

第五篇

神是主宰的窑匠，將我們作成祂的器皿（祂的容器）以盛裝祂

詩歌：

讀經：耶十八 1～10，賽六四 8，羅九 15～16，19～23，徒九 15，林後四 6～7

- 耶 18:1 從耶和華有話臨到耶利米，說，
耶 18:2 你起來，下到窑匠的家裏去，我在那裏要使你聽我的話。
耶 18:3 我就下到窑匠的家裏去，他正在轉輪邊工作。
耶 18:4 窑匠用泥作的器皿，在他手中作壞了，他就用這泥另作別的器皿；窑匠看怎樣好，就怎樣作。
耶 18:5 耶和華的話就臨到我，說，
耶 18:6 耶和華說，以色列家阿，我待你們豈不能照這窑匠所作的麼？以色列家阿，泥在窑匠的手中怎樣，你們在我的手中也怎樣。
耶 18:7 我何時論到一邦或一國，說，要拔出、拆毀、毀壞；
耶 18:8 我所說的那一邦，若是回轉離開他們的惡，我就必後悔，不將我要行的災禍降與他們。
耶 18:9 我何時論到一邦或一國，說，要建立、栽植；
耶 18:10 他們若行我眼中看為惡的事，不聽從我的話，我就必後悔，不將我所說使他們得益的美福賜給他們。
賽 64:8 耶和華阿，現在你仍是我們的父；我們是泥土，你是窑匠；我們都是你手的工作。
羅 9:15 因為祂對摩西說，『我要向誰施憐憫，就向誰施憐憫；要對誰動憐恤，就對誰動憐恤。』
羅 9:16 這樣看來，這不在於那定意的，也不在於那奔跑的，只在於那施憐憫的神。
羅 9:19 這樣，你必對我說，祂為甚麼還指責人？有誰抗拒祂的旨意？
羅 9:20 人哪，你是誰，竟向神頂嘴？被塑造者豈能對塑造他者說，你為甚麼這樣造我？
羅 9:21 窑匠難道沒有權柄，從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿麼？
羅 9:22 若是神願意顯示祂的忿怒，彰顯祂的能力，就多用恆忍寬容那些可怒、豫備遭毀滅的器皿，
羅 9:23 且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富；

Message Five

God as Our Sovereign Potter Making Us His Vessels, His Containers, to Contain Him

Hymns:

Scripture Reading: Jer. 18:1-10; Isa. 64:8; Rom. 9:15-16, 19-23; Acts 9:15; 2 Cor. 4:6-7

- Jer. 18:1 The word which came to Jeremiah from Jehovah, saying,
Jer. 18:2 Arise and go down to the potter's house, and there I will let you hear My words.
Jer. 18:3 So I went down to the potter's house, and he was there doing work at his wheel.
Jer. 18:4 But the vessel that he was making of clay was spoiled in the potter's hand; so he reworked it into another vessel, as it seemed good for the potter to make.
Jer. 18:5 And the word of Jehovah came to me, saying,
Jer. 18:6 Am I not able to do with you, O house of Israel, as this potter does? declares Jehovah. Indeed, as the clay is in the hand of the potter, so you are in My hand, O house of Israel.
Jer. 18:7 At the moment that I speak about a nation or about a kingdom, to pluck it up or to break it down or to destroy it,
Jer. 18:8 And if that nation concerning which I have spoken turns from its evil, I will repent of the evil that I intended to do to it.
Jer. 18:9 And at the moment that I speak about a nation or a kingdom, to build it up or to plant it,
Jer. 18:10 And if it does evil in My sight by not listening to My voice, then I will repent of the good with which I said I would benefit it.
Isa. 64:8 But now, Jehovah, You are our Father; / We are the clay; and You, our Potter; / And all of us are the work of Your hand.
Rom. 9:15 For to Moses He says, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."
Rom. 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.
Rom. 9:19 You will say to me then, Why does He still find fault? For who withstands His will?
Rom. 9:20 But rather, O man, who are you who answer back to God? Shall the thing molded say to him who molded it, Why did you make me thus?
Rom. 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?
Rom. 9:22 And what if God, wishing to demonstrate His wrath and make His power known, endured with much long-suffering vessels of wrath fitted for destruction,
Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

徒 9:15 主卻對亞拿尼亞說，你只管去，因為這人是我所揀選的器皿，要在外邦人和君王並以色列子孫面前，宣揚我的名；
林後 4:6 因為那說光要從黑暗裏照出來的神，已經照在我們心裏，為着光照人，使人認識那顯在耶穌基督面上之神的榮耀。
林後 4:7 但我們有這寶貝在瓦器裏，要顯明這超越的能力，是屬於神，不是出於我們；

Acts 9:15 But the Lord said to him, Go, for this man is a chosen vessel to Me, to bear My name before both the Gentiles and kings and the sons of Israel;
2 Cor. 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.
2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

綱要

壹 神是我們主宰的窯匠，對我們這些祂的陶器有完全的權利；看見神主宰的權柄這個異象，對我們是極其重要的——耶十八 1～10，賽六四 8，但四 3，34～35，羅九 19～23：

耶 18:1 從耶和華有話臨到耶利米，說，
耶 18:2 你起來，下到窯匠的家裏去，我在那裏要使你聽我的話。
耶 18:3 我就下到窯匠的家裏去，他正在轉輪邊工作。
耶 18:4 窯匠用泥作的器皿，在他手中作壞了，他就用這泥另作別的器皿；窯匠看怎樣好，就怎樣作。
耶 18:5 耶和華的話就臨到我，說，
耶 18:6 耶和華說，以色列家阿，我待你們豈不能照這窯匠所作的麼？以色列家阿，泥在窯匠的手中怎樣，你們在我的手中也怎樣。
耶 18:7 我何時論到一邦或一國，說，要拔出、拆毀、毀壞；
耶 18:8 我所說的那一邦，若是回轉離開他們的惡，我就必後悔，不將我要行的災禍降與他們。
耶 18:9 我何時論到一邦或一國，說，要建立、栽植；
耶 18:10 他們若行我眼中看為惡的事，不聽從我的話，我就必後悔，不將我所說使他們得益的美福賜給他們。
賽 64:8 耶和華阿，現在你仍是我們的父；我們是泥土，你是窯匠；我們都是你手的工作。
但 4:3 祂的神蹟何其偉大，祂的奇事何其有能！祂的國是永遠的國，祂的權柄存到萬代。
但 4:34 那些日子過後，我尼布甲尼撒舉目望天，我的理性復歸於我，我便頌讚至高者，讚美尊敬那永活者；因為祂的權柄是永遠的權柄，祂的國存到萬代。
但 4:35 地上所有的居民，都算為虛無；但在天上的萬軍和地上的居民中，祂照自己的意旨行事；無人能攔住祂的手，或對祂說，你作甚麼呢？
羅 9:19 這樣，你必對我說，祂為甚麼還指責人？有誰抗拒祂的旨意？
羅 9:20 人哪，你是誰，竟向神頂嘴？被塑造者豈能對塑造他者說，你為甚麼這樣造我？

OUTLINE

I. **God as our sovereign Potter has absolute right over us as His pottery; it is crucial that we see a vision of God's sovereignty—Jer. 18:1-10; Isa. 64:8; Dan. 4:3, 34-35; Rom. 9:19-23:**

Jer. 18:1 The word which came to Jeremiah from Jehovah, saying,
Jer. 18:2 Arise and go down to the potter's house, and there I will let you hear My words.
Jer. 18:3 So I went down to the potter's house, and he was there doing work at his wheel.
Jer. 18:4 But the vessel that he was making of clay was spoiled in the potter's hand; so he reworked it into another vessel, as it seemed good for the potter to make.
Jer. 18:5 And the word of Jehovah came to me, saying,
Jer. 18:6 Am I not able to do with you, O house of Israel, as this potter does? declares Jehovah. Indeed, as the clay is in the hand of the potter, so you are in My hand, O house of Israel.
Jer. 18:7 At the moment that I speak about a nation or about a kingdom, to pluck it up or to break it down or to destroy it,
Jer. 18:8 And if that nation concerning which I have spoken turns from its evil, I will repent of the evil that I intended to do to it.
Jer. 18:9 And at the moment that I speak about a nation or a kingdom, to build it up or to plant it,
Jer. 18:10 And if it does evil in My sight by not listening to My voice, then I will repent of the good with which I said I would benefit it.
Isa. 64:8 But now, Jehovah, You are our Father; / We are the clay; and You, our Potter; / And all of us are the work of Your hand.
Dan. 4:3 How great are His signs, / And how mighty are His wonders! / His kingdom is an eternal kingdom, / And His dominion is from generation to generation.
Dan. 4:34 And at the end of those days I, Nebuchadnezzar, lifted up my eyes to heaven, and reason returned to me; and I blessed the Most High, and I praised and honored the ever-living One; For His dominion is an eternal dominion, / And His kingdom is from generation to generation;
Dan. 4:35 And all the inhabitants of earth are considered as nothing, / But He does according to His will in the army of heaven / And among the inhabitants of the earth; / And there is no one who can resist His hand / Or say to Him, What are You doing?
Rom. 9:19 You will say to me then, Why does He still find fault? For who withstands His will?
Rom. 9:20 But rather, O man, who are you who answer back to God? Shall the thing molded say to him who molded it, Why did you make me thus?

