

July20 Jeremiah 10 Brother David Evans 耶利米书 第 10 章 大卫弟兄

Our dear Brethren and Sisters, 我们亲爱的弟兄姐妹们: We come today in our readings to Jeremiah 10. Over the last 10 days we have been following the warnings that Jeremiah was constantly giving the inhabitants of Jerusalem that God would punish them for their wickedness. He continually told them that God would bring a nation from the north to sweep down like an upturned boiling pot of liquid that would cover the land and destroy them. Jeremiah was shown this in the opening vision in Chapter 1. "The word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north. {toward...: Heb. from the face of the north} Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land." (Jer 1:13-14).

我们今天的读经到了耶利米书第 10 章。在过去的 10 天里,我们已经阅读了先知耶利米持续不断地警告耶路撒冷的居民说,神将惩罚他们的邪恶。他不断地告诉他们,神将要 从北面提起一国席卷他们,就象翻转的烧开了水的锅那样,覆盖这片地,毁坏他们。耶利米在第一章中被显现了这个异象。“耶和华的话第二次临到我说,你看见什么。我说,我看见一个烧开的锅,从北而倾。耶和华对我说,必有灾祸从北方发出,临到这地的一切居民”(耶利米书 1:13-14)。

Background 背景 However before we look at today's reading let us consider the background to Jeremiah's prophecy. We are told that he commenced his prophecy in the 13th year of Josiah and continued his work right through to the 11th year of Zedekiah (Jeremiah 1:1-3). That was a period of 41 years. We may also know that the 11th year of Zedekiah was the year that the army of Babylon, which had come from the north, finally broke into Jerusalem and destroyed both the city and the Temple. Thus as we see from the opening vision of Jeremiah of the boiling pot that was to be poured out, Jeremiah not only saw this vision of judgement to come, but also lived to see it actually fulfilled.

在我们仔细研读今天的经文之前,让我们来看看耶利米的预言的背景。我们被告知他是在约西亚王在位十三年时开始了他的预言,并且继续行他的工直到西底家在位第十一年(耶 1:1-3)。这段时间总共 41 年。我们也可以知道,西底家在位的第十一年正是北方来的巴比伦军队最终攻破耶路撒冷,并摧毁了这座城并它的圣殿的那一年。这样,我们就清楚地知道,先知耶利米不仅仅看到异象中的将要翻转的烧开了的锅,知道神的审判将要到来,而且还活到了亲眼看见它在现实中发生的时候。

We are also told that Jeremiah was a priest and that he came from Anathoth, the town of the priests, just 5 km from Jerusalem. As a priest he had the privilege of entering the Temple and teaching the people of God's ways. 我们还被告知,耶利米是一个祭司,是从亚拿突城来的,亚拿突是祭司之城,距

耶路撒冷只有 5 公里。作为一个祭司，他有特权进入圣殿教导人们神所要求的生活方式。

Josiah had been a very godly king who tried to turn the people back to God. We read of this in 2 Chronicles 34:3-4: 约西亚曾经是一个虔诚的王，他试图把人们带回神的道上。我们在历代记下 34:3-4 读到：

“For in the eighth year of his reign, (Josiah was 16 years of age at this time) while he was yet young, he began to seek after the God of David his father: And in the twelfth year (Josiah was now 20 years old) he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them”. “他作王第八年，（约西亚这时 16 岁）尚且年幼，就寻求他祖大卫的神。到了十二年（约西亚现在 20 岁）才洁净犹大和耶路撒冷，除掉丘坛，木偶，雕刻的像，和铸造的像。众人在他面前拆毁巴力的坛，砍断坛上高高的日像，又把木偶和雕刻的像，并铸造的像打碎成灰，撒在祭偶像人的坟上”。

Josiah tried very hard to remove all the idols and pagan worship from the land and turn the people back to Yahweh. While he was doing this God sent Jeremiah as a young prophet to help him. However after the death of Josiah his sons who reigned were wicked and allowed the people to turn back to worshipping idols. Jeremiah was sent to tell the people that if they continued in these evil ways they would be taken captive and the city destroyed by Babylon. 约西亚费了很大的力来除掉这片地上所有的这些偶像和假崇拜，把人们带回敬神的道上。当他做这些的时候，神派了耶利米作为年轻的祭司来帮助他。然而，在约西亚死后，他的继位的儿子们却是邪恶的，他们允许人们回到敬拜偶像的状态。耶利米被派去告诉人们，如果他们继续行这些邪恶的事，他们将被巴比伦虏去，他们的城市将被巴比伦摧毁。

Jeremiah warns the people at the Temple - Chapter 7

As we read this 7th Chapter we are amazed to realise that Jeremiah is actually at the Temple in Jerusalem speaking these words to the great crowd of people gathered there to worship. Notice how it starts: “Stand in the gate of the LORD’S house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD” (v2). Try to imagine the people’s surprise to hear Jeremiah’s words. They thought they were coming to worship as God wanted them to, but Jeremiah tells them that their worship was not at all acceptable.

