

# GALATIANS 3 vs 1 加拉太书 3 :1

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As the House of Israel prepared for Assyrian captivity 700 years after having rejected the 10 commands, the Lord said: Though I wrote ten thousand, they are regarded as a strange thing -- Hosea 8; as the House of Judah prepared for Babylonian captivity, He allowed them onerous manmade traditions and said: So, I permitted them statues that were not good, and judgments whereby they should not live -- Ezekiel 20.



当以色列人在拒绝了十诫之后，700 年准备被亚述人掳去的时候，主说：“虽然我写了一万诫，但它们被认为是奇怪的东西——何西阿八章；当犹太人家准备被巴比伦人掳去的时候，他给了他们沉重的人为的传统，并说：“所以，我给了他们不好的雕像和不配活的审判。” 以西结书 20

But this is what Moses originally told the people of God... in order that they prosper and live long in the land they were to enter, first promised to Abraham.

但这是摩西最初对神的子民说的话，使他们在应许亚伯拉罕所要进入的地上亨通，长寿。

**<sup>1</sup> O foolish Galatians, who has bewitched you that you should **not** obey the truth, it was before your eyes that Jesus Christ was publicly set forth as crucified?/ O senseless Galatians, who has captivated you with the arts and snares of seducing teachers.**

1 无知的加拉太人哪，耶稣基督钉十字架，已经活画在你们眼前，谁又迷惑了你们呢？/无知的加拉太人哪，你们曾用计谋，和诱骗师傅的网罗，迷惑了你们。

**<sup>2</sup>This only would I learn of you: Did you receive the Spirit by the works of the law, or by hearing with faith?**

<sup>2</sup> 我只要问你们这一件，你们受了圣灵，是因行律法呢？是因听信福音呢？

**<sup>3</sup>Are you so foolish? Are you so senseless... having begun in the Spirit, are you now made perfect by the flesh?** / Do you really think you start your spiritual life in the Spirit, and then end it by outward observances? the Old man of flesh is dying; the New inner-man of the Spirit is renewed by faith.

3 你们既靠圣灵入门，如今还靠肉身成全吗？你们是这样的无知吗？/你真的认为你的属灵生活是在圣灵里开始的，然后以外在的遵守来结束吗？有血肉的老人快死了；圣灵的新的内在人因信而更新。

**<sup>4</sup> Have you suffered so many things in vain?  
if indeed, it was in vain.**

<sup>4</sup> 你们受苦如此之多，都是徒然的吗？难道果真是徒然的吗？

**5 He who supplies the Spirit to you and works miracles among you, does He do it by works of the law, or by hearing with faith?**

5 那赐给你们圣灵，又在你们中间行异能的，是因你们行律法呢？是因你们听信福音呢？

<sup>6</sup>As Abraham believed God, and it was credited to him for righteousness.

<sup>7</sup>So know that those of **faith** are the children of Abraham.

<sup>8</sup>And the Scripture, foreseeing that God would justify the Gentiles by **faith**, preached the gospel previously to Abraham, saying, **All the nations will be blessed in you.**

<sup>9</sup>So then, those who are of **faith** are blessed along with faithful Abraham.

<sup>10</sup>For as many as rely on the works of the law are under the curse: for it is written, **Cursed** is everyone who does **not** continue in all things written in the Book of the Law to do them. / Paul says, if you're going to live by one law, if that is your measure of doing right, then you're going to live by **all** the laws including endless sacrifices – good luck loser!

<sup>11</sup>But now it is evident, that no one is justified before God by the law:/ no one is counted right before God, by the law:

for, The just live by **faith** / **the right ones by their amen live** Habakkuk 2; the people of God have always been called to live by faith; and that is best done in an orderly society; so God gave only 10 commands.

<sup>12</sup>But the law is **not** of **faith**: rather, the one who does them will live by them / the point of Paul: the one who lives by little rules and checklists, must live by **all** the rules – to keep them all perfectly, perpetually; not missing any rule, even the rule you didn't know existed – living that way takes no faith.

<sup>6</sup>正如，亚伯拉罕信神，这就算为他的义。

<sup>7</sup>所以你们要知道那以**信**为本的人，就是亚伯拉罕的子孙。

<sup>8</sup>并且圣经既然预先看明，神要叫外邦人因**信**称义，就早已传福音给亚伯拉罕，说，**万国都必因你得福。**

<sup>9</sup>可见那以**信**为本的人，和有信心的亚伯拉罕一同得福。

<sup>10</sup>凡以行律法为本的，都是被**咒诅**的。因为经上记着，凡**不**常照律法书上所记一切之事去行的，就被咒诅。/保罗说，如果你要按一条律法活着，如果这是你衡量正确的标准，那么你就要按所有的律法活着，包括无休止的牺牲——祝你好运失败者!

