

*Lectures on the Epistle
to the Galatians*

William Kelly

加拉太書講義

基利著

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By William Kelly

Remarks on Galatians 1:1-5

Now it is plain that the object of the Epistle to the Galatians was not so much the assertion of the truth of justification by faith in contrast with works of law, as the vindicating it against the efforts of the enemy to merge it under ordinances and human authority—in a word, the Judaizing efforts of those who professed the name of the Lord. In Romans, it is more the bringing out of positive truth; in Galatians, the recovery of the truth after it had been taught and received, the enemy seeking to swamp it by bringing in the law as the conjoint means of justification. The Holy Ghost sets Himself, by the Apostle Paul, thoroughly to nullify all this force of Satan: and this gives a peculiar tone to the epistle. As usual, the first few verses bear the stamp of the whole, and show what the Holy Ghost was about to bring out in every part. The bad state into which the Galatians had fallen was not so

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加1:1-5

明顯寫加拉太書的目的不大像是確立因信稱義這與守律法對立的真理，而是要證明仇敵混雜律例和人類權威所作努力的錯誤；換句話說，就是那些自稱是奉主名而作猶太化的努力。羅馬書較多帶出正面的真理，而加拉太書則多側重在蒙教導和接受真理後的恢復，就是仇敵試圖引入律法作為稱義的聯合手段來淹沒的真理。使徒保羅說到聖靈叫自己徹底廢棄撒但的一切權柄，這給與這書信一獨特的定調。如常地頭幾節有着整卷書信的特徵，顯明聖靈要在每部分所帶出的東西。加拉太眾教會所落在的光景不大因着無知而起，而是因不信，兩者的差別很大。

much arising from ignorance; it was unfaithfulness; and there is a great difference.

“Paul an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead), and all the brethren which are with me, unto the churches of Galatia; Grace be to you, and peace from God the Father, and from our Lord Jesus Christ.” Not a word about their being in Christ or in God the Father; not a word about their being saints in Christ Jesus and faithful brethren. He just simply says the very least that it is possible to say about Christians here below. He speaks of them as the churches of Galatia; he does not associate them with any others, but they are put as naughty by themselves. He simply says, “All the brethren that are with me unto the churches of Galatia.” He does not speak of the saints generally, but of the brethren With him, his companions in service, whom he joins with himself in writing to the Galatians. He had a reason for this. “Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead),” .

「作使徒的保羅（不是由於人，也不是藉着人，乃是藉着耶穌基督，與叫祂從死裏復活的父神），和一切與我同在的眾弟兄，寫信給加拉太的各教會。願恩惠、平安從父神與我們的主耶穌基督歸與你們！」（加1:1-3）他不是說他們在基督裏或在父神裏，不是說他們是在基督耶穌裏的聖徒或忠信的弟兄。他單單合理地說到對地上基督徒起碼要說的。他稱他們為加拉太的眾教會，他沒有將他們與別人相提並論，只以他們本身來看待。他不過說：「和一切與我同在的眾弟兄，寫信給加拉太的各教會。」他不是說到一概的聖徒，只說到與他一起，與他同工的，一同寫信給加拉太各教會。「作使徒的保羅（不是由於人，也不是藉着人，乃是藉着耶穌基

He begins controversy at once. The very first words are a blow at the root of their Jewish notions. They found fault with the apostle because he was not with the Lord Jesus when He was upon earth. What does Paul reply He says, I accept that which you mean as a reproach; I am not an apostle of men nor by man. He completely excludes all human appointment or recognition, in any way. His apostleship was not of men as its source, nor by man as a medium in any way. Nothing could have been more easy than for God to have converted the apostle Paul in Jerusalem: he belonged to it, and was brought up at the feet of Gamaliel; it was there that his first violence against the Christians broke out. But when God met him, he was away from Jerusalem, carrying on his hot persecution of the saints: and there, outside Damascus, in broad daylight, the Lord from heaven, unseen by others, reveals Himself to the astonished Saul of Tarsus. He was called not only a saint but an apostle; "an apostle not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead." And to make it the

督，與叫祂從死裏復活的父神)」。他一開始便作出爭論，第一句話就落在他們猶太主張的根本上。他們發現這使徒出了問題，因他不是與開初於地上行走的主耶穌在一起的。保羅的答覆是：「我接受你們帶着指責的說法。我不是由於人，也不是藉着人來作使徒的。」他完全排除任何人而來任何方面的指派或認可。他使徒身分不是出於人，也不是任何方面以人為媒介的。對神來說，沒有比叫使徒保羅在耶路撒冷信主更輕而易舉的了，因他本屬那裏，是在迦瑪列門下成長的。首場他對基督徒的逼迫就在那處發生。但當神遇上他時，他遠離耶路撒冷，執行他逼害聖徒的任務。大馬色城外，光天化日之下，從天而來的主，不為別人看見，卻向驚恐的大數人掃羅顯現。他被呼召不單止成為聖徒，且成為一個使徒。「一個不是

more striking, when he was baptized, whom did the Lord choose to make the instrument of his baptism? A disciple who is only that once brought before us, as a godly old man residing at Damascus. God took special care to show that the apostle, called into a signally important place, the most momentous place of any man that ever was called to serve the Lord Jesus Christ — in the gospel — that Paul should be called without the intervention or recognition of man in any shape or form. His baptism had nothing to do with his being an apostle. Every one is baptized as a Christian, not as an apostle. He immediately goes into Arabia, preaches the gospel, and God at once owns him as His minister in the gospel, without any human interference. Such is the true principle of ministry.

The Galatians were probably troubled and perplexed that there should be Paul, an apostle entirely apart from the other twelve. Why did they not all cast lots about Paul, if he was to be one of the apostles in the highest sense? This is what he is meeting here. He connects his

由於人，也不是藉着人，乃是藉着耶穌基督，與叫祂從死裏復活的父神的使徒。」還有更令人驚奇的，主用上甚麼器皿為他施浸？這門徒就只這一次為我們認識，一個住在大馬色的年長敬虔人。神對使徒有特別的關顧，引他往一顯著重要地位，任何被呼召來在福音上事奉主耶穌基督的人所到最重要的地位，叫保羅的被召不受任何人的干擾或認可。他的受浸與成為使徒毫不相干。每個人的受浸都是成為基督徒，而不是使徒。他立時往阿拉伯傳揚福音，神也立時得着他作為福音的傳遞者，沒有任何人的介入。這樣的才是事奉的真正原則。

加拉太人可能為着保羅的使徒身分是與其他十二個不相同而感到苦惱和困惑。他若是最高規格之使徒中的一員，為甚麼他們不全部來為保羅搖籤？他在這裏面對的就是這個。他

apostleship not only with God and our Lord as its source, but also as the medium — “by Jesus Christ, and by God the Father who raised him from the dead.” So that there is another blow at the secessionists. They had been drawing a contrast between Paul and the other twelve apostles, to the disadvantage of Paul. But the apostle shows that if there was any difference between himself and them, it was that he was an apostle by Him who raised Christ from the dead. The others were only called when our Lord was here upon earth, taking His place as a man here below. Paul was called by Jesus Christ risen from the dead. There was greater power, greater glory, greater distinction in the case of Paul’s calling to be an apostle, than in that of any of the others.

We have not elders formally, because we have not apostles. It is plain that in this we do not differ from any section of the Christian church; because I am not aware that any have apostles. So that the true difference between those who meet round the name of the Lord Jesus Christ and others is, that we do not pretend to have what we have not

以他使徒的身分不單聯上作為源頭的神和主，且以祂們為媒介：「乃是藉着耶穌基督，與叫祂從死裏復活的父神。」這是給分離論者的另外一擊。他們一直以保羅與那十二使徒對立來叫保羅處於不利位置。但使徒顯明若他和他們之間的差異只會是他乃藉着死而復活的基督而作使徒，而那十二個是在我們的主還在世上取上祂在地上為人的地位時被召的。**保羅是被死而復活的基督所呼召的。**在保羅被召作使徒這例子上比起那十二個的任何一個有的是更大的權柄、更大的喜樂和更大的分別。

我們沒有正式的長老，因我們沒有使徒。明顯地我們與任何宗派的基督教會都沒分別，因我並不見任何教會有使徒。因此奉主耶穌基督之名聚會的人跟別人的分別是：我們不會裝作有一些我們沒有的東西，而有人不過裝作指

got, whereas *they* do who pretend to appoint. You cannot have appointed elders without apostles; but you may have certain persons that have got the qualifications of elders, and such ought to be owned; but to imitate the appointment of an elder, now that apostles no longer exist, is sinful. This may suffice for the subject of ministry.

Remarks on Galatians 1:6-24

“I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel.” “So soon removed,” seems to me to be a somewhat stronger expression than what the Spirit of God makes use of.

What were they removing to now? A different gospel, which is not another. In our English version, it is a sort of paradox — “another gospel, which is not another.” But in the language which the Holy Ghost wrote in, there was sufficient copiousness to admit of another shade of language. “I marvel that ye are so soon removed from him that called you into the grace of Christ into a *different* gospel, which is not *another*.” So that if the grace of

派吧了。你不能在沒有使徒下來指派長老，你卻可以有某人是有長老資格的，是他們該擁有的。但是如今在不再存在使徒下來模仿指派長老卻是罪。這也許只為滿足作工這目的。

加1:6-24

「我希奇你們這麼快離開那藉着基督之恩召你們的，去從別的福音。」（加1:6）「這麼快離開」於我似乎有點兒是神的靈所用上稍重的語氣。

他們正轉從的不是另一個，而是別的福音。我們的英文譯本「去從另一個福音，那不是另一個。」似是而非，但聖靈所寫的文字中有着足夠的寬裕來容許另一個稍微差別的文字：「我希奇你們這麼快離開那藉着基督之恩召你們的，去從別的福音。那並不是福音。」若基督的恩典是他們被召的

Christ was the spring and power of their calling, the gospel was the means of it. “There be some that trouble you and would pervert the gospel of Christ: but though we or an angel from heaven preach any other gospel unto you than that which I have preached unto you, let him be accursed.” The foundation is gone if anything is brought in to justify a man, except Christ, who ought to be dearer to me than any other thing — dearer even than these means. To care for Christ is the very best evidence of a saved soul. “If he preach any other gospel unto you than that ye have received, let him be accursed. Yea, if we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.” It is not only what I preached, but what you received. It is not only that there should be no mixture with what he preached, but no addition to what they had received.

“For do I now persuade men or God?” That is, was he wishing to gain them over, or God? “Or do I seek to please men? for if I yet please men, I should. not be the

泉源和動力的話，那麼福音便是那手段了。「不過有些人攪擾你們，要把基督的福音更改了。但無論是我們，是天上來的使者，若傳福給你們，與我們所傳給你們的不同，他就應當被咒詛。」（加1:7-8）任何引入基督之外叫人稱義的東西都叫根基蕩然無存，因為基督於我比任何事物甚至這些手段更珍貴。深愛基督是人得救的最大明證。「若有人傳福音給你們，與你們所領受的不同，他就應當被咒詛。但無論是我們，是天上來的使者，若傳福給你們，與我們所傳給你們的不同，他就應當被咒詛。」（加1:9, 8）不單是我所傳，且也是你們所領受的。不單在他所傳講上不應混雜，且在他們領受上無有添加。

「我現在是要得人的心呢？還是要得神的心呢？我豈是討人的喜歡麼？若仍舊討人的喜歡，我就不是基督的僕

servant of Christ.” It was in that very way that Christ had called him to be a servant. “I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ.” For if we have the Father revealing the Son to Peter, Paul goes yet beyond, the Word says that God revealed His Son in him. Paul was led of the Holy Ghost into a gradually increasing knowledge of the grand and most glorious truth of the oneness of the believer with Christ. Christ in heaven and the saints on earth make one body. That is what Paul learned at his conversion.

“Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again into Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.” He mentions the number of days for the purpose of showing that it was not a course of instruction that he had been receiving. “Now the things which I write unto you, behold, before God I lie not. Afterward, I came into the

人了。」(加1:10) 基督是這樣呼召他作僕人的。「弟兄們，我告訴你們，我素來所傳的福音不是出於人的意思。因為我不是從人領受的，也不是人教導我的，乃是從耶穌基督啟示來的。」(加1:11-12) 天父向彼得啟示聖子，保羅更遠，聖經說神將祂兒子啟示在(in)他心裏。保羅被聖靈漸次引導越法認識信徒與基督合一這偉大至榮真理。但在這裏要引出的不是這個。天上的基督和地上的聖徒成為一體，這是保羅信主時領受的。

「我就沒有上耶路撒冷去見那些比我先作使徒的，唯獨往亞拉伯去，後又回到大馬色。過了三年，才上耶路撒冷去見磯法，和他同住了十五天。」(加1:17-18) 他提及到日數的目的是要顯明他所得的並非從教導而來。「我寫給你們的不是謊話，這是我在神面前說的。以後我到了敘利亞和基利家境

regions of Syria and Cilicia, and was unknown by face unto the churches of Judea which were in Christ; but they had heard only that he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me.” He mentions these facts for the purpose of evincing how little time he had spent in Jerusalem; yea, that he was unknown to the churches of Judea generally. But these churches, instead of blaming God, which was what the Galatian conduct amounted to — instead of finding fault with his testimony, had glorified God in Paul. The early churches of Judea that the Galatians were looking so wistfully at, were glorifying God in him; while they themselves were quarreling with the richest mercy God had been showing them. He had preached to them the gospel more fully than the other apostles had presented it, and yet they were already slipping from it *by* seeking to bring in the law.

Remarks on Galatians 2

The apostle refers to his going up to Jerusalem. When he says (chap. 1:18), “After three years I

內。那時，猶太信基督的各教會都沒有見過我的面。不過聽說那從前逼迫我們的，現在傳揚他原先所殘害的真道。他們就為我的緣故，歸榮耀給神。」(加1:20-24) 他提到這些事實的目的是要顯示他停留在耶路撒冷的時間極短，因此猶太的眾教會大致是不認識他的。但這些教會沒有怪責神，沒有在他的見證上找到錯處，反因所見加拉太人的品格來將榮耀歸於在保羅裏頭的神。加拉太人渴望要見的猶太早期教會將榮耀歸給在保羅裏頭的神，他們卻因神給他們看見最豐盛的憐憫來彼此爭論。他所傳給他們的福音比起其他使徒所傳的更全備，然而他們早已偏離福音，竟尋求引進律法。

加2章

使徒說「過了三年，才上耶路撒冷去」(加1:18)，我想是以

went up to Jerusalem,” it refers, I suppose, to his conversion as a starting point; and the “fourteen years after,” in this chapter, date from the same period. The important thing for the Spirit of God was, to cut off all pretense for connecting Paul’s mission or ministry with Jerusalem. The principle of apostolic succession is thus cut off by implication. The years which elapsed before these visits, and yet more their character when he did visit Jerusalem, absolutely excludes all idea of derivation. “Then fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me. And I went up by revelation.” This last circumstance is not mentioned in the Acts. It is the same occasion which is referred to there (Acts 15), though in a different manner. In Acts we are told, “certain men, which came down from Judea, taught the brethren and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When, therefore, Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go

他的悔改得救為起點；而本章中的「過了十四年」也是自這日計起的。對於聖靈來說，重要的是要切斷保羅與耶路撒冷在傳道和工作上有所關聯的所有企圖。因此所推斷的使徒傳承原則被切斷了。這到訪之前過去的多年徹底排除所有衍生的想法，然而當他真的去到耶路撒冷時，他的地位高於他們。「過了十四年，我同巴拿巴又上耶路撒冷去，並帶着提多同去。我是奉啟示上去的。」

(加2:1-2) 這件事使徒行傳沒有提及，但徒15章所指的就是這相同的事件，不過用上不同的手法。我們在使徒行傳得知：「有幾個人從猶太下來，教訓弟兄們說：你們若不按摩西的規條受割禮，不能得救。保羅、巴拿巴與他們大大的分爭辯論；眾門徒就定規，叫保羅、巴拿巴和本會中幾個人，為所辯論的，上耶路撒冷去見使徒和長

up to Jerusalem unto the apostles and elders about this question.” But when they arrived at Jerusalem, they found there the same party. “There rose up certain of the sect of the Pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the law of Moses,” clearly showing that it was within the bosom of the Church. And then we have the conference of the apostles and elders in presence of the whole Church about this matter. In Gal. ii. the Holy Ghost brings out the fact, not distinctly mentioned in the Acts — that on this occasion Paul took with him Titus, and went up by revelation: he had positive communication from God about it. In Acts, we have the Christian motives that were brought to act upon him by others; but in Galatians he lets us know something deeper still — that he went up by revelation, besides his taking Titus. Whatever may have been the case with the others, this was also a fact of immense importance, because Titus was in no way a Jew. He was not even like Timothy, whose mother was a Jewess. Titus was a

老。(徒15:1-2)但當他們到達耶路撒冷時，他們在那裏發現相同的一伙人。「惟有幾個信徒，是法利賽教會的人，起來說：必須給外邦人行割禮，吩咐他守摩西律法。」(徒15:5)這清晰地表明這些人身處教會的核心。之後我們得見因這事而舉行全教會面前使徒和長老的大會。在加2章中聖靈所帶出的事實，是使徒行傳沒有明確提到的，這次保羅在這有着明確從神而來的啟示來帶着提多同往。在使徒行傳中，我們得見是因着別人而叫基督徒的動機在他身上發動；但在加拉太書中他讓我們知道一些更深入的東西，就是除了他帶着提多以外，他是奉啟示而上去的。無論這與別人有甚麼關係，這也是一極之重要的事實，因為提多絕對不是一名猶太人。他甚至不像提摩太般母親是一名猶太女子。提多是一名希利尼人，而提摩太則

Greek. Timothy was something between the two; and therefore there seems to have been wisdom and grace in the apostle's very different line with regard to Timothy. He certainly stopped the mouths of those who might have raised questions about that young disciple founded on the law, though I do not say that strictly speaking he would have come under it. "I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which are of reputation, lest by any means I should run, or had run, in vain." And then he merely drops by the way, in one of his pregnant parentheses, "But neither Titus who was with me, being a Greek, was compelled to be circumcised."

Let us pay attention to the manner in which the Holy Ghost refers to Paul's communicating his gospel to those in Jerusalem; for this was a death-blow to the insinuation that Paul had received it after an irregular fashion. He adds also, "lest by any means he ran, or had run, in vain." There was sufficient advance in truth in what the apostle taught,

是介乎兩者之間的。由此看來，使徒提供一項與提摩太十分不同的一點是有着智慧和恩典的。他確實塞住了那些因着這年輕門徒在律法上所發問題之人的口，雖然我不是嚴格地說到他一直服在律法之下。「我是奉啟示上去的，把我在外邦人所傳的福音，對弟兄陳說；卻是背地裏對那有名望之人說的，惟恐我現在，或是從前，徒然奔跑。」（加2:2）之後他不過順道一說他其中一句蠻有意思的插入語：「但與我同去的提多，雖是希利尼人也沒有勉強他受割禮。」（加2:3）

讓我們留心聖靈在保羅向在耶路撒冷中的人傳福音時所持的態度，因為這是對那些說保羅是按不常規的方式而得着的人的一記致命一擊。他接着說：「惟恐我現在，或是從前，徒然奔跑。」得着使徒的教導是有充分好處

but he would not run the risk of making a split among the saints in Jerusalem. Had he been indifferent to the state of the saints, he would have brought out all the heavenly truth in which he was so far beyond the others. But there are two things that have to be taken account of in communicating truth. Not merely should there be certainty that it is truth from God, but it must also be suited truth to those whom you address.

