

Sermon 讲道信息  
 April 4 月 19, 2026  
 Habakkuk 哈巴谷书 1:1-4;2:1,4  
 Lessons in Living By Faith 凭信心而活的功课

Habakkuk's cry in 1:1-4 (*"How long, Lord, must I call for help, but you do not listen? Or cry out to you, 'Violence!' but you do not save?"*) resonates with us today, 哈巴谷在 1:1-4 的呼求（“耶和華啊，我呼求，你不應允，要到幾時呢？我向你呼喊暴力！’你還不拯救？”）今天與我們產生共鳴，

as Israel in his time faced uncertainty and fear, enduring attacks from the Babylonian Empire and feeling abandoned by God, while, it seemed, evil prevailed.

因為哈巴谷時的以色列正對面著不確定和恐懼，承受來自巴比倫帝國的攻擊，並感覺被神離棄；同時，邪惡似乎占了上風。

We too question how to persevere and, more than that, how to *thrive* in mind, body, and spirit during challenging times.

我們也在問，在艱難時期該，如何堅持下去；更重要的是，如何在心靈、身體和靈性各方面還能都茁壯成長。

Habakkuk cried out to God. We should do the same in our time of trouble, fear, or confusion, for God has promised to answer the cry of His People. This promise is repeated throughout the Bible.

哈巴谷向上帝呼求。在遭遇困境、恐懼或困惑時，我們也應當如此，因為神已應許要回應祂子民的呼求。這應許在聖經中不斷重複。

One example: *"People of Zion, who live in Jerusalem, you will weep no more. How gracious he will be when you cry for help! As soon as he hears, he will answer you"* (Is.30:19).

一個例子：“住在錫安、居于耶路撒冷的百姓啊，你必不再哭泣。主必因你哀求的聲音施恩給你，他聽見的時候就必應允你”（賽 30:19）。

Habakkuk eagerly and expectantly waited for God's answer: *"I will climb up to my watchtower and stand at my guard post. There I will wait to see what the LORD says and how he will answer my complaint"* (2:1 NLT).

哈巴谷满怀热切与期待地等待着上帝的回应：“我要站在我的瞭望台，立在城楼上观看，看耶和華要對我說什麼，我可用什麼話向他訴冤”（2:1）。

**God's answer: "the just shall live by his faith"** (2:4 KJV). This is not a simplistic answer to a complex problem.

神的回答是：“惟義人必因他的信得生”（2:4）。這並非對複雜問題的簡單回答。

By *"the just"* God means those who are "justified by faith": i.e. at peace with God through God's righteousness.

神所說的“義人”是指那些“因信稱義的人”，也就是通過神的義而與神和好的人。

As Christians, when we know we are *"right"* or *"at peace"* with God through Jesus Christ, then our faith can help us to face the challenges of confounding times.

作為基督徒，當我們知道自己通過耶穌基督而得與神“和好”或“得蒙稱義”，那我們的信心能幫助我們面對困惑時帶來的挑戰。

It is our faith in our Good and Just Heavenly Father that will bear us through!

正是我們對良善又公義的天父的信心，帶領我們經過一切！

Throughout the rest of Chapter 2, God provides "lessons in living by faith" by using the Babylonians' contrasting behaviour as an example.

在第二章餘下的部分，神用巴比倫人截然不同的行為為例，提供了“憑信心而活的功課”。

He is essentially saying: *"Look at the Babylonians: don't do as they do!"*

祂基本上在說：“看看巴比倫人：不要照他們所做的去做！”

It seemed to the devastated Israelites that the marauding Babylonians were unconquerable.

在饱受摧残的以色列人看来，那些四处劫掠的巴比伦人似乎是不可战胜的。

But God reminds them that though it may not be apparent at the time, justice is coming because the seeds of the destructions of the oppressors are already in play.

但上帝提醒他们，虽然当时看起来并不明显，公义终将降临，因为压迫者毁灭的种子已经开始运作。

The enemy *“is arrogant and never at rest. Because he is as greedy as the grave and like death is never satisfied”* (2:5).

