

Sermon 讲道信息  
August 八月 10, 2025  
Psalm 诗篇 119:165

God's Word: Peace From Loving 「神的话：从爱得平安」

Everything is done, Father. Everything is written. So many words. So much speaking. So much noise.  
一切都成了，天父。一切都写下了。那么多话语、那么多演说、那么多噪音；

But, O, that we would meet with You, Lord. That we would see Your glory. That we would witness Your power.  
但主啊，让我们与祢相见、让我们看见祢的荣耀、让我们见证祢的大能。

And that, this morning, Christ would be lifted higher – ever higher. We ask it in His name, Amen.  
让今天早上，基督能被高举，越来越高。我们奉祂的名祈求，阿门。

Two weeks ago, we considered the life of John Rogers who was burned alive after helping translate the Bible into English. 两周前，我们看了看罗杰斯的人生，就是那个将圣经翻译成英文后被活活烧死的罗杰斯。 In keeping with our theme of Christians from church history who loved God's word, I want us to consider the life of Martin Luther – because there is a portion of his life that is less well-known but especially suited to our text today. 为了保持主题一致，我们今天会思考在教会历史上，热爱神话语的基督徒的人生——马丁路德，他有一部分较不为人所知的生平，但却特别适合我们今天的经文。

In case any of us are unfamiliar with Martin Luther, he is best known for his initiating role in the Protestant Reformation. 万一我们当中有人不熟悉马丁路德，他最著名的是他在新教改革中所扮演的开创者角色。

On October 31, 1517, Martin Luther nailed his 95 theses to the door of the Castle Church in Wittenberg. The 95 theses were, in simple terms, Luther's way of critiquing two main things from the Roman Catholic Church:  
在 1517 年 10 月 31 日，马丁路德将他的《九十五条论纲》钉在威登堡一座教堂的门上。

马丁路德透过《九十五条论纲》批判罗马天主教会主要两件事：

1) the pope's role in the remission of sins, and 教宗在赦罪中所扮演的角色；及  
2) the false assurance of salvation that came from purchasing indulgences. 购买赎罪券带来虚假的救赎保证。 Indulgences were a way for Christians to pay the church a sum of money in exchange for the forgiveness of certain sins – both for themselves, and their dead relatives.

赎罪券是基督徒向教会支付一笔钱以换取赦免某些罪的一种方法——包括赦免他们自己和死去亲人的罪。

Martin Luther's goal was to reform the church from within. 马丁路德的目标是从内部改革教会。

However, his critique of the Catholic church eventually led to the birth of the Protestant Reformation, where the church split off into all the denominations that we have today. 然而，他对天主教会的批判最终导致了宗教改革的诞生，教会在改革中分裂成了今天的各种教派。

In response to the 95 theses, Pope Leo X issued a papal bull against Luther in 1520.

为回应《九十五条论纲》，教宗良十世于 1520 年发布了一份针对马丁路德的教宗诏书。

This was a formal document classifying 40 of Luther's 95 theses as heretical statements and giving Luther 60 days to recant before facing excommunication. 这是一份正式文件，将马丁路德《九十五条论纲》中的 40 条列为异端言论，并给予马丁路德 60 天的时间来公开反悔，否则他将会被逐出教会。

Here is a quotation from the papal bull, "Arise, O Lord, against the...wild boar who [is] destroying the [your] vineyard." 以下是教宗诏书中的一段引文：“主啊，起来吧，对付.....破坏你葡萄园的野兽。”

One thing about Martin Luther is that he was not a timid individual. He takes the papal bull, he gathers a crowd together in Wittenberg, and he publicly burns it! 马丁路德其中一个特点是，他不是个胆小怕事的人。他拿着教宗的诏书，在威登堡召集了一群人，并当众烧毁了诏书！

