

# GALATIANS 4 vs 1 加拉太书 4:1

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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.



当以色列家在拒绝了十诫之后 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> I say that the heir, as long as he is a child, is no different than a servant, though he is owner of everything;**

<sup>1</sup> 我说那承受产业的，虽然是全业的主人，但为孩童的时候，却与奴仆毫无分别。

**<sup>2</sup> but is under tutors and guardians until the time set by the father / until training is complete.**

<sup>2</sup> 乃在师傅和管家的手下，直等他父亲预定的时候来到。/直到训练完成

**<sup>3</sup> Even so we also, when we were children, we were in enslaved to the elementary principles of the world:**

<sup>3</sup> 我们为孩童的时候，受管于世俗小学之下，也是如此。

**<sup>4</sup> But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law / in the Jewish, Greek, Roman world, when the time was ready, there was one citizenship, one civil law, one commercial language, one roman peace, one transportation system, and one moral decline, so the good news of Jesus the Messiah could spread rapidly,**

<sup>4</sup> 及至时候满足，神就差遣他的儿子，为女子所生，且生在律法以下，/在犹太人，希腊人，罗马人的世界里，当时机成熟时，只有一种公民身份，一种民法，一种商业语言，一种罗马和平，一种交通系统，一种道德堕落，所以弥赛亚耶稣的好消息可以迅速传播，

**<sup>5</sup> to redeem those who were under the law, that we might receive adoption as sons.**

<sup>5</sup> 要把律法以下的人赎出来，叫我们得着儿子的名分。

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<sup>6</sup> And because you are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba! **Father!**

<sup>7</sup> So you are **no** longer a slave, but a son; and if a son, **then an heir of God through Christ.**

<sup>8</sup> In the past, when you did **not** know God, you were enslaved to those that by nature are not gods / enslaved by demons.

<sup>9</sup> But now, that you know God, or rather are known of God, how can you return to the weak and worthless elemental principles? Do you desire again to be in enslaved?

<sup>10</sup> You observe days and months and times and years / various seasons – here we understand by law, Paul is addressing the ceremonial, sacrificial law; which had little to do with the Covenant of 10 commands which He made with His people -- given in faith. There are still 3 workdays of the Lord on His Calendar: **The day of trumpets, The day afflicting souls, and The day of Tents.** Shadows of things to come; equal to Passover, Unleavened Bread, Firstfruits and Pentecost.

<sup>11</sup> I am afraid of you, that I have labored over you in vain.

<sup>12</sup> Brothers and sisters, I ask you, become as I am; for I have become as you are: you did me no wrong.

<sup>13</sup> You know how with the infirmity in my body, I first preached the gospel to you,

<sup>14</sup> and though my condition was a trial to you, you did **not** scorn nor rejected me; but received me as a messenger of God, even as Christ Jesus.

<sup>6</sup> 你们既为儿子，神就差他儿子的灵，进入你们的心，呼叫阿爸，**父**。

<sup>7</sup> 可见，从此以后，你**不是**奴仆，乃是儿子了。既是儿子，**就靠着神为后嗣**。

<sup>8</sup> 但从前你们**不**认识神的时候，是给那些本来不是神的作奴仆。

<sup>9</sup> 现在你们既然认识神，更可说是被神所认识的，怎么还要归回那懦弱无用的小学，情愿再给它作奴仆呢？

<sup>10</sup> 你们谨守日子，月分，节期，年分。/不同的季节，这里我们通过律法了解到，保罗是在讲礼仪的，献祭的律法;这与神与他的子民所立的十诫之约毫无关系。主的日历上还有三个工作日:**号角之日, 灵魂受难之日, 帐篷之日**。未来事物的影子;等于逾越节、无酵饼、初熟的果子、五旬节。

<sup>11</sup> 我为你们害怕。惟恐我在你们身上是枉费了工夫。

<sup>12</sup> 弟兄们，我劝你们要象我一样，因为我也象你们一样。你们一点没有亏负我。

<sup>13</sup> 你们知道我头一次传福音给你们，是因为身体有疾病。

<sup>14</sup> 你们为我身体的缘故受试炼，**没有**轻看我，也没有厌弃我。反倒接待我，如同神的使者，如同基督耶稣。

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**15** What happened to your blessing? For I testify to you, that, if possible, you would have plucked out your own eyes and given them to me.

**16** So, have I become your enemy, because I tell you the truth? / Am I your enemy by dealing truthfully with you? In his Galatian Commentary, on this verse Martin Luther wrote: the Spirit is nowhere more present and alive than in His own sacred writings. We must let the Scriptures have the chief place and be its own truest, simplest and clearest interpreter. I want Scripture alone to rule, and not to be reinterpreted according to my spirit or that of any other man, but to be understood in its own light, and according to its own Spirit.

**17** They eagerly affect you, yes, but for no good purpose; they would keep you from us, so that you make much of them.

