

CHRIST – ABRAHAM'S SEED

DAILY READINGS:

Monday: Genesis 12:1-5; 18:9-19
Tuesday: Genesis 22:15-18; 26:1-5
Wednesday: Genesis 28:10-22
Thursday: Acts 3:12-26
Friday: Galatians 3:7-29
Saturday: Matthew 1:1-21
Sunday: Luke 1:39-56

Galatians 3:29

And if ye be Christ's, then are ye Abraham's seed,
and heirs according to the promise.

你們既屬乎基督，就是亞伯拉罕的後裔，
是照著應許承受產業的了。

INTRODUCTION:

The one Old Testament promise which is most often quoted in the New Testament is the promise made by God to Abraham, Isaac, and Jacob concerning their "seed" (see [Acts 3:25,26](#) ; [Romans: 4:13-16](#); [Gal. 3: 8,16](#)). This promise sustained the Jewish nation throughout their history and gave them their national purpose and reason for existence. It alone, of all the promises, was the foundation stone on which their national hopes rested. In the New Testament the fulfillment of this prophecy is assigned to the Lord with a significant statement made on just who the children (i.e., the descendants) of Abraham are.

LESSON NOTES:

The Promise: Five times the promise is repeated to the patriarchs – three times to Abraham and once each to Isaac and Jacob (see [Gen. 12:3](#); [18:18](#); [22:18](#); [26:4](#); [28:14](#)). The promise was essentially twofold. First, the promise declared that God would make a great nation out of Abraham's descendants and, second, that through his seed all the nations of the earth would be blessed. The first two times God simply told Abraham that "in thee" all the families ([Gen. 12:3](#) – later, "nations" – [Gen. 18:18](#)) of the earth would be blessed. The promise was repeated a third time to Abraham as a reward for his willingness to sacrifice Isaac. This time the promise became more specific by the words, "through thy seed" ([Gen. 22:18](#)).

Genesis 12:3	And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all <u>families</u> of the earth be blessed. 為你祝福的，我必賜福與他；那咒詛你的，我必咒詛他。地上的萬族都要因你得福。
Genesis 18:18	Seeing that Abraham shall surely become a great and mighty nation, and all the <u>nations</u> of the earth shall be blessed in him? 亞伯拉罕必要成為強大的國；地上的萬國都必因他得福。
Genesis 22:18	And <u>in thy seed</u> shall all the <u>nations</u> 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。
Genesis 26:4	And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and <u>in thy seed</u> shall all the <u>nations</u> of the earth be blessed; 我要加增你的後裔，像天上的星那樣多，又要將這些地都賜給你的後

	裔。並且地上萬國必因你的後裔得福——
Genesis 28:14	And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and <u>in thee</u> and <u>in thy seed</u> shall all the <u>families</u> of the earth be blessed. 你的後裔必像地上的塵沙那樣多，必向東西南北開展；地上萬族必因你和你的後裔得福。

When repeating the promise to Isaac later, God used the same expression, "through thy seed" ([Gen. 26:4](#)). To Jacob, the expression is varied to "through thee and thy seed" which is equivalent to "thy seed." The unmistakable meaning of these promises is that through the posterity (*all descendants*) of these patriarchs all of the peoples of the world would receive blessing. The precise nature of this blessing was not stated nor the manner in which it was to be conferred (*bestow upon as a gift*) upon all the nations.

The "how" and the "who" of the promise were mysteries to the Jewish patriarchs. Abraham alone seems to have been given a further revelation of this mystery although this is nowhere stated in the Old Testament. When speaking to the Jewish people during His ministry, Jesus said to them, "Your father Abraham rejoiced to see my day, and he saw it and was glad" ([John 8:56](#)). The extent of Abraham's insight is not revealed, but it is certain he understood the promise to be the spiritual blessing of salvation as opposed to some temporal blessing (see [Gal. 3:8](#)).

John 8:56	Your father Abraham rejoiced to see my day: and he saw it, and was glad. 你們的祖宗亞伯拉罕歡歡喜喜的仰望我的日子，既看見了就快樂。
Galatians 3:8	And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 並且聖經既然預先看明，神要叫外邦人因信稱義，就早已傳福音給亞伯拉罕，說：萬國都必因你得福。

The Seed: Whenever the New Testament refers to this Old Testament promise, it always assigns the fulfillment to Jesus Christ ([Acts 3:25,26](#); [Rom. 4:13-16](#); [Gal. 3:8,16](#)). **Peter**, on the occasion of the healing of the lame man at the temple gate, addressed his Jewish brethren and called them "the children. .. of the covenant." He was essentially reminding them that as natural descendants of Abraham they were the people from whom the blessing for the whole world would come. Peter then goes on to explain the nature of this blessing as being the "turning away every one of you from his iniquities." His other point to these Jews was that they were privileged in that God sent the opportunity for blessing to them first through Jesus Christ (see [Acts 3:25,26](#)).

