

**Songs for the In-Between: Part 2
Between Sorrow and Joy**

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兩者之間的頌歌 #2

悲哀和喜樂之間

珀·斯坦恩-布雷迪

詩歌一：讓被救贖的如是說 **Let The Redeemed**

他帶領我出荒地
帶我進入他的泉水
活水的江流
讓我的苦變成甜
所有負擔提去
從我的腳上卸下腳鐐

沒有聲音勝過一個得贖的囚犯

那，就讓被主救贖的如此說
再一次高唱他的應許
讓你的感謝湧出奔流
就讓被主救贖的如此說

早晨有那喜樂
從我的靈魂中流淌
有那可貴的生命值得
皆因他稱我為他的孩子
有那哈雷路亞
宣唱在甜蜜的得勝之後

沒有聲音勝過一個得贖的囚犯

哦，你是我的救贖主
我活在自由中
神你是我的救贖主
我的應許之地

我不再獨自一個
我怎能讓我安靜
你是我的救贖主
你是我的救贖主

詩歌二：超乎一切 **Reign Above It All**

超乎眾權能 超乎眾王
超乎眾受造和宇宙眾萬物
超乎眾智慧和眾人的道路
是你創造天地和萬物

超乎眾國度 超乎權位
超乎這世界所知和所想像
超乎這世上的財富和珍寶
無一事物能與你相比

釘十架 埋葬在石洞
你捨生命 被拒絕和孤單
像玫瑰 遭踐踏在地
勝過死亡 你顧念我
超乎一切

詩歌三：感謝 **Gratitude**

Verse 1

我无法理喻
我一無所有
我如何表述
我所有感谢

Verse 2

我愿意歌唱
愿经常歌颂
歌虽会结束
而祢永不会

Chorus

而我高举双手(降服之意)
一次再次献上赞美
因我所拥有的是哈利路亚 哈利路亚
我知所献不多
但无事物更适合君王
除了在心中歌唱哈利路亚
哈利路亚

Verse 3

我得到回应
仅此一行动
藉由张开手
我要敬拜祢

Bridge

我的灵啊
不需为此而害羞
高声歌唱
因肺如狮子般火热
起来赞美主名

佈道

Songs of ascent. They are songs for the journey up to Jerusalem that they would make three times a year. Feast of Passover in the spring. Feast of Pentecost in early summer. Feast of Tabernacles in autumn. They went to worship and as they went, they were called to remember. Remember the good things God had done. Remember the giants they'd faced and slayed. Remember the ways God had changed them in the process. 朝聖之歌。這些歌曲是為前往耶路撒冷的旅程而創作的歌曲，他們每年都會創作三次。春天的逾越節。初夏的五旬節。秋季的住棚節。他們去敬拜，當他們去的時候，他們被要求記住。記住神所做的善事。記住他們曾經面對並殺死的巨人。記住神在過程中改變他們的方式。

In describing this process of climbing up to Jerusalem, together, Eugene Peterson borrows from Nietzsche a quote that I love: 在描述一起爬上耶路撒冷的過程時，尤金·彼得森借用了尼采的一句話，我很喜歡：

The essential thing "in heaven and earth" is...that there should be long obedience in the same direction; there thereby results, and has always resulted in the long run, soothing which has made life worth living. -Friederich Nietzsche 「天地之間」的本質是.....應該有一個在同一個方向上的長期順服；而由此產生的結果，而且從長遠來看，總是會產生令人舒緩的，讓人值得活下去的結果。——弗里德里希·尼采

A long obedience in the same direction. Traveling the same trail over. Not a trail to nowhere...a trail to Jerusalem. Jerusalem signified a few distinct things for the children of Israel and I think these things will make sense and matter to us as we read the songs of ascent: 長期順服在同一個方向。沿著同一條路走過去。不是一條無處可去的小路.....一條通往耶路撒冷的小路。耶路撒冷對以色列人來說意味著一些獨特的事情，我認為當我們閱讀朝聖之歌時，這些事情對我們來說是有意義和重要的：

