

Following in Word and Prayer

在真道和祈祷中跟随

Psalm 诗篇 119 & 2 Timothy 提摩太后书 3:14-4:4

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The Appalachian trail is the longest continuous walking track in the world. It stretches for over 3500 kms up the east coast of the USA; virtually the equivalent of walking from Sydney to Darwin.

阿帕拉契小径是世界上最长的连续远足径。在美国东部海岸，全长约3500公里；几乎相当于从悉尼步行到达尔文。

Each year 2000 bright-eyed bushwalkers set out to tackle the trail. Very few make it. Half of them don't even make it a third of the way. One in ten drops out in the first week. 每年都有约2000名壮志凌云的远足者尝试征服这条小径。很少人成功。其中一半人走不到三分之一。十分之一的人第一周就放弃。

There have been cases where people have travelled half way around the world only lasted three days.

曾有一些人，从地球的另一面跑到那里，却只持续了三天。

They turn up, it would seem, expecting a nice stroll through the woods with the sun shining, birds singing and squirrels playing.

他们去的时候似乎期待在树林里漫步，阳光灿烂，鸟儿唱歌，松鼠玩耍。

There are those things, but there are also rocks to scabble over, mountain climbs, rain, hypothermia, ticks, bears, snakes, blisters, with physical and emotional exhaustion.

这些东西都存在，但也加上多次的攀越岩石，爬山，下雨，体温过低，虱子，熊，蛇，水泡，及身体和精神的疲惫。

When you set off on a challenging journey like the Appalachian Trail you need the right equipment and supplies, but also the right perspective, if you are going to reach the destination.

当您踏上，像阿帕拉契小径，这样具有挑战性的旅程时，您需要合适的装备和补给品，还需要正确的观念，这样您才可有望达到目的地。

If you were with us last week we discovered that being Christian means we follow Jesus Christ, the Lord and Saviour of all.

如果你上周有一起崇拜，我们发现了，作为基督徒意味着我们跟随耶稣基督，众人的主和救主。

A Christian, is a disciple, a follower of Jesus who learns from him, submits to his teaching, and becomes like him in all of life. His character our character, his priorities our priorities.

一个基督徒，就是门徒，耶稣的追随者，向他学习，服从他的教导，并在一生中成为像他一样。他的性格成为我们的性格，他的优先考虑成为我们的优先事项。

We saw last week that the foundation of this relationship is the gospel. It's the good news that Jesus has absorbed God's punishment for our sin in walking our own path in life – determining our own journey – and rejecting our creator God.

我们上周看到，这种关系的基础就是福音。是耶稣为我们，注销了神对我们，因我行我素…要自己决定自己的路…拒绝我们的造物主，的罪，的惩罚的佳音。

Jesus went to the cross, died our death, paid our debt, turned God's anger away from us, and has set us free to live the free life we were created for – following him.

耶稣上十字架，代我们死，偿还了我们的罪债，把神的愤怒从我们身上转离，使我们自由去过，我们为之创造的，自由生活…去跟随他。

Christian discipleship is a lifelong journey of following Jesus. If we are going to follow well and keep going until the journey's end, we will need all the resources God offers us. 基督徒的门徒训练是一个终生跟随耶稣的旅程。如果我们要遵循得好，并继续前进，直到旅程结束，我们将需要上帝给我们的所有资源。

Over the next three weeks we are going to focus on those resources. They are the Bible, prayer, the Holy Spirit, and the companions God gives us for the journey, the Church. Through these resources God equips and sustains us as we follow Jesus.

在接下来的三周，我们将集中于这些资源。它们是圣经，祷告，圣灵，神给我们的旅程同伴…教会。神透过这些资源，在我们跟随耶稣时，去装备和维持我们。

My aim today is to briefly look at two of these resources – the Bible and prayer. I will spend most of the time on the Bible because we did a whole series on Prayer last year. 我今天的目标是简要地看看其中两种资源…圣经和祈祷。我会把大部分时间放在圣经上，因为我们去年以祈祷做作了一系列的讲道。

God Absolutely Speaks Truth 上帝绝对说出真理

We exist in a society that asserts there is NO objective and absolute truth that must be understood and accepted and submitted to.