The apostle, then, having referred to these facts, to his having communicated his gospel to them, privately to those of reputation; and, withal, to his taking Titus with him, who was known to be a Greek, and yet not compelled to be circumcised — leaves all this to have its weight upon the minds of the Galatians, giving also the reason, “And that, because of false brethren, unawares brought in.” If you read the third verse parenthetically, it adds to the clearness of the passage. He had gone up to Jerusalem, and communicated his gospel in this manner to the apostles, because of these false brethren unawares brought in. He did not wish to go

的，但他沒有冒險來與在耶路撒冷的聖徒決裂。若他對聖徒的狀況漠不關心，他大抵可帶出他是那樣遠勝別人的一切屬天真理。但在傳揚真理時有兩件事是必須考慮到。不單止要肯定這是來自神的真理，且必須是切合那些你傳講之人的真理。

使徒暗地裏對那有名望之人陳說他的傳揚福音，他且帶同人人都知是希利尼人卻仍沒強逼他受割禮的提多，他說到這些事實，留下這些成為加拉太人心中的壓力，所給與的原因是：「因為有偷着引進來的假弟兄。」(加2:4) 平行地讀加2:3叫人更明白這經文。他去到耶路撒冷，用他的方法來向使徒交通他的傳揚福音，是因為有不為察覺的假弟兄混進。他不想在他們聽不進的真理上來辯論，然而他不想向能領會的人有所保留。

into controversy about truth which they were not able to hear, and yet he wished not to keep it back from those who could appreciate it. But he hints plainly what these false brethren aimed at, "Who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." This clearly shows the connection between legalism and the untruthfulness of such as come in privily to spy out the liberty they do not understand. "To whom we gave place by subjection, no, not for an hour, that the truth, of the gospel might continue with you."

But now he goes farther, and refers, not to false brethren that were at work undermining the gospel by the law, but to those who took the most prominent place at Jerusalem. "But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person; for they who seemed to be somewhat, in conference added nothing to me; but contrariwise when they saw that the Gospel of the uncircumcision was committed unto me, as the gospel of

他便平白地暗示這些假弟兄的目的是「私下窺探我們在基督耶穌裏的自由，要叫我們作奴僕。」這清晰地顯示律法主義跟那些私下窺探他們不明白的自由而來的不可信之間的關係。「我們就是一刻的工夫也沒有容讓順服他們，為要叫福音的真理仍存在你們中間。」(加2:5)

但如今他更且說，不是對那些藉律法來運行暗中破壞福音的假弟兄，而是向那些在耶路撒冷佔有最顯著地位的人。「至於那些有名望的，不論他是何等人，都與我無干。神不以外貌取人，那些有名望的，並沒有加增我甚麼。反倒看見了主託我傳福音給那未受割禮的人，正如託彼得傳福音給那受割禮的人。那感動彼得，叫他為受割禮

the circumcision was unto Peter (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles); and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship that we should go unto the heathen, and they unto the circumcision." All the insinuations of these Jewish teachers, that there was not a substantial agreement between Paul and the other apostles, were thus disappointed. It turned out that Paul was the communicator, not Peter; and that the three chiefs there had given the right hand of fellowship to Paul. They in no way controlled his ministry, but perceived the grace that was given to him. They felt, in fact, both as regards God and His power that wrought in Paul, that he and Barnabas were the most fitting persons to deal with the uncircumcision. The vast sphere of the heathen world was evidently for Paul and those with him, while they remained confined to their narrow circle. Paul is here destroying the

之人作使徒的，也感動我，叫我為外邦人作使徒；又知道所賜給我的恩典，那稱為教會柱石的雅各、磯法、約翰，就向我和巴拿巴用右手行相交之禮，叫我們往外邦人那裏去，他們往受割禮的人那裏去。」

（加2:7-9）因此教會中這些猶太教師所說一切關於保羅和其他的使徒間沒有實質一致的含沙射影都受挫告終。到頭來是保羅而不是彼得成了那傳達者，並且耶路撒冷的三巨頭都與保羅行右手相之禮。他們絕沒有控制他的工作，而是同感所給與保羅的恩典。他們事實上感受到在保羅身上運作的是神和祂的權能，因此他和巴拿巴是最合適的人選來處理不受割禮之人。外邦世界的廣闊領域明顯是給與保羅和那些與他同行的，而留給他們的依然限於他們狹窄的圈子。保羅在此摧毀了仇敵將外邦人服在律法之下的努力。

effort of the enemy to put the Gentile believer under the law.

“But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.” So far was Paul from being withstood by Peter at Jerusalem, that Peter gave him the right hand of fellowship. But when Peter was come to Antioch, Paul withstood him to the face. And this clearly was a thing well-known. “For before that certain came from James, he did eat with the Gentiles,” which was a mark of communion with them even now and everywhere the well-known sign of what is equivalent. Peter had been in the habit of eating with the Gentiles, which no man, acting on Jewish principles, could have entertained. But when certain persons came from James, “he withdrew and separated himself, fearing them which were of the circumcision.” How marvelous is the influence of prejudices, of legal prejudices especially! Swayed thereby, Peter gives up his liberty, and no longer eats with the Gentiles: and this was the very chief of the apostles! Trifling as the act might seem, it was a weighty one in the

「後來，磯法到了安提阿；因他有可責之處，我就當面抵擋他。」

（加2:11）一直以來與在耶路撒冷的彼得抗衡的保羅得彼得和他行右手相交之禮。但當彼得來到安提阿時，保羅當面抵擋他。這是眾所周知清楚不過的一件事。

「從雅各那裏來的人未到以先，他和外邦人一同吃飯」。這是一個與他們相交的標誌，就是如今各處眾所周知表示平等的表記。彼得一直有與外邦人同吃的習慣，按照猶太人原則而行的人中沒有一人會這樣行。及至從雅各而來的人來到時，「他因怕奉割禮的人，就退去與外邦人隔開了。」（加2:12）歧視的影響何等不可思議，尤其是律法上的歧視！彼得在這事上動搖，放棄了他的自由，不再與外邦人同吃，他是使徒之首呢！此舉也許看來微不足道

eyes of God and of His servant. Paul was given to see that in this seemingly little thing the truth of the gospel was abandoned.

So fatal a point was this, if allowed, that Paul says to Peter before them all, "If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews?" What had Peter been about? He had not, in any wise, maintained the law as a rule for the Jewish believers. Why, then, did he yield to an act which implied it among the Gentiles? If not even in Jerusalem, where God among of old bound it upon their conscience, what a turning away from the truth, that one who knew his deliverance should practically insist upon it at Antioch! This was the serious matter for which Paul rebuked Peter. And now he reasons upon it: "We who are Jews by nature and not sinners of the Gentiles" (the force of "we," as compared with "you," is necessary to be remarked in this epistle and elsewhere), "knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed

道，在神僕人看來卻十分嚴重。在這似乎微不足道的事上，保羅看見福音的真理遭棄廢。

若容許保羅在眾人面前對彼得說「你既是猶太人，若隨外邦人行事，不隨猶太人行事，怎麼還勉強外邦人隨猶太人呢？」（加2:14）這樣關鍵的一點時，彼得會如何？無論如何彼得沒有斷言律法乃猶太信徒的法規。那麼為甚麼他作出律法乃外邦人所必需的此舉？就算在耶路撒冷，神在舊約的人中不過將律法放在他們良心上，那麼在安提阿那認識他在律法上實在得釋放的人竟要堅行律法豈不是背離真理！這就是保羅斥責彼得的嚴重問題所在。他隨後解釋說：「我們這生來的猶太人，不是外邦人。」（加2:15）比對於「你們」而強調的「我們」在整卷書信中都需要留意。「既知道人稱義不是因行律法，乃是因信耶穌基督，連我們

in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.” Bear in mind, also, that when the apostle Paul dwells upon law, he does not confine his remarks to the Jewish law, but reasons abstractedly. He says and means not merely that you cannot be justified by the works of *the* law, but by no law at all. If there was a law that could justify, it must be the law of God divulged by Moses. But Paul goes farther, and insists that “*by works of law*” you cannot be justified. The law-principle is opposed to justification instead of being the means of it. He takes up the fact, that by these works of law, no flesh can be justified.

But he proceeds to argue the point, and asks, “If while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.” That is, if professing faith in the Lord Jesus, you go back to the law, the effect is necessarily to bring you in a sinner. You have had the sin in your nature, and the consequence is, that if you have to do with the

也信了基督耶穌，使我們因信基督稱義，不因行律法稱義；因為凡有血氣的沒有一人因行律法稱義。」（加2:16）也當謹記，當使徒保羅論到律法時，他不止說到猶太人的律法，也不知不覺說到原因。他所說所指不單止是你不能因行律法稱義，且是完全不行律法。若有一叫人稱義的律法，這必定是摩西所頒佈的神的律法。保羅進而堅持「行律法」是不能稱義的。守律法的原則與得稱義相違背，並非得稱義的手段。他擺出沒有屬血氣的人藉着這些律法的行為得稱為義的事實。

他繼續討論這個，且問：「我們若求在基督裏稱義，卻仍舊是罪人，難道基督是叫人犯罪的麼？斷乎不是！」（加2:17）這是說，在聲稱相信主耶穌之下，你卻重回律法而去，其必然的後果是叫你作罪人。在你的本性上你是有罪的，你若要與律法

law at all, this is the very condition in which you are left as a sinner after all. The law never gives deliverance from sin: as the apostle says elsewhere, "The strength of sin is the law." So that, if while you seek to be justified by Christ, you are found a sinner, is therefore Christ the minister of sin? This is the issue to which the law necessarily leads. It lays hold of sin. And therefore if after you have got Christ, you are only found after all through the law to be a sinner, you, in effect, make Christ the minister of sin, Such is the necessary consequence of bringing in the law after Christ. The soul that has to do with the law never realizes its deliverance from sin; on the contrary, the law, merely detecting the evil, and not raising the soul above it, leaves the man powerless and miserable.

"For if I build again the things which I destroyed, I make myself a transgressor." That is, in going to Christ, I give up the law virtually; and if after all that, I go back to the law, then I make myself a transgressor. It is plain that if I am right now, I was entirely wrong before. Who was it made me give up the law? It was

扯上關係，正是這個來叫你仍然是一個罪人。律法從來沒有帶來罪的釋放，使徒在別處說到「罪的權勢就是律法」（林前15:56）。因此，你「若求在基督裏稱義，卻仍舊是罪人，難道基督是叫人犯罪的麼？」這是律法必然引發的爭論。律法抓住罪。因此在你得着基督之後，到底你惟有在律法下才是一個罪人，你卻實際上是以基督為叫人犯罪的。這是在基督之後引進律法的必然後果。邁上律法的人從未知悉何謂從罪中得釋放；相反地，只叫人知罪和不能把人提升高於罪的律法是任讓人落在無能力和悲慘中。

「我素來所拆毀的，若重新建造，這就證明自己是犯罪的人。」（加2:18）就是說在往基督去之時，我實際上放棄了律法。若我到頭來重回律法去，便是叫自己再犯罪。我如今若對，從前便完全錯。是

Christ. So that if I go back to the law, the gospel of Christ is the means of making people transgressors, and not of justifying them. The Galatians did not think so. But the Holy Ghost brings the light of His own truth to bear upon them, and shows what they were doing involved. The effect of enforcing the law was to make Christ the minister of sin, instead of the deliverer from it.

“For I through the law am dead to the law, that I might live unto God.” There he shows how it is that he was dead to the law. It was *through the law*. It was not merely a thing done outside his own soul. He had gone through the question within most thoroughly. He had been under the law: and when God had quickened him, and conscience awoke under divine light, he realized what he had never dreamed before — his own utter powerlessness. “I through the law am dead to the law.” He had felt truly his position as a sinner, and owns the killing, not quickening, power of the law. But then, this was of grace now, not judgment by and by. Hence, says the apostle, if I am dead *by law*, I am dead *to law*, and

基督叫我放棄律法的，因此我若重回律法，基督的福音就成為叫人犯罪而不是叫他們稱義的工具。加拉太人不這樣認為，但聖靈將祂一己真理的光照在他們身上，顯明他們致力所作的。行律法的後果使基督成為叫人犯罪的，而不是叫人離罪。

「我因律法就向律法死了，叫我可以向神活着。」（加2:19）他顯示他如何藉律法向律法死。這不單在一己生命之外作事，他最徹底地探討問題的核心。他一直在律法之下，當神喚醒他，良心在聖潔的光中醒過來，他才明白他從未想到他一己的絕對無能——我因律法，就向律法死了。他確切認定他作為罪人的地位，也實在知悉律法殺害而非復甦的權能，是因着如今的恩典，而非快要接受的審判。因此使徒說：我藉律法而死來向律法死，完全脫離其可及範圍。我死了，

completely outside its reach. I am dead, and need die by it no more; I am dead to it that I might live unto God. I am crucified with Christ; nevertheless, I live, “yet not I, but Christ liveth in me.” Thus, in the soul of the apostle, we have law upheld in its utmost strength, and yet himself set free in Christ, and outside it in grace. So in Christ we have the same thing, at the end of Rom. 3 “Do we, then, make void the law through faith? God forbid. Yea, we establish the law.” How is it maintained? *Christ’s death* was the strongest and most divine sanction the law ever had. It was the law laying hold of the Surety, and carried out to the full, in the person of Christ; so that its authority, as faith knows, has been perfectly made good in Him. It is fully carried out, and far, far more, too, in the death of Christ. But if you apply that Scripture to prove that the law is to be established over Christians as their rule of life, it is as ignorant as it is false. The law is the rule of death, not of life: and that is what Paul’s experience proves. “I through the law am dead to the law, that I might live unto God.” “The life which I now

無需藉律法而死；我向律法死，得以向神活。與基督同釘的我依然活着。「不再是我，乃是基督在我裏面活着。」因此在使徒生命中我們得見律法被極度高舉，然而他在基督裏得着釋放，靠恩脫離律法。因此我們在基督裏有相同的得着，「這樣，我們因信廢了律法麼？斷乎不是！更是堅固律法。」（羅3:31）是如何堅固的？律法從來所有最強大和最神聖的認可就是**基督的死**。律法所握持的是神在基督位格上全面實現的中保。因此信心所認定的律法權威一直完美地在祂裏頭得以實現。律法得以全面的實現，且更多更多在基督的死上得以實現。你若應用這聖經來證明律法要在基督徒之間建立作為他們生命的準則，就與其錯誤一般無知。律法有的不是生命而是死亡的管治，保羅的經歷證實「我因律法，就向律法死了，叫我可以

live in the flesh, I live by the faith of the Son of God who loved me, and gave himself for me.” I have, of course, my natural life here below, but that wherein I now live in the flesh, I live by the faith of the Son of God. The believer does live by looking, not at the law, but at Christ. Thus, there cannot be a more definitive setting aside of the law in every shape and form. The believer is ushered into a new state of being altogether — a life nourished by the Son of God, who loved me, and gave Himself for me. It is Christ, not only characterizing the new creature, but as a living person before the soul. Therefore he can say, “I do not frustrate the grace of God.” But those did who maintained the law for righteousness in any shape. “If righteousness come by the law, then Christ is dead in vain.” The effect of the law, even upon the believer, is, that he never rises by his own confession above the feelings and experiences of a sinner. He is always in that condition — always saying, “O wretched man that I am! Who shall deliver me from the body of this death?” Whereas, when he enters into the glorious place that he

向神活着。」**「並且我如今在肉身活着，是因信神的兒子而活；祂是愛我，為我捨己。」**我有的當然是下頭的血肉生命，如今卻**在肉身因信神的兒子而活。信徒的活是藉着仰望基督，而非仰望律法。**因此在任何形式上沒有比律法的被廢棄更確切了。信徒被領進一個完全嶄新的狀態，一個由愛我和將祂自己給我的神兒子所培育的生命。基督不單標誌着那新造，且是人面前的活潑個格。因此他能說：**「我不廢掉神的恩；（但於那些守任何形式律法來得義的人，）義若是藉着律法得的，基督就是徒然死了。」**（加2:21）叫甚至是信徒永不能藉着高於罪人的情感和經歷他一己的承認來復活是律法的果效。他總在說**「我真是苦啊！誰能救我脫離這取死的身體呢？」**（羅7:24）反之，當他在基督裏進入他有的榮耀地位時，便能說：**「賜**

has in Christ, he is able to say, “The law of the spirit of life in Christ Jesus *hath made me free* from the law of sin and death.”

Remarks on Galatians 3:1-14

“O, foolish Galatians, who hath bewitched you [that ye should not obey the truth]?” The expression, “that ye should not obey the truth,” is one brought in from chapter v. 7. “Ye did run well; who did hinder you that ye should not obey the truth?” There it is most undeniably and properly inserted, but here it is left out in the best copies of the word of God. I am not founding anything upon it, but merely state the fact by the way, because it is right to do so on fitting occasions. One main source of this meddling with Scripture consisted in transplanting a text, or phrase, that is perfectly true in its right place, from some other part of Scripture. “O foolish Galatians, who hath bewitched you, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?” It is plain that he draws particular attention to the cross of Christ — not merely to His blood, or His death, but to His cross.

生命聖靈的律在基督耶穌裏 *釋放了我*，使我脫離罪和死的律了。」(羅 8:2)

加3:1-14

「無知的加拉太人哪，誰又迷惑了你們，叫你們不順從真理呢？」「叫你們不順從真理」之句引自加5:7的「你們向來跑得好，有誰攔阻你們，叫你們不順從真理呢？」這是最無可辯駁和適切的插句，但在神聖經最佳的版本中卻沒此句。我不是要以此有所創新，不過想順便說說這事實，因為因時制宜是對的。造成瞎弄聖經的一個主要情況就是插入一段來自聖經別處的文字片語，這些在其本處是絕對真確的。「無知的加拉太人哪，誰又迷惑了你們叫你們不得見耶穌基督在你們當中釘死這明顯的陳說呢？」明顯他將注意力特特指向基督的十字架，不單指向祂的血或祂的死。「我

“This only would I learn of you, Received ye the Spirit by the works of the law or by the hearing of faith?” It is an important advance upon the chapter before, which only speaks of life; but chapter iii. introduces the Holy Ghost. Down to the end of verse 15, you will find that, as he begins with the Spirit as the proof of God’s blessing men, so he ends with the Spirit. The argument is to prove that the connection of the Holy Ghost is with faith and not with law, which has only a curse for guilty man. Christ is our life, and He gives the Spirit.

