

## 第五周

神是主宰的窑匠，将我们作成  
祂的器皿（祂的容器）以盛装祂

诗歌：22

读经：耶十八 1～10，赛六四 8，罗九 15～16，  
19～23，徒九 15，林后四 6～7

### 纲要

#### 周一

壹 神是我们主宰的窑匠，对我们这些祂的陶器有完全的权利；看见神主宰的权柄这个异象，对我们是极其重要的——耶十八 1～10，赛六四 8，但四 3，34～35，罗九 19～23：

一 主宰的权柄，乃是指神无限的权柄、能力和地位——启四 11，五 13：

1 作为主宰一切者，神是在每一件事之上，在每一件事背后，也在每一件事之内——王上二二 19。

2 神完全有能力，照着祂的心愿并照着祂永远的经纶，完成祂所要的——但四 34～35，弗一 4～5，9～11。

二 罗马九章十九至二十三节说到神的主宰权柄：

1 “有谁抗拒祂的旨意？人哪，你是谁，竟向神顶嘴？被塑造者岂能对塑造他者说，你为什么这样造

## Week Five

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

Hymns: 26

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

### OUTLINE

#### Day 1

**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:**

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

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

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.

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

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

我？”—19 节下~ 20 节：

- a 我们必须领悟我们是谁；我们是神的造物，祂是我们的创造者—赛四二 5。
  - b 我们是祂的造物，不该抗拒祂的定旨，或向祂这创造者顶嘴—罗九 20。
- 2 “窑匠难道没有权柄，从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿么？”—21 节：
- a 神是我们的窑匠，我们是祂手中的泥块；神—我们的窑匠—是主宰一切的—耶十八 1~6，赛六四 8。
  - b 神是我们的窑匠，对我们有完全的权利；祂对我们有权利作祂所喜欢的；神若愿意，祂能将一个器皿作成贵重的，又将另一个器皿作成卑贱的—耶十八 6，赛二九 16，六四 8，罗九 21。

三 神的主宰是祂拣选的基础；祂的拣选在于祂的主宰—11，18 节，十一 5，28。

## 周二

贰 神是我们的窑匠，照着祂的预定，主宰地将我们造成祂的器皿（祂的容器）以盛装祂自己—林后四 6~7，弗四 6，三 19 下，腓二 13，来十三 20~21，提前三 16，提后二 20~21，弗一 5，11：

- 一 神造人的目的是要将人作成祂的器皿，祂的陶土容器，为要盛装基督作生命并被祂充满，好建造基督的身体，作神极大的团体器皿，使祂得着彰显—创二 7，徒九 15，罗九 21，23，林后四 7。
- 二 整本圣经基本的教训就是：神是内容，我们被造是

it, Why did you make me thus?”—vv. 19b-20:

- a. We need to realize who we are; we are God's creatures, and He is our Creator—Isa. 42:5.
  - b. As His creatures, we should not resist His purpose or answer back to Him, the Creator—Rom. 9:20.
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:
- 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.
  - b. As our Potter, God has the absolute right over us; regarding us, He 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.

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

## Day 2

**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:**

- 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.
- B. The basic teaching of the whole Scripture is simply this: God is the very content,

要作容器盛装这内容；我们必须盛装神，并被神充满，好使我们成为贵重的器皿，分别为圣，合乎主人使用，预备行各样的善事——提后二 20～21。

三 我们若不盛装神，不认识神是我们的内容，就与神造我们作祂器皿的目的相悖而失去了意义——传一 2～3，14。

四 保罗的全部十四封书信可以总括为这辞——“敞开的器皿”：

1 神能将祂自己分赐到我们里面的程度，在于我们敞开的程度；神要我们只爱祂并使自己一直向祂敞开——王下四 1～7，太五 3，约一 16，赛五七 15，六六 1～2。

2 退步的起点是由于自满，进步的起点是由于饥渴——申四 25，路一 53，腓一 25，后三 16～18。

## 周三、周四

叁 神作为我们的窑匠，在祂的主宰里有权柄将祂所拣选并呼召的人，作成蒙怜悯得尊贵和荣耀的器皿——罗九 11，18，21～24：

一 我们是照着神主宰的怜悯蒙祂拣选；神的怜悯是神的属性中够得最远的，把我们从可怜的地位，救到适合祂恩典和爱的光景——弗二 1～4，来四 16，太五 7，七 1，九 13：

1 按我们天然的光景，我们离神太远，完全不配得祂的恩典；我们只适合接受祂的怜悯——弗二 4。

2 人的不信从给神的怜悯机会，神的怜悯就将救恩带

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.

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

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

## Day 3 & Day 4

**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:**

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:

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.

2. Man's disobedience affords God's mercy an opportunity, and God's

给人—罗十一 32。

3 我们受造成为蒙怜悯的器皿，以盛装基督这怜悯的神—九 11 ~ 13，16，20 ~ 21，23，哀三 21 ~ 24，路一 78 ~ 79。

4 因着神的怜悯，我们对福音有反应，别人没有反应；我们接受关于基督是生命的话，别人拒绝接受；我们走主恢复的路，别人退后不走这条路—诗歌二百三十四首，第三节。

二 “‘我要向谁施怜悯，就向谁施怜悯；…’这样看来，这不在于那定意的，也不在于那奔跑的，只在于那施怜悯的神”—罗九 15 上，16:

1 我们的观念是，定意的会得着他所定意要得着的，奔跑的会得着他所追求的—16 节：

a 若是这样，神的拣选就是照着我们的努力和劳苦。

b 相反的，神的拣选是在于那施怜悯的神；我们不需要定意或奔跑，因为神怜悯我们。

c 我们若认识神的怜悯，就不会信靠我们的努力，也不会因着我们的失败而失望；对于我们苦恼的光景，盼望乃在于神的怜悯—弗二 4。

2 我们若要在神新约的经纶里事奉神，就需要认识这完全在于神主宰的怜悯—罗九 15 ~ 16，来四 16：

a 如果我们知道神的主宰权柄，我们会为着祂的怜悯感谢祂，因看见我们乃是在祂主宰的怜悯之下—罗九 15。

b “主宰的怜悯”一辞，意指神的怜悯完全是照着祂的主宰；成为蒙怜悯的器皿，不是我们拣选的结果；这乃是起源于神的主宰—18 节。

mercy brings man to salvation—Rom. 11:32.

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.

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.

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:

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:

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.

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:

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.

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.

