

Sermon 讲道信息

April 4月 26, 2026

Habakkuk 哈巴谷书 2:9-11; Jeremiah 耶利米书 17:8
Lessons in Living By Faith (2) 凭信心而活的功课 (二)

Habakkuk was a prophet active around 612 BC. He is one of the twelve so-called “*minor*” prophets in the Hebrew Bible.

哈巴谷是活跃于约公元前 612 年左右的先知。他是希伯来圣经中，所谓十二位“小先知书”之一。

His book is unique as it primarily consists of a dialogue between Habakkuk and God, addressing the issues of injustice and the suffering of the people of Judah.

他的书卷独具特色，主要由哈巴谷与上帝之间的对话构成，探讨了不公义的问题以及犹大百姓的苦难。

Habakkuk lived during a tumultuous time in Judah, facing the imminent threat of the Babylonian Empire.

哈巴谷生活在犹大动荡不安的时期，面临着巴比伦帝国迫在眉睫的威胁。

His prophecies reflect a deep concern for the moral decay in his society and a longing for divine justice.

他的预言反映了他对社会道德沦丧的深切忧虑，以及对神圣公义的殷切期盼。

Unlike other prophets, Habakkuk does not directly address the people but instead questions God about His apparent silence in the face of evil.

与其他先知不同，哈巴谷并未直接向百姓讲话，而是询问上帝为何面对邪恶却保持沉默。

In exasperation and despair Habakkuk cried out to God to explain how his people were to live and thrive in such troubled times.

在愤慨与绝望中，哈巴谷向上帝呼求，求祂阐明在如此动荡的时代，祂的子民该如何生存并兴盛。

God's answer: “*the righteous will live by faith*” (2:4).

上帝的回答是：“义人必因他的信得生” (2:4)。

God demonstrates what this means in practical terms by first showing the people examples of how *not* to live by faith by pronouncing five “woes” upon the immoral oppressors of his People.

上帝从实际生活中阐明了这一点：首先，祂谴责那些压迫祂子民的邪恶之徒，向他们宣判五项“祸哉”，揭露如何未能凭信心而活的例子。

We find the Second Woe in our text today.

我们今天的经文记载了第二项“祸哉”。

Like all people, the Babylonians craved security. They longed for “*a nest on high to escape the clutches of ruin*”. We can relate!

和所有人一样，巴比伦人也渴望有安全感。他们渴望“*在高处搭窝、指望得免灾祸*”。我们深有同感！

History tells us the Babylonian king Nebuchadnezzar prayed to his god: “*life for many generations, an abundant posterity, a secure throne, and a long reign. Grant as thy gift.*”

历史告诉我们，巴比伦王尼布甲尼撒曾向他的神祷告说：“*求赐我多代长寿、子孙繁盛、王位稳固、统治长久。愿你将这一切作为恩赐赐下*”。

This is a good and justified goal, but the problem is that he resorted to unjust means to gain it, and brought ultimate shame and death upon his house.

这本是正当且美好的目标，但问题在于他为了达成此目标而采取了不义的手段，最终给他的家族带来了耻辱与灭亡。

With God “*the end*” never justifies “*the means*”. They were looking for security. Who isn't?

在神眼中，为达到“*目的*”永远不能证明“*手段*”是正当的。他们寻求的是安全感。谁不是呢？

But they were resorting to ungodly means to reach the end.

但他们却采取了不敬虔的手段来达到目的。

God is looking for people who are committed to “*do right*” regardless of the cost, trusting by faith that God will care for and meet their need in the end.

神要寻找的是致力于“行的正确”的人，无论代价如何，凭着信心相信神会看顾，并最终满足他们的需要。

Thus, we find that *“living by faith”* in frightening, difficult and confusing times, when it seems as if the unjust are *“winning”*, means that **I refuse to trust in anything in this world for real security and lasting peace.** 因此，我们发现，“凭信心而活”在恐惧、艰难且困惑的时刻（当不义之事似乎正“得胜”之时），意味着我拒绝将这世界上任何事物视为真正的安全的保障与持久的平安。

I'm not suggesting that we become cynics or wary in nature, but that we should recognize and admit that there is no real, complete, and lasting peace and security in this world alone.

