Abstract

As a Reformer, Martin Luther criticizes legalism, but he is criticized as antinomianism. As a matter of fact, his position is between the two. On the one hand, through holding “natural order” and “two kingdoms” he is against antinomianism. On the other hand, through the discernment of “law and gospel” he is against legalism. In the aspect of his opposition against antinomianism, he stresses the concept of order. But in the aspect of his opposition against legalism, he emphasizes the idea of freedom. As a whole he presents a picture of both order in freedom and freedom in order. This is a good example of the dialectical characters of his thought. Recently, many Western scholars stood for the new perspective on Paul as a critique against Luther’s understanding of Paul. In the fact Luther did not put the gospel in opposition to the “law” which was based on the promise of God and the grace of God as well, but rather put the gospel in opposition to “legalism” which underlined the human works by focusing on the details of the law. Through emphasizing the grace of God and criticizing legalism, Luther contends that the gospel is everywhere in both the New Testament and the Old Testament through the whole Bible.

Keywords: Luther, law, legalism, antinomianism, Two Kingdoms, law and gospel

摘要

路德（Martin Luther, 1483-1546）身為宗教改革者，他強烈批判「法律主義」（legalism），卻被人批判為「反法律主義」（antinomianism），事實上路德的立場就是在這二者當中。一方面，路德由主張「自然秩序」與「兩個國度」而反對法律主義；另一方面，路德由分辨「律法與福音」的關係而反對法律主義。基於路德的反對法律主義，他的思想呈現出重視秩序的一面；而基於他的反對法律主義，他的思想呈現出強調自由的一面，這樣的立場追求在秩序與自由之間尋求平衡，其律法觀呈現追求「自由中的秩序」與「秩序中的自由」之畫面，這是路德神學思想的辯證特質。近年來，許多西方學者主張「保羅新觀」（the new perspective on Paul）而批判路德對於保羅的了解，其實路德並未如保羅新觀所說地把福音與律法對立，乃至以上帝恩典與法律主義對立，肯定前者而否定後者。「律法」是因著上帝的應許而來，可以說律法就是從上帝的恩典而來，而「法律主義」卻專注於律法條文細目的遵守而凸顯人的作為，路德反對的是法律主義而強調上帝的恩典，主張福音是貫穿新舊約整本聖經的。

關鍵詞：路德、法律（律法）、律法主義、反法律主義、兩個國度、律法與福音