

# *Rebuilding with Reverence* 懷著敬畏之心重建

**Nehemiah 尼希米記 5 – 7 (Reading 閱讀: 5:1-13)**

USED 使用: SP 聖保羅堂 (6th November 2022 年 11 月 6 日)

I begin this morning with a content warning...the following message contains another running illustration. I'm sorry!

今早讓我先作一個內容警告...以下的訊息包含另一個希有關跑步的舉例。對不起!

Well, actually, it is more of a story. It was the final leg of an 11km run in Lane Cove National Park last Thursday morning.

其實更像一個發生在上週四早上在 Lane Cove 國家公園的 11 公里長跑的最後一站的故事。

The next thing I knew, a wood duck launched itself at me from my left. I DUCKED...no pun intended.

忽然一隻野鴨從我的左邊向我撲來。我迅速閃避(DUCKED)...不是為了一語雙關。

It swung around behind me, landed with one foot on each shoulder, and was whacking the sides of my head with its wings while pecking my head!

它轉到我身後，雙腳落在我的肩膀上，擺動它的翅膀來敲打我的面，同時啄我的頭!

This time of year, it usually is Magpies getting the press on this sort of thing...I get a duck!

每年的這段時候，通常都是喜鵲在這類事情上受到媒體的關注...我卻得到了一隻野鴨!

That had the effect of totally throwing me off course. I was momentarily disorientated, wondering what had happened and whether I should keep running.

這讓我完全偏離了軌道。我一時迷失了方向，想知道發生了什麼，我應該繼續跑步嗎。

It is not surprising that an incident like that would cause you to lose focus and stumble a bit. But it, in fact, is one of the hardest things about long-distance running.

這樣的事情讓你失去注意力並有點跌跌撞撞是不足為奇。實際上這是長跑時最難的事情之一。

Every training program I have engaged with says it's the ability to maintain a focus that is the hardest battle.

我參與的每個長跑培訓計劃都說保持專注力是最艱難的戰鬥。

So it is for the Christian life. It's a battle to stay focussed on our primary calling to love the Lord our God with all our heart, soul, mind, and strength, and our neighbour as ourselves.

基督徒的生命也是如此。是一場要專注於我們的首要呼召，去盡心、盡性、盡意、盡力愛主我們的神和愛鄰舍如同自己的戰鬥。

The world, the flesh and the Devil, are the three constant tempters – within, without, and beyond, luring us away from faithfulness to God.

世界、肉體和魔鬼是三個在內在外和超越地不斷引誘我們遠離對上帝的忠誠的誘惑者。

Sometimes it is a dramatic event, sometimes good things, and sometimes just the long grind of fidelity.

有時是戲劇性的事件，有時是好事，有時只是忠誠的長期磨練。

We see again and again in the OT that Israel regularly lost focus on who God is and who they are. 我們在舊約中一次又一次地看到，以色列經常失去對上帝是誰以及他們是誰的關注。

The consequences were devastating. We've touched on this in Nehemiah already. 後果是毀滅性的。我們在《尼希米記》中已經談論過這點。

The book of Nehemiah is a time in history when the Israelites were trying to rebuild Jerusalem, 140 years after a catastrophic event that was God disciplining his special people.

《尼希米記》記載歷史上一段以色列人試圖重建耶路撒冷的時期，發生在上帝以一場災難性事件去管教他的特殊子民後 140 年的史實。

In 586BC, the Babylonians came in and sacked Jerusalem. The elite of the people was deported to Babylon.

公元前 586 年，巴比倫人進來洗劫了耶路撒冷。百姓中的精英都被流放到巴比倫。

The city was left in ruins, and the people were crushed and enslaved again under a foreign nation's rule.

這座城市變成一片廢墟，百姓在外國的統治下再次被壓垮，被奴役。

All because they honoured Him with their lips, but their hearts and lives were far from Him. 都是因為他們用嘴唇尊敬祂，但他們的心和生命卻遠離祂。

So now, after 70 years of exile in a foreign land, God started to bring his people back to Jerusalem. 所以現在，在異國他鄉流放了 70 年後，上帝開始將他的子民帶回耶路撒冷。

Would they come back, obey the covenant requirements, and show the world how brilliant it is to be friends with Yahweh?

