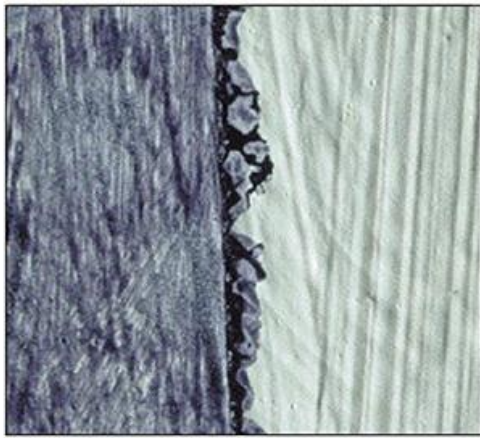


LEROY A. DOBBERSTEIN

Law and Gospel



Bad News—Good News

People's
BIBLE
Teachings

試讀本

大众圣经教导

律法和福音

坏消息——好消息

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试读本

目录

编者前言.....	1
简介.....	3
1.上帝的话语是双重的	5
2.律法和福音——完美的对立	25
3.律法的本质	38
4.福音的本质	56
5.施恩具	71
6.上帝撤销了他的律法	80
7.基督徒的自由	92
8.反对律法	111
9.律法的三种用途	122
10.好行为	134
11.道德化	157
12.路德信仰问答和路德宗认信里的律法和福音	172
13.结论	190
中英对照.....	192
引用文献.....	196
深入阅读.....	197

试读本

编者前言

大众圣经教导是关于圣经所有主要教义教导的一系列丛书。

The People's Bible Teachings is a series of books on all of the main doctrinal teachings of the Bible.

与大众圣经读本的模式相同，本套丛书特地为平信徒而写，书中所涉及的神学术语，都被解释成人们易于理解的日常用语。作者展示了圣经经文是如何直接得到基督教教义的，并且这些教义怎样应用于人们的信仰和生活中。最重要的是，本套丛书展示了圣经的每一个教导，都指向耶稣基督——我们唯一的救主。

Following the pattern set by The People's Bible series, these books are written especially for laypeople. Theological terms, when used, are explained in everyday language so that people can understand them. The authors show how Christian doctrine is drawn directly from clear passages of Scripture and then how those doctrines apply to people's faith and life. Most importantly, these books show how every teaching of Scripture points to Christ, our only Savior.

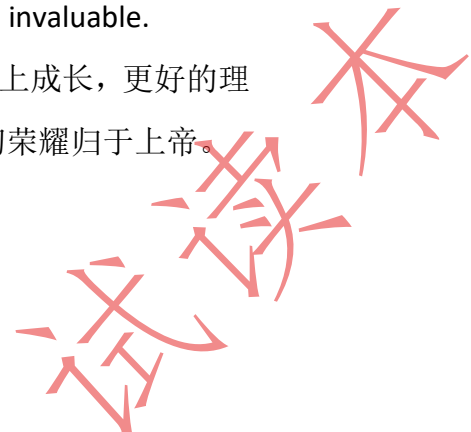
大众圣经教导的每一位作者，都是教会牧师和神学教授，他们有多年的教导圣经的经验，并在知识和实践上都拥有深刻的见解。

The authors of The People's Bible Teachings are parish pastors and professors who have had years of experience teaching the Bible. They are men of scholarship and practical insight.

我们在此表达我们对威斯康辛路德宗神学院的勒罗伊·多贝尔施泰因教授和马丁路德大学的托马斯·纳斯教授的感激之情，他们为本套丛书提供了很多宝贵的建议，他们的见解和帮助都是无价的。

We take this opportunity to express our gratitude to Professor Leroy Dobberstein of Wisconsin Lutheran Seminary, Mequon, Wisconsin, and Professor Thomas Nass of Martin Luther College, New Ulm, Minnesota, for serving as consultants for this series. Their insights and assistance have been invaluable.

我们祈求上帝使用本套丛书，帮助他的子民在真理、知识上成长，更好的理解他拯救的教导，这教导本是他展示给我们的。一切荣耀归于上帝。



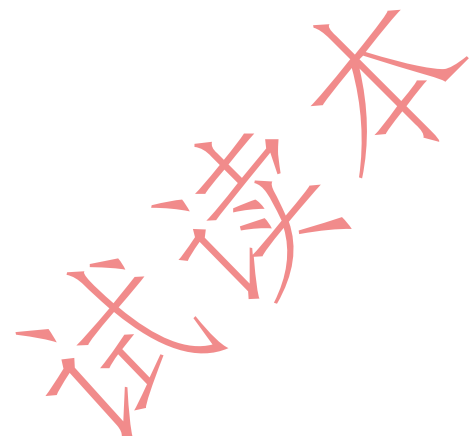
We pray that the Lord will use these volumes to help his people grow in their faith, knowledge, and understanding of his saving teachings, which he has revealed to us in the Bible. To God alone be the glory.

柯蒂斯·A·姜

Curtis A. Jahn

丛书主编

Series Editor



简介

好消息——坏消息！你一定听过这样的笑话。你也可能分享过这样的笑话。在好消息——坏消息的笑话里，一个坏消息吞噬了所有的好消息，在我们的世界中，正是如此。然而，在上帝的世界里，这个准则被颠覆了，它变成了坏消息——好消息。坏消息被好消息所吞噬，这不仅仅是一个笑话，它是很严肃的事情，正如生命和死亡一样严肃。它展示了天堂和地狱的不同。

Good news—bad news! You have heard the jokes. You may have shared a few yourself. In good news—bad news jokes, the bad news eclipses any good news. So it is in our world. In God's world the formula is reversed. It is bad news—good news. Bad news is eclipsed by good news. This is no mere joke; it is serious business, as serious as life and death. It represents the difference between heaven and hell.

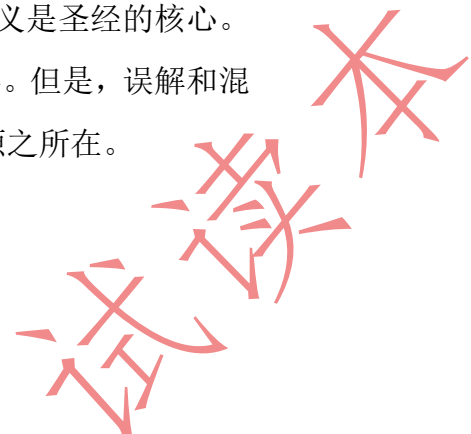
由于罪的影响，我们生活在一个坏消息的世界里。撒旦用坏消息冒充好消息：“因为上帝知道，你们吃的日子眼睛就开了，你们就像上帝一样知道善恶”（创 3:5）。罪将我们第一对父母的生命，也将他们所有后代的生命，笼罩在黑暗之中。所有人在母腹中就有了罪，上帝痛恨罪。“罪的工价乃是死”（罗 6:23）。

We live in a bad news world because of sin. Satan passed off bad news as being good. “When you eat of it your eyes will be opened, and you will be like God, knowing good and evil” (Genesis 3:5). Sin cast a pall over the lives of our first parents and over all of their descendants. All people are born in sin, and God hates sin. “The wages of sin is death” (Romans 6:23).

由于这个世界充满了坏消息，上帝亲自提供了好消息。“上帝爱世人，甚至将他独一的儿子赐给他们，叫一切信他的人不致灭亡，反得永生”（约 3:16）。

For a world filled with bad news, God has provided good news. “God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life” (John 3:16).

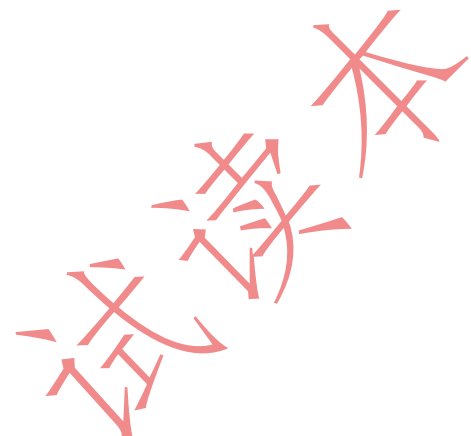
坏消息和好消息，罪和恩典，律法和福音，这两个重要的教义是圣经的核心。它们谱写了圣基督教会的故事，它们也谱写了我们生命的故事。但是，误解和混淆这两个重要的教义，是今天的教会受到诸多问题困扰的根源之所在。



Bad news and good news, sin and grace, law and gospel—these two great doctrines are the very heart and core of Holy Scripture. They tell the story of the holy Christian church. They tell the story of my life. But misunderstanding and confusion of these two great doctrines lie at the root of many of the problems that plague the church today.

清晰的教义！朴素的真理！这个时代的故事！——律法与福音！清晰的理解它们并正确的运用它们，对于我们自己的生命和其他人的生命，都及其重要。我们永恒的救赎取决于此。这本书将向我们展示这一点。愿上帝祝福我们，学习圣经所启示的两大真理：律法与福音。

Clear doctrines! Simple truths! The story of the ages! Law and gospel! How important it is that we understand them clearly and apply them correctly—to our lives and to the lives of others. Our eternal salvation depends upon it! This book will show us how this is so. May God bless our study of what the Bible teaches about these two central doctrines—law and gospel.



1.上帝的话语是双重的

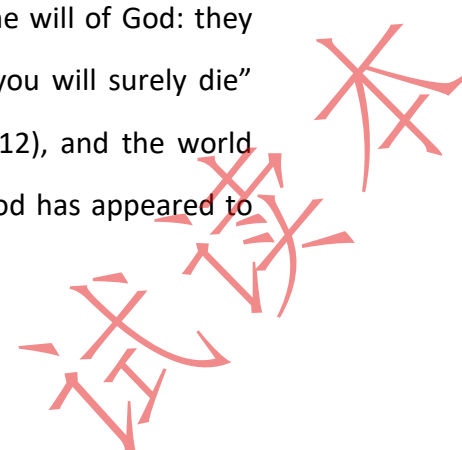
唯一神圣话语 One divine Word

当上帝在西奈山上焚而未毁的荆棘中向摩西显现时，他说：“不要靠近这里。把你脚上的鞋脱下来，因为你所站的地方是圣地”（出 3:5）。摩西站立的地方是圣地，因为它是上帝选择向他的仆人显明他自己的地方。上帝宣告他拣选了摩西，要带领他的子民从埃及为奴之地出来，进入迦南——上帝的应许之地。

When God appeared to Moses at Mount Horeb in the form of a bush that burned but was not consumed, he said, “Take off your sandals, for the place where you are standing is holy ground” (Exodus 3:5). The place where Moses stood was holy because it was the place where God chose to reveal himself to his servant. God announced that he had chosen Moses to lead his people out of slavery in Egypt to Canaan, the Promised Land.

圣经是我们“焚烧的荆棘”，圣经是上帝向罪人显明他自己的地方。就像3500年前在埃及的以色列人一样，所有人都在奴役里，这奴役比雅各的后代，在法老的重担下，成为受苦的奴隶更加的糟糕。整个世界都被罪所奴役。我们的第一对父母，亚当和夏娃，违背了上帝的旨意，吃了那吩咐不可吃的果子，犯了罪。上帝曾说：“只是知善恶的树所出的，你不可吃，因为你吃它的日子必定死”（创 2:17）。所有的人都陷在原罪里面（罗 5:12），由于罪，这个世界面对在地狱中永恒的死亡。然而，为了从罪、死亡和地狱中释放所有人，我们恩慈的上帝向人类显明他自己。上帝向人类显明他和他拯救计划的圣所，就是圣经。

Holy Scripture is our “burning bush.” Scripture is the place where God reveals himself to sinful people. Like the Israelites in Egypt 3,500 years ago, all people are in bondage, but this bondage is worse than the bitter slavery that Jacob’s descendants suffered under the heavy yoke of Pharaoh. The whole world is held in the bondage of sin. Our first parents, Adam and Eve, sinned by disobeying the will of God: they ate of the forbidden fruit. God had said, “When you eat of it you will surely die” (Genesis 2:17). All people share in that original sin (Romans 5:12), and the world faces an eternity in hell because of it. However, our gracious God has appeared to



mankind in order to deliver all people from sin, death, and hell. That holy place where God appeared to reveal himself and his saving plan to the human race is Scripture.

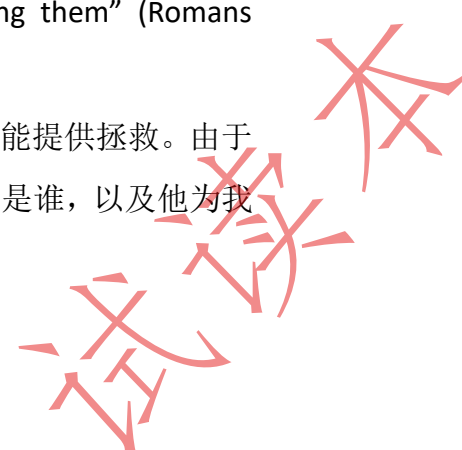
然而，这并不是说离开圣经，人们不知道有一位上帝。通过这个世界的受造物，人们可以知道很多关于上帝的事，人们可以认识到上帝是好的、智慧的、强大的。“自从造天地以来，上帝的永能和神性是明明可知的，虽然眼不能见，但藉着所造之物就可以了解看见，叫人无可推诿”（罗 1:20）。恒星和行星的知识和这个巨大的宇宙，都可以让人看到上帝大能的手。谁能够观察到四季的变换、生命的神迹、人类身体的奇妙，却依然坚持说，没有神呢？只有愚蠢的人能（诗 14:1）！

It is not as though people without the Bible do not know that there is a God. They may know much about God from the creation of the world. People may know that God is good, wise, and powerful from the wonders of his creation. “For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse” (Romans 1:20). The stars and planets in their course and the vastness of the universe should lead people to see the hand of God. Who can observe the seasons of the year, the miracle of life, the wonders of the human body and still say there is no God? Only a fool can (Psalm 14:1).

再则，上帝在起初就浇灌在人们心里的良心，同样证明人们必须向他的创造者负责。“他们显明律法的功用刻在他们心里，他们的良心一同作证—他们的内心挣扎，有时自责，有时为自己辩护”（罗 2:15）。

Furthermore, the conscience, which God implanted into man from the beginning, also testifies to man’s accountability to the Creator. “They show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them” (Romans 2:15).

然而，这些关于上帝的自然知识，尽管很有价值，却并不能提供拯救。由于罪败坏了人类的心，靠自己，没有人能够认识到真正的上帝是谁，以及他为我

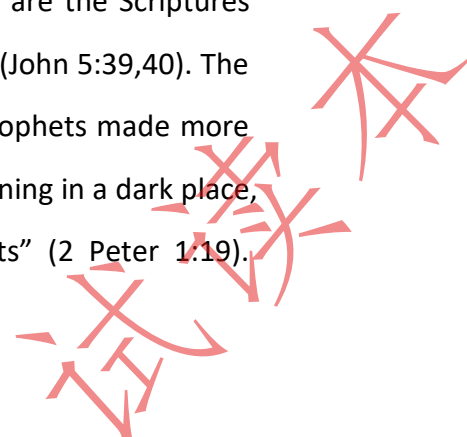


们的救恩做了什么。“然而，属血气的人不接受上帝的灵的事，他反倒以这为愚拙，并且他不能了解，因为这些事惟有属灵的人才能领悟”（林前 2:14）。在最好的情况下，关于上帝的自然知识，也只能让人寻求上帝（徒 17:27）。正如路德所观察到的，关于上帝的自然知识，是人们认识上帝显明话语的一个切入点^[1]。

This natural knowledge of God, however, as valuable as it is, cannot save. Because sin has infested the human heart, no one by himself can know who the true God is or what he has done for our salvation. “The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned” (1 Corinthians 2:14). The natural knowledge of God can, at best, lead only to a seeking after God (Acts 17:27). As Luther observed, the natural knowledge of God is a point of contact for God’s revealed Word.¹

为了学习上帝的真理和永恒的拯救，这个世界必须定睛在上帝默示的圣经之上（提后 3:15,16）。耶稣和他的门徒多次教导罪人，留意摩西和先知在旧约圣经中所写的。对那些质疑他权柄的人，耶稣说：“你们查考圣经，因你们以为其中有永生；而这经正是为我作见证的。然而，你们不肯到我这里来得生命”（约 5:39,40）。使徒彼得确信的宣称：“我们有先知更确实的信息，你们要好好地留意这信息，如同留意照耀在暗处的明灯，直等到天亮，晨星在你们心里升起的时候”（彼后 1:19）。圣经同样宣称福音书作者和使徒所写的为圣：“我们也讲说这些事，不是用人的智慧所教的言语，而是用圣灵所教的言语，用属灵的话解释属灵的事”（林前 2:13）。唯独在圣经中，上帝向我们显明了他拯救的计划。

To learn the truth about God and eternal salvation, the world must look to the divinely revealed Scriptures (2 Timothy 3:15,16). Jesus and his apostles repeatedly directed sinners to the writings of Moses and the prophets, the Old Testament. To those who challenged his authority, Jesus said, “You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me, yet you refuse to come to me to have life” (John 5:39,40). The apostle Peter confidently asserted, “We have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts” (2 Peter 1:19).



Scripture claims no less for the holy writings of the evangelists and apostles: “This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words” (1 Corinthians 2:13). Only in Scripture does God reveal his plan of salvation to us.

唯一神圣真理 **One divine truth**

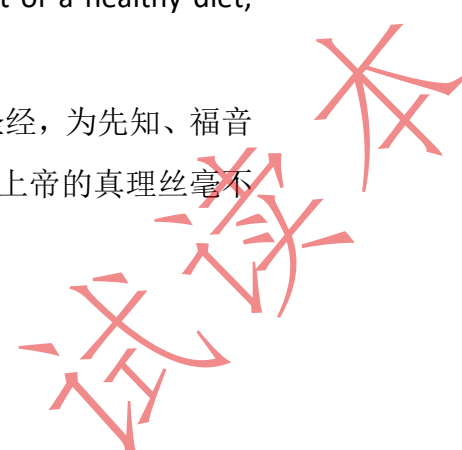
人类的真理本身很有价值。无论是历史、自然，或是科学，人类的真理都提供了一个有价值的结果。比如，我们称历史是一位极好的老师。历史揭露了一个国家来自内部的缺陷和放纵，对其衰败的影响，不比来自外部的暴力更少。由于过去发生的事情往往会重复出现，我们能够从历史中学到很多经验。

Human truth is valuable in its own right. Whether historical, natural, or scientific, human truth serves a valuable end. For example, we speak of history as an excellent teacher. History reveals that the cause of a nation’s fall is usually weaknesses and excesses from within as much as any force from without. Since events of the past tend to repeat themselves, much can be learned from history.

然而，人类的真理以人类的观察为基础，因此，人类真理的可靠性仅仅依赖于人类观察的支持。由于人类的错误，历史课本和科学理论曾经多次被修改。曾经有一段时间人们认为世界是平的，今天试着告诉别人这个“真理”，会是什么结果呢？另外，一个人所坚持是正确的事，另外一个人可能并不会这样认为。一个人相信维生素添加剂是健康饮食的一部分，而另一个人会认为它并不是必须的。

Human truth, however, is based upon human observation. For that reason, human truth is only as reliable as the human observations behind it. More than once history books and scientific theory have been changed because of human error. At one time people believed the world to be flat. Try to tell someone that today! In addition, what is held to be true by one person may not be regarded as true by another. One person believes that vitamin supplements are part of a healthy diet; another person thinks they are unnecessary.

上帝的真理却不是这样！正如只有一本神圣的被默示的圣经，为先知、福音书作者和使徒所写成，因此，也只有一个伟大的神圣的真理。上帝的真理丝毫不



以人类的观察、直觉或观点为基础，它从圣洁、全知、永恒的上帝而出，所有上帝的话语都是真理（约 17:17）。

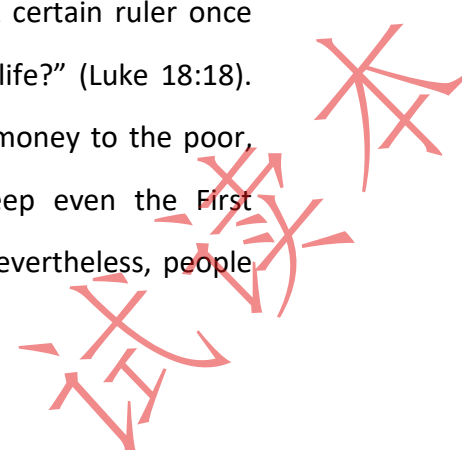
Not so God's truth! Even as there is only one divinely inspired Scripture, written by the prophets, evangelists, and apostles, so there is only one great divine truth. God's truth is not based on mere human observation, intuition, or opinion. It proceeds from the mind of the holy, omniscient, eternal God. All of God's Word is truth (John 17:17).

上帝伟大真理的中心是他在耶稣基督里的恩慈。“上帝爱世人，甚至将他独一的儿子赐给他们，叫一切信他的人不致灭亡，反得永生”（约 3:16）。为了成为罪的赎价，上帝永恒的儿子同样成为真正的人（可 10:45）。他遵守了被人所破坏的一切律法（加 4:4,5），又代替罪人，在十字架上献上他的生命（腓 2:8）。

At the heart of God's great truth is his grace in Christ Jesus. "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16). God's eternal Son also became true man in order to be a ransom for sin (Mark 10:45). He kept the law that man had broken (Galatians 4:4,5) and gave his life on the cross as the sinner's substitute (Philippians 2:8).

从另一个角度来说，任何有关自义的观点，即人类有能力通过某种方式从罪恶的状态中拯救他自己，都是极大的谎言。一个律法师曾经问耶稣说：“善良的老师，我该做什么事才能承受永生？”（路 18:18）。当耶稣告诉他去变卖他一切所有的分给穷人，然后跟随耶稣时，这个人就变得很忧愁。甚至在遵守第一条诫命的时候，他就已经失败了，因为他爱他的财产超过了上帝，然而，人们宣称甚至炫耀说：“我按照黄金法则生活！”通过这种方式，他们认为他们能够被上帝接纳。然而，在上帝眼里，自义并不公义。它是一切谎言中的谎言。

The great lie, on the other hand, is every idea of self-righteousness—that man is able in any way to save himself from his predicament of sin. A certain ruler once asked Jesus: "Good teacher, what must I do to inherit eternal life?" (Luke 18:18). When Jesus told him to sell everything he possessed, give the money to the poor, and follow him, the man became sad. He had failed to keep even the First Commandment, for he loved his possessions more than God. Nevertheless, people



claim and even boast, "I live according to the Golden Rule!" In this way they think they become acceptable before God. However, self-righteousness is no righteousness in God's eyes. It is the lie of all lies.

使徒保罗哀悼以色列人鄙弃上帝的真理，说：“因为不明白上帝的义，想要立自己的义，他们就不服上帝的义了”（罗 10:3）。所有的人在罪中所失落的和以色列人所拒绝的义，因基督一次的恢复，就为所有人完成了。“恩典和真理却是由耶稣基督来的”（约 1:17）。

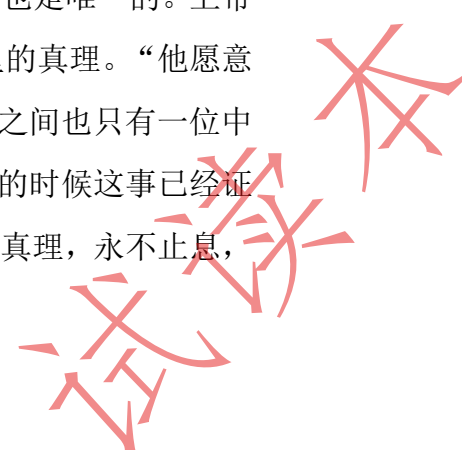
The apostle Paul lamented Israel's disdain for God's truth: "Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness" (Romans 10:3). What all people lost through sin and what Israel rejected, Christ came to restore once and for all. "Grace and truth came through Jesus Christ" (John 1:17).

我们有上帝确定的默示的道，记录在一本特殊的被称为圣经的书中，直到今天。很多现代的圣经诠释者质疑圣经的权威。他们拒绝圣经完全无误。他们坚持圣经在所有的历史和科学事件上不可能都是真的。但是上帝不能说谎。他的话是真的，即使在它涉及历史和科学事件时也是如此。尤其是，当它谈到关于基督为了人类的救赎而做的事情时，它是真的。我永恒的生命奠基于此。

To this very day we have God's sure, prophetic Word recorded in that very special book we call the Bible. Many modern interpreters question the authority of the Bible. They deny the inerrancy of its writings. They insist that it cannot be true in all historic and scientific matters. But God cannot lie. His Word is true, even when it speaks about matters of history and science. Above all, it is true when it speaks about what Christ has done for man's salvation. I can rest my eternal life on it.

唯一神圣旨意

神圣的启示是唯一的，神圣的真理是唯一的，神圣的旨意也是唯一的。上帝拯救的旨意，莫过于所有人都认识并享受他成就在耶稣基督里的真理。“他愿意人人得救，并得以认识真理。因为只有一位上帝，在上帝和人之间也只有一位中保，是成为人的基督耶稣。他献上自己作人人的赎价；在适当的时候这事已经证实了。”（提前 2:4-6）。上帝对罪人的旨意，正如他的启示和真理，永不止息，



因为上帝是不变的。他不改变他的心意。“耶和华的筹算永远立定，他心中的计划万代长存”（诗 33:11）。

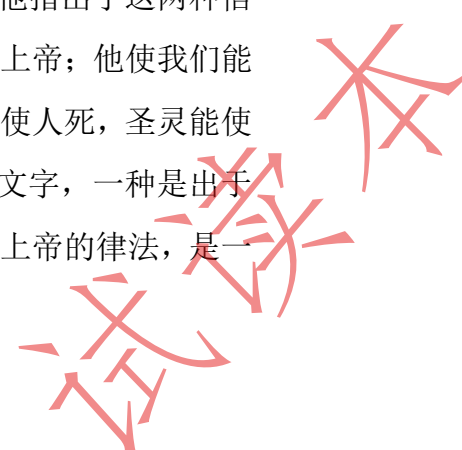
Divine revelation is one. Divine truth is one. So also is divine will. God's saving will is nothing less than that all might know and enjoy his established truth in Jesus Christ. "God our Savior . . . wants all men to be saved and to come to a knowledge of the truth. For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men—the testimony given in its proper time" (1 Timothy 2:3-6). This will of God for sinful man, like his divine revelation and divine truth, is unfailing because God is constant; he does not change his mind. "The plans of the LORD stand firm forever, the purposes of his heart through all generations" (Psalm 33:11).

然而，人们经常改变他们的心意。彼得否认他的上帝（太 26:69-75）；扫罗，上帝所膏立的王，离开了上帝（撒上 15）；大卫王陷入严重的罪（撒下 11）。在人们的生命中，他们总是一次又一次辜负上帝的旨意，但上帝是信实的。他的旨意对所有的罪人，从最大的到最小的，都是一样的。上帝“不愿一人沉沦，而是人人都来悔改”（彼后 3:9）。

People, however, change their minds. Peter denied his Lord (Matthew 26:69-75); Saul, God's appointed king, turned away from God (1 Samuel 15); King David fell into grievous sin (2 Samuel 11). Time after time, people fail to live up to God's will for their lives, but God is faithful. His will for sinners, from the greatest to the least, remains the same. "The Lord . . . [wants] everyone to come to repentance" (2 Peter 3:9).

两种信息 **Two kinds of messages**

为了实现他对罪人永恒不变的旨意，上帝设立了两种信息。我们称它们为律法和福音。当使徒保罗在哥林多人面前为自己的使命辩护时，他指出了这两种信息。“并不是我们凭自己配做什么事，我们之所以配做是出于上帝；他使我们能配作新约的执事，不是文字上的约，而是圣灵的约；因为文字使人死，圣灵能使人活”（林后 3:5,6）。这里保罗谈到了两种约，一种是出于文字，一种是出于圣灵。出于文字的约，保罗指的是上帝的律法。由摩西所传的上帝的律法，是一



种典型的双向之约，这个约定的双方会对他们彼此该做什么协商一致。如果人能够听从上帝，上帝就会祝福他。出于圣灵的约，保罗指的是上帝的福音，它并不是典型的双向之约，确切的说，它是一个单向之约，在这个约定里，上帝承诺为人无条件的（没有如果）做了所有的事，而人什么都不能做。

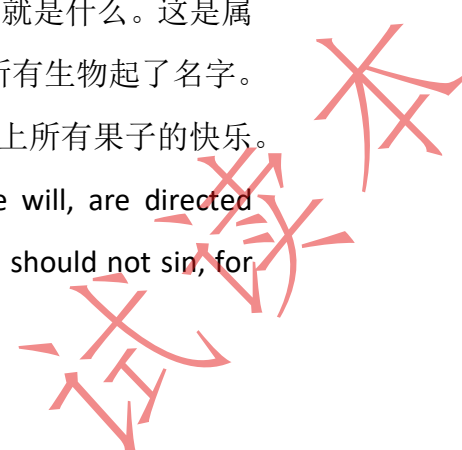
To accomplish his one unchangeable will for sinners, God has established two kinds of messages. We know them as law and gospel. The apostle Paul pointed to these two messages as he defended his ministry to the Corinthians: “Our competence comes from God. He has made us competent as ministers of a new covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life” (2 Corinthians 3:5,6). Here Paul speaks of two covenants (agreements), a covenant of the letter and a covenant of the Spirit. By the covenant of the letter, Paul means the law of God. The law that God gave through Moses was a typical covenant where two parties agreed to do their part. God agreed to bless man if man would obey God. By the covenant of the Spirit, Paul means the gospel. It is not a typical two-sided covenant. Rather, it is a one-sided agreement in which God promises unconditionally (no ifs) to do all for man who is able to do nothing.

使徒约翰同样引用上帝话语中的这两种信息，宣告说：“律法是藉着摩西颁布的；恩典和真理却是由耶稣基督来的”（约 1:17）。

The apostle John cited the same two messages of God’s Word when he announced, “The law was given through Moses; grace and truth came through Jesus Christ” (John 1:17).

这两种信息，或者说，上帝神圣旨意的两种形式，沿着两条不同的方向直接指向人。人不应该犯罪，这是上帝的旨意，因为上帝创造人的时候是按照他的形象造的，也就是说，并没有罪。圣洁而无罪，人拥有关于善恶完美的知识。人不仅知道上帝的旨意，他也能够行出上帝的旨意。在他无罪的状态里，人和上帝居住在完美的和谐之中。上帝的旨意是什么，亚当和夏娃的旨意就是什么。这是属亚当的特权，由于上帝所赐的卓越的知识，他为上帝创造的所有生物起了名字。除了那棵分辨善恶树上的果子以外，亚当和夏娃享受吃园中树上所有果子的快乐。

The two kinds of messages, or two forms of God’s divine will, are directed towards people along two distinct lines. It is God’s will that man should not sin, for

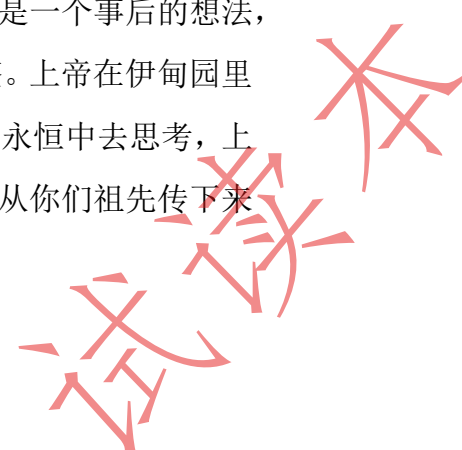


God created man in his own image, that is, without sin. Holy and without sin, man possessed a knowledge of right and wrong. Not only did man know God's will, but he was also able to do it. In his sinless state man lived in perfect harmony with God. What God willed, Adam and Eve willed. It was Adam's great privilege, with the superior knowledge given to him, to name all the creatures God had made. Adam and Eve found delight in eating of all the trees in the garden except the tree of the knowledge of good and evil.

从罪中拯救人，恢复他堕落之前的形象，这同样是上帝的旨意。由于撒旦的试探，亚当和夏娃失去了他们圣洁的形象。当他们吃了那禁止吃的果子时，他们违背了上帝的旨意。他们不再享受和上帝完美的关系，他们不再因上帝完美的旨意而欢喜。死亡笼罩了伊甸园，因为上帝曾说：“你吃它的日子必定死”（创2:17）。当上帝来到他们面前时，他们隐藏了起来。在上帝使男人和女人面对他们的罪之后，他立刻通过审判撒旦，将拯救赐给他们。“我要使你和女人彼此为仇，你的后裔和女人的后裔也彼此为仇。他要伤你的头，你要伤他的脚跟”（创3:15）通过这些话，上帝应许从罪中会兴起一位救主。

It is also God's will to rescue man from the sin into which he has fallen. Through the temptation of Satan, a fallen angel, Adam and Eve lost the divine image. They disobeyed God's will when they ate of the forbidden tree. They no longer enjoyed perfect fellowship with God; they no longer delighted in his perfect will. The pall of death fell upon the garden, for God had said, "When you eat of it you will surely die" (Genesis 2:17). When God came to them, they hid. After the Lord had confronted the man and the woman with their sin, he immediately came to their rescue by saying to Satan, "I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel" (Genesis 3:15). With these words God promised a Savior from sin.

上帝通过女人的后裔为堕落的人类预备救恩的旨意，并不是一个事后的想法，或一个突然改变的计划，或关于他神圣旨意的一个巧妙的调整。上帝在伊甸园里显明的，出于他永恒的计划。彼得自始至终都将他的读者带到永恒中去思考，上帝奇妙的计划和他为人类救恩的行动。“你们知道，你们得以从你们祖先传下来



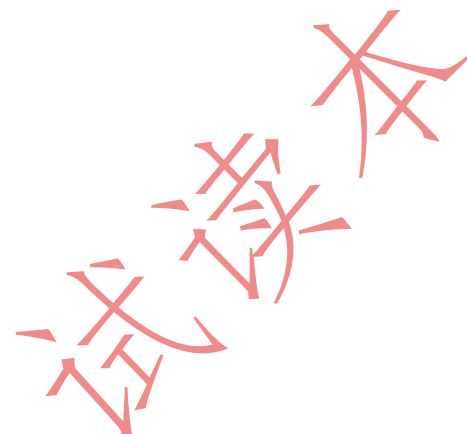
虚妄的行为中救赎出来，不是靠着会朽坏的金银等物，而是凭着基督的宝血，如同无瑕疵、无玷污的羔羊的血。基督是上帝在创世以前所预知，而在这末世才为你们显现的”（彼前 1:18-20）。

God's decree of salvation for fallen mankind through the Offspring of the woman was not some kind of afterthought or a sudden change of plan or a clever adjustment of his divine will. What God revealed in the garden he had planned from eternity. Peter takes his readers all the way back into eternity to contemplate the wonders of God's plan and act of salvation for man: "For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for your sake" (1 Peter 1:18-20).

人不应该犯罪，这是上帝的旨意，因此上帝向罪人显明了他圣洁的律法。将这个世界从罪的奴役中解救出来，这是上帝的旨意，因此上帝显明了他的福音。律法和福音是上帝话语两种不同的教导。事实上，它们是完美的对立。一些人会说它们是矛盾的。然而，任何矛盾，都只存在于人类的头脑里，而不存在于上帝那里。律法与福音都展示了唯一神圣的旨意、唯一神圣的真理、唯一神圣的启示。

It is God's will that man should not sin; therefore God has revealed to sinners his holy law. It is God's will to rescue the world from the bondage of sin; therefore he has revealed his blessed gospel. Law and gospel are two distinct teachings of the Word. In fact, they are perfect opposites. Some would say that they are contradictory. Any contradiction, however, is to be found in man's mind, not in God. Both law and gospel represent one divine will, one divine truth, one divine revelation.

律法与福音有很多共同之处 Law and gospel have much in common



律法与福音是对立的，但是它们并不彼此敌对。这话听起来好像很矛盾。因此，在我们考虑律法和福音对立的本质之前，我们需要看到圣经中这两条重要教义的共同之处。

Law and gospel are opposites, but they are not opposed to each other. That, in itself, sounds like a contradiction. Therefore, before we consider the opposite natures of law and gospel, we need to observe how much these two great doctrines of the Bible have in common.

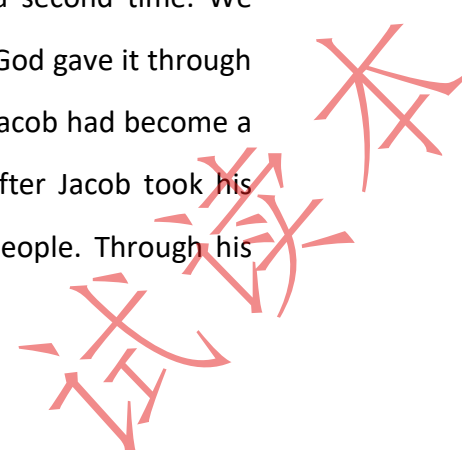
都出自神圣的启示 **By divine revelation**

就像我们曾经提到的，律法和福音都出自神圣的启示。当上帝创造人时，他将律法铭刻在人的心里。人完美的知道上帝永恒的旨意。不需要更多的命令，也不需要额外的启示。然后人犯了罪，他关于上帝旨意的知识不再完美，他的良心再也不能为他提供可靠的指引。

As we have already noted, both the law and the gospel were given by divine revelation. God inscribed his law upon man's heart when he created man. Man knew God's immutable will perfectly. No further instruction, no additional revelation, was necessary. Then man fell into sin. His knowledge of God's will was no longer perfect. His conscience could no longer serve as an infallible guide.

因此，在他选定的时间，上帝再次赐下他的律法。我们通常称其为摩西之约或西奈山之约，因为它是上帝在西奈山上借着摩西颁布的。按照上帝的应许，亚伯拉罕、以撒和雅各的后代发展壮大，成为大族。但是在雅各带领他的全家进入埃及和约瑟死后。他们成了奴隶。通过他拣选的领袖摩西，上帝将以色列人从埃及解救出来，带领他的子民到了西奈山，这西奈山在埃及和迦南中间。上帝在西奈山直接向他的子民说话。上帝呼召摩西五次登上西奈山，为了直接向摩西传达，上帝对他子民的旨意。

Therefore, in his own appointed time, God gave his law a second time. We commonly refer to this as the Mosaic or Sinaitic Covenant, since God gave it through Moses at Mount Sinai. The descendants of Abraham, Isaac, and Jacob had become a numerous people, a nation, according to God's promise. But after Jacob took his family into Egypt and Joseph died, they became an enslaved people. Through his



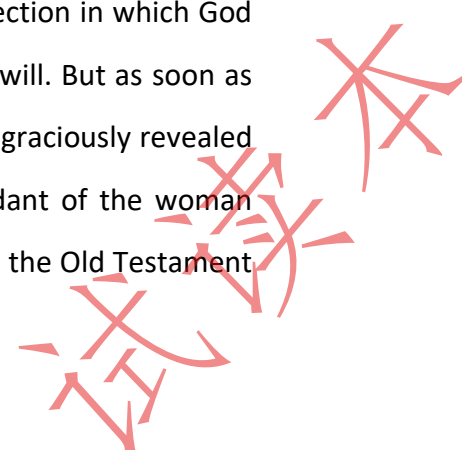
chosen leader, Moses, God rescued Israel from Egypt and brought his people to Mount Sinai, between Egypt and Canaan. At Mount Sinai God spoke directly to the people from the mountain. God summoned Moses up the mountain five times in order to communicate directly to him his will for his people.

除了重申在起初就铭刻在人们心中的这些原则（自然律或道德律）之外，上帝同样给了旧约时代的以色列人关于敬拜的律法（礼仪律）和关于政府的律法（民事律）。虽然摩西或西奈山之约随后被废除了（见第 6 章），上帝对所有人圣洁的旨意并没有改变。对新约时代上帝的子民来说，它是一样的。新约圣经自始至终都在重申，那从起初就被上帝显明在道德律里的训诲。

In addition to restating those principles that were inscribed on the heart of man from the beginning (natural or moral law), God also gave to the Old Testament Israelites laws concerning worship (ceremonial law) and laws regarding government (civil law). Though the Mosaic or Sinaitic Covenant was later set aside (see Chapter 6), God's holy will for all people did not change. It is the same for God's New Testament people. The New Testament Scripture consistently restates those precepts of the natural law revealed by God from the beginning.

福音同样出自神圣的启示。和律法不同，福音并没有写在人的心里。如果人持续住在上帝创造人的完美的状态里面，人并不需要其它任何有关上帝旨意的启示。但是当人吃了不可吃的果子，失去了他起初的自由，上帝恩慈的显明了他的福音：那个救主，将成为女人的后裔（创 3:15）。从伊甸园到伯利恒，旧约圣经充满了关于救主的应许，他会来从罪中夺回这个世界。上帝对列祖，并通过先知在摩西和约书亚时代，在士师时代，在君王时代，不断更新他福音的应许。每一个新的启示都被补充到之前的启示中，直到以色列人知道了他们需要知道的每一件事，使他们能够透过弥赛亚的形象和工作认出他来。

The gospel is no less by divine revelation. Unlike the law, it was not written in the heart of man. As long as man continued in that state of perfection in which God made him, there was no need for any other revelation of divine will. But as soon as man ate of the forbidden fruit and lost his original freedom, God graciously revealed the gospel, the promise of the Savior who would be a descendant of the woman (Genesis 3:15). From the Garden of Eden to Bethlehem's manger, the Old Testament



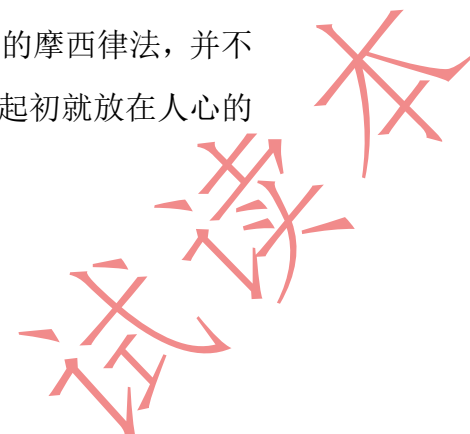
Scripture is filled with the promises of the good news of a Savior who would come to redeem the world from sin. God renewed his gospel promise to the patriarchs and by the prophets during the days of Moses and Joshua, the judges, and the kings. Each additional revelation complemented those that preceded it until Israel was able to know everything it needed to know to recognize the Messiah in his person and in his work.

不要忽略律法和福音都是上帝启示的圣约，圣经称它们为旧约和新约（加 3），同时存在了数个世纪。旧约，即摩西律法，存在于摩西时代并持续发挥作用，直到基督的死亡和复活（见第 6 章），福音，即保罗所说的新约，从上帝在伊甸园里赐下一个救主的应许开始，事实上存在的更久。福音是新约，并不是基于时间的顺序，而是因为福音优先于律法。福音持续的发挥作用，直到世代的终结。

Not to be overlooked in God's revelation of the law and the gospel is that both covenants, which Scripture calls the old and the new (Galatians 3), existed side by side for centuries. The old covenant, the law was in existence from the time of Moses and remained in effect until Christ's death and resurrection (see Chapter 6). The gospel, which Paul calls the new covenant, was actually in existence longer, from the time God made the first promise of a Savior in the Garden of Eden. The gospel is new, not in the sense of time, but in the sense of being superior to the law. The gospel remains in effect until the end of time.

都有普适的应用 **Universal in application**

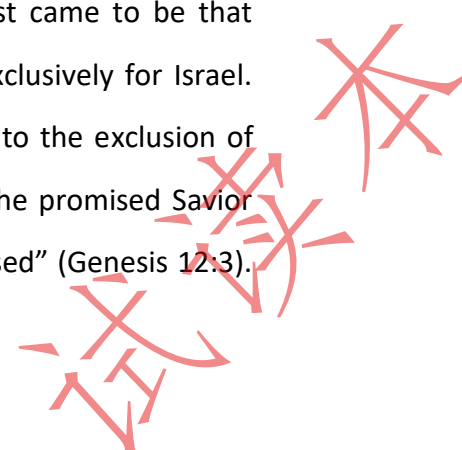
律法和福音，本质对立却并不彼此敌对，都有着普适的应用。律法适用于所有人。当在罗马的基督徒，因对律法的误解，产生了对摩西律法和它用途的困惑时，使徒保罗清晰的陈述道，“那又怎么样呢？我们比他们强吗？绝不是！因我们已经指证：犹太人和希腊人都在罪恶之下。我们知道律法所说的话都是对律法之下的人说的，好塞住各人的口，使普世的人都伏在上帝的审判之下”（罗 3:9,19）。上帝坚持所有的人都需要为他们的罪负责。犹太人，拥有成文的摩西律法，并不好于没有它的外邦人。摩西律法，彻底地指控犹太人，正如从起初就放在人心的自然律，彻底地指控外邦人一样。



Both law and gospel, opposites in nature but not in opposition to each other, are universal in application. The law applies to all people. When the question of the moral law and its application arose among the Christians in Rome because of misunderstanding concerning the law, the apostle Paul plainly stated, “What shall we conclude then? Are we any better? Not at all! We have already made the charge that Jews and Gentiles alike are all under sin. Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God” (Romans 3:9,19). God holds all people accountable for their sin. Jews, who had the Mosaic law code, were no better than Gentiles, who did not have it. The Mosaic law condemned the Jews just as soundly as the natural law, given from the beginning, condemned the Gentiles.

福音在应用中同样是普适的。事实上，如果律法普适的应用，对于教会完成它神圣的委任，十分重要的话（它确实是），福音的普适性，就是关键。在伊甸园里上帝应许了一位救主，撤销所有撒旦所做的，或者从积极地角度陈述，恢复一切被撒旦所破坏的。上帝应许了这个堕落的世界一位救主，而耶稣来到世界，成为这位救主。的确，在旧约中，摩西之约仅仅赐给了以色列人，救主的应许也首先赐给以色列人，但外邦人从来没有被排除在外。上帝应许亚伯拉罕，借着祂，即通过那个从他而出的后裔，上帝应许的救主，“地上的万族都必得福”（创 12:3）。先知宣称外邦人将会聚集在弥赛亚的教会里，以赛亚使用“远方的众民”（赛 49:1），“寄居的”（赛 14:1），“外邦人”（赛 56:6）和“地极”（赛 49:6），来描述新约教会的信众。

The gospel also is universal in application. In fact, if the universal application of the law is important for the church in carrying out its divine commission (and it is), the universality of the gospel is critical. In the Garden of Eden God promised a Savior to undo all that Satan had done, or to state it positively, to restore what Satan had destroyed. God promised a Savior for a fallen world, and Christ came to be that Savior. True, in the Old Testament the Mosaic Covenant was exclusively for Israel. And the promise of a Savior was given first to Israel, but never to the exclusion of Gentiles. God promised Abraham that in him, that is, through the promised Savior who would descend from him, “all peoples on earth will be blessed” (Genesis 12:3).



The prophets proclaimed that Gentiles would flock to the church of the Messiah. Isaiah spoke of “distant nations” (49:1), “aliens” (14:1), “foreigners” (56:6), and “the ends of the earth” (49:6) to describe the believers of the New Testament church.

有些观念认为，基督只是为一些人死（有限救赎），或上帝在永恒中决定一些人将不会被拯救（双重预定），但福音是为所有人预备的，它并没有为这样的观念留下任何空间。这两种可怕的观念被宗教改革家约翰·加尔文（1509–1564）所教导，并且在今天影响了很多新教教会。

A gospel that is intended for all leaves no room for the notion that Christ died only for some (limited atonement) or that God has decided from eternity that some will not be saved (double predestination). Both of these horrible notions were taught by the reformer John Calvin (1509–1564), who has left his mark on much of Protestantism today.

也就是说，那些推测上帝预定了咒诅的人，同样拒绝救主是赐给所有人的。

Both deny a Savior for all people, that is, for those supposedly predestined to damnation.

福音的普适性在使徒保罗的传道旅程中是明显的。虽然他首先感到对他的犹太同胞负有责任，但他却以作外邦人的使徒而闻名（徒 13:46,47）。他被上帝“愿意人人得救，并得以认识真理”（提前 2:4）的心意完全的说服。对于律法和福音具有相同的紧迫感，这是所有保罗传道活动的特点，在写给罗马人的信中，保罗很好的总结道，“因为世人都犯了罪，亏缺了上帝的荣耀，如今却蒙上帝的恩典，藉着在基督耶稣里的救赎，就白白地得称为义”（罗 3:23,24）。上帝为谁而来？上帝称谁为义？上帝为谁付上赎价？答案和谁犯了罪是一样的——所有人！

The universality of the gospel is evident in the ministry of the apostle Paul. Though he felt an obligation to reach out first to his own Jewish countrymen, he rightly earned his reputation as a missionary to the Gentiles (Acts 13:46,47). He was thoroughly convinced that God “wants all men to be saved and to come to a knowledge of the truth” (1 Timothy 2:4). This same sense of urgency, which was the hallmark of all of Paul’s mission activity, is summarized well in his writing to the Romans: “All have sinned and fall short of the glory of God, and are justified freely by

his grace through the redemption that came by Christ Jesus” (3:23,24). For whom did Christ come? Whom did he justify? Whom did he redeem? The same number who sinned—all!

本质上都是属灵的 **Spiritual in nature**

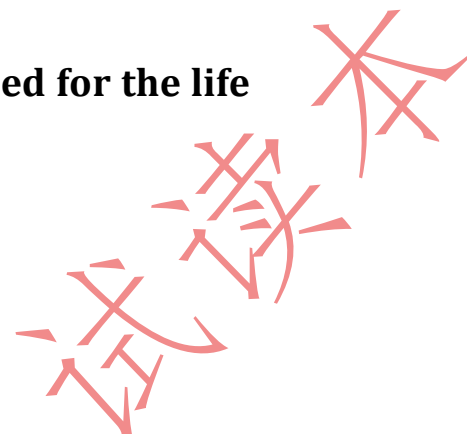
律法和福音在本质上都是属灵的。律法是神的，而不是人的。它来自一位属灵的上帝，在人里面寻找、肯定和要求一个属灵的本性。保罗写到：“我们原知道律法是属灵的，我却是属肉体的，是已经卖给罪了”（罗 7:14）。作为上帝要求人的一个例证，我们只需要思考耶稣的登山宝训（太 5-7）。在那儿耶稣详细的说明，律法是属灵的，它不仅要求外在的顺服，也要求我们生命的各个方面，都是圣洁的。

Law and gospel are both spiritual in nature. The law is God's, not man's. It comes from a God who is spirit and who seeks, yes, demands in man a spiritual nature. Paul writes, "We know that the law is spiritual; but I am unspiritual, sold as a slave to sin" (Romans 7:14). As an illustration of what God requires of man we need only consider Jesus' Sermon on the Mount (Matthew 5-7). There Jesus notes at length that the law is spiritual and requires not only outward obedience, but holiness in every aspect of life.

福音同样是属灵的。耶稣说：“圣灵赐人生命，肉体毫无用处。我对你们所说的话就是灵，就是生命”（约 6:63）。只有福音容纳属灵的生命。耶稣，生命的粮，鼓励和邀请人们去吃它，即，相信他，接受唯有借着福音提供的属灵生命。

The gospel is also spiritual. Jesus said, "The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life" (John 6:63). Only the gospel contains spiritual life. Jesus, the Bread of life, came encouraging and inviting people to eat, that is, to believe in him and receive the spiritual life that only the gospel can offer and give.

本来的目的都是赐人生命 **Both originally intended for the life of man**



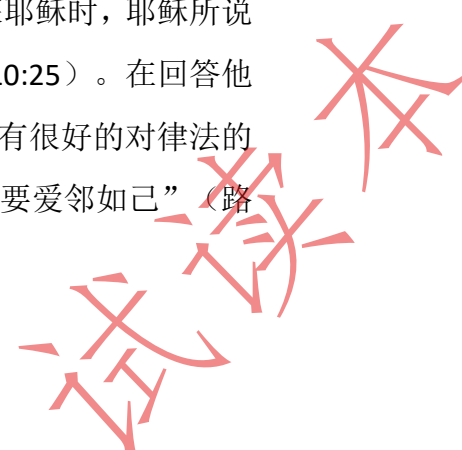
律法和福音，本质上对立，却并不彼此敌对，或许对这句话最好的诠释，在于律法和福音本来的目的，都是赐人生命。是的，它们都教导一个被上帝完全接纳的义。

That the law and the gospel, though opposite in nature, are not opposed to each other might best be concluded from the fact that both were originally intended for the life of man. Yes, both teach a righteousness that is wholly acceptable before God.

我们毫不怀疑的使用最强有力的措辞陈述，福音的目的是为了人的义，它教导一个上帝所赞许的义。这个义是基督完美的义，他是罪人的替代，因着他，上帝为所有人提供了担保。圣灵透过福音工作，使人借着信领受这个义。“但如今，上帝的义在律法之外已经显明出来，有律法和先知为证：就是上帝的义，因信耶稣基督加给一切信的人。这并没有分别”（罗 3:21,22）。每一个相信基督之义的人，在上帝面前成为义了。尽管他的罪很多，上帝不再看他的任何一条罪了，他唯独看到的是在基督里的圣洁和完美。

We do not hesitate to state in the strongest terms possible that the gospel is intended for man's righteousness and teaches a righteousness of which God approves. The righteousness of the gospel is the perfect righteousness of Christ, the sinner's substitute, which God credited to all people. It is received through faith by the power of the Holy Spirit working through the gospel. "But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe" (Romans 3:21,22). Everyone who trusts in the righteousness of Christ is righteous before God. God no longer sees any of his sins, which are many. He sees only the holiness and perfection that is in Christ.

事实上，律法同样教导在上帝面前的义，这可能并不是显而易见的。律法的义是从顺服律法的要求而来的义。让我们回想当律师来试探耶稣时，耶稣所说的话。律师问道，“我该做什么才可以承受永生？”（路 10:25）。在回答他的问题之前，耶稣问他关于律法的定义。律师的回答表明他有很好的对律法的知识，“你要尽心、尽性、尽力、尽意爱主——你的上帝，又要爱邻如己”（路



10:27)。然后耶稣回答了这个问题，说：“你这样做就会得永生”（路 10:28）。问题在于，这个律法师，和世界上其他所有人一样，并不能遵守律法。上帝的律法要求完全，有罪的人并不能完全的遵守律法。

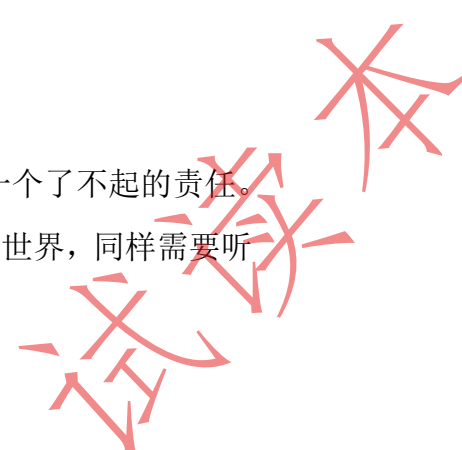
What may not be as apparent is the fact that the law also teaches righteousness before God. The righteousness of the law is that righteousness which obedience to the law requires. We recall Jesus' words to the expert in the law who came to test him. The law expert had asked, "What must I do to inherit eternal life?" (Luke 10:25). Before answering his question, Jesus asked him for a definition of the law. The law expert showed a good knowledge of the law when he replied, "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself'" (verse 27). Then Jesus answered the question, saying, "Do this and you will live" (verse 28). The problem was that the law expert, like every other person on earth, was unable to keep the law. God's law demands perfection, and sinful man is unable to keep the law perfectly.

使徒保罗对上帝赐下律法本来的目的和律法并不能拯救罪人总结道，“那本该叫人活的诫命反而叫我死。因为罪趁着机会，藉着诫命诱惑我，并且藉着诫命杀了我。这样看来，律法是圣的，诫命也是圣的、义的、善的”（罗 7:10-12）。上帝律法的目的是生命，却并不能赋予生命。这并不是上帝的律法出了问题，因为律法本是好的，而是罪人出了问题。

The apostle Paul sums up both God's original intention in giving the law and the law's inability to save sinners: "I found that the very commandment that was intended to bring life actually brought death. For sin, seizing the opportunity afforded by the commandment, deceived me, and through the commandment put me to death. So then, the law is holy, and the commandment is holy, righteous and good" (Romans 7:10-12). God's law, intended for life, cannot give life. The fault is not in God's law, for the law is good. The fault is in sinful man.

我们伟大的责任 **Our great responsibility**

无论是对自己还是对他人，恰当的区别律法和福音都是一个了不起的责任。我是一个罪人，需要听到这两方面的信息。我住在一个有罪的世界，同样需要听



到这两方面的信息。不论哪种情况，律法和福音，都必须按照上帝所想要它们被使用的方式被运用。

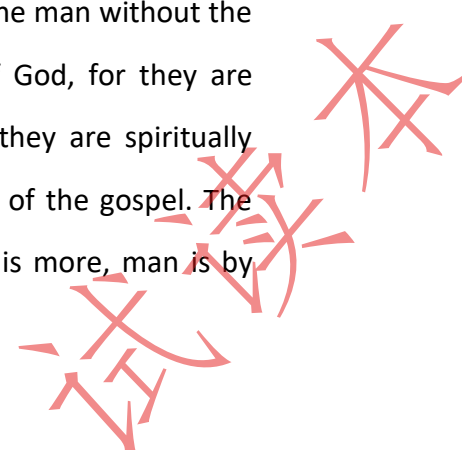
To properly distinguish between law and gospel is an awesome responsibility, both in application to oneself and to others. I am a sinner who needs to hear both messages. I live in a sinful world where both need to be heard. In either case, the law and gospel must be applied in the way God intended them to be used.

让我举个例子。常识告诉我们，各种工具和器械都要按照它预期的目的被使用。选择正确的工具处理手头的工作，对于牙医和外科医生来说，及其重要，对于木工和清洁工来说，也是如此。任务越精巧，这个规则越重要。没有任何任务的精巧程度，能超过对心灵的关怀和对罪人属灵福祉的关注。因此，清晰的理解律法和福音，并忠实的运用它们，将是基督徒需要经常操练的工作。

Allow me to illustrate. Common sense requires that tools and instruments be used for their intended purpose. It is quite important for the dentist and surgeon, as well as the carpenter and janitor, to use the right tool for the job at hand. The more delicate the task, the more important the rule. No task is more delicate than the care of souls and the spiritual well-being of sinners. The Christian will always strive to become increasingly clear in understanding law and gospel and be faithful in their application.

对任何人来说，这并不是自然而然发生的事情。“属血气的人不接受上帝的灵的事，他反倒以这为愚拙，并且他不能了解，因为这些事惟有属灵的人才能领悟”（林前 2:14）。人本性里并没有关于福音的知识，而律法的知识是勉强和残缺的。更重要的是，人的本性彻头彻尾都是自义的观念，他通过在律法里的工作寻找他的拯救。唯有圣灵能够使人接受，他为了拯救所做的一切遵守律法的尝试，都是徒劳的，也唯有圣灵能够使人心确信，在主耶稣基督里，有完美的义和完全的和解。“若不是被圣灵感动，没有人能说‘耶稣是主’”（林前 12:3）。

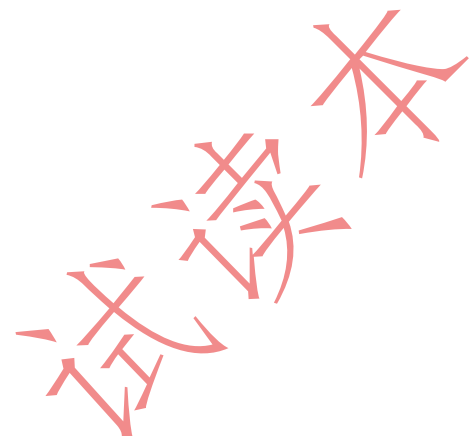
This is not something that comes naturally to any person. “The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned” (1 Corinthians 2:14). Natural man has no knowledge of the gospel. The law is acknowledged only reluctantly and/or imperfectly. What is more, man is by



nature self-righteous through and through. He seeks his salvation by the works of the law. Only the Holy Spirit is able to convince man of the futility of trying to keep the law for salvation and convince the heart of the perfect righteousness and completed justification in the Lord Jesus Christ. "No one can say, 'Jesus is Lord,' except by the Holy Spirit" (1 Corinthians 12:3).

同样，唯有因着圣灵赋予的能力，我们才能正确的区分并恰当的使用律法和福音。在接下来的章节里，愿他帮助我们，更好的理解上帝神圣的话语，特别是圣经中的这两个重要的教义：圣洁的律法和救恩的福音。

Likewise, only the Holy Spirit is able to impart the necessary aptitude to divide rightly and to apply properly law and gospel. In the following chapters, may he grant us a greater understanding of God's holy Word, especially the two great doctrines of the Bible, the holy law and the saving gospel.



2.律法和福音——完美的对立

我们已经提到，律法和福音有很多共同之处。它们都出自神圣的启示，都有着普适的应用，本质上都是属灵的，本来的目的都是赐人生命。为什么这两个概念有如此多的共同之处却被称为对立的呢，确切的说，完美的对立？虽然它们有很多共同之处，在很多方面，它们都是完美的对立，特别是在它们的目的和效果上。

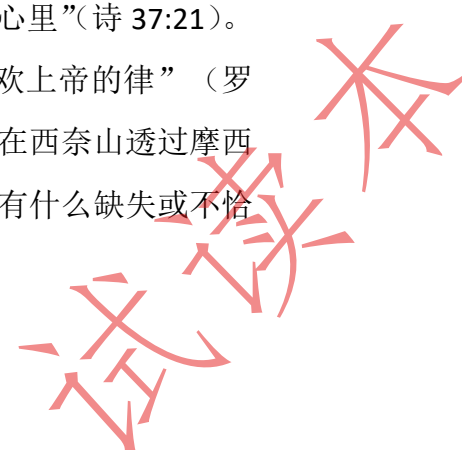
We have noted that the law and gospel have much in common. Both are by divine revelation; both are universal in application; both are spiritual in nature; both were originally intended for the life of man. How can things that have so much in common be called opposites, in fact, perfect opposites? Though they have much in common, they are perfect opposites in many ways, especially in their purpose and effect.