<sup>11</sup>没有一个人靠着律法在神面前称义，这是明显的。/在神面前，按着律法没有一个算为正直的。

因为经上说，义人必因**信**得生。/**正确的人会以他们的阿门活着**，哈巴谷书 2。神的子民总是被呼召，要因信而活;这在一个有秩序的社会中是最好的;所以上帝只给了 10 条命令。

<sup>12</sup>律法原**不**本乎**信**，只说，行这些事的，就必因此活着。/保罗的观点是:一个生活在小规则和清单上的人，必须生活在所有的规则上——永远完美地保持它们;不遗漏任何规则，即使是你不知道存在的规则——这样的生活不需要信念。

<sup>13</sup> **Christ / the Messiah sent by God... redeemed us from the curse of the law, becoming a curse for us** – for it is written, **Cursed** is everyone who is hung on a tree / **doomed**, condemned; being nailed to a cross was the greatest fear for a Jewish person; but notice **He who did no sin**, became sin for us; He did not nail Himself to a tree, they nailed Him and thus He automatically became sin for us; Christ was not afraid:

<sup>14</sup> **so that in Jesus Christ the blessing of Abraham might come to the Gentiles, so that we receive the promise of the Spirit through faith.**

<sup>15</sup> **Brothers, to give a human example; even with a man-made covenant, once it has been confirmed, no one annuls it or adds to it.**

<sup>16</sup> **Now the promises were made to Abraham and his seed** / his offspring; Paul says, from the time Abram received the promise to the time they were given the law at Sinai – which means they exited Egypt 430 years later; which does not mean **the children of Israel were slaves in Egypt for 430 years** and this is important to note whenever there is a discussion about who is Melchisedec.

**It does not say, And to seeds, referring to many; but to one, And to your seed, who is Christ.**

<sup>17</sup> **And this I say, that the law, which came 430 years afterward, does not annul a covenant, that was previously confirmed by God, so as to nullify the promise.**

<sup>18</sup> **For if the inheritance comes by the law, it no longer comes by promise: but God gave it to Abraham by a promise.**

<sup>13</sup> 基督既为我们受了咒诅，就赎出我们脱离律法的咒诅。因为经上记着，凡挂在木头上都是被咒诅的。/命中注定，谴责；对犹太人来说，被钉在十字架上是最大的恐惧；但是请注意，他没有犯罪，却为我们成了罪；他没有把自己钉在树上，是他们把他钉在树上的。基督并不害怕。

<sup>14</sup> 这便叫亚伯拉罕的福，因基督耶稣可以临到外邦人，使我们因信得着所应许的圣灵。

<sup>15</sup> 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。

<sup>16</sup> 所应许的原是向亚伯拉罕和他子孙说的。/他的后代；保罗说，从亚伯兰得着应许，直到他们在西奈山受律法的时候，就是四百三十年以后，他们出了埃及。这并不意味着以色列人在埃及做了 430 年的奴隶，这一点很重要，每当有人讨论谁是麦基洗德的时候。

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。

<sup>17</sup> 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。

<sup>18</sup> 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。

<sup>19</sup> Why then the law?

It was added because of transgressions, until the offspring / Messiah would come to whom the promise was made; and it was ordained through angels by a mediator.

<sup>20</sup> Now a mediator implies more than one, but God is one.

<sup>21</sup> Is the law then against the promises of God? Absolutely **not**! For if a law had been given that could give life then truly righteousness would have been by the law / **if** a law could accomplish new life, life in the Spirit,.

<sup>22</sup> But the Scripture has jailed all under **sin** / we are under sin and its deadly consequence,

so that the promise by the **faith** of Jesus Christ is given to those who believe / in Greek: **pistis**, the noun; **pisteuo**; it's a verb, an action word: it's not just sitting around speculating; it's actively trusting the promise God made to His only Son. By the way: a **piston** is the core of the engine distributing the power that moves all the parts.

<sup>23</sup> But now before **faith** came, we were locked up under the law / we were held prisoner, shut up until **faith** was revealed.

<sup>24</sup> So then, the law was our instructor / the law was our guardian, our tutor... until Christ came, that we might be justified by **faith**.

<sup>25</sup> But now that **faith** has come, we are no longer under an instructor / a guardian.

<sup>19</sup> 这样说来，律法是因为什么有的呢？

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。

<sup>20</sup> 但中保本不是为一面作的。神却是一位。

<sup>21</sup> 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。/律法若能成就新生命，就是属灵的生命，

<sup>22</sup> 但圣经把众人都圈在罪里，/我们在罪和它致命的后果之下，

使所应许的福因信耶稣基督，归给那信的人。/希腊语中:pistis, 名词;pisteuo;它是一个动词，一个动作词:它不只是坐在那里猜测;积极地相信神对他独生子的应许。顺便说一下:活塞是发动机的核心，它分配了驱动所有部件的动力。

<sup>23</sup> 但这因信得救的理，还未来以先，我们被看守在律法之下/被关押的囚犯，直圈到那将来的真道显明出来。

<sup>24</sup> 这样律法是我们训蒙的师傅/律法是我们的守护者，我们的老师，引我们到基督那里，使我们因信称义。

<sup>25</sup> 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。/守护者

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<sup>26</sup> For in Christ Jesus you are all the children of God by **faith**.

<sup>26</sup> 所以你们因**信**基督耶稣，都是神的儿子。

<sup>27</sup> For as many of you as were baptized into Christ / in His fire and Spirit **have put on Christ**.

<sup>27</sup> 你们受洗归入基督的/火和圣灵，**都是披戴基督了。**

<sup>28</sup> There is **no** Jew, or Greek; **no** slave or free; **no** male or female: **for you are all one in Christ Jesus**.

<sup>28</sup> 并**不**分犹太人，希利尼人，自主的，为奴的，或男或女。**因为你们在基督耶稣里都成为一了。**

<sup>29</sup> **And if you belong to Christ**, then you are Abraham's seed, and heirs of the promise.

<sup>29</sup> **你们既属乎基督**，就是亚伯拉罕的后裔，是照着应许承受产业的了。