

Sermon 讲道信息
July 七月 20, 2025
Psalm 诗篇 119:161-162

“God’s Word: Our Refuge and Treasure” 「神的话：我们的避难所和宝藏」

Let us pray. Our help is in the name of the Lord, who made heaven and earth, and who will not forsake the work of His hands. 让我们祈祷。我们的帮助是在于主之名，祂创造天地，不会离弃祂手所作的工。

Father, give me the words to speak so that when I open my mouth, it would be to the praise of Your glorious grace. In Jesus’ name, Amen. 父啊，求你赐我话语，以致当我开口就能赞美你荣耀的恩典。奉耶稣的名，阿门。

This sermon is the first of a three-part series on the word of God. Over these three weeks we will be studying a total of eight verses which come from Psalm 119:161-168. 这次讲道是神的话三部曲的第一讲。接下来的三周，我们将学习诗篇 119:161-168，共八节经文。

And can I just say, I am so incredibly grateful for this opportunity to look at these verses with you. I count it a great privilege. 另外我想说，我非常感谢能有今次机会与你们一起学习这些经节。我深感荣幸。

At the outset of this series, I want to begin by addressing the different kinds of listeners that may be in this room, right now. 这系列的开始时，我想先向在座不同的听众说，

I realize that all of us here come with different needs, being in different stages of life and different places in our walk with Christ. Some may not even know Christ. 我明白我们有不同的需要，处于不同的人生阶段，与基督同行的步伐也不一样，甚至可能有不认识基督的人。

If you recall, in 1 John 2:12-14, John addresses the different groups within his audience. 如果你还记得，在约翰一书 2:12-14，约翰对他的听众中不同群体发表了讲话。

He says, “I write to you, little children, because...” “I am writing to you fathers, because...” “I am writing to you, young men, because...” So let us follow his example as we begin our series: 他说：“孩子们哪，我写信给你们，因为.....”；“父老们啊，我写信给你们，因为.....”；“青年们哪，我写信给你们，因为.....”。因此，开始这讲道系列时，让我们跟也随他的例子：

1. To those who are not Christians – I hope that these messages would cause you to begin searching the Scriptures to see if they are the words of God. 对那些不是基督徒的人，我希望这些信息能促使你开始查考圣经，看看它是否神的话。
2. To those who profess to be Christians but have never delighted in God’s word – I hope that you would search your heart to see if God has ever truly saved you. 对那些自称是基督徒却从未喜悦神话语的人，我希望你能扪心自问，看看上帝是否真的拯救过你。
3. To those who are Christians but who do not often read your Bible – I hope to reprove you and encourage you from the Scripture itself, and to supply you with an abundance of reasons for reading it more often. 对那些身为基督徒却不常读圣经的人，我希望从圣经本身责备你和鼓励你，并为你提供充足的理由去更多读圣经。
4. To those who at one time burned with passion for God’s word, but who have now grown cold – I hope to call you back to faithfulness, and to show you that the well of Scripture is so deep that it

can never be exhausted. 对那些曾经对神的话充满热情，现在却变得冷淡的人，我希望唤回你的忠诚，并向你展示圣经之井是如何之深且永不枯竭。

5. And to those Christians who do read their Bible often – thanks be to God. And I hope to spur you to remain faithful in your devotion to God's word even as trials and difficulties come, that you would grow to delight even more in your reading and study. 对那些经常读圣经的基督徒，感谢神，我希望能激励你，即使在试炼和困难来临时，也要忠心地委身于神的话，使你在阅读和研读中更加喜乐。

Now with that said, let us first talk about some points of background for Psalm 119 as whole. 首先，让我们谈谈诗篇 119 篇整篇的背景。

Matthew Henry says that – similar to Proverbs – Psalm 119 “is a chest of gold rings, not a chain of gold links.” 马修亨利说，诗篇 119 篇与箴言相似，“是一箱金环，而不是一串金链”。

He means that instead of writing a coherent storyline, the author of Psalm 119 gives us a scattered mix of pithy, short sayings that shed different angles of light upon the word of God. 他的意思是，诗篇 119 篇的作者不是在写连贯的故事情节，而是把零散的话语结合起来，给我们提供简洁有力的话语，像是用不同角度的亮光，把神话语阐明出来。

And what I want to stress here is that this collection of sayings is not merely stating the same thing again and again. 在这里我想强调的是，这结合起来的话语不只是重复陈述同一件事。

Because when we study this Psalm carefully, its diversity comes to light.