It is important to distinguish life and the Spirit, because, when a soul receives the Gospel, though there be ordinarily the reception of life and of the Holy Ghost at the same moment, yet we must bear in mind that the two things are quite distinct. The new life that the Christian receives in Christ is not God, though of God; but the Holy Ghost is very God. The believer’s life is a new creature or creation, while the Holy Ghost is the Creator. It is not because we have a new life that our bodies are made the temple of God, but because the Holy Ghost dwells therein. Hence,

只要問你們這一件：你們受了聖靈，是因行律法呢？是因聽信福音呢？」（加3:2）引入聖靈的第三章比起只談到生命的上一章有着重大的進步。一直去到加3:15的末尾，你會發現他以聖靈作為神賜福人的明證作開始，同樣也以聖靈來結束。其論點是要證明聖靈是關乎到信而不是律法，律法不過是罪人的咒詛。基督是我們的生命，祂且給與聖靈。

辨別生命和聖靈是重要的，因為**當人接受福音時**，雖然一般來說是**同時得着生命和聖靈**，然而我們必須謹記這兩樣是截然不同的。**信徒所得的新生命並不是神，聖靈才是**。信徒的生命是一個新的被造，是創造；聖靈是那創造者。我們的身體成為神的殿不是因為我們得着新生命，而是因為聖靈的內住。因此，當信徒不正確分辨這個時，是極有可能以這生

when Christians do not properly distinguish this, it is very possible to use that life as a thing to comfort oneself with and set us at ease, leading us to say, I know that I shall be saved; and all spiritual exercises closing there.

In chapter 2, as we have remarked, life is in question; but now, in the beginning of chapter 3, he speaks about the reception of the Spirit. This was not merely a matter of enjoyment, but also accompanied by miraculous power. When at that time the Holy Ghost was given, there were outward external ways in which He showed Himself, which were not continued in the Church. He puts the two together here. "Received ye the Spirit by the works of the law or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" or, "are ye being made perfect by the flesh?" "Have ye suffered so many things in vain? if it be yet in vain." He will not give them up; he will not suppose that the enemy is gaining such a victory over them but that they may be recovered from this state. "He therefore that ministereth to you

命來自我安慰，來叫我們心安，並叫我們說「我知道我必得救」，因而所有屬靈的操作便就此告終。

我們注意到在加2章中所討論的是生命，但如今來到加3章的開頭，他說到得着聖靈。這不單止是得享的問題，也是得着神奇能力的相隨。聖靈得賜下的那時，祂有着外在的方式來自我顯露，但教會卻沒有延續這個。「你們受了聖靈，是因行律法呢？是因聽信福音呢？你們既靠聖靈入門，如今還靠肉身成全麼？（或說你們正在靠肉身成全麼？）你們是這樣的無知麼？」「你們受苦如此之多都是徒然的麼？難道果真是徒然的麼？」（加3:4）他不放棄他們，他預期的不是仇敵會勝過他們，反而是他們從這狀況中得恢復。「那賜給你們聖靈，又在你們中間行

the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?”

There is such a scanty measure of truth preached even among real Christians in the present day, that souls have not the consciousness of their relationship nor of the completeness of redemption. Hence it is that they may be kept from their proper comfort and enjoyment for many a day. It was not so with these Galatians, and the apostle refers to their full blessing. At once they were brought into the possession of the Holy Ghost. They had received Him by the hearing of faith: and I take it, that this means His reception in every way; not only with a view to miracles and powers, but the Holy Ghost yet more as One dwelling within them. Where souls were not born of God, but had merely outwardly professed Christ, they might receive the Spirit for gifts of power, but not in the way of communion. Thus in Heb. 6, you have persons who were once enlightened, and had tasted of the heavenly gift, and been made partakers of the Holy Ghost, and had

異能的，是因你們行律法呢？是因你們聽信福音呢？」（加3:5）

在今時今日的真正信徒之間所傳揚的真理是多麼狹小，因此人們不察覺到他們之間的關係和完整的救恩。他們多時不得那當得的安慰和快樂。加拉太人不是這樣，使徒說到他們得豐盛的恩福。他們立時被領來得着聖靈。他們因聽信福音而得聖靈，我認為這是說到每個接受祂的方面，不單止因得見神蹟和權能，更且聖靈是那內住他們裏面的聖者。不是由神生的人有的不過是外在的承認基督，他們也許得着聖靈作為能力的恩賜，但不是在傳揚方面。因此在來6章中說到有人是已經蒙了光照，嘗過天恩的滋味，又於聖靈有分，並嘗過神善道的滋味，覺悟來世權能的人，卻仍會離棄道理。（來6:4-6）沒有一處說到他們是甦醒的，或是

tasted the good word of God, and the powers of the world to come, and who yet had fallen away. It is nowhere said that they were quickened, or that they had life; but they were enlightened and had tasted of the heavenly gift; they had been baptized and had the powers of the world to come; all these things were true of them, yet they fell away — they deserted Christ; they went back from Him to Judaism in order to make their conscience good with God. Where this was the case, the apostle says, “it is impossible to renew them again unto repentance.” They are apostates, and that is the point of the question. These Galatians were convicted by this very thing. They knew that they had not heard about the law, and yet they had received the Spirit personally. Let them think what the reception of the Holy Ghost involves — that it is not only the manifestation of power, but the deeper blessing that abides now.

These Galatians were getting under the law, and the apostle brings the folly of it all before them. They were seeking to be made perfect by the flesh. This is mere

他們得生命的，他們不過是蒙光照和嘗過天恩的滋味。他們已受浸，覺悟來世權能，這一切於他們都是適用的，然而他們跌倒，他們離棄基督。他們轉離祂，重回猶太主義，為要使他們的良心對得住神。就在這事上，使徒說：「就不能叫他們從新懊悔了。」他們是放棄信仰的人，這是問題核心所在。這些加拉太人犯的就是這罪。他們知道他們未聽聞律法，然而他們親自接受聖靈。他們好應來想想接受聖靈包括甚麼。不單止是能力上的彰顯，且是如今有更深恩福的常在。

這些加拉太人服在律法之下，使徒向他們展示這全是愚昧。他們尋求藉肉體來得以完全。這不過是屬乎血

nature, working upon what has to do with self, and not with the unfolding of Christ. There were certain things they thought which were quite necessary for them to do. Well, he argues, that is the flesh. "Have ye suffered so many things in vain?" Then he shows that it had all been by the hearing of faith, and he goes up to Abraham himself. "Even as Abraham believed God, and it was accounted to him for righteousness." There is a great force in his reference to Abraham; for every Jew would appeal to him as the root of circumcision; and the mode in which the law was brought in among the Galatians was by attaching great importance to the right of circumcision. No doubt the argument of these Judaizing men was, You cannot have the inner blessing of circumcision without going through the outward form of it. The apostle summons Abraham to prove the contrary. In his case, it was a question of faith, and not of law, or of circumcision. When was it that Abraham believed God, and it was accounted to him for righteousness? *Before* circumcision came in; for the rite, as was evident

氣，所作的都關乎到己，而不是顯露基督。有幾件事情他們以為是他們必須要作的，但他證明這就是肉體。「你們受苦如此之多，都是徒然的麼？」（加3:4）之後他說到這全都因着聽信福音，並說到亞伯拉罕。「正如亞伯拉罕信神，這就算為他的義。」（加3:6）這樣的引述亞伯拉罕有着極大的說服力，因為每一個猶太人都以他為割禮的根源，而加拉太人所引進律法的模式所著重的是割禮的權利。無疑這些猶太化之人的論點是：你不能在沒有割禮的外在形式下來得着內裏的恩福。使徒提到亞伯拉罕作為反面的證明。在這例子中有的是信心的問題而不是律法或割禮的問題。亞伯拉罕是何時相信神來使他得稱為義的？是在割禮之先。歷史的證明特特告訴我們，割禮儀式的來到是在亞伯拉罕信神之後，而神便以此為他

from the history, came in, we are particularly informed, after Abraham had believed God, and God had accounted it to him for righteousness. “Know ye, therefore,” he continues, “that they which are of faith, the same are the children of Abraham.” This is the deduction he draws from it. If Abraham was brought into his place of blessing by faith, all his seed are blessed similarly. He begins with the natural seed, the Jew; but brings in the Gentiles also. “And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.” We shall find afterward that he does not refer to the promise to Abraham himself only, but to his seed; but he purposely leaves out the seed here. He refers to the first promise to Abraham, because, when that was made, there was no thought of circumcision. He says, “The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In

的義。使徒且說：「所以，你們要知道：那以信為本的人，就是亞伯拉罕的子孫。」(加3:7)這是他所作的推論。若亞伯拉罕是因信而進入這蒙福之境，那麼他所有的後裔的蒙福也相仿。保羅是以猶太人這血肉的後裔來開始的，也說到外邦人。「並且聖經既然預先看明，神要叫外邦人因信稱義，就早已傳福音給亞伯拉罕，說：萬國都必因你得福。可見那以信為本的人和有信心的人亞伯拉罕一同得福。」(加3:8-9)之後我們必會發現他不單止指向對亞伯拉罕本人的應許，且也推向他的後裔；但他故意在這裏不提到那後裔。他說到給亞伯拉罕的首個應許，因為作這應許時，是沒有想到割禮的。他說：「並且聖經既然預先看明，神要叫外邦人因信稱義，就早已傳福音給亞伯拉罕，說：萬國都必因你得福。」這顯示他們也會像外邦人

thee shall all nations be blessed.” It showed that they would be blessed as Gentiles — not by becoming Jews virtually; for the blessing would flow out to them as Gentiles. “So then they which be of faith are blessed with faithful Abraham.” There he closes that part of the subject, proving that the blessing depends upon faith, and not upon the works of the law or circumcision. Abraham was blessed by faith, and God had promised him, “In thee shall *all the families* of the earth be blessed” — not in circumcision, but in Abraham: so that we find in Abraham’s case the principle of a promise comes in. “For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.” So that, if I stand upon that ground, there is not the slightest provision made for failure, unless I also plead sacrifices and offerings for sin. If I do not continue in all things as they are written in the book of the law — if I do not succeed in observing it all faultlessly, I am accursed. Could such a standing ever do for a Christian? Impossible;

般蒙福，而不是因為他們本身是猶太人，因為恩福會像流向外邦人般流向他們。「可見那以信為本的人和有信心的人亞伯拉罕一同得福。」他在此結束了這部分的議題，證明這恩福取決於信，而不在於行律法或割禮。亞伯拉罕是因信而蒙福的，而神也應許他，「萬國都必因你得福。」不在於割禮，而在於亞伯拉罕，因此我們在亞伯拉罕的例子中發現所臨到的是一個應許的原則。「凡以行律法為本的，都是被咒詛的；因為經文記着：凡不常照律法書上所記一切之事去行的，就被咒詛。」（加3:10）我若不凡事上持續照律法書上所記的而行，我若不能完全無誤地成功來留意這個，我就是被咒詛的。這樣的立場會否是基督徒的？沒有可能。全都與這樣說的人不一致，因為他們不是真的凡事依靠基督。「沒有一個人靠着律法在神

and therefore all is inconsistent with those who so speak; for they do really rest after all on Christ. “That no man is justified by the law in the sight of God is evident;” because, as another Scripture announces, “The just shall live by faith.” It is a total mistake to suppose that it is by law, as its source, its power, or its measure. “And the law is not of faith: but the man that doeth them shall live in them.”

In verse 13 he closes this part of the subject, and shows that our position as Christians is entirely different. He begins with the Jew. “Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.” It is exceedingly blessed to find that, as in 2 Cor. 5, it is said that Christ was made sin, so here it is said, that “He is made a curse for us.” In Corinthians he is merely putting himself with the believers — he is not drawing a contrast between us and the Jew; consequently the “we” in Corinthians includes *all*. But here the “us” means the Jewish part of the believers; for he refers particularly and distinctly to the

面前稱義，這是明顯的。因為（別的）經上說：義人必因信得生。」（加3:11）以律法作為稱義的源頭、能力和量度的假設是完全錯誤的。「律法原不本乎信，只說：行這些事的，就必因此活着。」（加3:12）

他在加3:13結束這部分的題目，且顯明我們基督徒的地位完全不同。他先說到猶太人：「基督既為我們作成了咒詛，就贖我們脫離律法的咒詛；因為經上記着：凡掛在木頭上都是被咒詛的。」（加3:13）正如林後5章說到基督為我們成為罪一樣，發現在這裏說到「祂為我們成了咒詛」是極度的蒙恩。在哥林多後書他不過以他自己為信徒，並沒有將我們與猶太人作比對，因此那裏的「我們」是包括所有人；但在加拉太書中的「我們」是指着信主的猶太人，

Gentiles afterward — “That the blessing of Abraham might come *on the Gentiles* through Jesus Christ.” And then he puts them all together — “that we might receive the promise of the Spirit through faith.” “Christ hath redeemed us from the curse of the law, being made a curse for us.” The “us” there is emphatic; whereas in verse 14 the word “we” is not so at all, but is used in a general way of all believers, whether Jews or Gentiles. So that the point is very plain. First, if Jews were concerned, he would say, We equally needed Christ; because we had not continued in all the things that are written in the book of the law to do them; and Christ came and redeemed us from the curse of the law, being made a curse for us. The apostle quotes from Deut. 27, where we have a very striking disclosure. Half of the tribes were to stand upon one mountain to bless, and the other half upon another mountain to curse. But when, immediately after, the provision comes out, only the curses are mentioned, and there is no blessing at all! Why? “As many as are of the works of the law are under

因為他之後特特和明確地指着外邦人。「這便叫亞伯拉罕的福，因基督耶穌可以臨到外邦人。」之後他將他們連在一起。「使我們因信得着所應許的聖靈。」（加3:14）「基督既為我們作成了咒詛，就贖我們脫離律法的咒詛。」14節的「我們」完全沒有13節「我們」的加強語氣，用來泛指所有的信徒，不論猶太人或外邦人。因此十分明顯了。首先，若是關乎到猶太人，他會說：我們同樣地需要基督，因為我們沒有在所有事上照律法書上所記的持續來行；而基督自己成為了咒詛來救贖我們脫離律法的咒詛。使徒引用申27章，我們在這得到一十分驚人的啟示。有一半的族人站在一個山上宣佈祝福，而另一半人站在另一個山上宣佈咒詛。但到頭來立時來到的只是所提及的咒詛，完全沒有祝福！為甚麼？「凡以行律法為本

the curse.” God had spoken of the tribes being divided for blessing and cursing; but when you come to the fact, only the curses follow, and not the blessings.

The apostle therefore triumphantly closes this part of the subject. After coming to the full acknowledgment of the law’s curse because of sin, then through the grace of God can the believer say, “Christ hath redeemed us from the curse of the law, being made a curse for us.” It is not merely that He has been made accursed for us, but “a curse.” “As it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ.” The blessing of Abraham comes on the Gentiles through Jesus Christ — “that we might receive the promise of the Spirit through faith.”

Remarks on Galatians 3:15-29

Now we have to consider God promising, as well as law given. “Brethren, I speak after the manner of men; though it be but a man’s covenant, yet, if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were

的，都是被咒詛的。」神說到國民分為祝福和咒詛兩部分，但當你面對現實時，隨來的只有咒詛，沒有祝福。

因此使徒勝利地結束這議題的部分。在完全接受因罪而來律法的咒詛之後，信徒就可以藉着神的恩典說：「基督既為我們作成了咒詛，就贖我們脫離律法的咒詛。」不單止祂為我們成被咒詛的，而是成為「咒詛」本身。「因為經上記着：凡掛在木頭上都是被咒詛的。這便叫亞伯拉罕的福，因基督耶穌可以臨到外邦人。」亞伯拉罕的恩福是藉着耶穌基督臨到外邦人的。「使我們因信得着所應許的聖靈。」

加3:15-29

如今我們來看神的應許和所賜的律法。「弟兄們，我且照着人的常話說：雖然是人的文約，若已經立定了，就沒有能廢棄或加增的。」給亞伯拉罕和他子孫的

the promises made"-not the law given. Abraham knew nothing about the law, neither did his seed or son: yet they could not deny that Abraham got the blessing. So that here he stands on a new ground. It is not only that souls which have faith will get the blessing, but why not have faith in the law too? The latter part of the chapter takes up this question, and shows that God has given promises; and the question is, how to reconcile God's law with His promises. What did He give these two things for? Were they meant to produce the same end? Were they on the same principle The Holy Ghost settles these questions. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ."

Now it is plain, that the allusion is to two distinct and signal occasions in Abraham's history. These two occasions were, first, to Abraham alone (Gen. 12); and secondly, to Isaac, or rather in Isaac alone. (Gen. 22). In the last chapter, both the numerous seed and the single seed are referred to. With the numerous seed he connects the

是應許（加3:15-16），而非律法。亞伯拉罕、他的後裔和兒子對律法都一無所知，然而他們不能否認亞伯拉罕是蒙福的。因此在此他有新立場。本章後部發出「得福的單是信的人，相信律法的人為何不可同得？」這問題，和顯示神已賜下應許。問題是神如何調和祂的律法和應許？賜下這兩樣有何用？他們有否相同的結局？聖靈解決這些問題所用原則是否相同？「所應許的原是向亞伯拉罕和他子孫說的。神並不是說眾子孫，指着許多人，乃是說你那一個子孫，指着一個人，就是基督。」（加3:16）

如今明白不過的是亞伯拉罕的歷史中提示到的是兩個截然不同和顯著的情況：一、獨獨給亞伯拉罕（創12章）；二、給以撒，或獨獨給以撒（創22章）。在加3章說到許多子孫和那單一的子孫。關乎到許多子孫時，他說到得着仇

possessing the gate of their enemies — that is, Jewish supremacy. But this is not what one acquires as a Christian. I do not want my enemies to be overthrown, but rather to be brought to Christ. But the Jews, as such, will have not only blessing through Christ by-and-by, but their enemies put down. Israel will be exalted in the earth, which God never promised to the Gentiles. In Gen. 22 the two things are quite distinct. Where the seed is spoken of without allusion to number, the blessing of the Gentiles comes in; but where they are said to be multiplied as the stars and the sand, then the character is unequivocally Jewish blessing. Such is, I believe, the argument of the apostle. Where Christ, typified by Isaac, is meant, it is “thy seed” simply, without a word of seed innumerable as the stars or the sand. “Now to Abraham and his seed were the promise made;” namely, of the blessing of the Gentiles, and not merely of the putting down of the Gentiles. The promises were made first to Abraham, and then were confirmed in his seed. “He saith not, and to seeds, as of many; but as of one, and

敵的城門，即是猶太的得勝。但這並非信徒所得的。我不想我的仇敵被推翻，而是想他們被領到基督那裏去。但就着猶太人而論，他們不單止將來藉基督而得福，且制服仇敵。以色列會在地上被高舉，這個神從沒應許外邦人。在創22章中有兩件事是截然不同的。所說的後裔沒有說明數目外邦人的恩福臨到；當說到他們的數目如同星和沙之多時，那麼這明確地是猶太人蒙福的特徵了。我相信這就是使徒的論點。當說到以撒所預表的基督時，就簡單地說「你的後裔」，沒有後裔多如星或沙的用字。「所應許的原是向亞伯拉罕和他子孫說的。」這是說到外邦人的蒙福，不單說到他們的被制服。應許先給亞伯拉罕，之後在落實在他的子孫上。「神並不是說『眾子孫』，指着許多人，乃是說『你那一個子孫』，指着一個人，

of thy seed, which is Christ,” He takes Christ as the one intended by Isaac.

