

律法與福音：大綱

**THE LAW AND THE GOSPEL:
OUTLINES**

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律法與福音：導論

THE LAW AND THE GOSPEL: INTRODUCTION

A. 律法與福音：分辨，卻不可分割 LAW AND GOSPEL: DISTINCT YET INSEPARABLE

1. 混為一談則是錯誤，分裂教會。

To confuse the law and the gospel is a fatal source of *error and division* in the church.

司布真：沒有一項真理，有更多人在理解上犯錯。

Charles H. Spurgeon: "There is no point upon which men make greater mistakes than upon the relationship which exists between the law and the gospel." (*The New park Street Pulpit*, 1:285.)

若理解律法與福音之間的關係，在教義上就得到了鑰匙。"The man who knows the relative position of the law and the gospel has the keys to the situation in the matter of doctrine." (*The Metropolitan Tabernacle*, 28:277.)

2. 信心活出愛心 ->真正聖潔。

There can be no *true evangelical holiness* ... unless it proceeds from faith working by love.

除非對律法與福音之間的分辨，有屬靈的看見，不然不可能有真正的福音：不論是對律法的信心或對福音的信心。

There can be no true faith, of either the law or the gospel, unless the main distinction between the one and the other is spiritually discerned.

3. 一個整體，兩者有別，有關係。 *One system, distinction, relationship:*

- (i) 律法與福音是一個不能分割的整體。

The law and the gospel are ... one undivided system of truth.

- (ii) 可是兩者之間要劃分界限，這是不變的原則。

Yet an unchangeable line of distinction is drawn between them.

- (iii) 兩者之間，卻有重要的關聯，不可分割。

There is also an inseparable connection and relationship between them.

4. 梅欽：今天教會之急務：有力地宣講律法。若對律法持忽視的態度，必帶來律法主義。對律法重視，則使人追求恩典。

J. Gresham Machen on the need of the hour: "A new and more *powerful proclamation of that law* is perhaps the most pressing need of the hour; men would have little difficulty with the gospel if they had only learned the lesson of the law. ... So it always is: *a low view of the law always brings legalism* in religion; a high view of law makes a man a seeker after grace. Pray God that the high view may again prevail. (*What is Faith?* 1946, pp. 141-142.)

5. 牧者必須懂得如何宣講律法與福音。一個無愧的工人，是按正義分解真道的。他向沒有回轉歸神的群眾宣講福音，同時對各種基督徒提供整體的屬靈教導。祂的教導系統必須涵蓋整體，同時有配稱得體，必須涵蓋上帝啓示的整體：教義上的訓誨，經驗上的福分，和實際上的果效。這啓示分兩部分：律法與福音；本質上必須分辨，可是有著密切的關聯；若不瞭解一方面，則不可能瞭解另一方面。

The minister must know how to preach law and gospel.

Charles Bridges: “The mark of a minister ‘approved unto God, a workman that needeth not to be ashamed,’ is, that he ‘rightly divides the word of truth.’ This implies a full and direct application of the gospel to the mass of his unconverted hearers, combined with a body of spiritual instruction to the several classes of Christians. His system will be marked by *Scriptural symmetry and comprehensiveness*. It will embrace the whole revelation of God, in its doctrinal instructions, experimental (experiential) privileges and practical results. This revelation is divided into two parts – the Law and the Gospel – essentially distinct from each other; though so intimately connected, that no accurate knowledge of either can be obtained without the other. ... (*The Christian Ministry*, London: Banner of Truth, 1967, 222.)

6. 兩個把律法釘十字架的『強盜』：無律法主義與律法主義。

Two “thieves” which “crucify” the Law: antinomianism and legalism.

a. 無律法主義：認為律法與福音之間毫無關係，除了福音使人從律法釋放。

Antinomianism: sees no relationship between the law and the gospel, except that of being set free.

b. 律法主義：看不到律法與福音兩者之間的關係。

Legalism: fails to understand that vital distinction between the two.

有人宣講律法，以取代福音。

Some preach the law instead of the gospel.

有人修改律法與福音，因此既沒有宣講律法，也沒有宣講福音。

Some modify the law and the gospel, and preach neither the law nor the gospel.

有人認為律法就是福音。

Some think the law is the gospel.

有人認為福音就是律法。

Some think the gospel is the law.

持這些觀點的人，對兩者都不清楚。Those who hold these views are not clear on either.

7. 律法豈不已由基督廢除嗎？不！太 5：17－18。

Hasn't the law been fully abrogated by the coming of Christ?

No. Christ: “I did not come to destroy but to fulfill ...” (Matt. 5:17-18)

B. 我們需要一個生活上的準則 OUR NEED FOR A RULE OF LIFE

1. 一位信徒有過聖潔生活的能力，必須同時在『聖潔的模樣』上受教。

The power of a holy life needs to be accompanied by instruction in the *pattern of holiness*.

a. 成聖的生活（行為）是指什麼？就是討上帝的喜悅。

In what does sanctified behavior consist? In pleasing God.

b. 什麼事討上帝的喜悅？遵行祂的旨意。

What is it that pleases God? Doing His will.

c. 在哪裏可察驗上帝的旨意？在祂聖潔的律法中。

Where is *God's will* to be discerned? In his holy law.

2. 律法與基督徒：The law and the Christian:

- a. 律法是基督徒生活的準則。信徒在『裏面的人』(inner man)喜悅上帝的律法。
羅 7: 22。

The law is *the Christian's rule of life*. The believer ... delights in the law of God after the inward man. (Rom. 7:22)

- b. 基督徒不是無律法的，乃是服在基督的律法之下。林前 9: 21。

The Christian is not lawless, but "under the law to Christ," or "in the law to Christ."
(I Cor. 9:21)

- c. 罪就是無律法（無法無天）；救贖就是把無（違反）律法的人帶到與上帝正確的關係中，藉着祂聖潔的律法而蒙福。

Sin is lawlessness; salvation is the bringing of the lawless person into his true relation to God, within the blessedness of His holy law.

- d. 摩西的律法就是基督的律法。它是客觀的準則，就如基督是我們的模樣。

The law of Moses is the law of Christ. It is an objective standard, just as Christ is our pattern.

3. 律法是永久有效的。The permanent validity of the moral law.

道德律是客觀的準則，上帝特別用它來約束我們，它直接刺透我們當代問題之根源。

The moral law is an objective standard uniquely sanctioned by God and goes straight to the root of our modern problems.

- a. 律法指出教會在傳福音上的最深需要。

It lays its finger on the church's deepest need in *evangelism*.

- b. 在基督徒生活上最大的需要：成聖。Also: in the Christian life: *sanctification*.

- c. 十誡是社會極其需要的。我們今天生活在一個無法無天的社會中：『無律法』在家庭，學校，國家中泛濫。

The Ten Commandments are desperately needed also in *society*. We live in a lawless age. ... Lawlessness reigns in the home, school, and in the land.

律法約束罪惡。

The law restrains sin.

感謝上帝，在惡人靈魂裡還有畏懼之心；不然我們不可能在世界裡活下去。每一個人對他人就像魔鬼，對弟兄就像該隱，對姊妹像阿門，對父親像押沙龍，對主像猶大。任何人所做的，其他人都做：除非在人的靈魂裡有一種約束力。

Samuel Bolton: "Blessed be God that there is this fear upon the spirits of wicked men; otherwise we could not well live in the world. One man would be a devil to another. Every man would be a Cain to his brother, an Amon to his sister, an Absalom to his father, a Saul to himself, a Judas to his master; for what one does, all men would do, were it not for a restraint upon their spirits." (*The True Bounds of Christian Freedom*, London: Banner of Truth, 1964, 79.)

4. 律法與愛主，愛主與責任。

Law and devotion; devotion and duty.

跟隨上帝的人需要一個客觀，穩定，絕對的是非準則。

The followers of God need an objective, fixed, absolute standard of right and wrong.

靈修生活不可能與道德生活分割。

A devotional life cannot exist without regard to morality.

我們不可將『愛主』與『盡責』分割。

We cannot separate devotion from duty.

一個敬虔愛主的人是怎樣的人？就是追求遵行上帝旨意的人，一個受教，懂得如何過聖潔生活的人。

What constitutes a devout person? Someone who is seeking to do the will of God, someone who is instructed in sanctified behavior.

怎樣纔是聖潔的生活？*In what does sanctified behavior consist?*

就是遵行上帝的旨意：十誡是上帝旨意的總綱。

In doing the will of God as summarized in the Ten Commandments.

我們必須在經驗上體會律法與福音之間的關係；這就是『在得救上得智慧』。

To know by experience, the relationship between law and gospel is to “be wise unto salvation.”

不斷經歷律法與福音，就是聖潔蒙福（幸福）的人生。

To live habitually in that knowledge is to be holy and happy.

這樣使我們不自以為義，也不致於放縱。

It will keep one from self-righteousness, and licentiousness.

C. 律法與福音：《聖經》的主題 **LAW AND GOSPEL: CENTRAL TO THE WHOLE BIBLE**

律法與福音就是上帝啓示的重點。

The law and the gospel are the principal parts of God’s revelation.

律法與福音就是上帝全部啓示的中心，總綱，和內涵。

The law and the gospel are the center, the sum, and the substance of the whole of God’s revelation.

1. 每一段經文都是律法，或是福音。

Every passage of Scripture is either law or gospel.

a. 新舊約的歷史，都是人遵守律法或違背律法，信福音或不信福音的記載。

The histories of the Old and New Testaments are narratives of acts done in conformity or opposition to the moral law, and done in belief or disbelief of the gospel.

b. 禮儀律的吩咐，都與第二與第四條誡命有關，而且是福音的預表。

The ordinances of the ceremonial law were grafted on the 2nd and 4th commandments of the moral law, and as types of the gospel.

c. 民事律（司法律）都可約化為道德律的誡命，尤其是第五至第十條誡命。

The judicial law are all reducible to commandments of the moral law, especially to the 5th to the 10th commandments (the 2nd Table).

d. 《新舊約聖經》中所有的警告，都是律法的警告或福音的警告。

All warnings in the Old and New Testaments are warnings either of the law, or of the gospel.

- e. 《聖經》中所有的應許，都是律法的應許或福音的應許。
Every promise in the Bible is either a promise of the law, or a promise of the gospel.
- f. 所有的預言都是預言與律法有關，或與福音有關，或與兩者都有關的事：未明顯的事，將來的事。
Every prophecy is a declaration of things obscure, or future, connected with the law, or with the gospel, or with both the law and the gospel.
- g. 《聖經》中所有的勸勉，責備，和勸導，都指向律法，或福音。
Every admonition, reproof, or exhortation refers to either the law, the gospel, or both.
2. 我們認識律法與福音的重要性。
Our knowledge of the law, and of the gospel.
- a. 人若不能分辨律法與福音，就不可能正確理解任何一項教義。
If a man cannot distinguish between the law from the gospel, he cannot rightly understand a single article of divine truth (a single doctrine).
- b. 人若對聖潔的律法沒有屬靈，正直的理解，不可能對福音有屬靈的，改變生命的認識。
If he does not have spiritual and just apprehensions of the holy law, he cannot have spiritual and transforming discoveries of the glorious gospel.
- c. 人對福音若持錯誤的理解，他對律法的觀念不可能正確。 If a man's views of the gospel are wrong, his notions of the law cannot be right.

司布真 Charles H. Spurgeon:

“There is no point of biblical interpretation and application where men make greater mistakes than the relationship which exists between the Law and the Gospel. ... some put Law instead of the Gospel, some modify the Law and the Gospel and therefore preach neither Law nor Gospel. If men blend the Law with the Gospel or Faith with Works (which is the same thing), especially in the area of Justification, they will obscure the glory of redeeming grace and prevent themselves and others from having the real joy and peace in believing. They will also retard their progress in holiness.

