

CHRIST AND THE NEW COVENANT

DAILY READINGS:

Monday: Jeremiah 31:31-40
Tuesday: Hebrews 8:1-13
Wednesday: Hebrews 7:11-28
Thursday: Hebrews 10:4-25
Friday: Matthew 26:17-30
Saturday: Luke 22:7-20
Sunday: 1 Corinthians 11:20-34

Jeremiah 31:33

**But this shall be the covenant that I will make with the house of Israel;
After those days, saith the Lord, I will put my law in their inward parts,
and write it in their hearts; and will be their God, and they shall be my people.**

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裡面，寫在他們心上。
我要作他們的 神，他們要作我的子民。

INTRODUCTION:

Jeremiah prophesied during one of the darkest periods in the history of the Jewish nation. Israel, the Northern Kingdom, had already been destroyed and scattered throughout the world. The Southern Kingdom, Judah, was on the verge of being taken into captivity. The glory days of the reigns of David and Solomon belonged to the dim distant past. Now, with the destruction of Jerusalem imminent, Jeremiah announced the judgments of the Lord and preached repentance to His people. Even after the city was finally destroyed, Jeremiah pursued the small remnant that was left and **continued** to exhort them to seek the Lord.

LESSON NOTES:

A New Covenant: In the midst of the darkness of destruction, the prophet Jeremiah proclaimed the coming of a new work and a new day for the nation of Israel. It is important to keep in mind that when God refers to "Israel", He always refers to those people who belong to Him in a special relationship. The term "Israel" is a general name given to the people of God and does not belong exclusively to a particular race of people, though for many years they were entitled to be called the "Israel of God." God's original covenant with Abraham for a nation of believers was never annulled 廢除. The "promises to the fathers" (see [Rom. 15:8](#)) were "yea and amen" ([2 Corinthians 1:20](#)).

Romans 15:8	Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: 我說，基督是為神真理作了受割禮人的執事，要證實所應許列祖的話，
2 Corin. 1:20	For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. 神的應許，不論有多少，在基督都是是的。所以藉著他也都是實在（實在：原文是阿們）的，叫神因我們得榮耀。

Nor was God's covenant of the Law annulled by the "new covenant" which Jeremiah predicted. The Law is common to both economies with not one jot or tittle changing (see [Matt. 5:17-20](#)). Furthermore, that which the "new" covenant proposed to do was not at all different than what God always wanted for His people, even under the old covenant. Psalm 19, for example, speaks of an inward change of heart ([vv. 7, 8](#))

and a cleansing from "secret faults" (v. 12). David prayed for the creation of a "clean heart" and a "right spirit" (Psa. 51:10). He also spoke of the Law as being written in the heart (Psa. 40:8). Likewise, Proverbs admonishes the "King's son" to have God's Law written "upon the table of thine heart" (Prov. 3:1-3; 7:3).

THE LAW IS COMMON TO BOTH ECONOMIES WITH NOT ONE JOT OR TITTLE CHANGING

<p>Matthew 5:17-20</p>	<p>¹⁷Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 莫想我來要廢掉律法和先知。我來不是要廢掉，乃是要成全。</p> <p>¹⁸For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 我實在告訴你們，就是到天地都廢去了，律法的一點一畫也不能廢去，都要成全。</p> <p>¹⁹Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. 所以，無論何人廢掉這誠命中最小的一條，又教訓人這樣作，他在天國要稱為最小的。但無論何人遵行這誠命，又教訓人遵行，他在天國要稱為大的。</p> <p>²⁰For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. 我告訴你們，你們的義若不勝於文士和法利賽人的義，斷不能進天國。</p>
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PSALM 19 SPEAKS OF AN INWARD CHANGE OF HEART (VV. 7, 8) AND A CLEANSING FROM "SECRET FAULTS" (V. 12).