启示的方式 **Mode of revelation**

我们以上帝显明他律法与福音的方式作为开始。上帝的律法起初就被写在人的心里。摩西总结人的受造说，“上帝就照着他的形像创造人，照着上帝的形像创造他们；他创造了他们，有男有女”（创 1:27）。上帝照着他的形像创造人，就是说，圣洁无罪。在人起初的状态里，他知道上帝对他生命的旨意。

We begin with the manner in which God revealed his law and gospel. God's law was originally written within the heart of man. Moses concludes the creation account of man by saying, "So God created man in his own image, in the image of God he created him; male and female he created them" (Genesis 1:27). God made man in his own image, that is, holy, without sin. In his original state man knew God's will for his life.

人不仅知道上帝的旨意，他也认同上帝的旨意。他完美的知道所有我们现在称为十诫的知识。因此诗人可以这样谈论义，“上帝的律法在他心里”（诗 37:21）。圣徒保罗同样为此而欢喜，“因为，按着我里面的人，我喜欢上帝的律”（罗 7:22）。虽然上帝在起初将他的律法写在人的心里，上帝发现在西奈山透过摩西再次向人显明他的律法是必须的。这并不是被写在人心的律法有什么缺失或不恰



当的地方。律法并没有改变，但是人变了。亚当犯了罪，失去了他圣洁的形象，他不再完美的知道上帝对他生命的旨意。亚当和他的后代不再喜悦上帝的旨意，人类现在对上帝圣洁的律法，只有一个模糊不清的影子或概念。

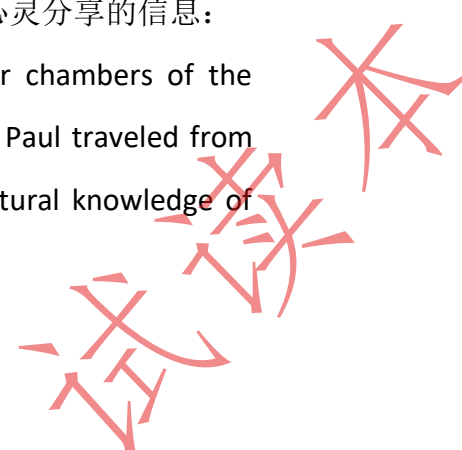
Man not only knew God's will, but he also approved of it. He knew perfectly all that we now know as the Ten Commandments. Therefore the psalmist could say of the righteous, "The law of his God is in his heart" (Psalm 37:31). Saint Paul also rejoices: "For in my inner being I delight in God's law" (Romans 7:22). Though God had written his law in man's heart at the beginning, God found it necessary to reveal his law a second time, through Moses at Mount Sinai. It is not that anything was lacking or inadequate in the law written in man's heart. What changed was not the law but man. Adam sinned. Adam lost the divine image. He no longer knew perfectly God's will for his life. Adam and his descendants no longer delighted in God's will. Man now had only a blurred vision or understanding of God's holy law.

虽然上帝的律法在起初被写在人的心里，并且人天生就知道它，福音却是一个完全的谜。人本质上对于上帝为救恩所预备的，一无所知。人天生的认为，耶稣基督只是另外一个试着去活出好生命的道德楷模。对于犹太人、穆斯林和不信的人来说，基督的十字架是纯粹的愚蠢。

While the law of God was originally written in man's heart and man knows it by nature, the gospel is a complete mystery. People by nature know nothing at all of what God has prepared for salvation. To natural man Jesus Christ is just another noble person who tried to live a good life, if a person is willing to admit anything at all of Christ. To the Jew, the Moslem, the unbeliever, the cross of Christ is pure foolishness.

在人内心的任何一个角落，都不能找到福音，它必须被揭露，被教导。当使徒保罗从一个城市走到另一个城市，他能够认定每一个地方的人们都有关于上帝的自然知识。福音却不是这样，福音是保罗来与这些无知的心灵分享的信息：

The gospel is not to be found anywhere within the inner chambers of the human heart. It must be revealed, preached. When the apostle Paul traveled from city to city, he could assume that people everywhere had a natural knowledge of



God. Not so the gospel. The gospel was what Paul came to share with ignorant hearts:

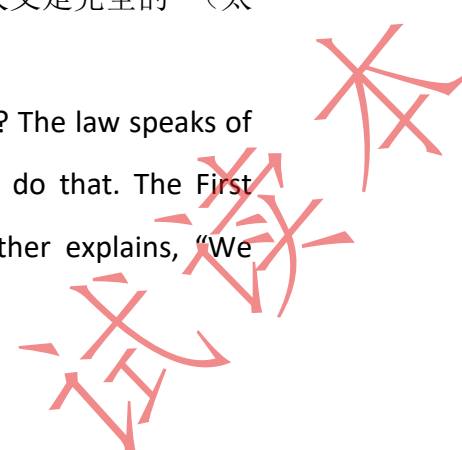
然而，在成熟的人中，我们也讲智慧，但不是今世的智慧，也不是今世有权有位、将要灭亡的人的智慧。我们讲的是从前隐藏的、上帝奥秘的智慧，就是上帝在万世以前预定使我们得荣耀的智慧；这智慧，今世有权有位的人没有一个知道，若知道，他们就不会把荣耀的主钉在十字架上了。如经上所记：“上帝为爱他的人所预备的，是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的。”只有上帝藉着圣灵把这事向我们显明了；因为圣灵参透万事，就是上帝深奥的事也参透了。（林前 2:6-10）

We . . . speak a message of wisdom among the mature, but not the wisdom of this age or of the rulers of this age, who are coming to nothing. No, we speak of God's secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began. None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory. However, as it is written: "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him"—but God has revealed it to us by his Spirit (1 Corinthians 2:6-10).

律法和福音的内容 **The content of law and gospel**

律法与福音都与行为有关，但是谁的行为？律法谈论的是人的行为。律法对所有人说，做这个……别做那个。第一条诫命说：“你不可有别的神”，路德解释道：“我们应当敬畏、亲爱、信靠上帝过于一切”。第四条诫命说：“当孝敬父母”，路德解释道：“我们应当敬畏、亲爱上帝，因此就不轻视或激怒我们的父母和其他掌权者，却要恭敬他们，服事和顺从他们，亲爱尊重他们”。所有的诫命都对人宣讲，意在让人遵守所有的诫命。上帝依据他的律法对以色列人说，“你们要成为圣，因为我耶和华——你们的上帝是圣洁的”（利 19:2）。律法要求每一个人，绝对地完美：“所以，你们要完全，如同你们的天父是完全的”（太 5:48）。

Both law and gospel have to do with work, but whose work? The law speaks of human works. The law says to all people, Do this . . . do not do that. The First Commandment says, "You shall have no other gods," and Luther explains, "We



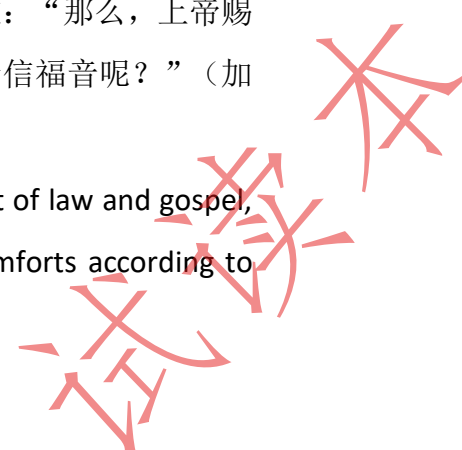
should fear, love, and trust in God above all things.” The Fourth Commandment says, “Honor your father and mother,” and Luther explains, “We should fear and love God that we do not dishonor or anger our parents and others in authority, but honor, serve, and obey them, and give them love and respect.” All the commandments are spoken to man and are meant to be observed by man. God spoke to the Israelites according to his law when he said: “Be holy because I, the LORD your God, am holy” (Leviticus 19:2). The achievement that the law requires of every person is nothing short of perfection: “Be perfect, therefore, as your heavenly Father is perfect” (Matthew 5:48).

福音同样谈论行为，但并不是人的行为。它谈论的是上帝对所有人的行为，即上帝为那些在上帝的律法里，跌入不完美的人所做的行为。福音宣称：“等到时候成熟，上帝就差遣他的儿子，为女子所生，且生在律法之下，为要把律法之下的人赎出来，使我们获得儿子的名分”（加 4:4,5）。福音并不要求任何人，唯独将上帝的恩典赋予罪人：“你们得救是本乎恩，也因着信；这并不是出于自己，而是上帝所赐的；也不是出于行为，免得有人自夸”（弗 2:8,9）。

The gospel also speaks of work, but not of human works. It speaks of God’s work for all people. It speaks of the work that God has done for man, who falls short of the perfection of God’s law. The gospel says, “When the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons” (Galatians 4:4,5). The gospel makes no demands upon anyone but only offers the grace of God to sinners: “For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast” (Ephesians 2:8,9).

在很多熟悉的圣经经文中都涉及到律法和福音鲜明的对比，律法谈论人的工作，福音依据上帝的恩典提供安慰。一段经文陈述道，“所以我们认定，人称义是因着信，不在于律法的行为”（罗 3:28）。另一段经文问道：“那么，上帝赐给你们圣灵，又在你们中间行异能，是因律法的行为或是因听信福音呢？”（加 3:5）

In many familiar passages Scripture notes this great contrast of law and gospel, the law which speaks of human work and the gospel which comforts according to



God's grace. One passage states, "We maintain that a man is justified by faith apart from observing the law" (Romans 3:28). Another asks, "Does God give you his Spirit and work miracles among you because you observe the law, or because you believe what you heard?" (Galatians 3:5).

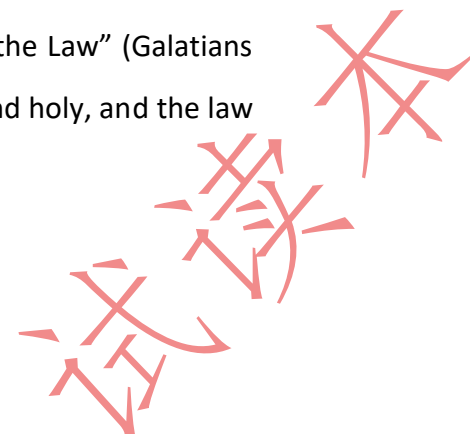
律法和福音的形式 **The form of law and gospel**

根据律法和福音的形式，它们都提供了应许。但是让我们再次注意他们的区别。律法应许拯救那些顺服它所有要求的人。不幸的是，没有人能够遵守律法的要求。还记得那个来见耶稣的律法师吗？在对耶稣问题的回答中，他漂亮的将十诫总结为两条：爱上帝和爱你的邻舍。耶稣告诉他，“你这样做就会得永生”（路10:28）。为了让他深刻的认识到，他在遵守所有的诫命上已经失败了，耶稣讲了那个好撒玛利亚人的比喻。

According to their form, both the law and gospel make promises. But again, note the contrast. The law promises salvation to those who obey all its demands. Unfortunately, no one is able to meet the demands of the law. Remember the law expert who came to Jesus? In response to Jesus' question, he had beautifully summarized the Ten Commandments into two tables: love God and love your fellowman. Jesus told him, "Do this and you will live" (Luke 10:28). To impress upon him that he had failed to keep all the commandments, Jesus told the parable of the good Samaritan.

由于没有人能够借着顺服，获得律法关于拯救的应许，律法同样以要求和恐吓的形式出现：“凡不持守律法书所记的一切而去行的，都是受诅咒的”。律法要求圣洁完美，正如上帝是圣洁和完美的。并且律法宣判所有未满足上帝圣洁完美的人下地狱。

Because no one is able to receive the law's promise of salvation through obedience, the law also has the form of demands and threats: "Cursed is everyone who does not continue to do everything written in the Book of the Law" (Galatians 3:10). The law demands holy perfection, even as God is perfect and holy, and the law condemns to hell all who fall short of God's holy perfection.



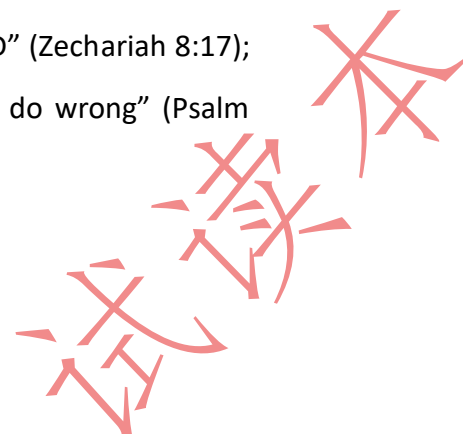
作为对比，福音提供应许的形式，没有附加任何条件。它对听者没有任何要求。对于一个从来没有遵守律法的人，福音称他（或她）是公义的——被称为义——通过他人，即基督，完美的功德。“但那不做工的，只信那位称不敬虔之人为义的，他的信就算为义”（罗 4:5）。上帝用基督的义为罪人做了担保。信心接受基督的功德。并且甚至信心也不是要求罪人自己产生的什么东西。人心并不能靠自己的努力或决定去相信基督。信心是来自上帝的礼物（弗 2:8,9）。它是圣灵透过福音工作的结果。

By way of contrast, the gospel has the form of promise, without any strings attached. It makes no demands upon the hearer. To one who has not kept the law, the gospel says that he or she is justified—declared righteous—through the perfect merits of another, of Christ. “However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness” (Romans 4:5). God has credited Christ’s righteousness to sinners. Faith receives Christ’s merit. And not even faith is something the sinner is required to produce on his own. The human heart cannot of its own strength or decision believe in Christ. Faith is the gift of God (Ephesians 2:8,9). It is the work of the Holy Spirit through the gospel.

律法和福音的效果 **The effect of law and gospel**

律法和福音最明显的对比体现在它们所达到的效果上。律法的效果，除了愧疚和完全的绝望外，一无所有。因为律法宣称上帝恨恶罪和罪人：“谁都不可心里谋害邻舍，也不可喜爱起假誓，因为这些事都为我所恨恶。这是耶和华说的”（亚 8:17），“狂傲的人不能站在你眼前，凡作恶的，都是你所恨恶的”（诗 5:5）。

The contrast between law and gospel appears most obvious in their effects, what they accomplish. The law effects nothing but guilt and utter despair. For the law says that God hates both sin and sinners: “‘Do not plot evil against your neighbor, and do not love to swear falsely. I hate all this,’ declares the LORD” (Zechariah 8:17); “The arrogant cannot stand in your presence; you hate all who do wrong” (Psalm 5:5).



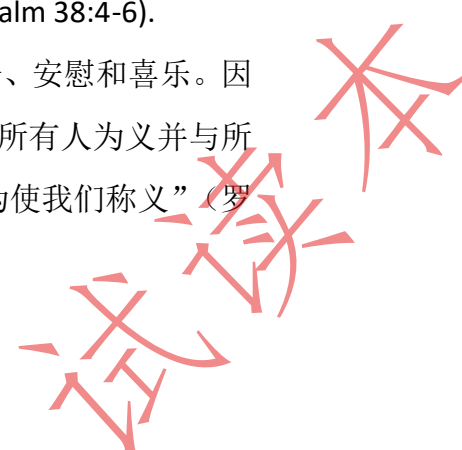
试图让罪变得委婉一些并不能改变任何事。人们可能称其为“小罪”，或过失，或软弱，或基于无知所作的事。但罪依然是罪。罪是对上帝的反叛。律法迅速的添加上，上帝并不会饶恕罪，也不会开脱罪人的罪。“耶和华不轻易发怒，大有能力，但耶和华万不以有罪的为无罪”（鸿 1:3）。任何来自罪人的哀悼或痛悔，任何改变他或她道路的承诺，任何不做坏事的尝试，都不能阻止上帝的愤怒和审判的来临。

Attempts to make sin something less than sin will not change things. People may speak of “small sins,” or mistakes, or weaknesses, or things done out of ignorance. But sin is still sin. Sin is rebellion against God. The law quickly adds that God will not forgive sin nor acquit the sinner. “The LORD is slow to anger and great in power; the LORD will not leave the guilty unpunished” (Nahum 1:3). No amount of regret or contrition by the sinner, no promise to change his or her ways, no attempt to undo the wrong by good deeds will deter the wrath of God nor the punishment to come.

上帝的义怒对罪人是坏消息。其结果及其可怕，正如以色列人，当上帝在西奈山上对他们陈明律法时，祈求摩西，“请你向我们说话，我们必听；不要让上帝向我们说话，免得我们死亡”（出 20:19）。诗人大卫借着律法，感受到上帝完全的愤怒，呼喊道，“我的罪孽高过我的头，如同重担叫我担当不起。因我的愚昧，我的伤发臭流脓。我疼痛，大大蜷曲，整日哀痛”（诗 38:4-6）。

God’s holy anger is bad news for the sinner. The effect is utter terror, like that of the Israelites when God spoke the law to them from Mount Sinai. They begged Moses, “Speak to us yourself and we will listen. But do not have God speak to us or we will die” (Exodus 20:19). The psalmist David felt the full wrath of God as effected by the law and cried out, “My guilt has overwhelmed me like a burden too heavy to bear. My wounds fester and are loathsome because of my sinful folly. I am bowed down and brought very low; all day long I go about mourning” (Psalm 38:4-6).

与律法构成鲜明对比的是，福音是好消息。其结果是和平、安慰和喜乐。因为福音宣称上帝爱所有的罪人，上帝善意的对待罪人，上帝称所有人为义并与所有人重归于好：“耶稣被出卖，是为我们的过犯；他复活，是为使我们称义”（罗

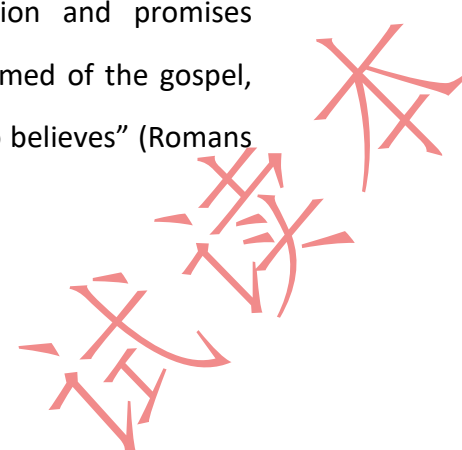


4:25)；“上帝在基督里使世人与自己和好，不将他们的过犯归到他们身上，并且将这和解的信息托付了我们”（林后 5:19）。福音，以最亲爱和最温暖的措辞，向内疚、不配和绝望的罪人保证，他们的罪都被饶恕了：“过犯得赦免，罪恶蒙遮盖的人有福了！主不算为有罪的，这样的人有福了！”（罗 4:7-8）

In bold contrast to the law, the gospel is good news. It effects peace and comfort and joy. For the gospel says that God loves all sinners and that God is favorably disposed toward sinners and has justified and reconciled all people: “He [Jesus] was delivered over to death for our sins and was raised to life for our justification” (Romans 4:25); “God was reconciling the world to himself in Christ, not counting men’s sins against them” (2 Corinthians 5:19). In dearest and warmest terms, the gospel assures guilty, unworthy, despairing sinners that their sins are all forgiven: “Blessed are they whose transgressions are forgiven, whose sins are covered. Blessed is the man whose sin the Lord will never count against him” (Romans 4:7).

福音产生和平、安慰和喜乐，因为福音对罪人心里的信心做工，使人们相信这件难以置信的事。“上帝爱罪人？上帝的旨意是饶恕罪人？上帝为我这样的人献上他的儿子进入死亡？不可能！”对于天然地认为爱需要配得，原谅必须值得的人来说，这个想法是荒谬的。单凭自己，人心并不能相信和找到安慰。但这宣告称义和承诺赦免的福音，却开启人心去相信它：“我不以福音为耻；这福音本是上帝的大能，要救一切相信的”（罗 1:16）。

The gospel effects peace, comfort, and joy because it works faith in the hearts of sinners to believe the unbelievable. “God loves sinners? God is willing to forgive sinners? God would give his own Son into death for the likes of me? Impossible!” To natural man who thinks that love needs to be deserved, that pardon must be merited, the idea is preposterous. Left to itself, the human heart cannot believe and find comfort. But the same gospel that declares justification and promises forgiveness also enables the heart to believe it: “I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes” (Romans 1:16).



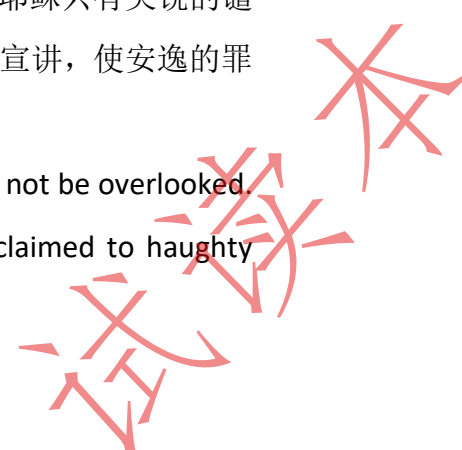
与带来内疚和绝望的律法相比，福音也带来一个在基督里全新的生命。在从前只有属灵死亡的地方，现在有了属灵的生命。在从前只有暗昧行为的地方，现在长出了蒙上帝悦纳的果实。“要亲近主，他是活石，虽然被人所丢弃，却是上帝所拣选、所珍贵的。你们作为活石，要被建造成属灵的殿，成为圣洁的祭司，藉着耶稣基督献上蒙上帝悦纳的属灵祭物”（彼前 2:4,5）。透过耶稣，基督徒成了祭司，能够向上帝献上赞美、感恩和圣洁的生命为祭。

In contrast to the law, which effects guilt and despair, the gospel also effects a new life in the Christian. Where there was only spiritual deadness, there is now spiritual life. Where there were only works of darkness, there are now fruits that are pleasing to God. “As you come to him, the living Stone—rejected by men but chosen by God and precious to him—you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ” (1 Peter 2:4,5). Through Jesus, Christians are priests who are able to bring to God sacrifices of praise, thanksgiving, and godly living.

律法和福音应用的人群 **Persons to whom they apply**

最后一个关于律法和福音的对比是不能被忽略的，那就是律法和福音应用的人群。对于骄傲的罪人，律法必须被宣讲。耶稣对律法师说，“你这样做就会得永生”（路 10:28）。对一个来问耶稣他应该做什么去得到永生的财主，耶稣说，“你若愿意作完全人，去变卖你所拥有的，分给穷人，就必有财宝在天上”（太 19:21）。为他那个时代错误的宗教教师，耶稣保留了最尖锐的关于律法的教导。马太福音 23 章圣经经文为我们记录了耶稣面对法利赛人和律法师的骄傲，所发出的七个哀悼，耶稣总结这七个哀悼说，“耶路撒冷啊，耶路撒冷啊，你常杀害先知，又用石头打死那奉差遣到你这里来的人。我多少次想聚集你的儿女，好像母鸡把小鸡聚集在翅膀底下，但是你们不愿意。看吧，你们的家要被废弃成为荒芜”（太 23:37,38）。对于那些不承认他们的罪并愧疚的人，耶稣只有尖锐的谴责的话语，只有律法。律法是好的。律法是重要的。它必须被宣讲，使安逸的罪人感到恐惧。

There is one last contrast between law and gospel that must not be overlooked. That is the persons to whom they apply. The law must be proclaimed to haughty

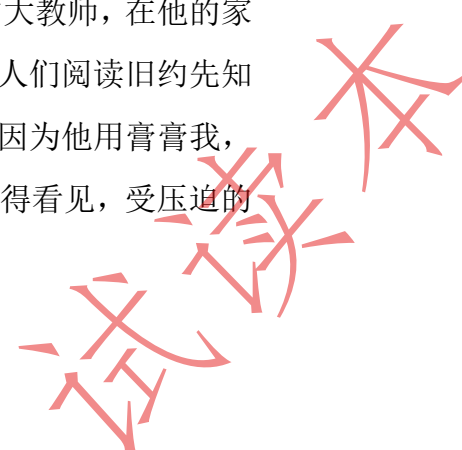


sinner. To the law expert Jesus said, “Do this and you will live” (Luke 10:28). To a rich man who came asking Jesus what he should do to inherit eternal life, Jesus said, “If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven” (Matthew 19:21). Jesus saved his most cutting preaching of the law for the false religious teachers of his day. In Matthew 23 Scripture records for us seven woes Jesus spoke upon the proud Pharisees and teachers of the law. Jesus concluded the seven woes by saying, “O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. Look, your house is left to you desolate” (Matthew 23:37,38). For those who would not admit their sin and guilt, Jesus had only sharp and condemning words, only law. The law is good. The law is important. It must be proclaimed to terrify comfortable sinners.

福音，再次作为对比，安慰恐惧的罪人。它必须对那些良心已经被律法所击打的罪人宣讲。大卫王从没听到过比拿单简洁的回复更甜蜜的话：“耶和华已经除去你的罪”（撒下 12:13）。拿单首先对大卫，那个犯下奸淫和谋杀的罪人，宣讲律法，使他安逸的心灵感到悲痛，但是当律法完成了它的工作，当大卫呼喊，“我得罪耶和华了”（撒下 12:13），拿单立刻使用福音安慰悲痛的罪人。

The gospel, again by way of contrast, comforts terrified sinners. It must be preached to those whose consciences have been stricken by the law. King David never heard sweeter words than Nathan’s brief reply: “The LORD has taken away your sin” (2 Samuel 12:13). First Nathan had preached the law to distress the comfortable heart of David, who was guilty of adultery and murder. But when the law had done its work, when David cried out, “I have sinned against the LORD” (verse 13), Nathan immediately comforted the distressed sinner with the gospel.

任何关于福音和其应用人群的讨论，都可以追溯到我们的大教师，在他的家乡拿撒勒的会堂那里。在会堂管理者的请求下，耶稣被邀请向人们阅读旧约先知的的话，耶稣阅读以赛亚书 61 章 1,2 节，“主的灵在我身上，因为他用膏膏我，叫我传福音给贫穷的人；差遣我宣告：被掳的得释放，失明的得看见，受压迫的



得自由，宣告上帝悦纳人的禧年”（路 4:18,19）。对那些感到并承认他们有罪的罪人，耶稣宣告了饶恕和平安。

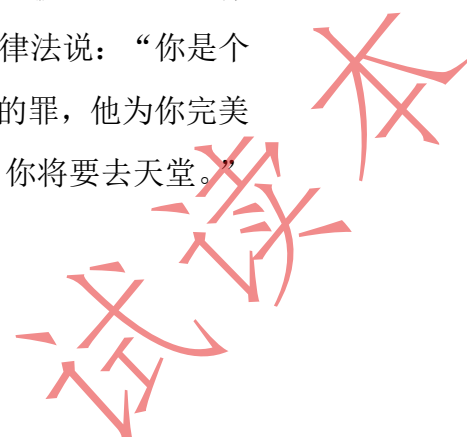
Any discussion of the gospel and the persons to whom it applies takes one back to the Master Teacher in the synagogue in his hometown of Nazareth. At the request of the ruler of the synagogue, Jesus was invited to read to the people from the Old Testament prophets. Jesus read from Isaiah 61:1,2: “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor” (Luke 4:18,19). To sinners who felt and acknowledged their sin, Jesus proclaimed pardon and peace.

两个权威，一个更高 **Two authorities, one higher**

律法和福音——两个伟大的权威！都是神圣的启示。都有明确的内容、形式和效果。都必须被宣讲。律法必须对所有人宣讲，因为所有人都是罪人。基督徒同样需要听到律法，因为他们依然有老亚当——罪恶的本性。特别地，律法必须向那些安逸的心灵宣讲，使他们感到痛苦。福音同样必须被宣讲，去安慰那些因律法而痛苦的人。

Law and gospel—two great authorities! Both are divinely revealed. Both have a distinct content, form, and effect. Both must be preached. The law must be preached to all people, for all are sinners. Christians also need to hear the law because they still have the old Adam, the sinful nature. The law especially must be preached to the comfortable in order to afflict them. The gospel also must be preached in order to comfort those afflicted by the law.

两个权威——何等鲜明的对比！它们完美的对立，但并不彼此敌对。每一个都有自己的工作，律法为教导福音做预备，福音防止痛悔的罪人坠入绝望。因此，福音是更高的权威。律法恐怖的判决，依据福音更高的权威，而被撤销了：“律法的总结就是基督，使所有信他的人都得着义”（罗 10:4）。律法说：“你是个罪人，你将要下地狱。”福音说：“没门！基督已经偿还了你的罪，他为你完美的遵守了律法。他终结了律法的恐吓。你在上帝面前是义人了，你将要上天堂。”



Two authorities—of greatest contrast! They are perfect opposites, but are not in opposition to each other. Each has its work, the law to prepare for the preaching of the gospel, the gospel to prevent contrite sinners from falling into despair. Hence, the gospel is the higher authority. The horrible verdict of the law is set aside by the higher authority of the gospel: “Christ is the end of the law so that there may be righteousness for everyone who believes” (Romans 10:4). The law says, “You are a sinner and you are going to hell.” The gospel says, “No way! Christ has paid for your sin. He has kept the law perfectly for you. He put an end to the threats of the law. You are righteous before God. You are going to heaven.”

福音是更高的权威，这并不是说律法没那么属灵或没那么正确。它仅仅意味着，在上帝的审判台前，福音是对那些在基督里的信徒最后的话语。

The gospel is the higher authority, which is not to say that the law is less inspired or less true. It is simply that, in the courtroom of God, the gospel has the final word for the believer in Christ.

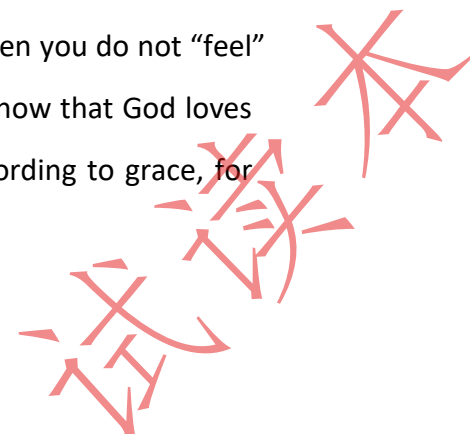
结论 Conclusion

所有的罪人，看向上帝的律法，看到你的罪和罪疚，感受到上帝对你罪的愤怒，恐惧于地狱里的永火。坏消息——没有更糟的了！正如在圣殿里的税吏，哭喊道：“上帝啊，开恩可怜我这个罪人”（路 18:13）。

Sinners all, look into God’s law; see your sin and guilt; feel God’s wrath against your sin and fear the fires of eternal hell. Bad news—none worse! Cry out with the tax collector in the temple: “God, have mercy on me, a sinner” (Luke 18:13).

痛悔的罪人，依附于福音的应许。即使当你并没有“感受”到拯救，即使当撒旦使用各种各样的怀疑去作弄你，依然知道，上帝爱罪人。基督为罪人死了。上帝白白的，依照他的恩典，因基督的缘故，饶恕了所有的罪。确保了永生。好消息——对所有人都是如此！

Contrite sinner, cling to the promises of the gospel. Even when you do not “feel” saved, even when Satan torments you with all kinds of doubts, know that God loves sinners. Christ died for sinners. God forgives all sins, freely, according to grace, for Christ’s sake. Be sure of eternal life. Good news—for all!



每本

3.律法的本质

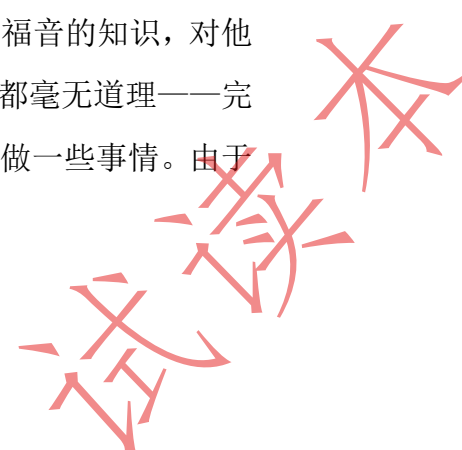
在商业的世界里，企业的基本规则是，提供人们想要并将会购买的产品。如果公众不喜欢你的产品，你不得不做出改变，直到顾客得到他们想要的。公司花费大量的金钱对其产品进行现场测试，分析人们的反应，并对产品进行调整。他们不遗余力，直到他们有信心能够满足人们的需求，并且他们的产品将会热卖并扭亏为盈。

In the world of manufacturing, a fundamental rule of business is to provide a product that people want and are willing to buy. If the public does not like your product just the way it is, you have to make changes until customers get what they want. Companies spend large amounts of money to field-test their products, analyze people's responses, and make adjustments to the products. They spare no effort until they are confident they have what the people want and that their product will sell and turn a profit.

在商业的世界里，这种做法是好的和明智的，然而，在教会里它并不恰当。上帝的话语并不是一件被交换和出售的商品。教会没有任何权利进行现场测试，去确定人们想要听到哪种类型的信息，然后调整圣经的教导去“确保”成功。在开始圣经的两个伟大的教义，律法和福音时，这尤其如此。

What is good and wise in the business world, however, is not proper in the church. God's Word is not a product to be bartered and sold. Nor does the church have any right to field-test, to determine what kind of message people want to hear, and then make adjustments to the teachings of the Bible to "guarantee" success. This is true, beginning with the two great doctrines of the Bible, the law and the gospel.

律法和福音是完美的对立。律法咒诅所有的罪人下地狱；福音宣称所有的罪人公义、圣洁和得救。这表面上是矛盾的；律法和福音似乎彼此敌对。就人的本性而言，上帝的律法和福音看起来不可理喻。很多有关律法和福音的知识，对他而言都毫无意义，或者并不公平。事实上，福音对每个人来说都毫无道理——完全的愚蠢。人们下结论说，为了改变一个人或其他人，他必须做一些事情。由于



这个原因，为了让律法成为律法，让福音成为福音，我们在本章中讨论律法的本质并在下一章中讨论福音的本质，及其重要。

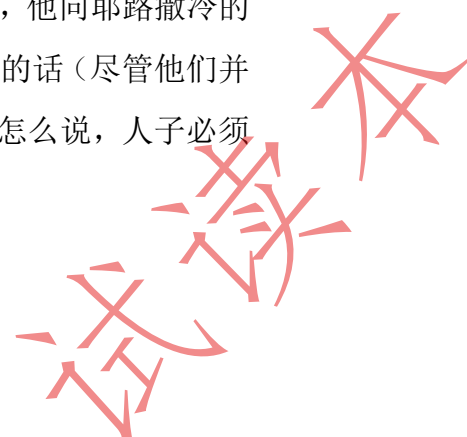
Law and gospel are perfect opposites. The law damns all people to hell; the gospel declares all sinners justified, righteous, saved. That appears to be a contradiction; law and gospel seem to be in opposition to each other. God's law and gospel seem unreasonable to natural man. Much about law and gospel does not make sense to him or seems to be unfair. In fact, the gospel is totally unreasonable—foolishness—to everyone. Man concludes that something must be done to modify one or the other. For that reason, it is important that we note in this chapter the nature of the law and in the following chapter the nature of the gospel so that we let the law be law and let the gospel be gospel.

律法，一个以各种方式使用的术语 **Law, a term used in various ways**

我们通过考察圣经使用律法这个术语的方式，开始我们关于律法本质的学习。事实上，我们将会发现，这个术语在很多方面被使用，这可能会让我们感到惊讶。某些时候，律法被用来指所有上帝的话语，全部的圣经：“不从恶人的计谋，不站罪人的道路，不坐傲慢人的座位，惟喜爱耶和华的律法，昼夜思想他的律法；这人便为有福！”（诗 1:1,2）

We begin our study of the nature of the law by looking at the way in which the Bible uses the term law. In fact, it may surprise us to learn of the many ways in which we find the term used. Law is sometimes used to refer to all of God's Word, to the entire Bible: "Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. But his delight is in the law of the LORD, and on his law he meditates day and night" (Psalm 1:1,2).

某些时候，律法被用来指旧约圣经。在耶稣临死的那一周，他向耶路撒冷的群众预言他将被交给死亡以及他怎么死去。人们引用旧约圣经的话（尽管他们并不明白）回复他：“我们听见律法书上说，基督是永存的；你怎么说，人子必须被举起来呢？”（约 12:34）



Law is sometimes used to refer to the Old Testament Scriptures. During the week before his death, Jesus predicted to the crowd in Jerusalem that he would be put to death and the manner in which he would die. The people responded by quoting (but not understanding) what the Old Testament foretold: “We have heard from the Law that the Christ will remain forever, so how can you say, ‘The Son of Man must be lifted up’?” (John 12:34).

某些时候，律法被用来指摩西五经，就是由摩西所写的旧约圣经的头五卷书。在耶稣复活后一次向他的门徒的显现中，他说，“这就是我从前和你们同在时所告诉你们的话：摩西的律法、先知的书，和《诗篇》上所记一切指着我的话都必须应验”（路 24:44）。

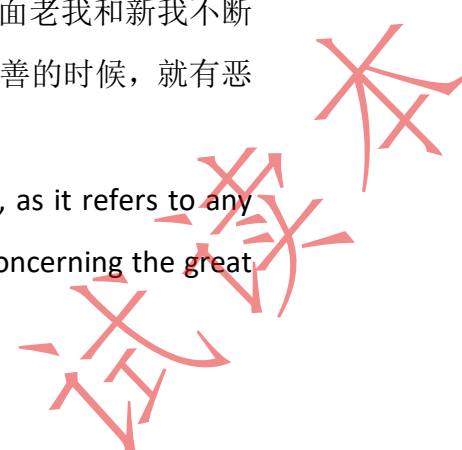
Law is sometimes used to refer to the Pentateuch, the first five books of the Old Testament, which were written by Moses. During one of his appearances to the disciples after his resurrection, Jesus said, “This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms” (Luke 24:44).

律法这个术语也被用来指在西奈山上上帝透过摩西所颁布的诫命。约翰在他的福音书开始的章节里，论到耶稣，说：“从他的丰富里，我们都领受了恩典，而且恩上加恩。律法是藉着摩西颁布的；恩典和真理却是由耶稣基督来的”（约 1:16,17）。

The term law is used to refer to the commandments that God gave through Moses at Mount Sinai. In the opening section of his gospel, John says of Jesus, “From the fullness of his grace we have all received one blessing after another. For the law was given through Moses; grace and truth came through Jesus Christ” (John 1:16,17).

某些时候，律法（律）这个术语也以一种非常普遍的方式被使用，比如在“自然律”中，它被用来指某种规律、安排或原则。关于基督徒里面老我和新我不断进行的挣扎，使徒保罗写道，“我觉得有个律，就是我愿意行善的时候，就有恶缠着我”（罗 7:21）。

The term law is also used sometimes in a very general way, as it refers to any order, arrangement, or principle, such as the “laws of nature.” Concerning the great



struggle that goes on in the Christian between the new man and the old man, the apostle Paul wrote, “I find this law at work: When I want to do good, evil is right there with me” (Romans 7:21).

事实上，圣经甚至使用律法这个术语指代福音。“耶和华的律法全备，使人苏醒”（诗 19:7）。大卫在这里用律法所指代的只可能是福音，只有福音能苏醒和更新人心。

In fact, Scripture even uses the term law to refer to the gospel. “The law of the LORD is perfect, reviving the soul” (Psalm 19:7). What David refers to here as law can be said only of the gospel. Only the gospel is able to revive and refresh people’s souls.

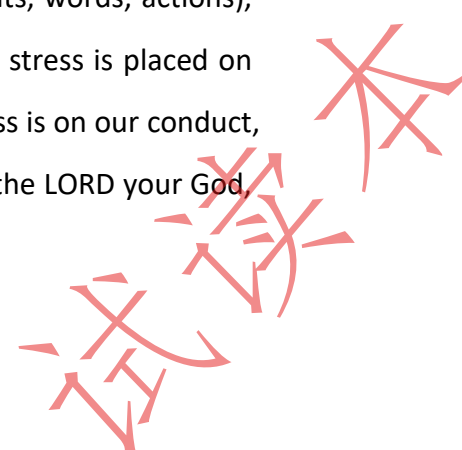
严格意义上的律法 **Law in the strict sense**

在律法这个术语所有通常的用法之上，圣经也在严格的意义上使用它，这便是我们在这里所讨论的。律法，在严格的意义上，与福音产生直接的对立。

Above all these general uses of the term law, Scripture uses it in the strict sense, which pertains to our discussion here. The strict sense of the law is that which places it in direct contrast to the gospel.

在严格意义上，律法指上帝对我们的要求，活出一个完美的符合上帝标准的生命，并且，宣布了对所有达不到这要求之人的咒诅。律法不仅要求我们所做的（思想、言语、行为）是完美的，也要求我们本身（本质上）是完美的。毋庸置疑，我们的行为，我们做什么或不做什么，及其重要。虽然我们的行为及其重要，律法同样要求我们有完美的本质：“你们要成为圣，因为我耶和华，你们的上帝是神圣的”（利 19:2）。

In the strict sense law refers to God’s demand upon us to live in perfect conformity with God’s standard and pronounces a curse on all who fail to do so. The law demands that we be perfect not only in what we do (thoughts, words, actions), but in the way we are (our very nature). Without a doubt, great stress is placed on our conduct, on the things we do or do not do. Though great stress is on our conduct, the law also demands of us a perfect nature: “Be holy because I, the LORD your God, am holy” (Leviticus 19:2).



这些要求是好的：在本质上和行为上成为完全。它对我们生死攸关。不幸的是，在行为或本质上的任何瑕疵，都会导致迅速而明确的审判：“凡不持守律法书上所记的一切而去行的，都是受诅咒的”（加 3:10）。

The demands are great: Be perfect in nature and conduct. The stakes are high. Failure, any flaw in conduct or nature, brings a quick and certain judgment: “Cursed is everyone who does not continue to do everything written in the Book of the Law” (Galatians 3:10).

上帝的律法是有用的 **God's law is useful**

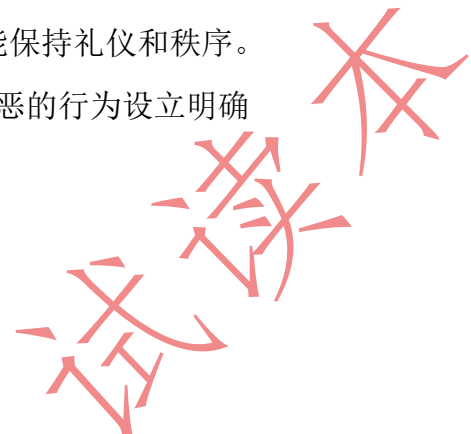
上帝律法的本质是一个严厉的警告。它是刺耳的警笛声，警告即将到来的危险；闪烁的红灯，要求立刻和迅速的刹车。它是当任何规则被打破时，来自父母、老师或警察严峻的表情；是法官对公然犯罪愤怒的裁决。

The nature of God's law is one of direst warning. It is the loud siren blare that warns of impending danger, the flashing red light that calls for a quick and immediate stop. It is the stern look of the parent, teacher, or policeman when any rule has been broken. It is the angry sentence of the judge against the blatant criminal.

尽管听起来可能很消极，律法并不需要我们去辩护。基督徒不需要为上帝的律法找理由或感到抱歉。我们更不敢为了使人们更容易接受，而以任何方式改变它。律法是上帝的。我们在开始就能确定的是，上帝的律法服务于有用的目的。

As negative as all that may sound, the law does not need our defense. Christians do not need to make excuses or apologize for God's law. Much less dare we change it in any way to make it more acceptable to people. The law is God's. We can be sure from the start that God's law serves very useful purposes.

上帝以各种方式使用他的律法。几乎没有人需要提醒别人，在这个世界的某个国家中，律法有怎样的用途。在一个被罪腐蚀并只由罪人组成的世界里，律法对人们外在的生活是绝对必须的。离开律法，这个社会不可能保持礼仪和秩序。律法并不能改变人的心，或是创造一个完美的社会。但它为邪恶的行为设立明确的界限，防止这个世界陷入完全的混乱之中。



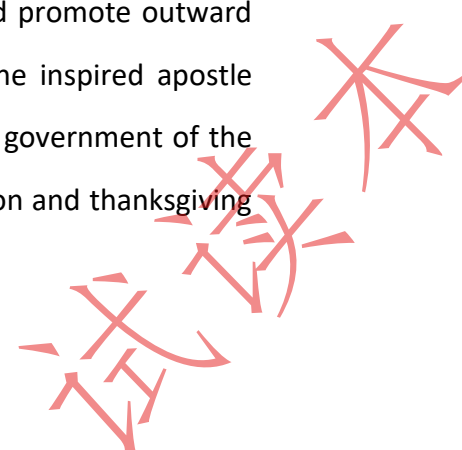
God uses his law in various ways. One hardly needs to remind anyone how useful the law is in the government of the world. In a world corrupted by sin and consisting of only sinful human beings, law is absolutely necessary for the outward lives of people. Without law it would be impossible to maintain decency and order in society. The law is not able to change people's hearts or create a perfect society. But it will serve to keep wicked actions within certain bounds and prevent total chaos in the world.

对于世界上的这些国家，上帝在家庭和政府里设立了他的代表。只有民众的家庭强大，这个国家才能强大。家庭是秩序和礼仪开始的地方。父母需要建立规则，和当规则被破坏之后的惩罚。除了通常的规矩和是非观之外，孩子们需要学会尊重他人的感受和权利。这一切的基础就是律法——写在人心里的自然律和通过十诫所总结的道德律。

For such government of the world, God has established his representatives in the home and the state. A nation is only as strong as the homes of its citizens. Home is the place where order and decency begin. Parents need to establish rules and penalties when rules are broken. Along with common decency and a sense of right and wrong, children need to learn to respect the feelings and rights of others. The basis for it all is the law—natural law as it is found in the heart and the moral law as it is summarized in the Ten Commandments.

同样重要的是政府。政府按照自然律行动。它基于共同的利益，保护人们生命财产、促进外在礼仪和公民正义。为此，使徒受圣灵启示，督促基督徒为这世上那些被委托从事神圣治理的人祷告：“所以，我劝你，首先要为万人祈求、祷告、代求、感谢；为君王和一切在位的，也要如此，使我们能够敬虔端正地过平稳宁静的生活”（提前 2:1,2）。

Equally important is the state. The state acts on the basis of natural law. It acts for the common good in order to protect lives and property and promote outward decency and civic righteousness among people. To that end, the inspired apostle urges Christians to pray for those who are entrusted with God's government of the world: "I urge, then, first of all, that requests, prayers, intercession and thanksgiving



be made for everyone—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness” (1 Timothy 2:1,2).

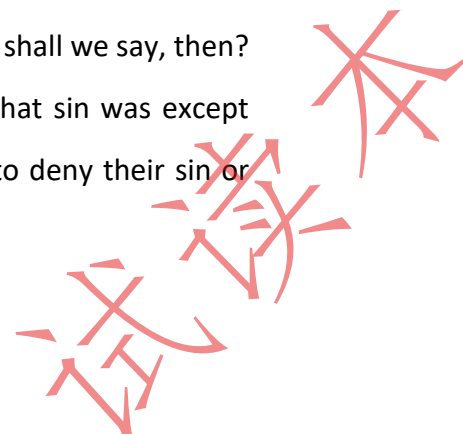
在上帝对这个世界的治理中，他也以属世祝福和咒诅的形式使用律法。关于十诫，上帝说，“我耶和华—你的上帝是忌邪的上帝。恨我的，我必惩罚他们的罪，自父及子，直到三、四代；爱我，守我诫命的，我必向他们施慈爱，直到千代”（出 20:5,6）。历史很好的证明，哪里人们——个人或民族——高度的尊重上帝的律法，祝福就临到那里。哪里人们胆敢将上帝的律法踩在脚下，上帝的审判，最终——如果不是立刻的话——就会以某种形式临到那里。

In his government of the world, God also uses the law in the form of temporal blessings and curses. Concerning the Ten Commandments, God said, “I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments” (Exodus 20:5,6). History bears out well that where people—individuals or nations—have shown high regard for God’s law, blessings have followed. Where people have dared to trample God’s law under foot, judgments of God in one form or another have eventually, if not swiftly, followed.

首要用途 **Principal use**

虽然上帝的律法在治理人们外在生活上是有用的。它首要的用途是将傲慢的罪人赶入绝望。通过揭露人最根本的罪性，律法开始它在人心的内在的用途：“这样，我们要怎么说呢？律法是罪吗？绝对不是！但是，若不是藉着律法，我就不知何为罪”（罗 7:7）。没有律法，人们倾向于否认他们的罪，或者使罪成为一件不那么严重的事情。

While God’s law is useful in the outward governing of people’s lives, its principal use is to reduce the haughty sinner to despair. The law begins this inner usefulness upon the heart of man by revealing man’s utter sinfulness: “What shall we say, then? Is the law sin? Certainly not! Indeed I would not have known what sin was except through the law” (Romans 7:7,8). Without the law people tend to deny their sin or make sin less than the terrible thing it is.



但是当上帝的律法来到，称罪为罪，人再也不能否认它。当律法说“爱上帝超过一切”，我不得不立刻承认我从来没有如此的爱上帝。当律法说“爱你的邻舍（包括你的敌人）如同自己”，我不得不承认，我没法这样爱我的邻舍，更不用说那些不爱我或那些恨我的人。

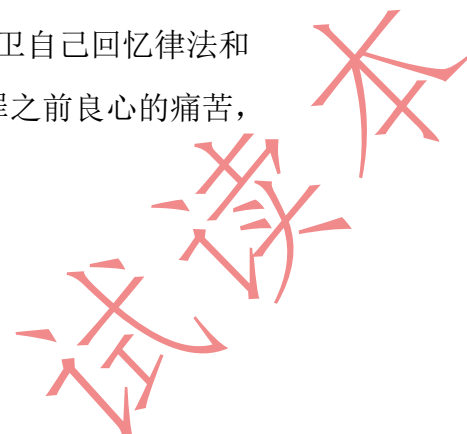
But when God's law comes and calls sin, sin, one can no longer deny it. When the law says "Love God above all things," I must quickly admit I have never been able to love God that much. When the law says "Love your neighbor [including your enemies] as yourself," I must admit that I have trouble loving my friends that much, to say nothing about those who do not love me in return or those who hate me.

上帝的律法不仅彻底的揭露了人心里的罪恶，它同样宣布了上帝对罪人的审判：“犯罪的，他必定死”（结 18:4）。早在伊甸园就存在的，对罪的死亡宣判，不仅宣布了肉身和属灵的死亡，也宣布了永恒的死亡。这一切都包含在上帝将在末世对所有罪人和不信之人宣布的判决中：“你们这被诅咒的人，离开我！进入那为魔鬼和他的使者所预备的永火里去！”（太 25:41）

Not only does God's law reveal the sinfulness of the heart through and through, but it also pronounces God's verdict upon the guilty: "The soul who sins is the one who will die" (Ezekiel 18:4). The death pronounced upon sin already in the Garden of Eden is not only temporal and spiritual death, but also eternal death. It is all wrapped up in the verdict that God will pronounce upon all sins and unbelief on the Last Day: "Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels" (Matthew 25:41).

律法服务于福音 **The law serves the gospel**

傲慢的罪人，因上帝的律法，被赶入绝望。然而，这本身并不是目的。律法对罪、罪行、惩罚、死亡和咒诅的宣告，总是在期待着福音的应许。上帝伟大的目的，总是要透过福音，为痛苦的罪人提供赦免的安慰和平安。上帝差派拿单去见大卫，并不是要咒诅大卫下地狱，而是要让他悔改得救。大卫自己回忆律法和福音彼此的作用，拿单所传福音的安慰，以及他在承认自己有罪之前良心的痛苦，说：



The despair to which the haughty sinner is reduced by God's law, however, is not to be an end in itself. The law's pronouncements of sin, guilt, punishment, death, and damnation are always in anticipation of the gospel promises. God's great aim always is to supply stricken sinners with the comfort and peace of forgiveness through the gospel. God sent Nathan to David, not to damn David to hell, but to bring him to repentance and salvation. David himself recalls the effect of both the law and the gospel, the comfort of the gospel that Nathan proclaimed and the affliction of his conscience before he admitted his guilt:

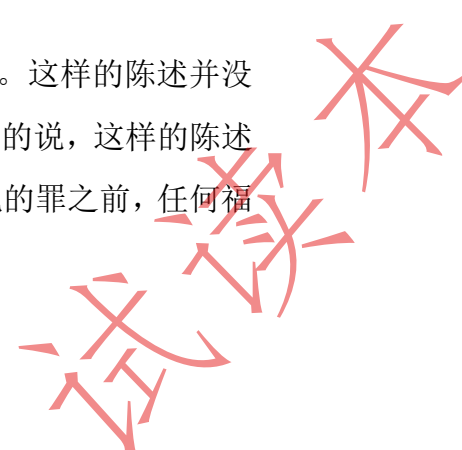
过犯得赦免，罪恶蒙遮盖的人有福了！耶和华不算为有罪，内心没有诡诈的人有福了！我闭口不认罪的时候，因终日呻吟而骨头枯干。黑夜白日，你的手压在我身上沉重；我的精力耗尽，如同夏天的干旱。我向你陈明我的罪，不隐瞒我的恶。我说：“我要向耶和华承认我的过犯”；你就赦免我的罪恶。（诗 32:1-5）

Blessed is he whose transgressions are forgiven, whose sins are covered. Blessed is the man whose sin the LORD does not count against him and in whose spirit is no deceit. When I kept silent, my bones wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was sapped as in the heat of summer. Then I acknowledged my sin to you and did not cover up my iniquity. I said, "I will confess my transgressions to the LORD"—and you forgave the guilt of my sin (Psalm 32:1-5).

律法和福音可能相互对立，但他们并不彼此敌对。换句话说，律法并不以任何方式反对福音。尽管律法是尖锐的和谴责性的，它丝毫不会阻碍福音。相反，律法对福音的传播是必须的。

Opposites they may be, but the law and the gospel are clearly not in opposition to each other. Or to put it another way, the law is not in any way against the gospel. As sharp and condemning as the law is, it does not in the least prevent the gospel. To the contrary, the law is necessary for the sowing of the gospel.

C.F.W.华达曾经恰当的说道，没有律法的福音是无用的^[2]。这样的陈述并没有让福音的力量丧失分毫。福音依然是上帝拯救的大能。确切的说，这样的陈述承认福音对于傲慢的罪人毫无用处。在大卫被提醒而意识到他的罪之前，任何福



音的应许都会被充耳不闻。在耶稣的时代，只要法利赛人处于骄傲和自以为义之中，耶稣就没有给他们任何平安和赦免的话。离开对律法的宣讲，去揭露罪和罪行，就会导致将珍珠扔给猪的严重危险（太 7:6）。

C. F. W. Walther once said, and properly so, that gospel without the law is useless.² Such a statement takes nothing away from the power of the gospel. The gospel remains the power of God for salvation. Rather, the statement recognizes that the haughty heart has no use for the gospel. Before King David was made to realize his sin, any promise of the gospel would have fallen on deaf ears. Jesus had no word of peace or pardon for the Pharisees of his day as long as they remained proud and self-righteous. Without a preaching of the law to reveal sin and guilt, one runs the grave risk of casting pearls before pigs (Matthew 7:6).

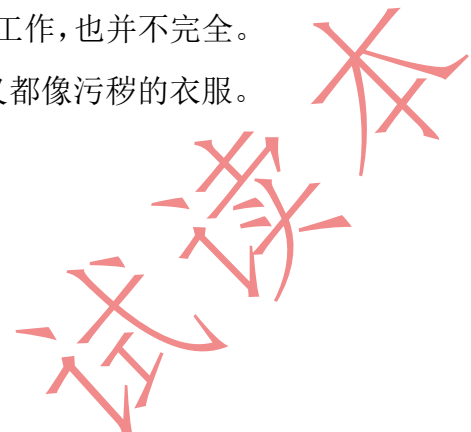
基督徒和律法 **Christians and the law**

虽然律法的首要作用是使骄傲的罪人屈服，以便他们能够认识到他们需要一位救主，上帝同样对基督徒使用律法。在这方面，我们通常谈到上帝律法的三种用途：作为镜子、马路牙子和指路牌。

Though the principal function of the law is to bring proud sinners to their knees so that they may recognize their need for a Savior, God also uses the law with Christians. In this respect we commonly speak of the threefold use of God's law: as a mirror, a curb, and a rule or guide.

镜子 **Mirror**

作为一面镜子，律法向基督徒表明他们依然是个罪人，依然每天都需要上帝在基督里恩慈的赦免。你可能听说过教会常用的表述：当基督徒仍然在世上的时候，他们同时是罪人和圣人。作为借着信心在基督里被更新的圣人，他们不需要律法，因为他们唯独渴望上帝的旨意。但是作为罪人，他们仍然常常犯罪。即使是他们因着圣灵大能的带领，在成圣的新生命中所做的最好的工作，也并不完全。以赛亚在谈到信徒时写道：“我们都如不洁净的人，所行的义都像污秽的衣服。我们如叶子渐渐枯干，罪孽像风把我们吹走”（赛 64:6）。

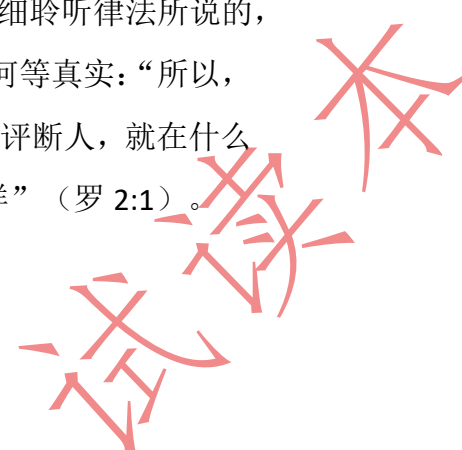


As a mirror the law shows Christians that they are still sinners, still in need of God's gracious forgiveness in Christ every day. You may have heard the expression commonly used in church that Christians, as long as they remain on the earth, are both sinners and saints. As saints made holy through faith in Christ they need no law, for they desire only what God wills. But as sinners, they still sin daily. Even the best works they bring forth in their new lives of sanctification by the power of the Holy Spirit are not perfect. Speaking of believers, Isaiah wrote, "All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away" (Isaiah 64:6).

如果我们将我们的生活与他人进行对比，特别是与这个世界上明显的罪人相比，我们并不会得出这样的结论。它可能会显得我们的生活配得上帝的喜爱。事实上，相比于某些人的罪，我们的生活看上去可能相当完美。还记得那个在圣殿里祷告的法利赛人，将自己与税吏对比吗？当他说“上帝啊，我感谢你，我不像别人勒索、不义、奸淫，也不像这个税吏。我每周禁食两次，凡我所得的都献上十分之一”（路 18:11,12）时，毫无疑问，他说的很对。当我们将我们的生活与其他人对比时，也可能会这样。

This is not the conclusion we Christians draw if we compare our lives to others, especially to the manifest sinners of the world. It may appear that our lives merit God's favor. In the face of the sins of some others, our lives may look little short of perfect. Remember the Pharisee praying in the temple and comparing himself to the tax collector? No doubt he was telling the truth when he said, "God, I thank you that I am not like other men—robbers, evildoers, adulterers—or even like this tax collector. I fast twice a week and give a tenth of all I get" (Luke 18:11,12). So it may be when we compare our lives to some others.

但是当基督徒看到上帝律法的镜子，他们看到了一个完全不同的画面。我们生活中的所有污秽和缺陷都以恶心的方式展现出来。当我们仔细聆听律法所说的，以及它在思想、言语和行为上完美的要求时，使徒的话听起来何等真实：“所以，你这评断人的人哪，无论你是谁，都无可推诿。你在什么事上评断人，就在什么事上定自己的罪。因你这评断人的，自己所做的却和别人一样”（罗 2:1）。



But when Christians look into the mirror of God's law, they see a whole different picture. All the spots and blemishes of our lives stand out in ugly array. When we look carefully at what the law says and the perfection it demands in thoughts and words as well as deeds, the words of the apostle ring true: "You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass judgment do the same things" (Romans 2:1).

作为一个基督徒，我想要看到上帝律法的镜子。我知道我需要听到有关上帝律法的讲道，这讲道听上去单单审判我，以便预备我的心去听从福音。同样，在阅读圣经时，我将寻找那些直接对我宣告我的罪和罪行的经文，它们将使我意识到我的罪，给我一个真正痛悔的灵，为了那美好的福音信息预备我的心。

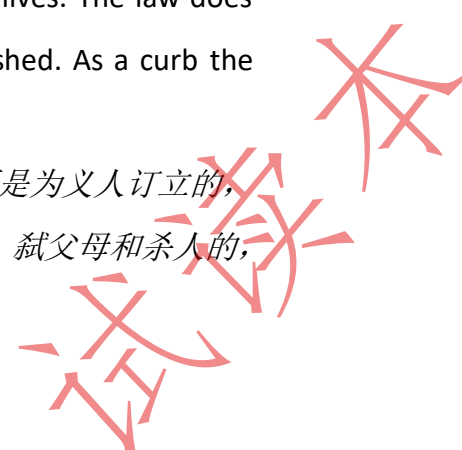
As a Christian I will want to look into the mirror of God's law. I know that I need to hear sermons that sound the judgment of God's law against me personally to prepare my heart for the hearing of the gospel. Also, in my Bible reading I will seek out those passages that speak directly to me of my sin and guilt. They will keep me conscious of my sin, to give me a truly contrite spirit and prepare my heart for the wonderful news of the gospel.

