

Is the Christian under Law or Not under Law?

基督徒是否在律法之下？

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The Westminster Confession of Faith (WCF) teaches that the moral law of God, summarized in the Ten Commandments, is binding on all men, whether believers or unbelievers. All humans, therefore, are under the moral law as a duty owed to God according to the Westminster Confession.

威斯敏斯特信仰告白（以下简称“信条”）认为上帝的道德律简明扼要地概括在十诫之中且约束所有人，无论是信徒还是非信徒。因此，根据“信条”，所有人都在道德律法之下，这是人在上帝面前所当尽的本份。

God gave to Adam a law, as a covenant of works, by which **He bound him and all his posterity** to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it. (Westminster Confession of Faith 19:1)

上帝赐一律法给亚当，这是行为之约；上帝藉这约使**亚当和他所有的后裔**，有义务亲自、全然、切实、永远顺服祂。上帝应许他们守约就得生命；警告他们背约就必死亡。上帝也赐给亚当力量，使他有**能力遵守这律法**。（创 1:26 - 27；2:17；罗 2:14 - 15；10:5；5:12，19；加 3:10，12；传 7:29；伯 28:28）。（信条 19：1）¹

This law, after his fall, **continued to be a perfect rule of righteousness**; and, as such, was delivered by God upon Mount Sinai, in ten commandments, and written in two tables; the first four commandments containing our duty towards God; and the other six, our duty to man. (WCF 19:2)

这律法在亚当堕落之后，**仍为公义的完美准则**。既是这样，上帝就在西乃山以“十诫”颁布这律法，且刻于两块石版上（雅 1:25；2:8, 10-12；罗 13:8-9；申 5:32；10:4；出 34:1）；前四诫包括我们对上帝当尽的本份，其余六诫是我们对人的本份（太 22:37-40；出 20:3-18）。（信条 19：2）

¹ 加粗部分为作者强调使用，《威斯敏斯特信仰告白》节选译文参照吕佩渊牧师译本 <https://jidutu.org/>。

The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof; and that, not only in regard of the matter contained in it, but also in respect of the authority of God, the Creator, who gave it. Neither doth Christ, in the Gospel, any way dissolve, but much strengthen this obligation. (WCF 19.5)

道德律的确永远约束世上所有人，包括称义的人和其他人，每个人都要遵守（罗 13:8 - 10；弗 6:2；约壹 2:3 - 4，7 - 8）。遵守道德律的义务，不只是因为其内容的缘故，也是因为创造主上帝的权威，祂颁布了此道德律（雅 2:10 - 11）。基督在福音中，丝毫没有废掉此义务，反更坚固之（太 5:17 - 19；雅 2:8；罗 3:31）。（信条 19：5）

But for many Christians, such teaching seems to contradict the explicit teaching of the Apostle Paul that the believer is not under law.

但是对许多基督徒来说，这样的教义似乎违背使徒保罗明确的教导——信徒不在律法之下。

For sin shall no longer be your master, because you are **not under the law**, but under grace. (Romans 6:14 NIV)

罪必不能作你们的主，因你们不在律法之下，乃在恩典之下。（罗马书 6:14 和合本）

Before the coming of this faith, **we were held in custody under the law**, locked up until the faith that was to come would be revealed. So the law was our guardian until Christ came that we might be justified by faith. Now that this faith has come, **we are no longer under a guardian.** (Galatians 3:23-25)

但这因信得救的理还未来以先，**我们被看守在律法之下**，直圈到那将来的真道显明出来。这样，律法是我们训蒙的师傅，引我们到基督那里，使我们因信称义。但这因信得救的理既然来到，**我们从此就不在师傅的手下了。**（加拉太书 3:23-25）

If the Bible clearly says that the believer is not under law, how can the confession affirm just the opposite? It is not that the Westminster divines were unaware of the above passages. Indeed, they recognized the tension and added that “Neither doth Christ, in the Gospel, any way dissolve, but much strengthen this obligation.”

如果圣经明确地说信徒不在律法之下，“信条”怎能说信徒在律法之下？威斯敏斯特大会先贤并非没有意识到以上经文。事实上，他们已看明存在的张力并因此补充道“基督在福音中，丝毫没有废掉此义务，反而更坚固之。”

In the Westminster standards, the term “law” is used in at least four different senses. It is used for the moral law, for the Old Covenant, for the ceremonies required under the Old Covenant and for the judicial laws of the Old Covenant.

