



Meditating on the Word of God

T: 默想神的話語

S: 默想神的话语

A devotional practice with powerful implications and applications

T: 一個具有強大含義和應用的靈修習慣

S: 一个具有强大含义和应用的灵修习惯

“May these words of my mouth and the meditation of my heart be pleasing in your sight, Lord, my Rock and my Redeemer.” Psalm 19:14

T: 「耶和華我的磐石、我的救贖主啊！願我口中的言語、心裡的意念，都在你面前蒙悅納。」詩篇 19: 14

S: 「耶和华我的盘石、我的救赎主啊！愿我口中的言语、心里的意念，都在你面前蒙悦纳。」诗篇 19: 14

Meditating on the Word of God in Chinese

ASK NETWORK is founded on the Word of God. The passage in Ephesians 6 describing the Armour of God closes with these verses: “ Take the helmet of salvation and the sword of the Spirit, which is the word of God. And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord’s people.” (Ephesians 6:17-18) The helmet of salvation is descriptive of Christians having the mind of Christ. The Sword of the Spirit, which is the Word of God, is the full counsel of scripture. To pray in the Spirit is to be enlightened, empowered and enabled in our intercession. In ASK Network, as believers in the Lord Jesus Christ, we trust we have His mind as we wait on Him with the Word open, reliant on the Holy Spirit.

T: ASK 網絡建立在神的話語上。以弗所書第 6 章中描述神所賜的全副軍裝以下列經文結尾：“並且要戴上救恩的頭盔，拿起聖靈的寶劍，就是神的道，藉著各樣的禱告和祈求，隨時在聖靈裡祈禱，並且要在這事上恆久警醒，為眾聖徒祈求。”（以弗所書 6:17-18）救恩的頭盔描述基督徒擁有基督的心意。聖靈的寶劍就是神的道，代表聖經的全部忠告。在聖靈裡祈禱使我們在代禱時被啟發、被授權和被啟用。在 ASK 網絡中，作為主耶穌基督的信徒，當我們等候神，依靠聖靈透過聖經給予啟示時，我們相信我們有祂的心意。

S: ASK 网络建立在神的话语上。以弗所书第 6 章描述神所赐的全副军装以下列经文结尾：“并且要戴上救恩的头盔，拿起圣灵的宝剑，就是神的道，借着各样的祷告和祈求，随时在圣灵里祈祷，并且要在这事上恒久警醒，为众圣徒祈求。”（以弗所书 6:17-18）救恩的头盔描述基督徒拥有基督的心意。圣灵的宝剑就是神的道，代表圣经的全部忠告。在圣灵里祈祷使我们在代祷时被启发、被授权和被启用。在 ASK 网络中，作为主耶稣基督的信徒，当我们等候神，依靠圣灵透过圣经给予启示时，我们相信我们有祂的心意。

THIS BOOKLET is intended to be instructional in the personal devotional practice of meditating on the Word of God; giving some practical suggestions on how to enrich your times of meditation, and how to apply your meditation in ASKing.

T: 本手冊旨在對於個人靈修默想上帝話語的做習，提供一些實用的建議，好讓默想時間可以更豐富並讓默想能被應用於祈求。

S: 本手冊旨在對於個人靈修默想上帝話語的做習，提供一些實用的建議，好讓默想時間可以更豐富並讓默想能被應用於祈求。

THE DEVOTIONAL PRACTICE OF BIBLICAL MEDITATION

T: 默想經文的靈修習慣

S: 默想经文的灵修习惯

If someone develops the practice of meditating on the Word as a personal discipline in their devotional life, they will become practiced in hearing God's voice through His Word. Duncan Campbell taught that it is good to go through the Word, but it is more important the Word goes through us, as it does when we take time for Biblical Meditation. This has been described as the digestive faculty of the soul; which helps us understand the way the Word can become part of us.

T: 如果能將默想經文成為個人靈修生活中有紀律的習慣，就能更熟練地透過經文聽到神的聲音。鄧肯·坎貝爾（Duncan Campbell）教導說，即便遍讀聖經是件好事，但花時間默想經文，讓神的話語穿透我們是更重要的。這被描述為心靈的消化能力，有助於我們理解如何使神的話語成為我們的一部分。

S: 如果能將默想經文成為個人靈修生活中有紀律的習慣，就能更熟練地透過經文聽到神的聲音。鄧肯·坎貝爾（Duncan Campbell）教導說，即便遍讀聖經是件好事，但花時間默想經文，讓神的話語穿透我們是更重要的。這被描述為心靈的消化能力，有助於我們理解如何使神的話語成為我們的一部分。

One way to understand this is to imagine your hand. Think of your fingers as representing ways we learn from the Word of God: maybe Bible Study, Teaching, Memorizing and Singing. You can balance a Bible quite well on four fingers. However, to get a grip you will need your thumb, which can represent the depth of understanding that comes through Biblical Meditation. You could never hold a Bible with just a thumb, but with fingers and thumb together you have hold on the Word of God in such a way it is not easily taken from you.

