

## Kings Norton Baptist Church

Sunday 16<sup>th</sup> June 2024 10 am

### My way or His way? Slave or free?

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Opening Scripture. Psalm 113:4-6

Hymn MP 1105 See, what a morning, gloriously bright

Prayer

Scripture Psalm 116 (page 615)

Children's talk King Saul won't wait

Chorus MP 387 Jesus we celebrate your victory

Notices Feedback from God love you event last Saturday evening  
Camp update, Three weeks away, rota on wall, No BapChap,  
Crus running if we can.

Prayer and Lord's prayer

Readings Genesis 16:1-17 (page 16), see also Genesis 21:8-21.  
Galatians 4:21-31 (page 1171)

Hymn MP 1151 Amazing Grace

Sermon My way or His way? Slave or free?

Hymn MP 668 The world was in darkness and shame

Closing Prayer: from CH 900:

- 1 Praise the God of all creation,  
Praise the Father's boundless love;  
Praise the Lamb, our substitution,  
Priest and King enthroned above.
  - 2 Praise the Fountain of salvation,  
Him by whom our spirits live;  
Undivided adoration  
To the One Jehovah give.  
Alt. Josiah Conder (1789-1855)
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### Prayer

You can trust God to keep His word. Sarai didn't. She wouldn't wait.

Her decision not to trust the Lord's promise but instead to give her maid to Abram to have a child through her, presents a simple contrast. Doing things my way, or trusting God to do things His way. Abraham and Sarai wouldn't wait, they chose to do things their way.

This is a test we all face. On today's bulletin the signpost at the fork in the road represents the choices constantly before us. Moment by moment we make decisions and choose – is it to be His way? Or must it be my way?

The arrival of Ishmael, and the lasting consequences of this have, says Paul referring to this event in the NT, something to say to each of us this morning. The Bible describes the choices Abram and Sarai made as either the way of 'freedom' or the way of 'slavery'. What does that mean? This is not language we are accustomed to. We will look at that too.

### Review

First let's review what is going on here. God had made a promise to Abraham and so to Sarah. Gen 12:7 **To your offspring I will give this land**, it is restated again in Gen 15:4. Abraham was seventy five years old when he set out from Haran (Gen 12:4). But now v3 **after Abram had been living in Canaan ten years**, - a decade later (he's eighty six when Ishmael is born Gen 16:16) - they don't want to wait any longer. Sarah particularly.

This is a big problem for many. God has promised that he will lead us as the good shepherd of His people - but we don't like waiting, we don't like his timing - and try to force his hand.

At BCM as the students come to the end of their year they start to be anxious about what the Lord wants for them next. "Don't worry" we say, He will show you in due time, and he always does. Let us wait on Him.

Can you wait on the promises of God? Can you trust the Lord, the good shepherd to guide and provide in His time? A husband, a wife, the right job..

Sarai continued to be barren. She sees alternate hopes of an heir in nephew Lot or the household servant Eliezer frustrated. So Sarah makes a plan. She goes to Abram, "**The LORD has kept me from having children. Go, sleep with my maidservant; perhaps I can build a family through her.**"

Rather than trust God's word, they decided to 'help God out' and scheme, this would be a more sure way of doing things, all in the name of the Lord! And like many plans others are drawn in - **Abram agreed to what Sarai said.**

**3 Sarai took her Egyptian maidservant Hagar and gave her to her husband to be his wife. 4 He slept with Hagar, and she conceived.** So far so good, everything looks like it's going well, and yes according to the local tradition a child born to a servant legally belonged to the mistress. Sarai's suggestion that Abram take Hagar as a concubine was in keeping with the practice of that day as attested in local legal codes and marriage contracts. An example of this ancient custom has been discovered in the Nuzi tablets (ANET, p. 220).

The latter sometimes *stipulated* that a barren wife must acquire a slave woman for her husband. Sometimes a wife received a personal maid as a marriage gift (cf. 29:29; 30:3); all legal rights over this maid's child belonged to the wife. Laws governing this type of arrangement provided for precisely the contingency described in this verse.