在威斯敏斯特准则中，“律法”一词至少在四个不同层面上使用，它可以意味道德律法；作为指代整个旧约；旧约下的礼仪律；和旧约中的司法律。

According to the Westminster Confession, the Christian is not under the Old Covenant administration; not under the ceremonial law of the Old Covenant; and not under the judicial laws of the Old Covenant. And neither is he under the moral law as a covenant of works. But he is under the moral law as duty and obligation to his Creator. These distinctions found in the Westminster Confession mirror the different uses of the word “law” (νόμος) in the New Testament. But many Christians read the New Testament assuming the word “law” always means the same thing whenever it is used. If Paul says we are “not under law,” the Westminster Confession errors in saying we are under the moral law as a standard of behavior. Some translation seek to avoid some of this confusion by adding “the” in front of “law” or capitalizing “Law” when the translators think the text is referring to the Old Covenant, the books of Moses or the Ten Commandments.

根据“信条”，基督徒不在旧约施行之下；不在旧约礼仪律法之下，不在旧约司法律之下；也不在作为行为之约的道德律之下。但是，就对创造主当尽的义务和责任而言，基督徒在道德律之下。“信条”中的这些区别也反映出新约中“律法” (νόμος) 该词不同的使用方式。但是许多基督徒读圣经新约时想当然地认为，无论什么地方被使用，“律法”总是指同一事情。如果保罗说我们“不在律法之下”，“信条”宣称我们在作为行为准则的道德律法之下就不正确。一些英文译本试图避免这样的混淆，当翻译者认为文本所指旧约、摩西律法书或十诫时，特意在“law”前加定冠词“the”或者大写“Law”。²

But this intended aid only adds to the confusion for many readers. In part, this is because “the law” or “the Law” is still ambiguous. The deeper problem is that no such nice distinctions exist in the Greek text. Ancient Greek was not written with lower case and upper case letters like English is written, and the English definite article “the” is not a simple equivalent of the Greek definite article (ὁ, ἡ, τό). The New Testament does use the term “law” with a considerable variation in meaning. The differences in meaning, however, are a result of how context controls meaning.

可是，这种辅助方式反倒使许多读者更加困惑。其中原因部分在于这里的“the law”或者“the Law”的含义仍然含糊不清。深层问题在于希腊语文本中根本没有这样细微的区分。古希腊语不同于英语书写区分大小写字母，英语定冠词“the”也不等同于希腊语中的关节代词(ὁ, ἡ, τό)。可是，新约确实在不同含义上使用“律法”这词。然而，该词意义上的差别取决于上下文如何制约该词含义。

² 译者注，如：For sin shall not have dominion over you: for ye are not under *the* law, but under grace. (Romans 6:14 KJV); For sin shall not have dominion over you: for ye are not under the *Law*, but under grace. (Romans 6:14 GNV), 斜体为译者所加。

In 1 Corinthians we find a passage where Paul uses the term “law” in more than one sense.
在哥林多前书中，我们发现保罗在不止一层含义上使用“律法”这词。

To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law though **I myself am not under the law**, so as to win those under the law. To those not having the law I became like one not having the law though **I am not free from God’s law but am under Christ’s law**, so as to win those not having the law.
1 Corinthians 9:20-21 (NIV)

向犹太人，我就作犹太人，为要得犹太人；向律法以下的人，我虽不在律法以下，还是作律法以下的人，为要得律法以下的人；向没有律法的人，我就作没有律法的人，为要得没有律法的人。其实我在 神面前，不是没有律法；在基督面前，正在律法之下。 哥林多前书 9:20-21（和合本）

Paul seems to be double-minded about the matter of being under law. In this passage he affirms that he is both not under law and under law. He says, “I myself am not under the law,” but then seems to contradict himself by saying, “I am not free from God’s law but am under Christ’s law.” When a writer uses such contradictory language, it is often the case that although the same words are used, the meaning is different. In other words, Paul uses the term “law” to mean more than one thing.