It represents safety. 它代表安全

It represents the rule and reign of God alone. 它代表唯有神的律法和統治

It represents shalom. 它代表完全

It represents joy. 它代表喜樂

Psalms 48 calls Jerusalem the joy of the whole earth. My husband travels often for business and we still like to think of ourselves as newlyweds so we both hate it when he's gone. But this week his travels took him right into the path of Hurricane Helene. He left me a voice text one day and

said, "I am so ready to come home to you and Piper." And yes. I felt the very same. Not everyone would think getting to our house was the joy of the whole earth...but it is the joy of OUR whole earth because it's home. 詩篇 48 稱耶路撒冷是全地的歡樂。我的先生常常出差而我們現在還覺得我們新婚一樣，所以我們都很討厭他出差離家的時候。但這週他去弗羅里達州出差，正趕上了颶風海倫的登陸的時候。有一天，他給我發了一條語音短信，說：“我已經準備好回家見你和派珀了。”是的。我也有同樣的感覺。不是每個人都會認為到達我們的家是整個地球的歡樂.....但它對我們來說是整個地球上的歡樂，因為它是我們的家。

The people of Israel are moving toward home. Toward settledness and abundance and joy. And isn't that what we're all trying to move toward in our lives as well? Aren't we working to move toward safety, toward the rule and reign of God in our lives, toward peace and toward joy? The climb is the in-between. Where we've been and where we're headed. It's the journey between the trapeze we let go of and the one we've yet to grab hold of. 以色列人民正走向家園。走向安定、豐富和快樂。這不正是我們在生活中努力實現的目標嗎？我們努力不是為了走向安全、走向神在我們生命中的統治和掌權、走向平安和喜樂嗎？攀登，上行是介於兩者之間的。我們去過哪裡以及要去哪裡。這是我們放開的鞦韆與我們尚未抓住下一個鞦韆之間的旅程。

If the songs of ascent are to be believed, then that journey will require a long obedience in the same direction. Steady faithfulness. A refusal to jump off the path when the traveling gets long and hard. A resistance to ditching community and going it alone. This is how we get to joy, to hope, to home. 如果上升之歌是可信的，那麼這段旅程將需要在同一個方向上進行長期的順服。堅定忠誠。當旅行變得漫長而艱難時，是需要我們刻意拒絕離開的道路。以及對拋棄社區和單打獨鬥的抵制。這就是我們如何獲得快樂、希望、回家。

Eugene Peterson said this: One aspect of the world that I have been able to identify as harmful to Christians is the assumption that anything worthwhile can be acquired at once. Yes. This is HARMING us. This get-rich-quick, grow a crowd, build a platform, use the Clif's notes, microwave it culture is not producing lives that can handle the weight of what is built on top of them. There is beauty in the process. There is building in the process. The process is essential. 尤金·彼得森這樣說：我認為世界上對基督徒有害的一個方面是認為任何有價值的東西都可以立即獲得。是的。這正在傷害我們。這種快速致富、擴大人羣、建立平台、使用克利夫筆記、微波爐的文化並沒有創造出能夠承受建造其之上的生活的重量。過程中是有一種美的。這個過程中是有建造的。這個過程是必不可少的。

Pslam 126 is one of my favorite of the songs of ascent. I read it often when I feel tired of traveling. When hope seems dim or my legs feel weak, Psalm 126 has been my fight song, my anthem, my metronome for the road through life and marriage and children and death and loss and love for the past fifty years. It has traveled with me through the valley of the shadow of death. I am telling you: This song holds up. Its's made of sturdy stuff. 詩篇 126 是我最喜歡的上升歌曲之一。當我厭倦旅行時，我經常讀這本書。當希望似乎暗淡或我的雙腿感到無力時，詩篇126一直是我的戰歌、我的國歌、我過去五十年來生命、婚姻、孩子、死亡、失落和愛情之路的節拍器。它陪我走過死亡陰影的幽谷。我要說：這首詩歌經得起考驗。它是由堅固的材料製成的。

1When the Lord restored the fortunes of a Zion,
we were like those who dreamed.

2Our mouths were filled with laughter,
our tongues with songs of joy.

Then it was said among the nations,
“The Lord has done great things for them.”

3The Lord has done great things for us,
and we are filled with joy.

4Restore our fortunes, O Lord,
like streams in the Negev.

