

## CHRIST IN THE PSALMS (1)

### DAILY READINGS:

Monday:	Psalms 2
Tuesday:	Acts 4:21-33
Wednesday:	Luke 22:1-6, 47-54, 63-71
Thursday:	Luke 23:1-12
Friday:	Acts 13:26-41
Saturday:	Hebrews 1
Sunday:	Hebrews 5

### Psalm 2:6

**Yet have I set my king upon my holy hill of Zion.**

說：我已經立我的君在錫安—我的聖山上了。

### INTRODUCTION:

When Jesus appeared to the disciples on the evening of the first Easter, they were terrified and thought He was a spirit. He showed them His hands and feet and ate before them to reassure them. Then He reminded them, "These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me" (Luke 24:44). Then Jesus taught them from the Old Testament Scriptures how it was necessary for "Christ to suffer and to rise from the dead the third day" (Luke 24:45,46).

Luke 24:44	And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 耶穌對他們說：這就是我從前與你們同在之時所告訴你們的話說：摩西的律法、先知的書，和詩篇上所記的，凡指著我的話都必須應驗。
Luke 24:45,46	<sup>45</sup> Then opened he their understanding, that they might understand the scriptures, 於是耶穌開他們的心竅，使他們能明白聖經， <sup>46</sup> And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: ( <i>behoove: to be necessary or proper for</i> ) 又對他們說：照經上所寫的，基督必受害，第三日從死裡復活，

On Pentecost, when Peter and the other disciples began to preach repentance and remission of sins at Jerusalem, according to the Lord's instruction (see Luke 24:47), the results of the Lord's "Bible class" in the upper room were manifested. The Spirit-filled preachers spoke to the multitude about Jesus from the prophets (see Acts 2:16) and from the Psalms (see Acts 2:25). Repentance and remission of sins was preached just as Jesus told the disciples in that Easter evening "Bible class" (see Luke 24:47 and Acts 2:38).

Luke 24:47	Acts 2:38
And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 並且人要奉他的名傳悔改、赦罪的道，從耶路撒冷起直傳到萬邦。	Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 彼得說：你們各人要悔改，奉耶穌基督的名受洗，叫你們的罪得赦，就必領受所賜的聖靈；

Acts 2:16	But this is that which was spoken by the prophet Joel; 這正是先知約珥所說的：
Acts 2:25	For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 大衛指著他說：我看見主常在我眼前；他在我右邊，叫我不至於搖動。

The psalms are a treasure chest of nuggets concerning Christ. The New Testament quotes from the Psalms at least 75 times. Many of the quotations are specifically applied to Christ. These applications make rewarding study.

### **LESSON NOTES:**

**Against His Christ:** After Peter and John healed the lame man at the gate Beautiful, they were taken into custody by the rulers of the Jews. Finding no way to punish them, they threatened them and forbade them to speak or teach in the name of Jesus ([Acts 4:17,18](#)). Being released, they reported to the other believers the threats of the priests and elders. Together they lifted their voices to God in prayer. In that prayer they quoted a portion from [Psalm 2](#) (see [Acts 4:25,26](#)). They also interpreted it for us so that we know certainly that the Psalmist spoke of Christ: "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together" ([Acts 4:27](#)).

Acts 4:17,18	<sup>17</sup> But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. 惟恐這事越發傳揚在民間，我們必須恐嚇他們，叫他們不再奉這名對人講論。 <sup>18</sup> And they called them, and commanded them not to speak at all nor teach in the name of Jesus. 於是叫了他們來，禁止他們總不可奉耶穌的名講論教訓人。
Acts 4:25,26	<sup>25</sup> Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? 你曾藉著聖靈，託你僕人——我們祖宗大衛的口，說：外邦為甚麼爭鬧？萬民為甚麼謀算虛妄的事？ <sup>26</sup> The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. 世上的君王一齊起來，臣宰也聚集，要敵擋主，並主的受膏者（或作：基督）。
Acts 4:27	For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 希律和本丟彼拉多，外邦人和以色列民，果然在這城裡聚集，要攻打你所膏的聖僕（僕：或作子）耶穌，