“Ah! But if men, under the influence of the Holy Spirit, are able to see the glory of the whole plan of Redemption – if they are able to reconcile the passages of Scripture which seem contrary to each other (and there are some) they would advance in true holiness and spiritual consolation.

To see the glory of the whole would be a means to calm the conscience in times of mental and spiritual trouble. You see, a troubled conscience cannot be properly quieted unless the Gospel is rightly distinguished from the Law; on the other hand, there will be no troubled conscience to be quieted without the Law.” (New Park Street Pulpit, sermon 37, Grand Rapids: Zondervan, 1:286.)

(Adapted from: Ernest C. Reisinger, *The Law and the Gospel*, P&R, 1997, intro., pp. xiii – xxii.)

律法與福音 LAW AND GOSPEL

I. 今天道德的崩潰 Breakdown of Values Today

- A. 上帝棄絕的社會 Marks of an Abandoned Society
 - 1. 性道德的扭曲 There is rampant sexual perversion.
 - 2. 同性戀 Homosexuality and lesbianism.
 - 3. 社會制度崩潰 Social breakdown.
- B. 人對上帝律法的三種回應 Three Responses to the Law of God
 - 1. 忽略，藐視律法 Those who ignore and despise the Law
 - 2. 妥協派 The half-hearted rationalizers
 - 3. 知道上帝律法是聖潔，公義，良善的 Those who know that the Law is holy, just, and good
- C. 有盼望 There is hope

II. 起初：上帝的道德律（自然律） In the Beginning: God's Moral Law (Law of Nature)

- A. 寫在人心中的律法 The Law Written in the Heart
- B. 順服與忠誠的攷驗 A Test of Obedience and Complete Loyalty
 - i. 生養眾多的誠命 Procreation command
 - ii. 安息日的誠命 Sabbath command
 - iii. 工作的誠命 Work command
 - iv. 婚姻的誠命 Marriage command
 客觀的指示 Objective directions
- C. 《創世記》第二章 Genesis chapter 2

III. 西乃山之前的律法 The Law Before Sinai

- A. 從亞當到西乃山的道德律 The moral law from Adam to Sinai
羅 Romans 4:15; 5:13
基督在十字架上的贖罪 Christ's atonement for sin at Calvary
- B. 西乃上之前的罪 Punishable sins before Sinai
 - i. 第一，第二，第三條誠命 1st, 2nd, 3rd commandments
《出埃及記》第五至第七章 Exodus chapters 5-7 法老 Pharaoh

- (a) 假神 False gods
- (b) 假敬拜 False worship
- (c) 褻瀆 Blasphemy against the one true God
 - 創 Genesis 35:2 雅各 Jacob
- ii. 第四條誡命 4th commandment
 - 出 Exodus 16:27-29 以色列民 People of Israel
- iii. 第五條誡命 5th commandment
 - 創 Genesis 9:18-29 含 Ham
 - 創 Genesis 21:9-10 以實馬利 Ishmael
 - 創 Genesis 19:14-15 羅得的女婿 Lot's sons-in-law
- iv. 第六條誡命 6th commandment
 - 創 Genesis 4:13 該隱 Cain
 - 創 Genesis 9:6 彼後 2 Peter 2:5 挪亞 Noah – preacher of righteousness
- v. 第七條誡命 7th commandment
 - 創 Genesis 19:24-25 所多瑪人 People of Sodom
 - 創 Genesis 34:1-26 士劍 Shechem (son of Hamor)
- vi. 第八條誡命 8th commandment
 - 創 Genesis 2:16-17 亞當，夏娃 Adam and Eve
 - 創 Genesis 31:19-32 拉結 Rachel
- vii. 第九條誡命 9th commandment
 - 創 Genesis 4:9, 12 該隱 Cain
- viii. 第十條誡命 10th commandment
 - 創 Genesis 20:3, 18 以比米勒 Abimelech

- C. 上帝的律法對人類的重要性
The importance of the Law of God for all

IV. 上帝在西乃山辦法律法 The Giving of the Law at Sinai

- A. 善與惡 Good exposing evil
- B. 摩西與基督 Moses and Christ
加爾文論律法 Calvin on the law
- C. 罪的地位 What happened to sin?
- D. 認識罪，認識救主 The Knowledge of Sin and the Savior
Ursinus, *Commentary on the Heidelberg Catechism*

V. 道德律的重要性 The Importance of the Moral Law

- A. 整本《聖經》的信心：整本《聖經》就是律法與福音。
The message of the whole Bible: the whole Bible is either law or gospel.
- B. 《聖經》重要的真理：三項真理是不可分開的：上帝的律法，基督的十字架，和全能上帝公義的審判。
Central truths: the law is one of the three great truths of the Bible that stand or fall together: (a) the law of God, (b) the cross of Christ, (c) the righteous and judgment of almighty God.
- C. 傳福音：律法對傳福音是非常重要的。
Evangelism: The Law is important to evangelism.
- D. 人若要得救必須知道的知識。若不認識上帝，不可能認識自己。若不認識自己，不可能認識上帝。律法向我們啓示上帝的本性。律法向我們啓示我們人的真相。
Knowledge necessary for salvation. Without knowledge of self there is no knowledge of God. Without knowledge of God there is no knowledge of self. The law reveals God to us, the law reveals the condition of man.
- E. 聖潔之路。律法為我們提供指示，如何過聖潔的生活。
The way of holiness. The law provides a real standard for direction in the way of holiness.
- F. 律法與福音，於靈命都是不可或缺的。
The spiritual life. The law and gospel are inseparable in the spiritual life.

VI. 【律法】一詞的意義 The Meanings of “Law”

A. 道德律，禮儀律，民事（司法）律 Moral law, ceremonial law, judicial law

B. 三者之間的不同 Differences

1. 道德律是屬靈的，關乎內心與外表。

The moral laws were spiritual and had to do with internal, spiritual issues, as well as outward actions.

2. 禮儀律與民事律是預表。道德律不是預表。

The ceremonial and civil laws were types and figures. The moral law is neither type nor figure.

3. 舊約的先知們預言，禮儀律與民事律將要終止，可是上帝公義的道德律必不終止。

The prophets foretold the end of the ceremonial and civil laws, but not the end of the righteous standard of the moral law.

4. 在新約，基督與祂的使徒們宣告禮儀律與民事律已經終止，可是上帝公義的道德律永不終止。（來 7:11-12; 8:8-13; 9:1-4。）

Christ and His apostles, in different places and at different times in the New Testament, declared the end of the ceremonial civil laws, but never an end of the righteous standard of the moral law (cf. Heb. 7:11-20; 8:8-13; 9:1-4).

5. 禮儀律與民事律的目標終止的時候，這些律法就終止了。可是十誡的目標永不終止。

When the purposes of the other laws ended, the laws themselves ended, but the purpose of the Ten Commandments will never end.

無律法主義簡介
WHAT IS ANTINOMIANISM?

- A. 恩典廢除了律法。人藉信心稱義，因此好行為是不必的了。
The law is made void by grace. Justification by faith alone renders good works unnecessary.
- B. 好行為既然不是必須的，被稱義的人，就沒有上帝的要求，要遵守律法了。Since good works are unnecessary, obedience to the law is not required of justified persons.
- C. 在上帝的眼中，被稱義的人是沒有罪的，他們已經不被律法約束；他們若犯罪，上帝不會不喜悅。God sees no sin in the justified, who are no longer bound by the law, and is not displeased with them if they sin.
- D. 因此，被稱義的人犯罪，上帝不會因為罪而管教他們。
God therefore does not chastise justified persons for sin.
- E. 罪也不會傷害被稱義的人。
Nor can sin in any way injure the justified.
- F. 福音既然沒有包含任何責任，義務，因此上帝並沒有吩咐信徒要有信心，要悔改。
Since no duties or obligations are admitted in the gospel, faith and repentance are not commanded.
- G. 基督徒若要獲得赦罪，並不須要悔改。
The Christian need not repent in order to receive pardon of sin.
- H. 基督徒也不必治死罪；基督已經為我們治死罪了。
Nor need he mortify sin; Christ has mortified sin for him.
- I. 基督徒退後，冷淡的時候也不必擔心，他只須在各種邪惡的罪中，抓住得救的確據。
Nor ought he be distressed in conscience upon backsliding, but he should hold fast to a full assurance of his salvation in the midst of the vilest sins.
- J. 使人稱義的信心，就是人的確據，他已經被稱義了。
Justifying faith is the assurance that one is already justified.
- K. 上帝的選民在信主之前已經被稱義了，在永恆裏稱義。
The elect are actually justified before they believe, even from all eternity.
- L. 因此，他們從來就不是忿怒之子，從來就沒有被定罪。

Therefore they were never children of wrath or under condemnation.

- M. 他們的罪的本質，被歸算給基督，因此不再是他們的罪了。基督的義已經被歸選給他們，成為他們的聖潔（成聖）。
Their sin, as to its very being, was imputed to Christ so as not to be theirs, and His holiness is imputed to them as their sanctification.
- N. 成聖不是稱義的證據，因為：得救的確據是上帝直接向人的啓示，告訴人他是上帝的選民。
Sanctification is no evidence of justification, for assurance is the fruit of an immediate revelation that one is an elect person.
- O. 罪人與基督連接之前，不須有扎心知罪，因為上帝是白白邀請罪人（身為罪人）來就基督。No conviction by the law precedes the sinner's closing with Christ, inasmuch as Christ is freely offered to sinners as sinners.
- P. 悔改不是律法產生的，唯獨福音產生悔改。
Repentance is produced not by the law, but by the gospel only.
- Q. 人生活行為的準則，乃是上帝隱藏的計劃。
The secret counsel of God is the rule of man's conduct.
- R. 上帝是罪的始創者，罪既然成就上帝的旨意，因此是上帝喜悅的。
God is the author and approver of sin, for sin is the accomplishment of His will.
- S. 除非聖靈在人的靈裏成就聖潔，不然，人沒有義務過聖潔的生活，也不須朝這個方向努力。Unless the Spirit works holiness in the soul, there is no obligation to be holy or to strive toward that end.
- T. 所有外在的形式（行為）都不重要，唯有聖靈叫人活（賜生命）。
All externals are useless or indifferent, since the Spirit alone gives life.

律法與福音：人的無能等於上帝不公義？

LAW AND GOSPEL: DOES HUMAN INABILITY MAKE GOD UNJUST?

上帝要求人作出他無能力作的，是不公義嗎？

Question: Is God unjust, to require from man what he has no ability to perform?

人若無能，為何須正視律法？

Since no one has the ability to keep them, why take any of them seriously?

一位北美洲清教徒宣教士的見證（非常敬虔的牧師，年輕早逝）。

David Brainard: "For I found it was impossible for me, after my utmost pains, to answer its (the law's) demands. I often made new resolutions, and as often broke them. I imputed the whole to carelessness and the want of being more watchful, and used to call myself a fool for my negligence. But when, upon a stronger resolution, and greater endeavors, and close application to fasting and prayer, I found *all attempts fail*; then I *quarreled with the law of God, as unreasonably rigid*. I thought if it extended only to my outward actions and behaviors, I could bear with it; but I found it condemned me for my evil thoughts and sins of my years, which I could not possibly prevent.

