

**GBI Course #106**  
**恩典圣经学院课程 #106**  
**ABRAHAM: THE FATHER OF BELIEVERS**  
**亚伯拉罕：信徒之父**  
**A Study of Genesis 12-25**  
**创 12-25 研经**

**LESSON 4**  
**第四课**

**GOD AFFIRMS HIS PROMISES TO ABRAM – GENESIS 15**  
**神重申他对亚伯兰的应许——创 15**

**INTRODUCTION**

**简介**

Abram and Sarai had never been able to have children because Sarai was barren. But when Abram was 75 years old (and Sarai was 65) the Lord promised him, “I will make you into a great nation” (Genesis 12:2). Abram correctly understood this to mean that he would have many descendants.

亚伯兰和撒莱没有孩子，是因为撒莱无法生育。但是当亚伯兰 75 岁（撒莱 65 岁）的时候，耶和华应许他说“我必叫你成为大国”（创 12:2）。亚伯兰的理解是对的，就是他会有很多后裔。

But now 10 years had passed (Genesis 16:3) and Abram and Sarai had no children. What God had said seemed humanly impossible. Everything was against the promise He had given Abram. He and Sarai were old, infertile (“as good as dead”), and childless. But “*nothing is impossible with God*” (Luke 1:37). Though human reason might consider it impossible for Abram and Sarai to have many descendants, God can do all things.

但是十年过去了（创 16:3），亚伯兰和撒莱还是没有孩子。神说的话在人似乎行不通。所有的事情都和他给亚伯兰的应许相悖。他和撒莱都老了，不能生育（“如同已死”），没有孩子。但是“因为出于神的话，没有一句不带能力的”（路 1:37）。虽然在人看来，亚伯兰和撒莱不可能有很多后裔，但是在神凡事都能。

1. What are some things that God has told you in the Bible that human reason would regard as impossible?

圣经告诉你的一些事情，在人看来是不可能的。这些事情有哪些？

Though Abram believed the Lord's promises to make of him a great nation, as the years passed Abram began to wonder, "HOW God would do this?"

尽管亚伯兰相信耶和华给他的应许，就是他会成为大国。但是多年过去了，亚伯兰也开始犯嘀咕“神会如何成就呢？”

## **READ GENESIS 15:1-6**

### **阅读创 15:1-6**

In v. 1 the Lord tells Abram: "*Do not be afraid, Abram. I am your shield, your very great reward.*" A shield is a protection device. God is Abram's protector. Abram had just returned from defeating the four kings with his servants (Genesis 14). Abram and his group had been involved in warfare and had made enemies to the north. He was living in a foreign land, surrounded by unbelieving Canaanites. His great wealth and his vulnerable position made him nervous. He was a prime target for attack by foreign powers.

在第 1 节当中，耶和华对亚伯兰说“*亚伯兰，你不要惧怕，我是你的盾牌，必大大地赏赐你。*”盾牌是用来保护的工​​具。神是亚伯兰的保护者。亚伯兰刚刚带领他的仆人打败四王回来（创 14）。亚伯兰和他的军队参加了争战，成为了北方的仇敌。他住在一个陌生的地方，周围都是不信的迦南人。巨大的财富和脆弱的地位使他如履薄冰。他是这些外国强敌的主要攻击目标。

So the Lord appeared to him in a vision to reassure him. Melchizedek had reminded him that the Lord was with him in the victory over the four kings when he said, "Blessed be God Most High who delivered your enemies into your hand" (Genesis 14:20). Now the Lord himself reminds Abram that He was his "shield." Abram could trust in God to protect him against his enemies. The Lord would not let his promises of blessing fail. However, could Abram also trust that God would keep his promise to make of him a great nation?

