

# Ordinary People Extraordinary Covenant

## 普通的百姓非凡的圣约

Exodus 出埃及记 20:22–24:18 & Galatians 加拉太书 3:15-25

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When I first became a Christian, I did a 15-week evangelism training course called *Evangelism Explosion*.

当我刚刚成为基督徒之后，我上了一个为期15周的传福音培训课程，叫做「三福」。

It was very formative for me to get clarity on what I believe and communicate it.

这在于我对我的信仰的明确和沟通的能力来说，是非常有形成性的。

I remember it as a time of significant spiritual growth.

我记得那是在属灵方面有明确成长的重要时期。

EE, as it is known, uses two diagnostic questions. The first question is: *Imagine you were to die now, would you be certain you would go to heaven?*

众所周知「三福」使用两个诊断性的问题。第一个问题是：想象你现在要死了，你确定你会去天堂吗？

It raises the issue of how assured we are of salvation and our eternal future.

它提出了我们对我们的得救和永生有多么确信的这个问题。

The second question is: *Imagine you did die and ended up in front of God, and he asked you, "Why should I let you in?" What would you say?*

第二个问题是：想象你确实死了，最终在上帝面前，他问你，「我为什么要让你进来？」你会怎么说？

That question highlights the source of our assurance or lack of it.

这个问题突出了我们确据的来源或有多缺乏。

Armed with my new training found myself in a lengthy discussion about Christianity with a guy I knew from high school.

具备着我的新训练，我和一个我从高中已认识的人一起详谈讨论基督教。

I used the two questions on him, but he didn't seem to understand the point of them or how they related to our conversation.

我用了这两个问题来挑战他，但他似乎不明白它们的意义，及它们和我们的谈话有什么关系。

About a week later, I was lining up in the local Woolworths when a loud voice came from the other side of the supermarket.

大约一个星期后，当我正在当地的超市排队时，在超市的另一边有人大声的呼喊，

“Hey Fox (that was my nickname at school - I had red hair), I need your help to get to heaven.” All eyes are now on the guy who appears to most suit the description “Fox”.

「嘿狐狸（这是我在学校的昵称…我有红头发），我需要你的帮助去上天堂。」当时所有的目光都集中在那个似乎最适合「狐狸」描述的人身上。

He came over to me and asked, “Those two questions you asked me the other night, what were the answers again?”

他走过来问我，「那天晚上你问我的两个问题，它们的答案是什么？」

I repeated the questions and the answers. He then asked if he could have my shopping list and pen, and I repeated them while he wrote them down.

我重复了问题和答案。然后，他问我要了我的购物清单和笔，我再重复，而他写下来。

He then folded the piece of paper up and put it in his pocket. He then said, “This is brilliant. If I do die, I’ve now got the answers to the questions to get into heaven. It’s so much easier than I thought!”

然后，他把那张纸折迭起来，放进口袋里。然后他说，「这太棒了。如果我死了，我现在已经得到了进入天堂的问题的答案。这比我想象的要容易得多！」

He totally missed the point, but he did have a point. Is it really that easy to be saved?

他完全没有抓住重点，但他确实有道理。真的有那么容易得救吗？

Whenever we hear the radical claims of salvation by grace, we should be prompted to think the same. Is it that easy?

每当我们听到靠恩典得救的激进主张时，都应该提示我们也这样想。有那么容易吗？

God’s might and grace have rescued the whole nation of Israel without them lifting a finger! They didn’t contribute anything to their rescue.

上帝的力量和恩典拯救了整个以色列民族，没有他们举手之劳！他们没有为他们的拯救做出任何贡献。

So now that Israel is out of Egypt, God takes them to Mt Sinai and gives them this extensive law. Where does the Law of God fit in all this?

所以现在以色列人已经离开埃及，上帝把他们带到西奈山，并给予他们这个广泛的律法。上帝的律法在哪里与这一切吻合？

Where does law obedience fit in? All our questions about how to live as Christians are linked to the central question: *What is a Christian’s relationship to God’s law?*

遵纪守法适用于何处？我们所有关于如何作为基督徒生活的问题都与核心问题有关：基督徒与上帝的律法有什么关系？

Today I’m going to take a helicopter view where I’ll dip in and out of Exodus and focus on what Galatians 3 says about the law and the Christian.

