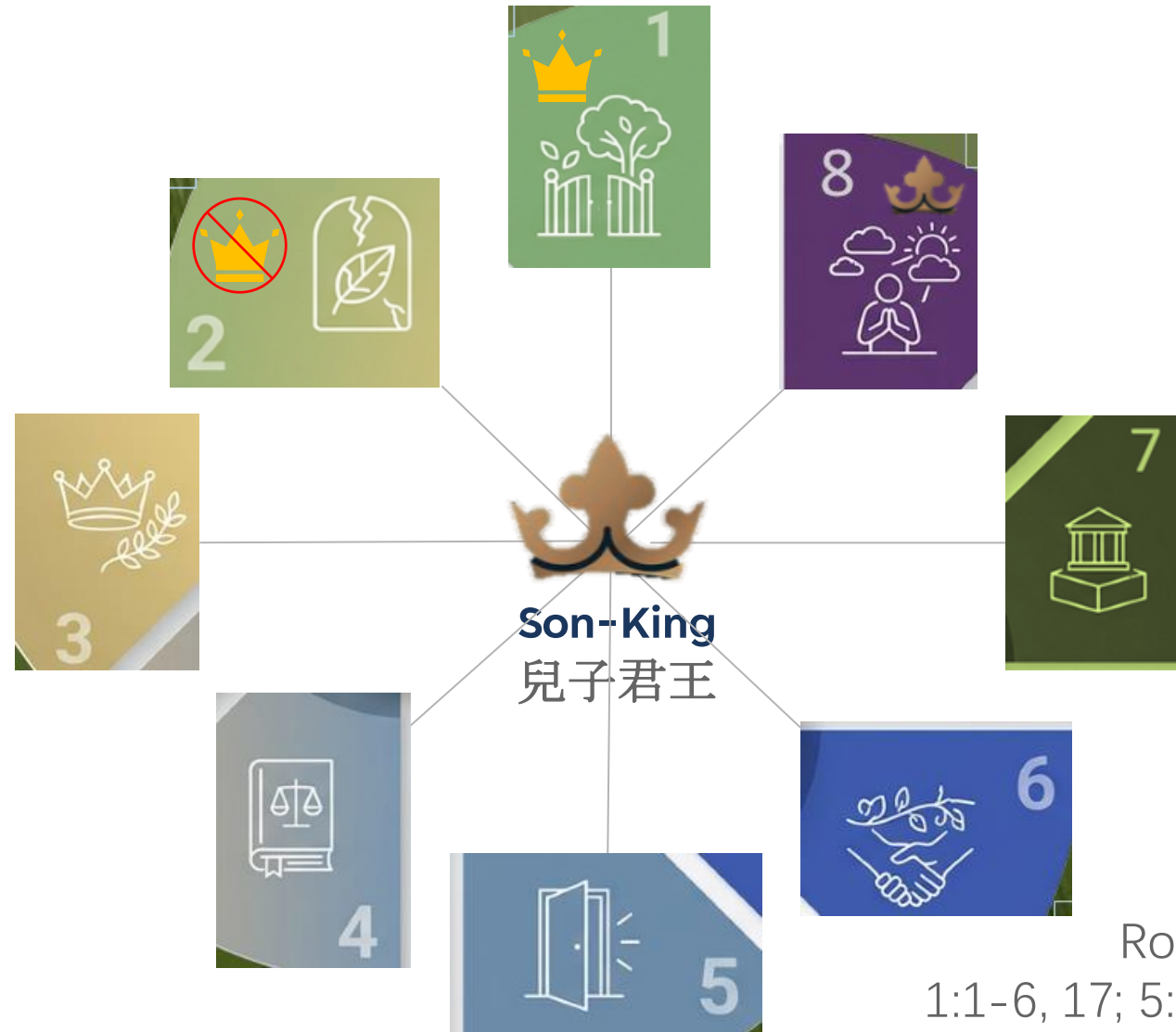


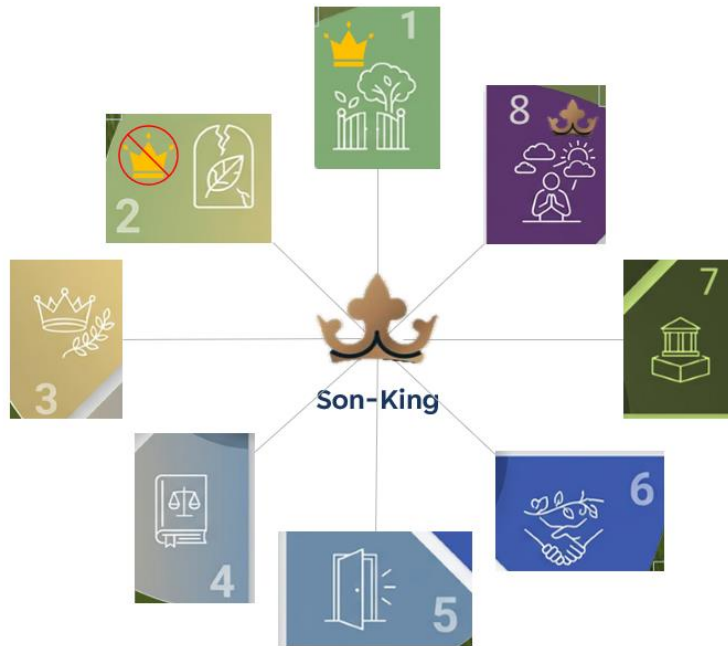
Ambassadors of the law of faith establish the moral law (Rom. 1:17; 3:27, 31 in context)

以信心之律的使者們建立道德律，羅1:17; 3:27, 31 在上下文中



Romans 羅馬書
1:1-6, 17; 5:18-19; 8:23, 28-30, 35

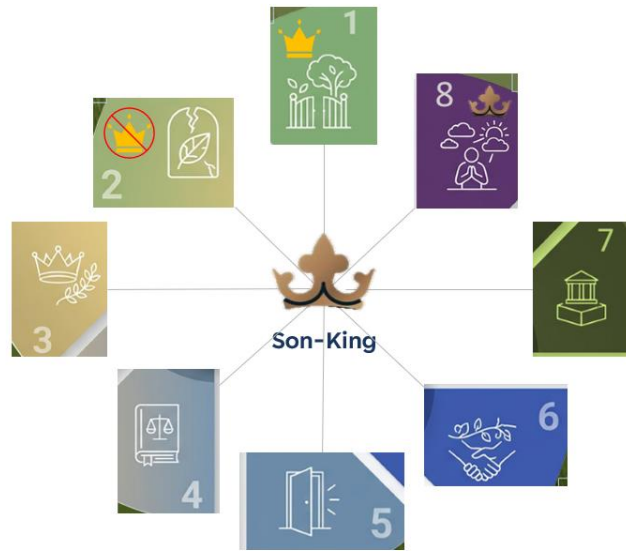
Ambassadors of the law of faith establish the moral law (Rom. 1:17; 3.27, 31 in context)
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Reconsider faith, grace, Gospel & law 重新思考信心、恩典、福音和律法

- ✓ There is an evangelical and Reformed tendency to put the law in a separate category from faith. 福音派和改革宗傾向於將律法與**信心**分開看待。
- ✓ Lutheran theology sharply divides law from Gospel and grace. 路德宗神學將律法與福音和恩典截然分開。
- ✓ Justification is often presented as the meaning of grace that should motivate the entire Christian life. 稱義常被視為恩典的意義，並應成為基督徒生活的動力。
- ✓ Ceremonial law have been completely abolished (Eph. 2:14), but does this mean those laws are irrelevant to believers today? 禮儀律法已被完全廢除（弗2:14），但這是否意味著這些律法對今天的信徒而言無關緊要呢？

Ambassadors of the law of faith establish the moral law (Rom. 1:17; 3.27, 31 in context) 以信心之律的使者們建立道德律，羅1:17; 3.27, 31 在上下文中



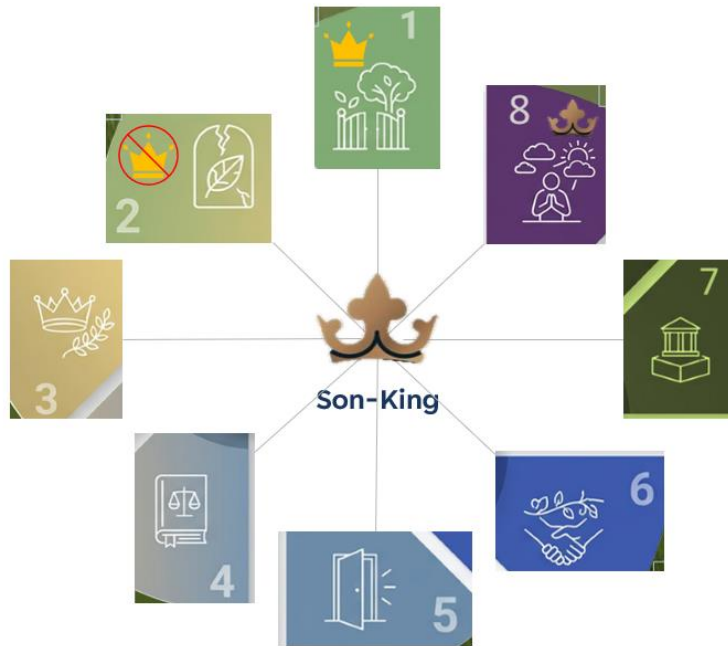
Consider two influential pastor-teachers on these topics 請考慮兩位在這些方面頗具影響力的牧師兼教師