因为当我们仔细研读这诗篇，就会发现它的多样性。

Psalm 119 is not a long list of repeating phrases. But it's as if each phrase has a new thing to tell us, a new perspective to offer us. 诗篇 119 篇并不是一串又长又重复的短语，而是每一句话都似乎有新的内容要告诉我们，有新的观点要提供给我们。

So even with these next three sermons, I hope to demonstrate to you that Psalm 119 is diverse – not redundant. 因此，在接下来的三篇讲道，我希望向你展明诗篇 119 篇的多样性，而不是啰唆。

Our second point of background is about the arrangement of the psalm.

第二点背景资料是关于诗篇的编排。

Psalm 119 was written in a very special and masterful poetic structure.

诗篇 119 篇是以一种非常特别和精湛的诗歌结构写成。

It is a set of acrostic poems in which each section is devoted to one letter in the Hebrew alphabet.

Notice that Psalm 119 is split into 22 smaller sections.

它是一首藏头诗，每一部分都用一个希伯来字母来代表，所以诗篇 119 篇被分成 22 部分。

In the original Hebrew, every line in a given section would begin with the same letter.

在希伯来原文中，每一部分的每一行都以相同的字母开头。

For example, the first letter of the Hebrew alphabet is aleph. So in the first section (which is the first 8 verses) each verse begins with an aleph.

例如，第一个希伯来字母是 aleph。因此，第一部分（即前 8 节）的每一节都以 aleph 开头。

Then in the second section each verse begins with the letter bet – the second letter of the Hebrew alphabet. 然后，第二部分的每节经文都以字母 bet 开头，即第二个希伯来字母。

And the same pattern continues through the whole psalm. 同样的模式贯穿整篇诗。

There is good reason to believe that whoever wrote the Psalm arranged it with this poetic structure in order to make it more memorable for his audience.

我们有充分理由相信，无论谁写这篇诗，采用这诗歌结构的安排，目的是让听众更容易记得。

The intention was likely that people would commit this psalm to memory.

这样做的意图很可能是为了使人们用心记住这首诗。

There are two things we can take away, just from the structure itself:

仅从结构本身，我们就可以得到两点启示：

1. First, we ought to memorize Scripture. If this was the intention of the author, then surely there is much benefit to storing God's word in our heart. 首先，我们应该背诵经文。如果这是作者的本意，那么将神的话藏在我们心里肯定大有裨益。
2. Second, for those of us who teach the Bible, whether in the church or in the home, our goal must be to make the truths of Scripture accessible and understandable to those listening. 其次，对于我们这些教导圣经的人来说，无论是在教会还是在家里，我们的目标都必须是让聆听者能够理解和接受圣经的真理。

Charles Spurgeon commented on the structure of Psalm 119, saying that the writer was "a teacher of babes," he knew how to make his teaching simple, understandable, and memorable, to even the most humble of learners, so that anyone could have access to these great truths of God. 司布真评论诗篇 119 篇的结构时说，作者是“婴孩的教师”，他知道如何使他的教导简单、易懂、易记，即使是最普通的学习者也能理解，这样任何人都能获得神这些伟大的真理。

Our last point of background is this: Whenever the author of Psalm 119 refers to the Bible, or the law, or the statutes, or the word, he is likely referring only to the first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. 最后的背景资料是：每当诗篇 119 篇的作者提到圣经、律法、典章或话语时，他很可能指的只是旧约前五卷书：创世纪、出埃及记、利未记、民数记和申命记。

We know this because certain books were written after the book of psalms – and because the Old Testament was only compiled into one document much later than this psalm would have written. 我们知道这点，是因为某些书卷是在诗篇之后写成的，而且旧约全书是在这首诗完成多年以后，才被编纂而成。

But as we turn to our text in a moment, let us remember that the Psalmist only has a portion of the books that we have today.