- c 要解释神向我们施怜悯，只能说这是在于祂主宰的权柄，祂已拣选要怜悯我们—15 ~ 16, 23 节。
- 3 在神主宰的怜悯里，我们的心倾向于祂；因着祂给我们的怜悯，我们天天寻求祂—耶二九 12 ~ 13，申四 29，赛五五 6，诗二七 8，一〇五 4，一一九 2，来十一 6。
- 4 我们越看见每件与我们有关的事都在于神的怜悯，就越会在主面前背负我们的责任；然而，就连我们愿意背负责任也是出于神的怜悯。
- 5 说到主的恢复，神要向谁施怜悯，就向谁施怜悯。

### 三 罗马九章启示一切皆在于神的怜悯这原则—15 ~ 16 节：

- 1 使徒保罗把这原则应用在以色列人身上，叫我们看见一切发生在以色列人身上的事，都是出乎神的怜悯—16, 23 节。
- 2 我们总得最少有一次看见并确定地碰见神的怜悯—弗二 4，太九 13：
  - a 对于这件事，我们最少需要有一次眼睛得开启；起码要有一次看见一切在于神的怜悯。
  - b 不论我们是一次的看见，或是经过一段过程的看见，当我们摸到这件事，就会摸到一个事实，而非一个感觉；这事实就是：一切皆在于神的怜悯。

## 周五

- 四 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助”—来四 16，参 15，路十五 20 ~ 24。
- 五 父神在祂的主宰里，已怜悯了我们；所以，我

- 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.
- 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; Psa. 27:8; 105:4; 119:2; Heb. 11:6.
- 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:

- 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.
- 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:
  - 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.

## Day 5

- 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.
- E. In His sovereignty God the Father has had mercy on us; therefore, we

们必须为着祂主宰的怜悯赞美并敬拜祂：

- 1 “我今享受你的怜悯，永远不旧、永远新；每日早晨临到我身，犹如甘露施滋润。何等甜美、何等甜美，满心赞美你怜悯” — 诗歌二十二首，第五节。
- 2 “父，你怜悯并你恩惠、慈爱，我已得尝；你这怜悯带来你的同在，并你面光。因你怜悯，我今向你下拜，赞你怜悯，歌颂直到万代” — 诗歌二十三首，第三节。

六 我们受造成为蒙怜悯得尊贵的器皿，以盛装基督这尊贵的神，（提后二 20 ~ 21，罗九 21，）好使我们尊重神和人（士九 9）：

- 1 我们成为得尊贵的器皿，不是我们拣选的结果；这乃是起源于神的主宰—罗九 21。
- 2 信徒借着重生成为得尊贵的器皿，有基督作他们的宝贝—林后四 6 ~ 7。
- 3 信徒借着洁净自己脱离卑贱的器皿，而成为得尊贵的器皿—提后二 20 ~ 21。
- 4 得尊贵的器皿乃是凭着灵而活且凭着灵而行以尊重神，（加五 16，25，）并将那灵供应人以尊重人的人。（林后三 6，8。）

## 周六

七 我们受造成为蒙怜悯得荣耀的器皿，以盛装基督这荣耀的神：

- 1 荣耀就是神自己彰显出来，显明出来了—耶二 11，徒七 2，弗一 17，林前二 8，彼前四 14，西二 9，诗二四 7 ~ 10。
- 2 主能对父说，“我在地上已经荣耀你，你交给我要

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):

1. Being vessels unto honor is not the result of our choice; it originates with God’s sovereignty—Rom. 9:21.
2. The believers are vessels unto honor with Christ as their treasure through regeneration—2 Cor. 4:6-7.
3. The believers are vessels unto honor through their cleansing of themselves from the vessels unto dishonor—2 Tim. 2:20-21.
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).

## Day 6

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; Psa. 24:7-10.
2. The Lord was able to tell the Father, “I have glorified You on earth,

我作的工，我已经完成了；”（约十七4；）这意思是主在地上生活时，显明并彰显了父。

- 3 基督神性之荣耀的释放，（路十二49～50，）乃是祂经过死而在复活里，（徒三13，）为父用神圣的荣耀所荣耀；（约十二23～24；）在基督的得荣里，祂这末后的亚当成了赐生命的灵，为着祂神圣的分赐。（七39，路二四26，46，林前十五45下，林后三6。）
- 4 我们是蒙怜悯得尊贵和荣耀的器皿，为神所预备，借着被荣化—神完全救恩的最后一步—而得荣耀—罗八21，23，29～30，腓三21。
- 5 神按照祂主宰的权柄创造、塑造、甚至造作我们为着祂的荣耀—赛四三7，罗九23：
  - a 我们被祂的主宰权柄所预定，作祂的容器，使祂得着荣耀的彰显和显明。
  - b 这是我们对神功用的极点，是神照着祂的主宰权柄而有之拣选的目标—11，18节。
  - c 让神得荣耀，乃是我们事奉的目的—七6，十一36。
  - d 我们对神最高的事奉，就是彰显祂，使祂得荣耀—林前六20，十31，罗六4。
  - e 神的荣耀作到召会中，神就在召会中得着彰显；因此，在召会中荣耀归与神，就是神在召会中得着荣耀—弗三16，20～21。
- 6 我们有这宝贝，基督这荣耀的神，住在我们这些瓦器里；（林后四7；）住在我们里面的“这宝贝”，（7，）就是“耶稣基督的面”，（6，）基督的同在，“基督的人位”。（二10—面，英译作 **person**，人位。）
- 7 当我们将心转向主，就在灵里观看主灵，就是基督

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.

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).
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.
5. According to His sovereign authority, God created, formed, and even made us for His glory—Isa. 43:7; Rom. 9:23:
  - 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.
  - c. The glorification of God is the purpose of our service—7:6; 11:36.
  - 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.
  - 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.
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).

的同在，我们就“渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的”——三 16 ~ 18，参提后四 22。

8 观看主的荣耀是我们自己看主，返照是叫别人经过我们看主——赛六十一，5。

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.

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.

# 第五周■周一

## 晨兴喂养

耶十八 6 “耶和华说，以色列家啊，我待你们岂不能照这窑匠所作的么？以色列家啊，泥在窑匠的手中怎样，你们在我的手中也怎样。”

赛六四 8 “耶和华啊，现在你仍是我们的父；我们是泥土，你是窑匠；我们都是你手的工作。”

耶和华是窑匠，而我们这些祂所拣选的人，是祂手中的陶器。…我们的神是窑匠，对我们有完全的权利，…作祂所喜欢的。这思想不仅见于耶利米十八至二十章，也见于罗马九章。我信保罗写罗马九章关于神拣选的主宰时，就是想到耶利米书这几章。在罗马九章二十一节他问：“窑匠难道没有权柄，从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿么？”神这窑匠的确有这样的权柄。祂的拣选是照着祂完全的权利。祂可以拣选一个器皿，弃绝另一个。…神有完全的自由，对祂百姓作祂所要作的。（耶利米书生命读经，一四七至一四八页。）

## 信息选读

耶和华告诉耶利米，下到窑匠的家里去。（耶十八 1～2。）耶利米看见窑匠正在转轮边作陶器，又将陶器另作成别的器皿；窑匠看怎样好，就怎样作。（3～4。）这指明窑匠有完全的权利，作他渴望对泥土所作的。

耶和华是主宰的窑匠，能照以色列的光景，用不同的方式对待以色列家，象祂手中的泥一样。（6～10。）…这段给以色列的话也是给申言者的话，这话是要清理他的观念。耶和华似乎在对耶利米说，

# WEEK 5 — DAY 1

## Morning Nourishment

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.