今天，我将宏观式看《出埃及记》，并专注于《加拉太书》第3章对律法和基督徒生活的描述。

Three steps this morning: WHAT THE LAW DOES NOT DO, WHAT THE LAW DOES DO, THE PLACE OF THE LAW IN THE LIFE OF THE CHRISTIAN.

今天早上的三个步骤：律法没有做到什么，律法可以做到什么，律法在基督徒生活中的位置。

### **WHAT THE LAW DOES NOT DO 律法没有做到什么**

The first thing to tackle is what the Law DOES NOT do. John took us to the beginning, and summary, of the law last week in Exodus 20.

首先要解决的是律法没有做到什么。John上周带我们进入《出埃及记》20章律法的开端和总结。

It begins in 20:2 with ...*I am the Lord your God, who brought you out of Egypt, out of the land of slavery.*

它开始于 20: 2 ... *我是耶和華—你的上帝，曾將你從埃及地為奴之家領出來。*

Then in 22:21 and 23:9, they are to treat foreigners well because *you were foreigners in Egypt.*

然后在 22: 21 和 23: 9，他們要善待寄居的，因為你們在埃及地作過寄居的。

They have already been rescued from slavery before they were given the law. LAW DOES NOT SAVE.

在獲得律法之前，他們已經從奴役中被解救出來。律法不能拯救。

LAW ALSO DOES NOT KEEP YOU SAVED. We don't get in by grace and stay in by obedience.

律法也不會讓你保持得救。我們不是凭着恩典進來而凭着順服留在裡面。

In his letter to the Galatian Christians, Paul addressed some false teachers who were turning back to the Law of Moses and enforcing it as the guide for Christians.

保羅在寫給加拉太基督徒的信中，討論了一些假教師的教導，這些教師轉而使用摩西的律法，並將其作為基督徒的生活指南來加以執行。

In the first couple of chapters, he establishes that we are saved, justified, redeemed only by faith in Jesus Christ and not through any good thing we do.

在前几章中，他確立了我們得救、稱義、救贖的唯一原因是对耶穌基督的信心，而不是我們所做的任何好事。

He pushes this point in 3:15-18 by revealing how it worked in the OT.

他在 3:15-18 中通過揭示它在《舊約》中的工作原理來推動這一點。

*Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case...What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. For if the inheritance depends on the law, then it no longer depends on the promise; but God in his grace gave it to Abraham through a promise.*

人的遗嘱一经确定，没有人能废弃或加增。…我是这么说，上帝预先所立的约不能被四百三十年以后的律法废掉，使应许失效。因为承受产业若是出于律法，就不再是出于应许；但上帝是凭着应许把产业赐给亚伯拉罕。

Paul knows that some might see that the law was introduced through Moses 430 years after God's promise of salvation to Abraham and conclude, *this changes things! If we are to get the blessing of Abraham, we now have to obey the law of Moses.*

保罗知道有些人可能会看到律法是在上帝应许亚伯拉罕救恩 430 年后通过摩西引入的，并得出结论，这改变了一切！如果我们要得到亚伯拉罕的祝福，我们现在必须遵守摩西的律法。

Paul is saying the very concepts of “promise” and “law” are mutually exclusive. LAW is not an extension or a development on PROMISE. They are opposites.

保罗是说，「应许」和「律法」的这两个概念是相互排斥的。律法不是应许的延伸或发展。它们是对立的。

It needs only to be believed for a promise to bring results, but for a law to bring a result, it has to be obeyed.

要应许有果效，只需要相信。但要律法带来的结果，必须遵守。

Imagine I say to you: *I've got \$10 behind this pillar that I'm willing to give you.* That is a PROMISE. The only way you fail to receive the \$10 is to fail to believe the claim.

想象一下，我对你说：我有\$ 10这个柱子后面，我很愿意给你。那是一个应许承诺。您没有收到\$ 10的唯一原因就是不相信这种说法。

On the other hand, if I say to you: *I've got \$10 to give you, but to get it, you need to massage my feet, you would need to fulfil a foot massage requirement to get the \$10.*

在另一方面，如果我对你说：我有\$ 10给你，但要得到它，你需要按摩我的脚，你就需要履行满足足部按摩的要求才能获得\$ 10。

A gift promise needs only to be believed to be received, but a law wage must be obeyed to be received.

