

Connect with God Daily 每日與上帝聯繫

Psalm 詩篇 1

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The book *Hamlet's Blackberry* likens our digital age to a gigantic room. In the room are more than a billion people, with everyone close to everyone else.

《哈姆雷特的黑莓手機》一書將我們的數碼時代比喻為一個巨大的房間。房間裡有超過 10 億人，每個人都離其他人很近。

People constantly come up and tap you on the shoulder—a text, a hit, a comment, a tweet, a post, a message, an email, a new thread. It never stops. The taps come while eating, sleeping, driving, on vacation, and even on the toilet. The digital age is like the Eagles' song *Hotel California* - we can check out anytime we like, but we can never leave!

人們不斷走過來拍拍你的肩膀——一條短信、一次點擊、一條評論、一條推文、一個帖子、一條消息、一封電子郵件、一個新帖子。從不停止。吃飯時、睡覺時、開車時、度假時，甚至上廁所時都來打擾。數碼時代就像老鷹樂團的歌曲《加州旅館》——我們可以隨時退房，但我們永遠無法離開！

But what if we prefer endless noise to the deafening sound of silence? What if the trivialities and distractions and the rush of our day are not forced upon us by busyness, or even at all? 但假如我們是更喜歡無盡的噪音而不是震耳欲聾的寂靜之聲呢？如果我們日常生活中的瑣事、幹擾和匆忙不是由於忙碌而強加給我們的，甚至根本沒有強加給我們，那會怎麼樣？

Our age of distracted busyness threatens us with *acedia*. The word *acedia* has its origins in the 17th century and is roughly equivalent in meaning to “sloth” or “listlessness.” It means spiritual and mental apathy.

我們這個忙碌又心煩意亂的時代，以 *acedia* 威脅著我們。「*acedia*」這個字源於 17 世紀，意思大致相當於「懶惰」或「無精打采」。意思是屬靈和心態的冷漠。

Acedia is purposelessness disguised as constant commotion. We want to be harried and hassled and busy. If we had stillness and silence and rest, we would look at ourselves and listen to our hearts and see the great gaping hole and be terrified. Terrified of the restlessness of our souls.

acedia 是一種偽裝成持續騷動的無目的行為。我們想要忙亂、煩惱和忙碌。如果我們保持靜止、沉默和休息，我們就會審視自己，聆聽自己的心聲，看到那個巨大的裂口並感到恐懼。對我們靈魂的不安而害怕。

The hyperactivity of today's contemporary society makes a reflective lifestyle a lost art. It's one of the biggest roadblocks to personal transformation for the Christian. All too many Christians know a set of beliefs that float around the mind but have not been worked down into character and priority change in life.

當代社會的過度活躍使得反思的生活方式成為一種失落的藝術。這是基督徒個人轉變的最大障礙之一。太多的基督徒只知道一套在腦海中漂浮的信仰，但卻沒有將其轉化為性格和生命中優先事項的改變。

It requires time, attention and discipline for personal transformation. It takes daily connection with God. Daily communing and relating with God. Daily pondering his excellencies and our own shortcomings and working on the gap.
個人轉變需要時間、專注和紀律。它需要每天與上帝聯繫。每天與上帝交流和連結。每天思考他的優點和我們自己的缺點並努力彌補差距。

DAILY LISTEN TO GOD 每天聆聽上帝

I'm not really going to unpack this point too much because we did a whole series on the Bible late last year. You can go back and listen to those messages. So just briefly, the God of the Christian Bible is a God who speaks. He speaks and the universe is created from no pre-existing material.

我不打算過多闡述這一點，因為我們在去年年底做了一系列關於聖經的研究。您可以回去聽聽這些信息。簡言之，基督教聖經中的上帝是一位會說話的上帝。他一說話，宇宙便從本來不存在的物質中被創造出來。

More importantly, and certainly more personally, God has spoken to humanity throughout history. He does not leave us in the dark about who he is, what he is like, how to live in a relationship with him, what the purpose of life is, and how to navigate life well in this world for his glory and our flourishing.

