

## 神的信实和神的义

### The Faithfulness of God and the Righteousness of God

#### 贰 神的义（续）

#### II. The Righteousness of God (continued)

#### 七 神的义使信徒得洗净

#### G. The Righteousness of God Causing Believers to Be Cleansed

（一）‘神…是公义的，必要…洗净我们一切的不义。’约壹一章九节。

#### 1. “He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness” (1 John 1:9).

神的义因着主耶稣的救赎，怎样叫神必须赦免我们，也照样叫神必须洗净我们。

Just as the righteousness of God requires Him to forgive us because of the redemption of the Lord Jesus, [it also requires Him to cleanse us.](#)

#### 八 神的义使信徒得称义

#### H. The Righteousness of God Causing Believers to Be Justified

（一）‘神摆出祂作施恩座，是藉着人信祂的血，为要显明神的义；在神以宽容越过人先时所犯的罪那事上，为要在今时显明祂的义，使祂自己为义，也称信耶稣的人为义。’罗马三章二十五至二十六节原文。

#### 1. “Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred, with a view to the demonstrating of His righteousness in the present time, so that He might be righteous and the One who justifies him who is of the faith of Jesus” (Rom. 3:25-26).

神既按着祂的公义，在主耶稣身上，审判了旧约和新约一切蒙恩之人的罪，祂的公义就叫祂在旧约的时候一就是‘先时’一宽容蒙恩之人所犯的罪，并在新约的时候一就是‘今时’一称义信主耶稣的人。祂无论在旧约宽容人，或是在新约称义人，都是因着祂是公义的，都是为要显明祂的义。所以乃是祂的义叫祂宽容先时蒙恩的人，并称义今时相信的人。无论何时，人只要相信主耶稣照着祂的公义，为人所流的血一在旧约的时候，是以祭牲的血作预表一祂的公义就叫祂称人为义，就叫人得着祂在主耶稣里，藉着主耶稣向人而有的‘施恩’。无论祂在旧约的时候宽容人，或是祂在新约的时候称义人，都是祂恩待人，向人‘施恩’。祂这样向人‘施恩’，是根据祂的义，是照着祂的义所有的要求，是合乎祂的义所要的条件。因着主耶稣代死的救赎，满足了祂的义向我们所有的要求，成全了祂的义向我们所要的一切条件，祂的义就通过、就称义，就叫祂向我们施恩，而称义我们。

God has judged the sins of the saved ones in the ages of the Old Testament and the New Testament according to His righteousness through the Lord Jesus. In the Old Testament age God’s righteousness caused Him to [pass over sins](#), and in the New Testament age God’s righteousness causes Him to [justify those who are of the faith of Jesus](#). He exercised forbearance under the old covenant and justifies the believers under the new covenant because He is righteous. [Both His forbearance and His justification manifest His righteousness.](#) Man needs only to believe in the blood that has been shed by the Lord Jesus for him, according to God’s righteousness. In the Old Testament age the blood of the sacrifices was a type of the blood of Jesus Christ. God’s righteousness also requires God to justify those who are of the faith of Jesus, enabling man to obtain God through the Lord Jesus and causing God to be propitiatory toward man. Whether in His forbearing of man under the old testament or His justifying of man under the new testament, He is propitiatory toward man because of His righteousness and according to the requirement of His righteousness. His being propitiatory toward man matches the requirements of His righteousness. [The vicarious death of the Lord Jesus satisfied every demand and fulfilled every requirement that God’s righteousness placed on us. His righteousness has resulted in our being accepted and justified.](#)