T: 一種理解上述的方法是想像你的手：手指代表不同的方法學習神的道，也許是查經、講道、背誦經文和敬拜讚美。你可以用四根手指順利地將一本聖經保持平衡。但是，要握的穩，你必須用拇指，它代表透過默想獲得的深刻啟示。你無法只用拇指握住一本聖經，但是當你同時用手指和拇指時，沒有人能夠輕易地將神的話語從你奪走。

S: 一種理解上述的方法是想像你的手：手指代表不同的方法學習神的道，也許是查經、講道、背誦經文和敬拜讚美。你可以用四根手指順利地將一本聖經保持平衡。但是，要握的穩，你必須用拇指，它代表透過默想獲得的深刻啟示。你無法只用拇指握住一本聖經，但是當你同時用手指和拇指時，沒有人能夠輕易地將神的話語從你奪走。

One definition of Biblical meditation is "the practice of pondering, considering, and reflecting on scripture."

T: 默想經文的一個定義是「思考、酌量和反思經文」。

S: 默想經文的一個定義是“思考、酌量和反思經文”。

Jim Packer says this: *Meditation is the activity of calling to mind and thinking over, and dwelling on, and applying to oneself, the various things that one knows about the works and ways and purposes and promises of God. It is an activity of holy thought, consciously performed in the presence of God, under the eye of God, by the help of God, as a means of communion with God. Its purpose is to clear one's mental and spiritual vision of God and to let His truth make its full and proper impact on one's mind and heart.*

T: 吉姆·帕克 (Jim Packer) 這樣說：默想是指人們對上帝的作為、道路、旨意和應許所進行的自我提醒、思考、細想和個人應用。這是一種神聖的思考活動，是依靠上帝的幫助，有意識地在神面前進行並與上帝交流的一種方式。其目的是潔淨個人對上帝的思想和屬靈感觀，並使祂的真理充分而適當的影響個人的思想和心靈。

S: 吉姆·帕克 (Jim Packer) 这样说：默想是指人们对上帝的作为、道路、旨意和应许所进行的自我提醒、思考、细想和个人应用。这是一种神圣的思考活动，是依靠上帝的帮助，有意识地在神面前进行并与上帝交流的一种方式。其目的是洁净个人对上帝的思想和属灵感观，并使祂的真理充分而适当的影响个人的思想和心灵。

A.W. Tozer describes the devotional practice of Biblical Meditation like this: *It is important we get still to wait on God. And it is best we get alone with God, preferably with our Bible outspread before us. Then if we will we may draw near to God to begin to hear Him speak to us in our hearts. I think for the average person the progressions will be something like this: first a sound, as of a Presence walking in a garden. Then a voice, more intelligible, but still far from clear. Then a happy moment when the Spirit begins to illuminate the scriptures, and that which has been only a sound, or at best a voice, now becomes an intelligible word, warm and intimate and clear as a word of a dear friend. Then will come life and light, and best of all, ability to see and rest in and embrace Jesus Christ as Savior and Lord of all.*

T: A.W. 托澤 (A.W. Tozer) 這樣描述默想經文的靈修習慣：我們務必安靜等候上帝。最好獨自攤開聖經，接近上帝，開始傾聽祂對我們內心說話。我認為對於一般人而言，進度將是這樣的：首先是一種聲音，就像神在園中行走。再來是另外一種聲音，較為清晰，但仍然不很清楚。然後，當聖靈開始闡明經文時，原來的聲音現在變成了一句可理解的話，溫暖又親切，就像摯友所說的話那樣清晰，那會是多麼喜樂的時刻。之後生命和光明會出現，而最美好的是你將能看到、安息在並信奉耶穌基督為救主和萬物之王。

S: A.W. 托澤 (A.W. Tozer) 这样描述默想经文的灵修习惯：我们务必安静等候上帝。最好独自摊开圣经，接近上帝，开始倾听祂对我们内心说话。我认为对于一般人而言，进度将是这样的：首先是一种声音，就像神在园中行走。再来是另外一种声音，较为清晰，但仍然不很清楚。然后，当圣灵开始阐明经文时，原来的声音现在变成了一句可理解的话，温暖又亲切，就像挚友所说的话那样清晰，那会是多么喜乐的时刻。之后生命和光明会出现，而最美好的是你将能看到、安息在并信奉耶稣基督为救主和萬物之王。

It is clear that those who make Biblical Meditation a habitual practice, have deep and rewarding experiences with the Lord. In ASK Network it is our desire to draw close to the Lord, to hear His voice through His Word and by the Holy Spirit, both as preparation for ASKing but also as a means of being Spirit-led in that ASKing. When a person meditates on the Word of God, their mind will be full of deep thoughts about God, His character and His ways, forgetting about themselves. This is very different from Transcendental Meditation that encourages the emptying of one's mind of thoughts but is inevitably self-orientated.

T: 顯然，習慣于默想經文的人會與主有深刻而有意義的交通。在 ASK 網路中，我們渴望與主親近，透過祂的話語和聖靈傾聽祂的聲音，這既是做祈求的準備，又是在祈求中被聖靈引導。當一個人沉思于上帝的話語時，他的思想將被上帝、祂的品格和道路深深地充滿，因而忘記自我。默想經文與超覺靜坐有很大的不同，後者鼓勵人們清空思想空間，但是難免會使思想充滿自我。

S: 显然，习惯于默想经文的人会与主有深刻而有意义的交通。在 ASK 网络中，我们渴望与主亲近，透过祂的话语和圣灵倾听祂的声音，这既是做祈求的准备，又是在祈求中被圣灵引导。当一个人沉思于上帝的话语时，他的思想将被上帝、祂的品格和道路深深地充满，因而忘记自我。默想经文与超觉静坐有很大的不同，后者鼓励人们清空思想空间，但是难免会使思想充满自我。

