

Sermon 讲道信息
 March 3 月 15, 2026
 Psalm 诗篇 13 7:36-50
 Lament 哀歌

“We step into this world with a cry. Although none of us remembers the moment, the first sound we utter after leaving the warm and protected confines of our mother's womb is a loud protest. We enter wailing! To cry is human.”

“我们带着哭声进入这个世界。尽管我们没有人记得那一刻，但当我们离开母亲腹中那温暖且受保护的环境时，发出的第一个声音就是大声的抗议。我们哭喊着来到这世界！哭泣是人类本能。”

And so, we continue to cry after birth, and throughout life. Tears truly are the universal language.

因此，我们在出生后并人生的旅程中仍然哭泣，眼泪确实是人类通用的语言。

This reality is recognized in God's Word. In Romans 8:22 the Apostle Paul proclaims: “We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.”

这现实也得到上帝话语的承认。正如使徒保罗在罗马书 8:22 宣告说：“我们知道，一切受造之物一同呻吟，一同忍受阵痛，直到如今。”

Tears have been known to accompany childbirth!

众所周知，分娩常伴有泪水！

“Groaning” refers to inarticulate sighs of grief and burden. Why?

“呻吟”指的是难以言表的悲叹与沉重的叹息。为什么？

Because “against its will, all creation was subjected to God's curse” at the Fall of Mankind in Adam and Eve and is yet today “under bondage to decay” (Romans 8:20,21).

在亚当和夏娃堕落之时并直到今天仍受“败坏的辖制”，“因为受造之物屈服在虚空之下，不是自己愿意，而是因那使它屈服的叫他如此”（罗 8:20-21）。

Intuitively, we recognize that our world is imperfect, and as Believers, we wonder why a good God allows suffering.

直觉上，我们都知道这世界并不完美；而作为信徒，我们也不禁好奇问：为什么良善的上帝会允许苦难？

Yet we cannot deny that tears and sorrow are part of the journey of life.

然而，我们无法否认，眼泪和忧伤是人生旅程的一部分。

The Bible offers “lament” as a “prayer language”, enabling us to address grief, find relief, and discover hope and joy.

圣经提供了“哀歌”作为一种“祷告的语言”，使我们能够面对悲伤、找到安慰，并发现盼望与喜乐。

The dictionary defines “lament” as “a passionate expression of grief or sorrow.” For individuals of faith, lament serves as a means to direct our attention toward God in the face of sorrow, rather than away from Him.

字典把“哀歌”定义为“悲伤或痛苦的情感表达”。对于有信仰的人来说，哀歌是使我们在面对忧伤时，把目光转向上帝的方法，而不是远离祂。

My personal observation through my years in ministry indicate that responses to pain frequently depend on whether one chooses to turn toward or away from God.

根据我多年牧会的个人观察，人对痛苦的回应，往往取决于他们选择转向上帝，还是远离上帝。

There are many examples of lament in the Bible.

圣经中有许多哀歌的例子。

Over a third of the Psalms are known as “songs of sorrow.”

诗篇中有超过三分之一被称为“哀歌”。

There is a whole book given to lament: Lamentations, which is a powerful poetic expression of humiliation, suffering, and despair over the destruction of the Holy City of Jerusalem by the pagan Babylonians in 586 BC.

圣经中甚至有一整卷书专门记载哀歌，即耶利米哀歌。这卷书以强而有力的诗歌形式表达了羞辱、痛苦和绝望之情；原因是在公元前 586 年，圣城耶路撒冷被异教的巴比伦人毁灭了。

Many centuries later Jesus would lament over Jerusalem's constant and continued resistance to her Messiah and Savior:

多个世纪后，耶稣也因耶路撒冷持续不断的拒绝自己的弥赛亚和救主而哀叹：

“Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing” (Matt.23:37).

“耶路撒冷啊，耶路撒冷啊，你常杀害先知，又用石头打死那奉差遣到你这里来的人。我多少次想聚集你的儿女，好像母鸡把小鸡聚集在翅膀底下，但是你们不愿意”（太 23:37）。

In the Garden of Gethsemane, as he anticipated the agony of the cross, we find Jesus admitting: “My soul is overwhelmed with sorrow to the point of death” (Matt.26:38).

在客西马尼园，耶稣预想到十字架的痛苦，我们看到祂承认：“我心里非常忧伤，几乎要死”（太 26:38）。

Later, when faced with the horror of his denial of his Savior Luke tells us that Peter “went outside and wept bitterly” (Luke 22:62).