Sarai's impatience, her lack of trust in the Lord's promises and provision is egged on by the world around her. So it is with us, the message is the same 'you don't have to wait, here is a way, just do this'. As a woman of faith in the Lord she has succumbed to worldly mindedness and a life of disbelief. Soon there are problems, as always, it doesn't quite go as they had expected. **When Hagar knew she was pregnant, she began to despise her mistress.**

⇒ It is a case of the inevitable 'unintended consequences'

Like the Prodigal son who had it all worked out - but then it didn't quite go to plan. The money ran out, there's no work, no-one would help, he's far from home, etc. Take the foolish way and you can expect the Lord to frustrate it. So, with Abram's reluctant consent, Sarah drove Hagar out of the home.

Now there's the blame game - **5 Then Sarai said to Abram, "You are responsible for the wrong I am suffering. I put my servant in your arms, and now that she knows she is pregnant, she despises me.** It is *your* fault! Well as the head of the family it was. I hope you realise husbands, that when your wife does wrong it is your fault, and when she does right she's honoured!

**5 May the LORD judge between you and me.** Literally 'My injustice upon you'. Sarai appealed to Abram to enforce her legal rights and 'sort out this mess!' What legal rights? Where is your faith and trust in the Lord Sarai? She wins our sympathy, but you can never condone faith-less-ness.

Abraham the father hands over his responsibility to her **6 "Your servant is in your hands, do with her whatever you think best." Then Sarai ill-treated Hagar; so she fled from her.** Not a wise move Abram you should take charge

2a

Even though the Lord's promise has been neglected, the Lord in his compassion searches out the ill-treated, homeless, pregnant Hagar who is doing the only thing she knows, that is to head back to her parents' home. **7 The angel of the LORD found Hagar near a spring in the desert; ... beside the road to Shur.** Shur is on the way to Egypt. **8 And he said, "Hagar, servant of Sarai, where have you come from, and where are you going?" "I'm running away from my mistress Sarai," she answered. 9 Then the angel of the LORD told her, "Go back to your mistress and submit to her."**

The Lord has a plan, it is not Sarah's plan, it is not Abraham's plan, no Ishmael cannot live as the One promised, the blessings designated to come to Isaac is not transferrable.

**10 The angel .., 11 The angel of the LORD.** Hagar was met by the angel of Yahweh, the Angel of the Lord, a theophany, a visible manifestation of the Lord in the flesh, as we say the pre-incarnate Jesus. She says **"You are the God who sees me"**.

**"I will so increase your descendants that they will be too numerous to count."** Ishmael indeed became a great nation and had twelve sons 25:13,14.

**12 He will be a wild donkey of a man; his hand will be against everyone and everyone's hand against him, and he will live in hostility towards all his brothers."** From Ishmael came the Arabs and age long conflict with the Jews the descendants of Isaac. The essence of the Middle Eastern crisis.

Ishamel married an Egyptian. Esau likewise some years later to spite his parents goes off to marry Hittite women Gen 26:34 and then we are told he **realised how displeasing the Canaanite women were to his father Isaac; he went to Ishmael and married Mahalath, the daughter of Ishmael son of Abraham, in addition to the wives he already had."** Ge 28:8-9

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Fast forward to Gen 21 **the LORD was gracious to Sarah as he had said, and the LORD did for Sarah what he had promised,** and so Isaac is born to her. Abraham is now ninety-nine. When Isaac is 'weaned' probably at the age of three, Ishmael is sixteen. A great celebration was held but at the party there's tension and upset, Ishmael gives vent to his jealousy of Isaac *'the child of promise'* by **'mocking'** him. (See Rom. 11:7-9)

Sarah when she sees this mocking says to Abraham: **"Get rid of that slave woman and her son, for that slave woman's son will never share in the inheritance with my son Isaac."** This last sentence is picked up by Paul in the letter to the Galatians chapter 4. *So that in brief is what happened.*

2b

**So who does Ishmael represent?** Paul uses this story to make a point to the Christians in the churches of Galatia, (modern day Turkey's Asia Minor).