When Judas betrayed Jesus, the rulers of the Jews quickly took Him and tried Him in the dead of the night. Here He was accused of blasphemy: claiming to be the Son of God. Since the Jews could not sentence anyone to death, they conspired to accuse Jesus before Pilate, the Roman governor, who alone had power to invoke the death penalty. Before Pilate, the charges against Jesus were altogether different. Here he was accused of sedition and of fomenting revolution. Pilate discerned that the Jews' real motive was envy (see [Matt. 27:18](#)), but tried to evade the issue by sending Jesus to Herod. This Herod was tetrarch of Galilee and happened to be in Jerusalem at the time. The soldiers of Herod mocked Jesus. He was shamefully abused and returned to Pilate when He refused to answer Herod one word. Caught in a political trap, Pilate still tried to

evade a decisive action by washing his hands of the matter, but giving permission to crucify Jesus. So the heathen (soldiers), the people (rabble Jews), the kings (Pilate and Herod), and the rulers (the High Priest and Sanhedrin), though at odds amongst themselves, agreed "against the Lord, and against his Christ" (Ps. 2:2). Luke adds the ironic note that Pilate and Herod were made friends that day, "for before they were at enmity between themselves" (Luke 23:12).

Matthew 27:18	For he knew that for envy they had delivered him. 巡撫原知道他們是因為嫉妒才把他解了來。
Psalm 2:2	The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, 世上的君王一齊起來，臣宰一同商議，要敵擋耶和華並他的受膏者，
Luke 23:12	And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. 從前希律和彼拉多彼此有仇，在那一天就成了朋友。

Yet all this "wrath of man" was turned to the praise of God (see Ps. 76:10). All these evil conspirators did "whatsoever— thy hand and thy counsel determined before to be done" (Acts 4:28).

Psalm 76:10	Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain. 人的忿怒要成全你的榮美；人的餘怒，你要禁止。
Acts 4:28	For to do whatsoever thy hand and thy counsel determined before to be done. 成就你手和你意旨所預定必有的事。

**The Promise Fulfilled:** The Jews' interpretation of the promise to the fathers was a restoration of political power for the nation of Israel. Paul declared by the inspiration of the Holy Spirit that the "promise to the father's" was "fulfilled in that he hath raised up Jesus again" (Acts 13:32,33). In proof of this statement, Paul quotes the second Psalm: "Thou art my Son, this day have I begotten thee" (vs. 33). So we know that the Psalmist here prophesied of the Resurrection and that the promises to the fathers had reference to a Resurrection Kingdom and not an earthly political regime.

Acts 13:32,33	<sup>32</sup> And we declare unto you glad tidings, how that the promise which was made unto the fathers, 我們也報好信息給你們，就是那應許祖宗的話， <sup>33</sup> God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. 神已經向我們這作兒女的應驗，叫耶穌復活了。正如詩篇第二篇上記著說：你是我的兒子，我今日生你。
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**My Son:** The same passage from the second Psalm is quoted in two other places in the New Testament. The author of the Epistle to the Hebrews begins his letter by declaring that God has spoken to us in the last days by His Son (Jesus). The first part of the letter to the Hebrews goes to great length to show that Jesus is better than angels, better than Moses, better than the priesthood of Aaron with all the earthly tabernacle and its furnishings and sacrifices. It is in support of his statement that Jesus is "much better than the angels" that the author asks the pertinent question. "Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?" (Heb. 1:5). Here the emphasis is all the word "Son." The "Son" of God is superior to the angels of God who are His servants.

Hebrews 1:5	For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? 所有的天使，神從來對那一個說，你是我的兒子，我今日生你？又指著那一個說：我要作他的父，他要作我的子？
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Later in the same letter, the author shows that Christ became the eternal High Priest for man by the purpose and ordination of God Himself. Even the priests of the Aaronic line had not chosen the priesthood themselves but were set apart by the appointment of God. Even so the great eternal High Priest of a new and everlasting order was set apart by God who said unto Him, "Thou art my Son, this day have I begotten thee" ([Heb. 5:5](#)). Here the emphasis is on the words "my" and "I", showing that it was the sovereign act of God to make Jesus our eternal High Priest.

Hebrews 5:5	So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 如此，基督也不是自取榮耀作大祭司，乃是在乎向他說你是我的兒子，我今日生你的那一位；
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### THE LESSONS:

The events surrounding the betrayal and trial and crucifixion of our Lord were horrible crimes. He suffered, though He was blameless. The envy of the Jews, the cruelty of the Roman soldiers, the weakness of Pilate, and the curiosity of Herod all combined to bring about the catastrophe of the Lord's suffering and death. But "he that sitteth in the heavens" ([Psalm 2:4](#)) overruled all and caused the wrath of man to praise Him. ***We ought to be able in some measure, at least, to see that the accidents and calamities that befall us will "work together for good" ([Romans 8:28](#)) if we will keep our eyes on the Lord.***

Psalm 2:4	He that sitteth in the heavens shall laugh: the LORD shall have them in derision. 那坐在天上的必發笑；主必嗤笑他們。
Romans 8:28	And 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。

Since God has glorified Christ to be our Eternal High Priest, we ought to learn to use His priestly ministrations all our behalf to the full. The forgiveness of our sins, the answers to our prayers, the blessings and guidance of God are all a part of that function of our Lord. "Let us draw near with a true heart in full assurance of faith" ([Heb. 10:22](#)).

