

引言 INTRODUCTION

Beginning from today we will study a few psalms. I call this short series “Melody of Life.” Music is a wonderful gift from God. He gives wisdom to some people to compose music, to some others skills to play instruments and most people the voice to sing. Music stirs up our feelings. God wired us differently. Some of us are more rational; others may be more emotional. That may explain why God includes different genres in the Bible. Paul’s letters present truths in a logical manner. The Old Testament historical books and the gospels are in the format of stories. Whereas, the wisdom writings are basically poems. We should understand each category differently, much like we cannot interpret an argumentative essay, a novel and lyrics of a song in the same manner. Psalms in the Bible express the feelings of the writers. Those emotions include love, joy, fear, sorrow, anger, longing, etc. The word “psalm” in Hebrew means to sing or to play an instrument. Some Bible scholars believe that all 150 psalms were sung by the original audience. The Israelites sang in worship. They also used songs to recall God’s previous works, cry out to Him for help in critical times and thank Him for His deliverance. We can identify with their experience as we study these psalms. Life is like a collection of different varieties of music. Sometimes, we whistle light tunes in smooth sailing. Other times, we play solemn refrains with a heavy heart. No matter what situation we are in, there are certain psalms we can resonate with. As we go through the series, we can practice turning the psalmists’ words into prayers. We will study Psalm 19 today. Its author tells us that the unspoken and spoken words of God knit together as a symphony of praise.

解釋 EXPLANATION

1. 見證 Testify (v. 1-6)

Let us consider three terms as we look at this Psalm. The first one is testify. Verses 1-6 tell us that the created world testifies God’s power. Theologians call nature God’s general revelation. God proves that He exists through creation. Genesis 1:1 says: **In the beginning, God created the heavens and the earth.** The word “heavens” refers to the sky and outer-space. Someone said if you can accept the first ten words of the Bible, then you may find it easier to believe in the rest of the content. That is so true. Faith begins from accepting that there is one true God whom you cannot see and touch, and that He created everything from nothing. But He is also a personal God. He wants to build an eternal relationship with us. God testifies His existence by revealing His attributes in nature. Think of it like an artwork. Paintings, photos, music or movies tell us something about the artists. Perhaps they are in a season of joy or sorrow. Their masterpieces may also express their views about life. Maybe it is positive and full of sunshine, or it is pessimistic and gloomy. They communicate with the audience through their artworks. Similarly, God is speaking to us through creation. Terms like speech, words and voice are repeated in verses 1 to 4 of this Psalm. God testifies that He is the Creator of wisdom, order, beauty and purpose. He did not let everything runs its own course after He finished the creation. Instead, He continues to sustain the world by his power. The sun rises and it sets every day. The four seasons come and go. God also provides for our daily needs. You pay the city for utilities and buy food

from grocery stores. But ultimately everything comes from God. How should we respond if God is speaking to us through the created world? We must slow down and listen. Once I saw a dandelion right outside the church entrance. I even took a picture of it. You may say: “What’s the big deal? I have a ton of this weed every spring. It turns my yard into a cotton field!” This short-lived plant that we consider a nuisance pops up from a crack. God creates it too! That made me think of what Jesus says in Matthew 6:30 – “**But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith?**” If God cares for a dandelion, how much more does He love you and me? Is it not silly to worry too much about inflation, our jobs, our health and our kids? Surely, we have to do our best in study and at work. But the Lord of tomorrow will watch over us if we put our trust in Him. We are often too busy with the tasks at hand. I am sure we can gain more wisdom if we just take some time to behold nature. For example, you can observe the clouds during the day and gaze at the stars at night. Many of us got a rare look of the northern light a few months ago in this city! Was it not amazing? Before long, the leaves will change colors too. God is speaking to you all along! Perhaps you can get up a little earlier. Besides reading the Bible and praying to God, you can close your eyes and listen to the sound of nature outside. You may hear bugs buzzing and birds chirping, wind shaking tree branches and perhaps thunder too if a storm is coming. God is telling you: “I’m here. I made all these living things and natural phenomena. I’m still in full control of the world and your life.” Then you can respond with a prayer of praise and thanksgiving to Him. Praise Him for His mighty power. Thank Him for His provision and care. Shall we try it? Let us close our eyes and three persons from the congregation can lead us in prayer. Praise God for His character and thank Him for His creation with a one-minute prayer.

