

第四十题 律法与恩典（叁）

The Law and Grace (III)

壹 律法（续）

I. Law (continued)

五 律法的宣言（即律法的原则）

E. The Principle of the Law

（一）‘律法原不本乎信，只说，行这些事的，就必因此活着。’加拉太三章十二节，罗马十章五节，利未记十八章五节。

1. “The law is not of faith, yet, ‘He who does them shall live because of them’” (Gal. 3:12; see also Rom. 10:5; Lev. 18:5).

律法不是本乎信，乃是本乎行。律法的原则不是信，乃是行。律法不是以信为本、为原则，乃是以行为本、为原则。必须‘行’，才能得以活着。这是律法的宣言。

The law is not of faith but of works. **The principle of the law is not faith but works.** The law is not based on faith or on the principle of faith but on works and the principle of works. Under the law we must be those who do in order to live. This is a principle of the law.

（二）‘凡以行律法为本的都是被咒诅的；因为经上记着，凡不常照律法上所记一切之事去行的，就被咒诅。’加拉太三章十节。

2. “As many as are of the works of law are under a curse; for it is written, ‘Cursed is everyone who does not continue in all the things written in the book of the law to do them’” (Gal. 3:10).

律法的原则，是‘行’就活着，就蒙祝福；若不‘行’就必死亡，就必受咒诅。这是律法的原则。也是律法的宣言。

According to the principle of the law, only those who do the works of the law can live and be blessed, and since no one can do the works of the law, there is only death and the curse. This is the principle and the declaration of the law.

（三）‘凡遵守全律法的，只有一条上跌倒，他就是犯了众条。’雅各书二章十节。

3. “Whoever keeps the whole law yet stumbles in one point has become guilty of all” (James 2:10).

律法所要求的‘行’，必须是十足完全的，不可有丝毫的残缺。虽然全律法都遵行了，只要犯了一条，就是犯了全律法。这好像一条铁链，只要断了一环，就是全炼都断了。也好像电灯泡，只要破了一点，或其中的电丝断了一点，就没有用了。律法必须完全遵行才可以。这是律法确定的原则，也是律法清楚的宣言。

The law requires perfection in the keeping of the law. There cannot be the slightest deviation. If one keeps the whole law but eventually stumbles in only one point, it is as if he has broken the whole law. If a link in a chain is broken, the entire chain is broken. If there is only a small break in the filament of a light bulb, the entire light bulb is useless. **In order to be approved according to the law, the entire law must be kept completely.** This is a definite principle of the law and a clear declaration of the law.

六 律法的软弱

F. The Weakness of the Law

（一）‘律法既因肉体软弱，有所不能行的。罗马八章三节。’

1. “The law could not do, in that it was weak through the flesh” (Rom. 8:3).

律法虽是属灵、圣洁、公义、良善的，但因肉体的软弱，就成为无能的。律法是因着人不认识肉体，倒倚靠肉体而降的。律法是向肉体有所要求，要显明肉体的败坏无能，好给人认识肉体。肉体既是败坏无能的，丝毫不能成全律法的要求，也就使律法软弱无能了。

Although the law is spiritual, holy, righteous, and good, it is weak and even impotent because of the flesh. The law was given because man does not know the flesh yet still relies on it. The law places demands on the flesh to expose the corruption and impotence of the flesh so that man can know the flesh. The flesh is corrupted and impotent. It cannot fulfill even the smallest of the law's demands, so the flesh makes the law weak and impotent.

(二) ‘所有的肉体，没有一个，因行律法，能在神面前称义。’ 罗马三章二十节原文，加拉太二章十六节，三章十一节，行传十三章三十九节。

2. “Out of the works of the law no flesh shall be justified before Him” (Rom. 3:20; see also Gal. 2:16; 3:11; Acts 13:39).

律法不能叫人在神面前称义。没有一个人，能因行律法，得蒙神称义。因为人都是肉体，都是败坏软弱的，没有一个有遵行律法的能力，因此律法在人身上，也就成为软弱的。

No one can be justified by God out of the works of the law. Man is corrupt and weak, and no one can keep the law because of the flesh. Thus, the law is weak in man.

(三) ‘先前的诫命，…软弱无益，…律法原来一无所成。’ 希伯来七章十八至十九节原文。

3. “There is...the setting aside of the preceding commandment because of its weakness and unprofitableness (for the law perfected nothing)” (Heb. 7:18-19).

律法既因人的肉体软弱，而成为无能的，就在人身上一无所成。律法虽然能叫人知罪，而认识自己，但那不过是在消极方面的功用。在积极方面，律法并不能叫人脱离罪，更不能叫人蒙神称义，得神喜悦，所以是一无所成。既是一无所成，也就是无益的。

Since the law is weak and impotent through man's flesh, it perfected nothing in man. Although the law can cause man to know sin and to know himself, it has only this function on the negative side. On the positive side, the law cannot cause man to forsake sin or be justified by God in order to please God; therefore, it can accomplish nothing. Since it accomplishes nothing, it is unprofitable.

所以，弟兄姊妹，我们把以上这些圣经看过，就该清楚知道，神没有一点意思要叫人遵行律法。神把律法降给人，不过是要用律法显明人的罪，叫人认识自己。人因为堕落到善恶的知识里面，就以为神要人遵行律法。并且人因为不认识自己，就想要凭自己的力量遵行律法。岂知人自己没有力量遵行律法；神也没有意思要人遵行律法。神是要人藉着律法认识自己的败坏无能，而投靠并接受祂的恩典。

According to the preceding passages of the Bible, we should know that God has no intention for man to keep the law. God gave the law to man because He wanted the law to expose man so that he would know himself. Because of the influence of the tree of the knowledge of good and evil, man thought that God wanted him to keep the law. Furthermore, because he did not know himself, man thought that he could keep the law by his own strength. Since God knew that man did not have the strength to keep the law, He never intended for man to keep the law. God wanted man to know his own corruption and impotence through the law and then receive the grace of 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