"I was extremely loathe to own my utter helplessness in this matter, but after repeated disappointments, though that, rather than perish, I could do a little more still; especially if such and such circumstances might but attend my endeavors and strivings. I hoped that I should strive more earnestly than ever if the matter came to extremity – though I never could find the time to do my utmost, in the matter I intended – and this hope of future, more favorable circumstances, and of doing something great hereafter, kept me from *utter despair in myself* and from *seeing myself fallen into the hands of a sovereign God, and dependent on nothing but free and boundless grace*. (*The Life and Diary of David Brainard*, ed. Jonathan Edwards, Moody Press, 64-65.)

A. 人的四重狀況

THE FOURFOLD STATE OF MAN

Thomas Boston（清教徒），*Human Nature in Its Fourfold State*, 1964.

1. 無罪狀況 The State of Innocence

a. i. 完全正直的思想。

Perfect rectitude of mind – uprightness in principles, no error, accuracy in judgment.

ii. 完全聖潔的意志。

Perfect sanctity of will.

iii. 完全的能力。Perfection of power.

b. 亞當心中有上帝之律法（律法的副本）。

Adam had a copy of God's law written on his heart.

並有完全遵從律法的能力。（傳 7:29）

Adam had power suited to all of God's commandments, and could obey them perfectly.

"...God made man upright, but they have sought out many schemes." (Eccl. 7:29)

c. 上帝要求人完全地順服。亞當未墮落前有此能力。未重生的罪人無此能力。

God does command and require what unregenerate sinners cannot perform.

But Adam, as he was created, was able to perform personal, perfect obedience.

God's standards do not change – he still commands personal, perfect obedience.

d. 問題：上帝要求人作人不能作的事，豈不是不公義嗎？

Question: Isn't God unjust to require what men do not have the ability to perform?

上帝賦予能力；人甘心情願的成為無能者。

God would be unjust, *unless* He first gave the ability to perform what He requires.

人的无能,是自己做成的。

God would be unjust, *unless* man, by his own will, brought this inability upon himself.

上帝叫人無能，為要帶領他承認自己的無能，並為此恨惡自己。

God would be unjust in requiring that which man cannot perform, *unless* such a requirement is designed to lead him to acknowledge and deplore his ability.

- e. 若同情人之無能，必須穩：人如何墮進此狀況？因為罪的緣故！
Those who commiserate with man's present plight fail to ask: how he got into this condition. When you see sickness, death, war, pain, murder, rape, robbery, and lawlessness, you must ask: How did this come about? The answer is *sin – man's sin!*
2. (墮落後) 本性之狀況 The State of Nature
 - a. 人的本性墮落，須聖靈更新。
Man in his fallen state has a corrupted nature. He needs renewal by the Holy Spirit.
 - b. 律法在此狀況中之兩種功用：
The law has two uses in this state:
 - (i) 壓抑世界與教會（信徒）中的罪惡。
The law curbs evil in the world and in the church.
 - (ii) 律法叫人知罪。；律法控告人，叫人扎心知罪，向所有未重生的人定罪，因為他們在上帝面前使不義的，須受（配受）上帝公義的審判。（羅 3: 19—20, 7: 7。）
The law brings a knowledge of sin. The law accuses, convinces, and condemns all those who are not regenerated, because they are unrighteous before God and subject to His righteous judgment. (Rom. 3:19-20, Rom. 7:7.)
 - c. 三種特徵： Three characteristics:
 - (i) 人本性的邪惡。（創 6: 5）
The sinfulness of man's natural state. (Gen. 6:5)
 - (ii) 人本性狀況的可憐。（弗 2: 3）
 - (iii) The misery of man's natural state. (Eph. 2:3)
 - (iv) 人完全無能自拔，完全不能行善以至復原。（羅 5: 6, 約 6: 44。）
Man's utter inability to do any spiritual good or recover himself. (Rom. 5:6, Jn. 6:44)
 3. 恩典狀況 The State of Grace
 - a. 在基督裡，人恢復他的靈命，現在處於恩典的狀況中。
When a person is restored to spiritual life in Christ, he is in the state of grace.
 - b. 對重生的人，律法有多方面的用途：人被內住的聖靈再生，聖靈賜人能力遵守上帝的誡命。
The law has many uses for the regenerate: Having been made alive and empowered by the indwelling Spirit of God, they are enabled to obey God's commands.

- c. 今生的順服是不可能完全的，離完全的標準甚遠。信徒必須仰望基督在十字架完成的救贖大工。

Obedience is far from complete in this life, and believers must always fall back upon the saving work of Christ on the cross.

可是，信徒既重罪的懲罰於罪的權勢搭救出來，在真正的順服上長進是可能的，也應該全力以赴。

But because they have been delivered from the penalty and power of sin, growth in genuine obedience is possible, and is to be sought with all one's heart.

4. 榮耀的狀況 The State of Glory

- a. 在來生，人的本性完全復原，被榮耀。Human nature is perfectly restored and glorified – after this life.

- b. 律法在榮耀中的用途：到那時，律法的宣講與教會一切的事工都終止。可是選民仍然知道律法，因在他們的生命中，完全遵守律法，符合上帝的旨意，已成事實。

Use of the law: The preaching of the law and the whole ministry of the church shall have ceased. But there will still remain in the elect a knowledge of the law, as perfect obedience to all its demands and full conformity with God will be wrought in them.

律法在榮耀中，與墮落前的用途是一樣的。The law will accomplish the same purpose in glory, as it did in our nature before the Fall.

- c. 永恆狀況的六個層麵：Six aspects of eternal state:

i. 死亡。Death. (Job 30:23)

ii. 義人與惡人的死是不同的。The difference between the righteous and wicked in their death. (Prov. 14:32)

iii. 復活。The resurrection. (John 5:28-29)

iv. 人類的審判。The general judgment. (Matt. 25:31-34, 41, 46)

v. 天國。The Kingdom of heaven. (Matt. 25:34)

vi. 地獄。Hell. (Matt. 25:41)

B. 意志的無能，與我們需要基督 WILLFUL INABILITY AND OUR NEED FOR CHRIST

1. 人的无能是遺傳的，也是自願的。人喜愛自己心靈的墮落，人選擇犯罪。罪人並不被逼犯罪的！（犯罪並不是違背罪人的意志的。）約 3：19—21。

Man's inability is both hereditary and voluntary. Men love the depravity of their hearts and choose to commit sin. Sinners do not sin against their will! (John 3:19-21)

2. 上帝若不要求罪人作他所不能作的，他們就不需要上帝的兒子為他們成就諸般的義，也不需要聖靈在他們生命中成就聖潔了。

*** If God did not require what sinners cannot perform, they would not need the Son of God to fulfill all righteousness for them, or the Holy Spirit to work holiness in them.

我們若認為上帝要求罪人行出他們不能行的順服乃是不義，就等於敵擋律法與福音。

If we say that God cannot justly require sinners to perform that obedience which they cannot perform, we undermine both the law and the gospel.

3. 因為上帝所要求的順服就是這樣的（是罪人不能行的），所以聖靈以祂的大能勝過罪人敵擋上帝合上帝旨意的心之大工，是必須的。

*** Because such obedience is precisely what God does require, the powerful operation of the Holy Spirit to conquer the sinner's resistance to God and His will becomes a necessity.

改變罪人的性情，使他愛上帝，愛慕祂的律法，是須要大能成就的。

Power is necessary to change the sinner's nature, causing him to love the will/law of God.

聖靈使人歸正時，把上帝的律法放在人的心思裡，把上帝的誡命寫在他們的心版上（來 10: 16），在基督耶穌裡再創造他們，為了行善（弗 2: 10）。

In conversion, the Holy Spirit puts God's laws into the minds of people, writes God's laws on their hearts (Heb. 10:16), and creates them in Christ Jesus "for good works" (Eph. 2:10).

聖靈使人從死裡復活，開他們的眼睛，呼召他們出黑暗入榮耀的光明（彼前 2: 9）。

The Spirit quickens and raises them from the dead, opens their eyes, and calls them "out of darkness into His marvelous light" (1 Peter 2:9).

4. 上帝所要求的，若是人能為自己行的話，那麼上帝藉基督為他們所作的一切就不是必須的了。

誡命是超乎我們所能作的：誡命顯明福音的應許是多麼完備，多麼適合我們的狀況。

*** If God only required what people could do for themselves, all that He does for them in Christ would be unnecessary. The commandments are beyond our ability: they show the fullness and suitableness of the promises of the Gospel.

5. 上帝在人類墮落之後頒發誡命給人，並不是期待人有能力遵守它。反之，上帝頒發律法，要定我們的罪，指出我們的無能無助，叫我們投奔上帝的憐憫，求祂開恩赦免我們。而人若尋求上帝，必不徒然。

God did not give the commandments to man after the Fall with the expectation that we had the ability to keep them. Rather, they were given to convict us of our helplessness and inability, causing us to cast ourselves on God's mercy and seek His grace and forgiveness.

And He will never be sought in vain.

6. 我們沒有能力遵守誡命，對上帝一点也不稀奇。

The fact that we cannot keep the commandments is no surprise to God.

祂完全知道我們的無能。人若感覺自己無能，上帝勸勉他來依靠救主基督。

He perfectly knows our inability, and the man who feels his own inability is fully encouraged to depend upon the power of the Savior.

誡命結合了頒佈律法者的無上權威，和被造者的不足。

Brought together: Supreme authority of the Lawgiver and total insufficiency of the creature.

結合了救主大工的完備，和上帝恩典的完備。

It unites the full provision of the Savior and the all-sufficiency of the grace of God.

7. 我們所缺乏的，當求上帝。

** We pray to God for what we lack.

我們所有的，當感謝上帝。

** We are thankful to God for what we have.

上帝所應許（要賜給我們）的，我們當相信上帝。

**** We trust God for what He has promised.**

8. 上帝若減少我們的責任，使我們的責任與我們的能力相稱的話，那麼，我們越是軟弱，我們的責任就越被削減；我們越是邪惡，責任就越少。

If God were to reduce our duty and make it commensurate with our ability, then: the weaker we are, the less is our obligation; the more sinful we are, the less is required of us.

9. 因為人沒有能力遵守上帝的律法而拒絕律法的人，似乎忘記：他們連相信福音的能力都沒有。

Those who reject the law because man has no power to keep it: seem to forget that they have no power even to believe the gospel.

相信福音的吩咐，和遵守律法的吩咐，對罪人來說都是不可能的。

The command to believe is just as impossible for the natural man as the command to obey.

人無能力，並不意味人沒有義務和責任。（約 6：44）

The absence of ability does not imply absence of obligation in either case. (John 6:44)

C. 上帝的誠命與人的無能 **GOD'S COMMANDS AND HUMAN INABILITY**

1. 上帝在福音裡吩咐全人類來信基督。這是人類的責任。

The gospel command to believe Christ is addressed by God to all people. It is their duty.

2. 有人否認這點：因為人沒有屬靈的能力來信耶穌。

Some people deny this because: man lacks the spiritual ability to believe in Jesus.

但是認為人的能力就是他道德責任的標準，是錯誤的。

But it is wrong to imagine that the measure of the sinner's moral duty is his ability.

3. 有很多事是我們應該作的，可是我們沒有道德力量，沒有屬靈能力作出來。

There are many things we should do, but have lost the moral and spiritual power to do.

4. 上帝的律法若降低到人的道德狀況，那就按照他們邪惡的程度而定。最邪惡的人的義務最少，罪孽最輕。上帝的要求若是能變的話，等於說：完全沒有準則管理我們。

If God's law were lowered to men's moral condition, it would be a sliding scale to suit their degrees of sinfulness. The worst man would be under the least obligation, and become the least guilty. If God's requirements were variable, we would be under no rule at all.