保罗关于“在律法之下”一事上似乎模棱两可、不太坚定。在这段经文中他既声称他不在律法之下又说他在律法之下。他说“我自己不在律法之下”，但接着似乎与他说“在神面前，不是没有律法；在基督面前，正在律法之下”相矛盾。当一个作者使用如此自相矛盾的表述时，通常是因为用词虽然一样但内涵却有差别。换句话说，保罗使用“律法”一次不止一层含义。

So then, is the Christian “not under law” or is he “not free from God’s law”? The answer is yes. Both are true statements when properly understood within both their immediate literary contexts and the larger context of the whole of biblical revelation.

那么，基督徒是否“不在律法之下”或者是否“在神面前，不是没有律法”？回答是肯定的。两个说法都是正确的陈述，前提是要在它们紧邻的上下文语境下并在整全圣经启示的更大语境中适当理解。

Let us first consider the larger context of the whole of biblical revelation. The foundation of biblical revelation is that God created man according to his image and likeness. Every biblical writer assumes and builds upon this foundational truth about man: “Then God said, ‘Let us make mankind in our image, in our likeness...’ So God created mankind in his own image, in the image of God he created them; male and female he created them” (Genesis 1:26-27).

让我们先考虑整全圣经启示的更大语境。圣经启示的基础是上帝按照祂的形象和样式创造了人。每一个圣经作者都预设此关于人的基要真理并在此之上写作——神说：“我们要

照着我们的形象、按着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜，和全地，并地上所爬的一切昆虫。” 神就照着自己的形象造人，乃是照着他的形象造男造女（创世记 1:26-27）。

When God created man according to his own image and likeness, God made man to be a revelation of his goodness, since man was made according to the image and likeness of the good God. As it is said in the Psalms, “Good and upright is the Lord” (Psalm 25:8). If man was created according to the image and likeness of God, man must be “good and upright” since God is such. God made man to be a living expression of God’s goodness, for God breathed into him the breath of life.

当上帝按着祂的形象和样式造人的时候，上帝使人成为祂美善的彰显，因为人是按照这位美善的上帝的形象和样式被造。如诗篇中所言，“耶和华是良善正直的，所以他必指示罪人走正路。（诗篇 25:8）” 如果人是按照上帝的形象和样式被造，人就必须应该是“良善和正直的”，因为上帝就是如此。上帝把生命的气息吹进人中使人成为祂美善活灵活现的表达。

Being made according to the image and likeness of God, man has both knowledge of the good, and an obligation to do the good. This is inherent in the notion that the good God made man in his image and likeness. If man had no knowledge of the good and felt no obligation to do the good, he would be unlike God. For man cannot be the image of God without knowing God and his goodness. And man cannot live as the image of God without conforming himself to God and his goodness.

正是由于按照上帝的形象和样式被造，人才既有对善的认知，也有去行善的责任。对善的认知及行善的责任其实都蕴含在美善的上帝按着祂的形象和样式造人这一事实之内。假如人没有对善的认知，或者认为没有义务去行善，他就不会像上帝。因为如果不认识上帝及祂的美善，人不会成为上帝的形象；如果不遵从上帝及且美善，人也不能活出上帝的形象。

Thus man has within his nature, as created, a moral sense and a moral obligation. The Westminster Confession of Faith refers to this human reality of moral sense and moral obligation as the “law written on the heart,” the “law of nature,” “the light of nature” and the “moral law.” 因此，人作为被造物在他本性中具有道德意识和道德责任。关于论到人具有道德意识和道德责任的事实，“信条”使用“刻在人心里的律法”、“自然之律”、“自然之光”和“道德律法”等用词来说明。

After God made all other creatures, he created man, man and female... having the law of God written on their hearts... (WCF 4:2)

上帝造了一切其他受造物之后，就造了人，造男造女；……他们有上帝的律法刻在他们的心里……（信条 4：2）

God gave to Adam a law... this law, after his fall, continued to be a perfect rule of righteousness... commonly called moral... (WCF 19:1-3)

上帝赐一律法给亚当……这个律法在亚当堕落以后，仍然是关乎公义的完美准则……这律法通常称为“道德律”…（信条 19：1-3）

The light of nature showeth that there is God, who ... is good and doth good unto all ... as it is the law of nature ... (WCF 21:1, 7)

自然之光显明有一位上帝……祂本为善，并善待万物；……作为自然之律……（信条 21. 1, 7）

Any discussion of the senses in which the Christian is under law and not under law must be conducted in the context of the creation narrative in which God made man according to his image and likeness. Therefore, any doctrine that redeemed man is not under the obligation of God's moral law is a denial that God made man according to his image and likeness, and that, in Christ, God is now renewing men according to his image.