耶利米在圣殿警告人们——第 7 章 当我们阅读这第 7 章时，我们会惊奇地意识到，耶利米事实上是在耶路撒冷的圣殿里对着一大群聚在那里敬拜的人说的这些话。请注意这些话是怎样开始的：“你当站在耶和华殿的门口，在那里宣传这话说，你们进这些门敬拜耶和华的一切犹太人，当听耶和华的话”（第 2 节）。让我们试着想象一下当时那里的人们听到耶利米的这些话时是如何的吃惊。他们认为他们来到圣殿里敬拜神，正如神要他们做的那样，但是耶利米却告诉他们说，他们的敬拜完全不被神所接受。

His opening words were, "Amend your ways and your doings, and I will cause you to dwell in this place". They had actually come to "worship" but Jeremiah says unless they amended their ways God would not accept their worship. Here is a lesson for us. We come here this morning to worship - but have we examined ourselves to see if we really are doing God's will in our lives? Remember Paul's words: "Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (1 Corinthians 11:28-29). We need to be very sincere in our worship of God. 他的开始的话是：“你们改正行动作为，我就使你们在这地方仍然居住”。他们事实上已经来到这里来“敬拜”，但是耶利米却说，除非他们改正行动作为，神将不接受他们的敬拜。这对我们是一个功课。我们今天早上来到这里来敬拜我们的神——但是我们检验了自己的行为是否真的符合神的旨意吗？要记住保罗的话：“人应当自己省察，然后吃这饼，喝这杯。因为人吃喝，若不分辨是主的身体，就是吃喝自己的罪了”（林前 11:28-29）。在敬拜神时我们有必要非常的纯净。

Notice Jeremiah goes on to tell the people to "thoroughly amend your ways and your doings" (v5). They needed to take some very drastic action to fix their personal problems. What were they doing? "Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?" (v8-10). They were worshipping idols, burning incense to Baal and still coming to worship. We may ask, "How could they do that?" But we should ask, Do we do that kind of thing at times? Do we have idols we trust in that replace our faith in Yahweh at times? It may be our education, our money, our sport or entertainment, thinking they will give us lasting pleasure and provide for us. We need to realise all we have is from God and always give Him the glory, not looking for other "gods" to trust in for security or pleasure. 请注意耶利米继续告诉人们“实在改正行动作为”（第 5 节）。他们需要对他们的行为作激烈的修改，才可以解决他们的个人难题。那他们正在做些什么的？“看哪，你们倚靠虚谎无益的话。你们偷盗，杀害，奸淫，起假誓，向巴力烧香，并随从素不认识的别神，且来到这称为我名下的殿，在我面前敬拜。又说，我们可以自由了。你们这样的举动是要行

那些可憎的事吗？”（第 8-10 节）。他们正在崇拜偶像，向巴力烧香，却仍然来到这里敬拜神。我们可能会问：“他们怎么能那样做呢？”但是我们应该问的是，我们是否也在某些时候做类似的事呢？我们是不是有时也依靠偶像而不是信靠神呢？也许是我们所受的教育，我们的钱财，我们的体育运动或者娱乐活动，认为这些会给我们带来持久的快乐。我们需要认识到，我们所拥有的一切都来自神，我们应该总是归荣耀于他，而不是寻找“别的神”来寄托安全和快乐。

A Den of Robbers (v11) Jeremiah realised that the priests were making money out of the people by selling them the animals for worship contrary to what God intended. You will recall that Jesus quotes these words after he had cleansed the Temple in Jerusalem by casting out the moneychangers and those selling animals there. Jesus said, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves" (Matthew 21:13).

贼窝（第 11 节）耶利米发现祭司们正在通过卖给人们敬拜的动物来赚钱，与神的意图相反。你们会记得耶稣在赶出去了那些在耶路撒冷的圣殿前换钱的和卖动物的人，洁净了圣殿后引用了这些话。耶稣说，“经上記着说，我的殿必称为祷告的殿。你们倒使它成为贼窝了”（太 21:13）。

How disgusted Yahweh would have been to see the Temple that was built to worship Him, turned into a place for making money for covetous priests. Because of the utter wickedness of these priests he says to the people, "Go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel" (v12). Shiloh was where the Tabernacle had been set up when Israel came into the land. However because of the wickedness of Israel it had been destroyed. There was nothing at Shiloh, and it was a stark reminder that God does not tolerate wickedness. 神将会是多么的感到厌恶啊，当他看到那为了敬拜他而建的殿被变成一个贪婪的祭司们赚钱的地方！因为这些全然邪恶的祭司，神告诉人们：“你们且往示罗去，就是我先立为我名的居所，察看我这百姓以色列的罪恶向那地所行的如何”（第 12 节）。示罗是当以色列人进入应许之地，制造帐幕的地方。但是，因为以色列人的邪恶，这个地方被毁灭了。在示罗，已经没有任何东西，并且它是一个醒目的暗示——神不容忍邪恶。

