

Hearing God in the Wilderness: Listening to God on the Run 曠野微聲 第四部分：在奔跑中聆聽上帝

Lord Send Revival/求主復興

噢 噢
我高呼圣洁圣洁
我高呼圣洁圣洁

平安如江河 来浇灌我
如深水的海洋 将我全浸没
被拥抱医治 被祢爱遮盖
平安如江河 来浇灌我

让复兴来临
求主兴起
当祢圣灵运行
天国降临
让祢的大能
遮盖全地
求祢再次彰显
祢的奇妙能力

当我敬拜祢 至高主
我敬拜祢的圣名
耶稣是我一切
我完全属于你

亲爱的圣灵 来浇灌我
让众天堂敞开 将一切浸透
祢同在降临 我心涌出赞美
亲爱的圣灵 主祢掌权

I Will Exalt/我要尊崇

你同在是 我所需
我所求 我所尋
沒了你 一切都失去意義
你同在是 我的氣息
你愛滲透 我的呼吸
沒了你 活得像沒有生命

求祢来敞开 天上的门
用怜悯充满人心
赞美为宝座 祢同在降临
我高呼圣洁圣洁

主我要尊崇你 主我要尊崇你
無人能夠與祢相比
主我要尊崇你 主我要尊崇你
高舉你名 超乎萬名

再也沒有人像你
無人與你相比
唯有你配得一切讚美

How Great Thou Art/你真偉大

1. 主啊我神！我每逢舉目觀看，你手所造一切奇妙大工；看見星宿，又聽到隆隆雷聲，你的大能遍滿了宇宙中。

2. 當我想到，神竟願差他兒子，降世捨命，我幾乎不領會；
主在十架，甘願背我的重

擔，流向捨身，為要赦免我罪。

3. 當主再來，歡呼聲響徹天空，何等喜樂，主接我回天家；
我要跪下，謙恭的崇拜敬奉，並要頌揚，神啊你真偉大。

副歌：
我靈歌唱，讚美救主我神，你真偉大！何等偉大！
我靈歌唱，讚美救主我神，你真偉大！何等偉大！

We've looked at how Jesus heard God in the wilderness, we've looked at how Moses heard God in the wilderness, how Naaman heard God in the wilderness – and today we're going to look at an obscure character. Someone we don't talk about much and when we do, it's not because she's a hero of the faith. In fact, she's often talked about negatively – like she's an imposter or an interloper in the story of God. But she's not. She's Hagar and she's a stunning example of what can happen when we meet God in the wilderness.

我們已經分享過耶穌如何在曠野聽到上帝的聲音，也分享了摩西和乃縵如何在曠野聽到上帝的聲音。今天我們要看看一個不起眼的人物，我們很少談論的人，當我們談論時，並不是因為她是信仰的英雄。事實上，人們提及她時總是有些負面—好像她是上帝故事中的冒名頂替者或闖入者。但她不是。她是夏甲，她是我們在曠野遇見上帝時會發生什麼的絕佳例子。

Now Sarai, Abram's wife, had borne him no children. But she had an Egyptian slave named Hagar; so she said to Abram, "The Lord has kept me from having children. Go, sleep with my slave; perhaps I can build a family through her."

創世紀16:1-2

1亞伯蘭的妻子撒萊不給他生兒女。撒萊有一個使女，名叫夏甲，是埃及人。2撒萊對亞伯蘭說：「耶和華使我不能生育。求你和我的使女同房，或者我可以因她得孩子。」

Sarai's name for Hagar: My slave 撒萊對夏甲的稱呼：我的奴隸/使女

3 Abram agreed to what Sarai said. 3 So after Abram had been living in Canaan ten years, Sarai his wife took her Egyptian slave Hagar and gave her to her husband to be his wife. 4 He slept with Hagar, and she conceived. When she knew she was pregnant, she began to despise her mistress. 5 Then Sarai said to Abram, "You are responsible for the wrong I am suffering. I put my slave in your arms, and now that she knows she is pregnant, she despises me. May the Lord judge between you and me."

6 “Your slave is in your hands,” Abram said. “Do with her whatever you think best.” Then Sarai mistreated Hagar; so she fled from her.

亞伯蘭聽從了撒萊的話。3於是亞伯蘭的妻子撒萊將使女埃及人夏甲給了丈夫為妾；那時亞伯蘭在迦南已經住了十年。4亞伯蘭與夏甲同房，夏甲就懷了孕；她見自己有孕，就小看她的主母。5撒萊對亞伯蘭說：「我因你受屈。我將我的使女放在你懷中，她見自己有了孕，就小看我。願耶和華在你我中間判斷。」6亞伯蘭對撒萊說：「使女在你手下，你可以隨意待她。」撒萊苦待她，她就從撒萊面前逃走了。

Abraham’s name for Hagar: Your slave. And remember those words: Your slave is in your hands...” because God Himself will address that idea soon.