BIBLICAL REFERENCES TO MEDITATION

T: 有關默想的經文參考

S: 有关默想的经文参考

There are only 21 explicit uses of the words *meditate* or *meditation* in scripture (NIV). Here are some key ones:

T: 聖經中明確使用默想的詞只有 21 個。下列是一些關鍵的經節：

S: 圣经中明确使用默想的词只有 21 个。下列是一些关键的经节：

- “*Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.*” Joshua 1:8

T: 「這律法書不可離開你的口，要晝夜默誦，好使你謹守遵行書中所記的一切；這樣，你的道路就必順利，你必一路亨通。」約書亞記 1:8

S: “这律法书不可离开你的口，要昼夜默诵，好使你谨守遵行书中所记的一切；这样，你的道路就必顺利，你必一路亨通。” 约书亚记 1:8

· *“Blessed is the one... whose delight is in the law of the Lord, and who meditates on his law day and night.”* Psalm 1:1-2

T: □ 有福的人…他喜愛的是耶和華的律法，他晝夜默誦的也是耶和華的律法。」詩篇 1:1-2

S: “有福的人…他喜爱的是耶和华的律法，他昼夜默诵的也是耶和华的律法。”诗 篇 1:1-2

· *“Within your temple, O God, we meditate on your unfailing love.”* Psalm 48:9

T: □ 神啊！我們在你的殿中，想念你的慈愛。」詩篇 48:9

S: “神啊！我们在你的殿中，想念你的慈爱。”诗篇 48:9

· *“My mouth will speak words of wisdom; the meditation of my heart will give you understanding.”* Psalm 49:3

T: 「我的口要說出智慧的話；我的心要默想明智的事。」詩篇 49：3

S: “我的口要说出智慧的话；我的心要默想明智的事。”诗篇 49：3

· *“May my meditation be pleasing to him, as I rejoice in the Lord.”* Psalm 104:34

T: 「願我的默想蒙祂喜悅；我要因耶和華歡喜。」詩篇 104:34

S: “愿我的默想蒙祂喜悦；我要因耶和华欢喜。”诗篇 104:34

· *“Oh, how I love your law! I meditate on it all day long. Your commands are always with me and make me wiser than my enemies. I have more insight than all my teachers, for I meditate on your statutes.”* Psalm 119:97-99

T: 「我多麼愛慕你的律法，終日不住地默想。你的命令使我比我的仇敵更有智慧，因為你的命令常存在我裡面。我比我所有的老師明智，因為我默想你的法度。」詩篇 119:97-99

S: “我多么爱慕你的律法，终日不住地默想。你的命令使我比我的仇敌更有智慧，因为你的命令常存在我里面。我比我所有的老师明智，因为我默想你的法度。”诗篇 119:97-99



However, the concept of waiting on the Lord, seeking Him, resting in His presence, communing intimately with Him, considering Him and His words, gathering, seeking, feasting and so on, is woven throughout scripture. Here are just a few examples or images of this:

T: 然而，在整個聖經中都編織了等待主、尋求主、在祂面前安息，與祂親密交通，思量祂和祂的話語，與其他人聚集、尋求、分享盛宴等概念。下列只是一些例子或意象：

S: 然而，在整个圣经中都编织了等待主、寻求主、在祂面前安息，与祂亲密交通，思量祂和祂的话语，与其他人聚集、寻求、分享盛宴等概念。下列只是一些例子或意象：

- *The daily gathering of manna according to need. Exodus 16*

T: 各人按著自己的食量每天收取嗎哪 出埃及記 16

S: 各人按著自己的食量每天收取吗哪 出埃及记 16

- *“I delight to sit in his shade, and his fruit is sweet to my taste. Let him lead me to the banquet hall, and let his banner over me be love.” Song of Solomon 2:3-4*

T: □ 我歡歡喜喜地坐在它的蔭下，它的果子香甜合我口味。他帶我進入酒室，含情脈脈地望著我。」雅歌 2:3-4

S: “我欢欢喜喜地坐在它的荫下，它的果子香甜合我口味。他带我进入酒室，含情脉脉地望着我。”雅歌 2:3-4

- *“Moreover He said to me, ‘Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel.’ So I opened my mouth, and He caused me to eat that scroll. And He said to me, ‘Son of man, feed your belly, and fill your stomach with this scroll that I give you.’ So I ate, and it was in my mouth like honey in sweetness.” Ezekiel 3:1-3*

T: 「祂還對我說：「人子啊，把你得到的吃下去吧！吃下這書卷，然後去向以色列家說話。」於是我把口張開，祂就給我吃下那書卷。祂又對我說：「人子啊！把我賜給你的那書卷吃下去，填滿你的肚子。」於是我吃了，這書卷在我口裡像蜜糖一樣甘甜。」以西結書 3：1-3

S: “祂还对我说：‘人子啊，把你得到的吃下去吧！吃下这书卷，然后去向以色列家说话。’于是我把口张开，祂就给我吃下那书卷。祂又对我说：‘人子啊！把我赐给你的那书卷吃下去，填满你的肚子。’于是我吃了，这书卷在我口里像蜜糖一样甘甜。”以西结书 3：1-3

