

Glen Waverley Uniting Church  
格伦威弗利联合教会

Sunday 28 June 2026 — Pentecost 5 A  
2026年6月28日，星期日 — 圣灵降临节第五主日

⚠️ 中文翻译为草稿，待魏瑾审阅。

Prelude — Lord I Need You (Matt Maher)	前奏 — 《主啊，我需要你》 (马特·马厄)
Music plays as people gather	会众入座时奏响音乐
Welcome and Notices [Ian]	欢迎与通知 [伊恩]
<b>Greeting</b>  The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.  <b>And also with you.</b>	<b>问候</b>  愿我们主耶稣基督的恩典， 神的慈爱， 以及圣灵的团契 与你们众人同在。  <b>也与你同在。</b>
<b>Acknowledgement of Country</b>  We acknowledge the Wurundjeri-Woiwurrung and Bunurong peoples of the Kulin Nation, the traditional custodians of the land on which we gather, and pay our respects to their Elders past, present and emerging.	<b>土地致谢</b>  我们承认库林民族的沃伦杰里-沃伊乌鲁克人和布努龙人是我们聚会之地的传统守护者，并向他们过去、现在和未来的长老们致以敬意。
<b>Welcome</b>  Welcome to all in the room and those joining us on the livestream.  A special welcome and blessing to those visiting today and to those celebrating birthdays this week.	<b>欢迎</b>  欢迎所有在场的会众以及通过直播加入我们的朋友。  特别欢迎今天前来探访的朋友，并祝福本周庆祝生日的弟兄姊妹。

<p><b>Notices</b></p> <ul style="list-style-type: none"> <li>• School Holiday Program</li> </ul>	<p><b>通知</b></p> <ul style="list-style-type: none"> <li>• 学校假期项目</li> </ul>
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<p><b>Call to Worship [Ian]</b></p>	<p><b>敬拜呼召 [伊恩]</b></p>
<p>When the way is clear and our faith feels strong:</p>	<p>当道路清晰、信心坚强时:</p>
<p><b>We trust in God.</b></p>	<p><b>我们信靠神。</b></p>
<p>When the way is dark and our strength is failing:</p>	<p>当道路黑暗、力量衰竭时:</p>
<p><b>We trust in God.</b></p>	<p><b>我们信靠神。</b></p>
<p>When we are held fast, and when we are barely holding on:</p>	<p>当我们被牢牢托住, 或当我们几乎无法坚持时:</p>
<p><b>We trust in God.</b></p> <p>Come, let us worship together, calling on Jesus in song and welcoming the word and the light.</p>	<p><b>我们信靠神。</b></p> <p>来, 让我们一起敬拜, 以歌声呼唤耶稣, 迎接圣道与光明。</p>

<p><b>Gathering Song — TIS 272 Come Thou Long Expected Jesus [Organ]</b></p>	<p><b>会众诗歌 — TIS 272 《来吧, 久等的耶稣》 [管风琴]</b></p>
<p>Bible carried in and candle lit during song</p> <p>1 Come, thou long-expected Jesus, born to set thy people free, from our fears and sins release us, let us find our rest in thee.</p> <p>2 Israel's strength and consolation, hope of all the earth thou art; dear desire of every nation, joy of every longing heart.</p>	<p>进圣经、点燃蜡烛</p> <p>1 来吧, 久等的耶稣, 降生为释放你的子民, 从我们的惧怕与罪中释放我们, 让我们在你里面得安息。</p> <p>2 你是以色列的力量与安慰,</p>

<p>3 Born thy people to deliver, born a child and yet a king, born to reign in us for ever, now thy gracious kingdom bring.</p> <p>4 By thine own eternal Spirit rule in all our hearts alone; by thine all-sufficient merit raise us to thy glorious throne.</p>	<p>是全地的盼望； 你是万国所渴慕的， 是每颗渴慕之心的喜乐。</p> <p>3 你降生是为拯救子民， 既是婴孩又是君王， 你降生要永远在我们中间掌权， 如今求你带来你恩典的国度。</p> <p>4 愿你藉着你永恒的圣灵 单独统管我们众人的心； 愿你凭着你全足的功德 提升我们到你荣耀的宝座前。</p>
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Introduction to Theme [Ian]	主题介绍 [伊恩]
Ian introduces the theme of the service	伊恩介绍本次礼拜的主题

Prayers of Adoration and Confession [Ian]	敬拜与认罪祷告 [伊恩]
<p>There are times when the path of life and faith is clear and we know our way.</p> <p>And there are times of trial, when the way is dark, and we are unsure of our bearings.</p> <p>With both these experiences in mind, let us pray:</p>	<p>有时，生命与信仰的道路清晰，我们知道我们的方向。</p> <p>也有试炼的时刻，道路黑暗，我们不确定我们的方向。</p> <p>带着这两种经历，让我们祷告：</p>
<p>God of Abraham, God who calls us into the unknown and meets us there:</p>	<p>亚伯拉罕的神， 那呼召我们进入未知之地、</p>

