

Sermon 讲道信息
July 七月 27, 2025
Psalm 诗篇 119:163 -164

“God's Word: Doctrine Unto Doxology” 「神的话：教义到赞颂」

Let us pray. Father, unless you come and help us, we will not be helped, and all my words will be for nothing. 让我们祈祷。父啊，除非祢来帮助我们，否则我们将得不到帮助，而我所说的一切都是白费的。 So we commit this time into Your hands – that You might speak to us. Father, we long to hear from You this morning. O, that You would rend the heavens and come down. In Jesus' name, Amen. 因此，我们将这段时间交托在祢手中，求祢对我们说话。天父，今早我们渴望听到祢的声音。哦，愿祢划破苍穹，来到我们中间。奉耶稣的名，阿门。

As we continue our series on God's word and study this next portion of our passage – Psalm 119:163-164 – I thought that it would be fitting to remind all of us about the sacrifices that were made just so that we could have an English Bible in our hands today.

当我们继续神的话系列并学习下一部分——诗篇 119:163-164，首先提醒我们有多少人牺牲了才能让我们今天手里能有一本英文圣经，我认为这是适合的。

Much of our sermon this morning will be about the truthfulness of the Bible.

今天大部分的讲道内容将围绕圣经的真实性。

So first, let us consider the life of a man who wholeheartedly believed that the Bible was true – and who would not deny this belief though it cost him his life. 因此，让我们看看一个人的一生：他全心全意相信圣经是真实的，尽管要他付出生命的代价，他都不否认所相信的。

His name is John Rogers. John Rogers was the assistant of William Tyndale who was strangled and burned alive after translating almost all of the Bible from Greek and Hebrew into English for the first time ever. 这人的名字叫罗杰斯，他是丁道尔的助手；而丁道尔就是首次将圣经从希腊文和希伯来文几乎全部翻译成英文的人，但在翻译后他被活活勒死并烧死。

After Tyndale died, a man named Myles Coverdale finished translating the remaining books. But Coverdale was not well trained in Greek and Hebrew, so his translation was poorly done.

丁道尔死后，一个名叫科弗代尔的人完成了剩余书卷的翻译工作。但科弗代尔的希腊文和希伯来文训练不足，因此他的翻译工作做得很差。

Then John Rogers enters the scene. And John Rogers is very well trained in Greek and Hebrew.

这时，罗杰斯出场了。他在希腊文和希伯来文方面训练有素。

So he takes the work of Tyndale and Coverdale, and he spends several years editing and revising their translation. He makes many corrections, and he also adds study notes in the margins. 他接手了丁道尔和科弗代尔的工作，花了几年时间编辑和修订他们的译本。他做了很多修改，还在空白处添加了学习笔记。

During this time, Mary the first becomes Queen of England in 1553. She is also known as “Bloody Mary” because she put to death more than three-hundred protestant Christians: men, women, and children. 在此期间，玛丽一世于 1553 年成为英格兰女王。她被称为“血腥玛丽”，因为她处死了三百多名新教基督徒：男人、妇女和儿童。

At the beginning of her reign, she hears about John Rogers and has him arrested and put in prison for his anti-Catholic beliefs. 在她即位之初，她听说了罗杰斯的事，并因他的反天主教信仰而将他逮捕入狱。

After being held in prison for a year and a half, receiving only one meal a day, John Rogers is brought to his trial. 罗杰斯被关押在狱中一年半，每天只能吃一顿饭，之后被带去受审。

It is recorded in Foxe's *Book of Martyrs* that a man named Master Woodroffe ordered John Rogers to revoke his beliefs. 在福克斯《殉教者之书》中，一位名叫伍德罗夫大人的人，命令罗杰斯放弃他的信仰。

To this John Rogers replies, “That which I have preached, I will seal with my blood.” Woodroffe answers, “Then, you are a heretic.” Rogers replies, “That shall be known at the day of judgment.” 对此，罗杰斯回答说：“我会用我的血来印证我所宣扬的。”伍德罗夫则说：“那你就是个异端分子。”罗杰斯回答：“在审判日将会揭晓。”