- Disciples on road to Emmaus: *“When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. Then their eyes were opened and they recognized him, and he disappeared from their sight. They asked each other, ‘Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?’”* Luke 24:30-32

T: 門徒在以馬忤斯路上：「到了吃飯的時候，祂拿起餅來，感謝了，擘開遞給他們，他們的眼睛開了，才認出是耶穌來；祂卻從他們面前不見了。他們彼此說：「在路上祂對我們說話，給我們解釋聖經的時候，我們的心不是火熱的嗎？」」路加福音 24： 30- 32

S: 門徒在以馬忤斯路上：“到了吃饭的时候，祂拿起饼来，感谢了，擘开递给他们，他们的眼睛开了，才认出是耶稣来；祂却从他们面前不见了。他们彼此说：‘在路上祂对我们说话，给我们解释圣经的时候，我们的心不是火热的吗？’” 路加福音 24： 30-32

- *“Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me.”* Revelation 3:20

T: 「看哪！我站在門外敲門；如果有人聽見我的聲音就開門的，我要進到他那裡去，我要跟他在一起，他也要跟我在一起吃飯。」啟示錄 3:20

S: “看哪！我站在门外敲门；如果有人听见我的声音就开门的，我要进到他那里去，我要跟他在一起，他也要跟我在一起吃饭。” 启示录 3:20

There are many more examples than this. You can enjoy looking for them for yourself as you read through the Bible. For sure you will find that meditating on the Word of God is thoroughly biblical!

T: 有許多其它例子，閱讀聖經時，可以享受尋找它們的樂趣。你必會發現默想經文完全符合聖經教導。

S: 有许多其它例子，阅读圣经时，可以享受寻找它们的乐趣。你必会发现默想经文完全符合圣经教导。



HOW TO MEDITATE ON THE WORD OF GOD

T: 如何默想上帝的話語

S: 如何默想上帝的话语

The object here is to offer some steps that can be followed in order to receive from the Word of God. In no way are these guidelines intended to be prescriptive, needing to be legalistically followed; but follow them as the Lord leads and your times of meditation in the Word will become increasingly rich and rewarding.

T: 手冊旨在提供一些可以遵循的步驟, 以便默想時可從上帝的話語有所領受, 內容絕無規範性質, 也無需教條化地被遵守; 按主的帶領遵循, 你的默想經文時間將變得更加豐富有益。

S: 手冊旨在提供一些可以遵循的步驟, 以便默想時可從上帝的话语有所領受, 內容絕無規範性質, 也無需教條化地被遵守; 按主的帶領遵循, 你的默想經文時間將變得更加豐富有益。

If your meditation time is personal and part of a regular devotional practice, most likely you will not come to the Word with an agenda, rather you will be coming to the Word with the expectation that the Lord will speak as He wants. The only slight difference when you are coming to the Word in order to pray about a specific subject, is that then you will be trusting the Holy Spirit to help you select a passage of scripture that will have truths in it to apply to this prayer focus.

T: 如果默禱時間是個人的, 並且是定期靈修習慣的一部分, 你不大會帶著應辦事項讀聖經, 而是期望上帝按照祂的意願對你說話。唯一的細微差別是, 當你來到聖經為某個特定事項禱告時, 你將相信聖靈會幫助你選擇一段經文, 而其真理將適用於你的禱告事項。

S: 如果默禱時間是個人的, 並且是定期靈修習慣的一部分, 你不大會帶著應辦事項讀聖經, 而是期望上帝按照祂的意願對你說話。唯一的細微差別是, 當你來到聖經為某個特定事項禱告時, 你將相信聖靈會幫助你選擇一段經文, 而其真理將適用於你的禱告事項。



For instance, the Letter to the Ephesians is such a rich portion of scripture concerning the Bride of Christ, one would expect that meditating in those chapters would reveal all sorts of wonderful truths to apply in prayer for the Church. In fact Jesus is described as applying the Word to the Church Himself: *Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.* (Ephesians 5:25-27) Therefore, as we meditate we will have the subject or focus for prayer constantly in our minds, applying the Word to that through our meditation first, and then in our ASKing.

T: 例如，因為給以弗所教會的書信中有關於基督新娘的內容那麼豐富，人們會預期默想這些章節，將會顯明可應用於為教會祈禱的各種奇妙真理。事實上，耶穌自己將經文適用於教會身上：「基督愛教會，為教會捨己，為的是要用水藉著道把教會洗淨，成為聖潔，可以作榮耀的教會歸給自己，甚麼污點皺紋等也沒有，而是聖潔沒有瑕疵的。」（以弗所書 5:25-27）因此，在我們默禱過程中，我們應將經文不斷的應用在我們的祈禱事項上，首先通過默想，然後再祈求。

S: 例如，因为给以弗所教会的书信中有关于基督新娘的内容那麼豐富，人們会预期默想這些章節，將會显明可应用于为教会祈祷的各种奇妙真理。事实上，耶穌自己將经文适用于教會身上：“基督爱教会，为教会舍己，为的是要用水借着道把教会洗净，成为圣洁，可以作荣耀的教会归给自己，甚么污点皱纹等也没有，而是圣洁没有瑕疵的。”（以弗所书 5：25-27）因此，在我们默祷过程中，我们应将经文不断的应用在我们的祈祷事项上，首先通过默想，然后再祈求。

Suggested guidelines:

T: 建議事項:

S: 建议事项:

- Find quietness. It is helpful to be in a place that is literally quiet, but it is also necessary to ask the Lord to remove any distractions from our minds. Pray for any intrusive thoughts from the world, the flesh or the devil to be removed, and consecrate your mind to receive holy thoughts from the Holy Spirit.