关于基督徒是否在律法之下任何层面上的讨论都必须在上帝按照祂的形象和样式造人的创造叙事中进行。因此，任何教义，如果宣称被救赎的人不在上帝的道德律之下，则是肯定上帝按照祂的形象和样式造人的真理，或者说否定上帝在基督里按照祂的形象不断更新人。

The narrative of creation is the ultimate context in which all the other words of the Bible must be interpreted and understood. Man cannot be free from the obligation of God's moral law without ceasing to be man, namely, the one made according to the image and likeness of God. Therefore, in the context of the creation narrative, the following passages cannot be understood as saying that men are not under the rule of God's moral law.

正确阐释和理解圣经中其它用词必须放在创造叙事这一终极语境中。人不能免除于上帝的道德律规定的责任，就好比人总是具有上帝的形象 and 样式。因此，在创造叙事的语境之中，以下经文不能理解为人不在上帝道德律的约束下。

For sin shall no longer be your master, because you are not under the law, but under grace. (Romans 6:14)

罪必不能作你们的主，因你们不在律法之下，乃在恩典之下。（罗马书 6:14）

Before the coming of this faith, we were held in custody under the law... Now that this faith has come, we are no longer under a guardian. (Galatians 3:23, 25)

但这因信得救的理还未来以先，我们被看守在律法之下，直圈到那将来的真道显明出来.....但这因信得救的理既然来到，我们从此就不在师傅的手下了。（加拉太书 3:23，25）

As we shall see later, when these texts are examined in their immediate literary contexts, the correct sense of “law” will be apparent. But the sense of “moral law” cannot be imported into these passages without contradicting the truth that God made man according to his image and likeness. So then, the later language of the Bible asserting that the believing man is “not under law but under grace” cannot rationally be understood to mean that the believing man is free from the obligation of God’s moral law. For to be free from the moral law is to no longer be according to God’s image and likeness. But as we know, just the opposite is what is taught.

正如我们将在后面看到，当把这些文本放在其紧邻的上下文语境中重新审视，“律法”的正确含义将是显而易见。但如果“道德律”的含义被引进到上述经文中，则会与上帝按照祂的形象和样式造人的真理相抵触。所以，圣经中后期的语言表达宣称信徒“不在律法之下，乃在恩典之下”不可以理解为信徒没有遵行上帝道德律的责任。因为不受上帝道德律责任的约束意味着不再符合上帝的形象和样式。但正如我们所知，圣经的教导却是正好相反——一人有上帝的形象和样式，就要遵行道德律。

Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator. (Colossians 3:9-10)

不要彼此说谎，因你们已经脱去旧人和旧人的行为，穿上了新人。这新人在知识上渐渐更新，正如造他主的形象。（歌罗西书 3:9-10）

You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness. (Ephesians 4:22-24)

就要脱去你们从前行为上的旧人，这旧人是因私欲的迷惑渐渐变坏的；又要将你们的心志改换一新，并且穿上新人；这新人是照着神的形象造的，有真理的仁义和圣洁。（以弗所书 4:22-24）

The believing man is being restored to the image of God and is being made like God in true holiness and righteousness. Or as Jesus put it, “be perfect as your Father in heaven is perfect.”

对于信的人来说，上帝的形象正在被恢复中并在真圣洁和仁义中继续被造。或者如主耶稣所说，“你们要完全，就像你们的天父一样完全。”（马太福音 5:48）

Prior to God speaking his moral law at Mt. Sinai, men knew right from wrong, and God interacted with men in terms of this moral sense and obligation. We see this with Cain (Gen. 4:6-7), with Noah (Gen. 6:9), and with Abraham (Gen. 18:23).