<p>Psalm 19:7, 8, 12</p>	<p>⁷The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. 耶和華的律法全備，能甦醒人心；耶和華的法度確定，能使愚人有智慧。</p> <p>⁸The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. 耶和華的訓詞正直，能快活人的心；耶和華的命令清潔，能明亮人的眼目。</p> <p>¹²Who can understand his errors? cleanse thou me from secret faults. 誰能知道自己的錯失呢？願你赦免我隱而未現的過錯。</p>
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DAVID PRAYED FOR THE CREATION OF A "CLEAN HEART" AND A "RIGHT SPIRIT" (PSA. 51:10). HE ALSO SPOKE OF THE LAW AS BEING WRITTEN IN THE HEART (PSA. 40:8).

<p>Psalm 51:10</p>	<p>Create in me a clean heart, O God; and renew a right spirit within me. 神啊，求你為我造清潔的心，使我裡面重新有正直（或譯：堅定）的靈。</p>
<p>Psalm 40:8</p>	<p>I delight to do thy will, O my God: yea, thy law is within my heart. 我的神啊，我樂意照你的旨意行；你的律法在我心裡。</p>

PROVERBS ADMONISHES THE "KING'S SON" TO HAVE GOD'S LAW WRITTEN "UPON THE TABLE OF THINE HEART" (PROV. 3:1-3; 7:3).

<p>Proverbs 3:1-2</p>	<p>¹My son, forget not my law; but let thine heart keep my commandments: 我兒，不要忘記我的法則（或譯：指教）；你心要謹守我的誠命；</p> <p>²For length of days, and long life, and peace, shall they add to thee. 因為他必將長久的日子，生命的年數與平安，加給你。</p>
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Proverbs 3:3	Proverbs 7:3
Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: 不可使慈愛、誠實離開你，要繫在你頸 項上，刻在你心版上。	Bind them upon thy fingers, write them upon the table of thine heart. 繫在你指頭上，刻在你心版上。

What makes the "new" covenant new and the "old" covenant old is its administration. John tells us that "grace and truth" came by Jesus Christ ([John 1:17](#)), meaning that in Christ is found the help and the reality by which the righteous requirements of God's Law are achieved. Through Christ's work the Holy Spirit was manifested giving us the "new" spirit vital to the success of the new covenant ([Joel 2:28](#)). God's new covenant is one of greater favor. It is the new provisions of this covenant that make the old covenant obsolete and inadequate (see [Heb. 8:7, 13](#)).

JOHN TELLS US THAT "GRACE AND TRUTH" CAME BY JESUS CHRIST

John 1:17	For the law was given by Moses, but grace and truth came by Jesus Christ. 律法本是藉著摩西傳的；恩典和真理都是由耶穌基督來的。
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THROUGH CHRIST'S WORK THE HOLY SPIRIT WAS MANIFESTED GIVING US THE "NEW" SPIRIT VITAL TO THE SUCCESS OF THE NEW COVENANT

Joel 2:28	And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 以後，我要將我的靈澆灌凡有血氣的。你們的兒女要說預言；你們的老年人要做異夢，少年人要見異象。
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IT IS THE NEW PROVISIONS OF THIS COVENANT THAT MAKE THE OLD COVENANT OBSOLETE AND INADEQUATE.

Hebrews 8:7, 13	⁷ For if that first covenant had been faultless, then should no place have been sought for the second. 那前約若沒有瑕疵，就無處尋求後約了。 ¹³ In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. 既說新約。就以前約為舊了；但那漸舊漸衰的，就必快歸無有了。
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A Better Covenant: The New Testament emphasis regarding the new covenant is on its superiority to the old arrangement. The advantage of the old, relatively speaking, was primarily on its external effect. This is seen in that its benefits followed the deliverance from Egypt, a purely external deliverance from an external bondage. What the old covenant eventually proved was that human sinfulness and hardness of heart are not changed by outward conditions and blessings, no matter how great these may be. The new covenant is better in that its advantages begin internally with a change to the sin nature.