Acts 3:25,26	²⁵ Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. 你們是先知的子孫，也承受神與你們祖宗所立的約，就是對亞伯拉罕說：地上萬族都要因你的後裔得福。 ²⁶ Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." 神既興起他的僕人，（或作：兒子），就先差他到你們這裡來，賜福給你們，叫你們各人回轉，離開罪惡。
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Writing to both Jews and Gentiles in his letter to the Romans, **Paul** explains that the blessing promised to Abraham was not something that was automatically bestowed on those who could legally (through the Law) claim descendancy from Abraham, but rather those who are his descendants through the "righteousness

of faith." In this way, the promise is sure for "all the seed," not only for those who are "of the law" (Jewish descendants). Abraham is the "father of. . . all" who share his faith in the promise ([Rom. 4:13-16](#)).

Romans 4:13-16	<p>¹³For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 因為神應許亞伯拉罕和他後裔，必得承受世界，不是因律法，乃是因信而得的義。</p> <p>¹⁴For if they which are of the law be heirs, faith is made void, and the promise made of none effect: 若是屬乎律法的人才得為後嗣，信就歸於虛空，應許也就廢棄了。</p> <p>¹⁵Because the law worketh wrath: for where no law is, there is no transgression. 因為律法是惹動忿怒的（或作：叫人受刑的）；那裡沒有律法，那裡就沒有過犯。</p> <p>¹⁶Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, 所以人得為後嗣是本乎信，因此就屬乎恩，叫應許定然歸給一切後裔；不但歸給那屬乎律法的，也歸給那效法亞伯拉罕之信的。</p>
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CROSS REFERENCE

Romans 4:16	Ephesians 2:8-9
<p>Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, 所以人得為後嗣是本乎信，因此就屬乎恩，叫應許定然歸給一切後裔；不但歸給那屬乎律法的，也歸給那效法亞伯拉罕之信的。</p>	<p>⁸For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 你們得救是本乎恩，也因著信；這並不是出於自己，乃是神所賜的；</p> <p>⁹Not of works, lest any man should boast. 也不是出於行為，免得有人自誇。</p>

Finally, in his letter to the Galatians converts, **Paul** explains that the promise was the gospel; not national glory for the Jews. An integral part of this promise was the justification of the heathen on the same basis as the Jews – through faith. Then, for the first time, Paul explains that the promised "seed" who would bless the earth referred to a single individual and not a collective nation. This Seed is Christ. Through Him as an individual, and not through the Jewish people collectively, was the blessing of Abraham to come on the Gentiles ([Gal. 3:8-16](#)).

Galatians 3:8-16	<p>⁸And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 並且聖經既然預先看明，神要叫外邦人因信稱義，就早已傳福音給亞伯拉罕，說：萬國都必因你得福。</p> <p>⁹So then they which be of faith are blessed with faithful Abraham. 可見那以信為本的人和有信心的人一同得福。</p> <p>¹⁰For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. 凡以行律法為本的，都是被咒詛的；因為經上記著：凡不常照律法書上所記一切之事去行的，就被咒詛。</p>
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	<p>¹¹But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 沒有一個人靠著律法在神面前稱義，這是明顯的；因為經上說，義人必因信得生。</p> <p>¹²And the law is not of faith: but, The man that doeth them shall live in them. 律法原不本乎信，只說：行這些事的，就必因此活著。</p> <p>¹³Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 基督既為我們受（原文是成）了咒詛，就贖出我們脫離律法的咒詛；因為經上記著：凡掛在木頭上都是被咒詛的。</p> <p>¹⁴That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. 這便叫亞伯拉罕的福，因基督耶穌可以臨到外邦人，使我們因信得著所應許的聖靈。</p> <p>¹⁵Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth (<i>make void</i>), or addeth thereto. 弟兄們，我且照著人的常話說：雖然是人的文約，若已經立定了，就沒有能廢棄或加增的。</p> <p>¹⁶Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 所應許的原是向亞伯拉罕和他子孫說的。神並不是說眾子孫，指著許多人，乃是說你那一子孫，指著一個人，就是基督。</p>
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THE LESSONS:

God's promise to Abraham of blessing to all nations was the promise of salvation through Jesus Christ. All nations of the world have access to this blessing on an equal basis. ***As Abraham received the promise through faith, so the promise of salvation is received by faith in Jesus Christ.*** Faith has always been the basis of salvation. This was God's original plan, and it has never been changed (see [Gal. 3:17,18](#)).

