

第八篇

耶利米書中神的經綸 同祂的分賜

詩歌：

讀經：耶二 13, 十五 16, 十七 7~8, 19~27,
二三 5~6, 三一 31~34, 來八 8~12

- 耶 2:13 因為我的百姓，作了兩件惡事，就是離棄我這活水的泉源，為自己鑿出池子，是破裂不能存水的池子。
- 耶 15:16 耶和華萬軍之神阿，我得着你的言語，就當食物喫了；你的言語成了我心中的歡喜快樂；因我是稱為你名下的人。
- 耶 17:7 信靠耶和華，以耶和華為可可靠的，那人有福了。
- 耶 17:8 他必像樹栽於水旁，沿河邊扎根，炎熱來到並不懼怕，葉子仍必青翠，在乾旱之年毫無罣慮，而且結果不止。
- 耶 17:19 耶和華對我如此說，你去站在平民門口，就是猶大君王出入的門，又站在耶路撒冷的各門口；
- 耶 17:20 對他們說，你們這猶大君王和猶大眾人，並耶路撒冷的一切居民，凡從這些門進入的，都當聽耶和華的話：
- 耶 17:21 耶和華如此說，你們要謹慎，不要在安息日擔甚麼擔子，也不要帶甚麼進入耶路撒冷的各門。
- 耶 17:22 也不要安息日從家中擔甚麼擔子出去；無論何工都不作，只要分別安息日為聖，正如我所吩咐你們列祖的。
- 耶 17:23 他們卻不聽從，也不側耳而聽，竟硬着頸項不聽，不受管教。
- 耶 17:24 耶和華說，你們若留意聽從我，在安息日不擔甚麼擔子進入這城的各門，卻分別安息日為聖，在那日無論何工都不作，
- 耶 17:25 那時就有坐大衛寶座的君王和首領，他們與猶大人，並耶路撒冷的居民，或坐車或騎馬，進入這城的各門；而且這城必永遠有人居住。
- 耶 17:26 也必有人從猶大城邑，和耶路撒冷四圍的各處，從便雅憫地、低陸、山地、並南地而來，都帶着燔祭、平安祭、素祭和乳香，並帶着感謝祭，到耶和華的殿去。
- 耶 17:27 你們若不聽從我，不分別安息日為聖，仍在安息日擔擔子進入耶路撒冷的各門，我必在各門中點火，這火必燒燬耶路撒冷的宮殿，不能熄滅。

Message Eight

God's Economy with His Dispensing in the Book of Jeremiah

Hymns:

Scripture Reading: Jer. 2:13; 15:16; 17:7-8, 19-27; 23:5-6; 31:31-34; Heb. 8:8-12

- Jer. 2:13 For My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water.
- Jer. 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts.
- Jer. 17:7 Blessed is the man who trusts in Jehovah / And whose trust Jehovah is.
- Jer. 17:8 And he will be like a tree transplanted beside water, / Which sends out its roots by a stream, / And will not be afraid when heat comes; / For its leaves remain flourishing, / And it will not be anxious in the year of drought / And will not cease to bear fruit.
- Jer. 17:19 Thus said Jehovah to me, Go and stand in the gate of the sons of the people, through which the kings of Judah come in and through which they go out, and in all the gates of Jerusalem,
- Jer. 17:20 And say to them, Hear the word of Jehovah, O kings of Judah and all Judah and all the inhabitants of Jerusalem who enter through these gates:
- Jer. 17:21 Thus says Jehovah, Take heed to your souls and bear no burden on the Sabbath day, nor bring anything through the gates of Jerusalem.
- Jer. 17:22 And do not bring out any burden from your houses on the Sabbath day, nor do any work; but sanctify the Sabbath day, as I commanded your fathers.
- Jer. 17:23 But they did not listen or incline their ear; rather they stiffened their neck that they might not hear or receive correction.
- Jer. 17:24 But if indeed you listen to Me, declares Jehovah, and bring no burden through the gates of this city on the Sabbath day, but sanctify the Sabbath day and do not do any work on it,
- Jer. 17:25 Then kings and princes who sit on the throne of David, riding on chariots and on horses, they and their princes, the men of Judah and the inhabitants of Jerusalem, will come through the gates of this city; and this city will be inhabited forever.
- Jer. 17:26 And they will come from the cities of Judah and the places surrounding Jerusalem and from the land of Benjamin and from the lowland and from the hill country and from the Negev, bringing burnt offerings and sacrifices and meal offerings and frankincense and bringing thanksgiving to the house of Jehovah.
- Jer. 17:27 But if you do not listen to Me to sanctify the Sabbath day and not to bear a burden when coming in through the gates of Jerusalem on the Sabbath day, then I will kindle a fire in its gates, and it will devour the palaces of Jerusalem and will not be extinguished.

耶 23:5 耶和華說，日子將到，我要給大衛興起一個公義的苗；祂必作王掌權，行事精明，在地上施行公理和公義。

耶 23:6 在祂的日子，猶大必得救，以色列必安然居住；人要稱呼祂的名為，耶和華我們的義。

耶 31:31 耶和華說，日子將到，我要與以色列家和猶大家，另立新約，

耶 31:32 不像我拉着他們祖宗的手，領他們出埃及地的時候，與他們所立的約；我雖是他們的丈夫，他們卻背了我的約；這是耶和華說的。

耶 31:33 耶和華說，那些日子以後，我與以色列家所立的約，乃是這樣：我要將我的律法放在他們裏面，寫在他們心上；我要作他們的神，他們要作我的子民。

耶 31:34 他們各人不再教導自己的鄰舍和自己的弟兄，說，你該認識耶和華；因為他們從最小的到至大的，都必認識我，因為我要赦免他們的罪孽，不再記念他們的罪；這是耶和華說的。

來 8:8 但神既找出祂百姓的瑕疵，就說，『看哪，日子將到，主說，我要與以色列家和猶大家，立定新約，

來 8:9 不是照着我拉他們祖宗的手，領他們出埃及地的日子，與他們所立的約；因為他們沒有恆守我的約，我也不理他們；這是主說的。

來 8:10 主又說，因為這是那些日子以後，我要與以色列家所立的約：我要將我的律法賜在他們心思裏，並且將這些律法寫在他們心上；我要作他們的神，他們要作我的子民。

來 8:11 他們各人絕不用教導自己同國之民，各人也絕不用教導自己的弟兄，說，你該認識主；因為他們從最小的到至大的，都必認識我；

來 8:12 因為我要寬恕他們的不義，絕不再記念他們的罪。』

Jer. 23:5 Indeed, days are coming, / Declares Jehovah, / When I will raise up to David a righteous Shoot; / And He will reign as King and act prudently / And will execute justice and righteousness in the land.

Jer. 23:6 In His days Judah will be saved, / And Israel will dwell securely; / And this is His name by which He will be called, / Jehovah our righteousness.

Jer. 31:31 Indeed, days are coming, declares Jehovah, when I will make a new covenant with the house of Israel and with the house of Judah,

Jer. 31:32 Not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.

Jer. 31:33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.

Jer. 31:34 And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will know Me, from the little one among them even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.

Heb. 8:8 For finding fault with them He says, "Behold, the days are coming, says the Lord, and I will consummate a new covenant upon the house of Israel and upon the house of Judah,

Heb. 8:9 Not according to the covenant which I made with their fathers in the day when I took them by their hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them, says the Lord.

Heb. 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.

Heb. 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.

Heb. 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."