我们马上就翻到今天的经文，让我们记住，诗篇的作者只拥有我们今天的圣经的一部分。

And yet he says, "How sweet are Your words to my taste! Yes, sweeter than honey to my mouth" "O how I love Your law! It is my meditation all the day." 然而诗人说："你的言语在我上腭何等甘美，在我口中比蜜更甜"，"我何等爱慕你的律法，终日不住地思想"。

He is not talking about the book of Romans! He is not talking about the sermon on the mount. He's talking about Leviticus and Numbers. These are the books that some of us skip over in our Bible reading plan! 他说的不是罗马书，也不是登山宝训。他说的是利未记和民数记。在我们的读经计划中，有些人会跳过这些书！

Therefore, how much more should we meditate on God's word – and long for God's word – now that we have the entire counsel of God from Genesis to Revelation? 因此，既然我们已经有了从创世纪到启示录里上帝整个计划和心意，我们更应该怎样默想和渴慕祂的话呢？

The psalmist has this [small part of the Bible], and we have all of this [the whole Bible]! What

excuse do we have, for not reading and delighting in the Scriptures? 诗人只有这 [小部分圣经]，我们拥有全部 [整本圣经]！我们还有什么借口不读圣经、不以圣经为乐呢？

With this, let us open our Bibles to Psalm 119:161-162 “Princes persecute me without cause, but my heart stands in awe of Your words. I rejoice at Your word, as one who finds great spoil.” 于此，让我们打开圣经诗篇 119:161-162：“掌权者无故迫害我，然而我的心畏惧你的话。我喜爱你的言语，好像人得到许多战利品。”

The first point that we take from our text is this, 我们从这段经文中得到的第一点是：

The psalmist's heart trembles at God's Word, though persecution is ever before him.

诗人的心因神的话而战兢，尽管迫害一直在他面前。

His heart “trembles” – it says in the NIV translation. In the NASB, which I have, it says “stands in awe.” 在英语圣经 NIV 译本，说的是他的心“颤抖”；在 NASB 译本中，说的是“敬畏地站着”。

However, the Hebrew word is best translated as “fear” “afraid” “tremble” “dread” or “shiver.” This is the writer's posture when he opens the word of God. 然而，希伯来文的最佳翻译是“畏惧”、“害怕”、“颤抖”、“恐惧”或“发抖”。这是作者打开神话语时的姿态。

Notice that there is no mention of fear toward his persecutors.

请注意，这里没有提到对迫害他的人的恐惧。

He tells us that he is afraid – but his fear is not directed at those who are seeking his life. His fear comes from the word of God!

诗人告诉我们，他害怕，但他的害怕并不是因为那些想要他性命的人；他的恐惧来自神的话！

Jesus says in Matthew 10:28, “Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.” 耶稣在马太福音 10:28 中说：“那杀人身体但不能灭人灵魂的，不要怕他们；惟有那能在地狱里毁灭身体和灵魂的，才要怕他”。

What Jesus commands, the psalmist exemplifies for us. His fear is not of man, but of God – and naturally, his fear of God extends to the word of God. 耶稣命令的，诗人为我们做出了榜样。他畏惧的不是属于人的，而是属于上帝的；自然而然，他对上帝的敬畏也延伸到神的话。

John Calvin once said, “we owe the Scriptures the same reverence we owe to God.”

加尔文曾说：“我们对圣经的敬畏与我们对上帝的敬畏是一样的。”

How should this affect our daily Bible reading? 这应该如何影响我们的每日读经呢？

We might say that, 我们可以这样说

If the psalmist trembles at God's Word, then we should read God's Word, not flippantly or casually, but seriously, and with trembling hearts. 如果诗人在神的话面前战兢，那么我们就应该读神的话，不是轻率或随意地读，而是认真地读，带着战兢的心地读。

What is your attitude like when you open the Bible to read? What is the posture of your heart when you listen to the holy Scriptures?

当你打开圣经阅读时，你的态度是怎样的？当你聆听神圣的经文时，你内心的姿态是什么？

We are not talking here about reading a children's storybook. We are not talking about a newspaper article, or a cooking recipe, or some kind of quaint little novel.

我们谈论的不是阅读儿童故事书，不是报纸文章或烹饪食谱，或不是某种别緻小说。

When we open the Bible, we have before us the very words of God.