我们存在于一个声称是**没有**客观和绝对的真理，必须去理解和接受和服从的社会。

Ironically, the assertion that there is no absolute truth is in itself an absolute truth claim. 讽刺的是，这个没有绝对真理的声称本身，就是一个绝对的真理的声称。

Our culture says that truth is what seems right to you. There is as many truths as there are individuals. Follow your feelings.

我们的文化说，真理就是你看为似乎是正确的道理。真理和个体一样的众多。跟着你的感受。

All claims to an absolute and universal truth is seen as bondage. That is, there is a connection between TRUTH AND AUTHORITY. If something is true we are bound to acknowledge it and live by it.

所有对绝对和普遍真理的主张都被视为束缚。也就是说，**真理和权威**之间是有联系的。如果某事是真的，我们必须承认它，并靠它而生活。

What I want us to see and become awaken to, is that the authority of God's word over our life does not lead to bondage. BIBLICAL TRUTH leads to salvation and freedom.

我想让我们看到，并觉醒的是，神的话语对我们生命的权威不会导致束缚。**圣经真理**导致救恩和自由。

Lets take a moment to see the connection between God's word, and its authority over our life.

让我们花点时间看看神的话语和它关于我们生命的权威之间的关联。

In Psalm 119:155-160 we read:

在《诗篇》119: 155 - 160中，我们读到，

Salvation is far from the wicked, for they do not seek out your decrees. Your compassion is great, O LORD; preserve my life according to your laws. Many are the foes who persecute me, but I have not turned from your statutes. I look on the faithless with loathing, for they do not obey your word. See how I love your precepts; preserve my life, O LORD, according to your love. 160 All your words are TRUE; all your righteous laws are eternal.

救恩远离恶人，因为他们不寻求你的律例。耶和華啊，你的怜悯本为大；求你照你的典章将我救活。迫害我的，抵挡我的甚多，我却并没有偏离你的法度。我看见奸恶的人就憎恶，因为他们不遵守你的言语。你看我何等喜爱你的训词！耶和華啊，求你按你的慈爱将我救活！你话语的精髓是真实的，你一切公义的典章永远长存。

Notice that these verses are talking about God communicating: decrees, laws, statutes, word, precepts. Then it says in v160 that what God speaks is TRUE, RIGHTEOUS and ETERNAL.

注意这些诗句谈论的是上帝的沟通：律例，典章，法度，言语，训词。然后在160节中说，上帝的话语是真实，公义的和永远长存的。

The word translated “all” there, in v160, is translated as CENSUS in Exodus 30 and Numbers 1.

在160节中翻译为「一切」的字，在《出埃及记》30章和《民数记》1章中翻译为「数点计算」。

What this verse is saying is that if you took a CENSUS on the WORD of GOD - a survey, investigate the facts - then the conclusion would be that the SUM TOTAL of the WORD OF GOD is truth. The totality of the Bible is truth.

就是说，如果你数点计算神的话语…调查，审查事实…得到的结论会是，神的话语的总和是真理。圣经的总归就是真理。

BUT notice the second half of v160 - *all your righteous laws are eternal*. It's not just the sum total that is truth, it is all the individual parts that are truth. The census would reveal that the whole, and the parts are all truth.

但注意160节的后半部分…你一切公义的典章永远长存。不仅仅是真理的总和，真理的一切各个所有部分也是。数点计算将显明，整体和每部分都是真理。

When God speaks he speaks truth. Truth is what God communicates. He can only communicate what is true, right, and eternal.

当上帝说话时，他说的就是真理。上帝所传达的就是真理。他只能传达什么是真实、公义和永远长存的。

The reason why God's word is ultimate truth and is the over-ruling and final authority on all things is because God is ultimate reality.

神的话语是终极的真理，是万事的权威，是因为神就是终极现实。

God is absolute. There is nothing higher than God. There is no one, no thing, equal with God. It is not his opinion against another.

上帝是绝对的。没有什么比上帝更高。没有人，没有事，是与神平等的。并不是以他的意见与其他的各不相让。

There was no reality before God, it was all void and formless. God is from everlasting to everlasting. No beginning and no end. He stands outside of all things created.