Woodroffe says, "Well, I will never pray for you." Rogers responds, "But I will pray for you." And that same day John Rogers walks to the stake to be burned. 伍德罗夫说：“好吧，我永远不会为你祈祷。”罗杰斯回答：“但我会为你祈祷。”同一天，罗杰斯走向火刑柱被烧死。

He passes by his congregation which he pastored, as well as his wife and eleven children. All of them are rejoicing and praising God and cheering him on!

沿途他经过他牧养的会众以及他的妻子和 11 个孩子。他们都欢欣鼓舞，赞美上帝，给罗杰斯鼓励！

Just before his burning, a man tells him that if he recants, they will let him live. He refuses. 在他被烧死之前，有人告诉他，如果他公开宣布放弃他的信仰，他们会让他活着。他拒绝了。

So they tied him to the stake, and as was the custom of the time, they hung bags of gunpowder around his head. And the flame was lit, and when the fire made contact with the gun powder, he was blown into so many pieces that they could no longer bury his body.

于是他们把他绑在火刑柱上，并按照当时的习俗，在他头上挂了几袋火药。然后，他们点燃火焰，当火焰接触到火药时，他被炸成碎片，以至于他们不用再埋葬他的尸体。

John Rogers is one of the reasons that we have an English Bible today. He was convinced that the Bible was the word of God. And he stood by his conviction.

罗杰斯是我们今天拥有英文圣经的原因之一。他坚信圣经是神的话，坚持自己的信念。

What he read in the Bible, he not only translated into English, but what the Bible said translated over to how he lived his life. 他不仅将自己在圣经中读到的内容翻译成英文，还将内容转化为自己的生活方式。

So let us turn to Psalm 119:163-164 as we consider the truthfulness of Scripture – the truth which John Rogers laid down his life to protect.

现在让我们翻开诗篇 119:163-164，一同思考圣经的真实性，就是罗杰斯舍命保护的真理。

Our passage reads, "I hate and despise falsehood, but I love Your law. Seven times a day I praise You, because of Your righteous ordinances."

经文是这样写的：“我恨恶，憎恶虚假；惟喜爱你的律法。我因你公义的典章一天七次赞美你。”

The first thing we learn from verse 163 is this, 我们从 163 节学到的第一件事是这样的：

The psalmist hates and even despises falsehood, but he loves God's law.

诗人恨恶甚至憎恶虚假，但他热爱上帝的律法。

Notice the intense language. He is not satisfied with the word "hate" by itself. But he feels the need to pile these two words – "hate" and "despise" – one on top of the other, in order to intensify the statement. 请注意这强烈的用语。诗人不满足于只用“恨恶”一词，他觉得有必要并用两个词——“恨恶”和“憎恶”，来强化他的陈述。

His attitude is not neutral. He does not ignore false teaching. He is not apathetic toward those who tell lies. 诗人的态度不是中立的，他不会无视虚假的教导，也不会对那些说谎话的人无动于衷。

But his heart is filled with a holy hatred – a detestation of falsehood.

但他的内心充满了神圣的恨恶——对虚假的厌恶。

Next we notice that the word of God stands in direct opposition to falsehood. Let us not miss the contrast that the psalmist creates between falsehood and Scripture. He hates the one and loves the other.

接下来我们注意到，神的话与虚假是直接对立的。我们不要错过诗人在虚假和圣经之间的对比。他恨恶一个，爱另一个。

We can derive from this text alone that the Bible is true and without error.

仅从这段经文，我们就可以得出圣经是真实无误的。

Because if God's law contained falsehood within it, the psalmist's words would be contradictory, "I hate and despise falsehood, but I love Your law."

