

三个生命四个律（玖）

Three Kinds of Life and Four Laws (IX)

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)

所以圣经给我们看见，有四个律和我们有关系，一个在我们外面，三个在我们里面。在我们外面的那一个，乃是神的律。在我们里面的这三个，一个是在我们的魂里，一个是在我们的体里，一个是在我们的灵里。在我们魂里的这个律，是出于我们人受造的良善生命，所以是善的，叫我们为善；在我们体里的这个律，是出于撒但堕落的邪恶生命，所以是恶的，叫我们犯罪；在我们灵里的这个律，是出于神非受造的神圣生命，所以是神圣的，叫我们活出神的神圣生命。

In summary, the Bible speaks of four laws in relation to the believers. One law is outside of us, and the other three are within us. **The law of God given to Moses is outside of us; the other three laws are within our soul, body, and spirit respectively.** The law in our soul comes from our good, created human life; **this law is good** and causes us to desire to do good. The law in our body comes from the evil, fallen satanic life; **this law is evil** and causes us to sin. The law in our spirit comes from the uncreated, divine life of God; **this law is divine** and causes us to live out God's divine life.

我们外面那个神的律，是代表神向我们有圣洁、公义、良善的要求。我们魂里为善的律，一碰着我们外面这个神的律向我们所有的圣善要求，就想要答应，并立志成全。但是我们体里犯罪的律，一遇到我们魂里为善的律要答应并成全我们外面神的律向我们所有的圣善要求，就必定反对、抵抗，并常战胜我们魂里为善的律，使我们不能成全，倒违犯我们外面神的律向我们所有的圣善要求，因为我们体里犯罪的律，是强过我们魂里为善之律的。但我们灵里生命之灵的律，是比我们魂里为善之律更强的，所以我们若回到灵里，凭灵而活，我们灵里生命之灵的律，就要拯救我们脱离我们体里犯罪的律，而使我们活出神的神圣生命。这样，就使我们不只能成全我们外面神的律所有的圣善要求，并且能构上神自己那神圣的标准。

The law of God outside of us represents His holy, righteous, and good demands. When the law of good in our soul touches this holy, righteous, and good law, **it places demands upon us. The law of good in our mind immediately and positively responds to this demand by determining to fulfill the law of God.** But when the law of good in our soul tries to fulfill the holy demands of the law of God, **the law of sin in our body opposes, resists, and conquers the law of good in our soul.** Consequently, we cannot fulfill the holy, righteous, and good demands of the law of God. Instead, we break the law of God **because the law of sin in our body is stronger than the law of good in our soul.** However, **the law of the Spirit of life in our spirit is stronger than the law of good in our soul and the law of sin in our body.** When we turn to our spirit and live by the Spirit, **the law of the Spirit of life in our spirit frees us from the law of sin in our body and causes us to live out God's divine life.** This law not only enables us to fulfill the holy and good demands of the outward law of God; it brings us up to the divine standard of God Himself.

比方，神的律在我们外面要我们不可有贪心。我们魂里为善的律，一碰到神的律在我们外面向我们所有的这个要求，马上就要答应，并立志不再有贪心。但这时我们体里犯罪的律，也马上起来反抗，叫贪心在我们里面发动，使我们不能成全神的律那不可有贪心的要求。这时，我们无论怎样立志、努力，也不能免去贪心。反而，我们越立志、努力，要免去贪心，贪心就在我们里面越发发动！因为什么时候我们魂里为善的律，一因着我们外面神的律的要求，而叫我们愿意为善，什么时候我们体里犯罪的律就叫恶在我们里面发动，而与我们的善念抗争。并且我们魂里为善的律，总不是我们体里犯罪之律的对手，在每次这样抗争的时候，差不多都是要败于我们体里犯罪之律的。但是感谢神，我们灵里生命之灵的律，是强过我们体里犯罪之律的，能拯救我们，释放我们，使我们脱离那犯罪的律。我们若不再凭着魂里为善的律立志、努力

，而顺着灵里这生命之灵的律活着，我们就必蒙拯救，脱离体里犯罪的律所发动的贪欲困扰，而成全我们外面神的律那不可有贪心的要求，并活出神超凡的圣洁。

According to the law of God, we should not covet (7:7). When the law of good in our soul considers this outward demand, it immediately responds with both the desire and the determination to no longer covet. However, **the law of sin in our body immediately rises up to resist this good desire, and it causes the sin of covetousness to rise up even stronger within us so that we cannot fulfill this demand of God's law.** No matter how much we strive, we cannot rid ourselves of the indwelling sin that produces covetousness. On the contrary, the more we strive to not covet, the more our covetousness will be manifested. Whenever the law of good in our soul responds to the demands of the outward law of God by desiring to do good, the law of sin in our body stirs up the evil within us to resist this desire to do good. **The law of good in our soul is no match for the law of sin in our body.** In every battle between these two laws, **the law of good in our soul inevitably loses to the law of sin in our body.** But thanks be to God for the law of the Spirit of life in our spirit. This law is stronger than the law of sin in our body, and it frees us from that law of sin (v. 25 ; 8:2). If we do not strive to do good according to the law of good in our soul but instead cooperate with the law of the Spirit of life in our spirit, we will be freed from the bondage of covetousness that is stirred up by the law of sin in our body. Thus, we fulfill the demands of the outward law of God and live out the surpassing holiness of God.