5. 上帝的誠命是堅定不移的，不論人多麼邪惡。上帝吩咐全人類悔改，因此人必須悔改，無論他們的罪（有罪性）是否令他們無能做到。

The commandments of God stand, regardless of how bad man is. When He commands all men to repent, they are bound to repent whether their sinfulness makes their wills unable to do so or not.

上帝所吩咐人作的，永遠是人的責任。

***** It is always man's duty to do what God commands him.**

6. 上帝若因人靠自己的能力作不到，不能做到所要求的事，而不斷降低是非標準的話，祂是怎樣的一位上帝？

What kind of God would God be, to keep lowering the standard of what is right, because men do not and cannot, in their own strength, do what is required?

7. 人不可能透過違背律法（犯罪）來從律法的要求釋放。

A person cannot, by breaking the law, free himself from the law's demands.

上帝不因人在他的責任上失敗作為藉口，釋放祂不受這責任的約束。

God does not take a man's failing in his duty as reason to excuse him from that duty.

人失去遵守上帝律法的能力，上帝並不因此失去管理（吩咐）人的權利。

God has not lost his right to command those who have lost their ability to perform.

罪人的無能並沒有使他的責任消失。

The sinner's impotency does not dissolve his obligation.

8. 反對的理由：『吩咐不可能的事，等於徒然吩咐。因此，墮落後上帝的吩咐，都是徒然的。』

回應：上帝必不徒然吩咐；祂的誡命，對義人與惡人都有用途。

Objection: "He who commands impossibilities commands in vain; therefore, the commands since the Fall are in vain." Response: God does not command in vain; His commands have uses and for the righteous and the wicked.

9. 上帝要求未重生的人作他們不能作的事，是公義的。

It is righteous for God to require of unregenerate sinners what they cannot perform.

上帝吩咐他們盡心愛祂：完全，終生遵守祂公義的律法。

He commands them to love Him with all their hearts: perfect and perpetual obedience to His righteous law.

上帝要求罪人作他們做不到的事，是盡然公義的。

It is infinitely just for God to require what sinners are unwilling/unable to do.

律法與救主

THE LAW AND THE SAVIOR

(Ernest C. Reisinger, *The Law and the Gospel*, P&R, 1997, pp. 104-117.)

登山寶訓：耶穌基督與律法之關係：耶穌來不是要廢除律法，不是來改變上帝公義的標準。

The Sermon on the Mount (Matt. 5-7) expresses our Lord's relationship to the law. Any careful study by this sermon of all sermons should conclude that Jesus was not abrogating or changing the moral standard of righteousness. That is clear from his words in Matthew 5:17-20.

Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. "For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven. For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.

耶穌來，是要恢復律法本來的意義：文士和法利賽人使它消失了。

Far from doing away with the law, Jesus is restoring its true and spiritual meaning, which the scribes and Pharisees have lost.

一、耶穌堅決否定，他的倫理教訓與《舊約聖經》的倫理體系有任何沖突。

二、耶穌強調，法利賽人與文士的教訓大錯特錯，人若不超越它，必不能進天國。

Speaking of the whole Old Testament (apparently) in verse 18, the commandments in verse 19, and His main theme of *righteousness* in 5:20, Jesus draws two important conclusions.

- (1) He passionately denies that His ethical teaching is in opposition to, or at variance with, the moral system of the Old Testament. His teaching agrees perfectly with the moral commandments of the law and the prophets.
- (2) He emphasizes that the teaching of the scribes and Pharisees is so erroneous that anyone who does not rise above their ethical standard will surely not enter the kingdom of heaven.

耶穌並沒有把新、舊約聖經對立起來。

Our Lord does not drive a wedge between the Old and the New Testaments, as modern teachers do.

He did not come to annul, abrogate, improve, destroy, or make void the righteousness of the law and the prophets.

耶穌和使徒們不斷地引用、訴諸《舊約聖經》，證明他們支持《舊約》的教導。若把《新約》引用《舊約》的經節刪掉，《新約》則會短的多！

Jesus and His apostles constantly appealed to the Old Testament Scriptures to prove and buttress their teaching. If all the OT quotations were removed from the New Testament, it would be much shorter.

Jesus did not come to destroy the law. He came to explain it – even to expand its application.

That very fact proves that it remains relevant today.

I. 文士與法利賽人誤解律法 THE SCRIBES' AND PHARISEES' MISUSE OF THE LAW

他們如何扭曲純正的信仰：

- 一、注重細節多於原則。
- 二、注重外表多於內心的動機。
- 三、注重人的行為多於生命。

There were three fundamental ways in which the scribes and Pharisees perverted true religion.

- They were more interested in details than principles.
- They were more interested in outward appearance than inner motives.
- They were more interested in doing than being.

耶穌在糾正這些錯誤時，大可以廢除律法。

In addressing these errors, Jesus had a perfect opportunity to discard the law had He wanted to.

But the remedy to Pharisaic legalism was not to annul the law, for the problem was not the law itself, but its misuse.

可是，針對法利賽人的律法主義，耶穌的回應不是廢除律法；祂宣稱：

- 一、祂來不是要破除律法（17 節）。
- 二、祂來是要成全律法（17 節）。
- 三、道德律是永久有效的，人要盡的義務，天地廢去律法都不廢去（18 節）。
- 四、若違背律法上最小的一條，或教導別人如此作，則要獲得莫大的損失（19 節）。
- 五、若遵守律法，教導別人遵守，則獲得獎賞，在天國裏稱為大的（19 節）。

Jesus answers this distortion of the law with five assertions.

- He did not come to destroy the law (v. 17).
- He came to fulfill the law (v. 17).
- The moral law is a perpetual obligation, outlasting heaven and earth (v. 18).
- He who breaks the least of the commandments, and teaches others to do so, shall suffer loss (v. 19).
- He who obeys and teaches others to obey will be rewarded, called great in the kingdom of God (v. 19).

1. 主的律法與人的傳統的對照 THE LAW OF THE LORD VS. THE TRADITIONS OF MEN

耶穌若不是駁斥律法，那麼，祂在處理什麼問題？

If Jesus is not opposing the law itself in this sermon, then what problem is He addressing?

『你們聽見有話說...』

A very crucial recurring phrase in Matthew 5:21-544 is the words, “You have heard that it was said” or “it has been said,” to which Jesus responds, “But I say...” (vv. 21-22; 27-28; 31-32; 33-34; 38-39; 43-44.)

耶穌並沒有說：『誡命說...』

Notice, the passage does not first say “the commandment say.”

It does not contrast what the law says with what Jesus says.

It contrasts what “you have heard” with what “I say.”

耶穌在對照當時流行的，錯誤的律法教導；與祂自己的，完全的對律法的理解。

Jesus is contrasting **the prevalent, erroneous teaching on the law** with His true, full understanding of it.

Where have the people heard what they have been wrongly taught? They have heard it from religious leaders who are preoccupied with minute details and outward actions, at the expense of **central principles, inner motives, and true spirituality**.

文士與法利賽人非常熟悉《舊約聖經》。但他們解釋《聖經》，就把《聖經》的真義解釋走了。

The scribes and Pharisees were well acquainted with the Old Testament Scriptures. But **they had explained the Scriptures away** by their traditions. They were so occupied with the mere appearance of godliness that they missed the central point of the revelation given to them: “You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. But you are not willing to come to Me that you may have life” (John 5: 39-40).

“Well did Isaiah prophesy of you hypocrites, as it is written: ‘This people honors Me with their lips, but their heart is far from Me, and in vain they worship Me, teaching as doctrines the commandments of men.’ For laying aside the commandment of God, you hold the tradition of men – the washing of pitchers and cups, and many other such things you do.” And He said to them, “All too well you reject the commandment of God, that you may keep your tradition.” (Mark 7:6-9)

2. 內心的信仰與外表的宗教的對照

HEART RELIGION VS. EXTERNALISM

What was the problem with the scribes’ and Pharisees’ interpretation of the commandments?

Their basic error was that they missed the meaning of the tenth commandment as it applies to all the others.

The tenth commandment deals with the heart, as well as with externals. Exodus 20:17 teaches the internal meaning of the rest of the commandments: “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, nor his manservant, nor his maidservant, nor his ox, nor his donkey, nor anything that is your neighbor’s.”

Likewise, in Matthew 5:22-46, the Lord is showing that the commandments are more than external.

They go to the heart.

基督教是內心的宗教（信仰）。心若正，行為就必正。

Christianity is a heart religion, and if the heart is right, the external conduct will be right.

Mark 7:21-23: “For from within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, licentiousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile a man.”

Jesus is seeking to correct externalism, legalism, and pharisaism.

Though the Pharisees knew and taught the law, they missed the fact that the law is spiritual (Rom. 7:14).

It was the tenth commandment that revealed Paul’s sin to him and led to his conviction:

“I would not have known sin except through the law. For I would not have known covetousness unless the law had said, ‘You shall not covet’” (Rom. 7:7).

Throughout Matthew 5 Jesus is seeking to restore the real meaning of the moral law when He says repeatedly, “But I say ...” (see vv. 22, 28, 32, 34, 39, 44). The law in the hand of Christ has a merciful administration. Jesus’ dealings with the adulteress woman in John 8 is a good example of His blending mercy with the law.

3. 「廢除」與「成全」律法的對照

DESTRUCTION VS. FULFILLING OF THE LAW

We also learn from this passage that Jesus is seeking to correct the false opinions that the religious leaders have concerning His approach to the law: “I did not come to destroy [the law] but to fulfill” (v. 17).

By their perverted teaching and slavish attachments to their traditions, the Pharisees have cast Jesus as a deceiver who seeks to overthrow the whole law. They have sought to put questions in people’s minds, such as: Does He really believe the Scriptures? Is His teaching new? Is He saying that there is some new way to God? Is He turning His back on our past – all our history, our laws, and our traditions? Has He come to do away with the Scriptures and the law?

耶穌訴諸下列三件事：

- 一、祂來的目的，不是破除，乃是成全律法（17-18 節）。
- 二、律法的本質：必不廢去，雖然天地必廢去（18-19 節）。
- 三、天國的本質：真正的公義，不是感情用事的宗教或虛偽。

Jesus counters by appealing to three realities:

- The very purpose of His coming – not to destroy but to fulfill the law (vv. 17-18).
- The very nature of the law – that it will not pass away, though heaven and earth pass away (vv. 18-19).
- The very nature of the kingdom of heaven – true righteousness, not religious sentimentalism or sanctimonious hypocrisy.

耶穌在馬太福音 5：17-20 所強調的：

- 一、耶穌的教導完全符合《舊約聖經》（17-18 節）。
- 二、耶穌的教導完全駁斥文士與法利賽人的教導。

Throughout Matthew 5:17-20, two principles come to the foreground:

- (1) Jesus’ teaching is in perfect **harmony** with the Old Testament (vv. 17-18).
- (2) His teaching is in complete **disharmony** with the teaching of the scribes and Pharisees.

17-18 節。耶穌在這裏做了空前的宣稱。

Verses 17-18 begin a new section with the words: “Do not think that I came to destroy the Law and the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.”

This is one of the most stupendous claims our Lord ever made.

律法書與先知書的一切話：祂是一切的總歸！

Think of it – everything in all the law and all the prophets culminated in Him.

在這兩節經文裏，耶穌以自己的權柄和印記，肯定了《舊約聖經》。

In these two verses our Lord puts His seal of authority and His imprimatur on the whole Old Testament.