The sins of the people were so severe that God said to Jeremiah, "Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee" (16). He then lists their sins. 人们的罪是如此之严重，以至于神对耶利米说：“你不要为这百姓祈祷。不要为他们呼求祷告，也不要向我为他们祈求，因我不听允你”（第 16 节）。他然后列举了他们的罪。

1. "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger"

(v18). The whole family were involved in making little cakes that were associated with the worship of the "queen of heaven" - or the moon goddess. Such customs have been brought from paganism into many religions today. "孩子捡柴，父亲烧火，妇女抻面作饼，献给天后，又向别神浇奠祭，惹我发怒"（第 18 节）。整个家庭都参与了做饼，这饼却是献给“天后”——或月亮神的。这样的传统来自异教信仰，并渗入到今天的许多宗教之中。 2. "They have set their abominations in the house which is called by my name, to pollute it" (v30). They had actually set up idols in the Temple itself in Jerusalem. "将可憎之物设立在称为我名下的殿中，污秽这殿"（第 30 节）。他们竟然在耶稣撒冷的圣殿中摆放偶像。 3. "They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart" (v31). They actually practised the evil pagan worship of burning their children in sacrifice to the pagan god in the valley of Hinnom. The Hebrew for "valley of Hinnom" is Ge Hinnom, which in the Greek is Gehennah - a word rendered "hell" in some English translations. "他们在欣嫩子谷建筑陀斐特的丘坛，好在火中焚烧自己的儿女。这并不是我所吩咐的，也不是我心所起的意"（第 31 节）他们甚至为祭奠欣嫩山谷的假神焚烧自己的孩子。希伯来语的“欣嫩山谷”是 Ge Hinnom，在希腊语中是 Gehennah——在英语中有时被翻译为“地狱”。

With such wicked practices the people still went to the Temple on the Sabbath and on special feast days, thinking God would be pleased with their worship. What they did not realise was that God did not want sacrifices but obedience to Him and His law. "This thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward" (v23-24). 行着如此邪恶的事，这些人却仍然在安息日和特别筵席日进到圣殿中，以为神会悦纳他们的敬拜。而他们没有认识到的是，神并不是要祭品，而是要对他和他的戒命的忠实。“我只吩咐他们这一件说，你们当听从我的话，我就作你们的神，你们也作我的子民。你们行我所吩咐的一切道，就可以得福。他们却不听从，不侧耳而听，竟随从自己的计谋和顽梗的恶心，向后不向前”（第 23-24 节）。

From the 7th chapter through to the 10th Jeremiah has been telling them of their sins and the certainty of coming punishment if they did not repent. However the false prophets and priests opposed Jeremiah, saying there would be peace: "For every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (Jer 8:10-11). Jeremiah had told us of these people earlier in 6:14: "They have healed

also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace". How sad Jeremiah must have been - he warned of coming judgment because of wickedness but the false priests and prophets said he was wrong for God would give peace to Jerusalem and her people. It is like the cry of peace and safety today when we know from the word of God that soon Jesus Christ will return and bring judgment to this evil world. Paul warned: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thessalonians 5:2-4). Let us never be deceived by such cries of peace - God will judge this world in righteousness very soon. 从第7章直到第10章, 耶利米一直在告诫人们他们的罪, 以及他们若不悔改必将受惩罚。但是, 假先知和祭司们却与耶利米相反, 说有平安: "所以我必将他们的妻子给别人, 将他们的田地给别人为业。因为他们从最小的到至大的都一味地贪婪, 从先知到祭司都行事虚谎。他们轻轻忽忽地医治我百姓的损伤, 说, 平安了。平安了。其实没有平安" (耶8:10-11)。耶利米早些时候在耶利米书6:14中, 就向我们提到过这些人: "他们轻轻忽忽地医治我百姓的损伤, 说, 平安了。平安了。其实没有平安"。耶利米一定是多么的悲伤啊——他警告说因为人们的邪恶审判就要到来, 可是假祭司和假先知却说他们错了, 因为神将把平安带给耶路撒冷和她的百姓。这就象今天呼喊和平和安全, 当我们从神的话语中知道, 耶稣基督很快就要复临, 为这个邪恶的世界带来审判。保罗警告说: "因为你们自己明明晓得, 主的日子来到, 好像夜间的贼一样。人正说平安稳妥的时候, 灾祸忽然临到他们, 如同产难临到怀胎的妇人一样, 他们绝不能逃脱" (帖上5:2-4)。让我们从不被如此的和平呼声所欺骗——神将很快用正义审判这个世界。

