

释放—自由（伍）

Release - Freedom (V)

贰 信徒的自由（续）

II. The Freedom of the Believers (continued)

（贰）将来要得着的

(II) To Be Obtained in the Future

一 对于旧造的败坏

A. From the Corruption of the Old Creation

（一）“受造之物一同叹息劳苦，”“服在虚空之下，…指望脱离败坏的辖制，得享神儿女荣耀的自由（原文）。”“我们…也是心里叹息，等候得着儿子的名分，乃是我们的身体得赎。”罗马八章十九至二十三节。

1. “The anxious watching of the creation...the creation was made subject to vanity...in hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God...We ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body” (Rom. 8:19-23).

主的救恩虽然已经把我们从前面所说的各种辖制、捆绑和烦扰里释放出来，而叫我们得着并享受前面所说的各种自由，但在我们身上有一种辖制，要一直留到主再来的时候，主的救恩才救我们脱离这一种辖制，就是旧造的败坏在我们身体上所给我们的。我们里面的灵，虽然因着重生成了新造，但我们外面的身体还是旧造。这旧造的身体是服在虚空之下，受败坏的辖制，和一切受造之物，一同叹息劳苦。所以我们今天虽然在灵里有释放，有自由，但许多时候，我们在身体里还受辖制，还受捆绑。许多时候，我们身体的软弱、疾病、残废、衰老，叫我们受了捆绑，不能自由，而感到旧造败坏的辖制，有了虚空的叹息。但是我们有一个盼望，就是到主再来的时候，祂要用祂那叫万有归服自己的大能，使我们这旧造、受败坏的辖制、卑贱的身体，变成荣耀的身体，（腓三 20~21，）那就是我们的身体得赎。我们的灵虽然在我们得救的时候就已经得蒙主的救赎，有了新造的自由，但我们的身体必须等到主再来的时候，才能得蒙主的救赎，脱离旧造的辖制。那时我们的身体要变成荣耀的身体，和主荣耀的身体一样，完全成为新造，有新造荣耀的自由。那个新造荣耀的自由，乃是神为我们这些作祂儿女的人所预备的，是人眼睛未曾看见，耳朵未曾听见，心也未曾想到的。（林前二 9。）我们到那时得着那个新造荣耀的自由，才是得着神儿子的名分。我们今天虽然已经有了神儿子的生命，成了神的儿子，但神儿子的名分却是我们在主再来的时候才得着的。这儿子的名分，就是我们的身体得赎，脱离旧造败坏的辖制，而得着新造荣耀的自由，使我们全人灵、魂、体，从里面到外面，完全脱离旧造和旧造败坏的辖制，而进入新造和新造荣耀的自由。那个自由才是完全的、绝对的，并且是荣耀的、属神的。所以是十全十美，毫无残缺或美中不足之感。因为那个自由就是神自己的自由，就是神荣耀的自由。所以那时，我们要和神同样的在祂的荣耀里享受祂荣耀的自由。祂如何在荣耀里，我们也要如何在荣耀里；祂如何超脱一切，在一切之上，绝对自由，我们也要如何超脱一切，在一切之上，绝对自由。这就是我们作祂的儿子应得的名分！阿利路亚！赞美祂！阿利路亚！赞美祂奇妙的救恩！既高超，又荣耀！

Although the Lord's salvation released us from slavery, bondage, and troubles and gave us the enjoyment of freedom, **there is a form of slavery in us that will remain until the Lord returns and His salvation delivers us fully.** This slavery is the slavery of the corruption of the old creation, which comes to us through our body. **Even though our spirit has been regenerated to become part of the new creation, our outward body is still part of the old creation.** This body of the old creation is subject to vanity and is under the slavery of corruption; it groans and travails together with the entire old creation. Therefore, we have release and freedom in the spirit, but often our body is still in slavery and under corruption. Many times our body becomes weak, sick, crippled, and aged, so it brings us into bondage from which we cannot be freed. At such times we feel the slavery of the corruption of the old creation and its vanity. **We do, however, have the hope that when the Lord returns, He will use His power, by which all things are subjected, to transfigure our body of humiliation, which is subject to the slavery of the corruption of the old creation, into a glorious body (Phil. 3:20-21). This**