当上帝在西奈山颁布祂的道德律之前，人已经知道是非，上帝也按照这种道德意识和责任与人存在互动关系，比如和该隐（创 4:6-7）、挪亚（创 6:9）及亚伯拉罕（创 18:23）。

Then the Lord said to Cain, ‘Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it.’ (Genesis 4:6-7)

耶和華对该隐说：“你为什么发怒呢？你为什么变了脸色呢？你若行得好，岂不蒙悦纳？你若行得不好，罪就伏在门前。它必恋慕你，你却要制伏它。”（创世记 4:6-7）

Noah was a righteous man, blameless among the people of his time, and he walked faithfully with God. (Genesis 6:9)

挪亚是个义人，在当时的世代是个完全人。挪亚与 神同行。（创 6:9）

Then Abraham approached him and said: ‘Will you sweep away the righteous with the wicked? (Genesis 18:23)

亚伯拉罕近前来说：“无论善恶，你都要剿灭吗？”（创 18: 23）

In each case, Scripture presumes that humans know right from and wrong, and know they ought to do the right. Thus, in the context of the creation narrative, the language of “not under law” cannot be understood to mean “not under obligation to keep the moral law of God.” While there are legitimate senses in which the Christian is “not under law” (which we will explore later), the Christian is most certainly under the instruction and obligation of the moral law of God.

上面每个情况中，圣经的叙事都意味着人其实知道善恶是非，并且知道他们应该做为善为正的事情。因此，在创造叙事的语境中，“不在律法之下”不能理解为“不在遵行上帝道德律法的责任之下”。虽然基督徒“不在律法之下”可以有合理的解释（我们稍后会探讨），但是基督徒确实是在上帝道德律的引导和责任之下。

In a number of places, the New Testament affirms this abiding validity of the moral commandments.

新约中有许多地方都确认道德诫命的永久约束力。

For what the law was powerless to do because it was weakened by the flesh, God did by sending his own Son in the likeness of sinful flesh to be a sin offering. And so he condemned sin in the flesh, in order **that the righteous requirement of the law might**

be fully met in us, who do not live according to the flesh but according to the Spirit. (Romans 8:3-4)

律法既因肉体软弱，有所不能行的，神就差遣自己的儿子，成为罪身的形状，作了赎罪祭，在肉体中定了罪案，**使律法的义成就在我们这不随从肉体、只随从圣灵的人身上。**（罗马书 8:3-4）

Let no debt remain outstanding, except the continuing debt to love one another, for whoever loves others has fulfilled the law. The commandments, ‘You shall not commit adultery,’ ‘You shall not murder,’ ‘You shall not steal,’ ‘You shall not covet,’ and whatever other command there may be, are summed up in this one command: ‘Love your neighbor as yourself.’ Love does no harm to a neighbor. Therefore **love is the fulfillment of the law.** (Romans 13:8-10)

凡事都不可亏欠人，惟有彼此相爱，要常以为亏欠，因为爱人的就完全了律法。像那“不可奸淫”，“不可杀人”，“不可偷盗”，“不可贪婪”，或有别的诫命，都包在“爱人如己”这一句话之内了。爱是不加害与人的，所以**爱就完全了律法。**（罗马书 13:8-10）

If you really keep the royal law found in Scripture, ‘Love your neighbor as yourself,’ you are doing right. But if you show favoritism, you sin and are convicted by the law as law-breakers. For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it. For he who said, ‘You shall not commit adultery,’ also said, ‘You shall not murder.’ If you do not commit adultery but do commit murder, you have become a law-breaker. (James 2:8-11)

经上记着说：“要爱人如己。”**你们若全守这至尊的律法，才是好的；**但你们若按外貌待人，便是犯罪，被律法定为犯法的。因为凡遵守全律法的，只在一条上跌倒，他就是犯了众条。原来那说“不可奸淫”的，也说“不可杀人”。你就是不奸淫，却杀人，仍是成了犯律法的。（雅各书 2:8-11）

So then, if the moral law is abiding in its validity, then what does it mean to say that the Christian is “not under law.” In what sense or senses does the New Testament teach that the Christian is “not under law”?

那么，如果道德律具有永久的效力，说基督徒“不在律法之下”意味着什么？在什么意义和层面上新约教导基督徒“不在律法之下”？

First, Jesus uses the expression “the law and the prophets” to refer to the epoch of the Old Covenant which “ends” with the arrival of the Kingdom of God.