亞伯拉罕對夏甲的稱呼：你的奴隸。記住這些話”你的奴隸在你的手中……”上帝很快就會對付這個念頭。

7 The angel of the Lord found Hagar near a spring in the desert; it was the spring that is beside the road to Shur. 8 And he said, “Hagar, slave of Sarai, where have you come from, and where are you going?” “I’m running away from my mistress Sarai,” she answered.

7耶和華的使者在曠野書珥路上的水泉旁遇見她，8對她說：「撒萊的使女夏甲，你從哪裏來？要往哪裏去？」夏甲說：「我從我的主母撒萊面前逃出來。」

God’s name for Hagar: Hagar. Brad’s message on 6/20: “Moses pursued God into the wilderness, “When God starts speaking, it always starts with grace.” Moses pursued God – in this case, God pursues Hagar and He starts with grace – calls her by name, asks two important questions:

“Where have you come from and where are you going?” God knows – why does He ask? I actually love this about God. He asks us questions he already has the answers to so that He can hear our voice, hear our answers. The wilderness is not just where we hear God, it’s also where we are heard by God. God’s question is not just geography – he’s asking about her life. (We come into our wilderness seasons filled with questions – don’t forget to let God ask some questions too.)

上帝給夏甲起的名字：夏甲。Brad 牧師在 6/20 的信息：“摩西追尋上帝追尋到曠野裡了，“當上帝開始說話時，總是以恩典開始。”摩西追尋上帝，相對的在夏甲的情況下，上帝追尋夏甲，他以恩典開始——叫她的名字，問兩個重要的問題：

“你從哪裡來，要去哪裡？”天知道——上帝為什麼要問？我真的很喜歡關於上帝的這一點。他問我們他已經有答案的問題，以便他能聽到我們的聲音，聽到我們的答案。曠野不僅是我們聆聽神的地方，也是神聆聽我們的地方。上帝的問題不僅僅是問她在哪裡——祂在問她的生活。（我們進入充滿問題的曠野季節 – 不要忘記讓上帝也問一些問題。）

Hagar answers honestly – but only half the question. Where have you come from? She essentially answers: From the place of my desperate condition. Where are you going? She doesn’t address that part. This is probably indicative of the reality that she either a) has no idea where she’s going or b) sees no hope for a future for herself. She is without direction, without vision, without hope. (Wilderness seasons can obscure our view the future and make us believe there is no life on the other side of the wilderness. The voice of God always – ALWAYS – will, at least in some way, point toward a future or toward some hope we cannot see (references.) Reject all voices that show up in your wilderness, trying to tell you all hope is lost. You’re too far gone or we’re too far gone or the Church is too far gone or our country is too far gone...God is always working to restore and redeem us to Himself. Always. It’s not always immediate, but it’s always in development if we’ll keep our feet planted on His path for our lives.

夏甲誠實地回答——但只答了一半。“你從哪裡來？”她基本上回答：來自我絕望的境地。“你要去哪裡？”她沒有回答這個部分。這可能表明她要么 不知道自己要往哪裡，要么 看不到自己的未來。她沒有方向，沒有遠見，沒有希望。（曠野的季節會模糊我們對未來的看法，讓我們相信在荒野的另一邊沒有生命。上帝的聲音總是——總是——至少在某種程度上，指向我們的未來或一些我們還沒看到希望，拒絕所有出現在你荒野中的聲音，就是試圖告訴你所有的希望都沒了。你走得太遠了，我們走得太遠了，教會遠離了，或者我們的國家遠離了……上帝總是在努力挽回救贖我們歸向他自己。總是。它並不總是立竿見影的，但如果我們將腳踏在他為我們生命的道路上，我們就能持續歸向祂。

Then the angel of the Lord told her, “Go back to your mistress and submit to her.” 10 The angel added, “I will increase your descendants so much that they will be too numerous to count.”

