

## CHRIST AND HIS CHILDREN

### DAILY READINGS:

Monday: Isaiah 54:1-17  
 Tuesday: Galatians 4:19-31  
 Wednesday: Isaiah 8:1-18  
 Thursday: Hebrews 2:1-18  
 Friday: John 1:1-12  
 Saturday: Romans 8:14-29  
 Sunday: 1 John 3:1-15

### John 1:12

**But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.**

凡接待他的，就是信他名的人，他就賜他們權柄，作神的兒女。

### INTRODUCTION:

Of all human relationships, none is as naturally close as the parent-child relationship. A child owes his very existence to his parents. He derives his physical characteristics from them, and, to a large extent, is like them in nature and temperament. Although the first relationship is a natural one, the real bond which knits parents and children, and children with each other, is love. The love and care of a father for his own child, allows that child to enjoy privileges in his father's house which no one else can enjoy. Likewise, the love of a child for his parents draws him to do the will of his father for the sake of love and not because a requirement has been exacted of him.

### LESSON NOTES:

**The Children of God:** The Lord uses this parent-child relationship to show us the relationship that God wants to have with us. This is particularly so in the New Testament where Christ always called God His Father and taught His disciples to pray to God as "our Father" (Matthew 6:9; [Luke 11:2](#)). Jesus referred to Himself as the Son of God, and in Romans He is called the "firstborn among many brethren" ([Romans 8:29](#)). Also, in the book of Hebrews, Christ is pictured as humbling Himself to become a human being, not being ashamed to call us "brethren" ([Hebrews 2:11](#)). This association of Jesus with a "family" of believers is a fulfillment of the prophecy of Isaiah in which the believers are called "children" of God, thus placing them in a very special relationship to Him ([Hebrews 2:13](#); [Isaiah 8:18](#)).

*Jesus teaches His disciples to pray to God as "our Father"*

Matthew 6:9	Luke 11:2
<p>After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.            所以，你們禱告要這樣說：我們在天上的父：願人都尊你的名為聖。</p>	<p>And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.            耶穌說：你們禱告的時候，要說：我們在天上的父（有古卷只作：父阿）：願人都尊你的名為聖。願你的國降臨；願你的旨意行在地上，如同行在天上（有古卷無願你的旨意云云）。</p>

Romans 8:29	For 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。
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Hebrews 2:11	For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, 因那使人成聖的和那些得以成聖的，都是出於一。所以，他稱他們為弟兄也不以為恥，
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Hebrews 2:13	Isaiah 8:18
And again, I will put my trust in him. And again, Behold I and the children which God hath given me. 又說：我要倚賴他；又說：看哪，我與神所給我的兒女。	Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion. 看哪，我與耶和華所給我的兒女，就是從住在錫安山萬軍之耶和華來的，在以色列中作為預兆和奇蹟。

It is only because of the great love of God for us that such a privilege exists whereby we can be called the "sons of God" (1 John 3:1). Children of God are only those who are "born of God" (vv. 9,10). To be born of God is as simple as believing and receiving into our hearts the Lord Jesus as Saviour. To such He gives the power to become the sons of God (John 1:12,13). We cannot exert any effort of our own that will make us sons of God. Only He can give us that power. A son of God will receive the witness in his soul that he has become a child of God and will have a childlike spirit which gives him the freedom and privilege to call upon God for all his needs as an earthly child does with his natural father (Romans 8:15,16). Also, being God's child causes one to be "led" by Him, and he no longer goes his own way (v. 14).