在上帝以前什么都不存在，一切都是空虚混沌的。上帝是从亘古直到永远。没有开始，没有终结。他是在所有受造之物之外。

The God of the Bible never **began**, is never **ending**, never **becoming**, never **improving**, simply and absolutely there to be dealt with on his terms or not at all.

圣经中的神从未曾开始，永远不会结束，从未需要成为，永远不需改善，简单和绝对的依据他的条件来面对或根本没有面对。

God – the God in whose name we gather right now – never had a beginning.

上帝…我们现在以他的名义聚集的神…从来没有一个开始。

The one who never had a beginning, but always was and is and will be, creates and defines all things because he created all things.

这个从来没有一个开始的，昨日，今日，直到永远，都在创造和定义所有万物，因为他是万物的创造者。

When God speaks he doesn't interpret history, he creates history. It's not his spin on how things work, he makes them work.

当上帝说话，他不是解释历史，他是在创造历史。他不是说出对事情如何运作的看法，是他使它们工作。

His word has power. What he speaks it happens. 'Let there be light' and there is light. If I say 'let's there be light' I have to go over turn on a light switch. My words have no power in themselves to create.

他的话语有大能大力。他说有就有。他说，「要有光」，就有了光。如果我说，「要有光」，我必须去打开一个灯的开关。我的话本身没有创造的力量。

This simply means that what matters above all things in life, is this God. I cannot escape the simple and obvious truth that God must be the main thing in life because he defines all things.

这就是说，生活中最重要的，就是这个神。我无法逃避这简单而明显的真理，就是上帝必须是生活中最重要的，因为他为万物作定义。

He created all that is, he sustains everything in being, he creates and directs the course of all events, because "*from him and through him and to him are all things, to him be glory forever*" (Romans 11:36).

他创造了万物，他维持一切存在的，他创造和指挥所有事的过程，「因为万有都是本于他，倚靠他，归于他。愿荣耀归给他，直到永远。」《罗马书》(11: 36)。

God Speaks Truth 上帝说出真理

Reality is created, determined and defined by God. Truth then is a communication of that reality, or a display of, that reality.

现实是由神创造、决定和定义的。那么真理就是，对这现实的沟通，或者是对这现实的展示。

For something to be true it has to represent reality, otherwise it is a myth or a fantasy or a lie.

代表现实的才是真实的，否则它就是一个神话或幻想或谎言。

When God speaks he reveals reality. Left to our own devices we would have no ability at all to discover reality and truth. As finite, limited, creatures who are part of creation we cannot stand outside of creation in order to see the big picture and put the whole story together.

当上帝说话时，他显明了现实。由得我们，我们自己将没有任何能力去发现现实和真理。作为有限的，受限制的，受造之物，我们不能站在创造之外，去看到大局，把整个故事穿连在一起。

As the creator God can, and he has revealed the way things simply are. The one who is inapproachable has come to us and revealed himself to us.

作为造物主的上帝可以，他显明了万物应是怎么样的。那个是难以接近的，来到我们身边，向我们显露了自己。

The place where reality and the representation of the reality come together most profoundly is Jesus.

耶稣是现实和现实的代表最奥妙的会合。

Firstly, it is because Jesus speaks truth. Jesus says this in John 18:37: ***for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me.***

首先，因为耶稣说出真理。耶稣在《约翰福音》18:37中这样说，「我为此而生，也为此来到世界，为了给真理作见证。凡属真理的人都听我的话。」

Jesus is saying there that he speaks truth. He came to testify to truth and if you want truth you listen me.

耶稣在那里说，他说的话就是真理。他来为真理作见证，如果你想要真理，你听我的话。

But he also said something more profound in John 14:6: ***I am the way, THE TRUTH, and the life. No one comes to the Father except through me. I am THE TRUTH.*** The most ultimate reason why he could say he was the truth is that he IS GOD.