- 羅 9:21 窰匠難道沒有權柄，從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿麼？
- 羅 9:22 若是神願意顯示祂的忿怒，彰顯祂的能力，就多用恆忍寬容那些可怒、豫備遭毀滅的器皿，
- 羅 9:23 且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富；

一 主宰的權柄，乃是指神無限的權柄、能力和地位—啓四 11，五 13：

- 啓 4:11 我們的主，我們的神，你是配得榮耀、尊貴、能力的，因為你創造了萬有，並且萬有是因你的旨意存在並被創造的。
- 啓 5:13 我又聽見在天上、地上、地底下、滄海裏的一切受造之物，以及天地間的萬有都說，但願頌讚、尊貴、榮耀、權能，都歸與坐寶座的和羔羊，直到永永遠遠。

1 作為主宰一切者，神是在每一件事之上，在每一件事背後，也在每一件事之內—王上二二 19。

王上 22:19 米該雅說，因此，你要聽耶和華的話；我看見耶和華坐在寶座上，天上的萬軍侍立在祂左右。

2 神完全有能力，照着祂的心願並照着祂永遠的經綸，完成祂所要的—但四 34 ~ 35，弗一 4 ~ 5，9 ~ 11。

- 但 4:34 那些日子過後，我尼布甲尼撒舉目望天，我的理性復歸於我，我便頌讚至高者，讚美尊敬那永活者；因為祂的權柄是永遠的權柄，祂的國存到萬代。
- 但 4:35 地上所有的居民，都算為虛無；但在天上的萬軍和地上的居民中，祂照自己的意旨行事；無人能攔住祂的手，或對祂說，你作甚麼呢？
- 弗 1:4 就如祂在創立世界以前，在基督裏揀選了我們，使我們在愛裏，在祂面前，成為聖別、沒有瑕疵；
- 弗 1:5 按着祂意願所喜悅的，豫定了我們，藉着耶穌基督得兒子的名分，歸於祂自己，
- 弗 1:9 照着祂的喜悅，使我們知道祂意願的奧祕；這喜悅是祂在自己裏面豫先定下的，
- 弗 1:10 為着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下；
- 弗 1:11 我們既在祂裏面，照着那位按祂意願所決議的，行作萬事者的定旨，蒙了豫定，也就在祂裏面成了所選定的基業，

二 羅馬九章十九至二十三節說到神的主宰權柄：

- 羅 9:19 這樣，你必對我說，祂為甚麼還指責人？有誰抗拒祂的旨意？
- 羅 9:20 人哪，你是誰，竟向神頂嘴？被塑造者豈能對塑造他者說，你為甚麼這樣造我？

Rom. 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

Rom. 9:22 And what if God, wishing to demonstrate His wrath and make His power known, endured with much long-suffering vessels of wrath fitted for destruction,

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

A. Sovereignty refers to God's unlimited authority, power, and position—Rev. 4:11; 5:13:

Rev. 4:11 You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.

Rev. 5:13 And every creature which is in heaven and on the earth and under the earth and on the sea and all things in them, I heard saying, To Him who sits upon the throne and to the Lamb be the blessing and the honor and the glory and the might forever and ever.

1. As the sovereign One, God is above everything, behind everything, and in everything—1 Kings 22:19.

1 Kings 22:19 And Micaiah said, Hear therefore the word of Jehovah, I saw Jehovah sitting upon His throne, and all the host of heaven standing by Him, on His right hand and on His left.

2. God has the full capacity to carry out what He wants according to the desire of His heart and according to His eternal economy—Dan. 4:34-35; Eph. 1:4-5, 9-11.

Dan. 4:34 And at the end of those days I, Nebuchadnezzar, lifted up my eyes to heaven, and reason returned to me; and I blessed the Most High, and I praised and honored the ever-living One; For His dominion is an eternal dominion, / And His kingdom is from generation to generation;

Dan. 4:35 And all the inhabitants of earth are considered as nothing, / But He does according to His will in the army of heaven / And among the inhabitants of the earth; / And there is no one who can resist His hand / Or say to Him, What are You doing?

Eph. 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

Eph. 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

B. Romans 9:19-23 refers to God's sovereignty:

Rom. 9:19 You will say to me then, Why does He still find fault? For who withstands His will?

Rom. 9:20 But rather, O man, who are you who answer back to God? Shall the thing molded say to him who molded it, Why did you make me thus?

羅 9:21 窰匠難道沒有權柄，從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿麼？

羅 9:22 若是神願意顯示祂的忿怒，彰顯祂的能力，就多用恆忍寬容那些可怒、豫備遭毀滅的器皿，

羅 9:23 且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富；

1 『有誰抗拒祂的旨意？人哪，你是誰，竟向神頂嘴？被塑造者豈能對塑造他者說，你為甚麼這樣造我？』—19 節下～20 節：

羅 9:19 這樣，你必對我說，祂為甚麼還指責人？有誰抗拒祂的旨意？

羅 9:20 人哪，你是誰，竟向神頂嘴？被塑造者豈能對塑造他者說，你為甚麼這樣造我？

a 我們必須領悟我們是誰；我們是神的造物，祂是我們的創造者—賽四二 5。

賽 42:5 創造並鋪張諸天，將地和地所出的一併鋪開，賜氣息給地上的萬民，又賜靈給行在其上之人的神耶和華，祂如此說，

b 我們是祂的造物，不該抗拒祂的定旨，或向祂這創造者頂嘴—羅九 20。

羅 9:20 人哪，你是誰，竟向神頂嘴？被塑造者豈能對塑造他者說，你為甚麼這樣造我？

2 『窰匠難道沒有權柄，從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿麼？』—21 節：

羅 9:21 窰匠難道沒有權柄，從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿麼？

a 神是我們的窰匠，我們是祂手中的泥塊；神—我們的窰匠—是主宰一切的—耶十八 1～6，賽六四 8。

耶 18:1 從耶和華有話臨到耶利米，說，

耶 18:2 你起來，下到窰匠的家裏去，我在那裏要使你聽我的話。

耶 18:3 我就下到窰匠的家裏去，他正在轉輪邊工作。

耶 18:4 窰匠用泥作的器皿，在他手中作壞了，他就用這泥另作別的器皿；窰匠看怎樣好，就怎樣作。

耶 18:5 耶和華的話就臨到我，說，

耶 18:6 耶和華說，以色列家阿，我待你們豈不能照這窰匠所作的麼？以色列家阿，泥在窰匠的手中怎樣，你們在我的手中也怎樣。

賽 64:8 耶和華阿，現在你仍是我們的父；我們是泥土，你是窰匠；我們都是你手的工作。

b 神是我們的窰匠，對我們有完全的權利；祂對我們

Rom. 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

Rom. 9:22 And what if God, wishing to demonstrate His wrath and make His power known, endured with much long-suffering vessels of wrath fitted for destruction,

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

1. “Who withstands His will? But rather, O man, who are you who answer back to God? Shall the thing molded say to him who molded it, Why did you make me thus?”—vv. 19b-20:

Rom. 9:19 You will say to me then, Why does He still find fault? For who withstands His will?

Rom. 9:20 But rather, O man, who are you who answer back to God? Shall the thing molded say to him who molded it, Why did you make me thus?

a. We need to realize who we are; we are God’s creatures, and He is our Creator—Isa. 42:5.