仇敌是“狂傲、不安于位；他张开喉咙，好像阴间，如死亡不能知足”（2:5）。

Even as they sacked the great nation of Israel, they would soon discover that wealth and power when pursued at all moral costs would never provide what all truly desire: satisfaction and contentment.

即便他们摧毁了伟大的以色列国，他们很快也会发现，用一切道德代价去追求财富和权力，终究是无法带来人们真正渴望的：满足与知足。

It is essential for us to recognise that genuine and enduring satisfaction does not result from accumulating material possessions or wealth.

我们必须认识到，真正而持久的满足并不是从积累物质或财富而来。

True and lasting contentment is only found as we *live by faith, because when we live by faith in the One True God, we...*

真实而长久的知足，只有在我们凭信心而活时才能找到，因为当我们凭对独一无二真神的信心而活时，我们就.....

### **Trust God to meet our material needs.**

信靠神供应我们物质的需要。

Jesus deals with the issue of trusting him regarding our material needs head on in the Sermon on the Mount.

在登山宝训中，耶稣直接处理了关于信靠祂会供应我们物质需要的问题。

In Matthew 6:24 He declares: *“No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.”*

在马太福音 6:24，祂宣告：“一个人不能服侍两个主；他不是恨这个爱那个，就是重这个轻那个。你们不能又服侍神，又服侍玛门。”

We instinctively know this is true, yet how often do we try to finesse the line between trusting God and trusting in our own strength and devices?

我们本能地知道这是真的，然而我们有多少次试图在信靠神和依靠自己的能力与计谋之间游走？

His point is this: if money or material concerns and worries is our God or our guiding light, then our lives will be filled with worry as we obsessively run after the fleeting things of this world.

耶稣的重点是：如果对金钱或物质的担忧和忧虑，是我们的神或引导我们的光，那么我们的人生就会充满忧虑，因为我们执着地追逐这世界上短暂的事物。

On the other hand, if the One True God is truly *our* God, then we need not worry, for we can trust that just as He cares for every other living thing in his creation, He will care for we who are “made in His image”.

另一方面，如果独一无二的真神真是我们的神，那么我们就不必忧虑，因为我们可以相信，正如祂照顾祂创造中的每个活物一样，祂也会照顾我们这些“按祂形像被造的人”。

We do not need to turn to devious and dishonest means to meet our needs.

我们不需要用诡诈或不诚实的手段来满足自己的需要。

Jesus summed it up this way: *“But seek first [God’s] kingdom and righteousness, and all these things will be given to you as well”* (Mt.6:33).

耶稣这样总结：“你们要先求神的国和祂的义，这些东西都要加给你们了”（太 6:33）。

A person who is truly *“living by faith”* will live under God's rule as king and their lives will be steered by Kingdom values.

真正“凭信心而活”的人会活在以神为王的管治之下，他们的生命会被神国的价值引导。

But we must note that Jesus' promise here is very particular.

我们必须注意，耶稣在这里的应许是非常具体的。

He promises that God will supply *“all these things”*, not *“all things”*. What are *“these things”*?

祂应许神会供应“*这些东西*”，而不是“*所有的事*”。“*这些东西*”是什么呢？

He refers to what we shall *“eat...drink...wear”* (31) i.e. the essentials or basic staples of life, those things that every person needs to feel safe and to be well.

祂指的是我们要“*吃什么、喝什么、穿什么*”（31），也就是生命的基本或必需品，这些东西是每个人都需要，来感到安全和安好。

*The disciple is promised survival not affluence; this is no carte blanche.*

门徒得到的应许是生存而不是富足；这不是毫无限制的。

Do you trust God to supply your needs? Do you believe that He will provide not all that you *want*, but all that you *need*?

你是否信靠神供应你的需要？你是否相信祂不是供应你一切想要的，而是供应你一切需要的？

God knows best what we *need*. Trusting God in this regard is what it means to *“live by faith.”*

神最清楚我们所需要的。在这方面信靠神就是“*凭信心而活*”的意思。

**To live by faith means that I find my satisfaction in God alone.**

*凭信心而活*意味着我唯独在神里面得到满足。

We all know that true and lasting satisfaction and contentment are elusive. When we are discontent, we are restless, constantly searching and longing, disappointed, and even possibly, angry.