但他在《约翰福音》14:6中说了一些更奥妙的话，「我就是道路、真理、生命；若不借着我，没有人能到父那里去。」我是真理。他之所以能说他是真理的最终原因是，他是神。

It is what John 1 affirms: ***In the beginning was the Word, (he existed before anything was made) and the Word was with God, and the Word was God. 2 He was with God in the beginning. 3 Through him (the Word) all things were made; without him nothing was made that has been made.***

这是《约翰福音》1章所肯定的，「太初有道，(他在万物被造之前已存在)道与上帝同在，道就是上帝。2这道太初与上帝同在。3万物都是借着他造的，没有一样不是借着他造的。」

Then down to v14 we see something startling: ***The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.***

然后在14节，我们看到一些惊人的东西，「道成了肉身，住在我们中间，充充满满地有恩典有真理，我们也见过他的荣光，正是父独一儿子的荣光。」

Who then is the Word who IS GOD, who existed before creation, who created everything, and is FULL OF GRACE AND TRUTH?

那么谁是「神的道」，谁是这在创造之前存在，创造了一切，「充充满满地有恩典有真理」的上帝？

15 John testifies concerning him. He cries out, saying, "This was he of whom I said, 'He who comes after me has surpassed me because he was before me.'" 16 From the fullness of his grace we have all received one blessing after another. 17 For the law was given through Moses; grace and truth came through Jesus Christ.

15 约翰为他作见证，喊着说：「这就是我曾说：『那在我以后来的先于我，因为在我以前，他已经存在。』」16 从他的丰富里，我们都领受了恩典，而且恩上加恩。17 律法是借着摩西颁布的；恩典和真理却是由耶稣基督来的。

Jesus doesn't just speak God's word. He doesn't just speak the truth. He is the Word of God. He is truth. He is God. The place where reality and representation come together most profoundly is Jesus.

耶稣不只是说神的话。他不只说出真理。他是神的真道。他是真理。他是上帝。耶稣现实和它的代表会合在一起的最奥妙地走。

In Luke 24, as he walked the road to Emmaus, he showed the disciples how the whole Old Testament pointed to him.

在《路加福音》24章中，他在去以马忤斯的路上，向门徒从《旧约》起，凡经上所指着自已的话都给他们作了解释。

The Bible, as the word of God, is where we have God revealing the way things actually are.

圣经，作为神的话语，是神显明事物的实际的地方。

The 66 books of the Bible with Jesus at the centre is TRUTH and therefore the authority by which all things are measured.

以耶稣为中心的《圣经》的66本书就是「真理」，因此是衡量一切事物的权威。

The Bible is where God speaks what is real and absolute, and so it is true.

圣经是神说出真实和绝对的事情的地方，所以它是真理。

The Bible is the way God, the ultimate and all-important Reality, reveals himself to us with clarity and authority today.

圣经是神，终极和最重要的现实，今天向我们清晰和权威地显明自己的方式。

If God is more important than anything, then the Bible is more important than anything but God.

如果上帝比什么都重要，那么圣经比什么，除了神，都重要。

What we need to embrace, and be confident in, is the whole word of God as truth, with the Lord Jesus at the centre of this truth.

我们需要拥抱和信任的是全部的神的真道为真理，以主耶稣在这个真理的中心。

The God who made everything, controls everything, has a purpose for everything; this God has spoken to us.

创造和掌控万物的上帝，对每件事物都有一个目标；这位上帝曾对我们说过话。

2 Timothy 3:16 says that *all Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness.*

《提摩太后书》3：16说，「圣经都是上帝所默示的，于教训、督责、使人归正、教导人学义都是有益的。」

In what he has revealed we are **not** left without a knowledge of his **will**. We are not left with a knowledge of him at work in his world. We are **not** left without **wisdom**. We are **not** left without a revelation of the **way of salvation**.

在他显露的当中，我们不会不知道他的意向。我们不会不知道他在他的世界里的工。我们并非没有智慧。我们并非没有救恩之路的启示。

This is simply priceless.

这简直是无价之宝。

If we could awaken in our hearts and minds the confidence that this is so, just imagine how we would live our lives.

如果我们能唤醒我们心目中对这真理的信心，试想像一下，我们将会如何过我们的生活。

Just imagine how we would navigate the complexity of life in this world. The implication for our lives would be countless and vital.

试想一下，我们将如何驾驭生活在这个世界中的复杂性。这对我们生命的影响，将是无数和至关重要的。

God hasn't left us without a way to measure every vital thing we face. God reveals himself only inasmuch and insofar as he thinks it is necessary for us to know him for our salvation and life.