Galatians 3:17,18	<p>¹⁷And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 我是這麼說，神預先所立的約，不能被那四百三十年以後的律法廢掉，叫應許歸於虛空。</p> <p>¹⁸For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. 因為承受產業，若本乎律法，就不本乎應許；但神是憑著應許把產業賜給亞伯拉罕。</p>
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In Galatians, Paul informs us that the promise of blessing was indeed the promise of the Spirit ([Gal. 3:14](#)). The Word of God shows repeatedly the inability of the natural man to rehabilitate (*restore*) or reform his nature and the necessity of a new life imparted by God. The natural life can only produce the works of the flesh ([Gal. 5:19-21](#)). Christ died to give us His life – the life of the Spirit that we might have freedom from the bondage of the world and its ways. The "new" life of the Spirit brings forth the fruit of the Spirit ([Gal. 5:22-25](#)). ***This life in the Spirit is the promise that God made to Abraham and his seed.***

Galatians 3:14	That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.
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這便叫亞伯拉罕的福，因基督耶穌可以臨到外邦人，使我們因信得著所應許的聖靈。

THE NATURAL LIFE CAN ONLY PRODUCE THE WORKS OF THE FLESH

Galatians 5:19-21	<p>¹⁹Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 情慾的事都是顯而易見的，就如姦淫、污穢、邪蕩、</p> <p>²⁰Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 拜偶像、邪術、仇恨、爭競、忌恨、惱怒、結黨、紛爭、異端、</p> <p>²¹Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. [<i>Such like: means there are many other form of flesh, i.e. "discouragement", "moods" and "dumps"...</i>] 嫉妒（有古卷在此有：兇殺二字）、醉酒、荒宴等類。我從前告訴你們，現在又告訴你們，行這樣事的人必不能承受神的國。</p>
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THE "NEW" LIFE OF THE SPIRIT BRINGS FORTH THE FRUIT OF THE SPIRIT

Galatians 5:22-25	<p>²²But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 聖靈所結的果子，就是仁愛、喜樂、和平、忍耐、恩慈、良善、信實、</p> <p>²³Meekness, temperance: against such there is no law. 溫柔、節制。這樣的事沒有律法禁止。</p> <p>²⁴And they that are Christ's have crucified the flesh with the affections and lusts. 凡屬基督耶穌的人，是已經把肉體連肉體的邪情私慾同釘在十字架上了。</p> <p>²⁵If we live in the Spirit, let us also walk in the Spirit. 我們若是靠聖靈得生，就當靠聖靈行事。</p>
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The terminology of "Abraham's seed" actually has two meanings and usages according to the New Testament. There is the singular meaning in which the Seed refers to one person – Jesus Christ ([Gal. 3:16](#)). He and He alone is the promised Seed of Abraham through whom all the nations of the world are blessed ([Matt. 1:1](#); [Luke 1:55](#)).

Galatians 3:16	<p>Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 所應許的原是向亞伯拉罕和他子孫說的。神並不是說眾子孫，指著許多人，乃是說你那一個子孫，指著一個人，就是基督。</p>
Matthew 1:1	Luke 1:55
The book of the generation of Jesus Christ, the son of David, the son of Abraham. 亞伯拉罕的後裔，大衛的子孫（後裔子孫原文都作兒子下同），耶穌基督的家譜：	As he spake to our fathers, to Abraham, and to his seed for ever." 為要記念亞伯拉罕和他的後裔，施憐憫直到永遠，正如從前對我們列祖所說的話。

The second usage of the term "Abraham's seed" is in connection with the inheritance of the promises made to Abraham's children, the heirs "of the world" ([Rom. 4:13](#)). In very plain language, the Bible states that only those who belong to Christ are the true seed of Abraham and thus the heirs of all the promises made to him and his seed (see [Rom. 4:16](#); [Gal. 3:6, 7, 29](#)). These promises are obtained through faith. **Abraham's faith was manifested in his obedience to God's Word.** The faith of the children of Abraham must likewise be shown in obedience to God's Word. Then will they be the inheritors of all God's blessing as promised to Abraham. The faithful will be blessed with faithful Abraham.

Romans 4:13	<p>For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.</p> <p>因為神應許亞伯拉罕和他後裔，必得承受世界，不是因律法，乃是因信而得的義。</p>
Romans 4:16	Galatians 3:6, 7, 29
<p>Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,</p> <p>所以人得為後嗣是本乎信，因此就屬乎恩，叫應許定然歸給一切後裔；不但歸給那屬乎律法的，也歸給那效法亞伯拉罕之信的。</p>	<p>⁶Even as Abraham believed God, and it was accounted to him for righteousness.</p> <p>正如亞伯拉罕信神，這就算為他的義。</p> <p>⁷Know ye therefore that they which are of faith, the same are the children of Abraham.</p> <p>所以，你們要知道：那以信為本的人，就是亞伯拉罕的子孫。</p> <p>²⁹And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.</p> <p>你們既屬乎基督，就是亞伯拉罕的後裔，是照著應許承受產業的了。</p>