綱要

壹 耶利米十七章七至八節說，『信靠耶和華，以耶和華為可信靠的，那人有福了。他必像樹栽於水旁，沿河邊扎根，炎熱來到並不懼怕，葉子仍必青翠，在乾旱之年毫無罣慮，而且結果不止』：

耶 17:7 信靠耶和華，以耶和華為可信靠的，那人有福了。
耶 17:8 他必像樹栽於水旁，沿河邊扎根，炎熱來到並不懼怕，葉

OUTLINE

I. **Jeremiah 17:7-8 says, "Blessed is the man who trusts in Jehovah / And whose trust Jehovah is. / And he will be like a tree transplanted beside water, / Which sends out its roots by a stream, / And will not be afraid when heat comes; / For its leaves remain flourishing, / And it will not be anxious in the year of drought / And will not cease to bear fruit":**

Jer. 17:7 Blessed is the man who trusts in Jehovah / And whose trust Jehovah is.
Jer. 17:8 And he will be like a tree transplanted beside water, / Which sends out its roots by a stream, /

一 這兩節經文可用兩種不同的方式領會——照着天然的理解，或照着神的經綸；這兩節不是說到信靠神以接受物質的祝福這樣膚淺的事；事實上，這兩節乃是指神藉着祂的分賜完成祂的經綸：

1 這裏的啓示乃是揭示，按照神的經綸，信靠神的人像樹栽於水旁；這表徵神乃是活水的泉源；（二 13 上；）我們不僅信靠神，並且神自己就是我們對祂的信靠。

耶 2:13 因為我的百姓，作了兩件惡事，就是離棄我這活水的泉源，為自己鑿出池子，是破裂不能存水的池子。

2 樹在水旁，藉着吸取水的一切豐富到它裏面而生長；這是神分賜的一幅圖畫；我們這些樹要接受神聖的分賜，就必須吸取神這活水，分賜到我們裏面，成為我們的構成。

二 這裏的思想與林前三章六節的相同，那裏保羅說，『我栽種了，亞波羅澆灌了，惟有神叫他生長；』澆灌是為着樹的吸取，而吸取就是接受神的分賜：

林前 3:6 我栽種了，亞波羅澆灌了，惟有神叫他生長。

1 樹憑着神作供應者和供應而生長；供應就是這位供應之神的豐富，分賜到我們這些植物裏面，使我們長成神的度量；至終，植物與神，神與植物，二者乃是一，有同樣的元素、素質、構成和樣子——西 2:19。

西 2:19 不持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。

2 我們都需要看見，吸取神作活水，使我們由祂的元素和素質所構成，並以神的增長而長大，這事意義

A. These verses can be understood in two different ways—according to the natural understanding or according to God's economy; these verses are not concerned with a shallow matter of trusting in God to receive material blessings; actually, these verses refer to God's economy carried out by His dispensing:

1. The revelation here reveals that according to God's economy, the one who trusts in God is like a tree transplanted beside water, signifying God as the fountain of living waters (2:13a); we not only trust in God, but also God Himself is our trust in Him.

Jer. 2:13 For My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water.

2. The tree grows beside water by absorbing all the riches of the water into it; this is a picture of God's dispensing; in order to receive the divine dispensing, we as the trees must absorb God as the living water to be dispensed into our being in order to become our very constituent.

B. The thought here is the same as that in 1 Corinthians 3:6, where Paul says, "I planted, Apollos watered, but God caused the growth"; the watering is for the tree's absorbing, and the absorbing is the receiving of God's dispensing:

1 Cor. 3:6 I planted, Apollos watered, but God caused the growth.

1. The tree grows with God as the Supplier and the supply; the supply is the riches of the supplying God dispensed into us as the plants so that we may grow into God's measure; eventually, the plants and God, God and the plants, become one, having the same element, essence, constitution, and appearance—Col. 2:19.

Col. 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

2. We all need to see the crucial significance of absorbing God as the living water that we may be constituted with His element and essence

重大；那裏缺少生命的長大，那裏信徒的基督徒生活就會一團糟，召會生活就會受到破壞，身體生活就會被毀壞。

3 我們要在生命裏長大以建造基督的身體，就需要吸取神，往下扎根並向上結果；（賽三七 31；）這意思是，我們需要與神有隱密交通的時間；（太六 6，十四 22～23；）基督徒的加力，光照，享受安息，喜樂，相信，解決難處，勝過試煉、試探和艱難，以及安慰，都在於他藉着禱告和神的話與神祕密的交通。（但六 10，西四 2，提後三 14～17。）

賽 37:31 猶大家所逃脫餘剩的，仍要往下扎根，向上結果。

太 6:6 你禱告的時候，要進你的密室，關上門，禱告你在隱密中的父，你父在隱密中察看，必要報答你。

太 14:22 耶穌隨即催門徒上船，在祂以先到對岸去，等祂解散羣眾。

太 14:23 既解散了羣眾，祂就獨自上山去禱告。到了晚上，只有祂單獨在那裏。

但 6:10 但以理知道這文書已經簽署了，就到自己家裏，（他樓上的窗戶，開向耶路撒冷，）一日三次，雙膝跪下，在他神面前禱告感謝，因他素常就是這樣行。

西 4:2 你們要堅定持續的禱告，在此儆醒感恩，

提後 3:14 但你所學習、所確信的，要活在其中，因為知道你是跟誰學的，

提後 3:15 並且知道你是從小明白聖經；這聖經能使你藉着相信基督耶穌，有得救的智慧。

提後 3:16 聖經都是神的呼出，對於教訓、督責、改正、在義上的教導，都是有益的，

提後 3:17 叫屬神的人得以完備，為着各樣的善工，裝備齊全。

貳 耶利米十七章十九至二十七節說到持守神的安息日；持守神安息日的路，就是享受祂、安息於祂、並滿足於祂這活水的泉源——2:13:

耶 17:19 耶和華對我如此說，你去站在平民門口，就是猶大君王出入的門，又站在耶路撒冷的各門口；

耶 17:20 對他們說，你們這猶大君王和猶大眾人，並耶路撒冷的一

and grow with the growth of God; where the growth in life is lacking, the believers' Christian life will be a mess, the church life will be damaged, and the Body life will be destroyed.

3. In order to grow in life for the building up of the Body of Christ, we need to absorb God by taking root downward and bearing fruit upward (Isa. 37:31); this means that we need to have hidden times of fellowship with God (Matt. 6:6; 14:22-23); the empowering, enlightening, enjoying of rest, rejoicing, believing, solving of problems, overcoming of trials, temptations, and hardships, and comforting for a Christian all depend upon his secret fellowship with God through prayer and God's word (Dan. 6:10; Col. 4:2; 2 Tim. 3:14-17).

Isa. 37:31 And the remnant of those who have escaped of the house of Judah will again take root downward and bear fruit upward.

Matt. 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

Matt. 14:22 And immediately He compelled the disciples to step into the boat and to go before Him to the other side, while He sent the crowds away.

Matt. 14:23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.

Dan. 6:10 Now when Daniel came to know that the writing had been signed, he went to his house (in his upper room he had windows open toward Jerusalem) and three times daily he knelt on his knees and prayed and gave thanks before his God, because he had always done so previously.

Col. 4:2 Persevere in prayer, watching in it with thanksgiving,

2 Tim. 3:14 But you, continue in the things which you have learned and have been assured of, knowing from which ones you have learned them

2 Tim. 3:15 And that from a babe you have known the sacred writings, which are able to make you wise unto salvation through the faith which is in Christ Jesus.

2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,

2 Tim. 3:17 That the man of God may be complete, fully equipped for every good work.

II. In Jeremiah 17:19-27 we have a word about keeping God's Sabbath; the way to keep God's Sabbath is to enjoy Him, to rest in Him, and to be satisfied in Him as the fountain of living waters—2:13:

Jer. 17:19 Thus said Jehovah to me, Go and stand in the gate of the sons of the people, through which the kings of Judah come in and through which they go out, and in all the gates of Jerusalem,

Jer. 17:20 And say to them, Hear the word of Jehovah, O kings of Judah and all Judah and all the

切居民，凡從這些門進入的，都當聽耶和華的話：

- 耶 17:21 耶和華如此說，你們要謹慎，不要在安息日擔甚麼擔子，也不要帶甚麼進入耶路撒冷的各門。
- 耶 17:22 也不要安息日從家中擔甚麼擔子出去；無論何工都不作，只要分別安息日為聖，正如我所吩咐你們列祖的。
- 耶 17:23 他們卻不聽從，也不側耳而聽，竟硬着頸項不聽，不受管教。
- 耶 17:24 耶和華說，你們若留意聽從我，在安息日不擔甚麼擔子進入這城的各門，卻分別安息日為聖，在那日無論何工都不作，
- 耶 17:25 那時就有坐大衛寶座的君王和首領，他們與猶大人，並耶路撒冷的居民，或坐車或騎馬，進入這城的各門；而且這城必永遠有人居住。
- 耶 17:26 也必有人從猶大城邑，和耶路撒冷四圍的各處，從便雅憫地、低陸、山地、並南地而來，都帶着燔祭、平安祭、素祭和乳香，並帶着感謝祭，到耶和華的殿去。
- 耶 17:27 你們若不聽從我，不分別安息日為聖，仍在安息日擔擔子進入耶路撒冷的各門，我必在各門中點火，這火必燒燬耶路撒冷的宮殿，不能熄滅。
- 耶 2:13 因為我的百姓，作了兩件惡事，就是離棄我這活水的泉源，為自己鑿出池子，是破裂不能存水的池子。