對於 17-19 節，有三種錯誤的解釋：

- 一、耶穌只不過持續舊約的道德責任。
- 二、耶穌廢除了舊約律法，以恩典取代之。舊約與新月被對立起來：摩西與基督對立。
- 三、登山寶訓對今天的基督徒（基督教）沒有關係，是為將來天國時期的。這是時代論的觀點（至少是以前時代論的觀點）。

Verses 17-19 have been the focus of **three erroneous views**:

- That all Jesus did was to continue the Old Testament duties.
- That He abolished the law completely and brought grace instead of law. The teachers of this error set up an antithesis between the Old and New Testaments – between Moses and Christ.
- That the sermon has nothing to do with Christianity today. It is for the kingdom age. This is the dispensational view – or at least was; dispensationalism is changing so much, like a moving target, that one cannot be quite sure what it teaches.

我們必須理解：『廢除』，『律法』，『先知』，和『成全』這幾個字的意義。

In order to understand this crucial passage, it is necessary to have a clear idea of what its key terms mean: **destroy, law, prophets**, and especially **fulfill**.

II. 【不是廢除】“DESTROY”

廢除的意思：消滅，使之失效，破除，不尊重。

From several translations, we learn that “destroy” in verse 17 can mean **“dissolve” or “abrogate” or “undo” or “invalidate” or “dishonor.”**

Conversely, “fulfill” can mean “carry out,” “full [the law and the prophets] to the full measure of the intent and purpose.”

耶穌既然來成全律法，就不可能來破除，消滅律法，使它失效。

The nature of the law’s fulfillment rules out any notion of dissolving, abrogating, or invalidating the law. Jesus’ fulfillment of the law constitutes the confirmation of Old Testament revelation – its validation.

耶穌是律法的化身(embodiment)。耶穌就是律法所要求的公義本身。

Yes, even more, **the law finds in Him its embodiment.**

He is the very embodiment of the righteousness required by the law.

耶穌到地上來的使命，不是廢除上帝公義的標準，也不是來修改十誡，使之更完善。

The purpose of Jesus' mission was ***not to repeal or annul*** God's standards of righteousness, or to improve upon the Ten Commandments.

祂不是來削減誡命的權柄，不是來釋放人，叫人不再須要遵守它。

Nor did He come to lessen their authority or to free men from the obligations of obeying them.

律法今天還是帶有上帝的全部權威。

上帝仍然在表達上帝的本性與旨意。因此天下人類必須遵守它。

If Jesus has not destroyed the law, then ***the law still stands with all of its divine authority.***

And if ***the law still abides as the unchanged expression of God's character and will,*** then ***every creature under heaven is under lasting obligation to obey it.***

When someone becomes a new creature in Christ, he or she does not cease to be a creature under the moral law.

And if our Lord did not destroy the law, beware of preachers who seek to destroy or pervert it.

III. 【律法】與【先知】 “THE LAW” AND “THE PROPHETS”

律法與先知指什麼？簡言之，就是指整本《舊約聖經》。

What is meant by “the Law” and “the Prophets”? In short, the whole Old Testament.

The term “Prophets” clearly means all that we have in the prophetic books of the Old Testament.

先知書：一、宣講律法，二、解釋，應用律法。

Two important aspects of the prophetic books is that (a) they themselves proclaim the law, and (b) they interpret and apply it.

律法是指：道德律，民事律，禮儀律。

The word “Law” in this particular place seems to refer to the entire legal code given to the children of Israel, consisting of three parts: (a) the moral, (b) the judicial, and (c) the ceremonial.

The moral law consists of the Ten Commandments and the great moral principles laid down once and forever to all creatures (including all “new creatures”) of all ages. It will never be abrogated, abolished, or done away with.

The judicial or civil laws were given to the nation of Israel as a theocracy. They were peculiar to the circumstances of Israel at the time and taught men how they were to order their behavior in their relationship to others. To a great degree these laws were an application of the Ten Commandments to one's neighbor (particularly, the second table of the law).

The ceremonial law had to do with the religious worship of Old Testament Israel – their rituals, ceremonies, offerings, sacrifices. These laws prefigured Christ, as we see in Hebrews 9-10.

When our Lord said that He came to fulfill the law, it included all laws.

Our Lord is here referring to everything that the law teaches about worship, life, conduct, and behavior.

From Matthew 5:21 onward, our Lord is speaking, in particular, of the moral law only.

IV. 「成全」“FULFILL”

The very important word “fulfill”: the purpose for which Christ came to earth in reference to the law. There is great difference among respected Bible teachers concerning the meaning of this word.

『成全』包括幾方面的意義：

- 一、遵守律法所吩咐的。
- 二、承擔上帝子民的詛咒。
- 三、實現禮儀律所預表的實體。
- 四、實現（開展）民事律所象征的屬靈統治。
- 五、成就律法書上所有各樣關於彌賽亞的預言（路 24： 44）。

This word “fulfill” in this context means a great many things.

- To obey the precepts of the moral law in its conventional form.
- To endure the curse of the Lord’s people.
- To verify the various types and figures of the ceremonial law.
- To introduce that spiritual system of government of which the judicial law was an emblem.
- To accomplish all the various predictions in the prophets respecting the Messiah (Luke 24:44).

All of this is true, but it is not the whole truth.

還有：耶穌來，完全了上帝的啟示。

There is also a sense in which Jesus came to complete the revelation.

How did Christ fulfill the whole law in these ways?

How did He, for example, fulfill the moral law, the judicial law, and the ceremonial law?

And how does He fulfill the law for all men, both believers and unbelievers?

若沒有基督，律法就不會被成全。

First of all, the law was unfulfilled apart from Christ, as the New Testament teaches us.

The law was empty whenever it is separated from Christ.

Thus, His very coming – His presence among us – was one way in which He fulfilled the law.

耶穌是律法的目標，律法的化身。

He was **the goal and embodiment of the law**, without whom the graciousness and beauty of the law would not have been realized.

約 1： 17.

That is John’s point in the opening chapter of his gospel, where he says, “For the law was given through Moses, but grace and truth came through Jesus Christ” (John 1:17).

所對照的，不是律法與恩典，乃是摩西的時期與基督的時期。

The contrast here is not between law and grace, or between Moses and Christ, but **between the period of Moses and the period of Christ**.

It is a great stumbling block to expect from the law what we can only obtain through Christ.

If you separate the law from Christ, nothing fills the void.

西 2： 17.

That is why Paul says in Colossians 2:17 that the law is “a shadow of things to come, but the substance is of Christ.”

耶穌是律法所預表的實體。

The law came by Moses as the shadow; the **substance – the fulfillment of the law** – came in Jesus Christ.

耶穌住在我們中間，這樣成全了律法。

And so, **He fulfilled the law by His very presence** among us.

加 4: 4.

“When the fullness of the time had come, God sent forth His Son, born of a woman, born under the law” (Gal. 4:4).

耶穌生在律法之下，為了是以完全的順服來成全律法。

He was **born under the law** in order **to fulfill it by His personal obedience**.

耶穌從上帝的話中帶出真正（聖靈）的意義。

Jesus also fulfills the law by His exposition of it in Matthew 5:21-48.

There **He brings out of the Word of God what the Spirit has put into** the Word of God.

耶穌藉著承擔違背律法者的懲罰，來成全律法。

Moreover, He fulfills the law in the sense of **accepting the penalty of lawbreakers**.

加 3: 10-14.

The apostle Paul speaks of that penalty – God’s curse – in Galatians 3:10-14.

For as many as are of the works of the law are under the curse; for it is written, “Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.” But that no one is justified by the law in the sight of God is evident, for “The just shall live by faith.” Yet the law is not of faith, but “The man who does them shall live by them.” Christ has redeemed us from the curse of the law, having become a curse for us, (for it is written, “Cursed is everyone who hangs on a tree”) that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

In that sense Jesus was under the law, having made Himself subject to its penalty.

太 3:13-15.

This, of course, is the point of His discussion with John the Baptist in Matthew 3:13-15:

“Then Jesus came from Galilee to John at the Jordan to be baptized by him. And John tried to prevent Him, saying, ‘I have need to be baptized by You, and are You coming to me?’ But Jesus answered and said to him, ‘Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.’ Then he allowed Him.”

Jesus was symbolically fulfilling all righteousness in His baptism. His baptism with water pointed forward to His baptism in blood upon the cross, by which He fulfilled the penalties of a broken law.

Thus, you cannot separate the law from the cross, or the law from the One who hung upon the cross.

『成全』不是指什麼：

- 一、不是了解律法，結束律法。
- 二、不是加添什麼在律法之上。
- 三、基督不是新摩西，新的律法頒布者。
- 四、主不是給我們一個比律法（十誡）更高的標準。

Clarifying **what “fulfill” does not mean** will help us to understand what it does mean.

- It does not mean to complete or finish the law.

- It does not mean to add to something that has already begun. The idea is not that the Old Testament began certain moral teachings, carrying them only so far, and then our Lord came on the historic scene to carry the law a stage further, concluding its use as He fulfilled it.
- It certainly does not mean that Christ was a new Lawgiver in place of Moses, or that He gave us a moral law that would supersede and replace the law given by Moses. That law was already perfect, and you cannot supersede absolute perfection (Ps. 19:7). Christ was not a new Lawgiver. He was a law-fulfiller. Nowhere in the New (or Old) Testament is He referred to as a new Lawgiver. There is no such thing as an old moral law and a new moral law; there is one eternal standard of righteousness summarized in the Ten Commandments.
- “Fulfill” does not mean that our Lord is giving us a higher standard of the law than we have in the Ten Commandments.

成全律法就是執行律法，完全順服律法，實現一切律法書與先知書上所記載的。

To fulfill the law is to carry it out, to give full obedience to it, literally carrying out everything that has been said and stated in the law and the prophets.

上帝的道德標準一點都不可更改或修正。

God’s absolute moral standards can never be changed or modified to the slightest extent.

律法的道德標準是永久、絕對、永遠的，永不被廢除，永不削減，直到天地廢去（太 5：18）。

The law’s moral demands are permanent, absolute, and eternal and can never be abrogated or reduced “till heaven and earth pass” (Matt. 5:18).

主親自完全的，一生地遵守了律法一切的誡命。因此，我們的主是完全（完美）的主。

Our Lord rendered perfect, personal, and perpetual obedience to all of the law’s precepts.

That is why we can say He was perfect.

祂從心裏遵守律法。He obeyed the law from within His heart.

詩 40：8.

With the psalmist, He could say to the Father, “I delight to do Your will, O my God” (Ps. 40:8).

約 6：38.

Likewise, He could say, “I have come down from heaven, not to do My own will, but the will of Him who sent Me” (John 6:38).

賽 42:21.

In His work on the cross, He fulfilled the prophecy of Isaiah 42:21: “He will magnify the law and make it honorable.”

1. 成全了，可是還是永久性的

FULFILLED YET PERPETUAL

太 5：18.

In Matthew 5:18, Jesus emphasizes that “till heaven and earth pass away, one jot or tittle will by no means pass from the law till all is fulfilled.” He thereby announces the perpetuity of the law.

我們必須分辨，遵守律法與自我稱義之間的不同。

In view of the law's continuing authority, it is extremely important that we ***not confuse law keeping with self-justification.***

羅 3: 20, 加 3: 11.沒有人能夠透過遵守律法而稱義。

The Bible says, "By the deeds of the law no flesh will be justified" (Rom. 3:20).

A man is justified by faith, not by the deeds of the law (Gal. 3:11).

在這一點上，很多人走迷了路。

It is here that many go astray.

他們會這樣理論：律法若在使人得救的事上沒有用處（目的），那麼它還有什麼用？

我們既藉信心得救，律法豈不是無用嗎？

Their reasoning is something like this: If the law serves no purpose in effecting the salvation of sinners, has it no use at all? If we are saved "by faith," is the law useless?

問題是：保羅是否教導我們，律法是被廢除，無效呢？

Does Paul teach us that the law is annulled and abrogated?

