

# Weekly Worship 每週敬拜

## Psalm 詩篇 95

USED: Sunday 16th February 2025 年 2 月 16 日星期日 (Vision Series 遠象系列)

I got a Certificate of Competency as a Powderman when I was 21. An explosives licence. My brain hadn't fully developed, and hardly competent in life, but I blew things up. It was certainly a useful skill to have, but for me, it was mostly for entertainment.

我 21 歲時就獲得了火藥操作員資格證書。處理爆炸物的許可證。我的大腦尚未完全發育，幾乎無法勝任生活，但我卻有資格作爆破。這確實是一項有用的技能，但對我來說主要是為了娛樂。

One of the things I learned during the course was that for maximum effect, you never just attach explosives to the outside of something. If you want to blow up a boulder, you don't just stick it to it. For maximum effect, you need to drill a hole deep inside or dig a hole underneath and put the explosives down deep.

我在課程中學到的一件事是，為了達到最佳效果，千萬不要只是將炸藥附著在物體的外部。如果你想炸毀一塊巨石，你不能只是把它黏在它上面。為了達到最佳效果，您需要在裡面深處鑽一個洞，或者在下面挖一個洞，然後將炸藥深深地放進去。

One accusation that is often levelled at Christians is they are no different from everyone else...just as miserable, angry, impatient, unforgiving, and inconsistent as everyone else. The main reason for that is, for too many, the Christian faith hasn't transferred from ideas in the mind to deep in the driving core of our lives so that it shaped our character and priorities.

經常對基督徒的指責是，他們與其他人沒有什麼不同.....和其他人一樣悲慘、憤怒、不耐煩、不寬容和不一致。主要原因是，對許多人來說，基督教信仰還沒有從頭腦中的觀念轉化為我們生命深處的核心驅動力，從而塑造我們的性格和優先事項。

What we are doing this term, as we kick off 2025, is exploring and implementing rhythms of grace that put us on a path as we follow Jesus, where God can bring about real transformation in our lives.

在我們開始 2025 年之際，我們這季要做的事情是探索和實施恩典的節奏，讓我們走上追隨耶穌的道路，那裡上帝可以為我們的生命帶來真正的改變。

The place to start is the first of the rhythms of grace – WORSHIP.

首先要從恩典的節奏的第一步開始——敬拜。

## WHAT IS WORSHIP 什麼是敬拜

Psalm 95 is one of the best places in the Bible to understand worship. In Latin, this Psalm is known as *Venite Exultemus Domino*, which is essentially a call for people to come together and celebrate God.

《詩篇》95 篇是聖經中理解敬拜的最佳地點之一。這首詩的拉丁文稱呼是 *Venite Exultemus Domino*，意思就是呼籲人們聚集在一起慶祝上帝。

Worship in the Bible is the due response of rational creatures to the self-revelation of their creator God. Worship is ascribing ultimate value to anything, but for the Christian, to the God who has made himself known.

聖經中的敬拜是理性受造物對他們的造物主上帝自我啟示的應有回應。敬拜是賦予任何事物最終的價值，但對基督徒來說，是對已經向世人顯現的上帝賦予。

There is a little word that appears twice in Psalm 95, and it is the key to understanding worship. Have a look at v.2:

《詩篇》95 篇中有一個小詞出現了兩次，它是理解敬拜的關鍵。看第 2 節：

**Let us come before him with thanksgiving and extol him with music and song. For the LORD is the great God...**

我們要以感謝來到他面前，用詩歌向他歡呼！因耶和華是偉大的上帝，...

And again, in v6:

在第 6 節：

**Come, let us bow down in worship, let us kneel before the LORD our Maker; for he is our God, and we are the people of his pasture, the flock under his care.**

來啊，我們要俯伏敬拜，在造我們的耶和華面前跪拜。因為他是我們的上帝；我們是他草場的百姓，是他手中的羊。

The trigger for Christian worship is the great God, the shepherd God. The Psalmist is thinking, pondering, and considering the excellencies of God. He is treasuring the excellencies of God until he overflows with joy and his life changes. That is worship. That is ascribing ultimate value.