Isa. 42:5 Thus says God Jehovah, / Who created the heavens and stretched them out, / Who spread forth the earth and what springs up from it, / Who gives breath to the people upon it / And spirit to those who walk on it:

b. As His creatures, we should not resist His purpose or answer back to Him, the Creator—Rom. 9:20.

Rom. 9:20 But rather, O man, who are you who answer back to God? Shall the thing molded say to him who molded it, Why did you make me thus?

2. “Does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?”—v. 21:

Rom. 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

a. God is our Potter, and we are the clay in His hand; God, our Potter, is sovereign—Jer. 18:1-6; Isa. 64:8.

Jer. 18:1 The word which came to Jeremiah from Jehovah, saying,

Jer. 18:2 Arise and go down to the potter’s house, and there I will let you hear My words.

Jer. 18:3 So I went down to the potter’s house, and he was there doing work at his wheel.

Jer. 18:4 But the vessel that he was making of clay was spoiled in the potter’s hand; so he reworked it into another vessel, as it seemed good for the potter to make.

Jer. 18:5 And the word of Jehovah came to me, saying,

Jer. 18:6 Am I not able to do with you, O house of Israel, as this potter does? declares Jehovah. Indeed, as the clay is in the hand of the potter, so you are in My hand, O house of Israel.

Isa. 64:8 But now, Jehovah, You are our Father; / We are the clay; and You, our Potter; / And all of us are the work of Your hand.

b. As our Potter, God has the absolute right over us; regarding us, He

有權利作祂所喜歡的；神若願意，祂能將一個器皿作成貴重的，又將另一個器皿作成卑賤的——耶十八6，賽二九16，六四8，羅九21。

耶 18:6 耶和華說，以色列家阿，我待你們豈不能照這窯匠所作的麼？以色列家阿，泥在窯匠的手中怎樣，你們在我的手中也怎樣。

賽 29:16 你們把事顛倒了！豈可看窯匠如泥麼？被製作的物豈可論製作它的說，他沒有製作我？或是被塑造的物論塑造它的說，他沒有聰明？

賽 64:8 耶和華阿，現在你仍是我們的父；我們是泥土，你是窯匠；我們都是你手的工作。

羅 9:21 窯匠難道沒有權柄，從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿麼？

三 神的主宰是祂揀選的基礎；祂的揀選在於祂的主宰——11, 18 節，十一5, 28。

羅 9:11 雙子還沒有生下來，善惡也沒有作出來，（只因要堅定神揀選人的旨意，不是本於行為，乃是本於那呼召人的，）

羅 9:18 這樣看來，神願意向誰施憐憫，就向誰施憐憫；願意叫誰剛硬，就叫誰剛硬。

羅 11:5 在現今的時候，也是這樣，照着恩典的揀選，還有剩下的餘數。

羅 11:28 就着福音說，他們因你們的緣故是仇敵；但就着揀選說，他們因列祖的緣故是蒙愛的。

貳 神是我們的窯匠，照着祂的豫定，主宰的將我們造成祂的器皿（祂的容器）以盛裝祂自己——林後四6~7，弗四6，三19下，腓二13，來十三20~21，提前三16，提後二20~21，弗一5, 11:

林後 4:6 因為那說光要從黑暗裏照出來的神，已經照在我們心裏，為着光照人，使人認識那顯在耶穌基督面上之神的光榮。

林後 4:7 但我們有這寶貝在瓦器裏，要顯明這超越的能力，是屬於神，不是出於我們；

弗 4:6 一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。

弗 3:19 並認識基督那超越知識的愛，使你們被充滿，成為神一切的豐滿。

腓 2:13 因為乃是神為着祂的美意，在你們裏面運行，使你們立志並行事。

來 13:20 但願平安的神，就是那憑永約之血，領羣羊的大牧人我們的主耶穌，從死人中上來的，

has the right to do whatever He desires; if God wills, He can make one vessel unto honor and another unto dishonor——Jer. 18:6; Isa. 29:16; 64:8; Rom. 9:21.

Jer. 18:6 Am I not able to do with you, O house of Israel, as this potter does? declares Jehovah. Indeed, as the clay is in the hand of the potter, so you are in My hand, O house of Israel.

Isa. 29:16 You turn things upside down! / Shall the potter be considered to be like the clay, / That what is made should say of him who made it, He did not make me, / Or what is formed should say of him who formed it, He has no understanding?

Isa. 64:8 But now, Jehovah, You are our Father; / We are the clay; and You, our Potter; / And all of us are the work of Your hand.

Rom. 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

C. God's sovereignty is the basis of His selection; His selection depends on His sovereignty——vv. 11, 18; 11:5, 28.

Rom. 9:11 Though the children had not yet been born nor had done anything good or bad (that the purpose of God according to selection might remain, not of works but of Him who calls),

Rom. 9:18 So then He has mercy on whom He wills, and He hardens whom He wills.

Rom. 11:5 In the same way then at the present time also there has come into being a remnant according to the selection of grace.

Rom. 11:28 According to the gospel they are enemies for your sake, but according to the selection they are beloved for the fathers' sake.

II. God as our Potter has sovereignly created us to be His vessels, His containers, to contain Himself according to His predestination——2 Cor. 4:6-7; Eph. 4:6; 3:19b; Phil. 2:13; Heb. 13:20-21; 1 Tim. 3:16; 2 Tim. 2:20-21; Eph. 1:5, 11:

2 Cor. 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

Eph. 4:6 One God and Father of all, who is over all and through all and in all.

Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

Heb. 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,

來 13:21 在各樣善事上成全你們，好實行祂的旨意；祂是在我們裏面，藉着耶穌基督，行祂看為可喜悅的事。願榮耀歸與祂，直到永永遠遠。阿們。

提前 3:16 並且，大哉！敬虔的奧祕！這是眾所公認的，就是：祂顯現於肉體，被稱義於靈裏，被天使看見，被傳於萬邦，被信仰於世人中，被接去於榮耀裏。

提後 2:20 但在大戶人家，不但有金器銀器，也有木器瓦器；有作為貴重的，也有作為卑賤的；

提後 2:21 所以人若潔淨自己，脫離這些卑賤的，就必成為貴重的器皿，分別為聖，合乎主人使用，豫備行各樣的善事。

弗 1:5 按着祂意願所喜悅的，豫定了我們，藉着耶穌基督得兒子的名分，歸於祂自己，

弗 1:11 我們既在祂裏面，照着那位按祂意願所決議的，行作萬事者的定旨，蒙了豫定，也就在祂裏面成了所選定的基業，

一 神造人的目的是要將人作成祂的器皿，祂的陶土容器，為要盛裝基督作生命並被祂充滿，好建造基督的身體，作神極大的團體器皿，使祂得着彰顯——創 2:7，徒 9:15，羅 9:21，23，林後 4:7。

創 2:7 耶和華神用地上的塵土塑造人，將生命之氣吹在他鼻孔裏，人就成了活的魂。

徒 9:15 主卻對亞拿尼亞說，你只管去，因為這人是我所揀選的器皿，要在外邦人和君王並以色列子孫面前，宣揚我的名；

羅 9:21 窑匠難道沒有權柄，從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿麼？

羅 9:23 且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富；

林後 4:7 但我們有這寶貝在瓦器裏，要顯明這超越的能力，是屬於神，不是出於我們；

二 整本聖經基本的教訓就是：神是內容，我們被造是要作容器盛裝這內容；我們必須盛裝神，並被神充滿，好使我們成為貴重的器皿，分別為聖，合乎主人使用，豫備行各樣的善事——提後 2:20～21。

提後 2:20 但在大戶人家，不但有金器銀器，也有木器瓦器；有作為貴重的，也有作為卑賤的；

提後 2:21 所以人若潔淨自己，脫離這些卑賤的，就必成為貴重的器皿，分別為聖，合乎主人使用，豫備行各樣的善事。

三 我們若不盛裝神，不認識神是我們的內容，就與神造我們作祂器皿的目的相悖而失去了意義——傳 1:2～3，14。

Heb. 13:21 Perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen.

1 Tim. 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.

2 Tim. 2:20 But in a great house there are not only gold and silver vessels but also wooden and earthen; and some are unto honor, and some unto dishonor.