Tim Keller:, *Center Church*: “our failures in actual righteousness, then, generally come from a failure to rejoice in our *legal* righteousness in Christ. Our failures in sanctification (living Christlike, godly lives) come mainly from a lack of orientation to our justification” 凱勒（Tim Keller），中心教會：“因此，我們在實際的義行上的失敗，通常源於我們沒有因在基督裡所擁有的律法上的義而歡欣鼓舞。我們在成聖（過基督般敬虔的生活）上的失敗，主要源於我們對自身稱義缺乏正確的認識。”

Sinclair Ferguson *The Whole Christ*: “imperceptibly we begin to ground our assurance on the fruitfulness of our service rather than on the fact that by faith we have a great Savior. The foundation of our assurance does not lie in us, but in him. . . . [S]elf-examination [of our sanctification] can [not] encourage assurance of faith *apart from* the exercise of faith” in Christ as a great Savior.

Sinclair Ferguson, *The Whole Christ* (Crossway, 2016), 213-214. 辛克萊·弗格森，《完整的基督》：「不知不覺中，我們開始將確信建立在服事的果效上，而不是建立在因信擁有一位偉大的救主這一事實上。我們確信的根基不在於我們自身，而祂.....[對自身成聖的]省察，若不操練對這位偉大救主的信心，就無法[增強]信心的確據。」

Ambassadors of the law of faith establish the moral law (Rom. 1:17; 3.27, 31 in context) 以信心之律的使者們建立道德律，羅1:17; 3.27, 31 在上下文中



Identifying three important resources to explain faith as an integrative principle of Christianity because this theme is nearly impossible for individual Christians to trace without all three sources! 找出三個很重要的資源，來幫助我們理解「信心」如何把整個基督信仰串在一起；因為如果少了這三方面，一般信徒其實很難把這個主題看清楚。

1. **Study Scripture: Romans' Gospel interpretation of Genesis**, so 'Scripture interprets Scripture' (WCF 1:9). 研讀聖經：看《羅馬書》用福音解釋《創世記》，如《西敏信條》1:9 所說，「以經解經」。
2. Resource an honored Dutch Reformed pastor-author on Genesis 1-3, whose *magnum opus* has been translated to English and Chinese **with free online access** to both works, Wilhelmus a Brakel, *A Christian's Reasonable Service* (1706). 參考《創世記》一位受人尊敬的荷蘭歸正會牧師兼作家的著作，他的代表作已被翻譯成英文和中文，並可在線免費閱讀。該書名為《基督徒理所當然的侍奉》作者：布雷克。
3. Benefit from the guidance of our wise Westminster pastors in the **Westminster Larger Catechism** (WLC). 從《西敏大要理問答》中，領受那些有智慧的西敏牧者所給我們的指引。

Ambassadors of the law of faith establish the moral law (Rom. 1:17; 3.27, 31 in context)

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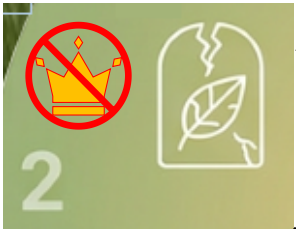
Natural faith^{1A} +law

自然的信心^{1A}+律法



Supernatural faith^{2A}+protection
超自然的信心^{2A}+保護

unnatural unbelief^{1A}+disobey all law
非自然的不信^{1A}+ 違背律法



Son-King

natural faith^{2A} +law



Supernatural **faith**^{2A}
超自然的**信心**^{2A}



Supernatural faith^{2A}+law
超自然的信心^{2A}+律法



子王
自然的信心^{2A}+律法

natural unbelief^{1A}+law
自然的不信^{1A} +律法



Supernatural faith^{2A}+family
超自然的信心^{2A}+家庭

Supernatural faith^{2A}
超自然的信心^{2A}



Ambassadors of the law of faith以信心之律的使者們

“For [in the Gospel] is the righteousness of God revealed from faith to faith”
因為神的義正在這福音上顯明出來；這義是本於信，以致於信。(Rom. 1:17).

1. God's faithfulness (Rom. 3:3) to the faith of all elect.
2. Adam's implied faith, then his unbelief as the root of all his others sins (Rom. 5:12-13); From Adam's post-fall faith in the seed of the woman (Gen. 3:15 implied in Rom. 16:20) to our faith.
3. From Abraham's faith (Rom. 4:1-23) to our faith (Rom. 4:24-25).
4. From Christ, the righteous one living by faith (Rom. 1:17; 3:22; 5:18-19) to our faith.
5. From Paul as faith-ambassador (Rom. 1:1-2) to the Romans' faith working by the moral law (Rom. 1:1-15; 8:4).
6. From the Romans' as faith-ambassadors to the weak in faith (Rom. 12:6; 15:1-2), supporting Paul as faith-ambassador to Spain (Rom. 15:15-24).
7. From faith-ambassadors (parents, pastors, friends) to our faith.



Ambassadors of the law of faith以信心之律的使者們

“For [in the Gospel] is the righteousness of God revealed from faith to faith”
因為神的義正在這福音上顯明出來；這義是本於信，以致於信。(Rom. 1:17).

1. 上帝對所有蒙揀選之人的信實（羅3:3）到我們的信心。
2. 從亞當的信心（隱含的），以及他後來的不信，是他一切罪惡的根源（羅5:12-13）；從亞當墮落後對女人後裔的信心（創3:15，隱含於羅16:20），到我們的信心。
3. 從亞伯拉罕的信心（羅4:1-23），到我們的信心（羅4:24-25）。
4. 從基督，那位因信而活的義者（羅1:17；3:22；5:18-19），到我們的信心。
5. 從保羅作為信心的使者（羅1:1-2），到羅馬教會藉著道德律而活的信心（羅1:1-15；8:4）。
6. 從羅馬教會作為信心的使者們向信心軟弱的人傳福音（羅12:6；15:1-2），到支持保羅作為信心的使者前往西班牙（羅15:15-24）。
7. 從信心的使者們（父母、牧師、朋友）到我們的信心。

Ambassadors of the law of faith establish the moral law (Rom. 1:17; 3.27, 31 in context)

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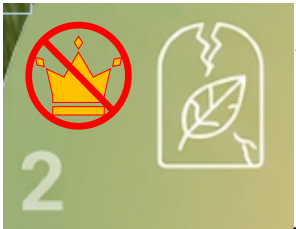
Natural faith^{1A} +law

自然的信心^{1A}+律法



Supernatural faith^{2A}+protection
超自然的信心^{2A}+保護

unnatural unbelief^{1A}+disobey all law
非自然的不信^{1A}+ 違背律法



Son-King

natural faith^{2A} +law



子王

自然的信心^{2A}+律法

Supernatural faith^{2A}+law
超自然的信心^{2A}+律法



Supernatural **faith**^{2A}
超自然的**信心**^{2A}



natural unbelief^{1A}+law
自然的不信^{1A} +律法



Supernatural faith^{2A}+family
超自然的信心^{2A}+家庭

Supernatural faith^{2A}
超自然的信心^{2A}



1. Natural faith of 1st son-king obeys the law as a covenant of works 自然的信心 1A+律法

**ADAM'S COVENANT OF WORKS
DUTIES BEGIN WITH FAITH HEARING
GOD'S VOICE, SEEING GOD'S
EXAMPLE, BELIEVING AND ACTING
ON ALL TEN MORAL LAW VIRTUES
GOD MODELED AND COMMANDED.
亞當在「工作之約」中的職責，始於
憑信心聆聽上帝的聲音、觀察上帝的
榜樣，並相信及實踐上帝所示範並吩
咐的十項道德律法美德。**

Genesis 創世記 1-2

- ❖ communion with God 與神的交通; 1st-3rd Cs
- ❖ labor and Sabbath 勞作與安息日 Gen. 1:31-2:3; 4th C
- ❖ the cultural mandate, ruling, filling earth, tending Eden, naming animals, 文化使命、治理、充滿大地、看守伊甸園、為動物命名, Gen. 1:28; 2:18-20; 4th, 8th, 6th Cs
- ❖ marriage and Adam's headship over Eve as helper 婚姻與亞當作為夏娃之首的地位（夏娃為其幫手） Gen. 2:18, 21-25; 7th C, 5th C
- ❖ truthful witness to each other 彼此作真實的見證人; Gen. 2:23, 9th C
- ❖ Contentment 知足; ; Gen. 2:9, 10th C



1. Natural faith of 1st son-king obeys the law as a covenant of works 自然的信心 1A+律法

《西敏大要理問答》第20問：上帝對起初受造狀態中的人有以下的護理：把他安置在樂園裡，吩咐他修理看守，賜給他吃地上各樣果子的自由；萬物都置於他的治理之下，並設立婚姻幫助他；為他提供與上帝的交通；設立安息日；以個人、完全、持續的順服為條件，與他立生命之約，生命樹就是此約的信物；禁止他吃分別善惡樹上的果子，違約的懲罰就是死。

Westminster Larger Catechism 20: The providence of God toward man in the estate in which he was created, was the placing him in paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth; putting the creatures under his dominion, and ordaining marriage for his help; affording him communion with himself; instituting the sabbath; entering into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience, of which the tree of life was a pledge; and forbidding to eat of the tree of the knowledge of good and evil, upon the pain of death.