更重要的是，當然也是更個人化的是，上帝在整個歷史中都在對人類說話。祂不會讓我們不知道祂是誰，祂是什麼樣的，如何與祂相處，人生的目的是什麼，以及如何為彰顯祂的榮耀和我們的繁榮在這個世界上很好地生活。

As Moses reiterated the Ten Commandments to the generation of Israelites that was about to take possession of the Promised Land, he said, ***What other nation is so great as to have their gods near them the way the Lord our God is near us whenever we pray to him? And what other nation is so great as to have such righteous decrees and laws as this body of laws I am setting before you today?*** Deuteronomy 4:7, 8

當摩西向即將佔領應許之地的以色列人重申「十誡」時，他說，***哪一大國有神明與他們相近，像耶和華—我們的上帝在我們求告他的時候與我們相近呢？哪一大國有這樣公義的律例典章，像我今日在你們面前所頒佈的這一切律法呢？***《申命記》4:7,8

To have a God you could pray to with confidence, and to have a God who spoke to his people with instruction and decree was a remarkable thing. But as Israel's history unfolded, the people of God got bored with God's words, with disastrous consequences. The cultural narratives and norms of the surrounding nations were far more interesting to them.

擁有一位你可以滿懷信心地向其祈禱的上帝，擁有一位可以用教導和法令向祂的子民講話的上帝，這是一件了不起的事情。但隨著以色列歷史的展開，上帝的子民對

上帝的話語感到厭倦，並帶來了災難性的後果。週邊國家的文化敘事和規範對他們來說更有趣。

In the face of a God who speaks to us, we also find ourselves yawning. It's all so familiar. The headlines flashing in our faces, and the cultural norms softly telling and re-telling their story in a thousand ways every day, seem more urgent, interesting and diverting.

面對對我們說話的上帝，我們也會打哈欠。一切都那麼熟悉。在我們面前閃現的新聞頭條，每天以千種方式輕聲講述和重複其故事的文化規範似乎更加緊迫、有趣和引人入勝。

The Apostle Peter reminds us that we have the words of the Old Testament prophets made more certain in 2 Pet 1:19. Made more certain because Jesus has fulfilled all their expectations. Indeed, we have the words of Jesus himself, the greatest prophet of all. But we prefer to tune into the doomsday predictions in the news, binge a whole season of Netflix in 2 evenings, or mindlessly, restlessly and endlessly scroll through social media.

使徒彼得在《彼得後書》1:19中提醒我們有舊約先知更確實的信息，。因為耶穌已滿足了一切預言的期望。事實上，我們有最偉大的先知耶穌本人的話語。但我們更喜歡關注新聞中的世界末日預言，連續2個晚上看一整季的Netflix，或者漫無目的地、焦躁不安地無休止地瀏覽社交媒體。

There is a better story to tune into, one in which we are not mere spectators, but active participants. It's the story of a God who gave up all heavenly privilege to live among us, then who died for us, in our place.

有一個更好的故事值得我們去關注，在這個故事中我們不僅僅是旁觀者，而是積極的參與者。這是關於上帝的故事，祂放棄了所有的天堂特權，與我們生活在一起，然後代替我們而死。

When we thought the story was over, he burst forth from the grave to inaugurate a kingdom that is not of this world. He invites us into his kingdom and to participate in its construction. It is such a better story than the chaos, numbness or vanity of most of the stories we digest in our unthinking routines and daily habits.

當我們以為故事已經結束時，他卻從墳墓中走出來，建立了一個不屬於這個世界的王國。祂邀請我們進入祂的國度並參與它的建設。這個故事比我們在日常生活習慣中不假思索的消化的大多數故事的混亂、麻木或虛榮要好得多。

As the Apostle Peter said, we have the words of the prophets made more certain. In the next breath, Peter urges us, "***you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts.***" He's talking about the story of Scripture, now packaged in a very convenient 1,000-page volume. It's a much better story, and we would do well to pay attention to it.