This is an important concept to lay hold of. Salvation under the new covenant gets to the root cause of our sin. Not only does it give us a thorough cleansing from our sins, it also provides a new heart and a new spirit whereby we "delight" to do God's will ([Heb. 10:7-10](#)). God's Law is a copy of God's nature. The two are inseparable. The inscription of God's Law in our inward parts makes us partakers of the divine nature of God. This provision is one which we must grasp in faith and hold on to. Unfortunately, few Christians do and consequently find the new covenant failing to live up to its promise. In faith we must reckon our old nature dead and our new nature alive unto God ([Rom. 6:11-14](#)).

<p>Hebrews 10:7-10</p>	<p>⁷Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 那時我說：神阿，我來了，為要照你的旨意行；我的事在經卷上已經記載了。</p> <p>⁸Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; 以上說：祭物和禮物，燔祭和贖罪祭，是你不願意的，也是你不喜歡的（這都是按著律法獻的）；</p> <p>⁹Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 後又說：我來了為要照你的旨意行；可見他是除去在先的，為要立定在後的。</p> <p>¹⁰By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 我們憑這旨意，靠耶穌基督，只一次獻上他的身體，就得以成聖。</p>
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<p>Romans 6:11-14</p>	<p>¹¹Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. 這樣，你們向罪也當看自己是死的；向神在基督耶穌裡，卻當看自己是活的。</p> <p>¹²Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 所以，不要容罪在你們必死的身上作王，使你們順從身子的私慾。</p> <p>¹³Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 也不要將你們的肢體獻給罪作不義的器具；倒要像從死裡復活的人，將自己獻給神，並將肢體作義的器具獻給神。</p> <p>¹⁴For sin shall not have dominion over you: for ye are not under the law, but under grace. 罪必不能作你們的主，因你們不在律法之下，乃在恩典之下。</p>
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That we must show some initiative and apply ourselves in order to appropriate the full provisions of the new covenant is evident from the teaching in Hebrews 7-10. In [Hebrews 7:19](#) we see that the "better hope" of the new covenant lies in the perfection it brings in. We can be made perfect, even as our Father in heaven is perfect, because of the provisions of the new covenant. We are also "saved to the uttermost" by Him who is the Mediator of this better covenant, which is established upon better promises ([7:25](#); [8:6](#)). Then in Hebrews 10 we find that these provisions are obtained by those who take the offer seriously and boldly enter into the holiest of all ([v. 19](#)). Three times the Apostle uses the words, "let us" ([vv. 22, 23, 24](#)) showing that if in timidity or indifference we fail to draw near in full assurance we will fall short of the full blessings available to us.

<p>Hebrews 7:19</p>	<p>For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. (律法原來一無所成) 就引進了更美的指望；靠這指望，我們便可以進到神面前。</p>
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<p>Hebrews 7:25; 8:6</p>	<p>7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. 凡靠著他進到神面前的人，他都能拯救到底；因為他是長遠活著，替他們祈求。</p> <p>8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. 如今耶穌所得的職任是更美的，正如他作更美之約的中保；這約原是憑更美之應許立的。</p>
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IN HEBREWS 10 WE FIND THAT THESE PROVISIONS ARE OBTAINED BY THOSE WHO TAKE THE OFFER SERIOUSLY AND BOLDLY ENTER INTO THE HOLIEST OF ALL (v. 19)

<p>Hebrews 10:19</p>	<p>Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 弟兄們，我們既因耶穌的血得以坦然進入至聖所，</p>
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THREE TIMES THE APOSTLE USES THE WORDS, "LET US" (VV. 22, 23, 24) SHOWING THAT IF IN TIMIDNESS OR INDIFFERENCE WE FAIL TO DRAW NEAR IN FULL ASSURANCE WE WILL FALL SHORT OF THE FULL BLESSINGS AVAILABLE TO US.