马路牙子 Curb

律法同样作为马路牙子提供服务。我们想到沿着高速公路的马路牙子，能够拦住车辆不至于冲出路面。在人们的生活中，律法作为马路牙子，某种程度上遏制了罪狂乱的爆发。律法通过警告恶人实现这个目的：如果你做了坏事，你将会受惩罚。作为马路牙子，律法在反对不法和悖逆的事上特别有用。

The law also serves as a curb. We think of a curb along a street holding back water so the water doesn't run onto the lawn. God's law acts as a curb because it holds in check somewhat the coarse outbreak of sin in people's lives. The law does that by warning the evildoer: if you do wrong, you will be punished. As a curb the law is especially useful over against the lawless and disobedient:

我们知道，只要人善用律法，律法是好的；因为知道律法不是为义人订立的，而是为不法和叛逆的，不虔诚和犯罪的，不圣洁和恋世俗的，弑父母和杀人的，



犯淫乱和亲男色的，拐卖人口和说谎话的，并起假誓的，或是为任何违背健全教义的事订立的。这是按照可称颂、荣耀之上帝交托我的福音说的。（提前 1:8-11）

We know that the law is good if one uses it properly. We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers, for adulterers and perverts, for slave traders and liars and perjurers—and for whatever else is contrary to the sound doctrine that conforms to the glorious gospel of the blessed God (1 Timothy 1:8-11).

然而，基督徒，同样需要上帝律法的马路牙子。基督徒的老我，有罪的肉体，一直处于与新我的战争中。保罗写到：

The Christian, however, also needs the curb of God's law. The Christian has the old man, the sinful flesh, which is at war against the new man. Paul writes,

我觉得有个律，就是我愿意行善的时候，就有恶缠着我。因为，按着我里面的人，我喜欢上帝的律，但我看出肢体中另有个律和我内心的律交战，把我掳去，使我附从那肢体中罪的律。（罗 7:21-23）

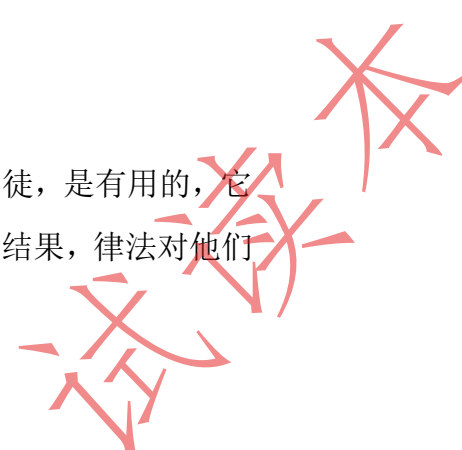
I find this law at work: When I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members (Romans 7:21-23).

老我，这个在基督徒里面的“另一个律”或行事准则，并不愿意遵守上帝的旨意。它只倾向于邪恶的事情。任何时候，当老我遵照它的方式，引领基督徒回到罪里时，基督徒需要律法，作为马路牙子，去遏制老我。

The old man, that “other law” or rule at work in the Christian, does not desire to do God's will. He is inclined only to that which is evil. Whenever the old man gets his way and causes the Christian to return to sin, the Christian needs the law as a curb to keep the old man in check.

指路牌 **Rule or guide**

上帝的律法，作为指路牌，对于基督徒，并唯独对于基督徒，是有用的，他们在他们成圣的生命中指引他们。不信的人不喜欢上帝的律法。结果，律法对他们



而言仅仅是镜子和马路牙子。然而，基督徒喜欢上帝对他们生命的旨意。律法是上帝完美的标准，基督徒可以通过它来确定什么是上帝的旨意。基督徒每天都参照上帝的律法，作为他们的方向和指引。借着圣灵透过福音赐给他们的力量，基督徒努力的越来越符合上帝的标准。（我们将在第 8 章和第 9 章用更长的篇幅讨论作为指路牌的上帝的律法）

God's law is useful to Christians—and only Christians—as a rule to guide them in their life of sanctification. Unbelievers find no delight in God's law. As a result, the law serves them only as a mirror and curb. Christians, however, delight in God's will for their lives. The law is God's perfect standard by which Christians may determine what God's will is. Christians consult God's law daily for guidance and direction. By the strength the Holy Spirit gives to them through the gospel, Christians strive to conform more and more to God's standard. (We will consider God's law as a rule at greater length in Chapters 8 and 9).

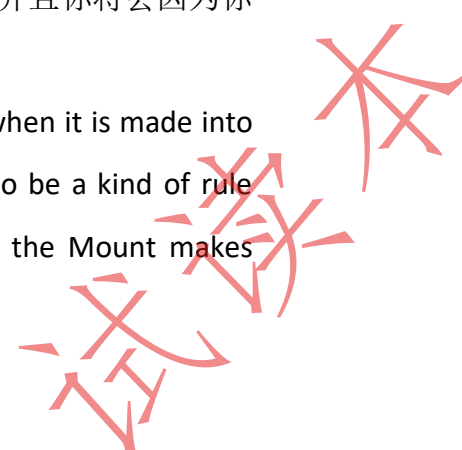
让律法成为律法 **Let the law be law**

律法直接的与福音对立。对人的本性来说，律法所说的大多数都是不合理的。有一点需要谨慎的是，我们不能随意的改变上帝的律法：无论是在哪儿的修改，或哪怕只有一点点的削弱。我们必须让律法成为律法。

The law is directly opposite to the gospel. Much of what the law says is unreasonable to natural man. Therein lies a word of caution. We are not free to make changes in God's law, to modify here and there, or at least to tamper a little. We must let the law be law.

当上帝的律法被伪装成一种“福音”——这对人是巨大的属灵伤害——上帝的律法就被侵犯了。当任何人想象圣经是人生这个“游戏”的说明书时，这样的事便发生了。对这样的人来说，耶稣在马太福音 5-7 章的登山宝训是圣经最重要的部分。他们认为，遵守这些规则，生命将会变得无忧无虑，并且你将会因为你的成就而获得永生。

The law of God is violated—to one's great spiritual harm—when it is made into a “gospel.” This happens whenever anyone imagines the Bible to be a kind of rule book for the “game” of life. To such people Jesus' Sermon on the Mount makes



Matthew 5 through 7 the most important section in the Bible. Live by the rules, they think, and life will be trouble free; live by the rules and you will receive eternal life for your effort.

任何将律法当做“福音”，或将圣经单单视为说明书的观点，都会导致傲慢或绝望。对所有认为自己有能力遵守那些规则的人来说，通过顺服律法，他们比其他人更好，这样的观点带来了该死的傲慢。或者当另一些人，对自己稍微的诚实，承认他们的生活在上帝面前是何等的不洁和不可接受，这样的观点导致他们完全的绝望。

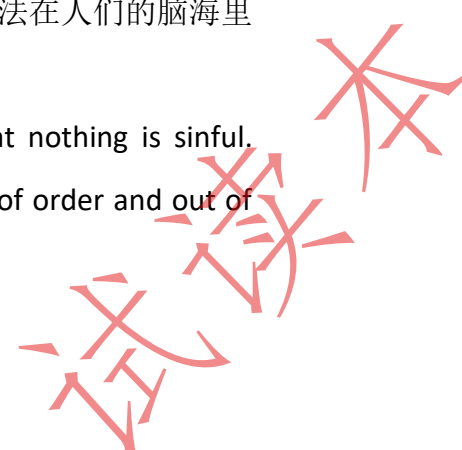
Any view of the law as a “gospel” or the Bible simply as a book of rules leads to pride or despair. It works damnable pride in all who think they are able to follow the rules, to obey the law, to be better than other people are. Or it leads others to utter despair when they are honest enough with themselves to admit how unholy and unacceptable their lives really are before God.

当律法的严重性被削减，以至于罪不再被称为罪时，上帝的律法就被侵犯了。生活在明显的罪中，仅仅被称为另一种生活方式。同性恋、婚前同居、色情、堕胎，都被称为个人选择，因此，没有人应当受谴责。当年轻人陷入酗酒、性滥交、污言秽语和藐视权威的罪恶中时，人们常说这样的行为是成长的一部分。

The law of God is violated whenever the seriousness of sin is reduced so that sin is no longer called sin. Living in manifest sin is called just another lifestyle. Homosexuality, living arrangements outside of marriage, pornography, and abortion are referred to as personal preferences that no one else ought to condemn. When young people fall into such sins as drunkenness, sexual promiscuity, foul language, and disrespect for authority, it is often said that such behavior is just a part of growing up.

遵循着这样的想法，最后得出的结论是，没有什么是有罪的。道德成为了个人选择的事情。上帝被排除在秩序和这些场景之外。上帝的律法在人们的脑海里不再存在，或者至少并不实用。

To follow such thinking finally leads to the conclusion that nothing is sinful. Morality becomes a matter of personal choice. God is ruled out of order and out of



the picture. God's law becomes nonexistent in people's minds, or at least of no practical use.

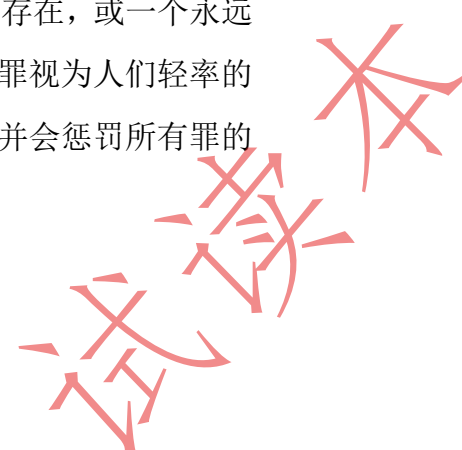
当明确的罪不再被称为罪，或者只有基于邪恶的目的所做的坏事才被认为是罪时，上帝的律法就被侵犯了。很多人认为，只要某件事是无意中做的，或是出于无知做的，在任何真正意义上，它都不再是罪。或者只要某种行为没有伤害到其他人，它就不是罪。在职业篮球比赛中，这被称为无伤害，无犯规。如果我们遵循这种思路，即使是针对我们自己的行为，包括自杀，也不再被视为罪。“只要我没有伤害别人，就不是罪。这是我的生命，我可以随心所欲的对待它。”

God's law is violated when certain sins are no longer called sins or when an act is regarded as sinful only if it is committed with evil intent. Many people think that as long as something is done unintentionally, or out of ignorance, it is no longer sinful in any real sense of the word, or that an act is not sinful as long as no one else is harmed by it. In professional basketball games, this is called no harm, no foul. If we were to follow this line of thought, even acts against ourselves, including suicide, would not be regarded as sin. "As long as I don't hurt someone else, no sin is involved. It is my life; I can do with it as I please."

当罪更多的被描述成对他人的冒犯而不是对上帝的冒犯时，上帝的律法就被侵犯了。正如人们声称，罪主要是贫穷，不健康的环境，贫困区或第三世界国家的人们所遭受的政治压迫，或是“有产阶级”对“无产阶级”的侵犯。

The law of God is violated when sin is presented more as a wrong committed against other people than as a wrong against God, as when people say that sin is mainly the poverty, poor health conditions, and political oppression that people suffer in inner cities or Third World countries, or that sin is what the "haves" commit against the "have nots."

当人们虽然对罪发出警告，却并不包括上帝对罪的愤怒，以及将地狱作为对罪的惩罚时，上帝的律法就被侵犯了。否认地狱是一个真实的存在，或一个永远受苦的存在，促进了关于律法的这种观点。这种观点更多的将罪视为人们轻率的将自己或他人的生命置于悲惨之中，而不是得罪了一个圣洁的并会惩罚所有罪的上帝。



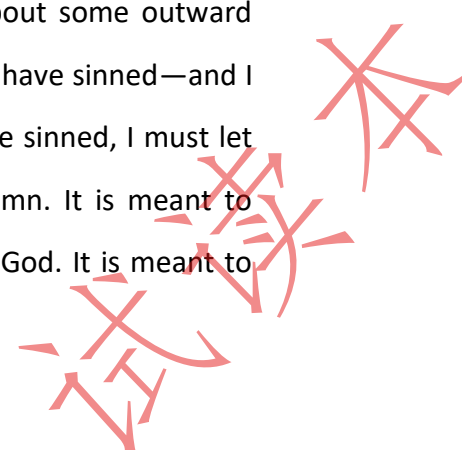
The law of God is violated when people warn against sin but fail to include also the wrath of God against sin, and hell as punishment for sin. The denial of hell as a real place or a place of eternal suffering contributes to this view of the law. Such a view treats sin more as the indiscretions people commit against themselves or others to make life miserable than as sin against a holy God who punishes all sin.

无论什么时候，当人们快速的谴责邪恶的行为为罪，却有意的忽略在言语和思想上所犯的罪时，上帝的律法同样被侵犯了。上帝的律法被侵犯，不仅是在人们有损、伤害或者谋杀他人的时候，也在他们对别人感到嫉妒、愤怒或仇恨的时候。这些同样是严重的罪，它们同样违背了第五条诫命。

The law of God is even violated whenever people are quick to condemn an evil deed as sin but are willing to overlook sins that are committed in words or thoughts. God's law is violated not only when people physically hurt, harm, or murder someone, but also when they feel jealousy, anger, or hatred toward someone else. Those also are serious sins against the Fifth Commandment.

所有上面这些侵犯都导致律法不再是律法。它们没有意识到或承认上帝律法真正的本质。上帝的律法并不是某种快餐菜单，人们可以根据场合随意挑拣和选择。上帝的律法也不意味着时不时的吓唬下人们，以便于在社会上带来某些外在的改善。无论是当我犯罪时应用在我自己身上——我每天都在犯罪——还是当别人犯罪时去服事他们的灵魂，我必须让律法成为律法。律法意味着伤害、屠戮和咒诅。它意味着揭露每一个邪恶的思想、言语和行为，宣布它们为罪，背叛了圣洁的上帝。它意味着恐吓罪人，使他们对基于他们自己的任何属灵的善感到绝望。它必须为了福音的安慰，预备受咒诅的罪人的心。

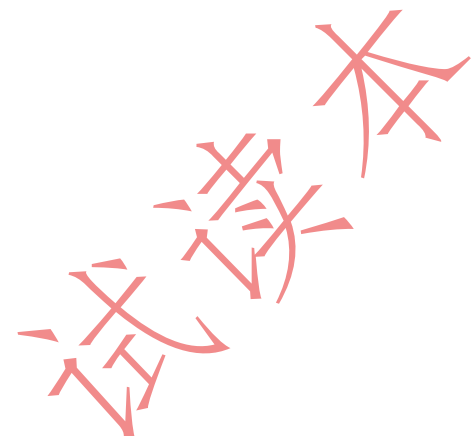
All of the above violations fail to let God's law be law. They fail to recognize or admit the real nature of God's law. God's law is not some kind of fast food menu from which one can pick and choose as the occasion permits. Nor is the law meant only to scare people a little now and then in order to bring about some outward improvement in society. Whether in application to myself when I have sinned—and I sin daily—or in ministering to the souls of others when they have sinned, I must let the law be law. The law is meant to wound, to kill, and to damn. It is meant to expose every evil thought, word, and deed as sin against a holy God. It is meant to



terrify the sinner, to make the sinner despair of any spiritual goodness within himself. It must prepare the heart of the condemned sinner for the comfort of the gospel.

基督教是一个令人恐惧的宗教吗？是的，绝对是！不，它并不像这个世界上其他宗教所采用的方式那样让人恐惧，因为它们没有福音。它们并不教导一位救主，用他圣洁的宝血为他们的罪付上代价。但是，正确的说，基督教确实是一个令人恐惧的宗教。一旦我们让律法成为律法，真的，它就是一个坏消息。

Is the Christian religion then a religion of fear? Yes, by all means! No, it is not a religion of fear in the way that all other religions of the world are, for they have no gospel. They teach no Savior who has paid the price of sin with his holy, precious blood. But, correctly understood, the Christian religion is a religion of fear. It is bad news, in a real way, if we let the law be law.



4.福音的本质

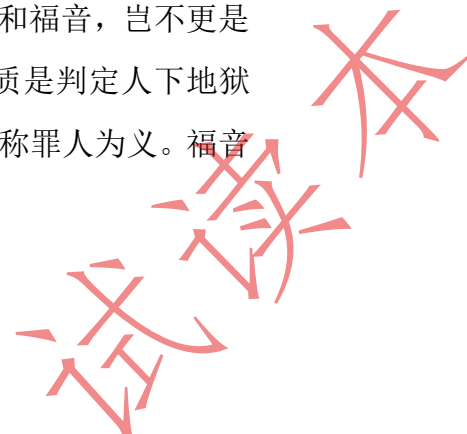
任何种过园林种子的人都知道有些指南可供我们参考，我们通常可以在种子包装袋的背面找到这些指南。它包括这些种子应该种多深，种子之间和每一行种子的距离，种子需要多大的阳光，甚至是对种子最好的土壤种类。当种植完成后，它可能还会提醒我们记得给种子浇水。

Anyone who has ever planted a package of garden seeds knows that there are certain directions to follow. These directions are usually found on the back of the package. Directions will include how deep to plant the seeds, how far apart to place the seeds and make the rows, how much sun is needed, even the kind of soil in which the seeds will do best. There might also be a reminder to water the seeds after planting.

一个经验丰富的园丁，不需要阅读指南，就能做到上面所有的事。但是有一件事，这个园丁一定不会去做，就是试着改变或干预这些种子。他可能将种子放在水里一整晚，去帮助或促使它发芽，但是他不会将这些种子剪成两半，他也不会用石头或锤子将它们敲扁，他也不会去修剪种子的末端或边缘。事实上，他小心翼翼的不去做任何有可能损害种子胚胎的事情，他让种子成为种子，正如上帝创造它的那样。在上帝的祝福下，种子成长，园丁获得丰收。

An experienced gardener does all of the above without having to read the directions. But one thing the gardener does not try to do is change or meddle with the seed. He may place the seeds in water overnight to aid or hasten the germination, but he doesn't cut the seeds in two; he does not pound each one flat with a stone or hammer; he does not trim off the ends or edges of the seed. In fact, he is careful not to do anything that would damage the germ of the seed. He lets the seed be a seed, just the way God made it. Under God's blessing, the seed grows and the gardener reaps a good harvest.

如果一颗园林种子是这样，那么，上帝话语的种子，律法和福音，岂不更是如此吗？如果必须让律法成为律法是对的——并且律法的本质是判定人下地狱——那么，让福音成为福音，岂不是更加重要吗？因为福音宣称罪人为义。福音的本质是拯救罪人免于律法的威胁，并给予永恒的救恩。



If that is true of a garden seed, how much truer it is with the seed of God's Word, both law and gospel. And if it is true that one must let the law be law—and the nature of the law is to condemn to hell—how much more important it is that we let the gospel be gospel. For the gospel declares sinners righteous. The nature of the gospel is to rescue the sinner from the threats of the law and to give eternal salvation.

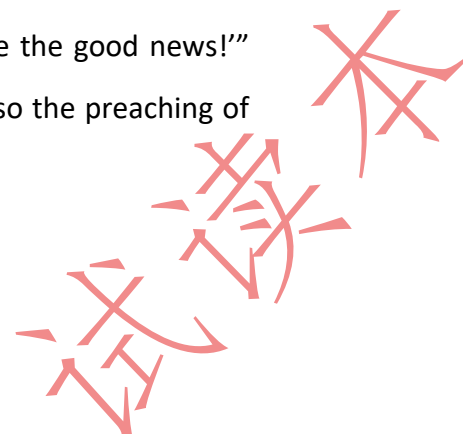
福音这个术语的用法 **Use of the term gospel**

在圣经中，福音这个术语，无论是在严谨还是在恰当的意义上，几乎都意味着“好消息”。有少数例外的情况。福音书作者马可在他开篇的章节中，使用这个术语指代他的整本福音书：“上帝的儿子，耶稣基督福音的起头”（可 1:1）。在我们定期的崇拜礼仪中，教会继续以同样的方式使用这个术语。我们称周天的最后一次经文诵读为当天的福音诵读。

Almost exclusively, the term gospel, which means “good news,” is used in the Bible in the strict or proper sense. There are a few exceptions. In his opening chapter the evangelist Mark uses the term to refer to his entire book: “The beginning of the gospel about Jesus Christ, the Son of God” (Mark 1:1). The church has continued to use the term in the same way in our regular worship services. We refer to the last of the Sunday Scripture readings as the Gospel reading for the day.

随后，在对我们主生命的记载里，马可使用这个术语指代上帝所有的话语。在第一章记录了这样一件事：“约翰下监以后，耶稣来到加利利，宣讲上帝的福音”（可 1:14）。在福音这个术语里，马可同样包括律法的教导，使人为他们的罪感到忧伤。

Later in his account of the life of our Lord, Mark uses the term to refer to all of God's Word. One occurrence is found in the first chapter: “After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. ‘The time has come,’ he said. ‘The kingdom of God is near. Repent and believe the good news!’” (Mark 1:14,15). With the term gospel Mark obviously includes also the preaching of the law in order to bring people to sorrow over their sins.



当主吩咐他的教会，“你们往普天下去，传福音给万民听”（可 16:15），人们当然需要从更广泛的意义上理解福音这个术语。确实，在恰当意义上的福音是教会分享的首要信息。唯有福音提供拯救。但是，就像我们曾经提到的，律法是必须的。离开律法的宣讲，预备人的心去接受福音，教会并不能完成它赢得灵魂的使命。

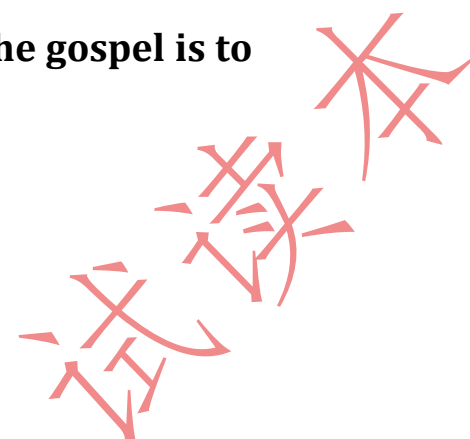
One may certainly understand the term gospel in a wider sense when the Lord commanded his church, “Go into all the world and preach the good news [gospel] to all creation” (Mark 16:15). Certainly the gospel in the proper sense is the chief message the church has to share. The gospel alone can save. But, as we have already noted, the law is necessary. The church will fail in its mission to win souls without the preaching of the law to prepare hearts for the gospel.

在上面这些少数例外里，福音这个术语应该也必须从更广泛的意义上理解，除此之外，福音在整本圣经中都以恰当的意义被使用。是福音，与律法完美的对立。也是这个词，上帝透过它，显明了他白白的恩典，因耶稣的缘故，宣称罪人为义。

With these few exceptions where the term gospel can or must be understood in a wider sense, gospel is used in the proper sense throughout Scripture. It is gospel that is perfectly opposite to law. It is the Word by which God, out of free grace for Christ’s sake, pronounces sinners righteous.

好消息	
希腊文	Euangelion
拉丁文/德文	Evangelium
古英文	God(good)spell(news)
现代英文	Gospel
中文	福音

福音的本质是提供、给予、赦免 The nature of the gospel is to offer, give, pardon



基督徒庆祝基督生日的方式之一是交换礼物，这并不奇怪。我们给别人礼物，象征着上帝在他的儿子，我们的救主里，赐给罪人的礼物。福音的本质是给予，并持续的给予。它将这个礼物给了那些不期待、不配得也不值得的人。耶稣，这位救主，对罪人说：“凡劳苦担重担的人都到我这里来，我要使你们得安息”（太 11:28）。

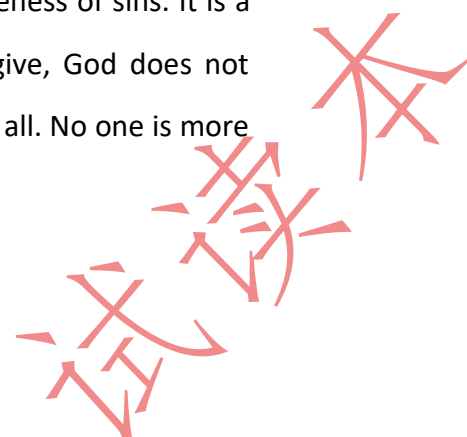
It is not strange that one of the ways in which Christians celebrate the birth of Christ is the exchanging of gifts. The gifts that we offer to others are a symbol of the gift that God has given to sinners in the person of his Son, our Savior. The nature of the gospel is to give, and to keep on giving. It gives to those who do not expect, deserve, or merit the gift. To sinners Jesus the Savior says, “Come to me, all you who are weary and burdened, and I will give you rest” (Matthew 11:28).

没有罪人听到过更吸引人的给予：“你们得救是本乎恩，也因着信；这并不是出于自己，而是上帝所赐的；也不是出于行为，免得有人自夸”（弗 2:8,9）。上帝在福音里赐下的，永远不会消失。“我以永远的爱爱你，因此，我以慈爱吸引你”（耶 31:3）。

No sinner has heard a more attractive offer: “For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast” (Ephesians 2:8,9). What God offers and gives by the gospel lasts and never fades away: “I have loved you with an everlasting love; I have drawn you with loving-kindness” (Jeremiah 31:3).

上帝依照福音的礼物和给予与众不同。它是唯一完美的满足一个人最大需求的礼物，因为它提供了罪的赦免。它是一个纯洁无垠的礼物。与我们可能赠送的礼物不同，上帝并不期望或要求任何回报。上帝将他的礼物平等的赐给所有人，没有人比其他人更配得这个礼物，因为所有人都是不配的。

God’s gift and offer according to the gospel is unlike any other. It is the only gift that meets perfectly a person’s greatest need, for it offers forgiveness of sins. It is a gift that is pure and boundless. Unlike the gifts that we may give, God does not expect or demand anything in return. God gives his gift equally to all. No one is more worthy of the gift than another, for all are unworthy.



因为上帝赐予饶恕，然而，这并不意味着他轻忽的对待罪，或是他无视他圣洁律法的要求，或是他愿意以其他方式看待罪。上帝的饶恕可能被称为原谅，但这并不像政府，乐意忽视所犯下的罪行和已经宣判的惩罚，而给予原谅。

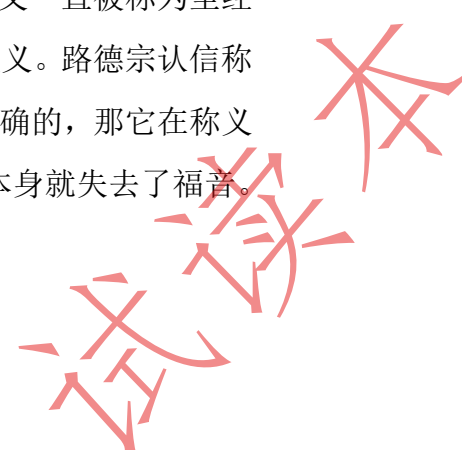
Because God offers forgiveness, however, does not mean that he treats sin lightly, that he has ignored the demands of his holy law, or that he is willing to look the other way. God's forgiveness may be called a pardon, but it is not like a governor's pardon, which is willing to overlook the crime that has been committed or the sentence that has been imposed.

上帝基于另一个人的善工而提供和颁发对罪的赦免，耶稣基督，罪人的替代品：“因为世人都犯了罪，亏缺了上帝的荣耀，如今却蒙上帝的恩典，藉着在基督耶稣里的救赎，就白白地得称为义”（罗 3:23,24）。上帝并没有忽视任何一个罪人和任何一个罪，反倒借着祂独生儿子的受苦和复活，付上了充足的完全的赎价。“祂儿子耶稣基督的血就洗净我们一切的罪”（约一 1:7）。律法，应许拯救那些好人（因此一个也没有），与之形成鲜明对比，福音，提供救恩给所有人——所有罪人。

God offers and grants forgiveness of sins on the basis of the merits of another, Jesus Christ, the sinner's substitute: "For all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus" (Romans 3:23,24). God has not overlooked a single sinner or a single sin but made a full and complete payment through the suffering and death of his own Son. "The blood of Jesus, his Son, purifies us from all sin" (1 John 1:7). In great contrast to the law, which promises salvation to those who are good (of which there are none), the gospel offers salvation to all, to sinners.

称义 Justification

在律法和福音鲜明对比的核心，是称义的教义。称义的教义一直被称为圣经的首要教义。基于上帝的恩典，它一直是路德宗教会的首要教义。路德宗认信称它为教会站立或跌倒的教义^[3]。如果教会在福音的教义上是正确的，那它在称义的教义上也必然是正确的。如果教会失去了称义的教义，那它本身就失去了福音。



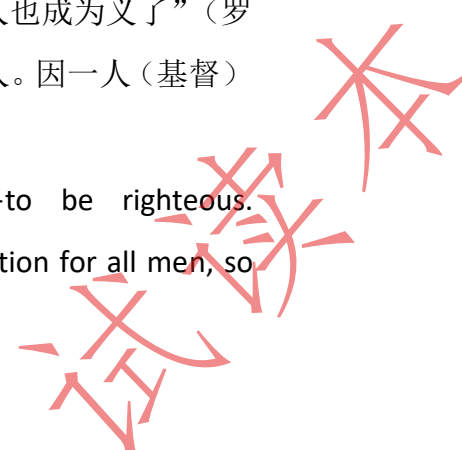
At the very heart of this great contrast between the law and the gospel is the doctrine of justification. The doctrine of justification has been called the chief doctrine of Scripture. By God's grace it has been the chief doctrine of the Lutheran church. The Lutheran Confessions call it the doctrine upon which the church stands or falls.³ If the church is to be true to the doctrine of the gospel, it must be true to the doctrine of justification. If the church loses the doctrine of justification, it finally loses the gospel itself.

称义的教义教导，通过基督的死亡和复活，上帝宣称所有罪人为义。这个特定的术语，称义，将罪人带到上帝的审判台前。罪人站在被告席上，面对上帝的律法，被判为有罪。律法要求为罪付上完全的代价，这代价就是死亡本身。罪人是无助的。他只能等待审判的宣布和判决的执行——在地狱里永恒的死亡。情况是绝望的。在这个关键时刻，耶稣基督，罪人伟大的代言人，上前一步说：“我用我的生命去代替罪人的位置。”罪的代价被偿还了，公义被满足了。罪人被宣称为无罪，并被当庭释放。

The doctrine of justification teaches that God has declared all sinners righteous through the death and resurrection of Christ. The very term, justify, takes sinners into the courtroom of God. The sinner stands in front of the judge's bench. In the face of God's law he has been found guilty—guilty as sin. The law demands a full payment for sin, which is death itself. The sinner is helpless. He can only wait for the sentence to be pronounced and carried out to the letter—eternal death in hell. The situation is hopeless. At the critical moment Jesus Christ, the great advocate of sinners, steps forward and says, "I give my life in the place of the sinner." The debt of sin is paid. Justice is served. The sinner is declared not guilty. The sinner is set free.

在基督里，上帝宣称罪人——所有的罪人——为义。“这样看来，因一次的过犯，所有的人都定罪；照样，因一次的义行，所有的人也都被称义而得生命了。因一人的悖逆，众人成为罪人；照样，因一人的顺从，众人也成为义了”（罗 5:18,19）。因一人（亚当）在罪里的不顺服，死亡临到了所有人。因一人（基督）的顺服，所有人在上帝面前都被称义了。

In Christ, God has declared sinners—all of them—to be righteous. "Consequently, just as the result of one trespass was condemnation for all men, so

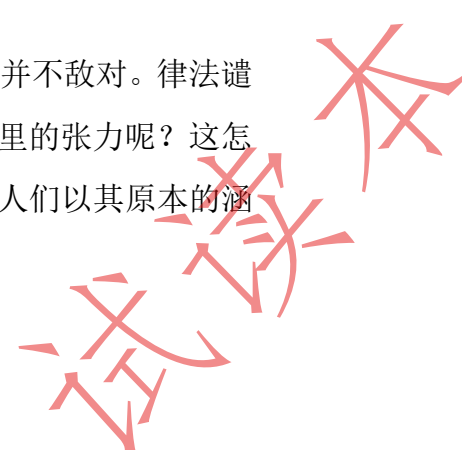


also the result of one act of righteousness was justification that brings life for all men. For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous” (Romans 5:18,19). By one man’s (Adam’s) disobedience sin and death passed upon all people. By one man’s (Christ’s) obedience all people have been declared righteous before God.

圣经使用和好这个术语，教导同样的真理。“一切都是出于上帝；他藉着基督使我们与他和好，又将劝人与他和好的使命赐给我们。这就是：上帝在基督里使世人与自己和好，不将他们的过犯归到他们身上，并且将这和好的信息托付了我们”（林后 5:18,19）。和好意味着创造平安，上帝在他和罪人中间建立了平安。上帝所带来的改变，并不是他对罪的态度发生了改变，上帝依然恨罪恶。也不是人以及他对罪或上帝的态度发生了改变，人，出于本性，依然视上帝为他的仇敌，并依然喜欢罪恶。这改变，倒不如说，是人在上帝面前状态的改变。上帝不再视罪人为有罪的，在基督里，上帝视罪人为公义的。在每个人的罪恶之处，上帝唯独看到基督的公义。

Scripture teaches the same great truth with the term reconciliation. “All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men’s sins against them. And he has committed to us the message of reconciliation” (2 Corinthians 5:18,19). Reconcile means to make peace. God has established peace between himself and sinners. The change that was brought about by God is not a change in his attitude toward sin; God still hates sin. Nor is the change in man and his attitude toward sin or God; man by nature still sees God as his enemy and delights in sin. The change, rather, is in man’s status before God. God no longer sees sinners as guilty. In Christ, God sees sinners as righteous. In the place of each person’s sins, God sees only Christ’s righteousness.

律法和福音，正如我们之前所说的，是对立的，但是它们并不敌对。律法谴责所有的罪人下地狱；福音应许拯救所有人。谁不会感受到这里的张力呢？这怎么可能呢？耶稣基督的十字架，就是答案。十字架的信息，为人们以其原本的涵



义，接受律法和福音，补足了缺失的环节。上帝恨恶并惩罚罪。基督在各各他，一次的付上罪的代价，就永远的完成了。上帝真的赦免了罪。上帝宣称所有人为义，因为基督偿还了所有的罪，因此完全的满足了上帝律法的要求。

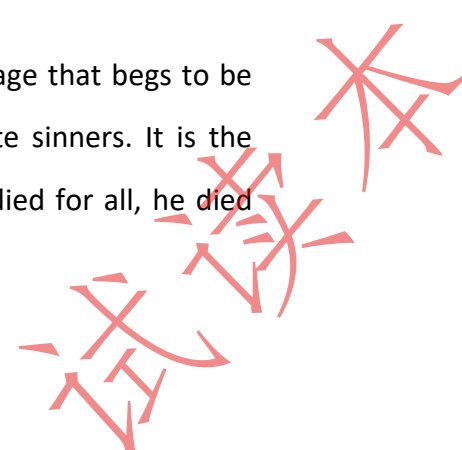
The law and the gospel, as we noted before, are opposites, but they are not in opposition. The law condemns all sinners to hell; the gospel promises salvation for all. Who does not feel the tension? How can this be? The cross of Jesus Christ is the answer. The message of the cross provides the missing piece that enables one to accept both law and gospel at face value. God hates sin and punishes sin. Christ paid the debt of sin once and for all on Calvary. God truly forgives sins. God has justified all sinners because Christ paid for all sins and thus completely satisfied the demands of God's law.

称义的教义使教会能够——且催逼着教会——说，“你的罪得赦了。上帝不再抓着你的罪不放了。你在上帝面前是公义的。基督为你所有的罪付上了代价，无论你相信或不相信。上帝使你与他自己和好了，无论你是一个多么有罪的罪人，无论你犯了多少或多大的罪。虽然其他人在他们心里并不能原谅你，上帝原谅你了。”

The doctrine of justification enables—compels—the church to say, “Your sins are forgiven. God no longer holds your sins against you. You are righteous before God. Christ has paid for all of your sins, whether you believe it or not. God has reconciled you to himself, no matter how great a sinner you are, no matter how many and how great the sins you have committed. Though others cannot find it in their hearts to forgive you, God forgives you.”

这是福音令人欣慰的邀请。这是一个乞求人们相信的信息。这是我们可以安慰痛悔的罪人的信息，这是我们自己可以得到安慰的信息。如果基督为所有人死了，他也同样为我死了。如果上帝宣称所有罪人为义，我在上帝面前也必定被宣称为义。

That is the comforting invitation of the gospel. It is a message that begs to be believed. It is the message with which we may comfort contrite sinners. It is the message with which we ourselves may be comforted. If Christ died for all, he died



also for me. If God has declared all sinners righteous, I have been declared righteous before God.

福音同样对它所提供的产生效果 **The gospel also effects what it offers**

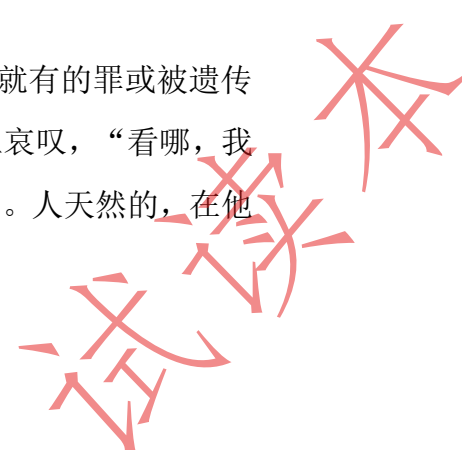
福音同样对福音所提供的产生效果。上述说法，因为它们如此的实在，如此的安慰——纯粹的福音——对人的本性来说，根本无法相信。告诉一个人，为了得到拯救，他必须有一个更好的生活，遵从黄金法则，做一个祷告，建一座寺庙，加入一个组织，参加一场集会。人很乐意相信它，至少在一段时期很乐意相信它。告诉一个人他在上帝面前是公义的，仅仅是因为别人的工作，耶稣已经为他的罪付上了代价，救恩是上帝白白的礼物，人不信的摇晃着他的脑袋。人认为福音太好，太简单，怎么可能是真的。对罪人而言，福音依然是愚蠢的事，是绊脚石。

What the gospel offers the gospel also effects. The above statements, as true and comforting as they are—pure gospel—are unbelievable to natural man. Tell a man he must live a better life, follow the Golden Rule, make a pilgrimage, build a shrine, become a boy scout, join a lodge in order to be saved, and man will believe it, at least for a while. Tell a man that he is righteous before God because of what someone else did, that Christ has paid for his sins, that salvation is a free gift from God, and man shakes his head in disbelief. He thinks the gospel is too good, too easy, to be true. The gospel remains for sinners foolishness and a stumbling block.

这并不是福音出了毛病，而是有罪的人出了毛病。他的心是盲目的，悖逆的，并且敌挡福音。“因为体贴肉体就是与上帝为敌，对上帝的律法不顺服，事实上也无法顺服”（罗 8:7）。

The fault is not with the gospel. The fault is with sinful man. His heart is blinded, rebellious, opposed to the gospel. “The sinful mind is hostile to God. It does not submit to God’s law, nor can it do so” (Romans 8:7).

而问题的根本原因，是原罪，某些时候我们称它为生下来就有的罪或被遗传的罪。这是一种已经覆盖在所有人身上的，有罪的状态。大卫哀叹，“看哪，我是在罪孽里生的，在我母亲怀胎的时候就有了罪”（诗 51:5）。人天然的，在他



心里，失去了亚当和夏娃曾经拥有的，原初的公义的痕迹。他的心充满了邪恶的欲望，正如曾经在该隐心里所显明的，他因为嫉妒他的兄弟亚伯，在密谋谋杀的时候假装友好，并且转身就杀害了他。邪恶的欲望，不服从律法，对上帝恨之入骨——这就是人类的状况，这就是每一个人的心。

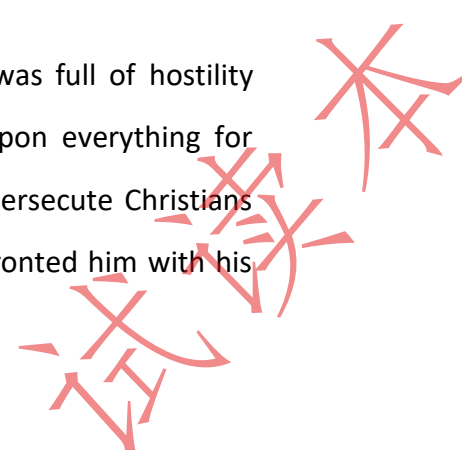
The root cause is original sin, sometimes called birth sin or inherited sin. It is the sinful condition that has been passed down upon all people. David lamented, "Surely I was sinful at birth, sinful from the time my mother conceived me" (Psalm 51:5). The heart of natural man is without a trace of the original righteousness that Adam and Eve possessed. It is filled with evil desire, which was already evident in the heart of Cain, who was envious of his brother Abel, pretended friendship while he plotted death, and rose up and killed him. Evil desires, lawlessness, hostility toward God—such is the human condition; such is the heart of every human being.

照着上帝丰富的恩典，福音同样产生效果，使人去接受福音所提供和给予的。福音亲自在人心做工，这对人的本性来说，难以置信。使徒保罗不仅出于圣灵，也基于他的亲身经历，写到：“我不以福音为耻，这福音本是上帝的大能，要救一切相信的。”（罗 1:16）

According to God's abundant grace, that which the gospel offers and gives, it also effects. What is unbelievable to natural man the gospel itself works within the human heart. The apostle Paul spoke not only by inspiration, but also by personal experience when he wrote, "I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes" (Romans 1:16).

扫罗，基督徒的迫害者，在他回转归信前，充满了对基督十字架的仇恨。他蔑视着基督十字架所经受的一切。在去大马士革迫害那里的基督徒的路上，复活的基督亲自向扫罗显现。在借着他的罪与他对质之后，我们的主，通过他的仆人，亚拿尼亚，也借着福音安慰扫罗。靠着福音的力量，扫罗，这个迫害者，成为保罗，一个基督徒，一个基督十字架的使者。

Before his conversion, Saul, the persecutor of Christians, was full of hostility against the cross of Christ. He looked down with contempt upon everything for which the cross of Christ stands. On the way to Damascus to persecute Christians there, the risen Christ personally appeared to Saul. Having confronted him with his

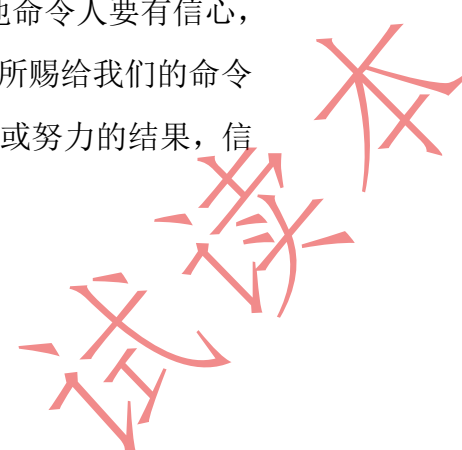


sin, the Lord, through his servant Ananias, also comforted Saul with the gospel. By the power of the gospel Saul, the persecutor, became Paul, the Christian and an ambassador of the cross of Christ.

福音已经无数次的证明了这种力量。在每个基督徒心里的信心就是证据。事实上，福音的信息，通过基督提供饶恕，它从不会缺少能力，对它所提供的产生效果。是的，一个人可能拒绝福音所提供的，上帝并没有强迫任何人相信，上帝并不违背任何人的意愿使他回转。但上帝竭诚的使不愿意成为愿意。当任何人拒绝福音，错误并不取决于上帝。上帝，我们的救主，“愿意人人得救，并得以认识真理”（提前 2:4）。错误也并不在于福音。使徒被圣灵充满，借着心里明确的福音，写道：“你们蒙了重生，不是由于会朽坏的种子，而是由于不会朽坏的种子，是藉着上帝永活常存的道”（彼前 1:23）。福音拥有生命，福音就是生命，福音永远不缺乏给予生命的能力。

The gospel has demonstrated such power countless times. The faith found in the heart of every Christian is proof. In fact, the message of the gospel, which offers forgiveness through Christ, is never without power to effect what it offers. Yes, a person may reject what the gospel offers. God does not force anyone to believe. God does not convert anyone against his or her will. But God seeks to make the unwilling willing. When anyone rejects the gospel, the fault does not lie with God. “God our Savior . . . wants all men to be saved and to come to a knowledge of the truth” (1 Timothy 2:3,4). The fault is not to be found in the gospel. The inspired apostle had the gospel specifically in mind when he wrote, “For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God” (1 Peter 1:23). The gospel has life; the gospel is life; the gospel is never without life-giving power.

福音所提供的，福音同样产生效果，即使当福音以命令或带条件的应许的方式提供。上帝对于一个人相信和得救，是如此的急迫，甚至他命令人要有信心，“上帝的命令就是：我们要信他儿子耶稣基督的名，并且照他所赐给我们的命令彼此相爱”（约一 3:23）。然而，甚至信心也不是任何人决定或努力的结果，信心是圣灵借着福音的工作。



What the gospel offers the gospel effects, even when the gospel offer is in the form of a command or a conditional promise. God is so earnest that a person believe and be saved that he even commands faith: “And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us” (1 John 3:23). Even that faith is not the result of anyone’s decision or effort, but the work of the Holy Spirit through the power of the gospel.

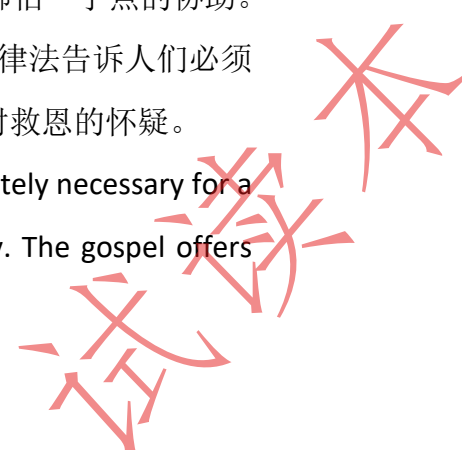
对于那些可以找到条件的经文，比如“你若口里宣认耶稣为主，心里信上帝叫他从死人中复活，就必得救”（罗 10:9），我们必须多说一点。这个条件并不构成因果关系：“因为你相信”。它并不需要或允许人某部分的合作，因为人在属灵上是死的。条件助词“若”，在这种情况下，指对基督的信心和得救，是相生相伴的。信心是上帝创造的把手，使人抓住基督在十字架上已经赢得的，并在福音里提供和给予我们的，完全的拯救。

The same must be said of those passages where we find a condition, such as “If you confess with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised him from the dead, you will be saved” (Romans 10:9). The condition is not causal, because you believe. It does not call for or allow cooperation on the part of man, who is spiritually dead. The conditional particle “if” is consequential in the sense that believing in Christ and salvation go together. Faith is the God-created hand that receives the completed salvation that Christ won on the cross and offers and gives to us in the gospel.

让福音成为福音 **Let the gospel be gospel**

正确的理解福音的本质，对于恰当的使用福音，是绝对必须的。福音在每一个方面都意味着好消息。基于上帝的恩典，福音作为无条件的礼物，提供对罪的赦免和永恒的救恩。福音所提供的，福音独自产生效果。律法并不参与其中，它在这个画面中被完全的剔除。人心对于信心的到来，并没有哪怕一丁点的协助。允许罪人协助或决定的观点，将律法重新引入这个画面。因为律法告诉人们必须做什么。任何对律法和福音的混淆，都会引起疑惑，并导致对救恩的怀疑。

A correct understanding of the nature of the gospel is absolutely necessary for a proper use of the gospel. The gospel is good news in every way. The gospel offers



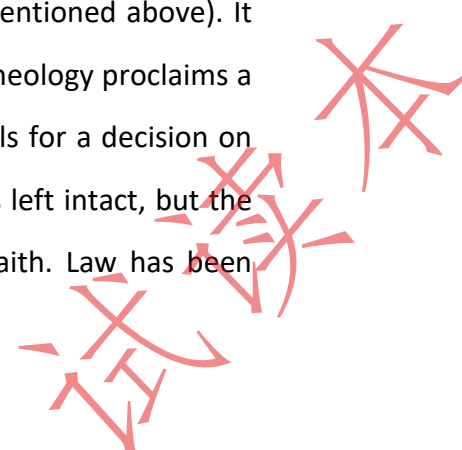
forgiveness of sins and eternal salvation as an unconditional gift of God's grace. What the gospel offers it alone effects. The law has no part in this; it is removed completely from the picture. The human heart does not cooperate in the least in coming to faith. To allow for the sinner's cooperation or decision is to reintroduce law into the picture. For the law says what man must do. Any mixing of the law and the gospel causes doubt and leads to uncertainty concerning salvation.

如果我们必须让律法成为律法，使得人们能够承认和坦白他们的罪，并对任何来自自己的义感到绝望，那么，同样的，我们也必须让福音成为福音，拿走人心所有的怀疑。后者和前者同样重要。对后者的错误应用，相比前者，甚至会对一个人的属灵福祉，造成更大的伤害。

If we must let the law be law in order to bring man to admit and confess his sin and despair of any righteousness within himself, then we must also let the gospel be gospel to remove all doubt from people's hearts. The latter is as important as the former. Failure to do the latter is even more harmful to a person's spiritual well-being than the former.

一种对福音普遍的侵犯，在于错误的理解圣经经文中要求信心或使用带条件的应许的陈述（如上所述）。它导致了今天所说的决志神学。决志神学宣告一个真实的福音，透过基督的十字架赦免人，但随后，它要求听众有责任做一个决定，去接受基督。福音所提供的原封不动，但是福音的效果被改变了。听众成了信心的部分原因。律法被引入了。福音受到了损害。你被抛入骇浪惊涛的怀疑中。我真的下定决心了吗？我真的是为基督做的这个决定吗？我对于我的回转做到了我需要做的那部分吗？我做的这个决定足够真诚吗？我的动机纯粹吗？对于怀疑，唯一的解药是福音，福音单单依据上帝在基督里的恩慈，不仅提供救恩和信心，也对其产生效果。

A common violation of the gospel is to misunderstand the statements of Scripture that command faith or use the conditional promise (mentioned above). It has resulted in what today is called decision theology. Decision theology proclaims a real gospel, forgiveness through the cross of Christ, but then calls for a decision on the part of the hearer to accept Christ. The offer of the gospel is left intact, but the effect is changed. The hearer becomes part of the cause for faith. Law has been



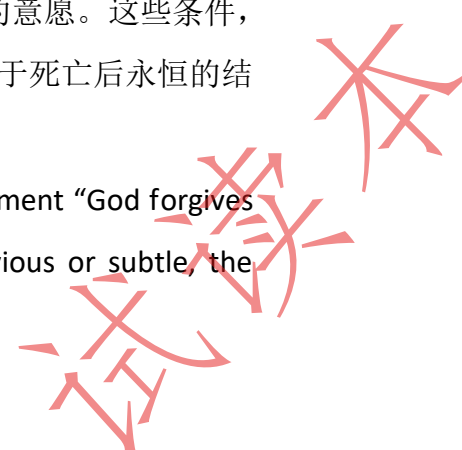
introduced. The gospel has been compromised. You are left to ride upon a raging sea of doubt. Did I or didn't I? Did I make a decision for Christ? Did I do my part in my conversion? Was I sincere in making that decision? Were my motives pure? The only antidote for doubt is a gospel that both offers and effects forgiveness and faith purely according to God's grace in Christ.

想想一些其他的陈述，它们在将律法混入福音上，是如此的普遍。“如果你答应不再做那件事，上帝将会原谅你”。请注意，赦免的承诺不再是无条件的。饶恕成了一件取决于我的事：我良善的动机、我的行为。但是我并不知道我是否能够不再做“那件事”。过去的软弱提醒我，我将会在相同的罪上，或者相似的罪上跌倒。赦免在哪里呢？安慰在哪里呢？福音的安慰被剥夺了。或者想想这个陈述：“委身的基督徒将会得救”。什么是“委身的基督徒”？这个绝对的词，暗示着，为了确保我的得救，我必须达到一定程度的信心和善行。至少，这个词分散了福音对赦免白白的应许。

Consider some other statements that are all too common as they mix law with the gospel. "God will forgive you if you promise never to do that again." Note that the promise of forgiveness is no longer unconditional. Forgiveness becomes dependent upon me, my good intention, my conduct. But I don't know if I can avoid doing "that" again. Past weakness suggests I will lapse into the same sin again, or a similar one. Where is the forgiveness? Where is the comfort? The gospel has been robbed of its comfort. Or consider this: "Committed Christians will be saved." What is a "committed" Christian? The very word suggests that I must reach a certain level of faith and good works in order to be sure of salvation. At the very least the word distracts from the gospel's free promise of forgiveness.

上面的陈述是微妙的。更明显的陈述是，“上帝赦免好人”或“那些生活正直的人将被拯救”。但无论是明显还是微妙，福音都被侵犯了。赦免被附加上条件，我的救恩取决于我正确的行为，我信心的大小，我良善的意愿。这些条件，或多或少，都使人陷入怀疑之中——关于信心，关于赦免，关于死亡后永恒的结局。

The above statements are subtle. More obvious is the statement "God forgives good people" or "Those who live right will be saved." But obvious or subtle, the



gospel is violated. Forgiveness becomes conditional; my salvation becomes dependent upon my right conduct, my strength of faith, my good intention. What is conditional, a little or a lot, is beset with doubt—about faith, about forgiveness, about death’s final outcome.

坏消息——好消息！让律法成为律法，让福音成为福音。正如律法被用于恐吓安逸的罪人，福音被用于安慰受苦的人。当律法引导人意识到他是何等的有罪，并在他心里产生对罪的悲伤，以至于他对自我的任何公义感到绝望时，律法就完成了他的工作，然后福音就必须上场了。不带任何条件，没有丝毫迟延，福音必须被宣讲，展示它全部的芳香。

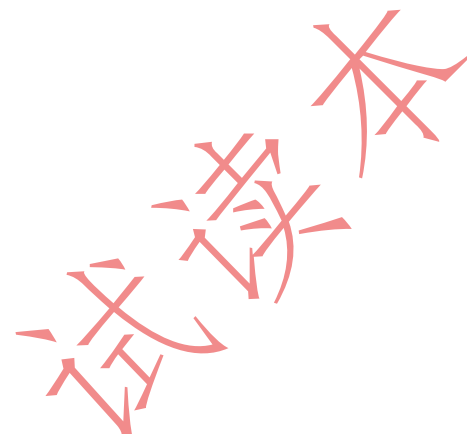
Bad news—good news! Let the law be law and the gospel be gospel. Just as the law is to be used to terrify the comfortable, the gospel is to be used to comfort the afflicted. When the law has done its work, by leading a person to realize how utterly sinful he is and by working in his heart sorrow over sin, so that the person despairs of any righteousness of self, then the gospel must be applied. The gospel must be preached in all of its sweetness, no strings attached and without delay.

对痛悔的罪人，福音宣称：“你的罪得赦了。”

To contrite sinners the gospel says, “Your sins are forgiven.”

对基督徒，在任何具体的时刻，无论他的信心有多么的软弱或衰微，福音宣称：“你是上帝的孩子，是永生的继承人。”好消息否决了坏消息，这就是福音的本质。

To Christians, no matter how weak or frail faith may be at any given moment, the gospel says, “You are God’s child and an heir of everlasting life.” Good news overrules the bad news. Such is the nature of the gospel.



5.施恩具

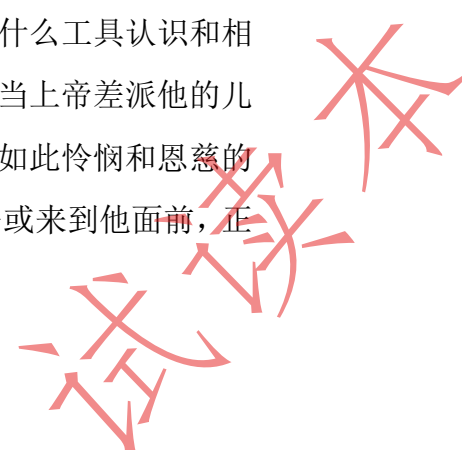
律法和福音，是圣经中两个伟大的教义，我们关于它们的学习，直接符合上帝对我们生命和对所有人生命的旨意。“主没有迟延他的应许，就如有人以为他是迟延，其实他是宽容你们，不愿一人沉沦，而是人人都来悔改”（彼后 3:9）。虽然救恩，依据上帝的恩典，是基督徒的盼望，但在这之先和在这之上，救恩是上帝对我们和对其他所有人的盼望。这种思考方式对我们学习律法和福音至关重要。即，它们本身的目的和上帝使用它们对我们生命的旨意。

Our study of law and gospel, the two great doctrines of the Bible, falls directly in line with God's will for our lives and the lives of all. "The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance" (2 Peter 3:9). Though salvation, according to God's grace, is something the Christian wants, it is first of all, and above all, something that God wants for us and for all others. That thought is all-important for our study of law and gospel, namely, their purpose and God's intended use of them for our lives.

正确的使用律法和福音始于救恩本身。上帝设计了拯救我们的方式。在人犯罪之后，他立刻宣布了他的计划：他将差派一位救主。上帝决定了他施行拯救计划的时间、地点和方法。上帝在几千年的时间里，将他的计划在他子民的生命中展开。在各各他，在那个打开的空坟墓里，上帝完成了他的计划。

The proper use of law and gospel begins with salvation itself. God planned the way he would save us. He announced his plan immediately after the fall into sin: he would send a Savior. God determined the time, the place, and the manner in which he would carry out his saving plan. For thousands of years God unfolded that plan before the lives of his people. At Calvary and at the empty, open tomb, God brought his plan to completion.

那个按照计划拯救世界的上帝，同样决定了我们可以借着什么工具认识和相信基督。我们称它为上帝介入我们生命的第二个伟大的方式。当上帝差派他的儿子成为罪人的代替品时，这是他的第一次介入。我们赞美上帝如此怜悯和恩慈的行动，但是我们并不能靠着我们自己的思考或选择去相信基督或来到他面前，正

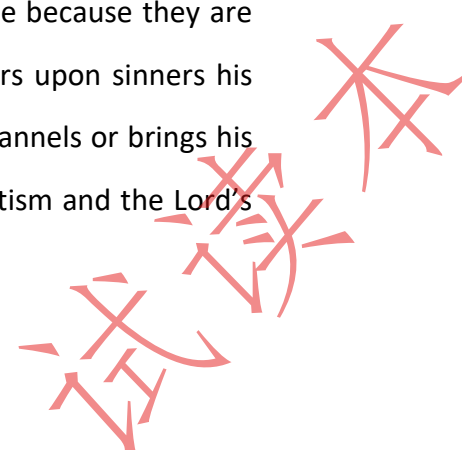


如路德在解释使徒信经第三部分时所写的那样。因此，上帝差派圣灵在罪人的心里做工，赐下信心，这是他的第二次介入。“所以，我要你们知道，被上帝的灵感动的，没有人会说‘耶稣该受诅咒’；若不是被圣灵感动的，也没有人能说‘耶稣是主’”（林前 12:3）。

God, who planned the world's salvation, has also determined the means by which we may come to know and believe in Christ. We may call it the second great way in which God intervenes in our lives. God intervened, first of all, when he sent his Son to be the sinner's substitute. We praise God for acting in such mercy and grace, but we cannot of our own thinking or choosing believe in Christ or come to him, as Luther writes in his explanation of the Third Article of the Apostles' Creed. Therefore God intervenes a second time by sending his Holy Spirit to work faith in the hearts of sinners. "No one who is speaking by the Spirit of God says, 'Jesus be cursed,' and no one can say, 'Jesus is Lord' except by the Holy Spirit" (1 Corinthians 12:3).

在我们有关律法和福音的讨论中，至关重要的是，上帝决定通过什么工具做这些事。我们不能假定说，上帝在人心能够怎么做或应该做什么。当然，圣灵能够不借着任何工具创造信心，如果他定意如此的话。或者，圣灵也可以使用他想使用的任何工具。然而，上帝已经选择了确定的工具。我们称之为施恩具。它们被称为施恩具是因为它们是工具——渠道或方法——通过它们，上帝向罪人展示了他的恩典，他不配被得到的爱。施恩具，即上帝将他的恩典赐给我们的渠道，就是圣道和圣礼——圣洗礼和圣餐礼——中的福音。

All important for our discussion of law and gospel is the means by which God has determined to do this. We may not presume to say how God can or should work in the heart. Certainly the Holy Spirit could work faith without means, if he so chose. Or he could use any means he wanted. However, God has chosen definite means. We call them the means of grace. They are called means of grace because they are the means—the channels or instruments—by which God showers upon sinners his grace, his undeserved love. The means of grace by which God channels or brings his grace to us are the gospel in the Word and the sacraments, Baptism and the Lord's Supper.



通常，我们只需要说圣道和圣礼，就可以得到恰当的理解。然而，在我们关于律法和福音的讨论中，我们需要更精确的表述。我们称施恩具为上帝话语中的福音。虽然律法同样是上帝的话语，但它并不是圣灵在人心创造信心的工具。

Ordinarily we would be properly understood by simply saying the Word and the sacraments. For our discussion of law and gospel, however, we need to be more specific. We say that the means of grace is the gospel in the Word. Though the law is also part of God's Word, it is not the means by which the Holy Spirit works faith in people's hearts.

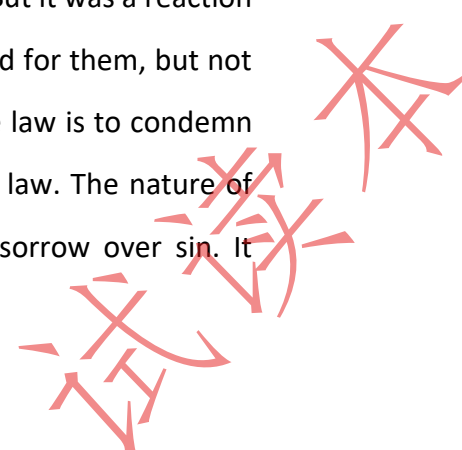
律法为福音预备人的心 **Law prepares hearts for the gospel**

律法是很重要的。律法这个坏消息，对于上帝的教会，完成上帝所赐予它的使命——拯救灵魂——是必须的。律法被称为两个伟大教义之一，又被圣经所教导，并不是徒然的。“因为律法本是要人认识罪”（罗 3:20）。

The law is important. The message of bad news is necessary for doing the work God has given to his church for the salvation of souls. The law is not called one of the two great doctrines or teachings of the Bible for nothing. “Through the law we become conscious of sin” (Romans 3:20).