所以耶和华在异象当中向他显现，使他安心。麦基洗德已经提醒了他，耶和华与他同在，使他战胜四王，他说“至高的神把敌人交在你手里，是应当称颂的”（创 14:20）。现在，耶和华自己提醒亚伯兰说，他是他的“盾牌”。亚伯兰可以相信神会保护他，不受仇敌侵扰。耶和华的应许不会落空。可是，亚伯兰也相信神应许他成为大国的应许吗？

2. What did Abram begin to think that God's plan might be for making him into a great nation? (v. 2-3)

亚伯兰开始认为神可能使用什么方式使他成为大国（第 2-3 节）？

3. What did God say to Abram that his plan would actually be? (verses 4-5)

神告诉亚伯兰他的计划是什么？（第 4-5 节）

God's answer to Abram was to strengthen his faith. Not only would he and Sarai have a child, but through an object lesson, God made it clear that they would have more descendants than they could count.

神回应亚伯兰是为了加强他的信心。他和撒莱不仅会有儿子，而且通过比喻，神清楚地告诉他，他们会有数不清的后裔。

Astronomers say that more than 2,000 stars are visible with the naked eye at any one time. The promise of God that Abram's descendants would be more numerous than the stars had a double fulfillment. Abram's physical descendants were more numerous than the visible stars: "*The LORD your God has increased your numbers so that today you are as many as the stars in the sky.*" (Deuteronomy 1:10) And Abram's spiritual descendants number many more than the visible stars: "*If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.*" (Galatians 3:29)

天文学家告诉我们，任一时间肉眼可见的星星大概有 2000 颗。神应许亚伯兰他的后裔数算不尽是双重应验。亚伯兰肉身的后裔要比可见的星星还要多：“*耶和华你们的神使你们多起来。看哪，你们今日像天上的星那样多*”（申 1:10）。亚伯兰属灵的后裔更是比星星还要多数倍：“*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*”（加 3:29）。

Genesis 15:6 must be a very important verse because it is quoted several times in the New Testament:

创 15:6 这节经文肯定非常重要，因为新约引用了好几次：

- “Does God give you his Spirit and work miracles among you because you observe the law, or because you believe what you heard? Consider Abraham: *“He believed God, and it was credited to him as righteousness.”*” (Galatians 3:5–6)  
“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？正如，*亚伯拉罕信神，这就算为他的义*”（加 3:5–6）
- If, in fact, Abraham was justified by works, he had something to boast about—but not before God. What does the Scripture say? *“Abraham believed God, and it was credited to him as righteousness.”* Now when a man works, his wages are not credited to him as a gift, but as an obligation. However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness.” (Romans 4:2–5)  
“倘若亚伯拉罕是因行为称义，就有可夸的。只是在神面前并无可夸。经上说什么呢？说，*亚伯拉罕信神，这就算为他的义*。作工的得工价，不算恩典，乃是该得的，惟有不作工的，只信称罪人为义的神，他的信就算为义”（罗 4:2–5）
- “The words *“it was credited to him”* were written not for him alone, but also for us, to whom God will credit righteousness—for us who believe in him who raised Jesus our Lord from the dead. He was delivered over to death for our sins and was raised to life for our justification.” (Romans 4:23–25)  
“*算为他义的这句话*，不是单为他写的，也是为我们将来得算为义之人写的。就是我们这信神使我们的主耶稣从死里复活的人。耶稣被交给，是为我们的过犯，复活是为叫我们称义”（罗 4:23–25）。

- “And the scripture was fulfilled that says, *“Abraham believed God, and it was credited to him as righteousness,”* and he was called God’s friend. You see that a person is justified by what he does and not by faith alone.” (James 2:23–24)  
“这就应验经上所说，*亚伯拉罕信神，这就算为他的义。*他又得称为神的朋友。这样看来，人称义是因着行为，不是单因着信”（雅 2:23-24）。

First, let’s consider the fact that Abram believed God’s amazing promise to him. The apostle Paul says that Abram understood the facts of his situation: “He faced the fact that his body was as good as dead—since he was about a hundred years old—and that Sarah’s womb was also dead” (Romans 4:19-20). Yet in spite of all of these factors that seemed to make it impossible for God to keep his promise, Paul writes: “Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, “So shall your offspring be.” Without weakening in his faith, he faced the fact that his body was as good as dead—since he was about a hundred years old—and that Sarah’s womb was also dead. Yet he did not waver through unbelief regarding the promise of God but was strengthened in his faith and gave glory to God, being fully persuaded that God had power to do what he had promised” (Romans 4:18-21).