一 在論到神居所的建造這一長段的記載之後，出埃及三十一章十二至十七節重申守安息日的誠命；按照歌羅西二章十六至十七節和馬太十一章二十八至三十節，基督是安息日之安息的實際——來四 7~9，賽三十 15 上：

- 出 31:12 耶和華告訴摩西說，
- 出 31:13 你要吩咐以色列人說，你們務要守我的安息日；因為這是我與你們之間世世代代的記號，使你們知道我是把你們分別為聖的耶和華。
- 出 31:14 所以你們要守安息日，因為這是你們的聖日。凡瀆犯這日的，必要被處死；凡在這日作工的，那人要從民中剪除。
- 出 31:15 六日要作工，但第七日是完全安息的安息日，是歸耶和華為聖的；凡在安息日作工的，必要被處死。
- 出 31:16 故此，以色列人要謹守安息日，要世世代代守這安息日為永遠的約。
- 出 31:17 這是我與以色列人之間永遠的記號；因為六日之內耶和華造天地，第七日便安息舒暢。
- 西 2:16 所以不拘在飲食上、或在節期、月朔、或安息日方面，都不可讓人論斷你們，
- 西 2:17 這些原是要來之事的影兒，那實體卻屬於基督。
- 太 11:28 凡勞苦擔重擔的，可以到我這裏來，我必使你們得安息。

inhabitants of Jerusalem who enter through these gates:

- Jer. 17:21 Thus says Jehovah, Take heed to your souls and bear no burden on the Sabbath day, nor bring anything through the gates of Jerusalem.
- Jer. 17:22 And do not bring out any burden from your houses on the Sabbath day, nor do any work; but sanctify the Sabbath day, as I commanded your fathers.
- Jer. 17:23 But they did not listen or incline their ear; rather they stiffened their neck that they might not hear or receive correction.
- Jer. 17:24 But if indeed you listen to Me, declares Jehovah, and bring no burden through the gates of this city on the Sabbath day, but sanctify the Sabbath day and do not do any work on it,
- Jer. 17:25 Then kings and princes who sit on the throne of David, riding on chariots and on horses, they and their princes, the men of Judah and the inhabitants of Jerusalem, will come through the gates of this city; and this city will be inhabited forever.
- Jer. 17:26 And they will come from the cities of Judah and the places surrounding Jerusalem and from the land of Benjamin and from the lowland and from the hill country and from the Negev, bringing burnt offerings and sacrifices and meal offerings and frankincense and bringing thanksgiving to the house of Jehovah.
- Jer. 17:27 But if you do not listen to Me to sanctify the Sabbath day and not to bear a burden when coming in through the gates of Jerusalem on the Sabbath day, then I will kindle a fire in its gates, and it will devour the palaces of Jerusalem and will not be extinguished.
- Jer. 2:13 For My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water.

A. In Exodus 31:12-17, after a long record concerning the building up of God's dwelling place, there is a repetition of the commandment to keep the Sabbath; according to Colossians 2:16-17 and Matthew 11:28-30, Christ is the reality of the Sabbath rest—Heb. 4:7-9; Isa. 30:15a:

- Exo. 31:12 And Jehovah spoke to Moses, saying,
- Exo. 31:13 Speak also to the children of Israel, saying, You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations, that you may know that I am Jehovah who sanctifies you.
- Exo. 31:14 Therefore you shall keep the Sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that soul shall be cut off from among his people.
- Exo. 31:15 Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, holy to Jehovah; whoever does any work on the Sabbath day shall surely be put to death.
- Exo. 31:16 Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant.
- Exo. 31:17 It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed.
- Col. 2:16 Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath,
- Col. 2:17 Which are a shadow of the things to come, but the body is of Christ.
- Matt. 11:28 Come to Me all who toil and are burdened, and I will give you rest.

太 11:29 我心裏柔和謙卑，因此你們要負我的軛，且要跟我學，你們魂裏就必得安息；

太 11:30 因為我的軛是容易的，我的擔子是輕省的。

來 4:7 神就再指定一個日子，就是過了這麼長的時間，在大衛書上所說的今日，正如前面所說的：『你們今日若聽見祂的聲音，就不可硬着心。』

來 4:8 若是約書亞已經使他們得了安息，此後神就不會題起別的日子了。

來 4:9 這樣，必有一安息日的安息，為神的子民存留。

賽 30:15 主耶和華以色列的聖者如此說，你們得救在於歸回安息；你們得力在於平靜信靠；你們竟自不肯。

1 倘若我們只知道如何為主作工，而不曉得如何與祂一同安息，我們就違背了神聖的原則：

a 神在第七日安息了，因為祂完成了祂的工，並且滿足了；神的榮耀得着彰顯，因為人有了祂的形像，祂的權柄也即將施行，以征服祂的仇敵撒但；只要人彰顯神並對付神的仇敵，神就得着滿足而能安息—創一 26，31，二 1～2。

創 1:26 神說，我們要按着我們的形像，照着我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並地上所爬的一切爬物。

創 1:31 神看一切所造的都甚好；有晚上，有早晨，是第六日。

創 2:1 天地萬物都造齊了。

創 2:2 到第七日，神造作的工已經完畢，就在第七日歇了祂一切造作的工，安息了。

b 後來第七日蒙記念為安息日；（出二十 8～11；）神的第七日乃是人的第一日；人被造後，並不是加入神的工作，乃是進入神的安息。

出 20:8 當記念安息日，將這日分別為聖。

出 20:9 六日要勞碌作你一切的工，

出 20:10 但第七日是向耶和華你神當守的安息日；這一日你和你的兒子、女兒、僕人、婢女、牲畜、並你城裏的寄居者，無論何工都不可作；

出 20:11 因為六日之內，耶和華造天、地、海、和其中的萬物，第七日便安息了；所以耶和華賜福與安息日，將這日分別為聖。

2 人受造首先不是為了作工，乃是以神為滿足，並與神一同安息；對神而言，是作工而安息，對人而

Matt. 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

Matt. 11:30 For My yoke is easy and My burden is light.

Heb. 4:7 He again designates a certain day, today, saying in David after so long a time, even as He has said before, "Today, if you hear His voice, do not harden your hearts."

Heb. 4:8 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.

Heb. 4:9 So then there remains a Sabbath rest for the people of God.

Isa. 30:15 For thus says the Lord Jehovah, the Holy One of Israel, / In returning and rest you will be saved; / In quietness and in trust will be your strength; / But you were not willing,

1. If we only know how to work for the Lord but do not know how to rest with Him, we are acting contrary to the divine principle:

a. God rested on the seventh day because He had finished His work and was satisfied; God's glory was manifested because man had His image, and His authority was about to be exercised for the subduing of His enemy, Satan; as long as man expresses God and deals with God's enemy, God is satisfied and can rest—Gen. 1:26, 31; 2:1-2.

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Gen. 1:31 And God saw everything that He had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

Gen. 2:1 Thus the heavens and the earth and all their host were finished.

Gen. 2:2 And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done.

b. Later, the seventh day was commemorated as the Sabbath (Exo. 20:8-11); God's seventh day was man's first day; after man was created, he did not join in God's work; he entered into God's rest.

Exo. 20:8 Remember the Sabbath day so as to sanctify it.

Exo. 20:9 Six days you shall labor and do all your work,

Exo. 20:10 But the seventh day is a Sabbath to Jehovah your God; you shall not do any work, you nor your son nor your daughter, your male servant nor your female servant, nor your cattle nor the sojourner with you, who is within your gates.