礼物的应许只需要相信而收到，但律法的工价必须藉遵守才能收到。

If the law of Moses was intended to be a means of salvation, then the covenant promise to Abraham is a lie.

如果摩西的律法的用意是救赎的一种手段，那么对亚伯拉罕的圣约就是谎言。

Paul also alludes to God sealing his promise to Abraham with a covenant. Verse 15: ***Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case.***

保罗还暗指上帝用盟约印证了他对亚伯拉罕的应许。第 15 节：**照着人的观点说，人的遗嘱一经确定，没有人能废弃或加增。**

That happened in Genesis 15. It's a weird scene.

这发生在《创世记》15章。是一个奇怪的景象。

In the Ancient Near East, the way they signed off on a covenant agreement was animals were killed, the carcasses were cut in two, and laid in two rows.

在古代近东，他们签署盟约的方式是宰杀动物，将尸体切成两半，分两排放置。

Both parties to the covenant would walk between them, in effect agreeing to have their blood shed if they break the covenant.

契约的双方将在他们之间行走，实际上同意如果他们违反契约，就流血。

BUT in Genesis 15, only God's walks between the carcasses. Abraham is asleep. God commits himself to the promise of salvation through Abraham.

但是在《创世记》15章，只有上帝在尸体之间行走。当时亚伯拉罕沉睡了。上帝通过亚伯拉罕将自己委身于救恩的应许。

God declares that he would die before he broke his promise to bless Abraham and his descendants.

上帝宣布，亚伯拉罕会在祂实现祝福他和他的后裔的诺言之前死去。

Paul points out to the Galatians the impossibility of God adding obedience demands to his covenant promise. God had guaranteed that he would keep his promise.

保罗向加拉太人指出，上帝不可能在他的圣约应许中增加服从的要求。上帝保证他会信守诺言。

We need to be clear on the purpose of the law; otherwise, we'll get the Christian faith very wrong.

我们需要明确律法的目的，否则，我们会把基督教信仰大大的搞错。

Charles Spurgeon, the 19th Century preacher, had an excellent way of capturing this thought.

19世纪的传教士查尔斯·司布真有一种极好的方式来捕捉这种想法。

He liked to say, "A handsaw is a good thing, but not to shave with—a handsaw's good for cutting wood, but no facial hair. And if you put your handsaw to that sort of use, you'll wind up losing more than hair! A good thing is not good out of its place."

他喜欢说：「手锯是个好东西，但不能用来刮胡子…手锯适合砍木头，但不能刮胡子。如果你把你的手锯用于那种用途，你最终会失去的不仅仅是头发！一个好的东西不跟据用途使用就不是好。」

## **WHAT THE LAW DOES DO 律法做到什么**

What, then, does the Old Testament **Law do**. There are three things. Firstly, it points us to God's will.

那么，《旧约》的律法做到了什么呢？有三件事。首先，它向我们指出上帝的旨意。

God doesn't have one set of behaviours in the OT and then changes his mind by the time we get to the NT. His will is fixed and eternal.

上帝没有在《旧约》中有一套行为，然后在我们到达《新约》时改变主意。他的旨意是固定的和永恒的。

How his will is expressed does, however, vary. The Law of Moses expressed God's will to a specific people in a specific context at a specific moment.

然而，他如何表达他的旨意却各不相同。摩西的律法在特定的时间、特定的背景下向特定的人表达了上帝的旨意。

The context for Israel is that only 50 days before these chapters, they were oppressed slaves. To former slaves, these laws were a breath of fresh air—a declaration of liberation.

以色列的背景是，就在这些章节之前的50天，他们还是受压迫的奴隶。对于昔日为奴的人，这些律法是清新的空气，一个解放的宣言的气息。

Under Pharaoh's rule, the powerful have complete power over others. Under God's exodus rule, we read in 20:3 the first commandment declaring that God's authority prevents people from claiming full power for themselves.

