

THE ONLY SON

DAILY READINGS:

Monday:	Genesis 22:1-19
Tuesday:	Hebrews 11:8-19
Wednesday:	1 John 4:9-21
Thursday:	Romans 5:1-11
Friday:	Romans 8:22-39
Saturday:	Mark 12:1-12
Sunday:	John 19:1-18

Hebrews 11:17

**By faith Abraham, when he was tried, offered up Isaac;
and he that had received the promises offered up his only begotten son.**

亞伯拉罕因著信，被試驗的時候，就把以撒獻上；
這便是那歡喜領受應許的，將自己獨生的兒子獻上。

INTRODUCTION:

There is a Common misconception that the God of the Old Testament has a different personality from that of the God found in the New Testament. The Old Testament God is portrayed as a wrathful and vengeful God angered with man because of the Fall and setting impossible requirements of obedience upon man. According to this misconception, the New Testament God is easygoing, forgiving, benevolent, and kind, overlooking misdeeds, and not expecting too much from fallen man. These misconceptions even carry over and influence people's opinions of the era of Law and the era of Grace. Nothing, however, could be further from the truth. God's character has always been that of love, and all His activities have been an expression of His love.

LESSON NOTES:

The Only Son: The supreme expression of the Father's love was in giving His only begotten Son to die for the sins of man. What this cost the Father and what it meant for the Son is impossible for us to completely understand. God did put this in human terms for us, however, when He tested Abraham's love and required of him the sacrifice of Isaac.

The historical detail which provides the background for the event in [Genesis 22](#) is important to the story but will not be covered here. Teachers and students will want to review this for themselves to gain a deeper appreciation of what it meant in terms of obedience when God asked Abraham to offer his only son Isaac as a burnt offering. Suffice it to say that Isaac rested all the hopes that Abraham had for the fulfillment of God's promises to him, which promises caused Abraham to live as a stranger and pilgrim on this earth. Abraham's test involved more than the normal human experience of a father's love for his only son – a love which burned deeply and strong in Abraham. His test involved the oath that God had made with Abraham promising that in Isaac all the nations of the world would be blessed. Without Isaac alive, such a promise was obviously empty.

Obedience: Though Abraham loved Isaac greatly, he placed love and obedience for God above his love for his son. Not only that, his faith in God's promise was so great that Abraham was convinced God would

raise Isaac from the dead in order to fulfill His promise (see [Heb. 11:19](#)). With this conviction, Abraham rose "early in the morning," took Isaac and the wood for the burnt offering, and set out in search for the mount God had showed him.

Hebrews 11:19	Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. 他以為神還能叫人從死裡復活；他也彷彿從死中得回他的兒子來。
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After three days of journeying, Abraham saw the place. Leaving his servants with the asses and promising that they would return ([Gen. 22:5](#)), Abraham took Isaac and ascended the mount. Very little is told us of Isaac's awareness of and feelings towards the event which was about to take place. We do know he willingly and obediently went with his father. He also carried the wood on which he was to be offered as a burnt offering ([Gen. 22:6](#)). Isaac did express some surprise that there was no lamb present, indicating that up to this time Abraham had not told Isaac fully what God had instructed him to do.

Genesis 22:5	And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. 亞伯拉罕對他的僕人說：你們和驢在此等候，我與童子往那裡去拜一拜，就回到你們這裡來。
Genesis 22:6	And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. 亞伯拉罕把燔祭的柴放在他兒子以撒身上，自己手裡拿著火與刀；於是二人同行。

Much must have been spoken between father and son between the time that Abraham said, "God will provide Himself a lamb" ([v. 8](#)), and when Abraham stretched forth his hand to slay his son ([v. 10](#)). During this time, Isaac was made fully aware that he was the intended sacrifice. Naturally speaking, Isaac, who very possibly was a young man of twenty–five when this took place, could easily have physically resisted an old man of 125. Obviously, he submitted willingly to the giving of his own life, showing his own obedience and faith. Only at the last possible moment, after Isaac had been bound and laid on the altar with Abraham about to plunge the knife into his only son, did God prevent Abraham from slaying Isaac.