正如使徒彼得所說，我們先知更確實的信息。彼得接著敦促我們，「***你們要好好地留意這信息，如同留意照耀在暗處的明燈，直等到天亮，晨星在你們心裏升起的時候***

候。」他講的是《聖經》的故事，現在這些故事被包裝成一本非常方便的 1,000 頁的書。這是一個更精彩的故事，我們最好關注它。

Psalm 1 calls us to meditate on God, Law, his word, the Bible, and God's story. The story doesn't interpret history but creates history. When God speaks, he doesn't give an opinion on history, he creates history.

《詩篇》第 1 篇呼籲我們默想上帝、律法、祂的話語、聖經和上帝的故事。這個故事不解讀歷史而是創造歷史。當上帝說話時，祂並不是對歷史發表意見，而是創造歷史。

The rhythm is to dwell on what God has said day and night. When we do, God promises at least three things. The first is **stability**. The person experienced in biblical meditation is like a tree rooted so that wind cannot blow it away.

節奏就是日夜思索上帝所說的話。當我們這樣做時，上帝承諾了至少三件事。第一是**穩定**。經歷過默想聖經的人就像一棵樹，根基牢固，不會被風把它吹散。

Those who meditate on the Word become people of substance who have thought things out and have deep convictions, who can explain difficult concepts in simple language, and who have good reasons behind everything they do.

默想聖經話語的人會成為有實質內涵的人，他們深思熟慮，信念堅定，能夠用簡單的語言解釋困難的概念，並且他們所做的每件事背後都有充分的理由。

Notice that this tree is planted by streams of water. Trees by streams do well even if there is little rain. They keep going, even grow, in hard, dry times. Times of great difficulty, adversity, and upheaval.

注意這棵樹是種植在溪水旁的。溪邊的樹即使雨水稀少也能長得很好。在艱難、乾旱的時期，困難、逆境和動盪的時期，它們繼續生存，甚至成長。

By contrast, chaff—the husk around the grain—is not a living thing. Any little puff of breeze just blows away. Anything can move it. Meditation on God's Word is the difference between the blessed person and the cursed person.

相較之下，糠秕（包裹著穀物外面的殼）並不是有生命的。任何微風都可把它吹走。任何東西都可以使它站立不住。默想上帝的話語是有福的人和受詛咒的人之間的區別。

Meditation also brings the promise of **character**. Those who meditate on the Word have stability in life and a character to match their belief. Meditation bears fruit, which in the Bible means character traits such as love, joy, peace, patience, humility, and self-control (Gal 5:22ff). Biblical meditation changes our character.

默想也帶來**品格**的應許。默想聖經的人生活穩定，品格也與他們的信相符。默想會產生果實，在《聖經》中指的是諸如仁愛、喜樂、和平、忍耐、溫柔、節制等性格特徵（《加拉太書》5：22 及後續章節）。默想聖經改變我們的性格。

Finally, the meditation on God's word brings **blessedness**. "Blessed is the one" evokes joy and gratitude, as a person lives daily with their God. Blessedness is not deserved; it is a gift of God. God declares sinners to be righteous and freely grants them newness of life in which he protects them from the full effects of the world under judgment (Gen 3:15-19).

最後，默想上帝的話語會帶來**祝福**。當人們每天都與上帝生活在一起，「有福的人」喚起了人們的喜悅和感激。祝福不是應得的；是上帝的禮物。上帝宣告罪人為義，並白白地給予他們新生，保護他們免受被審判的世界的全部影響（《創世記》3：15-19）。

Outside of God's blessing, a person is "cursed" and ultimately leads a meaningless life trying to gain the whole world. Like chasing after the wind with a net. Meditating constantly on God's word results in character growth, stability, purpose and delight.

在沒有受到上帝的祝福，人是「受詛咒的」，最終過著毫無意義試圖獲得整個世界的生命。就像拿著網去捕風一樣。不斷地默想上帝的話語會使人品格成長、穩定、有目標、心情愉悅。

DAILY PONDER WHAT GOD HAS SAID 每天沉思上帝說過的話

The word 'delight' in v2 is very important. This Psalm is not calling us to merely read the Bible and know what God has said, but to delight in what God has said. How do we grow to delight in God's word, and therefore enjoy all the benefits of the blessed life? Biblical meditation is what moves us beyond mere duty towards joy.