后来，当彼得面对自己否认救主的可怕时，路加福音告诉我们，彼得“就出去痛哭”（路 22:62）。

Just as “Jesus wept” at Lazarus’ tomb (John 11:35), so too do we his disciples weep and lament from time to time.

正如在拉撒路的坟墓前“耶稣哭了”（约 11:35），祂的门徒（也就是我们）也会在生命中不时哭泣和哀叹。

Lament for the believer is a form of prayer. It is a way to cry out to God and talk honestly with him about our pain, sorrow, and disappointments.

对信徒来说，哀歌是一种祷告的形式，是向上帝呼喊并诚实地向祂倾诉我们的痛苦、忧伤和失望的方式。

The author of Hebrews states that we may “approach God’s throne of grace with confidence” (4:16).

希伯来书的作者指出，我们“只管坦然无惧地来到施恩的宝座前”（来 4:16）。

The word commonly translated as “confidence” or “boldness” is accurate; however, it is important to clarify that this does not imply entering God’s presence with arrogance or making demands.

这里常被翻译为“坦然”或“无惧”是准确的；但需要说明的是，这并不是指我们可以傲慢地来到上帝面前，或向祂提出要求。

Rather, the intention is to encourage respectful assurance in seeking God’s attention.

相反，这句经文的意图是鼓励我们带着敬畏而坚定的心来寻求上帝的关注。

The context also suggests another perspective. In the preceding verses (4:14-15) the author is thinking of Jesus as our “high priest” who is able to “empathize” with our suffering because He himself had known real and profound suffering.

在上下文中，还有另一个角度。希伯来书前面的经文（4:14-15），作者正思考着耶稣是我们的大祭司，祂“能体恤我们的软弱”，因为祂也在各方面真实而深刻地经历痛苦。

In this context then we note that the word for “confidence” here can also be translated as “frank,” “blunt,” “honest,” or “openly.”

在这样的背景下，“坦然”的意思也可以理解为“坦白的、直率的、诚实的、或公开的”。

Lament allows us to be frank with God about our pain and suffering, but with the confidence, as the author adds, that “we may receive mercy and find grace to help us in our time of need.”

哀歌使我们能够坦白地向上帝诉说我们的痛苦与苦难；并带着信心，正如经文补充，我们“要得怜悯，蒙恩惠，作及时的帮助。”

Lament is not simply wallowing in our pain and sorrow. It has meaning and purpose. Lament is proactively moving through our sorrow as we renew our confidence and trust in our Good God.

哀歌不单只是沉溺于痛苦和悲伤之中，它具有意义和目的。哀歌是在忧伤中主动地向前迈进，并在此过程中重新建立我们对良善上帝的坦然与信靠。

Psalms 13 is a good example of what we might call “dynamic” lament.

诗篇 13 篇是我们称之为“不断发展的哀歌”的良好例子。

Martin Luther summed up this Psalm as “Hope despairs, yet despair hopes.”

马丁路德曾这样总结这篇诗：“盼望成为绝望，但绝望抱有盼望。”

“Dynamic lament” is... “不断发展的哀歌”是：

1. Turning toward God. 转向上帝

“How long, LORD? Will you forget me forever? How long will you hide your face from me” (13:1)?

“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”（13:1）？

David is likely experiencing oppression from King Saul at this time.

大卫写这篇诗时，很可能正遭受扫罗王的压迫。

Although he knows he is called to be King of Israel, Saul's refusal to step down has made fulfilling that call challenging. 虽然他知道自己被呼召要作以色列的王，但扫罗拒绝退位，使大卫很难实现这呼召。

Lament is characterised by frustration, questioning, and despair, with these emotions directed specifically toward God rather than others or the broader universe.

哀歌的特征包含挫折、疑问和绝望，而这些情绪是直接向上帝表达的，却不是向别人或更大的宇宙发泄。

David's dispute is with the "LORD" or "Jehovah". In his pain and despair, he felt abandoned by God and expressed anger about it.

大卫的争辩对象是“耶和华”。在痛苦和绝望中，大卫感到被上帝遗弃，并表达了对这状况的愤怒。

While laments are common in ancient literature, there is a key distinction between "pagan" laments and David's cry. 虽然古代文学中也常有哀歌，但“异教的哀歌”和大卫的哭泣之间有个重要的区别。

Pagan laments attempt to bargain with their deities; in contrast, David appeals to the covenant Lord (YHWH), and, as we'll see, he expects deliverance and promises praise (Psalm 13:5-6).