<p>You are the God who accompanies us, the God who provides for us more than we could ever have hoped.</p> <p>We praise you that your faithfulness endures through every trial, and that you have never abandoned those who have trusted you.</p>	<p>并在那里与我们相遇的神：</p> <p>你是陪伴我们的神， 你为我们提供 远超我们所能盼望的一切。</p> <p>我们赞美你，因你的信实 历经每一次试炼而不改变， 你从未离弃 那些信靠你的人。</p>
<p>Now, in the silence we name in our hearts before God whatever burdens we carry, whatever trials we are facing.</p> <p>Silence</p>	<p>现在，在静默中，我们在神面前默默说出我们所背负的重担，我们所面对的试炼</p> <p>。</p> <p>静默</p>
<p>We confess that trust is hard, and that we do not always manage it. Forgive us, gracious God. Hold us fast when our faith falters. Save us from the time of trial.</p> <p>In Jesus' name, <b>Amen.</b></p>	<p>我们承认信靠并非易事， 我们并不总能做到。</p> <p>慈爱的神，请宽恕我们。</p> <p>当我们的信心动摇时，紧紧抓住我们。</p> <p>救我们脱离试炼之时。</p> <p>奉耶稣的名， <b>阿们。</b></p>
<p>Let us affirm our faith in the one who is with us in the time of trial, remaining seated and singing...</p>	<p>让我们坐下来，以歌声肯定我们对那位在试炼中与我们同在之主的信仰.....</p>
<p><b>Song — He Will Hold Me Fast (Keith &amp; Kristyn Getty)</b></p>	<p><b>诗歌 — 《祂必紧紧抓住我》（盖提夫妇）</b></p>
<p>[Verse 1] When I fear my faith will fail Christ will hold me fast</p>	<p>【第一节】 当我惧怕信心将失，</p>

When the tempter would prevail  
He will hold me fast  
I could never keep my hold  
Through life's fearful path  
For my love is often cold  
He must hold me fast

[Chorus]

He will hold me fast  
He will hold me fast  
For my Savior loves me so  
He will hold me fast

[Verse 2]

Those He saves are His delight  
Christ will hold me fast  
Precious in His holy sight  
He will hold me fast  
He'll not let my soul be lost  
His promises shall last  
Bought by Him at such a cost  
He will hold me fast

基督必紧紧抓住我；  
当试探者意欲得胜，  
祂必紧紧抓住我。  
在人生险途中，  
我凭己力无法坚守；  
因我的爱常常冷淡，  
祂必紧紧抓住我。

【副歌】

祂必紧紧抓住我，  
祂必紧紧抓住我；  
因我的救主如此爱我，  
祂必紧紧抓住我。

【第二节】

那些蒙祂拯救的是祂的喜乐，  
基督必紧紧抓住我；  
在祂圣洁的眼中是宝贵的，  
祂必紧紧抓住我。  
祂不会让我的灵魂丧失，  
祂的应许必然长存；  
祂付上如此重价将我救赎，  
祂必紧紧抓住我。

### Word of Grace [lan]

This is the best of all:  
When we are empty, God fills us;  
When we are disheartened, God is compassionate;  
when we are wounded, God brings healing;

### 恩典之言 [伊恩]

这是最美好的一切：  
当我们空虚时，神充满我们；  
当我们灰心时，神满有怜悯；

<p>When we confess our sin, God forgives.</p> <p>In Christ, through Christ and because of Christ, Our sin is forgiven. <b>Thanks be to God.</b></p>	<p>当我们受伤时，神带来医治； 当我们认罪时，神赦免我们。</p> <p>在基督里，藉着基督，因着基督， 我们的罪得到赦免。 <b>感谢神。</b></p>
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The Peace [Ian]	平安礼 [伊恩]
<p>           diḥṣ (shalom) — sha-LOHM [Hebrew]            平安 (píng'ān) — ping-ahn [Mandarin]            Damai — DAH-my [Bahasa Indonesia]            சமாதானம் (samāthānam) — sa-maa-dhaa-nam [Tamil]            평화 (pyeonghwa) — pyong-hwa [Korean]            سلام (salām) — sah-LAHM [Farsi / Arabic]            Kalinaw — Ka-LIN-ore [Visaya - Philippines]            Mal — mul [Nuer - South Sudan]         </p> <p>The peace of Christ be always with you: <b>And also with you.</b></p>	<p>           diḥṣ (沙龙) — 平安 [希伯来语]            平安 — ping-ahn [普通话]            Damai [印度尼西亚语]            சமாதானம் — 平安 [泰米尔语]            평화 [韩语]            سلام [波斯语 / 阿拉伯语]            Kalinaw [菲律宾维萨亚语]            Mal [南苏丹努尔语]         </p> <p>愿基督的平安常与你们同在： <b>也与你同在。</b></p>