The Vanity of Idols - Chapter 10 In our chapter for today Jeremiah makes the contrast between the pagan idol gods and Yahweh, the living God. Jeremiah opens the section with these words, "Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain" (v2-3). The word "vain" means "of no value, useless". The word gives the idea of it being "nothing". He then shows that the idols made by men cannot speak, they cannot do good or evil. They are just wood covered with gold or silver. In contrast to these useless idols Jeremiah reminds the people of the wonderful qualities of Yahweh. He states-

偶像的虚空——第10章 在我们今天所读的经文中, 耶利米对比了异教的偶像假神和耶和華, 活着的真神。耶利米以下面的话开始这一段: "耶和華如此说, 你们不要效法列国的行为, 也不要为天象惊惶, 因列国为此事惊惶。众民的风俗是虚空的。他们在树林中用斧子砍伐一棵树, 匠人用手工造成偶像" (第2-3节)。  
“虚空”这个词的意思是“没有价值, 无用的”。这个词给出了它的“什么都不是”的意思。他然后展示了偶像是人造的, 不会说话, 它们不能做好的事, 或是

邪恶的事。它们只是覆盖了金子或银子的木头。与这些无用的偶像相反，耶利米提醒人们耶和华美好的品性。他说——

\* Yahweh is great and mighty (v6) 耶和华有大能大力 (第 6 节) \* Yahweh is the "King of Nations". This means that the gods of those other nations did not exist at all (v7) 耶和华是“万国的王”。意思是别国的神根本不存在 (第 7 节) \* There is none wise like Yahweh. (v7) 智慧人中不能比耶和华 (第 7 节) \* He made the heavens and the earth (v12) 耶和华造了天 (苍穹) 和地 (第 12 节)

He concludes with these words, "The LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." (v10). If Yahweh is the living and true God then the idols are not gods at all: "They are vanity, and the work of errors" (v15), and are "falsehood, and there is no breath in them" (v14). Yahweh alone is the living God. 他以下面的话总结, “惟耶和华是真神, 是活神, 是永远的王。他一发怒, 大地震动。他一恼恨, 列国都担当不起” (第 10 节)。如果耶和华是活着的、真正的神, 那么偶像就绝对不是神: “都是虚无的, 是迷惑人的工作” (第 15 节), 而且是“虚假的, 其中并无气息” (第 14 节)。耶和华是独一无二的活着的神。

We may feel today that we will never follow idolatry. However we all can be deceived by various idols that we feel may give us security or pleasure. Paul said to the brethren in Colosse that covetousness is idolatry, (Colossians 3:5). He says the same to the Ephesian brethren. (Ephesians 5:5). If we have any idol in our hearts we are idolaters. The problem with idolatry is that it deceives us so that we do not realise that our love or trust in our idol has replaced our love and trust in Yahweh. Isaiah wrote of the person who worships an idol: "A deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" (Isaiah 44:20). Once a person has an idol in his heart he cannot see that it has deceived him. He continues to trust the lie that it will actually do him good and benefit him. But how can material things really have any power to save us? 我们今天也许觉得自己绝对不会崇拜偶像。但是我们可能会被各种各样的我们感觉会给我们带来安全和快乐的偶像所欺骗。保罗对哥罗西的基督弟兄们说, 贪婪就与拜偶像一样 (哥罗西书 3:5)。同样的话他也对以弗所的弟兄说过 (以弗所 5:5)。如果我们在心里有任何崇拜物我们就是偶像崇拜者。崇拜偶像的危险在于它欺骗我们以至于我们不觉得我们对偶像的爱和信赖取代了我们对耶和华——神的爱和信赖。耶赛亚描述崇拜偶像的人说: 他“心中昏迷, 使他偏邪, 他不能自救, 也不能说, 我右手中岂不是有虚谎吗?” (以赛亚书 44:20)。一旦一个人在他的心中有一个偶像, 他就不能够看到这偶像已经欺骗了他, 而继续相信这偶像会真正带给他好处的谎言。但是, 物质方面的东西又怎么能真正有任何力量拯救我们呢?

As we come to partake of these emblems that speak of a risen, living Lord and tell of the power of God to save, let us examine our hearts and see if there is an idol there that hinders our complete trust in Yahweh. If there is, now is the time to remove it and commit our ways to Him as the One whom we love and in whom we place our complete trust. 当我们来到这里分享这代表复活并永生的主、以及讲述神的救恩的这饼、这杯时，让我们检查我们的心，看是否有偶像阻止我们对耶和华完全的信靠。如果有，现在正是去除它们、把我们的心完全奉献给我们所爱、寄托我们完全的信赖的神的时候。