

Sermon 讲道信息
Jeremiah 耶利米书 1:1-10
September 九月 07, 2025
Uprooting and Planting 拔出与栽植

I'm not very enthusiastic about gardening; therefore, I lack skill in it. However, I enjoy seeing beautiful flowers and fresh vegetables.

我不是很热衷于做园艺，因此也缺乏这方面的技能。不过，我还是喜欢看到美丽的花朵和新鲜的蔬菜。

Thanks to God's provision, our church has a dedicated space for the Young Career to start a gardening club.

感谢神的供应，教会有个空间，可以让由职业青年组成的园艺俱乐部开展工作。

Around the end of April or early May this year, guided by Era and Rona, the Young Career began its journey.

今年的四月末或五月初，在 Era 和 Rona 的带领下，职青组开始了他们的园艺工作。

The first task we tackled was pulling out all the weeds and cleaning up the soil—preparing it for planting.

首先就是要拔除所有杂草并清理土壤，为种植做好准备。

It was quite a bit of work. How many of you enjoy pulling weeds?

这是相当繁重的工作。你们中有多少人喜欢拔杂草？

Everyone agrees that uprooting, tearing down, destroying, and overthrowing are not enjoyable ideas.

大家应该同意吧，关于拔出、拆毁、毁坏、倾覆等类似的想法都会令人不愉快。

Uprooting a weed is tough, but uprooting one's bad habit is tougher.

拔出杂草是一件困难的事，矫正和改变一个人的坏习惯更是难上加难。

Tearing down a dilapidated building is exhilarating, but dismantling one's false belief is challenging.

拆毁一栋破旧的建筑是令人振奋的，但摧毁一个人的错误信念却充满挑战。

What about destroying and overthrowing a kingdom or a nation? Impossible? What about destroying and overthrowing an idol in one's heart?

那么拆毁和倾覆一个王国或国家呢？不可能吗？那么拆毁和倾覆一个人内心的偶像呢？

During Jeremiah's time, it was just as bad—if not worse.

在耶利米的时代，处境就是这么糟糕，糟糕到难以想象。

Jeremiah 1:4-10 describes how the word of the Lord came to Jeremiah, revealing his role as a prophet to the nations even before he was born.

耶利米书 1:4-10 描述了耶和华的话是如何临到耶利米的，揭示了耶利米作为万国先知的角色，而这个身份是在他出生之前就已确定的。

Jeremiah's initial hesitation—protesting his youth and lack of experience—is met with God's reassurance, promising His presence and deliverance.

起初，耶利米犹豫不决，因为自己太年轻而且缺乏经验，但神再次重申祂的帮助和搭救必与他同在。

God touches Jeremiah's mouth, placing divine words within him, and appoints him to uproot, tear down, destroy, overthrow, build, and plant among nations and kingdoms.

神借着耶利米的口说话，并立他在列邦和列国中做拔出、拆毁、毁坏、倾覆、建立和栽种的工作。

To uproot and to break down. To destroy and to overthrow. To build and to plant.

拔出和拆毁、毁坏和倾覆、建立和栽植：

These actions, drawn from Jeremiah's calling, reflect the tension and transformation necessary in spiritual and communal life.

面对神对耶利米的呼召，这一系列的动作直接反映出人们灵性生命和公共生活层面亟待改变的紧迫感。

First, let's review the historical and political background of Jeremiah's time.

首先，让我们回顾一下耶利米所处时代的历史和政治背景。

The opening verses of Jeremiah place his ministry during the reigns of Josiah, Jehoiakim, and Zedekiah, spanning from 627 to 584 B.C.—耶利米书的开头几节将他的传道时间定在约西亚、约雅敬和西底家在位的时期，即公元前 627 年至 584 年。

a period marked by rebellion, royal deaths, national destruction, and exile.

彼时，社会动荡，王室充满叛乱、死亡，国家被毁，流民遍野。

The fate of Jerusalem was in God's sovereign hands, demonstrating that earthly kings and leaders are ultimately instruments of God's will.