Gospel Reading [Ann Wylie]	福音书宣读 [安·怀利]
<p>Matthew 10:40–42</p> <p>40 “Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. 41 Whoever welcomes a prophet in the name of a prophet will receive a prophet’s reward, and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous, 42 and whoever gives even a cup of cold water to one of these little ones in the name of a disciple — truly I tell you, none of these will lose their reward.”</p>	<p>马太福音 10:40–42</p> <p>40 「接待你们的，就是接待我；接待我的，就是接待那差我来的。41凡因先知的名接待先知的，必得先知所得的赏赐；凡因义人的名接待义人的，必得义人所得的赏赐。42无论何人，因为门徒的名，只把一杯凉水给这小子里的一个喝，我实在告诉你们，这人不会失去他的赏赐。」</p>

For these words of wisdom, and for Christ the living Word:  
**Thanks be to God.**

为着这些智慧之言，为着基督这活着的道，  
**感谢神。**

### With the Children [Ian]

Ian gathers the children.

Using river stones from a basket, Ian invites children to name what makes a hard day. A stone is held for each one named.

"Jesus knew that hard days happen to everyone — even grown-ups who love God. So he taught us a prayer that includes asking God to help us through the hard days: 'Save us from the time of trial' — which simply means, 'God, help us when things are really hard.'"

Each child receives a stone to hold during the next song.

At the end of the song, children lead the congregation in placing their stones on the communion table as an act of offering.

### 儿童时间 [伊恩]

伊恩召集孩子们。

伊恩从篮子里拿出河石，邀请孩子们说出是什么让一天变得艰难。每说出一件事，就拿起一块石头。

「耶稣知道每个人都会遇到艰难的日子——包括爱神的大人。所以祂教导我们一个祷告，其中包括求神帮助我们度过艰难的日子：『救我们脱离试炼』——这简单地意味着，『神啊，当事情非常艰难时，帮助我们。』」

每个孩子领一块石头，在下一首诗歌中握着。

诗歌结束后，孩子们带领会众将他们的石头放在圣餐桌上，作为献上的行动。

### Song — The Lord's Prayer (It's Yours) [Matt Maher]

Father let your kingdom come  
Father let your will be done  
On Earth as in Heaven  
Right here in my heart

Give us this day, our daily bread  
Forgive us, forgive us  
As we forgive the ones who sinned  
Against us, forgive them

And lead us not into temptation  
But deliver us  
From the evil one

### 诗歌 — 《主祷文（这是你的）》 [马特·马厄]

天父，愿你的国降临，  
天父，愿你的旨意成就，  
在地上如同在天上，  
就在我心里。

今日赐给我们日用的饮食，  
赦免我们，赦免我们，  
正如我们赦免  
那些得罪我们的人。

It's yours / It's yours / It's yours / It's yours  
The kingdom, the power, the glory are yours

Father let your kingdom come  
Father let your will be done  
On Earth as in Heaven  
Right here in my heart

不叫我们遇见试探，  
救我们  
脱离那恶者。

这是你的 / 这是你的 / 这是你的 / 这是你的  
国度、权柄、荣耀都是你的

天父，愿你的国降临，  
天父，愿你的旨意成就，  
在地上如同在天上，  
就在我心里。

### Bible Reading [Ann Wylie]

#### Genesis 22:1-14 — The Command to Sacrifice Isaac

1 After these things God tested Abraham. He said to him, "Abraham!" And he said, "Here I am." 2 He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah and offer him there as a burnt offering on one of the mountains that I shall show you." 3 So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him and his son Isaac; he cut the wood for the burnt offering and set out and went to the place in the distance that God had shown him. 4 On the third day Abraham looked up and saw the place far away. 5 Then Abraham said to his young men, "Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you." 6 Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. And the two of them walked on together.

7 Isaac said to his father Abraham, "Father!" And he said, "Here I am, my son." He said, "The fire and the wood are here, but where is the lamb for a burnt offering?" 8 Abraham said, "God himself will provide the lamb for a burnt offering, my son." And the two of them walked on together.