<p>Hebrews 10:22-24</p>	<p>22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 並我們心中天良的虧欠已經灑去，身體用清水洗淨了，就當存著誠心和充足的信心來到神面前；</p> <p>23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) 也要堅守我們所承認的指望，不至搖動，因為那應許我們的是信實的。</p> <p>24 And let us consider one another to provoke unto love and to good works: 又要彼此相顧，激發愛心，勉勵行善。</p>
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THE LESSONS:

Jesus formally inaugurated the era of the 'new' covenant on the night in which He was betrayed. He called the cup which He asked His disciples to drink "the blood of the new covenant" ([Matt. 26:28](#); [Lu. 22:20](#)). Note that Jesus speaks of this blood as "shed for many" which shows that it includes as many as will believe and in Luke's Gospel the personal application is stressed in that the words "shed for you" are used. The blood of the new covenant is shed for "the remission of sins". Each time we observe a "communion" service we ought to be mindful of the blessings and provisions of God's new covenant and be in faith for its full blessings in our lives.

<p>Matthew 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins. 因為這是我立約的血，為多人流出來，使罪得赦。</p>	<p>Luke 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. 飯後也照樣拿起杯來，說：這杯是用我血所立的新約，是為你們流出來的。</p>
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Part of the promise of a new covenant included a description of the "dimensions" of the new city of God ([Jer. 31:38-40](#)). We are told that the "hill Gareb" ([v. 39](#)) means "leprous" and refers to the area outside the city to which lepers were banished (see [Nu. 5:2, 3](#); [2 Kings 7:3](#)). Lepers were unclean and were therefore not allowed within the city of God. In the New Testament, this same fact has its parallel. It is made quite clear that no unclean person can have part in the kingdom of God (see [Rev. 21:27](#); [Eph. 5:5](#); [Gal. 5:19, 21](#)). So when we read that the city limits will include the "hill Gareb" we are not reading that the standards of the new

covenant have changed. Rather we are given a promise that the hitherto (*up till now*) impure will be made pure, and can be made pure, through the work of the new covenant. No man need be excluded if he will allow the Lord to purge him of his dead works. This is what the new covenant aims at and what its provisions truly provide.

A DESCRIPTION OF THE "DIMENSIONS" OF THE NEW CITY OF GOD

<p>Jeremiah 31:38-40</p>	<p>³⁸Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. 耶和華說：日子將到，這城必為耶和華建造，從哈楠業樓直到角門。</p> <p>³⁹And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. 準繩要往外量出，直到迦立山，又轉到歌亞。</p> <p>⁴⁰And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever. 拋屍的全谷和倒灰之處，並一切田地，直到汲淪溪，又直到東方馬門的拐角，都要歸耶和華為聖，不再拔出，不再傾覆，直到永遠。</p>
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REGARDING LEPERS

<p>Numbers 5:2,3</p> <p>²Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead: 你吩咐以色列人，使一切長大癩瘋的，患漏症的，並因死屍不潔淨的，都出營外去。</p> <p>³Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell. 無論男女都要使他們出到營外，免得污穢他們的營；這營是我所住的。</p>	<p>2 King 7:3</p> <p>And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die? 在城門那裡有四個長大癩瘋的人，他們彼此說：我們為何坐在這裡等死呢？</p>
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IT IS MADE QUITE CLEAR THAT NO UNCLEAN PERSON CAN HAVE PART IN THE KINGDOM OF GOD (SEE REV. 21:27; EPH. 5:5; GAL. 5:19-21).

<p>Revelation 21:27</p> <p>And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. 凡不潔淨的，並那行可憎與虛謊之事的，總不得進那城；只有名字寫在羔羊生命冊上的才得進去。</p>	<p>Ephesians 5:5</p> <p>For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. 因為你們確實的知道，無論是淫亂的，是污穢的，是有貪心的，在基督和神的國裡都是無分的。有貪心的，就與拜偶像的一樣。</p>	<p>Galatians 5:19,21</p> <p>¹⁹Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 情慾的事都是顯而易見的，就如姦淫、污穢、邪蕩、 ²⁰Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 拜偶像、邪術、仇恨、爭競、忌恨、惱怒、結黨、紛爭、異端、</p>
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		<p>²¹Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.</p> <p>嫉妒（有古卷在此有：兇殺二字）、醉酒、荒宴等類。我從前告訴你們，現在又告訴你們，行這樣事的人必不能承受神的國。</p>
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Monday: Jeremiah 31:31-40