2. 造就 Edify (v. 7-11)

The created world testifies about God. But we do not know which one is the real God unless He tells us so. Therefore, God discloses Himself through His Word, the Bible. Theologians call it God’s special revelation. God’s Word helps us get to know Him. The psalmist says it also edifies us. There are six terms in verses 7 to 9 that represent God’s Word. We see **law** and **testimony** in verse 7. The Hebrew word for “law” is Torah. It refers to a collection of legal documents. “Testimony” points to the fact that the Word of God witnesses His nature. For example, God is holy and He cannot tolerate sin. **Precepts** and **commandment** appear in verse 8. “Precepts” are related to regulations. You can picture them like the shelves of law books in an attorney’s office. “Commandment” makes us think of the Ten Commandments. Those are the general dos and don’ts God asks us to obey. Lastly, we find **fear** and **rules** in verse 9. “Fear” is not about the terror of punishment if we disobey God. It is more on the respect toward Him for who He is. Parents do not want their kids to be afraid of them. Rather, they hope that their children will submit to them out of love. God expects the same response from us. Finally, “rules” are related to the standards God uses in His judgment. Next, we will go down the list of descriptions about God’s Word in those three verses. The psalmist says that God’s Word is perfect, sure, right, pure, clean and true. It is all positive and constructive. Therefore, the psalmist says God’s Word can refresh our souls, increase our wisdom, rejoice our hearts and enlighten our eyes. In sum, God’s Word edifies us by shaping us to think, see and do things like God does. In view of all these benefits, how does the psalmist deal with God’s Word? He states in verses 10-11: **10 More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb. 11 Moreover, by them is your servant warned; in keeping them there is great**

reward. He cherishes the great value of God's Word like fine gold. It helps him distinguish right from wrong. It will also guard his heart from sinning, and lead him to a path of righteousness. Then in verse 11, the author underscores the negative and positive effects of God's Word. God's commands come with warning of discipline if we disobey Him. On the flip side, God also promises to bless those who follow His way. How can you reap all those profits? You must read the Bible daily, and attend church meetings weekly. There is no short-cut. It comes down to one simple word: love. If you truly love God, you will love to study His Word. But how should you read it? Let me recommend a four-step process. Step 1 is to **receive** God's Word. Just read it slowly. You can do so one chapter or one section at a time. Then you move on to step 2. It is to **reflect**. What is God speaking to you through the passage? Do you come to know His attributes more? Are there some sins you should avoid or some positive habits you need to adopt? Step 3 is **retain**. It may not help you much if you cannot remember what you have read. Find certain keywords or concepts and chew on them for the rest of the day. For example, God asks you to love others the way He loves you. Think of it while driving, working or exercising. That will take you to step 4, which is to **respond**. In other words, you must apply what you have learned. There are two big areas of application: changes in attitudes and changes in actions. There can be some overlapping between the two. Going back to the notion of loving others. How will that change your attitudes toward others? How will that change your behavior and your speech? God's Word has great benefits to us. As a response, may I ask three persons to lead us to pray and thank God?

3. 潔淨 Purify (v. 12-14)

The created world testifies God's power. The recorded words edifies our lives. In light of God's truthfulness displayed through natural and supernatural revelations, the psalmist asks God to purify him through His works. He prays that God will help him stay away from sin. He says in verses 12-13: **12 Who can discern his errors? Declare me innocent from hidden faults. 13 Keep back your servant also from presumptuous sins; let them not have dominion over me! Then I shall be blameless, and innocent of great transgression.** The author asks God to forgive his unintentional sins. Those are the wrong things that he does not realize he did or he does not remember doing. He also prays that God will restrain him from committing intentional sins, and not to allow those sins to control him. He will be a blameless person if God helps him cover both types of sins. Blameless is not perfect. The Hebrew word has the meaning of complete or whole so that no one can accuse the person. It is like a judge who determines that there is not enough evidence to indict a suspect in court. Besides asking for help on sinful actions, the psalmist also prays that God will rule over his thoughts and his speech. Look at verse 14: **Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my rock and my redeemer.** Very often we sin in our heart and on our lips before we sin with actions. Perhaps anger, hatred or jealousy pops up on our mind. Next, slander, lies and gossip may come out from our mouths. Suppose each of us carry a video camera that records everything we think and say. We will be very embarrassed if those images are projected on the screen for everyone to watch! How much do we need God's help to guard our hearts and lips! God's Word reflects His character. We are like looking through a window and know Him more as we are read the Bible. But we are also like looking at a mirror and see ourselves as we are reading it. The Word of God expose areas in us that need God to purify. You may have seen a speed monitor by the road. It detects the speed of cars. The sign also reminds you the speed limit. Some people may slow down when it flashes. Others will just ignore the warning, because the machine cannot issue any