羅 3: 31.

Let him answer: "Do we then make void the law through faith? Certainly not! On the contrary, we establish the law" (Rom. 3:31).

人既然是藉著信心稱義，那麼律法豈不是廢除了，《聖經》是否教導無律法主義？

Similarly, A.W. Pink addresses the question, If a man is justified by faith, does that not do away with the law entirely and thus teach lawlessness?

斷乎不是。因信稱義成全（建立）律法。罪人蒙恩得救時，並不成為無律法者。

在他裏面有一股力量，不是廢除律法，乃是成全律法的力量，叫他愛慕律法，願意遵守，不是因為懼怕，乃是因著上帝的愛。(A.W. Pink.)

"By no means. It establishes the law. When a sinner is saved by grace that does not make him lawless. There is power within him which does not destroy, but strengthens the law, and causes him to love the law and have a desire to keep it, not through fear, but through love of God" (*The Law and the Saint* [Pensacola, Fla.: Chapel Library, n.d.], 27.)

不要忘記保羅在羅馬書 3: 21-26 的論點。

我們不可否認：律法是永久的，同時不可忘記保羅在《羅馬書》3:21-26 的論據。

The perpetuity of the law is undeniable, but we must not forget Paul's argument in Romans 3.

But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God which is through faith in Jesus Christ to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth to be a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. (vv. 21-26)

保羅在這裏展示了上帝的救法：藉著相信基督的寶血。（參：羅 3: 28。）

The apostle sets forth the divine way of salvation – "through faith in Christ's blood." He sums up his argument by saying that "a man is justified by faith apart from the deeds of the law" (v. 28).

作王的，不是無律法主義。我們也不是靠守律法與上帝和好。

羅 3：28.

Therefore, lawlessness does not reign, but neither are we made right with God through the keeping of the law.

2. 成全了三種律法

FULFILLMENT OF THREE KINDS OF LAWS

三種律法：民事律，儀式律，和道德律。

基督如何成全了這三種律法？

Three kinds of laws: judicial or civil, ceremonial, and moral.

How did Christ fulfill these different kinds of laws?

成全了民事律 *The judicial law* –

就是對以色列這神治國家而設立的律法，它們在某一個程度上，是十誡的應用。太 21：43

Civil laws peculiar to the nation of Israel as a theocracy, which were somewhat of an application of the Ten Commandments: Jesus said, “The kingdom of God will be taken from you and given to a nation bearing the fruits of it” (Matt. 21:43).

彼前 2：9-10 是針對猶太國家（舊約時期）和外邦人基督徒而說的。

First Peter 2:9-10, speaking of Jewish and gentile Christians, says, “You are a chosen generation, a royal priesthood, a holy nation, His own special people ... who once were not a people but are now the people of God.”

耶穌成全了民事法：祂拆除了猶太人與外邦人之間的牆。弗 2：14。

Jesus fulfilled the civil or judicial law by breaking down the middle wall of partition between Jews and Gentiles (Eph. 2:14). Now they are one in Christ. No one is to be excluded on ethnic grounds.

耶穌同時通過遵守律法所包含的原則，來成全民事律：這些原則乃是十誡的應用。若有人在基督裏，則不再因民事律而被審判定罪。

Jesus also fulfilled the judicial law by obeying the principles embodied in it insofar as they were applications of the Ten Commandments. If anyone is in Christ, he cannot be judged or condemned for failure to keep the judicial law.

成全了禮儀律 *The ceremonial law* –

這些是關於以色列宗教敬拜的規條，例如獻祭和聖殿裏的敬拜等。

Regulations for religious worship concerning burnt offerings, sacrifices, and all other rituals or ceremonies connected with Israel’s worship in the temple and elsewhere:

若仔細研究這些禮儀，我們就看出它們是預表基督的：

Any careful study of the offerings, the sacrifices, and the typology will reveal that:

- 基督乃是舊約獻祭利益所預表的祭。

- Christ is the sacrifice typified in the Old Testament ceremonial sacrifices.
- 祂就是那祭物。
- He is the offering.
- 他是祭壇。
- He is the altar.
- 他也是大祭司。
- He is the High Priest.

祂不僅流了血，同時在天上獻上祂的寶血。一切的禮儀都在祂身上成全了。參：來 9-10 章。

He has not only shed His blood, but has also presented it in heaven. All the ceremonial law was fulfilled in Him (cf. Heb. 9-10).

成全了道德律 *The moral law* –

十誡：耶穌在各方面都順服了祂天父的旨意。

The Ten Commandments: Jesus obeyed the will of His Father in every respect.

主遵守了誡命。

He kept the commandments.

祂為那些沒有遵守誡命的人捨命。

And He died for people who have not kept the commandments.

這就是十字架，和基督教信仰的意義。

That is what the cross and Christianity are all about.

保羅總結了基督的工作。加 3：13。

Paul sums up the work of Christ this way: “Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, ‘Cursed is everyone who hangs on a tree’)” (Gal. 3:13).

3. 耶穌成全律法的其他意義

OTHER SENSES IN WHICH JESUS FULFILLED THE LAW

耶穌恢復了律法的真正意義：『但我說...』。

Jesus fulfilled the law by restoring its proper use and meaning when He repeatedly challenged the Pharisees’ teaching by His words “But I say.”

耶穌完全地遵守了律法，更為不遵守律法的子民的罪承擔懲罰。主耶穌的順服是積極的（順服），與消極的（十字架）。

Jesus performed personal, perfect, perpetual obedience to the precepts of the law, and yet suffered its penalty upon the cross for His people – His active and passive obedience.

耶穌在其他方面成全了律法：

Some other senses of fulfillment of the law:

耶穌在信和不信的人身上都成全了律法。

Jesus fulfills the law in reference to both believer and unbeliever.

在信者身上，耶穌賜信心給他們，叫他們來就完全遵守律法者（祂自己）面前。

In believers' hearts He imparts faith so that they come to Him trusting in the One who alone fulfilled the law.

主的靈賜人愛慕律法的新，和能力與愿望遵守律法。羅 8： 2-4， 耶 31： 33-34.

His Spirit implants within them a love for the law and gives them the power and desire to keep it (Rom. 8:2-4; Jer. 31:33-34).

*To see the law by Christ fulfilled,
And hear His pardoning voice,
Changes a slave into a child,
And duty into choice.*

耶穌如何在不信者身上成全律法？ 執行詛咒。加 3： 10.

How does Christ fulfill the law in the unbeliever? He executes the curse of the law upon the reprobate. "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them" (Gal. 3:10).

耶穌完全了啟示。耶穌自己完全了上帝的工作。約 17： 4.

Also: Jesus came to fulfill the law by completing the revelation. He holds Himself up as the One who "finished the work" (John 17:4).

來 1： 1-2.

The writer of Hebrews explains, "God, who at various times and in different ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son" (Heb. 1:1-2).

保羅完全的宣講了律法。羅 15： 19 用了太 5： 17『成全』一詞。

正如保羅完全，完整，清楚地展示了基督的福音，主耶穌完全恢復了律法的屬靈意義；并高舉律法為上帝永遠的公義標準。

A form of the word translated "fulfill" in Matthew 5:17 is used also in Romans 15:19, where Paul says, "I have **fully preached the gospel** of Christ." Just as Paul fully, clearly, and completely, unfolded the gospel of Christ, so **our Lord fully, clearly, and completely fulfilled the law.**

這樣一來，主耶穌糾正了對律法的誤用：主回復了律法的屬靈意義，同時高舉（堅持）律法是上帝永恒的公義標準。

In doing so, He corrected its wrong use, **restored its spiritual meaning, and upheld it as God's eternal standard of righteousness.**

(Ernest C. Reisinger, *The Law and the Gospel*, P&R, 1997, pp. 104-117.)

律法與恩典 THE LAW AND GRACE

A. 不在律法之下 “NOT UNDER LAW”

1. 《羅馬書》6：14 是最被誤解，誤用的經文之一。
 One of the most misquoted, misunderstood, misapplied verses in the Bible: Romans 6:14.
 你門不再在律法之下，乃在恩典之下：很多人只看了半節。
 忽略上半節，則扭曲整節的意義。
 “You are not under law but under grace.” - only ½ a verse!
 The first clause: “Sin shall have no dominion over you.” Ignoring it distorts meaning of verse.
2. 《羅馬書》6：14 的主題＝稱義。我們被稱義的盼望，唯獨是基督的寶血與公義。
 Romans 6:14's topic = justification. Our hope of justification is not by keeping the law, but by the blood and righteousness of Christ.
 《羅馬書》第3—5章（上下文）＝稱義。
 The whole context of Romans 3-5: justification.
 在稱義的事上的對立：我們稱義是憑恩典，不是靠守律法。
 There is an antithesis in respect to justification – we are justified by grace, not by law.
 但是，律法與恩典之間，同時有着重要的關係。羅 3：31。
 But there is also a vital relationship between law and grace. “Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.” (Rom. 3:31)
3. 律法->恩典的必須性。因為律法顯出我們都是罪人。羅 3：20。
 The law makes grace necessary by showing us that we are sinners. (Rom. 3:20)
 哪裏沒有律法，哪裏就沒有罪。
 Where there is no law, there is no transgression.
 律法因恩典的大能被設立。It is by the power of grace that the law is established.
 《海德堡要理問答》的三部分：罪，恩典，感恩。
 HEIDELBERG CATECHISM is organized by 3 great themes: Guilt, Grace, Gratitude. (Q. 2.)
4. 必須堅守、維護恩典的教義，駁斥『靠守律法稱義』的扭曲。
 The doctrine of grace must be jealously guarded against the distortion of justification by the works of the law.
 同時，必須維護律法的教義，駁斥對律法與恩典關係的誤解。
 But it is equally important that the doctrine of the law be preserved against a wrong conception of its relationship to grace.
 在上帝恩典的計劃中，律法有其正當的地位。
 The law has a proper function in the economy of grace.
 絕對不可引用半節經文來在律法與恩典中作對立。
 We must not set up a false antithesis between the law and grace by quoting ½ verse.

B. 不再管轄 “NO DOMINION”

1. 羅 6: 14 宣告：罪不再管轄你們。

Romans 6:14 declares: “Sin shall not have dominion over you.”

這並不是勸勉，是事實的宣告。

This is not an exhortation, but rather **a statement of fact.**

這是事實，因為你們是在恩典之下。

The reason it is true, is that you are under grace.

律法已經不再管轄基督徒。為什麼？因為恩典的大能。

The law has no dominion over the Christian. Why? Because of the mighty power of grace.

2. 律法管轄每一位沒有被重生的人，因為這種人乃在罪的管轄之下。在罪的管轄之下，就是同時在律法的管轄之下。

The law has dominion over every unconverted person, because he is under the dominion of sin. And to be under the dominion of sin is to be under the dominion of the law.

律法沒有拯救人，使人成聖的能力；但律法有定罪的能力。

The law has no power to save or sanctify, but it had the power to condemn and damn.

每一個被造的人，因為他是被造的，必定是（一）在創造主的律法之下，或（二）在恩典的管轄，就是在基督的管轄之下。

Every creature, by virtue of his creaturehood, is either under the dominion of the Creator’s law, or under the dominion of grace, which is the dominion of Christ.

3. 罪仍然存在在基督徒的生命中，往往有能力阻止他行善。

Sin is still in the Christian, and often has great power to hinder him from doing good.

罪仍然誘惑基督徒，成為他的陷阱。可能擄掠基督徒，好像管轄他一般。

Sin still entices, and ensnares. It may bring the Christian into captivity and seem to reign.