T: 找個安靜的地方。處於安靜的地方會有幫助，但也有必要請主去除內心任何來自世界，肉體或魔鬼的侵入性干擾思想，並將自己的意念分別為聖，領受來自聖靈的純潔意念。

S: 找个安靜的地方。处于安靜的地方會有幫助，但也有必要請主去除內心任何來自世界，肉體或魔鬼的侵入性干扰思想，並將自己的意念分别为圣，領受來自聖靈的纯洁意念。

- Begin with worship. This can be as simple as acknowledging who God is (see Names of God below) or singing together with others. It may include singing familiar songs or hymns, but you could also take passages of scripture or psalms and sing them in free form as led by the Spirit. There is power in declaring who this God is that we are about to ask to do great things. It also prepares our hearts to ask and quickens our faith.

T: 從敬拜開始。這可以很簡單，例如認知神是誰（請參閱下列神的名字）或與他人一起歌唱。這可能包括唱熟悉的詩歌或讚美頌，但也可以採用經文或詩篇的段落，並在聖靈的帶領下以自由敬拜。宣布這個偉大上帝的名字是強大有力的，我們將祈求祂做奇妙的大事。這樣的敬拜也裝預備我們的心來祈求並蘇醒我們的信仰。

S: 从敬拜开始。这可以很简单，例如认知神是谁（请参阅下列神的名字）或与他人一起歌唱。这可能包括唱熟悉的诗歌或赞美颂，但也可以采用经文或诗篇的段落，并在圣灵的带领下自由敬拜。宣告这位伟大上帝的名字是强大有力的，我们将祈求祂做奇妙的大事。这样的敬拜也预备我们的心来祈求并苏醒我们的信仰。

- Focus for ASKing. If you do not have a subject for prayer in mind, whether you are praying on your own or with others, be intentional to ask the Lord to show you what it is He wants you to ASK about. As you meditate you will be keeping the focus in mind and applying the truth of the Word to it.

T: 祈求的焦點。如果沒有特定的禱告焦點，無論是獨自還是與他人一起祈禱，請主向你啟示應祈求什麼。在默想時，關注神給你的感動，並將聖經的真理應用於為其祈禱。

S: 祈求的焦点。如果没有特定的祷告焦点，无论是独自还是与他人一起祈祷，请主向你启示应祈求什么。在默想时，关注神给你的感动，并将圣经的真理应用于为其祈祷。



- **Passage of Scripture.** Choose a passage, it might be as short as one verse but probably not longer than a chapter. Look at the context, as this will help your understanding. Read it slowly and repeatedly if need be. Ask the Holy Spirit to begin to highlight what it is the Lord wants to show you, what understanding He wants you to have. You may find one word gets your attention, or an idea or particular verse, the verbs, or someone's name and so on. Stop and ponder that one thing. Allow yourself to think creatively about it. Other verses might come to mind that are associated with it. As you meditate you will have all sorts of wonderful thoughts, understanding and revelation coming to mind. You need to trust the Lord is speaking and you will begin to see why it applies to the focus you have for prayer. It is difficult to explain the wonder of this to someone who has not experienced it, but truly you will see things in the Word of God you have never seen before, even in passages you may be extremely familiar with.

T: **應用經文章節。**選擇一段經文，可能短如一句話，但通常不超過一章的長度。查看上下文，這將有助於理解，如有需要，緩慢並反覆地閱讀。祈求聖靈開始顯明祂要你得著的重點和認知。你可能會發現一個單詞，一個想法或某段經文，動詞或某人的名字等等，引起了你的注意。停下來反思並讓自己創意地思考它，你可能會聯想到其他相關的經文。默想時，你會得到各種奇妙的想法，認知和**啟示**。信任主在對你說話，你將開始明白這感動為何應用於禱告的焦點。這是一個奇妙的過程，雖然很難向沒有經歷過的人解釋，但即使面對非常熟悉的經節，你也將會領受從未有的**啟示**。

S: **应用经文章节。**选择一段经文，可能短如一句话，但通常不超过一章的长度。查看上下文，这将有助于理解，如有需要，缓慢并反复地阅读。祈求圣灵开始显明祂要你得着的重点和认知。你可能会发现一个单词，一个想法或某段经文，动词或某人的名字等等，引起了你的注意。停下来反思并让自己创意地思考它，你可能会联想到其他相关的经文。默想时，你会得到各种奇妙的想法，认知和启示。信任主在对你说话，你将开始明白这感动为何应用于祷告的焦点。这是一个奇妙的过程，虽然很难向没有经历过的人解释，但即使面对非常熟悉的经节，你也将会领受从未有的启示。

- **Record your meditation.** If you are able you may find it helpful to write down all the thoughts you have. This has many benefits: it helps you order your thinking, it makes it easier to pray though all you have received, and it gives you a record so that you can check how God answered your prayers.