1 John 3:1	Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 你看父賜給我們是何等的慈愛，使我們得稱為神的兒女；我們也真是他的兒女。世人所以不認識我們，是因未曾認識他。
1 John 3:9,10	<sup>9</sup> Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 凡從神生的，就不犯罪，因神的道（原文作種）存在他心裡；他也不能犯罪，因為他是神生的。 <sup>10</sup> In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 從此就顯出誰是神的兒女，。誰是魔鬼的兒女。凡不行義的就不屬神，不愛弟兄的也是如此。
John 1:12,13	<sup>12</sup> But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 凡接待他的，就是信他名的人，他就賜他們權柄，作神的兒女。 <sup>13</sup> Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 這等人不是從血氣生的，不是從情慾生的，也不是從人意生的，乃是從神生的。

Romans 8:14-16	<p><sup>14</sup>For as many as are led by the Spirit of God, they are the sons of God. 因為凡被神的靈引導的，都是神的兒子。</p> <p><sup>15</sup>For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 你們所受的，不是奴僕的心，仍舊害怕；所受的，乃是兒子的心，因此我們呼叫：阿爸！父！</p> <p><sup>16</sup>The Spirit itself beareth witness with our spirit, that we are the children of God: 聖靈與我們的心同證我們是神的兒女；</p>
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The Apostle Paul shows through prophecy and example both the size of the family of God and the manner in which the family would be born. It might be said that Abraham's family was prophetic of the "family" God would bring into existence. Paul at least calls it an "allegory" ([Gal. 4:19-31](#)). The major point to be made here is that the real family of the children of God are the "children of promise," and they are only those whose lives are brought into existence through faith. Citing [Isaiah 54:1](#), Paul shows that those born of God through faith would become a very large family, even though the one through whom they would be born would be "desolate" or "barren" for a long time ([Gal. 4:27](#)). Those born of Abraham through the flesh (the natural Jew), though they preceded the children of promise, have no priority over those who are born later, "after the Spirit." In fact, they are cast out and cannot be heirs with the children of promise ([vv. 28-30](#)) unless they themselves come through the door of faith (see [John 3:3](#)).

CITING ISAIAH 54:1, PAUL SHOWS THAT THOSE BORN OF GOD THROUGH FAITH WOULD BECOME A VERY LARGE FAMILY, EVEN THOUGH THE ONE THROUGH WHOM THEY WOULD BE BORN WOULD BE "DESOLATE" OR "BARREN" FOR A LONG TIME

<p><b>Galatians 4:27</b></p> <p>For it is written (<i>Isaiah 54:1</i>), Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. 因為經上記著：不懷孕、不生養的，你要歡樂；未曾經過產難的，你要高聲歡呼；因為沒有丈夫的，比有丈夫的兒女更多。</p>	<p><b>Isaiah 54:1</b></p> <p>Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD. 你這不懷孕、不生養的要歌唱；你這未曾經過產難的要發聲歌唱，揚聲歡呼；因為沒有丈夫的比有丈夫的兒女更多。這是耶和華說的。</p>
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Galatians 4:28-30	<p><sup>28</sup>Now we, brethren, as Isaac was, are the children of promise. 弟兄們，我們是憑著應許作兒女，如同以撒一樣。</p> <p><sup>29</sup>But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. 當時，那按著血氣生的逼迫了那按著聖靈生的，現在也是這樣。</p> <p><sup>30</sup>Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. 然而經上是怎麼說的呢？是說：把使女和他兒子趕出去！因為使女的兒子不可與自主婦人的兒子一同承受產業。</p>
John 3:3	<p>Jesus answered and said unto him, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." 耶穌回答說：「我實實在在地告訴你，人若不重生，就不能見神的國。」</p>

**Privileges and Responsibilities:** Being a child of God entitles one to certain privilege and also places responsibilities on him. Among the great privileges is becoming "an heir of God and a joint-heir with Christ"

(Romans 8:17). God makes us full-fledged children by turning His riches over to us. A child of God can have a complete deliverance from corruption and enjoy a "glorious liberty" (Romans 8:21). A child of God also has a great future hope of a complete redemption of his body (v. 23). And though we don't know all that God has in store for His children, we do know that we shall be like Jesus, "for we shall see Him as He is" (1 John 3:2).