所以，在这里我们能清楚看见，神的律在我们外面有要求，我们魂里为善的律就在我们里面要成全。但我们体里犯罪的律，就介在这二律—我们外面神的律，和我们魂里为善的律—之间，作梗为难，使我们魂里为善的律不能如愿的成全我们外面神的律的要求。我们的体如何包围着我们的魂，我们体里犯罪的律，也如何包围着我们魂里为善的律，并且是强过我们魂里为善的律。所以我们魂里为善的律，很难胜过我们体里犯罪的律，而冲破它的包围，以成全神的律在我们外面所有的要求。但是我们灵里生命之灵的律是强过一切的，所以能胜过我们体里犯罪的律，而把我们从那律的包围里释放出来，使我们能充分的成全神的律向我们所有的要求而有余。

We should clearly see that the outward law of God places demands upon us, and that the inward law of good in our soul desires to fulfill these demands. However, the law of sin in our body comes between these two laws—the law of God outside of us and the law of good in our soul—to prevent the law of good in our soul from fulfilling the demands of the law of God. Just as our body surrounds our soul, the law of sin in our body surrounds and defeats the law of good in our soul. Therefore, **it is impossible for the law of good in our soul to overcome the law of sin in our body to fulfill the demands of the law of God.** However, **the law of the Spirit of life in our spirit is stronger than everything. It can overcome the law of sin in our body and release us from its control so that we can fulfill and even exceed the demands of the law of God.**

在这里我们可以用一个比方来说明这四个律和我们的关系。神的律在我们外面好像一个正经的男子向我们求婚，我们心思中为善的律也好像一个良善的女子要答应这个求婚。但我们肢体中犯罪的律就好像一个恶棍，总是跟着这女子，在她和那男子之间，作难破坏，一见到这女子要答应那男子的求婚，就将这女子抢去，迫她作不由己、不如意的事。正当这时，我们灵中生命之灵的律，就好像一位从天上来的使者，拯救这女子脱离那恶棍，使她得以成全那男子的要求，而如愿以偿。结果发现这个从天上来的使者，就是那男子所代表的。所以这使者使她得以成全那男子的要求，也就是使她能成全他自己的心愿。

The outward law of God is like a proper man who asks a pure and simple woman to marry him. **The law of good in our mind** is like the woman who agrees to his proposal. However, **the law of sin in our body** is like an evil man who is able to influence her to not only reject the proposal of the proper man but also to follow him in his evil ways. **The law of the Spirit of life in our spirit**, however, is like an angel who saves the woman from the evil man so that she might accept the proposal of the proper man. In her acceptance she also realizes that the angel corresponds with the proper man so that she now has the power to follow the proper man.

这个比方给我们看见，我们外面神的律，虽然向我们有要求，但无力叫我们成全它的要求。我们心思中为善的律，虽然愿意成全我们外面神的律的要求，但又无力胜过我们肢体中那作梗的犯罪之律。并且那犯罪的律总是跟着这为善的律，一见到这为善的律要成全神的律的要求，就必作难，使它不能如愿。但我们灵中生命之灵的律，是神所给我们的拯救，有神生命的大能，能使我们脱离那犯罪的律，而成全神的律所有的要求，并且活出神的神圣生命。

Although **the outward law of God** places demands on us, it has no power to enable us to fulfill its demands because of the weakness of our flesh (v. 3). **The law of good in our mind** desires to fulfill the demands of the

law of God, but it has no power to overcome the law of sin. **The law of sin** is always lurking behind the law of good. When it sees the law of good in the mind incline toward fulfilling the demands of the law of God, it stirs up trouble in our flesh so that the law of good cannot prevail. Only **the law of the Spirit of life** in our spirit can prevail; *it is the source of God's salvation. Its power comes from the life of God, and it can free us from the law of sin, enabling us to fulfill the demands of the law of God in us and live out the divine life.*

这就是神给我们的救法，是历代一切修行的人所不晓得，更没有得到的。历代一切修行的人，他们的办法不是在他们外面犯罪的身体上，苦待自己、对付自己，就是在他们的魂里面，立志为善、努力修行。但神这救法不是在我们的外围—我们的身体上—对付那围困我们的罪，也不是在我们居间的地方—我们的魂里—加强我们为善的心志。乃是从我们的中心—我们的灵里—施行拯救，使我们脱离那外围的罪，而得着释放。所以我们的拯救，不是在于我们如何在犯罪的身体上对付自己，也不是在于我们如何在魂里立志为善，乃是在于我们如何在灵里顺着生命之灵的律活着。

This is God's way of salvation. Those who try to improve themselves have no awareness of this process. Throughout the ages those who want to improve themselves have focused on outwardly mistreating their body in an effort to restrain its influence or inwardly determining to do good. *God's way of salvation does not involve dealing with the sin in our body or strengthening our will to do good in our soul. Instead, His work of salvation begins by imparting the Spirit of life into our innermost part, our spirit, which progressively spreads to the faculties of our soul and even to our mortal body (vv. 6 , 11). Our salvation is not dependent upon dealing with our sinful body or strengthening our will; it is dependent upon living in the spirit and cooperating with the law of the Spirit of life.*

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