

Sermon 讲道信息

May 5月 3, 2026

Habakkuk 哈巴谷书 2:12-14

Lessons in Living By Faith (3) 凭信心而活的功课 (三)

Habakkuk lived in an age much like ours: a time of uncertainty, fear, and insecurity.

哈巴谷生活在一个与我们非常相似的时代：充满不确定、恐惧和不安的时期。

He wondered: *“How can I live and flourish in these troubled times?”* God's answer: *“the righteous will live by faith.”* 他想知道：*“在这动荡的时代，我该如何生存并兴盛？”* 神的回答是：*“义人必因信得生。”*

To teach Habakkuk, and us, what this means in a real world he uses the negative example of the pagan Babylonians (revealed in five “woes”) who were then attacking and occupying the nation.

为教导哈巴谷，也教导我们，这话在现实世界中的意义是什么；神借用了当时正入侵并占领该国的异教巴比伦人作为反面例子 (以五个“祸哉”展现)。

We have noted that the mistake of the Babylonians was to resort to treachery and dependence on self to meet their needs for wealth and security.

我们已注意到，巴比伦人的错误在于诉诸诡诈，并依靠自己来满足他们对财富和安全的需要。

But God is teaching us that *“living by faith”* means trusting Him in these pursuits.

但神正在教导我们，“凭信心而活”意味着在这些东西上依靠祂。

In the third “woe” in **our text** today, we find King Nebuchadnezzar, like all earthly kings, attempting to make his mark in the world by building great cities.

在今天经文中的第三个“祸哉”，我们看到尼布甲尼撒王像世上所有的君王一样，试图通过建造宏伟的城市在世上留下自己的印记。

However, he was doing so at the tragic expense of anyone who dared stand in his way, through *bloodshed and injustice*. 然而，他这样做却是通过*流血与不公*，以碾压任何敢于挡他路的人为悲惨代价。

In his self-serving rush to show off he forgot that man's efforts are in vain without God's leading and blessings. 在他自我炫耀的急切中，忘记了如果没有神的带领与祝福，人的努力是徒然的。

History is littered with the ruins of once-great empires which lost sight of this truth!

历史上到处都有些曾经辉煌一时的帝国，正因忽视了这真理，如今已成为废墟！

I want to be clear. It is not wrong or egotistical to have the ambition or the desire to *“make a mark”* or leave a legacy while we are here.

我想清楚说明。我们在世时怀有“*建立印记*”或“*留下遗产*”的抱负与渴望，并不是错误或自私的。

There is nothing inherently wrong with seeking and working to fulfill great accomplishments.

追求并努力实现伟大的成就，本身并无不妥。

Our God has given us the gift of life, unique personalities, talents, resources, and giftedness to make a difference in our world, ultimately for His glory.

我们的上帝赐给我们生命的礼物、独特的个性、才能、资源和恩赐，使我们能在世上带来改变，最终为了祂的荣耀。

But the problem is that Nebuchadnezzar, like so many despots before and since, attempted to fill the earth with *his* glory, 但问题在于像许多在他之前和之后的暴君一样，尼布甲尼撒试图用*自己的*荣耀充满大地；

but the Almighty God and Creator of the universe declared: *“For the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea”* (14).

然而，全能的上帝、宇宙的创造主却宣告：*“全地都必认识耶和华的荣耀，好像水充满海洋一般”* (14)。

The destiny of time and the purpose of creation is to bring glory to God. We can choose to cooperate with God in this grand purpose and even play a role in making it happen!

时间的命运与创造的目的是为神带来荣耀。我们可以选择在祂这宏伟的计划与上帝同工，甚至参与其中使它实现！

The Apostle Paul directs: *“whether you eat or drink or whatever you do, do it all for the glory of God”* (1Cor.10:31). 使徒保罗教导说：“你们或吃或喝，无论做什么，都要为荣耀神而做” (林前 10:31)。

To *“glorify”* God means to honor and reflect His divine nature and attributes through our actions, words, and lives. “荣耀”神意味着通过我们的行为、言语和生活，来尊崇并彰显祂的神性与属性。

It involves acknowledging His greatness and making His glory known to others, as we live in accordance with His teachings and demonstrate His love and grace.