will be the redemption of our body. Although at the time of our salvation our spirit obtained the freedom of the new creation, our body must wait until the Lord's return before it can experience the Lord's redemption and escape the slavery of the old creation. At that time our body will be transfigured into a glorious body just like the Lord's glorious body, and it will be entirely in the new creation with the glorious freedom of the new creation. The glorious freedom of the new creation that God has prepared for us has not been seen or heard or even come up in man's heart (1 Cor. 2:9). We will obtain the glorious freedom of the new creation and obtain the sonship of the children of God. Although today we have the life of the Son of God and have become sons of God, we will not obtain the sonship of God until the Lord's return. This sonship, which is the redemption of our bodies, delivers our entire being—spirit, soul, and body—from within to without in order to fully release us from the old creation and the slavery of the corruption of the old creation so that we may enter the new creation and the glorious freedom of the new creation. Only this freedom is complete, absolute, glorious, divine, and therefore perfect, without any defect or lack. This is because this freedom is the freedom of God Himself and the freedom of God's glory. At that time we and God will be in His glory together, enjoying His glorious freedom. As He is in glory, we also will be in glory. As He transcends all things, is above all things, and is perfectly free, we also will transcend all things, be above all things, and be utterly free. This is the sonship we will obtain. Hallelujah! Praise Him! Hallelujah! Praise Him for this marvelous salvation! How transcendent and glorious!

叁 自由的律法

III. The Law of Freedom

我们在主的救恩里所得到的释放，虽是自由，却不是放纵，是有规律的自由，不是随便的自由，虽然自由，仍有律法。

The release we obtain in the Lord's salvation is a freedom, but this freedom does not imply looseness; it is a regulated freedom. Although this release is freedom, it has a law.

(一) “不可将你们的自由，当作放纵情欲的机会。”加拉太五章十三节。

1. “Do not turn this freedom into an opportunity for the flesh” (Gal. 5:13).

主的救恩虽然叫我们脱离律法的捆绑，得着自由，但我们不可把这自由，当作放纵情欲的机会。我们若把我们所得的自由，当作放纵情欲的机会，好像自由，其实是作了情欲的俘虏，受了情欲的挟制。真正的自由不受律法的捆绑，也不受情欲的挟制，乃是超脱一切，而不放纵的。

Although the Lord's salvation releases us from the bondage of the law and gives us freedom, we cannot turn this freedom into an opportunity for the flesh. If we turn the freedom we have obtained into an opportunity for the flesh, what appears to be freedom will only be another form of captivity and slavery to lusts. True freedom is not subject to the bondage of the law, and it is not a slave to lusts. It transcends all things without giving opportunity to the flesh.

(二) “你们虽是自由的，却不可藉藉自由遮盖恶毒，总要做神的仆人。”彼前二章十六节。

2. “As free, and yet not having freedom as a covering for evil, but as slaves of God” (1 Pet. 2:16).

主的救恩所给我们的自由，是叫我们脱离一切捆绑，得以事奉神，我们不可用作藉口，以遮盖恶毒。我们越脱离一切捆绑，得着自由，就越是神的仆人，一点不会纵任恶毒，为非作歹，使人受害，总是受神约束，循规蹈矩，甘心服事，使人得益。

The freedom of the Lord's salvation delivers us from all bondage so that we may serve God; we cannot use it as an excuse or a covering for evil. The more we are released from bondage and obtain freedom, the more we are God's slaves. As we are restricted and regulated by God, serving others willingly for their benefit, we will offer no covering for evil, do nothing bad, and harm no one.

(三) “你们要谨慎，恐怕你们这自由，竟成了那软弱人的绊脚石”——“我这自由，为甚底被别人…论断呢？”林前八章九节，十章二十九节。

3. “Beware lest somehow this right of yours become a stumbling block to the weak ones”; “Why is my freedom judged by some other conscience?” (1 Cor. 8:9; 10:29).