Hebrews 10:22	Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 並我們心中天良的虧欠已經灑去，身體用清水洗淨了，就當存著誠心和充足的信心來到神面前；
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## Monday: Psalm 2

<sup>1</sup>Why do the heathen rage, and the people imagine a vain thing?

外邦為甚麼爭鬧？萬民為甚麼謀算虛妄的事？

<sup>2</sup>The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

世上的君王一齊起來，臣宰一同商議，要敵擋耶和華並他的受膏者，

<sup>3</sup>Let us break their bands asunder, and cast away their cords from us.

說：我們要掙開他們的捆綁，脫去他們的繩索。

<sup>4</sup>He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

那坐在天上的必發笑；主必嗤笑他們。

<sup>5</sup>Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

那時，他要在怒中責備他們，在烈怒中驚嚇他們，

<sup>6</sup>Yet have I set my king upon my holy hill of Zion.

說：我已經立我的君在錫安——我的聖山上了。

<sup>7</sup>I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

受膏者說：我要傳聖旨。耶和華曾對我說：你是我的兒子，我今日生你。

<sup>8</sup>Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

你求我，我就將列國賜你為基業，將地極賜你為田產。

<sup>9</sup>Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

你必用鐵杖打破他們；你必將他們如同窯匠的瓦器摔碎。

<sup>10</sup>Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

現在，你們君王應當省悟！你們世上的審判官該受管教！

<sup>11</sup>Serve the LORD with fear, and rejoice with trembling.

當存畏懼事奉耶和華，又當存戰兢而快樂。

<sup>12</sup>Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

當以嘴親子，恐怕他發怒，你們便的道中滅亡，因為他的怒氣快要發作。凡投靠他的，都是有福的。

## Tuesday: Acts 4:21-33

<sup>21</sup>So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

官長為百姓的緣故，想不出法子刑罰他們，又恐嚇一番，把他們釋放了。這是因眾人為所行的奇事都歸榮耀與神。

<sup>22</sup>For the man was above forty years old, on whom this miracle of healing was shewed.

原來藉著神蹟醫好的那人有四十多歲了。

<sup>23</sup>And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

二人既被釋放，就到會友那裡去，把祭司長和長老所說的話都告訴他們。

<sup>24</sup>And when they heard that, they *lifted up their voice to God* with *one accord*, and said, “Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

他們聽見了，就同心合意的高聲向神說：主阿！你是造天、地、海，和其中萬物的，

<sup>25</sup>Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

你曾藉著聖靈，託你僕人——我們祖宗大衛的口，說：外邦為甚麼爭鬧？萬民為甚麼謀算虛妄的事？

<sup>26</sup>The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

世上的君王一齊起來，臣宰也聚集，要敵擋主，並主的受膏者（或作：基督）。

<sup>27</sup>For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

希律和本丟彼拉多，外邦人和以色列民，果然在這城裡聚集，要攻打你所膏的聖僕（僕：或作子）耶穌，

<sup>28</sup>For to do whatsoever thy hand and thy counsel determined before to be done.

成就你手和你意旨所預定必有的事。

<sup>29</sup>And now, Lord, behold their threatenings: and grant unto thy servants, that with all *boldness* they may *speak thy word*,

他們恐嚇我們，現在求主鑒察，一面叫你僕人大放膽量講你的道，一面伸出你的手來醫治疾病，並且使神蹟奇事因著你聖僕（僕：或作子）耶穌的名行出來。

<sup>30</sup>By *stretching forth thine hand to heal*; and that *signs and wonders may be done by the name of thy holy child Jesus.*”

<sup>31</sup>And when they had prayed, the place was shaken where they were assembled together; and they were *all filled with the Holy Ghost*, and they *spoke the word of God with boldness*.