Jehovah is the Potter, and we, His chosen people, are the pottery in His hand. As the Potter our God has the absolute right over us...to do whatever He likes. This thought is found not only in Jeremiah 18 through 20 but also in Romans 9. I believe that Paul was considering these chapters of Jeremiah as he was writing Romans 9 concerning God's sovereignty in His selection. In verse 21 he asks, "Does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?" God, the Potter, certainly has such authority. His selection is according to His absolute right. He may choose one vessel and reject another. God is absolutely free to do whatever He desires to His people. (Life-study of Jeremiah, pp. 121-122)

## Today's Reading

Jehovah told Jeremiah to go down to the potter's house (Jer. 18:1-2). Jeremiah saw that the potter was working and reworking the pottery at his wheel into another vessel, as it seemed good for him to make (vv. 3-4). This indicates that the potter has the full right to do whatever he desires with the clay.

Jehovah as the sovereign Potter is able to do with the house of Israel, as the clay in His hand, in changeable ways according to Israel's condition (vv. 6-10)....This word to Israel was also a word to the prophet, a word that would clear up his concept. Jehovah seemed to be saying to Jeremiah, "Do not

“不要拦阻我对以色列家所要作的。以色列是我手中的泥，我用不同的方式对付他们。我可以根据他们的光景，惩罚他们或高举他们。”（耶利米书生命读经，一四九页。）

神不仅有荣耀、尊贵、和尊大，也有主宰权柄。…主宰权柄指明神无限的权柄与能力。神的地位也是无限的。我们无法说神的地位有多高。同样，我们无法测度神的荣耀与尊大。祂是主宰一切者，祂的权柄、能力、和地位没有限量。

罗马九章二十、二十一节虽然没有用“主宰一切”或“主宰权柄”这些辞，但这些经文的确是指神的主宰权柄：“人哪，你是谁，竟向神顶嘴？被塑造者岂能对塑造他者说，你为什么这样造我？窑匠难道没有权柄，从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿么？”我们都需要领悟我们是谁。我们是神的造物，祂是我们的创造者。我们是祂的造物，不该抗拒祂的旨意，（19，）或向祂这创造者顶嘴。…保罗指明，神是窑匠，有权柄从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿。神是窑匠，我们是泥土。神既是窑匠，就是主宰一切的。祂对泥土有权柄。祂若愿意，就能拿一块作成贵重的器皿，又拿一块作成卑贱的器皿。这不在于我们的选择，乃在于神的主宰权柄。

罗马九章的这些经文指明，神照着祂的预定，主宰地将我们造成祂的器皿，祂的容器。…作贵重的器皿（提后二 20 ~ 21）不是我们选择的结果，乃是起始于神的主宰权柄。神造出蒙怜悯的器皿来盛装祂自己，借以彰显祂的荣耀，乃是出于祂的主宰权柄。这是深刻的话。神的主宰权柄是祂拣选的基础。祂的拣选在于祂的主宰权柄。（新约总论第一册，一三三至一三五页。）

参读：保罗的完成职事，第九至十、十二章；倪柝声文集第三辑第十册，二二一至二三七页。

hinder Me from doing whatever I will to do with the house of Israel. Israel is clay in My hand, and I deal with them in changeable ways. Depending on their condition, I can punish them or exalt them.” (Life-study of Jeremiah, pp. 122-123)

God not only has glory, honor, and majesty; He also has sovereignty.... Sovereignty indicates God's unlimited authority and power. God's position is also unlimited. We are not able to say how high is God's position. Likewise, we cannot measure God's glory and majesty. As the sovereign One, there is no limit to His authority, power, and position.

Although the words sovereign or sovereignty are not used in Romans 9:20 and 21, these verses certainly refer to God's sovereignty: “But..., 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? 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?” We all need to realize who we are. We are God's creatures, and He is our Creator. As His creatures, we should not resist His purpose (v. 19) or answer back to Him, the Creator....Paul then goes on to indicate that as the Potter God has authority over the clay, out of the same lump to make one vessel to honor and another to dishonor. God is the Potter, and we are the clay. As the Potter, God is sovereign. He has authority over the clay. If He wills, He can make one vessel to honor and another to dishonor. This does not depend on our choice—it depends on God's sovereignty.

These verses from Romans 9 indicate that God has sovereignly created us to be His vessels, His containers, according to His predestination....Being vessels unto honor [cf. 2 Tim. 2:20-21] is not the result of our choice; it originates with God's sovereignty. It is of God's sovereignty that He makes His glory known by creating vessels of mercy to contain Himself. This is a deep word. God's sovereignty is the basis of His selection. His selection depends on His sovereignty. (The Conclusion of the New Testament, pp. 113-114)

Further Reading: CWWL, 1980, vol. 2, “The Completing Ministry of Paul,” chs. 9-10, 12; CWWN, vol. 56, pp. 446-456

## 第五周■周二

### 晨兴喂养

徒九 15 “…这人是我所拣选的器皿，要在外邦人和君王并以色列子孙面前，宣扬我的名。”

弗三 19 “…使你们被充满，成为神一切的丰满。”

路一 53 “叫饥饿的得饱美物，叫富足的空着回去。”

神创造我们作祂的容器，为要盛装祂自己。我们不过是虚空的容器，而神要成为我们唯一的内容。举例来说，装饮料必须用瓶子。…我们若看看为着装饮料而造的瓶子，…就会晓得这些“奇特的”容器非常特别，它们是为着特殊的用途而造的。我们人也是“奇特的”容器，因为我们也是为着特殊目的受造的。…瓶子若从来没有盛装饮料，〔就〕会失去意义。人受造正是为着盛装神。我们若不盛装神，不认识神是我们的内容，就与神造我们作祂器皿的目的相悖而失去了意义。（李常受文集一九六四年第三册，二三三页。）

### 信息选读

所有属灵长进的起头，都是在乎神借着圣灵在你里面动了善工，就是给你造出一个要的心来。…是圣灵使你对于你目前的情形不满意，叫你看见你目前的情形太不行，你属灵的生活太浅薄。圣灵第一步的工作就是叫你不满意，给你造出一个要求更好的心。…属灵的长进是从这里开始的。反过来说，所有的失败和退后，也没有别的原因，就是在于你以为自己已经够好了。…什么时候你觉得对于自己不满意，这就是圣灵已经在你里面动工，要使你向前进了。…退步的起点是由于自满，进步的起点是由于饥渴，这是事实，

## WEEK 5 — DAY 2

### Morning Nourishment

Acts 9:15 ...This man is a chosen vessel to Me, to bear My name before both the Gentiles and kings and the sons of Israel.

