

第四十题 律法与恩典（贰）

The Law and Grace (II)

壹 律法（续）

I. Law (continued)

四 律法是为何有的（即律法的功用）

D. The Purpose for Giving the Law

（一）‘律法是为何有的呢？原是为过犯添上的’——‘律法本是外添的，叫过犯显多’。加拉太三章十九节，罗马五章二十节。

1. “Why then the law? It was added because of the transgressions”; “The law entered in alongside that the offense might abound”(Gal. 3:19 ; Rom. 5:20).

神在祂对待人的路上，所以中途添上律法，乃是为着人的过犯，为着叫人的过犯显多，就是为着显出人的过犯，好叫人知道自己的罪过，而认识自己。神本来要一也是一以恩典待人，但人不认识自己，就不能投靠神的恩典。当神把以色列人从埃及救出来，带他们到了西乃山下时候，就来对他们说，祂像老鹰把他们背在自己的翅膀上，从埃及带出来。这是祂用恩典的话，对他们说到祂向他们所作的一件恩典的事。他们如果认识自己，就必投靠祂这恩典，而求祂继续以恩典对待他们，负他们一切的责任。但是那时他们不认识自己，所以就没有看重而投靠神的恩典，反倒凭着自己，而对神说，凡神所吩咐的他们都要遵行。这是他们何等不认识自己！何等以为自己还能行神所吩咐的事！所以神就改变了态度，来降律法给他们，叫他们知道他们到底能不能行神所吩咐的事。

In God's way of dealing with man, the law was added along the way because of man's transgressions so that man's offense might abound. **The law was given to expose man's transgressions and to cause man to know that he is sinful.** Only in this way could man know his condition. God originally wanted—and still wants—to deal with man according to grace, but man did not know himself, so he did not see his need for the grace of God. When God saved the Israelites out of Egypt and brought them to Mount Sinai, He told them that He had brought them out of Egypt like an eagle, carrying them on its wings. This was a word of grace to let them know that He was full of grace toward them. If they had known their sinful condition, they would have received His grace and asked Him to continue dealing with them according to grace to bear all their responsibilities. But they did not know themselves, so they did not value or depend on God's grace. Instead, they thought that they could carry out all that God commanded. They did not know themselves. They really thought that they could keep the commandments of God. Therefore, God's attitude changed, and He gave the law to show that they could not keep His commandments.

神原来是以恩典对待他们，像老鹰之于小鹰，是可亲可近的。现在祂改变了态度，要以律法对待他们，而在火焰中临到他们，是极其可畏可怕的。神所以向他们改变了态度，要以律法对待他们，乃是要藉着律法显出他们的过犯，好叫他们知道自己不能遵行神所吩咐的，而认识自己的败坏无能。

God originally dealt with them according to grace. He was near and dear to them, carrying them like an eagle carries its young. But eventually, He had to deal with them according to the law because they did not know themselves, and He came to them in smoke and flames that were awesome and terrible. **God changed the way that He dealt with them because He wanted to expose their transgressions through the law; thus, they would know that they could not keep His commandments, because they were utterly fallen.**

神把律法给他们，实在说来，不是要他们遵行，乃是要他们违犯。当神正在西乃山上降律法给他们的时候，他们就在西乃山下造出金牛犊，而拜了偶像，把律法十条诫命的头三条，全都干犯了。等到摩西领好了神的律法，带着上面写着律法十条诫命的两块法版，从西乃山上下来的时候，看见他们拜偶像，就把两块法版摔碎了。那是证明，律法一领下来，或说正在领下，尚未领下来的时候，就给他们干犯而破坏了。所以神降律法给他们的用意，乃是要给他们干犯，好显出他们的过犯。神为着要显明人的过犯，就在中途添进律法来。律法乃是因这个而有的。律法好像一面镜子，把人的本相照给人看，叫人认识自己；不是把人照坏了，乃是照出显出人原有的坏来。