第 2 節中的「喜愛」一詞非常重要。這首詩篇並不是呼籲我們只讀聖經，了解上帝說了什麼，而是呼籲我們以上帝所說的話為喜愛。我們如何逐漸喜愛上帝的話語，並享受有福的生命的所有好處？聖經的默想使我們超越單純的責任而獲得快樂。

The Psalms are the prayer book of the Bible. It is noteworthy that the first Psalm, in prime position, is not a prayer or about prayer. It's a meditation on meditation. There is a bridge between hearing God speak in his word and talking to God in prayer. The way to encounter God, connect with God, and commune with God, is by going deeper spiritually into prayer through **meditation** on what God has said in his Word.

《詩篇》是聖經的祈禱書。值得注意的是，處於首要位置的第一篇詩篇並不是一篇祈禱文，也不是關於祈禱的。這是對默想的思想。聆聽上帝透過話語的表達和透過禱告與上帝對話之間存在著一座橋樑。與上帝相遇、與上帝連繫、與上帝溝通的方式是透過**默想**上帝在聖經中所說的話，在靈性上更深入地進行禱告。

Meditation and the Mind 默想與思想

Many modern forms of meditation have the goal of emptying the mind of all consciousness. Biblical meditation fully engages it. When this Psalm calls us to meditate, it uses a word that literally means "to mutter." In ancient times, the Scripture was recited aloud from **memory**. Other words translated as "meditate" in the Psalms mean to ponder and question thoroughly (Ps 77:3, 6, 12).

許多現代的默想方式的目標都是清空頭腦中的所有意識。聖經的默想充分體現了這一點。當這首《詩篇》呼籲我們默想時，它使用了一個字面意思是「喃喃自語」的

詞。在古代，人們是透過背誦記憶中的經文來傳達聖經。《詩篇》中翻譯為「默想」的其他字詞的意思是徹底思考和仔細省察（詩篇 77：3、6、12）。

The first step of listening to God is to engage the mind and study to understand rightly what God is saying in the passage. We can't reflect on or enjoy what we don't understand. To understand any part of the Bible means answering two basic questions about it. First, what did the original author intend to convey to his readers in this passage?

聆聽上帝的第一步是調動頭腦並學習正確理解上帝在經文中所說的話。我們無法反思或享受那些你不理解的事物。要理解《聖經》的任何部分，就意味著要回答有關它的兩個基本問題。首先，原文作者寫這篇文章到底想要傳達什麼給讀者？

Second, what role does this passage play in the whole Bible; how does it contribute to the gospel message and move along the main narrative arc of the Bible, which climaxes in the salvation of Jesus Christ?

第二，這段經文在整本聖經中扮演什麼角色；它如何促進福音信息的傳播並沿著聖經的主要敘事弧線發展去最終達到耶穌基督的救贖的高潮？

Unless we first do the hard work of answering those questions about a passage, our meditations won't be grounded in what God is saying in the passage. When we do that, we are listening to our own heart or to the spirit of our own culture, not to God's voice in the Bible.

除非我們先努力回答關於某段經文的這些問題，否則我們的默想就不會以上帝在經文中所說的話為基礎。當我們這樣做時，我們傾聽的是我們自己的內心或我們自己的文化精神，而不是聖經中上帝的聲音。

Martin Luther said that before he could turn a biblical text into praise, he first needed to understand it as "instruction," as truthful information. Biblical meditation is founded on the work of sound biblical interpretation and study. There are lots of resources to help with that. 馬丁路德說，在把聖經經文變成讚美之前，他首先需要將其理解為「教誨」，即真實的信息。聖經默想建立在合理的聖經解釋和研究的基礎上。有很多資源可以幫助解決這個問題。

Meditation and the Heart 默想與心靈

Biblical meditation is however more than just deep Bible study. The Bible contains information, but it is more than that. When Paul talks about the Word of God "dwelling richly" within us in Colossians 3:16, he is clearly talking of something more than agreeing with information. He is talking about a deep and penetrating contemplation that enables the Bible's true message to have transforming power at the centre of our beings.