Genesis 22:8	And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. 亞伯拉罕說：我兒，神必自己預備作燔祭的羊羔。於是二人同行。
Genesis 22:10	And Abraham stretched forth his hand, and took the knife to slay his son. 亞伯拉罕就伸手拿刀，要殺他的兒子。

THE LESSONS:

While this illustration provides much rich teaching on Christ, the sacrifice for sin, the major point to be made from this lesson is the love, willingness, and sacrifice of the Father in giving His only begotten Son and the willingness of the Son to be sacrificed. These points are made wonderfully real in the story of Abraham and Isaac. There will be other lessons on Jesus as the sacrifice for sin. The reason the crucifixion story is taken from [John 19](#) is because it alone of all the Gospels says, "And He bearing His cross (wood) went forth" just as Isaac bore "the wood of the burnt offering" (cf [John 19:17](#) and [Gen. 22:6](#)).

Genesis 22:6	John 19:17
And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. 亞伯拉罕把燔祭的柴放在他兒子以撒身上，自己手裡拿著火與刀；於是二人同行。	And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: 他們就把耶穌帶了去。耶穌背著自己的十字架出來，到了一個地方，名叫髑髏地，希伯來話叫各各他。

Our minds cannot comprehend the relationship between the Father and the Son and the love of the Father for His only Son. It is safe to say, however, that the love of Abraham for Isaac is only a very small representation of the love of God for His Son, Jesus. We do know that despite this great love, the Father loved sinful man enough to send His only begotten Son into the world that we might live through Him (1 John 4:9). He willingly made His Son the object of scorn, ridicule, and blasphemy, and poured out His wrath against sin on His only begotten Son who was made sin for us. It is in this act of sending His Son to be the propitiation (an atoning sacrifice) for our sins that the love of God is manifested toward us (vv. 9, 10). God's love was so great for sinful man that He was willing to pay any price for man's redemption, including the sacrifice of HIS only Son (see Rom. 8:32). And this love motivated Him from the foundation of the world to prepare the world for this great gift!

1 John 4:9	In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 神差他獨生子到世間來，使我們藉著他得生，神愛我們的心在此就顯明了。
1 John 4:10	Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 不是我們愛神，乃是神愛我們，差他的兒子為我們的罪作了挽回祭，這就是愛了。
Romans 8:32	He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 神既不愛惜自己的兒子，為我們眾人捨了，豈不也把萬物和他一同白白的賜給我們麼？

Of course, the willingness of the Son to be a part of this plan is equally important as the love of the Father. Jesus was not forced to go to the Cross. It was a willful and conscious choice on His part, a choice that was made over and over from the foundation of salvation's plan up to the moment when He said, "It is finished." (John 19:30) He alone knew what it would mean when He bore His Cross to Calvary. Salvation could not exist for us apart from the Son's willingness to obey the Father. It is this resignation of His own will to the will of the Father which caused the Father to say He was "well-pleased" with His Son. Crucifixion involves the submission of our will to the will of the Father.

John 19:30	When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. 耶穌嘗（原文作受）了那醋，就說：成了！便低下頭，將靈魂交付神了。
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It is this resignation of His own will to the will of the Father which caused the Father to say He was "well-pleased" with His Son...

AFTER JESUS WAS BAPTIZED IN THE WATER

Matthew 3:17	Mark 1:11	Luke 3:22
<p>And lo a voice from heaven, saying, This is my beloved Son, in whom I am <u>well pleased</u>.</p> <p>從天上有聲音說：這是我的愛子，我所喜悅的。</p>	<p>And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am <u>well pleased</u>.</p> <p>又有聲音從天上來，說：你是我的愛子，我喜悅你。</p>	<p>And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am <u>well pleased</u>.</p> <p>聖靈降臨在他身上，形狀彷彿鴿子；又有聲音從天上來，說：你是我的愛子，我喜悅你。</p>