Eph. 3:19 ...That you may be filled unto all the fullness of God.

Luke 1:53 The hungry He has filled with good things, and the rich He has sent away empty.

God created us to be His containers in order to contain Himself. We are only empty containers, and God intends to be our only content. To illustrate, bottles are necessary to contain beverages....If we look at the bottles made for beverages..., we will realize that these “peculiar” containers are quite specific articles; they were made for a particular use. We people are also “peculiar” containers, for we too were made for a specific purpose....If the bottles never contain a beverage, they...would become meaningless. Man was made purposely to contain God. If we do not contain God and know God as our content, we are a senseless contradiction. (CWWL, 1964, vol. 3, “The Economy of God,” pp. 183-184)

### Today's Reading

All spiritual progress begins when God initiates a good work in a person through the Holy Spirit by creating a longing within....The Holy Spirit makes us feel that our present condition is wrong and that our spiritual life is too shallow. The first work of the Holy Spirit is to give us a sense of dissatisfaction and to create in us a desire to be better....This is the beginning of spiritual progress. Putting it another way, all failure and decadence is the result of self-complacency....Our feelings of dissatisfaction with ourselves indicate that the Holy Spirit has begun His work in us and that it is the time for us to go forward....Decadence comes from self-complacency, whereas progress comes from hunger. This is a fact, and it is true throughout our

是从起头到末了都是如此的。总是圣灵先在我们里面造出一个要的心来，而后神就来饱足我们，充满我们。神要在你里面作祂丰盛的工，先要在你里面作祂倒空的工。你里面空了，神才能充满你。

这是主给我们看见的法则：属灵的长进乃是一直空又一直满的。…千万不要盼望一次空了，以后就不再空了。十字架在我们身上所作的是越过越多的，所挖的是越过越深的。

神就是在等着我们空。你如果有一个无限的空，圣灵就要给你一个无限的充满。我们能不能蒙圣灵赐福，就是看我们有没有空的器皿，就是看我们有没有为着圣灵留下余地，就是看我们有没有地位给圣灵作工。

我们要祷告，要求主把我们挖得更深，求主给我们造出更多的地位来，叫圣灵能充满我们。因为圣灵的充满与否，都是看我们的空了没有。让我们再说，我们的倒空乃是需要一直倒空的。我们如果不能把自己倒空了，神就不能充满我们。圣灵所等候的就是空的地位。若有更多空的地位为着祂，祂就要充满得更多。如果还有空的地位，就必定还能得到圣灵的充满。所以我们不必去追求充满，我们却要倒空自己，因为充满完全是圣灵负责的，空却是我们也要负责的。我们如果真能空，我们就必定能够得到充满；我们也许不觉得充满，但是充满的事实必定成功在我们身上。

神是叫饥饿的得饱美食，如果神已经在你里面造出了一个要的心，如果神正在那里挖空你，倒空你，你就要相信神必定充满你。只有自以为富足的人，神才叫他空手回去。（倪柝声文集第二辑第十七册，一七二至一七三、一八〇至一八二页。）

参读：神的经营，第五章；倪柝声文集第二辑第十七册，第二十二篇；权柄与顺服，第九篇。

Christian life. Invariably the Holy Spirit first creates a desire in us for more, and then God comes in to satisfy us and fill us. In order to perform His filling work, He must first carry out His emptying work. When we are empty, God will fill us.

This is a principle which the Lord has shown us: spiritual progress is a matter of being continually emptied out and continually filled up....Do not think that as long as we have been emptied once, we will not need any more emptying. The work of the cross in us is ever-increasing and ever-deepening.

God is waiting for us to empty ourselves. If there is an infinite emptiness in us, the Holy Spirit will grant us an infinite filling. Whether or not we will receive the blessing of the Holy Spirit depends on whether we have empty vessels. It depends on whether or not we have reserved room for the Holy Spirit and whether or not we have provided Him a place to work in us.

We need to pray and ask the Lord to dig more deeply in us and make more room in us so that the Holy Spirit can fill us. The filling of the Holy Spirit depends on our emptiness. I will repeat: our emptiness ought to be a continuous state. If we cannot empty ourselves, God cannot fill us. The Holy Spirit is waiting for empty rooms within us. The more empty rooms we give to Him, the more He will fill us. If there is empty room, it means that there is more filling by the Holy Spirit to come. Therefore, we need not seek for the filling; all we have to do is to empty ourselves. The Holy Spirit alone is responsible for the filling; our responsibility is to empty ourselves. If we can empty ourselves, we will have the filling. We may not be conscious of the filling, but the fact of the filling will certainly be with us.

God wants to fill the hungry with good things. If God has already created a seeking heart within us and if He is digging and emptying us, we ought to believe that He will certainly fill us. God will only send away empty those who think that they are rich. (CWWN, vol. 37, pp. 132-133, 138-140)

Further Reading: CWWL, 1964, vol. 3, "The Economy of God," ch. 5; CWWN, vol. 37, ch. 22; CWWN, vol. 47, "Authority and Submission," ch. 9

## 第五周■周三

### 晨兴喂养

弗二 1, 4 “而你们原是死在过犯并罪之中，…然而神富于怜悯，因祂爱我们的大爱。”

来四 16 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

怜悯是神的属性中够得最远的。怜悯比恩典够得更远。神的爱没有祂的恩典够得远，祂的恩典又没有祂的怜悯够得远。我的光景若很好，地位也与你相配，你送我礼物，那是恩典。…我若是你亲爱的朋友，到你这里来，你送我礼物，那是恩典。然而，我若是可怜、不洁的乞丐，无法为自己作什么，而你送我礼物，那是怜悯。这说明神的怜悯比祂的恩典够得更远的事实。…按我们天然的光景，我们离神太远，完全不配得祂的恩典。我们只适合接受祂的怜悯。（新约总论第一册，一一四页。）

### 信息选读

临到我们的的是神的怜悯。我们没有一人在符合祂恩典的光景里。…神的怜悯把我们带到祂的恩典里。我们何等需要领悟这点，并为着神的怜悯敬拜祂！即使现在，我们得救并有分于神生命的丰富之后，在有些方面，我们的光景仍需要神的怜悯临到我们。因这缘故，希伯来四章十六节说，我们首先需要受怜悯，然后才能得恩典，作应时的帮助。哦，我们何等需要神的怜悯！我们该宝贵祂的怜悯，象我们珍赏祂的恩典一样。使我们够资格有分于神恩典的，总是祂的怜悯。

在罗马九章十六节保罗说，“这不在于那定意的，

## WEEK 5 — DAY 3

### Morning Nourishment

Eph. 2:1 And you, though dead in your offenses and sins. 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.