我们都知道，真实而持久的满足和知足是难以捉摸的。当我们不满足时，我们会不安，会不断地寻找和渴望、失望，甚至可能会愤怒。

We live in an angry age because people are looking in the wrong place for fulfillment and happiness.

我们活在一个愤怒的时代，因为人们在错误的地方寻找满足与幸福。

Nebuchadnezzar, King of the ever-expanding Babylonian Empire was constantly pillaging and plundering in his vain search for satisfaction and purpose.

不断扩张巴比伦帝国的王——尼布甲尼撒，不断掠夺和劫掠，徒劳地寻求满足与人生意义。

But those who *live by faith* in the One True God can find this elusive treasure!

但那些对独一真神的*信心而活*的人，可以找到这难以捉摸的宝藏！

God declared to His People that if we live by “kingdom values” (i.e. *“seek first His kingdom”*)

神向祂的子民宣告，如果我们按着“神国的价值”而活（就是“先求祂的国”）

*“The Lord will guide you always; he will satisfy your needs in a sun-scorched land and will strengthen your frame. You will be like a well-watered garden, like a spring whose waters never fail”* (Is.58:11).

*“耶和华必时常引导你，在干旱之地使你心满意足，又使你骨头强壮。你必如有水浇灌的园子，又像水流不绝的泉源”*（赛 58:11）。

Does this describe you today? We admit that sometimes the land does feel *“sun-scorched”* and our strength runs low. At times it seems as though the *“stream has run dry”*.

这是否描述了今天的你？我们承认，有时确实感到这地“*干旱*”，我们的力量也减弱；偶尔似乎“*溪水已干涸*”。

There are some essential keys to satisfaction that require intent on our part. Some are:

要达到满足有些基本关键，是需要我们刻意去实行。其中包括：

**Seeing God clearly. 清楚地看见神。**

The Psalmist claimed: *“I will be satisfied with seeing your likeness”* (17:15).

诗人宣告：“*至于我，我必因公正得见你的面；我醒了的时候，你的形像使我满足*”（17:15）。

This is the same phrase that is used in Numbers 12:8 when Moses met God *“face to face”*.

这短语与民数记 12:8 中，摩西与神“*面对面*”相见时所用的一样。

This means seeing God clearly and soberly, fully receiving the wonder of *who* He is.

这意味着清楚并清醒地看见神，完全接受祂是谁的奇妙。

But this can be a great challenge. It can be difficult to see God clearly through the shrouding fog of religion, tradition, time, and culture.

然而，这可能是个很大的挑战。透过宗教、传统、时间和文化的迷雾笼罩，要清楚地看见神可以是困难的。

We must be hyper-aware of any distorted vision of God resulting from poor teaching or “bad theology” and weak study of the Word, which is the ultimate revelation of God.

我们必须对神扭曲的认识保持高度警觉；对神扭曲的认识是因错误教导或“不良神学”，以及对神话语（神终极的启示）薄弱的学习而造成。

Negative influences and challenging life situations can alter our perception of God.

负面的影响和艰难的人生处境可能改变我们对神的看法。

When our understanding of God is distorted, it may be difficult to trust or follow Him, and we might develop unrealistic expectations.

当我们的理解被扭曲时，我们可能难以信靠或跟随祂，并且可能产生不切实际的期望。

Gaining a clear view of God is essential for achieving genuine and enduring satisfaction and contentment.

对上帝有清晰的认识，是获得真正且持久的满足与知足的关键。

### Seeing ourselves clearly. 清楚地看见自己。

We often ask, “*Who am I?*” A poor or distorted self-image leads to much discontent and unhappiness.

我们常常问：“我是谁？”贫乏或扭曲的自我形象会带来许多不满足和不快乐。

We must allow our Creator to answer this question, and He does so decisively: “*So God created Mankind in His own image*” (Gen.1:27).

我们必须让我们的创造主来回答这问题，祂清楚地宣告：“神就照着祂的形像造人”（创 1:27）。

We, each one, “reflect the divine”, expressed through moral reasoning and free-will, creative capacity, and spiritual experience.