³¹Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

耶和華說：日子將到，我要與以色列家和猶大家另立新約，

³²Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

不像我拉著他們祖宗的手，領他們出埃及地的時候，與他們所立的約。我雖作他們的丈夫，他們卻背了我的約。這是耶和華說的。

³³But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

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裡面，寫在他們心上。我要作他們的神，他們要作我的子民。

³⁴And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

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。我要赦免他們的罪孽，不再記念他們的罪惡。這是耶和華說的。

³⁵Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

那使太陽白日發光，使星月有定例，黑夜發亮，又攪動大海，使海中波浪匉匉的，萬軍之耶和華是他的名。他如此說：

³⁶If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

這些定例若能在我面前廢掉，以色列的後裔也就在我面前斷絕，永遠不再成國。這是耶和華說的。

³⁷Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

耶和華如此說：若能量度上天，尋察下地的根基，我就因以色列後裔一切所行的棄絕他們。這是耶和華說的。

³⁸Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner.

耶和華說：日子將到，這城必為耶和華建造，從哈楠業樓直到角門。

³⁹And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

準繩要往外量出，直到迦立山，又轉到歌亞。

⁴⁰And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

拋屍的全谷和倒灰之處，並一切田地，直到汲淪溪，又直到東方馬門的拐角，都要歸耶和華為聖，不再拔出，不再傾覆，直到永遠。

Tuesday: Hebrews 8:1-13

¹Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

我們所講的事，其中第一要緊的，就是我們有這樣的大祭司，已經坐在天上至大者寶座的右邊，

²A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

在聖所，就是真帳幕裡，作執事；這帳幕是主所支的，不是人所支的。

³For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

凡大祭司都是為獻禮物和祭物設立的，所以這位大祭司也必須有所獻的。

⁴For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

他若在地上，必不得為祭司，因為已經有照律法獻禮物的祭司。

⁵Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

他們供奉的事本是天上事的形狀和影像，正如摩西將要造帳幕的時候，蒙神警戒他，說：你要謹慎，作各樣的物件都要照著在山上指示你的樣式。

⁶But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

如今耶穌所得的職任是更美的，正如他作更美之約的中保；這約原是憑更美之應許立的。

⁷For if that first covenant had been faultless, then should no place have been sought for the second.

那前約若沒有瑕疵，就無處尋求後約了。

⁸For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

所以主指責他的百姓說（或作：所以主指前約的缺欠說）：日子將到，我要與以色列家和猶大家另立新約，

⁹Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

不像我拉著他們祖宗的手，領他們出埃及的時候，與他們所立的約。因為他們不恆心守我的約，我也不理他們。這是主說的。

¹⁰For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

主又說：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裡面，寫在他們心上；我要作他們的神；他們要作我的子民。

¹¹And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

他們不用各人教導自己的鄉鄰和自己的弟兄，說：你該認識主；因為他們從最小的到至大的，都必認識我。

¹²For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

我要寬恕他們的不義，不再記念他們的罪愆。

¹³In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

既說新約。就以前約為舊了；但那漸舊漸衰的，就必快歸無有了。

Wednesday: Hebrews 7:11-28

¹¹If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

從前百姓在利未人祭司職任以下受律法，倘若藉這職任能得完全，又何用另外興起一位祭司，照麥基洗德的等次，不照亞倫的等次呢？

So if the priesthood of Levi, on which the law was based, could have achieved the perfection God intended, why did God need to establish a different priesthood, with a priest in the order of Melchizedek instead of the order of Levi and Aaron? [NLT]

¹²For the priesthood being changed, there is made of necessity a change also of the law.

祭司的職任既已更改，律法也必須更改。

And if the priesthood is changed, the law must also be changed to permit it. [NLT]

JESUS IS LIKE MELCHIZEDEK

¹³For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

因為這話所指的人本屬別的支派，那支派裡從來沒有一人伺候祭壇。

For the priest we are talking about belongs to a different tribe, whose members have never served at the altar as priests. [NLT]

¹⁴For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

我們的主分明是從猶大出來的；但這支派，摩西並沒有提到祭司。

What I mean is, our Lord came from the tribe of Judah, and Moses never mentioned priests coming from that tribe.