5Those who sow with tears
will reap with songs of joy.

6Those who go out weeping,
carrying seed to sow,
will return with songs of joy,
carrying sheaves with them. Psalm 126

[上行之詩。]

詩篇126:1 當耶和華將那些被擄的帶回錫安的時候、我們好像作夢的人。

126:2 我們滿口喜笑, 滿舌歡呼的時候, 外邦中就有人說, 耶和華為他們行了大事。

126:3 耶和華果然為我們行了大事, 我們就歡喜。

126:4 耶和華阿, 求你使我們被擄的人歸回, 好像南地的河水復流。

126:5 流淚撒種的, 必歡呼收割。

126:6 那帶種流淚出去的, 必要歡歡樂樂的帶禾捆回來。

This psalm is divided into two halves. The first half is celebration the second have is supplication - and urgent appeal for a repeat of what God did before. Verses 1-3 and verses 4-6. 這首詩篇分為兩半。前半部是慶祝, 後半部是懇求——並緊急呼籲神重複以前所做的事情。第 1-3 節和第 4-6 節。

First, we see the people are singing of something beautiful that has already happened. 首先, 我們看到人們在歌頌已經發生的美好事情。

When the Lord restored our fortunes, we were like those who dreamed. Our mouths were filled with laughter, our tongues with songs of joy. Psalm 126:1-2

詩篇126:1 當耶和華將那些被擄的帶回錫安的時候、我們好像作夢的人。

126:2 我們滿口喜笑, 滿舌歡呼的時候, 外邦中就有人說, 耶和華為他們行了大事。

The psalmist here is describing a miraculous national deliverance. That word “fortunes” is often also translated “captivity.” When the Lord restored our captivity which is an interesting way to

say - when the Lord set us free, we were like those who DREAMED. We don't know exactly what event this song is referring to but many believe it's when the children of Israel were allowed to leave Babylon in 538 BC (led by Zerubbabel/50K) which makes scholars speculate that the author of this psalm may have been Ezra. Regardless of what event the author is describing, this sentence jumps right off the page to me and into my current world. The hopelessness all around us sometimes makes the idea of seeing our country filled with shalom, with laughter, with songs of joy - seem like a dream. I think that's why this is such an important part of this song. They are singing what God HAS done for them before they ask Him to do it again. 詩篇作者在這裡描述了一個奇蹟般的整個國家的拯救。「財運」這個詞通常也被翻譯為「囚禁」。當主恢復我們的監禁時，這是一種有趣的說法——當主釋放我們時，我們就像那些做夢的人一樣。我們不知道這首歌到底指的是哪一事件，但許多人認為是在公元前538年，以色列人被允許離開巴比倫（由所羅巴伯帶領/50K），這使得學者推測這首詩篇的作者可能是以斯拉。無論作者描述什麼事件，這句話都會立即跳出頁面並進入我當前的世界。有時，我們周圍的絕望讓我們感到那個充滿平安、歡笑、歡聲歌唱的國家的想法，變得像一場夢。我認為這就是為什麼這是這首歌如此重要的部分。他們正在唱上帝為他們所做的一切，然後請求上帝再次這樣做。

They are remembering and rehearsing. They are basking in the joy of the past. Sometimes I have to do this, too. I have to rehearse and rehash God's good resume in my life. It does two things: 1) It makes me feel better. (Science - the happiness doubler) 2) It keeps my feet on the path toward Jerusalem. Joy builds on the past AND it borrows from the future. Why do you get a thrill in your heart when you see the first Christmas decorations? Because you are borrowing from what you know to have been true of Christmas to give you joy for the Christmas to come. That's what makes you get those decorations out one more time. String up the lights even though one is gonna go out and you'll have to hunt it down to replace it. You buy the gift because you remember your kids faces when they opened them last year. You're borrowing from that past joy to give you motivation to keep going toward joy...that's what the children of Israel are doing here. 他們正在記憶和排練。他們沉浸在過去的歡樂之中。有時我也必須這樣做。我必須在我的生命中排練和重述神美好的履歷。這樣會有兩個意義：1) 它讓我感覺更好。（科學證明—幸福加倍）2) 它讓我的腳步堅定地走在通往耶路撒冷的路上。快樂建立在過去的基礎上，也預嚐了未來的歡樂。為什麼當你看到第一個聖誕裝飾品時會感到心潮澎湃？因為你正在藉用你已知道的聖誕節的真實感受來為即將到來的聖誕節而歡喜。這就是讓你再次把這些裝飾品拿出來的原因。即使其中一盞燈即將熄滅，你也必須把燈串起來，然後你必須找到新的來更換它。您購買禮物是因為您記得孩子去年打開禮物時的臉。你正在藉用過去的喜樂來給你動力繼續走向喜樂.....這就是以色列人在這裡所做的。