2 Tim. 2:21 If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Eph. 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

A. God's purpose in creating man was to make man His vessel, His earthenware container, to contain and be filled with Christ as life for the building up of the Body of Christ as God's great corporate vessel for His expression——Gen. 2:7; Acts 9:15; Rom. 9:21, 23; 2 Cor. 4:7.

Gen. 2:7 Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

Acts 9:15 But the Lord said to him, Go, for this man is a chosen vessel to Me, to bear My name before both the Gentiles and kings and the sons of Israel;

Rom. 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

B. The basic teaching of the whole Scripture is simply this: God is the very content, and we are the containers made to receive the content; we must contain God and be filled with God so that we can be vessels unto honor, sanctified, useful to the master, prepared unto every good work——2 Tim. 2:20-21.

2 Tim. 2:20 But in a great house there are not only gold and silver vessels but also wooden and earthen; and some are unto honor, and some unto dishonor.

2 Tim. 2:21 If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.

C. If we do not contain God and know God as our content, we are a senseless contradiction——Eccl. 1:2-3, 14.

傳 1:2 傳道者說，虛空的虛空，虛空的虛空，凡事都是虛空。
傳 1:3 人一切的勞碌，就是他在日光之下的勞碌，有甚麼益處呢？
傳 1:14 我見日光之下所作的一切工，看哪，都是虛空，都是捕風。

Eccl. 1:2 Vanity of vanities, says the Preacher; / Vanity of vanities; all is vanity.
Eccl. 1:3 What advantage does a man have in all his work / Which he does under the sun?
Eccl. 1:14 I have seen all the works that are done under the sun, and indeed, all is vanity and a chasing after wind.

四 保羅的全部十四封書信可以總括為這辭—『敞開的器皿』：

1 神能將祂自己分賜到我們裏面的程度，在於我們敞開的程度；神要我們只愛祂並使自己一直向祂敞開—王下四 1～7，太五 3，約一 16，賽五七 15，六六 1～2。

王下 4:1 有一個申言者門徒的妻子哀求以利沙說，你僕人我丈夫死了，他敬畏耶和華是你知道的。現在有債主來，要取我兩個兒子作他的奴僕。
王下 4:2 以利沙問她說，我可以為你作甚麼呢？你告訴我，你家裏有甚麼？她說，婢女家中除了一瓶油之外，沒有甚麼。
王下 4:3 以利沙說，你去，到外面向你眾鄰舍藉空器皿，不要少藉；
王下 4:4 然後進屋裏去，把自己和兒子關在門內，你要將油倒在所有的器皿裏，倒滿了的放在一邊。
王下 4:5 於是婦人離開以利沙去了，把自己和兒子關在門內；兒子把器皿拿給她，她就倒油。
王下 4:6 器皿都滿了，她對兒子說，再給我拿器皿來。兒子說，再沒有器皿了。油就止住了。
王下 4:7 婦人去告訴神人，神人說，你去賣油還債，所剩的，你和你兒子可以靠着度日。
大 5:3 靈裏貧窮的人有福了，因為諸天的國是他們的。
約 1:16 從祂的豐滿裏我們都領受了，而且恩上加恩；
賽 57:15 因為那至高至上、住在永遠、名為聖者的如此說，我必住在至高至聖的所在，也與靈裏痛悔卑微的人同居，要使卑微之人的靈甦醒，也使痛悔之人的心甦醒。
賽 66:1 耶和華如此說，天是我的座位，地是我的腳凳；你們要在那裏為我建造殿宇？那裏是我安息的地方？
賽 66:2 耶和華說，這一切都是我手所造的，所以就都有了；但我所看顧的，就是靈裏貧窮痛悔、因我話戰兢的人。

2 退步的起點是由於自滿，進步的起點是由於飢渴—申四 25，路一 53，腓一 25，啓三 16～18。

申 4:25 你們在那地生子生孫，久住而衰萎，就雕製偶像，彷彿甚麼形像，敗壞自己，行耶和華你神眼中看為惡的事，惹祂發怒；
路 1:53 叫飢餓的得飽美物，叫富足的空着回去。

D.All of Paul's fourteen Epistles can be summed up in two words—open vessel:

1.The degree to which God can dispense Himself into us depends on the degree of our openness; God wants us only to love Him and to keep ourselves open to Him—2 Kings 4:1-7; Matt. 5:3; John 1:16; Isa. 57:15; 66:1-2.

2 Kings 4:1 Now a certain woman from among the wives of the sons of the prophets cried out to Elisha, saying, Your servant my husband is dead, and you know that your servant feared Jehovah. And the creditor has come to take my two children to himself as servants.
2 Kings 4:2 And Elisha said to her, What shall I do for you? Tell me, what do you have in your house? And she said, Your servant has nothing at all in the house, except a jar of oil.
2 Kings 4:3 And he said, Go and borrow vessels outside, from all your neighbors, empty vessels, and not just a few.
2 Kings 4:4 Then go in and shut the door behind you and your sons, and pour out into all those vessels; and each one you fill set aside.
2 Kings 4:5 So she went away from him and shut the door behind herself and her sons; and they brought the vessels to her, and she poured out into them.
2 Kings 4:6 And when she had filled the vessels, she said to her son, Bring me another vessel. But he said to her, There is no other vessel. And the oil stopped.
2 Kings 4:7 And she went and told the man of God. And he said, Go and sell the oil, and pay your debt; and you and your sons can live off the rest.
Matt. 5:3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.
John 1:16 For of His fullness we have all received, and grace upon grace.
Isa. 57:15 For thus says the high and exalted One, / Who inhabits eternity, whose name is Holy: / I will dwell in the high and holy place, / And with the contrite and lowly of spirit, / To revive the spirit of the lowly / And to revive the heart of the contrite.
Isa. 66:1 Thus says Jehovah, / Heaven is My throne, / And the earth the footstool for My feet. / Where then is the house that you will build for Me, / And where is the place of My rest?
Isa. 66:2 For all these things My hand has made, / And so all these things have come into being, declares Jehovah. / But to this kind of man will I look, to him who is poor / And of a contrite spirit, and who trembles at My word.

2.Decadence starts from self-complacency; progress starts from hunger and thirst—Deut. 4:25; Luke 1:53; Phil. 1:25; Rev. 3:16-18.

Deut. 4:25 When you have brought forth children and grandchildren and have languished in the land, and you have spoiled yourselves by making an idol, the form of anything, and have done that which is evil in the sight of Jehovah your God so as to anger Him;
Luke 1:53 The hungry He has filled with good things, and the rich He has sent away empty.

腓 1:25 我既然這樣深信，就知道仍要留下，繼續與你們眾人同住，使你們得到信仰上的進步和喜樂，
啓 3:16 你既如溫水，也不熱也不冷，我就要從我口中把你吐出去。
啓 3:17 因為你說，我是富足，已經發了財，一樣都不缺；卻不知道你是那困苦、可憐、貧窮、瞎眼、赤身的。
啓 3:18 我勸你向我買火煉的金子，叫你富足；又買白衣穿上，叫你赤身的羞恥不露出來；又買眼藥擦你的眼睛，使你能看見。

叁 神作為我們的窯匠，在祂的主宰裏有權柄將祂所揀選並呼召的人，作成蒙憐憫得尊貴和榮耀的器皿——羅九 11, 18, 21 ~ 24:

羅 9:11 雙子還沒有生下來，善惡也沒有作出來，（只因要堅定神揀選人的旨意，不是本於行為，乃是本於那呼召人的，）
羅 9:18 這樣看來，神願意向誰施憐憫，就向誰施憐憫；願意叫誰剛硬，就叫誰剛硬。
羅 9:21 窯匠難道沒有權柄，從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿麼？
羅 9:22 若是神願意顯示祂的忿怒，彰顯祂的能力，就多用恆忍寬容那些可怒、豫備遭毀滅的器皿，
羅 9:23 且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富；
羅 9:24 這器皿就是我們這蒙祂所召的，不但從猶太人中，也從外邦人中，這有甚麼不可？

一 我們是照着神主宰的憐憫蒙祂揀選；神的憐憫是神的屬性中構得最遠的，把我們從可憐的地位，救到適合祂恩典和愛的光景——弗二 1 ~ 4，來四 16，太五 7，七 1，九 13:

