good**. Since this natural law in our mind desires to do good, our will spontaneously determines to do the good that our mind desires. Neither this desire nor the determination to do good is forced upon us; they are spontaneous reactions related to our good human nature. **The law of sin in our members** is also a natural principle, and according to its natural power, it **causes us to sin**. Since this natural law in our members causes us to sin, our flesh sins spontaneously. Likewise, our sinful responses to our lustful flesh are not forced upon us; they are spontaneous reactions related to our sinful, satanic nature. Last, **the law of the Spirit of life in our spirit** is a natural principle, and according to its natural power, it **causes us to live out the life of God**. Since there is a natural law in our spirit, our spirit spontaneously lives out God's life. This living also is neither forced nor difficult. In summary, if we live according to our mind, we will spontaneously desire and decide to do good. If we live according to our flesh, we will spontaneously sin. But if we live according to our spirit, we will spontaneously live out the life of God.

律的能力会因着律所出于的事物不同，而有强弱的分别。所以有的律能胜过别的律。罗马七章、八章明明给我们看见，肢体中犯罪的律，是强过心思中为善的律，因为常是它战胜心思中为善的律；而灵里生命之灵的律，又是强过肢体中犯罪的律，因为它能释放我们，使我们脱离肢体中犯罪的律。所以在我们里面三个律的能力是不同的，有强弱的分别。这是因为它们所出于的三个生命是不同的，有强弱的讲究。在那三个生命中，人的生命是最弱的，所以出于这生命的为善之律，也是最弱的；撒但的生命是稍强的，所以出于这生命的犯罪之律，也是稍强的，因此能胜过那出于人生命最弱的为善之律；神的生命是最强的，所以出于这生命之灵律，也是最强的，因此能胜过那出于撒但生命稍强的犯罪之律。

The power of each law differs according to the strength or weakness of its respective nature. Some laws are stronger than other laws. Romans 7 and 8 show that the law of sin in our members is stronger than the law of good in our mind because the law of sin always defeats the desires and determinations of the law of good in our mind. However, the law of the Spirit of life in our spirit is stronger than the law of sin in our members because the law of the Spirit of life can free us from the law of sin. Thus, each of the laws in us is different in strength because they are related to three different kinds of life, each of which has a different level of strength. Of the three kinds of life, the human life is the weakest. Therefore, the law of good related to the human life is also the weakest law. The satanic life is stronger than the human life. Therefore, the law of sin is stronger than the law of good, and it is able to conquer the weaker law of good. However, the life of God is the strongest life. Consequently, the law of the Spirit of life is the strongest law, and it can conquer the law of sin, which is stronger than the law of good.

要抵制一个律的能力，不能用行为，只能用另外一个能力较强的律来抵制。所以我们不能用立志、努力等行为，来抵制我们肢体中犯罪之律的能力，只能靠我们灵里生命之灵能力最强的律来胜过它。我们用立志、努力等行为，来抵制肢体中犯罪的律，也许会有一时的成功，但不会有长时的果效，因为那个律的能力总是一直不停的在那里，而我们的立志、努力，是不能持久，倒常是中断的。只有我们灵里生命之灵能力最强的律，能自然持久的叫我们脱离肢体中能力稍强的犯罪之律。所以，我们若在魂里凭有心思中的理智，立志努力以胜过罪，就常是失败，而落到悲惨的境地；但我们若在灵里顺着生命之灵的律活着，就必从罪里得着释放，而活在神喜乐的生命中。

The power of a law cannot be controlled by behavior; it can be controlled only by a law of greater power. Our behavior, such as the determinations of our mind or the strivings of our will, cannot control the power of the law of sin in our members. We can conquer the law of sin only by relying on the power of the law of the Spirit of life in our spirit. If we try to control the law of sin through determinations and strivings, we may be successful for a while, but the constant operation and power of the law of sin will eventually defeat us. A more powerful law, the law of the Spirit of life in our spirit, is the only thing that can spontaneously and constantly free us from the law of sin in our members. If we strive to conquer sin according to the reasonings in our mind, we will fail and fall into a wretched condition (7:24). However, if we live in our spirit and follow the law of the Spirit of life, we will be freed from the law of sin and live according to the life of God (8:2).

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