我们每一个人都“反映神的形像”，表现在道德判断与自由意志、创造能力和属灵经验上。

We are “sacred”. We have worth and dignity simply because of *who* we are.

我们是“神圣的”。单单因着我们是谁，我们拥有价值和尊严。

This means that we have the responsibility to treat others with respect for this same reason.

这意味着我们也有责任以同样的理由尊重他人。

James forbids us to “*curse human beings, who have been made in God’s likeness*” (3:9).

雅各禁止我们“咒诅那照着神形像被造的人”（雅 3:9）。

We recognize that this image is scarred but not obliterated by the Fall. It is restored in Christ!

我们承认这形像因人犯罪而受损却没有被毁灭。它在基督里被恢复了！

The Apostle Paul proclaims: “*If anyone is in Christ the new creation has come. The old is gone, the new is here*” (2Cor.5:17)!

使徒保罗宣告：“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）。

This standing “by grace through faith in Jesus Christ” raises us up, so that “*we are a chosen people, a royal priesthood, a holy nation, God’s special possession...*” (1Pet.2:9a).

这“因信靠耶稣基督称义的恩典”的立场提升了我们，使我们成为“被拣选的一族，是君尊的祭司，是神圣的国度，是属神的子民.....”（彼前 2:9 上）

This is who you are! Don't let anyone else, whether Satan himself or even your own self-talk tell you otherwise!

这就是你！不要让任何人，无论是撒但，甚至是你自己的心声，告诉你别的！

Life will try to steal your assured sense of self. So, we need to return to this truth often, letting it settle into our minds and our souls!

人生会试图夺走你的自我确定；所以，我们需要常常回到这真理，让它沉淀在我们的思想和心灵中！

## Knowing my purpose in life. 认识我人生的目的。

John enthused: “See what great love the Father has lavished on us, that we should be called **children of God!** And that is what we are! (1Jh.3:1)

约翰热情地说：“看父赐给我们的是何等的慈爱，让我们得以称为神的儿女；我们也真是祂的儿女”（约一3:1）！

There is a profound difference between knowing *about* God and knowing that we *belong to* Him.

认识关于神与知道我们属于祂之间，有着巨大的差异。

The Apostle John doesn't say we *might* be children of God or that we *feel* like His children—he declares, “*that is what we are.*”

使徒约翰没有说我们 *可能是* 神的儿女，或我们 *感觉像* 祂的儿女——他宣告：“*我们也真是祂的儿女。*”

Through Christ, our identity is forever changed. We are no longer defined by our past, our failures, or even the opinions of others.

因着基督，我们的身份被永远改变。我们不再被自己的过去、我们的失败，甚至他人的意见所定义。

Another way of expressing this wondrous truth is to declare that we are “*children of the King*”.

另一种方式去表达这奇妙的真理，是宣告我们是“*君王的儿女*”。

This wonderful idea comes from the incredible truth that when we accept Christ, we become part of a royal family. We are now God's “*heir*” (Rom.8:16).

这奇妙的观念来自令人难以相信的真理：当我们接受基督时，我们成为皇家成员的一分子。如今我们是神的“*后嗣*”（罗8:16）。

Being a child of the King fills us with identity, purpose, and hope. It means we have access to the “*throne room*” of God.

作为君王的儿女，其身份、目的和盼望充满了我们，意味着我们可以进入神的“*宝座前*”。

We are constantly reminded in the Bible of our heavenly heritage, and it's important for us to meditate on these words, letting them sink deep into our hearts.

圣经不断提醒我们属天的产业，我们默想这些话是很重要的，要让它们深深进入我们的心。

This fact informs and guides our life on every level.

这事实影响并指引着我们生活的方方面面。

We now know that our heavenly purpose is to live as spiritual royalty as we glorify and honor our King, and live our life by “*kingdom principles*”, as outlined in the Sermon on the Mount.

