

第四十题 律法与恩典（壹）

The Law and Grace (I)

律法与恩典，乃是圣经所论到的两件大东西。我们要认识神，并晓得祂如何对待人，就必须认识律法和恩典。这是需要用相当的工夫来查看的。但我们在这里只能简要的一看。

The law and grace are two great matters in the Bible. If we want to know God and how He deals with man, we must know the law and grace. We will examine the law and grace briefly here, but we must spend much time to examine these matters further.

壹 律法

I. Law

一 律法是什么

A. Since the law is spiritual and holy, it is good. Although man's misuse of the law is not good, the law itself is good.

（一）‘律法是圣洁的，诫命也是圣洁、公义、良善的。’罗马七章十二节，十六节。

1. “The law is holy, and the commandment holy and righteous and good”(Rom. 7:12 , see also v. 16)

律法原是由神降下的，是出乎神的，和神圣洁的性情是相合的，所以是圣洁的；并且和神的公义、良善也是符合的，所以也是公义、良善的。凡律法要我们所作的，向我们所要求的，都是和神圣洁的性情相合的，也都是合乎神的公义和良善的，因为律法的本身乃是一件圣洁、公义、又良善的东西。

The law was given by God. It is out of God and matches God's holy nature. Therefore, it is holy. It also matches God's righteousness and goodness, so it is righteous and good. **Every requirement of the law on us and every demand on us is according to God's holy nature, righteousness, and goodness because the law is holy, righteous, and good.**

（二）‘律法是属乎灵的。’罗马七章十四节。

2. “The law is spiritual”(Rom. 7:14).

神是灵，律法既是出乎神的，也就是属灵的。凡律法所吩咐人作的，都是属灵的。律法虽然是向人的肉体有要求，但律法所要求于人的，都是属灵的，所以是人的肉体所不能作到的。人不能成全律法，不能遵行律法的吩咐，因为人是属肉体的，而律法和律法所吩咐的，都是属灵的。

God is Spirit, and the law is spiritual because the law comes out of God. Every command of the law upon man is spiritual in nature. Although the law places demands upon man's flesh, the requirements upon man are spiritual. Therefore, these requirements cannot be fulfilled by man's flesh. **Man cannot fulfill the law or keep the commandments of the law, because he is fleshly, and the law and its commandments are spiritual.**

（三）‘律法原是好的。’提前一章八节。

3. “The law is good”(1 Tim. 1:8).

律法既是属灵的，既是圣洁、公义、又良善的，当然就是好的。虽然人对律法的取用，有错误的，有不好的，但律法的本身乃是一件好的东西。

Since the law is spiritual and holy, it is good. **Although man's misuse of the law is not good, the law itself is good.**

二 律法是从何时有的

B. The Entrance and Giving of the Law

（一）‘律法本是外添的。’罗马五章二十节。

1. “The law entered in alongside”(Rom. 5:20).

律法是外添的。这话的意思是说，律法不是神的心意原初所有的，不是神对人的旨意原来所定规的，乃是后来外添的，乃是半路加上的。神原没有意思以律法待人，不过到了半路，为着一时的需要，（这需要见

下文律法是为何有的一段，）而暂时加上的。我们知道这个，就能免去对律法一些错误的看法，就不至于像安息日会的人，在今日律法已经成为过去的时候，还要活在律法之下。

According to this verse, the law entered in alongside. [In the beginning the law was not part of God's original ordination for man](#), that is, something according to God's eternal heart's desire. [It entered in alongside; that is, it was added later](#). God never intended to deal with man according to the law; the law was added on the way to the fulfillment of God's desire because of the need discussed in the following sections. Knowing this, we can avoid inaccurate views concerning the law, such as those of the Seventh-day Adventists who still live under the law even though the law is over.

（二）‘那四百三十年以后的律法。’加拉太三章十七节。

2. “The law, having come four hundred and thirty years after”(Gal. 3:17).

在人一再堕落，而堕落到极点，就是造巴别塔完全背叛神以后，神就从那些背叛的人中，召出亚伯拉罕来，应许要赐福给他，就是要以恩典待他。从那时（创十二1~5）起，过了四百三十年，神才降律法给人，要暂时以律法待人。这是证明，律法不是神原初对人的心意，（神原初的心意，是要以应许的恩典待人，）乃是神中途加上的一种临时作法。

Following the creation of man, man fell repeatedly, reaching the lowest point of degradation with mankind's complete rebellion against God in the construction of the tower of Babel. God then called Abraham out of rebellious mankind and promised to bless him by dealing with him according to grace (Gen. 12:1-5). Four hundred and thirty years later, God gave the law to man in order to temporarily deal with man according to the law. This shows that [the law was not God's original desire for man; God's original desire for man was to grace him through the promise. The law was added along the way as a temporary measure.](#)

（三）‘律法本是藉着摩西传的。’约翰一章十七节。

3. “The law was given through Moses”(John 1:17).