这是包括承认祂的伟大，并在我们按照祂的教导来生活、彰显祂的爱与恩典，使祂的荣耀被他人认识。

As Jesus implored us: *“let your light shine before others, that they may see your good deeds and glorify your Father in heaven”* (Mt.5:16). 这正如耶稣嘱咐我们说：“你们的光也要这样照在人前，叫他们看见你们的好行为，把荣耀归给你们在天上的父” (太 5:16)。

Living in this way requires thoughtful intention. 以这样的方式生活需要有深思熟虑的打算。

If our goal and desire is that God be glorified in all that we do, then we must carefully examine our words and our deeds in the light of God's will and holiness. 如果我们的目标和愿望是让神在我们所做的一切中得荣耀，那么我们就必须在神的旨意和圣洁的光照下，仔细省察我们的言语和行为。

**We must also avoid three mistaken attitudes: 我们也必须避免三种错误的态度：**

**1. We must not judge our accomplishments by obvious results.**

我们不可凭显而易见的成果来评判自己的成就。

Our individual lives resemble an iceberg, with much of their influence and significance hidden from view—even from ourselves.

我们个人的生命就像一座冰山，大部分的影响力和意义都被隐藏不见——甚至连我们自己都无法察觉。

Evaluating our contributions solely based on what is visible may cause us to overlook and undervalue the less apparent ways in which we can effect positive change.

如果仅凭眼所见的来评估我们的贡献，可能会让我们忽略并低估那些虽不显眼却能带来正面改变的方式。

When we *“live by faith, not sight”* we desire to be faithful to God and leave the outcome to Him.

当我们“凭信心而活，不凭眼见”，我们便渴望对上帝忠心，并将结果交托给祂。

God is the judge of the worth and impact of our lives. 上帝才是评判我们生命价值与影响力的审判者。

The “weight” of our life is not measured in the visible things of this world, such as our wealth, power, or possessions, but in the invisible qualities of godliness as expressed by Apostle Paul in his letter to Colossians: 我们生命的“分量”并不是以这世界可见的事物来衡量，如我们的财富、权势或拥有的物质，而是取决于那些不可见的虔诚品格；正如使徒保罗在歌罗西书阐述：

*“Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive one another...And over all these virtues put on love”* (3:12-14).

“所以，你们既是神的选民，圣洁、蒙爱的人，要穿上怜悯、恩慈、谦虚、温柔和忍耐……总要彼此容忍，彼此饶恕……除此以外，还要穿上爱心” (3:12-14)。

If we were to seek these qualities, so often undervalued in our world, and to measure the impact of our lives by them, we would change our world for good and bring glory to God!

如果我们追求这些在当今世界常被低估的品格，并以此衡量我们生命的影响力，我们便使世界变得更美好，并为神带来荣耀！

**2. We must not boast in our accomplishments. 我们不可因自己的成就而自夸。**

The Babylonian King, Nebuchadnezzar, also appears in the Book of Daniel.

巴比伦王尼布甲尼撒也出现在但以理书中。

As a young man, Daniel was captured by the Babylonians after their overthrow of Jerusalem and was forced into the service of King Nebuchadnezzar.

在但以理年轻时，他在巴比伦人攻陷耶路撒冷后被掳去，而且被迫服事尼布甲尼撒王。

One night, the king had a dream of a mighty and fruitful tree, but he was ordered to chop it down and

throw it away. This dream greatly disturbed him.

某夜，王梦见一棵高大茂盛的树，他却被命令将其砍倒丢弃。这个梦使他深感到极度不安。

The usual wise men of the court were unable to interpret it, so the king called in Daniel, knowing of his reputation for interpreting dreams under the inspiration of the “*holy gods*”.

宫中那些平常的智者无法解开这梦，于是王叫来但以理，知道他有“圣神”的启示，使他有解梦的声誉。

Daniel, quaking in fear, had to report that the dream was a warning from the One True God to the King regarding his hubris.

但以理战战兢兢地禀报，说这梦是独一真神对王狂妄自大的警告。

The King was given to taking credit for His exploits (e.g. “*Is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?*” Dan.4:30).

王将自己的丰功伟绩归功于自己（例如：“这大巴比伦岂不是我用大能大力建为首都，要显示我威严的荣耀吗？”但4:30）。

Daniel warned him of his boastful ways: “*Your Majesty, be pleased to accept my advice: Renounce your sins by doing what is right, and your wickedness by being kind to the oppressed. It may be that then your prosperity will continue*” (27).

但以理警告他自吹自擂的作风：“王啊，求你悦纳我的谏言，以施行公义除去罪过，以怜悯穷人除掉罪恶，或者你的平安可以延长”（27）。

Unfortunately for King Nebuchadnezzar, he failed to heed the warning and suffered the consequences.

不幸的是，尼布甲尼撒王没有听从警告，最终承受了后果。

The point of the story is this: when we fail to give glory or recognition to God for our successes or accomplishments, we cut ourselves off from Him.

这故事的要点在于：当我们未能因自己的成功或成就将荣耀归给神、承认神的作为时，我们就是将自己与神隔绝。

Properly acknowledging God's gracious role in our achievements does not diminish our efforts but instead gives credit where it is due—to our Creator, without whom we would have neither life, strength, nor wisdom.