JESUS, GOD'S CHOSEN SERVANT

Matthew 12:15-21	Isaiah 42:1-4
<p>¹⁵But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;</p> <p>耶穌知道了，就離開那裡，有許多人跟著他。他把其中有病的人都治好了；</p> <p>¹⁶And charged them that they should not make him known:</p> <p>又囑咐他們，不要給他傳名。</p> <p>¹⁷That it might be fulfilled which was spoken by Esaias the prophet, saying, (Isaiah 42:1-4)</p> <p>這是要應驗先知以賽亞的話，說：</p> <p>¹⁸Behold my servant, whom I have chosen; my beloved, in whom my soul is <u>well pleased</u>: I will put my spirit upon him, and he shall shew judgment to the Gentiles.</p> <p>看哪！我的僕人，我所揀選，所親愛，心裡所喜悅的，我要將我的靈賜給他；他必將公理傳給外邦。</p> <p>¹⁹He shall not strive, nor cry; neither shall any man hear his voice in the streets.</p> <p>他不爭競，不喧嚷；街上也沒有人聽見他的聲音。</p> <p>²⁰A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.</p> <p>壓傷的蘆葦，他不折斷；將殘的燈火，他不吹滅；等他施行公理，叫公理得勝。</p> <p>²¹And in his name shall the Gentiles trust.</p> <p>外邦人都要仰望他的名。</p>	<p>¹Behold my servant, whom I uphold; mine elect, in whom my soul <u>delighteth</u>; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.</p> <p>看哪，我的僕人——我所扶持所揀選、心裡所喜悅的！我已將我的靈賜給他；他必將公理傳給外邦。</p> <p>²He shall not cry, nor lift up, nor cause his voice to be heard in the street.</p> <p>他不喧嚷，不揚聲，也不使街上聽見他的聲音。</p> <p>³A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.</p> <p>壓傷的蘆葦，他不折斷；將殘的燈火，他不吹滅。他憑真實將公理傳開。</p> <p>⁴He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.</p> <p>他不灰心，也不喪膽，直到他在地上設立公理；海島都等候他的訓誨。</p>

Matthew 17:4-5	Mark 9:5-7	Luke 9:32b-35	2 Peter 1:16-18 (Peter's testimony later)
<p>⁴Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.</p> <p>彼得對耶穌說：主阿，我們在這裡真好！你若願意，我就在這裡搭三座棚，一座為你，一座為摩西，一座為以利亞。</p> <p>⁵While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.</p> <p>說話之間，忽然有一朵光明的雲彩來遮蓋他們，且有聲音從雲彩裡出來，說：這是我的愛子，我所喜悅的。你們要聽他！</p>	<p>⁵And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.</p> <p>彼得對耶穌說：拉比（就是夫子），我們在這裡真好！可以搭三座棚，一座為你，一座為摩西，一座為以利亞。</p> <p>⁶For he wist not what to say; for they were sore afraid.</p> <p>彼得不知道說甚麼才好，因為他們甚是懼怕。</p> <p>⁷And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.</p> <p>有一朵雲彩來遮蓋他們；也有聲音從雲彩裡出來，說：這是我的愛子，你們要聽他。</p>	<p>³²...and when they were awake, they saw his glory, and the two men that stood with him.</p> <p>…既清醒了，就看見耶穌的榮光，並同他站著的那兩個人。</p> <p>³³And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.</p> <p>二人正要和耶穌分離的時候，彼得對耶穌說：夫子，我們在這裡真好！可以搭三座棚，一座為你，一座為摩西，一座為以利亞。他卻不知道所說的是甚麼。</p> <p>³⁴While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.</p> <p>說這話的時候，有一朵雲彩來遮蓋他們；他們進入雲彩裡就懼怕。</p> <p>³⁵And there came a voice out of the cloud, saying, This is my beloved Son: hear him.</p> <p>有聲音從雲彩裡出來，說：這是我的兒子，我所揀選的（有古卷：這是我的愛子），你們要聽他。</p>	<p>¹⁶For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.</p> <p>我們從前將我們主耶穌基督的大能和他降臨的事告訴你們，並不是隨從乖巧捏造的虛言，乃是親眼見過他的威榮。</p> <p>¹⁷For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.</p> <p>他從父神得尊貴榮耀的時候，從極大榮光之中有聲音出來，向他說：「這是我的愛子，我所喜悅的。」</p> <p>¹⁸And this voice which came from heaven we heard, when we were with him in the holy mount.</p> <p>我們同他在聖山的時候，親自聽見這聲音從天上出來。</p>

Monday: Genesis 22:1-19

¹And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

這些事以後，神要試驗亞伯拉罕，就呼叫他說：亞伯拉罕！他說：我在這裡。

²And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

神說：你帶著你的兒子，就是你獨生的兒子，你所愛的以撒，往摩利亞地去，在我所要指示你的山上，把他獻為燔祭。

³And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

亞伯拉罕清早起來，備上驢，帶著兩個僕人和他兒子以撒，也劈好了燔祭的柴，就起身往神所指示他的地方去了。

⁴Then on the third day Abraham lifted up his eyes, and saw the place afar off.