异教的哀歌试图与他们的神明讨价还价；相比之下，大卫却向立约的主（耶和华）呼求。正如我们稍后所见，大卫期待得到拯救，并承诺赞美上帝（诗 13:5-6）。

David's lament, marked by expressions of anger and despair, does not negate the existence of faith; on the contrary, it serves to make such faith more evident. Anger or frustration cannot be directed at a non-existent God.

大卫的哀歌充满愤怒和绝望，但这并没有否定他信心的存在。相反，这证明了他的信心，因为愤怒或沮丧不可能指向一位不存在的神。

David's experience demonstrates that our God is personal, enabling us to share our struggles and questions meaningfully.

大卫的经历表明，我们的上帝是体恤人的神，这使我们可以有意义地向祂倾诉我们的挣扎和疑问。

It also highlights that God acts intentionally, even if we do not always understand or appreciate it.

这也强调了，即使我们不总是理解或欣赏上帝的作为，但祂的行动是刻意的。

Our personal God is interested and involved in our individual lives. Do you see, feel, and know Him?

但我们这体恤人的上帝关心并参与我们的个人生命。你是否看见祂、感受到祂、认识祂呢？

2. Naming the problem or need. 指出问题或需要

In the second verse, David very clearly articulates his problem: He is "wrestling with His thoughts" which was dragging him down into a deep "sorrow" and a sense of defeat.

在第二节，大卫非常清楚地说明了他的困境：他在“心里筹算”，这使他陷入深深的“愁苦”和失败感中。

David was struggling to understand why it seemed as though the God who had promised his constant presence had now abandoned him just when he needed Him most.

大卫挣扎着理解，为什么那位曾应许常与他同在的上帝，如今在他最需要祂的时候似乎舍弃他而去了。

His was the universal cry of the believer in times of trouble: "Where are you God?" Can you relate?

他的呼喊也是信徒在患难中共通的呼喊：“上帝你在哪里？”你能体会吗？

David's frankness about his condition shows that he understood his problem and could "name it."

大卫坦率地表达了他的处境，说明他知道自己的问题，并且能够“说出来”。

He, of course, was not informing God, for God knows all things. But in naming his problem he was empowered to "get hold of it", and to present it to the Almighty God for resolution.

当然，他并不是通知上帝，因为上帝知道一切。然而，当把问题说出来时，他就得着力量去“抓住它”，并把它带到全能的上帝面前，寻求解决方法。

3. Boldly asking for help. 大胆地寻求帮助

"Look on me and answer, Lord my God" (3).

“耶和华我的神啊，求你看顾我，应允我”（3节）！

"Unremitting sorrow can create a deadly silence as we give into despair, thinking there is no hope, or denial, fooling

ourselves into believing that everything is fine.

当我们屈从于绝望，认为毫无盼望，否认现实，或自欺欺人地认为一切都很好时，持续不断的忧伤可能会带来致命的沉默。

Silence before God can be fatal! David was bold and concise in his request.

在上帝面前沉默可以是致命的。大卫的祈求既大胆又简洁。

If we are convinced that God “is there” and that he personally cares about us; and furthermore, as the Almighty God can and will answer our prayers, then it follows that we should without hesitation boldly make our needs known to Him.

如果我们确信上帝“在那里”，并且祂亲自关心我们，而且祂作为全能的上帝，祂能够并且愿意回应我们的祷告，那么我们就应该毫不犹豫地大胆向祂表达我们的需要。

Just as the Apostle Paul directs, “Don't worry about anything; Instead, pray about everything. Tell God what you need and thank him for all he has done” (Phil.4:6NLT).

正如使徒保罗所教导的：“应当一无挂虑，只要凡事藉着祷告、祈求和感谢，将你们所要的告诉神”（腓 4:6）。

4. Choosing to trust. 选择信靠

“But I trust in your unfailing love”(5).

“但我倚靠你的慈爱”（5 节）。

Verses 5 and 6 mark a sudden shift in David's tone. Is he being disingenuous? Is he trying to convince himself of something he really doesn't believe?

第 5 和第 6 节标志着大卫语气的突然转变。他是在假装吗？他是在说服自己去相信一些他其实并不相信的事情吗？

We note this tension between “fear” and “trust” throughout the Lament Psalms. This is a precarious balance to which we can all relate.