T: **記載你的默想。**你若能記下你在默想時的意念，這將會帶給你許多益處，例如：幫助你安排自己的思考方式，讓你更容易地為所領受的一切**啟示**祈禱，提供記錄以便**查驗**上帝如何回應了你的祈求。

S: **记载你的默想。**你若能记下你在默想时的意念，这将会带给你许多益处，例如：帮助你安排自己的思考方式，让你更容易地为所领受的一切启示祈祷，提供记录以便查验上帝如何回应了你的祈求。

- Understanding from meditation. Once you sense you have completed your meditation and have some specific things to pray you can begin to do so. If you are praying with others you should all share briefly what understanding you have received. You will be amazed at how everyone's meditations fit together giving you all a more complete picture.

T: **從默想中獲得理解。** 一旦你覺到已完成默想，並有一些特定的事項要祈禱，你就可以開始了。如果與他人一起祈禱，所有人都應該各自簡短地分享所獲得的認知。大家默想後所得到的感動融匯在一起，將會令人驚奇並提供一個更完整的理解。

S: **从默想中获得理解。** 一旦你觉得已完成默想，并有一些特定的事项要祈祷，你就可以开始了。如果与他人一起祈祷，所有人都应该各自简短地分享所获得的认知。大家默想后所得到的感动融汇在一起，将会令人惊奇并提供一个更完整的理解。

- Application of meditation. The truths that you gain through meditation will have a personal application for you first. Once you have received that understanding for yourself you are ready to apply it to whatever focus you are asking for. It is like getting a strategy as to how you should be praying. Pray out what you have received with authority, confident that these things have been shown you by God and He wants to answer your ASKing.

T: **默想的應用。** 透過默想獲得的真理會首先為你提供個人的應用。一旦你理解了，就可以將其應用到所祈求的焦點，如同得著一套禱告策略。你可以有權柄地祈禱所領受的，並確信上帝給了這些啟示並將應允你的祈求。

S: **默想的应用。** 透过默想获得的真理会首先为你提供个人的应用。一旦你理解了，就可以将其应用到所祈求的焦点，如同得着一套祷告策略。你可以有权柄地祈祷所领受的，并确信上帝给了这些启示并将应允你的祈求。

- Thanksgiving. Close your time of meditation and prayer thanking God for allowing you to see new things from His Word, like fresh bread. Also thank Him that He will in His gracious faithfulness answer your ASKing.

T: **獻上感恩。** 默想和祈禱結束時，感謝上帝讓你從經文領會到新的事物，就像得到新鮮的糧食。也感謝祂將以祂忠實的恩典應允你的祈求。

S: **献上感恩。** 默想和祈祷结束时，感谢上帝让你从经文领会到新的事物，就像得到新鲜的粮食。也感谢祂将以祂忠实的恩典应允你的祈求。

BENEFITS OF BIBLICAL MEDITATION

T: 默想經文的益處

S: 默想经文的益处

There are many benefits to meditating in the Word of God. One way to get a sense of how many blessings there are is to read through Psalm 119 where many are listed. James 1:21 says: “humbly accept the word planted in you, which can save you.” This is a marvelous truth. As the Word becomes part of who we are, forming us, we can literally be delivered from our own ways to the righteousness of Christ. Hebrews 4:12 confirms, “the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit.” The greatest benefit of all is that through His Word we get to know God better and to be in ever-increasingly intimate relationship with Him.

T: 默想上帝的話語有許多益處，閱讀詩篇 119 和其中所列出的祝福有助於理解。雅各書 1:21 說：「以溫柔的心領受神栽種的道；這道能救你們的靈魂。」這是一個奇妙的真理。當神的道成為我們的一部分，並塑造我們時，我們可以從肉體的行為被釋放並轉變到基督的公義。希伯來書 4:12 確認：「神的道是活的，是有效的，比一切兩刃的劍更鋒利，甚至可以刺入剖開魂與靈」。最大的益處就是，透過祂的話語，我們可以更深的認識上帝，並且與祂建立越來越親密的關係。

S: 默想上帝的话语有许多益处，阅读诗篇 119 和其中所列出的祝福有助于理解。雅各书 1:21 说：“以温柔的心领受神栽种的道；这道能救你们的灵魂。”这是一个奇妙的真理。当神的道成为我们的一部分，并塑造我们时，我们可以从肉体的行为被释放并转变到基督的公义。希伯来书 4:12 确认：“神的道是活的，是有效的，比一切两刃的剑更锋利，甚至可以刺入剖开魂与灵”。最大的益处就是透过祂的话语，我们可以更深的认识上帝，并且与祂建立越来越亲密的关系。

ASKING WITH THE WORD

T: 以經文祈求

S: 以经文祈求

“The unfolding of your words gives light; it gives understanding to the simple.” Psalm 119:130

T: 「你的話一解開，就發出亮光，使愚人有悟性。」詩篇 119: 130

S: “你的话一解开，就发出亮光，使愚人有悟性。” 诗篇 119: 130

This verse confirms that meditating on the Word of God brings enlightenment and revelation. If we wait on the Lord, allowing the Holy Spirit to order our meditation, we will find ourselves well prepared to pray according to the will of God. Praying His Word back to Him is a sure way to do that. Isaiah 55:11 declares that God says; *“my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.”*