到了第三日，亞伯拉罕舉目遠遠的看見那地方。

⁵And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

亞伯拉罕對他的僕人說：你們和驢在此等候，我與童子往那裡去拜一拜，就回到你們這裡來。

⁶And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

亞伯拉罕把燔祭的柴放在他兒子以撒身上，自己手裡拿著火與刀；於是二人同行。

⁷And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

以撒對他父親亞伯拉罕說：父親哪！亞伯拉罕說：我兒，我在這裡。以撒說：請看，火與柴都有了，但燔祭的羊羔在那裡呢？

⁸And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

亞伯拉罕說：我兒，神必自己預備作燔祭的羊羔。於是二人同行。

⁹And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

他們到了神所指示的地方，亞伯拉罕在那裡築壇，把柴擺好，捆綁他的兒子以撒，放在壇的柴上。

¹⁰And Abraham stretched forth his hand, and took the knife to slay his son.

亞伯拉罕就伸手拿刀，要殺他的兒子。

¹¹And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

耶和華的使者從天上呼叫他說：亞伯拉罕！亞伯拉罕！他說：我在這裡。

¹²And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

天使說：你不可在這童子身上下手。一點不可害他！現在我知道你是敬畏神的了；因為你沒有將你的兒子，就是你獨生的兒子，留下不給我。

¹³And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

亞伯拉罕舉目觀看，不料，有一隻公羊，兩角扣在稠密的小樹中，亞伯拉罕就取了那隻公羊來，獻為燔祭，代替他的兒子。

¹⁴And Abraham called the name of that place **Jehovahjireh**: as it is said to this day, In the mount of the LORD it shall be seen.

亞伯拉罕給那地方起名叫耶和華以勒（意思就是耶和華必預備的意思），直到今日人還說：在耶和華的山上必有預備。

So Abraham called the name of that place, "The LORD will provide" (Or will see), as it is said to this day, "On the mount of the LORD it shall be provided" (Or He will be seen) [ESV]

¹⁵And the angel of the LORD called unto Abraham out of heaven the second time,

耶和華的使者第二次從天上呼叫亞伯拉罕說：

¹⁶And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

耶和華說：你既行了這事，不留下你的兒子，就是你獨生的兒子，我便指著自己起誓說：

¹⁷That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

論福，我必賜大福給你；論子孫，我必叫你的子孫多起來，如同天上的星，海邊的沙。你子孫必得著仇敵的城門，

¹⁸And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

並且地上萬國都必因你的後裔得福，因為你聽從了我的話。

¹⁹So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.

於是亞伯拉罕回到他僕人那裡，他們一同起身往別是巴去，亞伯拉罕就住在別是巴。

²⁰And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;

這事以後，有人告訴亞伯拉罕說：密迦給你兄弟拿鶴生了幾個兒子，

²¹Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

長子是烏斯，他的兄弟是布斯和亞蘭的父親基母利，

²²And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

並基薛、哈瑣、必達、益拉、彼土利（彼土利生利百加）。

²³And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

這八個人都是密迦給亞伯拉罕的兄弟拿鶴生的。

²⁴And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.
 拿鶴的妾名叫流瑪，生了提八、迦舍、他轄，和瑪迦。

Terah 他拉											
Abram 亞伯蘭 + Sarai 撒萊		Nahor + Milcah 拿鶴+密迦								Haran 哈蘭	
Isaac 以撒 + Rebekah 利百加	Huz 烏斯	Buz 布斯	Kemuel 基母利	Chesed 基薛	Hazo 哈瑣	Pildash 必達	Jidlaph 益拉	Bethuel 彼土利	Lot 羅得	Milcah 密迦	Iscah 亦迦
Esau 以掃	Jacob 雅各 + Leah 利亞 Rachel 拉結							Laban 拉班	Rebekah 利百加		
								Leah 利亞 Rachel 拉結			