9 When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac and laid him on the altar on top of the wood. 10 Then Abraham reached out his hand and took the

### 圣经宣读 [安·怀利]

#### 创世记 22:1-14 — 神命令亚伯拉罕献以撒

1这些事以后，神试验亚伯拉罕，对他说：「亚伯拉罕！」他说：「我在这里。」 2神说：「你带着你的儿子，就是你独生的儿子，你所爱的以撒，往摩利亚地去，在我所要指示你的山上，把他献为燔祭。」 3亚伯拉罕清早起来，备上驴，带着两个仆人和他儿子以撒，也劈好了燔祭的柴，就起身往神所指示他的地方去了。 4到了第三天，亚伯拉罕举目远远地看见那地方。 5亚伯拉罕对他的仆人说：「你们和驴在此等候，我与孩子往那里去拜一拜，随后就回到你们这里来。」 6亚伯拉罕把燔祭的柴放在他儿子以撒身上，自己手里拿着火与刀，于是两人同行。

7以撒对他父亲亚伯拉罕说：「父亲哪！」亚伯拉罕说：「我儿，我在这里。」以撒说：「请看，火与柴都有了，但燔祭的羊羔在哪里呢？」 8亚伯拉罕说：「我儿，神必自己预备作燔祭的羊羔。」于是两人同行。

9他们到了神所指示的地方，亚伯拉罕在那里筑坛，把柴摆好，捆绑他的儿子以撒，放在坛的柴上。 10亚伯拉罕就伸手拿刀，要杀他的儿子。 11耶和华的使者从

knife to kill his son. 11 But the angel of the LORD called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am." 12 He said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, since you have not withheld your son, your only son, from me." 13 And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son. 14 So Abraham called that place "The LORD will provide," as it is said to this day, "On the mount of the LORD it shall be provided."

For these words of wisdom, and for Christ the living Word:  
**Thanks be to God.**

天上呼叫他说：「亚伯拉罕！亚伯拉罕！」他说：「我在这里。」12天使说：「你不可在这童子身上下手，一点也不可害他！现在我知道你是敬畏神的了，因为你没有将你的儿子，就是你独生的儿子，留下不给我。」13亚伯拉罕举目观看，不料，有一只公羊，两角扣在稠密的小树中，亚伯拉罕就取了那只公羊来，献为燔祭，代替他的儿子。14亚伯拉罕给那地方起名叫「耶和华以勒」，就是「耶和华必预备」的意思。直到今日人还说：「在耶和华的山上必有预备。」

为着这些智慧之言，为着基督这活着的道，  
**感谢神。**

## Reflection [lan]

## 讲道 [伊恩]

Please join me as I continue to grapple with the Aqedah. Aqedah is the Jewish name for the story of God's command to Abraham to sacrifice his son Isaac — it means "the binding". I've been thinking and preaching about this story for decades and my struggle to understand, own and integrate it into my faith has not been lessened by all that time and work. So there will be no simple neat explanations of it today, rather let's grapple with its difficulty together.

请与我一同继续思忖「捆绑」（Aqedah）的意义。Aqedah是这故事的希伯来名称，讲的是神吩咐亚伯拉罕献上他儿子以撒的命令——它的意思是「绑缚」。几十年来，我一直在思考和讲道这个故事，却从未减少对它的困惑。所以今天我不会给出简单清晰的解释，而是要与大家一同面对它的难度。

Here is something about this difficult story that I find interesting — its structure, the way it has been intentionally put together. The story is organised around 3 moments of call and response. 3 times during this story, Abraham is summoned/called by name. And each time he responds with the same words: "Here I am."

这个难解的故事有一个我觉得很有趣的地方——就是它的结构，它是怎样被有意地组织起来的。这个故事围绕三次呼叫与回应的时刻展开。在故事中，亚伯拉罕三次被呼名呀，而每次他的回应都是相同的话语：「我在这里。」

The first time God calls, "Abraham!" He replies, "Here I am." The second time Isaac, bearing the weight of the wood for the sacrifice, calls "Father!" Abraham replies, "Here I am, my son." The third time, as Abraham raises the sacrificial knife to kill his son, the angel of the Lord calls to him from heaven, "Abraham! Abraham!" "Here I am!" he replies.

第一次，神呼唤：「亚伯拉罕！」他回答：「我在这里。」第二次，肩起繁重柴捆的以撒呼唤：「父亲！」亚伯拉罕回答：「我在这里，我儿。」第三次，当亚伯拉罕举刀要杀儿子时，耐和华的使者从天上呼唤他：「亚伯拉罕！亚伯拉罕！」他回答：「我在这里！」

And after each call and response comes a statement. The first time it is God's command, "Take your son and offer him as a burnt offering." The third time the angel withdraws the command, "Do not lay your hand on the boy." But the second time is a bit different — it is a very human exchange between father and son. Isaac asks a poignantly loaded question, "Where is the lamb for the burnt

在每次呼唤与回应之后，都有一句说明。第一次是神的命令：「带上你的儿子，把他献为燔祭。」第三次是天使撤回命令：「不可动孩子。」而第二次则有些不同——是父子之间非常人性化的交流。以撒问了一个迫切而深奥的问题：「燔祭

offering?” And Abraham replies with a statement which is perhaps the key to the whole story — he says, “God will provide.” Behind him is the horrifying command, ahead of him is a mystery that will shape his life, and in between is this profound declaration — God will provide. Everything in the story points to this central declaration: Abraham has faith in One who provides.