Monday: Genesis 12:1-5; 18:9-19

12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

耶和華對亞伯蘭說：你要離開本地、本族、父家，往我所要指示你的地去。

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

我必叫你成為大國。我必賜福給你，叫你的名為大；你也要叫別人得福。

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

為你祝福的，我必賜福與他；那咒詛你的，我必咒詛他。地上的萬族都要因你得福。

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

亞伯蘭就照著耶和華的吩咐去了；羅得也和他同去。亞伯蘭出哈蘭的時候年七十五歲。

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

亞伯蘭將他妻子撒萊和姪兒羅得，連他們在哈蘭所積蓄的財物、所得的人口，都帶往迦南地去。他們就到了迦南地。

18:9 And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.

他們問亞伯拉罕說：你妻子撒拉在那裡？他說：在帳棚裡。

10 And he said, I will certainly return unto thee according to the time of life; and, lo, I, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.

三人中有一位說：到明年這時候，我必要回到你這裡；你的妻子撒拉必生一個兒子。撒拉在那人後邊的帳棚門口也聽見了這話。

11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

亞伯拉罕和撒拉年紀老邁，撒拉的月經已斷絕了。

12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

撒拉心裡暗笑，說：我既已衰敗，我主也老邁，豈能有這喜事呢？

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

耶和華對亞伯拉罕說：撒拉為甚麼暗笑，說：我既已年老，果真能生養麼？

14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

耶和華豈有難成的事麼？到了日期，明年這時候，我必回到你這裡，撒拉必生一個兒子。

¹⁵Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.
撒拉就害怕，不承認，說：我沒有笑。那位說：不然，你實在笑了。

¹⁶And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

三人就從那裡起行，向所多瑪觀看，亞伯拉罕也與他們同行，要送他們一程。

¹⁷And the LORD said, Shall I hide from Abraham that thing which I do;

耶和華說：我所要作的事豈可瞞著亞伯拉罕呢？

¹⁸Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

亞伯拉罕必要成為強大的國；地上的萬國都必因他得福。

¹⁹For I know him, that he will command his children and his household after him, and they shall **keep** the way of the LORD, to **do** justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

我眷顧他，為要叫他吩咐他的眾子和他的眷屬遵守我的道，秉公行義，使我所應許亞伯拉罕的話都成就了。

Tuesday: Genesis 22:15-18; 26:1-5

22:15 And 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：

16 And 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：

17 That 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，

18 And 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。

26:1 And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar¹.

在亞伯拉罕的日子，那地有一次饑荒；這時又有饑荒，以撒就往基拉耳去，到非利士人的王亞比米勒那裡。

2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

耶和華向以撒顯現，說：你不要下去，要住在我所指示你的地。

3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father;

你寄居在這地，我必與你同在，賜福給你，因為我要將這些地都賜給你和你的後裔。我必堅定我向你父亞伯拉罕所起的誓。

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

我要加增你的後裔，像天上的星那樣多，又要將這些地都賜給你的後裔。並且地上萬國必因你的後裔得福——

5 Because that Abraham **obeyed** my voice, and **kept** my charge, my commandments, my statutes, and my laws.

都因亞伯拉罕聽從我的話，遵守我的吩咐和我的命令、律例、法度。

Wednesday: Genesis 28:10-22

¹⁰And Jacob went out from Beersheba, and went toward Haran.

雅各出了別是巴，向哈蘭走去；

¹¹And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

到了一個地方，因為太陽落了，就在那裡住宿，便拾起那地方的一塊石頭枕在頭下，在那裡躺臥睡了，

¹²And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

夢見一個梯子立在地上，梯子的頭頂著天，有 神的使者在梯子上，上去下來。

CROSS REFERENCE

GENESIS 28:12	John 1:51
And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. 夢見一個梯子立在地上，梯子的頭頂著天，有 神的使者在梯子上，上去下來。	And he (<i>Jesus</i>) saith unto him (<i>Nathanael</i>), Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. 又說：「我實實在在地告訴你們，你們將要看見天開了，神的使者上去下來在人子身上」 <i>Then he said, "I tell you the truth, you will all see heaven open and the angels of God going up and down on the Son of Man, the one who is the stairway between heaven and earth."</i> [NLT]

¹³And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

耶和華站在梯子以上（或作站在他旁邊），說：我是耶和華——你祖亞伯拉罕的 神，也是以撒的 神；我要將你現在所躺臥之地賜給你和你的後裔。

¹⁴And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

你的後裔必像地上的塵沙那樣多，必向東西南北開展；地上萬族必因你和你的後裔得福。

¹⁵And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

我也與你同在。你無論往那裡去，我必保佑你，領你歸回這地，總不離棄你，直到我成全了向你所應許的。

¹⁶And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not.