然而，聖經默想不僅僅是深入的研究聖經。聖經包含信息，但不只如此。當保羅在《歌羅西書》3:16中談到上帝的話語「豐豐富富的存在」我們裡面時，他顯然不僅僅是在談論同意一些信息的事情。他正在談論一種深刻而透徹的沉思，這種沉思使聖經的真正信息在我們生命的中心產生改變的力量。

John Calvin wrote: “...the Word of God is not received by faith as if it flits about in the top of the brain, but when it takes root in the depth of the heart.”

約翰·加爾文寫道：「……上帝的話語不是像在頭頂飛來飛去，而是在心靈深處紮根，而憑信心接受。」

We must not settle for an informed mind without an engaged heart. Paul’s prayer in Ephesians 3 suggests that Christians have blessings in Christ we don’t experience. Paul prays for his readers “that Christ may dwell in your hearts through faith” (v. 17) and that they would “know this love” of Christ (vv. 18–19). Finally, he prays that they would be filled with “all the fullness of God” (v. 19).

我們不能只滿足於有見識的頭腦，卻沒有一顆投入的心。保羅在《以弗所書》第3章的禱告表明，基督徒在基督裡享有我們無法體驗到的祝福。保羅為他的讀者祈禱，「使基督因著你們的信住在你們心裏」（第17節），並希望他們「明白基督的愛」（第18-19節）。最後，他祈禱他們能夠充滿「上帝一切的豐盛」（第19節）。

At one level, Christians have these things, but on another level, Paul is praying for them to experience these things. What Paul is talking about is the difference between having something be true of you in principle and fully appropriating it, using it, and living in it—in your “inner being” (Ephesians 3:16) or “in your heart” (v. 17).

從某個層面來說，基督徒已擁有這些東西，但從另一個層面來說，保羅正在為他們祈禱，希望他們能夠體驗這些東西。保羅所說的是，在原則上擁有某樣東西對你來說是真實的，和在你的「內心」（弗3:16）或「在你心裡」（第17節）完全佔有、使用它和生活在其中之間的區別。

In Ephesians 3, Paul is praying that by the Spirit’s power, we may have our hearts and affections engaged and shaped by the truths of the faith we hold in the mind. Biblical meditation is spiritually “tasting” the Scripture—delighting in it, sensing the sweetness of the teaching, feeling the conviction of what it tells us about ourselves, and thanking God and praising God for what it shows us about him. It is taking the truth down into our hearts until it catches fire there and begins to melt and shape our reactions to God, ourselves, and the world.

在《以弗所書》3章中，保羅祈禱，藉著聖靈的力量，我們可以讓我們的心和情感受到我們心中信的真理的吸引和塑造。聖經默想是在屬靈上「品嚐」聖經 - 以聖經為喜樂，感受到教導的甜蜜，感受它對我們真正是怎樣的判決，並感謝，讚美上帝向我們展示了關於祂的一切。它是將真理銘刻在我們的心中，直到它在那裡燃起火焰，開始融化並塑造我們對上帝、我們自己和世界的反應。

A good place to start is to use the questions that German church reformer and theologian Martin Luther used to meditate on Scripture:

一個默想聖經的好起點是使用德國教會改革者和神學家馬丁路德用的問題：

1. What does God want me to KNOW? What is the passage actually teaching and what is God requiring of me?
2. What can I be thankful to God for?