我们蒙了主救恩的人是绝对自由的，没有任何规矩或教条约束我们，但我们为了别人，为了别人的软弱，却该在凡事上甘心受约束。比方吃祭偶像之物，实在说来算不得什么，是可以的。但是有的弟兄姊妹属灵的知识不够，良心软弱，若看见你吃祭偶像之物，而他也去吃祭偶像之物，这样会叫他软弱的良心受了玷污，而使他跌倒。所以为了这样幼稚软弱的弟兄姊妹，你该受约束，不随便吃东西，免得你的自由竟成了他们的绊脚石，叫他们跌倒。不只吃东西，就是别的事也是如此。虽然你在主里面是自由的，凡事都可作；但任何事，若不能造就人，反能绊跌人，你就该为着别人的缘故受约束而不作。所以你若爱主，你若爱弟兄姊妹，许多你可以作的事，为着弟兄姊妹，你就不能作了。许多时候，为着弟兄姊妹的益处，有的衣服你不能穿了，有的话语你不能说了，有的地方你不能去了，有的生活你也不能过了。只要是能叫弟兄姊妹感觉有难处、有问题，能叫弟兄姊妹起了论断的，虽然是无罪的，是清洁的，但是为着弟兄姊妹，你就不能作了。你虽然是自由的，但是为着弟兄姊妹，该受约束。

We who were saved by the Lord are absolutely free and have no regulations or religious ordinances restricting us. But for the sake of others, for the weak ones, we should gladly be restricted in all matters. Concerning the matter of eating sacrifices offered to idols, they are nothing and can be eaten. But some brothers and sisters do not have this spiritual knowledge. Their consciences are weak, and if they see us eating something that was sacrificed to idols and then eat an idol sacrifice themselves, it will put a spot on their weak conscience and stumble them. Therefore, for the sake of the weak brothers and sisters, we should be restricted and not eat loosely so that our freedom does not become a stumbling block to them. This is not only true in the matter of eating but in other things as well. Although we are free in the Lord and are able to do many things, not all things build up others, and some things may even stumble others. Therefore, we should restrict ourselves and not do them for the sake of others. If we love the Lord and the brothers and sisters, there should be many things that we would not do for the sake of the brothers and sisters. Often, for the profit of the brothers and sisters, we cannot wear certain clothes, say certain things, go to certain places, or live in certain ways. For the sake of the brothers and sisters, we cannot do anything that causes them to be concerned, to have questions, or to become critical, even if it does not involve sin and is clean. Despite the fact that we are free, we should be restricted for the sake of the brothers and sisters.

（四）“我虽是自由的，无人管辖，然而我甘心作了众人的仆人，为要多得人。”林前九章十九节。

4. “Though I am free from all, I have enslaved myself to all that I might gain the more” (1 Cor. 9:19).

这是保罗说的话。他虽是自由的，无人管辖，什么事都可作，但他为着多得人归主，就甘心作了众人的仆人，在凡事上受了约束。所以虽然我们蒙了主的救恩，可享完全的自由，但我们该因着爱主，因着爱人的灵魂，因着要为主多得人，而在凡事上受约束。主的救恩是叫人得自由，但得着主救恩的人，却愿意为着主受约束。我们越享受主救恩的自由，就越喜欢为着主的缘故受约束。实在说来，我们越为着主受约束，就越得着真自由。

Although Paul was free and could do all things with no one controlling him, he willingly enslaved himself to others and was restricted in all things for the sake of turning others to the Lord. After receiving the Lord's salvation, we can enjoy absolute freedom, but we should be restricted in all things because we love the Lord, because we love others' souls, and because we want the Lord to gain more people. The Lord's salvation makes people free, but those who have obtained the Lord's salvation are willing to be restricted by the Lord. The more we enjoy the freedom of the Lord's salvation, the more we enjoy being restricted for the Lord's sake. Truly, the more we are restricted for the Lord's sake, the more we enjoy real freedom.

（五）“其实我在神面前，不是没有律法，在基督面前，正在律法之下。”林前九章二十一节。

5. “I am not without law to God but within law to Christ” (1 Cor. 9:21).