9耶和華的使者對她說：「你回到你主母那裏，服在她手下」；10又說：「我必使你的後裔極其繁多，甚至不可勝數」；

The Messenger gives her something she's lacked. Something she's probably been desperate for: Direction. Clear, detailed direction. He tells her where to go: Back to Sarai. He tells her how to be when she gets there: Submissive. This cannot possibly be the news she is hoping to hear. This is not the direction she wants or she would never have left. It's funny how we anticipate that when God speaks it will always be a better dream than the one we're living. But sometimes the will of God for our lives is “Stay in the same marriage you've been in for 20 years when you were ready to give up at 5”. Sometimes it's “Keep clocking in at the same job where you feel undervalued and underpaid.” But He is asking her to go back to an old situation in a new way – submissive and with the awareness that she is seen and known and heard by God. And then – God paints a picture of the future Hagar has not been able to see or hope for: He says, “I will give you...many descendants.” Please note; He doesn't say: “Abraham will give you or your owners will give you.... but rather, I will give you descendants – so many that no one can count.” With this assurance, God effectively removes Abraham and Sarai as her benefactors and steps in as the God of Hagar's life and legacy. This is where Hagar the slave becomes Hagar the seen. The known. The loved. And in this promise, Hagar who is not a man, not a patriarch and not a Jew, becomes one of four people in the Bible to receive this covenant promise. This isn't talked about enough. Sarai is the mother of nations but so is Hagar. Hagar partnered with God to create a people and she did it with no other aces up her sleeve. Lest we discount this by saying, “But God's blessing was only on Isaac, the chosen one – In Genesis 17 God tells Abraham – And as for Ishmael...I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation.)

使者給予了夏甲所缺少的。也是她迫切需要的：方向。清楚，具體的方向。他告訴她：回去撒萊那裡。他告訴她回去怎麼做：服從。這不可能是她願意聽到的。這不是她想要的方向否則她也不會離開了。有意思的是我們總是期望神跟我們說話時我們會有好於現狀的結果。但有時神的意願卻是說，‘保持你的這個在你結婚五年時就想離異的婚姻二十年。’也有時後是說，‘繼續這份你覺得被輕視的還工資少的工作。’但神告訴夏甲回到現狀卻是帶著新態度的 – 順服並且明白神聽見了她看見了她又認識她。然後神又顯示給她一幅她從沒想過的她的將來情景：神說，‘我會賜給你許許多多的子孫。’請注意，他沒有說，‘亞伯拉罕會給你或者你的主人會給你。。。而是說，我會賜給你子孫，多到數不清。神清楚地否決了亞伯拉罕和撒萊成為夏甲的贈與者，是神親自走入夏甲的生命。從此夏甲一個女僕成為被看見的夏甲，被知道的夏甲，被愛的夏甲。而從這個應許，夏甲，既非男子也非族長，也不是猶太人，卻成為了聖經中獲得神的應許的四個人中的一個。這一點還有許多要說。撒萊是萬國之母而夏甲也是。夏甲與神同工造就了一個民族而她也沒有得到別人的指點幫助就這樣做了。我們會爭辯說，‘可是神的應許只是給以撒的，被揀選的後代 – 但，在創世紀17章中神告訴亞伯拉罕 –

17:20 至於以實瑪利，我已聽見你的祈求，我必賜福他，使他的後代極其興旺昌盛。他必做十二個族長的父親，我必使他成為大國。

11 The angel of the Lord also said to her: “You are now pregnant and you will give birth to a son. You shall name him Ishmael, for the Lord has heard of your misery.

創世紀16:11 天使又說： ”你如今懷孕要生一個兒子。可以給他取名叫以實瑪利，因為耶和華聽見了你的苦情。

Hagar's relationship with God is written into the name of her son. God hears. God heard Abraham and Sarai, begging for a child? No – Ishmael is not God's answer to that prayer. God heard Hagar. God met her personally. Directly. Face to face in the wilderness. And in the wilderness, he is rewriting the only recipe she's known. Invisible. Unloved. Unwanted. Unfruitful. Now she is seen, known, loved...and involved in the purpose of God. 夏甲與神的關係從她的兒子的名字裡顯示出來。神聽到了。是神聽到了亞伯拉罕和撒萊，祈求一個孩子嗎？不是 – 以實瑪利不是神對他們祈求的回應。神聽到夏甲。神親自會見她。直接的。面對面在曠野中。而在曠野中，神改寫了她唯一知道的人生。被忽視的，不被關愛的，不被接納的，不會有結果的。現在她卻是被看見的，被認識的，被愛護的，還是參與在神的計劃中。

He will be a wild donkey of a man; his hand will be against everyone and everyone's hand against him, and he will live in hostility toward all his brothers.”創世紀16:12 他為人必像野驢。他的手要攻打人，人的手也要攻打他；他必住在眾兄弟的東邊。