首先，主耶稣使用“律法和先知”措辞指代旧约时代随着上帝的国降临而“结束”。

The Law and the Prophets were proclaimed until John. Since that time, the good news of the kingdom of God is being preached, and everyone is forcing their way into it. (Luke 16:16)

律法和先知到约翰为止，从此神国的福音传开了，人人努力要进去。（路加福音 16：16）

Truly I tell you, among those born of women there has not risen anyone greater than John the Baptist; yet whoever is least in the kingdom of heaven is greater than he. From the days of John the Baptist until now, the kingdom of heaven is advancing violently, and violent people have been ceasing it. For all the Prophets and the Law prophesied until John. (Matthew 11:11-13 NIV, 1984 version)

我实在告诉你们：凡妇人所生的，没有一个兴起来大过施洗约翰的；然而天国里最小的比他还大。从施洗约翰的时候到如今，天国是努力进入的，努力的人就得了。因为众先知和律法说预言，到约翰为止。（马太福音 11:11-13）

In this usage, “the Law and the Prophets” refers to the era of time in which the Old Covenant is in force. The coming of the Kingdom of God means the covenant administration of the Law and the Prophets has ended. The Christian is not under the covenant administration of the Law and the Prophets, but is now in the Kingdom of God. The covenant order of the Kingdom of God is the New Covenant.

在以上用法中，“律法和先知”是指旧约有效施行的时期。上帝国的到来意味着律法和先知旧约施行方式的结束。基督徒不在律法和先知的旧约施行之下，而是在上帝的国里面。上帝的国度中的盟约制度就是新约。

Paul also speaks about the end of the covenant administration that is the Law. But in this usage there is a focus on the ceremonial requirements of that covenant administration, in particular, circumcision.

保罗也讲到，律法作为盟约施行方式已经结束。但是他这样说的时候是针对旧约施行中礼仪律上的要求，具体来说，就是割礼。

Before the coming of this faith, we were held in custody under the law, locked up until the faith that was to come would be revealed. So the law was our guardian until Christ came that we might be justified by faith. Now that this faith has come, we are no longer under a guardian. (Galatians 3:23-25)

但这因信得救的理还未来以先，我们被看守在律法之下，直圈到那将来的真道显明出来。这样，律法是我们训蒙的师傅，引我们到基督那里，使我们因信称义

。但这因信得救的理既然来到，我们从此就不在师傅的手下了。加拉太书 3:23 - 25

Of course, in the same letter Paul teaches the abiding validity of what we call the moral law, that is, the law of love.

当然，在同一封书信中，保罗也教导爱的律法——我们称之为道德律——的永久有效性。

For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love... For the entire law is fulfilled in keeping this one command: 'Love your neighbor as yourself.' (Galatians 5:6, 14)

原来在基督耶稣里，受割礼不受割礼全无功效，惟独使人生发仁爱的信心才有功效.....因为全律法都包在“爱人如己”这一句话之内了。（加拉太书 5：6，14）

This contrast between the moral law and the ceremonial law is the variation in the meaning of “law” used 1 Corinthians 9:20-21.

道德律和礼仪律之间的这种对比也反映在哥林多前书 9:20-21 节中“律法”一词有不同的使用及含义的变化。

To the Jews I became like a Jew, to win the Jews. To those under the law (ceremonies) I became like one under the law (ceremonies) though I myself am not under the law (ceremonies), so as to win those under the law (ceremonies). To those not having the law (covenant with its ceremonies) I became like one not having the law (covenant with its ceremonies) though I am not free from God's law (moral) but am under Christ's law (love), so as to win those not having the law (covenant with its ceremonies).

1 Corinthians 9:20-21 (NIV, parenthetical comments added by the author)

向犹太人，我就作犹太人，为要得犹太人；向律法（礼仪律）以下的人，我虽不在律法（礼仪律）以下，还是作律法（礼仪律）以下的人，为要得律法（礼仪律）以下的人。向没有律法（盟约及其礼仪律）的人，我就作没有律法（盟约及其礼仪律）的人，为要得没有律法（盟约及其礼仪律）的人；其实我在神面前，不是没有律法（道德律）；在基督面前，正在律法（爱之律法）之下。哥林多前书 9:20-21（括号内插入语为作者所加）

The Writer to the Hebrews also indicates this change of covenant administration with a focus on the ceremonial requirements, in particular, the priesthood and sacrifices.