So, Luther is excommunicated – he's put out of the church. Two months later, the Roman Emperor, Charles V summons Luther to the Diet of Worms, a formal assembly, where he is told that he will have the opportunity to defend his teachings. 因此，马丁路德被逐出教会。两个月后，罗马帝国皇帝查理五世传召马丁路德去参加沃木斯议会，这是一场正式的集会。马丁路德被告知他将有机会在议会上为自己的教导作辩护。 When he arrives he is excited to publicly proclaim his convictions – until he realizes that – actually – he has just walked into a heresy trial. 当他到达议会，便兴奋地公开宣布自己的信仰，直到他意识到——实际上，他刚刚走进了一场对异端的审判。

One of Luther's greatest opponents, Johannes Eck, takes the stand and he asks Luther two questions: "Are these your books?" and "Will you recant the things written in them?"

马丁路德最强大的反对者之一约翰埃克出庭作证，他问了马丁路德两个问题：“这些是你的书吗？”和“你会公开宣布反悔书中的内容吗？”

Luther receives permission to take one night to think and pray. The next day he is asked again, "Will you recant?" 马丁路德获准用一个晚上的时间考虑和祈祷。第二天，他又被问到：“你会公开宣布反悔吗？” and Luther gives these famous words, "Unless I am convicted by Scripture and plain reason (I do not accept the authority of popes and councils because they have contradicted each other), my conscience is captive to the Word of God. I cannot and will not recant anything, for to go against conscience is neither right nor safe. Here I stand, I can do no other, so help me God. Amen." 马丁路德给出了这名言：“除非我被圣经和明显的理由所说服（我不接受教宗和公会的权威，因为他们自相矛盾），我的良心已被神的话所俘虏。我不能也不会收回任何说过的话，因为违背良心既不正确也不安全。这是我的立场，我别无选择，那么，神帮助我。阿门。” And Luther leaves the trial, with a target on his head. He is outlawed, his books are banned, he is declared a heretic, it becomes a crime to help him, and it is pronounced that anyone can kill him without legal consequence. 马丁路德离开审判庭，成了众矢之的。他被宣称为不法之徒，他的书全被禁止，他被确认为异端；给他帮助成了罪行，而且宣布任何人都可以杀死他而不用承担法律后果。

Immediately, Luther is kidnapped by his friends, and they bring him to a place called the Wartberg Castle where he lives in hiding for just under a year.

随即，马丁路德被他的朋友绑架，并带他到一个叫瓦特堡的地方，他在那里隐居了不足一年。

It is here that Luther translates the Bible into German – which has never been done before.

正是在这里，马丁路德将圣经翻译成德文，这在以前是从未有过的。

And it is only after he has lived through these many years of being alone, and persecuted, and rejected by the world, that Martin Luther is able to write his famous hymn, "

马丁路德在经历了多年的孤独、迫害和世人的唾弃之后，才写出了著名的诗歌：

A mighty fortress is our God,	上主是我堅固保障，
A bulwark never failing.	莊嚴雄峻永堅強；
Our helper, He, amid the flood,	祂領導我安穩前航，
Of mortal ills prevailing.	助我乘風破駭浪。

"Amid the flood," the accusations of heresy, excommunication from the church, and fleeing for his life – Martin Luther has nowhere else to turn – so he turns to the word of God.

“駭浪”：是他被指控为异端、被逐出教会、逃命——马丁路德无处可去，于是他转向神的话。

He finds peace as he reads and translates the Scriptures. With this in mind, let us turn to Psalm 119.

他在阅读和翻译圣经中找到了平安。记着这点，我们翻开诗篇 119 篇。

And today, our focus will only be on one verse – verse 165, "Those who love Your law have great peace, and nothing causes them to stumble."

今天，我们的焦点只在第 165 节：“喜爱你律法的人大有平安，任何事都不能使他们跌倒”。

The first thing that we learn from verse 165 is this, 我们从第 165 节学到的第一件事是：

The psalmist loves God's word, and it leads him to have peace within his heart.