This, on the surface, is not good news – but it’s good news to Hagar because this promise that he will become old and obstinate assures her that her unborn baby will live to see the light of day – and I can’t think of anything a pregnant woman wants more. Ishmael will be the reminder to Hagar that the God who heard Abraham is the God who heard – and will always hear – Hagar. And beyond that – the slave, Hagar, can see the hand of God writing a life for her child that is wild and free. In conflict? Yes. Opposed? Certainly. But not a slave. Hagar’s sojourn through this wilderness has not just rewritten the recipe for her life, but for the lives to follow after her. One benefit of hearing God in the wilderness is that what we carry out of it can liberate a whole legacy. (My friend: escaped a life of poverty and abuse – God found her and is rewriting her story and her children will live in freedom and wholeness she never could have dreamed.)

這裡，從表面看，不像是個好事 – 但對夏甲確是好消息因為這應許說孩子會年老頑固正讓夏甲安心她的未出世的孩子會看見黎明 – 我不知道還有什麼是一個孕婦比這個更想要的。以實瑪利時時提醒著夏甲，那聽見亞伯蘭的神，總是在聆聽的神，也是聽見她夏甲的神。而以後 – 女奴，夏甲，知道神的手正給他的孩子安排了一個無約束，自由的一生。有衝突嗎？是的。被敵對嗎？當然。但卻不是奴僕。夏甲在曠野栖身時不止改寫了她的人生，也改寫了她之後的人的一生。在曠野中聆聽神的好處是當我們執行他的話語時會釋放出一代人的傳承。（我的弟兄姊妹：夏甲為逃離虐待和貧苦 – 神找到她，改寫了她的人生，而她的孩子會得到她不可奢望的自由和飽足。）

And then something happens in the story that is stunning in it’s significance and it’s something I can’t find anywhere else in the Bible. Hagar names God.

然後發生的事，有著令人驚嘆的突出意義，也是我在聖經中沒再看到過的。夏甲給神起了個名字。

13 She gave this name to the Lord who spoke to her: “You are the God who sees me,” for she said, “I have now seen[c] the One who sees me.” 14 That is why the well was called Beer Lahai Roi[d]; it is still there, between Kadesh and Bered. 15 So Hagar bore Abram a son, and Abram gave the name Ishmael to the son she had borne. 16 Abram was eighty–six years old when Hagar bore him Ishmael.

創世紀16:13 夏甲就稱那對她說話的耶和華為【看顧人的神】。因而說：“在這裏我也看見那看顧我的嗎？” 14 所以這井名叫庇耳.拉海.萊。這景正在加地斯和巴列中間。

15 後來夏甲給亞伯蘭生了一個兒子，亞伯蘭給他起名叫以實瑪利。夏甲給亞伯蘭生以實瑪利的時候，亞伯蘭年八十六歲。

Hagar is an Egyptian and they had many gods – they had names like : Ra – god of the sun, Horace, god of vengeance, Hathor – goddess of motherhood – but one was bigger than them all – He was like Zeuss was to the Greeks. He was the boss of all the other gods, the top dog, the king of kings. His name was

夏甲是埃及人，他們敬拜多神。有Ra ——太陽之神， Horace——復仇之神， Hathor——母性女神；但有一位神比其他的神更大，就好像宙斯對於希臘人一樣。他是其他諸神的老闆，萬王之王。他的名字是

Aman–Ra – The Hidden One. Aman–Ra ——隱藏的那一位。

So Hagar, when naming this new God, picks the one thing – maybe the only thing she knows for sure about Him: He is the God who Sees me. 所以當夏甲在命名這位新神，選擇了這一點——也許是她所知道關於此神的唯一一點：祂是那看顧我的神。

Genesis was written about 400 years after it this occurred – and yet, the well is still known and still named after this event in Hagar’s life. How did anyone even know about this event? Hagar had to have told. Ishmael’s name. It came right out of this desperate place in the wilderness. Ishmael is not God’s promise to Sarah and Abraham, but He IS God’s promise to Hagar. Though she ran to the wilderness hoping to escape with her life, she returns (to the very same place she left) carrying the promise of more life than she’ll ever be able to count. The bigger promise that she receives, though, is the promise that God will always hear her. She is not alone. She is not invisible. She is not nameless. The wilderness is a place of revelation. It can help us see who we are – and that idea of discovering who we are and who we are meant to be is not passive or static, it’s active and it can be painful. There’s friction in this process of seeing and wrestling through our own doubts and the lies we’ve been told or the lies we’ve told ourselves and retraining our minds to believe and live in truth. It’s hard.