上帝没有使我们没法衡量我们面临的每一件重要的事情。神依据他认为，对于我们的救恩和生命，是我们必要了解他的，来显明自己。

The Bible is God's provision for us. It is sufficient for life and faith.

圣经是神赐给我们的。足以满足生命和信心。

Everything we face is touched by the Bible. It is either directly touched because its in the Bible, or indirectly touched because the Bible shapes the attitudes and criteria in which we deal with it.

我们面对的一切都被圣经所感动的。有些是直接被感动，因为它在圣经中，或间接触及，因为圣经塑造了我们处理它的态度和标准。

I have no doubt that there are plenty of things that we need to know but the Bible will be the sun in the solar system of all learning. It gives light, perspective and meaning. It's truth needs to permeate everything.

我毫不怀疑，我们需要知道的事情很多，但圣经对于所有的学习，将是太阳系中的太阳。赋予光，观点和意义。它的真理需要渗透一切。

It will not be one among many books. It will be the central book. All ideas will be judged by this book.

它并不是许多书中的一本。这将是最中心的那本书。所有的想法都将由这本书来审判。

This book must be known first and known better than all the other books and ideas and information.

这本书必须是最先认识，并且比所有其他的书、想法和信息都更好地认识。

APPROACHING THE GOD WHO HEARS 接近会聆听的上帝

All this is good but there is one more step we need to see. It is one thing to say God is ultimate reality and God has revealed ultimate reality, but this does not mean we can know our creator in a relational way.

这一切都很好，但有多一步，是我们需要看到的。说上帝是最终的现实或说神已经显明了那最终的现实是一回事，并不意味着我们可以就这样与我们的创造者建立一个关系。

One crucial thing the Bible reveals about God is that he is supremely powerful and can achieve anything he wants. For instance, Jeremiah 32:17 says he has made everything and nothing is too hard for him.

圣经显明有关上帝的一个关键的事情是，他是至高无上的，是可以实现任何他想要的。例如，《杰里迈亚书》32：17说，他曾用大能创造天和地，在他没有难成的事。

We also read in Psalm 145 that he sustains and upholds all things.

我们还在《诗篇》145中读到，他扶持并供应万有。

But another crucial thing that God tells us about himself in the Bible is that he is a relational God.

但上帝在圣经中告诉我们的另一件关键的事情是，他是一个重视关系的神。

In the New Testament the nature of God becomes explicit, but few places are as compressed and direct as Matthew 28:19.

在《新约》中，神的本质变得更明确，但很少有像《马太福音》28：19那样浓缩和直接。

This is where Jesus sends his disciples into the world to baptise “in the name of the Father and of the Son and of the Holy Spirit.”

耶稣在那里差派门徒去到万民，「奉父、子、圣灵的名」给他们施洗。

It does not say “in the names” but rather states that the Father, Son, and Holy Spirit all have a single name.

所指的名，不是众数的名，而是，父，子和圣灵同有一个单一的名字。

For us the term *name* may be just a label or a brand that can be discarded or changed at will, but in biblical times, it denoted the very nature and being of a person.

对我们来说，这个「名」可能只是一个可以被被人抛弃或随意改变的标签或品牌，但在圣经时代，它表示一个人的本质和属性。

This means the Father, Son, and Holy Spirit all share one divine nature, that they are one being. There is only one God—not three. The Father, the Son, and the Holy Spirit are all equally God.

这表示父、子和圣灵共享拥有一个神圣的本质，即是他们同属一体。只有一位神，而不是三个。父、子和圣灵都同样是神。

There are three persons within the unity of God’s being, who are equally divine, who know and love one another, and who from all eternity have together worked for our salvation.

在神的团结属性中，有三位，同样地神圣，彼此认识，彼此相爱，从永恒中一直中共同为我们的救恩而工作。

This means that God has always had within himself – forever - a perfect friendship.

这意味着上帝一直…永远的…在自己里面拥有一种完美的友谊。

The Father, the Son, and the Holy Spirit are adoring one another, giving glorifying love to one another, and delighting in one another – ALWAYS.