禱告完了，聚會的地方震動，他們就都被聖靈充滿，放膽講論神的道。

<sup>32</sup>And the multitude of them that believed were of **one heart** and of **one soul**: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

那許多信的人都是一心一意的，沒有一人說他的東西有一樣是自己的，都是大家公用。

<sup>33</sup>And with **great power** gave the apostles witness of the resurrection of the Lord Jesus: and **great grace** was upon them all.

使徒大有能力，見證主耶穌復活；眾人也都蒙大恩。

## Wednesday: Luke 22:1-6, 47-54, 63-71

<sup>1</sup>Now the feast of unleavened bread drew nigh, which is called the Passover.

除酵節，又名逾越節，近了。

<sup>2</sup>And the chief priests and scribes sought how they might kill him; for they feared the people.

祭司長和文士想法子怎麼才能殺害耶穌，是因他們懼怕百姓。

<sup>3</sup>Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

這時，撒但入了那稱為加略人猶大的心；他本是十二門徒裡的一個。

<sup>4</sup>And he went his way, and communed (*communicate; converse*) with the chief priests and captains, how he might betray him unto them.

他去和祭司長並守殿官商量，怎麼可以把耶穌交給他們。

<sup>5</sup>And they were glad, and covenanted to give him money.

他們歡喜，就約定給他銀子。

<sup>6</sup>And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

他應允了，就找機會，要趁眾人不在跟前的時候把耶穌交給他們。

<sup>47</sup>And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

說話之間，來了許多人。那十二個門徒裡名叫猶大的，走在前頭，就近耶穌，要與他親嘴。

<sup>48</sup>But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

耶穌對他說：猶大！你用親嘴的暗號賣人子麼？

<sup>49</sup>When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

左右的人見光景不好，就說：主阿！我們拿刀砍可以不可以？

<sup>50</sup>And one of them smote the servant of the high priest, and cut off his right ear.

內中有一個人把大祭司的僕人砍了一刀，削掉了他的右耳。

<sup>51</sup>And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

耶穌說：到了這個地步，由他們罷！就摸那人的耳朵，把他治好了。

<sup>52</sup>Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

耶穌對那些來拿他的祭司長和守殿官並長老說：你們帶著刀棒出來拿我，如同拿強盜麼？

<sup>53</sup>When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

我天天同你們在殿裡，你們不下手拿我。現在卻是你們的時候，黑暗掌權了。

<sup>54</sup>Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

他們拿住耶穌，把他帶到大祭司的宅裡。彼得遠遠的跟著。



<sup>63</sup>And the men that held Jesus mocked him, and smote him.

看守耶穌的人戲弄他，打他，

<sup>64</sup>And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

又蒙著他的眼，問他說：你是先知，告訴我們打你的是誰？

<sup>65</sup>And many other things blasphemously spake they against him.

他們還用許多別的話辱罵他。

<sup>66</sup>And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

天一亮，民間的眾長老連祭司長帶文士都聚會，把耶穌帶到他們的公會裡，

<sup>67</sup>Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

說：你若是基督，就告訴我們。耶穌說：我若告訴你們，你們也不信；

<sup>68</sup>And if I also ask you, ye will not answer me, nor let me go.

我若問你們，你們也不回答。

<sup>69</sup>Hereafter shall the Son of man sit on the right hand of the power of God.

從今以後，人子要坐在神權能的右邊。

<sup>70</sup>Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

他們都說：這樣，你是神的兒子麼？耶穌說：你們所說的是。

<sup>71</sup>And they said, What need we any further witness? for we ourselves have heard of his own mouth.

他們說：何必再用見證呢？他親口所說的，我們都親自聽見了。

## Thursday: Luke 23:1-12

<sup>1</sup>And the whole multitude of them arose, and led him unto Pilate.

眾人都起來，把耶穌解到彼拉多面前，

<sup>2</sup>And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

就告他說：我們見這人誘惑國民，禁止納稅給該撒，並說自己是基督，是王。

<sup>3</sup>And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

彼拉多問耶穌說：你是猶太人的王麼？耶穌回答說：你說的是。

<sup>4</sup>Then said Pilate to the chief priests and to the people, I find no fault in this man.

彼拉多對祭司長和眾人說：我查不出這人有甚麼罪來。

<sup>5</sup>And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

但他們越發極力的說：他煽惑百姓，在猶太遍地傳道，從加利利起，直到這裡了。

<sup>6</sup>When Pilate heard of Galilee, he asked whether the man were a Galilaean.