基督徒敬拜的觸發因素是偉大的神、牧羊的上帝。詩篇作者正在思考、沉思、考慮上帝的卓越之處。他珍惜上帝的美德，直到他充滿喜悅，他的生命發生了變化。這就是敬拜。這就是賦予終極價值。

God gave Israel, through Moses, the 10 Commandments. They cover all aspects of life. The first two commandments are about worship. They are about ascribing ultimate value to God.

上帝透過摩西賜給以色列人《十誡》。它們涵蓋了生活的各個方面。前兩條誡命是關於敬拜的。是關於致力將終極價值歸於上帝。

The first commandment is *You shall have no other gods before me*. It's a command to worship God above all else. There isn't a possibility of worship at all. All humanity is worshipping beings. Either worship God or worship something else.

第一條誡命是，*除了我以外，你不可有別的神*。這是一個敬拜上帝勝過一切的命令。根本不存在任何不敬拜的可能性。全人類都是為敬拜而生。要麼敬拜上帝，要麼敬拜其他東西。

Everyone ascribes ultimate value to something. That thing is what they give their heart to, set their hopes on, and build their lives around. Everyone has to live for something and find their meaning in something.

每個人都把最終的價值賦予某事物。就是他們全心投入、寄予希望並建構生命的東西。每個人都必須為某些事物而活，並從某些事物中找到自己的意義。

If we have it and achieve it, then we feel valuable, worthy, or loved. That is, we ascribe ultimate value to it. We worship it.

如果我們擁有它、實現它，那麼我們就會感到有價值、配得或被愛。也就是說，我們賦予它最終的價值。我們敬拜它。

In Psalm 95:1-2 we are commanded to worship God joyfully, to shout and sing. Emotions are involved. Then, in vv6-7, we are commanded to worship submissively...there is bowing and kneeling. That's talking about the submission of the will. From v7, we are told to listen to the voice of God. This is an emphasis on the understanding and the mind. Mind, will and emotions.

《詩篇》95:1-2 命令我們要歡喜地敬拜上帝，歡呼和歌唱。涉及到情感。然後在第 6-7 節中我們被命令要順從地敬拜.....鞠躬和跪下。涉及意志服從。從第 7 節開始，我們被告知要聽上帝的話語聲音。是對理解和思想的強調。思想，意志和情感。

If we subscribe to Christian truth but never feel it, it is not worship. If we have lots of emotions and praise in worship but no submission of the will to God in obedience and acknowledgement of failure, it is not worship. If they are not all together, then it isn't worship. 如果我們認同基督教真理但從未感受到它，那就不是敬拜。如果我們在敬拜中充滿情感和讚美，但沒有順服上帝的旨意和承認失敗，那就不是敬拜。如果它們不同時存在，那就不是敬拜。

## WHY WE NEED WORSHIP 為何我們需要敬拜

The word worship comes from the ancient English phrase *worth shape*. It's to be shaped by the worth of something. Everyone is doing it. Everybody has got something they think is the greatest treasure, and their life is shaped by it. In that sense, worship is not just a Sunday service; it is an all-of-life activity.

敬拜一詞源自於古英語短語「價值塑造」。是由某種事物的價值所塑造的。每個人都都在這麼做。每個人都擁有一些他們認為最寶貴的財富，而他們的生命也由此塑造。從這個意義上來說，敬拜不只是主日的禮拜，它是一種終身的活動。

I remember hearing a story years ago of a man who was out for a walk when he came across a garage sale. He stopped and had a look. Being an art enthusiast, he noticed a painting that had a \$20 sticker on it.

我記得很多年前聽過一個故事，講的是一個男人出去散步時偶然發現一個車庫銷售會。他停下來看看。作為一名藝術愛好者，他注意到了一幅貼有 20 元標籤的畫。

He asked the owner about the painting. It was just an old painting that someone in his family had passed on to him. He didn't like it, so he put it in the attic. After years he just decided to get rid of it.