诗人喜爱神的话，祂的话引领他得到内心的平安。

There is something peculiar about this verse which makes it stand out from the rest. It is the only verse in this section, written from a third person perspective. The rest are written in the first person.

这节经文有其独特之处，使它比其他经文突出。它是这部分经文中，唯一以第三人称写成的诗句；其余的经文都是以第一人称写的。

"Princes persecute me," "my heart stands in awe," "I rejoice," "I hate...falsehood," "I love Your law."

“掌权者.....迫害我”、“我的心畏惧”、“我欢喜”、“我恨恶.....虚假”、“我喜爱你的律法”。

If he had stayed in the first person, we may have thought that the passage only applied to himself.

如果他一直使用第一人称，我们可能会认为这些话只适用于诗人自己。

But in order to take away any confusion, he switches to the third person – "Those who love Your law have great peace, and nothing causes them to stumble" –

但为了消除任何混淆，他改用第三人称：“喜爱你律法的人大有平安，任何事都不能使他们跌倒”；  
it's as if he were saying, "I am not just speaking for myself! But anyone who loves God's law can have great peace just as I do!" 就好像在说，“我不只是为自己说话！但凡热爱上帝律法的人都能像我一样，拥有极大的平安！”

Verse 165 allows us to be a part of the text, in a way that the other verses do not.

第 165 节让我们成为经文的一部分，这是其他经文所没有的做到的。

Rather than stating his own personal experience, as he has done up to this point, the switch to third person gives us this universal principle which makes the text even more applicable to us today. 诗人没有像之前那样陈述自己的亲身经历；通过切换到第三人称，给予我们一个共同原则，从而使这经文对今天的我们来说，更具实用价值。

It is also important to note that, although he refers to a group of people in the third person, the psalmist does not exclude himself from this group. He speaks of “the ones loving [God's] law.” 此外，值得注意的是，虽然诗人用第三人称来说一群人，但他并没有把自己排除在外。他说的是“爱上帝律法的人”；  
but twice elsewhere in this section he says, “I love Your law” which tells us that he is part of this group as well. 但在本部分其他地方，诗人两次说“我喜爱你的律法”，这告诉我们他也是这群人中的一员。

Next, it is extremely important to understand the kind of peace that is being referred to here.

其次，理解这里所指的是怎样的平安，是极其重要的。

Is this peace, as in the absence of war and conflict? Is this the kind of peace that Paul refers to in Romans 5:1 “having been justified by faith, we have peace with God?” 这平安是指没有战争和冲突吗？这平安是保罗在罗马书 5:1 中所指“我们既因信称义……得以与神和好”吗？

What kind of peace is being referred to here? To answer this question, we observe several things from the surrounding context: 这里指的是怎样的平安？要回答这问题，我们可以从上下文中观察到几点：

1) First, it is an internal peace that is unaffected by external circumstances;

首先，这是不受外在环境影响的内在平安；

2) Second, it is a peace in the midst of waiting; 其次，这是等候中的平安；

3) Third, it is a peace that comes from the Word of God. 第三，这是来自神话语的平安。

Let us unpack these three statements. 让我们来解读这三句话。

1) First, the psalmist must be referring to an internal peace that is unaffected by external circumstances.

首先，诗人所指的一定是不受外在环境影响的内在平安。

This becomes obvious when we consider two things: 当我们考虑以下两点，这一句话的意思就变得很明显：

a) First, external peace is excluded from possibility by verse 161, “princes persecute me.”

首先，第 161 节的“掌权者无故迫害我”便排除了有外在平安的可能性。

The context shows that the psalmist has peace within, though there is persecution all around him.

从上下文可以看出，尽管诗人周围充满了迫害，但他内心是平安的。

b) The second reason this must be an internal peace is because, the Hebrew word for “peace” is šā-lôm. In some cases, šā-lôm can refer to physical safety.