因为，如果上帝的律法中包含虚假，那么诗人的话就自相矛盾，“我恨恶，憎恶虚假；惟喜爱你的律法。”

Essentially, he is implying that God's law is incompatible with falsehood. These are the very words of God – and God is no liar. 从根本上说，他在暗示上帝的律法与虚假是不相容的，它正是神的话——上帝不是骗

子。Hebrews 6:18 says, "it is impossible for God to lie." 希伯来书 6:18 说，“神绝会说谎。”

Therefore, since the Bible contains the words of God Himself, it cannot contain falsehood.

既然圣经包含神自己的话，就不可能包含谎言。

If it is inspired, it must be inerrant – and infallible. If God cannot err, then neither can the words which come forth from His mouth. 如果圣经是被启示的，那它就一定是无误、不可能有错误的。如果上帝不会出错，那么从祂口中的话也不会出错。

I suspect that the majority of the people in this room would agree that the Bible is true.

我猜想，在座的大多数人都会同意圣经是真实的。

But can you defend that belief? Could you explain to another person why you trust the Bible?

但你能为此信仰辩护吗？你能向别人解释你为什么相信圣经吗？

1 Peter 3:15 says that we should be "ready to make a defense to everyone who asks [us] to give an account for the hope that is in [us]." The "hope that is in us" is founded upon the word of God.

彼得前书 3:15 说，我们应该能在“有人问你们心中盼望的理由，要随时准备答覆。”“我们心中盼望的理由”是建立在神的话之上。

The Bible is the means by which we come to know this hope. Therefore, it is the responsibility of each person who claims to be a Christian to be able to explain why you have chosen to base your entire life upon this book. 圣经是我们认识这盼望的途径。因此，每个声称自己是基督徒的人，都有责任解释为什么选择将自己的一生建基于这本书的基础上。

It is not good enough to say, "I believe the Bible because my friends and family believe it" or "I believe the Bible because I trust my pastor, and he told me that it's true." 仅仅说“我相信圣经，因为我的朋友和家人都相信”或“我相信圣经，因为我信任我的牧师，他告诉我这是真的”是不够的。

We must have our own defense – our own reasons for the hope that is in us.

我们必须有自己的辩解——我们心中盼望的理由。

And believe me, it takes time and reflection and research to move past the common cliches that people use – things like "God whispered to me and told me the Bible is true" or "the Bible has really helped me, so it must be true." 相信我，这是需要时间、思考和探索，来摆脱人们常用的陈词滥调，例如：“上帝对我耳语，告诉我圣经是真的”或“圣经真的帮助了我，所以它一定是真的。”

Unless we are completely isolated within our circle of Christians, eventually people are going to ask the hard questions. 除非我们在自己基督徒圈子里完全与世隔绝，否则最终人们还是会问一些难以回答的问题。

And when push comes to shove, these kinds of arguments will not stand.

到了迫不得已时，这些论点是站不住脚的。

I would encourage you to take some serious time to look into why you believe the Bible is true.

我鼓励你们花些时间认真研究一下，为什么你相信圣经是真的。

But for now, since we are limited, I will just touch on one point that has been especially helpful for me: 但现在，由于时间有限，我只想谈谈对我特别有帮助的一点：

We can trust the Bible because Jesus Christ affirms that both the Old and New Testaments are inspired by God. 我们可以相信圣经，因为耶稣基督确认旧约和新约都是神所默示的。

If we start with the premise that the gospel accounts are legitimate historical documents – maybe not inerrant – but generally reliable for first century historiography, we notice that Jesus affirms that the Bible is inspired. 如果我们以福音书的记载是合法的历史文献为前提，（也许不是无误，但对于第一世纪的历史学来说一般是可靠的），我们就会注意到耶稣肯定圣经是神默示的。

He affirms the Old Testament whenever He quotes from it. 每当耶稣引用旧约时，他都会肯定旧约。

He says things like, "have you not read what was spoken to you by God?" before quoting from the book of Exodus (Mt. 22:31-32).