The apostle draws attention to the fact, that this early oracle does not connect the numerous seed when God spoke of blessing the Gentiles, but the one seed, Isaac, as the type of Christ, and of Christ after He had been under death and had passed into resurrection. The importance of this is immense; because, while Christ was upon the earth, He was under law Himself. Risen from the dead what had He to do with law? The law does not touch a man when he is dead. The apostle argues that the Christian belongs to Christ in resurrection. When one is baptized into Christ, this is what He confesses: I belong to Christ dead and risen, taken out of my old place of Jew or Gentile. The Jews had to do with a Messiah who was to reign over them on the earth: but we, Christians, begin with Christ’s death and resurrection. All our blessing is in Christ raised from the dead.

“And this I say, that the covenant that was confirmed before of God in Christ” (or, as it should be rendered, “to Christ”), “the law,

就是基督。」他以以撒意指基督。

使徒叫我們注意一個事實，在早期的聖言中，當神說到外邦人的恩福時，說到的不是很多後裔，而是那一個後裔，作為預表基督的以撒，這基督且是死而復活的。這極為重要，因當基督還在世上時，祂自己也服在律法之下。既從死裏復活，律法還與祂何干？律法不能觸碰一個已死的人。使徒辯說基督徒屬於復活的基督。浸入基督的人宣告：我屬於死過又復活的基督，出離猶太或外邦人的舊有地位。猶太人是關乎到那要在地上掌管他們的彌賽亞；但我們基督徒則是從基督的死和復活開始的。我們所有在基督裏的恩福都是在從死裏復生之基督裏的。

「我是這樣說，神為基督裏預先所立的約。不能被那四百三十年以後的律法廢掉，叫

which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." God took care that, between the promise given to Abraham and Isaac and the law, there should elapse a period of more than four centuries. The covenant of the law, that came in four hundred and thirty years after giving of the promise to Abraham, cannot disannul what God had said before. There was God's absolute promise to Abraham, this must ever remain untouched. But four hundred and thirty years after conditions come in. "If ye will obey my voice indeed, then ye shall be," . Then it was God made the blessing to depend upon obedience. Is it, then, that God sets one principle against another In no wise. He permitted the lapse of time, among other things, to show that the two things are perfectly distinct, as their object also. Therefore, as the apostle reasons here, the principle of condition that came in with the law cannot disannul that of grace, which came in with the promise. When God said to Abraham, "I will give unto thee, and to thy seed after thee, all the land of Canaan for an

應許歸於虛空。」(加3:17)在給與亞伯拉罕和以撒的應許和律法之間，神小心地安插了超過四百年的光陰。在給與亞伯拉罕應許四百三十年後來到的律法之約，不能抵銷神從前所曾說的。神對亞伯拉罕有絕對的應許，這必然是永遠不容改動的。但四百三十年後有條件臨到：「你們若實在聽從我的話，就要.....」(出19:5)那麼是神使恩福取決於遵行了，這是否神出爾反爾？斷乎不是，祂容許在這兩件事情之間有這時間的間隔，來顯示這兩件事和其目的都是完全迥異的。因此使徒在這交代原因，隨條件性原則而來的律法不能抹煞隨應許而來的恩典。那時神對亞伯拉罕說：「我要將你現在寄居的地，就是迦南全地，賜給你和你的後裔永遠為業。」(創17:8)祂沒有加上「你必須作這作那」。耶和華要給他某些恩

everlasting possession," He did not add, If you will do so and so. The Lord was to give him certain blessings there, which depended entirely upon the goodness and undeserved favor of God. This was the way of God in the promises.

The apostle next proves that, if the inheritance "be of the law, it is no more of promise." If a man possesses a thing through something he has given or done for it, it is no more of promise, but what he deserves. The law is the principle of what is due, if there could be such a thing found among men; but all that was deserved was a curse, because man was a sinner. "But God gave it to Abraham by promise," not by the law. Then comes the question, What is the good of the law. If God meant to give the inheritance by promise, why bring in the law? As this is a most important question, I will call attention particularly to it. If you examine the dealings of God with His people in early days, God promises them a blessing, and they take it from God without looking at themselves to see whether they deserve it or not. This unquestioning confidence is all very blessed; but it

福，完全取決於神的美善和不配的恩惠。這是神在應許上所用的方法。但律法上則全視乎遵行與否而定。

使徒隨即證明，承繼「若本乎律法，就不本乎應許」(加3:18)。人若因着所付出或努力而得着某東西，這不是應許，而是當得的。律法是關乎到應得的原則，就是在人中間所能找到的；但所有配得的都只有是咒詛，因為人人都犯了罪。但神把產業賜給亞伯拉罕是憑着應許(加3:18)，而不是憑律法。問題來了：神若叫人藉應許得承受，那麼律法有何用？為何引入律法？這是一須特特關注的最重要問題。你若查究神早期如何對待祂的子民，就知道神給他們一個賜福的應許，他們不曾看自己究竟配與不配便接受。這毫不猶豫的確信是全然蒙福的；但人不知道

is not for a man's good not to know what he is. It is of great moment that I should learn what my state really is. Now the object of the law was to bring out the sinner's true condition of soul; not at all to bring him into blessing, but to bring out the fearful ruin into which man had got by sin. The law was not meant to be the rule of life; indeed, it is rather the rule of death. If a man had no such thing as sin, it might be the rule of life; but he being a sinner, it is an absurd misnomer to call it the rule of life.

“Wherefore then serveth the law? It was added because of transgressions.” It is not said, Because of *sins*. God never would do anything to make a man a sinner — but “it is added because of transgressions.” What is the difference? Sin is in every child of Adam; sin was in man before the law, as much as after. When the whole world was corrupt — when all flesh became so violent that God was obliged to judge it by the flood, it is too clear that they were all sinners. After God gave the law to Israel, they were no longer merely sinners, but became transgressors.

他的所是並不是為着人的好處。我得悉我實在的狀況是十分重要的一刻。而律法的目的是要帶出罪人真正生命狀況的話，便完全不是領他進入恩福，反引出那人曾因犯罪而有的可怖毀滅。律法不是要作生命的準則，反是作死亡的準則。若人沒犯罪，律法也許是他生命的準則；但於身為罪人的他，稱律法為生命的準則就用詞不當了。

「這樣說來，律法是為甚麼有的呢？原是为越紀添上的。」（加 3:19）不是因着過犯。神從不會作任何事叫人成為罪人，律法是「為越紀添上的」。分別何在？每一個亞當的子孫裏頭都有罪；律法來到之先人裏頭的罪跟律法來到之後的同樣多。整個世界都敗壞，全人類都變得強暴時，神必須用洪水審判世界，他們明顯全都是罪人。在神將律法給以色列人之後，他們不單有罪，且

Rebels against God's authority, they became the actual violators of His law. The law is not made for a righteous man, but for the lawless and disobedient.

Here, then, we have the law's object: it is to prove that men were sinners by bringing out the fact that those under the law broke it and earned its curse, "The law entered that the offense might abound," "it is not made for a righteous man." The law "was added because of transgressions, till the seed (*i.e.* Christ) should come to whom the promise was made." God was pleased to use this platform negatively at any rate for a time; but now the seed is come, and the platform is gone for the Christian. It is all-important for convicting the sinner, the standard of what a sinful man ought to do for God. But it is neither the reflection of God nor the pattern for the saints: Christ is both, and Christ only.

Besides, "it was ordained by angels in the hand of a mediator." This is to show the contrast with the promise, which was direct and immediate between God and man, without the intervention of angels or

成為犯罪的人。他們背叛神的權柄來真正成為祂律法的違背者。律法的設立不為義人，而為不法和不服的人。

律法證明人都是有罪的，要帶出服在律法之下的人破壞律法來招致咒詛這事實。「律法本是外添的，叫過犯顯多。」（羅5:20）「律法不是為義人設立的。」（提前1:9）律法「原是为越紀添上的，等候那蒙應許的子孫（即是基督）來到，並且是藉天使經中保之手設立的。」（加3:19）神有時喜歡逆向地用上這宣言。這後裔既已來到，於信徒這宣言已然流逝。在叫罪人回轉上律法全然重要，是罪人該為神所作之事的準則；但不是神的反照，亦非聖徒的階模，獨獨基督才是。

還有，「是藉天使經中保之手設立的。」這顯示與神和人直接和緊密相關之應許的不同，這應許沒有天使的介入或任何屬乎人的仲

any mere human daysman. In the case of the law, creature mediation is prominent. Hence the immense superiority of the promises as compared with the law.

“Now,” he adds, “a mediator is not a mediator of one; but God is one.” Under the law you have God and man as the two contracting parties, and you have also a mediator between the two. Moses stood thus between God and men, and what is the result? God’s part was safe and sound, but man broke down.

“Is the law, then, against the promises of God! God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin.” There the children of Israel were, and the law locked them all up together under sin. And this, “that the promise by faith of Jesus Christ might be given to them that believe.” Not to the Jews, as such, but “to them that believe.” “But before faith came we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore

介。而律法有着被造物的居中是顯著的。因此應許相對於律法就顯出其無比的優越。

他且說：「但中保本不是為一面作的；神卻是一位。」（加3:20）在律法下，神和人是立約的雙方，兩者之間有着中保。摩西站在神和人中間，結果是甚麼？神平安和美好的部分被人破壞了。

「這樣，律法是與神的應許反對麼？斷乎不是！若曾傳一個能叫人得生的律法，義就誠然本乎律法了。但聖經把眾人都圈在罪裏（律法把以色列人與罪捆绑一起），使所應許的福因信耶穌基督，歸給那信的人。」（加3:21-22）不是給猶太人，而是給「信的人」。「但這因信得救的理還未來以先，我們被看守在律法之下，直圈到那將來的真道顯明出來。這樣，律法是我們訓蒙的師

the law was our schoolmaster *unto Christ.*” “To bring us” has no business here. The meaning is that the law was a schoolmaster dealing with these Jews, until Christ came; as it is said before, “It was added because of transgressions *till the seed should come* to whom the promise was made.” It is not a question of bringing people now to Christ: the effect of the law is rather to minister death and condemnation, as we are so clearly told elsewhere. God may let people thus come under sentence of death, and afterward by Christ bring them out of it; but no man can say that a killing power is in itself the means of bringing people to Christ. “The law was our schoolmaster.” It did the office of the slave who had the charge of children under age. It dealt severely with those under it till Christ came. The Galatians were Gentiles who had never been under the law, but he is describing to them the manner of God’s dealings with the Jews that were. Speaking of such he says, “The law was our schoolmaster *unto Christ.*” When Christ came there was a new object manifested, and the negative

傳，*直至歸向基督。*」（加3:23-24）「引我們」在這裏無可作為。律法乃是訓蒙這些猶太人的師傅，直至歸向基督。正如從前所說到的「律法是為甚麼有的呢？原是為越紀添上的，等候那蒙應許的子孫來到。」（加3:19）這不是如今領人歸向基督的問題，律法的作用反而是帶來死亡和定罪，就如在別處清楚告訴我們的。祂也許讓人服在死的刑罰底下，之後靠基督得以脫離。但無人能說領人歸向基督之方法所擁有的是一殺害的能力。「律法是我們訓蒙的師傅。」（加3:24）律法作的乃奴僕照管年少孩童的職責。他嚴辦他們，直至基督的來到。加拉太人是從未服在律法下的外邦人，但他對他們說的是神如何對待猶太人。談到這個時他說：「律法是訓蒙我們歸向基督的師傅。」基督來時，律法管教的負面程序便停止，新顯露

process of legal discipline closed, “that we might be justified by faith.” The law made souls feel their state; but God opened their eyes when in that state to see that the only hope of righteousness was in Christ. “But after that faith is come, we are no longer under a schoolmaster.” Not even Jews who believed were any longer under the law! The moment they had Christ revealed, they passed from the dominion of the law and owed their new subjection to Christ. Christ is the Master and Lord of the Christian. The Jew had had the law for his tutor. When he received Christ, the law’s office terminated, and he entered a new domain altogether.

Observe the remarkable change from ver. 26. It is no longer “we,” but “ye.” “For ye are all the children of God, by faith in Christ Jesus.” Now he is addressing the Galatians, who had of course been sinners of the Gentiles, and yet they enjoyed the nearness of sons of God. You, he implies, are brought into this high relationship by faith in Christ Jesus, without the intervention of the law, which, after all, deals with bondmen, or at least treats its subjects as if

的是「使我們因信稱義」。律法使人知悉他們的狀況，但神開啟他們眼睛，在這狀況下得見唯一得稱義的希望全在基督裏。「但這因信得救的理既然來到，我們從此就不在師傅的手下了。」（加3:25）連相信的猶太人也不再服在律法下！他們在得基督啟示的那一刻脫離律法的管治，將新的臣服歸與基督。基督乃信徒的主和神。猶太人一直有律法作為他的師傅，當得着基督時，律法的職事便結束，他得進一個完全嶄新的領域。

留意加3:26的顯著改變，不再是「我們」，而是「你們」。「所以，你們因信基督耶穌都是神的兒子。」（加3:26）如今他向加拉太人說話，他們當然一直是外邦的罪人，然而他們得以親近神的眾子。他說到你們被領藉信進入這在基督耶穌裏的高超關係，沒有畢竟是對付奴隸之律法的介入，至少

they were slaves. Paul did not preach the law first and Christ afterward, but rather “Jesus and the resurrection.” This was the sum and substance of his preaching, and these Galatians had at first received it accordingly. They were all sons of God by faith in Christ Jesus — Gentiles as well as Jews.

“For as many of you as have been baptized into Christ have put on Christ.” The great point of the whole argument was, that the seed was risen, the seed, Isaac, after he had been appointed to die, and actually under the knife, but now risen from the dead in figure, to show that this is the condition into which we Gentiles are admitted as having to do with Christ. Was Christ under the law when He rose from the dead? Nothing of the kind. So, says the apostle, it is with us Christians now. You have nothing to do with the Jewish schoolmaster. Faith has come in alike for us and for you Gentiles; you have become sons of God without passing under the law at all.

“As many of you as have been baptized into Christ have put on Christ” — not the law, but Christ.

是以他們為奴隸般來看待的對象。保羅所傳的不是先律法後基督，而是耶穌和復活。這是他傳講的要旨，這些加拉太人一開頭就已得着。他們外邦人和猶太人全都因信入基督耶穌而成為神的兒子。

「你們受洗歸入基督的都是披戴基督了。」（加3:27）整個議題的重點在於那後裔復活。以撒這後裔在指定要死後，實在置於刀子下，但如今形像上從死裏復活，顯示一個狀況，就是我們外邦人容許與基督連上關係。當基督從死裏復活時，祂是否服在律法下？絕無其事。使徒是這樣說的：如今基督與我們信徒一起。你跟猶太教的先生沒有關係。臨到我們和你們外邦人的信是相同的，你在完全不用在律法下來成為神的兒子了。

「你們受洗歸入基督的都是披戴基督了。」（加3:27）不是律法，

“For ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” That is to say, they had not to pass under circumcision, or any other rite of the law, in order to get the promises. The Holy Ghost brings into these promises by having Christ. If you are striving to gain them by the law, you lose them; if you receive Christ, they are assuredly yours. *He* is the true seed of Abraham, and, having Christ, I have all the promises of God. “For all the promises of God in him are yea, and in him amen, unto the glory of God by us.”

Remarks on Galatians 4:1-12

“Now, I say, that the heir, as long as he is a child, differeth nothing from a servant though he be lord of all.” This is a principle true of believers under what we may call the old covenant. They were heirs, no doubt, and blessing is to be their portion; but the heir is no more than the bondman or slave, as long as he is an infant, which is the force of the word “child”. “Under tutors and

而是基督。

「因為你們在基督耶穌裏都成為一了。你們既然屬乎基督，就是亞伯拉罕的後裔，是照着應許承受產業的了。」（加3:28-29）他們得着應許不需經歷割禮或任何律法儀式。聖靈藉得基督引入這些應許。你若努力藉律法來得，反失去他們；若得基督，應許必然屬你。得亞伯拉罕真後裔基督便得着所有神的應許。「神的應許，在基督都是是的。所以藉着祂也都是阿們的，叫神因我們得榮耀。」（林後1:20）

加4:1-12

「我說那承受產業的，雖然是全業的主人，但為孩童卻與奴僕毫無分別。」（加4:1）這是服在稱為舊約下之信徒的原則。無疑他們是嗣子，恩典是他們的分；還是孩童的嗣子便與奴僕毫無分別，這是「孩童」一詞的力之所在。「乃在師傅和管家

governors, until the time appointed of the father.” He is under these till the time appointed of the Father. “Even so we, when we were children” — he applies it particularly to what they had been as Jewish believers — “were in bondage (servitude) under the elements of the world: but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.”

It was quite necessary that Christ should be a man and a Jew. If He had not been a man, there could have been no basis for meeting any child of Adam, under all circumstances; and if He had not been a Jew, where had been the law or the promises either? But being both, now comes in an infinitely greater thing — redemption. He came as a man and under the law, but the object was, that He might *redeem* them that were under the law. The mere keeping of the law could not have redeemed any one: it was essential to the vindication of God that the Lord should show He

手下，直等到父親預定的時候來到。」(加4:2) 他服在這些之下，直至天父所指定的時間來到。他特特將「我們為孩童的時候」(加4:3) 應用在一直作為猶太信徒的他們身上。「受管於世俗小學之下，也是如此。及至時候滿足，神就差遣祂的兒子，為女子所生，且生在律法以下。要把律法以下的人贖出來，叫我們得着兒子的名分。」(加4:3-5)

基督極之需要成為一個人和猶太人。祂若不曾是一個人，就不能在任何情況下有根據來接觸任何亞當的子孫；若祂不曾是一個猶太人，就何來律法和應許？既同時是人和猶太人，救贖這極之重大的事件便來到。作為律法下之人的祂來到，目的只有一個，就是得以救贖服在律法之下的人。只守律法不能救贖任何人，這實在證明耶和華神顯明祂是在律法下的完全人，完美的人子，

was perfect man under the law, perfect Son of man, perfect Israelite, perfect Son of God above law — in all things perfect. But whatever might be His glory, and whatever He might come down into, the end of all was redemption here to redeem them that were under the law. God was waiting that He might bring them into the place that He intended His people to have. It was no pleasure to God to see children trembling. He was waiting for the blessed moment when Christ's death would give the righteous title to deliver His people from that condition, to bring them into a new state of things, when the bond of the law would be forever broken by the death of Jesus the Son of God. And so it was. He therefore redeemed them that were under the law.