Please turn to Galatians 4 (page 1171) v22 **For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. His son by the slave woman was born in the ordinary way; but his son by the free woman was born as the result of a promise. These things may be taken figuratively, for the women represent two covenants.**

**One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar. Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children.**

**But the Jerusalem that is above is free, and she is our mother. For it is written: "Be glad, O barren woman, who bears no children; break forth and cry aloud, you who have no labour pains; because more are the children of the desolate woman than of her who has a husband."**

### *Christian application*

**Now you, brothers, talking to Christians like Isaac, are children of promise.**

Gal 4:22-28

Paul uses this episode of the birth of Ishmael to address a problem in the church, one so serious that it is destroying it. His letter frequently refers back to God's dealings with Abraham the man of faith. Why? Because although saved by faith they v21 **want to be under the law.** How foolish. Having started with Christ do they now want to undo it? Here are Christians saved through the Grace of Christ, His has through His suffering bought for them in His finished work on the cross - and now freely given them. Instead, they are returning to try to keep the laws of Judaism, the laws of Moses.

Every Christian is tempted to deviate away from the Lord's way to another way, which is no way. When this effects many Christians, we can say it is a church-wide problem. I wonder what you would say is KNBC's problem? I have a fair idea, we will come to it, don't worry!

But why had the church at Galatia done such a foolish thing? Because they are being lent on to do so. Some people had come into the church with wrong teaching, and like yeast it has spread throughout the whole dough. It was so serious that Paul had given over the whole of his letter to them to address it. This 'circumcision group', made up of strong and influential people had said, "Ah you may have Jesus, but you must also do this or and that, you must be circumcised, you must follow the law of Moses.

This Law, which no-one kept, or has kept, is what Christ came to release us from – to save us from - by keeping it in my place.

The blood of Christ has set us free from legalism, from 'rule keeping', from obedience to the law, trying to achieve that which we can never achieve. Now a Christian has been given the freedom of the Spirit through the new birth and the great privilege of adoption as a child of God. With all of this how could anyone now prefer to live as a servant or a slave instead of a son?

■ It is a bit like being adopted into the royal household but preferring to be the doorman and follow instructions. Preferring to work as a porter, or gardener. No inheritance comes to him. No family privileges come to him. A bit like Harry who has decided to give up his sonship.

The true heirs of Abraham are not those who claim anything through their obedience to the law, through working hard, we are those who know the freedom that Jesus Christ bought for us through His obedience, in my place.

Paul uses these two descendants to make his point: Ishmael was the son of bondage, but Isaac was free-born; Ishmael was the natural descendant, but Isaac was born of promise, beyond the usual child-bearing age, and is therefore of grace. The stinging implication is that Jews who take pride in their natural descent from Abraham are really no better than Ishmael.

⇒ **The true heirs of Abraham - are sons of grace. Are you? Have you received it? Or are you still working for it? If so, come to Christ for it. x2**

The two women represent two covenants Hagar: law; Sarah: grace. The first bears a son to bondage, the second son is free-born of promise. The first represents Mt. Sinai in Arabia where the law was given and corresponds to the present Jerusalem, i.e. the Jerusalem under Judaism, who along with Hagar the Egyptian are in bondage as lands outside the land of promise.

### *KNBC*

But what does all this mean to us here this morning? The Bible is full of it, so it is important - but how does it apply to us? Who here is trying to keep the law of Moses? **Hands up?** No, I didn't think so. No-one. Jews are, at least some of them, not many, and also some Bible based cults try to – but it is impossible to do it, there's no priesthood, no temple.

But it *is* possible, in fact easy, to slip into a form of legalism, for we are all legalists at heart. We all like to 'do' something. Something 'I' can do.