他引用出埃及记之前，说：“神向你们所说的话，你们没有念过吗？”（太 22:31-32）；

He says in Matthew 5:17-18 "Do not think I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or

stroke shall pass from the Law until all is accomplished.”

他在马太福音 5:17-18 说：“不要以为我来是要废掉律法和先知。我来不是要废掉，而是要成全。我实在告诉你们，就是到天地都废去，律法的一点一画也不能废去，直到一切都实现。”

There is no shortage of examples where Jesus affirms the Old Testament. But what about the New Testament? How can we say that Jesus affirmed something that was written after his ascension? 耶稣肯定旧约的例子不胜枚举。但新约呢？我们如何能说耶稣也肯定了在他升天后所写的东西呢？

Jesus actually predicts that the apostles will write additional books about the things that He has done and taught. 事实上，耶稣曾预言使徒们会就他所做和所教导的写出更多的书卷。

When He promises the Holy Spirit in John 14 and 16, let us remember that His immediate audience is the 12 apostles. 当耶稣在约翰福音 14 章和 16 章应许圣灵时，我们要记住，他即时的听众是 12 位使徒。

In John 16:13 He says, “But when He, the Spirit of Truth comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.”

约翰福音 16:13：“但真理的灵来的时候，他要引导你们进入一切真理。因为他不是凭着自己说的，而是把他所听见的都说出来，并且要把将要来的事向你们传达。”

And shortly after that, his disciples were filled with the Spirit and wrote what we now call the New Testament. 此后不久，他的门徒被圣灵充满，写下了我们现在称为的新约。

So in a word, Jesus affirms both the Old and New Testaments. He believes that they are fully reliable because they are inspired by the Holy Spirit.

简而言之，耶稣同时肯定了旧约和新约。他相信它们是完全可靠的，因为它们是圣灵启示的。

And what makes His testimony so powerful is the fact that He rose from the dead. If the resurrection is true, it means that Jesus is a reliable witness – that we can trust what He says. 使耶稣的见证如此有力的是他从死里复活的事实。如果复活是真的，那就意味着耶稣是可靠的见证人，我们可以相信他所说的话。

The first objection that should come to mind is that this argument uses circular reasoning. The entire argument depends on the reliability of the four gospel accounts.

但首先应该想到的反对意见是，这个论点使用了循环论证。整个论证依赖四福音记载的可靠性。

The historical accuracy of the four gospels is an extensive topic in itself, and it involves talking about: 四卷福音书的历史准确性本身就是广泛的话题，涉及到：

how the gospel writers included embarrassing stories about themselves and chose to die as martyrs, rather than deny their testimony; 福音书作者是如何将关于他们自己令人尴尬的故事写入书中，并选择作为殉道者而死也不否认他们的见证；

how their accounts are consistent with each other, and with other historical records and events from the first century – politically, chronologically, etc.; 他们的叙述是如何相互一致的，又是如何与第一世纪其他历史记录和事件（政治、时间顺序等）保持一致；

and how Jesus and his followers are mentioned in non-Biblical sources such as the writings of Pliny the Younger, Tacitus, and Josephus. 以及耶稣和他的跟从者是如何在非圣经资料中被提及的，例如在大普林尼、塔西佗和约瑟夫斯的著作中被提到。

There is much more that could be said here, but for the sake of time, we will move to our next point. 这里还有很多话可以说，但由于时间关系，我们将进入下一点。

But again, I would encourage you to spend some serious time looking into these things for yourself. 但我还是要再次鼓励大家，花些时间认真研究一下这些问题。

And if you do not know where to begin, I’m sure many people in the church would be glad to help – myself

included. 如果你不知道从何入手，我相信教会里有很多人都很乐意帮助你，包括我自己。

So, we come back to verse 163 and we can observe several practical uses from the text. Firstly, 因此，我们回到 163 节，我们可以从这经文中观察到几个实际的应用。首先，

If the psalmist hates and even despises falsehood, then we should not tolerate falsehood either – whether the falsehood be in us, or in others.

