

第四十题 律法与恩典（柒）

The Law and Grace (VII)

参 律法与恩典的比较

III. A Comparison of the Law and Grace

律法	恩典
<b>The Law</b>	<b>Grace</b>
是半路添上的。罗马五章二十节。	是起初原有的。提后一章九节。
Added in alongside (Rom. 5:20).	Existed from the beginning (2 Tim. 1:9).
是使女（妾）的地位。	是主妇的地位。加拉太四章四至七节。
In the position of a concubine.	In the position of a wife (Gal. 4:24-27).
是叫人作奴仆。	是叫人作儿子。加拉太四章四至七节。
Causes man to be a slave.	Enables man to be a son (vv. 4-7).
是说‘行’。加拉太三章十节，	是说，‘信。’罗马四章五节，以弗所二章八节。
Involves work (Gal. 3:10, 12).	Involves faith (Rom. 4:5; Eph. 2:8).
是向人要。	是赐给人。
Makes demands of man.	Gives to man.
是定人的罪。罗马三章十九节。	是称人为义。罗马三章二十四节。
Condemns man (Rom. 3:19).	Justifies man (Rom. 3:24).
是叫人死。林后三章六节。	是叫人活。以弗所二章四至五节。
Causes man to die (2 Cor. 3:6).	Causes man to live (Eph. 2:4-5).
是叫人受咒诅。	是将人从咒诅中赎出来。加拉太三章十三节。
Causes man to be cursed.	Redeems man out of the curse (Gal. 3:13).
是叫人闭口无言。	是叫人开口赞美。
Shuts man's mouth.	Causes man to open his mouth in praise.
是叫人远离神。	是叫人亲近神。
Causes man to be far from God.	Causes man to come near to God.
是叫人怕神。	是叫人爱神。
Makes man afraid of God.	Causes man to love God.
是叫人恨仇敌。马太五章四十	是叫人爱仇敌。马太五章四十四节。三节。
Makes man hate his enemies (Matt. 5:43).	Makes man love his enemies (Matt. 5:44).
是打死悖逆的儿子。申命记二十一章十八至二十一节	是宽恕悖逆的儿子。路加十五章二十至二十四节。
Kills disobedient sons (Deut. 21:18-21).	Forgives disobedient sons (Luke 15:20-24).
是将淫妇打死。约翰八章五节。	是不定她的罪。约翰八章十一节。
Kills adulteresses (John 8:5).	Does not condemn adulteresses (John 8:11).

## 肆 信徒不在律法之下乃在恩典之下

### IV. Believers Not Being under Law but under Grace

(一) ‘你们不在律法之下，乃在恩典之下。’ 罗马六章十四节。

#### 1. “You are not under the law but under grace” (Rom. 6:14).

我们新约的信徒，不在律法之下，乃在恩典之下。所以我们不该回到律法，去活在律法之下，遵守律法字句的规条，只该活在恩典之下，跟随在我们里面的神和祂的生命，而生活行动。

[New Testament believers are not under law but under grace.](#) Therefore, we should not return to the law to live under the law and to keep the letter of the ordinances of the law. We should live under grace, following God and His life within us to live and act.

(二) ‘我们…在…律法上死了，…脱离了律法；叫我们服事主，要按着灵的新样，不按着仪文的旧样。’ 罗马七章六节原文，四节，加拉太二章十九节。

#### 2. “We have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter” (Rom. 7:6, see also v. 4; Gal. 2:19).

我们已经藉着基督的死，在律法上死了，所以我们现在是脱离了律法，服事主，不是按着律法字句仪文的旧样，乃是按着灵里生命的新样。我们若按着字句仪文服事主，就是活在律法之下。我们必须凭着灵和灵里的生命服事主，才是活在恩典之下。所以我们不必管律法的字句仪文，只该顾灵和灵里的生命。因为我们向律法已经死了，叫我们在灵里向神活着。

[We have died through Christ to the law, so we have been discharged from the law to serve the Lord in newness of spirit, not in oldness of letter.](#) If we serve the Lord in oldness of letter, we are living under the law. We must serve the Lord according to the Spirit and the life in our spirit in order to live under grace. Thus, [we should not care for the letter of the law but only for the Spirit and life in the Spirit.](#) We live to God in spirit because we have died to the law.

(三) ‘从此就不在师傅的手下了。’ 加拉太三章二十五节。

#### 3. “We are no longer under a child-conductor” (Gal. 3:25).

律法是我们训蒙的师傅，引我们到基督里，活在恩典之下。我们既已进到基督里，活在恩典之下，从此就不在师傅手下，就不该活在律法之下了。所以所有要回到律法之下的思想或举动，都是极端错误的。要叫人活在律法之下的教训，在今天新约的时候，也是一种混乱真理的异端，是信徒绝对不可接受的。

[The law is a child-conductor to lead us to Christ so that we may live under grace.](#) Since we have entered into Christ and are under grace, we are no longer under the child-conductor, so we should not live under the law. Therefore, any thought or action of returning to live under the law is a great mistake. In the New Testament age any teaching that tells people to live under the law is a confusion of the truth and is heresy. Believers should not receive such teachings.

(四) ‘因信得进入现在所站的这恩典中。’ 罗马五章二节。

#### 4. “We have obtained access by faith into this grace in which we stand” (Rom. 5:2).

我们是已经因信而进入了神的恩典里面，不该再回到律法之下，只该站在这恩典中，一直活在这恩典里。

[We have entered into grace by faith, so we should not return to the law. We should stand in grace and continuously live in grace.](#)

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