Mercy is the most far reaching of God's attributes. Mercy goes further than grace. God's love does not reach as far as His grace, and His grace does not reach as far as His mercy. If I am in a good condition and my standing matches yours, and you give me a gift, that is grace...If I come to you as your dear friend, and you give me a gift, that is grace. However, if I am a poor, unclean beggar, unable to do anything for myself, and you give me a gift, that is mercy. This illustrates the fact that God's mercy is more far reaching than His grace....According to our natural condition, we were far removed from God, totally unworthy of His grace. We were eligible only to receive His mercy. (The Conclusion of the New Testament, p. 98)

### Today's Reading

It is God's mercy that has reached us. None of us was in a condition that corresponded to His grace....God's mercy has brought us into His grace. How we need to realize this and worship God for His mercy! Even now, after being saved and having shared in the riches of God's life, we still, in some ways, are in a condition that needs God's mercy to reach us. This is the reason Hebrews 4:16 says that first we need to receive mercy, and then we can find grace for timely help. Oh, how much we need God's mercy! We should treasure His mercy as much as we appreciate His grace. It is always God's mercy that qualifies us to participate in His grace.

In Romans 9:16 Paul says that “it is not of him who wills, nor of him who

也不在于那奔跑的，只在于那施怜悯的神。”我们的观念是：那定意的会得着他所定意要得着的；那奔跑的会得着他所追求的。若情形是这样，那么神的拣选就是照着我们的努力和劳苦了。但情形并非如此。相反的，神的拣选是在于那施怜悯的神。我们不需要定意或奔跑，因为神怜悯我们。我们若认识神的怜悯，就不会信靠我们的努力，也不会因我们的失败而失望。我们可怜光景的盼望，是在于神的怜悯。

十一章三十二节说，“因为神将众人都圈在不信从之中，为要怜悯众人。”人的不信从给神的怜悯机会，神的怜悯就将救恩带给人。神的怜悯是何等奇妙！

神的怜悯和祂的恩典都是神爱的彰显。当我们在可怜的光景中，神的怜悯临到我们，把我们带进一种光景，使神能以恩典厚待我们。路加十五章二十至二十四节说，父亲看见浪子回家，对他动了慈心，这是更深的怜悯，彰显父亲热切的爱。接着，父亲给他儿子穿上上好的袍子，又给他吃肥牛犊。这是恩典，这也显明父的爱。神的怜悯比祂的恩典够得更远，如同一座桥梁，将我们与神的恩典连接起来。

常常因着我们可怜的光景，我们需要先受怜悯，才能得恩典。我们象乞丐一样来到施恩的宝座前，（来四 16，）光景多少有点像浪子回到父亲那里一样。乞丐和浪子一样，需要怜悯。我们来到施恩的宝座前，也许觉得我们很可怜，并说，“父啊，我什么都不配。”但父会说，“你不配，但我有怜悯。我的怜悯临到你，使你有资格接受我的恩惠。我的怜悯将我带给你，使我给你穿上上好的袍子。”神的怜悯对我们总是便利的。（新约总论第一册，一一四至一一六页。）

参读：出埃及记生命读经，第二十一至二十二篇。

runs, but of God who shows mercy.” Our concept is that the one who wills will gain what he wills to obtain and that the one who runs will gain what he runs after. If this were the case, then God’s selection would be according to our effort and labor. But it is not so. 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. If we know God’s mercy, we shall not put our trust in our effort. Neither shall we be disappointed by our failures. The hope for our wretched condition is in God’s mercy.

Romans 11:32 says, “For God has shut up all in disobedience that He might show mercy to all.” Man’s disobedience affords God’s mercy an opportunity, and God’s mercy brings man salvation. How marvelous is God’s mercy!

God’s mercy and His grace are both the expression of His love. When we are in a pitiful condition, His mercy reaches us and brings us into a state where He is able to favor us with His grace. Luke 15:20-24 says that when the father saw the prodigal son returning, he had compassion on him. This is the deeper mercy, an expression of the father’s affectionate love. Then the father clothed his son with the best robe and fed him with the fatted calf. This is grace, which also manifests the father’s love. God’s mercy reaches further than His grace, bridging the gap between us and God’s grace.

Often, because of our pitiful condition, we need to receive mercy before we can find grace. We come to the throne of grace (Heb. 4:16) like beggars, in somewhat the same condition as was the prodigal son when he came to his father. A beggar, like the prodigal, needs mercy. When we come to the throne of grace, we may have the sense that we are pitiful and say, “Father, I am not worthy of anything.” But the Father may say, “You are unworthy, but I am merciful. My mercy reaches you and qualifies you to receive my favor. My mercy brings Me to you that I may clothe you with the best robe.” God’s mercy is always available to us. (The Conclusion of the New Testament, pp. 98-99)

Further Reading: Life-study of Exodus, msgs. 21-22

## 第五周■周四

### 晨兴喂养

罗九 15 ~ 16 “因为祂对摩西说，‘我要向谁施怜悯，就向谁施怜悯；要对谁动怜恤，就对谁动怜恤。’这样看来，这不在于那定意的，也不在于那奔跑的，只在于那施怜悯的神。”

太九 13 “你们去研究，‘我要的是怜悯，不是祭祀，’是什么意思；我来本不是召义人，乃是召罪人。”

（在以弗所二章四节）我们看见，神因祂向着我们的大爱，富于怜悯。爱的对象应该是在可爱的光景里，但怜悯的对象总是在可怜的光景里。因着神的爱，神的怜悯临到了我们。神爱我们，因为我们是祂拣选的对象；然而我们因着堕落变得极为可怜，甚至死在过犯并罪之中，所以我们需要神的怜悯临到我们。因着祂的大爱，神是富于怜悯的，把我们从可怜的地位，救到适合祂爱的光景。神这够得最远的属性，该使我的心回应祂的爱。（新约总论第一册，一一七页。）

### 信息选读

保罗在写罗马九章时，他的思想完全被神的怜悯占有。（16。）…我们是信徒，我们在召会生活中，这全然在于神的怜悯。因为一切都在于神的怜悯，我们在自己里面就一无可夸。…我们是蒙怜悯得尊贵和荣耀的器皿，照着神主宰的怜悯蒙祂拣选。（11 ~ 16。）“主宰的怜悯”一辞，意指神的怜悯完全是照着祂的主宰。成为蒙怜悯的器皿，不是我们拣选的结果；这乃是起源于神的主宰。神把我们造成蒙怜悯的器皿，盛装祂自己，这是出于神的主宰。祂的主宰是祂拣选的基础。（新约总论第五册，一四四至一四五页。）

## WEEK 5 — DAY 4

### Morning Nourishment

Rom. 9:15-16 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.” So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

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.