首先，我们知道亚伯兰相信神的奇妙应许。使徒保罗说，亚伯兰明白他的处境：“他自己的身体如同已死——因为他将近百岁——撒拉的生育已经断绝”（罗 4:19-20）。但是尽管这些情况似乎说明神无法实现他的应许，保罗写到：“他在无可指望的时候，因信仍有指望，就得以做多国的父，正如先前所说：“你的后裔将要如此。”他将近百岁的时候，虽然想到自己的身体如同已死，撒拉的生育已经断绝，他的信心还是不软弱，并且仰望神的应许，总没有因不信心里起疑惑，反倒因信心里得坚固，将荣耀归给神，且满心相信神所应许的必能做成”（罗马书 4:18-21）。

4. Explain the phrase, “he (God) credited it to him (Abram) as righteousness” (verse 6).  
请解释短语：“耶和华就以此为他的义”（第 6 节）。

The apostle Paul explains that this means that Abram was saved through faith. He believed what God had told him. And the promises he believed included this one: “and all peoples on earth will be blessed through you” (Genesis 12:3). In other words, he believed the promise of a Messiah, a Savior, who would bless all people on earth by his work of salvation.

使徒保罗解释说，这表明亚伯兰因信得救。他相信神告诉他的话。他所相信的应许其中包括“地上的万族都要因你得福”（创 12:3）。换言之，他相信弥赛亚救主的应许，世上所有的人都要因他救赎的工而蒙福。

All of these chapters we have been studying have the continual theme of God’s faithfulness to his promises. God has been keeping his promises to Abram, and he will keep this one also. Abram’s future glory and ours is tied up in that Son, the holy child of Mary, Jesus Christ, who will bring the blessing of forgiveness of sins and eternal salvation to all

who share in the faith of Abram. The way of salvation is the same for us as it was for Abram - through faith. Jesus once told the Jews, "Abraham saw my day and was glad" (John 8:56). In other words, Abram embraced Jesus as the Savior, trusting not in his own obedience or goodness, but in the Savior that God would send.

我们学习的这些章节都有个一贯的主题，就是神对应许的信实。神一直遵守他对亚伯兰的应许，他也会遵守这个应许。亚伯兰将来的荣耀和我们的荣耀都和圣子相连，就是马利亚的圣婴、耶稣基督，他会赐给那些和亚伯兰一样有信心的人赦罪和永恒救恩的福分。我们得救的方式和亚伯兰得救的方式一样——通过信心。耶稣曾经告诉犹太人：“亚伯拉罕欢欢喜喜地仰望我的日子。既看见了，就快乐”（约 8:56）。换言之，亚伯兰拥抱耶稣做为救主，不仅相信他的顺服和良善，也相信他就是神所差遣的救主。

## **READ GENESIS 15:7-21 (NIV84)**

### **阅读创 15:7-21**

When Abram first arrived in Canaan many years earlier God had promised him, "*To your offspring I will give this land*" (Genesis 12:7). Now Abram had been living in Canaan for a number of years, and the land was still occupied by the Canaanites. So now, as God repeated the promise to him that he would possess the land of Canaan, Abram was wondering how that would all happen (v.8).