ticket. They may not obey the traffic laws unless they see a police car down the road. Which response is closer to yours as you read a Bible passage? Will you humbly say to God: “Lord, forgive me, for I didn’t do you what you say.”? Or will you think: “Nah, that doesn’t apply to me!” The Bible is also like a king’s decrees. God sets a high standard that we are unable to reach by our own strength. But at the same time, the Bible is a letter written by a father to his kids. The words convey love, care and grace. God knows how fragile and limited we are. Yet He patiently gives us room to grow. God’s compassion should motivate us to remove whatever that is not pleasing to Him. The psalmist shows us that repentance is a proper response. It is a humbling experience to confess our sins to God. A sincere repentance proves a few things. First, we admit our sins without any coverup or excuse. After all, how can we hide from the God who knows everything? Second, we are serious about God’s requirements on us. We understand that the Bible is not a set of good but optional suggestions. God’s commands are for every believers. Third, we care about our relationship with God. Much like unresolved conflicts between friends, unrepented sins can interfere our relationship with God. Fourth, we have a desire to pursue holiness. Repentance is a two-fold action. On the one hand, we agree that we sin against God. But at the same time, we determine to turn back to God and obey what He says. With all that in mind, could three persons lead us in prayer that we as a church will stay pure by God’s grace?

結論 CONCLUSION

The unspoken and spoken words of God knit together as a beautiful symphony of praise. Nature and the Bible work in unison to help us know God. Think of them like various instruments in an orchestra. Each one has its unique sound. But by working in harmony, they together will produce pleasing melodies. God is like a great artist who conducts the music He writes. His works glorify Himself. That makes me think of Johann Sebastian Bach. He is one of the greatest composers in history. He was born into a family of musicians. He learned how to sing and play multiple instruments at an early age. Unfortunately, both of his parents passed away before Bach reached ten years old. He then moved in to live with his older brother. Later, he worked for churches by playing organ and writing music for choirs. Some people criticized Bach, saying that his music was too complicated. Bach responded: “The main purpose of my music is to glorify God. ...My music comes from my heart as a humble offering to God. This honors God no matter what musical style I use.” In 1750, Bach passed away when he was 65 years old. For some reason, his works were forgotten for almost 80 years until they were rediscovered. Then people began to appreciate Bach’s works. Bach never had the desire to become famous. He used his music to serve God. There are two common characteristics in his music scores. At the top corner, Bach would write “JJ.” They stand for *Jesu Juva* in Latin, meaning “Jesus Help.” Bach asked the Lord for help in his composing work. When he finished a masterpiece, he put SDG at the bottom. It mean *Soli Deo Gloria* (To the Glory of God Alone!). Those two expressions are good summaries of Bach’s life. We too need Jesus’ help on a daily basis. Nature reminds us God’s presence. The Bible gives us God’s guidance. No matter where we are and regardless of what we do, we need Jesus’ help to contribute our work to the glory of God.