Exo. 20:11 For in six days Jehovah made heaven and earth, the sea and all that is in them, and rested on the seventh day; therefore Jehovah blessed the Sabbath day and sanctified it.

2. Man was created not to work first but to be satisfied with God and rest with God; with God it is a matter of working and resting, but with

言，是安息而作工；我們對神有完滿的享受以後，就能與祂同工，這乃是一個神聖的原則—參太十一 28 ~ 30：

太 11:28 凡勞苦擔重擔的，可以到我這裏來，我必使你們得安息。

太 11:29 我心裏柔和謙卑，因此你們要負我的軛，且要跟我學，你們魂裏就必得安息；

太 11:30 因為我的軛是容易的，我的擔子是輕省的。

a 如果我們不曉得如何享受神自己，以及如何被神充滿，我們就不曉得如何與祂同工，並在神聖的工作上與祂成爲一；人乃是享受神在祂的工作上所已經成就的。

b 五旬節那天門徒被那靈充滿，意即他們是充滿了對基督這屬天之酒的享受；他們惟有被這種享受充滿以後，纔開始與神是一而與神同工—徒二 4 上，12 ~ 14。

徒 2:4 他們就都被聖靈充溢，並且按着那靈所賜的發表，用別種不同的語言說起話來。

徒 2:12 眾人就都驚訝猜疑，彼此說，這是甚麼意思？

徒 2:13 還有人譏誚說，他們無非是被新酒灌滿了。

徒 2:14 彼得同十一位使徒站起來，高聲對眾人說，諸位，猶太人和一切住在耶路撒冷的人哪，這件事你們當知道，也當側耳聽我的話。

二 我們這些神的子民必須帶着一個記號，就是我們與神一同安息，享受神，並且先被神充滿，然後與充滿我們的那一位同工；此外，我們不僅是與神同工，更是與神是一而作工，有祂作我們作工的力量和勞苦的能力—出三一 13，17。

出 31:13 你要吩咐以色列人說，你們務要守我的安息日；因為這是我與你們之間世世代代的記號，使你們知道我是把你們分別爲聖的耶和華。

出 31:17 這是我與以色列人之間永遠的記號；因為六日之內耶和華造天地，第七日便安息舒暢。

三 在召會生活中，我們也許作了許多事情，而沒有先享受主，沒有與主是一而事奉；這樣的事奉導致屬靈的死亡，也失去身體的交通—14 ~ 15 節。

man it is a matter of resting and working; it is a divine principle that after a full enjoyment of God, we may work together with Him—cf. Matt. 11:28-30:

Matt. 11:28 Come to Me all who toil and are burdened, and I will give you rest.

Matt. 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

Matt. 11:30 For My yoke is easy and My burden is light.

a. If we do not know how to enjoy God Himself and how to be filled with God, we will not know how to work with Him and be one with Him in His divine work; man enjoys what God has accomplished in His work.

b. On the day of Pentecost the disciples were filled with the Spirit, which means that they were filled with the enjoyment of Christ as the heavenly wine; only after they were filled with this enjoyment did they begin to work with God in oneness with Him—Acts 2:4a, 12-14.

Acts 2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.

Acts 2:12 And they were all amazed and perplexed, saying to one another, What does this mean?

Acts 2:13 But others jeered and said, They are full of new wine!

Acts 2:14 But Peter, standing with the eleven, lifted up his voice and spoke forth to them: Men of Judea, and all who are dwelling in Jerusalem, let this be known to you, and give ear to my words.

B. As God's people, we must bear a sign that we rest with God, enjoy God, and are filled up with God first; then we work with the very One who fills us; furthermore, we not only work with God but also work by being one with God, having Him as our strength to work and our energy to labor—Exo. 31:13, 17.

Exo. 31:13 Speak also to the children of Israel, saying, You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations, that you may know that I am Jehovah who sanctifies you.

Exo. 31:17 It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed.

C. In the church life we may do many things without first enjoying the Lord and without serving the Lord by being one with the Lord; that kind of service results in spiritual death and the loss of the fellowship in the Body—vv. 14-15.

出 31:14 所以你們要守安息日，因為這是你們的聖日。凡瀆犯這日的，必要被處死；凡在這日作工的，那人要從民中剪除。

出 31:15 六日要作工，但第七日是完全安息的安息日，是歸耶和華為聖的；凡在安息日作工的，必要被處死。

四 主建造召會的工作應當開始於對神的享受，這指明我們為神作工，不是憑着自己的力量，乃是藉着享受祂並與祂是一；這就是以基督作我們靈中內裏的安息而持守安息日的原則——林前三 9，十五 58，十六 10，林後六 1 上。

林前 3:9 因為我們是神的同工，你們是神的耕地，神的建築。

林前 15:58 所以我親愛的弟兄們，你們務要堅固，不可搖動，常常竭力多作主工，因為知道你們的勞苦，在主裏面不是徒然的。

林前 16:10 若是提摩太來到，你們要留心，叫他在你們那裏無所懼怕，因為他作主的工像我一樣。

林後 6:1 而且我們既與神同工，也就勸你們不可徒受祂的恩典，

叁 耶利米書是全本聖經的摘要；耶利米的豫言指明惟有基督能完成神的經綸，並且惟有基督能回應神在祂經綸裏的要求；耶利米所描繪的圖畫表明我們算不得甚麼，基督對我們纔是一切：

一 耶利米說到基督在完成神的經綸上，是我們的公義和我們的救贖，（二三 5～6，）說到神是活水的泉源，（二 13，）說到基督是我們的食物，（十五 16，）又說到基督是新約及其一切福分的實際（三一 31～34，來八 8～12）：

耶 23:5 耶和華說，日子將到，我要給大衛興起一個公義的苗；祂必作王掌權，行事精明，在地上施行公理和公義。

耶 23:6 在祂的日子，猶大必得救，以色列必安然居住；人要稱呼祂的名為，耶和華我們的義。

耶 2:13 因為我的百姓，作了兩件惡事，就是離棄我這活水的泉源，為自己鑿出池子，是破裂不能存水的池子。

耶 15:16 耶和華萬軍之神阿，我得着你的言語，就當食物喫了；你的言語成了我心中的歡喜快樂；因我是稱為你名下的人。

耶 31:31 耶和華說，日子將到，我要與以色列家和猶大家，另立

Exo. 31:14 Therefore you shall keep the Sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that soul shall be cut off from among his people.

Exo. 31:15 Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, holy to Jehovah; whoever does any work on the Sabbath day shall surely be put to death.

D. The work of the Lord to build up the church should begin with the enjoyment of God, which will indicate that we do not work for God by our own strength but by enjoying Him and being one with Him; this is to keep the principle of the Sabbath with Christ as the inner rest in our spirit—1 Cor. 3:9; 15:58; 16:10; 2 Cor. 6:1a.

1 Cor. 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.

1 Cor. 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

1 Cor. 16:10 Now if Timothy comes, see that he is with you without fear; for he is working the work of the Lord, even as I am.

2 Cor. 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain;

III. The book of Jeremiah is an abstract of the entire Bible; Jeremiah's prophecy indicates that only Christ can fulfill God's economy and only Christ is the answer to God's requirements in His economy; the picture portrayed by Jeremiah shows that we are nothing and that Christ is everything to us:

A. Jeremiah speaks of Christ, in the fulfilling of God's economy, being our righteousness and our redemption (23:5-6), of God being the fountain of living waters (2:13), of Christ being our food (15:16), and of Christ as the reality of the new covenant with all its blessings (31:31-34; Heb. 8:8-12):

Jer. 23:5 Indeed, days are coming, / Declares Jehovah, / When I will raise up to David a righteous Shoot; / And He will reign as King and act prudently / And will execute justice and righteousness in the land.

Jer. 23:6 In His days Judah will be saved, / And Israel will dwell securely; / And this is His name by which He will be called, / Jehovah our righteousness.

Jer. 2:13 For My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water.

Jer. 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts.