可是這節經文給我們確據：罪必不管轄你們。

But the assurance of this verse is: “Sin shall not have dominion over you.”

你若已重生，罪已不坐在寶座上，你已經出死入生進到另一個國度，你擁有另一位君王：耶穌基督。基督的過度乃是恩典的國度。

If you are born again, sin is dethroned, you are born into another kingdom, you have another King – King Jesus. The kingdom of Christ is the kingdom of grace.

4. 除了獲得恩典的確據以外，我們知道上帝的標準並不改變，這給我們穩固的安慰。

In addition to this assurance of being granted grace, there is stability in knowing that the standards do not change.

上帝永不改變『什麼是正直』；而道德律是正直的。

Grace never changes what is right, and the moral law is right.

5. 上帝的恩典給我們力量，活出正直的。

Grace gives us power to do right.

恩典並沒有設立一個新的『正直』標準。

It does not set up some new standard of right.

因此，恩典與公義的永遠、唯一標準（就是十誡所總結的準則）有着密切的關係。

Grace is, therefore, vitally related to that one eternal standard of righteousness summarized in the Ten Commandments.

6. 律法所能作的 WHAT THE LAW CAN DO

- a. 律法發出命令，向人類有所要求。向人類指出上帝的旨意，道德公義的唯一真實，客觀標準。

The law commands and demands. It sets before all people the will of God, the only true objective standard of moral righteousness.

- b. 律法宣告，每一位違背律法的人都受上帝的審判與定罪。對違背律法的人，只有咒詛。（加 3：10）

The law pronounces the judgment of condemnation upon every lawbreaker. The law has nothing but a curse for lawbreakers. (Gal. 3:10)

- c. 律法暴露人的罪，定人的罪。律法是屬聖靈的（羅 7：14），它既然是上帝的話語，是活的，大有能力的，察驗人的心思意唸（羅 7：7）。

The law exposes and convicts of sin. The law is spiritual (Rom. 7:14), and as the Word of God, it is living and powerful, searching the thoughts and intents of the heart. (Rom. 7:7)

7. 律法所不能作的 WHAT THE LAW CANNOT DO

- a. 律法不能使違背律法的人被稱義。律法沒有提供救法，使我們與上帝恢復正常關係。律法裡沒有赦罪之恩。律法本身沒有遵守它所要求的力量。

The law cannot justify the lawbreaker. Law makes no provision to make us right with God. There is not forgiving grace in the law. It gives no power to fulfill its own demands.

- b. 律法並不赦免人的罪，除去人的罪孽。

The law knows no clemency (forgiveness) for the remission of guilt.

- c. 律法並沒有約束人的能力，使我們從偏路上走向正路。

The law provides no constraining power to restore or reclaim our waywardness.

- d. 律法沒有任何憐憫，感動軟化我們的心，使我們悔改，重新過順服的生活。

The law knows no mercy to melt our hearts in penitence and new obedience.

8. 上帝透過律法看我們，或拖過恩典看我們。在稱義的事上，沒有人同時在律法之下，也在恩典之下的。（駁斥巴特。）

God views us through the lens of either the law or grace, and no one can be under both law and grace at the same time, as far as justification is concerned. (Critique of Karl Barth.)

9. 律法沒有力量勝過罪掌權的勢力，沒有能力消滅罪。律法暴露罪，定它的罪，可是並不提供能力敵擋它。

The law has no strength to dethrone sin or to destroy sin. It discovers sin and condemns sin, but gives no strength to oppose it.

律法指我們向正路，可是並沒有賜我們力量走這段旅程。

The law directs us to the right road to travel but gives no strength for the journey.

10. 律法雖然是公義的，它並不能使罪人稱義。

Though the law is just, it cannot justify sinners.

律法雖是善的，它不能使罪人成為善的，也不能搭救他們脫離罪的權勢。

Though the law is good, it cannot make sinners good or deliver them from the power of sin.

律法雖是聖潔的，可是並不能使罪人成為聖潔；罪人是自己使自己成為不潔的。

Thought the law is holy, it cannot make sinners holy who have made themselves unholy.

羅 6: 14 教導，律法不能作什麼使我們脫離罪的網綁與轄制。從這個角度來看，我們不再在律法之下，乃在恩典之下。

Romans 6:14 teaches that the law can do nothing to relieve the bondage or dominion of sin. In this sense, we are “not under law but under grace.”

11. 但是，啊，上帝的恩典，奇妙的恩典！

But oh, the wonderful word, “grace”! “Grace, grace – marvelous grace.”

奇異恩典，何等甘甜！“Amazing grace – how sweet the sound!”

恩典是上帝主權的恩典與大能，不是約束我們思想與行為的，乃是搭救人，脫離使人作罪的奴僕的不潔思想與行為。

Grace is the sovereign will and power of God, not for regulating thought and conduct, but **for delivering people** from the thought and conduct that binds them as slaves to unholiness.

12. 恩典搭救人脫離罪的權勢（即：違被上帝的律法）。

Grace is the deliverance from the dominion of sin (which is the transgression of the law).

是的，在稱義的事上，律法的功用和能力，與恩典的功用和能力是不同的。

Yes, there is an antithesis in respect to justification between the function and power of the law and the function and power of grace.

可是這方面的對照並不意味，律法對信徒來說就毫無意義了。羅 6: 14

But, this antithesis does not mean that all relevance of the law to the believer is abolished in Romans 6:14.

13. 基督徒不是一個無律法者。

The Christian is NOT LAWLESS.

基督徒並不一個沒有公義標準的人。

The Christian is not without a standard of righteousness.

林前 9: 21: 面對上帝，保羅並不是無律法的。面對基督，他是受律法約束的。

I Cor. 9:21: Paul is not lawless in respect to God; he is law-bound in respect to Christ.

受基督的新律法所約束。

“Under the law to Christ”: = “bound in the new law of Christ.”

不是：『我現在不再在上帝的律法之下，乃在基督的律法之下。—』

Not: “I am not under the law of God but under the law of Christ.”

而是：『我在上帝面前，並不是一個無律法的人。』

But: “I am not being without law toward God.”

他在上帝面前是服在律法之下的，在上帝面前服在律法之下的拯救，就是他向基督是服在律法之下的。

He is under law to God, and this “under law toward God” finds its validation and explanation in his being under law toward Christ.

保羅在上帝面前不是沒有律法，因為他在基督面前是在律法之下。

Paul was “not without law to God,” **because** he was “under the law to Christ.”

父上帝和聖子的公義標準，並不是兩套標準。

God the Father and God the Son do not have two different standards of righteousness.

14. 結論：羅 6：14 的意思不可能是：我們在任何意義下都不在律法之下，我們從一切客觀的行為準則完全脫離。

Conclusion: Romans 6:14 cannot mean that we are not under law in any sense, cut off from any fixed objective standard of conduct.

讀半節經文，然後把律法與恩典對立起來，這個對立是假的，錯誤的，這樣作就完全誤解這節奇妙的經文的意思。

To take half of this verse and set up a false antithesis between law and grace, one misses the whole teaching of this wonderful verse.

這節經文的用意，是要我們有確據，罪不再作王管轄我們這些在恩典之下的人。

This verse is meant for assurance that sin shall not have dominion over those who are under grace.

在恩典之下的意思，就是在福音裡（藉着福音）有份，獲得救恩，並得到與救恩一起賜下的權利，特權與好處。

To be under grace is to have a saving interest in the gospel, with all the rights, privileges, and benefits of the gospel.

15. 最重要的字詞是『權勢』（dominion）。

A most important word is “dominion.”

罪有『權勢』管轄那些沒有重生的人。

Sin has dominion over people in their un-regenerate state.

回轉歸正之後，罪仍然住在基督徒裡，有時候還會有能力阻止行善，促進行惡。罪會誘惑，設立陷阱，把基督徒帶到網羅中，似乎仍然作王。

After conversion, sin is still in the Christian, and often has great power to hinder good or promote evil. Sin entices, ensnares, and brings the Christian into captivity, seeming to reign. **可是罪必不作王。**

But it will not have dominion.

為什麼？因為基督徒是在恩典的大能與掌權之下！

Why? Because the Christian is under the power and dominion of grace!!

16. 《羅馬書》6：14 所表達的，不僅僅是理想的狀態。它告訴我們，目前的狀態之下，什麼是不可能的事，什麼是不再會發生的事。

Rom. 6:14 is expressing more than what ought to be; it tells us what cannot and shall not be. 這一節是絕對的應許：罪必不掌權，管轄真正的信徒。

It is an absolute promise: Sin shall not have dominion over true believers.

這裏所講的，是罪作為暴君，管轄的能力。基督徒，罪必不管轄你！

It is speaking of sin’s tyrannical, governing power. It shall not “lord it over you,” Christian!

藉着重生，罪不在坐在寶座上了。基督進來坐主，不斷地作主。

In regeneration, sin is dethroned. Christ enters as Lord and continues to be Lord.

聖徒屬於另一個國度：基督的國度，恩典的國度。

Saints are of another kingdom – the kingdom of Christ, the kingdom of grace.

罪若能夠管轄基督徒的話，基督徒就有可能滅亡失喪。但這是不可能的！

If sin could reign over Christians, they could be lost and perish. But this can never be!

17. 結論：無律法主義的主要支持經文，只是一節經文裡的幾個字，這幾個字告訴我們罪為什麼不再掌權管轄我們：因為我們不再在律法之下，乃在恩典之下。

Conclusion: The proof-text for antinomianism = a few words in a verse that tells us why sin shall not have dominion over us – because we are not under law but under grace.

這節經文並沒有把律法與恩典對立起來。

This verse does NOT set up an antithesis between law and grace.

這節經文教導我們，蒙恩的人為什麼不是無律法的人。

It teaches us why the recipients of grace will not be lawless.

無律法主義者用了半節經文，破壞了十誡的意義與權威。

The antinomians undermine the Ten Commandments on the basis of ½ verse – and that, robbed of its true meaning!

18. 對一節經文的任何解釋，若不與基督教的經典原則同意的話，不可能是正確的：即：《使徒信經》，主禱文，與十誡。

No exposition of any text is right that does not agree with the principles of Christianity, set down in the Apostles' Creed, the Lord's Prayer, and the Ten Commandments.

你若只用一節經文乃建立一項重要的教義，若仔細攷察，就必發現其實你這樣作是毫無根據的。

When you have only one passage of Scripture on which to form an important doctrine, on closer examination you will probably find you have no basis for that belief.

C. 《羅馬書》6：14 的上下文

THE CONTEXT OF ROMANS 6:14

1. 《羅馬書》6：14 的上下文：《羅馬書》3—5 章。主題：稱義。

The broader context of Romans 6:14 – Romans 3-5. Justification.

2. 唯獨藉着信心稱義：對猶太人來說，帶來兩個問題。

Justification by faith alone – presented two problems among the Jews.

- a. 我們越是犯罪，就月經歷恩典囉！（羅 5：20—21）

The more we sin, the more we experience grace (Rom. 5:20-21).

回應：《羅馬書》第六章：繼續教導『稱義』，但從我們在成聖上的需要來看。

Response: Chapter 6: continues justification, but in terms of our need for sanctification.

- b. 有人懷疑保羅要廢除律法。

Suspicion that Paul was doing away with the law.

回應：《羅馬書》第七章，顯示基督徒與律法的關係的最佳經文。

Response: Chapter 7, the best chapter to show the believer's relationship to the law.

D. 《羅馬書》6: 14: 兩個『因為』

TWO “FOR’S” IN ROMANS 6:14

1. 羅 6: 14 開始的『因為』，把 14 節與前面的 12—13 節（上下文）連接起來，構成完整的一句。我們須把 12, 13, 14 節一口氣來讀！

The little word “for” at the beginning of Rom. 6:14 connects verse 14 to the immediate context, verses 12-13, which are part of a complete statement. Read vv. 12-14 together!