当我们打开圣经时，摆在我们面前的正是神的话。

As the apostle Paul says, they are “θεόπνευστος” – “breathed out by God.” The only appropriate attitude to have is reverence and respect – even fear and trembling. 正如使徒保罗所说，它们是“θεόπνευστος”——“由神所呼出”（中文圣经翻译为“神所默示的”）。唯一恰当的态度就是敬畏和尊重，甚至是畏惧和颤抖。

Listen to Psalm 29, “the voice of the Lord is upon the waters; the God of glory thunders...The voice of the Lord is majestic. The voice of the Lord breaks the cedars...The voice of the Lord hews out flames of fire. The voice of the Lord shakes the wilderness...The voice of the Lord makes the deer to calve and strips the forests bare.” 请听诗篇 29 篇：“耶和华的声音在众水上，荣耀的神打雷……耶和华的声音满有威严。耶和华的声音震碎香柏树……耶和华的声音使火焰分岔，耶和华的声音震动旷野……耶和华的声音惊动母鹿落胎，树林也脱落净光。”

And the voice of the Lord speaks to us, today, through His word.

今天，上帝的声音通过祂的话语向我们说话。

Therefore, if we desire to be like the psalmist, we should read God’s word seriously, reverently, and with trembling hearts.

因此，如果我们希望像诗人一样，就应该认真、恭敬、怀着战兢的心来阅读神的话。

The second thing we can take away from verse 161 is this,

我们可以从第 161 节中得到的第二点启示是：

If the psalmist trembles at God’s Word even though persecution is ever before him, then we ought to seek refuge in God’s Word in our seasons of suffering. 如果诗人在迫害面前仍能因神的话语而战兢，那么我们在苦难的时候也应该在神的话中寻求庇护。

What is even more profound than the psalmist’s attitude toward Scripture is the fact that he runs directly to the Scriptures while he is in the midst of suffering.

比诗人对经文的态度更深刻的是，他在受难时直接奔向经文。

“Princes persecute [him]” it says. And his first thought is not to fret about his physical needs but to go directly to the word of God. 诗中写道：“掌权者迫害（他）”。而他首先想到的不是为自己的物质需求发愁，而是直接求助于神的话。

And yet, is it not true for some of us – when we are faced with pain and grief – that we put a halt in our normal patterns of Bible reading? That we cease from our regular rhythms of prayer?

然而，对我们一些人来说，当我们面对痛苦和悲伤时，我们不是会停止正常的读经模式吗？我们不是会停止正常的祷告节奏吗？

It becomes easy to find excuses for not reading God’s word when we feel like we are overwhelmed with trials and difficulties from every direction.

当感到被来自四面八方的试炼和困难压得喘不过气时，我们就很容易为不读神的话找到借口。

And trust me, I know this feeling as well. I know what it is like to make excuses.

相信我，我也知道这种感觉，我知道找借口的滋味。

But, how could we leave the comfort of all comforts when difficulties come?

但是，当困难来临的时候，我们怎么能离开所有安慰中最棒的安慰呢？

When a sailor enters into a storm, does he suddenly abandon his ship? When a child is frightened does it run away from its mother?

当水手遇到风暴时，他会突然弃船而去吗？当孩子受到惊吓时，他会逃离母亲吗？

So why then, do we abandon the word of God when we are frightened? Why do we cease from reading the word of God when the storms of life come? It should not be this way.

那么，为什么我们会在受到惊吓时抛弃神的话呢？为什么在生活的风暴来临时，我们就不再阅读神的话呢？不应该是这样的。

Though it is hard, and though it is difficult, the best thing we can do in our seasons of suffering is to lean, even more heavily, upon God; to immerse ourselves in His word; to submerge ourselves in the word as if it were a pond in the middle of a forest fire.

尽管这很难、非常困难，但在我们受苦的时候，我们能做到最好的事就是更加地倚靠上帝；沉浸在祂的话中；将自己淹没在祂的话语中，就好像森林大火中间的池塘一样。

One of my favourite verses from Psalm 119 is verse 92 “If Your law had not been my delight, then I would have perished in my affliction.”

诗篇 119 篇其中我最喜欢的是 92 节：“我若不以你的律法为乐，早就在苦难中灭绝了！”

It is the word of God that carries us through. Though the darkness closes in around us, our trust is in His promises. 是神的话支撑我们渡过难关。尽管黑暗包围着我们，但我们相信祂的应许。

The greatest of which is the gospel of the grace of God in Christ! So that no matter what happens, we know that it will be well in the end. For God has said that it will.

其中最大的应许就是上帝在基督里福音的恩典！因此，无论发生什么，我们都知道最终会好起来，因为上帝已经说过会好的。

As an old preacher exclaimed, “I have His handwrite, He will not change.”