我们现在知道，我们属天的目的是以属灵皇家成员的身份生活，荣耀并尊崇我们的王，并按着登山宝训所阐明的“*神国原则*”来生活。

To live by the principles of the Kingdom of God is to be shaped by God's rule—His values, character, and will. 按着神国的原则生活，就是被神的统治来塑造自己——祂的价值观、品格和旨意。

It means we don't simply call Him King in word, but we submit to His reign in how we think, act, and relate to others.

这意味着我们不仅在口头上称祂为王，更在我们的思想、行为和与别人的关系中顺服祂的掌权。

Jesus described the Kingdom as something both present and growing within us (Luke 17:21).

耶稣描述神的国既是现在的，也是在我们里面不断增长的（路17:21）。

So, living by Kingdom principles begins inwardly, with a transformed heart, and then flows outwardly into daily life.

因此，按着神国的原则生活，是从内在开始，用被转化的心，流露到外在的日常生活中。

In short, to live by Kingdom principles is to live a life that reflects Jesus—where His rule is evident in our priorities, attitudes, and actions.

简言之，跟从神国的原则生活，就是活出反映耶稣的人生，在我们的优先次序、态度和行为上显明祂的掌权。

## Knowing my future. 认识我的未来。

Uncertainty about the future is a primary source of anxiety in our lives. This fear often inhibits us from fully and confidently living our lives, causing deep discontent.

对未来的不确定，是我们生命中焦虑的主要来源。这种恐惧常常阻碍我们完全且有信心地生活，带来深深的不满足。

So, we must continue to read on in John's First Epistle: "*Dear friends, now we are children of God, and...we know that when Christ appears, we shall be like him, for we shall see him as he is*" (3:2).

因此，我们必须继续读约翰一书：“亲爱的，我们现在是神的儿女，将来如何还未显明。我们所知道的是：基督显现的时候，我们会像他，因为我们将见到他的本相”（3:2）。

This is a certain promise of transformation and hope. One day we will be like our Savior in his perfect, glorified body, and in holiness.

这是转化与盼望的确实应许。有一天，在祂完全和荣耀的身体并圣洁上我们会像我们的救主一样。

Paul explains it thus: "*And just as we have borne the image of the earthly man so shall we bear the image of the heavenly man*" (1 Cor. 15:49).

因此保罗这样解释：“就如我们既有属尘土的形像，将来也必有属天的形像”（林前 15:49）。

or, "*Christ will transform our lowly bodies so that they will be like his glorious body.*" (Phil. 3:21)

又说：“[基督]把我们这卑贱的身体改变形状，和他自己荣耀的身体相似”（腓 3:21）。

This is not only a future hope. This process is happening *now* because we are *now* a child of God, 这不单是将来的盼望。这过程 *现在*正在发生，因为我们 *现在*就是神的儿女，

as we now, "*with unveiled faces contemplate the Lord's glory*", and thus, "*are being transformed into his image with ever increasing glory*" (2Cor. 3:18).

就如我们现在“以揭去面纱的脸得以看见主的荣光”，并因此”变成了与主有同样的形像，荣上加荣”（林后 3:18）。

This is the process of *sanctification* empowered by faith and the Holy Spirit.

这就是凭着信心和圣灵的大能而发生的成圣过程。

Just as the Prophet Habakkuk, we live in troubled and uncertain times!

正如先知哈巴谷一样，我们活在困扰和不确定的时代！

Today you may be struggling with fear, anxiety, a deep sense of dissatisfaction, or an unsettling discontent. I'm not here to judge you.

今天，你可能与恐惧、焦虑、深深的不满足，或令人不安的不满，正在争战。我不是来批评或指责你。

Like Habakkuk we may cry out: "*How long, Lord, must I call for help, but you do not listen?*"

像哈巴谷一样，我们也可能呼喊：“耶和华啊，我呼求，你不应允，要到几时呢？”

But He *is* listening. He is assuring us that we can trust Him with our lives. He is reminding us of *who* we are in Him.

但祂 *正在*倾听。祂正在向我们保证，我们可以把生命交托给祂。祂正在提醒我们在祂里面 *我们是谁*。

He is listening to you. *Are you listening to Him?*

祂正在倾听你。 *你是否在听祂呢？*