2. 十四節不是吩咐，不是勸勉，乃是說明一件事實，宣稱一個應許，鼓勵，確據。

Verse 14 is not a command or an exhortation, but a statement of fact, a statement of promise, encouragement, and assurance.

14 節解釋了 12—13 節，告訴我們為什麼應該順服這幾節裡所吩咐的。

It explains verses 12-13, giving reason why we should and can obey the commands in those two verses.

你為什麼不可讓罪在你肢體中作王（12 節）？為什麼不可把自己的身體作為不義的奴隸（13 節）？因為罪不不在你門身上作王。

Why should you “not let sin reign in your moral body” (v. 12) and “not present your members as instruments of unrighteousness” (v. 13)? “**For** [because] sin shall have no dominion over you.”

3. 14 節還有另外一個『因為』。

There is a second “for” in verse 14.

可能有人問保羅：『你怎可以這樣武斷的斷言：罪必不在你們身上作王？』

Someone may ask Paul: “How can you make such a dogmatic statement – ‘Sin shall not have dominion over you’?”

保羅回答：因為你們不再在律法之下，乃在恩典之下。

Paul answers: “**For** you are not under law but under grace.”

這就解釋了前面一句話，為什麼可以充滿信心說前面那句話。

This explains the first statement, and why the first statement can be made so confidently.

4. 保羅說指的『律法』是什麼律法？（有不同的解釋。）

To what “law” is the apostle referring here? (Different interpretations.)

不是摩西的律法，乃是廣義的，一般的『律法』：就是管轄所有在基督以外的人的律（原則）。

Not to the Mosaic law, but to “law” in general, i.e., “law” as a principle binding on every creature apart from Christ.

羅 2:14-15: 非基督徒服在律法之下，因為他是上帝所造，律法刻在他的心版上。

Roman 2:14-15 – the non-Christian is under law by the fact that he is a creature upon whose heart the law was written.

因此：從來未聽過摩西律法的外邦人，也服在律法之下，他們自己就是自己的律法。

Therefore: the Gentiles who never heard of the law of Moses were under law; they were a law unto themselves.

他們藉着刻在心中的律法，就能稱義或控告自己或他人。

By the law written on their hearts they were able to accuse or excuse one another.

全人類都在一種律法原則之下。

The whole of mankind is under a principle of law.

5. 服在律法下的意思是：你在上帝面前要證明自己的行為，生活是義的。

Being under law means: you have to justify yourself in the presence of God by your own actions, works, and deeds.

律法，作為使人稱義的法，對人說：『這樣行，就必活』，這裏的意思完全不是摩西的意思或耶穌基督的意思（後者的意思乃是：以謙卑的信心行，就必能活）。

Law as a means of justification comes to man and says, "Do this and you shall live," meaning not at all what Moses and Christ meant by that phrase – do this in humble faith and live.

沒有真的信心，信靠救主基督，而服在律法下，其實就是自以為義（自義）。

Being under law apart from true faith in the Redeemer is simply self-righteousness.

6. 保羅為什麼這麼關注：我們不再在律法之下？

Why is Paul so concerned to say that we are not under law?

因為只有這樣，我們纔能理解：罪必不在你們身上掌權。

Because it is the only way to understand that "sin shall not have dominion over you."

這個問題，在《羅馬書》第七章至 8：4，有更完滿的答復。

This question is more fully answered in Romans 7 – 8:4.

保羅的立場是：沒有任何一種的律法，能搭救我們脫離罪的權勢。

Paul's position is: no law of any kind can deliver us from the power of sin.

E. 《羅馬書》6：14 與你

ROMANS 6:14 AND YOU

1. 一個攷驗 A Test

罪現在管轄你嗎？這個問題不是：你犯罪嗎？（約壹 1：8，1）

Does sin have dominion over you? Not: Do you sin? (I John 1:8, 10)

身為一個從罪的權勢釋放的人，你是否很明顯地願意（愛慕）遵行律法？

Do you manifest a genuine desire to obey, as one set free from sin's dominion?

若要得主的喜悅，而沒有常常願意效法祂形象的習慣，簡直是自己欺騙自己。

To expect the favor of the Lord without a habitual desire to conform to his image, is one of the many delusions of a self-deceived soul.

真基督徒誠懇地願意從罪的權勢釋放；正如他願從自己的罪孽與罪的懲罰釋放一樣。

A Christian has an earnest desire to be delivered from the power of sin as much as he desires to be delivered from the guilt and penalty of sin.

真的基督徒曾經懇求上帝接納他。現在，身為一位基督徒，他懇求上帝使他聖潔。

The true Christian has prayed for acceptance. Now as a Christian, he cries for holiness.

我們心中的寶座，只容一位君王。

The throne of our hearts allows only one ruler.

因此：恩典與罪雖然有時候並存在我們的心中，他們不可能共享我們心中的寶座。

Therefore, although grace and sin may and do co-exist within, they cannot be partners on the throne.

罪，雖然被壓制了，仍然掙扎到底，要試圖在我們裏面作王。

Sin, even when subdued, will struggle to the last to have dominion.

藉着仰望耶穌基督，我們可以誇勝。羅 7：25，8：1，約壹 5：4。

But by looking to Jesus, we will have victory (Rom. 7:25, 8:1; I John 5:4).

2. 應許 A Promise

a. 羅 Rom. 6:14: “Sin shall **not have dominion over you.**”

罪必不在你裏面掌權，而不是必不住在你裏面。

Not: “Sin shall **not dwell in you.**”

b. 不論基督徒多麼聖潔，仍然有罪住在他裏面，若不是因為上帝的恩典的緣故，這罪會毀滅他。罪仍然以滅絕我們為目的，在我們裏面運行。

In the holiest Christian, there is enough remaining sin to destroy him, if it were not for the grace of God, which restrains its deadly operation.

c. 上帝的應許在於『掌權』（作王）和『恩典』這兩個詞。

The promise is in the words “dominion” and “grace.”

『最必不在你們裏面掌權（作王）。』

“Sin shall not have dominion over you.”

d. 一條羊會不留意調到泥漿裏，可是他不會在其中自由自在。

A sheep may stumble into a ditch, but it will not be at home in the mud.

豬若掉到泥漿裏，牠必自由自在，樂在其中。

If a pig falls into the muddy ditch, however, it will be fully at home and wallow in it.

e. 為什麼最必不在你裏面作王的原因：你是在恩典的權勢之下。

Reason: Why won't sin have dominion over you? You are under the power of grace.

律法沒有拯救我們的能力，沒有使我們成聖的能力，沒有保守我們的能力。

There is no power in the law to save, to sanctify, or to preserve you.

能力，是在恩典那裏。

The power is in grace.

最必不在你們裏面作王，因為，罪雖然強，恩典更強。

Sin shall not have dominion, because, though sin is strong, grace is stronger.

撒但雖然強，但恩典更強。

Satan is strong, but grace is stronger.

f. 你裏面必有可怕的爭戰，因為罪仍然內住。但是，罪必不作王。

There will be awful wars within you because of remaining sin.

But – sin shall not have dominion over you.

g. 是的，基督徒，你的確犯罪；可是你並沒有和罪簽了和約。

Yes, Christian, you sin, but you have not signed a peace treaty with sin.

不錯，你并不完全無罪，可是這是你所渴望的。

True, you are not perfectly holy, but you would like to be.

你若真是基督徒，你的心思意念的方向，是完全朝著公義的。

The bent and bias of your mind is toward righteousness if you are a Christian indeed.

腓 1: 6 是你的信念。

You can be “confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ” (Phil. 1:6).

3. 鼓勵，確據 Encouragement and Assurance

- a. 有些基督徒非常軟弱。你若是軟弱的基督徒的話，讓這項真理成為你的鼓勵：罪必不作王，在剛強的是如此，在軟弱的信徒也必是如此。

Some Christians are very weak. If you are a weak Christian, you should find encouragement in the truth that sin shall no more have dominion over the weak or over the strong.

- b. 你們有些信徒在與一些巨大的罪作戰。你若是真的基督徒，你與罪的爭戰不是突然的。罪必不作王，勝過你。

Some of you are fighting with great sins. But if you are a real Christian, your battle with sin is not in vain. Sin shall not have dominion.

- c. 你可能是一位年輕的基督徒，在與你過去壞習慣作戰上，還是起步。罪必不在你裏面作王；你是在恩典之下的人了。

You may be a young Christian, in the early stages of warfare with your past habits. Sin shall not have dominion over you; you are under grace.

- d. 你可能現在退步冷淡，已退到罪中了。上帝要管教你，可是罪必不在你裏面作王。

You may be a backslider – you have fallen back into sin. You will be chastened, but sin shall not have dominion over you.

- e. 世界上有兩個原則激勵我們聖潔。一是律法與我們義務的原則。另外一個，就是恩典與信心的原則。

There are two principles in the world that are meant to promote holiness. The one is the principle of law and duty, and the other is the principle of grace and faith.

- f. 是的，『罪』的律仍然住在我們裏面：這就是為什麼你在裏面有爭戰（羅 7: 23）。可是，你裏面也有『恩典』。

Yes, there is a law of sin remaining – that is why you have an inward warfare (Rom. 7:23). But there is also grace.

4. 罪，叫人困惑的內住者 Sin, the Perplexing Indweller

(從略 omitted)

詩歌兩首 TWO HYMNS

THE INWARD WARFARE – Galatians 5:17

1 1 1 / 1 7 1 / 2 3 2 / 1 - - / 3 3 3 / 3 2 3 / 5 4 3 / 2 - - /
2 2 3 / 4 - 2 / 3 - 4 / 5 - - / 6 6 6 / 5 - 3 / 4 3 2 / 1 - - //

Strange and mysterious is my life, what opposites I feel within!
Stable peace, a constant strife; the rule of grace, the power of sin:
 Too often I am captive led, yet daily triumph in my Head.
 I prize the privilege of prayer, but oh! The backwardness to pray!
Though on the Lord I cast my care, I feel its burden every day;
I seek his will in all I do, yet find my own is working too.
 I call the promises my own, and prize them more than mines of gold.
 Yet though their sweetness I have known, they leave me unimpressed and cold:
One hour upon the truth I feed, the next I know not what I read.
I love the holy day of rest, when Jesus meets his gathered saints:
 Sweet day, of all the week the best! For its return my spirit pants;
 Yet often, through my unbelief it proves a day of guilt and grief.
While on my Savior I rely, I know my foes shall love their aim,
And therefore dare their power defy, assured of conquest through his name;
 But soon my confidence is slain, and all my fears return again.
 Thus different powers within me strive, and grace and sin by turns prevail;
I grieve, rejoice, decline, revive, and victory hangs in doubtful scale:
But Jesus has his promise past, that grace shall overcome at last.

- John Newton

3 / 3 1 3 / 2 7 2 / 1 - 1 / 1 6 1 / 1 5 1 / 7 - 2 / 2 7 2 / 1 3 5 / 5 2 4 / 3 5 6 / 5 3 4 / 3 1 2 / 1 - //

Grace! 'tis a charming sound, harmonious to mine ear;
Heaven with the echo shall resound, and all the earth shall hear.
 Grace first contrived a way to save rebellious man,
 And all the steps that grace display which drew the wondrous plan.
Grace taught my wandering feet to tread the heavenly road
And new supplies each hour I meet while pressing on to God.
 Grace all the work shall crown through everlasting days;
 It lays in heaven the top-most stone and well deserves the praise.

- Philip Doddridge.