正如一位老传道人感叹道，“我有他的手迹，他不会改变”。

If life is just too difficult right now – too overwhelming – too much to bear – God says right here in His word, “do not run away from Me. Do not refuse to be comforted. But run to Me. Run to the Scriptures again and again and again – and there you will find a refuge. There you will find the sustenance you need to carry on.” 如果现在的生活太艰难，不堪重负并难以承受，神在祂的话中说：“不要逃避我，不要拒绝安慰，而是奔向我。一次又一次地投入圣经中，在那里你会找到避难所；在那里你会找到继续前进所需的养分。”

Secondly, as we turn to verse 162 we learn this, 其次，当我们翻到 162 节时，我们学到了：

The psalmist rejoices in God’s Word as one who finds great spoil.

诗人喜爱上帝的言语，好像人得到许多战利品。

Notice the twofold attitude of the psalmist toward the Scriptures: 1) First, he says that he trembles at God’s word. 请注意诗人对圣经的双重态度：1) 首先，他说他因神的话而战兢；

2) Now he says that he rejoices in God’s word. 2) 现在，他说他因神的话而喜乐。

It is this paradoxical response of fear and joy interwoven together.

就是畏惧和喜乐交织在一起，看似互为矛盾的回应。

When we come to God’s word, we ought to come reverently, but also, with hearts that are full of joy. 当我们来到神的话面前，我们应该怀着畏惧的心，但同时也应该怀着充满喜乐的心。

Take a look at verse 162. When you read the phrase “as one who finds great spoil” you may have imagined a man who finds a hidden treasure chest buried in a field. 请看第 162 节。当你读到“好像人得到许多战利品”这句话，你可能会想象一个人在田野里拾到了隐藏的宝藏。

Or, you may have imagined the kind of spoil that one nation takes from another nation after defeating them in battle.

或者，你可能会想象一个国家在战斗中击败另一个国家后，从他们那里夺走的战利品。

So which one does the psalmist intend for us to see? 那么，诗人想让我们看到哪一个呢？

This is important because these two images convey different ideas, and they carry different

implications. 这点很重要，因为这两个景象传达不同的思想，具有不同的含义。

It's not a matter of which one we like better, or which one sounds right to us. We must try to find the author's original intention. 这不是关乎我们更喜欢哪一个，也不是哪一个听起来更合适，而是我们必须努力找到作者的原意。

This is our first and primary task whenever we open the Bible: to find the intention of the author. 这是每当我们打开圣经的首要及主要任务：找作者的意图。

I have to admit that before I researched the text, the image in my mind was of the hidden treasure in a field that someone might dig up with a shovel. 我必须承认，在我研究这篇经文之前，我脑海中浮现的是田野中隐藏的宝藏，有人会用铲子挖出来。

So, I suspect that some of you may have pictured this as well.

因此，我猜想你们中可能也会有人有这样的想象。

But the Hebrew word for “spoil” is actually best translated as “loot” “plunder” “spoil” or “booty.” 但希伯来文的“赃物”一词，最好翻译成“掠夺品”、“盗窃之物”、“战利品”或“赃物”。

The verbal form of the word is “to plunder” “to capture” “to rob” or “to strip off of someone.” This is hardly a passive term.

这个词的动词形式是“掠夺”、“俘虏”、“抢劫”或“剥夺某人”。这不是一个被动的词。

The psalmist is actively – and even aggressively seeking out the truths of Scripture and taking them by force! We might say that he is “plundering” the word of God. 诗人在积极地，甚至主动地寻找圣经中的真理，并用力夺取它们！我们可以说他是在“掠夺”神的话。

What does this tell us about our own reading of Scripture? We learn firstly that, 这对我们读经有何启示？首先，我们知道：

If the psalmist actively and aggressively searches the Scriptures, then we should also “plunder” the word of God, so that we might “capture” and “carry away” the precious truths therein – 如果诗人积极主动地查考圣经，那么我们也应该“掠夺”神的话，以便“捕捉”和“带走”其中宝贵的真理。

and we should regularly ask ourselves if we have grown in our knowledge of God's word.

我们应该经常扪心自问，我们对上帝话语的认识有否增长。

Our study of Scripture should be constant, intentional, and aggressive.