在法老的统治下，强者对他人拥有完全的权力。在上帝的《出埃及》统治之下，我们在20:3中读到第一条诫命，宣布上帝的权柄阻止人们为自己宣称完全的权力。

Under Pharaoh, production and consumption are unrestrained. Under God's exodus rule, the Sabbath sets limits to production and consumption.

在法老的统治下，生产和消费是不受限制的。在上帝的《出埃及》统治下，安息日对生产和消费设定了限制。

Under Pharaoh, vulnerable workers are exploited and overworked. Under God's exodus rule, there is rest for all and protection for vulnerable workers.

在法老时代，弱势工人受到剥削和过度劳累。在上帝的《出埃及》统治下，所有人都有安息，弱势工人也有保护。

Under Pharaoh, the weak are vulnerable to violence with state-organised genocide. Under God's exodus rule, there is respect for human life.

在法老统治下，弱者很容易受到国家组织的种族灭绝的暴力侵害。在上帝的《出埃及》统治下，人的生命受到尊重。

I could go on. But all these laws are about freedom, liberation and love. The Law of Moses expresses something of God's eternal will. God's good and perfect will for his world.

我可以继续。但所有这些律法都是关于自由、解放和爱。摩西的律法表达了上帝永恒的旨意。上帝对他的世界的美好和完美的旨意。

It is not difficult to discern what is timeless and universal in the Law of Moses. The law shows us what it means to love God and love others.

不难看出摩西律法中什么是永恒和普遍的。律法向我们展示了爱上帝和爱他人的意义。

It is how Jesus summed it up in Mark 12 – love God and love people. The law puts those two fundamental principles, which still stand today, into the context of Israel at the time of Moses.

这就是耶稣在《马可福音》12章的总结…爱神爱人。律法将这两个今天仍然存在的基本原则放在了摩西时代以色列的背景中。

As one commentator says, Exodus 21-23...*No attempt is made to develop an all-embracing law code. Instead, God provides paradigms, authoritative patterns which allow Israel (and the church still) to think through how to apply basic ethical principles in a variety of situations.* (Mackay, *Exodus*, p.364).

正如一位释经家所说，《出埃及记》21-23章…没有试图制定包罗万象的律法。相反，上帝提供了范式和权威模式，允许以色列（和教会）思考如何在各种情况下应用基本伦理原则。（麦凯，出埃及记，第364页）。

The second thing the LAW does is it reveals our sin. The law shows us our problem, not solve our problem.

律法所做的第二件事就是揭示我们的罪。律法向我们展示了我们的问题，而不是解决我们的问题。

Paul writes these words to the Christians in Rome. ***Therefore no one will be declared righteous in God's sight by the works of the law; rather, through the law we become conscious of our sin.***

保罗把这些话写给罗马的基督徒。**所以，凡血肉之躯没有一个能因律法的行为而在上帝面前称义，因为律法本是要人认识罪。**

The law has the power to show us that we are not righteous, but it cannot give us the power to be righteous.

律法有能力向我们表明我们不是义人，但它不能赋予我们成为义人的能力。

The first commandment is 'you shall have no other gods before me. Have you ever made something more important than God? Ever loved yourself more?

第一条诫命是『除了我以外，你不可有别的神。』你有否把其他事情定为比上帝更重要？曾经更爱自己吗？

The second commandment...not to make an image out of God. Have you ever formulated in your own mind what God is like based on your observations and dreaming while ignoring his self-revelation?

第二条诫命…不可为自己雕刻偶像。你有没有根据自己的观察和做梦而忽略神的自我启示，在自己的脑海中构想出神是什么样的？

The third commandment...do not take the Lord's name in vain. Have you ever damaged God's reputation by the way you have lived?

第三条诫命…不可妄称上帝的名。你的生活方式有没有损害过上帝的名誉？

I'll keep going. Ever got your identity or security from your work and broken the Sabbath law? Have you ever bristled under the authority or rejected authority?