他們會回來遵守聖約的要求，向世人展示與耶和華為友是多麼美好嗎？

While much of the activity of the first chapters of Nehemiah is about rebuilding the walls and city of Jerusalem, the main purpose is rebuilding the covenant people of God.

雖然《尼希米記》前幾章的大部分活動都是關於重建耶路撒冷的城牆和城市，但主要目的是重建上帝的聖約子民。

In Nehemiah 4, the wall builders were under enormous pressure to stop God's rebuilding work. 在《尼希米記》第 4 章，修造的人承受著巨大的壓力，要停止上帝的重建工作。

In chapters 5 and 6, there is once again pressure to stop God's rebuilding work. But it's different. This time it is coming from within, amongst God's people themselves.

在第 5 和 6 章中，再次有停止上帝重建工作的壓力。但它不同，這一次它來自內在，在上帝的子民之中。

Once again, they are losing focus on their primary calling of obedience to God.

再一次，他們失去了對順服上帝的主要呼召的關注。

## **Losing Focus, A Focussed Life, Staying Focussed**

失去專注，專注的生活，保持專注

### **LOSING FOCUS 失去專注**

In 5:1-5 a very significant problem is raised.

在 5:1-5 中提出了一個非常重要的問題。

As the work on the wall progressed, farms were languishing. The people need to eat.

隨著圍牆工作的進展，農場正在萎靡不振。人們需要吃飯。

The threat is compounded due to a recent famine. The people also have a heavy tax burden and need grain for next year's crops.

威脅因最近的飢荒更加嚴重。加上沉重的稅收負擔，他們需要糧食來種下明年的莊稼。

See the issue: Nehemiah's seven weeks away to work on this wall, in desperate times, is making matters worse.

問題的所在是：在絕望飢荒的時候，尼希米的七個星期專注於修造城牆的工作，正在使事情變得更糟。

It's a call to stop the work on Jerusalem so they can get their families in order. Let's pause what God has called us to because there is something more pressing.

這是一個停止在耶路撒冷的工作的呼籲，以便他們能夠安頓他們的家人。讓我們暫停一下上帝呼召我們去做的事情，因為還有更緊迫的事情。

Nehemiah doesn't stop the work, but he deals with the threat seeking to unravel God's charge to his people.

尼希米並沒有停止工作，但他確實處理了試圖擾亂上帝對他子民的吩咐的威脅。

The real threat here is the nobles and officials. Nehemiah is furious with them. He says in v7: "***You are charging your own people interest!***"

貴族和官長是這件事情上最真正的威脅。尼希米對他們大發雷霆。他在第 7 節中說，「你們各人借錢給弟兄，竟然索取利息！」

God's Word to his people is crystal clear on this issue. Exodus 22:25: ***If you lend money to one of my people among you who is needy, do not treat it like a business deal; charge no interest.***

神在這個問題上對祂的百姓的吩咐是非常清楚的。《出埃及記》22:25 說，***我的子民中有困苦人在你那裏，你若借錢給他，不可如放債的向他取利息。***

That is one of His laws to govern their life together so they can show the world how brilliant God is.

這是祂管理他們共同生活的律法之一，使他們可以向世界展示祂是多麼的令人欽敬讚賞。

The covenant people of God are struggling to rebuild themselves after 70 years of slavery, and the leaders are ONCE AGAIN doing the very thing that caused the exile in the first place.

上帝的聖約子民在經歷了 70 年的奴役后，正在掙扎著去重建自己，而領袖們再次做著最初導致被擄流放的事情。

They are ignoring His Word. They have lost focus on their primary calling to love and obey God's Word.

他們無視祂的話。已經失去了對愛和遵守上帝話語的主要呼召的關注。

This loss of focus is seeing the community unravel once again.

這種專注力的喪失使社區再次瓦解。

If we just flick over to chapter 6 quickly, I want us to see something there in v1. We see that the 'goon squad' from chapter 4 -*Sanballat, Tobiah, Geshem the Arab* - reappear.

如果我們翻到第 6 章，我希望在第 1 節指出一些東西。我們看到第 4 章中的「暴徒小隊」——參巴拉、多比雅、阿拉伯人基善——再次出現。

TOBIAH is mentioned again in v.12 and again in 6:17-19.