律法是到摩西带领以色列人到了西乃山下时候，才传下来。那是约在亚当被造以后二千五百年，即主前一千五百年时候。

The law was not given until Moses brought the Israelites to Mount Sinai. This was about **two thousand five hundred years** after the creation of Adam, around 1500 B.C.

（四）‘没有律法之先，…从亚当到摩西。’罗马五章十三至十四节。

4. “Until the law...from Adam until Moses”(Rom. 5:13-14).

在摩西以前，是没有律法的，从亚当到摩西，二千五百年之久，神对待人都不是用律法。乃是从摩西起，神才暂时以律法待人。这不过只有一千五百年之久，到施浸约翰出来传道，就是主耶稣第一次来，也就是恩典时代开始的时候为止。（太十一13。）

Before Moses there was no law. God did not use the law to deal with man **from the time of Adam to the time of Moses**, a period of about two thousand five hundred years. God began to use the law to deal temporarily with man **at the time of Moses**. This lasted for about one thousand five hundred years, until John the Baptist came to preach. The law ended with **the coming of the Lord Jesus**, which was the beginning of the age of grace and the end of the law (Matt. 11:13).

三 律法是如何有的

C. The Means for Giving the Law

（一）‘天使所传的律法。’行传七章五十三节，加拉太三章十九节，希伯来二章二节。

1. “Received the law as ordinances of angels”(Acts 7:53 ; see also Gal. 3:19 ; Heb. 2:2).

律法乃是藉着天使传的，不是神亲身来传给人的，因为律法不是神对人的本意。这表明，把律法传给人，在神并不感觉是祂对人一件亲切甜美的事。如果祂感觉这是祂对人一件亲切甜美的事，祂就必亲身来作这件事。

[The law was given through angels](#). God did not give it directly to man, because the law was not God's original desire for man. This shows that in the giving of the law to man, God did not feel as if it was a dear and sweet

thing for man. If He had felt that the law was a dear and sweet thing for man, He would have given it to man Himself.

(二) ‘律法本是藉着摩西传的。’ 约翰一章十七节，七章十九节，出埃及二十四章三节。

2. “The law was given through Moses”(John 1:17 ; see also 7:19 ; Exo. 24:3).

律法不只是藉着天使降下的，也是藉着摩西传来的。所以律法乃是经天使和人的手设立的。这些都是说出律法并不是神自己来传给人的。

The law was given not only through angels but also through Moses. Therefore, [the law was established through the hand of angels and man. These two points show that the law was not given to man by God Himself.](#)

(三) ‘众百姓见雷轰、闪电、角声，山上冒烟，就都发颤，远远的站立；对摩西说，求你和我们说话，我们必听，不要神和我们说话，恐怕我们死亡。’ 出埃及二十章十八至十九节，参看出埃及十九章九至二十五节，二十章二十至二十一节，希伯来十二章十八至二十一节。

3. “All the people witnessed the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking; and when the people witnessed it, they trembled and stood at a distance. And they said to Moses, You speak with us, and we will listen; but do not let God speak with us, so we do not die”(Exo. 20:18-19 ; see also 19:9-25 ; 20:20-21 ; Heb. 12:18-21).

神当初在西乃山降律法，乃是在火中降临，那个光景真是可怕，有雷轰、闪电、角声、火焰、密云、暴风，吓得在场的以色列人尽都发颤，远远站立，而不敢近前，甚至要求摩西和他们说话，不要神和他们说话，恐怕他们死亡。这是表明律法不过叫人远离神，并不能叫人亲近神。

When God gave the law at Mount Sinai, He descended in fire. This situation was truly frightening. The Israelites were frightened by the thunder, flashes of lightning, the sound of the trumpet, flames, thick clouds, and the mountain shaking. They trembled and stood at a distance, afraid to come closer. They even asked Moses to not let God speak to them directly so that they would not die. This shows [that the law keeps man far from God. It cannot bring man close to God.](#)

参读：圣经要道，四十题：律法与恩典

Reference: Crucial Truths in the Holy Scriptures, Vol. 4, Ch. 40 The Law and Grace