1. Natural faith of 1st son-king obeys the law as a covenant of works 自然的信心 1A+律法

**ADAM NEEDED TO HEAR EDEN'S
PROHIBITION → BELIEVE AND NOT EAT
FROM THE TREE OF THE KNOWLEDGE OF
GOOD AND EVIL**

**亞當需要聽見伊甸園的禁令 → 當信從，不可
吃那分別善惡樹上的果子 (GEN. 2:17)**

- ❖ **Westminster Larger Catechism 104:**
Adam's law-obedience included the 1st C duty to hear the voice of God and believe. "The righteous shall live by faith." 亞當對律法的順服，包含了一項st C的責任，即聽從神的話並信靠祂。「義人必因信得生。」



1. Natural faith of 1st son-king obeys the law as a covenant of works 自然的信心 1A+律法

神將律法賜給亞當，其內容本質上與十誡相同，並應許他：若遵行，就能得著那永恆的福樂，也就是基督為選民所賺得，並藉著信心賜給他們的那份生命。亞當受造時帶有神的形像，這形像包括對神完全無瑕的認識、公義與聖潔。因此，他當然知道這個約的條件與應許，也有能力去達成這個條件。「那他是否接受（相信）這個約呢？」可以合理推論，他是接受的。布雷克，基督徒理所當然的侍奉》

“God giving the law to Adam, which in content was identical to the ten commandments, promising him that same eternal [enjoyment of law-flourishing] which Christ has merited for the elect and **grants unto them upon faith**. . . . Adam who was adorned with the image of God, consisting of a flawless knowledge of God, righteousness, and holiness. . . . certainly knew both condition and promise, and was capable of fulfilling the condition. “*Did he accept [believe] this covenant?*” [Yes, it can be inferred.]
Wilhelmus a Brakel, *A Christian's Reasonable Service*, chapter 12



**1. Natural faith of 1st son-king obeys
the law as a covenant of works**
自然的信心 1A+律法

FROM ADAM'S FAITH TO OUR FAITH

從亞當的信心到我們的信心

**Ambassadors of the law of faith
以信心之律的使者們**

“For [in the Gospel] is the
righteousness of God revealed
from faith to faith”

因為神的義正在這福音上顯明出
來；這義是本於信，以致於信。
(Rom. 1:17).

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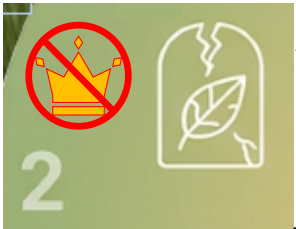
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非自然的不信^{1A}+ 違背律法



Son-King

natural faith^{2A} +law



子王
自然的信心^{2A}+律法

Supernatural faith^{2A}+law
超自然的信心^{2A}+律法



Supernatural **faith**^{2A}
超自然的**信心**^{2A}

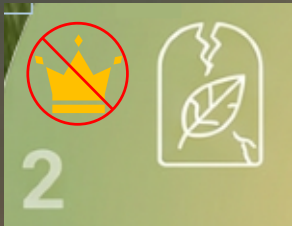


natural unbelief^{1A}+law
自然的不信^{1A} +律法



Supernatural faith^{2A}+family
超自然的信心^{2A}+家庭

Supernatural faith^{2A}
超自然的信心^{2A}



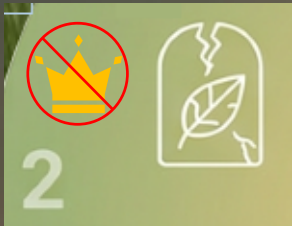
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2. Unbelief in Eden: the root of breaking the 1st covenant.

Afterward, all naturally born in unbelief. 伊甸園中的不信，是違背第一個約的原因；人類生來都在不信中

EVE LISTENED TO THE VOICE OF THE SERPENT (GEN. 3:13) AND ADAM LISTENED TO THE VOICE OF HIS WIFE (GEN. 3:17), AND THEY BELIEVED SATAN'S VOICE, DISBELIEVING GOD'S VOICE, AND COMMITTED THE FIRST SIN OF UNBELIEF AS THE ROOT OF ALL EVIL, LEADING THEM TO BREAK EVERY COMMANDMENT BY TAKING THE FORBIDDEN FRUIT.

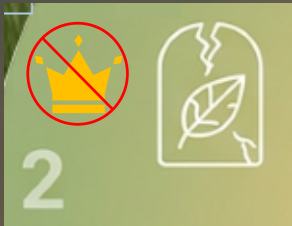
夏娃聽從了蛇的聲音（創 3:13），亞當也聽從了妻子的聲音（創 3:17）。他們選擇相信撒但的話，卻不再相信神的話。這樣的不信，成了人類第一個罪，也是萬惡的根源；而他們摘取禁果的行動，其實就是對神一切誠命的全面違背。



2. Unbelief in Eden: the root of breaking the 1st covenant. Afterward, all naturally born in unbelief.

THEREFORE, THE FIRST SIN WAS *FAITH IN THE SERPENT*, BELIEVING THAT THEY WOULD NOT DIE BUT INSTEAD GAIN WISDOM. THIS ACT IMPLIED A DISBELIEVING OF GOD WHO HAD THREATENED DEATH UPON EATING FROM THIS TREE. THUS, EVE BY VIRTUE OF UNBELIEF BECAME DISOBEDIENT, REACHED OUT, AND ATE. IN DOING SO SHE BELIEVED THE SERPENT AND WAS THUS *DECEIVED* AND BEGUILED, THIS SIN BEING DENOMINATED AS SUCH IN 1 TIM. 2:14 AND 2 COR. 11:3. IN LIKE MANNER SHE BEGUILED ADAM. THEREFORE, THE FIRST SIN WAS NOT PRIDE, THAT IS, TO BE EQUAL WITH GOD, ALSO NOT REBELLION, DISOBEDIENCE, OR AN UNWARRANTED APPETITE, BUT UNBELIEF.

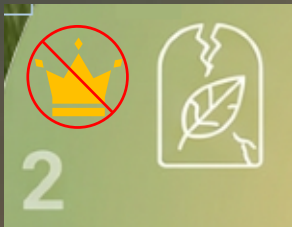
**WILHELMUS A BRAKEL, *A CHRISTIAN'S REASONABLE SERVICE, CHAPTER 13*
(FREE ONLINE ENGLISH & CHINESE)**



2. 伊甸園中的不信，是違背第一個約的原因；人類生來都在不信中

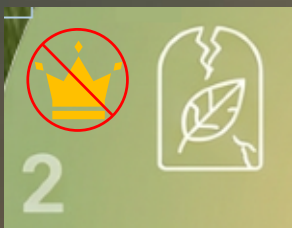
因此，人類的第一個罪，其實是「信了蛇的話」——相信自己不會死，反而會得著智慧。這同時也意味著，他們不再相信神的話；神明明警告，吃了必定死，他們卻不信。於是，夏娃因著不信，走向不順服，伸手摘下來吃；她相信了蛇的話，就這樣被迷惑、被引誘了——正如提摩太前書 2:14 和哥林多後書 11:3 所說的。她也同樣引誘了亞當。所以，第一個罪的本質，不是驕傲（想與神同等），也不只是悖逆、不順服，或貪戀食物，而是「不信」。

布雷克，基督徒理所當然的侍奉，第13章



**2. Unbelief in Eden: the root of breaking the 1st covenant.
Afterward, all naturally born in unbelief.**

WESTMINSTER LARGER CATECHISM 25: THE SINFULNESS OF THAT ESTATE WHEREINTO MAN FELL, CONSISTS IN THE GUILT OF ADAM'S FIRST SIN [*UNBELIEF, DECEIVED BY FALSE VOICES*, GEN. 3:13, 17, *FROM WHICH PROCEEDED EATING THE FORBIDDEN FRUIT* GEN. 3:6], THE WANT OF THAT RIGHTEOUSNESS WHEREIN HE WAS CREATED [*FAITH ACTING ON ALL THE VIRTUES REVEALED IN EDEN, GEN. 1-2*], AND THE CORRUPTION OF HIS NATURE, WHEREBY HE IS UTTERLY INDISPOSED, DISABLED, AND MADE OPPOSITE UNTO ALL THAT IS SPIRITUALLY GOOD, AND WHOLLY INCLINED TO ALL EVIL, AND THAT CONTINUALLY; WHICH IS COMMONLY CALLED ORIGINAL SIN, AND FROM WHICH DO PROCEED ALL ACTUAL TRANSGRESSIONS [GEN. 3:6].