在诗篇的哀歌中，我们留意到“惧怕”和“信靠”之间的张力，这是危险而微妙的平衡，也是我们每个人都能体会的。

For example, in Psalm 73, Asaph describes his struggle with the suffering of the just and the prosperity of the wicked, nearly losing faith, until he found clarity in the sanctuary of God, testifying:

例如，在诗篇 73 篇中，亚萨描述了自己因义人受苦与恶人享平安而挣扎，几乎失去信心。直到他进入上帝的圣所才得到亮光。他见证说：

“When I tried to understand all this, it troubled me deeply till I entered the sanctuary of God” (16-17a).

“我思索要明白这事，眼看实系为难，直到我进了神的圣所，思想他们的结局”（诗 73:16-17a）。

After pouring out his troubles and expressing his deepest frustrations, David deliberately opens his heart again to the steadfast love of his Heavenly Father.

当大卫倾诉完自己的苦难，表达完内心最深的挫折后，他刻意地向天父坚定不移的慈爱敞开自己的心。

This act of turning back to God's unfailing love transforms his lament into praise.

正是这转向上帝永恒之爱的行动，使他的哀歌转变为赞美。

Despite his pain, David chooses to trust in God—an act that is not merely emotional, but the result of a conscious decision.

尽管仍然在痛苦之中，大卫选择信靠上帝——这不仅是一种情绪上的行为，而是在有意识决定后的结果。

Trust, as seen in David's example, is not a blind leap but a deliberate choice grounded in the reality of God's character and actions.

正如在大卫的例子中看到，信靠不是盲目地做难以置信的事；而是基于上帝品格和行为的现实所作出深思熟虑的选择。

David's confidence comes from what he knows to be true about God—who He is, what He has already done, and what He continues to do.

大卫的信心来自他所知道关于上帝的事实——上帝是谁、祂已经做了什么、祂仍然在做什么。

This foundation allows David, and all believers, to move from a place of sorrow and questioning to one of praise and

renewed hope.

正是这基础使大卫，也使所有信徒，能够从忧伤和疑问中，走向赞美和更新的盼望。

Lament, then, is uniquely Christian.

因此，哀歌具有独特的基督徒意义。

“While crying is fundamental to humanity, Christians lament because they know God is sovereign and good. Christians know His promises in the scriptures. We believe in God's power to deliver. We know the tomb is empty and Jesus is alive.”

“虽然哭泣是人类本质，但基督徒的表达哀歌是因为他们知道上帝是至高掌权并良善的。基督徒知道上帝在圣经中的应许，我们也相信上帝拯救的能力、知道坟墓是空的、耶稣是活着的。”

Lament for the Christian is an act of faith. We must be convinced that God hears us and loves us.

对基督徒来说，哀歌是一种信心的行为，我们必须确信上帝听见我们并且爱我们。

“Talking to God instead of getting sinfully angry or embittered requires biblical conviction. Laying out the messy struggles of your soul and then asking, again and again, for God to help you requires a solid theological foundation.”

“向上帝倾诉而不陷入罪性的愤怒或苦毒，需要对圣经真理有坚定的信念。把灵魂中混乱的挣扎摆在上帝面前，并一次又一次求祂帮助你，则需要扎实的神学基础。”

Viewing life through the “long arc of God’s plan” helps us to lament effectively and productively.

从“上帝计划的长远弧线”来看生命，可帮助我们能更有效、更有意义地表达疼惜。

We recognize God’s loving and wise hand in....

我们会看见上帝的慈爱与有智慧的手在以下几个方面：

Creation. 创造

Every Believer should regularly read the first chapter of Genesis.

每位信徒都应该恒常阅读创世记第一章。

We need to see that our world exists – that we exist – because of the loving intention and work of a personal God, who desires a real relationship with us.

我们需要看见这个世界的存在和我们的存在，是因为亲近人的上帝出于爱的心意而创造的。祂渴望与我们建立真实的关系。

We are special, lovingly created in the image of our God:

我们是特别的，是照着上帝的形象在爱中被创造的：

“Then God said, “Let us make mankind in our image, in our likeness...So God created mankind in his own image... in the image of God he created them” Gen.1:26,27).

“神说：‘我们要照着我们的形象、按着我们的样式造人.....神就照着他的形像创造人，照着神的形像创造他们’”（创 1:26-27）。

The Psalmist joyfully declared, "For you formed my inward parts; you knitted me together in my mother’s womb. I praise you, for I am fearfully and wonderfully made" (139:13-14).

诗人喜乐地宣告：“我的肺腑是你所造的；我在母腹中，你已编织我。我要称谢你，因我受造奇妙可畏；你的作为奇妙，这是我心深知道的”（诗 139:13-14）。

The Apostle Paul reminds us, "For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand..." (Eph.2:10).