Romans 8:17	<sup>17</sup> And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 既是兒女，便是後嗣，就是神的後嗣，和基督同作後嗣。如果我們和他一同受苦，也必和他一同得榮耀。
Romans 8:21	<sup>21</sup> Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 但受造之物仍然指望脫離敗壞的轄制，得享（享：原文是入）神兒女自由的榮耀。
Romans 8:23	<sup>23</sup> And 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 ( <i>namely, that is to say</i> ), 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。
1 John 3:2	Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 親愛的弟兄阿，我們現在是神的兒女，將來如何，還未顯明；但我們知道，主若顯現，我們必要像他、因為必得見他的真體。

Certain responsibilities go along with being a child of God. As John puts it: "Every man that hath this hope in him purifieth himself even as he is pure" (1 John 3:3). A son is also expected to give strict attention to his Father's Words. We who have received the words of life from God's own dear Son ought to give "earnest heed" to these Words lest we should let them "slip away" (Hebrews 2:1). A child of God is expected also to show love. Indeed, this should be his chief characteristic and a sign to the world that he is a child of God (1 John 3:11-15; John 15:12,17; 13:35).

1 John 3:3	And every man that hath this hope in him purifieth himself, even as he is pure. 凡向他有這指望的，就潔淨自己，像他潔淨一樣。
Hebrews 2:1	Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. 所以，我們當越發鄭重所聽見的道理，恐怕我們隨流失去。

A CHILD OF GOD IS EXPECTED TO SHOW LOVE.

1 John 3:11-15	John 15:12,17; 13:35
<sup>11</sup> For this is the message that ye heard from the beginning, that we should love one another. 我們應當彼此相愛。這就是你們從起初所聽見的命令。  <sup>12</sup> Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. 不可像該隱；他是屬那惡者，殺了他的兄弟。為甚麼殺了他呢？因自己的行為是惡的，兄弟的行為是善的。  <sup>13</sup> Marvel not, my brethren, if the world hate you.	<sup>12</sup> This is my commandment, That ye love one another, as I have loved you. 你們要彼此相愛，像我愛你們一樣；這就是我的命令。  <sup>17</sup> These things I command you, that ye love one another. 我這樣吩咐你們，是要叫你們彼此相愛。  <sup>35</sup> By this shall all men know that ye are my disciples, if ye have love one to another. 你們若有彼此相愛的心，眾人因此就認

<p>弟兄們，世人若恨你們，不要以為希奇。</p> <p><sup>14</sup>We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.</p> <p>我們因為愛弟兄，就曉得是已經出死入生了。沒有愛心的，仍住在死中。</p> <p><sup>15</sup>Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.</p> <p>凡恨他弟兄的，就是殺人的；你們曉得凡殺人的，沒有永生存在他裡面。</p>	<p>出你們是我的門徒了。</p>
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In addition to privileges and responsibilities, there are promises which the Father makes to His children. One of the key implications of all of Paul's teaching regarding the true Israelite is that it opens all the promises of the Bible to the children of faith. Thus, Old Testament promises to the Israelites belong to the children of God. Attention is directed especially in this lesson to the promises regarding the promised children made in [Isaiah 54:13-17](#). God's children are to be taught of the Lord and enjoy great peace ([v. 13](#)). They shall be established in righteousness ([v. 14](#)), and shall have victory over any enemy that gathers against them and over every weapon raised against them ([vv. 15, 17](#)).

<p>Isaiah 54:13-17</p>	<p><sup>13</sup>And all thy children shall be taught of the LORD; and great shall be the peace of thy children.</p> <p>你的兒女都要受耶和華的教訓；你的兒女必大享平安。</p> <p><sup>14</sup>In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.</p> <p>你必因公義得堅立，必遠離欺壓，不致害怕；你必遠離驚嚇，驚嚇必不臨近你。</p> <p><sup>15</sup>Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.</p> <p>即或有人聚集，卻不由於我；凡聚集攻擊你的，必因你仆倒（或譯：投降你）。</p> <p><sup>16</sup>Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.</p> <p>吹噓炭火、打造合用器械的鐵匠是我所造；殘害人、行毀滅的也是我所造。</p> <p><sup>17</sup>No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.</p> <p>凡為攻擊你造成的器械必不利用；凡在審判時興起用舌攻擊你的，你必定他為有罪。這是耶和華僕人的產業，是他們從我所得的義。這是耶和華說的。</p>
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## THE LESSONS:

The door to becoming a child of God is open to all. This privilege is not for a limited set of people; it is not only for those born into certain families or from a special nation. It is available to each and every person who calls on the name of the Lord. The power to become a son of God is given to "as many as receive Him" ([John 1:12](#)).