2. 伊甸園中的不信，是違背第一個約的原因；人類生來都在不信中

西敏大要理問答》第25問：墮落後，人陷於以下的罪惡狀況中：亞當第一次犯罪所負的罪債[即不信，受虛假聲音所欺騙，參《創世記》3:13、17，由此導致他吃了禁果，參《創世記》3:6]，受造時公義的喪失和整個人性的敗壞，[即在伊甸園中對一切所啟示美德所展現的信心，創世記1-2章]，由此而對一切屬靈的善徹底嫌惡，也無能為力，而且背道而馳，一心傾向各樣邪惡，並持續如此；這就是通常所說的原罪，並由此生髮各樣的本罪[創世記3:6]。

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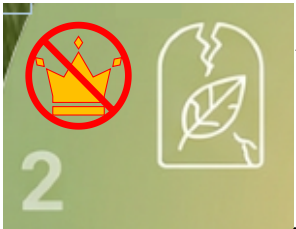
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Son-King

natural faith^{2A} +law



Supernatural **faith**^{2A}
超自然的**信心**^{2A}



Supernatural faith^{2A}+law
超自然的信心^{2A}+律法



子王
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natural unbelief^{1A}+law
自然的不信^{1A} +律法



Supernatural faith^{2A}+family
超自然的信心^{2A}+家庭

Supernatural faith^{2A}
超自然的信心^{2A}



3. New covenant requires family change by faith in promise of a 2nd Son-King 新約要求我們藉著對另一位兒子君王應許的信心，轉變我們的家族

DESCENDED FROM ADAM, A SON TO BRUISE THE SERPENT'S HEAD 源自亞當，一位將要擊碎蛇頭的子孫：GEN. 3:15; ROM. 16:20

DESCENDED FROM ABRAHAM, A SON WHO WILL BE FATHER OF MULTITUDES (LIKE THE STARS) 出自亞伯拉罕，一位將成為萬民之父（如天上的星辰）的兒子：GEN. 15:5-6; ROM. 4:13, 16, 18

DESCENDED FROM DAVID, A SON-KING WHO WILL RULE FOREVER ON THE KINGDOM'S THRONE 出自大衛的後裔，一位將永遠在王國寶座上統治的君王之子：2 SAM. 7:12-14; ROM. 1:3-4



Rom. 1:1-3 “the gospel of God, 2 which he promised beforehand through his prophets in the holy Scriptures, 3 concerning his Son, who was descended from David according to the flesh 4 and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord,” 「神的福音，2 就是神從前藉眾先知在聖經上所應許的，3 論到祂的兒子——祂按肉身說，是從大衛所出的；4 按聖潔的靈說，因從死裡復活，以大能顯明是神的兒子，就是我們的主耶穌基督，」



3. New covenant requires family change by faith in promise of a 2nd Son-King 新約要求我們藉著對另一位兒子君王應許的信心，轉變我們的家族

WLC 34: The covenant of grace was administered under the Old Testament, by promises, prophecies, sacrifices, circumcision, the passover, and other types and ordinances, which did all foreshadow Christ then to come, **and were for that time sufficient to build up the elect in faith in the promised Messiah**, by whom they then had full remission of sin, and eternal salvation.

In the new covenant, these types become spiritual realities:

1. Spiritual sons (Rom. 8:15-16) with spiritual circumcision of the heart (Rom. 2:29).
2. Living sacrifices offered to God as worship (Rom. 12:1-2).
3. Spiritual leavening of the bread dough (Rom. 11:16).
4. Grafted into David's tree (Rom. 11:17; Ps. 52:8).
5. Died to law of works-sin-death, spiritually remarried to Christ through the law of faith in the life-giving Spirit (Rom. 7:4; 8:2, 10).
6. Baptized into Christ's death to sin (Rom. 6:3-4).



Saved by faith in the old testament typologies, thus establishing the eternal spiritual realities of the ceremonial law.

“we uphold the law 更是堅固律法” (Rom. 3:31)



3. New covenant requires family change by faith in promise of a 2nd Son-King 新約要求我們藉著對另一位兒子君王應許的信心，轉變我們的家族

WLC 34：在舊約之下，這恩典之約是藉著應許（羅15:8）、預言（徒3:20, 24）、獻祭（來10:1）、割禮（羅4:11）、逾越節（林前5:7）及其它預表和各種蒙恩之道而施行的。這些都是以後來臨的基督的預表，在那時足夠建造選民對所應許的彌賽亞的信心（來8, 9, 10；11:13），使他們因祂過犯得以完全赦免，得蒙永遠的救恩（加3:7-9, 14）。

在新約時代，這些預表成為屬靈的現實：

1. 屬靈的兒女（羅8:15-16），並受了屬靈的心的割禮（羅2:29）。
2. 獻給神的活祭（羅12:1-2）。
3. 屬靈的酵（羅11:16）。
4. 接在大衛的樹上（羅11:17；詩52:8）。
5. 向行為-罪-死的律死了，藉著信心的律，在賜生命的聖靈裡，與基督在靈裡重新結合（羅7:4；8:2, 10）。
6. 受洗歸入基督，與祂一同向罪死了（羅6:3-4）



因信靠舊約的預表而得救，從而建立了禮儀律法的永恆屬靈現實。

“we uphold the law 更是堅固律法” (Rom. 3:31)



3

3. New covenant requires family change by faith
in promise of a 2nd Son-King 新約要求我們藉著對
另一位兒子君王應許的信心，轉變我們的家族

FROM ADAM'S, ABRAHAM'S, DAVID'S
FAITH TO OUR FAITH

從亞當、亞伯拉罕、大衛的的信心
到我們的信心

Ambassadors of the law of faith
以信心之律的使者們

“For [in the Gospel] is the
righteousness of God revealed
from faith to faith”
因為神的義正在這福音上顯明出
來；這義是本於信，以致於信。
(Rom. 1:17).



3. New covenant requires family change by faith in promise of a 2nd Son-King 新約要求我們藉著對另一位兒子君王應許的信心，轉變我們的家族

BY FAITH HE PERFECTLY OBEYED THE LAW
他憑著信心完全遵守了律法。

Son-King : natural faith^{2A} +law



兒子君王：自然的信心^{2A}+律法

A RESURRECTED, ASCENDED LORD, SEATED AT GOD'S RIGHT HAND 那位復活、升天的主坐在神的右邊



Rom. 5:18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. 這樣，正如因一人的過犯，眾人都被定罪；照樣，因一人的義行，眾人也得稱義而得生命。 Rom. 8:34 Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, 誰能定我們的罪呢？有基督耶穌已經死了，而且從死裡復活，現今在神的右邊，也替我們祈求。 who indeed is interceding for us.



3

3. New covenant requires family change by faith
in promise of a 2nd Son-King 新約要求我們藉著對
另一位兒子君王應許的信心，轉變我們的家族

**WLC 32: THE GRACE OF GOD IS
MANIFESTED IN THE SECOND
COVENANT, IN THAT HE FREELY
PROVIDES AND OFFERS TO SINNERS A
MEDIATOR, AND LIFE AND SALVATION
BY HIM; AND REQUIRING FAITH AS THE
CONDITION TO INTEREST THEM IN HIM
...**

《西敏大要理問答》第32問：
上帝的恩典顯明在第二個約之中，在此約里白白地向罪人提供了一位中保，使他們靠祂得生命和救恩；並要求以信心作為與祂聯合的條件，...



3. New covenant requires family change by faith in promise of a 2nd Son-King 新約要求我們藉著對另一位兒子君王應許的信心，轉變我們的家族

Fix your hope on Adam's root,
The law of faith revealed from 'ore.
As the seed of woman to crush the head,
Conquer sin, Satan; justice restore.