如果诗人恨恶甚至憎恶虚假，那么我们也不应该容忍虚假，无论是我们自己的虚假，还是他人的虚假。

I am going to divide this point into three sub-points: 我将把这一点分为三个小点：

- 1) we must address the falsehood within ourselves; 我们必须正视自己身上的虚假；
- 2) we must address the falsehood in other believers; and 我们必须正视其他信徒身上的虚假；
- 3) we must address the falsehood in non-believers. 我们必须正视非信徒身上的虚假。

First, we begin by addressing the falsehood within ourselves. 首先，我们必须从正视自己身上的虚假开始。

What I want to emphasize here is the virtue of teachability. In order to address the falsehood within ourselves, we must be accepting of correction from others – as well as correction from God's word. To be stubborn about correction is to do a disservice to ourselves.

在此，我想强调的是能受教的美德。为了解决自己内心的虚假，我们必须接受他人的纠正，以及来自神话语的纠正。固执地拒绝纠是对自己的伤害。

Proverbs 15.31 says “He whose ear listens to life-giving reproof will dwell among the wise.”

箴言 15.31 说：“耳听使人得生命的责备，必居住在智慧人之中。”

So, if we are to despise the falsehood within ourselves, let us not despise the correction of others – and most of all – let us not despise the correction of God through His word.

因此，如果我们要轻视自己内心的虚假，就不要轻视他人的纠正；最重要的是，不要轻视上帝通过祂的话对我们的纠正。

Second, we must address the falsehood within other believers. This usually goes one of two ways: 其次，我们必须正视其他信徒身上的虚假。这通常有两种情况：

1) some of us will do everything we can to avoid conflict. We would rather leave another person in their error, than tell them the hard truth that could help them. 我们中的一些人会想尽一切办法避免冲突。我们宁可让别人继续犯错，也不愿告诉对他们有帮助的真相。

2) On the other hand, some of us are not afraid of conflict. When we see that something is wrong, we are quick to point it out, even if it makes the other person angry. 另一方面，我们中的一些人并不害怕冲突。当发现某些事情是错误的，即使会让对方生气，我们很快指出。

However, we must be careful not to fall off the horse on either side. We should address the falsehood in other believers – “better is open rebuke than hidden love” – but our rebuke should not be mean spirited or bashful. 然而，我们必须小心，不要让任何一方落马。我们应该正视其他信徒的虚假，“公开的斥责胜过隐藏的爱”；但我们的斥责不应是恶意的或羞怯的。

Our intention should always be the benefit of the other person – like a surgeon who cuts and pierces his patient, in order to heal them. 我们的意图应该始终都是为了对方的利益，就像外科医生一样，为了医治病人而对病人进行切割和穿刺。

Third, we must address the falsehood in non-believers. Here I want to emphasize a posture of gentleness and the importance of sharing the gospel above all else. 第三，我们必须正视非信徒身上的虚假。在此，我想强调是以温和的姿态，和分享福音高于一切的重要性。

2 Timothy 2:24-25 says, “The Lord’s bond-servant must not be quarrelsome, but kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to a knowledge of the truth.”

提摩太后书 2:24-25 说：“主的仆人不可争辩，只要温和待人，善于教导，恒心忍耐，用温柔劝导反对的人。也许神会给他们悔改的心能明白真理。”

When we see falsehood in non-believers, we should measure our response with great care. 当我们在非信徒身上看到虚假时，我们应该非常谨慎地衡量我们的反应。

We should not seek to provoke or engage in meaningless quarrels, but to be gentle – and to make our primary goal, their repentance – that they might come to know the cross of Christ. 我们不应该试图挑衅或进行毫无意义的争吵，应该要温柔并将他们的悔改为我们的首要目标，或者他们能够认识基督的十字架。

In sum, if we desire to be like the psalmist, we ought to hate and despise falsehood: falsehood within ourselves, falsehood in other believers, and falsehood in non-believers – but all the while, exuding the aroma of gentleness, respect, and love.