3. What do I need to confess? Where is the gap between what I'm called to and what I am?
4. Put all that into prayer to God.
 1. 上帝想讓我**知道**什麼？這段經文其實教導了什麼，神對我有什麼要求？
 2. 我該為何感謝上帝？
 3. 我需要坦白承認什麼？我被呼召去成為的和我的實際狀況之間的差距在哪裡？
 4. 把這一切都投入在向上帝祈禱中。

These questions are very searching. As you work the truth in, you may be convicted, humbled, and troubled, or calmed and comforted, or excited and filled with uncontainable joy. Martin Luther was quite realistic when he said that sometimes the Holy Spirit begins immediately to “preach to you” and sometimes he does not.

這些問題是非常深入的。當你努力瞭解真理時，你可能會感到自責、謙卑和不安，或感到平靜和安慰，或感到興奮和充滿難以抑制的喜悅。馬丁路德說得很現實，他說，有時候聖靈會立即開始「向你傳道」，有時則不會。

Sometimes, no matter what we do, we simply cannot concentrate, or we find our thoughts do not become big and affecting, but rather we feel bored, hard, and distracted. That's when we should simply turn to God and ask for help. Even if your daily time with God gives you only a renewed gracious sense of your own weakness and insufficiency, that is by no means a waste of time.

有時，無論我們做什麼，我們都無法集中注意力，或者我們發現我們的想法不會變得宏大和有影響力，而是感覺無聊、困難和心煩意亂。那時我們就應該轉向上帝並尋求幫助。即使你每天與上帝相處的時間只會讓你重新感受到自己的軟弱和不足，這也絕不是浪費時間。

Meditating on the Word made flesh 默想道成肉身

How do we get the energy and the motivation to do heart work, especially when we are in a season where it seems there isn't much fruit being produced, or we don't like what we see? 我們如何獲得能量和動力去做心靈工作，尤其是當我們處於一個似乎沒有產生太多果實的季節，或者我們不喜歡我們所看到的。

Psalm 1 tells us the godly person meditates on the law of the Lord day and night and delights in it. It is slow, intentional and hard. The answer is to look at the central figure of the entire written Word, the one that John 14:1 calls “the Word made flesh”—Jesus Christ, the ultimate expression and communication of God, and find our delight in him.

《詩篇》第 1 篇告訴我們，敬虔的人晝夜默想主的律法，並喜愛律法。它是緩慢的、有意的、艱難的。答案是看看整個聖經的中心人物，《約翰福音》1:14稱之為「道成肉身」——耶穌基督，上帝的終極表達和交流，並在他身上找到我們的喜悅。

Jesus delights in doing God's Law. He is the one who prays day and night. He is the one who, when he looks to God, experiences delight. He is the one who meditated so profoundly on Scripture that he virtually “bled” Scripture, quoting it instinctively in the most extreme

moments of his life, using the Word of God even when enduring the infinite agony of the cross.

耶穌以遵守上帝的律法為喜樂。他晝夜祈禱。當他仰望上帝時，他就會感到喜悅。他對《聖經》進行了深刻的默想，以至於幾乎「流出」聖經的血，在生命中最艱難的時刻本能地引用《聖經》，甚至在忍受十字架上無限的痛苦時也使用上帝的話語。

Yet Jesus is not simply a good example. If that were all he was to us, his life would crush us with guilt and failure, since no one could meditate on the Scripture as he does or live up to what it reveals about God and us.

然而耶穌並非單單是個好榜樣。如果祂對我們來說僅僅如此，那麼祂的一生就會讓我們充滿罪惡感和失敗，因為沒有人能像祂那樣沉思聖經，或活出《聖經》中關於上帝和我們的啟示。

Jesus is not just an example within the Bible, he is the one to whom all the Bible points. The main message of the Bible is salvation by grace through Jesus. The Bible is all about him. The written Word and its law can be a delight because the incarnate Word came and died for us, securing pardon for our sins and shortcomings for not living up to all God calls us to in his word.

耶穌不只是《聖經》裡的一個例子，他更是整本《聖經》所指向的人。《聖經》的主要信息是透過耶穌的恩典獲得救贖。《聖經》裡全是有關他的。已寫下的《聖經》和律法可以成為喜愛，因為道成肉身的道為我們而來，為我們而死，赦免了我們因為我們沒有遵守上帝在祂的聖言中對我們的要求的罪和缺點。

You can't delight in the law of the Lord without understanding Jesus' whole mission. Without him, the Bible is nothing but a curse, a condemnation, a witness against us. Jesus obeyed the law fully for us, so now it is a delight to us, not a source of despair.