Tuesday: Hebrews 11:8-19

⁸By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

亞伯拉罕因著信，蒙召的時候就遵命出去，往將來要得為業的地方去；出去的時候，還不知往那裡去。

⁹By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

他因著信，就在所應許之地作客，好像在異地居住帳棚，與那同蒙一個應許的以撒、雅各一樣。

¹⁰For he looked for a city which hath foundations, whose builder and maker is God.

因為他等候那座有根基的城，就是神所經營所建造的。

¹¹Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

因著信，連撒拉自己，雖然過了生育的歲數，還能懷孕，因他以為那應許他的是可信的。

¹²Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

所以從一個彷彿已死的人就生出子孫，如同天上的星那樣眾多，海邊的沙那樣無數。

¹³These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

這些人都是存著信心死的，並沒有得著所應許的；卻從遠處望見，且歡喜迎接，又承認自己在世上是客旅，是寄居的。

¹⁴For they that say such things declare plainly that they seek a country.

說這樣話的人是表明自己要找一個家鄉。

¹⁵And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

他們若想念所離開的家鄉，還有可以回去的機會。

¹⁶But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

他們卻羨慕一個更美的家鄉，就是在天上的。所以神被稱為他們的神，並不以為恥，因為他已經給他們預備了一座城。

¹⁷By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

亞伯拉罕因著信，被試驗的時候，就把以撒獻上；這便是那歡喜領受應許的，將自己獨生的兒子獻上。

¹⁸Of whom it was said, That in Isaac shall thy seed be called:

論到這兒子，曾有話說：從以撒生的才要稱為你的後裔。

¹⁹Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. 他以為神還能叫人從死裡復活；他也彷彿從死中得回他的兒子來。

Wednesday: 1 John 4:9-21

⁹In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

神差他獨生子到世間來，使我們藉著他得生，神愛我們的心在此就顯明了。

¹⁰Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

不是我們愛神，乃是神愛我們，差他的兒子為我們的罪作了挽回祭，這就是愛了。

¹¹Beloved, if God so loved us, we ought also to love one another.

親愛的弟兄阿，神既是這樣愛我們，我們也當彼此相愛。

¹²No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

從來沒有人見過神，我們若彼此相愛，神就住在我們裡面，愛他的心在我們裡面得以完全了。

¹³Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

神將他的靈賜給我們，從此就知道我們是住在他裡面，他也住在我們裡面。

¹⁴And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

父差子作世人的救主；這是我們所看見且作見證的。

¹⁵Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

凡認耶穌為神兒子的，神就住在他裡面，他也住在神裡面。

¹⁶And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

神愛我們的心，我們也知道也信。神就是愛；住在愛裡面的，就是住在神裡面，神也住在他裡面。

¹⁷Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

這樣，愛在我們裡面得以完全，我們就可以在審判的日子坦然無懼。因為他如何，我們在這世上也如何。

¹⁸There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

愛裡沒有懼怕；愛既完全，就把懼怕除去。因為懼怕裡含著刑罰，懼怕的人在愛裡未得完全。

¹⁹We love him, because he first loved us.

我們愛，因為神先愛我們。

²⁰If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

人若說我愛神，卻恨他的弟兄，就是說謊話的；不愛他所看見的弟兄，就不能愛沒有看見的神（有古卷作：怎能愛沒有看見的神呢）。

²¹And this commandment have we from him, That he who loveth God love his brother also.

愛神的，也當愛弟兄，這是我們從神所受的命令。

Thursday: Romans 5:1-11

¹Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

我們既因信稱義，就藉著我們的主耶穌基督得與神相和。

²By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

我們又藉著他，因信得進入現在所站的這恩典中，並且歡歡喜喜盼望神的榮耀。

³And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

不但如此，就是在患難中也是歡歡喜喜的；因為知道患難生忍耐，

⁴And patience, experience; and experience, hope:

忍耐生老練，老練生盼望；

⁵And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

盼望不至於羞恥，因為所賜給我們的聖靈將神的愛澆灌在我們心裡。

⁶For when we were yet without strength, in due time Christ died for the ungodly.