**18** It is always good to be eagerly sought of for a good purpose, and **not** only when I am present with you,

**19** my little children, with whom I again labor **until Christ is formed in you,**

**20** I desire to be present with you, and to change my tone; for I am perplexed about you.

**21** Tell me, you who desire to be under the law, do you not hear the law? / do you not listen to what the law says? Again, the ceremonial, sacrificial law drama.

**22** For it is written that Abraham had two sons, one by a slave-woman, and one by a free-woman.

**15** 你们当日所夸的福气在哪里呢？那时你们若能行，就是把自己的眼睛剜出来给我，也都情愿。这是我可以给你们作见证的。

**16** 如今我将真理告诉你们，就成了你们的仇敌吗？/跟你说实话，我就是你的敌人吗？在《加拉太评论》中，**马丁·路德这样写道**：圣灵在他自己的神圣著作中是最真实、最鲜活的。我们必须让圣经占据首要地位，成为它自己最真实、最简单、最清楚的解释者。新约-哥林多前书(1 corinton)第 1 章。第 2 段我愿意圣经单作治理，不叫人按我的灵或别人的灵重新解释，乃叫人照圣经的光，照圣经的灵，明白圣经的意思。

**17** 那些人热心待你们，却不是好意，是要把你们关在外面，叫你们热心待他们。

**18** 在善事上，常用热心待人，原是好的，却**不单**我与你们同在的时候才这样。

**19** 我小子阿，我为你们再受生产之苦，**直等到基督成形在你们心里**。

**20** 我巴不得现今在你们那里，改换口气，因我为你们，心里作难。

**21** 你们这愿意在律法以下的人，请告诉我，你们岂没有听见律法吗？/你们不听从律法吗？又是一出礼仪性的，祭祀性的法律剧。

**22** 因为律法上记着，亚伯拉罕有两个儿子，一个是使女生的，一个是自主之妇人生的。

**23 But the son of the slave-woman was born according to the flesh while the son of the free-woman was born through promise.**

It didn't take faith to produce Ishmael; all it needed was Abraham to go in the tent with Hagar; but for 100 years, God gave Abraham many promises – including children as many as the sands of the sea -- when he had none; promises that all the nations would be blessed by him; these promises tested Abraham's resolve; and help us understand when God speaks; He means what He says.

**24 Now this is an allegory: these women are two covenants; one from the Mount Sinai, producing children for slavery; she is Hagar.**

**25 Now Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem and she is in slavery with her children / Paul says, present day Jerusalem – those at religion central; no matter how their pious routine seems; is like going into a tent for a steamy 7-minute bleep job on the corner.**

**26 But the Jerusalem above is free, and she is the mother of us all – the new Jerusalem, the Jerusalem of the Spirit – populated with the called, and chosen and faithful, from every nation.**

**27 For it is written, Rejoice, barren one who does not give birth; break forth and shout, you who are not in labor! For the children of the desolate are more than the one who has a husband.**

**28 Now we brothers and sisters, like Isaac, are children of promise.**

**29 But just as then, the one born according to the flesh persecuted the one who was born according to the Spirit, so it is now.**

**23 然而那使女所生的，是按着血气生的。那自主之妇人所生的，是凭着应许生的。**

并不是靠信仰产生了以实玛利;亚伯拉罕只要和夏甲进帐棚就行了。但是在这一百年间，神给了亚伯拉罕许多的应许——包括他的儿女如同海沙一般多——那时亚伯拉罕没有儿女;他应许万国都要蒙他赐福。这些应许考验着亚伯拉罕的决心;帮助我们理解上帝的话语;他说到做到。

**24 这都是比方。那两个妇人，就是两约。一约是出于西乃山，生子为奴，乃是夏甲。**

**25 这夏甲二字是指着亚拉伯的西乃山，与现在的耶路撒冷同类。因耶路撒冷和她的儿女都是为奴的。/保罗说，今天的耶路撒冷，在宗教中心;不管他们的日常生活看起来多么虔诚;就像进了一个帐篷在街角干了7分钟的哔哔声。**

**26 但那在上的耶路撒冷是自主的，她是我们的母。/新耶路撒冷，圣灵的耶路撒冷，住在各国中蒙召的，被拣选的，有忠心的人。**

**27 因为经上记着，不怀孕不生养的，你要欢乐。未曾经过产难的，你要高声欢呼，因为没有丈夫的，比有丈夫的儿女更多。**

**28 弟兄们，我们是凭着应许作儿女，如同以撒一样。**

**29 当时那按着血气生的，逼迫了那按着圣灵生的。现在也是这样。**

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<sup>30</sup> But what does the Scripture say? Throw out the slave-woman and her son: for the son of the slave-woman will **not** joint-inherit with the son of the free-woman.

<sup>31</sup> So brothers and sisters, we are **not** children of the slave-woman, **but of the free**.

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<sup>30</sup> 然而经上是怎么说的呢？是说，把使女和她儿子赶出去，因为使女的儿子，**不**可与自主妇人的儿子一同承受产业。

<sup>31</sup> 弟兄们，这样看来，我们**不**是使女的儿女，乃是**自主**妇人的儿女了。