It is easy to slip into thinking that somehow I can be more likely to go to heaven if I have regular church attendance, take the communion bread and cup, are baptised, do Bible study, serve in the kitchen or Creche, dress a certain way, speak a certain way, give money, becoming a church member, getting a job in a Christian organization, try to avoid bad things, try to do good to people. ALL these things, though good in and of themselves, have nothing to do with salvation. Salvation is of Christ alone, through His full obedience to the Law of God, through His completed work on the cross, Jesus saves, no-one else, no other way, and there is nothing you can do to help it along.

Ishmael was not God's way, it was Sarah's way, and leads to damnation. Isaac was God's way, born supernaturally, as we are born of the Spirit.

Ishmael is the natural earthly way - and will end down to eternal death. Isaac is the Spiritual man, the heavenly man, as is Jesus.

The Christians in Galatia had slipped into legalism, for them it was Judaism. We haven't done that - although it is easy to have our own substitute laws. No, our problem is the opposite. It is called antinomianism. That means we have no law. x2

The thinking goes like this; as salvation is a free gift from Jesus and I cannot add to it – *which is right*. Therefore I don't need to do anything – *wrong* x2.

The result is many expect to live out their Christian lives free from any obligation, “no-one is going to say to me I have to do anything”.

This is not a reaction against the prevalence of ‘works’ based religions, but a misunderstanding of the freedom that Christ bought for me.

It comes from the world around, so influenced by the enlightenment which says man is at the centre and does as he pleases. A view reinforced by the influence of Eastern mystical religions such as Taoism which is naturalistic, rejecting any imposed order and authority. Add to this Human Right's law that acts within an all providing state that is essentially socialist in all but name.

**The result is a reaction against any personal obligation and responsibility.**

Prisoners cannot be made to work, nor the unemployed, nor those in mental health hospitals, - many of whom would soon be better if they were usefully engaged but instead idle away their time with the TV and phone.

The problem is that those who profess to follow the most Godly person in history have succumbed to the same mindset.

4a

I don't have to go to church, I don't have to commit to brothers and sisters in the Lord. I don't have to take the gospel out, I don't have to come to pray if I don't wish to, I don't have to maintain fellowship with others if it is too difficult. Few Christians resolve relational problems the Lord's way through confession and forgiveness leading to a sweet God honouring reconciliation.

I don't have to serve if I don't wish to. I don't have to do anything I don't feel like doing, it's my choice. But faith without deeds is dead. The thought of serving the Lord where he has placed me, and in the way that is commendable are washed away in desires for self-improvement and self-determination Like Sarai's impatience and worldly mindedness, it is a simple lack of trust in the Lord's promises and provision. It's to live a life in disbelief.

These two different ways of living are at odds with each other. The natural way tries to suppress the spiritual way. **29 At that time the son born in the ordinary way - persecuted the son born by the power of the Spirit. - It is the same now.** There is hostility between the flesh and the Spirit.

A Christian who does not walk according to the Spirit but does things his or her way is saying – *handcuff me!* The Spirit gives freedom; love, zeal, joy

■ It is to fall for the same lie that prompted the changes in the 1960s/70s, that putting myself in the centre would bring freedom. But as we can see in our country it produced the opposite effect. The result was slavery, slavery to self.

That is why Paul has much to say about the Christians in Galatia returning to slavery. Not physically, but a slave to sin. **Without me you can do nothing, said Jesus.** Without Jesus my efforts, my plans, my life count for nothing.

■ In the Australian Outback there is often only one road – depart from that road and you are dead. It is one way this way - or no way

A Christian who always trust follows Jesus walks in freedom. Do not try to mix His way with my way, that is to leave you weak, unsure, and bound.

■ We sung Jesus we celebrate your victory: “it was for freedom that Christ has set us free no longer to be subject to a yoke of slavery”

That is because in Jesus I am free to please and enjoy God. I have the ability, the freedom to follow His way, I have the desire to follow His way, I have the joy that goes with the fellowship of following *His* way.