[In Ephesians 2:4] we see that God is rich in mercy because of His great love toward us. The object of love should be in a lovable condition, but the object of mercy is always in a pitiful situation. God’s mercy reaches us for His love. God loves us because we are the object of His selection. But we became pitiful by our fall, even dead in our offenses and sins. Therefore, we need God’s mercy to reach us. Because of His great love, God is rich in mercy to save us from our wretched position to a condition that is suitable for His love. This most far-reaching attribute of God should cause our heart to react to His love. (The Conclusion of the New Testament, p. 100)

### Today’s Reading

When Paul wrote Romans 9, his thought was fully occupied with God’s mercy [cf. v. 16]....It is altogether a matter of God’s mercy that we are believers and that we are in the church life. Because all is of God’s mercy, we have nothing to boast of in ourselves....As vessels of mercy unto honor and glory, we were chosen by God according to His sovereign mercy (Rom. 9:11-16). The expression sovereign mercy means that God’s mercy is absolutely according to His sovereignty. Being a vessel of mercy is not the result of our choice; it originates with God’s sovereignty. It is of God’s sovereignty that He created us vessels of mercy to contain Himself. His sovereignty is the basis of His selection.

我们若要在神儿子的福音上正确地事奉神，就必须认识，这福音包含了恩典的拣选。福音完全是一件神主宰怜悯的事。多年以前，我对这事稍有领会，但我今天的领会更强得多。多年的经历使我强烈且深刻地相信，每件发生在我们身上的事，都是出于神。一切都在于神的怜悯。我们越看见这个，就越自然地在主面前背负我们的责任。无论如何，就连背负责任也是出于神的怜悯。为什么有些信徒愿意背负他们的责任，有些却不愿意？答案就在于神的怜悯。保罗在九章十五节引用主的话：“我要向谁施怜悯，就向谁施怜悯。”由于神在祂恩典拣选里的怜悯，当别人对福音没有反应的时候，我们有反应；当别人拒绝接受关于基督是我们的生命的话时，我们却接受了；当别人退却，不接受今天主恢复的路时，我们却走在这条路上。

说到主的恢复，神要向谁施怜悯，就向谁施怜悯。我们在主的恢复里，并不是因着我们比别人聪明，或是比别人更追求主。我们在这里，完全是由于神的怜悯。你若思想主怎样将你带进主恢复里的召会生活，你就会为着祂的怜悯敬拜祂。我相信我们这些在主恢复里的人，乃是照着祂恩典的拣选所剩下的余数。（十一5。）说到福音、生命的职事、以及主恢复里的召会生活，神都向我们施了怜悯。为着神主宰的怜悯，我们该何等地赞美祂！

我们同主前行，并不在于我们的定意或奔跑，乃在于神的怜悯。…我们是善变的，总是刻变时翻。我们属灵的光景有如不稳定的天气。因此，我们需要看见，恩典的拣选并不在于我们，乃在于神在创立世界以前，就拣选了我们。我们今天所经历的，与神在已过永远里的拣选有关。我们若看见这个，就会转眼不看自己，不看我们的环境，只定睛注视祂。（罗马书生命读经，七二二至七二三、七二五页。）

参读：罗马书生命读经，第二十二、二十四、五十八篇。

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. Through many years of experience I have become strongly and deeply convinced that everything that happens to us is of God's mercy. All is a matter of God's mercy. The more we see this, the more we shall spontaneously bear our responsibility before the Lord. However, even the bearing of responsibility is of God's mercy. Why is it that some believers are willing to bear their responsibility and that others are not? The answer lies in God's mercy. In Romans 9:15 Paul quotes the Lord's words, "I will have mercy on whomever I will have mercy." 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.

Regarding His recovery, God has mercy on whom He will have mercy. We are not in the Lord's recovery because we are more intelligent than others or because we seek the Lord more than others do. Our being here is altogether due to the mercy of God. If you consider how the Lord brought you into the church life in the Lord's recovery, you will worship Him for His mercy. Concerning the gospel, the ministry of life, and the church life, God has had mercy on us. How we must praise Him for His sovereign mercy, and worship Him for His mercy! (The Conclusion of the New Testament, pp. 1184-1185, 100)

Our going on with the Lord is a matter not of our willing or running, but of God's mercy....We are changeable, constantly fluctuating. It seems that, as far as we are concerned, our spiritual condition is like weather that is unstable. Hence, we need to see that the selection of grace does not depend on us, but depends on God's selection of us before the world began. What we are experiencing today is related to God's selection in eternity past. If we see this, we shall turn our eyes away from ourselves and from our circumstances and gaze steadfastly upon Him. (Life-study of Romans, p. 614)

Further Reading: Life-study of Romans, msgs. 22, 24, 58

## 第五周■周五

### 晨兴喂养

罗九 16 “这样看来，这不在于那定意的，也不在于那奔跑的，只在于那施怜悯的神。”

23 “且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富。”

路一 78 “因我们神怜悯的心肠，叫清晨的日光从高天临到我们。”

我们若回顾已往，就会敬拜主。我们会看见，我们的每一步路，都不是出于我们自己，乃是出于祂。在我们出生以前，祂就拣选了我们，预定了我们，并安排每一件与我们有关的事，包括我们出生的时间和地点。不仅如此，祂还定好我们所有的年日，以及我们所在的地方。…临到我们的每一件事，都是在于神圣的怜悯。

我们不该信靠自己，也不该以为我们在这里，是因着我们算得了什么，或是因着我们作了什么。我们今天所以能在主的恢复里，不是在于我们的定意或奔跑，乃是在于那施怜悯的神。我们能够得救，并且愿意走主的道路，这是何等的怜悯！…我们愿意从现今这邪恶的世代中分别出来，也是主的怜悯。世界是可爱的，也是吸引人的。然而，我能作见证，我对世界的事物一点胃口也没有。…一种神圣的绝缘体…使我脱离这世界的系统。这是神怜悯的另一面。（罗马书生命读经，七二〇至七二一、七二三至七二四页。）

### 信息选读

我们…必须认识神在祂恩典拣选里的怜悯。…我仰望主，使我们对祂拣选我们的怜悯这件事有深刻的印象。不

## WEEK 5 — DAY 5

### Morning Nourishment

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

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

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

If we look back upon our past, we shall worship the Lord. We shall realize that our steps have been not of ourselves, but of Him. Before we were born, He selected us and predestinated us and arranged everything related to us, including the time and place of our birth. Moreover, He appointed all our days and all the places where we are to be ...Everything that happens to us is a matter of divine mercy.

We should have no trust in ourselves, and we should not think we are here because of anything that we are or that we have done. Our being in the Lord's recovery today is not of our willing nor of our running, but of God, the One who shows mercy. What a mercy that we are saved and that we are willing to take the Lord's way!...It is a mercy that we are willing to be separated from today's evil age. The world is both attractive and attracting. Nevertheless, I can testify that I simply have no appetite for the things of the world...[A divine] insulation...keeps me from the world system. This is another aspect of God's mercy. (Life-study of Romans, pp. 610-611, 613)

### Today's Reading

We must know God's mercy in the selection of grace....I look to the Lord that He will deeply impress us with the matter of His mercy in selecting us.

