

## Promises and Prisoners (神的) 应许和被罪捆绑的人

### Part 6 in Series “Galatians - Be Free” 加拉太书-得自由 系列之六

Galatians 3:15-3:25 “Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it. 16Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "AND TO YOUR SEED," who is Christ. 17And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. 18For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise. 19What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator. 20Now a mediator does not mediate for one only, but God is one. 21Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. 22But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. 23But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. 24Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. 25But after faith has come, we are no longer under a tutor.”

加拉太书3:15. 弟兄们，我且照着人的常话说，虽然是人的文约，若已经立定了，就没有能废弃或加增的。16. 所应许的原是向亚伯拉罕和他子孙说的。神并不是说众子孙，指着许多人，乃是说你那一个子孙，指着一个人，就是基督。17. 我是这么说，神预先所立的约，不能被那四百三十年以后的律法废掉，叫应许归于虚空。18. 因为承受产业，若本乎律法，就不本乎应许。但神是凭着应许，把产业赐给亚伯拉罕。19. 这样说来，律法是什么有的呢？原是为过犯添上的，等候那蒙应许的子孙来到。并且是借天使经中保之手设立的。20. 但中保本不是为一面作的。神却是一位。21. 这样，律法是与神的应许反对吗？断乎不是。若曾传一个能叫人得生的律法，义就诚然本乎律法了。22. 但圣经把众人都圈在罪里，使所应许的福因信耶稣基督，归给那信的人。23. 但这因信得救的理，还未来以先，我们被看守在律法之下，直圈到那将来的真道显明出来。24. 这样律法是我们训蒙的师傅，引我们到基督那里，使我们因信称义。25. 但这因信得救的理，既然来到，我们从此就不在师傅的手下了。

**How does the Law of Moses relate to the Promise to Abraham? How does each apply to our new life in Christ? 摩西律法和神对亚伯拉罕的应许有何关系？它们又是如何运用于我们在基督里的新生命中**

#### **1. The PRIORITY of the Promise 应许的特定性**

加拉太书3:15. 弟兄们，我且照着人的常话说，虽然是人的文约，若已经立定了，就没有能废弃或加增的。16. 所应许的原是向亚伯拉罕和他子孙说的。神并不是说众子孙，指着许多人，乃是说你那一个子孙，指着一个人，就是基督。17. 我是这么说，神预先所立的约，不能被那四百三十年以后的律法废掉，叫应许归于虚空。18. 因为承受产业，若本乎律法，就不本乎应许。但神是凭着应许，把产业赐给亚伯拉罕。

**A. Law does not SET ASIDE the Promise 律法不能废掉应许**

加拉太书3:17.我是这么说，神预先所立的约，不能被那四百三十年以后的律法废掉，叫应许归于虚空。

B. The Promise is A GIFT not a Reward 应许是（神赐的）一个礼物而不是奖励

加拉太书3:18.因为承受产业，若本乎律法，就不本乎应许。但神是凭着应许，把产业赐给亚伯拉罕。

C. The Promise is FULFILLED IN CHRIST 应许要在耶稣里得完全

加拉太书3:16.所应许的原是向亚伯拉罕和他子孙说的。神并不是说众子孙，指着许多人，乃是说你那一个子孙，指着一个人，就是基督。

## 2. The PURPOSE of the Law 律法的目的

加拉太书3:19.这样说来，律法是为有什么有的呢？原是为过犯添上的，等候那蒙应许的子孙来到。并且是借天使经中保之手设立的。20.但中保本不是为一面作的。神却是一位。21.这样，律法是与神的应许反对吗？断乎不是。若曾传一个能叫人得生的律法，义就诚然本乎律法了。22.但圣经把众人都圈在罪里，使所应许的福因信耶稣基督，归给那信的人。23.但这因信得救的理，还未来以先，我们被看守在律法之下，直圈到那将来的真道显明出来。24.这样律法是我们训蒙的师傅，引我们到基督那里，使我们因信称义。25.但这因信得救的理，既然来到，我们从此就不在师傅的手下了。

A. It SHOWS THE EXPECTATIONS of a Holy God 显示神的期望

加拉太书3:19这样说来，律法是为有什么有的呢？原是为过犯添上的，等候那蒙应许的子孙来到。并且是借天使经中保之手设立的。

B. It puts us in PROTECTIVE CUSTODY 使我们受到保护

加拉太书3:22.但圣经把众人都圈在罪里，使所应许的福因信耶稣基督，归给那信的人。23.但这因信得救的理，还未来以先，我们被看守在律法之下，直圈到那将来的真道显明出来。

C. It is Leading us TO CHRIST 引领我们归向耶稣

加拉太书3:24.这样律法是我们训蒙的师傅，引我们到基督那里，使我们因信称义。

The Law makes us ready for Grace. Christ is the fulfillment of the promise to Abraham.律法会使我们准备好接受恩典。基督成就了神对亚伯拉罕的应许。