无论如何，耶路撒冷的命运掌握在上帝的手中，世上的君王和领袖最终都是上帝手中的工具。

The passage demonstrates that history unfolds according to God's will:

这段经文表明历史是按照上帝的旨意发展的：

judgment falls on Judah's unfaithfulness as the nation relies on alliances with foreign powers rather than trusting in God. 犹大的不忠遭到审判，因为它依靠与外邦势力结盟，而不是信靠上帝。

This results not only in political ruin but also in spiritual repercussions. God, through Jeremiah, calls for the destruction of both physical kingdoms and spiritual idols.

这不仅导致政治上的毁坏，也造成了灵性上的恶果。上帝通过耶利米要求摧毁邪恶王国和偶像崇拜。

Verse 14 says, "From the north disaster will be poured out on all who live in the land. I am about to summon all the peoples of the northern kingdoms," declares the Lord. "Their kings will come and set up their thrones in the entrance of the gates of Jerusalem; they will come against all her surrounding walls. And against all the towns of Judah. I will pronounce my judgments on my people because of their wickedness in forsaking me, in burning incense to other gods and in worshiping what their hands have made."

14 节：“必有灾祸从北方发出，临到这地所有的居民。看哪，我要召北方列国的万族。这是耶和华说的。他们要来，各安宝座在耶路撒冷的城门口，周围攻击城墙，又要攻击犹大的一切城镇。并攻打犹大的一切城邑：这民离弃我，向别神烧香，跪拜自己手所造的，我要针对这一切恶行，向他们宣读我的判决。”

Imagine yourself within the context of today.

想象一下今天大家各自身处的环境。

The wars in the Middle East, conflicts between Russia and Ukraine, trade disputes among major nations, and tariffs on our own doorstep form our political landscape.

中东战争、俄罗斯和乌克兰的冲突、主要国家之间的贸易争端，以及就在自家门口因关税所带来的经济和政治层面的压力。

How would you feel if someone told you that Canada would soon cease to be a nation and continued to predict the collapse of current political powers?

如果有人告诉你，加拿大很快就不再是一个国家，继而预测说世界格局会改变，政治势力会崩塌，你又会作何感想？

Or even worse, if you were the one delivering that message.

或者更糟糕的是，如果你是需要传递这信息的人。

You see now why Jeremiah resisted God's call.

现在你明白耶利米为什么抵触上帝的呼召了吧。

Perhaps it is an excuse that we all use.

也许我们每个人都会像耶利米一样，找借口抵触上帝。

In verse 6, Jeremiah says, "Ah, Sovereign Lord, I do not know how to speak; I am too young."

在第6节中，耶利米说：“唉！主耶和華，看哪，我不知道怎么说，因为我年轻。”

What excuses have you used to resist God's call?

你曾用过什么样的借口来拒绝上帝的呼召？

Oh, I am too young, too old, too busy, not what I envisioned, not to my liking, not my strong suit, I am not well-equipped, I don't like working with certain people, and the list goes on.

哦，我太年轻、太老、太忙、不是我所期望的、不符合我的喜好、不是我的强项、我没有装备好、我不喜欢与某些人共事等等。类似这样的借口不胜枚举。

Based on my own experience, God literally saved my life from an abusive marriage.

在我过往的生命经历中，是信实的上帝把我从一段被虐待的婚姻关系中拯救了出来。

As a result, in 1997, I dedicated my entire life to serving God.

正因为这段经历，1997年，我顺服神的呼召，愿意奉献自己的一生来侍奉祂。

However, I was a single mother raising two daughters. I have no relatives in Canada.

然而，我是个单亲母亲，要抚养两个女儿，并且在加拿大举目无亲。

My reason for delaying full-time service to God was that I had to raise my two children alone in Canada.

我推迟全职侍奉上帝的理由是，我必须独自在加拿大抚养两个孩子。

As you can see, I am standing here today.

如你们所看到的，今天我站在了这里。

Before I share my encounter with God, let us see how God answered Jeremiah.