要信靠你能作什么，或是你计划要作什么。反之，要在主面前俯伏，为着祂的怜悯敬拜祂。你越为着主的怜悯敬拜祂，你就越被拔高。不要挣扎努力去背负责任；你会发现在主的怜悯里，乃是主在背负你。我们都需要这样来认识主。主拣选我们、预定我们、呼召我们，并且把我们摆在祂的恢复里，这是何等的怜悯！对于我们的将来，我们不靠自己，我们乃是信靠祂，以及祂奇妙的怜悯。每一件与我们有关的事，都是主发起的。一切都在于祂，没有一件事是出于我们的。我能作见证，我们越为着神的怜悯敬拜祂，我们就越深入祂的心，也越与祂是一。

〔你若为着神的拣选敬拜祂，〕祂就要背负着你来负责任。我们越想凭自己来负责任，我们里面就越受苦，并且满了苦味。但我们若为着主的怜悯敬拜祂，并经历祂背负着我们来负责任，我们里面就满了甜如蜜的味道。我天天喜乐的原因之一，就是我学会信靠主的怜悯，并且为此敬拜祂。多年前，我常求主为我作许多事，但现在我的祷告则是为着祂的怜悯感谢祂。祂说，祂要向谁施怜悯，就向谁施怜悯，要对谁动怜恤，就对谁动怜恤。我们若享受主的怜悯，为着祂的拣选敬拜祂，我们就要在诸天界里了。（罗马书生命读经，七二四至七二五页。）

我们是器皿，不是工具或武器—我们乃是容器。按照罗马九章，我们盛装怜悯、尊贵和荣耀。这怜悯、尊贵和荣耀，实际上就是三一神。在我们的经历起初的阶段，三一神是我们的怜悯；在长进的阶段，祂是我们的尊贵；在完成的阶段，祂是我们的荣耀。现今我们享受我们的神作怜悯，多少也享受祂作尊贵。当主耶稣回来时，我们要完全被带进尊贵，也要被带进荣耀里。那时我们要被三一神充满，不仅作我们的怜悯，也作我们的尊贵和荣耀。（新约总论第五册，一四三至一四四页。）

参读：一个在灵里之人的自传，第五章；成全训练信息，第二十二篇。

Do not put your trust in what you are able to do or in what you plan to do. Rather, bow down before the Lord and worship Him for His mercy. The more you worship the Lord for His mercy, the more you will be uplifted. Instead of striving to bear responsibility, you will find that, in His mercy, the Lord is bearing you. We all need to know the Lord in this way. What a mercy that He has selected us, predestinated us, called us, and placed us in His recovery! For our future we trust not in ourselves, but in Him and in His marvelous mercy. Everything regarding us has been initiated by the Lord. All is of Him; nothing is of us. I can testify that the more we worship God for His mercy, the more we are deeply in His heart and the more we are one with Him.

[If you] worship God for His selection,...He will bear you in the bearing of responsibility. The more we try in ourselves to be responsible, the more we shall suffer inwardly. Our inward taste will be that of bitterness. But if we worship the Lord for His mercy and experience Him bearing us in bearing the responsibility, our inward taste will be as sweet as honey. One reason I am happy day by day is that I have learned to trust in the Lord's mercy and to worship Him for it. Years ago I used to ask the Lord to do so many things for me. But now I pray by thanking Him for His mercy. He said that He will have mercy on whom He will have mercy and compassion on whom He will have compassion. If we enjoy the Lord's mercy and worship Him for His selection, we shall be in the heavenlies. (Life-study of Romans, pp. 613-614)

As vessels, we are not instruments or weapons—we are containers. According to Romans 9, we contain mercy, honor, and glory. This mercy, honor, and glory are actually the Triune God. In the initial stage of our experience the Triune God is our mercy, in the progressing stage He is our honor, and in the completing stage He is our glory. At present we are enjoying our God as mercy and somewhat as honor. When the Lord Jesus comes back, we shall be fully brought into honor and also into glory. Then we shall be filled with the Triune God not only as our mercy but also as our honor and glory. (The Conclusion of the New Testament, p. 1183)

Further Reading: CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," ch. 5; CWWL, 1980, vol. 1, "Perfecting Training," ch. 22

## 第五周■周六

### 晨兴喂养

林后三 16 “但他们的心几时转向主，帕子就几时除去了。”

18 “但我们众人既然以没有帕子遮蔽的脸，好象镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

信徒是借着重生得尊贵的器皿，有基督作他们的宝贝。罗马九章二十一节说到贵重的器皿。…（林后四章七节说，）“但我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们。”这宝贝就是住在我们里面的基督。我们是尊贵的容器，因为基督自己是尊贵。…虽然我们有这宝贝在瓦器里，这宝贝却还没有得着显明。当主耶稣回来时，…别人就能看见，我们是得尊贵的器皿，是盛装这样一个宝贝的器皿。（新约总论第五册，一四八至一四九页。）

### 信息选读

林后四章七节的钥匙是前一节：“为着光照人，使人认识那显在耶稣基督面上之神的荣耀。”（6。）这节的“面”，在希腊文里和二章十节的“面”同字，是指眼睛周围部分的标示。这意思是说，如果我们没有耶稣的面的标示，祂对我们永远不能成为宝贝。我们永不会觉得有宝贝在我们里面，直到我们看到耶稣的面。当我们享受祂的同在，我们就觉得祂在我们里面是何等的宝贝。

这不能只是一种说法。我们都能说我们是瓦器，耶稣是里面的宝贝。但我们可能只是这样说，而里

## WEEK 5 — DAY 6

### Morning Nourishment

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

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.

The believers are vessels unto honor with Christ as their treasure through regeneration. Romans 9:21 speaks of vessels of honor...[Second Corinthians 4:7 says], “We have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.” This treasure is the Christ who dwells within us. We are containers of honor because Christ Himself is honor...Although we have this treasure in earthen vessels, this treasure has not yet been manifested. When the Lord Jesus comes back,...others will be able to see that we, as vessels unto honor, are containers of such a treasure. (The Conclusion of the New Testament, pp. 1187-1188)

### Today's Reading

The key to 2 Corinthians 4:7 is the verse preceding it: “To illuminate the knowledge of the glory of God in the face of Jesus Christ” (v. 6). In Greek, the word for face is the same word used for person in 2 Corinthians 2:10, which means the index around the eyes. This means that if we do not have the index of Jesus' face, He can never be a treasure to us. We will never sense that we have a treasure within until we see the face of Jesus. When we are enjoying His presence, we sense that He is such a precious treasure within us.