No negative deliverance will ever satisfy God. It was "to redeem them that were under the law, that we might receive the adoption of sons." But even that does not satisfy Him; for there might still have been the thought that this adoption of sons was only for the believers in Israel — that this was what they

完美的以色列人，高於律法的完美神子，是凡事完美的。無論祂如何榮耀，無論祂下來有何目的，一切的終局就是地上的救贖，來救贖那些在律法下的人。神等待着祂得以領他們進入祂期望祂子民所得的地位。得見子民的顫慄於神不是一件快事。祂正等待那賜福的時刻，就是基督的死名正言順來使祂的民從這狀況中得解救，來領他們進入一個事物的新狀態，就在神子耶穌的死永遠掙斷律法的捆綁之時。事也這樣成了，祂因而救贖了在律法下的他們。

神從不滿足於負面的拯救，就是「要把律法以下的人贖出來，叫我們得着兒子的名分。」（加4:5）這個卻不叫神滿意，因為也許仍有人以為這所得的兒子名分不過是以色列中的信徒，如今他們要被領進

were brought into now. But the apostle turns round to the Gentiles, and says, "And because ye are sons" — changing the person, and addressing the Galatians in a very pointed manner, "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Here we learn most clearly that the Jew by the law only got into a position of bondage: that was all the law could do for him. It was impossible that it could be otherwise. It could condemn what was wrong, and no more. But now Christ came, and in Christ there is power to deliver, and this is what ruined man wants. There is delivering power, and God introduces it in Christ. "When the fullness of the time was come, God sent forth his Son." It was God Himself introducing this blessed work; indeed, what God delights in. When the law was introduced, though God gave it, yet He simply says, "it was ordained by angels." He merely puts servants to the work, comparatively distant servants, that never had the link of life and the Spirit, the link of Christ Himself, which we have. Angels may be holy,

的就是這個。使徒轉到說外邦人：「你們既為兒子（改換人物，以一個十分針對性的態度來對加拉太人說），神就差祂兒子的靈進入你們的心，呼叫：阿爸！父！」（加4:6）我們在這裏清楚認識到猶太人藉着律法所得到的的是捆綁的地位，就是律法所能為他作的，沒可能是別的。律法定所犯的為罪，別無甚麼。但如今基督已來到，基督裏有的是拯救的能力，這正是墮落之人所需要的。有的是神在基督裏拯救的能力。「及至時候滿足，神就差遣祂的兒子。」是神親自來引入這賜福的工作，這實在是神所喜悅的。雖然律法是神所賜的，當引入它時，神卻簡明地說這是「藉天使設立的」。祂但但差僕人來工作，相對地冷淡的僕人，從未有着生命和聖靈的連繫，就是連上基督本身。天使也許是聖潔的，但天使永不會脫離

but an angel never rises out of the condition of servant; they are even servants of the saints, sent forth to minister for them who shall be heirs of salvation. But now, when he comes to speak of redemption, he makes God most evidently and thoroughly the source of it. "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons (ye Gentiles)." Of course, believing Gentiles alone are meant; but without any question of our being put under the law, without the least thought of putting us under the disciplinary process which the Jews had known.

"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Just as in chapter vi where he says, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness."

"Howbeit, then, when ye knew not God, ye did service unto them which by nature are no gods! But

僕人的情況。他們甚至是被差來服事將來要承受救恩之聖徒的。當保羅如今談到救恩時，明顯和完全地以神為這救恩之源。「神就差遣祂的兒子，為女子所生，且生在律法以下。要把律法以下的人贖出來，叫我們得着兒子的名分。你們（外邦人）既為兒子。」（加4:5-6）當然，所說的單單是相信的外邦人，完全沒有我們落在律法之下的問題，一點也不會想到將我們放在為人所熟知猶太人的管教過程之下。

「可見，從此以後，你不是奴僕，乃是兒子了，就靠着神為後嗣。」（加4:7）正如他在加6章說到：「弟兄們，若有人偶然被過犯所勝，你們屬靈的人就當用溫柔的心把他挽回過來。」（加6:1）

「但從前你們不認識神的時候，是給那些本來不是神的作奴僕！

now, after that ye have known God, or rather, are known of God.” “When ye knew not God,” clearly is about the heathen. “How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?” They must have been perfectly shocked. Turning again to idolatry! They might say, We are only taking up the principle of the law: do you call that the weak and beggarly elements? Why, says the apostle, when you were unconverted, you worshipped false gods — idols; but if you Christians go and take up Jewish principles, even these feast days or other principles of the law, you are in principle idolaters, turning back again to that idolatry out of which God delivered you.

“Ye observe days, and months, and times, and years.” *Not* to do this now is the wonder. Alas! the Galatian evil is thought a proof of religion. He marks that as an error; and not merely so, but as a proof of idolatry. In heathenism these festivals were of great account; and God permitted it in Judaism because they had a means of religion suited to their state and the worldly

現在你們既然認識神，更可說是被神所認識的。」（加4:8-9）「你們不認識神的時候」明顯是說到異教徒。「怎麼還要歸回懦弱無用的小學，情願再給它作奴僕呢？」他們的重回拜偶像完全使人震驚！他們也許會說：我們不過取上律法的原則，你是否稱之為懦弱無用的小學？使徒說：哎呀，你們在未信主時敬拜假神偶像；相信後若取上猶太人的原則，甚至那些守日或其他律法的原則，原則上就成了拜偶像的人，歸回神已救你出來的拜偶像。

「你們謹守日子、月分、節期、年分。」（加4:10）如今不這樣作反成了希奇。哎呀！加拉太人的罪竟被看為信之明證。保羅不單以之為錯，更是拜偶像的明證。在異教教義上這些節期很有價值；神在猶太教容許這個是因有一適合他們狀況和屬世

sanctuary. But now all is completely changed, and the observance of these special feasts and seasons as a means of pleasing God is put down with a high hand by the Holy Spirit. "I am afraid of you, lest I have bestowed upon you labor in vain."

Remarks on Galatians 4:12-31

"Brethren, I beseech you, be as I am:" Then, remembering what he said in chap. iii. 10 ("as many as are of the works of the law are under the curse"), we see that all which could be got by taking legal ground is a curse. Well, therefore, could the apostle triumphantly urge, "Brethren, I beseech you, be as I am; for I am as ye are." You were only Gentiles and had nothing to say to the law; and now I am brought outside it as much as you — not, of course, by becoming a Gentile, but by being delivered from it in and through Christ. There is the blessedness of the Christian position.

"Ye know how through infirmity of the flesh, I preached the gospel to you at the first: and my temptation that was in my flesh ye despised not nor rejected, but received me as an

聖所的信仰。但如今一切都已全然改變，遵守這些節日和節期作為討神喜悅已被聖靈全力所取締。「我為你們害怕，惟恐我在你們身上是枉費了工夫。」(加4:11)

加4:12-31

「弟兄們，我勸你們要像我一樣。」(加4:12) 謹記他在加3:10說：「凡以行律法為本的，都是被咒詛的」。我們得知採取律法立場所能得的不過是咒詛，因此使徒得意地說：「弟兄們，我勸你們要像我，因我也像你們。」你不過是與律法無話說的外邦人；如今我跟你一樣被領出離，當然不是為了成為外邦人，而是在基督裏和藉祂得脫離律法。這是基督徒地位上所蒙的恩福。

「你們知道我頭一次傳福音給你們，是因為身體有疾病。你們為我身體的緣故受試煉，沒有輕看我，也沒有厭

angel of God, even as Christ Jesus.” Did they not remember that when he came to them, it was not with might or show, but deeply tried? Instead of outward attraction attached to his person, there was that which could not but be a grievous trial to himself and to them. But what did they think of then? They were so full of the gospel, so happy in finding the grace and the blessedness of the truth preached, that they regarded Paul as they would an angel.

“Where is then the blessedness ye spake of? for I bear you record that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.” Their affections had been completely alienated, which is always the effect of false teachers working on the mind. The enmity grows, and every circumstance tends to swell it. The apostle presses this home urgently on their conscience. “Am I therefore become your enemy, because I tell you the truth? They zealously affect you, but not well. Yea, they would exclude you,” or us — for it was really shutting out the apostle from the saints —

棄我，反倒接待我，如同神的使者，如同基督耶穌。」（加4:13-14）他們豈不記得他來到他們那裏時，並非有着大能大力和一番作為，而是備受痛苦的麼？他的外表不吸引人，有的不過是他和他們看來的嚴重磨煉。那時他們如何想？他們因滿滿得着福音，因此他們以保羅為一個天使。

「你們當日所誇的福氣在那裏呢？那時你們若能行，就是把自己的眼睛剜出來給我，也都情願。這是我可以給你們作見證的。」（加4:15）假教師在心思上作工致使他們的情感完全轉向。每個境況似乎都在催化敵意的增長。使徒在他們的良心上迫切地堅持這個：「如今我將真理告訴你們，就成了你們的仇敵麼？那些人熱心待你們，卻不是好意，是要把你們（或我們）關在外面（因為這真的將使徒與聖徒隔

making a barrier between him and them. “They would exclude us, that ye might affect them:” that is, that it might be all a matter of flattering one another; for the law is invariably perverted to the puffing up of the flesh, when it is not used according to the purpose of God. “But it is good to be zealously affected always in a good thing, and not only when I am present with you.”

With the Galatians it was not so. Taking advantage of the apostle’s absence, they had been falling into a fleshly use of the law, and with teachers who humored it make things more secure by ordinances; and as the apostle had gone through an immense deal about them in their first coming to the knowledge of Christ — had known, as he expresses it himself, deep painful throes about it — so he went through all, in spirit, again now. “My little children, of whom I travail in birth again until Christ be formed in you.” Legalism had so disfigured the truth in their souls, that they needed to be rooted and grounded in the first elements of grace over again. They had lost their hold of the cross, and the apostle stood in doubt of

開，在他和他們之間築了一道屏障），叫你們熱心待他們。」（加4:16-17）這極可能是彼此恭維的一回事；因為律法總被濫用來高抬肉體，但並非照神旨意。「在善事上，常用熱心待人原是好的，卻不單我與你們同在的時候才這樣。」（加4:18）

加拉太信徒卻不是這樣。在使徒不在時，他們就在教師們的縱容下而落在靠肉體來用上律法。「我小子啊，我為你們再受生產之苦，直等到基督成形在你們心裏。」（加4:19）律法主義已在他們生命上大大損毀真理，因此他們需要再一次在恩典的初階上植根和立穩。他們不再持定十字架，使徒為他們心裏作難（加4:20）。他們也許外表熱心，但在關乎到見證基督和關乎到他們生命得享衲上，全都隨流失去。使徒渴想得以重新開始在他們的生命上作工。「我巴不得現今在

them. Outwardly they might be very zealous: but as far as testimony for Christ, and their souls' enjoyment of Him was concerned, all was gone. The apostle desired that the work should be renewed from the very beginning in their souls. "I desire to be present with you and to change my voice, for I stand in doubt of you." The meaning is, to deal with them according to what he found their condition called for. There might be an effect produced, and he would speak softly to them; or they might be light, proud, and hard, and then he must deal sternly.

"Tell me, ye that desire to be under the law, do ye not hear the law?" "Law" is sometimes said about the word of God in general as then revealed, as in Psa. 19, "The law of the Lord is perfect, converting the soul." But when spoken of as that which the Christian is not under, it is the principle of the conscience being put under certain obligations, in order to acquire a standing with God. This is the fallacy which Paul is laying bare. Therefore, says he, "Ye that desire to be under law, do ye not hear the law? For it is written that Abraham had two sons, the one

你們那裏改換口氣，因我為你們心裏作難。」（加4:21）這是說按他所知道所要求於他們的狀況來處理他們。也許會有反效果，所以他溫柔地和他們說話，免得他們輕浮、驕傲和心硬，那麼他必須嚴肅對待了。

「你們這願意在律法以下的人，請告訴我，你們豈沒有聽見律法麼？」（加4:21）律法有時是指神話語的普遍啟示，如「耶和華的律法全備，能甦醒人心。」（詩19:7）信徒不在律法之下，乃是良心為取得神的地位而被放在某些責任下的原則，這是保羅所揭露為謬誤的。因此，他說「你們這願意在律法以下的人，豈沒有聽見律法所記亞伯拉罕有兩個兒

by a handmaid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise.” There you see the connection between flesh and law, promise and grace. The Spirit has to do with the promise, the law with the flesh. This he illustrates from Genesis.

“But Jerusalem, which is above, is free, which is the mother of us all.” The word “all” has been added to this verse. The true text ends with “us,” and obviously the sense is fuller and better without it. “All” was added, probably, by those who thought to strengthen the connection of all the children of God; whereas the inspired writer particularly refers to those that had been Jews. He says, We are no longer children of Jerusalem which is below, but we belong to Jerusalem which is above. As to the earthly Jerusalem, we owe her no allegiance now; we belong to Christ, and consequently to the heavenly Jerusalem. For it is written — and now he refers to a passage in the prophets “Rejoice, thou barren that

子，一個是使女生的，一個是自主之婦人生的？然而，那使女所生的是按着血氣生的；那自主之婦人所生的是憑着應許生的。」（加4:21-23）在這得見肉體和律法，應許和恩典之間的關係。聖靈關乎應許，律法關乎肉體。這是他引述自創世記的。

「但那在上的耶路撒冷是自主的，她是我們所有人的母。」（加4:26）英文聖經中加上「所有人」一詞，原文就只有「我們」，並且明顯地沒有「所有人」叫意思更完整更美好。加上「所有人」的也許是那些以為可鞏固所有神兒女之間的聯繫；反之，蒙光照的作者特特說到的人一直都是猶太人。他說：我們不再是下頭耶路撒冷的兒女，乃屬上頭的耶路撒冷。我們如今不用對地上的耶路撒冷忠誠；我們屬於基督了，因此屬於屬天的耶路撒冷。所寫的就是他所引述先知的：

bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband.” The meaning may be a little obscure at first, but adds much, when understood, to the force of what the apostle insists on. It is connected not so much with Hagar and Sarah, as with the reference to Jerusalem. See Isa. 54, where Jerusalem in a future day is looking back upon her past trials, and God makes a remarkable reckoning of grace. He is speaking of the time when she was so long desolate, her present season of trial, when she is reft of all her outward privileges; but of that very time it says, she has more children than even when the Lord was her husband. In Hosea, Israel is spoken of as one most guilty, and the Lord about to put her away. Then she is the desolate one: the Lord has forsaken her because of her sin; but in due time, before there is any outward deliverance from under Gentile captivity or oppression, grace begins to work, and all those who are brought in under Christ now are counted in a certain respect her children. But all is connected with

「不懷孕，不生養的，你要歡樂；未曾經過產難的，你要高聲歡呼；因為沒有丈夫的，比有丈夫的兒女更多。」(加4:27)也許意思上開初有些少難以理解，若理解的話，便叫使徒所認定的力量大增。在說到耶路撒冷上，這與夏甲和撒拉沒太大關係。參看賽54章，將來的耶路撒冷回望她往日的磨煉，明顯得見神的恩典。他是說到她過往長久荒蕪的年日，她如今經受被掠奪所有外在殊榮的磨煉。但就在這說到的年日，她有的兒女是多於耶和華作她丈夫的年日。何西阿書說以色列人犯罪最多，是耶和華快要除滅的。之後她成了荒場，耶和華因為她的罪而撇棄她。但時候要到，在任何外在脫離外邦俘虜或壓逼之先，恩典開始工作，被領進服在基督之下的所有人如今某程度上被算為她的兒女。但一切都聯上耶路撒冷的所是，

Jerusalem that is to be — Jerusalem that will have ceased to be Hagar and have taken the ground of grace. So that when she looks upon the Christians who will then be in their own heavenly place, the Lord will count them as children of the desolate wife. He will say, “Rejoice, thou barren, that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband.” It is a comparison of herself during her time of desolation with herself when she had a husband. The latter was the time when she was owned in her earthly standing, and she had few children then; but now, in her desolation, there is a mighty outpouring of God’s grace, and a wide ingathering of souls, who are counted as her children.

The Epistle to the Galatians never takes up the standing of the Church properly, not going beyond the inheritance of promise. There are certain privileges that we share in common with every saint. Abraham believed God, and it was counted to him for righteousness. We, too, believe and are justified.

就是停止作夏甲，已取上恩典地位的耶路撒冷。因此當她看着那將會得着他們一己屬天位分的信徒時，耶和華必會以他們為那獨居妻子的兒女。祂必會說：「不懷孕，不生養的，你要歡樂；未曾經過產難的，你要高聲歡呼；因為沒有丈夫的，比有丈夫的兒女更多。」這是她自己獨居與有丈夫之間的一個比對。有丈夫是她擁有她地上的地位，也有她的兒女；但如今在獨居時，得着神恩典的大大傾注，也得算為她兒女之人的大大聚合。

加拉太書是寫給從沒正確取上教會的地位，沒達至承受應許的加拉太人。有某些殊榮是每個聖徒得分享的。亞伯拉罕信神，就此算為他的義。我們也因信而得稱義。到目前為止，大體上任何時候因

Substantially, faith has so far the same blessings at all times. We are children of promise, entering into the portion of faith as past saints have done before us; and this is what we find in Galatians, though with a certain advance of blessing for us. But if you look at Ephesians, the great point there is that God is bringing out wholly new and heavenly privileges. This is in no respect what Galatians takes up. There we are on the common ground of promises. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." But in Ephesians there are certain distinct and superadded privileges that Abraham never thought nor heard of: I mean the formation of the Church of God, Christ's body, the truth that Jews and Gentiles were to be taken out of their place, and made one with Christ in heaven. This was the mystery concerning Christ and the Church, hidden from ages and generations, but now revealed through the Holy Ghost. So that in order to have a right view of the full blessing of the Christian, we must take the Ephesian blessing along

信都得相同的恩福。我們都是應許的兒女，得進入我們之先過去聖徒因信而有的分。這就是我們在加拉太人身上所找到的，雖然於我們是一些進步的恩福。到細看以弗所書時，其中有的重點就是神帶出全然嶄新和屬天的殊榮。這是加拉太人完全沒有取上的，在此有的是我們共同的應許。「你們既屬乎基督，就是亞伯拉罕的後裔，是照着應許承受產業的了。」（加3:29）在以弗所書有些獨特和另加的殊榮是亞伯拉罕從沒想到的；我說的是神教會這基督身體的形成，就是猶太人和外邦人得脫離他們本位，並在天上與基督合而為一的真理。這是關乎到基督和教會的奧秘，是歷世歷代所隱藏的，但如今藉聖靈得以揭示。因此為要得着信徒豐盛恩典的正確觀念，我們必須在得以弗所書恩福以外，還要得加拉太書的恩福。

with the Galatian.