John 1:12	But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 凡接待他的，就是信他名的人，他就賜他們權柄，作神的兒女。
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When we become children of God, the Father wants us to enjoy the privileges of an adult son. Some Christians relate themselves to Him as babes and others as dutiful servants. A servant has a legal obligation. He fulfills his duties, receives his compensation, and goes his way. The relationship of a son is far superior, being above that of a legal obligation. It gives him pleasure to respond to the Father's slightest wish, and he demands no compensation because he knows all that the Father has belongs to him anyway. To the Father, the work of a son is more acceptable than that of a servant.

Another important aspect of sonship is the discipline which the Father in love gives His children. This is made clear in [Hebrews 12:6,7](#). The purpose of this discipline is to achieve that goal for which we were called to be sons of God in the first place, that is, to be conformed to the image of Christ. Being shaped into the likeness of His Son is included in sonship ([Rom. 8:29](#)). This is a work which the Holy Spirit performs in our lives as we allow Him ([2 Cor. 3:18](#)). This is a process which must go on until the world sees the manifestation of the sons of God in all their glory.

*Another important aspect of sonship is the discipline which the Father in love gives His children.*

Hebrews 12:6,7	<sup>6</sup> For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 因為主所愛的，他必管教，又鞭打凡所收納的兒子。  <sup>7</sup> If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 你們所忍受的，是神管教你們，待你們如同待兒子。焉有兒子不被父親管教的呢？
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*Being shaped into the likeness of His Son is included in sonship*

Romans 8:29	For 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。
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*This is the work which the Holy Spirit performs in our lives as we allow Him*

2 Corin. 3:18	But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. 我們眾人既然敞著臉得以看見主的榮光，好像從鏡子裡返照，就變成主的形狀，榮上加榮，如同從主的靈變成的。
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## Monday: Isaiah 54:1-17

<sup>1</sup>Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.  
你這不懷孕、不生養的要歌唱；你這未曾經過產難的要發聲歌唱，揚聲歡呼；因為沒有丈夫的比有丈夫的兒女更多。這是耶和華說的。

<sup>2</sup>Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;  
要擴張你帳幕之地，張大你居所的幔子，不要限止；要放長你的繩子，堅固你的橛子。

<sup>3</sup>For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.  
因為你要向左向右開展；你的後裔必得多國為業，又使荒涼的城邑有人居住。

<sup>4</sup>Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.  
不要懼怕，因你必不致蒙羞；也不要抱愧，因你必不致受辱。你必忘記幼年的羞愧，不再記念你寡居的羞辱。

<sup>5</sup>For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.  
因為造你的是你的丈夫；萬軍之耶和華是他的名。救贖你的是以色列的聖者；他必稱為全地之神。

<sup>6</sup>For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.  
耶和華召你，如召被離棄心中憂傷的妻，就是幼年所娶被棄的妻。這是你神所說的。

<sup>7</sup>For a small moment have I forsaken thee; but with great mercies will I gather thee.  
我離棄你不過片時，卻要施大恩將你收回。

<sup>8</sup>In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.  
我的怒氣漲溢，頃刻之間向你掩面，卻要以永遠的慈愛憐恤你。這是耶和華——你的救贖主說的。

<sup>9</sup>For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.  
這事在我好像挪亞的洪水。我怎樣起誓不再使挪亞的洪水漫過遍地，我也照樣起誓不再向你發怒，也不斥責你。

<sup>10</sup>For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.  
大山可以挪開，小山可以遷移；但我的慈愛必不離開你；我平安的約也不遷移。這是憐恤你的耶和華說的。

<sup>11</sup>O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

你這受困苦、被風飄蕩不得安慰的人哪，我必以彩色安置你的石頭，以藍寶石立定你的根基；

<sup>12</sup>And I will make thy windows of agates 瑪瑙, and thy gates of carbuncles 紅玉, and all thy borders of pleasant stones.