Jer. 31:31 Indeed, days are coming, declares Jehovah, when I will make a new covenant with the house of

新約，

- 耶 31:32 不像我拉着他們祖宗的手，領他們出埃及地的時候，與他們所立的約；我雖是他們的丈夫，他們卻背了我的約；這是耶和華說的。
- 耶 31:33 耶和華說，那些日子以後，我與以色列家所立的約，乃是這樣：我要將我的律法放在他們裏面，寫在他們心上；我要作他們的神，他們要作我的子民。
- 耶 31:34 他們各人不再教導自己的鄰舍和自己的弟兄，說，你該認識耶和華；因為他們從最小的到至大的，都必認識我，因為我要赦免他們的罪孽，不再記念他們的罪；這是耶和華說的。
- 來 8:8 但神既找出祂百姓的瑕疵，就說，『看哪，日子將到，主說，我要與以色列家和猶大家，立定新約，
- 來 8:9 不是照着我不拉他們祖宗的手，領他們出埃及地的日子，與他們所立的約；因為他們沒有恆守我的約，我也不理他們；這是主說的。
- 來 8:10 主又說，因為這是那些日子以後，我要與以色列家所立的約：我要將我的律法賜在他們心思裏，並且將這些律法寫在他們心上；我要作他們的神，他們要作我的子民。
- 來 8:11 他們各人絕不用教導自己同國之民，各人也絕不用教導自己的弟兄，說，你該認識主；因為他們從最小的到至大的，都必認識我；
- 來 8:12 因為我要寬恕他們的不義，絕不再記念他們的罪。』

1 一面，我們可以說，新約是神的經綸的同義辭，是神經綸的內容和實質——耶三一 31 ~ 34，伯十 13，參弗三 9：

- 耶 31:31 耶和華說，日子將到，我要與以色列家和猶大家，另立新約，
- 耶 31:32 不像我拉着他們祖宗的手，領他們出埃及地的時候，與他們所立的約；我雖是他們的丈夫，他們卻背了我的約；這是耶和華說的。
- 耶 31:33 耶和華說，那些日子以後，我與以色列家所立的約，乃是這樣：我要將我的律法放在他們裏面，寫在他們心上；我要作他們的神，他們要作我的子民。
- 耶 31:34 他們各人不再教導自己的鄰舍和自己的弟兄，說，你該認識耶和華；因為他們從最小的到至大的，都必認識我，因為我要赦免他們的罪孽，不再記念他們的罪；這是耶和華說的。
- 伯 10:13 然而你待我的這些事，早已藏在心裏；我知道這是你的意思：
- 弗 3:9 並將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明，

a 新約的一切主要項目乃是神的經綸以及祂包含法理救贖和生機拯救之分賜的內容，為要使我們成為

Israel and with the house of Judah,

- Jer. 31:32 Not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.
- Jer. 31:33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.
- Jer. 31:34 And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will know Me, from the little one among them even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.
- Heb. 8:8 For finding fault with them He says, "Behold, the days are coming, says the Lord, and I will consummate a new covenant upon the house of Israel and upon the house of Judah,
- Heb. 8:9 Not according to the covenant which I made with their fathers in the day when I took them by their hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them, says the Lord.
- Heb. 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.
- Heb. 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.
- Heb. 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."

1. On the one hand, we may say that the new covenant is synonymous with God's economy, being the contents and substance of God's economy——Jer. 31:31-34; Job 10:13; cf. Eph. 3:9:

- Jer. 31:31 Indeed, days are coming, declares Jehovah, when I will make a new covenant with the house of Israel and with the house of Judah,
- Jer. 31:32 Not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.
- Jer. 31:33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.
- Jer. 31:34 And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will know Me, from the little one among them even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.
- Job 10:13 But You have hidden these things in Your heart; / I know that this is with You:
- Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

a. All the major items of the new covenant are the contents of God's economy and His dispensing with both His judicial redemption and

神，以建造基督的身體，終極完成於新耶路撒冷。

b 使徒們的職事乃是為着神新約的經綸；這職事是以神的經綸為中心的新約職事—提前一3～4，參林後3，6。

提前 1:3 我往馬其頓去的時候，曾勸你仍住在以弗所，好囑咐那幾個人，不可教導與神的經綸不同的事，

提前 1:4 也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。

林後 3:3 你們顯明是基督的信，由我們供職所寫的，不是用墨，乃是用活神的靈寫的，不是寫在石版上，乃是寫在肉版，就是心上。

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。

2 另一面，我們可以說，新約是神成就或完成神經綸的路；哥林多後書啓示，新約的職事乃是為着完成神永遠的經綸—二12～四1。

林後 2:12 再者，我從前為基督的福音到了特羅亞，藉着主也有門向我開了，

林後 2:13 那時沒有找到我的弟兄提多，我靈裏不安，便辭別那裏的人，往馬其頓去了。

林後 2:14 感謝神，祂常在基督裏，在凱旋的行列中帥領我們，並藉着我們在各處顯揚那因認識基督而有的香氣；

林後 2:15 因為無論在那些正在得救的人中，或是在那些正在滅亡的人中，我們都是獻給神的基督馨香之氣：

林後 2:16 在這等人，就是出於死的香氣叫人死；在那等人，就是出於生命的香氣叫人活；對這些事，誰有資格？

林後 2:17 我們不像那許多人，為利混亂神的話，而是出於純誠，出於神，在神面前在基督裏講神的話。

林後 3:1 我們豈是又開始推薦自己麼？豈像有些人，需要給你們薦信，或由你們寫薦信麼？

林後 3:2 你們就是我們的信，寫在我們的心裏，是眾人所認識、所誦讀的，

林後 3:3 你們顯明是基督的信，由我們供職所寫的，不是用墨，乃是用活神的靈寫的，不是寫在石版上，乃是寫在肉版，就是心上。

林後 3:4 我們藉着基督，對神有這樣的深信。

林後 3:5 並不是我們憑自己資格將甚麼估計作像是出於我們自己的；我們之所以有資格，乃是出於神；

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 3:7 若那用字刻在石頭上屬死的職事，尚且是帶着榮光立的，

organic salvation to deify us for the building up of the Body of Christ, consummating in the New Jerusalem.

b. The apostles' ministry is the ministry for God's new covenant economy; it is the new covenant ministry that is centered on the economy of God—1 Tim. 1:3-4; cf. 2 Cor. 3:3, 6.

1 Tim. 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

2 Cor. 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.

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. On the other hand, we may say that the new covenant is the way that God fulfills, or accomplishes, His economy; 2 Corinthians reveals that the ministry of the new covenant is for the accomplishment of God's eternal economy—2:12—4:1.

2 Cor. 2:12 Furthermore, when I came to Troas for the gospel of Christ and a door was open to me in the Lord,

2 Cor. 2:13 I had no rest in my spirit, for I did not find Titus my brother; but taking leave of them, I went forth into Macedonia.

2 Cor. 2:14 But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place.

2 Cor. 2:15 For we are a fragrance of Christ to God in those who are being saved and in those who are perishing:

2 Cor. 2:16 To some a savor out of death unto death, and to the others a savor out of life unto life. And who is sufficient for these things?

2 Cor. 2:17 For we are not like the many, adulterating the word of God for profit; but as out of sincerity, but as out of God, before God we speak in Christ.

2 Cor. 3:1 Are we beginning again to commend ourselves? Or do we need, as some do, letters of commendation to you or from you?