多比雅再次在第 12 和 17-19 節中被提到。

Right through, we see Tobiah is an insidious influence. His goal is to intimidate Nehemiah. His goal is for the rebuilding work to stop.

一直以來，我們看到多比雅是一種陰險的影響。他的目的是恐嚇尼希米。他的目標是停止重建的工作。

He is against the purposes of God and the people of God.

他與上帝的旨意和上帝的百姓作對。

The terrible thing about Tobiah's attitude to God and his people is that the name Tobiah means *Yahweh is good*.

多比雅對上帝和他子民的態度的可怕之處在於，多比雅這個名字意味著耶和華是好的。

He is a fellow Jew. He is one of God's historical people with a great name and a great pedigree but is against the God after whom he is named.

他是猶太人同胞。他是上帝的歷史子民之一，擁有偉大的名字和偉大的血統，但他敵對以他的名字命名的上帝。

Here is a man who has an influence over God's people but who is hypocritical. He does not believe that God is good, nor his Word is good.

他是虛偽但對上帝的百姓有影響的人。他不相信上帝是好的，也不相信祂的話語是好的。

Every society and culture that the Christian church has found itself placed in has been a threat to the church, but it is easily matched by the danger of every church community, starting with its leaders, letting go of the Word of God.

基督教會所處的每一個社會和文化都可以對教會構成脅，但當每一個教會群體的領袖開始放棄上帝的話語很容易構成相匹配的威脅。

When we lose focus on fidelity to God and his Word, oppression, injustice, slavery, and fear are the result...NOT FREEDOM.

當我們失去對上帝和他話語的忠誠，結果就是壓迫、不公正、奴役，恐懼…而不是自由。

See that in 5:9: *Shouldn't you walk in the fear of our God to avoid the reproach of our Gentile enemies?*

5:9 說，「你們做的這事不對！你們行事不是應該敬畏我們的上帝，免得列國我們的仇敵毀謗我們嗎？」

Either you fear God, or you will fear whatever your enemy is.

要麼你敬畏上帝，要麼你將懼怕你的敵人。

When the Bible talks about the FEAR OF GOD for the people of God, it means **respect and awe** for God's holiness, sovereignty, and goodness that leads you to a life of submission, obedience, consistency, and integrity.

當聖經談到上帝的百姓敬畏上帝，是意味著對上帝的聖潔、主權和良善的尊重和敬畏，引導你去過順服、順從、一致和正直的生活。

This is the God who rescued them from slavery in Egypt.

這就是將他們從埃及的奴役中拯救出來的神。

In Deuteronomy 5, God calls Israel to himself, gives them his law to govern their life together, and then charges them with these words:

在《申命記》第 5 章中，上帝呼召以色列人歸向自己，給他們律法來管理他們共同生活，然後用這些話囑咐他們：

***be careful to do what the LORD your God has commanded you; do not turn aside to the right or to the left. Walk in obedience to all that the LORD your God has commanded you, so that you may live and prosper and prolong your days in the land that you will possess.***

你們要照耶和華—你們上帝所吩咐的謹守遵行，不可偏離左右。你們要走耶和華—你們的上帝所吩咐的一切道路，使你們可以存活得福，並使你們的日子在所要承受的地上得以長久。

Once again, God's people are losing focus and failing.

再一次，上帝的百姓正在失去專注和失敗。

I would suggest that Nehemiah's narrative of opposition to the wall of Jerusalem being built should be understood in terms of spiritual warfare.

我建議《尼希米記》中關於反對建造耶路撒冷城牆的敘述應該從屬靈爭戰的角度來理解。

He hates God's rebuilding work. In Nehemiah 4, he uses tactics like psychological warfare, physical threats and personal discouragement.

他討厭上帝的重建工作。在《尼希米記》4 章中，他使用了心理戰、身體威脅和個人勸阻等戰術策略。

In chapters 5 & 6, he deploys incrimination, intrigue, innuendo, and intimidation.

在第 5 和 6 章中，他使用了控訴、陰謀、影射和恐嚇。

Satan and his angels are a **great demonic enemy** with a defined and disciplined chain of command.