父、子和圣灵正在彼此崇拜，彼此给予荣耀的爱，并彼此的喜悦对方…永远地。

God is, therefore, infinitely, profoundly happy, filled with perfect joy—the fierce happiness of dynamic loving relationships.

因此，上帝是无限地，奥妙地幸福，充满了完美的快乐…一个激烈幸福，轰轰烈烈的爱的关系。

The only reason God would have had for creating us was not to get the cosmic love and joy of relationship because he already had that but to share it.

上帝创造我们的唯一原因，不是要得到宇宙般大的爱和喜悦的关系，因为他已经拥有了，他是为了分享他所有的。

This is why the God of the Bible calls us to converse with him, to know and relate to him. It is because he wants to share the joy he has.

这就是为什么圣经的神叫我们与他交谈，去了解 and 联系他。那是因为他想分享他的喜悦。

What we also discover is that in the New Testament the character of God's fatherhood also becomes prominent and clear.

我们在《新约》中还有发现的是父神的父性特征也变得突出和清晰。

In Ephesians 1:3-10 the Father sends the Son to save us from our sins so that we can become God's adopted sons and daughters.

在《以弗所书》1: 3-10中，父派子来把我们从罪中拯救出来，使我们可以被领养得儿女的名分。

In John 1:12-13 we see that when we are born again through faith in Christ, we receive the right to be his children and call on him as father.

在《约翰福音》1: 12-13，我们看到，当我们借着信基督得重生时，他就赐我们权柄作上帝的儿女，并称他为父亲。

Galatians 4:4-6 puts it succinctly: ***“God sent his Son, born of a woman, born under the law, to redeem those under the law, that we might receive adoption to sonship. Because you are his sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, ‘Abba, Father’ ”.***

《加拉太书》4: 4-6简明扼要地说，「上帝就差遣他的儿子，为女子所生，且生在律法之下，5为要把律法之下的人赎出来，使我们获得儿子的名分。6因为你们是儿子，上帝就差他儿子的灵进入我们的心，呼叫：「阿爸，父！」

To be adopted is a legal event, but of course it means more than that. To be adopted into a new family means a revolution in how you live your life day to day.

获得儿子的名分是一个法律上的事，但当然，意味着不止于此。要被收养到一个新的家庭，代表你要革新每天是如何生活。

In Jesus believers are not only legally but personally established in God's fatherly love.

在耶稣中，信徒不仅在法律上，而且亲身的被建立在神的父爱中。

John 17:23 is a remarkable verse where Jesus prays to the Father for his followers ***“[that] the world will know that you sent me and have loved them even as you have loved me”.***

《约翰福音》17: 23是一句非凡的经文，耶稣向父为他的追随者祈求，「让世人知道是你差我来的，也知道你爱他们，如同爱我一样。」

To be adopted means that now God loves us as if we had done all Jesus had done. We can run to our Father without fear.

获得儿女的名分表示现在神爱我们，好像我们已活出了耶稣所做的一切。我们可以毫无恐惧地跑向父。

We have the most intimate and unbreakable relationship possible with the God of the universe. To be a child of God means access.

我们与宇宙之神有着最亲密、牢不可破的关系。成为神的孩子表示可通往。

Prayer for the Christian is offered on the basis of God's free saving grace and his steadfast, endless fatherly love.

为基督徒的祷告是基于神白白的拯救恩典和他的坚定，不休止的父爱。

How is such access and freedom possible? The only time in all the gospels that Jesus Christ - the Son of God - prays to God and doesn't call him Father is on the cross.

这种通行和自由是怎么可能的？在所有福音书里，唯一一次耶稣基督…神子…向神祈祷而不叫他为父，是在十字架上。

His prayer is, ***“My God, my God, why have you forgotten me? Why have you forsaken me?”***

他的祈祷是，「***我的上帝！我的上帝！为甚么忘记了我？为甚么离弃我？***」

Jesus lost his relationship with the Father so that we could have a relationship with God as father.

耶稣失去了与天父的关系，来让我们可以与神有父亲与儿女的关系。

Jesus was forgotten so that we could be remembered forever—from everlasting to everlasting.

耶稣被遗忘了，这样我们才能永远被记住…从亘古直到永远。

Jesus Christ bore all the eternal punishment that our sins deserve. That is the cost of prayer.