又以紅寶石造你的女牆，以紅玉造你的城門，以寶石造你四圍的邊界（或譯：外郭）。

<sup>13</sup>And all thy children shall be taught of the LORD; and great shall be the peace of thy children.

你的兒女都要受耶和華的教訓；你的兒女必大享平安。

<sup>14</sup>In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

你必因公義得堅立，必遠離欺壓，不致害怕；你必遠離驚嚇，驚嚇必不臨近你。

<sup>15</sup>Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.

即或有人聚集，卻不由於我；凡聚集攻擊你的，必因你仆倒（或譯：投降你）。

<sup>16</sup>Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

吹噓炭火、打造合用器械的鐵匠是我所造；殘害人、行毀滅的也是我所造。

<sup>17</sup>No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.

凡為攻擊你造成的器械必不利用；凡在審判時興起用舌攻擊你的，你必定他為有罪。這是耶和華僕人的產業，是他們從我所得的義。這是耶和華說的。



## Tuesday: Galatians 4:19-31

<sup>19</sup>My little children, of whom I travail in birth again until Christ be formed in you,  
我小子阿，我為你們再受生產之苦，直等到基督成形在你們心裡。

<sup>20</sup>I desire to be present with you now, and to change my voice; for I stand in doubt of you.  
我巴不得現今在你們那裡，改換口氣，因我為你們心裡作難。

<sup>21</sup>Tell me, ye that desire to be under the law, do ye not hear the law?  
你們這願意在律法以下的人，請告訴我，你們豈沒有聽見律法麼？

<sup>22</sup>For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.  
因為律法上記著，亞伯拉罕有兩個兒子，一個是使女生的，一個是自主之婦人生的。

<sup>23</sup>But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.  
然而，那使女所生的是按著血氣生的；那自主之婦人所生的是憑著應許生的。

<sup>24</sup>Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.  
這都是比方：那兩個婦人就是兩約。一約是出於西乃山，生子為奴，乃是夏甲。

<sup>25</sup>For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.  
這夏甲二字是指著亞拉伯的西乃山，與現在的耶路撒冷同類，因耶路撒冷和他的兒女都是為奴的。

<sup>26</sup>But Jerusalem which is above is free, which is the mother of us all.  
但那在上的耶路撒冷是自主的，他是我們的母。

Galatians 4:27	Isaiah 54:1
For it is written ( <i>Isaiah 54:1</i> ), Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. 因為經上記著：不懷孕、不生養的，你要歡樂；未曾經過產難的，你要高聲歡呼；因為沒有丈夫的，比有丈夫的兒女更多。	Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD. 你這不懷孕、不生養的要歌唱；你這未曾經過產難的要發聲歌唱，揚聲歡呼；因為沒有丈夫的比有丈夫的兒女更多。這是耶和華說的。

<sup>28</sup>Now we, brethren, as Isaac was, are the children of promise.  
弟兄們，我們是憑著應許作兒女，如同以撒一樣。

<sup>29</sup>But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.  
當時，那按著血氣生的逼迫了那按著聖靈生的，現在也是這樣。

<sup>30</sup>Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.  
然而經上是怎麼說的呢？是說：把使女和他兒子趕出去！因為使女的兒子不可與自主婦人的兒子一同承受產業。

<sup>31</sup>So then, brethren, we are not children of the bondwoman, but of the free.  
弟兄們，這樣看來，我們不是使女的兒女，乃是自主婦人的兒女了。

## Wednesday: Isaiah 8:1-18

<sup>1</sup>Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Mahershalalhashbaz.

耶和華對我說：你取一個大牌，拿人所用的筆（或譯：人常用的字），寫上瑪黑珥沙拉勒哈施罷斯（就是擄掠速臨、搶奪快到的意思）。

<sup>2</sup>And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

我要用誠實的見證人，祭司烏利亞和耶比利家的兒子撒迦利亞記錄這事。

<sup>3</sup>And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Mahershalalhashbaz.