弗 2:1 而你們原是死在過犯並罪之中，
弗 2:2 那時，你們在其中行事為人，隨着這世界的世代，順着空中掌權者的首領，就是那現今在悖逆之子裏面運行之靈的首領；
弗 2:3 我們眾人從前也都在他們中間，在我們肉體的私慾裏，行事為人，行肉體和思念所意欲的，生來就是可怒的兒女，和其餘的人一樣；
弗 2:4 然而神富於憐憫，因祂愛我們的大愛，
來 4:16 所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。
太 5:7 憐憫人的人有福了，因為他們必蒙憐憫。
太 7:1 不要審判，免得你們受審判；

Phil. 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,
Rev. 3:16 So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth.
Rev. 3:17 Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked,
Rev. 3:18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

III. In His sovereignty God as our Potter has the authority to make the ones whom He has selected and called to be vessels of mercy unto honor and glory—Rom. 9:11, 18, 21-24:

Rom. 9:11 Though the children had not yet been born nor had done anything good or bad (that the purpose of God according to selection might remain, not of works but of Him who calls),
Rom. 9:18 So then He has mercy on whom He wills, and He hardens whom He wills.
Rom. 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?
Rom. 9:22 And what if God, wishing to demonstrate His wrath and make His power known, endured with much long-suffering vessels of wrath fitted for destruction,
Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,
Rom. 9:24 Even us, whom He has also called, not only from among the Jews but also from among the Gentiles?

A. We were chosen by God according to His sovereign mercy; God's mercy is the most far-reaching of God's attributes, saving us out of our wretched position into a condition that is suitable for His grace and love—Eph. 2:1-4; Heb. 4:16; Matt. 5:7; 7:1; 9:13:

Eph. 2:1 And you, though dead in your offenses and sins,
Eph. 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;
Eph. 2:3 Among whom we also all conducted ourselves once in the lusts of our flesh, doing the desires of the flesh and of the thoughts, and were by nature children of wrath, even as the rest;
Eph. 2:4 But God, being rich in mercy, because of His great love with which He loved us,
Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
Matt. 5:7 Blessed are the merciful, for they shall be shown mercy.
Matt. 7:1 Do not judge, that you be not judged.

太 9:13 你們去研究，『我要的是憐憫，不是祭祀，』是甚麼意思；
我來本不是召義人，乃是召罪人。

1 按我們天然的光景，我們離神太遠，完全不配得祂的恩典；我們只適合接受祂的憐憫—弗二 4。

弗 2:4 然而神富於憐憫，因祂愛我們的大愛，

2 人的不信從給神的憐憫機會，神的憐憫就將救恩帶給人—羅十一 32。

羅 11:32 因為神將眾人都圈在不信從之中，為要憐憫眾人。

3 我們受造成為蒙憐憫的器皿，以盛裝基督這憐憫的神—九 11 ~ 13，16，20 ~ 21，23，哀三 21 ~ 24，路一 78 ~ 79。

羅 9:11 雙子還沒有生下來，善惡也沒有作出來，（只因要堅定神揀選人的旨意，不是本於行為，乃是本於那呼召人的，）

羅 9:12 神就對利百加說，『將來大的要服事小的。』

羅 9:13 正如經上所記：『雅各是我所愛的，以掃是我所恨的。』

羅 9:16 這樣看來，這不在於那定意的，也不在於那奔跑的，只在於那施憐憫的神。

羅 9:20 人哪，你是誰，竟向神頂嘴？被塑造者豈能對塑造他者說，你為甚麼這樣造我？

羅 9:21 窑匠難道沒有權柄，從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿麼？

羅 9:23 且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富；

哀 3:21 我的心回想這事，我就有指望。

哀 3:22 我們不至消滅，是出於耶和華的慈愛，因祂的憐恤不至斷絕；

哀 3:23 每早晨這些都是新的；你的信實，極其廣大。

哀 3:24 我的魂說，耶和華是我的分；因此，我要仰望祂。

路 1:78 因我們神憐憫的心腸，叫清晨的日光從高天臨到我們，

路 1:79 要照亮坐在黑暗中死蔭裏的人，把我們的腳引到平安的路上。

4 因着神的憐憫，我們對福音有反應，別人沒有反應；我們接受關於基督是生命的話，別人拒絕接受；我們走主恢復的路，別人退後不走這條路—詩歌二百三十四首，第三節。

詩歌二百三十四首 救主流血所成救恩

第三節

離開天上父的寶座， 降世為人，恩何廣闊；

Matt. 9:13 But go and learn what this means, "I desire mercy and not sacrifice," for I did not come to call the righteous, but sinners.

1. According to our natural condition, we were far removed from God, totally unworthy of His grace; we were eligible only to receive His mercy—Eph. 2:4.

Eph. 2:4 But God, being rich in mercy, because of His great love with which He loved us,

2. Man's disobedience affords God's mercy an opportunity, and God's mercy brings man to salvation—Rom. 11:32.

Rom. 11:32 For God has shut up all in disobedience that He might show mercy to all.

3. We were created to be vessels of mercy to contain Christ as the God of mercy—9:11-13, 16, 20-21, 23; Lam. 3:21-24; Luke 1:78-79.

Rom. 9:11 Though the children had not yet been born nor had done anything good or bad (that the purpose of God according to selection might remain, not of works but of Him who calls),

Rom. 9:12 It was said to her, "The greater shall serve the less";

Rom. 9:13 As it is written, "Jacob have I loved, but Esau have I hated."

Rom. 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

Rom. 9:20 But rather, O man, who are you who answer back to God? Shall the thing molded say to him who molded it, Why did you make me thus?

Rom. 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

Lam. 3:21 This I recall to my heart; / Therefore I have hope.

Lam. 3:22 It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail;

Lam. 3:23 They are new every morning; / Great is Your faithfulness.

Lam. 3:24 Jehovah is my portion, says my soul; / Therefore I hope in Him.

Luke 1:78 Because of the merciful compassions of our God, in which the rising sun will visit us from on high,

Luke 1:79 To shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace.

4. Because of God's mercy, we responded to the gospel when others did not respond, we received a word about Christ as life when others refused to receive it, and we took the way of the Lord's recovery when others drew back from taking this way—Hymns, #296, stanza 3.

Hymns, #296

And can it be that I should gain

Stanza 3

He left His Father's throne above, So free, so infinite His grace;

虛己、捨身，流血、贖罪， 為救亞當無望族類；
全是憐憫，無量、白給， 竟然臨及我這罪魁！
全是憐憫，無量、白給， 竟然臨及我這罪魁！

Emptied Himself of all but love, And bled for Adam's helpless race:
'Tis mercy all, immense and free; For, O my God, it found out me.
'Tis mercy all, immense and free; For, O my God, it found out me.

二 『「我要向誰施憐憫，就向誰施憐憫；…」這樣看來，這不在於那定意的，也不在於那奔跑的，只在於那施憐憫的神』—羅九 15 上，16:

羅 9:15 因為祂對摩西說，『我要向誰施憐憫，就向誰施憐憫；要對誰動憐恤，就對誰動憐恤。』

羅 9:16 這樣看來，這不在於那定意的，也不在於那奔跑的，只在於那施憐憫的神。

1 我們的觀念是，定意的會得着他所定意要得着的，奔跑的會得着他所追求的—16 節：

羅 9:16 這樣看來，這不在於那定意的，也不在於那奔跑的，只在於那施憐憫的神。

a 若是這樣，神的揀選就是照着我們的努力和勞苦。

b 相反的，神的揀選是在於那施憐憫的神；我們不需要定意或奔跑，因為神憐憫我們。

c 我們若認識神的憐憫，就不會信靠我們的努力，也不會因着我們的失敗而失望；對於我們苦惱的光景，盼望乃在於神的憐憫—弗二 4。

弗 2:4 然而神富於憐憫，因祂愛我們的大愛，

2 我們若要在神新約的經綸裏事奉神，就需要認識這完全在於神主宰的憐憫—羅九 15 ~ 16，來四 16：

羅 9:15 因為祂對摩西說，『我要向誰施憐憫，就向誰施憐憫；要對誰動憐恤，就對誰動憐恤。』

羅 9:16 這樣看來，這不在於那定意的，也不在於那奔跑的，只在於那施憐憫的神。

來 4:16 所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。

a 如果我們知道神的主宰權柄，我們會為着祂的憐憫感謝祂，因看見我們乃是在祂主宰的憐憫之下—羅九 15。

羅 9:15 因為祂對摩西說，『我要向誰施憐憫，就向誰施憐憫；要

B. “I will have mercy on whomever I will have mercy’... So then it is not of him who wills, nor of him who runs, but of God who shows mercy”—Rom. 9:15a, 16:

Rom. 9:15 For to Moses He says, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."