撒旦和他的使者是一個強大的惡魔敵人，擁有明確和紀律嚴明的指揮鏈。

Though he can only be in one place at one time, he imitates God's omnipresence and omnipotence with his army of evil spirits.

雖然同時間只能在一個地方出現，但他用他的邪靈軍隊模仿上帝的無所不在和無所不能。

Satan has no conscience, compassion, remorse, or morals.

撒旦沒有良心，沒有同情心，沒有悔恨，沒有道德。

He **feeds** on pain, anguish and filth. There is **nothing** in Satan that is redeemable. No virtue but only a dark void.

撒旦以痛苦、苦惱和骯髒為食。是沒有什麼可以被救贖的。沒有美德，只有虛空黑暗。

He is supremely cunning. He has been honing his methods for millennia.

他非常狡猾。幾千年來，他一直在磨練他的方法。

He is an accomplished *philosopher, theologian and psychologist*.

他是一位多才多藝的哲學家、神學家和心理學家。

He is the ultimate **manipulator, subverter and actor**.

他是終極的操縱者、顛覆者和演員。

**He desires to win and destroy.**

他渴望勝利和毀滅。

One technique is mixing enough truth with falsehood to make it seem plausible. Another is instilling doubts about God's goodness.

一種技巧是在虛假中混合足夠的真實使其看起來合理。另一個是灌輸對上帝良善的懷疑。

Whatever his tactic, he seldom attacks openly. Especially in the West, he persuades us that the Christian life is not a fight.

無論他採取何種策略，他都很少公開攻擊。特別是在西方，他只要說服我們基督徒的生命不是一場戰鬥。

He **hates** God. He **hates** God's children. He **hates** the work of Jesus Christ to build his church from people of every tribe, language and nation.

他恨惡上帝。他憎恨上帝的兒女。他討厭耶穌基督從各個部落、語言和國家的人中建立他的教會的工作。

He will do whatever he can to destroy the work of the gospel of the Lord Jesus in your life and this church's life.

他會盡其所能破壞主耶穌福音在你生命中，以及在這個教會的生命中的工作。

He will try to bring us down dramatically or do it gradually and subtly. Either way, he wants your focus off God.

他會試圖戲劇性地讓我們跌倒，或者他會逐漸而巧妙地做到這一點。無論哪種方式，他都希望你的注意力從上帝身上移開。

### **A FOCUSED LIFE 專注的生活**

Nehemiah, on the other hand, is a great example of resisting temptation and staying focused on faithfulness to God.

另一方面，尼希米是抵擋誘惑和專注於對上帝忠誠的一個很好的例子。

There is an attempt to get Nehemiah to deny God's Word in 6:10. Nehemiah goes to the house of a man named *Shemaiah*.

在 6:10 中有人試圖讓尼希米否認上帝的話語。尼希米去了一個名叫示瑪雅的人的家裡。

He is some kind of prophet, and he shares with Nehemiah a prophecy he has apparently received from God.

他是某種先知，他與尼希米分享了一個他說是從上帝那裡得到的預言。

*Let us meet in the house of God, inside the temple, and let us close the temple doors, because men are coming to kill you—by night, they are coming to kill you.*

我們可以在上帝的殿裏，就在殿的中間會面，鎖住殿門，因為他們要來殺你，要在夜裏來殺你。

See the message: Run, Nehemiah! Take sanctuary in the Temple because people are coming to kill you.

這信息是：尼希米快逃跑！在聖殿中避難，因為人們會來殺你。

Nehemiah responds in v.11: *“Should a man like me run away? Or should someone like me go into the temple to save his life? I will not go!”*

尼希米在第 11 節回應，「像我這樣的人豈會逃跑呢？像我這樣的人豈能進入殿裏保全生命呢？我不進去！」

Nehemiah wasn't a priest, so he would violate **God's Word** from Exodus 22 if he chose to fear man, save his life and enter the Temple.

尼希米不是祭司，所以如果他選擇懼怕人、並進入聖殿去保全自己的性命，他就會違反《出埃及記》22 章中神的話語。

Nehemiah appeals to his own example as one who walks in fear of the Lord. It is seen in his integrity of life and compassion for God's people.