T: 這節經文證實，默禱上帝的話語會帶來啟蒙和啟示。如果我們等候主，讓聖靈引領我們的默禱，我們將發現自己能充分地按照上帝的旨意祈禱。引用神的話語回應祂是聽從祂的旨意的最佳方法。以賽亞書 55:11 宣告神說：「從我的口所出的話也必這樣，必不徒然返回我這裡，卻要作成我所喜悅的，使它在我差遣它去作的事上必然亨通。」

S: 这节经文证实，默祷上帝的话语会带来启蒙和启示。如果我们等候主，让圣灵引领我们的默祷，我们将发现自己能充分地按照上帝的旨意祈祷。引用神的话语回应祂是听从祂的旨意的最佳方法。以赛亚书 55:11 宣告神说：“从我的口所出的话也必这样，必不徒然返回我这里，却要作成我所喜悅的，使它在我差遣它去作的事上必然亨通。”

Praying His Word with depth of understanding can be even more on target. This is why ASK Network seeks to follow biblical principles in all its activities but also actually bases prayers upon what God speaks out of His Word. As Psalm 29 testifies to the fact that: *“The voice of the Lord is powerful; the voice of the Lord is majestic.”* (V.4)

T: 深入理解並祈禱祂的話語可以更精確的了解和實行神的旨意。這就是為什麼 ASK 網絡在其所有活動中都力求遵循聖經的原則，但實際上也根據上帝的話語祈禱。正如詩篇 29:4 所作證的：「耶和華的聲音大有能力，耶和華的聲音充滿威嚴。」

S: 深入理解并祈祷祂的话语可以更精确的了解和实行神的旨意。这就是为什么 ASK 网络在其所有活动中都力求遵循圣经的原则，但实际上也根据上帝的话语祈祷。正如诗篇 29:4 所作证的：“耶和華的聲音大有能力，耶和華的聲音充滿威嚴。”

LEARNING FROM OTHERS

T: 從他人學習

S: 从他人学习

Here are just a few examples of those who used the words of scripture to speak back to God what was already recorded in His Word, either direct quotations or inferences.

T: 以下是一些使用經文回應上帝的例子，其中包含直接引述和推論經文。

S: 以下是一些使用经文回应上帝的例子，其中包含直接引述和推论经文。

- David ~ 2 Samuel 22
- Jonah ~ Jonah 2
- Peter ~ Acts 2
- Paul ~ Romans 9
- Jesus ~ Matthew 27

T: •大衛～撒母耳記下 22

- 約拿～約拿書 2
- 彼得～使徒行傳 2
- 保羅～羅馬書 9
- 耶穌～馬太福音 27

S: 大卫～撒母耳记下 22

- 约拿～约拿书 2
- 彼得～使徒行传 2
- 保罗～罗马书 9
- 耶稣～马太福音 27

May ASK Network continue in this rich and powerful history.

T: 願 ASK 網絡傳承這個暨豐富又滿有權能的歷史。

S: 愿 ASK 网络传承这个暨丰富又满有权能的历史。



THE NAMES OF GOD

T: 神的名字

S: 神的名字

"You have exalted above all things Your name and Your word." Psalm 138:2 This booklet has sought to show that the Word of God is a living Word. Hebrew 4:12 describes it like this: "For the word of God is alive and active. Sharper than any double-edged sword." But in our pursuit of God's truth through meditation on His Word let us not neglect the character of God, the faithful Answerer of ASKing.

T: 「你使你的名和應許顯為大，超過一切。」詩篇 138:2 這本小冊子試圖表明神的道是活的道。希伯來書 4:12 這樣描述神的話語：「神的道是活的，是有效的，比一切兩刃的劍更鋒利。」但是，當我們透過默禱神的話去尋求祂的真理時，切勿忽略上帝的性格，祂是祈求的忠實應允者。

S: “你使你的名和应许显为大，超过一切。”诗篇 138:2 这本小册子试图表明神的道是活的道。希伯来书 4:12 这样描述神的话语：“神的道是活的，是有效的，比一切两刃的剑更锋利。”但是，当我们透过默祷神的话去寻求祂的真理时，切勿忽略上帝的性格，祂是祈求的忠实应允者。

Here are the names He uses to reveal His character in the early pages of scripture, but throughout the Bible He has many names and descriptions. Do not hesitate to declare any of them and call upon Him as such in your ASKing.