亚伯兰到迦南地之前很多年，神就已经应许他说“我要把这地赐给你的后裔”（创 12:7）。现在亚伯兰已经住在迦南地很多年，那地却仍然被迦南人所占据。所以这次，当神再次应许他，他会拥有迦南地，亚伯兰想知道那怎么才能发生（第 8 节）。

When Abram asked, "How can I know that I will gain possession of it?" God responded by directing Abram to take part in a solemn ritual, the making or cutting of a covenant. Verse 18 says, "On that day the LORD made a covenant with Abram." This was a solemn ritual that Abram would understand. It was something that was part of the culture of those times.

亚伯兰问：“我怎能知道必得这地为业呢？”神对亚伯兰的回应就是让他举行一个严肃的仪式，即立（切）约。第 18 节说，“当那日，耶和华与亚伯兰立约。”亚伯兰明白这是个严肃的仪式，因为那时当时的文化。

## THE MAKING (CUTTING) OF THE COVENANT 立（切）约

The Hebrew word for “make” a covenant in Genesis 15:18 is actually the word that means “cut”. The covenant was “cut” when animals were sliced in half. Though this may sound like a very strange thing to us, in that culture it was an accepted way for two groups to enter into a solemn and binding agreement. In this solemn ceremony, God entered into a covenant with Abraham and by doing so bound himself to keep his promises. This covenant, which we call the “Abrahamic Covenant” is God’s assurance that he will not break his promise.

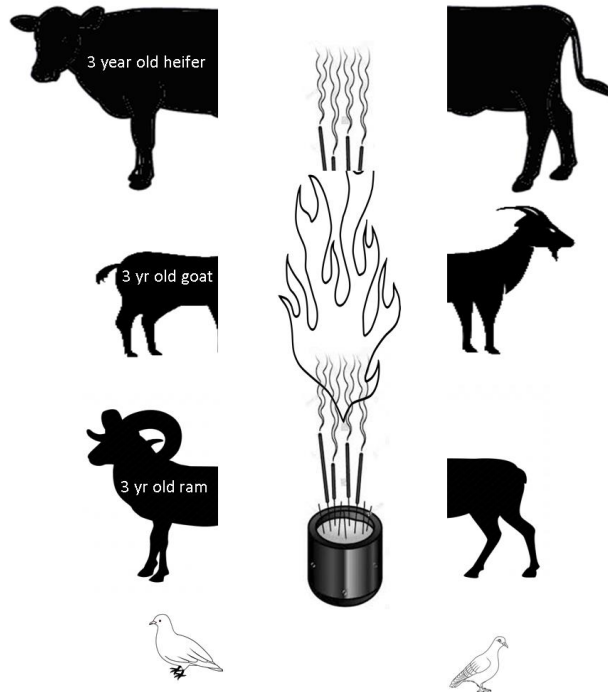
创 15:18 当中“立”约的希伯来文词语是“切”。动物被劈成两半，约就“切”了。虽然在我们看来这很奇怪，但是在那种文化下，双方都认同以这种方式来达成严肃有效力的合约。在这个严肃的仪式当中，神和亚伯拉罕立约，并且以此来约束自己守约。这个约我们称之为“亚伯拉罕之约”，即神确保他不会破坏他的应许。

God gave the instructions for the covenant. Abram was to slaughter 3 animals and divide their bodies in half. Two birds were also to be sacrificed as part of the covenant ceremony. The animals and birds were to be arranged so that the covenant participants could pass between them. This would indicate that the covenant into which they were entering would be a matter of life and death.

神说明了如何立约。亚伯兰要取三种动物，并且把它们劈成两半。也要献上两只鸟为祭，作为立约仪式的一部分。动物和鸟都要放好，这样立约双方可以从中走过。这表明他们所立的约事关生死。

But then there was a delay before the covenant was completed. The delay was so long that Abram had to drive away some birds of prey that were trying to consume part of the sacrificial animals. The delay lasted even until the end of the day when the exhausted Abram fell into a deep and troubling sleep. It seems as if God was using this pause to teach Abram that before the covenant promises would be fulfilled, there would be a “pause” when his family would not be living in the promised land of Canaan.