彼拉多一聽見，就問：這人是加利利人麼？

<sup>7</sup>And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

既曉得耶穌屬希律所管，就把他送到希律那裡去。那時希律正在耶路撒冷。

<sup>8</sup>And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

希律看見耶穌，就很歡喜；因為聽見過他的事，久已想要見他，並且指望看他行一件神蹟。

<sup>9</sup>Then he questioned with him in many words; but he answered him nothing.

於是問他許多的話；耶穌卻一言不答。

<sup>10</sup>And the chief priests and scribes stood and vehemently accused him.

祭司長和文士都站著，極力的告他。

<sup>11</sup>And Herod with his men of war set him at nought (*nothing*), and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

希律和他的兵丁就藐視耶穌，戲弄他，給他穿上華麗衣服，把他送回彼拉多那裡去。

<sup>12</sup>And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

從前希律和彼拉多彼此有仇，在那一天就成了朋友。

## Friday: Acts 13:26-41

<sup>26</sup>Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

弟兄們，亞伯拉罕的子孫和你們中間敬畏神的人哪，這救世的道是傳給我們的。

<sup>27</sup>For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

耶路撒冷居住的人和他們的官長，因為不認識基督，也不明白每安息日所讀眾先知的書，就把基督定了死罪，正應了先知的預言；

<sup>28</sup>And though they found no cause of death in him, yet desired they Pilate that he should be slain.

雖然查不出他有當死的罪來，還是求彼拉多殺他；

<sup>29</sup>And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

既成就了經上指著他所記的一切話，就把他從木頭上取下來，放在墳墓裡。

<sup>30</sup>But God raised him from the dead:

神卻叫他從死裡復活。

<sup>31</sup>And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

那從加利利同他上耶路撒冷的人多日看見他，這些人如今在民間是他的見證。

<sup>32</sup>And we declare unto you glad tidings, how that the promise which was made unto the fathers,

我們也報好信息給你們，就是那應許祖宗的話，

<sup>33</sup>God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

神已經向我們這作兒女的應驗，叫耶穌復活了。正如詩篇第二篇上記著說：你是我的兒子，我今日生你。

<sup>34</sup>And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David (*Isaiah 55:3*).

論到神叫他從死裡復活，不再歸於朽壞，就這樣說：我必將所應許大衛那聖潔、可靠的恩典賜給你們。

<sup>35</sup>Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. (*Psalms 16:10*)

又有一篇上記著說：你必不叫你的聖者見朽壞。

<sup>36</sup>For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

大衛在世的時候遵行了神的旨意，就睡了（或作：大衛按神的旨意服事了他那一世的人，就睡了），歸到他祖宗那裡，已見朽壞；

<sup>37</sup>But he, whom God raised again, saw no corruption.

惟獨神所復活的，他並未見朽壞。

<sup>38</sup>Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

所以，弟兄們，你們當曉得：赦罪的道是由這人傳給你們的。

<sup>39</sup>And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

你們靠摩西的律法，在一切不得稱義的事上信靠這人，就都得稱義了。

<sup>40</sup>Beware therefore, lest that come upon you, which is spoken of in the prophets;

所以，你們務要小心，免得先知書上所說的臨到你們。

<sup>41</sup>Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. (*Habakkuk 1:5*)

主說：你們這輕慢的人要觀看，要驚奇，要滅亡；因為在你們的時候，我行一件事，雖有人告訴你們，你們總是不信。

Acts 13:33	Psalm 2:7
God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. 神已經向我們這作兒女的應驗，叫耶穌復活了。正如詩篇第二篇上記著說：你是我的兒子，我今日生你。	I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. 受膏者說：我要傳聖旨。耶和華曾對我說：你是我的兒子，我今日生你。
Acts 13:34	Isaiah 55:3
And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. 論到神叫他從死裡復活，不再歸於朽壞，就這樣說：我必將所應許大衛那聖潔、可靠的恩典賜給你們。	Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. 你們當就近我來；側耳而聽，就必得活。我必與你們立永約，就是應許大衛那可靠的恩典。
Acts 13:35	Psalm 16:10
Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. 又有一篇上說：你必不叫你的聖者見朽壞。	For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. 因為你必不將我的靈魂撇在陰間，也不叫你的聖者見朽壞。
Acts 13:41	Habakkuk 1:5
Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. 主說：你們這輕慢的人要觀看，要驚奇，要滅亡；因為在你們的時候，我行一件事，雖有人告訴你們，你們總是不信。	Behold ye among the heathen, and regard, and wonder marvelously: for I will work a work in your days which ye will not believe, though it be told you. 耶和華說：你們要向列國中觀看，大大驚奇；因為在你們的時候，我行一件事，雖有人告訴你們，你們總是不信。