將你的盼望，放在亞當的根源上，
那自起初就啟示的「信心之律」。
祂是女人的後裔，要擊碎蛇的頭，
勝過罪與撒但，使公義得以恢復。



Rom. 1:5 “whom we have received grace and apostleship to bring about the obedience of faith” 「我們從祂領受了恩典和使徒職分，為要使人順服真道」

1:17 “The righteous shall live by faith.” 「義人必因信得生。」

Ambassadors of the law of faith establish the moral law (Rom. 1:17; 3.27, 31 in context)

以信心之律的使者們建立道德律，羅1:17; 3.27, 31 在上下文中

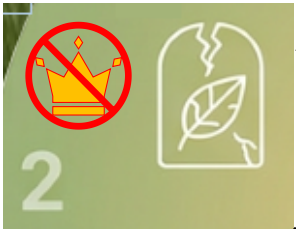
Natural faith^{1A} +law

自然的信心^{1A}+律法



Supernatural faith^{2A}+protection
超自然的信心^{2A}+保護

unnatural unbelief^{1A}+disobey all law
非自然的不信^{1A}+ 違背律法



Son-King

natural faith^{2A} +law



Supernatural **faith**^{2A}
超自然的**信心**^{2A}



Supernatural faith^{2A}+law
超自然的信心^{2A}+律法



子王
自然的信心^{2A}+律法

natural unbelief^{1A}+law
自然的不信^{1A} +律法



Supernatural faith^{2A}+family
超自然的信心^{2A}+家庭

Supernatural faith^{2A}
超自然的信心^{2A}



4

4. Faith in natural family
(Abraham, Moses) is condemned
as the Jewish “law of works”
(unbelief in 2nd Son-King) 對自然
家族（亞伯拉罕、摩西）的信心，
被定罪為猶太人的「行為之律」
（就是不信第二位兒子君王）

Rom. 11:20 . . . They were broken
off [from the olive tree of God’s
chosen people, Rom. 11:17]
because of their unbelief . . .

.....他們因不信，就被折下來了 [從
神所揀選之民的橄欖樹上，參羅馬
書 11:17].....

ROM. 3:20 “FOR BY WORKS OF THE LAW NO
HUMAN BEING WILL BE JUSTIFIED IN HIS SIGHT.”
GOD DOESN’T CONDEMN THE LAW BUT
CONDEMNS THOSE WHO DON’T “HIRE THE
PERFECT LAWYER-ADVOCATE.” THE ROOT SIN
THAT DAMNED THEM WAS UNBELIEF IN THE
LORD JESUS AS THEIR CHRIST, TRYING TO PLEASE
GOD WITHOUT A RESURRECTION-PROVEN,
PERFECT REPRESENTATIVE.

羅馬書 3:20：「因為世人都沒有一個因行律法能在祂
面前稱義。」神所定罪的，不是律法本身，而是那些
不願「聘請那位完全的中保與代求者」的人。定
他們罪的根本原因，是他們不信主耶穌是他們的基
督；他們試圖在沒有一位經復活證明、完全無瑕的
代表之下，自己來討神的喜悅。



4

4. Faith in natural family (Abraham, Moses) is condemned as the Jewish “law of works” (unbelief in 2nd Son-King) 對自然家族（亞伯拉罕、摩西）的信心，被定罪為猶太人的「行為之律」（就是不信第二位兒子君王）

Other religions still commit this sin by trusting in their works or trusting in their prophets or their gods to accept their works. None of those have resurrection-proof of their authority. 其他宗教至今仍犯此罪，他們倚靠自己的行為，或倚靠先知或神明來接納他們的行為。他們都缺乏復活所證明的權柄。

THE ROOT SIN THAT DAMNED THEM WAS UNBELIEF IN THE LORD JESUS AS THEIR CHRIST, TRYING TO PLEASE GOD WITHOUT A RESURRECTION-PROVEN, PERFECT REPRESENTATIVE.

定他們罪的根本原因，是不信主耶穌是他們的基督；他們試圖在沒有一位經復活證明、完全無瑕的代表之下，自己來討神的喜悅。





4

4. Faith in natural family
(Abraham, Moses) is condemned
as the Jewish “law of works”
(unbelief in 2nd Son-King)對自然家
族（亞伯拉罕、摩西）的信心，被
定罪為猶太人的「行為之律」
（就是不信第二位兒子君王）

真正的基督徒，會憑著「超自然的信心」，努力遵行道德律（主題 #7）。當我們一再在罪中失敗時，確實會影響我們得救的確據（《西敏大要理問答》80–81）。但我們不需要不斷自我檢查，去擔心那種《羅馬書》所定罪的「靠行為稱義的罪」（羅 3:27； 9:31； 10:3）。因為那些真正在信心中與基督聯合的人，已經不再是按著「行為之律」來犯罪了——也就是那種出於自然不信、想靠律法立義的方式。

TRUE CHRISTIANS WILL STRIVE TO OBEY
THE MORAL LAW BY SUPERNATURAL
FAITH^{2A+LAW} (THEME #7). REPEATED SIN-
FAILURES WILL AFFECT ASSURANCE OF
SALVATION (WLC 80-81). BUT WE DO NOT
NEED TO REPEATEDLY DO SELF-
EXAMINATION FOR THE WORKS-
RIGHTEOUSNESS SIN CONDEMNED IN
ROMANS (ROM. 3:27, 9:31; 10:3). THOSE
TRULY UNITED TO CHRIST BY FAITH^{2A} CAN
NO LONGER SIN BY A “LAW OF WORKS”
(=NATURAL UNBELIEF^{1A+LAW}).



4

4. Faith in natural family (Abraham, Moses) is condemned as the Jewish “law of works” (unbelief in 2nd Son-King) 對自然家族（亞伯拉罕、摩西）的信心，被定罪為猶太人的「行為之律」（不相信那位在約翰福音2章nd中被稱為「子」的君王）

真正的基督徒無需擔心自己因為努力遵守道德律法而在律法之下。
我們是靠著**超自然信心**^{2A+律法}的恩典而活。

西敏信條 19:6, 所以人因律法鼓勵行善、脅止作惡而揚善棄惡，並不表明他是在律法之下，而在恩典之下。

TRUE CHRISTIANS DO NOT NEED TO FEAR
THEY ARE LIVING UNDER BONDAGE TO
THE LAW JUST BECAUSE THEY ARE
SEEKING TO OBEY THE MORAL LAW. WE
LIVE BY THE GRACE OF
SUPERNATURAL FAITH^{2A+LAW}

WCF 19:6, “SO AS, A MAN'S DOING GOOD,
AND REFRAINING FROM EVIL, BECAUSE
THE LAW ENCOURAGES [DOING GOOD],
AND DETERS FROM [EVIL], IS NO
EVIDENCE OF HIS BEING UNDER THE LAW;
AND NOT UNDER GRACE.”



4

4. Faith in natural family (Abraham, Moses) is condemned as the Jewish “law of works” (unbelief in 2nd Son-King)

對自然家族（亞伯拉罕、摩西）的信心，被定罪為猶太人的「行為之律」（就是不信第二位兒子君王）

Turn your ear to the LORD Christ
The voice of God revealed in time.
All the saints since Eden have proved faith's life.
Law of works, lacking Savior, condemns.

當側耳聽主聲音，
神啟示在歷史彰顯。
古今聖徒同證信心生命，
無救主 行為律定人罪。

Ambassadors of the law of faith establish the moral law (Rom. 1:17; 3.27, 31 in context)

以信心之律的使者們建立道德律，羅1:17; 3.27, 31 在上下文中

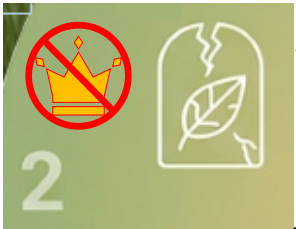
Natural faith^{1A} +law

自然的信心^{1A}+律法



Supernatural faith^{2A}+protection
超自然的信心^{2A}+保護

unnatural unbelief^{1A}+disobey all law
非自然的不信^{1A}+ 違背律法



Son-King

natural faith^{2A} +law



Supernatural **faith**^{2A}
超自然的**信心**^{2A}



Supernatural faith^{2A}+law
超自然的信心^{2A}+律法



子王
自然的信心^{2A}+律法

natural unbelief^{1A}+law
自然的不信^{1A} +律法



Supernatural faith^{2A}+family
超自然的信心^{2A}+家庭

Supernatural faith^{2A}
超自然的信心^{2A}



5

5. Supernatural faith is God's gift in "effectual calling"

超自然的信心，是神在「有效呼召」中所賜的禮物



Rom. 1:5-6 "including you who are called to belong to Jesus Christ,"

Rom. 8:30 And those whom he predestined he also called, . . .

Rom 3:27 Then what becomes of our boasting? It is excluded.

羅馬書 1:5-6 「包括你們這些蒙召歸於耶穌基督的人，」

羅馬書 8:30 祂所預定的人，也召他們來.....

羅馬書 3:27 這樣，我們誇口還剩什麼呢？被廢除了。



5

5. Supernatural faith is God's gift in "effectual calling"

超自然的信心，是神在「有效呼召」中所賜的禮物



- This Spirit-calling into faith fits with other biblical truths because it's based on the Father's election, and Christ's mediatorial work for his own sheep from his throne at God's right hand.
- Notice the mediatorial work of Christ begins and completes our faith: Heb. 12:2 looking to Jesus, the founder and perfecter of our faith,

- 這種聖靈呼召人進入信心的工作，與聖經其他真理是彼此一致的，因為它是建立在父神的揀選之上，也根基於基督在神右邊為祂羊群所成就的中保工作。
- 要留意：基督的中保工作，不只是開始我們的信心，也成全我們的信心。正如希伯來書 12:2 所說：「仰望為我們信心創始成終的耶穌……」



5. Supernatural faith is God's gift in "effectual calling"

超自然的信心，是神在「有效呼召」中所賜的禮物



WLC 67: Effectual calling is the work of God's almighty power and grace, whereby (out of his free and special love to his elect, and from nothing in them moving him thereunto) he does, in his accepted time, invite and draw them to Jesus Christ, by his Word and Spirit; savingly enlightening their minds, renewing and powerfully determining their wills, so as they (although in themselves dead in sin) are hereby made willing and able freely to answer his call, and to accept and embrace the grace offered and conveyed therein.