我——以賽亞與妻子（原文是女先知）同室；他懷孕生子，耶和華就對我說：給他起名叫瑪黑珥沙拉勒哈施罷斯；

<sup>4</sup>For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

因為在這小孩子不曉得叫父叫母之先，大馬色的財寶和撒瑪利亞的擄物必在亞述王面前搬了去。

<sup>5</sup>The LORD spake also unto me again, saying,

耶和華又曉諭我說：

<sup>6</sup>Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

這百姓既厭棄西羅亞緩流的水，喜悅利汛和利瑪利的兒子；

<sup>7</sup>Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

因此，主必使大河翻騰的水猛然沖來，就是亞述王和他所有的威勢，必漫過一切的水道，漲過兩岸；

<sup>8</sup>And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

必沖入猶大，漲溢氾濫，直到頸項。以馬內利啊，他展開翅膀，遍滿你的地。

<sup>9</sup>Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

列國的人民哪，任憑你們喧嚷，終必破壞；遠方的眾人哪，當側耳而聽！任憑你們束起腰來，終必破壞；你們束起腰來，終必破壞。

<sup>10</sup>Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.

任憑你們同謀，終歸無有；任憑你們言定，終不成立；因為神與我們同在。

<sup>11</sup>For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

耶和華以大能的手，指教我不可行這百姓所行的道，對我這樣說：

<sup>12</sup>Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

這百姓說同謀背叛，你們不要說同謀背叛。他們所怕的，你們不要怕，也不要畏懼。

<sup>13</sup>Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.

但要尊萬軍之耶和華為聖，以他為你們所當怕的，所當畏懼的。

<sup>14</sup>And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

他必作為聖所，卻向以色列兩家作絆腳的石頭，跌人的磐石；向耶路撒冷的居民作為圈套和網羅。

<sup>15</sup>And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

許多人必在其上絆腳跌倒，而且跌碎，並陷入網羅，被纏住。

<sup>16</sup>Bind up the testimony, seal the law among my disciples.

你要捲起律法書，在我門徒中間封住訓誨。

<sup>17</sup>And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

我要等候那掩面不顧雅各家的耶和華；我也要仰望他。

<sup>18</sup>Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

看哪，我與耶和華所給我的兒女，就是從住在錫安山萬軍之耶和華來的，在以色列中作為預兆和奇蹟。

## Thursday: Hebrews 2:1-18

<sup>1</sup>Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

所以，我們當越發鄭重所聽見的道理，恐怕我們隨流失去。

<sup>2</sup>For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

那藉著天使所傳的話既是確定的；凡犯悖逆的都受了該受的報應。

<sup>3</sup>How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

我們若忽略這麼大的救恩，怎能逃罪呢？這救恩起先是主親自講的，後來是聽見的人給我們證實了。

<sup>4</sup>God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

神又按自己的旨意，用神蹟、奇事和百般的異能，並聖靈的恩賜，同他們作見證。

<sup>5</sup>For unto the angels hath he not put in subjection the world to come, whereof we speak.

我們所說將來的世界，神原沒有交給天使管轄。

<sup>6</sup>But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man that thou visitest him? *(Psalm 8:4)*

但有人在經上某處證明說：人算甚麼，你竟顧念他？世人算甚麼，你竟眷顧他？

<sup>7</sup>Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: *(Psalm 8:5)*

你叫他比天使微小一點（或作：你叫他暫時比天使小），賜他榮耀尊貴為冠冕，並將你手所造的都派他管理，

<sup>8</sup>Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. *(Psalm 8:6)*

叫萬物都服在他的腳下。既叫萬物都服他，就沒有剩下一樣不服他的。只是如今我們還不見萬物都服他。

<sup>9</sup>But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

惟獨見那成為比天使小一點的耶穌（或作：惟獨見耶穌暫時比天使小）；因為受死的苦，就得了尊貴榮耀為冠冕，叫他因著神的恩，為人人嘗了死味。

<sup>10</sup>For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

原來那為萬物所屬為萬物所本的，要領許多的兒子進榮耀裡去，使救他們的元帥，因受苦難得以完全，本是合宜的。

<sup>11</sup>For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

因那使人成聖的和那些得以成聖的，都是出於一。所以，他稱他們為弟兄也不以為恥，

<sup>12</sup>Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.  
說：我要將你的名傳與我的弟兄，在會中我要頌揚你；