2 Cor. 3:2 You are our letter, inscribed in our hearts, known and read by all men,

2 Cor. 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.

2 Cor. 3:4 And such confidence we have through Christ toward God,

2 Cor. 3:5 Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God,

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. 3:7 Moreover if the ministry of death, engraved in stone in letters, came about in glory, so that the

以致以色列子孫因摩西面上漸漸廢去的榮光，不能定睛看他的臉，

林後 3:8 何況那靈的職事，豈不更帶着榮光？

林後 3:9 若定罪的職事有榮光，那稱義的職事，就越發充盈着榮光了。

林後 3:10 那從前得榮光的，在這一點上，因這超越的榮光，就算不得有榮光；

林後 3:11 因為那漸漸廢去的，如果是經過榮光的，這長存的就更多在榮光裏了。

林後 3:12 所以，我們既有這樣的盼望，就大大放膽，

林後 3:13 不像摩西將帕子蒙在臉上，為要叫以色列子孫，不能定睛看到那漸漸廢去者的結局。

林後 3:14 但他們的心思剛硬，因為直到今日他們誦讀舊約的時候，同樣的帕子還存留着，他們還未得啓示這帕子在基督裏已經廢去了。

林後 3:15 是的，直到今日，每逢誦讀摩西書的時候，帕子還留在他們心上；

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。

林後 4:1 因此，我們既照所蒙的憐憫，受了這職事，就不喪膽，

二 基督是新遺命（新約）的實際，也就是神一切所是，以及神所給我們之一切的實際；所以，基督就是新遺命：

1 遺贈有許多，但這許多的遺贈實際上乃是一個人位，就是那是靈的基督——賽四二 6，四九 8，耶三一 31 ~ 34，來八 8 ~ 12，約二十 22，弗三 8。

賽 42:6 我是耶和華，憑公義召了你；我必緊握你的手，保守你，使你作眾民的約，作外邦人的光，

賽 49:8 耶和華如此說，在悅納的時候，我應允了你；在拯救的日子，我濟助了你；我要保護你，使你作眾民的約，復興遍地，使人承受荒涼之地為業；

耶 31:31 耶和華說，日子將到，我要與以色列家和猶大家，另立新約，

耶 31:32 不像我拉着他們祖宗的手，領他們出埃及地的時候，與他們所立的約；我雖是他們的丈夫，他們卻背了我的約；這是耶和華說的。

耶 31:33 耶和華說，那些日子以後，我與以色列家所立的約，乃是這樣：我要將我的律法放在他們裏面，寫在他們心上；我要作他們的神，他們要作我的子民。

sons of Israel were not able to gaze at the face of Moses because of the glory of his face, a glory which was being done away with,

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

2 Cor. 3:9 For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory.

2 Cor. 3:10 For also that which has been glorified in this respect has not been glorified on account of the surpassing glory.

2 Cor. 3:11 For if that which was being done away with was through glory, much more that which remains is in glory.

2 Cor. 3:12 Therefore since we have such hope, we use much boldness,

2 Cor. 3:13 And are not like Moses, who put a veil on his face so that the sons of Israel would not gaze at the end of that which was being done away with.

2 Cor. 3:14 But their thoughts were hardened; for until the present day the same veil remains at the reading of the old covenant, it not being unveiled to them that the veil is being done away with in Christ.

2 Cor. 3:15 Indeed unto this day, whenever Moses is read, a veil lies on their heart;

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 Cor. 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart;

B. Christ is the reality of the new testament, the new covenant, the reality of all that God is and of all that God has given to us; therefore, Christ is the new covenant:

1. The bequests are many, but all these many bequests are actually one person—the pneumatic Christ—Isa. 42:6; 49:8; Jer. 31:31-34; Heb. 8:8-12; John 20:22; Eph. 3:8.

Isa. 42:6 I am Jehovah; I have called You in righteousness; / I have held You by the hand; / I have kept You and I have given You / As a covenant for the people, as a light for the nations;

Isa. 49:8 Thus says Jehovah, / In an acceptable time I have answered You, / And in a day of salvation I have helped You; / And I will preserve You and give You for a covenant of the people, / To restore the land, to apportion the desolate inheritances,

Jer. 31:31 Indeed, days are coming, declares Jehovah, when I will make a new covenant with the house of Israel and with the house of Judah,

Jer. 31:32 Not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.

Jer. 31:33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.

耶 31:34 他們各人不再教導自己的鄰舍和自己的弟兄，說，你該認識耶和華；因為他們從最小的到至大的，都必認識我，因為我要赦免他們的罪孽，不再記念他們的罪；這是耶和華說的。
來 8:8 但神既找出祂百姓的瑕疵，就說，『看哪，日子將到，主說，我要與以色列家和猶大家，立定新約，
來 8:9 不是照着我拉他們祖宗的手，領他們出埃及地的日子，與他們所立的約；因為他們沒有恆守我的約，我也不理他們；這是主說的。
來 8:10 主又說，因為這是那些日子以後，我要與以色列家所立的約：我要將我的律法賜在他們心思裏，並且將這些律法寫在他們心上；我要作他們的神，他們要作我的子民。
來 8:11 他們各人絕不用教導自己同國之民，各人也絕不用教導自己的弟兄，說，你該認識主；因為他們從最小的到至大的，都必認識我；
來 8:12 因為我要寬恕他們的不義，絕不再記念他們的罪。』

約 20:22 說了這話，就向他們吹入一口氣，說，你們受聖靈。
弗 3:8 這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人，

2 主在這新遺命裏所遺贈給我們的，乃是取用不盡的，這些都要藉着那靈給我們經歷並享受，直到永遠——來九 15。

來 9:15 所以，祂作了新約的中保，既然受死，贖了人在第一約之下的過犯，便叫蒙召之人得着所應許永遠的產業。

3 我們需要走我們先祖所行的古道，行在以神的經綸為中心之新約的路上，就是引到生命的路上；小路是撒但詭計的路，照着他詭詐的詭計而引到敗壞；行小路乃是往下走，但行古道，就是行修築的路，乃是往上行——耶十八 15，參太七 13 ~ 14。

耶 18:15 我的百姓竟忘記我；他們向虛無的神燒香，在所行的路上，在古道上絆跌，行在沒有修築的小路上；
太 7:13 你們要進窄門；因為引到毀壞的，那門寬，那路闊，進去的人也多；
太 7:14 引到生命的，那門窄，那路狹，找着的人也少。

4 在新約，就是永遠的約裏，神賜給我們一個心和一條路；（耶三二 39 ~ 41；）一個心就是要愛神、

Jer. 31:34 And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will know Me, from the little one among them even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.
Heb. 8:8 For finding fault with them He says, "Behold, the days are coming, says the Lord, and I will consummate a new covenant upon the house of Israel and upon the house of Judah,
Heb. 8:9 Not according to the covenant which I made with their fathers in the day when I took them by their hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them, says the Lord.
Heb. 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.
Heb. 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.
Heb. 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.
Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

2. The bequests bequeathed to us by the Lord in the new testament are inexhaustible, and they are for us to experience and enjoy through the Spirit for eternity——Heb. 9:15.

Heb. 9:15 And because of this He is the Mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who have been called might receive the promise of the eternal inheritance.

3. We need to take the ancient paths of our forefathers by walking in the way of the new covenant focused on the economy of God, the way that leads to life; the bypaths are the paths of Satan's schemes according to his devious stratagems that lead to destruction; to take the bypaths is to go downward, but to take the ancient paths, a way that is cast up, is to go upward——Jer. 18:15; cf. Matt. 7:13-14.

Jer. 18:15 But My people have forgotten Me; / They burn incense to vanity, And they have been stumbled in their ways / From the ancient paths / To walk on bypaths, / On a way which is not cast up,
Matt. 7:13 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it.
Matt. 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

4. In the new covenant, the eternal covenant, God gives us one heart and one way (Jer. 32:39-41); the one heart is a heart to love God, to seek

尋求神、活神、並被神構成，使我們成為祂的彰顯；一條路就是三一神自己作為內裏生命的律連同其神聖的性能；（三一 33 ~ 34；）這一個心和一條路就是同心合意。（徒一 14，二 46，四 24，羅十五 6。）

- 耶 32:39 我要賜給他們一個心和一條路，好叫他們終身敬畏我，使他們和他們以後的子孫得福樂。
- 耶 32:40 我又要與他們立永遠的約，必不轉身離開他們，必善待他們，並且賜他們敬畏我的心，使他們不轉身離開我。
- 耶 32:41 我必因他們喜樂，必善待他們，且要全心全魂，真真實實，將他們栽植在這地；
- 耶 31:33 耶和華說，那些日子以後，我與以色列家所立的約，乃是這樣：我要將我的律法放在他們裏面，寫在他們心上；我要作他們的神，他們要作我的子民。
- 耶 31:34 他們各人不再教導自己的鄰舍和自己的弟兄，說，你該認識耶和華；因為他們從最小的到至大的，都必認識我，因為我要赦免他們的罪孽，不再記念他們的罪；這是耶和華說的。
- 徒 1:14 這些人同着幾個婦人，和耶穌的母親馬利亞，並耶穌的兄弟，都同心合意，堅定持續的禱告。
- 徒 2:46 他們天天同心合意，堅定持續的在殿裏，並且挨家挨戶擘餅，存着歡躍單純的心用飯，
- 徒 4:24 他們聽見了，就同心合意的高聲向神說，主宰阿，你是造天、地、海和其中萬物的。
- 羅 15:6 使你們同心合意，用同一的口，榮耀我們主耶穌基督的神與父。