他向主人詢問了這幅畫的情況。這只是家人傳給他的一幅古畫。他不喜歡它，所以就把它放在了閣樓上。多年後他決定要將其擺脫掉。

The passerby bought the painting and then researched and researched and then took it to an expert art valuer. It was an original Rembrandt worth between \$10-20 million.

路人買下了這幅畫，然後經過研究再研究，最後把它帶給了專業的藝術品估價師。這是一幅倫勃朗的真跡，價值 1000 至 2000 萬元。

One person was in the presence of something of incredible value, but it didn't change anything in their life because they couldn't see it. The other was on a casual walk, saw something that looked valuable, grabbed hold of it, and didn't even finish the walk. Everything changed.

一個擁有一件無比珍貴的東西的人，但是由於他們看不到它，所以它並沒有改變他們的生命。另一個人在悠閒地散步時，看到了一些有價值的東西，抓住了它，甚至沒有走完這段路。一切都變了。

For too many people who claim to believe in God and be Christian, God is like a VALUABLE ITEM in their life, but they have no sense of his true value, worth, or excellence. 對太多自稱相信上帝並作為基督徒的人來說，上帝就像他們生命中的一件珍貴的物品，但他們對祂的真正價值、意義和優點卻沒有感受到。

God has never been taken down into the driving centre of their life in such a way that real change is evident. They rarely or inconsistently pursue the value of what they have received in Jesus.

上帝從未被帶入他們生命的驅動中心，因此真正的改變從未顯而易見。他們很少或不始終如一地追求從耶穌那裡得到的東西的價值。

There is often a disconnect between the big truths of the faith and the practicality of living those truths out. A disconnect between the belief and the character and priorities it ought to produce.

信仰的偉大真理與實踐這些真理的現實性之間常常存在脫節。信仰與它應產生的性格和優先事項之間存在著脫節。

We can believe in one God who is almighty and good but is irregular at worship. We can believe the Bible is God's word but hardly open it. We can trust in the generous forgiveness of God but are inconsistent in giving. If we believe it, then we will be, at best, inconsistent and immature and, at worst, a hypocrite.

我們可以信奉一個全能、善良的上帝，但在敬拜上卻不規律。我們可以相信聖經是上帝的話語，但卻很少打開它。我們可以信賴上帝慷慨的寬恕，但在給予方面卻不一致。如果我們只是相信，那麼我們在最好的情況下會顯得前後矛盾和不成熟，在最壞的情況下會顯得是一名偽君子。

The reason there is a disconnect between belief and life is that we need a connector, a conduit, a bridge between belief and a changed character. This is where these rhythms of grace, or spiritual disciplines fit.

信仰和生命之間之所以存在脫節，是因為我們需要一個連結器、一個管道、一座信仰和改變的性格之間的橋樑。這就是這些恩典的節奏或屬靈訓練所適用的地方。

None of it is just a brain. We are mind, emotions, body, and soul. Real change only comes when beliefs in the mind are driven into the rest of our lives - our will, actions, and emotions - through intentional practice that engages the whole person.

沒有一個只是大腦。我們有思想、情感、身體和靈魂。只有當我們心中的信念透過全人參與的有意識的實踐滲透到我們生命的其他方面（我們的意志、行動和情感）時，才會發生真正的改變。

Rhythms of grace, spiritual disciplines, and Christian practices are the bridge that takes what we believe and push it into our character. And the foundation is worship. Ascribing to God his ultimate value.

恩典的節奏、屬靈訓誡和基督教實踐是將我們的信仰融入我們性格的橋樑。其基礎就是敬拜。將屬於上帝的終極價值歸於祂。

## HOW DO WE WORSHIP 我們如何敬拜

Worship is something all people participate in, and it shapes our character, priorities and routines in life.

敬拜是所有人都會參與的活動，它塑造了我們生命的性格、優先事項和慣例。

How, then, do we worship God well? I want to highlight three things for us: relationally, rhythmically, and restfully.

那我們要怎麼樣才能好好敬拜神呢？我想為我們強調三件事：關係性、節奏性、在休息中。

### RELATIONALLY 關係上

All of Psalm 95 is plural...*Come, let us worship*. It is not *Come, let me worship*. In the individualistic culture of the Western church, we tend to minimise the importance of the corporate nature of the Christian life.