希伯来书的作者也指出盟约施行方法的变化主要体现在礼仪律要求上，具体来说，就是祭祀和献祭制度。

For when the priesthood is changed, the law must be changed also... The former regulation is set aside because it was weak and useless for the law made nothing perfect, and a better hope is introduced, by which we draw near to God. (Hebrews 7:12, 18-19)
祭司的职任既已更改，律法也必须更改.....先前的条例因软弱无益，所以废掉了，（律法原来一无所成）就引进了更美的指望，靠这指望，我们便可以进到神面前。（希伯来书 7:12，18-19）

However, the variations in the meaning of “law” observed above do not explain the troublesome language of Romans 6:14.

然而，上述“律法”一词意思的变化没有解释罗马书 6:14 节中的语言问题。

For sin shall no longer be your master, because you are not under the law, but under grace. (Romans 6:14)

罪必不能作你们的主，因你们不在律法之下，乃在恩典之下。（罗马书 6:14）

If we take “under law” to mean under the moral law, we take the text out of its context of meaning (creation narrative) and make it conflict with the overall teaching of scripture. If we take “under law” to mean under the Old Covenant administration, we make it conflict with the testimony of the Law itself that God is gracious and merciful to sinners.

如果我们将“在律法之下”理解为在道德律之下，我们就会使文本从其意思语境中抽离并使其与圣经整全性的教导相抵触。如果我们将“在律法之下”理解为在旧约施行之下，我们就会使其与律法作为上帝对罪人是满有恩典和怜悯的见证相冲突。

And he passed in front of Moses, proclaiming, ‘The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. (Exodus 34:6-7)

耶和华在他面前宣告说：“耶和华，耶和华，是有怜悯、有恩典的神，不轻易发怒，并有丰盛的慈爱和诚实，为千万人存留慈爱，赦免罪孽、过犯和罪恶，万不以有罪的为无罪，必追讨他的罪，自父及子，直到三、四代。”（出埃及记 34:6-7）

If you, Lord, kept a record of sins, Lord, who could stand? But with you there is forgiveness, so that we can, with reverence, serve you. (Psalm 130:3-4)

主耶和华啊，你若究察罪孽，谁能站得住呢？但在你有赦免之恩，要叫人敬畏你。（诗篇 130:3-4）

Furthermore, the issue of the ceremonies of the law is completely out of context. Paul in Romans 6 is not discussing circumcision, but the problem of the struggle with indwelling sin. So then, what does Paul mean by “law” in Romans 6:14, and why are we not “under law” but instead are “under grace?”

此外，礼仪律的问题完全不在此上下文。保罗在罗马书第 6 章中并不是在讨论割礼，而是在讨论与里面残留的罪争战的问题。那么，保罗在罗马书 6:14 节中的“律法”是什么含义？为什么我们不是“在律法之下”而是在“在恩典之下”？

In the period after the return from captivity, an interpretation of the Law of Moses, that is, of the Old Covenant, developed which was a profound distortion of the real meaning of the Covenant. This was the understanding of the Law expressed by the teachers of the law and the Pharisees in the Gospels narratives. In this misinterpretation, the minimal keeping of the moral law and the strict outward performances of the ceremonies of the law according to the custom of the fathers constituted righteousness before God. The spiritual effect of this misinterpretation was boasting before God.

在以色列民被掳归回后的时期，摩西律法，或说旧约，被曲解并导致圣约的实际含义严重扭曲。在福音书中律法的教师和法利赛人就是这样理解律法。在这种曲解中，最小限度地遵守道德律与按照祖宗的遗传外在刻板地履行礼仪律就构成了人在上帝面前的义。这样对律法的曲解进而导致他们在上帝面前（指着自己的行为）夸口的属灵后果。

Earlier in Romans, Paul contrasted this Pharisaical interpretation of the law with the proper meaning of the law.