<sup>13</sup>And again, I will put my trust in him. And again, Behold I and the children which God hath given me.  
又說：我要倚賴他；又說：看哪，我與神所給我的兒女。

<sup>14</sup>Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;  
兒女既同有血肉之體，他也照樣親自成了血肉之體，特要藉著死敗壞那掌死權的，就是魔鬼，

<sup>15</sup>And deliver them who through fear of death were all their lifetime subject to bondage.  
並要釋放那些一生因怕死而為奴僕的人。

<sup>16</sup>For verily he took not on him the nature of angels; but he took on him the seed of Abraham.  
他並不救拔天使，乃是救拔亞伯拉罕的後裔。

<sup>17</sup>Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.  
所以，他凡事該與他的弟兄相同，為要在神的事上成為慈悲忠信的大祭司，為百姓的罪獻上挽回祭。

<sup>18</sup>For in that he himself hath suffered being tempted, he is able to succour them that are tempted.  
他自己既然被試探而受苦，就能搭救被試探的人。

## Hebrews 2

<sup>6</sup>But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man that thou visitest him? (*Psalms 8:4*)

但有人在經上某處證明說：人算甚麼，你竟顧念他？世人算甚麼，你竟眷顧他？

<sup>7</sup>Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: (*Psalms 8:5*)

你叫他比天使微小一點（或作：你叫他暫時比天使小），賜他榮耀尊貴為冠冕，並將你手所造的都派他管理，

<sup>8</sup>Thou hast put all things in subjection under his feet.  
(*Psalms 8:6*) For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

叫萬物都服在他的腳下。既叫萬物都服他，就沒有剩下一樣不服他的。只是如今我們還不見萬物都服他。

## Psalms 8

<sup>4</sup>What is man, that thou art mindful of him? and the son of man, that thou visitest him?

便說：人算甚麼，你竟顧念他？世人算甚麼，你竟眷顧他？

<sup>5</sup>For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.  
你叫他比天使（或譯：神）微小一點，並賜他榮耀尊貴為冠冕。

<sup>6</sup>Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:  
你派他管理你手所造的，使萬物，就是一切的牛羊、田野的獸、空中的鳥、海裡的魚，凡經行海道的，都服在他的腳下。

<sup>7</sup>All sheep and oxen, yea, and the beasts of the field;

<sup>8</sup>The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

## Friday: John 1:1-12

<sup>1</sup>In the beginning was the Word, and the Word was with God, and the Word was God.

太初有道，道與神同在，道就是神。

<sup>2</sup>The same was in the beginning with God.

這道太初與神同在。

<sup>3</sup>All things were made by him; and without him was not any thing made that was made.

萬物是藉著他造的；凡被造的，沒有一樣不是藉著他造的。

<sup>4</sup>In him was life; and the life was the light of men.

生命在他裡頭，這生命就是人的光。

<sup>5</sup>And the light shineth in darkness; and the darkness comprehended it not.

光照在黑暗裡，黑暗卻不接受光。

<sup>6</sup>There was a man sent from God, whose name was John.

有一個人，是從神那裡差來的，名叫約翰。

<sup>7</sup>The same came for a witness, to bear witness of the Light, that all men through him might believe.

這人來，為要作見證，就是為光作見證，叫眾人因他可以信。

<sup>8</sup>He was not that Light, but was sent to bear witness of that Light.

他不是那光，乃是要為光作見證。

<sup>9</sup>That was the true Light, which lighteth every man that cometh into the world.

那光是真光，照亮一切生在世上的人。

<sup>10</sup>He was in the world, and the world was made by him, and the world knew him not.

他在世界，世界也是藉著他造的，世界卻不認識他。

<sup>11</sup>He came unto his own, and his own received him not.