Rom. 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

1. Our concept is that the one who wills gains what he wills to obtain and that the one who runs gains what he runs after—v. 16:

Rom. 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

a. If this were the case, God's selection would be according to our effort and labor.

b. On the contrary, God's selection is of God who shows mercy; we do not need to will or to run, for God has mercy on us.

c. If we know God's mercy, we will neither trust in our effort nor be disappointed by our failures; the hope for our wretched condition is in God's mercy—Eph. 2:4.

Eph. 2:4 But God, being rich in mercy, because of His great love with which He loved us,

2. If we would serve God in His New Testament economy, we need to know that it is wholly a matter of God's sovereign mercy—Rom. 9:15-16; Heb. 4:16:

Rom. 9:15 For to Moses He says, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."

Rom. 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

a. If we know God's sovereignty, we will thank Him for His mercy, realizing that we are under His sovereign mercy—Rom. 9:15.

Rom. 9:15 For to Moses He says, "I will have mercy on whomever I will have mercy, and I will have

對誰動憐恤，就對誰動憐恤。』

b 『主宰的憐憫』一辭，意指神的憐憫完全是照着祂的主宰；成爲蒙憐憫的器皿，不是我們揀選的結果；這乃是起源於神的主宰—18 節。

羅 9:18 這樣看來，神願意向誰施憐憫，就向誰施憐憫；願意叫誰剛硬，就叫誰剛硬。

c 要解釋神向我們施憐憫，只能說這是在於祂主宰的權柄，祂已揀選要憐憫我們—15 ~ 16，23 節。

羅 9:15 因爲祂對摩西說，『我要向誰施憐憫，就向誰施憐憫；要對誰動憐恤，就對誰動憐恤。』

羅 9:16 這樣看來，這不在於那定意的，也不在於那奔跑的，只在於那施憐憫的神。

羅 9:23 且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富；

3 在神主宰的憐憫裏，我們的心傾向於祂；因着祂給我們的憐憫，我們天天尋求祂—耶二九 12 ~ 13，申四 29，賽五五 6，詩二七 8，一〇五 4，一一九 2，來十一 6。

耶 29:12 你們要呼求我，前來向我禱告，我就應允你們；

耶 29:13 你們尋求我，若全心尋求，就必尋見。

申 4:29 但你們在那裏必尋求耶和華你的神；你若全心全魂尋求祂，就必尋見。

賽 55:6 當趁耶和華可尋找的時候尋找祂，相近的時候呼求祂。

詩 27:8 你說，你們當尋求我的面；那時我的心向你說，耶和華阿，你的面我正尋求。

詩 105:4 要尋求耶和華與祂的能力，時常尋求祂的面。

詩 119:2 遵守祂的法度，全心尋求祂的，這樣的人是有福的。

來 11:6 人非有信，就不能得神的喜悅；因爲到神面前來的人，必須信有神，且信祂賞賜那尋求祂的人。

4 我們越看見每件與我們有關的事都在於神的憐憫，就越會在主面前背負我們的責任；然而，就連我們願意背負責任也是出於神的憐憫。

5 說到主的恢復，神要向誰施憐憫，就向誰施憐憫。

三 羅馬九章啓示一切皆在於神的憐憫這原則—15 ~ 16 節：

羅 9:15 因爲祂對摩西說，『我要向誰施憐憫，就向誰施憐憫；要對誰動憐恤，就對誰動憐恤。』

compassion on whomever I will have compassion."

b. The expression sovereign mercy means that God's mercy is absolutely a matter of God's sovereignty; being a vessel of mercy is not the result of our choice; it originates with God's sovereignty—v. 18.

Rom. 9:18 So then He has mercy on whom He wills, and He hardens whom He wills.

c. The only thing we can say to explain God's mercy to us is that in His sovereignty He has chosen to be merciful to us—vv. 15-16, 23.

Rom. 9:15 For to Moses He says, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."

Rom. 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

3. In God's sovereign mercy our hearts are inclined toward Him; because of His mercy to us, we seek Him day by day—Jer. 29:12-13; Deut. 4:29; Isa. 55:6; Psalms 27:8; 105:4; 119:2; Hebrews 11:6.

Jer. 29:12 Then you will call upon Me and come and pray to Me, and I will listen to you;

Jer. 29:13 And you will seek Me and find Me if you search for Me with all your heart;

Deut. 4:29 And from there you will seek Jehovah your God, and you will find Him if you search for Him with all your heart and with all your soul.

Isa. 55:6 Seek Jehovah while He may be found; / Call upon Him while He is near.

Psa. 27:8 When You say, Seek My face, / To You my heart says, Your face, O Jehovah, will I seek.

Psa. 105:4 Seek Jehovah and His strength; / Seek His face continually.

Psa. 119:2 Blessed are those who keep His testimonies, / Who seek Him with all their heart.

Heb. 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

4. The more we see that everything related to us is a matter of God's mercy, the more we will bear our responsibility before the Lord; however, even our willingness to bear responsibility is of God's mercy.

5. Regarding His recovery, God has mercy on whom He will have mercy.

C. Romans 9 reveals the principle that everything depends on God's mercy—vv. 15-16:

Rom. 9:15 For to Moses He says, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."

羅 9:16 這樣看來，這不在於那定意的，也不在於那奔跑的，只在於那施憐憫的神。

1 使徒保羅把這原則應用在以色列人身上，叫我們看見一切發生在以色列人身上，都是出乎神的憐憫—16，23 節。

羅 9:16 這樣看來，這不在於那定意的，也不在於那奔跑的，只在於那施憐憫的神。

羅 9:23 且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富；

2 我們總得最少有一次看見並確定的碰見神的憐憫—弗二 4，太九 13：

弗 2:4 然而神富於憐憫，因祂愛我們的大愛，

太 9:13 你們去研究，『我要的是憐憫，不是祭祀，』是甚麼意思；我來本不是召義人，乃是召罪人。

a 對於這件事，我們最少需要有一次眼睛得開啓；起碼要有一次看見一切在於神的憐憫。

b 不論我們是一次的看見，或是經過一段過程的看見，當我們摸到這件事，就會摸到一個事實，而非一個感覺；這事實就是：一切皆在於神的憐憫。

四 『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助』—來四 16，參 15，路十五 20～24。

來 4:16 所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。

來 4:15 因我們並非有一位不能同情我們軟弱的大祭司，祂乃是在各方面受過試誘，與我們一樣，只是沒有罪。

路 15:20 於是起來往他父親那裏去。相離還遠，他父親看見，就動了慈心，跑去抱着他的頸項，熱切的與他親嘴。

路 15:21 兒子說，父親，我犯罪得罪了天，並得罪了你。我不配再稱為你的兒子。

路 15:22 父親卻吩咐奴僕說，快把那上好的袍子拿出來給他穿，把戒指戴在他手上，把鞋穿在他腳上，

路 15:23 把那肥牛犢牽來宰了，讓我們喫喝快樂。

路 15:24 因為我這個兒子是死而復活，失而又得的。他們就快樂起來。

Rom. 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

1. The apostle Paul applies this principle to the Israelites, showing us that everything that happened to them was of God's mercy—vv. 16, 23.

Rom. 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

2. There must be at least one time when we see God's mercy and definitely touch His mercy—Eph. 2:4; Matt. 9:13:

Eph. 2:4 But God, being rich in mercy, because of His great love with which He loved us,

Matt. 9:13 But go and learn what this means, "I desire mercy and not sacrifice," for I did not come to call the righteous, but sinners.

a. Concerning this matter, our eyes need to be opened at least once; there must be at least one time when we see that everything depends on God's mercy.

b. Whether we see this all at once or we realize it through a process, the minute we touch this matter, we touch not a feeling but a fact; this fact is that everything depends on God's mercy.

D. "Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help"—Heb. 4:16, cf. v. 15; Luke 15:20-24.

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Heb. 4:15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin.

Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

Luke 15:21 And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.

Luke 15:22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.