我们学习圣经应该是要经常的、刻意的、积极的。

The famous puritan writer, Thomas Watson, wrote a book entitled “Taking Heaven By Storm.” It was about the concept of violently pursuing the glory of God – not through physical violence – but through faith, repentance, and diligent holy living.

著名的清教徒作家托马斯沃森写过一本书，名为“完全征服天堂”，讲述了猛烈追求上帝荣耀的概念，不是通过物质上，而是通过信心、悔改和勤勉的圣洁生活。

“Taking Heaven By Storm.” Thomas Watson died in his prayer closet. He lived what he believed and taught. “完全征服天堂”——森沃死在他的祈祷室里，他实践了自己的信仰和教导。

But the reason I bring up his book is because our passage this morning could be given a similar title – “Taking the Word of God By Storm.”

但我之所以提到他的书，是因为我们今早的经文也可以有类似的标题——“完全征服神的话”。

It is this idea of violently and relentlessly pursuing the truths of Scripture and not stopping until they are found. 就是猛烈不懈地追求圣经真理，不找到真理决不罢休的理念。

Martin Luther once said – quote – “Give me Scripture! Scripture! Scripture! Did you hear me? Scripture!” End quote. 马丁路德曾说：“给我圣经！圣经！圣经！圣经！你听到了吗？圣经”。

O, that we would purge the word of God! That we would enter into it often and come away carrying out new truths and new treasures! 哦，但愿我们能净化神的话！但愿我们能常读神的话，并落实执行学到的新真理和找到的新宝藏。

“Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.” In other words, if we do not have the word of God, we starve to death! “人活着不是单靠食物，乃是靠神口里所出的一切话”。换句话说，如果我们没有神的话，我们就会饿死！

Is this your attitude toward the Scriptures? Can you say that you actively pursue the truths of God? 这是你对圣经的态度吗？你能说你积极地追求上帝的真理吗？

Let us be people who plunder the word of God. 让我们成为掠夺上帝话语的人。

Lastly, we learn this, 最后，我们学习：

If the psalmist rejoices at God's word, then we should rejoice whenever we have the privilege of reading the Scriptures and uncovering the truths therein. 如果诗人因神的话而喜乐，那么，每当我们有幸阅读圣经并发现其中的真理时，我们就应该喜乐。

Verse 162 says “I rejoice at Your word.” 第 162 节说：“我喜爱你的言语”。

When we open our Bible there is an unmistakable fear that grips the heart, there is a persistent searching of the truth that warms the heart, and there is an unparalleled joy that fills the heart. 当我们翻开圣经时，有种无以言表的畏惧攫住了我们的心，有种对真理执着的探求温暖了我们的心，有种无与伦比的喜乐充满了我们的心。

It is the same joy that a child experiences when it hears the voice of its mother. It is the same joy that a lamb experiences when it hears the voice of its shepherd. 这种喜爱就像孩子听到母亲的声音一样；也是羔羊听到牧羊人的声音时所体验的喜悦。

“My sheep hear My voice, I know them, and they follow Me” Jesus says (Jn. 10:27). When we read the word of God, we hear the voice of our shepherd. 耶稣说：“我的羊听我的声音，我认识它们，它们也跟从我”（约 10:27）。当我们阅读神的话时，我们听到牧羊人的声音。

Yes, there were more than 35 different authors, who wrote in 3 languages, across many thousands of years. 是的，有超过 35 位作者，用 3 种语言，在数千年的时间写出神的话。

But in one sense, there is but one author. 但从某种意义上说，作者只有一位。

Augustine said, “when the Scripture speaks God speaks.” God speaks. He, Himself, speaks to us in whatever difficult situation we are in. 奥古斯丁说：“当圣经说话时，是上帝在说话”。上帝在说话。无论我们身处何种困境，祂亲自对我们说话。If you are facing, what might feel like princes persecuting you. Or in other words, the storms of life; the difficulties of life; lean upon the word of God. 如果你正面临着仿佛掌权者迫害的处境；或换句话说，你正面临着生命中的暴风雨、生活中的困难，倚靠神的话。

Stand in awe of the word of God. Plunder the word of God – and there will be much joy – the joy of hearing the voice of God. The joy of hearing the voice of the Father.

敬畏神的话、掠夺神的话，就会有許多喜乐，就是听到神声音的喜乐、听到天父声音的喜乐。

Praise be to Him for giving us His precious word. Amen. 感谢上帝赐予我们宝贵的话。阿门。