使徒保罗提醒我们：“我们是他所造之物，在基督耶稣里创造的，为要使我们行善，就是神早已预备好要我们做的”（弗 2:10）。

We are special and loved, even if we don’t always get treated that way in the world!

我们是特别、是被爱的——即使在这世界我们不总是这样被对待！

The Fall. 堕落

Like it or not, we live daily under the curse of the “fall”. Because Adam and Eve willfully rebelled, God declared, 不管喜欢与否，我们每天都生活在“堕落”的咒诅之下。因为亚当和夏娃故意悖逆，上帝宣告：

“Cursed is the ground because of you; through painful toil you will eat food from it... It will produce thorns and thistles for you... By the sweat of your brow you will eat your food until you return to the ground...” (Gen.3:17-19).

“土地必因你的缘故受诅咒；你必终生劳苦才能从土地得吃的。土地必给你长出荆棘和蒺藜来.....你必汗流满面才有食物可吃，直到你归了土地”（创 3:17-19）。

We all know about the “thorns and thistles” of life!

我们都熟悉生命中的“荆棘和蒺藜”。

Redemption. 救赎

We can consider “redemption” as a reversal of the Fall. But this was not without cost.

我们可以把“救赎”看作是对堕落的逆转，但这不是没有代价的。

A “ransom” price was required to free us from the power of sin, destruction, and death.

必须付出“赎价”，才能把我们从罪、毁灭和死亡的权势中释放出来。

The only price that could meet this demand was the perfect and pure blood of Jesus.

唯一能够满足这个要求的代价，就是耶稣完全和纯净的宝血。

Paul declares, “In [Jesus] we have redemption through his blood” (Eph.1:7).

保罗宣告：“我们藉着这爱子[耶稣]的血得蒙救赎”（弗 1:7）。

Peter makes it clear that this is a price we could not hope to pay on our own:

彼得也清楚说明，这不是我们自己能够付出的代价：

“For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors but with the precious blood of Christ, a lamb without blemish or defect” (1Peter 1:18-19).

“你们知道，你们得以从你们祖先传下来虚妄的行为中救赎出来，不是靠着会朽坏的金银等物，而是凭着基督的宝血，如同无瑕疵、无玷污的羔羊的血”（彼前 1:18-19）。

Restoration. 复兴

Because the ransom price has been paid in full, restoration is assured in Christ. This is a complete and eternal restoration that goes beyond our personal salvation.

因为赎价已经完全付清，修复在基督里就得到了保证。这是完全而永恒的修复，是远超过我们个人的救恩。

Jesus hinted at this restoration when he calmed the winds and storms, healed the sick, raised the dead, and was himself raised.

当耶稣在平静风浪、医治病人、使死人复活，以及自己从死里复活时，祂已经预示了这修复。

“As for you’, Paul declares, ‘you were dead in your transgressions and sins... but because of his great love for us God who is rich in mercy made us alive in Christ’” (Eph.2:1,4).

保罗宣告：“从前，你们因着自己的过犯罪恶而死了.....然而，神有丰富的怜悯，因着他爱我们的大爱.....使我们与基督一同活过来”（弗 2:1,4）。

In Jesus “the new creation has come: the old is gone, the new is here” (2Cor.5:17).

在耶稣里，“他就是新造的人，旧事已过，都变成新的了”（林后 5:17）。

Despite our suffering, our present is brighter and our future brighter still!

尽管我们有苦难，我们的现在是更光明的，我们的未来是更荣耀的！

Paul boldly affirmed, “I consider that our present sufferings are not worth comparing with the glory that will be revealed in us” (Rom.8:18).

保罗勇敢地确认：“我认为，现在的苦楚，若比起将来要显示给我们的荣耀，是不足介意的”（罗 8:18）。

Let’s resist the temptation to be so-called “happy clappy” Christians. Let us hold to the “long view.”

让我们抵挡成为所谓“表面快乐”的基督徒的诱惑，让我们持守那长远的眼光。

May we have the courage and the peace to face our sorrow, hurt, and frustration head on, with faith.

愿我们怀着信心的勇气与平安面对我们的忧伤和痛楚，迎头面向挫折。

Since the price for restoration was paid on the cross and guaranteed through the resurrection, we “do not [lament] like the rest of mankind, who have no hope” (1Thess.4:13).

既然修复的代价已经在十字架上付清了，并且借着复活得到了保证，“我们不愿意你们不知道，恐怕你们忧伤，像那些没有指望的人一样”（帖前 4:13）。