Luke 15:23 And bring the fattened calf; slaughter it, and let us eat and be merry,

Luke 15:24 Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry.

五 父神在祂的主宰裏，已憐憫了我們；所以，我們必須爲着祂主宰的憐憫讚美並敬拜祂：

- 1 『我今享受你的憐憫，永遠不舊、永遠新；每日早晨臨到我身，猶如甘露施滋潤。何等甜美、何等甜美，滿心讚美你憐憫』—詩歌二十二首，第五節。
- 2 『父，你憐憫並你恩惠、慈愛，我已得嘗；你這憐憫帶來你的同在，並你面光。因你憐憫，我今向你下拜，讚你憐憫，歌頌直到萬代』—詩歌二十三首，第三節。

六 我們受造成爲蒙憐憫得尊貴的器皿，以盛裝基督這尊貴的神，（提後二 20～21，羅九 21，）好使我們尊重神和人（士九 9）：

提後 2:20 但在大戶人家，不但有金器銀器，也有木器瓦器；有作爲貴重的，也有作爲卑賤的；

提後 2:21 所以人若潔淨自己，脫離這些卑賤的，就必成爲貴重的器皿，分別爲聖，合乎主人使用，豫備行各樣的善事。

羅 9:21 窑匠難道沒有權柄，從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿麼？

士 9:9 橄欖樹對他們說，我豈可停止生產我那尊重神和人的油，去飄飄在眾樹之上呢？

1 我們成爲得尊貴的器皿，不是我們揀選的結果；這乃是起源於神的主宰—羅九 21。

羅 9:21 窑匠難道沒有權柄，從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿麼？

2 信徒藉着重生成爲得尊貴的器皿，有基督作他們的寶貝—林後四 6～7。

林後 4:6 因爲那說光要從黑暗裏照出來的神，已經照在我們心裏，爲着光照人，使人認識那顯在耶穌基督面上之神的榮耀。

林後 4:7 但我們有這寶貝在瓦器裏，要顯明這超越的能力，是屬於神，不是出於我們；

3 信徒藉着潔淨自己脫離卑賤的器皿，而成爲得尊貴的器皿—提後二 20～21。

提後 2:20 但在大戶人家，不但有金器銀器，也有木器瓦器；有作爲貴重的，也有作爲卑賤的；

E. In His sovereignty God the Father has had mercy on us; therefore, we must praise and worship Him for His sovereign mercy:

1. “Father, we enjoy Thy mercy, / Ever fresh and ever new; / Every morning shed upon us, / It refreshes as the dew. / How we taste it! How we taste it! / Giving Thee the praises due” —Hymns, #26, stanza 5.
2. “Father, Thy mercy with Thy love and grace / Did we obtain; / And in Thy mercy, with Thee face to face, / We’ll e’er remain; / And for Thy mercy we would worship Thee / Through all our days and through eternity” —Hymns, #25, stanza 3.

F. We were created to be vessels of mercy unto honor to contain Christ as the God of honor (2 Tim. 2:20-21; Rom. 9:21) so that we may honor God and men (Judg. 9:9):

2 Tim. 2:20 But in a great house there are not only gold and silver vessels but also wooden and earthen; and some are unto honor, and some unto dishonor.

2 Tim. 2:21 If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.

Rom. 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

Judg. 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?

1. Being vessels unto honor is not the result of our choice; it originates with God’s sovereignty—Rom. 9:21.

Rom. 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

2. The believers are vessels unto honor with Christ as their treasure through regeneration—2 Cor. 4:6-7.

2 Cor. 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

3. The believers are vessels unto honor through their cleansing of themselves from the vessels unto dishonor—2 Tim. 2:20-21.

2 Tim. 2:20 But in a great house there are not only gold and silver vessels but also wooden and earthen; and some are unto honor, and some unto dishonor.

提後 2:21 所以人若潔淨自己，脫離這些卑賤的，就必成為貴重的器皿，分別為聖，合乎主人使用，豫備行各樣的善事。

4 得尊貴的器皿乃是憑着靈而活且憑着靈而行以尊重神，（加五 16，25，）並將那靈供應人以尊重的人。（林後三 6，8。）

加 5:16 我說，你們當憑着靈而行，就絕不會滿足肉體的情慾了。

加 5:25 我們若憑着靈活着，也就當憑着靈而行。

林後 3:6 祂使我們有資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活。

林後 3:8 何況那靈的職事，豈不更帶着榮光？

七 我們受造成為蒙憐憫得榮耀的器皿，以盛裝基督這榮耀的神：

1 榮耀就是神自己彰顯出來，顯明出來了——耶二 11，徒七 2，弗一 17，林前二 8，彼前四 14，西二 9，詩二四 7～10。

耶 2:11 豈有一國換了自己的神麼？其實那些並不是神；但我的百姓，將他們的榮耀換了那無益的神。

徒 7:2 司提反說，諸位，弟兄父老請聽。當日我們的祖宗亞伯拉罕在米所波大米還未住哈蘭的時候，榮耀的神向他顯現，

弗 1:17 願我們主耶穌基督的神，榮耀的父，賜給你們智慧和啓示的靈，使你們充分的認識祂；

林前 2:8 這智慧，這世代有權有位的人，並沒有一個知道，因為他們若知道，就不會把榮耀的主釘十字架了。

彼前 4:14 你們若在基督的名裏受辱罵，便是有福的，因為榮耀的靈，就是神的靈，安息在你們身上。

西 2:9 因為神格一切的豐滿，都有形有體的居住在基督裏面，

詩 24:7 眾城門哪，你們要抬起頭來；永久的門戶阿，你們要被舉起；榮耀的王將要進來。

詩 24:8 那榮耀的王是誰呢？就是剛強大能的耶和華，在爭戰中有大能的耶和華！

詩 24:9 眾城門哪，你們要抬起頭來；永久的門戶阿，你們要把頭抬起；榮耀的王將要進來。

詩 24:10 那榮耀的王是誰呢？萬軍之耶和華——祂是榮耀的王！（細拉）

2 主能對父說，『我在地上已經榮耀你，你交給我作我作的工，我已經完成了；』（約十七 4；）這意思是主在地上生活時，顯明並彰顯了父。

約 17:4 我在地上已經榮耀你，你交給我作我作的工，我已經完成了。

2 Tim. 2:21 If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.

4. Vessels unto honor are those who honor God by living and walking by the Spirit (Gal. 5:16, 25) and those who honor men by ministering the Spirit to them (2 Cor. 3:6, 8).

Gal. 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.

2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

2 Cor. 3:8 How shall the ministry of the Spirit not be more in glory?

G. We were created to be vessels of mercy unto glory to contain Christ as the God of glory:

1. Glory is God Himself expressed and manifested—Jer. 2:11; Acts 7:2; Eph. 1:17; 1 Cor. 2:8; 1 Pet. 4:14; Col. 2:9; Psalms 24:7-10.

Jer. 2:11 Has a nation ever exchanged its gods, / Even though they are no gods? / But My people have exchanged their glory / For that which does not benefit them.

Acts 7:2 And he said, Men, brothers and fathers, listen. The God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Haran,

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,

1 Cor. 2:8 Which none of the rulers of this age have known; for if they had known, they would not have crucified the Lord of glory;

1 Pet. 4:14 If you are reproached in the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.

Col. 2:9 For in Him dwells all the fullness of the Godhead bodily,

Psa. 24:7 Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in.

Psa. 24:8 Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle!

Psa. 24:9 Lift up your heads, O gates; / And lift up, O long enduring doors; / And the King of glory will come in.

Psa. 24:10 Who is this King of glory? / Jehovah of hosts—/ He is the King of glory! Selah.

2. The Lord was able to tell the Father, “I have glorified You on earth, finishing the work which You have given Me to do” (John 17:4); this means that while the Lord was living on earth, He manifested and expressed the Father.

John 17:4 I have glorified You on earth, finishing the work which You have given Me to do.