三 基督是在諸天之上坐寶座的升天者，如今在執行新約，就是祂遺贈給我們作遺命的，並在為我們代求，且供應我們，使我們能認識、經歷、並享受包含在新遺命之中的一切遺贈——來十二 2，七 25，八 1 ~ 2：

- 來 12:2 望斷以及於耶穌，就是我們信心的創始者與成終者；祂為那擺在前面的喜樂，就輕看羞辱，忍受了十字架，便坐在神寶座的右邊。
- 來 7:25 所以，那藉着祂來到神面前的人，祂都能拯救到底；因為祂是長遠活着，為他們代求。
- 來 8:1 我們所講之事的要點，就是我們有這樣的大祭司，祂已經坐在諸天之上至尊至大者寶座的右邊，
- 來 8:2 作了聖所，就是真帳幕的執事；這帳幕是主所支的，不是人所支的。

1 新遺命，新約，遺囑，因基督的死已經得以生效，且由復活並升天的基督執行並實施。

God, to live God, and to be constituted with God so that we may be His expression; the one way is the Triune God Himself as the inner law of life with its divine capacity (31:33-34); this one heart and one way are the one accord (Acts 1:14; 2:46; 4:24; Rom. 15:6).

- Jer. 32:39 And I will give them one heart and one way, to fear Me all the days, for their own good and for the good of their children after them.
- Jer. 32:40 And I will make an eternal covenant with them that I will not turn away from them, to do them good; and I will put My fear into their hearts, so that they will not turn away from Me.
- Jer. 32:41 And I will rejoice over them to do them good, and I will plant them in this land in faithfulness with all My heart and with all My soul.
- Jer. 31:33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.
- Jer. 31:34 And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will know Me, from the little one among them even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.
- Acts 1:14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.
- Acts 2:46 And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of their food with exultation and simplicity of heart,
- Acts 4:24 And when they heard this, they lifted up their voice with one accord to God and said, Sovereign Master, You are the One who has made heaven and earth and the sea and all things in them,
- Rom. 15:6 That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

C. As the ascended One sitting on the throne in the heavens, Christ is now executing the new covenant, which He has bequeathed to us as a testament, interceding for us and ministering to us that we may realize, experience, and enjoy all the bequests contained in the new testament——Heb. 12:2; 7:25; 8:1-2:

- Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.
- Heb. 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.
- Heb. 8:1 Now in the things which are being said the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens,
- Heb. 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.

1. The new testament, the new covenant, the will, has been validated by Christ's death and is being executed and enforced by Christ in His resurrection and ascension.

2 新約已經作為新遺命遺贈給我們，現今基督在祂天上職事奧祕的範圍裏，正在執行祂所遺贈的。

3 基督現今在諸天之上是活的、神聖的、並有能力的；祂能在每一細節上執行新遺命，新約，使其中所包含的每項遺贈對我們成為便利、實際的：

a 作為神聖的大祭司，基督藉着為我們代求執行新約，為我們禱告，好使我們被帶進新約的實際裏——七 25。

來 7:25 所以，那藉着祂來到神面前的人，祂都能拯救到底；因為祂是長遠活着，為他們代求。

b 作為新約的中保、執行者，基督在祂天上的職事裏正在執行新遺命，並在我們裏面實施其中的每一項遺贈——八 6，九 15，十二 24。

來 8:6 但如今耶穌已經得着更超特的職任，正如祂也是更美之約的中保；這約是憑更美的應許立定為法的。

來 9:15 所以，祂作了新約的中保，既然受死，贖了人在第一約之下的過犯，便叫蒙召之人得着所應許永遠的產業。

來 12:24 來到新約的中保耶穌這裏，並來到所灑的血這裏，這血所說的比亞伯的血所說的更美。

c 作為新約的保證，基督是其中一切都必成就的憑質；祂擔保並保證新遺命的功效——七 22。

來 7:22 祂就成了更美之約的保證。

d 作為真帳幕（天上帳幕）的執事，基督用新遺命的遺贈、福分服事我們，使新約的事實在我們的經歷中有效——八 2。

來 8:2 作了聖所，就是真帳幕的執事；這帳幕是主所支的，不是人所支的。

e 作為羣羊的大牧人，基督藉着祂的牧養，按照神的永約，終極完成新耶路撒冷——十三 20。

2. The new covenant has been bequeathed to us as the new testament, and now, in the mystical realm of His heavenly ministry, Christ is executing what He has bequeathed.

3. Christ is now in the heavens, living, divine, and capable; He is able to execute the new testament, the new covenant, in every detail, making every bequest in it available and real to us:

a. As the divine High Priest, Christ is executing the new covenant by interceding for us, praying that we would be brought into the reality of the new covenant——7:25.

Heb. 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

b. As the Mediator, the Executor, of the new covenant, Christ in His heavenly ministry is executing the new testament and carrying out in us every item of its bequests——8:6; 9:15; 12:24.

Heb. 8:6 But now He has obtained a more excellent ministry inasmuch as He is also the Mediator of a better covenant, which has been enacted upon better promises.

Heb. 9:15 And because of this He is the Mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who have been called might receive the promise of the eternal inheritance.

Heb. 12:24 And to Jesus, the Mediator of a new covenant; and to the blood of sprinkling, which speaks something better than that of Abel.

c. As the surety of the new covenant, Christ is the pledge that everything in the new covenant will be fulfilled; He guarantees and ensures the effectiveness of the new testament——7:22.

Heb. 7:22 By so much Jesus has also become the surety of a better covenant.

d. As the Minister of the true (heavenly) tabernacle, Christ is serving us with the bequests, the blessings, of the new testament, making the facts of the new covenant effective in our experience——8:2.

Heb. 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.

e. As the great Shepherd of the sheep, Christ, by His shepherding, is consummating the New Jerusalem according to God's eternal covenant——13:20.

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，

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,

四 我們若要接受新約中一切福分的應用，就必須是對基督天上職事有回應的人—十二 1～2，西 3:1:

D.If we would receive the application of all the blessings in the new covenant, we need to be those who respond to Christ's heavenly ministry—12:1-2; Col. 3:1:

來 12:1 所以，我們既有這許多的見證人，如同雲彩圍着我們，就當脫去各樣的重擔，和容易纏累我們的罪，憑着忍耐奔那擺在我們前頭的賽程，

Heb. 12:1 Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us,

來 12:2 望斷以及於耶穌，就是我們信心的創始者與成終者；祂為那擺在前面的喜樂，就輕看羞辱，忍受了十字架，便坐在神寶座的右邊。

Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

西 3:1 所以你們若與基督一同復活，就當尋求在上面的事，那裏有基督坐在神的右邊。

Col. 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.

1 基督在諸天之上的職事執行新約，需要我們的回應—來七 25，四 16，十 19，22：

1.Christ's ministry in heaven to execute the new covenant requires our response—Heb. 7:25; 4:16; 10:19, 22:

來 7:25 所以，那藉着祂來到神面前的人，祂都能拯救到底；因為祂是長遠活着，為他們代求。

Heb. 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

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。

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.

來 10:19 弟兄們，我們既因耶穌的血，得以坦然進入至聖所，

Heb. 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,

來 10:22 並且在心一面，我們已經被基督的血灑過，脫開了邪惡的良心，在身體一面，也已經用清水洗淨了，就當存着真誠的心，以十分確信的信，前來進入至聖所；

Heb. 10:22 Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.

a 歷世紀以來，基督一直想要得着一班人，來回應祂在天上的職事，卻沒有完全成功。

a. For centuries Christ has tried without adequate success to gain a group of people to respond to His ministry in the heavens.

b 靠着主的憐憫和恩典，今天在地上有一班在主恢復裏的人，回應基督天上的職事。

b. By the Lord's mercy and grace, there is on earth today a group of people in the Lord's recovery responding to the heavenly ministry of Christ.

c 當元首在天上為我們代求，並供應我們時，我們作為基督的身體，就在地上回應基督天上的職事，配合並反映祂執行新約時所作的—弗一 22～23，四 15～16，徒六 4。

c. As the Head is in heaven interceding for us and ministering to us, we, the Body, are on earth responding to Christ's heavenly ministry, corresponding to and reflecting what He is doing to execute the new covenant—Eph. 1:22-23; 4:15-16; Acts 6:4.