因我們還軟弱的時候，基督就按所定的日期為罪人死。

⁷For scarcely for a righteous man will one die: yet peradventure *(possibly or perhaps)* for a good man some would even dare to die.

為義人死，是少有的；為仁人死、或者有敢做的。

⁸But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

惟有基督在我們還作罪人的時候為我們死，神的愛就在此向我們顯明了。

⁹Much more then, being now justified by his blood, we shall be saved from wrath through him.

現在我們既靠著他的血稱義，就更要藉著他免去神的忿怒。

¹⁰For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

因為我們作仇敵的時候，且藉著神兒子的死，得與神和好；既已和好，就更要因他的生得救了。

¹¹And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

不但如此，我們既藉著我主耶穌基督得與神和好，也就藉著他以神為樂。

Friday: Romans 8:22-39

²²For we know that the whole creation groaneth and travaileth in pain together until now.

我們知道一切受造之物一同歎息、勞苦，直到如今。

²³And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit (*namely, that is to say*), the redemption of our body.

不但如此，就是我們這有聖靈初結果子的，也是自己心裡歎息，等候得著兒子的名分，乃是我們的身體得贖。

²⁴For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

我們得救是在乎盼望；只是所見的盼望不是盼望，誰還盼望他所見的呢（有古卷作：人所看見的何必再盼望呢）？

²⁵But if we hope for that we see not, then do we with patience wait for it.

但我們若盼望那所不見的，就必忍耐等候。

²⁶Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

況且我們的軟弱有聖靈幫助，我們本不曉得當怎樣禱告，只是聖靈親自用說不出來的歎息替我們禱告。

²⁷And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

鑒察人心的，曉得聖靈的意思，因為聖靈照著神的旨意替聖徒祈求。

²⁸And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

我們曉得萬事都互相效力，叫愛神的人得益處，就是按他旨意被召的人。

²⁹For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

因為他預先所知道的人，就預先定下效法他兒子的模樣，使他兒子在許多弟兄中作長子。

³⁰Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

預先所定下的人又召他們來；所召來的人又稱他們為義；所稱為義的人又叫他們得榮耀。

³¹What shall we then say to these things? If God be for us, who can be against us?

既是這樣，還有甚麼說的呢？神若幫助我們，誰能敵擋我們呢？

³²He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

神既不愛惜自己的兒子，為我們眾人捨了，豈不也把萬物和他一同白白的賜給我們麼？

³³Who shall lay any thing to the charge of God's elect? It is God that justifieth.

誰能控告神所揀選的人呢？有神稱他們為義了（或作：是稱他們為義的神麼）

³⁴Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

誰能定他們的罪呢？有基督耶穌已經死了，而且從死裡復活，現今在神的右邊，也替我們祈求（有基督...或作是已經死了，而且從死裡復活，現今在神的右邊，也替我們祈求的基督耶穌麼）

³⁵Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

誰能使我們與基督的愛隔絕呢？難道是患難麼？是困苦麼？是逼迫麼？是飢餓麼？是赤身露體麼？是危險麼？是刀劍麼？

³⁶As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

如經上所記：我們為你的緣故終日被殺；人看我們如將宰的羊。

³⁷Nay, in all these things we are more than conquerors through him that loved us.

然而，靠著愛我們的主，在这一切的事上已經得勝有餘了。

³⁸For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

因為我深信無論是死，是生，是天使，是掌權的，是有能的，是現在的事，是將來的事，

³⁹Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

是高處的，是低處的，是別的被造之物，都不能叫我們與神的愛隔絕；這愛是在我們的主基督耶穌裡的。

Saturday: Mark 12:1-12 (also in Matthew 21:33-46; Luke 20:9-19)

PARABLE OF THE VINEYARD

¹And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat (*winepress*), and built a tower, and let it out to husbandmen, and went into a far country.

耶穌就用比喻對他們說：有人栽了一個葡萄園，周圍圍上籬笆，挖了一個壓酒池，蓋了一座樓，租給園戶，就往外國去了。

²And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

到了時候，打發一個僕人到園戶那裡，要從園戶收葡萄園的果子。

³And they caught him, and beat him, and sent him away empty.