3 基督神性之榮耀的釋放，（路十二 49 ~ 50，）乃是祂經過死而在復活裏，（徒三 13，）為父用神聖的榮耀所榮耀；（約十二 23 ~ 24；）在基督的得榮裏，祂這末後的亞當成了賜生命的靈，為着祂神聖的分賜。（七 39，路二四 26，46，林前十五 45 下，林後三 6。）

路 12:49 我來要把火丟在地上，若是已經着起來，那是我所願意的。

路 12:50 我有當受的浸，還沒有成就，我是何等的困迫！

徒 3:13 亞伯拉罕、以撒、雅各的神，就是我們列祖的神，已經榮耀了祂的僕人耶穌。這位耶穌，你們曾把祂交付彼拉多，彼拉多定意要釋放祂，你們竟在彼拉多面前棄絕了祂。

約 12:23 耶穌回答說，人子得榮耀的時候到了。

約 12:24 我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。

約 7:39 耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得着榮耀。

路 24:26 基督受這些害，又進入祂的榮耀，豈不是應當的麼？

路 24:46 又對他們說，經上這樣記着：基督要受害，第三日從死人中復活；

林前 15:45 經上也是這樣記着：『首先的人亞當成了活的魂；』末後的亞當成了賜生命的靈。

林後 3:6 祂使我們脫資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活。

4 我們是蒙憐憫得尊貴和榮耀的器皿，為神所豫備，藉着被榮化—神完全救恩的最後一步—而得榮耀—羅八 21，23，29 ~ 30，腓三 21。

羅 8:21 指望着受造之物自己，也要從敗壞的奴役得着釋放，得享神兒女之榮耀的自由。

羅 8:23 不但如此，就是我們這有那靈作初熟果子的，也是自己裏面歎息，熱切等待兒子的名分，就是我們的身體得贖。

羅 8:29 因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。

羅 8:30 祂所豫定的人，又召他們來；所召來的人，又稱他們為義；所稱為義的人，又叫他們得榮耀。

腓 3:21 祂要按着祂那甚至能叫萬有歸服自己的動力，將我們這卑賤的身體改變形狀，使之同形於祂榮耀的身體。

5 神按照祂主宰的權柄創造、塑造、甚至造作我們為着祂的榮耀—賽四三 7，羅九 23：

賽 43:7 就是凡稱為我名下的人，是我為自己的榮耀所創造、所塑造的，更是我所造作的。

3. The release of the glory of Christ's divinity (Luke 12:49-50) was His being glorified by the Father with the divine glory (John 12:23-24) in His resurrection (Acts 3:13) through His death; in Christ's glorification He, as the last Adam, became the life-giving Spirit for His divine dispensing (John 7:39; Luke 24:26, 46; 1 Cor. 15:45b; 2 Cor. 3:6).

Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!

Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!

Acts 3:13 The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.

John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?

Luke 24:46 And He said to them, Thus it is written, that the Christ would suffer and rise up from the dead on the third day,

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

4. As vessels of mercy unto honor and glory, we have been prepared by God unto glory through glorification—the last step of God's full salvation—Rom. 8:21, 23, 29-30; Phil. 3:21.

Rom. 8:21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.

Rom. 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

Rom. 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

Phil. 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.

5. According to His sovereign authority, God created, formed, and even made us for His glory—Isa. 43:7; Rom. 9:23:

Isa. 43:7 Everyone who is called by My name, / Whom I have created, formed, and even made for My glory.

羅 9:23 且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富；

a 我們被祂的主宰權柄所豫定，作祂的容器，使祂得着榮耀的彰顯和顯明。

b 這是我們對神功用的極點，是神照着祂的主宰權柄而有之揀選的目標—11，18 節。

羅 9:11 雙子還沒有生下來，善惡也沒有作出來，（只因要堅定神揀選人的旨意，不是本於行為，乃是本於那呼召人的，）

羅 9:18 這樣看來，神願意向誰施憐憫，就向誰施憐憫；願意叫誰剛硬，就叫誰剛硬。

c 讓神得榮耀，乃是我們事奉的目的—七 6，十一 36。

羅 7:6 但我們既然在捆我們的律法上死了，現今就脫離了律法，叫我們在靈的新樣裏服事，不在字句的舊樣裏。

羅 11:36 因為萬有都是本於祂、藉着祂、並歸於祂；願榮耀歸與祂，直到永遠。阿們。

d 我們對神最高的事奉，就是彰顯祂，使祂得榮耀—林前六 20，十 31，羅六 4。

林前 6:20 因為你們是重價買來的。這樣，就要在你們的身體上榮耀神。
林前 10:31 所以你們或喫、或喝、或作甚麼事，一切都要為榮耀神而行。

羅 6:4 所以我們藉着浸入死，和祂一同埋葬，好叫我們在生命的新樣中生活行動，像基督藉着父的榮耀，從死人中復活一樣。

e 神的榮耀作到召會中，神就在召會中得着彰顯；因此，在召會中榮耀歸與神，就是神在召會中得着榮耀—弗三 16，20～21。

弗 3:16 願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，

弗 3:20 然而神能照着運行在我們裏面的大能，極其充盈的成就一切，超過我們所求所想的；

弗 3:21 願在召會中，並在基督耶穌裏，榮耀歸與祂，直到世世代代，永永遠遠。阿們。

6 我們有這寶貝，基督這榮耀的神，住在我們這些瓦器裏；（林後四 7；）住在我們裏面的『這寶貝』，（7，）就是『耶穌基督的面』，（6，）基督的同在，『基督的人位』。（二 10—面，英譯作 person，人位。）

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

a. We were predestinated by His sovereignty to be His containers for His glorious expression and manifestation.

b. This is the climax of our usefulness to God—the goal of God’s selection according to His sovereignty—vv. 11, 18.

Rom. 9:11 Though the children had not yet been born nor had done anything good or bad (that the purpose of God according to selection might remain, not of works but of Him who calls),

Rom. 9:18 So then He has mercy on whom He wills, and He hardens whom He wills.

c. The glorification of God is the purpose of our service—7:6; 11:36.

Rom. 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

Rom. 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

d. The highest service that we can render to God is to express Him for His glory—1 Cor. 6:20; 10:31; Rom. 6:4.

1 Cor. 6:20 For you have been bought with a price. So then glorify God in your body.

1 Cor. 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

e. God’s glory is wrought into the church, and He is expressed in the church; hence, to God is the glory in the church; that is, God is glorified in the church—Eph. 3:16, 20-21.

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

6. We have this treasure, Christ as the God of glory, dwelling within us, the earthen vessels (2 Cor. 4:7); “this treasure” (v. 7) indwelling us is “the face of Jesus Christ” (v. 6), the presence of Christ, “the person of Christ” (2:10).

林後 4:7 但我們有這寶貝在瓦器裏，要顯明這超越的能力，是屬於神，不是出於我們；

林後 4:6 因為那說光要從黑暗裏照出來的神，已經照在我們心裏，為着光照人，使人認識那顯在耶穌基督面上之神榮耀。

林後 2:10 你們饒恕誰甚麼，我也饒恕；我若曾有所饒恕，我所已經饒恕的，是在基督的面前，為你們饒恕的；

7 當我們將心轉向主，就在靈裏觀看主靈，就是基督的同在，我們就『漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的』—三 16 ~ 18，參提後四 22。

林後 3:16 但他們的心幾時轉向主，帕子就幾時除去了。

林後 3:17 而且主就是那靈；主的靈在那裏，那裏就有自由。

林後 3:18 但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。

提後 4:22 願主與你的靈同在。願恩典與你們同在。

8 觀看主的榮耀是我們自己看主，返照是叫別人經過我們看主—賽六十 1，5。

賽 60:1 興起發光！因為你的光已經來到，耶和華的榮耀已經升起照耀你。

賽 60:5 那時你看見就有光榮，你的心又驚怕，又寬暢，因為大海的豐富必轉來歸你，列國的財富必來歸你。

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

2 Cor. 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

2 Cor. 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;

7. When we turn our heart to the Lord, we are beholding the Lord Spirit as the presence of Christ in our spirit, and we are “being transformed into the same image from glory to glory, even as from the Lord Spirit”—3:16-18; cf. 2 Tim. 4:22.

2 Cor. 3:16 But whenever their heart turns to the Lord, the veil is taken away.

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

8. To behold the glory of the Lord is to see the Lord ourselves; to reflect the glory of the Lord is to enable others to see Him through us—Isa. 60:1, 5.

Isa. 60:1 Arise! Shine! For your light has come, / And the glory of Jehovah has risen upon you.

Isa. 60:5 Then you will see and you will beam, / And your heart will be in awe and will swell with joy, / For the abundance of the sea will be turned to you, / The wealth of the nations will come to you.