这必定是内心平安的第二个原因是，“平安”的希伯来文是 šā-lôm。在某些情况下，šā-lôm 可以指人身安全。

But it more often carries the sense of “completeness,” “soundness,” or “wellbeing” – and often, “spiritual wellbeing” as opposed to “physical wellbeing.” 但更多时候它是指“完整”、“健全”或“安康”——通常是指“灵性上的安康”，而不是“肉身上的康健”。

So, by carefully examining both the Hebrew word for peace, and the psalmist's current state of persecution, we are left with no other options. External peace is excluded from possibility. 那么，通过仔细研究希伯来文中“平安”一词，以及诗人目前所受的迫害，我们别无选择，外在的平安是不可能的。

Verse 165 has to be referring to internal peace that is unaffected by external circumstances – by the currents of life. It must be a constant peace that does not change when life changes.

第 165 节必须是指不受外在环境（生活中的逆流）影响的内在平安；这必须是恒久的平安，不会因生活的变化而改变的平安。

It is the peace that Paul wrote about from prison in Philippians 4:7 that “surpasses all understanding.”

这就是保罗在腓立比书 4:7 中写到的“超越人所能了解的平安”。

It is the peace which Martin Luther found in God's word while he hid from his persecutors in the Wartberg Castle. 这也是马丁路德在瓦特堡躲避迫害者时，从神的话中找到的平安。

2) Second, the kind of peace that the psalmist is referring to, is a peace in the midst of waiting.

其次，诗人所指的平安是等候中的平安。

Take a look at verse 166. Literally, the Hebrew says, "I hope for Your salvation, O LORD." But it can also be translated, "I wait for Your salvation" as it says in the NIV translation.

请看第 166 节。希伯来文的字面意思是“耶和华啊，我仰望你的救恩”；但这也可以翻译为“我要等候你的救恩”，就如新译本中所采用的。

One commentator argues that this word "hope" or "wait" is best understood as "[confidently] looking forward" to something that will surely happen,

一位注释家认为，“仰望”或“等候”最好理解为“满怀信心地期待”某件事情的发生。

as opposed to wishing for something that might happen or might not. This is an expression of confident expectation, not doubtful uncertainty. 而不是希望某些事情可能会发生或可能不会发生。经文表达了有信心的期待，而不是既怀疑又不确定的期待。

Next, when we hear the word "salvation," in verse 166, our minds immediately think of heaven and eternal life. 当我们在第 166 节听到“救恩”一词时，我们立刻想到天堂和永生。

But in the context of our passage, "salvation" is directly connected to "princes persecute me" back in verse 161. 但经文的上下文中，“救恩”与第 161 节的“掌权者……迫害我”直接相关。

In other words, "salvation" here should not be taken as entrance into heaven, but as deliverance from the psalmist's persecution. 换句话说，这里的“救恩”不应该被理解为进入天堂，而是将诗人从迫害中解救出来。

When we apply this to our understanding of "peace" in verse 165, we discover that the psalmist has "peace" before he has deliverance – he has peace as he confidently looks forward to God's deliverance. 当我们应用这一点去理解第 165 节的“平安”时，我们会发现，诗人在得到解救之前就已经有“平安”——他有平安是因为他满怀信心地等候上帝的解救。

It's what we see in Psalm 13, "How long, O LORD? Will You forget me forever? How long will You hide Your face from me...But I have trusted in Your lovingkindness."这是我们在诗篇 13 篇看到的：“耶和华啊，你忘记我要到几时呢？要到永远吗？你转脸不顾我要到几时呢？……但我倚靠你的慈爱。”

God has not yet acted. He has not yet intervened. He has not rescued the psalmist from his difficult situation. But nevertheless, the psalmist is at peace. It is a peace in the midst of the waiting. 上帝尚未采取行动，还没有介入，还没有把诗人从困境中拯救出来。尽管如此，诗人却感到平安，这是等候中的平安。

3) Third, it is a peace that comes from the Word of God. "Those who love Your law have great peace."