引言 INTRODUCTION

從今天開始我們要學習幾首詩篇。我把這個系列稱為「生命的旋律」。音樂是神賜給人的禮物。神給一些人創作音樂的智慧，給其他人演奏樂器的才能，以及給大部份人唱歌的聲音。音樂激發我們的情感。神以不同的方式塑造我們。有些人比較理性，有些人則比較感性。這也許解釋為什麼聖經中包含不同的體裁。保羅的書信以邏輯的方式解釋真理。舊約的歷史書和新約的福音書都是故事的形式。而智慧書基本上都是詩章。我們應該以不同的方式理解每個類別，就像我們不能以相同的方式解釋一篇議論文、一本小說和一首歌的歌詞一樣。聖經中的詩篇表達了作者的感受。那些情感包括愛、喜樂、恐懼、悲傷、憤怒、渴望等。一些聖經學者認為，所有 150 首詩篇原來都是可以唱出來的。以色列人敬拜時唱歌。他們也用歌曲回想神過去的作為，在危急時向神呼求，並感謝神的拯救。當我們學習詩篇時，我們可以認同他們的心境。生命就像是不同風格的音樂的混合。我們在一帆風順地吹著輕快的口哨。當我們覺得有重擔時便在內心演奏莊嚴的樂曲。無論我們處於什麼情況，都有一些詩篇可以引起我們的共鳴。當我們學習這個系列時，我們可以練習將經文轉化為禱告。我們今天來學習詩篇第十九篇。它的作者告訴我們，神使用我們聽得見和聽不見的話語交織在一起，成為一首頌讚的交響樂。

解釋 EXPLANATION

1. 見證 Testify (v. 1-6)

讓我們透過這首詩思考三個用詞。第一個是見證。第 1-6 節告訴我們，受造的世界見證了神的大能。神學家稱大自然為神的普遍啟示。神透過創造之物證明祂的存在。創世記 1:1 說：**起初，神創造天地**。這裡的「天」是指天空和外太空。有人說，如果你能接受聖經最開始的七個字，那麼其餘的內容就更容易相信了。的確如此。信心的起步點是接受有一位你看不到、摸不著的真神。祂從無到有創造了一切。但祂也是一位有個性的神，祂希望與我們建立永恆的關係。神在自然界中顯示祂的屬性，並證明祂的存在。我們可以想像成一件藝術品。油畫、照片、音樂或電影告訴我們一些關於創作人的信息。也許他們正處於快樂或悲傷的時刻。他們的作品也可能表達他們對生命的看法。也許是積極的、充滿陽光的，也可能是悲觀的、幽暗的。他們透過作品與觀眾交流。同樣，神透過受造之物對我們說話。這篇詩的 1 至 4 節重複了言語和聲音這些字眼。神見證祂是一位有智慧、秩序、美感和心意的創造主。當祂完成創造之後，祂並沒有讓一切順其自然。祂乃是繼續以祂的能力維持世界。太陽每天都會升起和落下。一年四季循環運轉。神也供應我們的日常需

要。你要交水電費並到超市購買食物。但最終一切都來自神。如果神透過世界對我們說話，我們該如何回應？我們必須放慢腳步，留心聆聽。有一次我在教會門口看到一朵蒲公英，我還拍了一張照片。你可能會說：「有什麼大不了的？每年春天我都會有很多這種雜草。它把我的院子變成了棉花田！」這種令人討厭又短命的植物從水泥地中冒出來。它也是神創造的！這讓我想起了耶穌在馬太福音 6:30 中所說的話：「你們這小信的人哪！野地裡的草今天還在，明天就丟在爐裡，神還給他這樣的妝飾，何況你們呢！」如果神關心一朵蒲公英，祂豈不是更愛你和我嗎？過度擔心通貨膨脹、工作、健康和孩子不是很可笑嗎？當然，我們必須努力工作。但如果我們相信明天的主，祂就會看顧我們。我們常常忙於手上的事情。我相信，只要我們花一點時間觀察大自然，就能獲得更多智慧。例如，你可以白天觀察雲，晚上仰望星星。幾個月前，我們在這個城市竟然還看到北極光！是不是很神奇呢？再過一陣子，樹葉會變顏色。神一直在跟你說話！也許你可以早點起床。除了讀聖經、向神禱告之外，你還可以閉上眼睛，聆聽外面大自然的聲音。你可能會聽到蟲子和小鳥的叫聲，風吹動樹枝的聲音。如果暴風雨快要來臨，你可能還會聽到雷聲。神在告訴你：「我在這裡。我創造了一切動物和自然現象。我仍然掌控著世界和你的生命。」然後你可以用讚美和感恩的禱告向神回應。讚美祂的大能。感謝祂的供應和眷顧。好不好我們現在就來嘗試？讓我們閉上眼睛，請會眾中的三個人帶領我們禱告。每個人用一分鐘來讚美神的屬性並感謝祂的創造。

2. 造就 Edify (v. 7-11)