雅各睡醒了，說：耶和華真在這裡，我竟不知道！

¹⁷And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

就懼怕，說：這地方何等可畏！這不是別的，乃是 神的殿，也是天的門。

¹⁸And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

雅各清早起來，把所枕的石頭立作柱子，澆油在上面。

¹⁹And he called the name of that place Bethel: but the name of that city was called Luz at the first.

他就給那地方起名叫伯特利（就是神殿的意思）；但那地方起先名叫路斯。

²⁰And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

雅各許願說：神若與我同在，在我所行的路上保佑我，又給我食物吃，衣服穿，

²¹So that I come again to my father's house in peace; then shall the LORD be my God:

使我平平安安地回到我父親的家，我就必以耶和華為我的神。

²²And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

我所立為柱子的石頭也必作神的殿，凡你所賜給我的，我必將十分之一獻給你。

Thursday: Acts 3:12-26

¹²And when Peter saw it, he answered unto the people, "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?"

彼得看見，就對百姓說：以色列人哪，為甚麼把這事當作希奇呢？為甚麼定睛看我們，以為我們憑自己的能力和虔誠使這人行走呢？

¹³The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

亞伯拉罕、以撒、雅各的神，就是我們列祖的神，已經榮耀了他的僕人（或作：兒子）耶穌；你們卻把他交付彼拉多。彼拉多定意要釋放他，你們竟在彼拉多面前棄絕了他。

¹⁴But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

你們棄絕了那聖潔公義者，反求著釋放一個兇手給你們。

¹⁵And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

你們殺了那生命的主，神卻叫他從死裡復活了；我們都是為這事作見證。

¹⁶And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

我們因信他的名，他的名便叫你們所看見所認識的這人健壯了；正是他所賜的信心，叫這人在你們眾人面前全然好了。

¹⁷And now, brethren, I wot (*know something*) that through ignorance ye did it, as did also your rulers.

弟兄們，我曉得你們做這事是出於不知，你們的官長也是如此。

¹⁸But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

但神曾藉眾先知的口，預言基督將要受害，就這樣應驗了。

¹⁹Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

所以，你們當悔改歸正，使你們的罪得以塗抹，這樣，那安舒的日子就必從主面前來到；

²⁰And he shall send Jesus Christ, which before was preached unto you:

主也必差遣所預定給你們的基督耶穌降臨。

²¹Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

天必留他，等到萬物復興的時候，就是神從創世以來、藉著聖先知的口所說的。

²²For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

摩西曾說：主—神要從你們弟兄中間給你們興起一位先知像我，凡他向你們所說的，你們都要聽從。

²³And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

凡不聽從那先知的，必要從民中全然滅絕。

²⁴Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

從撒母耳以來的眾先知，凡說預言的，也都說到這些日子。

²⁵Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

你們是先知的子孫，也承受神與你們祖宗所立的約，就是對亞伯拉罕說：地上萬族都要因你的後裔得福。

²⁶Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”

神既興起他的僕人，（或作：兒子），就先差他到你們這裡來，賜福給你們，叫你們各人回轉，離開罪惡。

Friday: Galatians 3:7-29

⁷Know ye therefore that they which are of faith, the same are the children of Abraham.

所以，你們要知道：那以信為本的人，就是亞伯拉罕的子孫。

⁸And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

並且聖經既然預先看明，神要叫外邦人因信稱義，就早已傳福音給亞伯拉罕，說：萬國都必因你得福。

⁹So then they which be of faith are blessed with faithful Abraham.

可見那以信為本的人和有信心的人，一同得福。

¹⁰For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

凡以行律法為本的，都是被咒詛的；因為經上記著：凡不常照律法書上所記一切之事去行的，就被咒詛。

¹¹But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

沒有一個人靠著律法在神面前稱義，這是明顯的；因為經上說，義人必因信得生。

¹²And the law is not of faith: but, The man that doeth them shall live in them.

律法原不本乎信，只說：行這些事的，就必因此活著。

¹³Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

基督既為我們受（原文是成）了咒詛，就贖出我們脫離律法的咒詛；因為經上記著：凡掛在木頭上都是被咒詛的。

¹⁴That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

這便叫亞伯拉罕的福，因基督耶穌可以臨到外邦人，使我們因信得著所應許的聖靈。

¹⁵Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth (*make void*), or addeth thereto.