#### 九 神的义使信徒得永生

#### I. The Righteousness of God Causing Believers to Gain Eternal Life

（一）‘恩典也藉着义作王，叫人因我们的主耶稣基督得永生。’罗马五章二十一节。

**1. “So also grace might reign through righteousness unto eternal life through Jesus Christ our Lord” (Rom. 5:21).**

不只我们信主耶稣的人得赦免、得洗净、得称义，是神的义所使然的，就是我们得永生一得着神永远的生命，也是神的义所使然的。我们得着神永远的生命，虽是出于神的恩典，却是藉着神的义。没有神的义，神的恩典就是要将神的生命赐给我们，也是不能，也是没有路。神的义，是神恩典的路，也为神的恩典开路，叫神的恩典能作王掌权，以合法的手续，将神的生命赐给我们。神的恩典要将生命的活水赐给我们享受，神的义就作这活水的管子，使这活水能流到我们里面。我们必须‘被称义’，才能‘得生命’。（罗五21。）

We who believe in the Lord Jesus receive not only forgiveness, cleansing, and justification through the righteousness of God but even eternal life, the eternal life of God. Although our receiving of the eternal life of God is out of God's grace, it is through His righteousness. Without the righteousness of God, we could not receive the eternal life of God as grace. God would have no way to give us grace. His righteousness opens the way for His grace to reign and for His life to be given to us legally. The grace of God gives us the living water of eternal life for our enjoyment, but the righteousness of God is the pipe that enables this living water to flow into us. We must be justified in order to receive eternal life.

**十 神的义是因信得着的**

**J. The Righteousness of God Being Obtained by Faith**

（一）‘神的义，因信耶稣基督，加给一切相信的人。’罗马三章二十二节，一章十七节。

**1. “The righteousness of God through the faith of Jesus Christ to all those who believe” (Rom. 3:22; see also 1:17).**

神的义，是因着人信主耶稣，而赐给相信的人，所以是人因信得着的。

The righteousness of God is given to all those who believe through the faith of Jesus Christ; it is obtained by man through faith.

（二）‘乃是有那信基督而得的义，就是那藉着信而得之神的义。’腓立比三章九节原文。

**2. “Righteousness...which is through faith in Christ, the righteousness which is out of God and based on faith” (Phil. 3:9).**

我们因信基督而得的义，就是神的义。这义是我们藉着信而得着的。

The righteousness that we receive through faith in Christ is the righteousness of God. This righteousness is obtained by faith.

（三）‘那本来不追求义的外邦人，反得了义，就是因信而行的义。’罗马九章三十节。

**3. “The Gentiles who did not pursue righteousness have laid hold of righteousness, but a righteousness which is out of faith” (Rom. 9:30).**

我们外邦人虽然没有追求律法的义，却因信基督而得着了神的义。

Although the Gentiles did not pursue the righteousness of the law, they obtained the righteousness of God by faith in Christ.

（四）‘不知道神的义，想要立自己的义，就不服神的义了。’罗马十章三节。

**4. “Because they were ignorant of God's righteousness and sought to establish their own righteousness, they were not subject to the righteousness of God” (Rom. 10:3).**

人若轻忽神的义，而想靠行为立自己的义，就不服，就得不着神的义。这就是犹太人所作的。

If man despises the righteousness of God and seeks to establish his own righteousness, he is not subject to the righteousness of God and will not obtain it. This is the situation of the Jews.

（五）‘义若是藉着律法得的，基督就是徒然死了。’加拉太二章二十一节。

**5. “If righteousness is through law, then Christ has died for nothing” (Gal. 2:21).**

人在神面前的义，不是人藉着遵行律法而得的，乃是基督的死叫相信的人得着的。

Man's righteousness before God is **not obtained by keeping the law but by faith in the death of Christ.**

所以，我们该看见，神的信实和神的义，是永远可靠的，负我们一切责任，像两手永远托着我们。

**Both the faithfulness and the righteousness of God are eternally reliable.** All the responsibility for our standing before God rests upon these two matters; **they are like two hands that bear us before God.**

参读：圣经要道，三十五题：神的信实和神的义

*Reference: Crucial Truths in the Holy Scriptures, Vol. 4, Ch. 35 The Faithfulness of God and the Righteousness of God*