The psalmist says, 寫詩人說到“

Our mouths were filled with laughter,
our tongues with songs of joy.
Then it was said among the nations,
“The Lord has done great things for them.”

126:2 我們滿口喜笑、滿舌歡呼的時候、外邦中就有人說、耶和華為他們行了大事。

Whatever God has done for them here is so big that even other nations can see it and are giving God credit for it. Maybe it's that they have physically left their captivity, maybe it's just the idea of watching people be actually, truly and totally happy. Watching people SING for joy - probably makes them wish they were one of them! I wonder about the joy level in the church today. I read a quote about an austere presbyterian elder that said, "He was entirely unselfish, and in his long life he never committed a pleasure." I don't know if HAPPY would be the first word people who do not attend church would use to describe it. But what if that could be true of us? I would argue that it SHOULD be true of us. We serve the God who is the joy of the whole earth. Let us be the loudest singers if we're not the best. Let's be the happiest, kindest, most fun people because what do we have to lose? If it's a long obedience, it might as well be a happy one. Perhaps then people would look and say, "Look at how good their God is." 上帝在這裡為他們所做的一切是如此之大，以至於其他國家也能看到它，並將其歸功於上帝。也許是因為他們已經離開了囚禁，也許只是為了看見人們真正、真實、完全的快樂。看著人們歡呼雀躍 - 可能會讓他們希望自己是他們中的一員！我想知道今天教會的喜樂程度如何。我讀過一段關於一位嚴肅的長老會長老的話，他說：“他完全無私，在他漫長的一生中，他從未做過任何享樂的事情。”我不知道不去教會的人是否會用「快樂」來形容這事情。但如果我們也可以用快樂來形容基督徒呢？我認為這對我們來說也應該如此。我們事奉的上帝是全地的歡樂。如果我們不是最好的，就讓我們成為最響亮的歌手吧。讓我們成為最快樂、最善良、最有趣的人，因為我們會失去什麼？如果是長久的服從，或許它也是一種快樂的。也許人們會看著並說：“看看他們的上帝是多麼美好。”

The second half of the psalm turns a corner into supplication. Now they are asking the God who has given them joy to do it again. 詩篇的後半部轉入懇求。現在他們請求賜給他們歡樂的神再次這樣做。

Restore our fortunes, c Lord,
like streams in the Negev.
Those who sow with tears
will reap with songs of joy.
Those who go out weeping,
carrying seed to sow,
will return with songs of joy,
carrying sheaves with them. Psalm 126

詩篇 126

126:4 耶和華阿、求你使我們被擄的人歸回、好像南地的河水復流。

126:5 流淚撒種的、必歡呼收割。

126:6 那帶種流淚出去的、必要歡歡樂樂的帶禾捆回來。

Restore our fortunes - this phrase is repeated here because the author wants the singer to understand that we are asking God for the very same thing He did before. Knowing what God has done is creating a permission structure for them to ask Him to do it again. 恢復我們的命運——這句話在這裡重複，因為作者希望歌手明白，我們正在向神祈求他以前做過的同樣的事情。知道神已經做了什麼，就是為他們創造一個許可體系，讓他們可以要求他再做一次。

Like streams in the Negev - this is an arid region in the southern part of Israel. It is dry. Nothing grows there without rain. But when the rain comes it fills the gulches - whoosh - and suddenly, there is blossoming. Suddenly, it's spring. The people of God are singing this on the way to Jerusalem, the joy of the whole earth: Send the rain. Send the rain. Send the rain that will water the seeds. 就像內蓋夫南地的溪流一樣，這是以色列南部的乾旱地區。天氣乾燥。沒有雨，那裡什麼也成長不出來。但當雨來臨時，它填滿了峽谷——嗖嗖——突然間，花朵盛開。轉眼間，春天來了。上帝的子民在前往耶路撒冷的路上唱著這首全地歡樂的歌：請賜雨吧。求雨來吧。賜下雨水澆灌種子。