《西敏大要理問答》67 有效的恩召是上帝的大能和恩典的作為，祂出於對其選民白白和特別的愛，並不是因為他們身上有什麼促使祂行動的東西；在祂所悅納的日子，藉著祂的聖言和聖靈，邀請並吸引他們歸向基督耶穌；救贖性地啟迪他們的心思，更新並大有權能地決定他們的意志，使得已經死在罪惡之中的他們變得甘心樂意，能夠自由爽快地回應祂的呼召，領受其中所顯明並傳遞的恩典。



5

5. Supernatural faith is God's gift in "effectual calling"

超自然的信心，是神在「有效呼召」中所賜的禮物



From God's faithfulness to the elect
(Rom. 3:3) to our faith.

上帝對所有蒙揀選之人的信實
(羅3:3) 到我們的信心。

Ambassadors of the law of faith establish the moral law (Rom. 1:17; 3.27, 31 in context)

以信心之律的使者們建立道德律，羅1:17; 3.27, 31 在上下文中

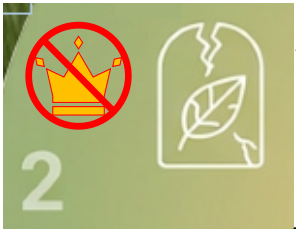
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非自然的不信^{1A}+ 違背律法



Son-King

natural faith^{2A} +law



Supernatural **faith**^{2A}
超自然的**信心**^{2A}



Supernatural faith^{2A}+law
超自然的信心^{2A}+律法



子王
自然的信心^{2A}+律法

natural unbelief^{1A}+law
自然的不信^{1A} +律法



Supernatural faith^{2A}+family
超自然的信心^{2A}+家庭

Supernatural faith^{2A}
超自然的信心^{2A}



6

6. Supernatural faith unites us to this Son-King and all family-benefits

超自然的信心使我們與這位兒子君王聯合，也一同得著祂一切「家中的福分」

HIS DEATH FORGIVES SINS AND REMOVES CONDEMNATION; THIS RESURRECTION CREDITS RIGHTEOUSNESS; HIS SONSHIP GRANTS ADOPTION TO THIS NEW FAMILY

祂的死，赦免我們的罪，除去一切定罪；祂的復活，將義歸算給我們；祂作為神兒子的身分，使我們得以被收納，進入這個新的家。

Rom 4:24 [Righteousness] will be counted to us who believe in him who raised from the dead Jesus our Lord, 25 **who was delivered up for our trespasses** and raised for our justification. [這義] 必歸算給我們這些信靠那叫我們的主耶穌從死裡復活之神的人， 25 **耶穌是為我們的過犯被交出來，為我們的稱義被復活的**。

Rom 10:9 because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. 10 For with the heart one believes and is justified, and with the mouth one confesses and is saved. 因為，你若口裡認耶穌為主，心裡信神叫他從死裡復活，就必得救。10 因為人心裡相信，就可以稱義；口裡承認，就可以得救。

Rom 8:15 . . . you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" . . . 你們所領受的，是使你們成為兒子的聖靈；我們藉著祂呼喊：「阿爸！父！」



6

6. Supernatural faith unites us to this Son-King and all family-benefits

超自然的信心使我們與這位兒子君王聯合，
也一同得著祂一切「家中的福分」

**HIS DEATH FORGIVES SINS AND
REMOVES CONDEMNATION;
THIS RESURRECTION CREDITS
RIGHTEOUSNESS;
HIS SONSHIP GRANTS ADOPTION
TO THIS NEW FAMILY**

祂的死，赦免我們的罪，除去一切
定罪；祂的復活，將義歸算給我們；
祂作為神兒子的身分，使我們得以
被收納，進入這個新的家。

WLC 69: The communion in grace which the members of the invisible church have with Christ, is their **partaking of the virtue of his mediation**, in their justification, adoption, sanctification, and: Whatever else, in this life, manifests their union with him.

無形教會的成員在恩典裡所享有的
與基督的交通，是在於與祂中保的
功勞有份，在稱義，得兒子的名
分，成聖，以及今生的一切事宜
上，都顯明他們與基督的合一。



6

6. Supernatural faith unites us to this Son-King and all family-benefits

超自然的信心使我們與這位兒子君王聯合，
也一同得著祂一切「家中的福分」

FROM THE AMBASSADORS OF FAITH . . .

ABRAHAM, THE FATHER OF OUR FAITH,
(ROM. 4:11)

CHRIST OUR FIRSTBORN BROTHER,
(ROM. 8:29)

. . . TO OUR ADOPTED-FAMILY FAITH

Rom 4:11 He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. **The purpose was to make him the father of all who believe** without being circumcised, so that righteousness would be counted to them as well,

Rom 8:29 For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be **the firstborn among many brothers.**



6

6. Supernatural faith unites us to this Son-King and all family-benefits

超自然的信心使我們與這位兒子君王聯合，
也一同得著祂一切「家中的福分」

**HIS DEATH FORGIVES SINS AND
REMOVES CONDEMNATION;
THIS RESURRECTION CREDITS
RIGHTEOUSNESS;
HIS SONSHIP GRANTS ADOPTION
TO THIS NEW FAMILY**

祂的死，赦免我們的罪，除去一切
定罪；祂的復活，將義歸算給我們；
祂作為神兒子的身分，使我們得以
被收納，進入這個新的家。

Rest your faith on Christ Jesus,
God's ef-fect-ual call into grace.
Your new will drawn to him in Spirit-power,
Savior's death, resurrection embrace.

信心定錨於耶穌，
有效恩召使你蒙恩；
聖靈引導新意志轉向祂，
擁抱救主受死與復活。

Ambassadors of the law of faith establish the moral law (Rom. 1:17; 3.27, 31 in context)

以信心之律的使者們建立道德律，羅1:17; 3.27, 31 在上下文中

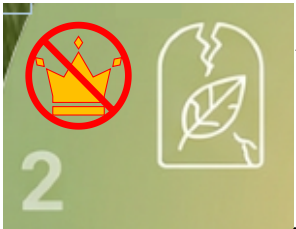
Natural faith^{1A} +law

自然的信心^{1A}+律法



Supernatural faith^{2A}+protection
超自然的信心^{2A}+保護

unnatural unbelief^{1A}+disobey all law
非自然的不信^{1A}+ 違背律法



Son-King

natural faith^{2A} +law



Supernatural **faith**^{2A}
超自然的**信心**^{2A}



Supernatural faith^{2A}+law
超自然的信心^{2A}+律法



子王
自然的信心^{2A}+律法

natural unbelief^{1A}+law
自然的不信^{1A} +律法



Supernatural faith^{2A}+family
超自然的信心^{2A}+家庭

Supernatural faith^{2A}
超自然的信心^{2A}



7. Supernatural faith works to restore all kingdom law

超自然的信心會帶出行動，使整個國度的律法得以恢復

Rom. 3:27, 31 “the law of faith” ‘establishes the law’ 信心的律確立了道德律的要求

Rom 8:4 in order that the righteous requirement of the law might be fulfilled in us, who walk . . . according to the Spirit. 使律法的義能在我們這照著聖靈而行的人身上得以成就。

By faith Christ restores the law in us. We serve others to restore the law in them by faith. 藉著信心，基督在我們裡面恢復祂的律法；我們也藉著服事他人，使他們在信心中同樣得以恢復。





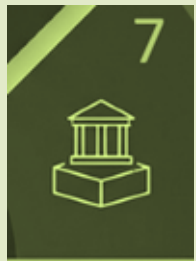
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WLC 103-148 explains the moral law using Ten Commandments as an outline organizing virtues and prohibitions from all Scripture.

《西敏大要理問答》第103至148問，以十誡為綱領，闡釋道德律法，並將聖經中所有的美德與禁令加以歸納。





7. Supernatural faith works to restore all kingdom law 超自然的信心會帶出行動，使整個國度的律法得以恢復

Includes various applications or fulfillments of ceremonial and civil laws in us 這也包括禮儀律和民事律在我們身上各樣的應用與成全

Sacrifices apply to us 獻祭對我們而言：

Rom. 12:1 present your bodies as a living sacrifice, 勸你們將身體獻上，當作活祭

Circumcision applies to us 割禮對我們而言： Rom 2:29 But a [true family member] is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. 惟有內心受割禮的，才是真受割禮的；這割禮是心靈的，是靠聖靈的，不是靠字句的。

General equity of civil government 民事政府的普遍公平： Rom 13:7 Pay to all what is owed to them: taxes to whom taxes are owed 13:7 凡人所欠的，都當還給他們：該納稅的，就納稅……





7. Supernatural faith works to restore all kingdom law

超自然的信心會帶出行動，使整個國度的律法得以恢復

WLC 32: The grace of God is manifested in the second covenant, . . . God . . . gives his Holy Spirit to all his elect, to work in them that faith, with all other saving graces; and to enable them unto all holy obedience, as the evidence of the truth of their faith and thankfulness to God, and as the way which he has appointed them to salvation.