Christians are children of promise like Isaac, not Ishmael. We live and enjoy and walk with God on the basis of the Christ's covenant of grace. **END**

4b

開經經。詩篇 113:4-6

聖歌 MP 1105 看，多麼美好的早晨，光輝燦爛

禱告

聖經詩篇 116 (第 615 頁)

兒童談話 掃羅王不會等待

合唱 MP 387 耶穌我們慶祝你的勝利

上週六晚間《上帝愛你》活動回饋通知

營地更新，三週後，輪值表在牆上，沒有 BapChap，  
如果可以的話，小腿跑起來。

禱告與主禱文

讀創世記 16:1-17 (第 16 頁)，另參創 21:8-21。

加拉太書 4:21-31 (第 1171 頁)

聖詩 MP 1151 奇異恩典

講道 我的方式還是祂的方式？奴隸還是自由人？

讚美詩 MP 668 世界處於黑暗和恥辱之中

閉幕祈禱：CH 900 起：

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禱告

你可以相信神會信守諾言。撒萊沒有。她不會等的。

她決定不相信主的應許，而是將她的使女給亞伯蘭，讓她透過她生孩子，這形成了一個簡單的對比。按照我的方式做事，或相信神會按照

祂的方式做事。亞伯拉罕和撒萊不會等待，他們選擇用自己的方式做事。

這是我們所有人都面臨的考驗。在今天的公告中，岔路口的路標代表我們不斷面臨的選擇。我們每時每刻都在做決定和選擇——這是祂的方式嗎？或一定是我的方式？

保羅在新約聖經中提到這一事件時說，以實瑪利的到來，以及由此產生的持久後果，是今天早上要對我們每個人說的話

聖經將亞伯蘭和撒萊所做的選擇描述為「自由」之路或「奴役」之路。這意味著什麼？這不是我們習慣的語言。我們也會考慮這一點。

審查

首先讓我們回顧一下這裡發生了什麼事。神向亞伯拉罕作出了應許，對撒拉也作出了應許。創 12:7 我要將這地賜給你的後裔，創 15:4 又重述了。亞伯拉罕從哈蘭出發時已經七十五歲了（創 12:4）。但現在

v3，亞伯蘭在迦南生活了十年，十年後（以實瑪利出生時他已經八十六歲了，創世記 16:16），他們不想再等了。尤其是莎拉。

這對許多人來說是一個大問題。神已應許祂會帶領我們成為祂子民的好牧人——但我們不喜歡等待，我們不喜歡祂的時機——並試圖強迫祂動手。

在

BCM，當學生們接近學年結束時，他們開始擔心主接下來對他們的期望。我們說“別擔心”，他會在適當的時候向你展示，而且他總是這樣做。讓我們等候他。

你能等候神的應許嗎？你能相信主這位好牧人會在祂的時間裡引導和供應嗎？一個丈夫，一個妻子，一份合適的工作。

撒萊仍然貧瘠。她看到侄子羅得或家庭僕人埃利以澤作為繼承人的希望落空。於是莎拉擬定了一個計畫。她對亞伯蘭說：“耶和華使我不能生育。你去和我的使女同房吧，也許我可以透過她建立一個家庭。”

他們沒有相信神的話語，而是決定『幫助神』並策劃，這將是更可靠的做事方式，一切都是奉主的名！就像許多計畫一樣，其他人也參與其中 - 亞伯蘭同意撒萊所說的。

3 撒萊將她的埃及使女夏甲給了她丈夫為妻。 4

他與夏甲同房，夏甲就懷孕了。到目前為止一切都很好，一切看起來都很順利，是的，根據當地的傳統，僕人所生的孩子在法律上屬於情婦。撒萊建議亞伯蘭娶夏甲為妾，符合當時的習俗，並在當地法律法規和婚約中得到證實。這個古老習俗的例子在《努子》碑文中被發現（ANET, 第 220 頁）。