尼希米以他自己的榜樣作為一個敬畏主的人的榜樣。這可以從他對生命的正直和對上帝子民的憐憫中看出。

Have a look at 5:14-15:

看看 5:14-15:

*from the twentieth year of King Artaxerxes, when I was appointed to be their governor in the land of Judah, until his thirty-second year—twelve years—neither I nor my brothers ate the food allotted to the governor. But the earlier governors—those preceding me—placed a heavy burden*

*on the people and took forty shekels of silver from them in addition to food and wine. Their assistants also lorded it over the people. But out of reverence for God I did not act like that.*

自從我奉派作猶大地省長的那日，就是從亞達薛西王二十年直到三十二年，共十二年之久，我與我弟兄都沒有吃省長的俸祿。在我以前的省長加重百姓的負擔，向百姓索取糧食和酒，以及四十舍客勒銀子，甚至他們的僕人也轄制百姓，但我因敬畏上帝不這樣做。

Nehemiah had certain rights by virtue of his position as appointed Governor - a food allowance and a stipend - but he voluntarily relinquished them.

尼希米由於他被任命為省長的職位而享有某些權利——糧食和酒的俸祿和津貼——但他自願放棄了這些權利。

He served God's people generously, and in vv17-18, he gathered people from the nations at his table.

他慷慨地為上帝的子民服務，在 17-18 節中，他召集了從四圍列國來的人與他同席進餐。

What motivated this kind of self-sacrificing, non-oppressive leadership?

是什麼推動了這種自我犧牲、非壓迫性的領導？

Why was Nehemiah different from his predecessors? 5:15 tells us: *because of the fear of God.*

為什麼尼希米與他以前的省長不同？5:15 告訴我們：*因敬畏上帝。*

Reverence for God controls his life, attitudes, and priorities. Nehemiah relinquished his rights and served his brothers and sisters.

敬畏上帝取決他的生活、態度和優先事項。尼希米放棄他的權利去服侍他的兄弟姐妹。

This is not mere outward piety. It's a heart that is captivated by God.

這不僅僅是外表的虔誠，而是一顆被神迷住的心。

As Governor, Nehemiah didn't lord it over the people as the nobles did. He was a gracious ruler.

He served the people generously.

作為省長的尼希米沒有像貴族那樣轄制百姓。他是仁慈的統治者。慷慨地為百姓服務。

We might think of the Apostle Paul, who says in 1 Corinthians 9 tells us he made himself a servant of all.

我們可能會想到使徒保羅，他在《哥林多前書》9 章告訴我們他使自己成為眾人的僕人。

Both Nehemiah and Paul, however, reflect the God-focused life of Jesus Christ... **Who...** we are told in Philippians 2 –

然而，尼希米和保羅都反映了耶穌基督以上帝為中心的生命...就像我們在《腓立比書》2 章中被告知...他...

*...being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death — even death on a cross!*

本有上帝的形像，卻不堅持自己與上帝同等；反倒虛己，取了奴僕的形像，成為人的樣式；既有人的樣子，就謙卑自己，存心順服，以至於死，且死在十字架上。

Jesus is more than an example to follow. He is our much-needed substitute and advocates because we are all like the oppressive nobles and officials of Nehemiah 5.

耶穌不僅僅是一個可以效仿的榜樣，他是我們急需的替代者和保衛者，因為我們都像《尼希米記》5章中轄制百姓的貴族和長官。

We don't fear God as we should and don't act rightly. We deserve punishment. That is what we should receive.

我們沒有像我們應該的那樣敬畏上帝，我們的行為也不正確。我們應該受到懲罰。那是我們應該得到的。

Yet Matthew 20 reveals how Jesus leads flawed and failed humanity:

然而，《馬太福音》20章揭示了耶穌如何領導有缺陷和失敗的人類：

***You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.***

你們知道，外邦人有君王作主治理他們，有大臣操權管轄他們。但是在你們中間，不可這樣。你們中間誰願為大，就要作你們的用人；誰願為首，就要作你們的僕人。正如人子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。

Right there is a difference between Nehemiah and Jesus. Jesus is the only one who has given his life as a ransom for the sins of many.

這就是尼希米和耶穌的區別。耶穌是唯一一個為許多人的罪捨命作為贖價的人。

He became a slave to death on the cross to liberate us from a life that is slavery to sin, to serve him and others for our freedom and joy.