在分享我遇见神的经历之前，让我们先看看神是如何回答耶利米的。

But God declares to Jeremiah, "Do not say, 'I am too young.' You must go to everyone I send you to and say whatever I command you. Do not be afraid of them, for I am with you and will rescue you." Then the Lord reached out his hand and touched Jeremiah's mouth and said to Jeremiah, "I have put my words in your mouth. See, today I appoint you over nations and kingdoms to uproot and tear down, to destroy and overthrow, to build and to plant. (vs 6-10)" 但上帝对耶利米说：“不要说‘我年轻’，因为我差遣你到谁那里去，你都要去；我吩咐你说什么话，你都要说。你不要怕他们，因为我与你同在，要拯救你。这是耶和華说的。”于是耶和華伸手按住我的口，对我说：“看哪，我已将我的话放在你口中。我今日立你在列邦列国之上，为要拔出，拆毁，毁坏，倾覆，又要建立，栽植”（6-10节）。

Uprooting weeds in a garden is challenging, but uprooting harmful habits or false beliefs is even harder.

拔出花园里的杂草是一项挑战，但拔除坏习惯或错误的信念则更加困难。

In the same way, tearing down outer structures reflects the inner battle to remove idols from one's heart—those strongholds that need spiritual insight.

同样，拆毁外在的结构也反映内在的争战——清除内心的偶像和营垒——那需要属灵洞察力的。

What is stopping you today from saying yes to God's call?

今天，是什么阻止你向神的呼召说 "是" 呢？

Do you have harmful habits or false beliefs that need to be uprooted and torn down?

你是否有一些坏习惯或错误的信念需要被连根拔出和摧毁呢？

In the past, I believed that a secure job with a stable income was the only way to support my two children alone. 从前，我以为一份有保障且有稳定收入的工作是独自抚养两个孩子的唯一途径。

However, God did not allow that false belief to take root in my life.

事实上，上帝不允许这种错误的信念在我的生命中扎根。

Many of you may not know that I was an operating room nurse. Giving up work as a nurse was extremely difficult financially.

大家可能不知道，我曾是一名手术室护士。放弃护士的工作，给家庭经济带来巨大的困难。

In 2000, I attended a denominational conference on missions.

记得在 2000 年，我参加了基督教某机构举办的宣教大会。

During one of the missionary meetings, the speaker asked the congregation what stopped them from stepping out to say yes to God if He called them today.

会场上讲员问会众，如果今天神发出呼召，是什么阻止人们站出来向神说 "是"。

I was sitting on the balcony, trying to keep a distance from God. Silly, right? I responded to God in my heart, saying, "God, you know this already. I must work to raise my two daughters."

我坐在二楼位置，试图与上帝保持距离。很傻，对吗？我在心里说：“神啊，祢都已经知道，我必须工作来抚养我的两个女儿。”

I heard God's reply loud and clear that day.

就在那一天，我清晰明确地听到了上帝的声音。

God said to me, "My beloved child, do you believe that I love your two daughters more deeply than you do? Do you trust me to provide for and care for your two daughters? You are not alone in raising your daughters."

上帝说："我亲爱的孩子，你相信我比你更爱你两个女儿吗？你相信我会供养和照顾你的两个女儿吗？你不是独自在抚养你的女儿。"

Yes, it is about what we believe and who to trust.

是的，这直接关系到我们相信的是什么和相信谁。

Do we trust our own strength and follow the way the world tells us?

我们相信自己的力量，并跟随世界告诉我们的方法吗？

Do we know the One who calls us? Do we Christians know who we are in Christ?

我们认识呼召我们的那一位吗？我们基督徒知道自己在基督里的身份吗？

The whole church studied the book "Freedom in Christ" at the start of the year.

年初，整个教会学习了《在基督里的自由》一书。

The book begins with the chapter “Who am I?” Allow me to jolt your memory.

这本书的第一章是“我是谁？”请允许我唤醒你的记忆。

We have two natures: physical and spiritual.