但是在约得以成立之前发生了迟延。迟延了很久，亚伯兰不得不把一些觊觎祭品的鸟赶走。甚至推迟到了日落的时候，亚伯兰过于疲惫而沉沉睡去。似乎神使用这个迟延来教导亚伯兰一个功课，就是约的应许成就之前会有“迟延”，那段时间他的后裔不会住在迦南地。



5. In Genesis 15:13-14 what future historical “pause” was God revealing to Abram concerning his family’s occupation of the land of Canaan?  
创 15:13-14 当中，神启示亚伯兰导致他的后裔取得迦南地“迟延”的历史事件是什么？

God wanted Abram and all of us to know that this “pause” in the occupation of Canaan was not a surprise to the Lord and would not invalidate the covenant that was being made. God would indeed give this land to Abram’s family.

神希望亚伯兰和我们都明白，取得迦南地“迟延”对耶和华来说不是什么吃惊的事情，也不会令他的约失效。神肯定会把那地赐给亚伯兰的后裔。

6. What comforting announcement did God make to Abram regarding his personal future in the land of Canaan (verse 15)?  
关于亚伯兰在迦南地未来的情形（第 15 节），神给了他什么欣慰的宣告？

7. In verse 16 the Lord told Abram that the delay in possessing the land of Canaan would take place because “the sin of the Amorites has not yet reached its full measure” (Genesis 15:16). Who are the Amorites? What does it mean that their sin has “not yet reached its full measure”?

第 16 节当中，耶和华告诉亚伯兰他们取得迦南地有些迟延，是因为“亚摩利人的罪孽还没有满盈”（创 15:16）。亚摩利人是谁？他们的罪孽“还没有满盈”是什么意思？

Finally, after a long pause and the darkness of night had fallen, God completed the covenant ritual with Abram. A smoking firepot with a blazing torch appeared and passed between the animal parts.

最终，经过了长时间的迟延，黑夜降临，神完成了和亚伯兰的约。冒烟和炉和烧着的火把从那些肉块当中经过。

8. What was the significance of this firepot and blazing torch that passed between the severed animal parts? (v. 17)

有冒烟的炉并烧着的火把从那些肉块中经过，这有什么重要性？

We notice that Abram did not speak or promise anything or walk between the animal parts, but only the Lord. Why? Because this covenant promise was the work of the Lord. Only the Lord could make the promise and only the Lord could keep it. God was binding himself to keep this promise so that Abram would be sure that this promise would be kept. Yes, there would be a pause when the Hebrews lived in Egypt, but the land would be given to Abram and his descendants because this was the place that the Lord had chosen to bring the Messiah into the world. When Christ would come, he would have a place – this land of Canaan. God binds himself to do what he had promised.

我们注意到，亚伯兰没有说什么，没有应许什么，也没有从肉块中经过，只有耶和华那么做了。为什么呢？因为这个约的应许是耶和华的工作。只有耶和华才能立约，只有耶和华才能守约。神约束自己守约，这样亚伯兰才能确定神会守约。是的，会有迟延，希伯来人会住在埃及，但是这地会赐给亚伯兰和他的后裔，因为耶和华已经拣选了那地是弥赛亚来到世界出生的地方。当基督来临的时候，他会有一个地方——迦南地。神约束自己来成就他的应许。

God's promises to Abram included both a nation and a land. In this chapter God worked to strengthen Abram's faith in the promise of a land. In the next chapter, God will work to strengthen Abram's faith in the promise of a nation, a promise that seemed more and more impossible as the years passed by.

神对亚伯兰的应许包括一个国和一块地。本章当中，神增强了亚伯兰对应许之地的信心。下一章中，神会增强亚伯兰对应许之国的信心，虽然随着年岁渐长，这个应许变得越来越不可能。