律法并不缺少属神的能力。当上帝从西奈山上向以色列人宣讲律法时，他们并非不受影响（出 20），却充满了恐惧和战兢。他们恳求摩西去为他们和上帝说话，而不再让上帝直接和他们说话。因为律法的能力是谴责和杀害（林后 3:6-9）。律法的重要性就在于此。律法的本质是为福音预备道路。律法产生对罪的悲伤。它揭露了自义。它使一个人对他自己在救恩上的价值和良善感到绝望。律法是必须的，离开它，福音会被聪耳不闻。耶稣同样宣讲律法，虽然他的这一部分使命，是为宣讲福音做预备。

The law is not lacking in divine power. The people of Israel were not unaffected when God spoke the law to them from Mount Sinai (Exodus 20). But it was a reaction of fear and trembling. They begged Moses to go and speak to God for them, but not to let God speak to them directly anymore. For the power of the law is to condemn and kill (2 Corinthians 3:6-9). Therein lies the importance of the law. The nature of the law is to prepare the way for the gospel. The law works sorrow over sin. It



exposes self-righteousness. It causes a person to despair of his own worth and goodness for salvation. The law is necessary. Without it, the gospel will fall on deaf ears. Jesus also preached the law, though that part of his ministry was preparatory for preaching the gospel.

福音是施恩具 **Gospel is the means of grace**

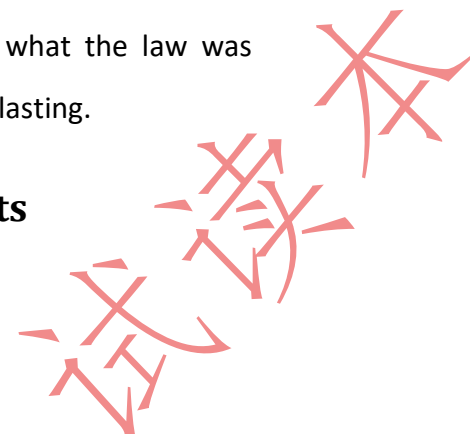
律法是重要的，但它并不是施恩具。正确的说，唯有上帝话语和圣礼里的福音才是施恩具。圣灵通过这个工具做工，在痛悔的罪人心里创造信心。福音的本质不仅仅是提供信心，也对其产生效果。这是前一章所谈及的核心。福音所提供的，福音同样产生效果。

The law is important, but it is not a means of grace. Only the gospel in God's Word and in the sacraments is properly the means of grace, the means by which the Holy Spirit works faith in the hearts of contrite sinners. The nature of the gospel is both to offer and to effect faith, which is the very point made in the previous chapter. What the gospel offers it also effects.

使徒保罗对律法和福音进行了大胆的对比，写到，“这样，律法是与上帝的应许对立吗？绝对不是！如果律法的颁布能使人得生命，义就诚然出于律法了。但圣经把万物都圈在罪里，为要使因信耶稣基督而来的应许归给信的人”（加3:21,22）。律法并不能赐予生命，如果它能，福音就没必要了。福音的应许做了律法无法做到的事。福音产生在耶稣基督里的信心，直到永恒的生命。

The apostle Paul sets law and gospel in bold contrast when he writes, "Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe" (Galatians 3:21,22). The law cannot give life. If it could, the gospel would be unnecessary. The promises of the gospel do what the law was unable to do. The gospel effects faith in Jesus Christ unto life everlasting.

无论旧约还是新约 **Both Old and New Testaments**

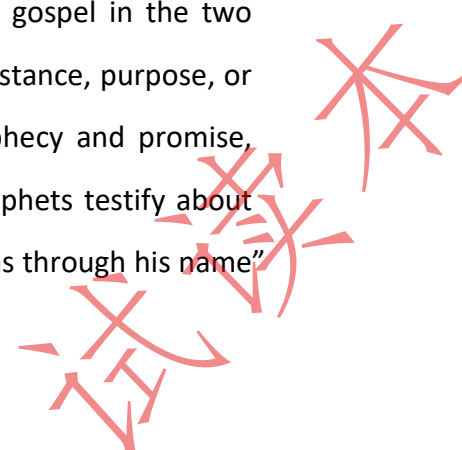


上帝话语中的福音是施恩具，对于圣经旧约和新约，都是如此。有些人秉承着错误的观点，认为律法在旧约中更加严格，而福音在新约中更加甜蜜。另一些人甚至想象旧约中全是律法，而新约中全是福音。事实上，旧约和新约所谈论的，都是基督。都教导基督是救恩的道路（赛 42:1-9;徒 10:43）。都宣称他是那一位圣者（诗 16:10;徒 3:14）。都谈及他强烈的爱，他沉重的苦难，他的死亡和埋葬（赛 53;太 26,27），同样也都谈到他从死亡中复活（伯 19:25-27;太 28）。也都要求基督里蒙拯救的信心（创 15:6;徒 16:30,31）。当然，也是同样一位，在旧约和新约中都提到过的，圣灵，创造信心，使罪人能够相信基督并来到他面前（诗 51:10-12;林前 12:3）。

The gospel in the Word is the means of grace. That is true of both the Old Testament and the New Testament of our Bible. Some have entertained the false notion that the law was stricter in the Old Testament or that the gospel in the New Testament is sweeter. Others have even imagined that the Old Testament is all law and the New Testament is all gospel. The fact is that both the Old and the New Testaments speak of Christ. Both teach Christ as the way to salvation (Isaiah 42:1-9; Acts 10:43). Both proclaim him as the holy one (Psalm 16:10; Acts 3:14). Both speak of his passion, his great suffering, his death and burial (Isaiah 53; Matthew 26,27), and also of his resurrection from the dead (Job 19:25-27; Matthew 28). Both call for faith in Christ for salvation (Genesis 15:6; Acts 16:30,31). And yes, it is the same Holy Spirit mentioned on the pages of both testaments who works faith and enables the sinner to believe in Christ and come to him (Psalm 51:10-12; 1 Corinthians 12:3).

这并不是说我们不能在这两约的福音中找到某些不同。但这不同仅仅在于它们的形式，而不在于实质、目的或效果。在旧约中，福音以预言和应许的形式出现，指向尚未来到的耶稣：“众先知也为这人作见证：凡信他的人，必藉着他的名得蒙赦罪”（徒 10:43）。在旧约中，礼仪往往被用于预表基督（西 2:16,17）。

It is not that we can't find some differences between the gospel in the two testaments. But the difference is only in the form, not in the substance, purpose, or effect. In the Old Testament the gospel is in the form of prophecy and promise, pointing ahead to the Christ who was still to come: "All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name"



(Acts 10:43). In the Old Testament Christ is often prefigured in ceremonies (Colossians 2:16,17).

与形式的不同密不可分的是，在旧约中，福音应许被给予的清晰度，方式和程度也并不相同。只有生活在旧约时代晚期的信徒，才能知道有关基督到来的时间和地点的所有细节，和上帝透过晚期的先知揭露的他的位格和事工的本质。例如，生活在以赛亚时代的信徒，知道很多关于弥赛亚的细节，即在摩西时代上帝尚未揭露的细节。

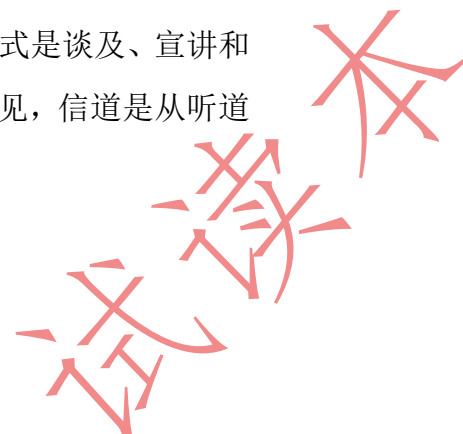
Inseparably bound to this difference of form is also the difference in clearness, manner, and degree in which the gospel promises were given in the Old Testament. Only believers who lived later in Old Testament times knew all the details concerning the time and place of Christ's coming and the nature of his person and work, which God revealed through later prophets. For example, believers who lived during the days of Isaiah knew details about the Messiah not yet revealed by God during the days of Moses.

然而，所有的旧约信徒，都知道女人的后裔将要来摧毁撒旦的权柄(创 3:15)。通过对应许给亚当和夏娃的“那一位”的信心，他们都拥有罪的赦免和对永生的盼望。贯穿旧约始终的，是同一位上帝，同一位救主，同一个福音，同一份信心，和同一个通往永生的道理。

However, all Old Testament believers knew about the Seed of the woman who would come to destroy Satan's power (Genesis 3:15). All had the forgiveness of sins and sure hope of eternal life through faith in the one who was promised to Adam and Eve. Throughout the Old Testament there was one Lord, one Savior, one gospel, one faith, and one way to eternal life.

使用上帝的话语 Using God's Word

上帝话语中的福音，无论是在旧约还是在新约中，是施恩具，圣灵借着它在人心工作。上帝的话语可能以多种方式临到人。一种通常的方式是谈及、宣讲和教导上帝的话语，正如在崇拜仪式和基督徒教育中那样。“可见，信道是从听道来的，听道是从基督的话来的”（罗 10:17）。



The gospel in God's Word, Old and New Testaments, is the means of grace by which the Holy Spirit works in the heart. This Word of God may come to a person in various ways. A familiar way is the Word that is spoken, preached, and taught, as in worship services and Christian instruction. "Faith comes from hearing the message, and the message is heard through the word of Christ" (Romans 10:17).

基督徒享受福音的祝福的另一种方式，是阅读上帝书面的话语。“但记载这些事是要使你们信耶稣是基督，是上帝的儿子，并且使你们信他，好因着他的名得生命”（约 20:31）。

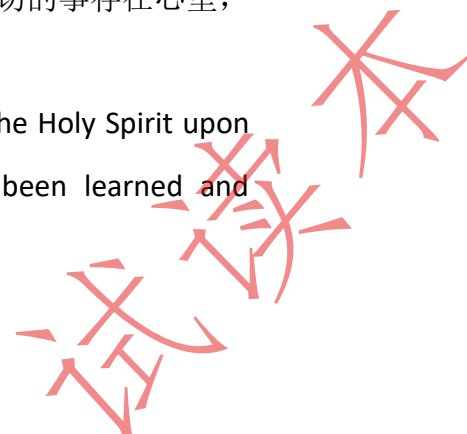
Another way in which Christians have enjoyed the blessings of the gospel is by reading the written Word. "These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (John 20:31).

福音甚至可以通过上帝在他话语里为我们记录的符号来表达。对于那个夜里来见耶稣的法利赛人，尼哥底母，耶稣用一个符号引起他的关注：“摩西在旷野怎样举蛇，人子也必须照样被举起来，要使一切信他的人都得永生”（约 3:14,15）。对于新约时代的基督徒，十字架成了一个珍贵的符号，它提醒我们基督为我们赢得的饶恕，并在福音里给予我们。

The gospel may even be expressed in symbols that God has recorded for us in his Word. Jesus drew the attention of Nicodemus, the Pharisee who came to Jesus by night, to such a symbol: "Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life" (John 3:14,15). For New Testament Christians the cross remains a treasured symbol that reminds us of the forgiveness that Christ earned for us and offers to us in the gospel.

当上帝在信心里的子民，思索他曾经学习和铭刻在记忆里的上帝的话语时，他同样可以享受圣灵对他心灵的感动。正如玛利亚，“却把这一切的事存在心里，反覆思考”（路 2:19）。

The believing child of God may also enjoy the influence of the Holy Spirit upon the heart as he or she meditates upon the Word that has been learned and



committed to memory, as did Mary, who “treasured up all these things and pondered them in her heart” (Luke 2:19).

圣礼 The sacraments

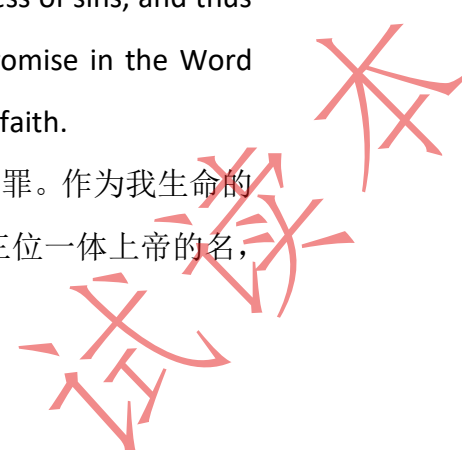
上帝话语中的福音，无论是在旧约中还是在新约中，都是施恩具。上帝，有着丰富的怜悯和恩典，并不时的赐下宗教仪式，借着它们，上帝乐意单独的向罪人传达他属灵的祝福。在旧约中，上帝赐下各种各样的仪式和典礼，并借着这些向人们传达他的恩典。特别需要注意的是，在亚伯拉罕时代赐下的割礼（创 17），和当摩西带领以色列的子民出埃及时赐下的逾越节（出 12）。

The gospel in God’s Word, both Old and New Testaments, is the means of grace. God, who is abundantly rich in mercy and grace, has also from time to time given religious rites by which he has wanted to convey spiritual blessings individually to sinners. In the Old Testament God gave various rites and ceremonies by which he conveyed his grace to his people. Of particular note are the rites of circumcision given in the day of Abraham (Genesis 17) and the Passover given when Moses led the Children of Israel out of Egypt (Exodus 12).

在新约中，上帝赐下两种仪式或属神的行为，洗礼和圣餐礼，借着它们，上帝应许授予罪人无价的属灵祝福。我们称它们为圣礼。圣礼是属神的行为，基督在它里面告诉他的教会使用地上的元素（水、饼和酒）与他的话语相联结，并借着它提供、给予和封装了罪的赦免、生命和拯救。特别地，圣礼是上帝话语中福音的应许和地上元素的联结，因此也带来了饶恕和信心。

In the New Testament God has given two rites or sacred acts by which he promises to grant priceless spiritual blessings to sinners, Baptism and the Lord’s Supper. We know them as sacraments. A sacrament is a sacred act in which Christ tells his church to use earthly elements (water, bread and wine) together with God’s Word, and through which he offers, gives, and seals the forgiveness of sins, and thus also life and salvation. Specifically, a sacrament is the gospel promise in the Word connected with the earthly elements that effects forgiveness and faith.

是的，圣礼是纯粹的福音。在洗礼中主耶稣洗去了所有的罪。作为我生命的圣礼，洗礼每一天都向我保证，我是上帝的孩子，我担当着三位一体上帝的名，



并属于他。在圣餐中耶稣赐予基督徒他的身体和宝血，使罪得赦。他不断的邀请我们来领受圣餐。

Indeed, the sacraments are pure gospel. In Baptism the Lord Jesus washes away all sin. Baptism serves as a sacrament for life, daily assuring me that I am a child of God. I bear the name of the triune God and belong to him. In the Lord's Supper Jesus gives Christians his body and blood for the remission of sins. He invites us to come to his Supper, again and again.

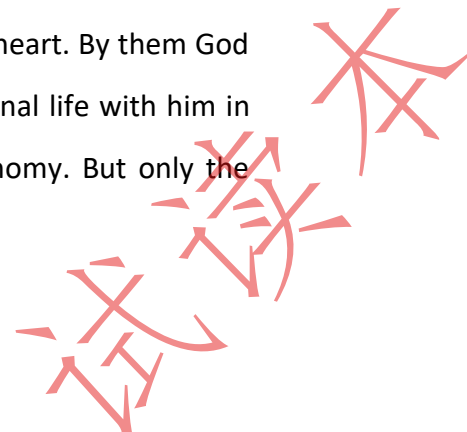
这白白的无价的祝福被改革宗和罗马天主教的神学所拒绝。改革宗神学将圣礼变成一种基督徒应该做的责任或“命令”，而不是上帝纯粹无限恩典的源泉。罗马天主教神学将洗礼提供的饶恕，限制在原罪和洗礼之前个人所犯的罪上。它将圣餐变为对罪的献祭，通过这种方式，圣餐成了人（神父）的工作，而不是人在领受上帝恩典的礼物。

These free and priceless blessings are denied in Reformed and Roman Catholic theologies. Reformed theology turns the sacraments into duties or “ordinances” that the Christian ought to do, rather than fountains of pure and boundless grace. Roman Catholic theology limits the forgiveness offered in Baptism to original sin and personal sins committed before Baptism is administered. It turns the Lord's Supper into a sacrifice for sin. In this way the Lord's Supper becomes a work that man (the priest) performs rather than a gift of God's grace that man receives.

结论 Conclusion

上帝的圣道和圣礼，对于它们包含和提供的丰富的福音，以及它们在人心产生的祝福，及其珍贵。上帝借着它们实现了他对我们生命宏伟的目的——救恩和与他在天堂里永恒的生命。律法和福音，在上帝伟大的安排中，都是必须的。但正确的说，唯有福音才是施恩具。

God's holy Word and sacraments are precious for the rich gospel that they contain and offer and for the blessings that they effect upon the heart. By them God accomplishes his noble purpose for our lives—salvation and eternal life with him in heaven. Both law and gospel are necessary in God's great economy. But only the gospel is properly the means of grace.



6.上帝撤销了他的律法

在之前的五章中，我们主要将我们的关注力平均的分布在律法和福音上。对于这两者的侵犯，我们表达了同样的担忧。至关重要的是，我们需要让律法成为律法，让福音成为福音。我们不会试着去说哪一个更加糟糕——对律法的侵犯还是对福音的侵犯。他们都是上帝的话语。

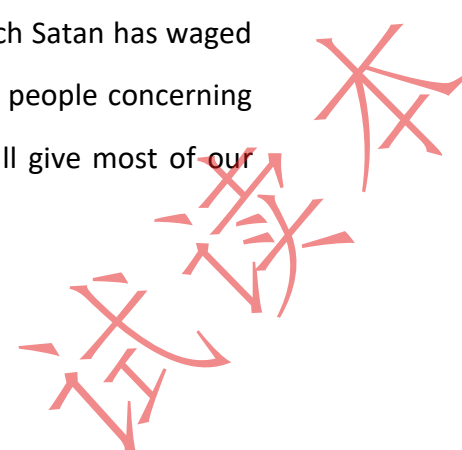
In the first five chapters our attention was divided equally, for the most part, between law and gospel. We expressed concerns about violations of both. It is vital that we let the law be law and the gospel be gospel. We have not tried to say which is worse—violation of law or the violation of the gospel. Both are God's Word.

基于我们在前一章对施恩具的学习，我们不得不说，对福音的侵犯是更为严重的错误。但是我们并不想强调这一点，免得任何人推论说对律法的侵犯是一个小问题。事实上，任何对律法的侵犯同时也是对福音的侵犯。因为律法和福音是如此不可分割的结合在一起，并且它们在完成上帝对人救恩的旨意上都是必须的。对它们当中某一个的侵犯，也必然是对另外一个的侵犯。

Based on our study of the means of grace in the previous chapter, we would have to say that a violation of the gospel is the more serious offense. But it is not a point we want to stress, lest anyone conclude that a violation of the law is a minor matter. The fact is, any violation against the law is also a violation against the gospel. Because law and gospel are so inseparably bound together and necessary in carrying out God's will for man's salvation, it is inevitable that a violation against one is a violation against the other.

因此，毫不奇怪的是，在教会历史中，撒旦通过在圣经律法的教导上欺骗人们，来发动它对福音最隐晦的攻击。在接下来的章节里，我们会将我们主要的注意力放在律法上——但总是按照福音的益处，它是“上帝的大能，要救一切相信的”（罗 1:16）。

It should come as no surprise that in the history of the church Satan has waged some of his most subtle attacks against the gospel by deceiving people concerning Scripture's teaching of the law. In the following chapters we will give most of our



attention to the law, but always in the interest of the gospel, which “is the power of God for the salvation of everyone who believes” (Romans 1:16).

律法是上帝的 **The law is God's**

有一个普遍的规则是，某一个人所设立的，他人无权将它拿走。并且当某人拿走了他自己所设立的，他人也不能将它强加给别人。当一个和蔼亲爱的父亲为了他家庭的益处设立了一条规则时，没有孩子有权力去忽视或改变它。但是如果同一位父亲拿去了他设立的规则，没有孩子可以擅自将它强加给其他人。

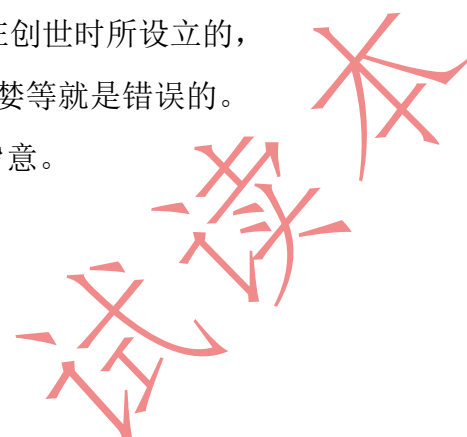
There is a general rule that what one person establishes another person does not have the right to take away. And when someone removes what he himself has established, another may not impose it on others. When a kind and loving father makes a rule in the interest of his family, no child has a right to ignore or change it. And if the same father removes what he had imposed, no child may presume to impose it on another.

这一章我们将会讨论上帝律法的废除——拿走或取消。上面提到的普遍的规则在这里是绝对的。上帝所设立的——他的律法——没有人胆敢改变或拿走。但是如果上帝自己废除了他的律法，没有人有任何权力将任何部分重新强加给别人。

In this chapter we will discuss the abrogation—the abolishing or taking away—of God's law. The general rule just mentioned is absolute. What God has established—his law—no mortal may dare to change or remove. But if God himself has abrogated his law, no one has any right to reimpose any part of it upon another.

律法的设立 **The establishment of the law**

通常，基督徒会将上帝律法的设立和西奈山联系在一起。他们这样做并没有错，但他们可能忽视了非常重要的一点。发生在西奈山上的是一件非凡的事件，但它并不是律法的开端。上帝从起初就设立了他的律法。上帝在创世时所设立的，通常被称作自然律。从创世的第一周起，谋杀、偷窃、说谎、贪婪等就是错误的。从起初，人要爱上帝超过一切，又要爱人如己，就是上帝的旨意。



Often Christians associate God's establishment of law with Mount Sinai. It is not wrong for them to do so, but they may miss a very important point. What happened at Mount Sinai was an extraordinary event, but it was not the beginning of the law. God established his law from the beginning. What God established at creation is commonly referred to as natural law. From the first week of creation, it was wrong to murder, steal, lie, covet, etc. From the beginning it was God's will that man love God above all things and love his fellowman as himself.

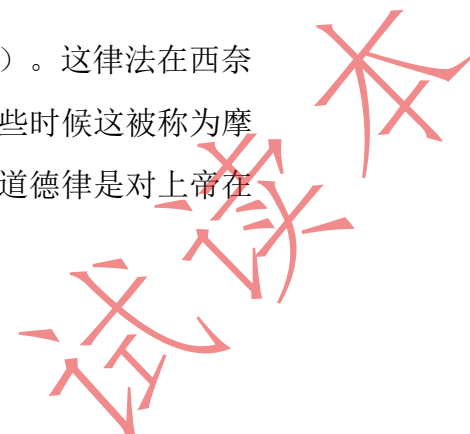
这律法并没有被写在一张纸上或被包含在一幅卷轴里，它被写在人的心里。后来诗人在谈到义人时说，“义人的口发出智慧，他的舌头讲说公平。上帝的律法在他心里，他的步伐总不摇动”（诗 37:30,31），显然，亚当和夏娃就是如此。

This law was not written down on a sheet of paper or contained in a scroll. It was written within the heart of man. What the psalmist later said about the righteous man certainly was the case with Adam and Eve: “The mouth of the righteous man utters wisdom, and his tongue speaks what is just. The law of his God is in his heart; his feet do not slip” (Psalm 37:30,31).

在亚当犯罪之前，他完美的明白上帝的旨意。没有任何例外，他的旨意就是上帝的旨意。甚至当人犯罪后，上帝的律法依然有效果。但现在人不再拥有一个完美的关于上帝和他律法的知识。人的旨意不再是上帝的旨意。他关于上帝律法的知识模糊不清。就像他透过一块被火灼烧过的玻璃观看。但是人依然拥有上帝在创世时放在人心的律法。

Before Adam sinned, he understood God's will perfectly. Without exception, he willed what God willed. Even after man sinned, God's law remained in effect. But now man no longer had a perfect knowledge of God and his law. He no longer willed what God willed. His knowledge of God's law was blurred. It was like looking through a piece of glass that has been burned in a fire. But man still had the law that God has placed in the heart at creation.

很多年后，在西奈山，上帝第二次赐下他的律法（出 20）。这律法在西奈山直接的赐予一个单一的民族，以色列，上帝拣选的民族。某些时候这被称为摩西律法的仪文或条约。它包括我们现在所说的道德律，十诫。道德律是对上帝在



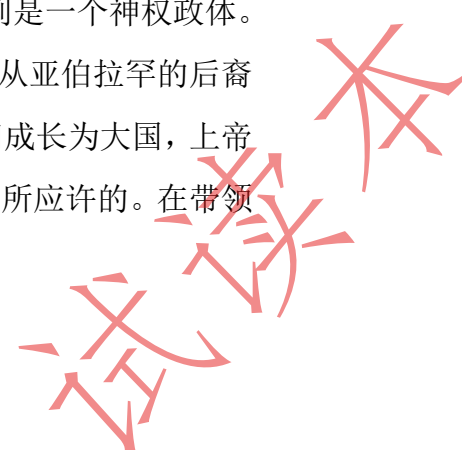
创世时赐下的自然律的全面重述。现在以色列拥有了书面的，上帝从起初就显明在人心里的规则。直到如今，关于上帝对人道德行为的圣洁旨意，十诫依然是最全面的总结。

At Mount Sinai many years later, God gave his law a second time (Exodus 20). The law given at Mount Sinai was given directly to a single nation, Israel, God's chosen nation. It is sometimes called the Mosaic law code or covenant. It contained what we know as the moral law, the Ten Commandments. The moral law is a comprehensive restatement of those things contained in the natural law given at creation. Now Israel had in writing those precepts that God had revealed in man's heart from the beginning. To this day the Ten Commandments remain the most comprehensive summary of God's holy will for man's ethical conduct.

摩西律法的仪文同样包括以色列敬拜和治理的律法。我们通常称这些律法为礼仪律和民事律。礼仪律规定了以色列的宗教活动，它是对圣所、会幕，以及这些建筑每一个细节的条规。也是管理献祭和其他公众崇拜的律法。该律法也指定了重要的节日，包括逾越节，赎罪日和无酵节。上帝设立利未支派在圣所并随后在圣殿服务。亚伦的家族被拣选担当祭司的职位，亚伦是第一任大祭司。

The Mosaic law code also contained laws for Israel's worship and government. We commonly refer to these laws as ceremonial and civil laws. The ceremonial laws regulated Israel's religious activity. There were regulations for the people's sanctuary, the tabernacle, including its construction in every detail. There were laws that governed sacrifice and other aspects of public worship. Major festival days prescribed by the law included the Passover, the Day of Atonement, and the Feast of Unleavened Bread. God established the tribe of Levi to serve at the sanctuary and later the temple. The family of Aaron was set aside for the priestly office, and Aaron was the first high priest.

借着民事律法的仪文，上帝管理他子民每日的生活。以色列是一个神权政体。上帝应许亚伯拉罕他将使他成为大国。更重要的是，上帝应许从亚伯拉罕的后裔他将会兴起一位救主。当亚伯拉罕的后裔在埃及的 430 年期间成长为大国，上帝带领他们出来，赐给他们迦南地，这正是上帝曾经向亚伯拉罕所应许的。在带领

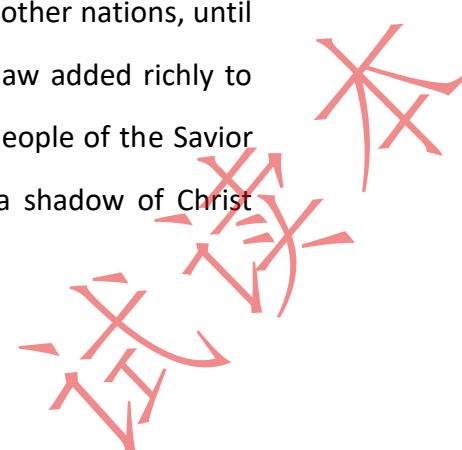


他们进入迦南前，上帝赐给他们怎样生活的法则——民事律。这是治理人际关系的律法，比如丈夫和妻子，父母和孩子，主人和仆人，甚至是陌生人之间。这也是物权法，包括债务、继承和土地归属的律法。律法判决广泛存在，覆盖了各种各样的违法，大大小小的犯罪，并伴随着指定的惩罚，包括死刑。

With the civil law code, God governed the daily life of his people. Israel was a theocracy. God had promised Abraham that he would make of him a great nation. Most importantly, God promised that from Abraham's descendants he would raise up a Savior. When Abraham's descendants had grown into a great nation during the 430-year stay in Egypt, God brought them out to give them the land of Canaan, which had been promised to Abraham. Before leading them into Canaan, God gave them rules by which to live, the civil law. There were laws governing relationships, such as those between husbands and wives, parents and children, masters and slaves, and even strangers. There were property laws, which included laws on debts, inheritance, and the ownership of land. Judicial laws were extensive, covering a wide variety of offenses, minor and major crimes, along with prescribed punishments, including capital punishment.

虽然所有的民族，依照被写在人心的自然律，都拥有上帝的道德律（罗 2:12-16），摩西律法的仪文，照此单单赐给以色列人，并唯独对他们具有约束力。摩西律法所有的部分都有独特的目的，将以色列从所有的民族中分别出来，成为一个特殊的民族，直到上帝满足了他差派一位救主的应许。礼仪律丰富了以色列人的敬拜生活。它包含许多提醒人们想起那位将要来到的救主的内容。每一条礼仪律都以特别的方式成为基督的影子（西 2:16,17）。

While all nations had God's moral law according to the natural law written in people's hearts (Romans 2:12-16), the Mosaic law code, as such, was given to the Israelites and was binding only upon them. All the parts of the law had the distinct purpose of keeping Israel as a separate nation, set apart from all other nations, until God would fulfill his promise to send a Savior. The ceremonial law added richly to Israel's worship life. It included many things that reminded the people of the Savior who was to come. Each ceremonial law in a special way was a shadow of Christ (Colossians 2:16,17).



在摩西律法的仪文里，某些礼仪律和道德律紧紧地拴在一起。第三条诫命是

对此的一个好例子：“当纪念安息日，守为圣日。”安息日意味着休息。对今天的基督徒，按照道德律，每一天都是我们的心灵，通过使用上帝的话语，而得到休息的日子。耶稣说，“凡劳苦担重担的人都到我这里来，我要使你们得安息。我心里柔和谦卑，你们当负我的轭，向我学习；这样，你们的心灵就必得安息”（太 11:28,29）。

In the Mosaic law code, certain ceremonial laws were tied very closely to the moral law. The Third Commandment is a good example of this: “Remember the Sabbath day by keeping it holy.” Sabbath means rest. For Christians today, according to the moral law, every day is to be a day of rest for the soul through the use of God’s Word. Jesus said: “Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls” (Matthew 11:28,29).

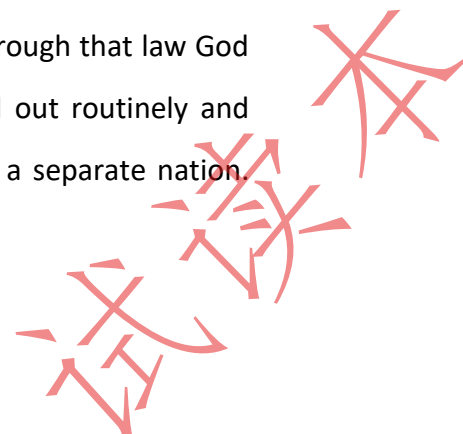
对于旧约时代的以色列人，安息日不仅提醒他们，一个通过弥赛亚给予他们的，永恒的休息，它同样指一个特定的摆脱工作的休息。每隔七天有一个休息的日子。在安息日，任何世俗的工作都不可以做。

For Israel of the Old Testament, the Third Commandment was not only a reminder of the eternal rest that would be theirs through the Messiah, but it was also a prescribed rest from work. Every seventh day was a day of rest. No physical work could be done on the Sabbath.

使命完成了 **Mission accomplished**

摩西律法的仪文，在大约 1500 年里持续的发挥着作用。上帝借着这些律法严格的管理着他子民的生活。献祭在特定的敬拜场所周期而细致的执行。以色列作为一个特殊的民族而存在。甚至是在被外邦统治和俘虏的时代，以色列也是一群格格不入的人，因上帝的目的而格格不入，来满足他对人类救恩的计划。

For about 1,500 years the Mosaic law code was in effect. Through that law God strictly governed the lives of his people. Sacrifices were carried out routinely and meticulously in the appointed worship place. Israel was kept as a separate nation.



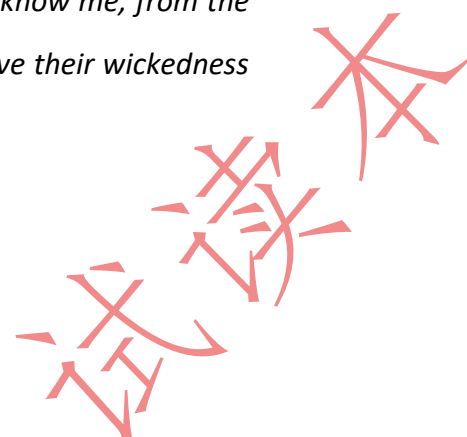
Even during the days of foreign rule and captivity, Israel was kept as a people set apart, set apart for God's purpose, to fulfill his plan for man's salvation.

“等到时候成熟，上帝就差遣他的儿子，为女子所生，且生在律法之下，为要把律法之下的人赎出来，使我们获得儿子的名分”（加 4:4,5）。使徒说的弥赛亚出生和生活的时候，也是众先知预言的时候，他们异口同声地，为了这个时候，预备人心：

“But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons” (Galatians 4:4,5). The time the apostle speaks of is the birth and life of the Messiah. It was the time that had been foretold by the prophets and for which they with one voice prepared the people:

看哪，日子将到，我要与以色列家和犹大家另立新的约。这是耶和华说的。这约不像我拉着他们祖宗的手，领他们出埃及地的时候与他们所立的约。我虽作他们的丈夫，他们却背了我的约。这是耶和华说的。那些日子以后，我与以色列家所立的约是这样：我要将我的律法放在他们里面，写在他们心上。我要作他们的上帝，他们要作我的子民。这是耶和华说的。他们各人不再教导自己的邻舍和弟兄说：‘你该认识耶和华’，因为他们从最小的到最大的都必认识我。我要赦免他们的罪孽，不再记得他们的罪恶。这是耶和华说的。（耶 31:31-34）

“The time is coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them,” declares the LORD. “This is the covenant I will make with the house of Israel after that time,” declares the LORD. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, ‘Know the LORD,’ because they will all know me, from the least of them to the greatest,” declares the LORD. “For I will forgive their wickedness and will remember their sins no more” (Jeremiah 31:31-34).



耶利米谈到新约定或新安排的日子。旧的摩西之约将走向终结，所有上帝的子民将活在一个新的约定里，一个完全和自由的饶恕之约，即福音之约。

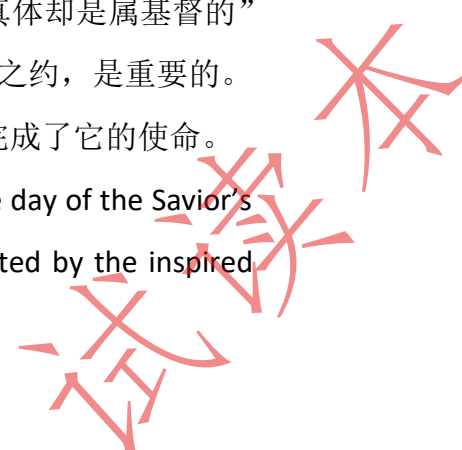
Jeremiah spoke of the day of a new covenant or arrangement. The old Mosaic covenant would come to an end, and all of God's people would live under a new covenant, a covenant of full and free forgiveness, the covenant of the gospel.

耶稣基督，上帝的儿子道成肉身，开辟了新约。随着他弥赛亚工作的实现——遵守律法，并作为罪人的代替品，受苦和死亡——摩西之约走向了终结。这终结以一种最戏剧性的方式被宣告。当耶稣在受难日的下午，在十字架上垂下头颅，交出他的灵魂时，圣殿的幔子从上到下裂为两半。这幔子从人们的眼前遮蔽了至圣所。很多世纪以来，唯有大祭司才能看到放在那里的约柜。他每年进入一次，将赎罪的血洒在约柜的表面。在受难日那天，赎罪日和其他所有旧约的献祭，以及节日庆典，作为上帝对他子民旨意的一部分，都走向了终结。

Jesus Christ, the incarnate Son of God, ushered in the new covenant. With the fulfillment of his Messianic work—keeping the law and suffering and dying as the substitute for sinners—the Mosaic covenant came to an end. The end was announced in a most dramatic fashion. When Christ bowed his head and gave up his spirit on the cross on Good Friday afternoon, the curtain in the temple was torn in two from top to bottom. This curtain hid the Most Holy Place from the eyes of the people. For centuries only the high priest had been allowed to set eyes on the ark of the covenant, which was placed there. He entered once a year to sprinkle the blood of atonement on the cover of the ark. On Good Friday, the Day of Atonement and all other Old Testament sacrifices and festival celebrations came to an end as a part of God's will for his people.

这在救主死亡的那一天，以一种可见的方式，即通过撕裂圣殿的幔子，告诉人们的，属灵的使徒，朴素的陈述道，“所以，不要让任何人在饮食上，或节期、初一、安息日等事上评断你们。这些原是未来的事的影子，真体却是属基督的”（西 2:16,17）。在耶稣到来之前，他到来的影子，摩西律法之约，是重要的。但是当真体（基督）已经来到，影子就不再重要了。它已经完成了它的使命。

What was made known to the people in a visible way on the day of the Savior's death through the tearing of the temple curtain was plainly stated by the inspired



apostle: “Do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ.” (Colossians 2:16,17). Before Christ came, the shadow of his coming, the Mosaic law covenant, was important. But when the real thing (Christ) had come, the shadow was no longer important. It had served its purpose.

上帝，曾经设立了摩西律法的仪文，也废除了他所设立的。新约中不再有关于献祭和节日的律法；不再有祭司制度；也不再有关于吃喝、洗涤和洁净的规矩。

God, who had established the Mosaic law covenant, abrogated what he had established. In the New Testament there are no laws concerning sacrifices and festivals; no priestly order; no rules on eating and drinking, on washing and purification.

甚至十诫，在它特定的旧约措辞里，也已经被废除了。我们特指“在它特定的措辞里”，因为当上帝在西奈山将十诫赐给以色列人，他包括礼仪的元素（第三条诫命，出 20:8）和仅仅应用于旧约中以色列人的属世祝福（第四条诫命，出 20:12）。新约清楚的说到，上帝赐给摩西的律法不再有效（西 2:16,17；加 3:23-25）。

Even the Ten Commandments, in their specific Old Testament wording, have been abrogated. We specify “in their specific wording,” because when God gave the commandments to Israel at Sinai, he included ceremonial elements (Third Commandment, Exodus 20:8) and temporal promises that applied only to Old Testament Israel (Fourth Commandment, Exodus 20:12). The New Testament clearly says that the law as God gave it to Moses is no longer in effect (Colossians 2:16,17; Galatians 3:23-25).

新约中的律法 Law in the New Testament

事实上，上帝废除了所有摩西律法的仪文，包括在其特定旧约措辞中的十诫，然而，这并不意味着，今天的人们失去了上帝的道德律。那从起初就有效的自然律，并没有被废除；并且它依然有效。揭示于新约中的律法并不是一个新的律法。它不是一个新的为新约时代改编的律法，而是古老自然律在新约中的显明。因此，十诫的基本内容在新约中反复出现，虽然并不总是和上帝在西奈山上赐下的有相

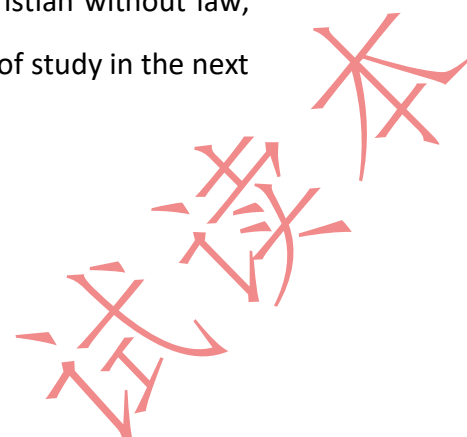
同的字句或相同的顺序（罗 13:8-10；太 19:8）。在耶稣的登山宝训（太 5-7）中，耶稣谈到关于谋杀、奸淫、离婚、起誓、报复、敌人、穷人、祷告、财富、忧虑、论断人等主题，我们反复的发现新约对自然的道德律的应用。随着我们对新约经文的阅读，我们并没有找到任何不包括在自然律中的诫命。我们也没有找到任何对自然律更好的总结，超过摩西记录的十诫所显明的律法。因此之故，我们新约的基督徒，在向今天的人们教导道德律时，依然使用从旧约而来的十诫。

The fact that God abrogated the entire Mosaic law code, including the Ten Commandments in their specific Old Testament wording, does not mean, however, that people today are without God's moral law. The natural law, which had been in effect since the beginning, has not been abrogated; it remains in effect. Nor is the law revealed in the New Testament a new law. It is not a new law adapted for New Testament times, but the ancient natural law as the New Testament reveals it. For this reason the basic content of the Ten Commandments is repeated in the New Testament, though not always in the same words or in the same order in which God gave it at Mount Sinai (Romans 13:8-10; Matthew 19:8). Repeatedly in Jesus' Sermon on the Mount (Matthew 5-7) we find New Testament applications of the natural moral law. Jesus spoke on the subject of murder, adultery, divorce, oaths, revenge, enemies, the poor, prayer, riches, worry, judging others, etc. As we read through our New Testament Scriptures, we do not find any commandments that are not contained in the natural law. Nor do we find any finer summary of the natural law than the law revealed in the Ten Commandments as recorded by Moses. For this reason we New Testament Christians still make use of the Ten Commandments from the Old Testament when teaching the moral law to people today.

人不是没有律法，他依然在律法以下。基督徒也不是没有律法，虽然基督徒不再在律法以下。这将是下一章学习的主题。

Man is not without law; he is still under law. Nor is the Christian without law, though the Christian is no longer under law. This will be our topic of study in the next chapter.

结论 Conclusion



上帝设立了他的律法，废除了摩西律法的仪文，并且律法在新约中有广泛的应用。在接下来的章节里，我们将谈到基督徒的自由，反律法主义（反对律法），律法的三个作用，和好行为。我们在这一章所学的，对接下来的讨论至关重要。

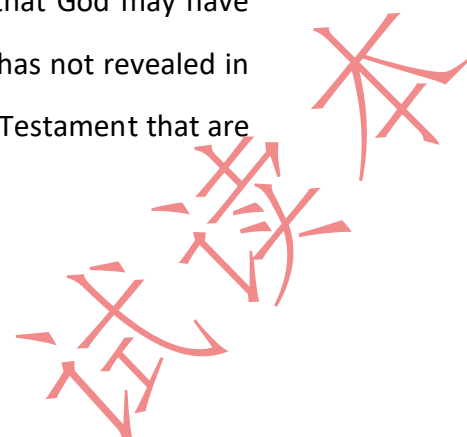
God's establishment of the law, the abrogation of the Mosaic law code, and law in the New Testament have many applications. In following chapters we will need to speak of Christian liberty, antinomianism (opposition to law), the so-called third use of the law, and good works. What we have studied in this chapter is vital for those discussions.

首先，我们来做一个简单的应用。既然上帝自己废除了他在摩西律法的仪文中所设立的，我们不让任何人重新设立上帝已经废弃的，或制定在新约中并没有揭示为律法的律法，至关重要。

For the time being we will make a single application. Since God himself abrogated what he established in the Mosaic law code, it is vital that we do not let anyone reestablish what God has made obsolete or make laws that are not revealed as law in the New Testament Scriptures.

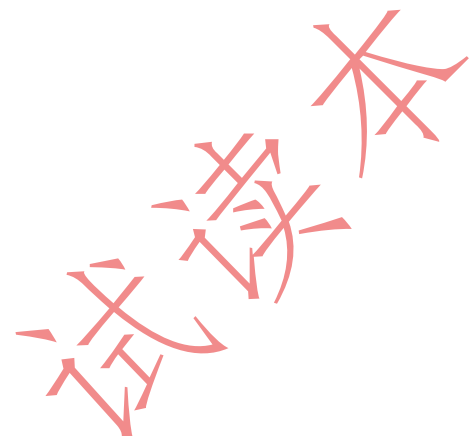
在新约时代的早期，犹太基督徒对割礼的重要性进行了激烈的争论。一些人，被称为犹太教徒，想要强迫基督徒回到上帝已经废除的旧约律法之下。今天的争论可能涉及吃喝、遵守某些日期或节令，圣经翻译，或敬拜的外在形式和顺序。我们不能将上帝可能设立但随后废除的律法强加给基督徒。我们不能制定上帝在新约中并没有揭示为律法的律法。而在新约中的任何律法，没有不是植根于自然律的。

In earliest New Testament times, the importance of circumcision was hotly debated among Jewish Christians. Some, called Judaizers, wanted to force Christians back under Old Testament laws that God had abolished. Today debate may involve eating and drinking, observance of certain days or festivals, Bible translations, or outward forms and orders of worship. We cannot impose laws that God may have established but later abrogated. We cannot make laws that God has not revealed in the New Testament to be law. Nor are there any laws in the New Testament that are not rooted in the natural law.



处于危险中的，是福音本身。将上帝并没有强加的律法强加给人，导致了下面两件事情。即，遵守律法对救恩是必须的，或福音对救恩是不充分的。这两者是一枚硬币的两面：积极的或消极的陈述。它们都让福音不再是福音，都导致了怀疑和绝望。

At risk is the gospel itself. To impose laws that God has not imposed leads to one of two things. It says that observance of the law is necessary for salvation or that the gospel is not sufficient for salvation. The two are two sides of the same coin, positively and negatively stated. Both fail to let the gospel be gospel. Both lead to doubt and despair.



7.基督徒的自由

生命最大的珍宝之一，就是人生的自由。“我是自由的”，这话听起来如此简单，如此平淡。对于任何除了自由并不知道其他事的人来说，它可能就是它所听起来的那样——简单和平淡。无疑地，自由对于我们大多数人而言，是一件理所当然的事。

One of life's greatest treasures has to be a person's freedom. "I am free." It sounds so simple, so matter-of-fact. For anyone who has never known anything but freedom, that may just be how it is—simple and matter-of-fact. Undoubtedly, freedom is something most of us take for granted.

但是对于那些曾经失去过它的人，自由是一个真实的珍宝：“噢，获得自由！”可能一个人必须曾经失去自由，并重新获得它，才能真正的领会到自由意味着什么。“我自由了！”

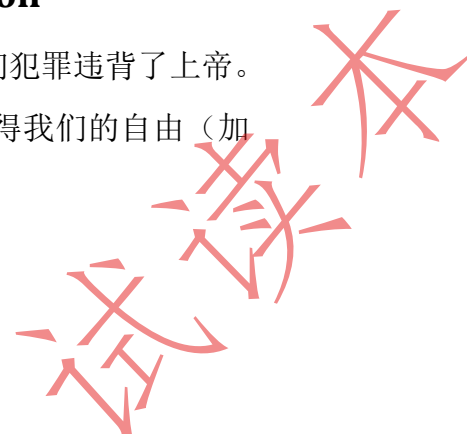
But for the person who has lost it, freedom becomes a real prize: "Oh, to be free!" It may be that a person must lose freedom and later regain it to really appreciate what it means to be free. "I am free!"

不曾拥有自由，或并不珍惜自己的自由，哪一种更糟糕呢？这个问题是无意义的，即使是在纯粹属世的事情上，两者都不好。这儿我们讨论的是属灵的事情。我们关心的是我们所说的基督徒的自由。基督徒急需重视他们在基督里的自由，并且不让任何人拿走这份自由。

Which is worse, not to have freedom, or to take one's freedom for granted? The question is moot. Neither is good, even in purely temporal matters. Here we are discussing spiritual things. We are concerned about what we call our Christian liberty. It is urgent that Christians value the freedom they have in Christ and do not let anyone take it from them.

基督徒是新造的人 **The Christian is a new creation**

我们并不总是自由的。我们被律法所奴役。律法显明我们犯罪违背了上帝。律法拘禁我们，如同被定罪的囚犯。我们不能做任何事去赢得我们的自由（加 3:22,23）。



We were not always free. We were held in bondage under the law. The law found us out—guilty of sin against God. The law held us as prisoners under condemnation. We could do nothing to gain our freedom (Galatians 3:22,23).

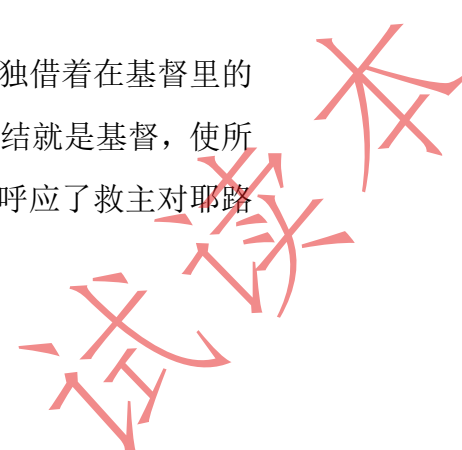
但是上帝担保了我们的自由。基督徒不再是他们曾经的样式，而是上帝创造他们的样式。他们是新造的人：“所以，若有人在基督里，他就是新造的人，旧事已过，都变成新的了”（林后 5:17）。圣经反复声称基督徒是圣人，被造为圣的人：“所以，你们既是上帝的选民，圣洁、蒙爱的人，要穿上怜悯、恩慈、谦虚、温柔和忍耐”（西 3:12）。

But God has granted us our freedom. Christians are not what they once were, but what God has made them. They are a new creation: “Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!” (2 Corinthians 5:17). Holy Scripture repeatedly refers to Christians as saints, people who have been made holy: “Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience” (Colossians 3:12).

基督徒是圣洁的人群，上帝的选民，他亲爱的儿女，永生的后嗣：“若是儿女，就是后嗣，是上帝的后嗣，和基督同作后嗣。如果我们和他一同受苦，是要我们和他一同得荣耀”（罗 8:17）。新人，圣洁，选民，儿女，后嗣——无论你以什么方式称呼他，基督徒是上帝国度里自由的公民，拥有完全的权利，不再被定罪，不在律法以下。

Christians are holy people, God’s chosen ones, his dear children, and heirs of eternal life: “Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory” (Romans 8:17). New creation, holy, chosen people, children, heirs—any way you put it, the Christian is a free citizen in God’s kingdom, with full rights, not under condemnation, not under the law.

基督徒正确的宣称，他或她所拥有的，这新造的自由，唯独借着在基督里的信心得到。基督徒从律法的谴责中完全的自由了。“律法的总结就是基督，使所有信他的人都得着义”（罗 10:4）。使徒保罗所说的，恰当的呼应了救主对耶路



撒冷的人们宣讲的话：“你们若继续遵守我的道，就真是我的门徒了。你们将认识真理，真理会使你们自由”（约 8:31,32）。这也是约翰在他的福音书第一章中关于基督正确的宣告：“律法是藉着摩西颁布的；恩典和真理却是由耶稣基督来的”（约 1:17）。

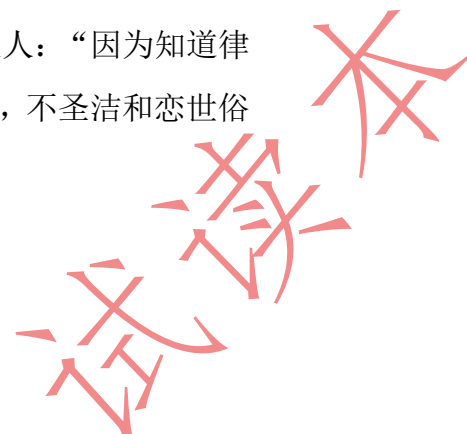
The newfound liberty that the Christian rightly claims as his or her own comes only through faith in Christ. The Christian is completely free from the condemnation of the law. “Christ is the end of the law so that there may be righteousness for everyone who believes” (Romans 10:4). The apostle Paul echoes the very words the Savior spoke to the people of Jerusalem: “If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free” (John 8:31,32). And this is exactly what John announced concerning Christ in his first chapter: “For the law was given through Moses; grace and truth came through Jesus Christ” (verse 17).

透过福音，基督徒获得了他们享受的，摆脱律法咒诅的自由。福音透过基督称人为义：“因为世人都犯了罪，亏缺了上帝的荣耀，如今却蒙上帝的恩典，藉着在基督耶稣里的救赎，就白白地得称为义”（罗 3:23,24）。福音通过耶稣的恩典应许了饶恕。福音所应许的，福音同样产生效果。在基督里我们自由了。

The freedom from the curse of the law that Christians enjoy has been given to them through the gospel. The gospel proclaims righteousness through Christ: “For all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus” (Romans 3:23,24). The gospel promises forgiveness through the merits of Christ. What the gospel promises it also effects. In Christ we are free.

基督徒完全的自由了 **The Christian is completely free**

依照恩慈上帝的怜悯，基督徒获得了自由——摆脱律法威胁的自由。请注意，谁是害怕律法并感受到律法威胁的人——不法之徒，而不是义人：“因为知道律法不是为义人订立的，而是为不法和叛逆的，不虔诚和犯罪的，不圣洁和恋世俗的，弑父母和杀人的”（提前 1:9）。



According to the grace of a merciful God, the Christian is free—free from the threats of the law. Note carefully who has to fear the law and feel its threats—the lawbreakers, and not the righteous: “We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious” (1 Timothy 1:9).

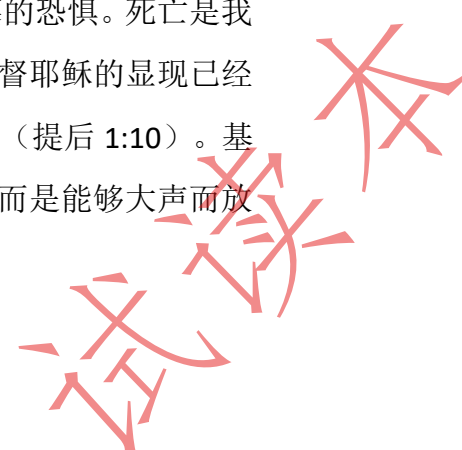
谁是不法之徒呢？他们并不仅仅是这个社会最糟糕的罪犯和浪子，那些活该在监狱的大门后面牢底坐穿的人。所有人都是罪人，不法之徒，所有人都必定会感受到上帝律法的威胁。

Who are the lawbreakers? They are not only the worst criminals and outcasts of society, the ones who languish deservedly behind prison doors. All people are sinners, lawbreakers, those who must feel the threats of God’s law.

义人是那些在基督里的一一相信基督的人。他们所拥有的公义并不是他们自己的，而是基督的。基督的公义被算在他们头上。上帝不再看基督徒是一个不法之徒，而是律法完美的遵守者。对于基督徒——只因为他或她是一个基督徒，一个义人——律法失去了它的威胁。是的，基督徒是有罪的义人和称义的罪人。当我们是义人的同时，我们也是罪人。我们依然有我们的罪性。因此我们并不是没有律法。我们会在之后的两章详细的处理这个问题。

The righteous are those who are in Christ—believers in Christ. The righteousness they possess is not their own. It is Christ’s. Christ’s righteousness has been credited to their account. God no longer sees the Christian as a lawbreaker but as one who has kept the law perfectly. For the Christian—inasmuch as he or she is a Christian, a saint—the law holds no terrors. True, the Christian is a sinner-saint. At the same time that we are saints, we are also sinners. We still have our sinful nature. And therefore we are not without law. We will need to address that matter at length in the next two chapters.

作为在基督里获得自由的人，基督徒战胜了对死亡和坟墓的恐惧。死亡是我们的命定，但死亡不是我们的终结。“如今藉着我们的救主基督耶稣的显现已经表明出来；他把死废去，藉着福音，将不朽的生命彰显出来”（提后 1:10）。基督徒不再战战兢兢地谈论着死亡，并活在对末日的恐惧之中，而是能够大声而放



胆的说，“‘死亡啊！你得胜的权势在哪里？死亡啊！你的毒刺在哪里？’死亡的毒刺就是罪，罪的权势就是律法。感谢上帝，他使我们藉着我们的主耶稣基督得胜”（林前 15:55-57）。

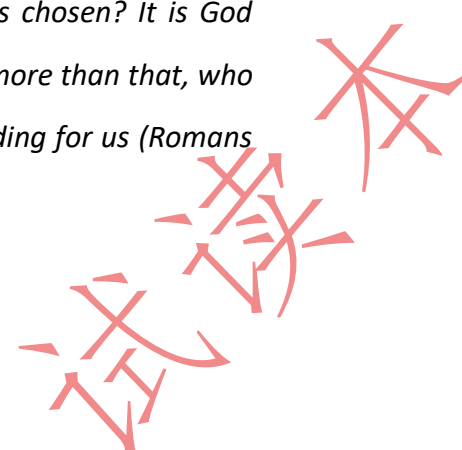
As one who is free in Christ, the Christian has overcome the fear of death and the grave. Death is our lot, but death is not our end. “Christ Jesus . . . has destroyed death and has brought life and immortality to light through the gospel” (2 Timothy 1:10). Instead of speaking in whispers about death or living in dread of the Last Day, the Christian is able to say loudly and boldly, “‘Where, O death, is your victory? Where, O death, is your sting?’ The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ” (1 Corinthians 15:55-57).

作为在基督里获得自由的人，基督徒战胜了对一个因罪而愤怒的上帝的恐惧。上帝依然恨恶罪，上帝依然恨恶罪人。这就是律法的恐怖。但基督徒在基督里面了。我们脱离律法的咒诅获得了自由，并且不在上帝的愤怒之下了。

As one who is free in Christ, the Christian has overcome the consciousness of God’s wrath against sin. God still hates sin; God still hates sinners. Such is the terror of the law. But the Christian is in Christ. We are free from the curse of the law and no longer under wrath.

既是这样，我们对这些事还要怎么说呢？上帝若帮助我们，谁能抵挡我们呢？上帝既不顾惜自己的儿子，为我们众人舍了他，岂不也把万物和他一同白白地赐给我们吗？谁能控告上帝所拣选的人呢？有上帝称他们为义了。谁能定他们的罪呢？有基督耶稣已经死了，而且复活了，现今在上帝的右边，也替我们祈求。（罗 8:31-34）

If God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things? Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us (Romans 8:31-34).



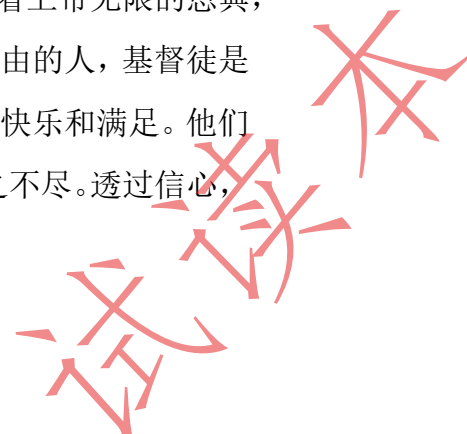
基督徒有敌人，凶猛的敌人。撒旦和这个邪恶的世界攻击和控告着我们。它们甚至会以我们的罪控告我们。并且它们是对的。我们确实有罪，甚至远超过我们已知的罪。但是福音使我们确信，我们是属神的，是他在基督里拣选的。基督是我们伟大的辩护人。他借着他为罪人的死亡和复活，在上帝面前为我们辩护。他担保了我们的救赎、完全、赦免和自由！

Christians have enemies, fierce enemies. Satan and an evil world attack and accuse us. They may even accuse us of sinning. And they are right. We do sin, more often than we know. But the gospel assures us that we are God's, his elect in Christ. Christ is our great defender. He who died and rose for sinners pleads for us before God. He insists we are redeemed, restored, forgiven, free!

作为在基督里获得自由的人，基督徒从人天生的观念和想法里获得了自由，那就是相信为了获得拯救，一个人必须做些什么，证明自己配得上帝的喜爱。马丁路德在他生命的早期，就活在这样的观念里。这是他那个时代的教会教导人们的。路德确信他必须在上帝面前证明自己是配得的。因此，他加入修道院，在那里他履行着最卑贱的任务，希望做这些必须要做的事去赢得救恩。通过人的价值和人的行为去获得救恩，路德被这种天生的观念驱使，将他自己折磨的几近死亡。

As one who is free in Christ, the Christian is free from the inborn human opinion and mind-set that believes one must do something or prove oneself worthy of God's favor in order to be saved. Martin Luther lived his early life under that opinion. It is what the church of his day taught the people. Luther was convinced he must prove himself worthy before God. For that reason he entered the monastery, where he performed the most menial tasks, hoping to do what was necessary for forgiveness. Driven by the innate opinion of salvation through human worth and human works, Luther tormented himself to the point of death.