後者有時規定，不能生育的妻子必須為其丈夫娶一名女奴。有時，妻子會收到一名貼身女僕作為結婚禮物（參閱

29:29；30:3）；這個女傭孩子的所有合法權利都屬於妻子。管理此類安排的法律正是為這段經文中所描述的意外情況提供了規定。

撒萊的不耐煩，她對主的應許和供應缺乏信任，是她周圍的世界慫恿的。我們也是如此，傳達的訊息是相同的「你不必等待，這裡有一個方法，就這樣做」。作為一個信仰主的女人，她屈服於世俗的思想和不信的生活。

很快就會出現問題，一如既往，事情並沒有按照他們的預期進行。當夏甲知道自己懷孕後，她開始鄙視她的主母。

□ 這是不可避免的「意外後果」的案例

就像浪子一樣，他把一切都解決了，但後來卻沒有完全按照計畫進行。錢用完了，沒有工作，沒有人幫忙，他離家很遠，等等。因此，在亞伯蘭勉強同意的情況下，撒萊把夏甲趕出了家門。

現在有責備遊戲- 5

撒萊對亞伯蘭說：「你要為我所受的錯誤負責。我把我的僕人放在你懷裡，現在她知道自己懷孕了，她鄙視我。這是你的錯！」

作為一家之主，我希望你們丈夫們認識到，當你們的妻子做錯事時，那是你們的錯，而當她做對的事時，她就感到榮幸！

5

願耶和華在你我之間判斷是非。字面意思是「我對你的不公正」。撒萊呼籲亞伯蘭執行她的合法權利並「解決這個爛攤子！」什麼合法權利？你對主撒萊的信心和信賴在哪裡？她贏得了我們的同情，但你永遠不能容忍缺乏信仰的行為。

父親亞伯拉罕將他的責任交給了她。撒萊虐待夏甲。於是她就逃離了她。這不是明智之舉，亞伯蘭你應該負責儘管主的應許被忽視了，但主以祂的憐憫尋找受虐待、無家可歸、懷孕的夏甲，她正在做她唯一知道的事，那就是回到她父母的家。 7

耶和華的使者在曠野的泉水旁遇見了夏甲。

……在通往舒爾的道路旁。舒爾正在前往埃及的路上。 8

他說，撒萊的使女夏甲，你從哪裡來，要往哪裡去？

「我要逃離我的情婦撒萊，」她回答。 9

耶和華的使者對她說：“你回到你主母那裡，順服她吧。”

主有一個計畫，這不是撒萊的計畫，這不是亞伯拉罕的計畫，沒有以實瑪利不能像應許的那樣生活，指定給以撒的祝福是不可轉讓的。

「10 天使....., 11

耶和華的使者。夏甲遇見了耶和華的天使，主的天使，神顯，主在肉身中的可見顯現，正如我們所說的道成肉身前的耶穌。她說：「你是看見我的神」。

“我必使你的後裔繁增，多得不可勝數。”

以實瑪利確實成為一個偉大的國家，並有十二個兒子25:13, 14。

12

他必成為人的野驢；他的手將反對所有人，所有人的手也會反對他，他將生活在對他所有兄弟的敵意之中。衝突。

伊沙梅爾與埃及人結婚。同樣，幾年後，以掃為了怨恨他的父母，去娶了赫梯女子（創世記26:34），然後我們得知，他意識到迦南女子對他的父親以撒是多麼不悅。他去了以實瑪利那裡，除了他已有的妻子之外，還娶了亞伯拉罕兒子以實瑪利的女兒瑪哈拉為妻。創 28:8-9

快轉到創世記 21

章，耶和華照他所說的向撒拉施恩，耶和華也照著他的應許為撒拉成就了，所以她生了以撒。

亞伯拉罕現在已經九十九歲了。當以撒大概三歲時「斷奶」時，以實瑪利十六歲了。一場盛大的慶祝活動舉行了，但聚會上卻充滿了緊張和不安，以實瑪利透過「嘲笑」以撒來發洩他對「應許之子」以撒的嫉妒。（參閱羅馬書 11：7-9）