“Now we, brethren, as Isaac was, are the children of promise. But, as then, he that was born after the flesh persecuted him that was born after the Spirit.” There he shows the practical fruit of it; nevertheless he says, “What saith the scripture? Cast out the bond-woman and her son, for the son of the bondwoman shall not be heir with the son of the free-woman.” What a death-blow to all who maintain that the child of God has anything to do with the law, as that which determines his own relationship to God! The law is a powerful weapon for probing the ungodly; but in our own standing we have done with it. “So then, brethren, we are not children of the bond-woman, but of the free.” Such is the conclusion of the apostle’s argument.

Remarks on Galatians 5:1-12

“Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” A reasoning mind might say, Is it possible to believe that circumcision, on which God

「弟兄們，我們是憑着應許作兒女，如同以撒一樣。當時，那按着血氣生的逼迫了那按着聖靈生的。」（加4:28-29）他在這裏顯示實際的後果，因此說：「經上是怎麼說的呢？把使女和她兒子趕出去！因為使女的兒子不可與自主婦人的兒子一同承受產業。」（加4:30）這於所有堅持神兒女與律法總有關係的人是致命的一擊，因這決定他與神的關係！律法是探查不敬虔人的強力武器；我們是已按律法而行的人。「弟兄們，這樣看來，我們不是使女的兒女，乃是自主婦人的兒女了。」（加4:31）這是使徒論證的結果。

加5:1-12

「基督釋放了我們，叫我們得以自由。所以要站立得穩，不要再被奴僕的軛挾制。」（加5:1）一個理性的頭腦會說：「割禮既是神

insisted so much with Israel, is to be given up now. If there were no value in it now, why was it enjoined on Abraham's seed? And if it were so significant and obligatory then, why not now? Besides, does not Christ teach that it was not of Moses, but of the fathers? All this might furnish a plausible platform for human feeling and argument; but the apostle was led of the Holy Ghost to deal with the question of introducing the thinnest wedge of the law. Take circumcision, the type of having our nature mortified: every believer has this verified in the death of Christ. But believers might have said, There ought to be the outward acknowledgment of it too: why not retain the rite which connects us with Abraham, Isaac, and Jacob? We are feeble and forgetful: why should we not keep up that which "the elders" prized so deeply while we enjoy the blessing that is new? But the apostle deals it a death-blow in this epistle. Whatever the use to which God applied circumcision before Christ, it had no value now. "Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not

對以色列人的大大堅持，怎可能如今因相信沒有價值而被摒棄？為何神這樣吩咐亞伯拉罕的子孫？那時既那麼有意義和必須，為何如今不再？除此以外，基督不也教導說律法不是出於摩西，而是出於列祖的麼？」這一切也許不過為人類的情感和辯論提供一個似乎合理的平台；但使徒被聖靈帶領引入律法最薄弱的成因，來解決這問題。割禮不過是用來改造我們的天性，每一個信徒在基督的死上也證明這個。信徒們也許會說：「也該有着外在的承認，為何不能保留與亞伯拉罕、以撒和雅各有關的禮儀？我們既懦弱和善忘，我們何不在保持列祖那樣深深珍貴的同時，又享用新的恩福？」但使徒在書信中就此給與致命的一擊。在基督來到之先，神應用割禮的不論甚麼事，如今都沒有價值。「基督釋放了我們，叫我們

entangled again with the yoke of bondage. Behold I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing.” That is, if you should be circumcised after this; it was not a question of those who had already been. But if they, as Christians, sought it, “Christ shall profit you nothing.” He does not mean that, supposing anyone had made the gross mistake of being circumcised, this could not be forgiven; but that, if they now passed through that ordinance, as necessary to their complete justification, His efficacy was for them made void. Thus, not only is Christ a complete Savior, but He is an exclusive one. The attempt to add to Christ is in fact to destroy salvation by Christ. And now see how that same God, having given Christ, puts a stop to it all. It had done its office; and now to bring it in again would be to obscure, dishonor, and even destroy the work of Christ. God had shown by it, in a figure, that the old man was to be treated as a vile and dead thing. But Christ is come; and there is not now a mere disciplinary process on the old man, but a “new man;” and the idea of

得以自由。所以要站立得穩，不要再被奴僕的軛挾制。我保羅告訴你們，若受割禮，基督就與你們無益了。」（加5:1-2）若你該這樣受割禮，這就不是已受割禮之人的問題。作為信徒的他們若追求割禮，「基督就與你們無益了。」保羅不是說到有人在行割禮上犯了一個不得赦免的嚴重錯誤；而是他們若以這條例作為他們得完全稱義的必需條件時，神原本給他們的功效便作廢。因此基督不單止是一個完全的救主，且是唯一的救主。試圖在基督以外有所添加實在是摧毀藉基督作成的救恩。如今看看這同一位神如何賜下基督來完全廢止割禮。割禮的職任已完成，如今再次帶來割禮就會是混亂，不尊重，甚至摧毀基督的工作。神曾藉割禮的比喻來顯明那舊人該被看為壞透和死物。基督已來到，如今再沒有只是對舊人的紀懲治

mixing up something done to the old man, along with the new, as a means of justification, is most offensive to the Spirit of God. "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing; for I testify again to every man that is circumcised, that he is a debtor to do the whole law."

Is not then every Christian thus a debtor? God forbid: it is false doctrine. If he were, he would be a lost man. I am aware there are those who do not understand this; who think that Christ, besides bringing pardon, is simply a means to strengthen them to keep the law. But this is sad and fundamental ignorance of Christianity. Is a Christian then at liberty to break the law? Still more loudly do I cry, God forbid! It is one thing to be a debtor to do the whole law, and another that God can make light of any breach of the law. Is there then nothing possible between these two conditions-debt to the law and freedom to break it? Neither consists with a Christian. He who is free to do his own will is a lawless, wicked man. He who is under the

過程，只有新人；將對舊人所作的混與對新人所作的，作為得稱義的方法，這最得罪神的聖靈。「我保羅告訴你們，若受割禮，基督就與你們無益了。我再指着凡受割禮的人確實的說，他是欠着行全律法的債。」（加5:2-3）

那麼每個信徒豈不成了欠債的人？斷乎不是，這教義錯誤。欠神債的就是一個失喪的人。有人不明白這個，以為基督除了帶來赦罪之外，就不過加他們力來遵守律法。這是基督教糟透和根本的無知。信徒有否違反律法的自由？我更要大聲疾呼：斷乎不可！因欠債而行全律法是一回事，神能在人違反律法上從輕發落卻是另一回事。那麼是否在欠律法的債和自由來違反律法兩者之間是沒有可能的？兩者跟信徒都不相符。那隨己意行的人是不守律法的罪人；在律法下犯罪的人所描述的不是別的，

law to do it, describes the proper condition of the Jew and nobody else. The Christian stands on an entirely different ground. He is saved by grace and is called to walk in grace.

It may be said, Was not Christ under the law? Yes, assuredly, but He was above it too. The Christian, the Gentile, never was under it; and being set in Christ, now that he believes, he stands on other ground, to which the law does not apply. For this reason every Christian (no matter who or what) is regarded by God as alive from the dead, to bring forth fruit unto God. The law only deals with a man as long as he lives; never after he is dead. "But ye *are* dead, and your life is hid with Christ in God." And that, it is remarkable, is not at all what is said of us, after a "second blessing," extreme unction, or any other step of true or imaginary perfection. We begin with it: our baptism declares it. What this sets forth is Christ's death and resurrection. And if it has any meaning for me, it says that I am identified with Christ dead and risen.

The Holy Ghost shows that the very smallest insisting on the law, in

正是猶太人的狀況。信徒所站的是完全不同的立場。他藉恩得救，且被召來在恩中行。

不也可說基督都在律法之下麼？肯定是，但祂也超乎律法。外邦信徒從來不在其下。既在基督裏，如今站在另一個立場的他相信律法不再起作用。因此每一個信徒(本人或其情況)都被神看為從死裏復活，結果子歸神。律法管人永不在死時，只在活時。「因為你們已經死了，你們的生命與基督一同藏在神裏面。」(西3:3)該留意所謂「第二次恩福」、膏抹、或任何別些或真或假理想的步驟，全都不是說到我們。我們是以我們浸禮所宣告的來開始的。浸禮說明的是基督的死和復活。它與我有的價值，就只會是說到我與基督同死同復活。

聖靈顯明在律法上最微細任何形式的堅持

any shape, brings you in a debtor to do the whole of it. "Christ is become of no effect to you, whosoever of you are justified by the law; ye are fallen from grace." By these last words, he does not mean that they had slipped into immorality, or were openly gone from Christ. But they had joined the law along with Christ as a means of justification; and the moment you have done this, you have let slip the only principle on which God can possibly count you righteous. Accordingly, the apostle concludes the whole matter with, "We, through the Spirit, wait for the hope of righteousness by faith." It is not that we, through the Spirit, are waiting to be justified, but "we, through the Spirit, wait for the hope of righteousness by faith." And what is this hope? It is the glory of Christ. We *have* the righteousness, but not yet the hope of it. We have Christ Himself, but the hope of righteousness is the hope that righteousness in Christ entitles me to. We have become the righteousness of God in Christ. But what is the hope of righteousness? It is the hope of the glory of God: as it is said in Rom. 5, "Being justified by

都領你來欠行全律法的債。「你們這要靠律法稱義的，是與基隔絕，從恩典中墜落了。」(加5:4)他在這剛說到的話中不是要說到他們跌倒致死，或公然地背棄神。不過說到他們在以基督為得稱義的手段同時又聯上律法吧了，就在你作這個的那一刻，你已滑離神能稱你為義的唯一原則。使徒因此在這事上作出結論：「我們靠着聖靈，憑着信心，等候所盼望的義。」(加5:5)這不是說我們藉着聖靈來等待得稱為義，但「我們靠着聖靈，憑着信心，等候所盼望的義。」有甚麼盼望？就是基督的榮耀。我們已得稱為義，而不是盼望稱義。我們得着基督自己，但所盼望得的義是盼望基督所賦與我的義。我們已變成為在基督裏神的義。甚麼是所盼望的義？就是對神榮耀的盼望，就是羅5章所說的：「我們既因信稱義，就藉着我

faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” “For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love.” “Ye did run well. Who did hinder you, that ye should not obey the truth? This persuasion cometh not of him that calleth you.” He reproaches them with having listened to these false teachers, who had pressed circumcision. “A little leaven leaveneth the whole lump.” Is it not solemn to find that the very word “leaven” which is used in 1 Corinthians to describe frightful moral corruption, in Galatians characterizes the introduction of the legal system among the children of God? God treats it as a most offensive thing. And the tone of the Holy Ghost in writing to the Galatians is even more severe than in addressing the Corinthians. Because, although the Corinthians were guilty of what was far more blamable in the sight of men, the Galatians had fallen into an error that struck more deeply at the

們的主耶穌基督得與神相和。我們又藉着祂，因信得進入現在所站的這恩典中，並且歡歡喜喜盼望神的榮耀。」(羅5:1-2)「原來在基督耶穌裏，受割禮不受割禮全無功效，惟獨使人生發仁愛的信心才有功效。」(加5:6)「你們向來跑得好，有誰攔阻你們，叫你們不順從真理呢？這樣的勸導不是出於那召你們的。」(加5:7-8)他責備他們聽從那些一直迫使人接受割禮的假教師。「一點麵酵能使全團都發起來。」(加5:8)哥林多前書用到「麵酵」一詞來描述可怕的道德敗壞，在加拉太書則以此來標誌向神子民引入的道德系統，這發現豈不嚴肅？神以之為最侮辱性的。聖靈在寫加拉太書時用的語調比起哥林多前書更嚴厲。原因是雖然哥林多人的罪在人看來是遠遠更可責備，但加拉太人所犯的錯誤深深打擊神恩典的根基。屬靈

foundations of God's grace: and a spiritual man invariably judges sin, not by that which man thinks of it, but by what it is in the sight of God. Having brought out the character of it, he says, "I have confidence in you through the Lord that ye will be none otherwise minded." He could not say that about all of them: he says it in a general way; and adds "But he that troubleth you shall bear his judgment, whosoever he be." He wants to separate them, and to give a sense of horror about those who had misled them. "Faith which worketh by love" does not hesitate to use strong language about the corrupters of the Church of God — denounces them most earnestly, and as a duty to God and man. "I would they were even cut off which trouble you." "He that troubleth you shall bear his judgment, *whosoever he be.*" There were several engaged in that bad work. "And I, brethren, if I preach circumcision, why do I yet suffer persecution?" They had made the Apostle Paul to be a sort of evidence in their favor. They may have taken advantage of his circumcising Timothy, in order to make a show of inconsistency

人斷定罪，向來不是藉着人以為的，而是藉着神眼所看的。既已帶出那特性，他便說：「我在主裏面很信你們必不懷別樣的心；（他不能說這是全因他們。他是概括的來說這個，且說：）但攪擾你們的，無論是誰，必擔當他的罪名。」（加5:10）他想他們分別出來，且以一個戰驚的心情來說到那些誤導他們的人。「使人生發仁愛的信心。」他不急於來用上強烈的言詞說到破壞神教會的人，在對神對人的負責上最嚴厲地指控他們。「恨不得那攪亂你們的人把自己割絕了。」（加5:12）「但攪擾你們的，無論是誰，必擔當他的罪名。」（加5:10）有若干人參與這破壞的工作。「弟兄們，我若仍舊傳割禮，為甚麼還受逼迫呢？」他們使使徒保羅成為對他們有利的一種證明。他們也許利用他替提摩太行割禮，為了顯明他在行事和在

between his acts and his preaching. But Paul was not acting contrary to these principles when he circumcised Timothy.

Remarks on Galatians 5:12-31

“Brethren, ye have been called unto liberty.” That is, this characterizes our calling. Only, says he, it is not liberty for an occasion to the flesh, or you are not to use license: do not tarn this liberty for an occasion to the flesh, but by love serve one another. There he showed that there is a faith that works by love (as said a few verses before); so now he shows that the object of that love should be the helping one of another. It is not for the purpose of putting you under the law, but that you may serve one another; “for all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.” Had they not been trying the law? And what had been the result? He says, You have been biting and devouring one another: that is not fulfilling law, but lusts. The law is a killing, destroying power: not because of *its* being bad, but because our nature is. And remember that the law bears upon

傳講上的不一致。但保羅在替提摩太行割禮上並沒有違反這些原則。

加5:12-31

「弟兄們，你們蒙召是要得自由。」是我們被呼召的標誌。但他說這自由不是給肉體放縱情慾用的，你也不要以此作為通行證。「只是不可將你們的自由當作放縱情慾的機會，總要用愛心互相服事。」（加5:13）他在這裏說到以愛運行的信（正如幾節前所說到的）；因此他如今顯明這愛目的並非把你置於律法之下，而是你們得以彼此服事。「因為全律法都包在愛人如己這一句話之內了。」（加5:14）他們不是已試驗過律法麼？有甚麼結果？他說：「你們相咬相吞。這不是行律法，而是放縱情慾。」律法具備殺害摧毀的能力，壞的不是律法，而是我們的天性，謹記律法是因我們

our nature. The law was given not to the new man but to the old.

“This I say, then, walk in the Spirit, and ye shall not fulfill the lusts of the flesh.” The action of the Holy Ghost is not merely as a convincer of sin, nor as the energy of regeneration; all Christians hold this; far as they are parted on other topics, they cannot but hold the same fundamental truth, that all the power of having this new nature communicated to us is by the Holy Ghost. Some may hold the truth more intelligently and carefully as to form; but all necessarily own the Holy Ghost as that which convinces them of their evil and gives them this new life, which is of God.

The Galatians had new life, but what was to be the power for producing Christian holiness? They were bringing in the rule of the law as a means of holiness; and the apostle entirely puts this aside. “Walk,” he says, “in the Spirit, and ye shall not fulfill the lusts of the flesh.” There we have the divine guard; nay, more than that, it is not merely admonition against this or that evil, but what will give us power for what is good. “Walk in the

的天性而來。律法給與的是舊人而非新人。

「我說：你們當順着聖靈而行，就不放縱肉體的情慾了。」（加5:16）聖靈的運行不單叫人知罪，或作為重生的力量；這是所有信徒持定的；但距離要旨甚遠，他們持定的不過是相同的基本真理，就是得着這新造的能力是自聖靈給與我們的。也許有人更智慧和謹慎地持定所成立的真理，但全都必須承認叫他們知道他們的惡，並給與他們新生命的聖靈乃是神。

加拉太信徒雖有新生命，可是是甚麼生成信徒聖潔的能力？他們引入律法的章程作為成聖的手段，使徒則完全置之不理。他說：「你們當順着聖靈而行，就不放縱肉體的情慾了。」我們在這有的是神聖的防禦。更且，這不單止在這樣那樣罪惡上來告誡，且給我們力量來行善。「順着聖靈而行。」

Spirit.” The Holy Ghost has been sent down to dwell in the believer. You want power against the lusts of the flesh; the Spirit is that power, and there is no other. “For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, *in order that ye may not do the things that ye would.*”

The Holy Ghost is given; not like the law, a thing outside one; but the Holy Ghost is an inward power that identifies Himself with the affections of the soul, and gives strength to desires after what is good, and against natural lusts or any way in which the flesh may show itself.

Let us look at the Epistles of John, who tells us to try the spirits; and the great test is just this — the Holy Ghost invariably exalts Christ. What makes the Church is the owned, recognized, carried-out truth of the Spirit’s presence.