在基督里基督徒从这种属人的观念里获得了自由。福音借着上帝无限的恩典，使我们确信我们在基督里是自由的男女。作为在基督里获得自由的人，基督徒是很多人羡慕的对象。基督徒知道一份这个世界永远不会明白的快乐和满足。他们在基督里拥有所有属灵祝福的喜乐。认识基督，我们的富足数之不尽。透过信心，



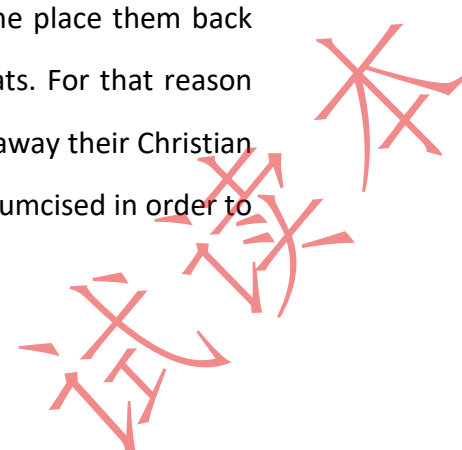
我们拥有了埋在田里的宝贝（太 13:44）和无价的珍珠（太 13:45）。因为借着信心，我们拥有了所有罪的饶恕，与上帝的平安，苦难中的安慰，祷告时的确信和对天堂的盼望。基督徒，在属灵的富足里，同样感激于上帝属世的祝福，并在我们生命历程的任何状态里，都能够得到满足。

In Christ Christians are free from such human opinion. The gospel assures us we are free men and women in Christ, by God's boundless grace. As people who are free in Christ, Christians are the envy of many. Christians know a joy and contentment that the world will never understand. They have the enjoyment of all spiritual blessings in Christ. Knowing Christ, we count ourselves rich beyond measure. By faith we possess the treasure that was hidden in the field (Matthew 13:44) and the pearl of great price (Matthew 13:45). For through faith we have forgiveness of all sins, peace with God, comfort in tribulations, confidence to pray, and the hope of heaven. Spiritually rich Christians also have an appreciation for God's temporal blessings and are able to be content in whatever state we find ourselves in the course of life (Philippians 4:11).

不要放弃你基督徒的自由 Don't give up your Christian freedom

作为在基督里获得自由的人，基督徒不会允许任何人用任何方式，让他们重回律法以下——既不借着武力，也不通过强迫，更不用说威胁。因此之故，圣经一遍又一遍督促基督徒不要让任何人拿走他们基督徒的自由。当犹太教徒坚持基督徒必须受割礼去获得拯救，保罗警告道，“你们这要靠律法称义的是与基督隔绝，从恩典中坠落了”（加 5:4）。对于在加拉太教会的基督徒，保罗勉励他们，“基督释放了我们，为使我们得自由。所以要站稳了，不要再被奴隶的轭挟制”（加 5:1）。

As ones who are free in Christ, Christians will not let anyone place them back under the law—neither its force or coercion, much less its threats. For that reason Scripture urges Christians again and again not to let anyone take away their Christian liberty. When Judaizers were insisting that Christians must be circumcised in order to



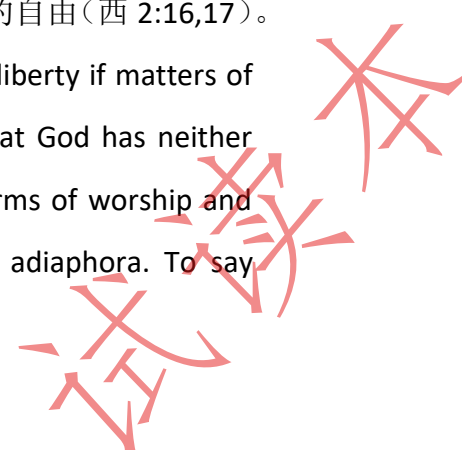
be saved, Paul warned, “You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace” (Galatians 5:4). As for the Christians in the Galatian congregations, Paul encouraged, “It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery” (Galatians 5:1).

早期使基督徒重回律法以下的尝试，最明显的莫过于割礼的问题。那是两千年前的事了。当人们基于好心，说为了成为一个好基督徒，我们必须做这个或做那个时，他们就是在试着使我们重回律法以下。或者当某人说一个好的基督徒总是这样而从来不那样，总是感到满足而从来不抱怨，总是很开心而从来不害怕，等等，我们就被带入了律法的压迫中。这样的陈述并不为困扰的心提供安慰和盼望。他们使基督徒转向他们自己，转向他们自己的好行为或他们的感觉，而不是基督和基督为我们的救恩已经成就的。他们使用律法代替了福音。

Of earlier attempts to place Christians back under the law, none was so obvious as the matter of circumcision. That was two thousand years ago. With good intentions people still try to place us back under the law again when they say to us that we must do this or do that in order to be a good Christian. Or we are made to feel the pressure of the law when someone says that a good Christian is always this way and never like that, is always content and never complains, is always happy and never afraid, etc. Such statements offer no comfort or hope for troubled hearts. They turn the Christian to himself, to his own conduct or his feelings, instead of to Christ and what Christ has done for our salvation. They use the law instead of the gospel.

如果中立物成为了规定或律法，这意味着，基督徒允许他们在基督徒里的自由被夺走。中立物是上帝既没有禁止也没有命令的事。上帝在新约中并没有规定敬拜和庆典的日期或形式，它们是中立物。声称基督徒必须遵守一个特定的日子或节期，或遵循一个指定的敬拜形式，是试图夺走我们基督徒的自由(西 2:16,17)。

Christians allow themselves to be robbed of their Christian liberty if matters of adiaphora become rules or law. An adiaphoron is something that God has neither forbidden or commanded. God has made no rule on days or forms of worship and religious festivals in the New Testament. They are matters of adiaphora. To say



Christians must observe a certain day or festival or follow a prescribed form of worship is to rob us of our Christian liberty (Colossians 2:16,17).

基督徒的自由不是犯罪的许可证 Christian liberty not a license to sin

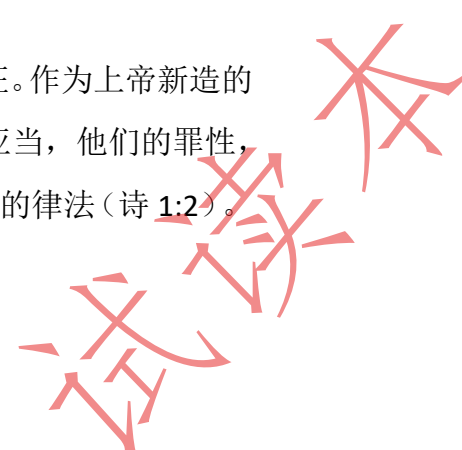
基督徒是自由的，不在律法以下。依据上帝的恩典，他们是圣洁的，无可责备，是上帝亲爱的孩子，天堂的继承人。律法（无论是上帝的还是人定的）并不能要求他们做任何事，去赢得或保证上帝的喜爱。律法对他们不再有威胁。律法在他们在基督里的新生命里，不能用于强制甚至迫使他们。

Christians are free, not under law. They are holy, blameless, God's dear children, and heirs of heaven according to God's grace. There is nothing that law (God's or man's) may require of them in order to gain or be sure of God's favor. The law holds no threats for them. The law must not be used to force or even pressure them in their new life in Christ.

一些人会说，“这听起来很好，只是不能就这么容易。”他们看待基督徒的自由，正如他们看待上帝恩典的教义一样——好得太过荒诞。或者至少他们坚持，正如路德时代的教会教导的，对基督徒自由的教导会成为犯罪的许可证。离开压力和强迫，离开律法的威胁，基督徒的生命将很快陷入各种各样的罪和邪恶中。基督徒的生活，终将和这个世界的生活方式，不分伯仲。

Some will say, "That sounds good, but it just can't be that easy." They treat the matter of Christian liberty in the same way they treat the doctrine of divine grace—too good to be true. Or at least they insist, as the church in Luther's day taught, that the teaching of Christian liberty becomes a license to sin. Take away the pressure, the coercion, the threat of the law, and the Christian's life will soon lapse into every kind of sin and evil. Christians will end up living little differently from the way in which the world lives.

基督徒并不将他们在基督里的自由视为任何犯罪的许可证。作为上帝新造的人，基督徒想要按照上帝的旨意去做。是的，由于他们的老亚当，他们的罪性，基督徒并不总是成功的按上帝的旨意做事。但是他们喜爱上帝的律法（诗 1:2）。

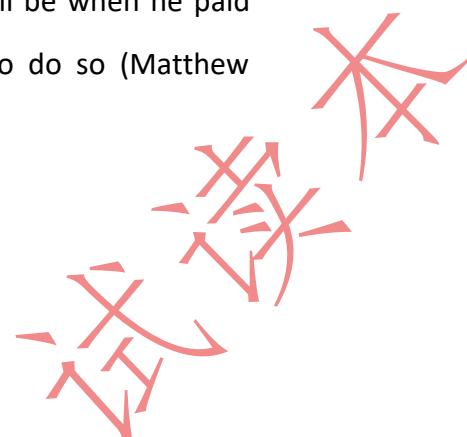


罪并不是基督徒愿意去做的（罗 7:14-23）；罪是他们感到哀痛的事。他们恨恶犯罪的想法。当他们属于基督时，他们向罪死了。“这样，我们要怎么说呢？我们可以仍在罪中使恩典增多吗？绝对不可！我们向罪死了的人，岂可仍在罪中活着呢？”（罗 6:1,2）。相比律法，基督徒拥有一个更高的动机，去活出一个基督徒的生命，这就是福音。基督徒为基督——那个为他们而死的神——活着。他们为回应他们的上帝和救主而活。

Christians do not see their freedom in Christ as any kind of license to sin. As God's new creation they desire to do the Father's will. True, because of their old Adam, the sinful nature, Christians are not always successful in doing God's will. But their delight is in the law of the Lord (Psalm 1:2). Sin is not something Christians want to do (Romans 7:14-23); it is something they deplore. They hate the very thought of sinning. When they became Christ's, they died to sin. "What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer?" (Romans 6:1,2). Christians have a much higher motive than the law to live a Christian life, and that is the gospel. Christians live for Christ, who died for them. They live to please their Lord and Savior.

基督徒的自由，也不能成为违背政府和其他权威的许可证。人的律法和规条对救恩并不是必须的。然而，基督徒愿意遵守政府的律法，因为政府是上帝为了祝福基督徒而设立在他们之上的权威。当我们的主耶稣为圣殿纳税，尽管事实上他并没有责任这么做时，他为基督徒对政府应该有怎样的态度和回应，树立了榜样。

Nor does Christian liberty become a license to disobey government or others in authority. Human laws and ordinances cannot be made necessary for salvation. Yet, Christians will obey the laws of government because the government is an authority that God has placed over them in order to bless them. The Lord Jesus set an example of what the Christian's attitude and response to government will be when he paid the temple tax even though in reality he was not obligated to do so (Matthew 17:27).



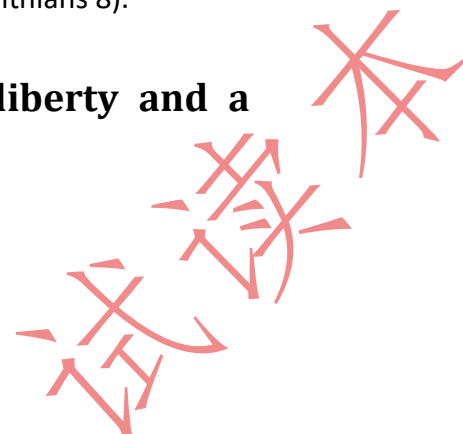
基督徒的自由，也不是允许他或她不考虑别人的感受。别人的感受一直是我們首先考虑的事。作为基督的仆人，因此也是他们邻舍的仆人，基督徒对别人的权利和感受高度的敏感。只要不是某人试图夺走他们基督徒的自由，他们将为了别人的利益舍弃他们自己：“爱弟兄，要相亲相爱；恭敬人，要彼此推让”（罗 12:10）。

Nor will the Christian's freedom in Christ allow him or her to be inconsiderate of the feelings of others. The feelings of others are always a top priority. As servants of Christ and therefore also servants to their fellowman, Christians are highly sensitive to the rights and feelings of others. As long as it is not a case of someone trying to rob them of their Christian liberty, they will forego themselves in favor of others: "Be devoted to one another in brotherly love. Honor one another above yourselves" (Romans 12:10).

基督徒将特别警惕，避免导致任何人违背他或她自己的良心。在中立物上，基督徒可以自由的去。然而，别人的良心对某些事是否中立物可能并不清晰。比如，参观位于犹他州盐湖城的摩门教会幕，是一个中立物。别的基督徒的良心，对于进入异端的圣地不是错的这件事，可能并不清楚。对于那些知道这件事是中立物的基督徒，愿意舍弃他基督徒的自由，以免他的示范引导别人违背了他或她的良心并导致犯罪（林前 8）。

Christians will especially be on guard that they do not cause anyone else to go against his or her own conscience. In matters of adiaphora, Christians are free to act. However, another person's conscience may not be clear that a certain thing is an adiaphoron. For example, touring the Mormon Tabernacle in Salt Lake City, Utah, is an adiaphoron. Another Christian's conscience may be unsure that it is not wrong to go into a heathen shrine. The Christian who has no doubt that this a matter of adiaphora will be willing to forego his Christian liberty, lest his example cause another to go against his or her conscience and thus to sin (1 Corinthians 8).

基督徒的自由和在成圣上的艰苦努力 Christian liberty and a strenuous effort in sanctification



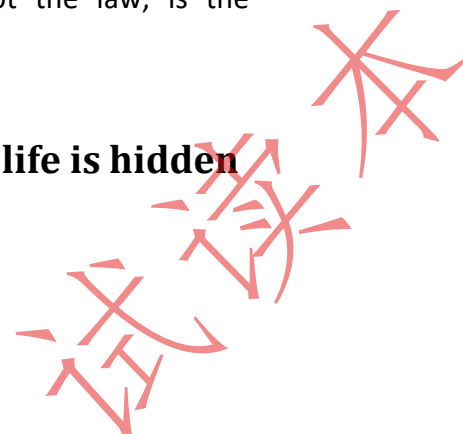
基督徒并不允许他们在基督里的自由成为犯罪的许可证，或导致别人去犯罪。恰恰相反，他们基督徒的自由，是一个强有力的动机，帮助他们活出一个成圣的生命。使徒信经第二段的解释这样说道，“基督救赎我这失丧被定罪的人，从一切罪恶、死亡、和魔鬼的权势中赎买和赢得我；不是用金银，而是用他圣洁无价的宝血，和他无辜的受苦和死亡。他做了这一切，使我属于他，活在他的国度和他的统治下，在永恒的公义、清洁和祝福中服事他，正如他从死亡中复活，活着掌权，直到永远。”（路德小问答）

Christians will not allow their freedom in Christ to be a license to sin or to cause anyone else to sin. To the contrary, their Christian liberty is a powerful factor in their life of sanctification. The explanation of the Second Article of the Apostles' Creed says it all: "[Christ] has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver but with his holy, precious blood and with his innocent suffering and death. All this he did that I should be his own, and live under him in his kingdom, and serve him in everlasting righteousness, innocence, and blessedness, just as he has risen from death and lives and rules eternally" (Luther's Small Catechism).

为基督我们的救主而活，服事他，在信心和爱心里成长，这并不是基督徒不得不做的，仿佛是对他们意志的强迫。这是基督徒想要去做的。他们全部的生命都是努力地在信心里成长，并结出信心的果实。他们全部的生命都是穿上“新我，这新我是照着上帝的形象造的，有从真理来的公义和圣洁”（弗 4:24）。福音，而不是律法，是基督徒全部生命的动力之所在。

Living for Christ the Redeemer, serving him, growing in faith and love is not something Christians have to do, as if forced against their will. It is what Christians want to do. Their entire life is a striving to grow in faith and produce fruits of faith. Their entire life is a putting on of "the new self, created to be like God in true righteousness and holiness" (Ephesians 4:24). The gospel, not the law, is the motivation for the entire Christian life.

基督徒真正的生命是隐藏的 The Christian's real life is hidden



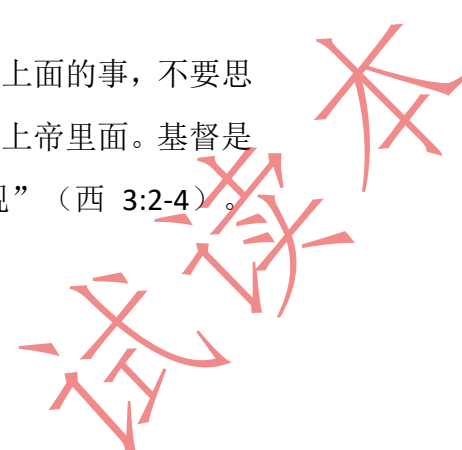
基督徒是上帝的孩子。上帝的国度，并不是一个依然需要去抓住的东西，或是某个将来才能去的地方。上帝的国度，此时此刻，就属于他们。他们有作为上帝儿女完全的权利。他们是天堂和永恒荣耀的后裔。他们为服事他们的救主上帝而活，并且他们因此而喜乐。

Christians are children of God. Membership in God's kingdom is not something still beyond their grasp or somewhere in the future. It is theirs here and now. They have the full rights of children. They are heirs of heaven and eternal glory. They live to serve their Savior-God, and delight in doing so.

然而，所有这些，在这个世界面前是隐藏的。这个世界常常聚焦于，基督徒在今生同样会经历的困难和麻烦上，而不是充满在基督徒心里的信心、爱、平安、希望、喜乐和满足上，某些时候，基督徒似乎更多的体验到的是今生的问题，而且经常是这样。然而基督徒知道上帝为了他们的益处使用麻烦，使他们更接近他（徒 14:22；罗 8:28），这个世界将基督徒遭遇的苦难当作借口，去拒绝福音。这个世界宣称，它不需要一个允许人们受苦，是的，甚至将苦难放入人们生命中的上帝。这个世界并不能看到其中的区别，也不知道任何更好的东西，因为它通过今生的生命去评判所有的事。

All this, however, is hidden from the world. Instead of the faith, love, peace, hope, joy, and contentment that fills the Christian heart, the world often focuses on the difficulties and troubles that the Christian also experiences in this life. At times the Christian may seem to experience more of this life's problems, and so it often is. While Christians know that God uses troubles for their good, to draw them closer to him (Acts 14:22; Romans 8:28), the world uses the existence of suffering among Christians as an excuse for rejecting the gospel. The world says it wants no part of a God who lets people suffer and, yes, even sends sufferings into people's lives. The world cannot see the difference or know any better, for it judges all things by this temporal life.

基督徒将他们的注意力放在更高的奖赏上：“你们要思考上面的事，不要思考地上的事。因为你们已经死了，你们的生命与基督一同藏在上帝里面。基督是你们的生命，他显现的时候，你们也要与他一同在荣耀里显现”（西 3:2-4）。



我们现在就拥有的平安、喜乐和盼望是真的；我们是属基督的，通过信心，基督住在我们里面。

Christians have their minds on a much greater prize: “Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory” (Colossians 3:2-4). The peace, joy, and hope that we have now is real; we are Christ’s, and Christ lives in us by faith.

是的，我们透过信心拥有的属灵祝福尚未完全。只要我们还活在这个世上，这些珍贵礼物带来的喜乐，都会被软弱和诱惑所缠绕。但是当基督再来，终结这个世界，在公义里审判世界，将他所有的信徒带到天堂，这些隐藏着的将会完全的显露。甚至不信的人也将不得不承认那些属基督的人所拥有的祝福。基督徒将永远的在上帝的右手中，继承完全的喜乐（诗 16:11）。

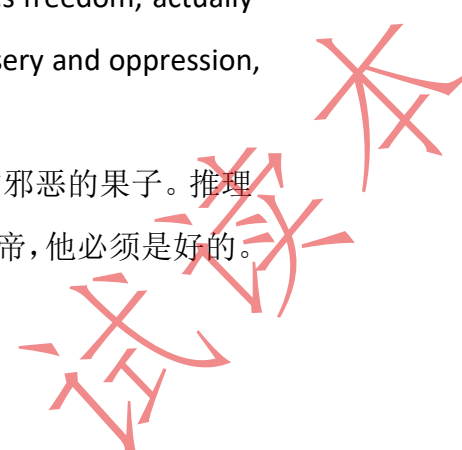
True, the spiritual blessings that are ours through faith are not yet perfect. As long as we live in this world, the enjoyment of these precious gifts will be marred by weakness and temptation. But when Christ appears, brings this world to an end, judges the world in righteousness, and takes all his believers to heaven, what was still hidden shall be fully revealed. Then even unbelievers will have to admit to the blessedness of those who are Christ’s. Christians shall inherit fullness of joy and pleasures at God’s right hand forevermore (Psalm 16:11).

解放神学 **Liberation theology**

有关基督徒自由的讨论，需要对所谓的解放神学做出一些评论。解放神学，应许了自由，实际上是奴役。虽然它自称使人们从属世的痛苦和压迫中得到释放，它却将人抛弃在更大的，罪和罪疚的痛苦中。

A discussion of Christian liberty requires a few comments on what has become known as liberation theology. Liberation theology, which promises freedom, actually enslaves. Though it pretends to deliver people from temporal misery and oppression, it leaves the greater misery of sin and guilt unresolved.

解放神学是基于一个好的意愿，但纯理性的想法而结出的邪恶的果子。推理从下面这些想法开始：真的有一位上帝吗？如果真的有一位上帝，他必须是好的。



一个好的上帝不能够对罪感到生气，至少不能够永远生气。因此，没有永恒的愤怒，没有对罪的惩罚，没有地狱。那么，让我们开始教会真正的工作吧，那就是，使人们从今生生活的各种不幸中得自由。

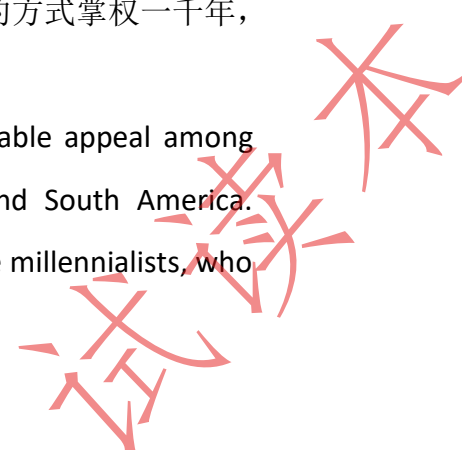
Liberation theology is the evil fruit of a well-intended, but purely rational, mind. The reasoning begins something like this: Is there a God? If there is a God, then he must be good. A good God can't be angry over sin, at least not eternally. There is no eternal wrath, no punishment for sin, no hell. So then, let us get on with the real work of the church, which is to free people from the ills of this temporal life.

很多教会采取这样的观点，认为教会首要的使命是帮助人们解决各种属世的问题。特别地，解放神学使用马克思主义经济观，分析人类重大的困境。它从阶级斗争和经济政治压迫的角度，来确定人们最大的需要。教会的责任是“寻求公义”，也就是说，利用其影响力为社会结构带来彻底的改变（遵循马克思主义者的路线），去提高不幸者的政治经济状况。一些解放神学家甚至主张，暴力是影响社会变革的必要手段。

Many churches have adopted such a view and see the church's mission primarily in terms of helping alleviate people's temporal problems. Liberation theology, in particular, makes use of Marxist economic thought to analyze the great human dilemma. It identifies people's greatest needs in terms of class struggle and economic and political oppression. The church's duty is to "seek justice," that is, to use its influence to bring about radical changes in the structure of society (along Marxist lines) to improve political and economic conditions for the less fortunate. Some liberation theologians even advocate violence as a necessary means of effecting these changes in society.

正如人们所预料的，解放神学在第三世界国家的人群中具有相当大的吸引力，特别是在中美洲和南美洲。最终，解放神学在这个世界上寻找天堂。不像千禧年主义者，想象在将来的某个时刻，基督将在这个世上以可见的方式掌权一千年，解放神学现在就想要它的乌托邦。

As one might expect, liberation theology has had considerable appeal among the masses in Third World countries, especially in Central and South America. Liberation theology ends up looking for a heaven on earth. Unlike millennialists, who



imagine a visible rule of Christ on earth for a thousand years sometime in the future, liberation theology wants its utopia now.

解放神学最邪恶的地方在于，它忽略了人类真正的困境，罪。无论它为今生提供怎样的改变，它都忽略了来生。即使这个现代宗教思想的支持者，完全接受了罪和神圣愤怒的观念，对他们而言，拯救来自于遵守律法。然而，通过一个人自己的努力和价值获得拯救，依然使人留在永恒的咒诅里。

The great evil of liberation theology is that it ignores by default mankind's real dilemma, sin. Whatever changes it provides for the present, it neglects the hereafter. And if the proponents of this modern religious thought accept the concept of sin and divine wrath at all, deliverance comes by obedience to the law. Deliverance by one's own efforts and worth, however, still leaves man eternally doomed.

律法主义 Legalism

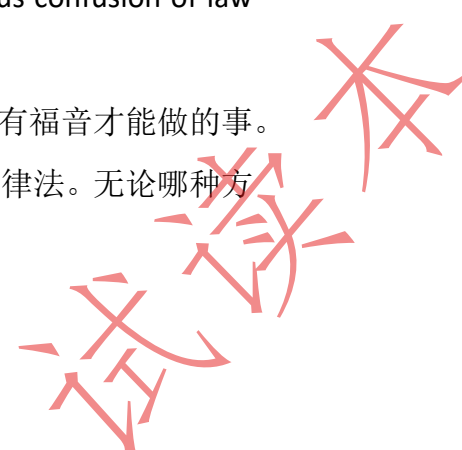
到现在，我们将衷心的同意，牢牢地抓住我们在基督里的自由是一件严肃的事。被剥夺我的自由是一件可悲的事，允许别人拿走它或基于无知和冷漠而放弃它，是一件更可悲的事。另一个涉及我们基督徒自由的危险，被称为律法主义。

By now we will heartily agree that holding firmly to the freedom we have in Christ is serious business. To be deprived of my freedom is one thing; to let someone take it away or to give it up out of ignorance or indifference is more regrettable. Another danger to our Christian liberty is what is called legalism.

对一个珍视他在基督里的自由的基督徒来说，律法主义，是一个用来描述任何人或任何事的最负面的词。说我懒惰，说我粗心，说我冷漠，但不要说我是律法主义者。律法主义涉及对律法和福音严重的混淆。

Legalistic is about as negative a word that a Christian, who prizes his freedom in Christ, can use to describe anything or anyone. Call me lazy; call me careless; call me indifferent; but don't call me a legalist. Legalism involves a serious confusion of law and gospel.

律法主义以两种方式颠覆福音。它期待借着律法去完成唯有福音才能做的事。或者它如同律法那样使用福音，结果，形成了一个没有福音的律法。无论哪种方式，它试图抛开福音去改变基督徒的信心和生命。



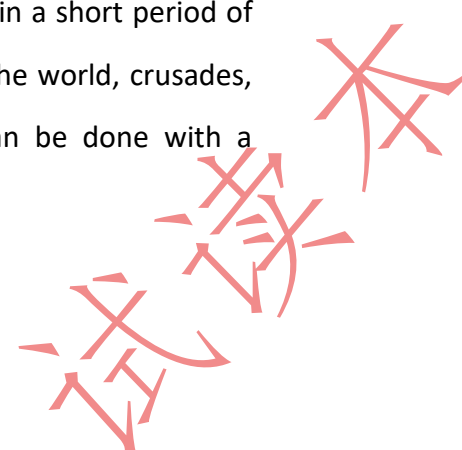
Legalism subverts the gospel in a couple of ways. It expects to accomplish with the law what only the gospel can do. Or it will use the gospel like law, in effect, making a law out of the gospel. Either way it attempts to bring about change in the Christian's faith and life apart from the gospel.

当然，上帝期待他儿女生命中的改变和成长。他渴望基督徒在信心里成长并结出信心的果实。他真诚的邀请他们丰富的运用他的施恩具。他喜欢人们对他的话语的忠诚和教会忠实于福音的认信。上帝寻找衷信的充满爱的孩子，勤勉并忠诚的仆人，不断成长的积极的会众，真理的见证人，向别人传讲基督的福音使者，为他天国和他荣耀的名，乐意和渴望牺牲自己的追随者。

Certainly God desires change, growth, in the life of his children. He wants Christians to grow in faith and produce the fruits of faith. He earnestly invites them to make rich use of his means of grace. He delights in loyalty to his Word and confessions of the church that are true to the gospel. God seeks faithful and loving children, diligent and loyal servants, growing and active congregations, witnesses who testify to the truth, evangelists who tell others of Christ, and followers who are willing and eager to sacrifice for the cause of his kingdom and the glory of his name.

毋庸置疑，律法的威胁和压力能够带来改变，律法甚至能够取得更快和更好的结果。摩门教证明了完全离开福音能够做到什么。它是当今增长最快的宗教。十一奉献的律法在一段极短的时间，为很多教会团体和很多事工带来了巨额资金。巨大的欧洲教堂，在这个世界很多地方存在的修道院，十字军和宗教帝国，这些过去的事都证明了，伴随着律法和福音的混淆，人们能够做到什么。

Without a doubt, the threats and pressure of the law can produce change. The law may even achieve quicker and greater results. Mormonism is evidence of what can be done entirely without the gospel. It is the fastest growing religion today. The law of tithing (giving ten percent of one's income to the church) has produced vast sums of money for many church bodies and for many ministries in a short period of time. Huge European cathedrals, monasteries in many parts of the world, crusades, and religious empires are all proof from the past of what can be done with a confusion of law and gospel.



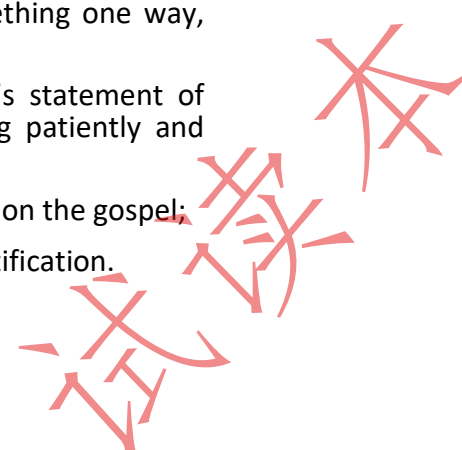
但是这些改变并不能取悦上帝：“人非有信，就不能得神的喜悦”（来 11:6）。信心和每一个信心的果实都是福音的工作。任何其他方式所带来的改变，都将基督徒重新置于律法之下。

But such change is not pleasing to God: “Without faith it is impossible to please God” (Hebrews 11:6). Faith and every fruit of faith are the work of the gospel. Change produced in any other way places the Christian back under the law.

律法主义在其明显的形式里很容易被识别，制定一个十一奉献的律法，要求守贫和独身的誓言，命令为获得天国的门票作出这样或那样的承诺，这些都是明显的律法主义。其他形式的律法主义更加的微妙：

Legalism in its obvious forms is easy enough to detect. To make a law of tithing, to require oaths of poverty or celibacy, or to demand one kind of a commitment or another for membership in the kingdom of God is obviously legalistic. Other forms of legalism are more subtle:

- 更关心教会完成具体的人数增长目标而不是教会成员内心的成长；
- 强调到场人数而不是有意义的敬拜和勤于聆听上帝的话语；
- 强调外在形式的提升而不是人内心的改善；
- 特别强调传统，总是以一种方式做事，而不在乎属灵的需要；
- 并不耐心和清晰的教导圣经里上帝的旨意是什么，却要求与规则，章程和教会对教义和实践的声明保持一致；
- 随意地将时间表和某些方法强加在福音上；
- 要求别人达到成圣的某个水平或程度。
- more concern about reaching specific man-made numerical growth goals in the church than about the inner growth of its members;
- emphasis on attendance instead of meaningful worship and diligent hearing of the Word of God;
- emphasis upon outward form rather than the improvement of the heart;
- so much emphasis upon tradition, always doing something one way, that spiritual needs are not met;
- demanding conformity to rules, bylaws, or a church’s statement of doctrine and practice at the expense of not teaching patiently and clearly from Scripture what the Lord’s will is;
- impatiently imposing a timetable or certain methods upon the gospel;
- demanding of others a certain level or measure of sanctification.



所有形式的律法主义，微妙的和更明显的形式一样，使心灵转离福音丰富的安慰和大能，并回到律法之下。律法主义常常变成行为称义的一种形式，最终，福音成了一种人们必须遵守的律法，而不是上帝的大能，要救一切相信的。

All forms of legalism, subtle as well as the more obvious forms, turn hearts away from the rich comfort and power of the gospel and back to the law. Legalism always becomes a form of work-righteousness, and in the end the gospel becomes a law that must be obeyed rather than the power of God for the salvation of everyone who believes.

律法主义的结局并不美好：基督徒在基督里的自由被剥夺了。基督徒的生命变成了各种各样的规则而不是在福音里的喜乐。一个人成圣的生命变成了他或她被强迫着去做一些事，而不是灵魂沐浴在仁慈上帝的爱之下，所拥有的特权。律法主义使人心转离福音并回到律法之下，转离基督的爱并回到人的价值、功绩和行为之下。这样的结果是预料之中的：对罪的赦免感到忧虑和怀疑，并最终，对一个人永恒的拯救充满绝望。

The end of legalism is not good: Christians are robbed of the freedom they have in Christ. The Christian life becomes more a matter of rules than joy in the gospel. One's life of sanctification becomes something that is forced upon him or her rather than the privilege of a soul that basks in the love of a gracious God. Legalism turns hearts away from the gospel and back to the law, away from the love of Christ and back to man's worth, merit, and doing. The result is predictable: Fear and doubt concerning the forgiveness of sins and, finally, despair over one's eternal salvation.

“基督释放了我们，叫我们得以自由。所以要站立得稳，不要再被奴仆的轭挟制”（加 5:1）。

“It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery” (Galatians 5:1).



8.反对律法

所有支持的人说“赞成”，所有反对的人说“不”。投票是重要的美国方式。对某些事持有一种观点并且反对其他的观点，这不仅仅是美国人的一项权利，而是常识。

All in favor say “aye.” All opposed say “no.” Voting is the great American way. Having an opinion for some things and being against others is not only an American right, it is normal.

但是你支持什么，你又反对什么呢？在某些事情上你持有什么立场并没有那么重要。如果你反对使用某种颜料涂抹你的房子，一天吃蔬菜两次，或者在假期去野营，这可能对其他人并不会造成很大的影响。如果你支持或反对更高的税收，一个房屋建筑计划，一个新的社区游泳池或图书馆，这可能对其他人造成更大的影响。

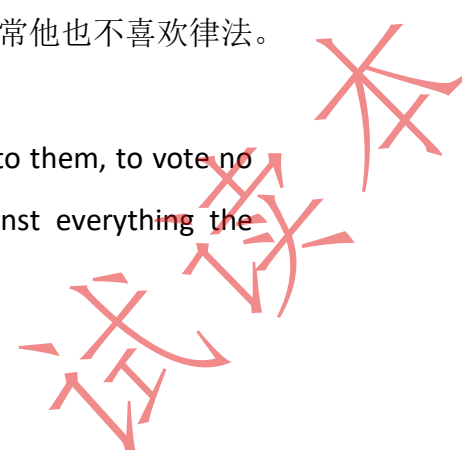
But what are you “for”? What are you “against”? In some things it does not matter much where you stand. It may matter very little to anyone else if you are against using a certain color to paint your house, eating vegetables twice a day, or going camping on your vacation. It matters much more to others if you are for or against higher taxes, a housing project, or a new community swimming pool or library.

这将我们带回律法和福音：你是支持还是反对呢？首先，在一本为基督徒写的书里，这个问题听起来有点愚蠢。律法和福音都是上帝的。他设立了这两者，基督徒为这两者感到喜乐。

This brings us back to law and gospel: Are you “for” or “against”? At first this question sounds a bit foolish in a book written for Christians. The law and gospel are God’s. He established both, and Christians delight in both.

同时，我们预料到非基督徒反对它们两者，每一次都会投否定票。凭着本性，不信者和非基督徒反对福音所声称和代表的每一件事，并且通常他也不喜欢律法。至少，他反对上帝使用律法的目的。

At the same time, we expect non-Christians to be opposed to them, to vote no every time. By nature the unbeliever or non-Christian is against everything the



gospel says and stands for, and generally he is not too fond of the law either. At the very least, he is against God's intended use of the law.

不幸的是，某些基督教派可能也会反对上帝的律法和福音。无论什么时候，当好行为或人的功绩被认为对救恩是必须时，他们就是在反对福音。我们之前提到的解放神学，用今生的需要代替了人最大的属灵的需要：借着福音获得对罪的赦免。一些自称为基督徒的人同样反对律法。每次他们否认原罪或人完全的败坏，不再称罪为罪，或轻视罪的后果，他们就是在反对律法。

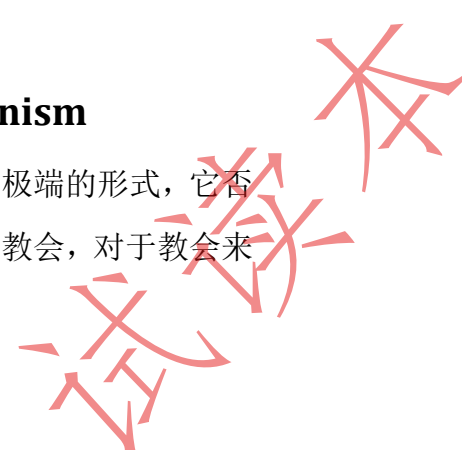
Sadly, Christian denominations may also oppose God's law and gospel. They oppose the gospel whenever good works or human merit are proposed as necessary for salvation. We noted earlier that liberation theology substitutes temporal needs in the place of man's great spiritual need, the forgiveness of sins through the gospel. Some who call themselves Christians also oppose the law. They oppose the law every time they deny the guilt of original sin or the total depravity of man; fail to call sin, sin; or minimize the consequences of sin.

知道某些路德派同样反对律法或福音，这可能会让你感到惊讶。在路德宗内部的一个令人困扰的异端被称为反律法主义：反对律法。当路德还活着的时候，反律法主义就在威胁着年轻的路德教会。路德充分的认识到，任何对律法的反对，同样是在反对福音，并且他完全的谴责他的朋友阿格里科拉的反律法主义精神。路德死后，反律法主义精神死灰复燃，对福音的信息造成了极大的伤害。

What may surprise you is to learn of Lutherans who are opposed to the law or the gospel. One of the troubling heresies within Lutheranism is known as antinomianism, "against law." Antinomianism threatened the young Lutheran church when Luther was still living. Luther fully realized that any opposition to the law is also opposition to the gospel, and he soundly condemned the antinomian spirit of his friend Agricola. After Luther's death this antinomian spirit revived and caused considerable damage to the message of the gospel.

两种形式的反律法主义 **Two forms of antinomianism**

在路德教会的历史中，反律法主义呈现出两种形式。按照极端的形式，它否定律法的任何用途或需要。它辩称律法只属于法庭，而不属于教会，对于教会来



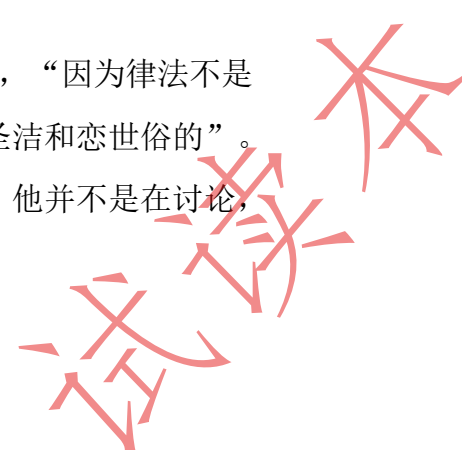
说，教导福音就足够了。为了带领罪人悔改，它宣称教会只需要教导福音，宣讲基督和他对罪人的爱。它主张当不信者或不悔改的罪人听到基督的爱和赦免的好消息时，他会自动对他的罪感到羞愧和遗憾。依照这种反律法主义极端的形式，问题不是一个人是否违背了上帝的律法，而是他是否对上帝的儿子抱有一种错误的态度。

In the history of the Lutheran church, antinomianism has taken on two forms. In its extreme form, it denies any use of or need for the law. It argues that the law belongs in the courtroom, not in the church, where it is sufficient to preach the gospel. In order to bring sinners to repentance, it says the church only needs to preach the gospel, to tell about Christ and his love for sinners. It contends that when the unbeliever or the unrepentant sinner hears the good news of Christ's love and forgiveness, he will feel shame and be sorry for his sins. According to this extreme form of antinomianism, the question is not whether someone violates God's law but whether he has conducted himself in a wrong manner toward God's Son.

另一种形式的反律法主义并没有走的如此之远。它赞成教导律法对于不信者和不悔改的罪人需要的。它承认这样的人需要听到上帝律法的要求，感受到上帝对罪的愤怒，因此，他们需要被告知，他们是律法的破坏者，他们将要因他们的罪下地狱。但是它否认律法依然需要向基督徒宣讲。它主张基督徒不再需要律法，在他们生命中指引他们有好行为。

The other form of antinomianism does not go quite so far. It recognizes the need for the preaching of the law to unbelievers and unrepentant sinners. It admits that such persons need to hear the demands of God's law and feel God's wrath against sin and that they need to be told that they are lawbreakers and are going to hell because of their sins. But it denies that the law should be preached any longer to Christians. It contends that Christians do not need the law to guide them in their lives of good works.

那些否定基督徒需要律法的人，常常引用提摩太前书 1:9，“因为律法不是为义人设立的，乃是为不法和不服的，不虔诚和犯罪的，不圣洁和恋世俗的”。但是仔细看看这段经文。在保罗给提摩太第一封书信的开头，他并不是在讨论，



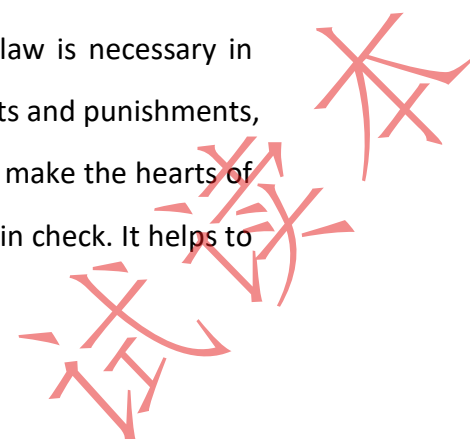
在基督徒成圣的生命中，是否需要律法。保罗关注的是称义。他警告那些混淆律法和福音的假教师。他们已经远离了福音。他们假装教导律法但却并不明白律法的用途和目的。通过制定为了获得救恩而必须遵守的律法，他们剥夺了基督徒在基督里的自由。当保罗说律法不是为义人设立的，他并不是说称义就是离开律法去生活。而是在强调，律法并不能将它咒诅和愤怒的重担，加在那些已经透过基督完美的顺服和宝血而得救赎的人身上。

Those who deny the Christian's need for the law usually quote 1 Timothy 1:9: "We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious." But take a closer look at the passage. In this opening chapter of his first epistle to Timothy, Paul is not discussing whether the Christian needs the law in his life of sanctification. Paul's concern is justification. He warns against false teachers who were confusing law and gospel. They had turned away from the gospel. They presumed to be teachers of the law but did not understand the use and purpose of the law. They were robbing Christians of their freedom in Christ by making the observance of the law necessary for salvation. When Paul says that the law is not for the righteous, he does not say that the justified are to live without the law. He does insist that the law cannot burden with its curses and wrath those who have been redeemed through the perfect obedience and blood of Christ.

律法是必须的 **The law is necessary**

任何形式的反律法主义同样反对福音。上帝的律法对于不知悔改的罪人是必须的。上帝的律法，作为马路牙子，通过它的威胁和惩罚，对于遏制这个邪恶的世界，是必不可少的。律法并不能使罪人的心变得更好，但是它在一定范围内，遏制了邪恶的蔓延。它帮助这个世界保持某种程度的法则和秩序，因此教会能够从事它的工作：教导福音。

Antinomianism of either stripe opposes the gospel. God's law is necessary in dealing with the unregenerate. God's law as a curb, with its threats and punishments, is necessary to keep an ungodly world in check. The law does not make the hearts of sinners any better, but it does, to some extent, keep the ungodly in check. It helps to



maintain some degree of law and order so that the church can be about its work of preaching the gospel.

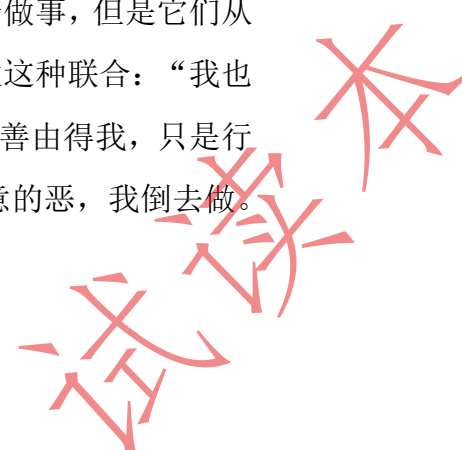
上帝的律法，作为一面镜子，使邪恶的人承认他们有罪，他们需要福音。“因为律法本是叫人知罪”（罗 3:20）。失去律法，罪人并不知道他们是罪人。他们对他们的罪并不痛悔和忧伤。失去律法的威胁和咒诅，罪人并不会意识到，他们需要一位救主。对他们而言，在基督里救恩的福音是愚蠢的，是一件配得蔑视和讥讽的事。除非律法冷酷的凝视，揭露他们堕落的本性和可耻的行为，罪人会一直保持对他们自己相当满意，甚至骄傲的态度。

God's law as a mirror convinces the ungodly of their sin and their need for the gospel. "Through the law we become conscious of sin" (Romans 3:20). Without the law sinners do not know they are sinners. They have no contrition, no sorrow over sin. Without the threats and curses of the law, sinners do not realize their need for a Savior. For them, the gospel of salvation through Christ is foolishness, a matter of contempt and ridicule. Unless the cold stare of the law exposes their depraved natures and shameful acts, sinners remain quite satisfied with themselves, even proud.

律法在重生的基督徒的生命里，也是必须的。这里我们说的是，在基督徒现在，而不是将来的状态里。在将来荣耀的状态里，基督徒不需要任何律法。在那里信徒将会永远摆脱老亚当——从前的本性——的搅扰。

The law is also necessary in the lives of the regenerate, of Christians. Here we are speaking of Christians in their present, not future, state. In the future state of glory, Christians will not need any law. There believers will be rid of the old Adam, that former nature, forever.

在基督徒现在的状态里，老亚当依然存在，这是统治于未重生的罪人生命里的，同样的罪性。罪性仍然是基督徒的一部分，正如在洗礼中穿上的新人，是基督徒的一部分一样。在基督徒里面的旧人和新人紧密地联合着做事，但是它们从来不往同样的方向，从来没有协力的状态。使徒保罗这样描述这种联合：“我也知道，在我里头，就是我肉体之中，没有良善。因为，立志为善由得我，只是行出来由不得我。故此，我所愿意的善，我反不做；我所不愿意的恶，我倒去做。



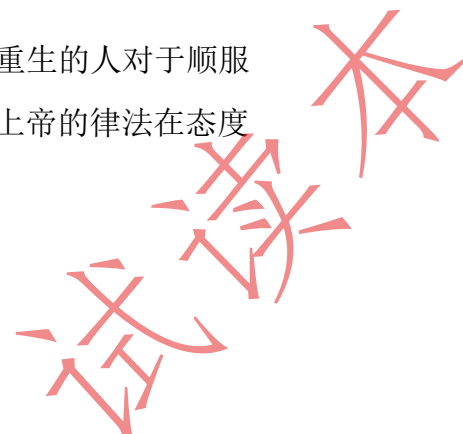
若我去做所不愿意做的，就不是我做的，乃是住在我里头的罪做的”（罗 7:18-20）。在保罗里的新人喜悦上帝的律法。它只愿意讨神喜悦并顺从他的旨意。但是旧人拼命地反抗这条道路。当保罗做了他的新人所不愿意做的，这是因为旧人的影响。

In the present state the Christian still has the old Adam, which is that same sinful nature that rules in the lives of the unregenerate. The sinful nature remains a part of the Christian just as the new man, put on in baptism, is a part of the Christian. In the Christian both old man and new man work closely together but never in the same direction, never in a state of cooperation. The apostle Paul describes the union this way: “I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do—this I keep on doing. Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it” (Romans 7:18-20). The new man in Paul delighted in God’s law. It wanted only to please God and do his will. But the old man resisted all the way. When Paul did what he as the new man did not want to do, it was because of the old man’s influence.

为了遏制旧人，为了防止它再一次的反叛并支配他们的生命，基督徒需要律法。他们需要律法，作为一面镜子，照出他们的罪，使他们对他们自己的任何公义或良善彻底地绝望。只要基督徒还活在这必死的身体里面，他就需要律法，如此说，“我们都像不洁净的人，所有的义都像污秽的衣服，我们都像叶子渐渐枯干，我们的罪孽好像风把我们吹去”（赛 64:6）。

To keep the old man in check, to prevent him from rising up and ruling once again in their lives, Christians need the law. They need the law as a mirror to convict them of sin, to make them totally despair of any righteousness or goodness in themselves. As long as they live in this mortal body, Christians need the law, which says, “All of us have become like one who is unclean, and all our righteous acts are like filthy rags” (Isaiah 64:6).

基督徒同样需要律法，作为指路牌，去指引他们。虽然未重生的人对于顺服上帝的旨意不感兴趣，基督徒想要做上帝愿意的事。他们欢迎上帝的律法在态度



和行为上指引他们，使上帝喜悦。我们称这种用途为律法的第三种用途。我们将用整个下一章去讨论律法的这三种用途。

Christians also need the law as a rule or a guide. Though the unregenerate have no interest in doing God's will, Christians want to do what God wants. They welcome God's law to guide them in the attitudes and acts that are pleasing to God. We call this use of the law the third use. We will devote the entire next chapter to this third use of the law.

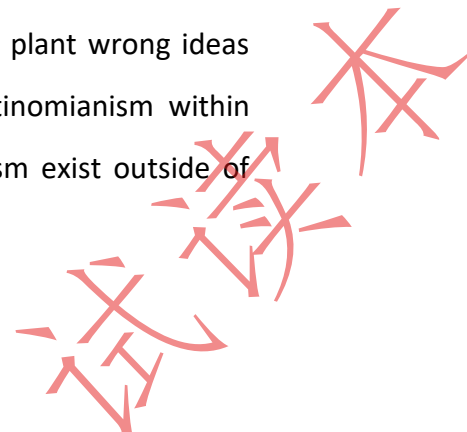
律法和福音，福音和律法，它们都是必需的。未重生的人需要律法，随后也需要福音，律法驱使他们因罪而感到绝望，福音借着饶恕安慰他们。重生的人同样需要律法和福音，律法抑制旧人，指引基督徒在生命中彰显上帝的荣耀，福音坚固和激励新人。

Law and gospel. Gospel and law. Both are necessary. The unregenerate need the law and then the gospel: the law to drive them to despair because of sin, and the gospel to comfort them with forgiveness. The regenerate need to hear both law and gospel: the law to keep the old man in check and to guide the Christian in living his life to the glory of God, and the gospel to strengthen and encourage the new man.

今天的反律法主义 **Antinomianism today**

反律法主义，至少在路德宗的圈子里，是一个古老的异端，并永远离去了吗？这是一个美好的想法，但是撒旦并不会放弃任何败坏福音的机会。而它还能找到更微妙的毁谤福音的方式，超过在人心种植关于上帝律法的错误观点吗？今天，我们需要辨认出在路德宗内部的反律法主义的苗头。虽然反律法主义更嚣张的形式存在于路德宗圈子之外，然而，任何形式的反律法主义侵入我们的教义和实践，都会造成严重的危险。

Is antinomianism an old heresy, gone forever, at least in Lutheran circles? That is a nice thought, but Satan does not pass up opportunities to discredit the gospel. What subtler way could he find to disparage the gospel than to plant wrong ideas concerning God's law? We need to recognize the signs of antinomianism within Lutheranism today. Though more blatant forms of antinomianism exist outside of



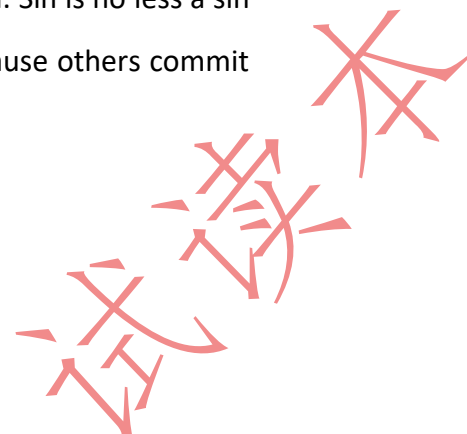
Lutheran circles, any antinomianism that creeps into our doctrine or practice is a great danger.

如果我们不再教导律法，我们将犯下反律法主义的错误。“积极的教导”在今天非常流行。这种想法是，人们不想听到坏消息，在报纸和晚间新闻里已经出现了太多令人沮丧的信息。人们尤其不想听到关于他们自己的坏消息。律法是坏消息——关于这个世界的罪，关于我里面的罪，以及关于惩罚所有因罪而配得惩罚之人的坏消息。人们想要听到好事而不是律法，特别是关于他们自己的好事，他们的重要性，他们的潜力，和任何别的能够增强自尊的事。但失去律法的福音，带来了放纵的保障：在罪里感到满意和舒适，骄傲和自义，并且拒绝悔改。

We become guilty of antinomianism if we fail to preach the law. “Positive preaching” is very popular today. The thought is that people don’t want to hear bad news, that too much depressing information is already in the newspapers and on the evening news. Least of all do people want to hear bad news about themselves. The law is bad news—bad news about sin in the world and sin in me and about the punishment that all deserve because of that sin. Instead of law, people want to hear good things, especially good things about themselves, their importance, their potential—things that supposedly build up self-esteem. But gospel without law leads to carnal security: feeling content and comfortable with sin, proud and self-righteous, and not repentant.

如果在教导律法时，我们以任何方式，消磨了它尖锐的刀刃，或减轻了它毁灭性的重击，我们就犯下了反律法主义的错误。如果我们让罪不再是罪，我们就消解了律法的效果。没有任何借口可以容忍罪。罪并不因为所有人都在做就不那么有罪。我的罪并不因别人犯了更多的罪就不那么该死。

We become guilty of antinomianism if, in the preaching of the law, we in any way dull its sharp edge or reduce its crushing blow. We minimize the effect of the law if we do not let sin be sin. There is never a valid excuse for sin. Sin is no less a sin because everybody else does it. My sin is not less damnable because others commit more sins.



如果我们视罪为我们对别人所做的事，而不是我们反对一个圣洁和公义的上帝，我们就消解了律法的效果：“我向你犯罪，惟独得罪了你，在你眼前行了这恶”（诗 51:4）。紧密追随着这种思想的是这样一种愚蠢的观点：只要我们没有伤害其他人，任何人就没有权力说三道四。

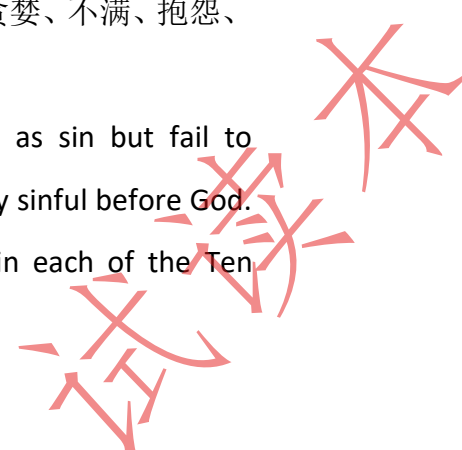
We minimize the effect of the law if we view sin as what we do to other people and not as what we do against a holy and just God: “Against you, you only, have I sinned and done what is evil in your sight” (Psalm 51:4). Following closely upon the steps of such thinking is the foolish opinion that as long as what we do doesn’t hurt other people, it is no one else’s business.

如果我们认为律法是对上帝的冒犯但不宣告上帝对罪的愤怒，我们就消解了律法的效果。人们太容易把地狱视为一件开玩笑的事，或一个神话中的地方而不予理会，或将它定义为人们生命中最糟糕的经历。除了为罪人预备的一个永远受苦的地方，地狱被看做任何事情，仿佛主耶稣从来没有说过，或从未意味着，他对即将到来的审判发出的警告：“你们这被咒诅的人，离开我！进入那为魔鬼和他的使者所预备的永火里去！”（太 25:41）

We minimize the effect of the law if we make sin an offense against God but then fail to proclaim the wrath of God against sin. Too easily hell is something to joke about, to dismiss as a mythical place, or to identify with the worst things people experience in this life. Hell is thought of as anything but a place of eternal torment prepared for sinners, as if the Lord Jesus never said, or didn’t mean, what he warned of the coming judgment: “Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels” (Matthew 25:41).

如果我们将一种行为看做罪，却并不谴责这种行为背后的思想或言语，在上帝面前同样有罪，我们就消解了律法的效果。否定十诫中每一条都明确谴责的行为：拜偶像、谋杀、通奸、偷窃、假见证等等，可能比较困难。但事实是，隐藏在每一个罪行背后的思想和言语：骄傲、嫉妒、淫欲、仇恨、贪婪、不满、抱怨、辱骂、诅咒，诸如此类，在上帝面前同样该死。

We minimize the effect of the law if we identify an act as sin but fail to condemn the thoughts or words behind the act, which are equally sinful before God. It may be difficult to deny that definite acts are condemned in each of the Ten



Commandments: idolatry, murder, adultery, stealing, false witness, etc. But the truth is that behind every sinful act are also thoughts and words that are just as damnable before God: pride, envy, lust, hate, coveting, discontent, complaining, cursing, swearing, and so on.

律法被消解的一种最微妙的方式，是当人们说：“上帝恨恶罪但爱罪人。”乍一看这种陈述显得相当无辜。是的，上帝恨恶罪，是的，上帝爱罪人。如果这是这种陈述想要传达的全部内容，这并没有危害。但另一方面，这种陈述可能恰好成为另一种尝试，试图缓和上帝律法尖锐的控告。事实是，上帝不仅恨恶罪，他同样恨恶罪人（诗 5:5）。上帝不仅恨恶罪人，并且他想让所有罪人下地狱。这就是律法，带着它全部的力量和暴怒。福音，以相反的方式，宣告上帝爱所有的罪人，盼望着将永生赐给他们。

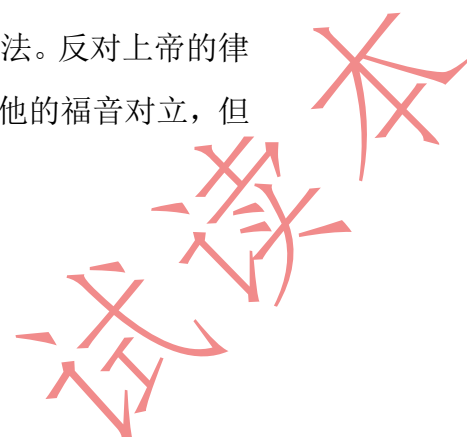
One of the subtlest ways in which the law is minimized is when people say: “God hates sin but loves the sinner.” At first glance the statement appears innocent enough. True, God hates sin. It is also true that God loves sinners. If that is all the statement means to convey, there is no harm. On the other hand, the statement might just be another attempt to dull ever so slightly the sharp ax of God’s law. For the truth is that God not only hates sin, he also hates sinners (Psalm 5:5). God not only hates sinners, but he wants to send all sinners to hell. That is law, in all of its force and fury. The gospel, by way of contrast, proclaims that God loves all sinners and wants to give them eternal life.

如果我们不使用上帝的律法，在基督徒成圣的生命中指引他们，我们同样犯下了反律法主义的错误。我们将在下一章详细讨论这个话题。

We are also guilty of antinomianism if we fail to use God’s law to guide Christians in their lives of sanctification. We will expand on that in the next chapter.

结论 Conclusion

你是支持还是反对？支持上帝的福音，就是支持上帝的律法。反对上帝的律法（反律法主义），就是反对上帝的福音。上帝的律法可能与他的福音对立，但这是必需的对立。



Are you “for” or “against”? To be for God’s gospel is also to be for God’s law. To be against God’s law (antinomianism) is to be against God’s gospel. God’s law may be the opposite to his gospel, but it is a necessary opposite.



9.律法的三种用途

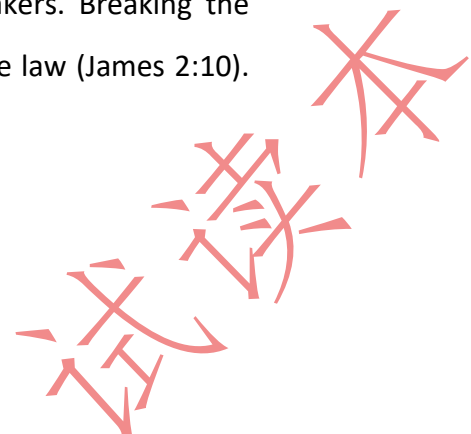
在路德宗教会中，我们通常声称道德律的三种用途为：镜子、马路牙子和指路牌。这种分类追溯于宗教改革的年代。虽然路德自己只提到了律法的两种用途（宣告罪和在基督徒成圣的生命中指引他们），路德宗的认信者在协同信条中谈到三种用途^[4]。值得注意的是，律法的三种用途，是与反律法主义——我们在之前的章节中提到过——论战的直接结果。你将会回忆起，不那么极端的反律法主义，否定律法对于重生者，对于基督徒，是必须的。

In the Lutheran church we ordinarily speak of three uses of the moral law: curb, mirror, and rule or guide. This classification goes back to the days of the Reformation. Though Luther himself only referred to two uses of the law (to convict of sin and to guide Christians in their lives of sanctification), the Lutheran confessors in the Formula of Concord speak of three uses.⁴ Noting a threefold use of the law was a direct result of the antinomian controversy, which we spoke of in the preceding chapter. You will recall that the less extreme form of antinomianism denied the need of the law for the regenerate, for Christians.