总括来说，如果我们希望像诗人一样，我们就应该恨恶和憎恶虚假：我们自己的虚假，其他信徒的虚假，以及非信徒的虚假；但同时要散发出温柔、尊重和爱的芳香。

So we move to verse 164, and we learn this, 我们转到 164 节，我们学到：

The psalmist's reading of the law leads him to praise God seven times a day.

诗人对律法的阅读使他一天赞美神七次。

Take a look at verse 164, “Seven times a day I praise You, because of Your righteous ordinances.” 请看第 164 节：“我因你公义的典章一天七次赞美你。”

At this point, I want us to pick up on the bigger picture – the broader teaching that connects our two verses together. 在这一点上，我希望我们能注意更大的图画，就是将这两节经文联系在一起的更广泛教导。

This morning the sermon is titled, “Doctrine Unto Doxology” because our passage begins with the inerrancy of Scripture, and it culminates in the praise of God. 今天早上讲道的题目是“教义到赞颂”，因为我们的经文以圣经的无误性开始，以达到赞颂上帝为顶点。

There is a clear trajectory here – a linear flow in the psalmist's thinking: he reads the word of God – he sees that there is no falsehood in it – and he responds in praise. 这里有清晰的轨迹，就是诗人的线性思维：阅读神的话，看到其中没有虚假，然后以赞美为回应。

“I hate and despise falsehood,” he says, “but I love Your law.” Therefore, “Seven times a day I praise You, because of Your righteous ordinances.” 他说：“我恨恶，憎恶虚假；惟喜爱你的律法。”因此，“我因你公义的典章一天七次赞美你。”

The psalmist does not see his Bible study as some kind of empty, emotionless, intake of truth – but as the oil that fuels his worship – the spark that kindles his song of praise!

诗人并没有把他的圣经学习看为空洞、毫无感情地吸收的真理；而是把它看为燃料激起对神的敬拜，作为火花点燃他的赞美之歌！

From this we learn that, 从这里我们可以看出，

If the psalmist's desire to praise the Lord comes from his reading of the law, then our reading of Scripture must not be an end in itself – but it should end in worship unto God. 如果诗人赞美主的愿望来自于他阅读律法，那么我们读经本身就不应该是目的，而应该以对神的敬拜为目的。

Last week, when we studied verses 161-162, we saw that whenever we open the Bible our attitude should be both reverence and joy.

上周，当我们学习 161-162 节，看到每当我们打开圣经时，我们的态度应该是既敬畏又喜乐。

But what happens when we close the Bible? We finish reading something in God's word and what should be our response? The psalmist tells us: doxology – worship – praise! “Doctrine unto Doxology.” 但当我们合上圣经时，会发生什么呢？读完了神的话，我们的回又应该是什么呢？诗人告诉我们：赞颂、敬拜、赞美！“教义到赞美”。

Let us never allow our reading of God's word to be an end in itself, but let us end our reading in praise unto God. 永远不要以阅读神话语本身成为我们的目的，而是让我们以赞美上帝来作为阅读神话语的目的。

As highly as we speak of the Bible, it is but a signpost that points us to the person which is even greater than the book – it points us to God. 我们对圣经的评价再高，它也不过是一个路标，指引我们到比圣经更伟大的那一位，圣经把我们指向上帝。

Lastly, we learn this, 最后，我们可以学到：

If the psalmist praises God seven times a day because of His word, then we should seek to dwell on heavenly things throughout our day, and we should make the business of praise the perpetual theme of

our lives.

如果诗人因神的话一天赞美神七次，那么我们就应该寻求一天中都沉浸在属天的事物里，我们应该把赞美的事业作为我们人生中终生的主题。

Notice that the psalmist does not praise God once a week! He does not even praise God once a day. He praises God seven times a day!