我会继续。曾经从你的工作中得到你的身份或安全并违反了安息日的律法吗？你是否曾因权威而愤怒或拒绝权威？

Have you ever harboured violent thoughts, or plotted, or imagined another's downfall?  
你有没有怀有过暴力的想法，或者策划过，或者想象过别人的垮台？

Ever had a lustful thought? Ever imagined sexual intimacy with another?  
曾经有过淫欲的念头吗？有没有想过与另一个人发生性关系？

Ever harboured greedy thoughts? Consumeristic thoughts?  
有过贪婪的念头吗？消费主义思想？

Ever deceived or told a lie or part of the truth? Ever wished someone didn't have something because you don't have it?  
曾经欺骗或说过谎言或只说部分真相吗？曾经希望某人没有某些东西，因为你也没有？

The answer is YES...YES...YES. This is who we are. People are capable of great good, but we ARE NOT people who simply slip up occasionally.  
答案是肯定的…是的…是的。这就是我们。人们是有能力做出伟大的贡献，但我们不**只是**偶尔会滑倒的人。

We are not good people who occasionally bristle under the authority or look at porn or feel discontent.  
我们不是偶尔在权威下发怒或看色情片或感到不满的好人。

You and I are God-rejectors, God-reducers, God disgracers, and God-replacers. We are rebels, murderers, adulterers, thieves, liars and enviers.  
你和我是上帝的拒绝者，上帝的减少者，上帝的耻辱者，上帝的替代者。我们是反叛者、杀人犯、通奸者、小偷、骗子和嫉妒者。

We will never know forgiveness and freedom from sin until we face up to this reality. Denial is no way forward, and it is no way out.  
在我们面对这个现实之前，我们永远不会知道宽恕和从罪中得自由。否认是没有前路，也没有出路的。

I think it is worth quoting the great John Stott at length here. This is from his commentary on Galatians (BST, p92-93):  
我认为值得在这里详细引用伟大的约翰斯托特。这是他对《加拉太书》的释经（BST, p92-93）：

*After God gave the promise to Abraham, he gave the law to Moses. Why? He had to make things worse before he could make them better. The law exposed sin, provoked sin, condemned sin. The purpose of the law was to lift the lid off man's respectability and disclose what he really is underneath - sinful, rebellious, guilty, under the judgement of God, and helpless to save himself. And the law must be allowed to do its God-given duty today. One of the great faults of the contemporary church is the tendency to soft-pedal sin and judgement... We must never bypass the law and come straight to the gospel. To do so is to contradict the plan of God*

*in biblical history...No person has ever appreciated the gospel until the law has first revealed them to themselves. It is only against the inky blackness of the night sky that the stars begin to appear, and it is only against the dark background of sin and judgement that the gospel shines forth.*

神将应许赐给亚伯拉罕之后，又将律法赐给摩西。为什么？他必须先让事情变得更糟，然后才能让事情变得更好。律法暴露了罪，激起了罪，定了罪。律法的目的是要揭开人的尊严，揭露他的真实面目…罪恶、悖逆、有罪、在上帝的审判之下、无助于拯救自己。今天，必须允许律法履行上帝赋予的职责。当代教会的一大缺点是对罪和审判轻踩的倾向…我们绝不能绕过律法，直接来到福音面前。这样做就是与圣经历史中上帝的计划相矛盾…除非律法首先向自己启示福音，否则没有人会欣赏福音。星星开始出现在漆黑的夜空，福音在罪恶和审判的黑暗背景下闪耀。

The law reveals God's will and our inability to live up to it, but it also points us to a SOLUTION...a SAVIOUR.

律法揭示了上帝的旨意以及我们无法实现它，但它也为我们指明了一个解决方案…一个救世主。

In Galatians 3:19, we read: ***What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come.***

在《加拉太书》3:19中，我们读到：**这样说来，为甚么要有律法呢？律法是为过犯的缘故而加上去的，等候那蒙应许的子孙来到才结束，**

In Matthew 5, Jesus arrives and declares that he has come to FULFIL the Law. Jesus perfectly embodies love for God and love for people.

在《马太福音》5章中，耶稣来到并宣布他来是要成全律法。耶稣完美地体现了对上帝的爱和对人的爱。

He is the only one to fulfil the requirements of the law entirely. He is the embodiment of the good life. No one ever lived as Jesus lived.

他是唯一一个完全满足律法要求的人。他是美好生活的化身。没有人像耶稣那样生活。

It is a fact of history that he has an untouchable character. Even atheists admire the integrity of Jesus Christ. Research it and try to find a flaw.