基督徒不在律法以下 **Christians are not under law**

说律法对基督徒是必须的，和说基督徒在律法以下，并不是一回事。是的，所有人，按照他的本性，都在律法以下。基督徒也是，在他们回转之前，完全在律法以下。律法的信息说，我们是罪人。我们是违法者。违背上帝律法最小的一点，就导致我们犯了违背全部律法的罪（雅 2:10）。我们是有罪的，我们该受咒诅，我们将要下地狱。

To say that the law is necessary for Christians is not the same thing as saying that Christians are under the law. It is true that all people by nature are under the law. Christians too, before their conversion, were completely under the law. The message of the law says that we are sinners. We are lawbreakers. Breaking the smallest point of God's law makes us guilty of breaking the entire law (James 2:10). We are guilty; we are damned; we are going to hell.



但是基督代替了我们的位置（加 4:4）。他将他自己置于律法以下，并不是为他自己，因为他并没有罪。他将他自己置于律法以下，去拯救那些在律法以下的人（加 4:5）。作为罪人的代替，基督偿还了罪人因无法遵守律法而亏欠的债。他在各各他的十字架上，遭受了被上帝抛弃的痛苦和极端的折磨，并屈辱地死去（赛 53）。因此，上帝宣称所有的罪人为义（罗 5:18）。那些相信基督的人，借着圣灵透过福音的大能，成为义了（加 3:11）。

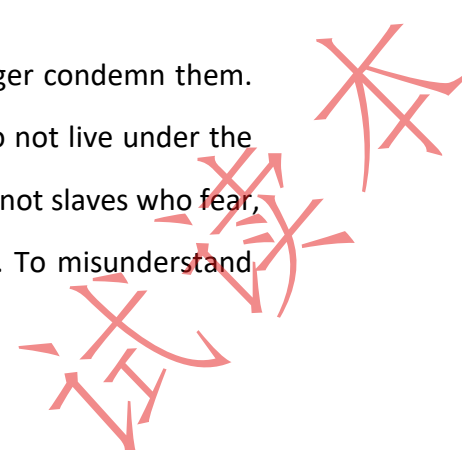
But Christ has taken our place (Galatians 4:4). He placed himself under the law, not for himself, for he had no sins. He placed himself under the law to rescue those who were under the law (Galatians 4:5). As the substitute for sinners, Christ paid the debt that sinners owed because of their failure to keep the law. He suffered being forsaken by God and the extreme torture and shameful death upon Calvary's cross (Isaiah 53). As a result, God has declared all sinners righteous (Romans 5:18). And those who believe in Christ, by the power of the Holy Spirit through the gospel, are righteous (Galatians 3:11).

这是保罗对提摩太书信的主旨，这也是反律法主义喜欢曲解的：“我们知道，只要人善用律法，律法是好的；因为知道律法不是为义人订立的，而是为不法和叛逆的，不虔诚和犯罪的，不圣洁和恋世俗的”（提前 1:8,9）。

That is the whole point of the words of Paul to Timothy, which antinomians love to misinterpret: “We know that the law is good if one uses it properly. We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious” (1 Timothy 1:8,9).

基督徒不再在律法之下了。律法再也不能定罪他们。路德说：“当耶稣来了，律法就终止了^[5]。”基督徒不在律法以下活着，不因律法的威胁和谴责而提心吊胆。他们不是满怀恐惧的奴仆，而是享受儿子名分的上帝的孩子（加 4:5）。这条教义，将路德宗的教导和其他所有教导分离出来，混淆它的要点，将不能够理解福音和它赐人自由的大能。

Christians are no longer under the law. The law can no longer condemn them. Luther said, “When Christ comes, the law ceases.”⁵ Christians do not live under the law, in fear of the threats and condemnation of the law. They are not slaves who fear, but children who enjoy the full rights of sonship (Galatians 4:5). To misunderstand



this important point of doctrine, which separates Lutheran teaching from all other teaching, is to fail to understand the gospel and its liberating power.

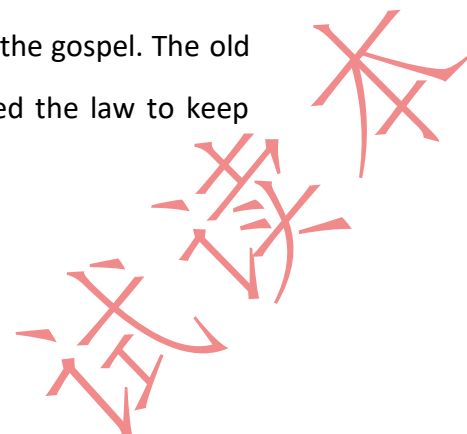
事实上，基督徒以一种全新的方式看待律法。他们不仅不再害怕律法并恐惧于它的威胁，反倒因律法而快乐：“你使我心胸开阔的时候，我就往你命令的道路直奔。求你叫我遵行你的命令，因为这是我所喜爱的”（诗 119:32,35）。这种在上帝律法里的快乐，是圣灵在人心工作的结果。律法不是基督徒不得不做的事，而是他们想要去做的事，不是他们被逼着去做的事，而是他们可以自由去做的事。他们意识到律法是上帝对他们生命不变的旨意。他们喜爱他们亲切的父亲的旨意，他们单单喜爱遵守律法。

In fact, Christians look at the law in an entirely new way. Not only do they no longer fear the law nor recoil from its threats, but they delight in the law: “I run in the path of your commands, for you have set my heart free. Direct me in the path of your commands, for there I find delight” (Psalm 119:32,35). This delight in the law of God is the result of the Holy Spirit’s work in the heart. The law is not something Christians have to do but something they want to do, not something they’ve got to do, but something they get to do. They recognize the law as God’s immutable will for their lives. They love their gracious Father’s will, and they simply enjoy doing it.

基督徒依然需要律法 **Christians still need the law**

基督徒不在律法以下，但是他们从未离开律法。他们依然需要律法，并不因为他们基督徒，并不依照新人的样式，而是因为他们的旧人依然存在。旧人一直残留在他们无可救药的，桀骜不驯的自我里面，绝不喜爱律法，绝不回应福音。旧人唯独对律法有反应，因此基督徒依然需要律法，抑制他们的罪性。

Christians are not under the law, yet they are never without the law. They still need the law, not because they are Christians, not according to the new man, but because they still have the old man. The old man ever remains his incorrigible, rebellious self, never conforming to the law, never responding to the gospel. The old man responds only to the law, and therefore Christians still need the law to keep their sinful nature in check.

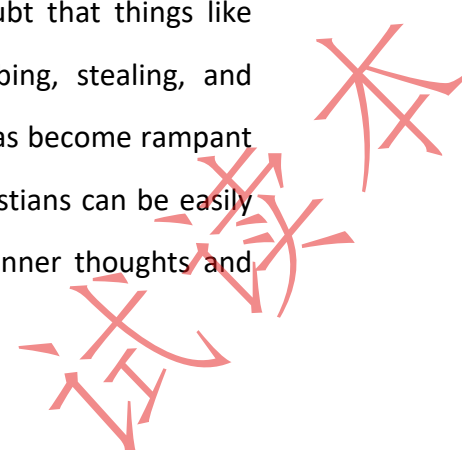


基督徒同样需要律法，作为指路牌，让他们的生活符合上帝的旨意。这里我们谈到是应该怎么做，而不是动机或能力。活出一个上帝喜悦的生命的动机或能力，从来都是福音，而不是律法。但是因为基督徒的老我依然在他们里面，他们关于上帝对他们生命旨意的知识并不完全。人在堕落中所遭受的伤害是何等的大啊！甚至在基督徒，那些透过福音被恢复了上帝的形象的人里面，堕落的效果也是何等的持久！

Christians also need the law as a rule or guide in order to lead lives that are in accord with God's will. Here we speak of know-how, not of motivation or power. The power or motivation to live a life pleasing to God is always the gospel, never the law. But because Christians still have the old man in them, their knowledge of God's will for their lives is not perfect. So great is the damage man suffered in the fall! So permanent is the effect, even in Christians, whose lost image of God has been renewed by the gospel!

基督徒天天祷告说，“上帝啊，指教我，向我显明你的旨意。”某些事对基督徒是非常明显的。通常，他们毫不怀疑的知道，如谋杀、堕胎、通奸、同性恋、色情作品、抢劫、偷窃和欺骗等类的事是错的。并且他们在一个弥漫着这些罪，甚至为这些罪作辩护的世界里，战战兢兢。但是在其他事情上，基督徒很容易被迷惑。虽然外部的行为可能很明显是错的，但是内部的思想 and 感觉可能并不如此清楚。基督徒需要上帝的律法，去告诉他们上帝想要他们喜乐、满足、仁慈、宽容、乐于助人，并且不再忧虑和抱怨。为了将罪驱离他们的生活，基督徒可能很好的意识到那些被称为干犯之罪（我们所做的恶）的罪。他们可能较少的意识到那些被称为懈怠之罪（我们未做到的善）的思想、言语和行为。因此，他们欢迎上帝的律法去教导他们，以便他们可以在上帝想要他们做的事上实践、追求和成长，去爱上帝和服事他们的邻舍。

Christians pray daily, "Teach me, show me your will, O Lord." Some things are very obvious to Christians. They ought to know without a doubt that things like murder, abortion, adultery, homosexuality, pornography, robbing, stealing, and cheating are wrong. And they shrink in horror at a society that has become rampant with these sins, even defending them. But in other matters Christians can be easily confused. Though outward acts may be obviously wrong, the inner thoughts and



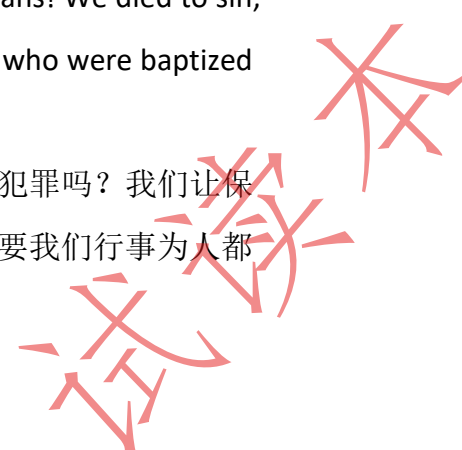
feelings may not be so clear. Christians need God's law to teach them that God wants them to be cheerful, content, kind, helpful, forgiving, and free from worry or complaint. It may be that Christians are well aware of those things that we call sins of commission (the evil we do), in order to weed them out of their lives. They may be less aware of those thoughts, words, and deeds we call sins of omission (the good we fail to do). Therefore, they welcome God's law to teach them, in order that they might practice, pursue, and grow in those things that God wants them to do in love to God and service to their neighbor.

上帝想要圣洁的生命 **God wants holy lives**

对基督徒而言，认为上帝已经救赎并洁净了他们，因此他们可以继续他们从前的生活方式，这将是一个严重的错误。保罗在他写给罗马的书信中谈到了这种可怕的想法。保罗恰当的使用“洪恩”（罗 5:17）来描述上帝透过基督在法庭上对我们的无罪宣告。保罗坚持上帝无限的恩典，饶恕了所有的罪，他预料到福音的敌人在罗马会这样反对他：“这样，我们要怎么说呢？我们可以仍在罪中使恩典增多吗？”（罗 6:1）。保罗立刻回答了这个问题：“绝对不可！我们向罪死了的人，岂可仍在罪中活着呢？难道你们不知道，我们这受洗归入基督耶稣的人，就是受洗归入他的死吗？”（罗 6:2,3）

It would be a serious mistake for Christians to think that God has redeemed and sanctified them in order that they might continue in their former way of life. Paul entertained that horrible notion in his epistle to the Romans. Paul had just demonstrated "God's abundant provision of grace" (5:17) in that great judicial act of justification through Christ. Insisting upon the superabundance of God's grace to forgive all sin, Paul anticipated the objection of the enemies of the gospel in Rome: "What shall we say, then? Shall we go on sinning so that grace may increase?" (Romans 6:1). Paul immediately answers the question: "By no means! We died to sin; how can we live in it any longer? Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death?" (verses 2,3).

那么，基督救赎我们的目的是什么呢？是为了让我们接着犯罪吗？我们让保罗来回答：“所以，我们藉着洗礼归入死，和他一同埋葬，是要我们行事为人都



有新生的样子，像基督藉着父的荣耀从死人中复活一样”（罗 6:4）。上帝想要圣洁的生命。他使我们成义，为了让我们可以依照他的旨意，活出一个公义的生命。

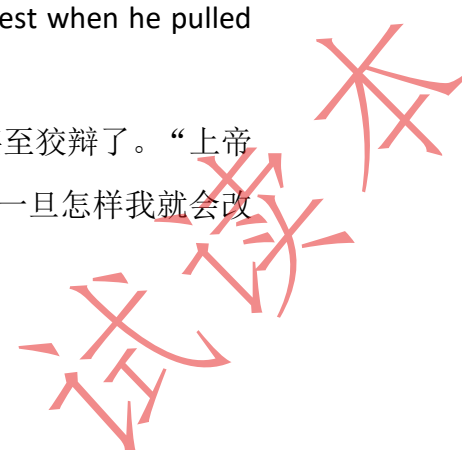
What then? For what purpose did Christ redeem us? We let Paul answer: “We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life” (Romans 6:4). God wants holy lives. He has made us righteous in order that we might live right, according to his will.

圣洁和虔诚不是我们自己决定的 **Holiness and devotion not our own choosing**

为了活出一个圣洁和公义的生命，上帝的律法是基督徒确凿不移的指引。再没有其他可靠的指引。因为基督徒的更新尚未完全，他们自己的智慧和感觉并不可靠。他们的想法从未摆脱旧人的影响，因此而成为一种非常主观的产物。撒旦将及其喜欢基督徒跟随他们里面感觉和情绪的指引，而仍然认为他们在顺服上帝的旨意。当雅各从他兄弟以扫那里买来（偷取）长子的名分时，表面上他是在顺服上帝的旨意。当彼得在耶稣被逮捕的那个晚上，拔出刀并开始挥砍时，他确定他是在遵照主的旨意。

For such holy and right living, God’s law is the Christian’s infallible guide. There is no other reliable guide. Because Christians are not yet in a state of perfect renewal, their own intellect and feelings are unreliable. Their thinking is never without the influence of the old man; it becomes very subjective. Satan would love to get Christians to follow the guidance of feelings and emotions from within and think that they are still doing God’s will. Jacob apparently reasoned that he was doing God’s will when he bought (stole) the birthright from his brother, Esau. Peter was convinced he was doing the Lord’s will on the night of Jesus’ arrest when he pulled his sword and started swinging.

今天，我们有多久没有听到基督徒为他们的罪行开脱，甚至狡辩了。“上帝不想让我不快乐”，“只要我没觉得我做错了什么……”，“一旦怎样我就会改



变的我方式”。但是这些合理化的借口，并不能使一个不符合圣经的离婚，对他人的怀恨在心，或者一种违背上帝诫命的生活方式，变得合法。

How often don't we hear Christians today defend—even justify—sinful actions by saying “God wouldn't want me to be unhappy.” “As long as I don't feel I am doing anything wrong . . .” or “I plan to change my ways just as soon as . . .” But such rationalizations can never justify an unscriptural divorce, holding a grudge, or a lifestyle that breaks any one of God's commandments.

基督徒不会为他们选择自称的圣洁和虔诚，他们也不允许别人将同样的东西强加于他们。在歌罗西的教会里，福音的敌人试图越过上帝律法的指引和统治，强加某些规章和条例在基督徒身上。上帝属灵的使徒尖锐的警告道：

Christians will not choose self-styled holiness and devotion for themselves, nor will they allow others to impose the same on them. In the church at Colosse enemies of the gospel were trying to impose rules and regulations upon the Christians that went beyond the guidance and rules of God's law. God's inspired apostle sharply warned,

既然你们与基督同死而脱离了世上粗浅的学说，为什么仍像生活在世俗中一样，去服从那“不可拿、不可尝、不可摸”等类的规条呢？这些都是根据人的命令和教导，论到这一切都是一经使用就都败坏了。这些规条使人徒有智慧之名，用私意崇拜，自表谦卑，苦待己身，其实在克制肉体的情欲上毫无功效。（西2:20-23）

Since you died with Christ to the basic principles of this world, why, as though you still belonged to it, do you submit to its rules: “Do not handle! Do not taste! Do not touch!” These are all destined to perish with use, because they are based on human commands and teachings. Such regulations indeed have an appearance of wisdom, with their self-imposed worship, their false humility and their harsh treatment of the body, but they lack any value in restraining sensual indulgence (Colossians 2:20-23).

添加和创造律法 Adding to and inventing law

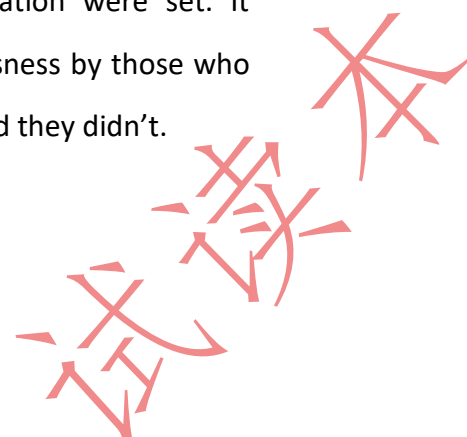


在上帝的律法上添加新的律法，这样的试探是巨大的。它让人们感到他们比其他基督徒知道的更多。它给人一种优越感：他们比其他人做的更好。或者，它试图通过律法的力量去做只有福音才能做的事——使一个人变得更虔诚和圣洁。在路德的时代，教会将很多规条强加在基督徒的生命中。它开始于对教皇权的顺从。教皇权坚持它拥有设立律法并将它们强加给人们的权柄，比如禁食、宗教仪式和习俗、崇拜圣徒、独身、修道生活、朝圣、购买赎罪券。教会规条非常努力的去改变和控制人们的生活方式，但是对于改变人们的心，一无所成。

The temptation to add to God's law is great. It makes people feel they know more than other Christians know. It gives a feeling of superiority, of doing more than others. Or it attempts to do by force of law that which only the gospel can do—improve devotion and holiness in one's life. At the time of Luther, the church had imposed many rules upon the lives of Christians. It began with obedience to the papacy. The papacy insisted upon the right to establish laws and impose them upon the people, such as fasting, religious rites and observances, adoration of saints, celibacy, monastic life, pilgrimages, and the purchase of indulgences. The rules of the church did much to change and control the people's way of life, but did nothing to change their hearts.

路德死后的一个世纪，自择的规条以敬虔主义的形式侵入路德宗教会。敬虔主义正确的谴责了人们生命中圣洁和虔诚的缺乏，但是它试图用律法去完成唯有福音才能做的事。严格的生活方式被采用了，成圣的最低标准被设立了。它产生了一个外表的敬虔，但随之而来的，是那些认为自己满足标准之人的自义，和那些意识到自己没法做到之人的绝望。

A century after Luther's death, self-chosen rules crept into the Lutheran church in the form of pietism. Pietism rightly deplored the lack of holiness and devotion in the lives of the people, but it tried to accomplish with law what only the gospel can do. Rigorous lifestyles were adopted; minimums for sanctification were set. It produced an outward piety, but with it, feelings of self-righteousness by those who thought they could measure up, and despair by those who realized they didn't.

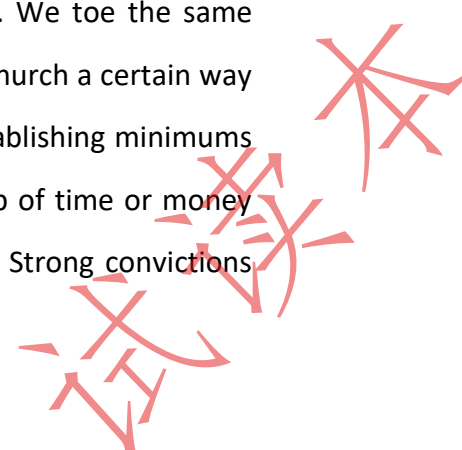


今天，最显著的对律法的创造和设立能够在异端中找到。异端，按某种定义，是一种声称自己是基督徒，但却失去了基督教教义基本真理的宗教团体。在美国，最古老和最知名的异端是摩门教，耶和华见证人和基督教科学会。但存在更多——几百，甚至可能上千——没那么著名的异端。每一个都有它自己独特的规条和特色。它们都将属人的律法强加在它们的跟随者身上。

Today the most obvious inventing and establishing of laws can be found in cults. Cults, by one definition, are religious groups that claim to be Christian but have lost the essential truths of Christianity. The oldest and best known cults in America are the Mormons, Jehovah's Witnesses, and Christian Scientists. But there are many more—hundreds, perhaps even thousands of lesser-known cults. Each has its own distinctive rules and characteristics. All of them impose human laws upon the lives of their followers.

那么我们自己呢？我们今天在教会中是否陷入制定各种规条和律法的陷阱，然后再孜孜不辍地强加给他人。当我们在我们的崇拜活动中，坚持一种特定的敬拜顺序，或使用一种特定的圣经翻译，我们就离危险很近了——如果尚还不能被称为是犯罪的话。当我们坚持在教会中必须以某种方式做某件事，仅仅是因为我们一直是以这种方式这样做的，我们就触碰到了同样的警戒线。设立关于敬拜和团契出勤率，时间和金钱管理的最低标准，可能是出于良好的目的。但上帝的律法并没有设立最低标准。如果父母选择不把他们的孩子送去基督教学校，对基督教日制学校儿童培训的强烈信念，并不允许我们视他们这样的做法为犯罪。这里只是很少的几个例子。关键是，每一个时代的基督徒，都必须保持警惕，不去创造一些规则，成为自己或别人的律法。

And we ourselves? Do we in the church today ever fall into the trap of making rules and laws that we then dutifully try to impose upon others? We come dangerously close, if not actually guilty, when we insist upon a certain order of service or the use of a certain Bible translation in our worship. We toe the same dangerous line when we insist that a thing must be done in the church a certain way for the simple reason that we have always done it that way. Establishing minimums for worship and communion attendance and for the stewardship of time or money may be well intended, but God's law establishes no minimums. Strong convictions



about Christian day school training for children does not allow us to make it a sin if parents choose not to send their child to a Christian school. These are only a few examples. The point is that Christians of every era must be on guard not to invent rules that become laws for themselves or others.

没有别的指引 **No other guide**

只有一个标准可以被强加在基督徒的生命中，在他们的生活和事奉上去指引他们。那就是上帝在新约圣经中显明的律法。我们称它为道德律，它在十诫中得到了很好地总结。这也是上帝在创世时显明于人心的律法。主自己将十诫归纳为两个部分：“你要尽心、尽性、尽意爱主—你的上帝。这是最大的，且是第一条诫命。第二条也如此，就是要爱邻如己”（太 22:37-39）。

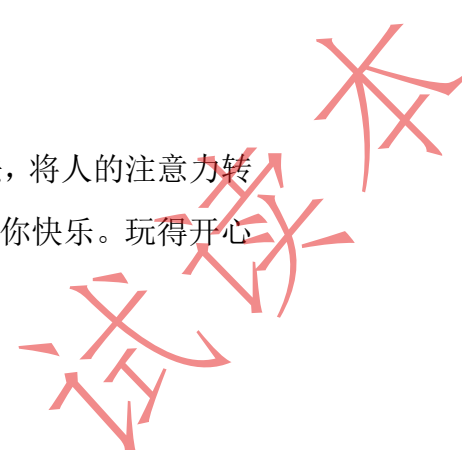
Only one standard may be imposed upon the lives of Christians to guide them in their lives and devotion. That is God’s law revealed in the New Testament Scripture. We know it as the moral law, which is summarized in the Ten Commandments. It is the same law that God revealed in man’s heart at creation. The Lord himself summed up the Ten Commandments into two parts: “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself’” (Matthew 22:37-39).

是的，律法的每一条都有很多细节，正如十诫所揭露的，并由路德在他的教义问答中所解释的那样。但事实仍然是，没有人可以创造任何他自己的律法，或者添加任何其他规条，在他们的生活和对上帝的忠诚上，去指引基督徒。

It is true, each table of the law has many details, as revealed in each of the Ten Commandments and explained by Luther in his catechisms. But the fact remains, no one may invent any laws of his own, nor add any other rule, by which to guide Christians in their lives and their devotion to God.

也没有任何减少 **No subtractions either**

正如我们这个时代和社会的诱惑，倾向于贬低上帝的律法，将人的注意力转向相反的方向。“不要把上帝看的这么严肃。毕竟，上帝希望你快乐。玩得开心



点。看看我们在这个自由潇洒的世界，我们能够做所有快乐的事情。毕竟，这是一个自由的国家，宪法保证了我们的自由。”

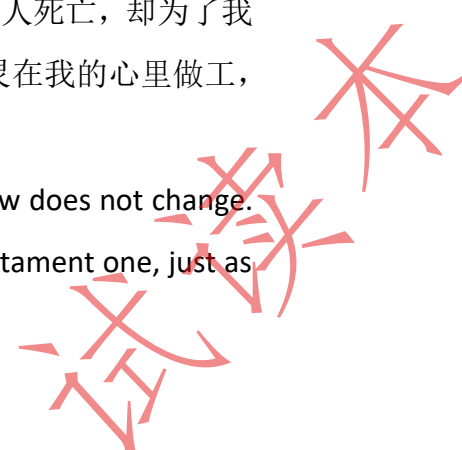
Just as tempting in our age and society is the inclination to play down God's law and turn one's attention the other way. "Don't take God so seriously. After all, God wants you to be happy. Have fun. Look at all the fun things we can do in a free and easygoing society. After all, this is a free country. The constitution guarantees us our freedoms."

对基督徒来说，一个更自由更宽松的生活方式，看起来非常有吸引力。为什么这个世界的人们可以享受所有的快乐？再加上这个世界激烈的批评，说只有乏味的人才成为基督徒，每时每刻，另一条道路看起来都更加地轻松。上帝的律法太消极，太苛刻。它只会打消人们的积极性。如果教会坚持它“消极的”方式，我们怎能指望它对外面的人有吸引力呢？甚至一些教会领袖也迅速的表明，律法主要是一种旧约的现象，而新约中全是福音，给好人的好东西。

A freer and looser lifestyle begins to look very attractive to the Christian. Why should the people of the world have all the fun? Add to that the world's stinging criticism that only dull people become Christians, and it gets easier all the time to look the other way. God's law is too negative, too restrictive. It will only turn people off. How can we expect the church to be attractive to outsiders if it clings to its "negative" ways? Even some church leaders are quick to suggest that law is mainly an Old Testament phenomenon and that the New Testament is all gospel, good things for good people.

这和圣经实际教导的构成多么大的对比啊！上帝的律法从不改变。律法大量存在于新约中，正如它存在于旧约中一样，就像福音，大量存在于旧约中，正如它存在于新约中一样。上帝的律法并未改变它所说的话，去揭露罪和罪行。上帝的律法也未曾改变，作为标准和规则，去指导基督徒的生活和事奉。十诫并没有变成十条建议。它们揭示了亲切仁慈上帝的旨意，他不愿意罪人死亡，却为了我们所有人舍了他儿子。它们是我天父的旨意，他差派他的圣灵在我的心里做工，赐我信心去相信他的应许和他完全的良善。

What a contrast to what Scripture actually teaches! God's law does not change. Law is just as much a New Testament phenomenon as an Old Testament one, just as



the gospel is as much a phenomenon in the Old Testament as it is in the New Testament. God's law does not change in what it says in exposing sin and guilt. Nor does it change as a standard and rule for Christian life and devotion. The Ten Commandments do not become ten suggestions. They reveal the will of my gracious and merciful God who did not let sinners die, but gave up his Son for us all. They are the will of my Father in heaven who sent his Holy Spirit into my heart to work faith to trust his promises and all his goodness.

喜乐的结论 **Happy conclusion**

对于基督徒来说，按照上帝的规则和指导来生活并不是一件让人烦恼的事，它并不会错失这个世界的乐趣。这个世界的乐趣，会很快的令人厌烦——即使没有陷入苦恼和堕落的话。基督徒巨大的乐趣并不是娱乐，更不是沉迷于自己的事，而是服事上帝，而是去帮助别人，特别是为了别人属灵的需要。服事我们的邻舍就是在服事上帝。按照上帝的规则和标准去服事人，就是将所有的荣耀归给上帝。

For the Christian, life according to God's rule and guide is not a bore; it is not missing out on the fun of the world. The world's fun quickly turns into boredom, if not to unhappiness and ruin. The Christian's great joy is not entertaining, much less indulging, himself. It is serving God. It is doing for others, especially in their great spiritual need. Service to one's fellowman is also service to God. Service according to God's rule and standard gives all glory to God.

服事上帝为我们全部的生命带来了喜乐和满足。这是这个世界不能明白的。它可能会可怜，甚至嘲笑我们。但是上帝了解这一切，他会愉快的接纳基督徒依照上帝标准的爱和奉献，正如我们在下章将要提到的。

Service to God brings joy and satisfaction for an entire lifetime. The world will not understand. It may pity, or even ridicule. But God knows and receives with pleasure the Christian's love and devotion according to God's standard, as we shall note in the next chapter.



10.好行为

离开对好行为深入的讨论，律法和福音的描述就是不完全的。

No presentation of law and gospel is complete without a thorough discussion of good works.

每一个宗教都教导一些关于好行为的事。每一个非基督教的宗教都完全建立在好行为的理念上，并将它作为得救的途径。对好行为的教导，是路德宗和罗马天主教神学核心的差异。天主教经常指责路德宗并不教导，甚至鄙视好行为。

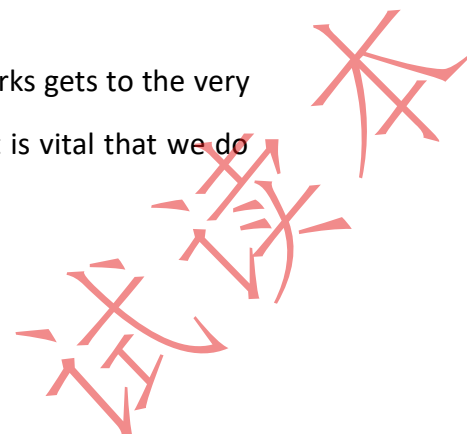
Every religion teaches something about good works. Every non-Christian religion is built completely upon the idea of works as the way to salvation. Teachings about good works get to the very heart of the differences between Lutheran and Roman Catholic theology. Catholics often fault Lutherans for not teaching—even for despising—good works.

在改革宗（非路德宗的新教）教会和路德宗教会之间，教导和鼓励好行为的方式，存在着显著的差异。有些时候这差异是如此的微妙，以至于不知情的路德宗信徒没有意识到这种关键的差别。他们可能辩称，如果差异如此微妙，那就不会产生太大影响。但是同样的人是否会同意，如果一个医学专家告诉他，在某些重要器官里的癌症只有一点点，所以不需要为之担心。

There is a distinct difference between the way Reformed (non-Lutheran Protestant) churches and Lutheran churches teach and encourage good works. Sometimes the difference is so subtle that uninformed Lutherans fail to note the critical difference. They may reason that if the difference is that subtle, it can't be of much consequence. But would the same person stand for it if a medical expert told him or her the cancer in some vital organ is a little one, so don't worry about it?

好行为！一个人怎么相信和教导好行为，是正确区别律法和福音的关键之所在。再次地，我们不要依赖感觉和情绪，也不要倾听流行的意见，而是转向圣经，并仔细聆听它在说什么，这对于我们至关重要。

Good works! What one believes and teaches about good works gets to the very heart of the proper distinction between law and gospel. Again, it is vital that we do



not rely upon feelings and emotions or listen to majority opinions, but turn to Holy Scripture and listen carefully to what it says.

好行为是有价值的 **Good works are valuable**

好行为的观念，按照它本身，并不是消极的，它完全是积极的。圣经充满了对基督徒去做好行为的鼓励。回想使徒保罗的话。对加拉太人他写道：“我们行善不可丧志……一有机会就要向众人行善，向信徒一家的人更要这样”（加 6:9,10）。保罗劝勉提摩太，“又要嘱咐他们行善，在好事上富足，甘心施舍，乐意分享”（提前 6:18）。他劝勉提多教导基督徒，“使那些已信上帝的人留心行善”（多 3:8）。

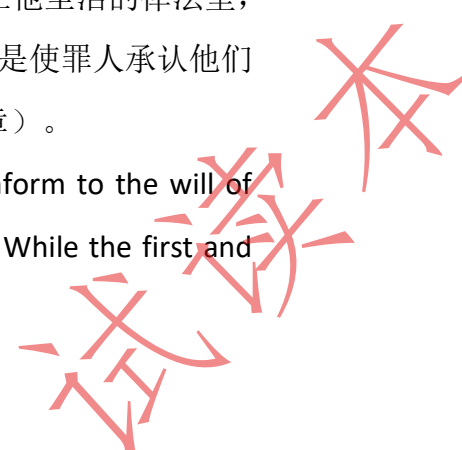
The idea of good works, in and of itself, is not negative; it is wholly positive. Scripture is replete with encouragement to Christians to do good works. Recall some words of Saint Paul. To the Galatians he wrote: “Let us not become weary in doing good . . . let us do good to all people, especially to those who belong to the family of believers” (Galatians 6:9,10). Paul advised Timothy, “Command them to do good, to be rich in good deeds, and to be generous and willing to share” (1 Timothy 6:18). He advised Titus to teach Christians to “devote themselves to doing what is good” (Titus 3:8).

我们救主的登山宝训（太 5-7），对基督徒成圣的生命，是一个卓越的指引。耶稣全部的生命和事工，比如他风餐露宿的教导人们，帮助那些被带到他那里的人，对于基督徒，是接连不断的榜样。

Our Savior’s Sermon on the Mount (Matthew 5–7) is an excellent guide for Christians in their lives of sanctification. Jesus’ entire life and ministry is one example after another for Christians, as he went about teaching the people and helping those who were brought to him.

好行为是有价值的重要原因是，它们符合上帝的旨意。在他圣洁的律法里，上帝揭露了他对人们生命的旨意。虽然律法首先和主要的功能是使罪人承认他们需要一位救主，律法对基督徒同样起着指导的作用（见第九章）。

Good works are valuable for the very reason that they conform to the will of God. In his holy law God has revealed his will for people’s lives. While the first and



chief function of the law is to convince sinners of their need for a Savior, the law also serves as a guide for the Christian (see Chapter 9).

由于好行为符合上帝的旨意，好行为同样用于荣耀上帝。耶稣提醒那些相信他的人，他们是世上的光，并且他督促道，“你们的光也要这样照在人前，叫他们看见你们的好行为，把荣耀归给你们在天上的父”（太 5:16）。

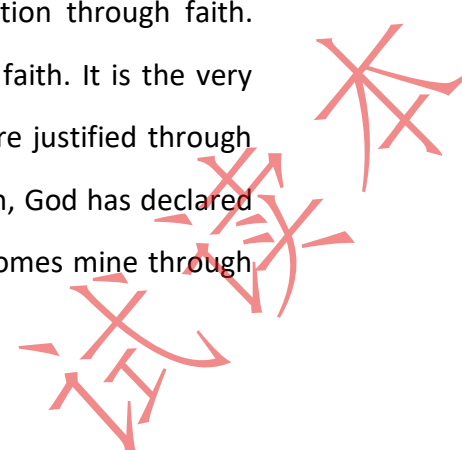
Inasmuch as doing good works conforms to the will of God, good works also serve to glorify God. Jesus reminds those who believe in him that they are the light of the world and urges, “Let your light shine before men, that they may see your good deeds and praise your Father in heaven” (Matthew 5:16).

好行为是有价值的，因为它们事实上是上帝在基督徒里面，并透过基督徒的工作。在这一章接下来的部分我们会更多的谈论这个话题。现在，我们可以说，如果好行为是上帝在我们里面的工作，好行为必须被视为有价值的。任何上帝的工作，都不可能是坏的，也不能被人冷漠的对待。

Good works are valuable because they are actually God working in and through the Christian. We shall say more about this later in this chapter. For now, may it be enough to say that if good works are God’s work in us, they must be considered valuable. Nothing that God works can be bad or regarded indifferently.

好行为是有价值的，同样因为它们证明了称义，即，它们为一个已经透过信心接受了上帝公义宣判的人，提供了证据。路德正确的理解称义为首要的信条。这是福音的核心。唯独它决定了我的拯救。罪人透过基督珍贵的功德被称为义。借着耶稣的生命和复活，上帝宣称罪人为义（罗 5:18,19），透过信心，耶稣的公义成为我的公义（罗 5:1）。这就是我称义的故事。好行为证明或见证了我的称义。在我的生命中为我的称义作证的东西，必定是有价值的。再次地，我们在这章随后的部分会更详细的说明。

Good works are valuable also because they prove justification, that is, they give evidence that a person has received God’s verdict of justification through faith. Lutherans rightly consider justification to be the chief article of faith. It is the very heart of the gospel. It alone determines my salvation. Sinners are justified through the precious merits of Christ. Through Jesus’ life and resurrection, God has declared sinners justified (Romans 5:18,19), and Jesus’ righteousness becomes mine through



faith (Romans 5:1). That is the story of my justification. Good works prove or give evidence of my justification. What proves justification in my life must be valuable. Again, we'll say more of this later in the chapter.

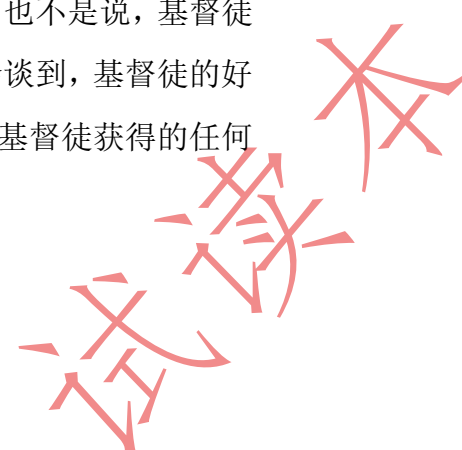
从奖赏的角度来看，好行为同样是有价值的。上帝应许奖赏好行为：“我们行善不可丧志，因为若不灰心，到了适当的时候就有收成”（加 6:9）；“你们无论做什么，都要从心里做，像是为主做的，不是为人做的；因为你们知道，从主那里必得着基业作为赏赐。你们要服侍的是主基督”（西 3:23,24）。

Good works are also valuable from the viewpoint of reward. God promises to reward good works: “Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up” (Galatians 6:9); “Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving” (Colossians 3:23,24).

上帝对信徒行为的奖赏，是今生和永生的祝福。当耶稣的门徒想知道，上帝为那些跟随他的人预备了什么时，耶稣向他们保证，“凡为我的名撇下房屋，或是兄弟、姊妹、父亲、母亲、儿女、田地的，将得着百倍，并且承受永生”（太 19:29）。使徒保罗同样说到：“因操练身体有些益处；但敬虔在各方面都有益，它有现今和未来的生命的应许”（提前 4:8）。

God's reward to believers for the works that they do is both temporal and eternal. When Jesus' disciples wondered what was in store for them for following him, Jesus reassured them, “Everyone who has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit eternal life” (Matthew 19:29). The apostle Paul says the same: “Physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come” (1 Timothy 4:8).

上帝应许给信心和好行为的奖赏并不是我们挣得的奖赏。也不是说，基督徒可以在他的行为上寻找或要求奖赏。我们在本章随后的部分会谈，基督徒的好行为从未完全。离开圣灵的工作和影响，好行为不可能存在。基督徒获得的任何奖赏，无论是今生的还是来生的，都是恩典的奖赏。



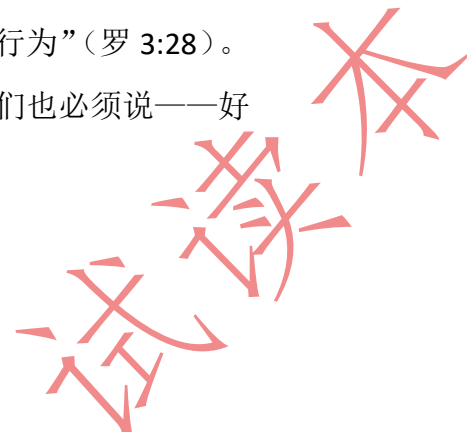
The rewards that God promises for faith and good works are not earned rewards. Nor could a Christian ever seek or demand a reward for his works. We will note later in this chapter that the good works of the Christian are never perfect. Without the work and influence of the Holy Spirit, good works would be nonexistent. Any rewards the Christian receives, temporal or eternal, are rewards of grace.

在耶稣关于工人和葡萄园的比喻中，人们在一天中的任何时刻进入葡萄园工作，一些很早，一些在离开前的一个小时。到了付钱的时候，园主给了每个人一个银币。所有人都得到了相同的工钱。当那些工作了一整天的人开始抱怨，园主回答说，“难道我的东西不可随我的意思用吗？因为我作好人，你就眼红了吗？”（太 20:15）。在上帝的葡萄园——教会，也是这样，上帝依照他的恩典奖赏人。信徒获得的任何奖赏，无论是今生的还是来生的，都是不配有的。基督徒不怀有任何功德，唯独感激于一个亲切仁慈的上帝，他不会让我这样的罪人死亡。

In Jesus' parable of the workers and the vineyard, men entered the vineyard to work at all times of the day, some early, some an hour before quitting time. When it came time to pay, the owner gave each one a denarius. All received the same pay. When those who had labored all day began to complain, the owner replied, "Don't I have the right to do what I want with my own money? Or are you envious because I am generous?" (Matthew 20:15). So also in God's vineyard, the church, God rewards according to his grace. Any reward the believer receives, temporal or eternal, is undeserved. The Christian entertains no idea of merit, only gratitude to a gracious and merciful God, who would not let this sinner die.

好行为是必须的 **Good works are necessary**

好行为不仅是有价值的，我们也可以说，好行为是必须的。这是路德宗基督徒应该格外谨慎的地方。好行为是必须的？圣经不是说罪人唯独因信得救，不在乎行为吗？如果我们谈论的是称义，“好行为是必须的”就是一个异教的陈述。圣保罗坚称：“所以我们认定，人称义是因着信，不在于律法的行为”（罗 3:28）。但是，当我们谈论成圣，作为称义的结果，我们可以说——我们也必须说——好行为是必须的。



Good works are not only valuable; we may also say that good works are necessary. This is where the Lutheran Christian may become wary. Good works are necessary? Doesn't the Bible say that the sinner is saved by faith alone, without works? If we are talking about justification, "good works are necessary" is a heretical statement. Saint Paul's words stand: "For we maintain that a man is justified by faith apart from observing the law" (Romans 3:28). But, when we are speaking of sanctification, which is the result of justification, we may say—we must say—that good works are necessary.

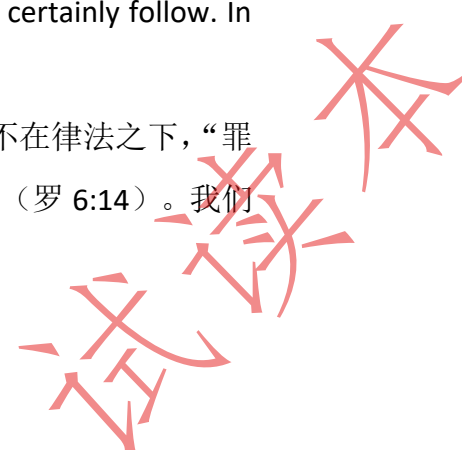
当雅各写到，“我的弟兄们，若有人说自己有信心，却没有行为，有什么益处呢？这信心能救他吗？……信心也是这样，若没有行为是死的”（雅 2:14,17），他并没有和保罗产生冲突。雅各谈论的是成圣，它随着信心而来，作为信心的见证。

James is not in conflict with Paul when James writes, "What good is it, my brothers, if a man claims to have faith but has no deeds? . . . Faith by itself, if it is not accompanied by action, is dead" (James 2:14,17). James is talking about sanctification, which follows faith as a proof of faith.

信心是关乎心灵的事。任何人都可以轻易地说“我是一个基督徒”，或“我有信心”。一个人可以这样说，却仍然是个不信者。这样的人是假冒伪善者。但是，雅各坚持说，哪儿有信心，哪儿就有信心的果子。雅各和保罗完全同意，我们得救唯独因着信，但信心从不孤独，它总有果子和好行为为伴。哪里有信心，好行为就一定会追随到哪里。在这样的场景里，好行为是必须的。

Faith is a matter of the heart. It is easy for anyone to say "I am a Christian" or "I have faith." One can say it and still remain an unbeliever. Such a person is a hypocrite. But if there is faith, James insists, there will also be fruits of faith. James and Paul fully agree. We are saved by faith alone, but faith is never alone, without fruits, without good works. Where there is faith, good works will certainly follow. In that sense, good works are necessary.

这种必须并不是出于强迫或威压。基督徒在恩典之下，而不在律法之下，“罪必不能作你们的主，因你们不在律法之下，而是在恩典之下”（罗 6:14）。我们



之前说过，遵守上帝的旨意不是基督徒不得不做的事，而是他们想要做的事。好行为不是他们“必须做，否则就会怎样”的事，而是他们为上帝在耶稣基督里的恩典和慈爱，向他表达他们的喜乐。

This necessity is not a matter of force, of coercion. The Christian is under grace, not under the law: “For sin shall not be your master, because you are not under law, but under grace” (Romans 6:14). We said previously that doing God’s will is not something Christians have to do, but something they want to do. Good works are not something they “must do or else” but the way they express their joy to the Lord for his grace and mercy in Christ Jesus.

因为基督徒做好行为的必要性，从不是出于强迫，而是信心自然的结果。保罗这样描述道：

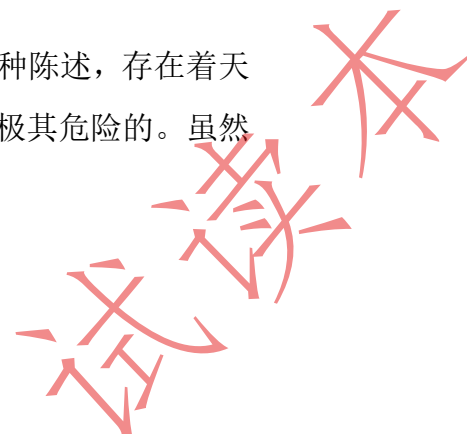
For the Christian the necessity to do good works is never forced, but a natural consequence of faith. Paul describes it this way:

因为，上帝救众人的恩典已经显明出来，训练我们除去不敬虔的心和世俗的情欲，在今世过克己、正直、敬虔的生活，等候福乐的盼望，并等候至大的上帝和我们的救主 耶稣基督的荣耀显现。他为我们的缘故舍己，为了要赎我们脱离一切罪恶，又洁净我们作他自己的子民，热心为善（多 2:11-14）。

The grace of God that brings salvation has appeared to all men. It teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good (Titus 2:11-14).

好行为对得救不是必须的 **Good works not necessary for salvation**

“好行为是必须的”和“好行为对得救是必须的”，这两种陈述，存在着天壤之别。前者是正确的，但后者，即使不是 100%错误，也是极其危险的。虽然



一个人有可能以正确的方式理解后面的陈述（信心没有行为是死的），它引进了严重的混淆。这种陈述在教会中曾被错误的使用，因此，它是我们极力避免的。

There is a world of difference between the two statements “good works are necessary” and “good works are necessary for salvation.” The former is correct, but the latter is dangerous, if not 100 percent wrong. Though one could possibly understand the latter statement in the correct way (faith without works is dead), it is open to serious misunderstanding. The statement has been erroneously used in the church and, therefore, is to be avoided.

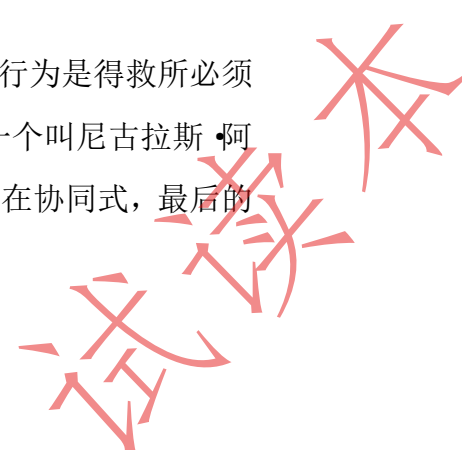
得救，自始至终，都是上帝的工作。律法揭露了人完全的无能，去为他自己的得救做任何事。福音揭露了基督完美的价值和功绩，作为罪人的代替。在各各他的十字架上，上帝受死的羔羊，向着所有的世代宣告，“成了”（约 19:30）。福音应许上帝在基督里宣称所有罪人为义。耶稣从死亡中复活，是上帝不可磨灭的印记，证明他认可了他永恒儿子完美的赎价。

Salvation, from beginning to end, is the work of God. The law reveals man’s utter inability to do anything for his own salvation. The gospel reveals the perfect worth and merit of Christ as the substitute for sinners. Upon Calvary’s cross the dying Lamb of God cried out to the ages, “It is finished” (John 19:30). The gospel promises that God has declared sinners righteous in Christ. Jesus’ resurrection from the dead is God’s indelible stamp of approval upon the perfect atonement of his eternal Son.

基督的死亡和复活，普遍的称义，在上帝福音里的信心——所有的这些，都在信徒生命中的好行为以先。好行为，作为信心的果子，始终跟随着信心。它们从不优先于信心。

Christ’s death and resurrection, universal justification, faith in God’s gospel—all this precedes good works in the life of the believer. Good works always follow faith as the fruit of faith. They never precede faith.

这并不是说好行为是有害的。一些人，为了彻底的否决好行为是得救所必须的，走得太远，以至于说好行为对信心是有害的。（这种观点被一个叫尼古拉斯·阿姆斯特多夫的路德宗牧师，在路德死后的时代所坚持。他的观点在协同式，最后的



路德宗认信中被拒绝。)好行为能够对信心有害的唯一方式,是一个人开始把他的信赖放在这些行为上。撒旦会一直试着让基督徒这样做,去为好行为而骄傲。这错误并不在于好行为,而在于撒旦的诱惑,和人听从了撒旦的诱惑。

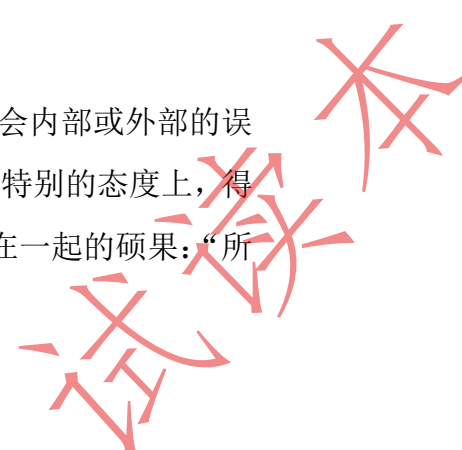
This is not to say that good works are harmful. Some, in order to utterly discredit good works as necessary for salvation, have gone so far as to say that good works are harmful to faith. (Such a position was maintained by a Lutheran pastor named Nicholas Amsdorf in the years after Luther's death. His position was rejected in the Formula of Concord, the last of the Lutheran Confessions.) The only way in which good works can become harmful to faith is if a person begins to put his or her trust in those works. Satan will always try to get the Christian to do just that, to take pride in good works. The fault is not in the works, but in Satan who tempts and in the person who listens to Satan.

我们也不会说,恶行对信心并没有害处。声称如果好行为并不能帮助信心,那么恶行也并不能损害信心,这可能很符合逻辑。或者声称恶行能损害信心,那么好行为也一定能帮助信心,这看上去也很有道理。听起来很合理的可能并不符合圣经。圣经,宣称一个人得救是通过信心而不是通过行为,同样宣称恶行总是有害于信心:“亲爱的,你们是客旅,是寄居的,我劝你们要禁戒肉体的情欲;这情欲是与灵魂争战的”(彼前 2:11)。

Nor are we saying that evil works are not harmful to faith. It may be good logic to say that if good works do not help faith then evil works do not destroy faith. It may also seem to make good sense to say that if evil works destroy faith then good works must help faith. What may sound reasonable is not scriptural. Scripture, which says that a person is saved by faith and not by works, also says that evil works are always harmful to faith: “Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul” (1 Peter 2:11).

唯独通过基督徒 **Only by the Christian**

我们之前已经陈述过,只有基督徒能够有好行为。由于教会内部或外部的误解,这种想法值得进一步思考。一个人可以从圣经谈论好行为特别的态度上,得出结论,只有基督徒能够有好行为。圣经唯独鼓励与信心连接在一起的硕果:“所



以，作为蒙慈爱的儿女，你们该效法上帝。要凭爱心行事，正如基督爱我们，为我们舍了自己，当作馨香的供物和祭物献给上帝”（弗 5:1,2）。关于谁能够有好行为，救主确定无疑的说道，“没有好树结坏果子，也没有坏树结好果子。每一种树木可以从其果子看出来”（路 6:43,44）。没有在基督里的信心的人，是不能结好果子的坏树。信徒是将会结出好果子的好树。

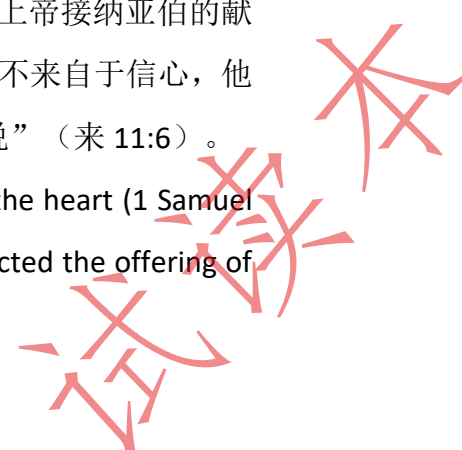
It has been stated or suggested that only the Christian is able to do good works. Because of misunderstanding inside and outside the church, the thought deserves further consideration. One is able to conclude from the very manner in which Scripture speaks of good works that only the Christian can do them. It is only in connection with faith that Scripture encourages fruitfulness: “Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us” (Ephesians 5:1,2). The Savior leaves no doubt about who can do good works when he says, “No good tree bears bad fruit, nor does a bad tree bear good fruit. Each tree is recognized by its own fruit” (Luke 6:43,44). The one who does not have faith in Christ is the bad tree that is unable to bear good fruit. The believer is the good tree that will bear good fruit.

这并不是说，未悔改的人，不能够做些看上去很好的事，因此表面上符合上帝的律法。不信的人可能很诚实、守信、真诚。他们可能是一个好公民和好邻居。表面上他们可能在方方面面都遵守上帝的律法，但是这些行为并不能和基督徒的好行为相混淆。

This is not to say that the unregenerate are not able to do things that look good, and thus outwardly conform to God’s law. Unbelievers may be honest, trustworthy, truthful. They may be good citizens and make good neighbors. Outwardly they may conform to God’s law in many ways, but these works are not to be confused with the good works of the Christian.

虽然人关注外表，上帝关注人的心（撒上 16:7）。因此，上帝接纳亚伯的献祭却拒绝该隐的献祭（创 4；来 11:4）。因为未悔改者的行为不来自于信心，他们并不能让上帝喜悦和接纳。“没有信，就不能讨上帝的喜悦”（来 11:6）。

While man looks at the outward appearance, God looks at the heart (1 Samuel 16:7). For that reason God accepted the offering of Abel but rejected the offering of



Cain (Genesis 4; Hebrews 11:4). Because the works of the unregenerate do not come from a heart of faith, they are not pleasing nor acceptable to God. “Without faith it is impossible to please God” (Hebrews 11:6).

因此，教会将未重生者外在好的行动称为公民的义，或道德上的善，但不是好行为。它们当然比恶习和犯罪更受人欢迎。它们可能拥有属世祝福的应许（太 6:5），但它们并不是圣经视角的好行为。它们至多只是“闪亮的恶习”。

For that reason the church has referred to the outwardly good acts of the unregenerate as acts of civic righteousness, or acts that are ethically good, but not good works. They certainly are to be preferred to vices and crimes. They may have the promise of temporal blessings (Proverbs 14:34; Matthew 6:5), but they are not good works in the scriptural sense. They are at best only “glittering vices.”

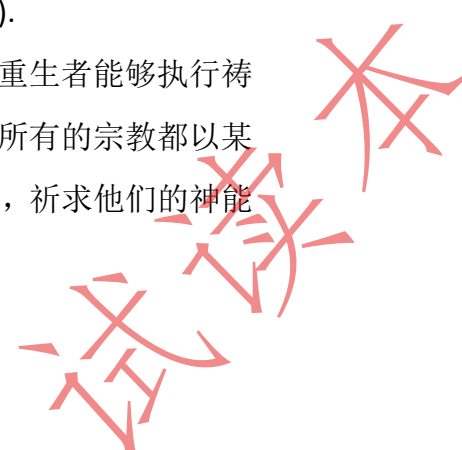
唯有基督徒能做的好行为，并不真的是他们“自己的”。它们是圣灵在基督徒内心的工作。不，它们的发生，并不在基督徒以外，也没有违背他们的意愿；圣经将好行为归给基督徒，但基督徒清楚地意识到，好行为的产生，并不能离开信心，而信心，完全是上帝的工作。

The good works that only Christians can do are not really their “own.” They are the work of the Holy Spirit in their hearts. No, they do not happen outside Christians nor against their will; Scripture credits them to Christians, but Christians are vitally aware that good works do not occur without faith, which is entirely the work of God.

圣经甚至称基督徒在成圣的生命中与神同工（林前 3:9；林后 6:1），但离开圣灵透过福音的工作，不会有信心的果子：“因为是上帝在你们心里运行，使你们又立志又实行，为要成就他的美意”（腓 2:13）。

The Scriptures even speak of Christians cooperating in their lives of sanctification (1 Corinthians 3:9; 2 Corinthians 6:1), but there are no fruits of faith without the Holy Spirit working through the gospel: “For it is God who works in you to will and to act according to his good purpose” (Philippians 2:13).

为了描述只有基督徒能够有好行为，考虑祷告的例子。未重生者能够执行祷告的行动，并且大多数人曾经在某个时刻有过祷告。这个世界所有的宗教都以某种方式鼓励祷告。面对以利亚的挑战，巴力的先知狂热的祷告，祈求他们的神能



够降火到他们预备的祭物上（王上 18:16-29）。然而，什么事都没有发生。他们的祷告并没有得到回应。

To illustrate that only the Christian is able to do a good work, consider the example of prayer. The unregenerate are able to perform the act of prayer, and most people pray at one time or another. All the religions of the world encourage prayer in one way or another. The prophets of Baal prayed feverishly that their god would send fire upon the sacrifice they had prepared at Elijah's challenge (1 Kings 18:16-29). Nothing happened, however. Their prayer went unanswered.

未重生者的祷告来自一颗不信的心；因此，他们的祷告没有回应。他们的祷告总是基于罪，并不比法利赛人在圣殿里的祷告好：“上帝啊，我感谢你，我不像别人勒索、不义、奸淫”（路 18:11）。

The prayers of the unregenerate come from a heart without faith; therefore, their prayers go unanswered. Their prayers are always sin, no better than the prayer of the Pharisee in the temple: "God, I thank you that I am not like other men" (Luke 18:11).

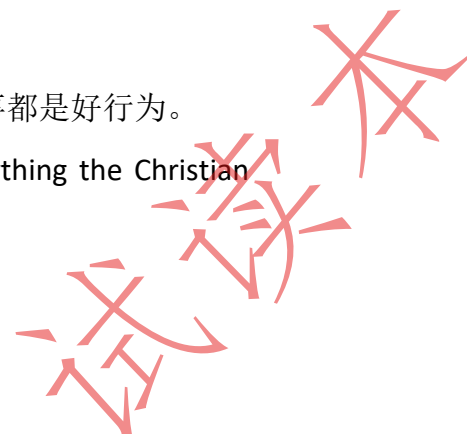
基督徒的祷告来自于信心。我们的主邀请基督徒去祷告，甚至要求他们去祷告（诗 50:15）。基督徒的祷告是上帝喜悦的。它们是好行为。上帝应许垂听和回复圣徒的请求：“你们奉我的名无论求什么，我必成全，为了使父因儿子得荣耀。你们若奉我的名向我求什么，我必成全”（约 14:13,14）。

The prayer of the Christian comes from a heart of faith. The Lord invites the Christian to pray, even commands him to do so (Psalm 50:15). The prayers of the Christian are pleasing to God. They are good works. God promises to hear and answer the requests of the saints: "I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it" (John 14:13,14).

没有完全的成圣 **No perfect sanctification**

唯有基督徒能够去做好行为，但不是基督徒做的每一件事都是好行为。

Only the Christian is able to do good works. But not everything the Christian does is a good work.



基督徒是新造的人：“我们是他所造之物，在基督耶稣里创造的，为要使我们行善，就是上帝早已预备好要我们做的”（弗 2:10）。圣灵住在基督徒的心里：“如果上帝的灵住在你们里面，你们就不属肉体，而是属圣灵了”（罗 8:9）。基督徒被圣灵指引和带领。然而，基督徒并没有摆脱旧的本性。在一个人全部的生命中，罪性紧紧地依附，干扰他的信心和好行为。旧的本性总是试图重占上风，去享受犯罪的“自由”，就是它在罪人回转之前所享受的。

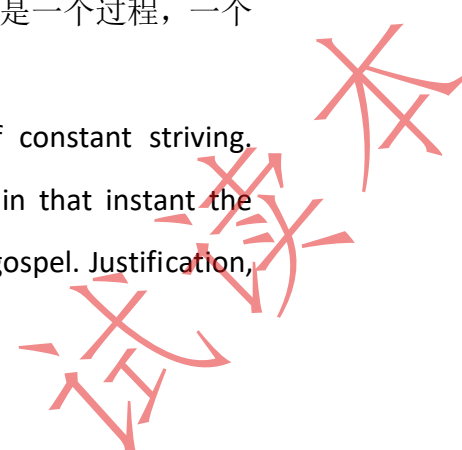
The Christian is a new creature: “For we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do” (Ephesians 2:10). The Holy Spirit dwells within the Christian’s heart: “You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you” (Romans 8:9). The Christian is guided and led by the Holy Spirit. Yet, the Christian is not without the old nature. During one’s entire life the sinful nature clings tightly, interfering in one’s life of faith and good works. The old nature always tries to regain the upper hand, to enjoy the “freedom” to sin that it enjoyed before the sinner’s conversion.