撒拉看到亞伯拉罕的嘲笑，對亞伯拉罕說：“除掉那個使女和她的兒子，因為那個使女的兒子永遠不會與我的兒子以撒分享產業。”保羅在寫給加拉太書第 4 章的信中引用了最後一句話。

那麼以實瑪利代表誰呢？保羅用這個故事向加拉太（現代土耳其的小亞細亞）教會中的基督徒強調這一點。

請翻到加拉太書 4 章（第 1171 頁）第 22

章，因為經上記載，亞伯拉罕有兩個兒子，一個是使女所生，另一個是自由婦人所生。他與婢女所生的兒子，以平常的方式出生；但他與自由女人所生的兒子是由於一個承諾而誕生的。這些事情可以比喻地看待，因為婦女代表兩個聖約。

西乃山上有一個聖約，並生下了將要成為奴隸的孩子：這就是夏甲。現在夏甲代表阿拉伯半島的西乃山，相當於現在的耶路撒冷城，因為她和她的孩子們都在為奴。

但上面的耶路撒冷是自由的，她是我們的母親。因為經上記著：「不生育、不生育的婦人哪，你們應當歡喜；沒有經歷陣痛的人哪，要大聲呼喊；因為孤苦的婦人，所生的孩子比有丈夫的孩子更多。」

基督教應用

現在，弟兄們，你們與以撒這樣的基督徒交談，都是應許之子。加拉太書 4:22-28

保羅利用以實瑪利誕生的這一事件來解決教會中的一個問題，這個問題嚴重到正在摧毀教會。他的信中常提到神對待亞伯拉罕這個有信心的人。為什麼？因為儘管他們因信得救，但他們仍想受律法管轄。多麼愚蠢。他們從基督開始，現在想撤銷它嗎？這裡的基督徒透過基督的恩典得救，透過祂在十字架上完成的工作為他們買來的苦難 -

現在免費地賜給他們。相反，他們回來試圖遵守猶太教的律法，即摩西的律法。

每個基督徒都會受到試探，想要偏離主的道路而走另一條路，那是沒有路的。當這影響到許多基督徒時，我們可以說這是一個教會範圍的問題。我不知道你會說 KNBC

的問題是什麼？我有個好主意，我們會實現的，別擔心！

但為什麼加拉太教會會做出這麼愚蠢的事呢？因為他們是被借來這樣做的。有些人帶著錯誤的教導進入教會，它像酵母一樣散佈在麵團中。事情是如此嚴重，以至於保羅把他的整封信都交給了他們來解決這個問題。這個由強大而有影響力的人組成的「割禮團體」說：「啊，你現在可能有了耶穌，但你也必須做這做那，你必須受割禮，你必須遵守摩西的律法。

這條律法，沒有人遵守，也沒有人一直遵守，基督來是為了將我們從其中釋放——拯救我們——透過將它保留在我的位置上。

基督的寶血使我們擺脫了律法主義，擺脫了“遵守規則”，擺脫了對法律的服從，試圖實現我們永遠無法實現的目標。現在，基督徒透過重生而獲得了聖靈的自由，並獲得了成為上帝孩子的偉大特權。有了這一切，現在怎麼會有人寧願當僕人或奴隸而不是兒子生活呢？

這有點像被收養進入王室，但更喜歡當門衛並聽從指示。喜歡

當搬運工或園丁。他沒有繼承遺產。他沒有任何家庭特權。有點像哈利決定放棄兒子的身份。

亞伯拉罕真正的後裔不是那些透過遵守律法、透過努力工作來索取任何東西的人，我們是那些知道耶穌基督透過祂的順服為我們買來的自由的人，代替我。

保羅用這兩個後裔來表明他的觀點：以實瑪利是受奴役的兒子，但以撒是生來自由的；以實瑪利是天然的後裔，但以撒是應許而生，超越了通常的生育年齡，因此是蒙恩典的。刺痛的意思是，那些以亞伯拉罕的血統為榮的猶太人其實並不比以實瑪利更好。