T: 以下為一些神在聖經前段用來彰顯祂的性情的名字，但在整本聖經中，祂引用了許多名字描述自己。不要猶豫宣告其中任何一個名字，並在祈求時用此呼求祂。

S: 以下为一些神在圣经前段用来彰显祂的性情的名字，但在整本圣经中，祂引用了许多名字描述自己。不要犹豫宣告其中任何一个名字，并在祈求时用此呼求祂。

Yehovah Tzevaot □□□□ □□□□□ God of Hosts 1 Samuel 17:45

T: Yehovah Tzevaot □□□□ □□□□□ 萬軍之耶和華 撒母耳記上 17: 45

S: Yehovah Tzevaot □□□□ □□□□□ 万军之耶和華 撒母耳记上 17:45

Yehovah Elyon □□□□ □□□□□ Most High God Psalm 7:17

T: Yehovah Elyon □□□□ □□□□□ 至高者耶和華 詩篇 7:17

S: Yehovah Elyon □□□□ □□□□□ 至高者耶和華 詩篇 7:17

Yehovah Ro'I □□□□ □□□□ God is Shepherd Psalm 23:1

T: Yehovah Ro'I □□□□ □□□□ 耶和華是我的牧人 詩篇 23: 1

S: Yehovah Ro'I □□□□ □□□□ 耶和華是我的牧人 詩篇 23: 1

Yehovah Yireh □□□□ □□□□ God is Provider *Genesis 22: 14*

T: Yehovah Yireh □□□□ □□□□ 耶和華(以勒) 必有預備 *創世紀 22:14*

S: Yehovah Yireh □□□□ □□□□ 耶和華(以勒) 必有預備 *創世紀 22:14*

Yehovah Nissi □□□□ □□□□ God is a Banner *Exodus 17:15*

T: Yehovah Nissi □□□□ □□□□ 耶和華(尼西) 是我們的旗幟 *出埃及記 17: 15*

S: Yehovah Nissi □□□□ □□□□ 耶和華(尼西) 是我们的旗帜 *出埃及记 17: 15*

Yehovah Shalom □□□□ □□□□ God is Peace *Judges 6:24*

T: Yehovah Shalom □□□□ □□□□ 耶和華(沙龍) 是和平 *士師記 6: 24*

S: Yehovah Shalom □□□□ □□□□ 耶和華(沙龙) 是和平 *士师记 6:24*

Yehovah Shamah □□□□ □□□□ Jehovah is There *Ezekiel 48:35*

T: Yehovah Shamah □□□□ □□□□ 耶和華的所在 *以西結書 48:35*

S: Yehovah Shamah □□□□ □□□□ 耶和華的所在 *以西结书 48:35*

Yehovah Tzidkenu □□□□ □□□□□□ God is Righteousness *Jeremiah. 23:6*

T: Yehovah Tzidkenu □□□□ □□□□□□ 耶和華是我們的公義 *耶利米 23 : 6*

S: Yehovah Tzidkenu □□□□ □□□□□□ 耶和華是我们的公义 *耶利米 23: 6*

Yehovah Mekadesh-chem □□□□ □□□□□□□□ God is Sanctifier *Leviticus 20:8*

T: Yehovah Mekadesh-chem □□□□ □□□□□□□□ 使你們聖潔的耶和華 *利未記 20 : 8*

S: Yehovah Mekadesh-chem □□□□ □□□□□□□□ 使你们圣洁的耶和華 *利未记 20: 8*

Yehovah Ropha-cha □□□□ □□□□□□ God is Healer *Exodus 15:26*

T: Yehovah Ropha-cha □□□□ □□□□□□ 醫治你們的耶和華 *出埃及記 15:26*

S: Yehovah Ropha-cha □□□□ □□□□□□ 医治你们的耶和華 *出埃及记 15:26*

Elohim □□□□□□ God *Genesis. 1:1*

T: Elohim □□□□□□ 神 *創世紀 1:1*

S: Elohim □□□□□□ 神 *創世紀 1:1*

El Elohei Yisrael □□ □□□□□□ □□□□□□ God, the God of Israel *Genesis 33:20*

T: El Elohei Yisrael □□ □□□□□□ □□□□□□ 神，以色列的神 *創世紀 33:20*

S: El Elohei Yisrael □□ □□□□□□ □□□□□□ 神，以色列的神 *創世紀 33:20*

Adonai □□□□ LORD *Genesis 15:2*

T: Adonai □□□□ 主 *創世紀 15:2*

S: Adonai □□□□ 主 *創世紀 15:2*

El Shaddai □□ □□□□ Almighty God *Genesis 17:1*

T: El Shaddai □□ □□□□ 全能神 *創世紀 17: 1*

S: El Shaddai □□ □□□□ 全能神 *創世紀 17: 1*

El Olam □□ □□□□ Everlasting God *Genesis 21:33*

T: El Olam □□ □□□□ 永活的神 *創世紀 21: 33*

S: El Olam □□ □□□□ 永活的神 *创世纪 21: 33*

El Gibbor □□ □□□□□□ Mighty Champion God *Isaiah 9:6-7*

T: El Gibbor □□ □□□□□□ 萬軍之神 *以賽亞書 9 : 6-7*

S: El Gibbor □□ □□□□□□ 万军之神 *以赛亚书 9 : 6-7*

El Elyon □□ □□□□□□ Most High God *Genesis 14:18*

T: El Elyon □□ □□□□□□ 至高神 *創世紀 14:18*

S: El Elyon □□ □□□□□□ 至高神 *创世纪 14:18*

long ages past, but now revealed and made known through the prophetic writings by the command of the eternal God...— to the only wise God be glory forever through Jesus Christ! Amen.” Romans 16:25-27

T: 「願榮耀歸於神——他能藉著我的福音和有關耶穌基督的傳道，藉著奧祕的啟示堅固你們。這奧祕亙古以來是隱藏的，然而如今已經得以顯現；並且按照永恆神的命令，藉著先知們的經文顯明了出來。——願榮耀，藉著耶穌基督，歸於這位獨一全智的神，直到永遠！阿門。」羅馬書 16: 25- 27

S: “愿荣耀归于神——他能借着我的福音和有关耶稣基督的传道，借着奥秘的启示坚固你们。这奥秘亙古以来是隐藏的，然而如今已经得以显现；并且按照永恒神的命令，借着先知们的经文显明了出来。——愿荣耀，借着耶稣基督，归于这位独一全智的神，直到永远！阿门。”罗马书 16: 25- 27