结果，基督徒的生命是一场挣扎，这种挣扎贯穿人的一生。使徒保罗在罗马书 7 章详细的描述了这种挣扎。他哀悼他基于新人想要做的善，他常常做不到，罪性反对新人而带来的阻力是何等的凶猛。

As a result, the life of the Christian is a struggle. It remains a struggle as long as one lives. The apostle Paul describes this at length in Romans 7. He laments that the good he wants to do according to the new man he does not always do, so fierce is the resistance waged by the sinful nature against the new man.

因此，基督徒成圣的生命，是一个不断奋斗的过程。回转归信是一个瞬间的动作。它发生在圣灵借着福音，在痛悔的罪人心里赐下信心的瞬间。称义，在上帝面前成为义，并没有程度。基于上帝的恩典，在上帝眼里完全不义的罪人成为完全的义人，他穿上了基督完美的义。但是成圣，是，并仍然是一个过程，一个持续的逐步的成长。

The Christian’s life of sanctification, therefore, is one of constant striving. Conversion—coming to faith—is a momentary act. It happens in that instant the Holy Spirit works faith in the heart of the contrite sinner by the gospel. Justification,



righteousness before God, knows no degrees. By God's grace the wholly unrighteous sinner becomes wholly righteous in God's sight, clothed in the perfect righteousness of Christ. But sanctification is and remains a process, a growing that is usually gradual.

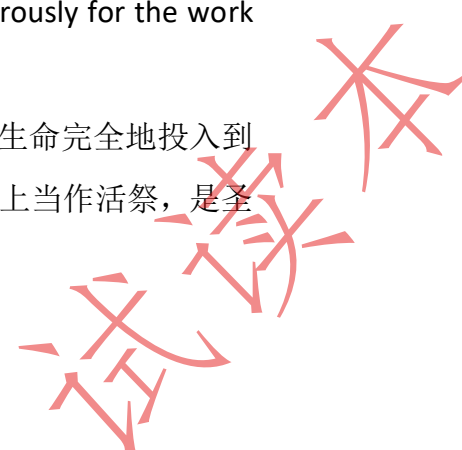
成圣是逐步的。值得盼望的是，它总是确定的，并且总是在成长，但是它永远不会完全。基督徒依然同时是罪人和圣人——在上帝面前是公义和圣洁的，但从来没有摆脱罪性，因此，也从来没有摆脱罪。好行为永远都是缺乏的。

Sanctification is gradual. Hopefully it is always sure and always growing, but it is never perfect. The Christian remains both a sinner and a saint—holy and righteous before God, but never without the sinful nature and, therefore, never without sin. Good works are always lacking.

基督徒的好行为在数量上总是很缺乏。某些时候基督徒可能缺乏理解。他可能不能明确的知道一件事是对还是错（罗 14）。宣誓是罪吗？它总是罪吗？什么时候它是罪？我面前的这件事，是否重要到可以用宣誓去担保呢？另一些时候，基督徒可能缺乏遵守上帝旨意的热情（罗 7:7-25）。比如，我知道我的财产并不是我自己的，它们来自于上帝也属于上帝。我知道上帝想要我为他的荣耀和尊贵去使用它们，但我不断的发现，去分享，去明智的使用我的财产，和为了福音的事工慷慨地奉献，是何等的艰难。

The Christian's good works lack quantity. At one time the Christian may lack understanding. He or she may not know for certain whether a thing is right or wrong (Romans 14). Is it a sin to swear an oath? Is it always a sin? When isn't it a sin? Is the matter under consideration serious enough to warrant swearing an oath? At other times the Christian may lack zeal to do God's will (Romans 7:7-25). For example, I know that my possessions are not my own; they are from God and belong to him. I know that God wants me to use them to his glory and honor, but so often I find it difficult to share, to use my possessions wisely, and to give generously for the work of the gospel.

基督徒的好行为在质量上同样很缺乏。上帝想要基督徒的生命完全地投入到事奉中：“所以，弟兄们，我以上帝的慈悲劝你们，将身体献上当作活祭，是圣



洁的，是上帝所喜悦的，你们如此事奉乃是理所当然的”（罗 12:1）。但基督徒同时是新人和旧人，同时是圣人和罪人。他或她做的每一件事依然被罪所污染。什么时候基督徒对他邻舍的慈善行为，是完全自发的，没有一点骄傲的念头，没有一丝微弱的，想要得到上帝回报或他人赞赏的想法？没有任何行为单单出于新人。在上帝眼里，行为是好的，并不是因为它们是完全的，而是因为基督从罪里洁净了我们，也洁净了我们的行为。

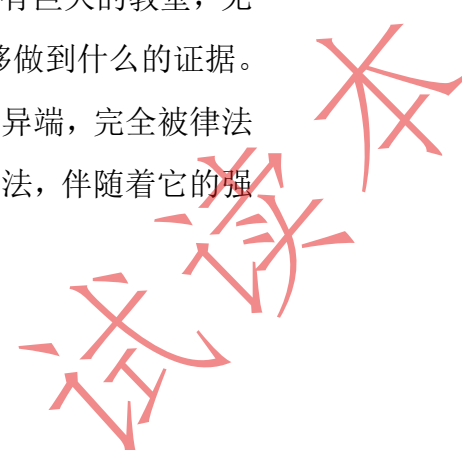
The Christian's good works also lack quality. God wants the life of the Christian to be spent entirely in his service: "Offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship" (Romans 12:1). But the Christian is both new and old, both a saint and a sinner. Everything he or she does is still tainted by sin. When is the Christian's act of charity toward his or her neighbor entirely spontaneous, without a hint of pride, without some faint thought of receiving a return from God or approval by others? No work is ever the result only of the new man. Works are good in the sight of God, not because they are perfect, but because of Christ who has cleansed us—and our works—from sin.

唯有福音的动机 **Only gospel motivation**

基督徒能够并且想要有好行为。上帝从与基督，那棵葡萄树，连接着的枝子上寻找果子（约 15:1-8）。基督徒在他们成圣的生命中彼此激励。但唯有有一个动机能讨神的喜悦——福音。在基督徒生命中督促着他们的，不是律法，而是福音。

Christians are able to do good works and want to do them. God seeks fruits from the branches that are attached to Christ, the vine (John 15:1-8). Christians are to encourage one another in their lives of sanctification. But only one motivation is pleasing to God—the gospel. Christians are compelled in their lives, not by the law, but by the gospel.

这不是说，律法不会产生外在的效果。罗马天主教会，拥有巨大的教堂，无价的艺术收藏品，广泛的地产和数不清的财富，这都是律法能够做到什么的证据。摩门教被称为今天增长最快的宗教。它不是基督教，而是一个异端，完全被律法驱使，这是以律法为动机能够做到什么的一个极好的例子。律法，伴随着它的强



迫，威胁，因骄傲和自义的吸收，产生了外在的行动。但是没有一个是结果，能够被上帝接纳。

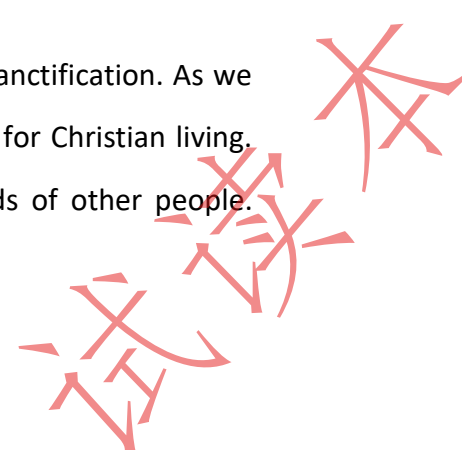
It is not that the law does not produce outward results. The Roman Catholic Church, with its huge cathedrals, priceless art collections, extensive real estate, and vast wealth, is evidence of what the law can accomplish. Mormonism is called the fastest growing religion today. It is not Christian, but a cult, driven entirely by the works of the law, and is the prime example of what a motivator the law can be. The law, with its coercion, threats, and appeal to pride and self-righteousness, produces outward acts. But none of its results is acceptable to God.

基督徒已经从律法中得自由了。他们不再在律法以下。把律法作为动机，将使上帝自由的儿女重新回到律法的重担和威胁之下。基督徒成圣生命中的动机，永远是福音：“我们爱，因为上帝先爱我们”（约一 4:19）。为什么我想要服事上帝，为他而活，遵守他的旨意，富有好行为？我的动机，并不是盼望得到回报，也不是因为刑罚的强迫或威胁。而是因为基督，为我死在各各他的十字架上，永远废除了我所有罪的愧疚和咒诅。

Christians have been freed from the law. They are no longer under law. Law as a motivator would place God's free children back under the yoke and threats of the law. The motivation for Christians in their lives of sanctification is always to be the gospel: "We love because he first loved us" (1 John 4:19). Why do I want to serve my God, live for him, do his will, abound in good works? It is not with hope of repayment, not because of force or the threat of punishment. It is because Christ died for me on Calvary's cross and removed forever the guilt and curse of all my sins.

这不是说，律法在基督徒成圣的生命中，没有地位。正如我们在之前的章节中提到的，律法作为指路牌服务于基督徒的生命。基督徒将不会跟着自己选择的行为或其他人的标准。上帝的律法是唯一绝对可靠的指引。上帝的律法是他对我生命的旨意。我将寻求它，并且唯独寻求它的指引。

It is not that the law has no place in the Christian's life of sanctification. As we noted in the previous chapter, the law serves as a rule or guide for Christian living. The Christian will not follow self-chosen works or the standards of other people.



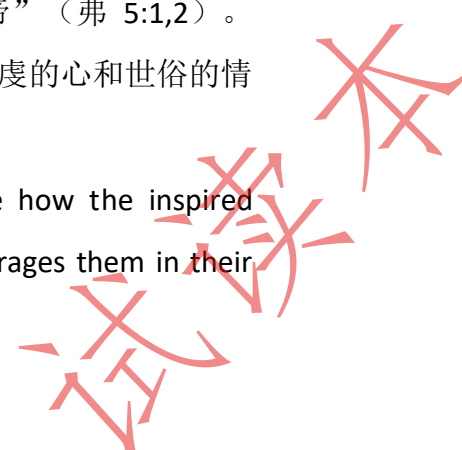
God's law is the only infallible guide. God's law is his will for my life. I will seek it and no other guide.

在圣经谈到的两座圣山上，都可以观察到，上帝的律法和福音，在基督徒成圣的生命中，适当的位置。第一座是西奈山。上帝亲自在这座山上显现，为了将他律法的话语赐给他的子民。在上帝宣告律法，去指导他们在荒漠里的旅程，和他们在迦南地的生活之前，他提供了遵守他旨意的动机：“我是耶和华—你的上帝，曾将你从埃及地为奴之家领出来”（出 20:2）。第二座山是各各他山。在那里，上帝永恒的儿子，为了拯救罪人摆脱罪和撒旦的奴役，并释放他们，在他的国度里服事他们的主，在罪恶和羞辱的十字架上伸开了双臂。每座山都教导，在基督徒成圣的生命中，来自于福音的正确动机。

The proper place of God's law and gospel in the Christian's life of sanctification may be observed at both of the holy mountains of which Scripture speaks. The first is Mount Sinai. God himself appeared on the mountain in order to give his people the words of his law. Before God spoke a single word of law to guide his people during the journey through the desert and their life in Canaan, he provided the motivation for doing his will: "I am the LORD your God, who brought you out of Egypt, out of the land of slavery" (Exodus 20:2). The other mountain is Calvary. There God's eternal Son stretched out his arms on the cross of guilt and shame in order to rescue sinners from the slavery of sin and Satan and free them to serve their Lord in his kingdom. Each mountain teaches the proper motivation of the gospel in the Christian's life of sanctification.

在你下一次阅读保罗书信的时候，留意这个属灵的使徒，当他鼓励他的读者，活出一个基督徒的生命时，他怎样使用福音作为动机。“弟兄们，你们蒙召是要得自由；只是不可把这自由当作放纵情欲的机会，总要用爱心互相服侍”（加 5:13）。“所以，作为蒙慈爱的儿女，你们该效法上帝。要凭爱心行事，正如基督爱我们，为我们舍了自己，当作馨香的供物和祭物献给上帝”（弗 5:1,2）。“因为，上帝救众人的恩典已经显明出来，训练我们除去不敬虔的心和世俗的情欲，在今世过克己、正直、敬虔的生活”（多 2:11,12）。

The next time you are reading from Paul's epistles, note how the inspired apostle uses the gospel to motivate his readers when he encourages them in their



Christian living: “You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love” (Galatians 5:13). “Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God” (Ephesians 5:1,2). “For the grace of God that brings salvation has appeared to all men. It teaches us to say ‘No’ to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age” (Titus 2:11,12).

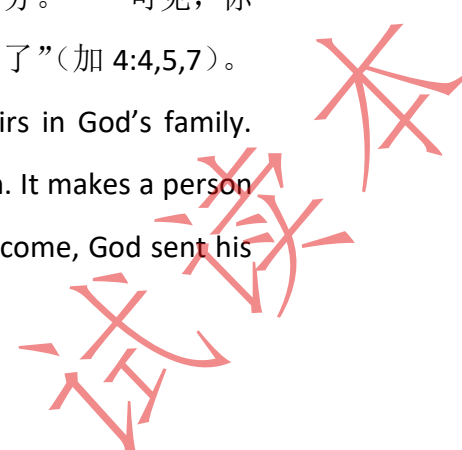
称义第一 **Justification first**

为了恰当的理解好行为，一个人必须知道称义和成圣恰当的关系。正确的教导和理解，一个教义和另一个教义之间的关系，是重要的，并且没有比称义和成圣之间的关系，更加重要的了。这两者是密不可分的。哪里有称义，那里就有成圣；哪里有成圣，那里就有称义。它们都是基本的真理，它们总是形影不离。但是它们存在明确的顺序。逻辑上，称义在成圣以先，成圣跟随着称义。

For a proper understanding of good works, one must know the proper relationship of justification and sanctification. The relationship of one doctrine to another is important for correct teaching and understanding, and none is more important than the relationship between justification and sanctification. The two are inseparable. Where there is justification, there will also be sanctification. Where there is sanctification, there is also justification. Both are fundamental; they are inseparable. But there is a definite order. Logically, justification precedes sanctification. Sanctification follows justification.

称义的信心，接受了在上帝的家庭里，成为上帝被收养的孩子——后嗣的身份。这信心是一种新生，使我们从罪的奴役中被拯救出来。它将我们变成新造的人和天堂的后嗣。“等到时候成熟，上帝就差遣他的儿子，为女子所生，且生在律法之下，为要把律法之下的人赎出来，使我们获得儿子的名分。……可见，你不再是奴隶，而是儿子了，既然是儿子，就靠着上帝也成为后嗣了”（加 4:4,5,7）。

Justifying faith receives the status of adoption as sons, heirs in God’s family. This faith is the new birth, which rescues from the bondage of sin. It makes a person a new creature and an heir of heaven. “When the time had fully come, God sent his



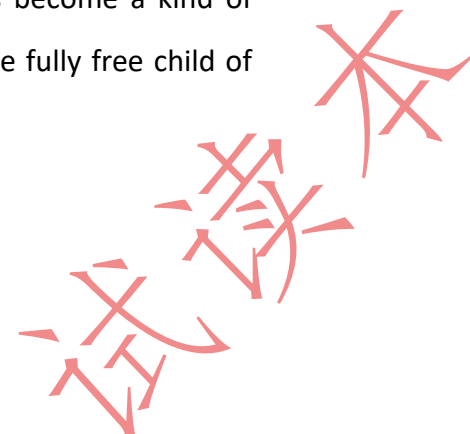
Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons. So you are no longer a slave, but a son; and since you are a son, God has made you also an heir” (Galatians 4:4,5,7).

同时，称义的信心表明它本身在爱里面：“凡信耶稣是基督的，都是从上帝生的；凡爱生他之上帝的，也必爱从上帝生的。我们爱上帝，又实行他的命令，由此就知道我们爱上帝的儿女了。我们遵守上帝的命令，这就是爱他了，而且他的命令并不是难守的”（约一 5:1-3）。

At the same time, justifying faith manifests itself in love: “Everyone who believes that Jesus is the Christ is born of God, and everyone who loves the father loves his child as well. This is how we know that we love the children of God: by loving God and carrying out his commands. This is love for God: to obey his commands. And his commands are not burdensome” (1 John 5:1-3).

这两条教义适当的关系，对信心是生死攸关的。罗马天主教将称义和成圣混为一谈，剥夺了基督徒救恩的保证。救恩成了一个人必须挣得的东西或借着行为而有的功德。一旦一个人自己的行为对救恩是必须的，他一定会活在对饶恕的怀疑中。一个人永远不知道他或她做的是否已经足够了。事实上，没有人能够做到“足够”。没有人能够透过做必须要做的工作，在上帝面前成为义。在罗马天主教里，好行为成了一种让人们保持一致的俱乐部，而不是上帝完全自由的儿女，喜乐的回答。

The proper relationship of these two doctrines is vital for faith. Roman Catholicism confuses justification with sanctification and robs Christians of the surety of their salvation. Salvation then becomes something one must earn or merit by works. As long as one’s own working is necessary for salvation, one must live in doubt of forgiveness. One never knows when he or she has done enough. The fact is, no one can do enough. No one can even begin to do the works necessary to be found righteous before God. In Roman Catholicism good works become a kind of club to keep people in line rather than the joyful response of the fully free child of God.



改革宗神学倾向于调和称义和成圣，他们声称成圣和称义一样，是救恩的本质。罪的赦免对救恩很重要，而成圣的生命也是如此。“好行为是必须的”变成了“好行为对救恩是必须的”。

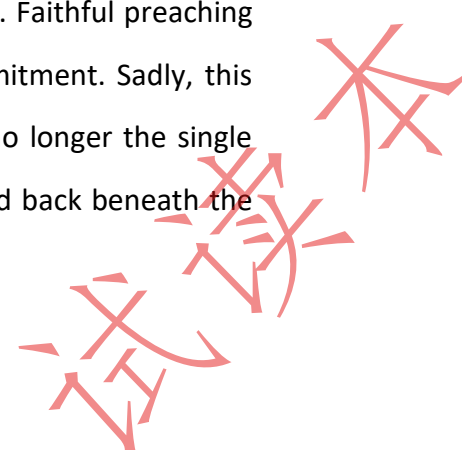
Reformed theology tends to coordinate justification and sanctification by saying that sanctification as well as justification are essential for salvation, that forgiveness of sins is important for salvation but so is the life of sanctification. “Good works are necessary” becomes “good works are necessary for salvation.”

至少，改革宗神学以称义为代价去强调成圣。基督徒的生命优先于基督的生命和死亡。基督的生命，作为一个榜样，优先于基督的生命和死亡，作为罪人的代替。称义的目标和意图，变成了一个成圣的生命，而不是罪的赦免和救恩的保证。道德重建放在了首先的位置；称义成为了事后的东西。信心成为了一种对上帝的道德承诺和委身，而代替了称义的信心和罪得赦免的位置。

At the very least, Reformed theology stresses sanctification at the expense of justification. The Christian’s life takes precedence over Christ’s life and death. Christ’s life as the Christian example takes precedence over Christ’s life and death as the sinner’s substitute. The goal and purpose of justification becomes a sanctified life instead of forgiveness of sins and the assurance of salvation. Moral regeneration takes first place; justification becomes an afterthought. In the place of justifying faith and forgiveness of sin, faith becomes a kind of moral commitment to God.

这种对称义和成圣的调和，和以称义为代价去强调成圣，都留下了它们的印记。对律法与福音忠信的宣讲，让位于获奖感言般的见证和个人承诺。可悲的是，这种影响正在进入路德宗的圈子。福音不再是唯一的动力。其结果并不是无关紧要的。基督徒被拽回律法的奴役之下。基督徒的自由丢失了。好行为的喜乐，更多的变成了一种不堪忍受的重担。

The coordination of justification and sanctification, as well as the stress placed on sanctification at the expense of justification, leave their mark. Faithful preaching of law and gospel gives way to testimonials and personal commitment. Sadly, this influence is finding its way into Lutheran circles. The gospel is no longer the single motivator. The result is not insignificant. The Christian is dragged back beneath the



bondage of the law. Christian freedom is lost. The joyfulness of good works becomes more of a burden to be borne.

迎战怀疑 **Against doubt**

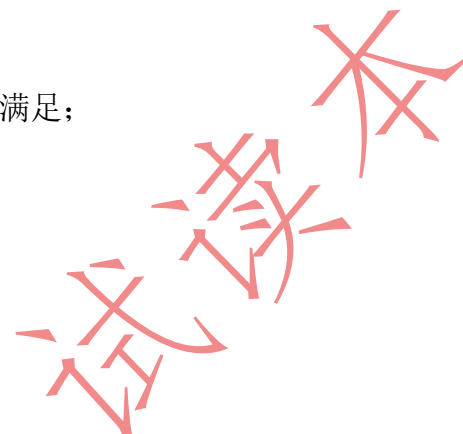
对称义和成圣的混淆，就像对律法和福音的任何混淆一样，只会导致怀疑，而怀疑，是基督教信仰彻底的异常。基督教是一个最为置信的宗教。甚至律法，当恰当的使用它时，并不会使人陷入怀疑。律法清晰的宣布，罪人都是失丧的。他们因违背了上帝的律法——全部的律法，而犯了罪。他们是该死的。他们将会下地狱。这不是一种可能，而是一个事实。福音尤其不会产生怀疑。救恩是来自上帝的礼物。基督为罪人——所有的罪人，死了。相信上帝福音的人，不是希望他们得救；而是知道他们已经得救。他们确信他们的救恩和永恒的生命。

Confusion of justification and sanctification, like any confusion between law and gospel, only leads to doubt, and doubt is entirely uncharacteristic of Christian faith. Christianity is a religion of greatest confidence. Even the law, properly used, does not leave one in doubt. The law says clearly that sinners are lost. They are guilty of breaking God's law—all of it. They are damned. They are going to hell. It is not a possibility; it is a reality. The gospel especially leaves no doubt. Salvation is a gift of God. Christ died for sinners—all of them. Sinners who believe God's gospel do not hope they are saved; they know they are saved. They are certain of salvation and eternal life.

路德宗关注于忠心的教导上帝的话语——律法和福音，称义和成圣，以避免基督徒重新回到怀疑和恐惧中。为了说明仔细地和适当地谈论好行为的必要性，我们注意下面几种陈述：

The Lutheran concern in teaching God's Word faithfully —law and gospel, justification and sanctification—is that Christians are not turned back to doubt and fear. We note a few statements that illustrate this need for concern always to speak carefully and properly about good works:

- 基督徒总是很快乐，谦卑，热心于祷告，宽宏大量，满足；
- 基督徒从不会伤心，愤怒，忧虑或抱怨；
- 活出一个好行为的生命很容易；



- 基督徒想要去做好行为，因为上帝告诉他们要这样做；
- 登山宝训是圣经中最伟大的讲道
- Christians are always cheerful, humble, fervent in prayer, forgiving, content.
- Christians are never sad, never get angry, never worry or complain.
- Living a life of good works is easy.
- Christians want to do good works because God tells them to.
- The Sermon on the Mount is the greatest sermon in the Bible.

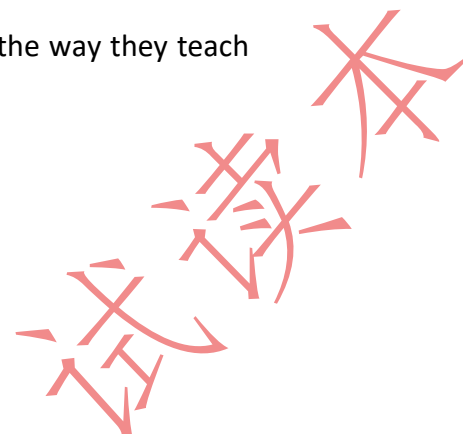
如果基督徒只有新人，前三条陈述就会是对的。但基督徒同样有罪性。基督徒的生命是一场挣扎。除此之外，它们导致基督徒怀疑自己是否是基督徒。第四条陈述，暗示着律法，而不是福音，是好行为的动机。至于第五条陈述，登山宝训基本上是一个律法，而不是福音的讲道，它教导了很多律法，却对痛悔的罪人提供了很少的安慰。

The first three statements would be true if Christians had only the new man. But Christians also have the sinful nature. Living a Christian life is a struggle. To suggest otherwise leads Christians to doubt that they are Christians. The fourth statement suggests that the law instead of the gospel is the motivation for good works. As for the last statement, the Sermon on the Mount is basically a law sermon, not gospel. It teaches much about law, but offers little comfort for contrite sinners.

结论 Conclusion

“路德宗不教导好行为”，这种控告怎么样？“路德宗并不知道怎样去教导好行为”，这种类似的控告又怎么样？它们都不公平。更好的说法是，路德宗对于他们教导好行为的方式，十分谨慎。

What about the charge “Lutherans don’t teach good works”? What about a similar charge, “Lutherans don’t know how to teach good works”? Both are unfair. It would be far better to say that Lutherans are very careful about the way they teach good works.



路德宗所相信和教导的，需要追溯到圣经中律法和福音重要的区别那里。律法是好的，但律法不能提供拯救。律法是基督徒生命中的指引，但它不产生去做好行为的渴望或力量。

What Lutherans believe and teach goes back to Scripture's vital distinction between law and gospel. The law is good, but the law cannot save. The law is a guide for Christian living, but it cannot give the desire or strength to do good works.

唯独福音提供拯救。它宣告了透过基督完美的生命和无辜的血而来的义。它释放罪人摆脱律法的威胁和愤怒。它授予了新生。唯独它在基督徒生命中产生力量。

The gospel alone saves. It proclaims justification through the perfect life and innocent blood of Christ. It frees sinners from the threats and wrath of the law. It imparts new life. It creates a sincere interest in doing God's will. It alone gives strength for Christian living.



11.道德化

你是支持法律还是反对法律？这得视情况而定。在民事事件中，我们支持好的法律，反对坏的法律。事情理应如此。

Are you for law or against it? It depends. In civil matters we are for good laws and against bad laws. That is how it should be.

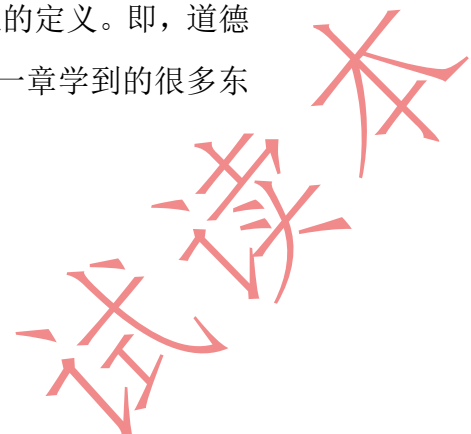
在属灵的事情上，你是支持律法还是反对律法？这得视情况而定。从我们谈到的每一件事到现在，我们都赞成正确的使用律法：证明所有的罪人有罪，并在基督徒的新生命中指引他们。为了捍卫律法，和它在上帝救恩计划中的重要性，我们反对所有的反律法主义，它们认为律法对于使人痛悔和（或）指引基督徒是不必要的。

In spiritual matters, are you for law or against law? It depends. From everything we have noted to this point, we are in favor of a right use of the law—to convict all sinners of guilt and to guide Christians in their new lives. In defense of the law and its importance in God’s plan of salvation, we are against all antinomianism, which finds the law unnecessary to work contrition and/or to guide Christians.

伴随着这样的想法，我们将在本章考虑道德化的主题。你是支持它还是反对它？这得视情况而定。这个术语同时存在正面和负面的含义。道德化在某本字典中的定义是这样的：（1）使用道德术语定义的一种道德教诲；（2）提高，改良道德。

With that in mind, we will consider in this chapter the subject of moralizing. Are you for it or against it? It depends. The term has both a positive and a negative connotation. A dictionary definition for moralize goes something like this: (1) derive a moral lesson from or explain in moral terms; (2) to improve morals, reform.

在这样的定义中，并没有什么是负面的。基督徒完全支持对道德的教导。他们赞同道德改良的需要。学习道德教诲没有任何错误：犯罪是不值得的。然而，基于正确使用律法和福音的益处，存在一种完全负面的道德化的定义。即，道德化是教会离开福音的动机，去教导良善的任何尝试。我们在前一章学到的很多东西，对接下来的讨论会很有帮助。



Nothing negative is in that definition. Christians are all for the teaching of morality. They approve of needed moral reform. Nothing is wrong with learning a moral lesson: crime does not pay. However, in the interest of the right use of law and gospel, there is a definition of moralizing that is wholly negative. Moralizing is any attempt by the church to teach goodness without the motivation of the gospel. Much of what we learned in the previous chapter will be helpful in this discussion.

社会对道德的教导 **Society's teaching of morality**

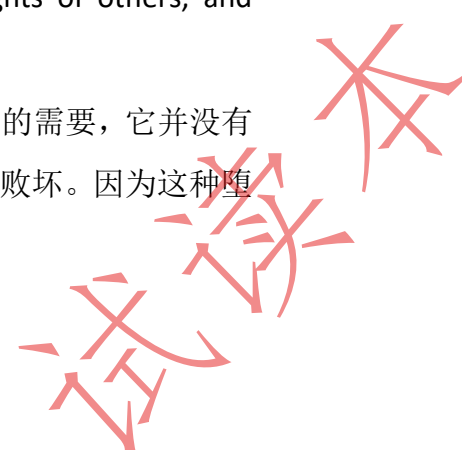
每一个社会都意识到它们需要道德。我不能想象没有任何道德准则，任何关于对和错标准的文明。甚至那些可能允许在别的地方并不被接受的行为，或在我们的想象里相当原始的文明，依然拥有某些准则或标准。多妻，杀害残疾儿童，或者遗弃老人和弱者的文明，依然有一些准则，去决定其他的行为是可以接受的还是不可接受的。

Every society has recognized a need for morality. I cannot think of any civilization that did not have some code of morality, some standard of right and wrong. Even those societies that may have allowed behavior that was not acceptable elsewhere or was primitive according to our thinking, have still had some kind of code or standard. Societies that practiced bigamy, killed handicapped children, or abandoned the old and feeble still had codes to determine other behavior that was acceptable or unacceptable.

一个意识到需要道德的社会，同样意识到在它内部有多大的不道德的潜力。某些类型的行为导致了分裂、骚乱、恐惧和毁灭。对生命、财产、他人的权利，和既定权威的不尊重，是社会混乱的完美配方。

A society that recognizes the need for morality also recognizes the great potential for immorality within itself. Certain types of behavior cause disruption, turmoil, fear, and destruction. Disrespect for life, property, rights of others, and established authority is the perfect formula for anarchy.

在我们继续之前，我们应该插一句，虽然社会意识到道德的需要，它并没有意识到不道德根本的，潜在的原因，这就是原罪，人心完全的败坏。因为这种堕落，“人从幼年心里怀着恶念”（创 8:21）。



Before we proceed, we should mention that although society recognizes the need for morality, it does not recognize the basic, underlying cause for immorality, and that is original sin, the total depravity of man's heart. Because of the fall, "every inclination of his heart is evil from childhood" (Genesis 8:21).

意识到不道德的潜力，社会同样意识到道德标准的益处。制定和执行明确的道德标准，为它的公民，提供了某种程度的和平、安全和繁荣。仔细想想任何过去伟大的文明，你会发现道德行为和道德管理牢固的——甚至是严格的，标准。

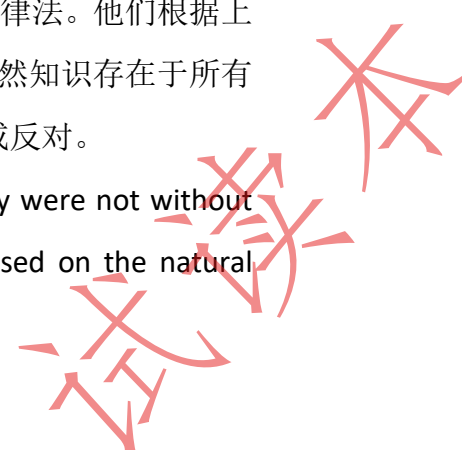
Recognizing the potential for immorality, society also recognizes the benefits of moral standards. The establishment and enforcement of certain moral standards provide a measure of peace, safety, and prosperity for its citizens. Consider any of the great civilizations of the past: you will find firm, if not rigid, standards for moral behavior and conduct.

社会对道德有着极大的兴趣，然而，正如我们早已提到的，它的标准可能远低于上帝在圣经中揭露的道德律。社会建立的道德基于人对上帝自然的知识。“没有律法的外邦人若顺着本性行律法上的事，他们虽然没有律法，自己就是自己的律法。他们显明律法的功用刻在他们心里，他们的良心一同作证——他们的内心挣扎，有时自责，有时为自己辩护”（罗 2:14,15）。

Society has a great interest in morality, even though, as we have already suggested, its standard may fall far short of God's moral law revealed in the Scriptures. The morality established by society is based upon man's natural knowledge of God. "Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them" (Romans 2:14,15).

外邦人，非犹太人，没有摩西律法。然而他们并不是没有律法。他们根据上帝放在他们心里的自然知识，建立了他们自己的标准。这种自然知识存在于所有人里面，其证据就是良心。它对他们的行为和表现提出赞成或反对。

Gentiles, non-Jews, did not have the law of Moses. Yet they were not without law. They had established their own standards, which were based on the natural



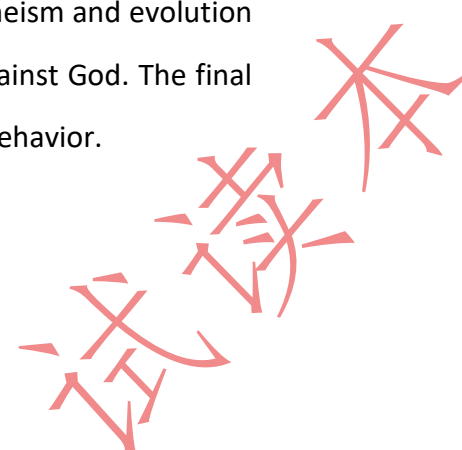
knowledge of God within their hearts. The evidence of that natural knowledge within all people is the conscience, which approves or disapproves of their actions and conduct.

虽然不信者也能够建立行为的准则，他们被他们自己有罪的心和堕落的理解力限制。在共产主义（无神论）国家，过去和现在，我们都能够找到道德标准。在某些方面它们可能做的特别好。它们在色情文化和伤风败俗的娱乐领域，保持了紧密的限制。在其他方面，相比上帝的律法，它们更不道德而不是更道德。人的尊严，宗教自由，和基本的美德，比如坦率、诚实和正直，很容易被忽略——如果不是被嘲笑的话。

Though unbelievers are able to establish codes of behavior, they are limited by their own sinful hearts and perverse understanding. In communistic (atheistic) countries, past and present, we still find standards of morality. In some ways they may be quite good. They may keep a tight lid on pornography and the risqué entertainment world. In other ways they are more immoral than moral when compared to God's law. Human dignity, religious freedom, and basic virtues, such as truthfulness, honesty, and integrity, are readily ignored, if not ridiculed.

甚至在基督教有较大影响的社会，也是如此。进化论的流行扭曲了人们的道德观。当人被视为高等动物，性或其它某些行为，更容易被接纳。性放纵被许多其它邪恶所追求，而它自始至终都伴随着性病和流产。无神论和进化论的影响，最终将罪降低为一种违背社会的东西，而不是违背了上帝。最后的结果是，无论社会能够容忍什么，它都是可以被接受的行为。

Even in societies where Christianity has a greater influence, the popular theory of evolution has twisted people's views of morality. When man is regarded as a glorified animal, certain behaviors, sexual and otherwise, are more readily condoned. Sexual permissiveness is pursued by a host of other evils, all the way from sexually transmitted diseases to abortion on demand. The influence of atheism and evolution finally reduces sin to something one does against society, not against God. The final result is that whatever society will tolerate becomes acceptable behavior.

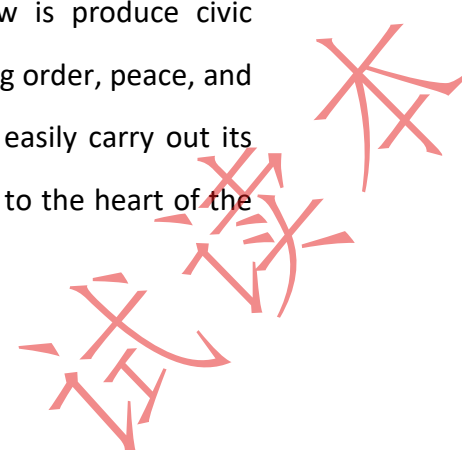


道德化，当应用于社会时，不是一个负面的词。我们希望在社会里面找到更多的，而不是更少的道德。更多的道德终将会更好，而不是更坏。社会意识到对规则、秩序和政府，或多或少的需要，并且政府也有从上帝而来的责任，去建立行为准则：“所以，抗拒掌权的就是抗拒上帝所立的；抗拒的人必自招审判。作官的原不是要使行善的惧怕，而是要使作恶的惧怕。你愿意不惧怕掌权的吗？只要行善，你就可得他的称赞”（罗 13:2,3）。

When applied to society, moralizing is not a negative word. Within society we wish we could find more morality, not less. More would be for the better, not for the worse. Society recognizes a need for rules and regulation, and government, on whatever level, has responsibility from God to establish rules of conduct: “Consequently, he who rebels against the authority is rebelling against what God has instituted. . . . For rulers hold no terror for those who do right, but for those who do wrong. . . . Do what is right and he will commend you” (Romans 13:2,3).

当社会设立和支持对与错的高标准时，正面的事情就发生了：和平、安全、安定、保障。不只社会从这样的道德里受益，基督的教会也间接的受益。然而，支持这样的道德标准并不能改变人心。它不能产生蒙上帝接纳的行为。它并不带领人更靠近上帝，从而使得教会的工作更容易一些。社会通过律法能做到的最好的事，就是产生公民的义。但是通过培养公民的义，维持秩序、和平和安全，社会创造了一个较好的环境，在其中教会能够更方便的执行它崇高的呼召——教导福音。特别地，这带领我们进入了本章讨论的核心。

When society sets and upholds high standards of right and wrong, positive things happen: peace, security, tranquillity, and safety. Not only does society benefit from such morality; Christ’s church benefits indirectly as well. No, the upholding of moral standards does not change people’s hearts. It does not produce works acceptable to God. It does not bring people closer to God and thereby make the work of the church easier. The best society can do with law is produce civic righteousness. But in fostering civic righteousness and maintaining order, peace, and safety, society creates a climate in which the church can more easily carry out its high calling—preaching the gospel. And that specifically leads us to the heart of the discussion in this chapter.



教会更高的呼召 **The church's higher calling**

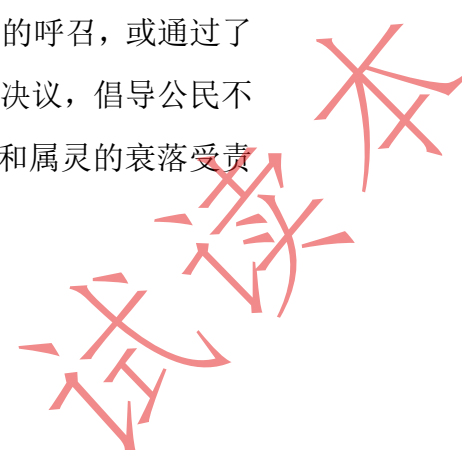
我们并不是说，教会对道德不感兴趣。基督徒个体，作为一个公民，对于政府建立的道德有着最高的兴趣。基督徒将使用所有他可以使用的工具，来影响政府的进程：投票；给制定法律的人写信；最重要的是，祷告。

It is not that the church does not have an interest in morality. The individual Christian, as a citizen, has the highest interest in the morality established by the government. The Christian will use every tool at his disposal to influence the course of his government: the vote; letters to those who write the laws; and, above all, prayer.

教会对它成员的道德非常感兴趣。道德是上帝，而不是人的领域。我的意思是，最终是上帝决定对和错。人们可能设立或改变律法，但上帝设立了唯一的绝对的标准。上帝完美的律法，一直追溯到在起初他将其写在人心的时刻。因为罪败坏了人的心，上帝在圣经里再次赐下他的律法。人制定的律法，只有在上帝完美律法的检验下，才能确定它是好的还是坏的。因此，基督徒对道德有很高的兴趣，并且不撇弃上帝的律法，作为他们新生命完美的指引。

The church is very much interested in the law for its members. Morality is the domain of God, not men. By that I mean, it is finally God who has determined right from wrong. People may make and change laws, but God has established the only absolute standard. God's perfect law goes back to the beginning when he wrote it into the heart of man. Because sin has corrupted people's minds, God has given us his law again in Scripture. Man-made laws are good or bad as they compare to God's perfect law. Therefore, Christians have a high interest in morality and do not fail to hold up God's law as the perfect guide for their new lives.

不幸的是，很多人认为道德是教会首要关注的对象。那些在教会外部的人，控告教会说，如果这个民族道德衰落，那就是教会的失职。对于一个民族道德和属灵的衰落，教会可能并不能摆脱责备。当教会舍弃了它更高的呼召，或通过了允许离婚、婚外同居、无节制的生育控制、流产、和同性恋的决议，倡导公民不服从，反对死刑和任何形式的战争，它就应该因一个民族道德和属灵的衰落受责备。



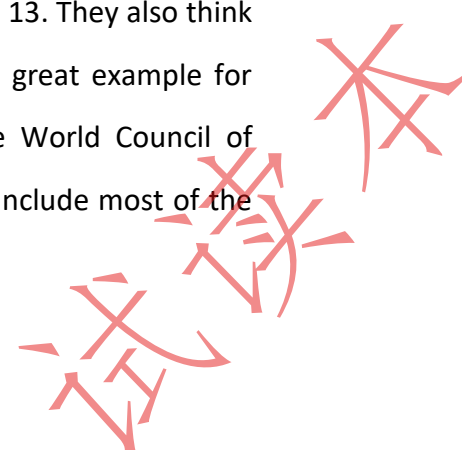
Unfortunately, many think morality is the church's chief concern. Those who are outside the church charge that the church has failed its duty if the morals of the nation decline. It may be that the church is not without blame in a nation's decline, morally and spiritually. When churches fail their higher calling or pass resolutions that tolerate divorce, living together outside of marriage, wanton use of birth control, abortion, and homosexuality; that advocate civil disobedience; and that oppose capital punishment and any kind of war, they deserve much blame for a nation's spiritual and moral decline.

然而，事实上，更麻烦的是，很多可见的教会内部，视道德化为教会最高的呼召。这样的教导通常被称为社会福音。社会福音视人们救恩的需要，与其说是摆脱罪、死亡、地狱、和魔鬼的权柄，不如说是摆脱社会问题：贫穷、饥饿、缺少教育、失业、歧视，等等。

More disturbing, however, is the fact that many within the visible churches see moralizing as the church's highest calling. This teaching is often referred to as the social gospel. The social gospel sees people needing salvation not so much from sin, death, hell, and Satan's power, but from social problems: poverty, malnutrition, lack of education, unemployment, discrimination, and so on.

社会福音的教会，试图通过教导律法来解决这些社会问题。在社会福音的思维模式下，圣经关键的章节是耶稣的登山宝训、好撒玛利亚人的故事、和哥林多前书 13 章。他们同样认为，基督，上帝永恒的儿子，主要或完全是一个律法颁布者，一个呼吁别人去跟随的伟大榜样。今天，全国基督教协进会（NCC）、世界基督教协进会（WCC）、世界信义宗联合会（LWF），其成员包括世界大多数新教教会，都严格的致力于所谓的社会福音，道德化。

Social gospel churches seek to address such social problems by preaching the law. For the social gospel mind-set, the key chapters of the Bible are Jesus' Sermon on the Mount, the story of the good Samaritan, and 1 Corinthians 13. They also think of Christ, God's eternal Son, mostly or entirely as a lawgiver, a great example for others to follow. Today the National Council of Churches, the World Council of Churches, and the Lutheran World Federation, whose members include most of the



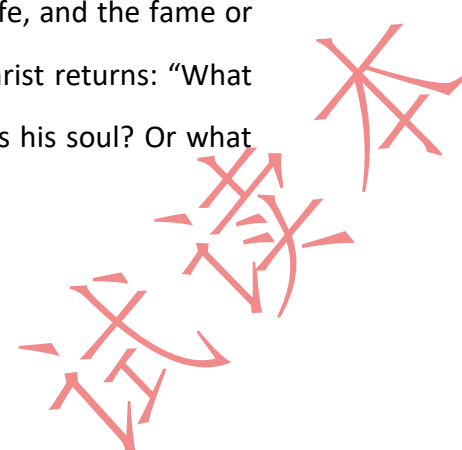
world's Protestant church bodies, are devoted strictly to what must be called social gospel, moralizing.

“我们却是天上的国民”（腓 3:20）。基督的教会有个更高的呼召。仅仅是此世物质的繁荣，并不是基督徒的目标或梦想。人们可能梦想一个中彩票和发大财的机遇，一个乌托邦的世界，某些基督在世上治理一千年的场景，但基督徒以永恒的眼光，看他自己和所有的人。基督徒在上帝伟大审判日的光照下考察一切的事。“当人子在他荣耀里，同着众天使来临的时候，要坐在他荣耀的宝座上。万民都要聚集在他面前。他要把他们分别出来”（太 25:31,32）。

“But our citizenship is in heaven” (Philippians 3:20). Christ's church has a higher calling. Mere material prosperity in this life is not the Christian's goal or dream. People may dream of lottery and sweepstakes fortunes, of a utopian world, of some kind of millennial rule of Christ on earth, but the Christian sees himself and all mankind bound for eternity. Christians view all in light of God's great judgment day: “When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another” (Matthew 25:31,32).

人拥有不朽的灵魂（太 10:28），并且需要向他的创造者负责。每个人，在出生之时起，就面对永恒的天堂，或永恒的地狱（路 16:19-31）。罪是天堂巨大的屏障。罪的赦免使人逃脱地狱。当上帝再来的时候，一个人生命的长度，生命是舒适还是艰难，他或她在这个世上享受的名望或财富，将什么都不是。“人若赚得全世界，赔上自己的生命，有什么益处呢？人还能拿什么换生命呢？”（太 16:26）

Man has an immortal soul (Matthew 10:28) and is responsible to his creator. Every person ever born faces an eternity in heaven or an eternity in hell (Luke 16:19-31). Sin is the great barrier to heaven. Forgiveness of sins provides the escape from hell. The length of a person's life, the ease or difficulty of life, and the fame or fortune he or she enjoyed on the earth will not matter when Christ returns: “What good will it be for a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul?” (Matthew 16:26).



因此，教会的呼召，是拯救灵魂（林前 9:22），去“使万民做我的门徒”（太 28:19），去为基督徒服事的生命和好行为装备信徒（弗 4:11,12），并最终，为死亡和永生预备人心（约 3:15,16;6:40）。

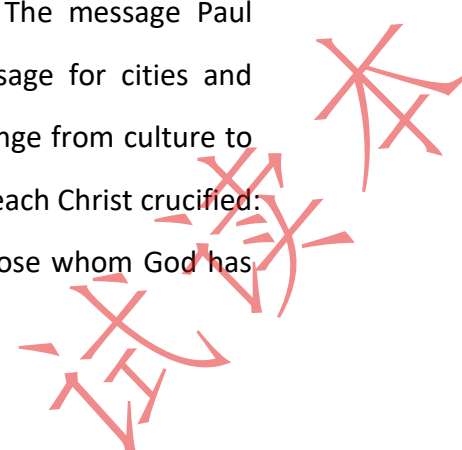
The church's calling, therefore, is to save souls (1 Corinthians 9:22), to "make disciples of all nations" (Matthew 28:19), to equip believers for lives of Christian service and good works (Ephesians 4:11,12), and ultimately to prepare souls for death and eternity (John 3:15,16; 6:40).

教会执行它崇高呼召的工具，是上帝自己指定的工具：使用律法和福音，教导罪和恩典。教会将教导律法完全的严重性，不是去改变人们的生命，因为律法并不能做到这个。它教导律法是为了压碎罪恶的心，使人痛悔。即使其本身只是预备而不是目的（见第 3 章）。教会真正的工作，是去宣告透过基督的赦免，借着上帝在救主里爱的应许，安慰痛悔罪人的心。

The church's means for carrying out its high calling are God's own appointed means: the preaching of sin and grace, the use of law and gospel. The church will preach the law in all its severity, not to change people's lives, for the law cannot do that. It will preach the law in order to crush the sinful heart, to bring people to contrition. Even that is only preliminary and not an end in itself (see Chapter 3). The real work of the church is to proclaim forgiveness through Christ, to comfort the hearts of contrite sinners with the promise of God's love in the Savior (see Chapter 4).

律法和福音是教会对所有世代的信息。保罗在安提阿、以弗所、哥林多和罗马宣讲的信息，同样是给 20 世纪和 21 世纪城市和乡村的信息。在各个文化中，它从未改变。方法可能多样，但这信息是一样的：“我们却是传被钉十字架的基督，这对犹太人是绊脚石，对外邦人是愚拙；但对那蒙召的，无论是犹太人、希腊人，基督总是上帝的大能，上帝的智慧”（林前 1:23,24）。

Law and gospel are the church's message for the ages. The message Paul preached in Antioch, Ephesus, Corinth, and Rome is the message for cities and countries of the 20th and 21st centuries as well. It does not change from culture to culture. Methods may vary, but the message is the same: "We preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has



called, both Jews and Greeks, Christ the power of God and the wisdom of God” (1 Corinthians 1:23,24).

教会关心道德 **The church's concern for morality**

教会对福音的当务之急，不应该被误解。教会不反对道德，只要其不违背对律法的宣讲。改变社会的道德有今生的益处，但是它并不带人接近在基督里的信心和拯救。

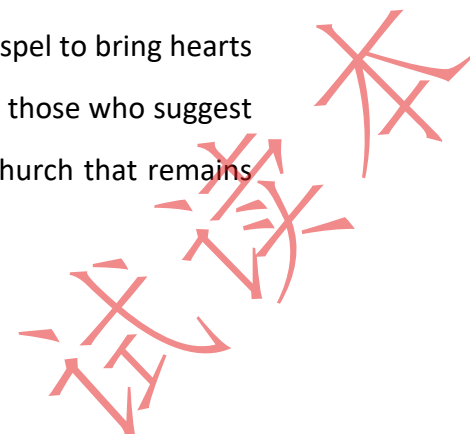
The church's preoccupation with the gospel dare not be misunderstood. The church is not against morality, not any more than it is against the preaching of the law. Changing the morality of society has temporal benefits, but it does not bring people any closer to faith in Christ and salvation.

教会非常关心它所在社会的道德。它谴责道德价值观的缺失。当它所在的社会，有著名人士公开地——甚至是自鸣得意地，夸耀不道德的行为时，它警告它的成员抵御内在的危险。但是这些都不能拯救灵魂。这些都不能改变人心，使人相信。事实上，唯有透过福音对人心的改变，才能在我们的生命中带来显著和持久的改变。

The church is very concerned about the morality of the society in which it lives. It deplores the loss of moral values. It warns its members against the inherent dangers when influential elements of its society openly, if not proudly, flaunt immoral behavior. But none of this saves souls. None of this changes hearts from unbelief to faith. In fact, it is only through a change of hearts by the gospel that there can be a pronounced and lasting change in people's lives.

更重要的是，教会忠信的教导律法与福音，带领人心悔改，并不需要为那些批评的声音道歉，它们宣称教会对于减轻这个世界正在遭受的痛苦，什么都没做。然而，依然忠心于它更高呼召的教会，对这个混乱社会所做的，比所有社会福音教会加起来还多。

What is more, the church that faithfully preaches law and gospel to bring hearts to repentance does not need to apologize to the critical voices of those who suggest it is not doing anything to alleviate the world's sufferings. The church that remains



faithful to its higher calling will do more for a troubled society than all the churches of the social gospel combined.

教会确实非常关心它成员的道德，考虑圣经作者在基督里所有的劝勉，他们都督促信徒去过一个全新的生命。“所以，作为蒙慈爱的儿女，你们该效法上帝。从前你们是暗昧的，但如今在主里面是光明的，行事为人要像光明的子女”（弗 5:1,8）。“所以，亲爱的，既然我们有这样的应许，就当洁净自己，除去身体和灵魂一切的污秽，藉着敬畏上帝，得以成圣”（林后 7:1）。

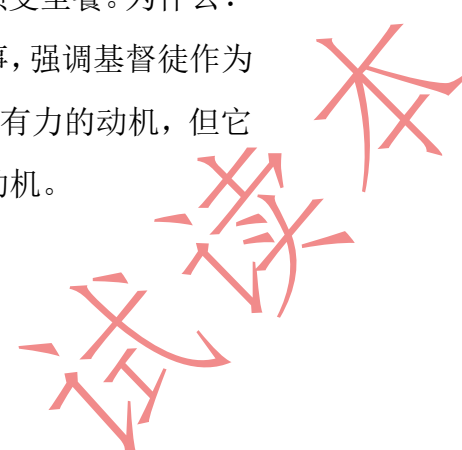
The church certainly is very concerned about the morality of its members. Consider all the exhortations by the holy writers of Scripture urging believers in Christ to a new life: “Be imitators of God, therefore, as dearly loved children. For you were once darkness, but now you are light in the Lord. Live as children of light” (Ephesians 5:1,8). “Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God” (2 Corinthians 7:1; see also Chapter 10).

动机永远是福音 **Motivation always the gospel**

教会完全支持它成员的道德，但严格的反对任何形式的道德化。我们说，道德化，在负面的意义上，是不以福音为动机，去教导良善。这样的定义足够简单，但在教会的讲道和教导中，敏锐的察觉它，是很困难的部分。

The church is all for the morality of its members, but strictly against any kind of moralizing. Moralizing in the negative sense, we said, is teaching goodness without the motivation of the gospel. The definition is simple enough. Observing it in the church’s preaching and teaching becomes the difficult part.

让我们用几个例子来说明。基督徒被督促去遵守上帝的律法，去“尽心、尽性、尽意爱主—你的上帝……（又要）爱邻如己”（太 22:37,39）。为了保持上帝律法第一条的精神，我们督促基督徒参加聚会，阅读圣经，领受圣餐。为什么？动机是什么？因为我们知道老亚当是多么坚决地抑制这样的事，强调基督徒作为教会的一员，所拥有的责任，看起来更加有用。责任感是一个有力的动机，但它和对救主的爱不同。它可能会产生效果，但它不是以福音为动机。



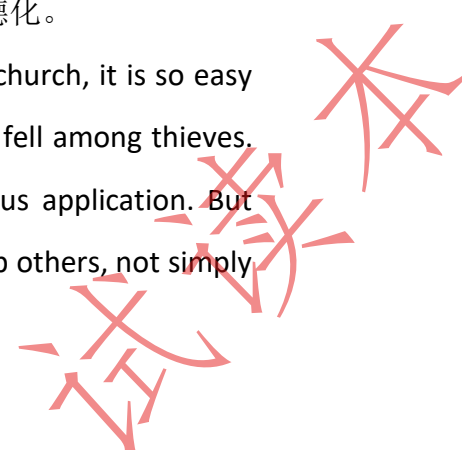
Let us illustrate this with a few examples. The Christian is urged to observe God's law, to "love the Lord your God with all your heart and with all your soul and with all your mind . . . [and] your neighbor as yourself" (Matthew 22:37,39). In keeping with the spirit of the first table of God's law, we urge Christians to go to church, to read their Bibles, to attend the Lord's Supper. Why? With what motivation? Because we know how persistently the old Adam holds back, it might seem more profitable to stress the Christian's duty as a member of the church. Sense of duty is a powerful motivator, but it is not the same as love for the Savior. It may get results, but it is not gospel motivation.

为了保持上帝律法第二条的精神，基督徒被鼓励去做对别人友好和有所帮助的事。为什么？理由是什么？是因为这样你的邻舍将对你友好并帮助你吗？是因为上帝会为此祝福你吗？是因为别人将会知道你是一个多么好的基督徒吗？其他人可能会找到更多足够好的理由。每一个都试图达到关心他人的目标——但它们不以福音作为动机。

In keeping with the spirit of the second table of the law, Christians are encouraged to be kind and helpful toward others. Why? For what reasons? So that your neighbor will be kind and helpful to you? So that God will bless you for it? So that others will know what a good Christian you are? Others may find one or the other reason good enough. Each one seeks to accomplish consideration for others—without the motivation of the gospel.

当我们在家里或在教会中，向我们的孩子教导圣经故事时，很容易陷入道德化的陷阱。好撒玛利亚人帮助了一个突然遇到强盗的人。我们应该帮助那些在困难里的人。好故事，显著的应用。但动机是什么？我们想要激励我们的孩子去帮助其他人，不单是因为别人也这么做，或因为他们的老师期待他们这么做，而是出于对救主的爱，他先爱了他们，并且赦免了他们的罪。教导和应用一个故事，用于一堂好的道德课程，却不宣告福音作为动机，这就是道德化。

When we teach Bible stories to our children at home or at church, it is so easy to fall into moralizing. The good Samaritan helped the man who fell among thieves. We should help others in time of difficulty. Good story. Obvious application. But where's the motivation? We will want to urge our children to help others, not simply



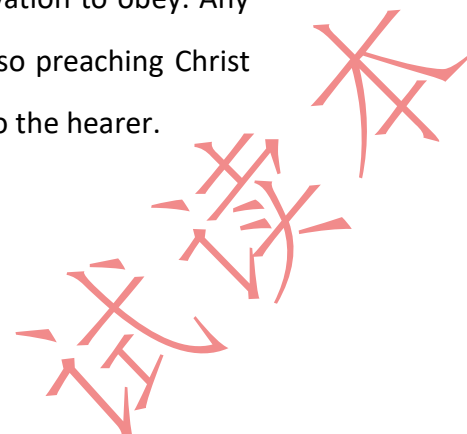
because someone else did it or because their teacher expects them to do it, but out of love for the Savior who has loved them and forgiven their sins. Teaching and applying a story with a good moral lesson without also proclaiming the gospel as the motivation for it is moralizing.

另一个我们需要特别留意，以防止道德化的圣经故事，是该隐和亚伯的故事。他们都向上帝献祭。为什么上帝接纳了亚伯的祭物却拒绝了该隐的？老师必须使孩子摆脱这样的印象，就是亚伯相比该隐，献上了一个更丰盛的祭物，或者他更愿意去献祭。如果这样，孩子只可能得出一个结论：如果我做得对，上帝将对我感到满意。事实是，亚伯的祭物被接纳，是因为他是在信心里献上的，他相信上帝对救主的应许。他对上帝的爱，感动他去献祭。

Another Bible story that takes special effort so that we guard against moralizing is that of Cain and Abel. Both brought a sacrifice to God. Why did God accept Abel's sacrifice and reject Cain's? The teacher must not leave the child with the impression that Abel offered a more generous sacrifice or did so more willingly than Cain. If so, the child could draw only one conclusion: if I do right, God will be pleased with me. The fact is, Abel's sacrifice was accepted because he offered it in faith in God's promise of the Savior. His love for God moved him to bring his offering.

在关于十诫的一系列讲道，或关于十诫的某个教导课程上，需要特别地努力，才能防止一个人出现道德化的错误。在每一条诫命中，都必须清楚的阐明：福音，并且唯有福音，对那个先爱我们之人的爱，是顺服的动机。任何对律法的教导，作为对基督徒的守则和指引，却不教导基督，和他为罪人的献祭，都冒着使听众道德化的风险。

Preaching a series of sermons on the Ten Commandments or teaching them in an instruction class takes special effort so that one does not become guilty of moralizing. In each of the commandments, it must be made clear that the gospel, and only the gospel, love for him who first loved us, is the motivation to obey. Any preaching of the law as the Christian's rule and guide without also preaching Christ and his sacrifice for sinners runs the risk of becoming moralizing to the hearer.



道德化看上去可能是一件小事，但上面的例子不过是冰山一角。道德化剥夺了基督为基督徒赢得的自由。它是使基督徒重新回到律法之下的一步。它导致基督徒更多的考虑，他们必须做什么，而不是上帝已经为他们做了什么。以至于他们认为，成圣是一件，为了赚得或配得上帝的喜爱，必须要做的事，而不是作为上帝的孩子，自由的表达他们的爱。

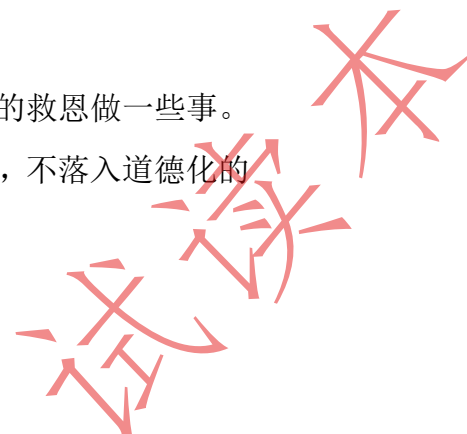
Moralizing might seem to be a trifling matter, but the examples above do not make a mountain out of a molehill. Moralizing robs Christians of their freedom won by Christ. It is a step toward placing Christians back under the law. It causes Christians to think more in terms of what they must do rather than what God has done for them. They are made to think that sanctification is something necessary for earning or meriting God's favor rather than the free expression of love by a child of God.