弟兄們，我且照著人的常話說：雖然是人的文約，若已經立定了，就沒有能廢棄或加增的。

¹⁶Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

所應許的原是向亞伯拉罕和他子孫說的。神並不是說眾子孫，指著許多人，乃是說你那一個子孫，指著一個人，就是基督。

¹⁷And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

我是這麼說，神預先所立的約，不能被那四百三十年以後的律法廢掉，叫應許歸於虛空。

[*This is what I am trying to say: The agreement God made with Abraham could not be canceled 430 years later when God gave the law to Moses. God would be breaking his promise.*] NLT

¹⁸For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.
因為承受產業，若本乎律法，就不本乎應許；但神是憑著應許把產業賜給亞伯拉罕。
[For if the inheritance could be received by keeping the law, then it would not be the result of accepting God's promise. But God graciously gave it to Abraham as a promise.]

¹⁹Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.
這樣說來，律法是為甚麼有的呢？原是為過犯添上的，等候那蒙應許的子孫來到，並且是藉天使經中保之手設立的。
[Why, then, was the law given? It was given alongside the promise to show people their sins. But the law was designed to last only until the coming of the child who was promised. God gave his law through angels to Moses, who was the mediator between God and the people.]

²⁰Now a mediator is not a mediator of one, but God is one.
但中保本不是為一面作的；神卻是一位。
[Now a mediator is helpful if more than one party must reach an agreement. But God, who is one, did not use a mediator when he gave his promise to Abraham.]

²¹Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.
這樣，律法是與神的應許反對麼？斷乎不是！若曾傳一個能叫人得生的律法，義就誠然本乎律法了。
[Is there a conflict, then, between God's law and God's promises? Absolutely not! If the law could give us new life, we could be made right with God by obeying it.]

²²But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.
但聖經把眾人都圈在罪裡，使所應許的福因信耶穌基督，歸給那信的人。
[But the Scriptures declare that we are all prisoners of sin, so we receive God's promise of freedom only by believing in Jesus Christ.]

GOD'S CHILDREN THROUGH FAITH.

²³But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.
但這因信得救的理還未來以先，我們被看守在律法之下，直圈到那將來的真道顯明出來。
[Before the way of faith in Christ was available to us, we were placed under guard by the law. We were kept in protective custody, so to speak, until the way of faith was revealed.]

²⁴Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.
這樣，律法是我們訓蒙的師傅，引我們到基督那裡，使我們因信稱義。
[Let me put it another way. The law was our guardian until Christ came; it protected us until we could be made right with God through faith.]

²⁵But after that faith is come, we are no longer under a schoolmaster.
但這因信得救的理既然來到，我們從此就不在師傅的手下了。
[And now that the way of faith has come, we no longer need the law as our guardian.]

²⁶For ye are all the children of God by faith in Christ Jesus.
所以，你們因信基督耶穌都是神的兒子。
[For you are all children of God through faith in Christ Jesus.]

²⁷For as many of you as have been baptized into Christ have put on Christ.

你們受洗歸入基督的都是披戴基督了。

[*And all who have been united with Christ in baptism have put on Christ, like putting on new clothes.*]

²⁸There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

並不分猶太人、希利尼人，自主的、為奴的，或男或女，因為你們在基督耶穌裡都成為一了。

[*There is no longer Jew or Gentile, slave or free, male and female. For you are all one in Christ Jesus.*]

CROSS REFERENCE

1 CORINTHIANS 12:13	GALATIANS 3:28	Colossians 3:11
For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 我們不拘是猶太人，是希利尼人，是為奴的，是自主的，都從一位聖靈受洗，成了一個身體，飲於一位聖靈。	There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 並不分猶太人、希利尼人，自主的、為奴的，或男或女，因為你們在基督耶穌裡都成為一了。	Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. 在此並不分希利尼人、猶太人，受割禮的、未受割禮的，化外人，西古提人，為奴的、自主的，惟有基督是包括一切，又住在各人之內。

²⁹And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

你們既屬乎基督，就是亞伯拉罕的後裔，是照著應許承受產業的了。

[*And now that you belong to Christ, you are the true children of Abraham. You are his heirs, and God's promise to Abraham belongs to you.*]

Saturday: Matthew 1:1-21

¹The book of the generation of Jesus Christ, the son of David, the son of Abraham.