《詩篇》95 篇中的來吧，讓我們敬拜，全部是複數，而不是來吧，讓我敬拜。在西方教會的個人主義文化中，我們傾向於降低基督徒生活的集體性質的重要性。

The attitude seems to be that if I've got God, then the church is just an optional extra, almost unnecessary.

他們的態度似乎是：如果我有上帝，那麼教會只是一個可有可無的附加物，幾乎是不必要的。

There is a personal and corporate nature to the rhythms of grace. We cannot know God or grow to be like him without community. We can't be more loving, wiser, courageous, joyful, and stable without the community of God and his people.

恩典的節奏具有個人性和集體性。如果沒有社群，我們就無法認識上帝或變得像祂一樣。如果沒有上帝和祂子民的社群，我們就不可能更有愛心、更加聰明、更勇敢、更快樂和更加穩定。

In his book *The Four Loves*, CS Lewis has a chapter on friendship. Lewis was one of three friends who were co-best friends - Lewis, Ronald and Charles. Tragically, Charles died.

在他的《四種愛》一書中有一章是有關友誼的。劉易斯是三個共同最好的朋友之一——劉易斯、羅納德和查爾斯。不幸的是，查爾斯去世了。

As grieved as Lewis was, he thought to himself, *at least I've got Ronald*. He assumed he would now be closer to Ronald because he would have MORE of Ronald now.

儘管劉易斯很傷心，但他心裡想，至少我還有羅納德。他認為他現在會更接近羅納德，因為他現在可以更多地了解羅納德。

As the weeks and months went by after Charles died, Lewis discovered that this wasn't the case. He discovered he had LESS of Ronald. He realised that there was a side of Ronald that he couldn't bring out.

查爾斯去世後，幾個月過去了，劉易斯發現事實並非如此。他發現他對羅納德的感情越來越少了。他意識到羅納德身上還有無法被他帶出來的一面。

He made the point that we get more of a person, not less when the number and diversity of people with whom we share them increases. We can't really know a person one-on-one because we only know the part of a person that we bring out of them.

他指出，當我們分享某個人的人數和多樣性增加時，我們會得到更多的這個人，而不是更少。我們一對一時是無法真正地了解一個人，因為我們只了解到我們從他身上帶出來的那些部分。

It takes a community to really know a person because no individual is enough to draw the whole person out. People are too complex and deep.

需要一個社群才能真正了解一個人，因為沒有一個人足以帶出另一個人的全面。人太複雜，太深奧。

It's the same with God. We get to know Jesus better together. We can't fully know or worship God without others. Unless we are willing to read, pray, talk, and worship together, then our view of God and our relationship with God will be distorted.

對於上帝也是一樣。我們一起會更了解耶穌。如果沒有他人，我們就無法完全認識或敬拜上帝。除非我們願意一起閱讀、禱告、交談和敬拜，否則我們對上帝的看法、我們與上帝的關係將會被扭曲。

This is why we keep putting on church service every week and why people are serving every week to make it happen. It is so crucial. So be here.

這就是為什麼我們堅持每週舉行教會禮拜，以及為什麼人們每週都會服侍以實現這一目標。這非常重要。所以要來參與。

I've heard that 80% of American Christians believe you can be a good Christian and not go to church. I'm not sure what they mean by 'good Christian'. And sure, going to church doesn't make you a Christian any more than parking a car in a stable makes it a horse.

我聽說在美國的基督徒有 80%認為不去教會也可以是個好基督徒。我不確定他們所說的『好基督徒』是什麼意思。當然，去教會並不會讓您成為基督徒，就像當車被停在馬廐裡並不會讓它成為馬一樣。

But the Christian has been saved for God's new community, family, and society. It is impossible to grow and change without deep investment in God's new community. It will never happen.

但基督徒是為上帝的新社群、家庭、社會而被救。如果不對上帝的新社群進行深入投資，就不可能成長和改變。是永遠不會發生。

### RHYTHMICALLY 有節奏地

Notice in Psalm 95 that there is praise for the first five verses, confession and submission in vv6 & 7, then listening to God's word and a call to respond at the end.