創世紀的撰寫是在此後400年——然而，這口井在那時仍然為人所知且仍是以夏甲的這個生命事件命名。怎麼會有別的人知道這個事件呢？一定是夏甲述說的，對不對，就像是以實瑪利的名字，它出自於這個迫切的曠野。以實瑪利不是神對撒拉和亞伯拉罕的應許，但是他是神對夏甲的應許。雖然她逃命到曠野，她卻帶著她所數不清的更多生命的應許回到這個她離開的地方。

In fact, the new testament uses the word “reveal” a lot – most often in regard to Gentiles discovering the revelation of Jesus Christ. 事實上，新約常常用“顯示”這個詞，多跟外邦人發現耶穌基督的啟示有關。

A few days after Jesus is born, a man named Simeon sees him in the temple and recognizes him. Easily. Every human interaction with the messiah before this has required an angelic introduction. But Simeon recognizes God-wrapped-in-a-baby the second he sees Him. And he holds that baby in his arms and he prays this: 在耶穌誕生的幾天後，一個名為西面在聖殿裡看見耶穌並認出他。在此之前，一切人跟彌賽亞的互動都需要一位天使的介紹。但是西面認出了在看見耶穌的瞬間就認出了這是神以嬰孩的形象出現。當他把這個嬰孩抱在懷中的時候這樣禱告：

“Sovereign Lord, as you have promised, you may now dismiss your servant in peace. For my eyes have seen your salvation, which you have prepared in the sight of all nations: light for revelation to the Gentiles, and the glory of your people Israel.” Luke 2:29–32

路加福音 2:29–32

29 主阿！如今可以照你的話，釋放僕人安然去世； 30 因為我的眼睛已經看見你的救恩 — 31 就是你在萬民面前所預備的： 32 是照亮外邦人的光，又是你民以色列的榮耀。

Simeon says Jesus is the light of REVELATION to the Gentiles. And with that, he rewrites the recipe the Jews have believed is sacred. The Gentiles are in. The Messiah will be revealed to them just as He will be revealed to the sons of Israel. 西面說耶穌是照亮外邦人的光。當他這樣說，他也就改寫了猶太人一直以來信為神聖的一個“食譜”。外邦人被接納。彌賽亞會被顯示給外邦人就像彌賽亞被顯示給以色列的兒女一樣。

Revelation is a beautiful word in English, but the Greek word for it is apokálypsis. Apocalypse. The process of seeing God as He really is and understanding His love for us is explosive. It's tumultuous. It can feel like the whole world is falling in on us as we are forced to let go of other dependencies in order to grab hold of His love alone. The process of moving from abandoned, nameless and rejected to loved, chosen and seen is no joke. But it has eternal results and rewards. 啟示在英語中是一個美麗的詞，但是希臘語的啟示是apokálypsis. 天啓/末日。以神的本相認識神和明白祂對我們的爆炸性的愛的過程。是奔騰洶湧的。我們被推動來放棄對一切別的依賴為著要獨獨抓住神的愛，這感覺可能好像整個世界要坍塌在我們身上一樣。這個從被撇棄，無名，被拒絕到被愛，被揀選，被看見的過程不是開玩笑般輕鬆的，但卻有永恆裡的果子和獎賞。

The revelation of the glory of God to the gentiles began in the wilderness with a slave girl on the run. It continues to this day. We are all in the process of learning to see Him as He really is. He meets us in our desperation not to remind us how messed up our lives are, but to tell us He will be with us no matter what – and to remind us that He is at work in ways we can't see and maybe won't see until the other side of eternity. 神的榮耀啟示給外邦人是從一個奴隸女孩逃走到曠野開始的。這啟示到今天仍再繼續。我們都同在這個以神的本相認識神的過程中。祂在我們絕望之處與我們相遇，並不是要來提醒我們我們的生命有多糟，而是要來告訴我們無論在怎樣的景況祂都與我們同在，也是要提醒我們祂正以我們眼睛不能看見，甚至是我們有生之年都無法了解的方式在工作。

Where are you today? In the waiting? In the wilderness? In a fruitful place? In a hopeless space? All I know for sure: He can meet you there. He can find you there. And He can do something in your wilderness that will ripple out from your life and into a hopeless world. 今天你在什麼地方？是在等待？在曠野？在一個結果豐碩之地？還是在一個沒有盼望的地方？我唯一確知的就是：神可以在那裡與你相遇。祂會在那裡找到你。祂可以在你的曠野裡工作，其影響的漣漪將從你的生命中發散開來傳遞到這個缺少盼望的世界。