他有着不可动摇的性格，这是历史的事实。甚至无神论者也钦佩耶稣基督的正直。研究它并尝试找出缺陷。

Jesus also fulfils the law by meeting the need the law exposes. He is God's glorious solution to our sin.

耶稣也通过满足律法所揭示的需要来成全律法。他是神对我们罪的荣耀解决方案。

Even as his enemies broken the law and murdered him, his heart was not filled with hatred. He prays, 'Father forgive them.'

纵然敌人触犯律法将他杀害，他的心中也没有仇恨。他祈祷说：「父啊！赦免他们」

His plans were dominated by his desire to give his own life to give others life...to trade his sinlessness for our sinfulness.

他的计划主要是他想要献出自己的生命去给别人生命...用他的无罪来换取我们的罪恶。

To shed his blood for our covenant unfaithfulness...for rejecting God's will for our lives.

为了我们对圣约的不忠...拒绝上帝对我们生命的旨意，而流血。

This section of the Law in Exodus closes with a beautiful scene of covenant confirmation in chapter 24.

《出埃及记》中律法的这一部分以第 24 章中立约确认的美丽场景结束。

Moses relays all that God has said to the people of Israel, and they respond with one voice in v3:

摩西转达了上帝对以色列人所说的一切，他们在第3节中同声的响应：

***Everything the Lord has said we would do.***

**耶和华所吩咐的一切，我们都必遵行。**

Then the covenant is sealed, as it was with Abraham back in Genesis 15, by the shedding of blood. In this case, the people are sprinkled with blood.

然后立约，就像《创世记》第 15 章中与亚伯拉罕一样，通过流血。在这种情况下，人们被洒满了鲜血。

With it, the covenant agreement is sealed. It symbolises what is required if the covenant is broken. Death.

有了它，立约协定就被封存了。它象征着如果契约被破坏需要什么。死亡。

What happens immediately after that is extraordinary. In chapter 19, there were dire warnings not to approach the mountain where God was.

之后立即发生的事情是非凡的。在第19章，有可怕的警告，不要接近上帝所在的山。

However, in vv10-11, the leaders approached God and didn't die.

然而，在10-11节中，领袖们接近上帝并没有死。

More than that, they saw God, and they ate and drank. The promise of covenant obedience and the shedding of the blood meant a meal could be had in the presence of God.

不仅如此，他们还看到了上帝，他们又吃又喝。遵守圣约和流血的应许意味着可以在上帝面前与他一起进餐。

This extraordinary moment on the mountain was repeated on the night before Jesus died. Luke 22 tells us that ***After supper (Jesus) took the cup, saying, 'This cup is the new covenant in my blood, which is poured out for you.'***

在山上的这一非凡时刻在耶稣死前的晚上重演。路加福音 22 章告诉我们，饭后他(耶稣)照样拿起杯来，说：「这杯是用我的血所立的新约，为你们流出来的。」

Jesus made a new covenant with his people. The death and shedding of his blood on the cross turn God's anger away from all those sprinkled by his blood.

耶稣与他的百姓立了新约。他在十字架上的死亡和流血使上帝的愤怒远离所有被他的宝血所洒的人。

But the shedding of his blood also brings us to God. It draws us into fellowship with God. Salvation is not just to have sins forgiven. It is to fellowship with God. To be brought into his presence.

但他流血也把我们带到神面前。它吸引我们与上帝相交。救恩不仅仅是罪得赦免。是与神相交。被带到他面前。

Every time we celebrate communion, we look back on the shed blood of Jesus Christ, which reconciles us to God; and we look forward by faith to the eternal feast where we enjoy the complete and glorious and perfect presence of God forever.

每次我们庆祝圣餐时，我们都会回顾耶稣基督的宝血，它使我们与上帝和好；我们凭着信心期待永恒的筵席，在那里我们永远享受神完全、荣耀和完美的同在。

### **THE LAW AND THE GOSPEL LIFE 律法与福音生活**

Okay, so what now for the Christian? Does this mean that we can now forget about the law? The New Testament says absolutely not!