弗 1:22 將萬有服在祂的腳下，並使祂向着召會作萬有的頭；

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

弗 4:15 惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面；

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

弗 4:16 本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth

叫身體漸漸長大，以致在愛裏把自己建造起來。

徒 6:4 但我們要堅定持續的禱告，並盡話語的職事。

2 我們的眼必須被開啓，看見新遺命，新約，遺囑，及其一切遺贈的屬天異象—弗一 17 ~ 18，徒二六 18 ~ 19：

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；

弗 1:18 光照你們的心眼，使你們知道祂的呼召有何等盼望；祂在聖徒中之基業的榮耀，有何等豐富；

徒 26:18 我差你到他們那裏去，叫他們的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，又因信入我，得蒙赦罪，並在一切聖別的人中得着基業。

徒 26:19 亞基帕王阿，我故此沒有違背那從天上來的異象，

a 父應許了一切，主耶穌成就了這一切；如今這一切已成的事實，都列在遺囑裏，成爲給我們的遺贈—路二二 20，來九 16 ~ 17。

路 22:20 飯後，也照樣拿起杯來，說，這杯是用我血所立的新約，這血是爲你們流出來的。

來 9:16 凡有遺命，立遺命者的死必須證實出來；

來 9:17 因爲留遺命的人死了，遺命纔得確定；立遺命的人還活着的時候，遺命是沒有效力的。

b 我們若有屬天的異象，看見神一切的福分都是遺囑裏的遺贈，我們禱告時就不會像可憐的乞丐，乃是榮耀的承受人，憑信領受這些遺贈—羅八 17，弗三 6，來六 17，一 14。

羅 8:17 既是兒女，便是後嗣，就是神的後嗣，和基督同作後嗣，只要我們與祂一同受苦，好叫我們也與祂一同得榮耀。

弗 3:6 就是外邦人在基督耶穌裏，藉着福音得以同爲後嗣，同爲一個身體，並同爲應許的分享者；

來 6:17 這樣，神既願意向那承受應許的人，格外顯明祂的旨意是不更改的，就介入以起誓擔保；

來 1:14 天使豈不都是服役的靈，奉差遣爲那些將要承受救恩的人効力麼？

c 我們對新遺命（新約）若有屬天的看見，我們的觀念就會改變，我們會有徹底的大改變，並且會癡狂的讚美主—林後五 13，啓五 6 ~ 13。

林後 5:13 因我們或是癡狂，乃是向着神；或是謹守，乃是爲着你們。

of the Body unto the building up of itself in love.

Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.

2. Our eyes must be opened to see the heavenly vision of the new testament, the new covenant, the will, with all its bequests—Eph. 1:17-18; Acts 26:18-19:

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,

Eph. 1:18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

a. The Father promised everything, and the Lord Jesus accomplished everything; now all the accomplished facts have been itemized in the will as our bequests—Luke 22:20; Heb. 9:16-17.

Luke 22:20 And similarly the cup after they had dined, saying, This cup is the new covenant established in My blood, which is being poured out for you.

Heb. 9:16 For where there is a testament, the death of him who made the testament must of necessity be established.

Heb. 9:17 For a testament is confirmed in the case of the dead, since it never has force when he who made the testament is living.

b. If we have the heavenly vision to see that all of God's blessings are bequests in the will, we will pray not as poor beggars but as glorious inheritors, receiving the bequests by faith—Rom. 8:17; Eph. 3:6; Heb. 6:17; 1:14.

Rom. 8:17 And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him.

Eph. 3:6 That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel,

Heb. 6:17 Therefore God, intending to show more abundantly to the heirs of the promise the unchangeableness of His counsel, interposed with an oath,

Heb. 1:14 Are they not all ministering spirits, sent forth for service for the sake of those who are to inherit salvation?

c. If we have the heavenly view of the new testament, the new covenant, our concept will be changed, we will be radically revolutionized, and we will be beside ourselves with praise to the Lord—2 Cor. 5:13; Rev. 5:6-13.

2 Cor. 5:13 For whether we were beside ourselves, it was to God; or whether we are sober-minded, it is for you.

啓 5:6 我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。

啓 5:7 這羔羊前來，從坐寶座的右手中拿了書卷。

啓 5:8 當祂拿書卷的時候，四活物和二十四位長老，都俯伏在羔羊面前，各拿着琴，和盛滿了香的金爐，這香爐就是眾聖徒的禱告。

啓 5:9 他們唱新歌，說，你配拿書卷，配揭開它的七印，因為你曾被殺，用自己的血從各支派、各方言、各民族、各邦國中，買了人來歸與神，

啓 5:10 又叫他們成爲國度，作祭司，歸與我們的神；他們要在地上執掌王權。

啓 5:11 我又看見，且聽見，寶座與活物並長老的周圍，有許多天使的聲音；他們的數目有千千萬萬，

啓 5:12 大聲說，曾被殺的羔羊，是配得能力、豐富、智慧、力量、尊貴、榮耀、頌讚的。

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。

Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Rev. 5:7 And He came and took the scroll out of the right hand of Him who sits upon the throne.

Rev. 5:8 And when He took the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each having a harp and golden bowls full of incense, which bowls are the prayers of the saints.

Rev. 5:9 And they sing a new song, saying: You are worthy to take the scroll and to open its seals, for You were slain and have purchased for God by Your blood men out of every tribe and tongue and people and nation,

Rev. 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.

Rev. 5:11 And I saw, and I heard the voice of many angels around the throne and of the living creatures and of the elders, and their number was ten thousands of ten thousands and thousands of thousands,

Rev. 5:12 Saying with a loud voice, Worthy is the Lamb who has been slain to receive the power and riches and wisdom and strength and honor and glory and blessing.

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.

五 我們需要新約全部二十七卷書，來說明耶利米三十一章三十一至三十四節：

耶 31:31 耶和華說，日子將到，我要與以色列家和猶大家，另立新約，

耶 31:32 不像我拉着他們祖宗的手，領他們出埃及地的時候，與他們所立的約；我雖是他們的丈夫，他們卻背了我的約；這是耶和華說的。

耶 31:33 耶和華說，那些日子以後，我與以色列家所立的約，乃是這樣：我要將我的律法放在他們裏面，寫在他們心上；我要作他們的神，他們要作我的子民。

耶 31:34 他們各人不再教導自己的鄰舍和自己的弟兄，說，你該認識耶和華；因為他們從最小的到至大的，都必認識我，因為我要赦免他們的罪孽，不再記念他們的罪；這是耶和華說的。

- 1 我們若在整本新約的光中領會這一段，就會看見在這新約裏有召會、神的國、神的家人、神的家（就是神在我們靈裏的居所）、新人、和基督的身體，作經過過程並終極完成之三一神的豐滿。
- 2 至終，這新約要帶進千年國，並要終極完成的帶進新天新地裏的新耶路撒冷，直到永遠。

E. We need all twenty-seven books of the New Testament to define Jeremiah 31:31-34:

Jer. 31:31 Indeed, days are coming, declares Jehovah, when I will make a new covenant with the house of Israel and with the house of Judah,

Jer. 31:32 Not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.

Jer. 31:33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.

Jer. 31:34 And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will know Me, from the little one among them even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.

1. If we understand this portion in the light of the entire New Testament, we will see that in this new covenant we have the church, the kingdom of God, God's household, the house of God as God's dwelling place in our spirit, the new man, and the Body of Christ as the fullness of the processed and consummated Triune God.
2. Eventually, this new covenant will bring in the millennium; ultimately and consummately, it will bring in the New Jerusalem in the new heaven and new earth for eternity.