¹⁵And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

倘若照麥基洗德的樣式，另外興起一位祭司來，我的話更是顯而易見的了。

This change has been made very clear since a different priest, who is like Melchizedek, has appeared. [NLT]

¹⁶Who is made, not after the law of a carnal commandment, but after **the power of an endless life.**

他成為祭司，並不是照屬肉體的條例，乃是照無窮（原文是不能毀壞）之生命的大能。

Jesus became a priest, not by meeting the physical requirement of belonging to the tribe of Levi, but by the power of a life that

cannot be destroyed. [NLT]

¹⁷For he testifieth, Thou art a priest for ever after the order of Melchisedec. ([Psalm 110:4](#))

因為有給他作見證的說：你是照著麥基洗德的等次永遠為祭司。

And the psalmist pointed this out when he prophesied, "You are a priest forever in the order of Melchizedek." [NLT]

¹⁸For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

先前的條例，因軟弱無益，所以廢掉了，

Yes, the old requirement about the priesthood was set aside because it was weak and useless. [NLT]

¹⁹For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

（律法原來一無所成）就引進了更美的指望；靠這指望，我們便可以進到神面前。

For the law never made anything perfect. But now we have confidence in a better hope, through which we draw near to God. [NLT]

²⁰And inasmuch as not without an oath he was made priest:

再者，耶穌為祭司，並不是不起誓立的。

This new system was established with a solemn oath. Aaron's descendants became priests without such an oath, [NLT]

²¹(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) [\(Psalm 110:4\)](#)

至於那些祭司，原不是起誓立的，只有耶穌是起誓立的；因為那立他的對他說：主起了誓，決不後悔，你是永遠為祭司。

but there was an oath regarding Jesus. For God said to him, "The LORD has taken an oath and will not break his vow: 'You are a priest forever.'" [NLT]

²²By so much was Jesus made a surety of a better testament.

既是起誓立的，耶穌就作了更美之約的中保。

Because of this oath, Jesus is the one who guarantees this better covenant with God. [NLT]

²³And they truly were many priests, because they were not suffered to continue by reason of death:

那些成為祭司的，數目本來多，是因為有死阻隔，不能長久。

There were many priests under the old system, for death prevented them from remaining in office. [NLT]

²⁴But this man, because he continueth ever, hath an unchangeable priesthood.

這位既是永遠常存的，他祭司的職任就長久不更換。

But because Jesus lives forever, his priesthood lasts forever. [NLT]

²⁵Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

凡靠著他進到神面前的人，他都能拯救到底；因為他是長遠活著，替他們祈求。

Therefore he is able, once and forever, to save those who come to God through him. He lives forever to intercede with God on their behalf. (or is able to save completely) [NLT]

²⁶For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

像這樣聖潔、無邪惡、無玷污、遠離罪人、高過諸天的大祭司，原是與我們合宜的。

He is the kind of high priest we need because he is holy and blameless, unstained by sin. He has been set apart from sinners and has been given the highest place of honor in heaven. (or has been exalted higher than the heavens) [NLT]

²⁷Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

他不像那些大祭司，每日必須先為自己的罪，後為百姓的罪獻祭；因為他只一次將自己獻上，就把這事成全了。

Unlike those other high priests, he does not need to offer sacrifices every day. They did this for their own sins first and then for the sins of the people. But Jesus did this once for all when he offered himself as the sacrifice for the people's sins. [NLT]

²⁸For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

律法本是立軟弱的人為大祭司；但在律法以後起誓的話，是立兒子為大祭司，乃是成全到永遠的。

The law appointed high priests who were limited by human weakness. But after the law was given, God appointed his Son with an oath, and his Son has been made the perfect High Priest forever. [NLT]

Thursday: Hebrews 10:4-25

⁴For it is not possible that the blood of bulls and of goats should take away sins.