的羔羊在哪里呢？」而亚伯拉罕的回答，也许是整个故事的关键——他说：「神必自己预备。」在他身后是令人恐惧的命令，在他前面是一个将塑造其一生的奥秘，而居中的，是这一深刻的宣言——神必预备。故事中的一切都指向这个中心宣言：亚伯拉罕信靠一位供应的神。

Do you share Abraham's faith? Does God provide for you everything you need when you need it? The prayer our Lord teaches us to pray has provision at the heart of it: “give us today our daily bread.” How does God answer that prayer for you?

你是否与亚伯拉罕有同样的信心？神是否在你需要的时候供应你所需的一切？我们的主教导我们祖行的祷文，其核心就是供应：「我们日用的饮食，今日赐给我们。」神是怎样应答你的祷告的？

Abraham has faith in One who provides. But is his faith justified? Can this God really be trusted? Previously God made a promise to Abraham: “I will make of you a great nation, and I will bless you ... and in you all the families of the earth shall be blessed” — and the tangible sign of that promise is the child of promise himself, Isaac. Isaac represents the future, descendants, a great nation to come, and a land for it to live in (controversially). And all these promises are to be a blessing for the world, for all the families of the earth, it is a promise with universal scope — it is for Jews and Palestinians, Venezuelans and Australians, Ukrainians and Russians, Somalis, South Sudanese and Congolese, Burmese and Rohingya, Iranians and Americans and even stateless refugees, everyone is included in the blessing.

亚伯拉罕信靠一位供应的神。但他的信心有根据吗？这位神真的可以信赖吗？以前神向亚伯拉罕应许：「我必使你成为大国，并赐福于你……地上的万族都必因你得福」——而这应许的有形验证，就是应许之子以撒本人。以撒代表着未来、后裔、一个即将到来的大国，以及它居住其中的土地（尽管这具有争议性）。而这一切应许将成为世界的福气，是普世界性的——包括犹太人和巴勒斯坦人、委内瑞拉人和澳大利亚人、乌克兰人和俄罗斯人、索马里人、南苏丹人和刚果人、罂甸人和罗彦人、伊朗人和美国人，甚至无国籍难民——所有人都包含在这个福卖之中。

But now God says to Abraham, “Take your son, take my promise, take your future, take my blessing for the world, kill him and burn him as an offering to me.” It's horrible. Who is this God, and can they be a trustworthy, reliable object of faith? Perhaps not. If this God's promises can be so easily taken back, does that mean God's love, God's care, God's provision, are contingent and changeable?

但现在神却向亚伯拉罕说：「带上你的儿子，带上我的应许，带上你的未来，带上我给世界的福卖，杀死他并将他燔给我作为祭品。」这太可怕了。这位神是谁，他能是可信、可靠的信仰对象吗？也许不能。如果这位神的应许这么轻易就能取回，那么神的爱、神的关怀、神的供应，是否都是有条件的、可改变的？

Perhaps that explains why God seems to answer some prayers and not others? — why we constantly find ourselves in testing times despite regularly praying, “Save us from the time of trial, don't take us there, O God, lead us not into temptation, into testing.” Is it that God is capricious? — “I made a promise, but now I've changed my mind. I gave you a child, but now I want him back again.” And why? Why does God ask this terrible thing of Abraham? No reason really, it's just a test. God wants to see what Abraham will do. Will he trust God through thick and thin, in good times and bad? Will he trust God with his future, with the future of the whole world? God doesn't know.

也许这就解释了为什么神似乎回应某些祷告不回应另些？为什么尽管我们不断祷告“救我们脱离试炼之时，不要将我们引至试炼”，我们却常常发现自己身处试炼之中？神是否喜怪无常？“我许过诺言，但我改主意了。我给了你一个孩子，但我现在要把他要回。”为什么？神为什么向亚伯拉罕提出这样可怕的要求？其实没有具体原因，不过是一个考验。神想看看亚伯拉罕会怎么做。他会在顺境逆境中信靠神吗？他会将神信靠他的未来、整个世界的未来吗？神不知道。

Sometimes I hear people say that God knows everything I will do, every choice I will make, every breath I will take, every move I will make. This story says something different: God doesn't know how Abraham will respond, and so God conducts a test to find out. The story says God doesn't know, any more than we do ourselves, how we will respond when our faith is placed under strain — will it break or will it hold?