When God gives the law, He tells them that He was the God that brought them out of the land of Egypt and out of the house of bondage. I might show how we are delivered out of our bondage. This is

聖靈已被差下來住在信徒裏頭。你想得着對抗肉體的私慾，除了聖靈，便別無能力。「因為情慾和聖靈相爭，聖靈和情慾相爭，這兩個是彼此相敵，使你們不能作願意作的。」

聖靈不像律法是外來的東西，祂是裏頭的能力，與人的情感結合為一，且給人力量來嚮往美好的事，抗拒屬肉體的情慾，或任何肉體會自我顯明的。

約翰的書信叫我們試驗諸靈，而最大的測試就是「聖靈總是高舉基督的」。建立教會的是擁有，承認和貫徹聖靈同在的真理。

當神給與律法時，祂告訴他們祂是領他們出埃及地的神，且脫離為奴之家。我可以顯明我們是從我們的奴役中得釋放的，到頭來這全

quite grace as far as it goes. But the moment you put Christians under the law as that which they have to walk by as an Israelite of old, you are doing the very evil that the Epistle to the Galatians was intended to correct, and what the Holy Ghost says those led by the Spirit do not. "If ye are led by the Spirit, ye are not under the law." So men are doing at the present time — taking up the language of the commandments that were intended for Israel, and this not merely to convict of sin; but they undertake them as the directory of their own obedience to God every day. Yet they are obliged to explain away a great deal of the law; for instance, the sabbath day. They keep, and very properly, the Lord's day, and I keep it too. But I deny it to be the sabbath day, and maintain that the first day and the seventh day are not the same thing. Scripture always contrasts the first day with the seventh. The one is the first and the other is the last day of the week. The first day is a new thing, altogether apart from the law. People think that the keeping of a seventh day is the important thing; but that is not what God says, but

是恩典。一旦你將信徒放在律法之下，他們就要像舊時以色列人般來行，你所作的正是加拉太書想要改正的那惡事，就是聖靈所說那些蒙聖靈引導的人所不作的。「但你們若被聖靈引導，就不在律法以下。」（加5:18）今時今日的人也在作，拿起本意給以色列的誡命之言，這不單止是犯罪，他們且斷言這些作為每天一己順服神的指南。然而他們義不容辭來為律法作出大量的辯解，例如安息日。他們十分循規蹈矩地守主日，我也守。但我否定主日就是安息日，且斷言這與七日的第一日是不相同的。聖經總以第一天異於第七天。一個是一星期的第一日，另一個是最後一日。第一日是一件新事，完全不同於律法。人們以為守第七日是一件重要的事情，「第（the）七日是重要的」並不是神說的；我們沒有自由來改動聖經。這

the seventh day; and we are not at liberty to alter Scripture. This is not hearing the law, but destroying it. Who gave any man liberty to change *the* for *a*? specially as the change makes an all important difference. Let us only beware of tradition and seek to understand the word of God. The denial that the law is the Christian's rule of holiness is very far from impairing holiness. The Holy Ghost brings in a much deeper character of holiness than was even asked in the Ten Commandments. When our Lord said, "Except your righteousness exceed the righteousness of the scribes and Pharisees," He did not mean righteousness imputed to us, but practically true. The Christian has a righteousness that is real. It is true that we become the righteousness of God in Christ, but that this is the only righteousness of the believer, I dispute. The Holy Ghost produces a real work in his soul, founded upon the work of Christ — separation from the world, devotedness to God, obedience, love; and all these things not merely according to the Ten Commandments, but according to the will of God as it was fully

不是聽從律法，而是摧毀律法。誰給任何人自由來將*a*改變為*the*？這特意的改動所造成的是全然重大的相異。我們謹防傳統，並尋求明白神的話是唯一適切的。否定律法非但沒損害聖潔，更是信徒成聖的法則。性質上聖靈所帶來的聖潔比起在十誡中求取的聖潔進深得多。那時我們的主說：「你們的義若不勝於文士和法利賽人的義.....」（太5:20）。祂不是說到所歸於我們的義，而是真正實踐的義。信徒有的是真實的義，我們成為在基督裏神的義是正確的，但這只是信徒的義，這是我的論點。聖靈在他的生命裏產生一個基於基督之工作的真實工作：脫離世界、奉獻給神、順服、愛；這一切不單止合乎十誡，且合乎神的旨意，就是全然在基督裏彰顯的。若有人持定這個是因為主守律法的話，他就不能作甚麼，我替他可

displayed in Christ. If any man holds that because the Lord kept the law, He did nothing else, I pity him. The keeping of the law was a small part of His obedience; and we are called to be like Christ in His devotedness to God at all cost. A first principle of practical Christianity runs thus: "If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." This is a thing quite unknown to the legal system.

"Now the works of the flesh are manifest" — there was no difficulty to discern them — "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like. Of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God." This is the meaning of the verse, "Work out your own salvation with fear and trembling".

"The fruit of the Spirit is love." He begins with love — that which is of God, and flows directly from God, and which is the knowledge of God's character more than any other thing.

憐。守律法不過是主順服的一小部分，我們被呼召來不惜代價在祂奉獻神上像祂。基督教的首要實效原則就是「你們若因犯罪受責任，能忍耐，有甚麼可誇的呢？但你們若因行善受苦，能忍耐，這在神看是可喜愛的。」（彼前2:20）這是律法制度認知以外的。

「情慾的事都是顯而易見的（分辨他們是沒有難度的），就如姦淫、污穢、邪蕩、拜偶像、邪術、仇恨、爭競、忌恨、惱怒、結黨、分爭、異端、嫉妒、兇殺、醉酒、荒宴等類。我從前告訴你們，現在又告訴你們，行這樣事的人必不能承受神的國。」（加5:19-21）這就是「就當恐懼戰兢作成你們得救的工夫」（腓2:12）的意思。

「聖靈所結的果子就是仁愛.....」保羅以屬於神和直接自神流出的愛來開始，這比任何別的東西更能認識神。「聖

“The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith.” Such is the effect produced by God’s love — “meekness.” There he gets down to what would more particularly deal with one another. And then he speaks of temperance, because that supposes the bridle put upon the evil nature — the self-control which the Holy Ghost works in the soul for the Lord’s sake, as evidently being set in this world to be an epistle of Christ, so that we should not give a false character to Him whose name we bear. But all these are the fruits of *the Spirit*; and he adds, “against such there is no law.” The law never produced these. So the law will never condemn those who walk in these things; as he says to the Roman saints, chap. xiii speaking of governors and rulers, “Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good.” So here, “against such there is no law.” If you are producing these fruits of the Spirit, there is no condemnation against them. On the contrary, “They that are Christ’s have crucified the flesh with the affections and

靈所結的果子就是仁愛、喜樂、和平、忍耐、恩慈、良善、信實……」，「溫柔」是神愛所產生的。愛叫他俯就來實踐彼此相待。之後保羅談到「節制」，因為這個說到對約束罪惡本性的必須，是聖靈為神的緣故在生命中所作的自我約制，明顯地被安置於今世來成為基督的書信，因此背負祂名字的我們不該有一個與祂不相符的品格。這一切都是 聖靈 的果子。他且說：「這樣的事沒有律法禁止。」(加5:22-23) 律法永不能結出這些，因此必不能定那些行這些事之人的罪，正如他在羅8章中向羅馬聖徒所說到的官長和治民官：「你只要行善，就可以得他的稱讚；因為他是神的用人，是與你有益的。」(羅13:3-4) 因此「這樣的事沒有律法禁止。」你結出的聖靈果子是沒有律法禁止的。「凡屬基督耶穌的人，是已經把肉體連肉

lusts.” He shows that all that are Christ’s have gone through the great question of what was not His: they have crucified the flesh with the affections and lusts. They have submitted to the sentence of death on all their nature — they *have* “crucified the flesh.” We know, of course, that is only really and fully done in Christ — that it is in the cross of Christ that this crucifixion of the flesh, with all its lusts, takes place. Hence, too, it is true of every believer. The flesh, with the affections and lusts, is a thing already done with. If we are Christians at all, we *have* crucified the flesh with its affections and lusts. If it were only a person just born of God, I should say he has “crucified the flesh, with its affections and lusts.” But it may be asked, Have not I got to crucify it? I answer, it is done already: you have got to believe it, and to walk in the strength that faith gives you. What a comfort to know that the flesh is a judged thing — that sentence of death has been put upon it! What will strengthen more than this? That you are not alive in the flesh now, but living in the Spirit. And “if we live

體的邪情私慾同釘在十字架上了。」(加5:24) 他證明所有屬基督的都經歷過那些不屬祂之人的重大問題：他們已在情感和情慾上釘十字架。他們已獻上他們所有的本性來接受死刑，他們已釘死肉體。我們確知這真是和全然在基督裏作成，**釘死肉體連同其邪情私慾的是基督的十字架**。於每個信徒這都是對的。肉體連同邪情私慾早已除掉。我們若是信徒，便已釘死肉體連同邪情私慾。只要人從神生，我必能說他「已經把肉體連肉體的邪情私慾同釘在十字架上了」。必有人問：我不是已釘死它了麼？我答說：這已作成，你要相信這個，並以信給與你的力量來行在其中。認識到肉體的被審判何等安慰，這死刑落在肉體身上！有甚麼加力大於這個？如今你不是在肉身活，而是在聖靈裏活。並且「我們若是靠聖靈得生，就當靠

in the Spirit, let us also walk in the Spirit.” Let that be the standard by which you desire to be directed — that you have the Holy Ghost as the One to strengthen you. Let your aim be to walk in that line of things.

Remarks on Galatians 6:1-10

We have fresh ground taken at the beginning of chap. 6. “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself; lest thou also be tempted.” Now it does not follow that he who is born of God is spiritual. To live in the Spirit is a very different thing from being spiritual. A spiritual person not only lives, but walks in the Spirit. Of course he has the infirmities of other men, and may even show nature; but in an obvious way, taken as a whole, through the grace of God he has learned to judge, not to spare self, to detect, especially in himself, departure from the Lord, and to own it frankly and humbly before God. In consequence of this habitual self-judgment, there will be far greater tenderness in dealing with sin in others. They may have a keen

聖靈行事。」(加5:25) 就讓這作為你渴望所指向的標準，就是你有着聖靈作為加你力的那一位。就按這理來行走作為你的目標吧。

加6:1-10

我們在加6章的開端處找到新的立論：「弟兄們，若有人偶然被過犯所勝，你們屬靈的人就當用溫柔的心把他挽回過來。」(加6:1) 由神而生不會隨即成為屬靈人。在聖靈中活跟屬靈是極不相同的。一個屬靈人不單止在聖靈中活，且靠聖靈而行。當然他有着其他人的缺點，甚至顯在本性上；但明顯地整體來看時，他藉着神的恩典已懂得審判己，不顧惜己，且來審察有否離開主，尤其是自審，並在神面前誠然和謙卑地擁有這個。這慣性自審的後果是必然更大傾向來處理在別人身上的罪。他們也許有着一銳利的識別能力，但遇上真正和最

discernment; but where it comes to that which is real and most serious — which perhaps many would give up as making the case hopeless, and think that the person could not be a Christian at all — they, knowing more of the subtlety of the flesh, as well as of the grace of God, are able to count upon His goodness, and are the very persons to deal with the evil and to restore that soul. So that you will always find in cases that call for gracious handling, it is for the spiritual, not those that are the most used themselves to trip, not those that are apt to indulge the flesh and depart from the Lord.

“Bear ye one another’s burdens, and so fulfill the law of Christ.” Stoop down, and take up that which your brother groans under. The ten commandments may not demand it, but so you will fulfill the law of Christ. This is the law for us Christians. It is not a question of the law of Moses; because, although that was the law of God, and always must be the measure with which God deals with the natural man, He is dealing here with those who were living in the Spirit; and the law at

嚴肅的事件時，也許多人會放棄，以至使情況變得無望，便以為這人完全不可能是一個信徒。更多認識肉體的狡猾和神恩典的他們能夠指望神的美善，是處理惡和恢復生命的合適人選。因此你必能發現得恩福的呼召所給與的是屬靈人，而不是最經常自我絆跌，容易放任肉體來離棄主的人。

「你們各人的重擔要互相擔當，如此，就完全了基督的律法。」（加6:2）俯就來背負你弟兄所服苦的。十誡也許沒這要求，你卻履行了基督的律法。這是給我們信徒的律法。這不是摩西律法的問題，因這雖是神的律法，也必須是神用來處理屬血氣之人的尺度，但祂是要處理那些在聖靈中活的人；而西乃山的律法從

Sinai was never given to the spiritual man, but to a fleshly people, even to Israel. The law deals with the natural man, and, therefore, with what is evil in him. Who can tell the new man, "Thou shalt not kill;" "thou shalt not steal?" Does the new man ever lust, or commit adultery? The very notion carries upon its face the evidence that the whole theory is false. The law of the ten commandments never was addressed to the new man at all. The new man can make use of it; but this is a very different thing from taking it up as the language of its own responsibility before God. If we are saints, we are not doing to live, but living to do our Lord's will without such a thought as death or the curse. What, then, is this law of Christ? Christ was always occupied about others. He never did, in one act of His life, His own will. This is precisely to be holy in love, which Christ was: obedient and truthful in love was what characterized all His existence here below.

"Bear ye one another's burdens, and so fulfill the law of Christ." This is what Christ was doing when He was here below. He did not

來不是給與屬靈人，而是給於屬血氣的人，尤其是以色列人。律法所處理的是屬血氣的人，關乎到他裏頭的罪。誰能告訴那新人「不可殺人；不可偷盜」？那新人從來有否貪求或犯姦淫？在其臉上的意圖正好證明整個理論是假的。十誡的律法從來完全不是對新人說的。新人可以使用律法，卻完全不是以之作為神面前一己責任的表述。我們若是聖徒，就不再靠行為而活，而是照我們主的旨意行來活，不稍想到死亡或咒詛。那麼甚麼是基督的律法？基督總是為別人來忙碌的。祂從不會在祂生命的任何一個舉止上照己意行。這確實是在愛中的聖潔，基督是在愛中順服和守信的，這也是祂在地上存留時的標記。

「你們各人的重擔要互相擔當，如此，就完全了基督的律法。」
(加6:2) 這是基督在地

please Himself. He never chose the path of ease; but, on the contrary, every case of wretchedness and sin and sorrow was what occupied the Lord Jesus, provided it were the will of God. When He took His place as man on earth, there was this continual exercise of communion between the Lord Jesus and His Father, the spirit of dependence upon the living God that never acted without His Father's direction. And so it should be with our souls. If we are thus laying ourselves out to bear one another's burdens, we need to wait upon God about. it to know what the will of the Lord is. It is not the law, nor ordinances, but "bear ye one another's burdens, and so fulfill the law of Christ."

Manifestly, then, "If a man think himself to be something, when he is nothing, he deceiveth himself." The law never crushes the pride of man; and man will bear with anything that supposes he can do something. "For every man shall bear his own burden." In fact, we have here the two great practical principles of Christianity: the one is active energetic love, which bears the burdens of others; and the other

上時所作的。祂不求自己的喜悅，從不選上安逸的道路，相反地每時佔據主耶穌的是痛苦、罪惡和憂傷，只要這是出於神的旨意。當祂取上地上人子的地位時，就有着主耶穌與祂天父不停的相交，這倚靠永活神的靈從來不會在沒有祂天父的指引下來進行。我們的生命也應這樣。我們若交付自己來彼此背負重擔的話，我們就需等候神。這是要認識主的旨意。這不是律法，不是法度，而是「你們各人的重擔要互相擔當，如此，就完全了基督的律法。」

那麼明顯地，「人若無有，自己還以為有，就是自欺。」律法從不壓碎人的驕傲；人必會肩負他以為能有所作為的任何事情。「因為各人必擔當自己的擔子。」(加6:5)事實上，我們在這裏有的是基督教的兩大可行原則：一個是背負他人重擔主動有力的愛；另一個是個

is personal responsibility. “Verily I say unto you, He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into judgment, but is passed from death unto life.”

“The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.” That is, the living saints are caught up with the dead that are risen already. But take another scripture. “We shall not all sleep.” *Men* must all die; but “we shall not all sleep.” We shall not all necessarily die; but we shall all be changed. Whether they are dead Christians, or living ones, all must be changed, conformed to the image of the Firstborn, glorified in their bodies. But all saints will not have departed this life, nor need resurrection; for those Christians who will be found alive when Christ comes, will be taken up to be with Christ, and changed into His glorious image, without passing through death at all, like so many Enochs, at

人的責任。「我實實在在的告訴你們，那聽我話，又信差我來者的，就有永生；不至於審判，是已經出死入生了。」（約5:24）

「因為主必親自從天降臨，有呼叫的聲音和天使長的聲音，又有神的號吹響；那在基督裏死了的人必先復活。以後我們這活着還存留的人必和他們一同被提到雲裏，在空中與主相遇。」（帖前4:16-17）活着的聖徒與復活的死人一同被提。看另一經文：「我們不是都要睡覺。」（林前15:51）*所有人*必死，但「不是都要睡覺。」我們不是都要死；而是都改變。無論他們是死去的信徒，還是活着的，全都要改變，變成為那首生者的形像，有着榮耀的身體。但不是所有聖徒都要去世，他們也不需復活，因為有些信徒在基督再來時仍活着，必會被提與基督一起，改變成祂榮耀的形像，完全

once transformed into the likeness of Christ's glory. This is what all of us as Christians ought to be waiting for; without knowing when it may be. Therefore it is said, "We shall not all sleep, but we shall all be changed." But what will become of those who have refused Christ? They must all be judged. "It is appointed unto men once to die; but after this the judgment; so Christ was once offered to bear the, sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.' There you have the two portions — man's, death and judgment; the Christian's, Christ, the one offering for sins and about to return in glory for their full salvation, not judgment. The question of sin had been so completely settled at the first coming of Christ, that Christ does

Such is the Christian's expectation. Thus, in this fifth verse ("Every man shall bear his own burden"), it is not the least a question of bearing each our burden in judgment. If this were so, not a soul could be, not one deserves to be, saved. For who has not been guilty of sins, dark and deadly

不用經過死亡，就像很多的以諾，一時間改變成基督榮耀之模樣。這就是我們所有信徒該等候的，不過不知這何時來到吧了。因此所說的是：「我們不是都要睡覺，乃是都要改變。」但那些拒絕基督的人會如何？他們全都要受審。「按着定命，人人都有一死，死後且有審判。像這樣，基督既然一次被獻，擔當了多人的罪，將來要向那等候祂的人第二次顯現，並與罪無關，乃是為拯救他們。」（來9:27-28）在這裏有人的死和審判兩個分。基督是信徒的分，為罪獻上，給他們豐盛的救恩快要在榮耀中來到，並不是審判。

這是信徒所期待的。因此，「各人必擔當自己的擔子」（加6:5）一點也不是彼此擔負我們在審判上之重擔的問題。若是這樣，便沒有一人能得救了，沒有一個人配得。因為有誰未犯過罪，隱秘和致命的

sins? — sins that God could not possibly forgive, unless He had a perfect way of His own — and He has. But that way cost Him His Son, and the cross of His Son; and the cross is the triumph of God. In it Christ has put away sin forever for every soul that believes in Him. Therefore when He says, “Every man shall bear his own burden,” it is simply in view of the difficulties and trials in practical life. Mind, he says, that you bear one another’s burdens; — but after all every man must bear his own burden. Every one of us must have to do with God for himself. We cannot get any one else to answer for us. Some make Heb. 13:17 (“they watch for your souls as they that must give account”) to teach that ministers answer for the souls of others, but it is nonsense, or worse. The principle is false. There is no such thing as a person giving an account of another’s soul. Each must give an account of himself to God. The sinner must be judged; but every saint as well as sinner must give account of everything unto God.

“Let him that is taught in the word communicate unto him that

罪？這些是神不可能原宥的罪，除非祂有一己的方法。祂確實有。但這方法要祂付上祂的兒子，和祂兒子的十字架；這十字架是神的得勝。基督在這十字架上已永遠除掉每個信入祂之人的罪。因此不過有見於實際生命上的困難和試煉叫祂說「各人必擔當自己的擔子」。保羅說你們要彼此擔負重擔，但到頭來各人必擔當自己的擔子。我們每一個必須各自面對神。我們不能叫任何人替我們作回應。有人以「他們為你們的靈魂時刻警醒，好像那將來交賬的人。」（來13:17）來教導說：傳道人為着別人的靈魂交賬。這是荒謬的，甚或比荒謬更不堪。這原則錯誤。沒有人為別人的生命交賬這回事。每人必須自己來向神交賬。罪人必須受審，但每個聖徒和罪人都必須凡事向神交賬。

「在道理上受教的，當把一切需用的供

teacheth, in all good things.” One is this very thing — the privilege and obligation of the taught to remember Christian teachers in love. It is not said, To him that teacheth them; but, “To him that teacheth.” What blessed largeness of feeling this!