第三，这是来自神话语的平安：“喜爱你律法的人大有平安。”

His peace is not conjured up from within himself. It does not come from sitting in a cross-legged fashion – or balancing on one leg with your palms pressed together above your head. It does not come from a pattern of breathing or an emptying of the mind. 他的平安不是从自己内心产生的；也不是来自盘腿而坐，或靠单腿平衡并将双掌合十放在头顶；亦不是来自一种呼吸模式或心灵的放空。

It is a peace that comes from the word of God! From the Scriptures! From hearing God's word – and trusting in the promises He has spoken to us.这平安来自神的话！来自圣经！来自聆听神的话——信靠祂对我们许下的承诺。

So then, we bring together these three observations – that we have now collected from the surrounding context. And we now see that, the peace that the psalmist is referring to is

这样，我们将从上下文中，观察到了三点。现在，我们看到诗人所说的平安是：

1) First, an internal peace that is unaffected by external circumstances;

首先，是不受外在环境影响的内在平安；

2) Second, it is a peace in the midst of waiting; 其次，是等待中的平安；

3) And third, it is a peace that comes from the Word of God. 第三，是来自神话语的平安。

But how do these observations apply in a real way to our lives? We might answer thus,

但是，这些观点如何真正应用到我们的生活中呢？我们可以这样回答：

If the psalmist's peace comes not from his life circumstances, but from God's word, then we should find our peace not in financial security, or physical health, or intellectual achievement – but in God's word.

如果诗人的平安不是来自于他所处的生活环境，而是来自神的话，那么我们也应该在神的话中找到平安，而不是在经济保障上、不是在身体健康上或智力和知识成就上找平安。

If it feels like there is no peace in your life right now, open the Scriptures. Remind yourself of who He is! Of what He's done! Of what He says He will do! 如果现在你觉得生活中没有平安，请打开圣经。提醒自己祂是谁、祂已经做了什么、祂说祂会做什么！

If He spoke a word and the earth was formed from nothing – is He not able – with a word – to give you peace in your difficult situation? 如果祂一说话，世界就从无到有，难道祂的话不能给在困境中的你平安吗？

If He rescued His people from the hand of Pharaoh and led them for forty years in the wilderness – is He not able to lead you through a dry season in your life? 如果祂从法老手中拯救了祂的子民并带领他们在旷野生活了四十年，难道祂不能带领你度过生命中的旱季吗？

If Christ went to the cross and paid for all of our sins with His blood – how could we doubt whether God cares about our troubles? 如果基督上十字架并用祂的宝血偿还了我们所有的罪，我们怎能怀疑上帝是否关心我们的烦恼呢？

Great peace belongs to those who love God's law – who remind themselves of who God is, of what He has done, and what He has said He will do. 极大的平安属于那些喜爱上帝律法的人，他们会提醒自己上帝是谁，祂已经做了什么，以及祂说过要做什么。

It is a peace that cannot be shaken by external circumstances, that persists through times of waiting, and that comes from the word of God.

这平安是无法被外在环境所动摇，是在等候中持续存在的，是来自神话语的。

How kind has the Lord been to us that He would reward us for the privilege of listening to His voice?

主对我们何等仁慈，祂会因聆听祂声音的特权而奖励我们（而聆听祂声音的特权本身就奖励）！

In Sunday-school I remember being rewarded for reading my Bible with candy and chocolate. But now – reading the Bible is its own reward, in itself!

我记得在主日学时，读圣经会得到糖果和巧克力作为奖励。但现在，读经本身就是奖励！

And candy and chocolate pale in comparison to the reward of hearing the voice of my Father and experiencing the peace that comes, just by being alone with Him! 与聆听天父的声音、经验与祂独处所带来的平安相比，糖果和巧克力的奖励就显得微不足道了！

Up until this point, our focus has been the kind of peace that the psalmist refers to.