因為公牛和山羊的血，斷不能除罪。

⁵Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

所以基督到世上來的時候，就說：神阿，祭物和禮物是你不願意的；你曾給我預備了身體。

⁶In burnt offerings and sacrifices for sin thou hast had no pleasure.

燔祭和贖罪祭是你不喜歡的。

⁷Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

那時我說：神阿，我來了，為要照你的旨意行；我的事在經卷上已經記載了。

⁸Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

以上說：祭物和禮物，燔祭和贖罪祭，是你不願意的，也是你不喜歡的（這都是按著律法獻的）；

⁹Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

後又說：我來了為要照你的旨意行；可見他是除去在先的，為要立定在後的。

¹⁰By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

我們憑這旨意，靠耶穌基督，只一次獻上他的身體，就得以成聖。

¹¹And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

凡祭司天天站著事奉神，屢次獻上一樣的祭物，這祭物永不能除罪。

¹²But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

但基督獻了一次永遠的贖罪祭，就在神的右邊坐下了。

¹³From henceforth expecting till his enemies be made his footstool.

從此，等候他仇敵成了他的腳凳。

¹⁴For by one offering he hath perfected for ever them that are sanctified.

因為他一次獻祭，便叫那得以成聖的人永遠完全。

¹⁵Whereof the Holy Ghost also is a witness to us: for after that he had said before,

聖靈也對我們作見證；因為他既已說過：

¹⁶This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

主說：那些日子以後，我與他們所立的約乃是這樣：我要將我的律法寫在他們心上，又要放在他們的裡面。

¹⁷And their sins and iniquities will I remember no more.

以後就說：我不再記念他們的罪愆和他們的過犯。

¹⁸Now where remission of these is, there is no more offering for sin.

這些罪過既已赦免，就不用再為罪獻祭了。

¹⁹Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

弟兄們，我們既因耶穌的血得以坦然進入至聖所，

²⁰By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

是藉著他給我們開了一條又新又活的路，從幔子經過，這幔子就是他的身體。

²¹And having an high priest over the house of God;

又有一位大祭司治理神的家！

²²Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

並我們心中天良的虧欠已經灑去，身體用清水洗淨了，就當存著誠心和充足的信心來到神面前；

²³Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

也要堅守我們所承認的指望，不至搖動，因為那應許我們的是信實的。

²⁴And let us consider one another to provoke unto love and to good works:

又要彼此相顧，激發愛心，勉勵行善。

²⁵Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

你們不可停止聚會，好像那些停止慣了的人，倒要彼此勸勉，既知道（原文是看見）那日子臨近，就更當如此。

Friday: Matthew 26:17-30

¹⁷Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

除酵節的第一天，門徒來問耶穌說：你吃逾越節的筵席，要我們在那裡給你預備？

¹⁸And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

耶穌說：你們進城去，到某人那裡，對他說：夫子說：我的時候快到了，我與門徒要在你家裡守逾越節。

¹⁹And the disciples did as Jesus had appointed them; and they made ready the passover.

門徒遵著耶穌所吩咐的就去預備了逾越節的筵席。

²⁰Now when the even was come, he sat down with the twelve.

到了晚上，耶穌和十二個門徒坐席。

²¹And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

正吃的時候，耶穌說：我實在告訴你們，你們中間有一個人要賣我了。

²²And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

他們就甚憂愁，一個一個的問他說：主，是我麼？

²³And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

耶穌回答說：同我蘸手在盤子裡的，就是他賣我。

²⁴The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

人子必要去世，正如經上指著他所寫的；但賣人子的人有禍了！那人不生在世上倒好。

²⁵Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

賣耶穌的猶大問他說：拉比，是我麼？耶穌說：你說的是。

²⁶And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

他們吃的時候，耶穌拿起餅來，祝福，就擘開，遞給門徒，說：你們拿著吃，這是我的身體；

²⁷And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

又拿起杯來，祝謝了，遞給他們，說：你們都喝這個；

²⁸For this is my blood of the new testament, which is shed for many for the remission of sins.

因為這是我立約的血，為多人流出來，使罪得赦。

²⁹But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

但我告訴你們，從今以後，我不再喝這葡萄汁，直到我在我父的國裡同你們喝新的那日子。

³⁰And when they had sung an hymn, they went out into the mount of Olives.