他到自己的地方來，自己的人倒不接待他。

<sup>12</sup>But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

凡接待他的，就是信他名的人，他就賜他們權柄，作神的兒女。

## Saturday: Romans 8:14-29

<sup>14</sup>For as many as are led by the Spirit of God, they are the sons of God.

因為凡被神的靈引導的，都是神的兒子。

<sup>15</sup>For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

你們所受的，不是奴僕的心，仍舊害怕；所受的，乃是兒子的心，因此我們呼叫：阿爸！父！

<sup>16</sup>The Spirit itself beareth witness with our spirit, that we are the children of God:

聖靈與我們的心同證我們是神的兒女；

<sup>17</sup>And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

既是兒女，便是後嗣，就是神的後嗣，和基督同作後嗣。如果我們和他一同受苦，也必和他一同得榮耀。

<sup>18</sup>For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

我想，現在的苦楚若比起將來要顯於我們的榮耀就不足介意了。

<sup>19</sup>For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

受造之物切望等候神的眾子顯出來。

<sup>20</sup>For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

因為受造之物服在虛空之下，不是自己願意，乃是因那叫他如此的。

<sup>21</sup>Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

但受造之物仍然指望脫離敗壞的轄制，得享（享：原文是入）神兒女自由的榮耀。

<sup>22</sup>For 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。

<sup>23</sup>And 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。

<sup>24</sup>For 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）？

<sup>25</sup>But 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。

<sup>26</sup>Likewise 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。

<sup>27</sup>And 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。

<sup>28</sup>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。

<sup>29</sup>For 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。



## Sunday: 1 John 3:1-15

<sup>1</sup>Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

你看父賜給我們是何等的慈愛，使我們得稱為神的兒女；我們也真是他的兒女。世人所以不認識我們，是因未曾認識他。

<sup>2</sup>Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

親愛的弟兄阿，我們現在是神的兒女，將來如何，還未顯明；但我們知道，主若顯現，我們必要像他、因為必得見他的真體。

<sup>3</sup>And every man that hath this hope in him purifieth himself, even as he is pure.

凡向他有這指望的，就潔淨自己，像他潔淨一樣。

<sup>4</sup>Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

凡犯罪的，就是違背律法；違背律法就是罪。

<sup>5</sup>And ye know that he was manifested to take away our sins; and in him is no sin.

你們知道主曾顯現，是要除掉人的罪；在他並沒有罪。

<sup>6</sup>**Whosoever abideth in him sinneth not:** whosoever sinneth hath not seen him, neither known him.

凡住在他裡面的，就不犯罪；凡犯罪的，是未曾看見他，也未曾認識他。

<sup>7</sup>Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

小子們哪，不要被人誘惑，行義的才是義人，正如主是義的一樣。

<sup>8</sup>He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

犯罪的是屬魔鬼，因為魔鬼從起初就犯罪。神的兒子顯現出來，為要除滅魔鬼的作為。

<sup>9</sup>**Whosoever is born of God doth not commit sin;** for his seed remaineth in him: and he cannot sin, because he is born of God.

凡從神生的，就不犯罪，因神的道（原文作種）存在他心裡；他也不能犯罪，因為他是由神生的。

<sup>10</sup>In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

從此就顯出誰是神的兒女，誰是魔鬼的兒女。凡不行義的就不屬神，不愛弟兄的也是如此。

<sup>11</sup>For this is the message that ye heard from the beginning, that we should love one another.

我們應當彼此相愛。這就是你們從起初所聽見的命令。

<sup>12</sup>Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

不可像該隱；他是屬那惡者，殺了他的兄弟。為甚麼殺了他呢？因自己的行為是惡的，兄弟的行為是善的。

<sup>13</sup>Marvel not, my brethren, if the world hate you.

弟兄們，世人若恨你們，不要以為希奇。

<sup>14</sup>We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

我們因為愛弟兄，就曉得是已經出死入生了。沒有愛心的，仍住在死中。

<sup>15</sup>Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

凡恨他弟兄的，就是殺人的；你們曉得凡殺人的，沒有永生存在他裡面。