好的，那么现在的基督徒呢？这是否意味着我们现在可以忘记律法？《新约》说绝对不是！

Nowhere in the NT will you read that the Christian no longer has any relationship to the values and principles of God's law.

你不会在《新约》中读到基督徒不再与上帝律法的价值和原则有任何关系。

Galatians is a letter that is concerned with the proper understanding between the gospel and OT Law. It uses the language of slavery and freedom.

《加拉太书》是关于正确理解福音和《旧约》律法的书信。它使用奴役和自由的语言。

Jesus has set us free from slavery to sin by his death and resurrection.

耶稣通过他的死和复活使我们从奴役中解脱出来。

Now that we are set free in Jesus, what is Paul's instruction in Galatians? We read this in 5:13-14:

既然我们在耶稣里被释放了，那么保罗在《加拉太书》中的教导是什么？我们在 5:13-14 读到：

***You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love. For the entire law is fulfilled in keeping this one command: "Love your neighbour as yourself."***

弟兄们，你们蒙召是要得自由；只是不可把这自由当作放纵情欲的机会，总要用爱心互相服侍。14 因为全部律法都包括在「爱邻如己」这一句话之内了。

The salvation that Jesus freely brings and offers as a gift to everyone by faith is the freedom to live as God intended.

耶稣带来并作为礼物赐给每个人凭信心白白地而得的救恩，是按照上帝的旨意生活的自由。

It's a life in conformity to the character of God and his revealed will. Love God and love others. All the OT laws are summed up under those two principles.

这是一种符合上帝的品格和他所启示的旨意的生活。爱上帝也爱别人。所有《旧约》律法都是在这两个原则下总结出来的。

Salvation is much more than forgiveness. It is so much more than being able to answer a couple of questions in the right way.

救恩远不止是宽恕。不仅仅是能够以正确的方式回答几个问题。

Grace and the law work together to allow us to love Jesus and enable us to show true love in grateful obedience to him.

恩典和律法一起工作，使我们能够爱耶稣，使我们能够以感恩的顺服来表现出真正的爱。

Maybe this week, you've tried super hard to be a good mother and love your children. But now you are feeling utterly defeated.

也许这个星期，你已经非常努力地想成为一个好母亲并爱你的孩子。但是现在你感觉完全被打败了。

Maybe you've reaccessed porn, and you hide a deep sense of shame. You've failed so many times and given up.

也许您又再次观看了色情内容，并且隐藏了深深的羞耻感。你失败了很多次，已放弃了改过。

Maybe you are trying to be a good leader in the church, but it feels so precarious, and setbacks keep bringing you crashing down.

也许你正在努力成为教会的好领袖，但感觉如此不稳定，挫折不断让你崩溃。

Maybe you are unsettled, discontent or envious of the lives of others. Maybe you don't like your life. Maybe you feel God has let you down.

也许你对他人的生活感到不安、不满或嫉妒。也许你不喜欢你的生活。也许你觉得上帝让你失望了。

When you measure your life against God's standards, you know you fail, and there are plenty of people reminding you of it.

当你按照上帝的标准来衡量你的生活时，你知道你失败了，而且有很多人也在提醒你。

Acknowledge it. Feel it. Then turn to the gospel. Every act of love, every act of obedience, every right word he spoke-he did it for you!

承认它。感受一下。然后转向福音。每一个爱的行为，每一个顺从的行为，他说的每一个正确的词…也是为你而做的！

If you have faith in Jesus, then God places you in Jesus, and all those things are credited to you. 如果你对耶稣有信心，那么上帝就会把你放在耶稣里，所有这些事情都归功于你。

Every time you break God's law, remember that Jesus kept it for you. Every time you fail to do God's will, remember Jesus perfectly obeyed it for you.

每次你违反上帝的律法时，记住耶稣已为你持守了它们。每次你未能遵行神的旨意时，记住耶稣已为你完全服从了它们。

God the Father has put you in Jesus, and he treats you as Jesus' record deserves. *The verdict he writes across your life is that you are my child, whom I love; I am well pleased with you.*

父神已经把你放在耶稣里，他按照耶稣的记录来对待你。他对你的生活写下的判决是，这是我的爱子，我所喜爱的。