这也是保罗说的话。他虽然在圣经别处极力讲说，得救的人是脱离了律法，不在律法之下，但他在这里又肯定的说，他在神面前不是没有律法，在基督面前，正在律法之下。他这话的意思乃是说，他虽然是蒙了主的救恩，脱离了律法的捆绑，得着自由，但为着事奉神，为着服事主，他在神面前不是随便的，他在主面前乃是受约束的。他虽然脱离了字句的律法，但神自己就是他的律法。他虽然脱离了律法的规条，但主自己就是他的规律。他是行在神面前，不能随便行动。他是活在主里面，不能自由生活。他在凡事上都受神的管治，都受主的约束。这是一个蒙了救恩，得着自由的人，正常的情形。我们这些蒙恩得救的人，若是在正常的情形中，我们虽是自由的，却不是随便的，却不是无法的，乃是行在神面前，受神的管治，活在主里面，受主的约束。虽然不在律法之下，却在神面前；虽然不在

字句里面，却在主里面。虽然没有律法的管治，却有神的管治；虽然没有规条的捆绑，却有主的约束。是绝对自由的，又是绝对受约束的。

Although in other passages of the Bible Paul strongly asserts that those who are saved have been released from the law and are not under the law, he says in 1 Corinthians 9:21 that he was not without law to God but within law to Christ. Although he received the Lord's salvation, was delivered from the bondage of the law, and had obtained freedom, he was not loose before God. **He was restricted in the Lord for the sake of serving God and the Lord.** Although he was delivered from the law of letters, God Himself was Paul's law. Although he was released from the ordinances of the law, the Lord Himself was Paul's regulation. He was walking before God and could not act loosely. He lived before the Lord and could not live loosely. He was governed by God in every matter and was restricted by the Lord in everything. This is the proper condition of one who is saved and who has obtained freedom. The normal condition of those who have received grace and are saved is that they are not loose, even though they are free. **We should not be without law; rather, we should move and act before God under God's governing, and we should live in the Lord under His restriction. Although we are not under the law, we live before God; although we are not in the letter, we are in the Lord. Although we do not have the restriction of the law, we have God's governing; although we do not have the bondage of the ordinances, we have the Lord's restricting. This is absolute freedom, but it is also an absolute restriction.**

（六）“自由的律法。”雅各书一章二十五节，三章十二节。

6. “The law of freedom” (James 1:25; 2:12).

自由的律法，就是新约中的命令和教训。旧约的律法是在人外面的字句，它所吩咐并要求人的，和人堕落的天性与意志是相反的，所以是叫人感觉受捆绑的。但新约中的命令和教训，是主生命的话，虽然是在我们外面，但它的性质却和我们里面因接受主的话，得着主的生命，而有的新性情和新趋向是相同的，所以是叫我们里面得着自由的。我们里面因接受主的话，得着重生，而有的新性情，它的口味是喜欢主的话所命令并教训的。我们越遵主话的命令和教训，我们里面的新性情就越感觉舒适自由。主话的命令和教训，就是启发我们里面的新性情的，就是叫我们里面的新性情得着释放、得着自由的，所以是使我们里面的新性情得着自由的律法，因为和我们里面新性情里生命的律是相同的。我们有了新性情的人，虽然不该在旧约字句的律法之下受捆绑，却该在新约生命的律法，也就是自由的律法之内过生活。

The law of freedom is the commands and teachings in the New Testament. The Old Testament law is **the law of letters outside of man**, so what it commands and requires of man is the opposite of man's fallen nature and will. Therefore, **it makes man feel that he is under bondage.** **The commandments and teachings in the New Testament are the Lord's word of life.** Even though they are outside of us, their nature is the same as the new nature and new tendencies, which we have received from the Lord's word and life. Thus, they cause us to obtain inward freedom. By receiving the Lord's word, we were regenerated inwardly to have a new nature whose taste is to delight in what is commanded and taught in the Lord's Word. The more we keep the commandments and teachings in the Lord's Word, the more our new inward nature feels comfortable and free. The commandments and teachings of the Lord's Word foster our new nature within, releasing and freeing it. **These commandments and teachings are the law that enables this new inward nature to be free, for they are identical to the law of life in our new nature. We who have the new nature should not be under the bondage of the Old Testament law of letters; rather, we should live in the New Testament law of life, which is the law of freedom.**

参读：圣经要道，十三题：释放一自由

Reference: Crucial Truths in the Holy Scriptures, Vol. 1, Ch. 13 Release - Freedom