This can never be just a kind of saying. We all can say that we are the earthen vessel, and Jesus is the treasure within. But we can say this without

面没有任何实际的感觉。只有当我们活在祂面前，注视祂的标示，我们才会感觉到祂对我们是这样的宝贝。在整个宇宙中，没有一件事像观看耶稣的面那样宝贵。这是一件个人经历和享受的事。我们越活在祂面前，我们就越觉得主耶稣的宝贵。这就是对祂内住的享受。这位耶稣就住在我们里面。这是活的实际，不只是一个说法而已。

假如我们都学习弃绝我们的旧人位，借着观看耶稣面上的标示，享受祂的同在，而接受祂作我们的人位，我们就会有一种甜美的感觉，觉得内住耶稣的宝贵。这会使我们发光照耀，这种照耀就是祂荣耀的返照。我能保证，如果你有这种经历，其他人就会看出你是多么发光照耀。你不只是快乐，并且是发光照耀。有光从你里面照耀出来，那就是耶稣的返照。这是保罗对于内住基督的经历。（李常受文集一九七三至一九七四年第一册，八一六至八一七页。）

我们是蒙怜悯得尊贵和荣耀的器皿，为神所预备，借着被荣化—神完全救恩的最后一步—而得荣耀。罗马九章二十三节告诉我们，神已预备叫蒙怜悯的器皿得荣耀；八章三十节指明，得荣是神救恩的最后一步。我们被预定、呼召、称义，至终要得荣耀。得荣包括我们的身体得赎，身体改变形状，（腓三 21，）并完全模成主。在神救恩这最后的一步，祂要救赎我们堕落并败坏的身体，（罗八 23，）将其变化成为基督荣耀的身体。祂也要将我们模成祂长子基督荣耀的形像，（29，）使我们在重生的灵、变化的魂、和改变形状的身体上，完全且绝对象祂。这样，我们的身体就要脱离旧造败坏的奴役，进入神新造的荣耀。（21。）（新约总论第五册，一五一页。）

参读：新约总论，第十至十一、一百一十篇；李常受文集一九七三至一九七四年第一册，新约圣经中内住的基督，第十章。

any sense of the reality within us. It is only when we are living in His presence, looking at the index of His being, that we will sense that He is such a treasure to us. In the whole universe there is nothing so precious as to behold the face of Jesus. This is something of personal experience and enjoyment. The more we live in His presence, the more sense we will have of the preciousness of Jesus. This is just the enjoyment of His indwelling. This very Jesus indwells us. This is a living reality, not merely a saying.

If we would all learn to forsake our old person, taking Him as our person by looking at the index of His face while enjoying His presence, we would have a sweet sense of the preciousness of the indwelling Jesus. This would make us so shining, a shining which is the reflecting of His glory. I can assure you that if you ever have this kind of experience, others will see how shining you are. It is not that you are merely happy, but you are shining. Something from within shines out, and that is the reflection of Jesus. This was Paul's experience of the indwelling Christ. (CWWL, 1973-1974, vol. 1, "The Indwelling Christ in the Canon of the New Testament," pp. 597-598)

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. Romans 9:23 tells us that the vessels of mercy have been prepared unto glory, and Romans 8:30 indicates that glorification is the last step of God's salvation. We are predestinated, called, justified, and, eventually, we shall be glorified. Glorification includes the redemption (transfiguration) of our body (Phil. 3:21) and full conformity to the Lord. In this final step of His salvation God will redeem our fallen and corrupted body (Rom. 8:23) by transfiguring it into the body of Christ's glory. He will also conform us to the glorious image of Christ, His firstborn Son (Rom. 8:29), making us wholly and absolutely like Him in our regenerated spirit, transformed soul, and transfigured body. Thus, our body will be freed from the slavery of corruption of the old creation into the glory of God's new creation (8:21). (The Conclusion of the New Testament, pp. 1189-1190)

Further Reading: The Conclusion of the New Testament, msgs. 10-11, 110; CWWL, 1973-1974, vol. 1, "The Indwelling Christ in the Canon of the New Testament," ch. 10

# 第五周诗歌

# WEEK 5 — HYMN

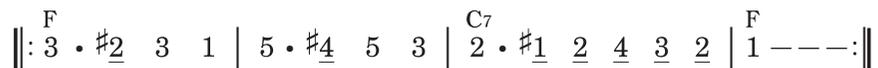
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## 敬拜父 — 祂的怜悯

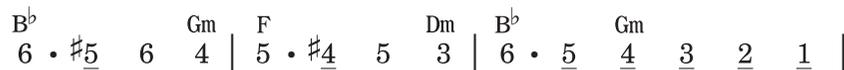
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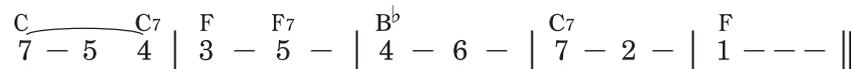
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一 父, 我赞美你的怜悯, 如此高大并深阔;  
因着我的软弱、失败, 你的怜悯时加多。



我今敬拜、我今敬拜, 你这怜悯抬举



我! 你这怜悯抬举我!

二 对你怜悯我们惊奇, 如此低就且不移,  
竟然临及我这罪人, 且要维持永无已。  
何能使我、何能使我 从这怜悯被遗弃?

三 我们感激你的怜悯, 如此丰富且充足!  
因这怜悯、借着救赎, 你曾丰厚赐眷顾。  
舍此何能、舍此何能 使我如此蒙爱护?

四 哦, 你怜悯富有感召, 柔细、可爱又甘甜!  
借你忍耐和你恩慈, 正合我需赐恩典。  
我们宝贵、我们宝贵 你这怜悯的完全。

五 我今享受你的怜悯, 永远不旧、永远新;  
每日早晨临到我身, 犹如甘露施滋润。  
何等甜美、何等甜美, 满心赞美你怜悯。

六 对你赞美何能止息, 因你怜悯永持久;  
你的恩惠、你的眷顾, 全都为我永保守。  
可靠怜悯、可靠怜悯, 永不能叫我蒙羞。

## God, we praise Thee for Thy mercy

### Worship of the Father — His Mercy

26

2. How we marvel at this mercy  
So far-reaching and so vast!  
It has reached us, e'en the sinners,  
And will ever hold us fast.  
From this mercy, from this mercy,  
What can cause us to be cast?

3. For Thy mercy we are grateful,  
'Tis so rich, so plenteous!  
Thru Thy mercy in redemption,  
Thou hast richly favored us.  
If without this, if without this,  
How could we be favored thus?

4. Oh, Thy mercy, so inspiring!  
Gentle, tender, dear and sweet!  
With Thy patience and Thy kindness,  
Us in all our need it meets.  
If we treasure, if we treasure,  
Nothing can with it compete.

5. 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.

6. We can never cease to praise Thee,  
As Thy mercy e'er endures;  
All Thy grace and all Thy favor,  
Ever for us it secures.  
Trusting in it, trusting in it,  
Thy sure mercy us assures.