亞伯拉罕的後裔，大衛的子孫（後裔子孫原文都作兒子下同），耶穌基督的家譜：

²Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

亞伯拉罕生以撒；以撒生雅各；雅各生猶大和他的弟兄；

³And Judas begat Phares and Zara of **Thamar 他瑪**; and Phares begat Esrom; and Esrom begat Aram;

猶大從他瑪氏生法勒斯和謝拉；法勒斯生希斯崙；希斯崙生亞蘭；

⁴And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

亞蘭生亞米拿達；亞米拿達生拿順；拿順生撒門；

⁵And Salmon begat Booz of Rachab; and Booz begat Obed of **Ruth 路得**; and Obed begat Jesse;

撒門從喇合氏生波阿斯；波阿斯從路得氏生俄備得；俄備得生耶西；

⁶And Jesse begat David the king; and David the king begat Solomon of her that had been **the wife of Urias**;

耶西生大衛王。大衛從烏利亞的妻子生所羅門；

⁷And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

所羅門生羅波安；羅波安生亞比雅；亞比雅生亞撒；

⁸And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

亞撒生約沙法；約沙法生約蘭；約蘭生烏西亞；

⁹And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

烏西亞生約坦；約坦生亞哈斯；亞哈斯生希西家；

¹⁰And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

希西家生瑪拿西；瑪拿西生亞們；亞們生約西亞；

¹¹And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

百姓被遷到巴比倫的時候，約西亞生耶哥尼雅和他的弟兄。

¹²And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

遷到巴比倫之後，耶哥尼雅生撒拉鐵；撒拉鐵生所羅巴伯；

¹³And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

所羅巴伯生亞比玉；亞比玉生以利亞敬；以利亞敬生亞所；

¹⁴And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

亞所生撒督；撒督生亞金；亞金生以律；

¹⁵And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

以律生以利亞撒；以利亞撒生馬但；馬但生雅各；

¹⁶And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

雅各生約瑟，就是馬利亞的丈夫。那稱為基督的耶穌是從馬利亞生的。

¹⁷So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

這樣，從亞伯拉罕到大衛共有十四代；從大衛到遷至巴比倫的時候也有十四代；從遷至巴比倫的時候到基督又有十四代。

¹⁸Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

耶穌基督降生的事記在下面：他母親馬利亞已經許配了約瑟，還沒有迎娶，馬利亞就從聖靈懷了孕。

¹⁹Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

他丈夫約瑟是個義人，不願意明明的羞辱他，想要暗暗的把他休了。

²⁰But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

正思念這事的時候，有主的使者向他夢中顯現，說：大衛的子孫約瑟，不要怕！只管娶過你的妻子馬利亞來，因他所懷的孕是從聖靈來的。

²¹And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

他將要生一個兒子，你要給他起名叫耶穌，因他要將自己的百姓從罪惡裡救出來。

Sunday: Luke 1:39-56

³⁹And Mary arose in those days, and went into the hill country with haste, into a city of Juda;
那時候，馬利亞起身，急忙往山地裡去，來到猶大的一座城；

⁴⁰And entered into the house of Zacharias, and saluted Elisabeth.
進了撒迦利亞的家，問以利沙伯安。

⁴¹And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost;
以利沙伯一聽馬利亞問安，所懷的胎就在腹裡跳動。以利沙伯且被聖靈充滿，

⁴²And she spake out with a loud voice, and said, "Blessed art thou among women, and blessed is the fruit of thy womb.
高聲喊著說：你在婦女中是有福的！你所懷的胎也是有福的！

⁴³And whence is this to me, that the mother of my Lord should come to me?
我主的母到我這裡來，這是從那裡得的呢？

⁴⁴For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.
因為你問安的聲音一入我耳，我腹裡的胎就歡喜跳動。

⁴⁵And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord."
這相信的女子是有福的！因為主對他所說的話都要應驗。

⁴⁶And Mary said, "My soul doth magnify the Lord,
馬利亞說：我心尊主為大；

⁴⁷And my spirit hath rejoiced in God my Saviour.
我靈以神我的救主為樂；

⁴⁸For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.
因為他顧念他使女的卑微；從今以後，萬代要稱我有福。

⁴⁹For he that is mighty hath done to me great things; and holy is his name.
那有權能的，為我成就了大事；他的名為聖。

⁵⁰And his mercy is on them that fear him from generation to generation.
他憐憫敬畏他的人，直到世世代代。

⁵¹He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.
他用膀臂施展大能；那狂傲的人正心裡妄想就被他趕散了。

⁵²He hath put down the mighty from their seats, and exalted them of low degree.
他叫有權柄的失位，叫卑賤的升高；

⁵³He hath filled the hungry with good things; and the rich he hath sent empty away.
叫飢餓的得飽美食，叫富足的空手回去。

⁵⁴He hath helped his servant Israel, in remembrance of his mercy;
他扶助了他的僕人以色列，

⁵⁵As he spake to our fathers, to Abraham, and to his seed for ever.”
為要記念亞伯拉罕和他的後裔，施憐憫直到永遠，正如從前對我們列祖所說的話。

⁵⁶And Mary abode with her about three months, and returned to her own house.
馬利亞和以利沙伯同住，約有三個月，就回家去了。

Optional Reading...