我们有两种本性：属肉体的和属灵的。

Because of sin, our spiritual nature is dead and unaware of God.

因为罪，我们属灵的本性是死的，我们不认识神。

However, God, the Creator of everything, including humans, knows us.

然而，上帝既是万物（包括人类）的创造者，祂认识我们。

The book reminds us that before Adam and Eve disobeyed God, they were spiritually alive.

《在基督里的自由》提醒我们，在亚当和夏娃违背上帝的旨意之前，他们的属灵本性是活的。

This spiritual connection to God provided them with three essential things.

这与上帝属灵上的联系，为他们提供了三个要素。

1. Acceptance – they had an intimate relationship with God. They could talk to God at any time and have his attention.

接纳——他们与上帝有着亲密的关系。他们可以随时与上帝交谈，并得到祂的关注。

2. Significance – they were given a purpose: to rule over the birds of the sky, the beasts of the field and the fish of the sea (Gen. 1:26).

重要意义——他们被赋予使命：管理海里的鱼、天空的鸟、地上的牲畜和全地（创 1:26）。

3. Security – they were totally safe and secure in God’s presence. Everything they needed was provided for – food, shelter, companionship – everything.

保障——在神面前，他们的安全有保障。所需的一切都有供应——食物、住所和同伴。

“You were created for that kind of life: complete acceptance by God and other people; significance – a real purpose, and absolute security – no need to worry about a single thing” (P24).

“你们受造就是为了这样的生活：被上帝和其他人完全接纳；重要意义——真正的目的；绝对保障——不需要担心任何事情”（24 页）。

In verse 5, the Lord’s word came to Jeremiah, saying, “Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations.”

在第 5 节，耶和華的话临到耶利米说：“我尚未将你造在母腹中，就已认识你；你未出母胎，我已将你分别为圣，派你作列国的先知。”

God knows us even before we are born. He loves us, but sin separates us.

上帝甚至在我们出生之前就认识我们。祂爱我们，是罪叫我们与神隔绝。

We were spiritually dead, so we cannot connect with God the way He designed.

我们的灵性已死，所以我们无法按照上帝计划的方式与祂联系。

Acceptance turned into a crushing sense of rejection; significance was replaced by guilt and shame; security by fear and anxiety.

接纳变成了令人窒息的拒绝；重要意义被内疚和羞耻所取代；安全保障被恐惧和焦虑所取代。

However, God reconciled with us by sending His Son, Jesus. Paul says in Colossians 2:13-15,

然而，上帝派祂的儿子耶稣来与我们和好。保罗在歌罗西书 2:13-15 说：

“When you were dead in your sins and in the uncircumcision of your flesh, God made you alive with Christ. He forgave

us all our sins, having cancelled the charge of our legal indebtedness, which stood against us and condemned us; he has taken it away, nailing it to the cross. And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.”

“你们从前在过犯和未受割礼的肉体中死了，神却赦免了你们一切的过犯，使你们与基督一同活过来，涂去了在律例上所写、敌对我们、束缚我们的字据，把它撤去，钉在十字架上。基督既将一切执政者、掌权者的权势解除了，就在凯旋的行列中，将他们公开示众，仗着十字架夸胜。”

You see, God has torn down the powers and authorities of this world and formed a new kingdom, God’s Kingdom on earth.

你看，上帝已拆毁了这世上的权势和掌权者，并建立了新的国度——上帝在地上的国度。

The first thing Jesus preached was “Repent, for the kingdom of heaven has come near” (Matt. 4:17).

耶稣首先宣讲的是：“你们要悔改！因为天国近了”（太 4:17）。

And he promised a new creation.

而且祂承诺新天新地。

Paul reminds the Corinthians, saying, “Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!” (2 Cor 5:17)

保罗提醒哥林多信徒说：“所以，若有人在基督里，他就是新造的人，旧事已过，都变成新的了”（林后 5:17）。

In Christ, we are alive spiritually.

只有在基督里，我们的灵性才是活的。

Our inner spirit, or inner man, is awakened and needs to grow in the knowledge of God and His truth to become mature and fruitful.