注意在《詩篇》95 篇的前五節是讚美，第 6 和 7 節是懺悔和順從，然後聆聽上帝的話語並在最後呼籲回應。

Praise, confession and hearing God's word. This Psalm has had an enormous impact on what the church does when it gathers. If worship is all praise and singing and dancing, then it isn't worship. Or if worship is all about me and looking at myself and my problems and 10 steps on how I need to improve my life, then it is not worship. Or if worship is all academic and Bible knowledge and theological information, then it is not worship.

讚美、認罪和聆聽神的話語。這首詩篇對教會聚會時的程序產生了巨大的影響。如果敬拜全是讚美、唱歌和跳舞，那就不是敬拜。或者，如果敬拜只是關於我，審視我自己和我的問題，以及我需要採取的 10 個步驟來改善我的生命，那麼也不是敬拜。或者，如果敬拜全是學術、聖經知識和神學信息，那麼也不是敬拜。

Worship is the rhythm of seeing God's greatness and purity and praising him for it, seeing our smallness and frailty and failure and acknowledging that to him, hearing a word of grace from him to bring encouragement and hope and perspective, and responding to it all with our next steps to push him down deeper into our lives and going out into the world.

敬拜是一種節奏，去見證上帝的偉大和純潔並為此讚美他，見證我們的渺小、脆弱和失敗並向他承認這一點，聆聽他仁慈的話語，獲得鼓勵、希望和洞察力，並用我們的下一步行動回應這一切，將他推入我們的生命的深處並走向世界。

Every part of the service is so important. From the very start to the very end. I understand that we all have our challenges to navigate each day, and so I understand that sometimes we arrive late or must leave early, but it shouldn't be a habit.

禮拜的每個部分都非常重要。從最開始到最後。我理解我們每天都有要面對的挑戰，所以我理解有時我們會遲到或早退，但這不應該成為一種習慣。

If a 10–15-minute overrun of time during corporate worship puts pressure on your schedule, then I think you have a scheduling problem.

如果集體禮拜時超時 10-15 分鐘給您的日程安排帶來壓力，那麼我認為您的日程安排有問題。

If we are habitually late and habitually leaving early or rushing off to the next thing, then the real issue is a lack of understanding worship of God. It's a question of what is of ultimate worth.

如果我們經常遲到、早退或匆忙去做下一件事，那麼真正的問題是對敬拜上帝的缺乏理解。這是一個最終價值是什麼的問題。

It's the engagement of the whole rhythm of worship that puts us on the path of change, not just information from a sermon.

是整個敬拜節奏的參與，而不僅僅是來自講道的信息資訊，使我們走上了改變的道路。

### RESTFULLY 在安息中

Take a look at v.8:

看看第 8 節：

***“Do not harden your hearts as you did at Meribah, as you did that day at Massah in the wilderness, where your ancestors tested me; they tried me, though they had seen what I did. For forty years I was angry with that generation; I said, ‘They are a people whose hearts go astray, and they have not known my ways.’ So, I declared on oath in my anger, ‘They shall never enter my rest.’”***

「你們不可硬著心，像在米利巴，就是在曠野瑪撒的日子。那時，你們的祖宗試我，探我，並且觀看我的作為。四十年之久，我厭煩那世代，說：「這是心裏迷糊的百姓，竟不知道我的道路！」所以，我在怒中起誓：「他們斷不可進入我的安息！」

That's referring to an incident in Israel's history. Israel were nomadic people in the wilderness, constantly on the move. They wanted to cross into the Promised Land, settle down, and rest.

這是指以色列歷史上的事件。以色列人是荒野中的遊牧民族。不斷遷移。他們想要進入應許之地，定居並休息。

They were wandering and burdened because they didn't listen to God's word at a particular point, and the promised land was delayed.

他們徘徊且負擔沉重，因為他們在某個特定時刻沒有聽從上帝的話語，而應許之地也被推遲了。

Hebrews 4, in the New Testament, looks at this incident and says that the problem of Israel being burdened and not finding rest is representative of a much bigger problem.