我并非建议我们变得愤世嫉俗或天生多疑，而是要我们认清并承认：仅凭这世界本身，是没有真实、完全且持久的平安与安全保障。

As the Apostle Paul and his colleagues traveled about, proclaiming the name of Jesus Christ and planting churches they often lacked security.

当使徒保罗和他的同工们四处奔走，传扬耶稣基督的名并建立教会时，他们常常缺乏安全保障。

They lived in daily anticipation of suffering and even death.

他们每天都生活在对苦难甚至死亡的预期之中。

Listen to his testimony: *“We are hard pressed on every side but not crushed; perplexed, but not in despair; persecuted but not abandoned; struck down, but not destroyed.”* (2Cor.4:8-9).

请听他的见证：“我们处处受困，却不被捆住；内心困扰，却没有绝望；遭受迫害，却不被撇弃；击倒在地，却不致灭亡”（林后 4:8-9）。

Yet, somehow, they maintained a positive spirit and real hope: *“Therefore, we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day”* (16).

然而，不知何故，他们却保持着积极的精神和真实的盼望：“所以，我们不丧胆。虽然我们外在的人日渐朽坏，内在的人却日日更新”（16）。

What is their *“secret”*? *“We fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal”* (18).

他们的“秘诀”是什么？“因为我们不是顾念看得见的，而是顾念看不见的；原来看得见的是暂时的，看不见的才是永远的”（18）。

This is another way of saying: *“we live by faith, not by sight”* (5:7).

换一种说法就是：“我们行事为人是凭着信心，不是凭着眼见”（5:7）。

Living by faith means we can see *beyond* and *behind* the circumstances as they appear on the surface, to behold a God who is Creator and Director of the universe, and who loves and cares for us.

凭着信心而活意思是我们能够透过表面所呈现的，看透表象，洞察本质；继而看见那位创造并掌管宇宙、且深爱并关怀我们的上帝。

Jesus comforted his confused and anxious disciples with these words: *“In this world you will have trouble. But take heart! I have overcome the world.”* (John 16:33).

耶稣用这话安慰那些困惑忧虑的门徒：“在世上你们有苦难，但你们要有勇气，我已经胜过世界”（约 16:33）。

Faith, by definition, is *“seeing the unseen.”*

按定义来说，信心就是“看见那看不见的”。

As the author of Hebrews put it: *“faith is...the evidence of things not seen”* (11:1, KJV).

正如希伯来书的作者所言：“信就是对所盼望之事有把握，对未见之事有确据”（11:1）。

But how easy and *“natural”* it is to revert to trusting in the *“seen”*.

然而，倚靠“那看得见的”的，是多么容易又“自然”。

For example, we so easily **trust in material things and money.**

例如，我们轻易信靠物质和金钱。

The Apostle Paul is right when he declares: *“we brought nothing into the world, and we can take nothing out of it”* (1Tim.6:7).

使徒保罗说得对：“因为我们没有带什么到世上来，也不能带什么去”（提前 6:7）。

We must learn to trust the *“Provider”* not the *“provision”*. Money and material possessions offer only fleeting security at best.

我们必须学会信赖“供应者”而非“供应物”。金钱和物质财富充其量只能带来短暂的安全保障。

Continuing in 1 Timothy 6, Paul points the way to real and lasting security: *“do good...be rich in good deeds and... be generous and willing to share”* (18), for *“in this way you will lay up treasure for yourselves as a firm foundation for the coming age”* (19).

在提摩太前书第六章，保罗指明通往真实且持久安全的道路：*“行善，在好事上富足，甘心施舍，乐意分享”* (18)，因为这样*“为自己积存财富，而为将来打美好的根基”* (19)。

A life lived righteously before God and others is the only grounds for true and lasting security in this life and the next, and the only means to a deep sense of satisfaction and fulfillment.

在神和人面前过公义的生活，是今生和来世真正且持久安全的唯一根基，也是通往深刻满足感和成就感的唯一途径。

We might also trust in our health and well-being.

我们也可能会信靠自己的健康与福祉。

We live in a health obsessed culture. There is nothing wrong with this.

我们生活在一个痴迷于健康的文化中。这本身并无不妥。

It is true that our Creator wants us to care for our bodies and treat them as *“temples of the Holy Spirit”*.