## Saturday: Hebrews 1

<sup>1</sup>God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,  
神既在古時藉著眾先知多次多方的曉諭列祖，

<sup>2</sup>Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;  
就在這末世藉著他兒子曉諭我們；又早已立他為承受萬有的，也曾藉著他創造諸世界。

<sup>3</sup>Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:  
他是神榮耀所發的光輝，是神本體的真像，常用他權能的命令托住萬有。他洗淨了人的罪，就坐在高天至大者的右邊。

<sup>4</sup>Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.  
他所承受的名，既比天使的名更尊貴，就遠超過天使。

<sup>5</sup>For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?  
所有的天使，神從來對那一個說，你是我的兒子，我今日生你？又指著那一個說：我要作他的父，他要作我的子？

<sup>6</sup>And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.  
再者，神使長子到世上來的時候（或作：神再使長子到世上來的時候），就說：神的使者都要拜他。

<sup>7</sup>And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.  
論到使者，又說：神以風為使者，以火燄為僕役；

<sup>8</sup>But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.  
論到子卻說：神阿，你的寶座是永永遠遠的；你的國權是正直的。

<sup>9</sup>Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.  
你喜愛公義，恨惡罪惡；所以神，就是你的神，用喜樂油膏你，勝過膏你的同伴；

<sup>10</sup>And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:  
又說：主阿，你起初立了地的根基；天也是你手所造的。

<sup>11</sup>They shall perish; but thou remainest; and they all shall wax old as doth a garment;  
天地都要滅沒，你卻要長存。天地都要像衣服漸漸舊了；

<sup>12</sup>And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.  
你要將天地捲起來，像一件外衣，天地就都改變了。惟有你永不改變；你的年數沒有窮盡。

<sup>13</sup>But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?  
所有的天使，神從來對那一個說：你坐在我的右邊，等我使你仇敵作你的腳凳？

<sup>14</sup>Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?  
天使豈不都是服役的靈、奉差遣為那將要承受救恩的人效力麼？

## Sunday: Hebrews 5

<sup>1</sup>For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

凡從人間挑選的大祭司，是奉派替人辦理屬神的事，為要獻上禮物和贖罪祭（或作：要為罪獻上禮物和祭物）。

<sup>2</sup>Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

他能體諒那愚蒙的和失迷的人，因為他自己也是被軟弱所困。

<sup>3</sup>And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

故此，他理當為百姓和自己獻祭贖罪。

<sup>4</sup>And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

這大祭司的尊榮，沒有人自取。惟要蒙神所召，像亞倫一樣。

<sup>5</sup>So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. ([Psalm 2:7](#))

如此，基督也不是自取榮耀作大祭司，乃是在乎向他說你是我的兒子，我今日生你的那一位；

Psalm 2:7	I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. 受膏者說：我要傳聖旨。耶和華曾對我說：你是我的兒子，我今日生你。
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<sup>6</sup>As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. ([Psalm 110:4](#))

就如經上又有一處說：你是照著麥基洗德的等次永遠為祭司。

Psalm 110:4	The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. 耶和華起了誓，決不後悔，說：你是照著麥基洗德的等次永遠為祭司。
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<sup>7</sup>Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

基督在肉體的時候，既大聲哀哭，流淚禱告，懇求那能救他免死的主，就因他的虔誠蒙了應允。

<sup>8</sup>Though he were a Son, yet learned he obedience by the things which he suffered;

他雖然為兒子，還是因所受的苦難學了順從。

<sup>9</sup>And being made perfect, he became the author of eternal salvation unto all them that obey him;

他既得以完全，就為凡順從他的人成了永遠得救的根源、

<sup>10</sup>Called of God an high priest after the order of Melchisedec.

並蒙神照著麥基洗德的等次稱他為大祭司。

<sup>11</sup>Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

論到麥基洗德，我們有好些話，並且難以解明，因為你們聽不進去。

<sup>12</sup>For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

看你們學習的工夫，本該作師傅，誰知還得有人將神聖言小學的開端另教導你們，並且成了那必須吃奶，不能吃乾糧的人。

<sup>13</sup>For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

凡只能吃奶的都不熟練仁義的道理，因為他是嬰孩；

<sup>14</sup>But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

惟獨長大成人的才能吃乾糧；他們的心竅習練得通達，就能分辨好歹了。