请注意，诗人并不是每周赞美上帝一次！他甚至不是每天赞美上帝一次。他是一天赞美上帝七次！

The main idea here is not a number. This actually softens the statement. What we must see is that the psalmist is perpetually, continually, unceasingly, thinking about, dwelling upon, worshipping God – for His word! 这里的主旨不是数字，因为数字实际上弱化了这一句话。我们必须看到的是，诗人因为神的话长期、持续、不间断地思考着、栖身与、敬拜上帝！

All day long his thoughts are on the word of God and on the praise of God. 他整天的思想都在神的话和对神赞美上。

Where are your thoughts throughout the day? Where does your mind wander when you wake up in the morning? When you go to sleep at night? 你一整天的思想都在哪里？清晨醒来时，你的思绪在哪里游荡？那么晚上睡觉时呢？

Be Thou my vision,
O Lord of my heart;
Not be all else to me,
Save that Thou art.
Thou my best thought,
By day or by night;
Waking or sleeping,
Thy presence my light.

求我心中王，
成為我異象，
我別無愛慕，
唯主我景仰；
充滿我思想，
我心嚮往，
睡著或睡醒，
慈容是我光。

Does God not deserve our continual praise? We lay down and sleep, we wake up because the Lord sustains us – so we praise Him.

难道上帝不值得我们持续不断的赞美吗？我们躺下、睡觉、醒来，都因为主支撑着我们，所以我们赞美祂。

We read our Bible, we hear His voice, and we praise Him. We experience his goodness all day long, and we praise Him.

我们阅读圣经，聆听上帝的声音，我们赞美祂。我们整日经历祂的恩惠，我们赞美祂。

We reach the end of our day, and we praise Him. We praise Him for His protection. We praise Him for His faithfulness. We praise Him for His goodness. And we praise Him for His word. 到了一天的结束，我们赞美祂。我们赞美祂的保护，我们赞美祂的信实，我们赞美祂的仁慈、我们因为祂的话赞美祂。

If the life of the psalmist is anything worth our imitation, (and it certainly is), then let us not limit our worship to Sunday morning. But let us make the business of praise the perpetual theme of our lives.

如果诗人的人生值得我们效仿（当然值得），那么我们就不要把敬拜局限于周日的早晨。而是让我们把赞美作为终生的主题。

John Rogers wrote a poem before he died. It was addressed to his eleven children – the same children who cheered on their father as he walked to the stake to be burned. 罗杰斯死前写了一首诗，是给他 11 个

孩子的，就是在父亲走向火刑柱被烧死时，鼓励他的孩子们。

I will leave us with his words: 我把他的话留给我们：

Give ear, my children, to my word,
 Whom God hath dearly bought;
 Lay up his laws within your heart,
 And print them in your thought.
 I leave you here a little book,
 For you to look upon,
 That you may see your father's face,
 When he is dead and gone,--
 Who, for the hope of heavenly things,
 While he did here remain,
 Gave over all his golden years
 To prison and to pain;--
 Where I, among my iron bands,
 Enclosed within the dark,
 Not many days before my death,
 Composed for you this work.
 And for example to your youth,
 To whom I wish all good,
 I send you here God's perfect truth,
 And seal it with my blood.

请聆听，我的孩子们，我的话，
 是上帝重价买下的；
 将祂的律法铭记心中，
 印在你们的思想里。
 我给你们留下本小书，
 让你们看，
 看到你们父亲的脸，
 当他死了离开了，
 为了天国的盼望，
 当他还在这里时，
 把所有的黄金岁月
 献给了监禁和痛苦；
 在那里，与在我的铁箍为伍，
 被关闭在黑暗中，
 在我死亡前不多的几天，
 为你们写了这首诗。
 给你们青年树立榜样，
 我祝愿一切顺利，
 送给你们上帝完美的真理，
 并用我的鲜血封存。

Praise be to God for giving us his perfect truth. Amen. 感谢上帝赐予我们完美的真理。阿门