诚然，我们的造物主希望我们珍爱自己的身体，并视之为“圣灵的殿”。

But, as with money and material possessions, we must be careful to worship and place our trust in the *“Builder”* not the *“building”*.

但正如对待金钱和物质财富一样，我们必须小心谨记，要敬拜并信靠的是“建造者”而非“建筑物”。

Through his famous parable sometimes called *“The Parable of the Rich Fool”* found in Luke 12, Jesus makes it clear that life and health are fleeting and uncertain.

在路加福音第 12 章，通过有时被称为“无知的财主”的著名比喻，耶稣明确指出生命与健康是短暂且不可预测的。

He declares: *“life does not consist in an abundance of possessions”* (15).

祂宣告：*“人的生命不在于家道丰富”* (15)。

In the parable, the foolish and short-sighted rich man, after gathering *“an abundant harvest”* announces to himself: *“You have plenty of grain laid up for many years. Take life easy; eat, drink and be merry.”* (19).

在这比喻中，那愚昧短视的富人，在收获“丰收”之后，自言自语道：*“你有许多财物积存，可供多年享用，只管安安逸逸吃喝快乐吧”* (19)！

But he learned very quickly that though life can be sweet, it can also be fickle.

但他很快便领悟到，虽然生活可以很甜蜜，但也可能变幻莫测。

“But God said to him, ‘You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?’ (20).

“神却对他说：‘无知的人哪！今夜就要你的性命，你所预备的要归谁呢’ (20)？

Life can turn on a dime! Our health and good fortune can evaporate at any moment, without warning.

生命转瞬即逝！我们的健康与好运可能会随时毫无预兆地消散。

Only God is eternal, and He is our only hope for eternal security!

唯有神是永恒的，祂是我们得享永恒安稳的唯一盼望！

We might place our trust and hope for security and satisfaction in other people.

我们或许将对安全感与满足感的信赖和盼望寄托在他人身上。

The Psalmist advises: *“Do not put your trust in princes, in human beings, who cannot save.”* (146:3) This advice is especially applicable in this age of “celebrity worship”.

诗人建议说：*“你们不要倚靠君王，不要倚靠世人，他一点也不能帮助”* (146:3)。这劝诫在今时今日这“崇拜名人”的时代尤为适用。

A study of history reveals that “false Messiahs” come on the scene and are often welcomed in times of desperation and fear.

历史研究显明，“假弥赛亚”往往会登场，并在绝望与恐惧的时刻，受到人们的欢迎。

There were multiple claimants in Jesus' day.

在耶稣的时代，就有好些人自称是弥赛亚。

We look for that one person who can "save us", fix all that is amiss, and promise us brighter days.

我们寻找那个能“拯救我们”、修复一切缺陷、并向我们承诺光明美好将来的救主。

We elevate a chosen few to almost god-like heights, and then we are crushed when they inevitably come crashing back to earth.

我们将少数被选中的人推上近乎神明的高度，而当他们不可避免地跌回尘世时，我们便深受打击。

But again, the Psalmist warns us: *"It is better to take refuge in the Lord, than to trust in humans"* (118:8).

但诗人再次警告我们：“投靠耶和华，强似倚赖人” (118:8)。

The Prophet Jeremiah demonstrates the difference between trusting in man and trusting in God.

先知耶利米阐明了信靠人与信靠神之间的区别。

"Cursed (i.e. "without hope") is the one who trusts in man, who draws strength from mere flesh",

"倚靠人，以血肉为膀臂，心中离弃耶和华的，那人该受诅咒（即‘毫无指望’），

whereas "blessed is the one who trusts in the Lord, whose confidence is in him. They will be like a tree planted by the water that sends out its roots by the stream. It does not fear when heat comes; its leaves are always green. It has no worries in a year of drought and never fails to bear fruit." (17:5,7-8)

而“倚靠耶和华、以耶和华为他所倚赖的，那人有福了！他必像树栽于水旁，在河边扎根，炎热来到，毫不察觉，叶子仍必青翠；在干旱之年，一无挂虑，并且结果不止” (17:5,7-8)。

When "rooted" securely in Jesus, we have an *inner spring* ever providing the peace of security and a deep and real sense of satisfaction and contentment.