举个例子，考虑这样一句表述：诚实是最好的策略。这是一句很好的道德陈述。但作为一句赤裸裸的陈述，它自始至终都是道德主义的。为什么基督徒愿意诚实？因为不诚实将会带来麻烦？因为从长远的角度诚实的人更加成功？基督徒在他所说和所做的一切事上，唯一的动机是对救主的爱。那么，想想下面这些陈述潜在的危害：如果你这样做，上帝将会原谅你；如果你做得对，耶稣将会爱你；做个好人，耶稣看着你。

Take this expression as an example: honesty is the best policy. It is a good moral statement. But as a bare statement it is moralistic through and through. Why will Christians be honest? Because dishonesty leads to trouble? Because honest people are more successful in the long run? The Christian's only motivation in all that he says and does is love for his Savior. Consider, then, the potential harm of the following statements: God will forgive you if you do this or that; Jesus will love you if you act right; be good, Jesus sees you.

结论 Conclusion

人与生俱来的思维定式，认为人不得不，并且有能力，为他的救恩做一些事。因为思维定式里这样的自义，行为的义，教会必须加倍的小心，不落入道德化的



陷阱。我们不需要被教导，才接受这种错误的想法，这是我们自然思考和感受的方式。按照本性，我们喜欢听到它。我们欣然接受这样的想法。

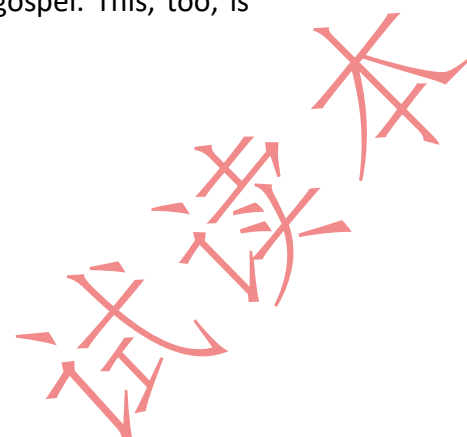
The inborn mind-set of man thinks that man has to and can do something for his salvation. Because of this self-righteous, work-righteous mind-set, the church must be doubly careful that it does not fall into moralizing. We don't have to be taught this false idea. It is the way we naturally think and feel. By nature, we love to hear it. We leap at the very idea.

教会的任务，首先是，透过强劲有力的宣讲律法，揭露这种错误的观念。只有当我们抛弃，试着通过我们自身的行为，去拯救我们自己，这样的想法，并且视我们自己是无助的，和被定罪的，我们才会意识到我们需要福音。当教会和基督徒分享了，在基督里面拥有平安和赦免的好消息。再次地，我们要特别小心，不让思维定式里的自义，在信徒里面重新开启。

The church's task is, first of all, to expose this false notion through a hard-hitting preaching of the law. Only after we abandon the idea of trying to save ourselves by our own works, and see ourselves helpless and condemned, will we recognize our need for the gospel. When the church has shared with the sinner the good news of peace and pardon in Christ, it will, in the second place, be careful not to give the self-righteous mind-set an opening to reassert itself in the believer.

你是支持还是反对律法？基督徒都支持正确的使用律法，去揭露罪，击碎罪人的骄傲和自义，在他们新生命中指引他们。基督徒反对哪怕一点点的，道德化的暗示，即离开福音的动机，向上帝自由的儿女，教导良善。同样，这对于正确的理解和使用律法和福音，十分的关键。

Are you for or against the law? Christians are all for a right use of the law, to expose sin and crush the sinner's pride and self-righteousness and to guide them in their new lives. Christians are against the least hint of moralizing that teaches goodness to God's free children without the motivation of the gospel. This, too, is very basic to a right understanding and use of law and gospel.



12.路德信仰问答和路德宗认信里的律法和福音

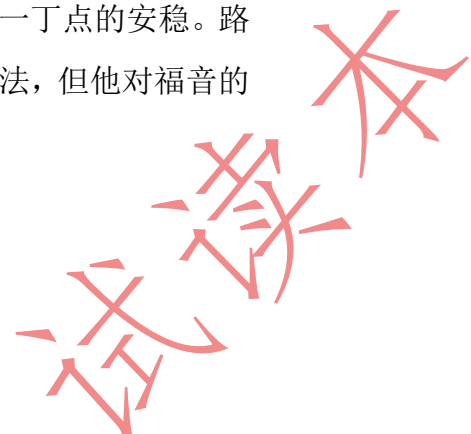
路德宗牧师都非常熟悉路德的评价，如果一个人能够恰当地区分律法和福音，他就应该被称为神学博士^[6]。理论上足够简单的事，实践上却格外困难。因此，路德同样承认，在面对试探的时候，他依然不能，如同他本应能够的那样，区分律法和福音^[7]。

Lutheran pastors are well acquainted with Luther's observation that the person who is able to distinguish properly between law and gospel should be made a doctor of theology.⁶ What is simple enough in theory becomes difficult in practice. For that reason Luther also acknowledged that in time of temptation he still was not able to distinguish between them as he should.

虽然如此，路德对律法和福音的鉴别，以及他区分它们的能力，使他远远领先于他的同龄人和任何跟随他脚步的人。他区分律法和福音的能力，必须归功于圣灵的影响。正如唯有圣灵能够在人心创造信心和新生，也唯有圣灵能赐下知识和理解力。总之，正如路德指出的那样，圣灵创造了神学家^[8]。唯有圣灵能够使一个人，在律法和福音中间，做出正确的区分。

Nevertheless, Luther's appreciation for law and gospel and his ability to distinguish between them placed him head and shoulders above his peers and any who have followed in his steps. His ability to distinguish between law and gospel must be attributed to the influence of the Holy Spirit. Just as it is only the Holy Spirit who can work faith and new life in the heart, it is the Holy Spirit who gives knowledge and understanding. In short, as Luther also noted, the Holy Spirit makes theologians.⁸ The Holy Spirit alone enables anyone to make correct distinctions between law and gospel.

路德对律法和福音的知识和理解，伴随着他巨大的感激之情。路德曾经观察到，“饥饿是一个好厨师”，当他做出这样的观察时，他可能是在谈论他自己。就他所有的早年生涯来说，他因他饱受折磨的内心，渴望哪怕一丁点的安稳。路德曾经从他教会的教导，和他自己的良心里，强烈的感受到律法，但他对福音的安慰，几乎一无所知。



Luther's knowledge and understanding of law and gospel were accompanied by a tremendous appreciation. Luther once observed that "hunger is a good cook" and may have been speaking of himself when he made that observation. For all of his early life, he hungered for some small comfort for his tormented soul. Luther had been keenly aware of the law from the teachings of his church and his own conscience, but he knew little if anything of the comfort of the gospel.

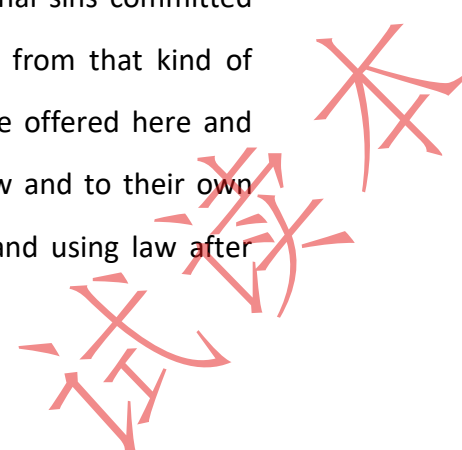
常年的折磨 Years of torment

作为一个孩子和一个在修道院里的年轻人，路德对律法学得特别好。除了圣经上的律法，教会添加了很多它自己的律法，如果一个人希望得到任何饶恕，每一个律法他都必须盲目的遵守。路德尝试过了。看上去他的尝试和其他人同样努力——如果不是更加努力的话。然而路德从来没有感受到饶恕，并且理当如此。

As a child and as a young man in a monastery, Luther learned the law well. In addition to the law of Scripture, the church had added many of its own laws, which one had to keep slavishly if one hoped to find any forgiveness. And Luther tried. It seems he tried as hard, if not harder, than anyone else. Yet Luther never felt forgiven, and properly so.

虽然路德时代的教会并非没有任何福音，但福音大多数是隐蔽的。婴儿洗是一个福音的实践，但是，根据教会的教导，洗礼只赦免了某些罪，即，原罪和接受洗礼前犯下的本罪。基督徒从这样的洗礼中，不能得到真实的安慰。在它关于忏悔的教导中，福音的片段随处可见，但随后，基督徒被直接指向律法和他们自己的功德和行为。正如我们之前提到的，混淆律法和福音，在痛悔之后使用律法，只能够使人心充满怀疑和恐惧，并导致绝望。路德熟知这样的感觉。

While the church of Luther's day was not without any gospel, the gospel was mostly hidden. Infant baptism was practiced but, according to the church teaching, Baptism forgave only some sins, namely, original sin and personal sins committed before receiving Baptism. Christians can draw no real comfort from that kind of baptism. In its teaching on repentance, snatches of gospel were offered here and there, but then Christians were pointed straight back to the law and to their own merit and works. As we noted earlier, mixing law and gospel and using law after



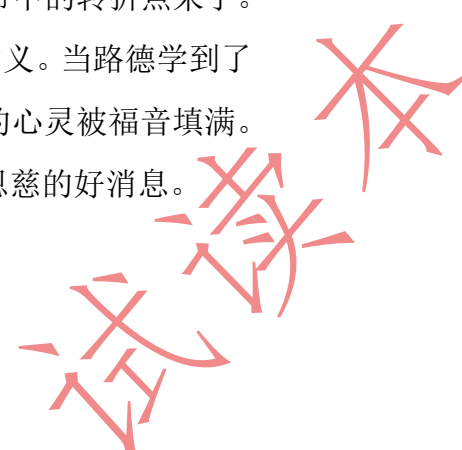
contrition only fill hearts with doubt and fear and drive to despair. Luther knew the feeling well.

是的，年轻的路德，在一个敬畏上帝的家庭，和他那个时代的教会中长大，认识基督。但是他认识他，更多的作为另一个律法颁布者，而不是一个慈悲的救主，他作为罪人的替代，完美的遵守了律法，并且在罪人的位置，一次的死亡，就永远的完成了。恐怖和危难的时刻，驱使年轻的路德转向圣徒，而不是基督，寻求帮助。因他自身罪恶带来的痛苦，路德拒绝食物、睡眠，并鞭打他自己。他执行了他能够找到的最琐碎的任务。正是这种在罪上十足的折磨，驱使他从大学进入修道院，并成为神职人员。

Yes, the young Luther, growing up in a God-fearing home and in the church of his day, knew Christ. But he knew him more as another lawgiver than as a compassionate Savior who kept the law perfectly as the sinner's substitute and died once and for all in the sinner's place. Moments of terror and distress found the young Luther turning to the saints for help rather than to Christ. Torment over his own sinfulness left Luther denying himself food and sleep and beating himself. He performed the most menial tasks he could find. It was that very torment over his sins that drove him from the university to the monastery and into the priesthood.

发现的年代 **Discovery years**

路德也许被教会对律法和福音的混淆，驱使着进入修道院，和成为神职人员。但上帝使用这种特别的情况，使他升高，并借着祂释放很多人摆脱行为的义，这个残酷的枷锁。当然，这是一个很缓慢的过程，在很多年里发生了一系列的事，并终于带领路德开始热切的学习圣经。最初，路德对他读到的东西十分困惑，这并不是因为圣经不够清晰，而是因为从年轻时就根植在他思想里的，错误的观点的影响。每当他读到上帝的义时，他能够想到的只有律法的义，上帝律法所要求的义。在圣灵的带领下，他学习去了解福音的义——路德生命中的转折点来了。圣经常常使用义这个术语，去描述上帝透过基督为罪人提供的义。当路德学到了这点，他找到了在他整个青年时代，被他拒绝的义。他饥渴的心灵被福音填满。这是许多年沐浴在日光里的开始，这日光就是上帝在基督里恩慈的好消息。



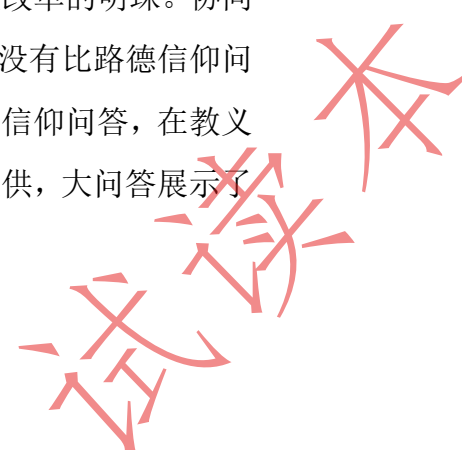
The church's confusion of law and gospel may have driven Luther into the monastery and the priesthood, but God used that very situation to raise him up and free many from the cruel chains of work-righteousness. Granted, it was a slow process, a series of events that took many years, but it led Luther into an intense study of the Bible. At first Luther was troubled by things he read there, not because Scripture was unclear, but because of false notions planted in his mind from his youth. Whenever he read of the righteousness of God, he could think only of the righteousness of the law, the rightness that God's law demands. The turning point in Luther's life came when, under the guidance of the Holy Spirit, he learned to know the righteousness of the gospel. Very often Scripture uses the term righteousness to refer to the righteousness that God has provided for sinners through Christ. When Luther learned that, he found the comfort that had been denied him during his youth. His hungry soul was fed by the gospel. It was the beginning of many years of basking in the sunshine of the good news of God's grace in Christ.

路德借着上帝恩典所发现的，他决定去分享给别人。终其一生，他都在教会内部和外部的反对者面前，分享上帝话语的真理。路德成为了区分律法和福音的大师。这在他的讲道和书信中都非常清晰。没有别的地方，比在他的两个信仰问答中，更显而易见的了。

What Luther discovered by the grace of God, he was determined to share with others. His was a lifetime of sharing the truth of God's Word in the face of opposition within and without the church. Luther became a master in distinguishing between law and gospel. This is clearly evident in his sermons, books, and letters. Nowhere is it more apparent to so many than in his two catechisms.

路德的信仰问答 **Luther's catechisms**

路德的小问答，为父母教导他们的孩子所写，被称为宗教改革的明珠。协同式称路德的信仰问答为“平信徒的圣经^[9]”。直到今天，可能没有比路德信仰问答更好的方式，去学习和发现路德神学和路德宗教义。这两个信仰问答，在教义内容上，本质上是一样的。小问答以一种易于熟记的形式被提供，大问答展示了更多的细节。



The Small Catechism, written for parents to teach their children, has been called the Gem of the Reformation. The Formula of Concord calls the catechism of Luther “the layman’s Bible.”⁹ To this day there may be no better way to study and discover the theology of Luther and Lutheran doctrine than Luther’s catechisms. The two catechisms are essentially the same in doctrinal content. What the Small Catechism offers in a form easy to memorize, the Large Catechism presents in greater detail.

它们都是对基督教教义极好的总结。除此之外，它们是对律法和福音清晰和精确的解释。并值得在本书之外，进一步的学习。

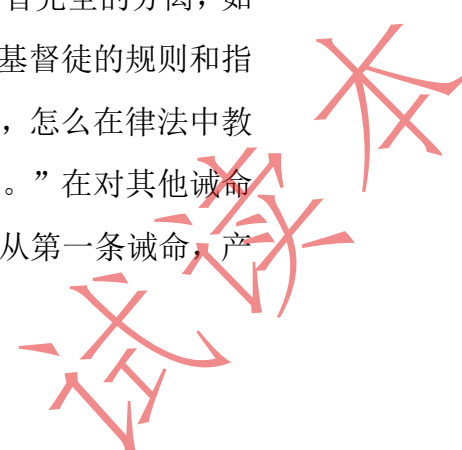
Both are excellent summaries of Christian doctrine. Above everything else, they are a clear and precise explanation of law and gospel, and worthy of further consideration in this study of these great doctrines of the Bible.

路德信仰问答中的律法 **The law in Luther’s catechisms**

路德使用律法开始他问答式教导，这证明他并不是一个反律法主义者。虽然他在律法的威胁下，承受了多年的痛苦，他饱受折磨的心灵，没有得到过安慰，当路德学会去了解福音后，他并没有撇弃律法或对它掉以轻心。只有在一种时候，路德听上去可能像一个反律法主义者，那就是当他谈到称义的时候。当路德说到在上帝面前完全的义时，他不想听到关于律法的任何事。

Luther begins his catechetical instruction with the law, proving that he is no antinomian. Though he suffered miserably for years under the threats of the law, with no comfort for his anguished soul, Luther did not dismiss the law or deal lightly with it after he learned to know the gospel. The only time Luther can be found to sound like an antinomian is when he is talking about justification. When Luther is speaking of the righteousness that avails before God, he wants to hear nothing of law.

但是路德保留了对律法极高的尊重。他并没有将律法与福音完全的分离，如同之后的反律法主义者宣称的那样。在律法中，路德找到了对基督徒的规则和指引，去活在福音之下。路德解释第一条诫命，告诉基督徒父母，怎么在律法中教导他们的孩子，“我们应当敬畏、亲爱和相信上帝，超过一切。”在对其他诫命的解释中，路德以“我们应当敬畏、亲爱上帝”，作为开始。从第一条诫命，产



生了其他所有的诫命。所有对上帝律法的遵守，都从信心和信赖中流出来。在大问答里，路德总结他对第一条诫命的讨论：“哪儿有对上帝纯全的心，和对这条诫命的持守，所有其他的诫命都会自然而然的随之实现^[10]”。

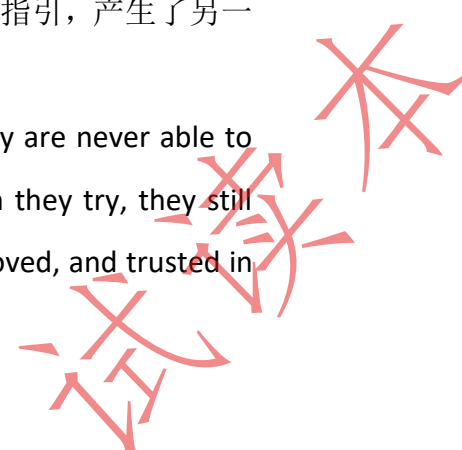
But Luther retained a high regard for the law. He did not completely divorce it from the gospel as later antinomians have claimed. In the law Luther finds the Christian's rule or guide for life under the gospel. Addressing Christian parents to instruct their children in the law, Luther explains the First Commandment: "We should fear, love, and trust in God above all things." In the explanation of the remainder of the commandments Luther begins, "We should fear and love God." From the First Commandment proceed all the other commandments. All observance of God's law flows from faith, from trust. In the Large Catechism Luther concludes his discussion of the First Commandment: "Where the heart is right with God and this commandment is kept, fulfillment of all the others will follow of its own accord."

借着信心，基督徒和上帝的律法，活在一个全新的关系里。不像不信者，基督徒不再被律法威胁。虽然他们没有彻底的离开律法，他们不再在律法之下。律法是他们的朋友，不是他们的敌人。他们喜欢上帝的律法。他们意识到，每一条上帝的诫命，都是上帝在表达，对他们生命的旨意。

By faith Christians live in an entirely new relationship to God's law. Unlike unbelievers, they are no longer threatened by the law. Although they are never entirely without law, they are no longer under the law. The law is their friend, not their enemy. They delight in God's law. They recognize each of God's commandments as an expression of God's will for their lives.

然而，对他们生命的仔细考核，暴露出他们永远没法达到上帝律法的要求。无论他们怎么努力地尝试，他们依然缺乏圣洁。他们永远不能说，他们已经敬畏、亲爱、相信上帝，超过他们生命中其他所有的事。什么时候他们能够爱他们的邻居，甚至他们的敌人，如同自己呢？律法，作为对他们生命的指引，产生了另一个功用，作为一面镜子揭露他们的罪。

However, a close examination of their lives reveals that they are never able to measure up to the commands of the law. No matter how much they try, they still lack holiness. They are never able to say that they have feared, loved, and trusted in



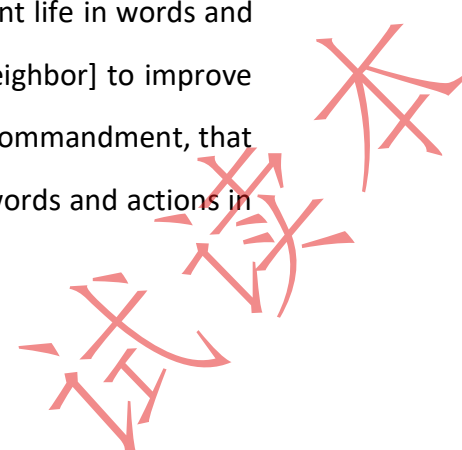
God above everything else in their lives. When have they been able to love their neighbor, even their enemies, as themselves? The law, which serves as a rule for their lives, takes on another function, as a mirror to show them their sin.

随着路德对每一条诫命仔细的解释，基督徒很容易看到，在他们的生命中，他们缺少了什么。第二条诫命不仅禁止对上帝的名的任何滥用，也要求基督徒“在一切患难中求告他的名，祷告、颂赞和感谢他”。第三条诫命不仅谴责对上帝话语的任何蔑视，也要求基督徒“尊之为圣，欣然听从和学习”。

As Luther carefully explains each of the commandments, Christians readily see what they lack in their lives. The Second Commandment not only forbids any misuse of God's name but requires the Christian to "call upon God's name in every trouble, pray, praise, and give thanks." The Third Commandment not only condemns any despising of God's Word but demands that the Christian "regard it as holy and gladly hear and learn it."

路德对第四条诫命的解释，不仅警告那些轻视和恼怒父亲、母亲，和其他掌权者的人，也要求基督徒“恭敬、服事和顺从他们，对他们爱和尊重”。第五条诫命不仅禁止谋杀，也禁止对他人一丝一毫的伤害，它要求基督徒“在他任何物质需要中，都去帮助扶持他”。第六条诫命要求我们“在话语和行为上活出一个纯洁体面的生命”。第七条诫命要求我们“帮助他（我们的邻舍）增加和保障他的财产和收入方式”。第八条诫命要求我们“保护他（我们的邻舍），称赞他，以最可能仁爱的方式，对待他的话语和行为”。

Luther's explanation of the Fourth Commandment not only warns against dishonor and anger against father and mother and others in authority, but calls upon the Christian to "honor, serve, and obey them, and give them love and respect." The Fifth Commandment not only forbids murder, but also the least hurt or harm against another. It requires that the Christian "help and befriend him in every bodily need." The Sixth Commandment requires that we lead "a pure and decent life in words and actions"; the Seventh Commandment, that we "help him [our neighbor] to improve and protect his property and means of income"; and the Eighth Commandment, that we "defend him [our neighbor], speak well of him, and take his words and actions in the kindest possible way."



有谁依然会错过路德想要表达的要点吗？即，“我们每日犯罪如此之多，除了惩罚，我们什么都不配得到”（第五祷告）。在第九和第十条诫命中，路德指出罪是从哪儿开始的：在人心的贪婪。甚至即使一个人在外表上能够遵守所有的诫命，他或她在内心里依然做不到如此，如同上帝律法同样要求的那样。

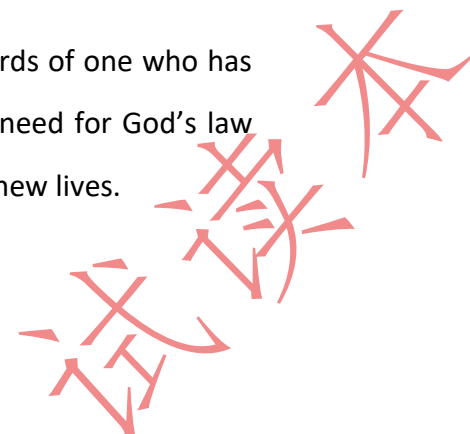
Can anyone still miss the point Luther wishes to make, namely, “We daily sin much and surely deserve nothing but punishment” (Fifth Petition)? In the Ninth and Tenth Commandments, Luther points out where sin begins: in the heart with the sin of covetousness. Even if one could keep all the commandments outwardly, he or she still has not done so inwardly, as God’s law also demands.

虽然路德并没有在律法作为一面镜子和作为一个指路牌中间，做出区分，当他去总结十诫时，他确实把律法，当做对人罪性的恐吓。首先，他引用了上帝在西奈山，和第一条诫命连接在一起的话：“我是主你的上帝，是忌邪的上帝。恨我的，我必追讨他的罪，自父及子，直到三四代。”路德接着解释说，“上帝警戒要责罚所有违反诫命的人。所以我们应惧怕他的烈怒，不做任何违背这诫命的事”。

Though Luther does not distinguish between the law as a mirror and the law as a rule, he does think of the law as a threat against the sinful nature of man when he comes to the conclusion to the Ten Commandments. First he quotes from God’s words at Mount Sinai in conjunction with the First Commandment: “I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me.” Luther goes on to explain, “God threatens to punish all who transgress these commandments. Therefore we should fear his anger and not disobey what he commands.”

这不可能是一个反律法主义者说出来的话。它们是来自一个高度尊重上帝律法的人的话。他使基督徒牢记，他们需要律法，去揭示和遏制罪，而且在他们的新生命中，去指引他们。

Those are not the words of an antinomian. They are the words of one who has highest regard for God’s law. He impresses upon Christians the need for God’s law both to mirror and curb sin, as well as to guide Christians in their new lives.



路德信仰问答中的福音 **The gospel in Luther's catechisms**

十诫或许占据着路德信仰问答开头的位置，但没有人能怀疑，在路德神学和路德心里，使徒信经和圣礼占据着第一的位置。把律法放在开头只是跟随着神学的顺序，律法先于福音——律法宣告罪人的罪，福音安慰痛悔的心。

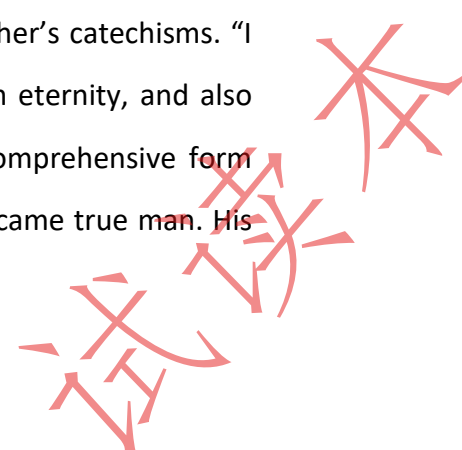
The Ten Commandments may have occupied first place in Luther's catechisms, but no one can doubt that the Apostles' Creed and the sacraments occupy first place in Luther's doctrine and Luther's heart. Placing the law first is only following the theological order, law before gospel—law to convict the sinner of guilt and the gospel to comfort contrite hearts.

路德平等的对待使徒信经中的每一段。但在第二段中路德触及了福音完满的和弦。第一段是为第二段重要的预备。上帝是我亲爱的仁慈的父亲，他不仅仅创造我，保护我，并且赐下他独一的儿子，作为我的救主。第三段紧接着第二段脚步。离开圣灵，我不能相信第二段所教导的任何事。

Luther gives equal treatment to each of the articles in the Apostles' Creed. But it is in the Second Article where Luther strikes the full chord of the gospel. The First Article is important preparation for the Second Article. God is my gracious and merciful Father who not only made me and preserves me but also sent his one and only Son to be my Savior. The Third Article follows on the heel of the Second Article. Without the Holy Spirit I could not believe anything that the Second Article teaches.

在第二段中，我们来到了路德信仰问答的核心。“我信耶稣基督，真实的神，被天父从永恒中所生，同时也是真实的人，被童贞女玛利亚所生，是我的主。”路德以简洁但综合的形式，承认我们救主的位格，真实的神同时成为真实的人。他的位格对这一段所有的内容是必不可少的。因为他的位格，他能够胜任上帝差派他的工作。“他救赎我这丧失被定罪的人，从一切罪恶、死亡和魔鬼的权柄中赎回我。”

In the Second Article we come to the very heartbeat of Luther's catechisms. "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, is my Lord." In brief but comprehensive form Luther confesses the person of my Savior, true God who also became true man. His



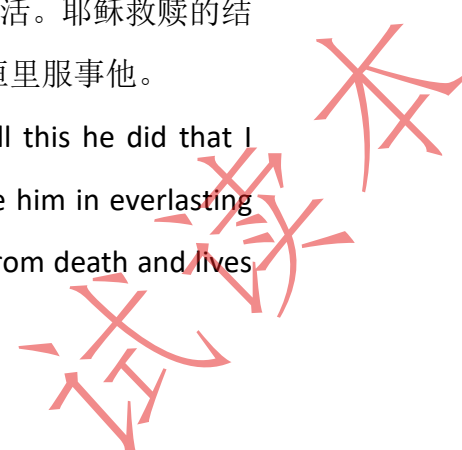
person is essential for all that follows in the article. Because of his person he is equal to the work for which the Father sent him. “He has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil.”

为了回应我最大的需要，就是借着上帝圣洁的律法彻底揭露出来的，摆脱罪和死亡的需要，基督来成为我的救赎主。救赎主，这个词说出了一切：那个来施行拯救的人，付上代价，将迷失的人买回，从捆绑和奴役中得自由。路德不需要再继续了，但他继续说道：“不是借着金银，而是借着他圣洁、珍贵的血，和他无辜受苦和死亡。”这就是代价：血——圣洁、珍贵、无辜的血——代替了不洁、罪过和谴责。当路德看向十字架，他看到的不仅仅是某个人，遭受了本该我，因为我自己的罪，去遭受的痛苦。他看到了罪人的代替，上帝永恒的儿子，世界的救赎主，为我，我的罪，我的罪行，付上了完全的赎价。他看到了主基督，我的公义。

It was in answer to my great need, which God’s holy law thoroughly exposes, that Christ came as my Redeemer. Redeemer! The word says it all: the one who comes to the rescue; pays the price; buys back what was lost; frees from bondage, from slavery. Luther need not go on, but he does: “not with gold or silver but with his holy, precious blood and with his innocent suffering and death.” That is the price: blood—holy, precious, innocent blood—on behalf of the unholy, guilty, condemned. When Luther looks to the cross, he sees more than someone suffering the kind of agony that I deserve because of my sin. He sees the substitute for sinners, God’s eternal Son, the Redeemer of the world, paying the full price for me, my sin, my guilt. He sees the Lord, my righteousness.

路德为他第二段的解释，下结论道：“他做的这所有事，使我能属于他，在他国度里住在他里面，在永恒的公义、无罪和祝福中服事他，正如他从死里复活，活着掌权，直到永远。”我得救赎的证据，是耶稣在三天后复活。耶稣救赎的结果，是我能够属于他，在他国度里住在他里面，在今生和永恒里服事他。

Luther concludes his explanation of the Second Article: “All this he did that I should be his own, and live under him in his kingdom, and serve him in everlasting righteousness, innocence, and blessedness, just as he has risen from death and lives



and rules eternally.” The proof of my redemption is Jesus’ resurrection on the third day. The result of Jesus’ redemption is that I belong to him, live under him in his kingdom, and serve him all my life and into eternity.

路德一点也不反对好行为，它是信心的果子。属于基督和为基督而活，相生相伴。服事是在他里面信心自然的结果。我服事基督的生命，开始于我认识他，是我的救赎者，我的主，我的义，的那一时刻。

Luther is not in the least opposed to good works, which are the fruit of faith. Belonging to Christ and living for Christ go together. Service is the natural result of faith in him. My life of service for Christ began the moment I came to know him as my Redeemer, my Lord, my righteousness.

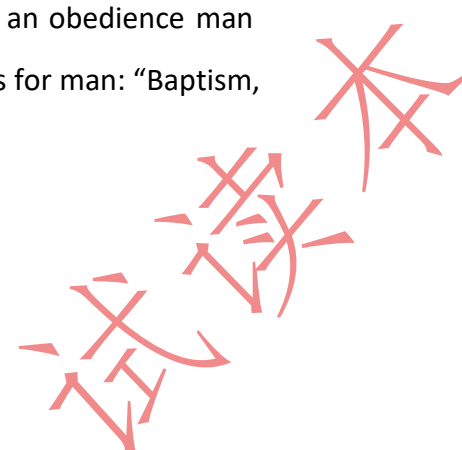
路德信仰问答中的圣礼 **The sacraments in Luther’s catechisms**

路德并不是第一个写信仰问答的。其他信仰问答包括律法和福音，十诫，使徒信经。然而，路德的信仰问答，在他对律法和福音深刻的理解上，有所不同，同时，路德也将两个圣礼——洗礼和圣餐，包括在内，作为他表述福音的一部分。

Luther was not the first to write a catechism. Other catechisms included treatment of the law and the gospel, the Ten Commandments, and the Apostles’ Creed. Luther’s catechisms, however, differed in their profound comprehension of law and gospel, and Luther also included the two sacraments, Baptism and the Lord’s Supper, as part of his presentation of the gospel.

在路德之前和之后的其他人（罗马天主教和改革宗），将圣礼大部分视为人所做的事，人归给上帝的一种顺从。路德看它们完全是上帝为人做的事：“然而，洗礼，不是我们的工作，而是上帝的工作^[11]。”

Others before and after Luther (Roman Catholic and Reformed) have looked upon the sacraments for the most part as something man does, an obedience man owes to God. Luther saw them purely as something that God does for man: “Baptism, however, is not our work, but God’s.”¹¹

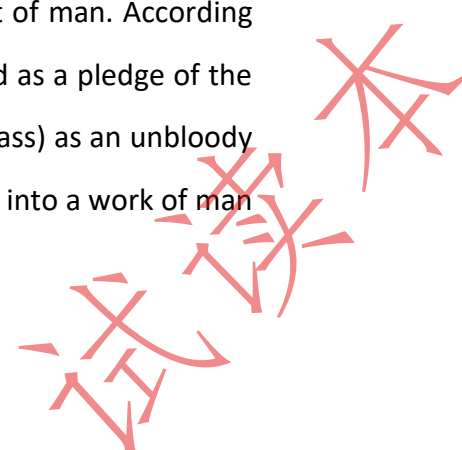


“洗礼使罪得赦，救人脱离死亡和魔鬼，并赐永远的救恩给凡相信的人，正如上帝的话语和应许所宣告的”（第二部分）。在他的大问答中路德提醒基督徒，“在这里，你再次看到，洗礼应该被视为一件多么珍贵和重要的事，我们在其中获得了一件无法描述的宝藏^[12]。”意识到洗礼是一个纯粹的福音，路德鼓励基督徒将洗礼应用于他们每日的生活中：“用水这样施洗表明什么？洗礼表明我们里面的老亚当，连同一切罪恶和邪情私欲，应借着每日的痛心和悔改，被淹没而死。并且新的生命，应每日复生和兴起，永远在上帝面前公义纯洁地活着”（第四部分）。

“Baptism works forgiveness of sin, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare” (Second). In his Large Catechism Luther reminds the Christian, “Here you see again how precious and important a thing Baptism should be regarded as being for in it we obtain such an inexpressible treasure.”¹² Recognizing Baptism as pure gospel, Luther encourages Christians to make daily use of their baptism: “What does baptizing with water mean? Baptism means that the old Adam in us should be drowned by daily contrition and repentance, and that all its evil deeds and desires be put to death. It also means that a new person should daily arise to live before God in righteousness and purity forever” (Fourth).

路德以同样的方式，珍惜圣餐中提供的福音。早在路德时代之前，罗马天主教就已经将圣餐，从耶稣赐给痛悔罪人的礼物，变为人借着功德的献祭。根据罗马的说法，基督的身体和宝血，不是作为罪得赦免的凭据，被赐下和接受的。相反，牧师献上圣礼（弥撒），作为给活人和死人不流血的献祭。上帝的礼物（福音）变成了人的工作（律法）。罗马的教导在数个世纪都没有改变。

In the same way Luther treasured the gospel offered in the Lord’s Supper. Long before Luther’s day, the Roman Catholic Church had changed the Lord’s Supper from Jesus’ gift to repentant sinners to a sacrifice of merit on the part of man. According to Rome, the body and blood of Christ are not given and received as a pledge of the forgiveness of sins. Rather, the priest offers up the sacrament (Mass) as an unbloody sacrifice for the living and the dead. God’s gift (gospel) is changed into a work of man (law). Rome’s teaching has not changed over the centuries.



改革宗的教导稍微好一点。它教导说，圣餐只是一个人应该去遵守的仪式，因为基督命令他这样去做。再次的，福音沦为了律法。

Reformed teaching is little better. It teaches that the Lord's Supper is a mere ceremony that man ought to observe because Christ commanded him to do so. Again, gospel has been reduced to law.

对路德来说，圣餐是最纯粹的福音。在饼和酒下基督徒接受了主的真身体和真宝血，就是基督在十字架上为人类的罪，提供的同样的身体和宝血。当路德在他对圣餐礼解释的第二部分，他描述这样的祝福时，他的心里是纯粹的福音：“‘为你们舍得’和‘为你们流出来的，使罪得赦’，这些话向我们表明：借着这些话，在这圣礼中，我们领受了罪的赦免，生命和拯救。因为哪里有赦罪，那里就有生命和拯救。”

For Luther the Lord's Supper is the purest gospel. Under bread and wine the Christian receives the Lord's true body and blood, the same body and blood that Christ offered on the cross for the sins of mankind. Luther has pure gospel in mind when he describes the blessings in the second part of his explanation of the Sacrament of Holy Communion: "That is shown us by these words: 'Given' and 'poured out for you for the forgiveness of sins.' Through these words we receive forgiveness of sins, life, and salvation in this sacrament. For where there is forgiveness of sins, there is also life and salvation."

路德对律法和福音的理解，以及对他们高度的赞赏，在他的信仰问答中，自始至终都格外明显。律法是好的。律法是必须的。律法产生痛悔的心。律法是基督徒圣洁生命的指引。路德对律法的尊重，只有他对福音深深的感激之情，才能超越。福音是真理，从多年来统治他生命的所有内疚和痛苦中，释放了他。它是，路德在沃尔姆斯，坚定的站在政府和教会的掌权者面前，去捍卫的真理。它是，路德决定在他的信仰问答中，分享给其他人的真理。

Luther's understanding of law and gospel, as well as his great appreciation for them, are apparent throughout his catechisms. The law is good. The law is necessary. The law works contrition. The law is the Christian's guide for holy living. Luther's respect for the law is surpassed only by his deep gratitude for the gospel. The gospel is the truth that set him free from all the guilt and agony that ruled his life for so

many years. It is truth for which Luther stood firm at Worms before rulers of government and church. It is truth that Luther was determined to share with others in his catechisms.

路德宗认信中的律法与福音 **Law and gospel in the Lutheran Confessions**

路德对律法和福音恰当的区别，在路德宗认信中随处可见。每一个认信书作品，以它自己的方式，通过对引起它写作的情况的回应，积极的为福音真理而争辩。

Luther's proper distinction between law and gospel can be found throughout the Lutheran Confessions. Each of the confessional writings, in its own way and in response to the circumstances that prompted its writing, contends vigorously for the truth of the gospel.

恰当的区别律法与福音，是清晰的教导圣经所有教义的核心。如果律法和福音被混淆了，每一个圣经的其他教义都将会产生裂痕。小心的区别律法和福音，是教会教导的中心，通过它，所有圣经的其他教义，都会具有新的意义和重要性。

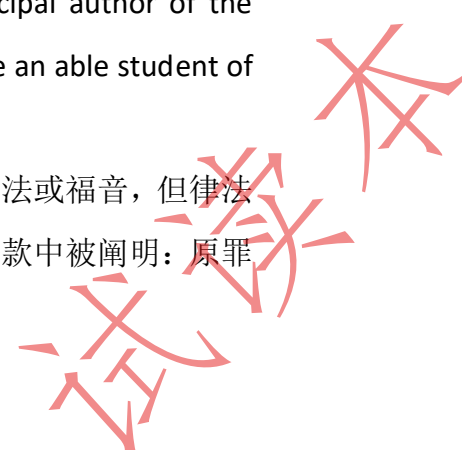
Proper distinction between law and gospel lies at the very heart of clear teaching in all the doctrines of Scripture. If law and gospel are confused, every other doctrine of the Bible will become flawed. With careful distinction of law and gospel at the heart of the church's teaching, all other doctrines of Scripture take on new meaning and importance.

奥斯堡信条和辩护书 **Augsburg Confession and the Apology**

虽然菲利普·墨兰顿，而不是路德，是奥斯堡信条和辩护书的首要作者，墨兰顿被证明是路德一个有能力的学生，并且反应了路德的精神。

Though Philip Melanchthon, and not Luther, was the principal author of the Augsburg Confession and the Apology, Melanchthon proved to be an able student of Luther and reflected the spirit of Luther throughout.

虽然在这个认信中，并没有某个单独的条款，被命名为律法或福音，但律法或福音或它们两者，能够在每一个条款中找到。律法在下列条款中被阐明：原罪



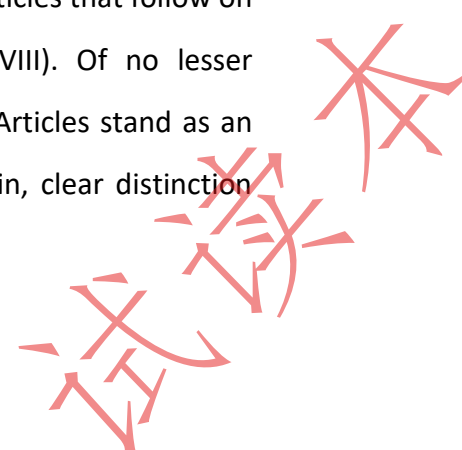
(II)、新顺服 (VI)、悔改 (XII)、罪的起源 (XIX)。福音在这些条款中同样清晰：上帝的儿子 (III)、称义 (IV)、圣礼 (IX 和 X)、悔改 (XII)。教会 (VIII)、圣礼的使用 (XIII)、自由意志 (XVIII)、信心和好行为 (XX)、认罪 (XXV)，这每一个条款，都以它们自己的方式，体现出对律法和福音，健康的区分和鉴赏。

These confessions do not have an article entitled either law or gospel, but law or gospel or both can be found in every article. The law rings forth clearly in the following articles: Original Sin (II), New Obedience (VI), Repentance (XII), and Cause of Sin (XIX). The gospel sounds forth just as clearly in these articles: Son of God (III), Justification (IV), the Sacraments (IX and X), and Repentance (XII). The articles Church (VIII), Use of Sacraments (XIII), Freedom of the Will (XVIII), Faith and Good Works (XX), and Confessions (XXV) each in their own way reflect a healthy distinction between and appreciation for law and gospel.

施马加登信条 **Smalcald Articles**

施马加登信条，写于奥斯堡信条七年后和路德的两个信仰问答八年后，在其中，路德包含了律法和福音单独的条款。律法的条款（条款 II，部分 III）是简短的，但很中肯：律法首先揭露了罪并带来愤怒。福音的条款（IV）甚至更简短，但是它仅仅是一个开始，带来了在后续条款：圣礼（V 和 VI）、钥匙职（VII）和认罪（VIII）中，对福音广泛的处理。路德关于悔改的条款（III）同样重要。施马加登信条，是抵挡罗马教皇权的信条有能力的见证者。再次的，对律法和福音清晰的区分，是它的基调。

In the Smalcald Articles, written seven years after the Augsburg Confession and eight years after his two catechisms, Luther includes separate articles on both law and gospel. The article on law (Part III, Article II) is brief, but to the point: the law first of all reveals sin and works wrath. The article on gospel (IV) is even briefer but is only a beginning of an extensive treatment of the gospel in the articles that follow on the sacraments (V and VI), the keys (VII), and confession (VIII). Of no lesser importance is Luther's article on repentance (III). The Smalcald Articles stand as an able witness against the doctrines of the papacy of Rome. Again, clear distinction between law and gospel are the keynote.



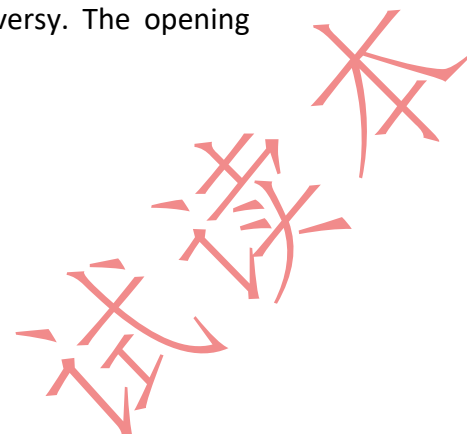
协同式 Formula of Concord

由于在路德信仰问答、奥斯堡信条和辩护书、施马加登信条里面，对律法和福音卓越的陈述——所有的这些都基于圣经——反抗罗马的战争胜利了。然而，在路德于 1546 年去世后，反抗由改革宗阵营带来的错误观点的战争，依然在继续。在路德宗教会内部，出现了七个明显的争议。其中的几个争议暴露出关于律法和福音错误的观念。在协同式的每个条款中，都反驳了一个，危害人心的特定的错误。每一个条款都包含对律法和福音，清晰的陈述。

Thanks to excellent statements on law and gospel as found in Luther's catechisms, the Augsburg Confession, the Apology, and the Smalcald Articles—all based upon the Scriptures—the battle against Rome was won. Yet, battles were left to be fought against false ideas that arose within the camp of the reformers after Luther's death in 1546. Seven distinct controversies arose within the Lutheran church. Several of those controversies betray a false notion concerning law or gospel. Each of the articles in the Formula of Concord refutes a specific error that endangered the souls of men. Each article contains a clear statement of law and gospel.

律法在下列条款中被清晰的界定：原罪（I）、自由意志（II）、好行为（IV）、律法的三个作用（VI）。福音在下列条款中被正确的描述：因信称义（III）、圣餐（VII），和基督的位格（VIII）。最值得注意的是第五条款，律法与福音。毫无疑问，这些早期的路德宗信徒意识到，这是解决争议的关键。在“肯定命题”的开始部分，写到：

The law is clearly defined in the articles Original Sin (I), Free Will (II), Good Works (IV), and Third Use of the Law (VI). The gospel is rightly presented in the articles Righteousness of Faith (III), Lord's Supper (VII), and the Person of Christ (VIII). Most notable is Article V, Law and Gospel. There can be no doubt what these early Lutheran confessors recognized as the key to resolving controversy. The opening paragraphs under "Affirmative Theses" reads:

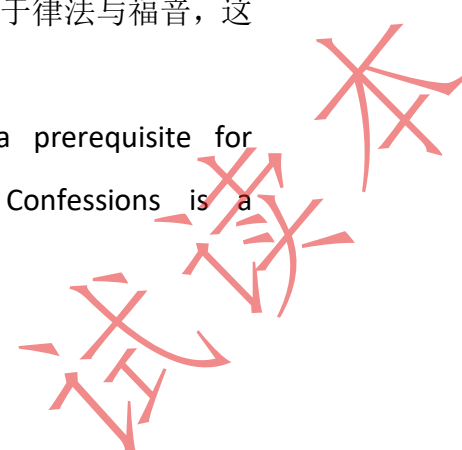


1. 我们相信、教导并承认，区分律法和福音是一种特别的亮光，我们必须在教会中勤勉的保持，因此，依照圣保罗的警告，上帝的话语可以被正确的划分。
2. 我们相信、教导并承认，严格地说，律法是属神的教义，它教导什么是对的和蒙上帝喜悦的，它谴责所有有罪的和违背上帝旨意的事。
3. 因此，所有谴责罪的事，都属于律法的宣讲。
4. 但是福音，严格地说，是这样一种教义，它教导一个并没有遵守律法和本该受谴责的人，应该相信的教义。即，基督已经满足了，他为所有的罪付上了代价，不需要人的功德，却为他获得和赢得了罪的赦免，“在上帝面前的义”，和永恒的生命。^[13]

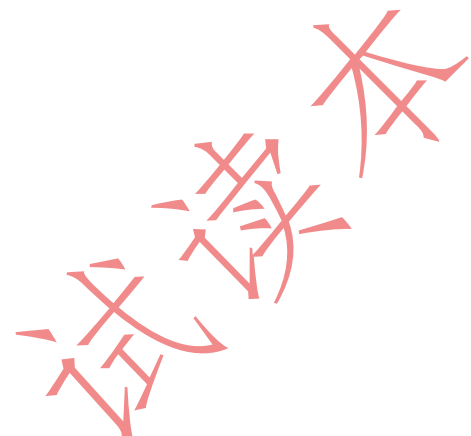
1. We believe, teach, and confess that the distinction between law and Gospel is an especially glorious light that is to be maintained with great diligence in the church so that, according to St. Paul's admonition, the Word of God may be divided rightly.
2. We believe, teach, and confess that, strictly speaking, the law is a divine doctrine which teaches what is right and God-pleasing and which condemns everything that is sinful and contrary to God's will.
3. Therefore everything which condemns sin is and belongs to the proclamation of the law.
4. But the Gospel, strictly speaking, is the kind of doctrine that teaches what a man who has not kept the law and is condemned by it should believe, namely, that Christ has satisfied and paid for all guilt and without man's merit has obtained and won for him forgiveness of sins, the "righteousness that avails before God," and eternal life.

对路德宗认信信条的坚定委身，是认信路德宗的先决条件。委身于路德宗认信信条，是委身于圣经本身。委身于路德宗认信信条，是委身于律法与福音，这圣经中两个伟大的教义。

A firm commitment to the Lutheran Confessions is a prerequisite for confessional Lutheranism. Commitment to the Lutheran Confessions is a



commitment to Holy Scripture itself. Commitment to the Lutheran Confessions is a commitment to law and gospel, the two great doctrines of the Bible.



13. 结论

在一个关于生命、价值观、伦理、宗教、上帝和来生，存在着无穷的问题和大量的困惑的世界里，人们迫切的需要答案。正确的答案对我们自己和别人都至关重要。所有正确答案的基础，就是正确的教导律法和福音。

In a world of endless questions and mass confusion about life, values, ethics, religion, God, and the hereafter, people have a dire need for answers. Right answers are essential both for ourselves and others. Basic to all right answers is the proper teaching of law and gospel.

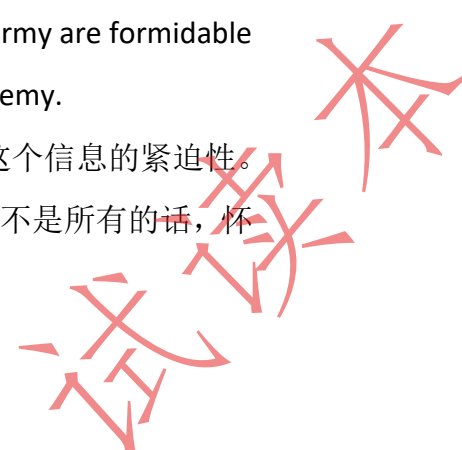
如果你愿意的话，请想象一下，一个指挥官带领部队进入一场关键的战役。这个指挥官自己对于他给出的进军指令都不清楚。当他最后宣布的时候，他的声音是软弱和糊涂的。指令是令人困惑的，前一个指令和后一个指令彼此冲突。我们只能想象这种混乱的场景，以及其结果。

Imagine, if you will, a commander leading troops into a crucial battle. The commander himself is not clear about the marching orders he is about to give. When he finally speaks, his voice is weak and garbled. The orders are confused, and one order contradicts the next. We can only imagine the confusion—and the outcome.

愿我们重视我们仁慈的上帝在圣经里向我们显明的，并借着马丁路德博士、其他路德宗的属灵前辈和福音路德教会向我们保存的。如果基督的士兵想要在这场战争中合格，一个关于律法和福音清晰而确定的信息，对我们讲道、教导和关怀灵魂是至关重要的。魔鬼和它的军队是强大的敌人。唯有纯粹的律法和纯粹的福音，能够击败敌人。

May we appreciate what our gracious God has revealed to us in the Scriptures and preserved for us through Dr. Martin Luther, other fathers of the Lutheran Reformation, and the Evangelical Lutheran church. A clear and certain message of law and gospel is vital to our preaching and teaching and our care of souls if the soldiers of Christ are to be fitted for the battle. The devil and his army are formidable foes. Only pure law and pure gospel will disarm and defeat the enemy.

亲爱的读者，愿你同样感到，向这个干渴的世界，分享这个信息的紧迫性。无数的声音，在寻求失丧罪人的注意力。它们中大多数，如果不是所有的话，怀



着良善的意愿，但结果，即使不是致命的，往往也是有害的。很多，比如异端，并没有福音；律法是它们唯一的“福音”。它们将人们的心，置于和它们找到人们时一样糟糕，甚至更糟糕的状态。其他的，极大的混淆了律法和福音，而对律法和福音的任何混淆，都会导致怀疑和恐惧。

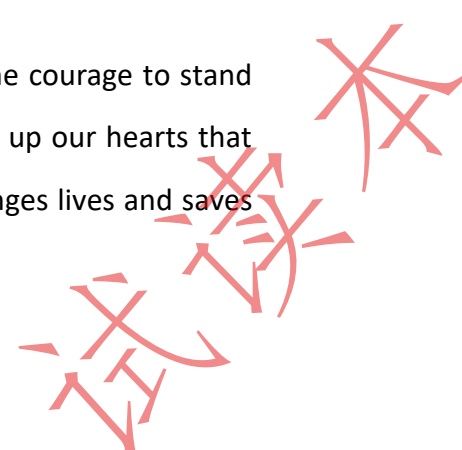
May you, dear reader, also sense the urgency to share this message with a dying world. Countless voices are seeking the attention of lost sinners. Most, if not all of them, mean well, but the results are often harmful, if not fatal. Many, such as the cults, have no gospel; the law is their only “gospel.” They leave people’s souls in a state as bad as or worse than when they found them. Others greatly confuse law and gospel, and any confusion of law and gospel causes doubt and fear.

每当一个人未能让律法成为律法，让福音成为福音，混乱便发生了。律法，在正确的使用中，谴责所有的罪人下地狱。唯独对于一个已经相信福音的人，律法是对他新生命的指引。福音，当正确的被教导时，宣告所有罪人透过基督——那位义者——的功德，成为义。所有相信这个难以置信的好消息的人，都获得了罪的饶恕和永恒的救恩。但即使是信徒的信心，也不是一个需要满足的条件，而是来自恩慈上帝白白的礼物。

Confusion results whenever one fails to let the law be law and the gospel be gospel. The law, rightly used, condemns all sinners to hell. As for new life, the law is a guide only to the one who has already believed the gospel. The gospel, rightly preached, declares all sinners righteous through the merits of Christ, the Righteous One. All who believe this unbelievably good news have forgiveness of sins and eternal salvation. But even faith that believes is not a condition to be met, but the free gift of a gracious God.

上帝赐予我们相信福音的信心！上帝给我们勇气，在他的真理和圣经每一个其它教导里，站立得稳！上帝激励我们的心，使我们愿意大胆和慷慨地分享真理，改变生命，赐下拯救，直到永远！

God grant us the faith to believe the gospel! God give us the courage to stand firm in this truth and every other teaching of Scripture! God stir up our hearts that we are willing to share boldly and generously the truth that changes lives and saves eternally!



中英对照

编者前言

大众圣经教导 The People's Bible Teachings

大众圣经读本 The People's Bible

路德宗 Lutheran

威斯康辛路德宗神学院 Wisconsin Lutheran Seminary

勒罗伊·多贝尔施泰因 Leroy Dobberstein

马丁路德大学 Martin Luther College

托马斯·纳斯 Thomas Nass

柯蒂斯·A·姜 Curtis A. Jahn

上帝的话语是双重的

十诫 Ten Commandments

道德律 moral law

礼仪律 ceremonial law

民事律 civil law

有限救赎 limited atonement

双重预定 double predestination

约翰·加尔文 John Calvin

律法和福音——完美的对立

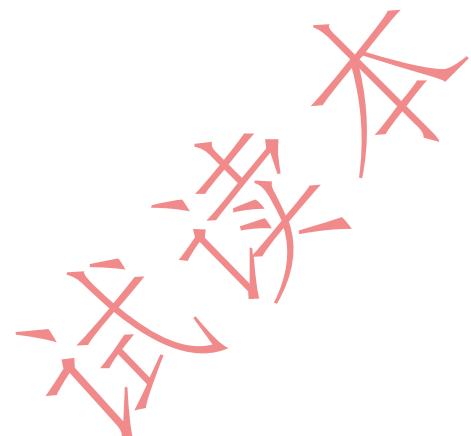
称义 justification

律法的本质

摩西五经 Pentateuch

C.F.W.华达 C. F. W. Walther

成圣 sanctification



福音的本质

路德宗认信 Lutheran Confessions

施恩具

施恩具 the means of grace

圣礼 the sacraments

改革宗 Reformed

罗马天主教 Roman Catholic

上帝撤销了他的律法

摩西律法的仪文 Mosaic law code

逾越节 the Passover

赎罪日 the Day of Atonement

无酵节 the Feast of Unleavened Bread

受难日 Good Friday

反律法主义 antinomianism

基督徒的自由

马丁路德 Martin Luther

中立物 adiaphora

摩门教 Mormon

路德小问答 Luther's Small Catechism

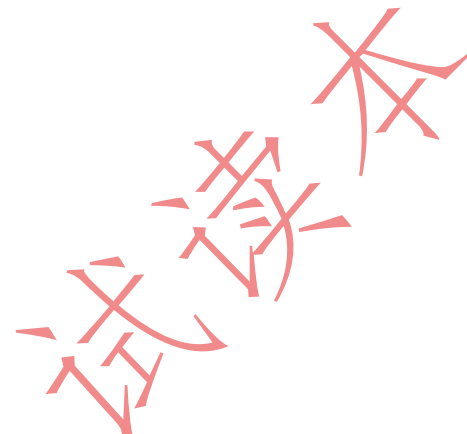
解放神学 Liberation theology

马克思主义 Marxist

千禧年主义者 millennialist

律法主义 Legalism

反对律法



阿格里科拉 Agricola

律法的三种用途

干犯之罪 sins of commission

懈怠之罪 sins of omission

教皇权 papacy

敬虔主义 pietism

耶和华见证人 Jehovah's Witness

基督教科学会 Christian Scientist

好行为

尼古拉斯·阿姆斯多夫 Nicholas Amsdorf

协同式 the Formula of Concord

道德化

道德化 moralizing

共产主义 communistic

无神论 atheism

进化论 evolution

社会福音 the social gospel

全国基督教协进会 the National Council of Churches

世界基督教协进会 the World Council of Churches

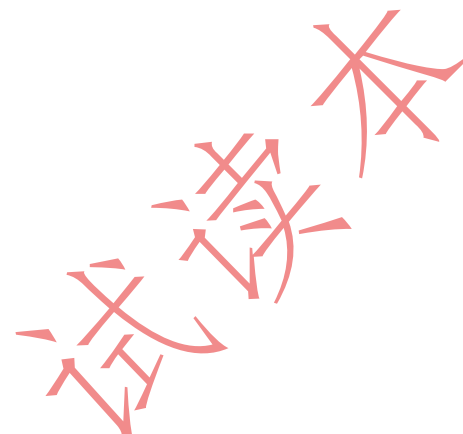
世界信义宗联合会 the Lutheran World Federation

路德信仰问答和路德宗认信里的律法和福音

路德的信仰问答 Luther's catechisms

婴儿洗 Infant baptism

使徒信经 the Apostles' Creed



弥撒 Mass

菲利普·墨兰顿 Philip Melancthon

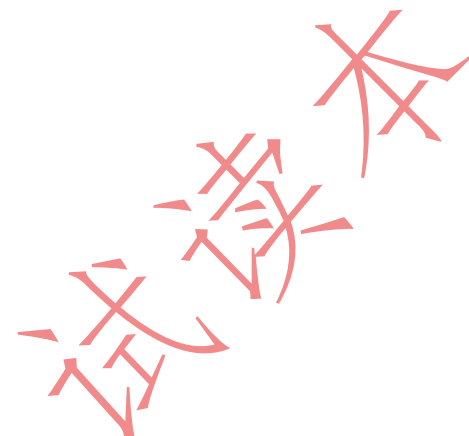
奥斯堡信条和辩护书 Augsburg Confession and the Apology

施马加登信条 Smalcald Articles

认信路德宗 confessional Lutheranism

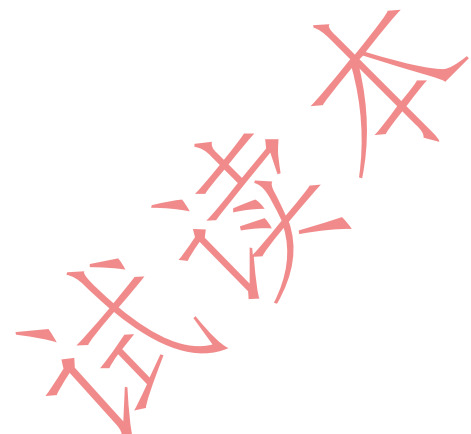
结论

福音路德教会 the Evangelical Lutheran church



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- 1 Quoted in Franz Pieper's Christian Dogmatics, Vol. 1 (St. Louis: Concordia Publishing House, 1950), p. 274.
- 2 C. F. W. Walther, The Proper Distinction between Law and Gospel (St. Louis: Concordia Publishing House, n.d.), p. 83.
- 3 See Smalcald Articles, Part II, Article I:1-5, The Book of Concord: The Confessions of the Evangelical Lutheran Church, translated and edited by Theodore G. Tappert (Philadelphia: Fortress Press, 1959), p. 292.
- 4 Formula of Concord, Epitome, Article VI:1, Tappert, pp. 479,480.
- 5 Luther's Works, edited by Jaroslav Pelikan and Helmut T. Lehmann, American Edition, Vol. 35 (St. Louis: Concordia Publishing House; Philadelphia: Fortress Press, 1958-1986), p. 244.
- 6 What Luther Says: An Anthology, compiled by Ewald M. Plass, 3 vols. (St. Louis: Concordia Publishing House, 1959), p. 732.
- 7 What Luther Says, p. 743.
- 8 What Luther Says, p. 732.
- 9 Formula of Concord, Epitome, Rule and Norm:5, Tappert, p. 465.
- 10 Large Catechism, Part I:48, Tappert, p. 371.
- 11 Large Catechism, Part IV:35, Tappert, p. 441.
- 12 Large Catechism, Part IV:26, Tappert, p. 439.
- 13 Formula of Concord, Epitome, Article V: 2-5, p. 478.



深入阅读

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