他在十字架上成為死亡的奴隸，將我們從罪的生命奴役中解放出來，去為我們的自由和喜樂去事奉他和他人。

In Jesus, God's disposition towards us is love, forgiveness, mercy, and grace because Jesus was able to take upon himself our sins and withstand the full blow of God's just wrath for our rejection and disobedience.

在耶穌裡，上帝對我們的性情是愛、寬恕、憐憫、恩典，因為耶穌能夠承擔我們的罪，並抵擋上帝對我們拒絕和不順服的公義憤怒的全面打擊。

Nehemiah is a wonderful pointer to Jesus in how he handles the flawed and failed in chapter 5.

尼希米在第5章如何處理有缺陷和失敗的人的方式是對耶穌一個極好的指針。

See what he says to them in v10: ***let us stop charging interest!*** He is basically saying, let us repent of this.

他在第10節中對他們說，**大家都當免除利息！**他基本上是在說，讓我們為此悔改。

He is calling them to turn back to fidelity. He gives them a second chance to make things right...not just stop the oppression but reverse it.

他呼籲他們回歸忠誠。給他們第二次改正事情的機會…不僅停止壓迫，而且要扭轉壓迫。

Christianity is the only world religion that declares a divine being of both infinite power and mercy. Jesus Christ came, without sin, lived a perfect life of obedience and reverence, and died on the cross for our infidelity...our oppressing...our sin...our failure to obey God.

基督教是唯一宣稱擁有無限力量和慈悲的神的世界宗教。耶穌基督來了，沒有罪，過著順服和敬畏的完美生活，並為我們的不忠...我們的轄制...我們的罪...沒有順服上帝而死在十字架上。

He offers us all a second chance! You might need to repent and come to Jesus for the first time. It might be that you need to repent of losing focus and drifting.

他為我們所有人提供了第二次機會！可能你是第一次需要悔改，來信靠耶穌。可能你是需要為失去專注和漂移而悔改。

### **STAYING FOCUSED 保持專注**

What might it look like to STAY FOCUSED ON JESUS? Many things, really. Fundamentally though, it means a life walking in fear of the Lord.

專注於耶穌會是什麼樣子？真的有很多可行的。但從根本上說，這意味著一種在敬畏主中生活的生命。

Nehemiah tells us in 5:15 this is the foundation of his life of faithfulness to God.

尼希米在 5:15 告訴我們，這是他忠於上帝生活的基礎。

Fear of God is just an expression meaning a reverent submission to the will of God. Fear of God is the beginning of wisdom, according to Proverbs 9.

敬畏上帝只是一種表達對上帝旨意的虔誠服從的意思的方式。根據《箴言》9 章，敬畏神是智慧的開端。

This means it is the foundation of navigating life well in God's world.

這意味著它是在上帝的世界中很好地駕馭生命的基礎。

It is not the fear that something bad will happen to you if you mess up. It means respecting the Lordship of Jesus Christ over every part of life.

不是擔心若你搞砸了會發生不好的事情，而是在生活的每一個方面尊重耶穌基督的主權。

When you fear God, you will want intimate fellowship and connection with him, and you won't want anything in life to be a roadblock to that.

當你敬畏上帝時，你會想要與他有親密的團契和聯繫，你不會希望生活中的任何事情成為你的障礙。

Therefore, fear of God means giving attention to God's Word to discover his will and heart, as well as your own heart. And it is a corporate project.

因此，敬畏上帝意味著關注上帝的話語，以發現他的旨意和心思，以及你自己的心。這是一個共同的專案。

In our staff devotional last Thursday, we read Psalm 119:25-32 in the daily devotional *My Rock My Refuge*.

在上週四我們的員工靈修中，我們在每日靈修《我的岩石我的避難所中》閱讀了《詩篇》119:25-32。

The title for the devotion is *The Word is Our Examiner*. The author, Tim Keller, makes this point... 靈修的標題是「神的話是我們的審查員」。作者蒂姆·凱勒 (Tim Keller) 提出了這一點...