如果你不明白耶穌的全部使命，你就無法喜愛主的律法。沒有他，聖經只不過是一個詛咒，一個譴責，一個控告我們的見證。耶穌為我們完全遵守了法律，所以現在這對我們來說是喜愛，而不是絕望的根源。

Jesus is supremely the one on whom we meditate because he is the meditation of God. He is God's truth become "real," made concrete, and applied. Meditate on Jesus, who is the ultimate meditation of God. Look at him loving you. Look at him dying for you. Look at him rejoicing in you.

耶穌是我們默想的至高無上的對象，因為祂是上帝的默想。祂是上帝的真理，成為「真實的」、具體的、可應用的。默想耶穌，上帝的終極默想。看看他愛你。看看他為你而死。看看他因你而高興的樣子。

Look at all that, and he will be a delight to you, and then the law will be a delight to you, and you will be like a tree planted by streams of water. You'll bear the fruit of a transformed life, no matter the circumstances in life.

看看這一切，祂將會成為你的喜愛，然後律法也會成為你的喜愛，你會像一棵栽在溪水旁的樹。無論生命的境遇如何，你都會結出改變生命的果子。

DAILY TALK TO GOD ABOUT WHAT HE HAS SAID 每天與上帝談論他所說的話

Good communication leads to relational closeness. Communication is key to intimacy, and intimacy is key to delight. It is essential to a flourishing marriage relationship. One of the exercises I do with couples I prepare for marriage is active listening. Active listening is a valuable communication skill. It's a skill that involves listening attentively to what the other person is saying without interruption.

良好的溝通可使關係更加親密。溝通是親密的關鍵，親密是喜愛的關鍵。這對幸福的婚姻關係至關重要。我為準備結婚的夫妻所做的練習之一就是積極傾聽。積極傾聽是一項寶貴的溝通技巧。這是一種需要專心聆聽對方說話而不打斷的技能。

Then restating what you have heard back to them, acknowledging not just the content but the feelings of the speaker. It generally leads to back-and-forth speaking and listening to pursue an understanding of what your partner is saying and feeling, and clarity about the next steps.

然後重述你所聽到的內容，不僅要了解內容，還要確認說話者的感受。它通常會導致反覆的說話和傾聽，以理解你的伴侶在說什麼和感受，並明確下一步該怎麼做。

This is the place to start as you pray. Having heard God speak through his word, and taking it down into our life, we then take it back to God in prayer. This is what I'm hearing, this is what I'm thankful for, and this is what I need to confess, please help me to change. Help me to see my next step and empower me to do it.

這是您祈禱的起點。我們聽到上帝透過祂的話語說話，並將其融入我們的生命，然後透過禱告將其帶回給上帝。這就是我所聽到的，這就是我所感謝的，這就是我需要懺悔的，請幫助我改變。幫助我看清下一步並賦予我力量去實現它。

The hyperactivity of today's contemporary society, and our cultural *ADHD*, makes slow, reflective, meditation on God's word a lost art. There is no quick fix or simple formula to connecting with God in Word, and prayer. It takes time, planning and our constant attention. 現代社會的過度活躍和我們的文化過動症，使得對上帝之言的緩慢、反思和默想成為一門失傳的藝術。透過言語和祈禱與上帝溝通，沒有快速的解決方案或簡單的公式。這需要時間、計劃和我們的持續關注。

There is little more to say than take back the time. Turn off the TV, put down the phone, start saying no to your children, or whatever is filling your diaries, and sit in the presence of God and experience the blessed life.

除了奪回時間之外，沒有什麼好說的了。關掉電視，放下電話，開始對你的孩子說不，或不管你的日記裡寫了什麼，坐在上帝面前，體驗有福的生命。