God did not give the law in order for the children of Israel to keep it; rather, He gave it because He knew that they would break it. In fact, when God was on Mount Sinai giving Moses the law, the children of Israel were at the foot of the mountain making a golden calf and worshipping idols, which broke the first three commandments. After Moses received the law from God and brought down two stone tablets, upon which the law was written, from the top of Mount Sinai, he saw that they were worshipping idols, and he broke the two tablets. Even while the law was being given and even before it was received by the children of Israel, they were trespassing and breaking it. God gave the law so that when it was broken their transgressions would be exposed. [God added the law along the way to expose the transgressions of man. This is the purpose of the law.](#) The law is like a mirror that shows people what they are really like so that they can know themselves. It does not make people evil; it reflects the evil that is already in them.

(二) ‘律法本是叫人知罪’ — ‘非因律法，我就不知何为罪’。罗马三章二十节，七章七节。

2. “Through the law is the clear knowledge of sin”; “I did not know sin except through the law” (Rom. 3:20; 7:7).

律法是为显明人的过犯而添进来的，所以律法的功用就是叫人知罪。若没有律法，人就不知道什么是罪。但是有了律法，人就不只知道什么是罪，并且也知道自己犯了些什么罪。律法叫人确定的知道什么是罪，也叫人确定的知道自己是犯罪的人。

The law was added to expose man’s transgressions, so [the function of the law is to give man the knowledge of sin.](#) Without the law, man would not know what sin is, but with the law, man knows not only what sin is but also what sins he has committed. The law causes man to know sin and to know that he is a sinner.

(三) ‘定罪’ — ‘律法…好塞住各人的口，叫普世的人都伏在神审判之下’。林后三章九节，罗马三章十九节，雅各书二章九节。

3. “Condemnation”; “The law…speaks to those who are under the law, that every mouth may be stopped and all the world may fall under the judgment of God” (2 Cor. 3:9; Rom. 3:19; see also James 2:9).

律法既是叫人知罪的，也就是定人罪的。律法既把人的罪显出来，就塞住人的口，叫人闭口无言，伏在神的审判之下，而定罪自己，承认自己是有罪的，该受神的审判。

Because the law causes man to know sin, it also condemns man. Since the law exposes man’s sin, it stops man’s mouth, making him unable to say anything, and it makes him submit to the judgment of God. [With the law, man is willing to condemn himself and confess that he is a sinner who should receive God’s judgment.](#)

(四) ‘律法是我们训蒙的师傅，叫我们到基督那里，使我们因信称义。’加拉太三章二十四节。

4. “The law has become our child-conductor unto Christ that we might be justified out of faith” (Gal. 3:24).

神的意思是要在基督里以恩典待人。但是人因为不认识自己，就不投靠神的恩典；因为不知道自己有过罪，也就不相信基督。所以神到半路就降下律法，来显明人的过犯，叫人知道自己有过罪，而认识自己。律法既叫人认识自己，知道自己有过罪，就叫人投靠神的恩典，而相信基督。这好像面镜既叫人看见自己面孔上的污秽，就叫人去就近水，而得到洗净一样。所以律法是我们训蒙的师傅，引我们就近基督，使我们因信称义，就是使我们投靠神在基督里的恩典，而得蒙祂的救恩。

God wanted to deal with man through grace in Christ. However, man did not look to the grace of God, because he did not know himself, and because he did not know that he was a sinner, he had no reason to believe in Christ. Therefore, [God came in and gave the law to expose man’s transgressions so that man would know that he is a sinner and thus know himself. Since the law causes man to know that he is a sinner, it causes man to look to God for His grace and to believe in Christ.](#) When a mirror shows a person that his face is dirty, it shows him his need to be cleansed. Thus, the law is our child-conductor unto Christ so that we might be justified out of faith. It causes us to look to God for His grace in Christ and to receive His salvation.

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*