

第四十题 律法与恩典（伍）

The Law and Grace (V)

贰 恩典（续）

II. Grace (continued)

三 恩典是如何赐的

C. The Means for Giving Grace

（一）‘这恩典是…在基督耶稣里赐给我们的。’提后一章九节，以弗所一章六节。

1. “Grace, which was given to us in Christ Jesus” (2 Tim. 1:9; see also Eph. 1:6).

神的恩典是在基督里赐给我们的，不像神的律法是在基督之外赐给人的。律法是神在基督之外添上的；恩典是神在基督里计划的，也是神在基督里赐给的。无论神在永远里把祂的恩典赐给我们，或是祂在时间里叫我们得到祂的恩典，都是祂在基督里所作的。

The grace of God was given to us **in Christ Jesus**, unlike the law, which was given to man **apart from Christ**. The law was added by God apart from Christ. Grace was planned by God in Christ and was given by God in Christ. **God’s giving of grace in eternity and our obtaining of grace in time were both accomplished in Christ.**

（二）‘恩典…是由耶稣基督来的。’约翰一章十七节。

2. “Grace...came through Jesus Christ” (John 1:17).

律法是藉着摩西传的，恩典是由主耶稣来的。主耶稣乃是神成为人，所以恩典乃是神成为人，亲自带来赐给我们的。律法不是神的心意，不是神所看重的，所以祂就藉着天使和一个人—摩西—传给人。但恩典是神的心意，是神所非常看重的，所以祂就亲自来赐给人。

The law was given through Moses, but grace came through Jesus Christ. The Lord Jesus is God who became a man, so grace came through God Himself when He became a man. Since the law is not God’s heart’s desire for us, it is not of central importance to Him. Consequently, He gave it to man through angels and a man, Moses. However, grace is fully related to God’s heart’s desire, and He considers it to be very important. Consequently, He came Himself to give it to us.

神为着要把祂所预定赐人的恩典带到人中间，给人得着，祂花了不少的工夫。祂成为肉身，降世为人，到十字架上替人受死，以及从死里复活，而成了那灵进入人里面，都是为着把祂的恩典带到人中间，带到人里面，给人得着并享受。这是祂来作耶稣基督惟一的目的。祂的恩典，都是由祂自己来作的这位耶稣基督带来赐给我们的。

God expended great effort to bring the grace that He purposed to give. He was incarnated, born as a man, went to the cross to die for man, resurrected from the dead, and became the Spirit to enter into man so that grace could be realized, obtained, and enjoyed by man. This was His purpose in coming in the person of Jesus Christ. **Grace came when Jesus Christ came to man.**

（三）‘这恩典是神用诸般智慧聪明，充充足足赏给我们的，都是照祂自己所预定的美意。’以弗所一章八节，九节。

3. “His grace, which He caused to abound to us in all wisdom and prudence, making known to us the mystery of His will according to His good pleasure, which He purposed in Himself” (Eph. 1:7-9).

神的恩典赐给我们，不是简单的，乃是神用诸般的智慧聪明，就是费过思想、计划、和安排，转了许多的弯，而赐给我们的。神为着把祂的恩典赐给我们，曾经作过计划，有过创造和救赎，并为我们安排适宜的环境和人事。这些都是神用诸般的智慧和聪明为我们作的，为要叫我们充充足足的得着祂的恩典。祂这样把恩典赐给我们，乃是照着祂预定的心意，不像祂把律法赐给人，乃是出于祂临时的办法。

God gives grace to us in all wisdom and prudence. He considered, planned, and arranged. In order to give Himself to us as grace, God made a plan, which He accomplished through creation and redemption, and then arranged a proper environment for us, including people and events, so that grace would abound to us. God did everything for us according to His wisdom and prudence so that His grace would abound to us. His giving of

grace was according to His good pleasure, which He purposed in Himself. This is quite different from His giving of the law to man.

四 恩典是为何赐的

D. The Purpose for Giving Grace

(一) ‘神爱’ — ‘因爱我们’ — ‘因祂爱我们的大爱’。约翰三章十六节，以弗所一章五节，二章四至五节。

1. “God so loved”; “In love”; “His great love with which He loved us” (John 3:16; Eph. 1:4; 2:4).

神赐给我们恩典，是因为祂爱我们，是为着成全祂爱我们的心意，达到祂爱我们的目的。

God gives us grace **because He loves us**. This fulfills the desire of His heart and brings us to the goal of His love for us.

(二) ‘叫我们知道祂旨意的奥秘，要照所安排的，在日期满足的时候，使天上地上一切所有的，都在基督里面同归于一。’以弗所一章八至十节，参看以弗所三章九至十一节。

2. “Making known to us the mystery of His will...unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him” (Eph. 1:9-10; see also 3:9-11).

神赐给我们恩典，更是为着成全祂奥秘的计划，使宇宙中的万有都在基督里同归于一，以基督为中心为元首，而彰显祂（神）百般的智慧，以羞辱撒但和他的使者。（这是一个很大的题目，在这里我们不能多说。）

God has given us grace **in order to accomplish the mystery of His will to head up all things in Christ**, the things in the heavens and the things on the earth, so that Christ would be the center and Head, expressing God’s multifarious wisdom and shaming Satan and his angels.

五 恩典的宣言（即恩典的原则）

E. The Principle of Grace

(一) ‘作工的得工价，不算恩典，乃是该得的，惟有不作工的，只信称罪人为义的神，他的信就算为义。’罗马四章四至五节。

1. “Now to the one who works, his wages are not accounted according to grace, but according to what is due. But to the one who does not work, but believes on Him who justifies the ungodly, his faith is accounted as righteousness” (Rom. 4:4-5).

恩典不需要作工（或说有行为），只需要‘信’。不要作工，不要有行为，只要‘信’的，才是恩典。这是恩典的原则，也是恩典的宣言。

Grace does not require works or actions; grace is based on faith. We do not need to work or act; we only need to believe. This is the principle of grace and the declaration of grace.

(二) ‘既是出于恩典，就不在乎行为；不然，恩典就不是恩典了。’罗马十一章六节。

2. “If by grace, it is no longer out of works; otherwise grace is no longer grace” (Rom. 11:6).

律法完全在乎行为，恩典完全不在乎行为。一在乎行为，就不是恩典，而是律法了。律法是以行为为本，以行为为原则；恩典是以信为本，以信为原则。

The law is completely a matter of works; grace is completely apart from works. Once we pay attention to works, we are not under grace but under the law. **The law is out of works and under the principle of works; grace is out of faith and under the principle of faith.**

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