新約《希伯來書》第 4 章談到了這一事件，指出以色列背負重擔、得不到安息的問題預示著一個更大的問題。

Ash will unpack this in a couple of weeks, so I don't want to go into too much depth here. The basic message is that we still have a problem; we are still burdened because we are still trying to save ourselves by gaining the whole world.

Ash 將在幾週後揭曉這個問題，因此我不想在這裡討論得過多。基本的信息是，我們仍然存在問題，我們仍然負擔沉重，因為我們仍然試圖透過獲得整個世界來拯救自己。



What we all need is to hear and receive the good news of what Jesus Christ has achieved for us so that we can enter into ultimate rest.

我們所有人需要的是聆聽和接受耶穌基督為我們成就的好消息，以便我們能夠進入最終的安息。

I spoke about this last week, but every one of us looks to things like relationships, careers, possessions, affirmation, experiences, and morality to make us feel like we are worth something.

我上週談到了這一點，我們每個人都會透過人際關係、事業、財產、肯定、經驗、道德等事物來讓我們感覺到自己有價值。

When we do, we will always be burdened with the sense of whether it is ever enough. The word of grace, the word of rest for all humanity, is the gospel – the central message of Christianity.

當我們這樣做時，我們總是會擔心這是否足夠。恩典之言、全人類安息之言、就是福音——基督教的核心信息。

Jesus Christ, the creator God, came into his world and died as our substitute for our sins. For all eternity he was at rest and peace and joy, and he went into the wilderness of our restlessness and took our burden at infinite cost to himself. He lost everything so that we might gain everything and be at rest.

造物主耶穌基督來到人間，為我們的罪而死。祂永遠處於安息、和平與歡樂之中，祂來到我們焦躁的荒野，付出無限的代價去承擔我們的重擔。祂失去了一切，以便我們能夠得到一切並且獲得安息。

Why? Isaiah 53, describing the suffering of Jesus, says this in v.11: ***After he has suffered, he will see the light of life and be satisfied.*** Another way to understand that is that he will see the fruit of his suffering and be satisfied.

為什麼？《以賽亞書》53章11節描述了耶穌的苦難，他說：「***因自己的勞苦，他必看見光就心滿意足。***」或者另一種理解方式是，他會看到自己受苦的成果並感到滿足。

Jesus looks at all he gave, all that he suffered, and he will say the result of all that is so valuable and precious to me. Jesus was moved by the worth of something to give everything for it.

耶穌看著他所付出的一切，他所遭受的一切，他會說，這一切的結果對我來說是如此有價值和珍貴。耶穌被某物的價值所感動，願意為此付出一切。

What was it? What did he have after he suffered that he didn't have before? You and me. His suffering got us back into his family. We are his people.

那是什麼？在他遭受苦難之後他擁有了什麼以前所沒有的東西？你和我。他的痛苦使我們回到了他的家庭。我們成為他的百姓。

1 Peter 2:9-10 puts it like this: ***you are a chosen people, a royal priesthood, a holy nation, God's special possession...***

《彼得前書》2:9-10 這樣說：*你們是被揀選的一族，是君尊的祭司，是神聖的國度，是屬上帝的子民…*

When we see him treasuring us at infinite cost to himself, then he will become our treasure. Corporate worship is the first rhythm, a weekly rhythm, to drive Jesus Christ into our hearts to bring about the transformation of our lives. If we are choosing something else over him, then that other thing is our controlling treasure.

當我們看到祂不惜一切代價珍惜我們時，祂就會成為我們的珍寶。集體敬拜是第一個節奏，一種每週的節奏，將耶穌基督帶入我們的心中，從而改變我們的生命。如果我們選擇了別的東西而不是他，那麼那個別的東西就成為我們控制的財寶。

Take your next step to displace other false treasures and find real joy, hope, and freedom in Jesus through weekly gatherings for corporate worship.

採取下一步行動，透過每週的集體敬拜，取代其他虛假的財富，在耶穌中找到真正的快樂、希望和自由。