我们内在的灵（或内在的人）被唤醒了，需要在对神和祂真理的认识中成长，从而成熟并结出果子。

God’s message through Jeremiah was not only about passing judgment on Judah and the nations.

上帝通过耶利米传达的信息不仅仅是对犹大和列国的审判。

Remember, God says in verse 10, “See, today I appoint you over nations and kingdoms to uproot and tear down, to destroy and overthrow, to build and to plant.”

在第 10 节中神说：“我今日立你在列邦列国之上，为要拔出，拆毁，毁坏，倾覆，又要建立，栽植。”

To uproot and tear down, to destroy and overthrow, to build and to plant. The first four verbs are negative, but the last two are positive.

拔出和拆毁，毁坏和倾覆，建立和栽植：前四个动词是负面的，后两个是正面的。

We do not uproot the weeds and clean the soil without expecting the harvest in a few months.

我们不会拔出杂草和清理土壤，但不期待几个月后会有收获。

We do not tear down a dilapidated building without a new vision. Before the old is torn down, the new has already been planned.

我们不会在没有新蓝图的情况下拆除破旧的建筑。在拆毁旧的之前，新的已经规划好了。

Jeremiah chapters 30-33, called the book of Comfort or the book of Hope.

耶利米书第 30-33 章被称为安慰之书或希望之书。

The process of tearing down and uprooting the old is followed by building something new, a theme that echoes throughout the Book of Comfort—or the Book of Hope—found in Jeremiah chapters 30 to 33.

在拆毁和拔出旧的之后，就是建造新的，作为安慰和希望之书这一主题贯穿了耶利米书第 30 至 33 章。

The true “newness” of the upcoming covenant comes from the strength of the bond between God and His people. 那将要来的约，它真正的“新”是来自上帝与祂子民之间密不可分的关系所带来的力量。

Unlike the old covenant, God's instructions will be written on human hearts rather than on stone tablets, making knowledge of God an internal reality.

与旧约不同，上帝的教导不是写在石板上，而是写在人心上，使人们对上帝的认识成为内在的现实。

Furthermore, sin's power to disrupt this relationship is nullified, as God states that past sins will not be remembered or allowed to harm the bond.

此外，罪能破坏这关系的力量也被抵消了，因为上帝说，过去的罪不会被记住，也不被允许伤害上帝和人之间这密切的关系。

Jeremiah explicitly mentions the “new covenant” only once. However, he refers twice to God establishing an “everlasting covenant” with His people (Jer. 32:40, 50:5).

耶利米书只明确提到过“新约”一次。然而，他却两次提到上帝与祂的子民建立了“永远的约”（耶 32:40, 50:5）。

This concept also appears in other prophetic books: Ezekiel (16:60, 37:26) and Isaiah (55:3) speak of an “everlasting covenant” that envisions the same future for God's people.

这概念也出现在其它先知书中：以西结书（16:60, 37:26）和以赛亚书（55:3）都提到了“永约”，为上帝的子民设想了同样的未来。

In the New Testament, Jesus describes the cup at the Last Supper as the “new covenant in my blood” (Luke 22:20; 1 Cor. 11:25).

在新约中，耶稣描述最后晚餐上的杯“是用我的血所立的新约”（路 22:20；林前 11:25）。

This statement affirms the belief that the redemption promised through Jeremiah began with Jesus’ ministry and will be fully realised at His second coming.

这话肯定了这信仰，通过耶利米说出的救赎应许，是从耶稣传道开始，并将在祂第二次降临时完全实现。

The promise made to the house of Israel and Judah (Jer. 31:31) is extended to both Jewish and Gentile Christians, forming the church.

对以色列家和犹太人的应许（耶 31:31）延伸到了犹太人和外邦人基督徒，继而形成了地上的教会。

Through Christ’s coming and the ongoing work of the Spirit, the church has begun to experience the future Jeremiah envisioned.