到目前为止，我们的焦点一直都是诗人所指的平安。

However, there is still more to uncover from the same verse. We will now turn to the idea of loving God's law. 然而，同意节经文还有更多有待挖掘。我们现在要讨论的是爱神的律法。

And we observe a very simple but profound teaching: 我们观察到非常简单但却深刻的教导：

The psalmist loves the law of the Lord. 诗人喜爱上帝的律法。

The idea of loving God's law comes up three times in this section of Psalm 119:

在这一部分的诗篇 119 篇，爱神的律法出现了三次：

1) Verse 163, "I hate and despise falsehood, but I love Your law."

第 163 节，“我恨恶，憎恶虚假；惟喜爱你的律法。”

2) Verse 165, "Those who love Your law have great peace."

第 165 节，“喜爱你律法的人大有平安。”

3) And verse 167, "My soul keeps Your testimonies, and I love them exceedingly."

第 167 节，“我心谨守你的法度，这法度我极其喜爱。”

We will spend the remaining time that is left in our series, talking about why we ought to love God's word. 我们将用本系列剩下的时间来讨论为什么我们应该热爱神的话。

And we will do this by recapping all that we have learned from our series so far.

我们将回顾迄今为止，我们从这系列中学到的所有知识。

Over the last three weeks we have seen that, 在过去的三周，我们看到：

- The psalmist trembles at God's Word. Therefore, 诗人因神的话而战兢。所以，
- We should also read God's Word, not flippantly, or casually, but reverently and with trembling hearts. We learned that, 我们也应该读神的话，不是轻率或随意地读，而是认真地读，带着战兢的心地读。我们学到：
- The psalmist reads God's Word while he is being persecuted. And that, 诗人在遭受迫害时仍能阅读神的话；那么，
- We too should seek refuge in God's Word in our seasons of suffering. We learned that, 我们也应该在面对苦难的时候，从神的话中寻求庇护。我们学到：
- The psalmist rejoices in God's Word as one who finds great plunder. Therefore, 诗人喜爱上帝的言语，好像人得到许多战利品。所以，
- We should plunder the Word of God and rejoice for the privilege of reading it. We learned that, 我们应该“掠夺”神的话，并为我们有幸能阅读祂的话而喜乐。我们学到：
- The psalmist hates and despises falsehood but he loves God's law. So, 诗人恨恶并憎恶虚假，但他热爱上帝的律法。这样，
- We should hate the falsehood in ourselves and in others by clinging to the perfect truth of God's word. We learned that, 我们也应该恨恶虚假，无论是我们自己还是他人的虚假；我们要依靠神完美的话语。我们学到：
- The psalmist praises God seven times a day for His word. So, 诗人因为神的话一天赞美神七次。所以，
- We should respond to our reading of God's word with worship, and we should make the business of praise the perpetual theme of our lives. This morning, we learned that, 我们应用敬拜来作为阅读神话语的回应；我们应把赞美的事业作为我们终生的主题。今天早上我们学到，
- The psalmist loves the word of God which leads him to have peace within his heart. And that, 诗人喜爱神的话，祂的话引领他得到内心的平安。而且，
- Our peace should not come from life's circumstances, but from God's word. 我们的平安不应该来自生活环境，而是来自神的话。

This series has been such a privilege to share with you. Apart from the points that we covered, there were many more that I decided not to mention for the sake of time! 我很荣幸能与大家分享这讲道系列。除了提及过的要点之外，还有更多丰富的内容，但因时间关系，我决定不提！

Initially, I planned to cover eight verses over these three Sundays and we only made it through five! But this actually tells us something about the Bible: 最初，我计划在三个主日讲解八节经文，但我只讲了五节！

但这实际上告诉了我们，关于圣经的事实：

God has given us this book that was written in such a way that no one could ever plumb to the bottom of its depths; 上帝赐给我们写下圣经，是没有人能够探究到它的最深之处；

that no one could ever search out the furthest reaches of its wisdom; 是没有人能够探寻到它的智慧最高之处；

or empty the water from its well! 也没有人能够倒空这个井里的水！

We look at the word of God and it's like looking at Mount Everest from the bottom!