If there is a heart for the Lord, a way will soon be found wherein to serve Him; but that way often demands much self-denial. No circumstances set this aside. “God is not mocked: for whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” This is very strong, yet most true. A person might say to me, I understood you to teach, that those that believe had life everlasting already; but here it is said, He that soweth to the Spirit shall of the Spirit reap life everlasting. Both statements are of the utmost value; but the point of view is totally different. If God is exhorting His people to a holy walk, He shows that life everlasting is the crown of that walk, and the end of it. Whatever may be the salvation

給施教的人。」(加6:6)用愛來銘感基督徒教師是受教者的殊榮和責任。這不是說「那教導他們的人」，而是「施教的人」。這樣的寬廣之情何等蒙福！

若有着為主的心，很快就會找到一個事奉祂的方法；但這方法常會大大要求自我否定，從無例外。「神是輕慢不得的。人種的是甚麼，收的也是甚麼。順着情慾撒種的，必從情慾收敗壞；順着聖靈撒種的，必從聖靈收永生。」(加6:7-8)這說法很重，卻是最真實的。人也許會對我說：我明白到你所教導的，但那些相信的人早已有永生。但這裏是說到「那順着聖靈撒種的便從聖靈收永生」。兩句經文都大有價值，觀點卻完全不同。神若告誡祂的子民行得聖潔，祂就會顯明這樣行走所得的冠冕和終局就是永生。恩典所領進的救恩無論怎

that grace brings in, it never sets aside the value of holy devotedness to God. And, therefore, those having true faith manifest also real holiness; and only those. The two things coalesce. The believer in Christ receives everlasting life. What is the consequence? He sows to the Spirit, and reaps life everlasting. The life everlasting here is evidently what we are to have in glory. The everlasting life spoken of by John, is what the saint possesses on earth. Both are true. In glory, he will find everlasting life there without alloy receive it as a believer from Christ, and I find it in heaven, pursuing the path of the holy will of God. The life resurrection of believers consists of those who have done good here below. "Let us not be weary in well-doing; for in due season we shall reap if we faint not." There is often a great danger of relaxing in the course. A man starts well and graciously; but after a while he finds that he has been taken advantage of by so many people, that he becomes reserved and suspicious. This is to be weary in well-doing, or its effect. He is determined to be duped no more. The truth is, there is a great deal of

樣，它永不會廢止奉獻給神的神聖價值。因此那些彰顯真實信心的人也彰顯真正的聖潔，也惟有他們可以。這兩樣是二而為一的。在基督裏的信徒得着永生。有甚麼後果？順着聖靈撒種必收割永生。在這裏的永生明顯地就是我們在榮耀裏所得的。約翰所說到的永生，就是聖徒在地上所擁有的。兩者都是對的。他必會在榮耀中找到永生，如同信徒從基督得來的一樣，毫無攙雜，我也在天上找到它，好追求神聖旨意之路。得復活生命的信徒包括那些在世上行善的。「我們行善，不可喪志；若不灰心，到了時候，就要收成。」（加6:9）在路程中鬆懈常有大大的危險。一個人開始得好和蒙恩，之後他發現他一直被極多人佔便宜，因此他變得有保留和多疑。這是厭倦行為正直或其果效，他便決意不再被人愚弄。實況是在這類的說

flesh in that kind of talk and feeling. Where souls are occupied with the grace of God, they are not so easily worn out. Because another has been selfish, is that a reason why a saint should become selfish too! The becoming state for a Christian is to have an open, generous heart, and to be active in looking out for suitable ways of doing good. We may meet with that which is sweet and grateful, but we are not to be surprised if we do not, and if there is much from men that is painful. Let us remember, it is to the Lord we are lending; is there anything disappointing there. He that gives to the Lord is never disappointed. "As we have therefore opportunity, let us do good unto all men. This is the business of the Christian — doing good, and "especially unto them who are of the household of faith." There is a special connection with saints; but we are not to stop there.

Remarks on Galatians 6:11-18

"Ye see how large a letter I have written to you with mine own hand." There we have a beautiful confirmation of the remarkable way in which the Holy Ghost mentions

法和感覺上有着大量的肉體。當生命充斥神的恩典時，他們便不會動輒疲憊。因着別人的一直自私，就成了聖徒也變得自私的原因麼？信徒得以態度改變是要有一個敞開和寬宏的心，並要活躍來外望行善的適切方法。我們也許遇上的是甜美和宜人的，但我們遇不上時也不要驚奇，甚或從人而來的是多多的痛苦。我們該謹記，**我們是在任何失望之處借給主的**。有所給與主的人永不至失望。「所以，有了機會就當向眾人行善（這是基督徒的職事），向信徒一家的人更當這樣。」（加6:10）這與聖徒有着一特別的關聯，但我們不會停在那裏。

加6:11-18

「請看我親手寫給你們的字是何等的大呢！」（加6:11）我們在這裏有一美麗的確定，在聖靈以觸目的方

facts that bear the impress of God's own mind, His care and love for His people, His deep concern in them. The apostle himself draws attention to the circumstances of this epistle. He had written by others, and to others far more freely; for, as I said before, there is not a single salutation in the epistle. Not that he was straitened in desire before God; but he could not let out his Christian affections towards them. There was that in their conduct which, though it might be mingled with good, was so disastrous and contrary to Christ's glory, that he stood in doubt about them; he hoped about them, and that was all. He had confidence in the Lord touching them; but if he looked at themselves-at what they were doing and saying-he had none.

The two facts, then,-the absence of personal salutation, and his writing the letter himself,-both bear a remarkable testimony to the manner of God's love working through man's heart. All the mere interchange of the fraternal amenities is at an end.

"As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they

式提到有着神一己意念為印記的事實上，祂關顧和愛祂的子民，深深關切。使徒自己也留意到這書信的情況。他曾叫人代筆，但親手寫給別人就自由得多。正如我從前所說的，在這書信中連一個問安也沒有。不是他在神面前缺乏想望，而是他不能向他們引出他基督徒的情感。他們其中也許夾雜有好的品行，有的卻是災難性的與基督榮耀相違，因此他為他們感到困惑，有所盼望，僅此而已。他深信主會感動他們，但當他細看他們所作所說時，他一點信心也沒有。

沒有個別的問安和他親筆來寫這信這兩件事都顯著地見證神的愛在如何遍透人心來工作。在結尾處有的只是弟兄禮節上的交流。

「凡希圖外貌體面的人都勉強你們受割禮，無非是怕自己為基

should suffer persecution for the cross of Christ.” He does not mind what people may say. They might call it imputing motives-but no matter. It is in vain to deny that legalism fraternizes with the world, and loves its own ease, loves present reward, boast as it may of piety: it is after all only a desire to make a fair show in the flesh.

“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, *by whom the world is crucified unto me, and I unto the world.*” They were glorying in what would exalt human nature; because in that way they could get the world and its multitudes to unite with them. In chap. 3 the cross of Christ is viewed as deliverance from the law, because Christ was thereon made a curse for us. A man who believed in Christ, who owns Him as the Son of God — would you deny that he had everlasting life? But unless such an one receives the doctrine of the cross intelligently, and applies it to his position, he is still more or less under the law, and does not understand that he is completely brought out of the old condition of things into a new ground.

督的十字架受逼迫。」
(加6:12) 他不介意人如何說。他們也許稱之為輸入動機，不管怎樣。否定與世人相親、愛一己的舒適、愛當下報酬和以敬虔來自居的律法主義是徒然的。這畢竟只是渴望在肉體上上演的一齣好戲。

「除了我們主耶穌基督的十字架外，神不許我有所誇；世界於我已經釘在十字架上；我於世界亦然。」(加6:14 英王欽定本) 他們在高舉人性上得尊榮，因為他們以這方法來得着世界和其群眾來與他們合一。在加3章中基督的十字架被視作得脫離律法，因為基督在其上替我們成為咒詛。一個信入基督的人得着作為神子的袍，你能否定他有永生麼？除非這人智慧地接受十字架的教義和適切地應用，否則他仍然多少有些在律法之下，並未明白他是完全出離事情的舊狀，得進新的立場。

In chap. v. the apostle applies the doctrine of the cross to the flesh, and shows that they that are Christ's have crucified the flesh with the affections and lusts. Here I find that my flesh is a thing I am entitled to regard as done with before God, no less than the law. Now, in chap. vi comes in the third thing, the world. You have a regular gradation — freed from the law, which would affect the conscience of a godly person; then, when a man is free from that anxiety, comes in the question of the flesh, with its affections and lusts. But fins, he is told, was all judged in the cross of Christ. Therefore, as a part of the comfort God gives me, I am entitled, as a matter of faith and not of mere feeling, to know, "They that are Christ's have crucified the flesh, with its affections and lusts." It does not say, "They are crucifying it," as if it were something going on; but it is done in receiving a crucified Christ. In God's sight, and now to faith also, their nature was nailed to the tree, and is done with before God; and now they have got a new nature: as Paul says, "Not I, but Christ liveth in me." The old nature that we have

保羅在加5章將十字架的教義應用在肉體上，且顯明那些屬基督的人已釘死肉體，並其邪情私慾。在這裏我發現肉體是我被授權來在神面前除掉的東西，不亞於律法。加6章說到第三樣要脫離的是世界，有着正規的進程：先是脫離能影響虔誠人良心的律法；當人免除律法的焦慮之後，隨之而來的是連同邪情私慾的肉體問題。所告訴他的是這些全都在基督的十字架上得着審判。因此，我被賦與資格不單以情感，且以信來得知「凡屬基督耶穌的人，是已經把肉體連肉體的邪私慾同釘在十字架上」乃神給我安慰的分。這不是說如同進行中的「他們正在釘死它」；而是在接受那釘十字架的基督時已作成。在神眼中他們的本性已釘在十字架上，在神面前已作成，我們如今也這樣相信；如今他們已得一新造。正如保羅所說：

still exists, of course; but to faith God has already done with it in the cross of Christ; so that the business of the Christian man is to occupy himself, not with mere restraints, but with Christ; which fills the soul, by the energy of the Spirit, with all that is good, draws it out into what is lovely, and, in short, is the true power of Christian holiness. If a man is occupied with what is good, he will hate his flesh; but it is only occupation with Christ that gives the soul power thus to put the sentence of God upon the flesh. Now comes the third and last thing in Christian experience; for you will find men who know somewhat of deadness to the law and to the flesh, but who still think that it is the duty of the Christian man in this world to serve God in his generation. But how would God have Himself to be served now? Never by anything that contradicts the cross of Christ. The service of the Christian is to be founded on the cross: and what does the cross declare about the world? That it is now at open war with God. Ever since the cross of Christ, God has no alliance with the world. Before that the world was

「不再是我，乃是基督在我裏面活着。」（加2:20）當然舊造仍存，但相信神已在基督的十字架上除掉它；因此基督人要作的不單以約束，且以基督充滿自己；藉聖靈的能力連同一切的美善充滿魂，從中引出那些可愛的，總的來說就是基督徒聖潔的真實能力。充滿人的若是美善，他必然會恨惡肉體；但只有被基督充滿的人才得賜能力來將神的刑罰加在肉體上。如今來到信徒所經歷第三件和最後的一件事，你必會發現那向律法和肉體死有幾分認識的人仍會以為這是信徒的責任來在今世他的世代中事奉神。但如今神如何叫祂自己得事奉呢？永不會藉着任何與基督的十字架相違的東西。信徒的事奉建基於十字架，十字架向世人宣告甚麼？就是如今與神的公然開戰。自從基督釘十字架，神與世界不再結盟。在此之前，

allowed: and therefore it was not wrong for Joseph to be governor in Egypt, nor for Daniel to sit in the gate of the king of Babylon. But it is utterly ignorant to reason from what was tolerated then to what pleases God now that the cross of His Son is a fact.

“For in Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creation.” People may boast about their forms or their no forms, but whatever it may be, it is all wrong, unless you have got positive, substantial blessing from God; unless you have the cross of Christ and the new creation. “He that hath the Son hath life.” It is called here the “new creation,” because it is not merely looked at as life found, but contrasted with the old, which had to do with the world.

“And as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God.” In the first expression, “as many as walk according to this rule,” he specially looks, I think, at the Gentile believers, such as the Galatians were. “This rule” is the rule of the new creation — Christ Himself. He

世界是被認可的，因此約瑟在埃及作治民官沒有錯，但以理坐在巴比倫王的宮門前也沒有錯。神兒子的十字架從前被神容忍，變成如今祂所喜悅的是完全理解不來的，卻乃是事實。

「受割禮不受割禮都無關緊要，要緊的就是作新造的人。」（加6:15）人們也許誇口他們的形式或沒有形式，無論如何全都是錯，除非你得着從神而來確實和具體的恩福——基督的十字架和新造。「人有了神的兒子就有生命。」（約壹5:12）這裏說的「新造」是因這不單被看為所尋見的生命，且與世界相關的舊生命形成鮮明的對比。

「凡照此理而行的，願平安、憐憫加給他們，和神的以色列民。」（加6:16）「凡照此理而行的」是特意指着外邦信徒說的，例如加拉太信徒。「此理」是新造的理，就是基督自己。他且說「願平安、

adds, “peace be on them and mercy, and upon the Israel of God.” The only part of Israel acknowledged consists of the real believing Jews. “Israel of God” seems to be not used here as a general phrase for every saint, but for the believing ones in Israel — those who had repudiated their own works and found shelter only in Christ Jesus ... Two parties are spoken of, and not one only. “As many as walk according to this rule,” are rather the Gentile believers; and the “Israel of God” are the Jewish saints, not the mere literal Israel, but “the Israel of God;” the Israelites indeed, whom grace made willing to receive the Savior.

He then adds, “From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus.” Their fleshly wisdom had brought in confusion and every evil work, law instead of love, questions about his ministry, “I bear in my body the marks of the Lord Jesus.” He had been scourged and put in prison. What mark of indignity had not been put upon him? These (not circumcision) are “the marks of the Lord Jesus.” Just as a slave in olden time used to bear the name of

憐憫加給他們，和神的以色列民。」這唯一認可部分的以色列民包括那真信的猶太人。這裏的「以色列民」似乎不泛指每一個聖徒，而是以色列中相信的人，他們否定一己行為，只在基督耶穌裏找着蔭庇。所說的不是一群而是兩群。「凡照此理而行的」當然是說到外邦信徒；而「神的以色列民」不只是字面的以色列人，而是猶太聖徒，「神的以色列民」，是恩典使他們樂意來接受救主的真實以色列人。

之後他接着說：「從今以後，人都不要攪擾我，因為我身上帶着耶穌的印記。」（加6:17）他們屬血肉的智慧所引入的是混亂和各樣罪惡的行為，是律法而不是愛，是對他職事的質疑，「我身上帶着耶穌的印記」。他被責打和入獄。加在他身上的是甚麼屈辱標記？這些就是「耶穌（非割禮）的印記」，如同古時烙

his master burnt into his flesh, so, he means, he bore in his body the marks of the Lord Jesus. Let others bear or seek what they may, these are the marks that I value. They were the sufferings that he had endured for the sake of Christ and the gospel. Nothing more sweet and touching, but at the same time what a sweeping condemnation of those self-exalting men who took their ease in the presence of one whose life was suffering for Christ! "Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen." It is indeed most gracious and dignified. He asks not that they might feel the thunders of that law under which they desired to put themselves; but that "the grace of the Lord Jesus Christ should be with their spirit," showing how thoroughly he felt the vantage-ground which grace gave him — how he could meet all these attacks upon himself — how he could point to the scars of his honorable warfare, if they talked of their circumcision, though he would boast of nothing but Christ's cross. Our wisdom is Christ, as our folly is ourselves. The Lord grant then that

刻在奴隸身上主人的名字，因此他說到在他身上帶着主耶穌的印記。任由別人在他們身上帶着他們所尋求的，這些才是我珍貴的印記。他們是他為着基督和福音的緣故曾受的苦。沒有東西比這更甜美和令人動容的了，這同時又是對那些自高的人何等徹底的定罪，他們得見為基督而受苦的生命而無動於衷！「弟兄們，願我主耶穌基督的恩常在你們心裏。阿們！」(加6:18) 這實在是最蒙恩和尊貴。他不祈求他們因渴望將自己服在律法下而感受到責備；而是「願我主耶穌基督的恩常在你們心裏。」這顯明他如何徹底地感受恩典所給與他的有利地位，能以迎見所有攻擊他的；能夠在他們談到的割禮上，指向他光榮戰爭所留下的疤痕，雖則他除了基督的十字架便一無所誇。基督是我們的智慧，如同我們自己就是我們的愚昧一

we may learn better to know our true wisdom and to walk in it; and, while holding fast the truth, that we may desire earnestly the blessing of those who oppose it, and seek the deliverance of every soul around us. The Epistle to the Galatians is the death-blow to the religions world, root and branch, as it is to the revival or continuance of the same system, which the Apostle Paul was there so strongly denouncing, and which he shows to be the enemy, not of the saints only, but of the cross of Christ.

樣。主之後給與我們得以更認識我們的真實智慧並行在其中。既持定這真理，我們便得以更殷切地渴慕那些反對這樣之人的恩福，並尋求釋放每一個環繞我們的人。加拉太書是對這信仰世界徹底的致命一擊，就是使徒保羅在這裏強烈地對恢復或持續這相同系統上所作的痛斥，就是他向不單是聖徒，且是基督十字架的仇敵所顯明的。

Lectures on the Epistle to the Galatians

加拉太書講義

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作者認為寫加拉太書的目的是要證明仇敵混雜律例和人類權威所作努力的錯誤；多側重在蒙教導和接受真理後的恢復，就是仇敵試圖引入律法作為稱義的聯合手段來淹沒的真理。當保羅去到耶路撒冷時，他的地位高於其他使徒。「過了十四年，我同巴拿巴又上耶路撒冷去，並帶着提多同去。我是奉啟示上去的。」（加 2:1-2）我們是藉律法而死來向律法死，完全脫離其可及範圍。在肉身因信神的兒子而活。信徒的活是藉着仰望基督，而非仰望律法。當人接受福音時，同時得着生命和聖靈，然而信徒所得的新生命並不是神，聖靈才是。

得亞伯拉罕真後裔基督便得着所有神的應許。「神的應許，在基督都是是的。所以藉着祂也都是阿們的，叫神因我們得榮耀。」（林後 1:20）

作者具體地提議藉十字架除掉肉體。「不再是我，乃是基督在我裏面活着。」（加 2:20）當然舊造仍存，但相信神已在基督的十字架上除掉它；因此基督人要作的不單以約束，且以基督充滿自己；藉聖靈的能力連同一切的美善充滿魂，從中引出那些可愛的，總的來說就是基督徒聖潔的真實能力。

值得留意作者連彼得裝假（拉 2:11-14）題都沒題。