《西敏大要理問答》32：上帝的恩典顯明在第二個約之中，在此約里白白地向罪人提供了一位中保，使他們靠祂得生命和救恩；並要求以信心作為與祂聯合的條件，應許並賜給祂的選民聖靈，在他們心中生成這種信心，及其它與救恩相伴的美德；使他們能夠虔敬順服，作為真信心和對上帝感恩的憑據，這一切就是祂所命定給他們的得救之路。





7. Supernatural faith works to restore all kingdom law

超自然的信心會帶出行動，使整個國度的律法得以恢復



WLC 97: Although they that are regenerate, and believe in Christ, be delivered from the **moral law** as a covenant of works, so as thereby they are neither justified nor condemned; yet, besides the general uses thereof common to them with all men, it is of special use, to show them: How much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and **for their good; and thereby to provoke them to more thankfulness, and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.**

對於已經重生、歸信基督之人，雖然道德律對他們已經不再是行為之約，他們既不因之稱義，也不因之定罪；但是，除了與所有人共同的用處之外，道德律還有特別的用處，就在於向他們顯明：因為基督為他們的益處成全了道德律，替他們承受了咒詛，所以他們對基督有何等的虧欠由此激發他們更有感恩之心，並且使他們更加謹守，以道德律為順服的標準加以遵行，從而表達出感恩之心。



**7. Supernatural faith works to
restore all kingdom law**

超自然的信心會帶出行動，使整個
國度的律法得以恢復



**Ambassadors of the law of faith
establish the moral law
以信心之律的使者們建立道德律**



**7. Supernatural faith works to
restore all kingdom law**
超自然的信心會帶出行動，使整個
國度的律法得以恢復

**Prove faith's fear in mankind's Judge,
By his mercies be a live gift.
By the Spirit's zeal be transformed to know
How to serve God and neighbor uplift.**

**審判主前顯敬畏，
蒙祂憐憫獻上活祭；
聖靈使心意更新，能明白，
如何事奉神，造就他人。**



Rom. 12:1 present your bodies as a living sacrifice



Ambassadors of the law of faith establish the moral law (Rom. 1:17; 3.27, 31 in context)

以信心之律的使者們建立道德律，羅1:17; 3.27, 31 在上下文中

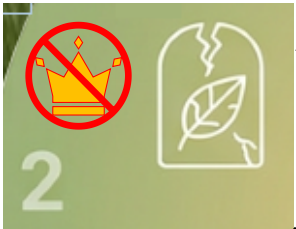
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自然的信心^{1A}+律法



Supernatural faith^{2A}+protection
超自然的信心^{2A}+保護

unnatural unbelief^{1A}+disobey all law
非自然的不信^{1A}+ 違背律法



Son-King

natural faith^{2A} +law



子王

自然的信心^{2A}+律法

Supernatural **faith**^{2A}
超自然的**信心**^{2A}



Supernatural faith^{2A}+law
超自然的信心^{2A}+律法



natural unbelief^{1A}+law
自然的不信^{1A} +律法



Supernatural faith^{2A}+family
超自然的信心^{2A}+家庭

Supernatural faith^{2A}
超自然的信心^{2A}



**8. Supernatural faith is protected
against all anti-law chaos**
超自然的信心也保守我們，不落
入一切「反律法」的混亂中



Rom. 8:**23** we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. . . . 35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? [Nothing is] able to separate us from the love of God in Christ Jesus our Lord.

23 我們這有聖靈初熟果子的，也是在心裡嘆息，等候得著兒子的名分，就是我們的身體得贖 . . . 35 誰能使我們與基督的愛隔絕呢？是患難呢？是困苦呢？是逼迫呢？是飢餓呢？是赤身露體呢？是危險呢？是刀劍呢？ . . . 39 都不能叫我們與神在我們主耶穌基督裡的愛隔絕。

8



8. Supernatural faith is protected against all anti-law chaos

超自然的信心也保守我們，不落入一切「反律法」的混亂中

WLC 45: Christ executes the office of a king, in calling out of the world a people to himself, and giving them officers, laws, and censures, by which he visibly governs them; in bestowing saving grace upon his elect, rewarding their obedience, and correcting them for their sins, preserving and supporting them under all their temptations and sufferings, restraining and overcoming all their enemies, and powerfully ordering all things for his own glory, and their good; and also in taking vengeance on the rest, who know not God, and obey not the gospel.

《西敏大要理問答》第45條：基督履行君王的職分，祂從世界中召出一個民族歸祂自己，賜給他們聖職人員、律法和裁決，祂以此有形的方式治理他們；把救贖恩典賜給選民，報償他們的順服，糾正他們的過犯，在各樣的試探和苦難中保守並支持他們，遏制並戰勝他們所有的仇敵，為祂自己的榮耀並為他們的益處，大有權能地吩咐萬有；並報應其餘那些不認識上帝，不順服福音的人；如此就履行了君王的職分。

Rom. 16:20 The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you. 那賜平安的神，必快快將撒但踐踏在你們腳下。願我們主耶穌基督的恩惠與你們同在

8



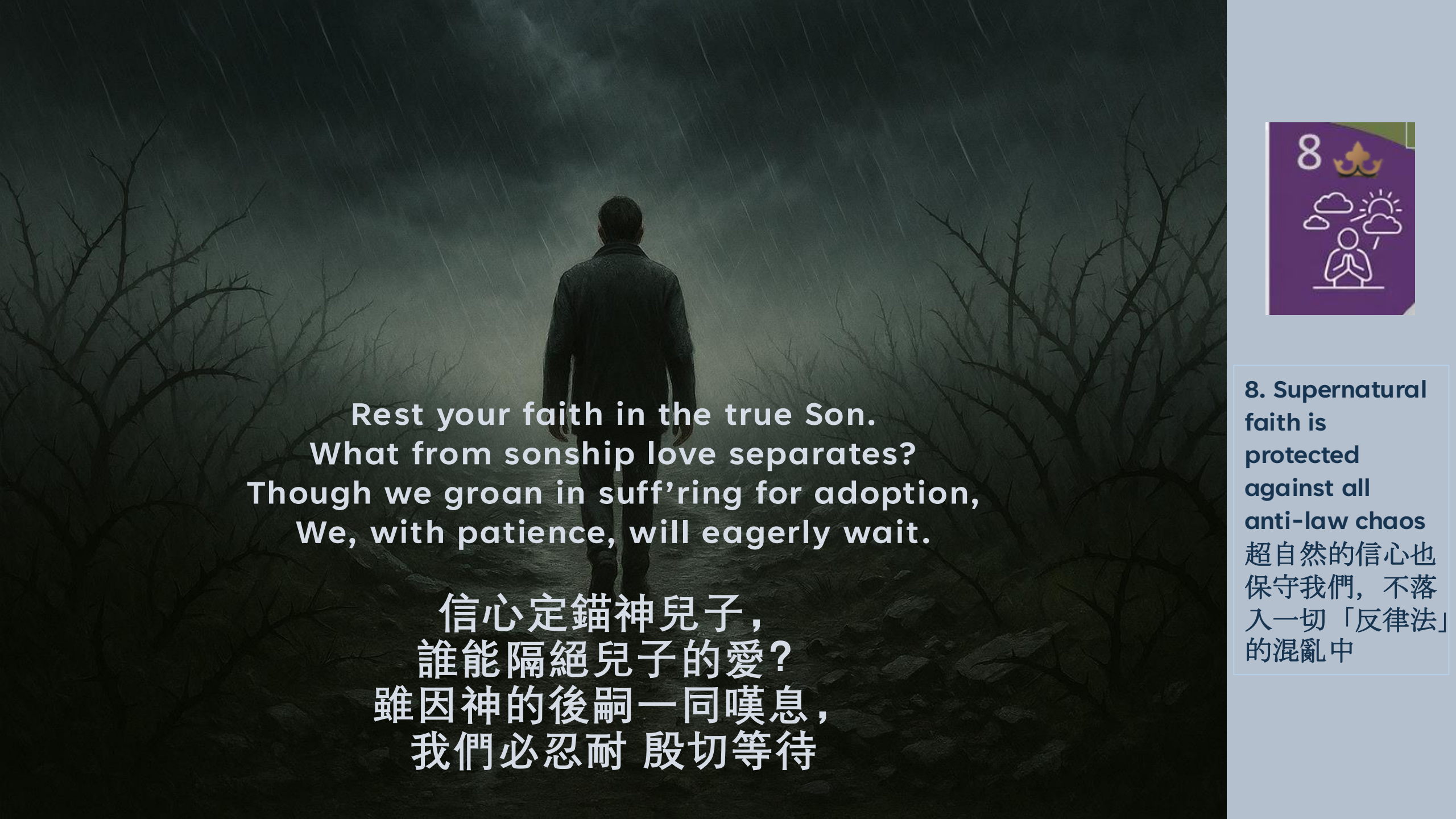
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超自然的信心也保守我們，不落
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Ambassadors of the
law of faith serve and
protect the saints
using the moral law

以信心之律的使者
們運用道德律法來
服事和保護聖徒。

Rom 13:14 But put on the Lord Jesus
Christ, and make no provision for the
flesh, to gratify its desires. 總要披戴主耶
穌基督，不要為肉體安排，去放縱私慾。



Rest your faith in the true Son.
What from sonship love separates?
Though we groan in suff'ring for adoption,
We, with patience, will eagerly wait.