在罗马书前面的章节中，保罗将法利赛人对于律法的解释与律法的正当含义进行了对比。

Where, then, is boasting? It is excluded. Because of what law? The law that requires works? No, because of the 'law' that requires faith. For we maintain that a person is justified by faith apart from the works of the law. Or is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too, since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith. Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law. (Romans 3:27-31)

既是这样，哪里能夸口呢？没有可夸的了！用何法没有的呢？是用立功之法吗？不是，乃用信主之法。所以我们看定了：人称义是因着信，不在乎遵行律法。难道神只作犹太人的神吗？不也是作外邦人的神吗？是的，也作外邦人的神。神既是一位，他就要因信称那受割礼的为义，也要因信称那未受割礼的为义。这样，我们因信废了律法吗？断乎不是！更是坚固律法。（罗马书 3:27-31）

The gospel of justification by faith does not annul the law in its proper and intended sense, but rather upholds the law in its correct meaning over against its abuse at the hands of the Pharisees who perverted it into a law of works and boasting. Such self-righteous boasting before God, however, serves only to increase sin. Those who follow such a religious program can never be free of the enslaving power of sin because their misinterpretation annuls the possibility of true faith.

因信称义的福音没有废除律法的适当功用和目的，而是在正确律法含义的基础上，坚固律法，并反驳法利赛人滥用、曲解律法使其成为藉着行为称义之法和自夸之法。那种在上帝面前自夸的自以为义只会导致罪上加罪。那些跟随一套宗教程序的人从来不会得享免于罪奴役的权势的自由，因为他们曲解律法、不可能有真实的信心。

The believer in Jesus, however, is not under law in this perverted sense, but is under grace. Of course, Abraham, Moses and David were also under grace and not under law in the sense of “under law” in Romans 6:14. They also were justified by faith and saved by grace. They did not boast before God as did the Pharisees, but had true and saving faith.

然而，信耶稣的人不在这种被曲解的律法之下，而是在恩典之下。当然，亚伯拉罕、摩西、大卫也都是在恩典之下，不在罗马书 6:14 节中所言的“律法”之下。他们也都是藉着信心靠着恩典得救。他们不是像法利赛人一样在上帝面前夸口，而是有真实的、得救的信心。

So then, the meaning of law in Romans 6:14 may be stated thus:

因此，罗马书 6:14 节中律法的意思可以如此表达：

For sin shall no longer be your master, because you are not under the law (as a law of works resulting in boasting before God), but under grace (by which you believe that God in his grace forgives sinners through sacrifice of his Son). (parenthetical comments added by the author)

罪必不能作你们的主，因你们不在律法（一套导致在上帝面前夸口之行为之法）之下，乃在恩典之（你们因为恩典而信靠上帝藉着祂儿子的牺牲在祂的恩典里赦免罪人）下。（括号内插入语为作者加）

Therefore, Christian is “not under law” in the sense that he is not under the Pharisaical misinterpretation of the Law as a law of works, that is, of justification by works of law. As we noted earlier, the Christian is “not under law” in the sense that he is not under the Old Covenant administration with its ceremonies, its judicial system, and viewing the moral law as a means of salvation, and the moral law as a law written on stone. But the Christian is under law in that he is instructed by and obligated to keep the moral law of God, that is, the law of love.

也就是说，基督徒“不在律法之下”是指他们不在法利赛人的错误的律法解释之下，法利赛人曲解律法为一套行为的准则且靠守那些规条的行为而称义。正如我们前面所讲过的，基督徒“不在律法之下”，是说他不再将道德律法视为得救之道或写在石版上的法律文件、不在旧约施行及其礼仪律和司法律体制之下。但是，基督徒“在律法之下”，是指基督徒受上帝道德律的指导并有责任遵守，即遵守上帝爱的诫命。

To be under the obligation of the moral law of God is a good thing. Life is better lived as Jesus taught us to live: “So in everything, do to others what you would have them do to you, for this is the Law and the Prophets” (Matthew 7:12 translation by the author). To keep that moral law is to be like God, and so realized the meaning of our humanity, namely, those made after the image and likeness of God: “Be perfect, therefore, as your heavenly Father is perfect” (Matthew 5:48) 在上帝的道德律之责任下生活实在是一件美好的事情。按照主耶稣的教导去生活，生命将会更美好。“所以，无论何事，你们愿意人怎样待你们，你们也要怎样待人，因为这正是律法和先知的道理”（马太福音 7:12）。遵行道德律就是像上帝，如此，我们人生的意义，即按照上帝的形象和样式而被造的旨意，得以实现——“所以你们要完全，像你们的天父一样完全”（马太福音 5:48）。

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