"Father!" "Here I am, my son." "The fire and the wood are here, but where is the lamb for a burnt offering?" "God will provide the lamb for a burnt offering, my son, God will provide."

But what if Isaac is the lamb? What if that is the test?

我有时听到人们说，神知道我将要做的一切，知道我将做的每个选择、我呢吸的每口气、我迹的每个步伐。但这个故事告诉我们不同的事：神不知道亚伯拉罕会怎么回应，所以神进行考验来寻找答案。故事说，神不知道——正如我们自己不知道——当信心受到考验时我们会怎么反应：它会碎裂还是展弥巩固？

「父亲！」「我在这里，我儿。」「火和柴都有了，但燔祭的羔羊在哪里呢？」「神必自己预备作燔祭的羔羊，我儿，神必预备。」

但如果以撒就是羔羊呢？如果这就是考验呢？

This disturbing idea of a God who tests is prevalent in the Bible. Jesus famously goes through 40 days of trial in the wilderness where he is tested by Satan. The Israelites are tested by God for 40 years in the wilderness. And think of poor old Job who is tested by God and Satan working together. Biblical scholar Walter Brueggemann says that stories of divine testing commonly arise in times of syncretism — syncretism means the blending, amalgamation, combining of different gods, religions, and cultures — the stories of testing are designed to keep faith pure. Brueggemann argues that the Aqedah speaks into such a time in the biblical world, and that ours is such a time too. Not just that there are different religions vying for our loyalty, but that there are various gods asking us to trust them to provide for us.

Gods like the god of worldly power, the god of missiles and drones who provides supremacy and security, wielding the power of the strong over the weak — a god who has many devotees globally right now. Then there is the god of the body beautiful — a very seductive god who says, appearance is everything, your moral value is judged by the shape of your body, and therefore you should find ultimate meaning in looking better than others on social media, and worrying that you don't. And of course, I must mention the most widely worshipped god of all, the God of Money, a god who promises not just daily bread, but a rich future, wealth and happiness. Jesus says, "no one can serve two masters ... You cannot serve God and wealth" — but plenty of people are trying.

All these gods are born from good things: peace and security, healthy bodies, financial wellbeing — there's nothing intrinsically wrong with any of that — if we don't have those things we suffer. But are they where ultimate meaning and purpose, promise and hope lie? Are they gods? Sometimes it feels like it, doesn't it? (or is it just me?)

这个令人不安的「考验神」的概念在圣经中非常普遍。耐和华繁惠地度过了四十天距验，被撒來试探。以色列人在旷野被神考验了四十年。再想想可怜的约伯，神和撒传共同对他进行考验。圣经学者沃尔特·布鲁格曼说，神圣考验的故事通常出现在混庸主义时期——混庸主义是指不同神祖、宗教和文化的混庸、庸并和组合——这些考验故事旨在保持信仰的纯洁。布鲁格曼认为，「捆绑」在对圣经世界中的这个时代说话，而我们的时代也是这样一个时代。不仅仅是不同宗教在争夺我们的忠诚，而是有各种神祇要求我们信靠它们供应我们。

比如世俗权力之神——导弹和无人机之神，提供霸权和安全，将强者的权力加诸于弱者——这位神当下全球信徒众多。再比如形体美丽之神——一位极具诱惑力的神，它说尖尾就是一切，你的道德价值由你的形体外貌来判断，因此你应该在社交媒体上比别人看起来更好，并为此忧虑。当然，我必须提到所有神中被信奉最广的一位——金钱之神，它不仅应许日用饮食，还应许富裕的未来、财富和幸福。耐和华说：“一个人不能事契两个主「你们不能又事契神，又事契财利」——但却有很多人在尝试。

这些神都诞生于美好的事物：和平和安全、健康的身体、经济上的小康——这些本身都没有什么不对——如果我们没有这些东西我们会痛苦。但它们是终极意义和目的、应许和希望所在的地方吗？它们是神吗？有时让人感觉就是这样，不是吗？（还是只有我一个人这样感觉？）

Here is God testing Abraham to see where his allegiance truly lies, who will he trust with his future?

神在考验亚伯拉罕，看他的忠诚真正在哪里，他会把自己的未来托付给谁？

One fairly common interpretation of the Aqedah these days is that it is part of a biblical polemic against child sacrifice practiced in parts of the ancient biblical world. By this interpretation the story is saying, the God of Abraham does not require the sacrifice of your child like those other gods do — this God provides an alternative, animal sacrifice. If you trust this God, the God of Abraham, rather than the gods of the world around, your child will NOT be demanded of you.