This part of the song has a beautiful triad of thoughts that connect negative moments to positive outcomes. 歌曲的這一部分有一個美麗的三重思想，將消極的時刻與積極的結果聯繫起來。

Sow...reap 播種...收穫
Weep...shouts of joy 流淚...歡呼
Go out...come home 離去...回家

Those who sow with tears...will reap with joy. Those who carry their seed weeping. It's so emotive. Egyptians believed that the god of fertility died during the season of planting and was resurrected during the harvest. In many ways, ancient tradition seems to have created an association of sowing with grief and of joy with harvest. 那些含淚播種的人.....將會歡喜收穫。那些帶著種子的人在哭泣。太感人了。埃及人相信，生育之神在播種季節死去，在收割季節復活。在許多方面，古老的傳統似乎都將播種與悲傷、喜悅與收穫連結在一起。

But what I want us to remember is that the sowing and sorrow and weeping and laughing is all happening within the very same people. The work is real and the reaping is real. The sorrow is real and the laughter is real. These things all coexist within our very same hearts. 但我想讓我們記住的是，播種、悲傷、哭泣和歡笑都發生在同一個人身上。勞動是真實的，收穫也是真實的。悲傷是真實的，歡笑也是真實的。這些東西都共存於我們同一顆心。

Sometimes we want a God that keeps us safe from ever having to cry tears, but we have a God who instead, honors them with such fervor that David said, "he gathers each one in His bottle." Perhaps the tears we weep help to water the ground for sowing. All I know is that our lives will be the home to both, sadness and singing, despair and dancing. And in the middle...there is Yahweh. The joy of the whole earth. Presiding over the journey. Leading us toward His will. Teaching us his way, as we sing. As we weep. As we rehearse what He has done and what He will yet do. 有時我們想要一位能保護我們免於哭泣的上帝，但我們卻擁有一位尊崇那些有激昂熱情的神，正如大衛王所說，“他把每個人都聚集在他的瓶子裡。”也許我們流下的眼淚有助於澆灌播種的土地。我所知道的是，我們的生活將是悲傷和歌聲、絕望和舞蹈的家。在中間.....有耶和華。整個地球的歡樂。在我們的旅程之上。引導我們走向祂的旨意。當我們歌唱時，祂教導我們祂的方式。當我們哭泣時。當我們演練祂已經做的以及祂將要做的事時。

What we do: Keep moving together toward His presence and obey whatever He says along the way. 我們做什麼：繼續一起走向祂的同在，並遵守祂一路上所說的一切。

What He does: Everything else. 他做什麼：其他一切。

所以不論你現在是在享受生命中的歡樂，我們也為你歡樂；還是在絕境低谷，如大衛所說的泥濘之中，歡迎你，我們一起經歷。讓我們一起走過每一步，讓我們一起尋找神的喜樂。

讓我們一起禱告。請大家閉上雙眼。在座的有沒有人覺得已經不知道神的喜樂是什麼滋味了，你一直在信心低谷掙扎著的？如果你是這樣，我能請你勇敢做一步，就是舉起你的手，我願意為你禱告。

主耶穌，你看見了這些奉在你面前的心，你看見他們這麼長時間的煎熬掙扎，神啊，求你把他們從囚地中解放出來，你親自指引他們，走向你預備的道路上。聖靈啊，教導我們怎樣一起行走，怎樣一起享受你的喜樂。求你讓這些勇敢的心大大地被你澆灌，充滿喜樂，充滿南地的活水。主啊，求你顯現，讓我們看見你是你就是。讓那些悲傷的重擔挪去。讓我們品嚐到完全者的幸福。以基督之名我們禱告，阿門。

我願為大家祝禱。雖我沒有寫下什麼祝禱詞，但我的心意是這樣的，願弟兄姊妹感受到真真正正的喜樂！阿門！