当我们稳稳地“扎根”于耶稣里，我们便拥有一股内在的泉源，不断供应平安的保障，及深刻又真实的满足和知足。

Living by faith, then, means that I base my security in God alone!

因此，凭着信心生活，意味着我唯独将我的保障建立在神身上！

The Psalmist characterizes our God as our Rock, Fortress, Shield, Shade, Helper, Shepherd, a strong tower, and so on.

诗人将我们的上帝比作磐石、堡垒、盾牌、荫蔽、帮助者、牧者、坚固的塔楼等等。

The Psalmist is trying to express the truth that security in the One True God is *real*, and it can be experienced in the *real* world! Consider these two passages:

诗人试图表达这真理：在独一真神里的安全感是真实的，而且可以在真实世界中经历！请看以下这两段经文：

Ps.91:1-6

- 1 *Whoever dwells in the shelter of the Most High will rest in the shadow of the Almighty.*
- 2 *I will say of the Lord, "He is my refuge and my fortress, my God, in whom I trust."*
- 3 *Surely he will save you from the fowler's snare and from the deadly pestilence.*
- 4 **He will cover you with his feathers, and under his wings you will find refuge; his faithfulness will be your shield and rampart.**
- 5 *You will not fear the terror of night, nor the arrow that flies by day,*
- 6 *nor the pestilence that stalks in the darkness, nor the plague that destroys at midday.*

诗篇 91:1-6

- 1 *住在至高者隐密处的，必住在全能者的荫下。*
- 2 *我要向耶和华说：“我的避难所、我的山寨、我的神，你是我所倚靠的。”*
- 3 *他必救你脱离捕鸟者的罗网和毁灭人的瘟疫。*
- 4 **他必用自己的翎毛遮蔽你；你要投靠在他翅膀底下，他的信实是大小盾牌。**
- 5 *你必不怕黑夜的惊骇，或是白日飞的箭，*
- 6 *也不怕黑夜流行的瘟疫，或是午间灭人的灾害。*

Ps. 112:6-7

*Surely the righteous will never be shaken;
they will be remembered forever.*
7 **They will have no fear of bad news;**
their hearts are steadfast, trusting in the Lord.

诗篇 112:6-7

6 他永不动摇。
义人被纪念，直到永远。
7 他不惧怕凶恶的信息，
他的心坚定，倚靠耶和華。

Did you receive bad news this week, either personally, or from the media? Are you guilty of “doom scrolling”? 本周你是否收到了坏消息，无论是亲身经历还是从媒体上看到的？你是否也有“末日刷屏”的习惯？

If we listen in, we are drowned with “bad news” in our world today. Constant exposure to bad news is causing a dramatic epidemic of stress and anxiety in society.

只要稍加留意，就会发现当今世界充斥着“坏消息”。持续接触坏消息正在社会上引发一场严重的压力与焦虑流行病。

It is not that we should “stick our head in the sand”, but if we are firm in our faith and keeping close to our God and our Saviour, Jesus Christ, bad news will not knock us down for long or destroy our faith or rest. We know that God knows all about it!

这不是说我们要采取“鸵鸟心态”逃避现实，但若我们坚守信心，亲近我们的上帝和救主耶稣基督，坏消息便无法长期击垮我们，也无法摧毁我们的信心或安息。我们深知，上帝早已洞悉一切！

As a child, I was seriously afraid of the dark! It is a common malady, because we feel most vulnerable in the dark.

小时候，我曾极度害怕黑暗！这是常见的心理障碍，因为在黑暗中，我们感到最无助。

We naturally, and for good reason, fear the “unknown” and “unseen”.

我们自然而然且有充分理由地畏惧“未知的”与“看不见的”。

But when we recognize, accept, and believe that we are in Christ and under the watchful care of our Heavenly Father, we can agree with the ancient witness of Solomon: “When you lie down, you will not be afraid; when you lie down, your sleep will be sweet.” (Pr.3:24).