他們唱了詩，就出來往橄欖山去。

Saturday: Luke 22:7-20

⁷Then came the day of unleavened bread, when the passover must be killed.

除酵節，須宰逾越羊羔的那一天到了。

⁸And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

耶穌打發彼得、約翰，說：你們去為我們預備逾越節的筵席，好叫我們吃。

⁹And they said unto him, Where wilt thou that we prepare?

他們問他說：要我們在那裡預備？

¹⁰And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

耶穌說：你們進了城，必有人拿著一瓶水迎面而來，你們就跟著他，到他所進的房子裡去，

¹¹And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

對那家的主人說：夫子說：客房在那裡？我與門徒好在那裡吃逾越節的筵席。

¹²And he shall shew you a large upper room furnished: there make ready.

他必指給你們擺設整齊的一間大樓，你們就在那裡預備。

¹³And they went, and found as he had said unto them: and they made ready the passover.

他們去了，所遇見的正如耶穌所說的；他們就預備了逾越節的筵席。

¹⁴And when the hour was come, he sat down, and the twelve apostles with him.

時候到了，耶穌坐席，使徒也和他同坐。

¹⁵And he said unto them, With desire I have desired to eat this passover with you before I suffer:

耶穌對他們說：我很願意在受害以前和你們吃這逾越節的筵席。

¹⁶For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

我告訴你們，我不再吃這筵席，直到成就在神的國裡。

¹⁷And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

耶穌接過杯來，祝謝了，說：你們拿這個，大家分著喝。

¹⁸For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

我告訴你們，從今以後，我不再喝這葡萄汁，直等神的國來到。

¹⁹And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

又拿起餅來，祝謝了，就擘開，遞給他們，說：這是我的身體，為你們捨的，你們也應當如此行，為的是記念我。

²⁰Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

飯後也照樣拿起杯來，說：這杯是用我血所立的新約，是為你們流出來的。

Sunday: 1 Corinthians 11:20-34

²⁰When ye come together therefore into one place, this is not to eat the Lord's supper.

你們聚會的時候，算不得吃主的晚餐；

²¹For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

因為吃的時候，各人先吃自己的飯，甚至這個飢餓，那個酒醉。

²²What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not.

你們要吃喝，難道沒有家麼？還是藐視神的教會，叫那沒有的羞愧呢？我向你們可怎麼說呢？可因此稱讚你們麼？我不稱讚！

²³For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread:

我當日傳給你們的，原是從主領受的，就是主耶穌被賣的那一夜，拿起餅來，

²⁴And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

祝謝了，就擘開，說：這是我的身體，為你們捨（有古卷：擘開）的，你們應當如此行，為的是記念我。

²⁵After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

飯後，也照樣拿起杯來，說：這杯是用我的血所立的新約，你們每逢喝的時候，要如此行，為的是記念我。

²⁶For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

你們每逢吃這餅，喝這杯，是表明主的死，直等到他來。

²⁷Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

所以，無論何人，不按理吃主的餅，喝主的杯，就是干犯主的身、主的血了。

²⁸But let a man examine himself, and so let him eat of that bread, and drink of that cup.

人應當自己省察，然後吃這餅、喝這杯。

²⁹For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

因為人吃喝，若不分辨是主的身體，就是吃喝自己的罪了。

³⁰For this cause many are weak and sickly among you, and many sleep.

因此，在你們中間有好些軟弱的與患病的，死（原文是睡）的也不少。

³¹For if we would judge ourselves, we should not be judged.

我們若是先分辨自己，就不至於受審。

³²But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

我們受審的時候，乃是被主懲治，免得我們和世人一同定罪。

³³Wherefore, my brethren, when ye come together to eat, tarry one for another.

所以我弟兄們，你們聚會吃的時候，要彼此等待。

³⁴And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

若有人飢餓，可以在家裡先吃，免得你們聚會，自己取罪。其餘的事，我來的時候再安排。