All the generations from Abraham to David are fourteen generations:

從亞伯拉罕到大衛共有十四代

1. Abraham 亞伯拉罕

1. Abraham 亞伯拉罕							
<i>Hagar</i> 夏甲	Sarah 撒拉	<i>Keturah</i> 基士拉					
Ishmael 以實瑪利	Isaac 以撒	Zimran 心蘭	Jokshan 約珊	Medan 米但	Midian 米甸	Ishbak 伊施巴	Shuah 書亞

2. Isaac 以撒 + Rebekah 利百加

2. Isaac 以撒 + Rebekah 利百加	
Esau 以掃	Jacob 雅各

3. Jacob 雅各

3. Jacob 雅各											
Leah 利亞				<i>Zilpah</i> 悉帕		Rachel 拉結		<i>Bilhah</i> 辟拉			
Reuben 流便	Simeon 西緬	Levi 利未	Judah 猶大	Issachar 以薩迦	Zebulun 西布倫	Gad 迦得	Asher 亞設	Joseph 約瑟	Benjamin 便雅憫	Dan 但	Naphtali 拿弗他利

4. Judah 猶大

<i>Shuah's daughter</i> 書亞的女兒 (a Canaanite 迦南人)					Tamar 他瑪						
Er + Tamar 珥 他瑪	Onan + Tamar 俄南 他瑪	Shelah 示拉			5. Perez 法勒斯			Zerah 謝拉			
					6. Hezron 希斯倫						
					7. Ram 亞蘭						
					8. Amminadab 亞米拿達						
					9. Nahshon 拿順						
					10. Salmon + Rahab 撒門 喇合						
					11. Boaz + Ruth 波阿斯 路得						
					12. Obed 俄備得						
					13. Jesse 耶西						
Eliab 以利押	Abinadab 亞比拿達	Shimea 沙瑪 (示米亞)	Nethanel 拿坦業	Raddai 拉代	Ozem 阿鮮	14. David 大衛		Zeruiah 洗魯雅	Abigail 亞比該		

The sons of **Zeruiah** 洗魯雅:

- Abishai 亞比篩
- Joab 約押 (captains of the hosts of Israel under King David and Adonijah 大衛王和亞多尼雅的元帥)
- Asahel 亞撒黑

The son of **Abigail** 亞比該:

- Amasa 亞瑪撒 (captains of the hosts of Israel under Absalom 押沙龍的元帥)

From David until the carrying away into Babylon are fourteen generations

從大衛到遷至巴比倫的時候也有十四代

	English	中文
1	King David + the wife of Uriah (Bathsheba)	大衛王 + 烏利亞的妻 (拔示巴)
2	King Solomon	所羅門王
3	Rehoboam	羅波安
4	Abijah	亞比雅
5	Asa	亞撒
6	Jehoshaphat	約沙法
7	Jehoram	約蘭 / 亞他利雅
	Ahaziah	亞哈謝
	Joash	約阿施
	Amaziah	亞瑪謝
8	Uzziah	烏西雅
9	Jotham	約坦
10	Ahaz	亞哈斯
11	Hezekiah	希西家
12	Manasseh	瑪拿西
13	Amon	亞們
14	Josiah	約西亞

From the carrying away into Babylon unto Christ are fourteen generations

從遷至巴比倫的時候到基督又有十四代

約西亞王 King Josiah				
	Zebudah 西布大 (mother) the daughter of Pedaiiah 毗大雅 of Rumah 魯瑪		Hamutal 哈慕他 (mother) the daughter of Jeremiah of Libnah 立拿.	
(長子) 約哈難 Johanan	(次子) 以利雅敬 Eliakim or 約雅敬 Jehoiakim		(三子) 瑪探雅 Mattaniah or 西底家 Zedekiah	(四子) 沙龍 Shallum or 約哈斯 Jehoahaz
	約雅斤 Jehoiachin or 耶哥尼雅 Jeconiah or 哥尼雅 Coniah	西底家 Zedekiah		

	English	中文
1	Jeconiah	耶哥尼雅
2	Shealtiel	撒拉鐵
3	Zerubbabel	所羅巴伯
4	Abiud	亞比玉
5	Eliakim	以利亞敬
6	Azor	亞所
7	Zadok	撒督
8	Akim	亞金
9	Eliud	以律
10	Eleazar	以利亞撒
11	Matthan	馬但
12	Jacob	雅各
13	Joseph	約瑟
14	JESUS	耶穌基督

¹Gerar 基拉耳

- A town in the Philistine plain South of Gaza ([Genesis 10:19](#)), where both Abraham and Isaac sojourned for a time, and where they came into contact with Abimelech, king of Gerar (Genesis 20 and 26, *passim* (*here and there*)).
- The town certainly existed in the Philistine period, for it is mentioned in connection with Asa, who defeated the Ethiopian host under Zerah and pursued them in their flight unto Gerar ([2 Chronicles 14:13](#)).