但当我们认清、接纳并确信自己是在基督里，且在天父的悉心看顾之下，我们便能同意所罗门的古老见证：“你躺下，必不惧怕；你躺卧，睡得香甜”（箴 3:24）。

The Psalmist declared: “If I say, ‘Surely the darkness will hide me and the light become night around me,’ even the darkness will not be dark to you; the night will shine like the day, for darkness is as light to you.” (Ps.139:11-12)

诗人宣告：“我若说：‘黑暗必定压碎我，我周围的亮光必成为黑夜，’黑暗对你不再是黑暗，黑夜却如白昼发亮。黑暗和光明，在你看来都是一样”（诗篇 139:11-12）。

Our All-knowing and Eternal God who is perfect light is not hindered or confounded by darkness. Instead, He penetrates and drives it away!

我们全知永恒的上帝，是完美之光，不会被黑暗阻挡或迷惑。相反，祂穿透并驱散黑暗！

With the Omnipotent God on our side, we need not fear the uncertainties of life. The author of Hebrews advises:

有全能的神与我们同在，我们无需惧怕生命中的不确定。希伯来书的作者劝勉道：

“Keep your lives free from the love of money and be content with what you have, because God has said, ‘Never will I leave you; never will I forsake you.’ So we say with confidence, “The Lord is my helper; I will not be afraid. What can mere mortals do to me” (13:5-6, quoting Ps.118:6)?

“不可贪爱钱财，要以自己所有的为满足，因为神曾说：‘我绝不撇下你，也绝不丢弃你’。所以，我们可以勇敢地说：‘主是我的帮助，我必不惧怕。人能把我怎么样呢’”（13:5-6，引用诗 118:6）？

This was more than “rhetoric”. The first Christians were facing real and troubling persecution for declaring their faith in Jesus and seeking to walk in His ways and values.

这绝非仅仅是“空谈”。初代基督徒宣扬相信耶稣，致力于遵行祂的道与价值观，并因此面临真实且令人忧心的迫害。

They were losing their means of livelihood, being pushed out of guilds and unions.

他们失去了生计，被逐出行会和工会。

They were facing false accusations and character assassinations. They lost power and influence in society.

他们面临着诬告和人格抹黑。他们在社会中的权势与影响力也随之丧失。

But they could be assured that God is greater than any earthly power. *Those whose lives are characterized by “godly fear” need not fear human opposition.*

但他们仍然确信，上帝比任何世俗的权势都更伟大。那些以“敬畏上帝”为生活特征的人，无需惧怕人的反对。

The Apostle Paul asks: *“If God is for us, who can be against us?”* (Rom.8:31)

使徒保罗问道：“神若帮助我们，谁能抵挡我们呢”（罗马书 8:31）？

In what or in whom are you seeking your security? Your money? Your health and strength? Your friends and relationships?

你正在从什么或谁那里寻求安全保障呢？是你的金钱吗？是你的健康和力量吗？是你的朋友和关系吗？

All of these things, as good and wonderful as they are, are fleeting at best.

这些东西无论多么美好，充其量也只是转瞬即逝的。

Paul goes on in this same passage to ask: *“Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword?”* (35)

保罗在同一段经文中接着问道：“谁能使我们与基督的爱隔绝呢？难道是患难吗？是困苦吗？是迫害吗？是饥饿吗？是赤身露体吗？是危险吗？是刀剑吗”（35）？

Relying on worldly things for security, either now or eternally, risks separation from them at any moment.

无论是现在还是永恒，如将安全保障寄托于世间的万物，就是面临随时与之分离的风险。

There is only one thing that is definite and sure, as Paul concludes:

正如保罗总结的那样，唯有一件事是确定无疑的：

“For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord” (38-39).

“因为我深信，无论是死，是活，是天使，是掌权的，是有权能的，是现在的事，是将来的事，是高大的，是深远的，是别的受造之物，都不能使我们与神的爱隔绝，这爱是在我们的主基督耶稣里的”（38-39）。

Are you attempting to “live by sight”, finding your security and peace in the fleeting and fickle things of this world?

你是否正试图“凭眼见而活”，在世上那些转瞬即逝、变幻无常的事物中寻求保障与平安？

Or are you “living by faith” in the one true God who, though unseen, is seen clearly through the lens of faith?

还是你正“凭信心而活”，信靠那位虽然看不见，却能透过信心的镜头清晰看见的独一真神？

May we “live by faith”!

愿我们“凭信心而活”！