通过基督的降临和圣灵持续不断的工作，教会已经开始经历耶利米所设想的未来。

The new community, the Church, is advised not to rely on worldly pursuits, which result in despair, conformity, anxiety, and ultimately death.

建议教会这新群体不要去依赖世俗的追求，因为世俗的追求会导致绝望、从众、焦虑和终极死亡。

Instead, they are encouraged to trust in the impossibilities that are first spoken in God’s words.

相反，会众们被劝勉和鼓励去相信神最初给他们的那些不可思议的应许。

Jesus calls Christians to build his church with Jesus as the head and foundation of the Church.

耶稣呼召基督徒去建立教会，并以耶稣作为教会的头和根基。

Matthew 7 contrasts the wise and foolish builders: the wise build on the rock by practicing Jesus’ words, while the foolish build on sand and face ruin.

马太福音第7章对比了聪明和愚昧的建造者：聪明人通过实践耶稣的话建造在磐石上，而愚昧人则建造在沙土上并面临倒塌。

This metaphor highlights the significance of spiritual foundations and cultivating the inner person or spirit. 这比喻强调了属灵根基和培养内在的人或内在的灵的重要意义。

Nurturing the soul and enlarging spiritual experience are vital for true transformation. 培育灵魂和扩大属灵经验对于生命的真正转变至关重要。

The church's mission is not mere behaviour modification, but the renewal of minds and hearts. 教会的使命不仅仅是改变行为，而更多是思想和心灵上的不断更新。

Each believer's spiritual journey is a chapter in God's overarching story, beginning anew with the indwelling of the Holy Spirit.

每位信徒的属灵旅程都是上帝整体故事中的一章，随着圣灵的内住而重新开始。

The Book of Jeremiah invites us to re-interpret our situations, challenge structures of domination—both external and internal—and join an alternative covenant community.

耶利米书邀请我们重新诠释我们的处境，挑战支配我们外在和内在的固有结构，并加入一个盟约群体。

By engaging with scripture, believers find liberty, passion, and the courage to pursue justice, compassion, and peace. 通过阅读经文，信徒们找到自由、热情及追求正义、怜悯与和平的勇气。

The text fulfills three primary roles: explaining the past, instructing for the present, and inspiring hope for future transformation.

经文发挥着三个主要作用：解释过去，指导现在，激励对变更未来的希望。

Through the odd blend of holiness and pathos, rending and healing, Jeremiah's message dismisses false ideologies, exposes propaganda and replaces anxiety with forgiveness.

通过神圣与悲怆、撕裂与治愈的异常融合，耶利米的信息驳斥虚假的意识形态，揭露思想宣传的伎俩，并以宽恕取代了焦虑。

Today, through faith in Jesus, we gain a new identity: children of God, the chosen people of God.

今天，通过相信耶稣，我们获得了新的身份：上帝的儿女、上帝的选民。

"You have shed your old self with its practices and have put on the new self, which is being renewed in knowledge according to the image of its Creator. Here, there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave, or free, but Christ is all, and he is in all" (Col. 3:9b-11).

“因为你们已经脱去旧人和旧人的行为，穿上了新人，这新人照着造他的主的形像在知识上不断地更新。在这事上并不分希腊人和犹太人，受割礼的和未受割礼的，未开化的人、西古提人、为奴的、自主的；惟独基督是一切，又在一切之内”（西 3:9b-11）。

Trinity Church, we have entered a new chapter of our journey together with the hope of a new senior Pastor.

三一教会，我们共同的旅程已经翻开了新的篇章，盼望有一位新的主任牧师。

Most importantly, remember that before God uproots and tears down, He already has a plan.

最重要的是，我们知道在神拔出和拆毁之前，祂已经有了计划。

Let's unite, encourage one another, and continue to build on Jesus's foundation.

让我们团结起来，彼此鼓励，在耶稣的根基上继续建造。

Ask the Holy Spirit to open our eyes to see the new harvest to come. Amen.

请求圣灵开我们的眼睛，让我们看到即将到来的硕果累累的美好未来。阿门。