如今对「捆绑」相当常见的一种解读是，它是圣经反对儿童献祭的文学的一部分，而儿童献祭在历史上的圣经世界中的某些地方确实存在。按照这种解读，故事在说，亚伯拉罕的神不像那些神一样要求献祭你的孩子——这位神提供了代替，即动物献祭。如果你依靠这位神——亚伯拉罕的神——而不是周围世界的神，你的孩子就不会被要求。

We live in an age that has moved beyond ritual sacrifice altogether — so does that make this story irrelevant to us? Or do we still reckon with gods who demand great sacrifices — forests cut down, oceans fished out, longer and longer work hours, more and more time apart from our families, punishing and self-destructive diets and exercise regimes and even self-mutilation through cosmetic surgery, the sacrifice of global friendships, alliances, and legal norms, and the pouring of our national wealth into weapons of war. Yes, the gods of this world demand great sacrifice, but what do they provide?

我们生活在一个已经超越仪式献祭的时代——那这是否意味这个故事与我们无关？还是我们仍然面对质素高功的神祇——森林被砍伐，海洋被枯竭，越来越长的工作时间，越来越少与家人在一起的时间，忧心忡忡的饮食和运动系统甚至人体改造手术，全球友谊、联盟和法律规范的倾覆，以及将我们的国家财富倒入战争机器。是的，这世界的神祇要求极大的献祭，但它们能提供什么？

Since the beginning of our faith, Christians have seen resonances of the Aqedah, the binding, in the story of Jesus. Like Isaac, Jesus is bound and led away, he carries the wood of his sacrifice. The difference of course is there is no ram in his thicket. “My God, my God, why have you abandoned me?” he cries. Has God proven unfaithful, untrustworthy, nonexistent? Where is God in his greatest time of trial? Mysteriously, challengingly, our faith proclaims that it is God’s own self who is hanging there on that cross. In Christ, the Son of God, God enters into the test, embraces the pain of the struggle, experiences the crisis of faith. God hangs on the cross and simultaneously God suffers the loss of an only son — Isaac and Abraham were spared this suffering, but God does not spare Godself. Through Christ, God is tested, and found faithful, even unto death.

从信仰的起源，基督徒就在耐和華的故事中看到了「捆绑」的回响。就像以撒，耐和華被绑缚并被带走，肩起他的十字架——他的祭品的木头。当然，差异在于在他的荆棘中没有公羊。“我的神，我的神，你为什么离弃了我？”他呢喃。神是否已经证明是不忠诚的、不可信赖的，甚至根本不存在？在他最大的试炼时刻，神在哪里？神秘地、挑战性地，我们的信仰宣告，是神自己挂在那十字架上。在基督——神的儿子——神进入考验，拥抱了挣扎的痛苦，体验了信仰的危机。神挂在十字架上，同时神承受了丢失独生子的痛苦——以撒和亚伯拉罕被免去了这种痛苦，但神没有宽宥祖自己。藉着基督，神过了考验，被明证是忠诚的，甚至于死。

Can you believe it? Do you have faith in this God? — not a God sitting back capriciously testing us like lab rats to see how we will react in times of trial, but entering into the trial, being tested with us and for us. When we pray “give us today our daily bread” are we praying to a god who gives not just material provision — a ram in a thicket — but profound presence, the presence of

你能相信吗？你依靠这位神吗？——不是那个任性地坐在后面考验我们的神，就像把我们当实验室中的小白鼠一样测试我们在试炼中的反应，而是那位进入试炼、与我们同在试炼中、替我们承受试炼的神。当我们祈求“我们日用的饮食，今日赐给我们”时，我们是否在向一位不仅给予物质供应——荆棘中的公羊——而

compassionate love, healing grace, uplifting strength in our trials. Can we trust such a god with our future and the future of the world?

是给予深刻同在的神祈求？那是漆爱怀愁、治愈恩典、在试炼中掌马人心的同在。我们能将我们的未来和世界的未来托付给这样一位神吗？

God of Abraham,  
God who calls us by name  
and enters into our trials with us,  
when the way ahead is dark  
and the cost is high,  
when faith is hard  
and the promise feels distant,  
here I am,  
here we are.  
Hold us fast.

*I invite you, if you feel so moved, to echo the words of Abraham with me, "Here I am."*

**Amen.**

亚伯拉罕的神，  
那呼唤我们名字的神，  
那进入我们试炼并与我们同在的神，  
当前路黑暗  
代价沉重，  
信心艰难  
应许似乎遥远之时，  
我在这里，  
我们在这里。  
紧紧抓住我们。

*如果你有所感动，我邀请你与我一同默善亚伯拉罕的话语：「我在这里。」*

**阿们。**

**Offering Song — TIS 456 Your Hand O God Has Guided (vv. 1, 2 & 4) [Organ]**

**奉献诗歌 — TIS 456 《神啊，你的手曾引导》（第1、2、4节） [管风琴]**

1  
Your hand, O God, has guided  
your flock from age to age;  
the wondrous tale is written,  
full clear, on every page;  
your people owned your goodness,  
and we their deeds record;  
and both of this bear witness:  
one church, one faith, one Lord.