耶稣基督承担了我们因罪所应得的所有永恒的惩罚。这就是他的祈祷的成本。

Jesus paid the price so God could be our father and we could have access to him.

耶稣为此付出代价，使神成为我们的父亲，而我们可以接触他。

Prayer for the Christian is a unique gift from God. Christianity declares that through the Bible and the work of God' Spirit in our lives, our understanding of God becomes unclouded.

为基督徒的祷告是上帝赐予的独特礼物。基督徒的宣称是，通过圣经和圣灵在我们生命中的工作，我们对神的理解变得清澈无阻。

True knowledge of God is a gift from him. It is not because Christian are clever, its because God reveals himself. Without God first speaking to us we would have no way of speaking to him.

对上帝的真正认识是从他而来的礼物。不是因为基督徒有聪明，而是因为上帝显露自己。没有上帝先对我们说话，我们没有办法和他说话。

This is the gift and wonder of the Bible and prayer for the Christian. Prayer is not plunging into the abyss of the unknown.

这是圣经和祷告为基督徒带来的礼物和奇迹。祷告就是不陷入未知的深渊。

These two resources of Bible and prayer are wonderful resources, gifts, from God that we might fellowship with the personal God as we follow the Lord Jesus.

圣经和祈祷这两个资源，是从神而来奇妙的资源，礼物，在我们跟随主耶稣的同时，我们可以与上帝有个人团契。

To understand the Bible is not simply to get information about God.

理解圣经不是单单去获得关于神的信息。

If attended to with trust and faith, the Bible is the way to actually hear God speaking.

如果带着信任和信念去学习，圣经是真正听到神说话的方式。

We know who we are praying to only if we first learn it in the Bible. And we know how we should be praying only by getting our vocabulary from the Bible.

我们要知道是在向谁祈祷，首先是要从圣经中学习出来。我们要知道应怎样祈祷，只有从圣经中获取需要的词汇。

It means that our prayers should arise out of immersion in the Bible. We should “plunge ourselves into the sea” of God’s language, the Bible.

这意味着我们的祈祷应该来自对圣经的沉浸。我们应该把自己抛进上帝的话语…圣经…的大海。

What we discover is the God of the Bible is simple and complex, majestic and tender, holy and forgiving, loving, personable and mysterious.

我们将发现的是，圣经的神是简单而复杂，雄伟而柔情，圣洁和宽容，满有爱，个人，和神秘的。

Therefore, as we listen, study, think, reflect, and ponder this God in the Bible our response to him in our hearts and minds will be varied.

因此，当我们在圣经中聆听、学习、思考、反思和细想这个神时，我们的心思中对神的反应将不一而多。

It may be one of shame or of joy or of confusion or of appeal.

它可能是羞耻或喜悦，或混乱或上诉。

Our prayer can never be primarily confessions, or praise, or appeals - it cannot be mainly any one type of expression.

我们的祈祷永远不能主要是忏悔，或赞美，或上诉…它不能主要是任何一个类型的表达。

Some prayers in the Bible are like an intimate conversation with a friend, others like an appeal to a great monarch, and others like a wrestling match.

圣经中的一些祈祷就像和朋友的亲密交谈，有些像对伟大的君主的呼吁，有些则像摔跤比赛。

In every case the nature of the prayer is determined by the character of God, who is at once our friend, father, lover, shepherd, Creator and king.

在每一种情况下，祈祷的性质是由神的性格来决定，神是我们的朋友、父亲、爱人、牧者、创造者和君王。

We pray in response to God himself, and only if we respond to his Word will our own prayer life be as rich and varied.

我们以祈祷来回应神自己，只有我们回应他的真道，我们自己的祷告生命才能丰富和多样。

Edmund P. Clowney wrote, "The Bible does not present an art of prayer; it presents the God of prayer."

埃德蒙·克洛尼写道，「圣经没有呈现祈祷的艺术；它呈现祷告的神。」

The more clearly we grasp who God is, the more our prayer is shaped and determined accordingly. But be patient, this journey may be just as slow as a child learning to speak.

我们越清楚地了解神是谁，我们的祷告也因应越能形成和确定。但要有耐心，这段旅程可能和孩子学习说话一样般慢。