我们研读神的话，就像从山脚看珠穆朗玛峰！

This is not a textbook that can be memorized and then moved on from! It's like a river which never runs dry!

这不是一本教科书，可以靠死记硬背，然后翻到下一页！它更像一条永不干涸的河流！

It's not a list of rules that weigh down on our shoulders! It's our refuge where we find our deepest peace!

它不是压在我们肩上一系列的规则！它是我们的避难所，在那里我们能找到内心深处的平安！

It's not an old, outdated history book full of mistakes! It is the perfect word of God that has an infinite number of real and living truths that guide our lives everyday!

它不是一本陈旧、过时、充满错误的历史书！它是上帝完美的话，蕴含着无穷无尽、真实而鲜活的真理，指引着我们每天的生活！

I remember when my grandpa passed away, and I had been going to church but I didn't read the Bible.  
我记得爷爷去世时，我一直都有去教堂，但没有读圣经。

For the first time I began to read it everyday. I fell in love with the Scriptures. There were times in high school when I would take my Bible with me to class. 当我第一次开始每天阅读圣经，我就爱上了圣经。高中时，有几次我带着圣经去上课。

I remember taking it to the movie theatre and reading it in the dark while the movie was playing.  
我记得，我带着圣经去电影院，在黑暗中一边看电影一边读。

I would take it to the grocery store for no reason at all! 我会无缘无故带着圣经去杂货店！

There was one time when I was getting ready for bed, and I set my alarm clock for 1 a.m. – just so that I could imitate the psalmist who says, "I rise at midnight to praise You because of Your righteous [word]."  
有一次，我准备上床睡觉，并把闹钟调到凌晨 1 点，只是为了模仿诗人说的：“我因你公义的 [话语]，夜半起来称谢你。”

One day, we will trade this present world for a better one. We will stand in glory – face to face with Christ – and we will walk with Him and talk with Him – and hear his voice.

终有一天，我们将以现在的世界换取更美好的世界。我们将站在荣耀中，与基督面对面，与他同行，与他交谈，聆听他的声音。

But for now, we are here. The day is coming but the night has not yet passed.

但现在，我们还在这里。白昼即将到来，但黑夜尚未过去。

And God leaves us His word. He says, "Soon you shall see My face. But for now, just listen to My voice."

The final point that I will leave us with is this,

上帝给我们留下祂的话，祂说：“你们很快就会见到我的面。但现在，只需聆听我的声音”。最后我要说的是：

The psalmist loves the word of God. And if this is so, then let us love and cherish God's Word all the days of our life – until that day when this signpost [the Bible], is replaced by that to which it points – when we see Him face to face.

诗人热爱神的话。如果是这样的话，那么让我们终生热爱和珍视神的话，直到那一天，这路标（圣经）被它所指向的目标所取代——当我们与祂面对面的时候。

Let us pray. 我们祈祷。

Father, how can this be true? How can this be real? That we have in our hands, Your very words? 天

父，这怎么可能是真的？这怎么会是真实的呢？我们手中握着的，正是你的话语？

We've heard what we ought to do – but when we step out of this sanctuary, we know that we do not have the strength to do it.

我们听到了我们应该做的事，但当我们走出这圣殿时，我们知道我们没有力量去做。

So, we ask for Your help. Help us to imitate the psalmist. Help us, Father, to love Your word.

因此，我们请求祢的帮助，帮助我们效仿诗人。天父，帮助我们爱祢的话。

In Jesus' name, Amen. 奉耶稣的名，阿门。