□

亞伯拉罕真正的後嗣一是恩典之子。你是？你收到了嗎？或者說你還在為此努力嗎？如果是這樣，就到基督這裡來吧。 x2

這兩個女人代表夏甲的兩個聖約：律法；莎拉：恩典。第一個兒子生了一個受奴役的兒子，第二個兒子是自由生的。第一個代表阿拉伯半島的西乃山，在那裡頒布了律法，對應於現在的耶路撒冷，即猶太教統治下的耶路撒冷，與埃及人夏甲一起作為應許之地之外的土地而受到奴役。

韓國全國廣播公司

但這一切對我們今天早上在這裡意味著什麼？聖經充滿了它，所以它很重要——

但它如何應用在我們身上？誰在努力遵守摩西律法？舉手？不，我不這麼認為。沒有人。猶太人，至少他們中的一些人，不是很多，而且一些基於聖經的邪教也試圖這樣做——

但這是不可能的，沒有祭司，沒有寺廟。

但其實很容易陷入某種形式的律法主義，因為我們本質上都是律法主義者。我們都喜歡「做」某事。「我」能做的事。

人們很容易陷入這樣的想法：如果我定期去教堂，領取聖餐餅和聖杯，受洗，學習聖經，在廚房或託兒所服務，以某種方式穿著，我就更有可能去天堂，以某種方式說話，捐錢，成為教會成員，在基督教組

織中找到一份工作，盡量避免壞事，盡量對人做好事。所有這些事情雖然本身都是好的，但與救恩無關。救恩只屬於基督，透過祂對神的律法的完全順服，透過祂在十字架上完成的工作，耶穌拯救了，沒有其他人，沒有其他方式，你也沒有什麼可以幫助它。

以實瑪利不是上帝的方式，而是撒拉的方式，並導致詛咒。以撒是神的道路，是超自然而生的，正如我們是從聖靈而生的。

以實瑪利是自然的塵世之道——最終將走向永恆的死亡。以撒是屬靈的人，屬天的人，就像耶穌一樣。

加拉太的基督徒已經陷入了律法主義，對他們來說這就是猶太教。我們還沒有這樣做——

儘管很容易制定我們自己的替代法律。不，我們的問題恰恰相反。這就是所謂的反律法主義。這意味著我們沒有法律。 x2

想法是這樣的；因為救恩是來自耶穌的免費禮物，我無法添加任何東西——這是正確的。因此我不需要做任何事——錯誤x2。

結果是許多人期望過著沒有任何義務的基督徒生活，「沒有人會對我說我必須做任何事」。

這不是對流行的基於「行為」的宗教的反應，而是對基督為我買來的自由的誤解。

它來自周圍的世界，深受啟蒙運動的影響，即人們處於中心並為所欲為。這種觀點受到道教等東方神秘宗教的影響，它是自然主義的，拒絕任何強加的命令和權威。再加上這條人權法，它在一個一切提供的國家內運作，除了名義上本質上是社會主義。

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囚犯、失業者和精神病院的人都不能被強迫去工作——

他們中的許多人如果有效地參與工作，而不是把時間浪費在電視和電話上，很快就會好起來。

問題在於，那些自稱追隨歷史上最敬虔之人的人卻屈服於同樣的心態。



人們很容易陷入這樣的想法：如果我定期去教堂，領取聖餐餅和聖杯，受洗，學習聖經，在廚房或託兒所服務，以某種方式穿著，我就更有可能去天堂，以某種方式說話，捐錢，成為教會成員，在基督教組織中找到一份工作，盡量避免壞事，盡量對人做好事。所有這些事情雖然本身都是好的，但與救恩無關。救恩只屬於基督，透過祂對神的律法的完全順服，透過祂在十字架上完成的工作，耶穌拯救了，沒有其他人，沒有其他方式，你也沒有什麼可以幫助它。

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