*The Psalmist surveys his life using the Word to examine himself. Contemporary people tend to examine the Bible, looking for things they can't accept, but Christians should reverse that, allowing the Bible to examine US, looking for things God can't accept...the Psalmist has set his heart on being faithful to God's laws. We can't truly understand the Scriptures unless we make a basic commitment, saying, "whatever I find in your Word, I will do." This seems restrictive but will lead to freedom.*

詩人用神的話語審視自己的生命。當代人傾向於查考聖經，尋找他們不能接受的東西，但基督徒應該反過來，讓聖經檢查我們，尋找上帝不能接受的事情...詩人一心一意忠於上帝的律法旨意。除非我們做出基本的承諾，說，「無論我在你的話語中找到什麼，我都會去做。」，否則我們無法真正理解聖經。這似乎是限制性的，但會導致自由。

This kind of devotional life overflows into a life of prayerful dependence and an expectation that God will answer and help and deliver at every point.

這樣的靈修生命溢出到一種祈禱依賴的生活，期望上帝會在每一點上回答，幫助和成全。

It particularly overflows into a life of meticulous repentance of sin and to consider, in every situation, whether what's happening is for God's glory or my own.

它特別溢出到一種對罪的謹慎悔改的生命，並在每一種情況下考慮正在發生的事情是為了上帝的榮耀還是我自己的榮耀。

Ignoring sin doesn't make things better, only increasingly worse. A focused life, trusting God is good, walking in obedience to God's Word, examining themselves and repenting of sin.

忽視罪不會讓事情變得更好，只會變得更糟。專注的生命，信靠上帝是好的，順服上帝的話語，審視自己並悔改罪惡。

It's a life transformed from the inside out...authentically humble.

這是一種由內而外轉變的生活.....真正的謙虛。

Chapters 5-7 tell us that urban renewal wasn't the only thing Jerusalem needed.

5-7 章告訴我們的是，城市更新並不是耶路撒冷唯一需要的。

The walls being repaired was only a sign of the relational and heart repair needed amongst God's people.

正在修復的城牆只是上帝的百姓之間需要修復的關係和心靈修復的標誌。

When we speak of building a church, our minds are usually captivated by buildings, programs, structures, systems, congregations, denominations, and finance.

當我們談到建立教會時，我們的思想通常被建築物、計劃、結構、系統、會眾、教派、資金所吸引。

When Jesus spoke of building his church, he was thinking of the simple and complex process whereby the truth about himself is received, the recipients respond to him on his terms, and are then increasingly conformed to him as they share in the things that the church does in obedience to Jesus' Word, under his leadership, and in dependence on his power.

當耶穌談到建立他的教會時，他想到的是一個簡單而複雜的過程，即關於他自己的真理被接受，接受者按照他的條件回應他，然後隨著他們分享教會的東西順服耶穌的話語，在他的領導下，依靠他的能力而越來越效法他。

We are told in Nehemiah 6 that the wall was completed in 52 days. It was nothing short of a miracle. Even the nations around were filled with fear because they could see it was clearly a work of God.

《尼希米記》第6章告訴我們，城牆在52天內完工。這簡直就是一個奇蹟。就連周圍的國家也充滿了恐懼，因為他們清楚地看到這是上帝的工作。

The battle was raging within and without, but God finished the work.

戰鬥在內在和外外在都在激烈進行，但上帝完成了工作。

Like the building of the walls of Jerusalem, the building of God's church on the foundation of Jesus Christ is a story of spiritual battle and, most significantly, spiritual triumph.

就像建造耶路撒冷的城牆一樣，在耶穌基督的根基上建立上帝的教會是一個屬靈爭戰的故事，最重要的是屬靈勝利的故事。

God will bring to completion his work in you. He has given every Christian the means of grace to stay focused.

上帝會完成他在你身上的工作。他給了每個基督徒恩典的方法來保持專注。

His Spirit, worship, Bible, prayer, brothers and sisters for the task, gifts to serve.

他的靈，敬拜，聖經，祈禱，為任務的弟兄姐妹，為服務的恩賜。

How is your focus on growing as a disciple of Jesus? What is God teaching you through his Word?

你對於作為耶穌的門徒的成長的專注是怎麼樣？上帝通過他的話語教導你什麼？

What are you repenting of? Where is he pushing in on you for change?

你在悔改些什麼？他在哪裡推動你改變？

What is your next step to walk in fear of the Lord?

你要在敬畏主中生活的下一步是什麼？