園戶拿住他，打了他，叫他空手回去。

⁴And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

再打發一個僕人到他們那裡。他們打傷他的頭，並且凌辱他。

⁵And again he sent another; and him they killed, and many others; beating some, and killing some.

又打發一個僕人去，他們就殺了他。後又打發好些僕人去，有被他們打的，有被他們殺的。

⁶Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, "They will reverence my son."

園主還有一位是他的愛子，末後又打發他去，意思說：他們必尊敬我的兒子。

⁷But those husbandmen said among themselves, "This is the heir; come, let us kill him, and the inheritance shall be ours."

不料，那些園戶彼此說：這是承受產業的。來罷，我們殺他，產業就歸我們了！

⁸And they took him, and killed him, and cast him out of the vineyard.

於是拿住他，殺了他，把他丟在園外。

⁹What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

這樣，葡萄園的主人要怎麼辦呢？他要來除滅那些園戶，將葡萄園轉給別人。

¹⁰And have ye not read this scripture (*Psalms 118:22-23*); "The stone which the builders rejected is become the head of the corner:

經上寫著說：匠人所棄的石頭，已作了房角的頭塊石頭。

¹¹This was the Lord's doing, and it is marvellous in our eyes?"

這是主所作的，在我們眼中看為希奇。這經你們沒有念過麼？

¹²And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

他們看出這比喻是指著他們說的，就想要捉拿他，只是懼怕百姓，於是離開他走了。

Sunday: John 19:1-18

¹Then Pilate therefore took Jesus, and scourged him.

當下彼拉多將耶穌鞭打了。

²And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

兵丁用荊棘編作冠冕戴在他頭上，給他穿上紫袍，

³And said, Hail, King of the Jews! and they smote him with their hands.

又挨近他，說：恭喜，猶太人的王阿！他們就用手掌打他。

⁴Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

彼拉多又出來對眾人說：我帶他出來見你們，叫你們知道我查不出他有甚麼罪來。

⁵Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

耶穌出來，戴著荊棘冠冕，穿著紫袍。彼拉多對他們說：你們看這個人！

⁶When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

祭司長和差役看見他，就喊著說：釘他十字架！釘他十字架！彼拉多說：你們自己把他釘十字架罷！我查不出他有甚麼罪來。

⁷The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

猶太人回答說：我們有律法，按那律法，他是該死的，因他以自己為神的兒子。

⁸When Pilate therefore heard that saying, he was the more afraid;

彼拉多聽見這話，越發害怕，

⁹And went again into the judgment hall, and saith unto Jesus, Whence (*from where*) art thou? But Jesus gave him no answer.

又進衙門，對耶穌說：你是那裡來的？耶穌卻不回答。

¹⁰Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

彼拉多說：你不對我說話麼？你豈不知我有權柄釋放你，也有權柄把你釘十字架麼？

¹¹Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

耶穌回答說：若不是從上頭賜給你的，你就毫無權柄辦我。所以，把我交給你的那人罪更重了。

¹²And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

從此，彼拉多想要釋放耶穌，無奈猶太人喊著說：你若釋放這個人，就不是該撒的忠臣（原文作朋友）。凡以自己為王的，就是背叛該撒了。

¹³When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

彼拉多聽見這話，就帶耶穌出來，到了一個地方，名叫鋪華石處，希伯來話叫厄巴大，就在那裡坐堂。

¹⁴And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

那日是預備逾越節的日子，約有午正。彼拉多對猶太人說：看哪，這是你們的王！

¹⁵But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

他們喊著說：除掉他！除掉他！釘他在十字架上！彼拉多說：我可以把你們的王釘十字架麼？祭司長回答說：除了該撒，我們沒有王。

¹⁶Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

於是彼拉多將耶穌交給他們去釘十字架。

¹⁷And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

他們就把耶穌帶了去。耶穌背著自己的十字架出來，到了一個地方，名叫髑髏地，希伯來話叫各各他。

¹⁸Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

他們就在那裡釘他在十字架上，還有兩個人和他一同釘著，一邊一個，耶穌在中間。