正确地承认神在我们成就中施恩之功，并非贬低我们的努力，而是将应得的荣耀归给我们的创造主，若没有祂，我们就没有生命、力量或智慧。

After a time of exile Nebuchadnezzar came to His senses, testifying: “*Now I, Nebuchadnezzar, praise and exalt and glorify the King of heaven, because everything he does is right and all his ways are just. And those who walk in pride he is able to humble*” (37). Lesson learned!

流放一段时间后，尼布甲尼撒终于清醒过来，见证说：“现在我——尼布甲尼撒赞美、尊崇、恭敬天上的王，因为他所行的全都信实，他所做的尽都公平。那行事骄傲的，他能降为卑”（37）。已然学到了教训！

### 3. We must not be guided by “fatalism”. 我们绝不能被“宿命论”所引导。

Fatalism is defined as “*the acceptance of the belief that all events are predetermined and inevitable...and are therefore unalterable.*”

宿命论被定义为“接受这信念：即所有事都是预先注定且不可避免的……因此也是无法改变的”。

As students of the Word of God we wonder what the difference is between “*fatalism*” and the biblical doctrine of “*preordination*” or “*predestination*”.

作为学习神话语的人，我们不禁思考：“宿命论”与圣经教义中的“预定论”有何区别。

We generally couch this argument as a relationship between my “free will” and God's predetermination of my actions and the events in time.

我们通常将这论点表述为：我的“自由意志”与神预定我的行为及事情发生在时间上之间的关系。

We ask: *How does my “free-will” and God’s predetermination relate to one another?*

我们问：我的“自由意志”与神的预定如何彼此相关？

The Bible seems to present a balance between the two. 圣经似乎在两者之间呈现出一种平衡。

For example, in Acts 2 we find Peter attempting to explain Jesus' life, death, and resurrection to the crowds in Jerusalem, many of whom were eyewitnesses of the events, and possibly even participants in Jesus' arrest and abuse.

例如，在使徒行传第二章，我们看到彼得试图向耶路撒冷的群众解释耶稣的生、死与复活，其中许多人不仅是这些事件的目击者，甚至可能参与了耶稣被捕和受虐的过程。

He declared: *"This man was handed over to you by God's deliberate plan and foreknowledge..."*.

他宣告：“他既接着神确定的旨意和预知被交与人……”。

If Peter had been a fatalist he would have stopped here. But He continued to add: *"and you, with the help of wicked men, put him to death by nailing him to the cross."* (23)

如果彼得是个宿命论者，他本该止步于此。但他接着补充说：“你们就藉着不法之人的手把他钉在十字架上，杀了” (23)。

Here we note pre-destination and free will working hand-in-hand.

在这里我们看到，预定与自由意志是相辅相成的。

Fatalism is belief in *"blind fate"*: that events must happen for no other apparent reason than the fact that they must happen.

宿命论是对“盲目命运”的信仰：认为事情发生没有其他明显原因，只因为它们必须发生。

On the other hand, biblical *predestination* is the belief that things happen for a reason, because they are *preordained* by a rational, good, and just God.

另一方面，圣经中的预定则相信事情的发生是有原因的，因为它们是由一位理性、良善、公义的神所预定的。

This means that by His omniscient nature God knows what is going to happen in the future.

这意味着，凭着祂全知的本性，神知道将来会发生什么。

A good balance between divine predestination and free will is suggested in this statement: *"Knowing something is going to happen is not the same as causing it to happen."*

这句话暗示了神的预定与人的自由意志之间的良好平衡：“知道某事将会发生，并不等同于导致它发生。”

Raw fatalism is dangerous and destructive because it annuls responsibility and kills initiative. Fatalism makes "god" impersonal and cruel.

纯粹的宿命论是危险且具有破坏性的，因为它否定了责任，扼杀了主动性。宿命论使“神”变得非人性且残酷。

Predestination on the other hand features a caring, wise, just, and involved God who has a plan for creation and a plan for our individual lives, while honoring our free and willful participation.

相反，预定论呈现的是一位充满关怀、智慧、公义且积极参与的上帝，祂既为整个受造世界制定计划，也为我们个人的生命有计划，同时尊重我们自由而有意志的参与。

It is clear that God invites us to partner with Him. He has chosen to use us as a key to the fulfillment of his perfectly preordained plan.

显然，上帝邀请我们与祂同工。祂选择使用我们作为实现祂完美预定计划的关键。

May God use us to flood the world with His glory! 愿上帝使用我们，让祂的荣耀充满世界！

Will you partner with Him? 你愿意与祂同工吗？