1  
神啊，你的手曾引导  
你的羊群历代传承；  
那奇妙的故事已被写下，  
清晰地记在每一页上；  
你的子民承认你的恩善，

2  
Your heralds brought glad tidings  
to greatest, as to least;  
they bade them rise, and hasten  
to share the great King's feast;  
and this was all their teaching,  
in every deed and word,  
to all alike proclaiming  
one church, one faith, one Lord.

4  
Your mercy will not fail us,  
nor leave your work undone;  
with your right hand to help us  
the victory shall be won;  
and then by all creation  
your name shall be adored,  
and this shall be our anthem:  
one church, one faith, one Lord.

我们记录他们的事迹；  
这两者都见证着：  
一个教会，一个信仰，一位主。

2  
你的使者带来好消息，  
传给尊贵的，也传给卑微的；  
他们催促众人起来，急速  
来分享伟大君王的筵席；  
这就是他们所有的教导，  
在每一行动和话语中，  
向所有人同样宣告：  
一个教会，一个信仰，一位主。

4  
你的慈悲不会失败我们，  
也不会让你的工作半途而废；  
有你的右手帮助我们，  
胜利必将得着；  
那时，所有受造之物  
都将敬拜你的名，  
这将是我们的颂歌：  
一个教会，一个信仰，一位主。

### Offering Dedication [Ian]

God of open hands and open futures:  
receive what we bring,  
as you have given what we have.  
May these gifts serve your kingdom

### 奉献祈祷 [伊恩]

开放之手、开放未来的神：  
接受我们所带来的，  
正如你赐给我们所拥有的。

here on earth, as in heaven. <b>Amen.</b>	愿这些礼物服务你的国度， 在地上，如同在天上。 <b>阿们。</b>
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<b>Prayers of the People [Susan Karoly]</b>	<b>会众祷告 [苏珊·卡罗利]</b>
Intercessory prayers	代祷

<b>Sending Song — TIS 349 In the Cross of Christ I Glory (vv. 1–5) [Organ]</b>	<b>差遣诗歌 — TIS 349 《我以基督的十架为荣》 (第1–5节) [管风琴]</b>
<p>1 In the cross of Christ I glory, towering o'er the wrecks of time; all the light of sacred story gathers round its head sublime.</p> <p>2 Through the cross, Christ's love empowers us worldliness and self deny; by his Spirit it inspires us him, through love, to glorify.</p> <p>3 When the woes of life o'ertake us, hopes deceive and fears annoy, never shall the cross forsake us, from it shines our peace and joy.</p> <p>4 Bane and blessing, pain and pleasure, by the cross are sanctified; peace is there that knows no measure, joys that through all time abide.</p> <p>5 In the cross of Christ I glory,</p>	<p>1 我以基督的十架为荣， 它巍然高耸，超越时代的废墟； 神圣故事中的一切光辉 都聚集在那崇高的十架周围。</p> <p>2 藉着十架，基督的爱赋予我们力量， 拒绝世俗与自我； 藉着祂的灵激励我们， 以爱来荣耀祂。</p> <p>3 当人生的忧患将我们淹没， 希望落空，惧怕来扰， 十架永不离弃我们， 从其中发出我们的平安与喜乐。</p> <p>4</p>

towering o'er the wrecks of time;  
all the light of sacred story  
gathers round its head sublime.

祸患与祝福，痛苦与欢乐，  
都因十架而被圣化；  
那里有无可估量的平安，  
有贯穿永恒的喜乐。

5

我以基督的十架为荣，  
它巍然高耸，超越时代的废墟；  
神圣故事中的一切光辉  
都聚集在那崇高的十架周围。

### Blessing and Sending [Ian]

In the light of God's promise  
Go with hope

In the warmth of Christ's love  
Go in peace

In the blaze of the Spirit's power  
Go to love

And go with the blessing of our God  
from the Source of all life  
through the Son of all love  
by the Spirit of all joy.

In the name of Christ. \*\*Amen.

### 祝福与差遣 [伊恩]

在神应许的光照中，  
带着盼望前行。

在基督之爱的温暖中，  
带着平安前行。

在圣灵大能的火焰中，  
带着爱心前行。

愿我们神的祝福与你同行，  
从万有生命之源，  
藉着全爱之子，  
在全喜乐之灵里。

奉基督的名。 \*\*阿们。