信心定錨神兒子，
誰能隔絕兒子的愛？
雖因神的後嗣一同嘆息，
我們必忍耐 殷切等待



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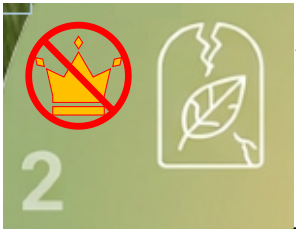
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Son-King

natural faith^{2A} +law



Supernatural **faith**^{2A}
超自然的**信心**^{2A}



Supernatural faith^{2A}+law
超自然的信心^{2A}+律法



子王
自然的信心^{2A}+律法

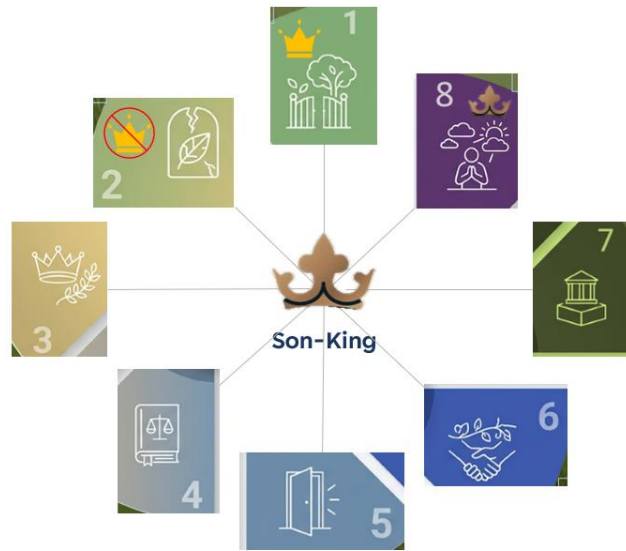
natural unbelief^{1A}+law
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Supernatural faith^{2A}+family
超自然的信心^{2A}+家庭

Supernatural faith^{2A}
超自然的信心^{2A}

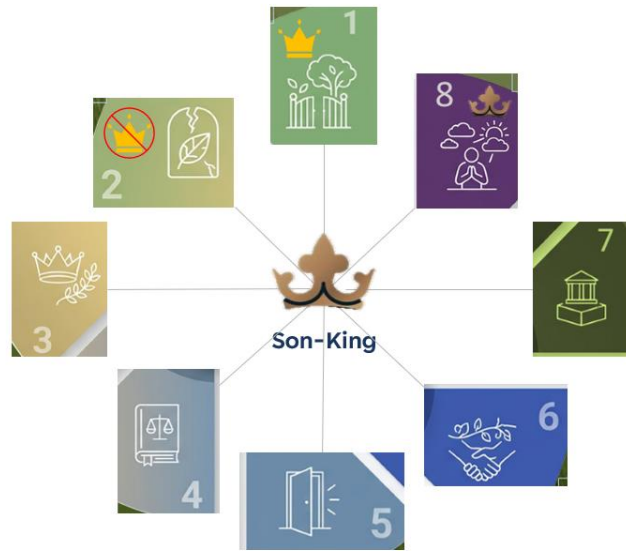
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Believers united to Christ through regenerate faith *cannot* revert to doing works of the law in self-trust without a righteous mediator! It is impossible that they could step outside of their union with Christ and return to legalistic self-righteousness as practiced by those condemned in Galatians 5-6 or Romans 9-11 (WCF 18:4; 20:1; WLC 45, 55, 81; Luke 22:32). If it were possible to do this, they would have first been only nominal Christians, not regenerate Christians, and these action would show they have always been severed from Christ and fallen away from grace (Gal. 5:4).

藉著重生得救的信心與基督聯合的信徒，若沒有公義的中保，就不能再憑著自己的信心去行律法！他們不可能脫離與基督的聯合，重蹈加拉太書5-6章或羅馬書9-11章所譴責之人的覆轍，陷入律法主義的自義之中（西敏信條18:4；20:1；西敏大要理問答 45, 55, 81；路 22:32）。若真能如此，他們首先就只是名義上的基督徒，而非重生得救的基督徒；而他們的行為也表明他們一直與基督隔絕，離棄了恩典（加 5:4）。

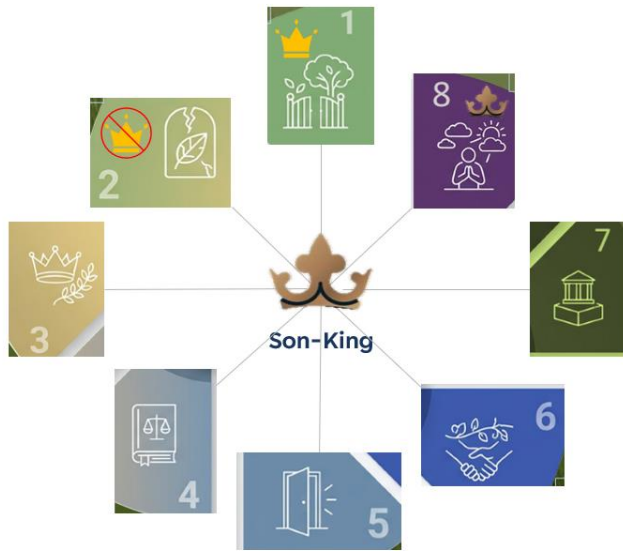
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- ✓ Ferguson's paradigm in *The Whole Christ*, points to strengthening our faith-union with the whole Christ in regeneration, justification, adoption, repentance, sanctification, and glorification, as the key to remedying antinomianism and legalism or to use Keller's terms, remedying "irreligion" and "religion," which is derivative of the WLC 67, 69 paradigm. 弗格森在《完整的基督》一書中提出的範式指出，加強我們與基督在重生、稱義、收養、悔改、成聖和得榮耀這五個方面中的信心聯合，是解決反律主義和律法主義的關鍵，或者用凱勒的話來說，是解決「不信」和「信」的關鍵，後者源於《西敏大要理問答》第67、69條的範式。
- ✓ Assurance is a better doctrine to use to evaluate various aspects of our relationship to God. Justification by faith is only one aspect of union with Christ, and all aspects of that union are gracious, including sanctification. 確信是評估我們與神關係各個面向的更佳教義。因信稱義只是與基督聯合的一個方面，而這種聯合的所有方面都是出於恩典，包括成聖。
- ✓ Jonathan Edwards and David Brainerd on rejoicing in God and his glorification as the center purpose of union with Christ, not merely rejoicing in our justification as a benefit. 愛德華茲和大衛·布雷納德認為，與基督聯合的核心目的是因神和祂的榮耀而喜樂，而不僅僅是因稱義而喜樂。

Ambassadors of the law of faith establish the moral law (Rom. 1:17; 3.27, 31 in context) 以信心之律的使者們建立道德律，羅1:17; 3.27, 31 在上下文中

Thus, the Christian life problem that Keller's international ministry has popularized needs to be reframed in ways consistent with Romans "law of faith establishing the moral law" and the Westminster Standards. It is not true our lack of renewal stems from "trusting sanctification for justification." Actually, if it were possible to divide aspects of Christ's work for us and in us, it would be a misunderstanding of what faith-union with Christ means. We have a faith-union with Christ for justification, adoption, sanctification and glorification (WLC 67, 69, 83), all of which are gracious, and teaching on any aspect of that union might renew the believers and renew the church into Christ's God-centered, God-rejoicing, and God-glorifying purpose (WLC 1, 104).



因此，凱勒的國際事工所普及的基督徒生活問題需要重新定義，使其與羅馬書「因信稱義」的原則以及威斯敏斯特信條相符。認為我們缺乏更新源自於「信靠成聖才能稱義」的說法並不正確。事實上，如果能夠將基督為我們所做的工作以及在我們裡面所做的工作割裂開來，那就誤解了與基督聯合的真正意義。我們與基督聯合是為了稱義、得兒子的名分、成聖和得榮耀（西敏大要理問答 67, 69, 83），所有這些都是出於恩典。教導這聯合的任何面向都可能更新信徒，並使教會更新，進入以神為中心、以神為樂、以神為榮耀的基督旨意。西敏大要理問答 1, 104），