受造的世界為神作見證。但我們不知道哪一位是真神，除非祂告訴我們。因此，神透過祂的話語（就是聖經）來啟示祂自己。神學家稱之為神的特殊啟示。神的話語幫助我們認識祂。因此詩人說神的話語造就我們。第 7 節至第 9 節中有六個用詞代表神的話。我們在第 7 節看到**律法和法度**。「律法」這個字的希伯來文是 **Torah**。它是指法律文件。「法度」所強調的是神的話見證了祂的本質。例如，神是聖潔的，祂不能容忍罪。**訓詞**和**命令**出現在第八節。「訓詞」是關於規則。你可以把它們想像成律師辦公室裡的法律書籍。「命令」讓我們想到十誡。那些條文是神要求我們遵守的一般原則。最後，我們在第 9 節中找到了**道理**（或是翻譯為懼怕）和**典章**。「懼怕」並不是關乎我們擔心在犯罪後被神懲罰。它所表達的是對神的尊重，正如父母不希望孩子害怕他們。他們卻期望孩子出於愛他們而聽話。神要求我們有同樣的回應。最後，「典章」是指神審判的標準。接下來，我們看看這三節經文中對神話語的形容。詩人說神的話語是全備的、確定的、正直的、清潔的、潔淨的和真實的。這一切描述都是積極和建設性的。因此，作者說神的話語能甦醒我們的心靈，增加我們的智慧，使我們的心喜樂，並照亮我們的眼目。總個來說，神的話語可以塑造我們，使在思想、視野和行為更像神。由於這些好處，詩人如何對待神的話語？他在 10-11 節說：**10 都比金子可羨慕，且比極多的精金可羨慕；比蜜甘甜，且比蜂房下滴的蜜甘甜。11 況且你的僕人因此受警戒，守著這些便有大賞。**

作者重視神話語的價值，把它看為像精金一樣寶貴。神的話語幫助他辨別是非，保守他的心不犯罪，引導他走在正義的路上。然後在第 11 節中，作者強調了神話語的負面和正面功用。如果我們違背神的命令，我們就會被神管教。另一方面，神也應許祝福那些聽從祂的人。你如何才能得到這些益處？你必須每天讀聖經，每週參加教會聚會。沒有任何捷徑。歸根究底就是一個「愛」字。如果你真的愛神，你會喜歡研讀祂的話語。但你該如何讀聖經呢？讓我建議四個步驟。第一步是**接受**神的話，意思就是慢慢閱讀。你可以每次讀一段或一章。然後第二步是**思考**。神透過這段經文對你說了什麼？你對神的性情有更多的了解嗎？是否有一些你應該避免的罪或一些你需要培養的好習慣？第 3 步是**保留**。如果你記不住所讀過的內容，這可能對你沒有多大幫助。你可以找出經文中某些關鍵詞或概念，並在當天反覆思想。例如，神要求你像祂愛你一樣去愛別人。你可以在開車、上班或運動時不斷咀嚼。這便進入第四步，就是**回應**。換句話說，你必須應用你所學到的知識。應用真理有兩方面：態度的改變和行為的改變。兩者之間有一些重疊。回到愛別人這個的觀念。這將如何改變你對別人的態度、你的行為和言語？神的話語的確帶給我們許多益處。作為回應，我可否請三個人帶領我們禱告並感謝神奇妙的話語？

3. 潔淨 Purify (v. 12-14)

受造世界見證神的大能。神的話語造就我們的生命。神透過自然和超自然的啟示來顯明祂的真實。詩人因此請求神來潔淨他。他祈求神幫助他遠離罪惡。他在 12-13 節說：**12 誰能知道自已的錯失呢？願你赦免我隱而未現的過錯。13 求你攔阻僕人不犯任意妄為的罪，不容這罪轄制我，我便完全，免犯大罪。**作者祈求神饒恕他無意犯的罪，就是一些他沒有意識到或他不記得做過的錯事。他也祈求神阻止他不要故意犯罪，不讓那些罪控制他。如果神幫助他遮蓋這兩類的罪，他將會是個完全的人。「完全」並不是完美。這個希伯來文的字的意思是完整，因此沒有人可以指責他。這就像法官沒有足夠的證據定嫌疑犯的罪一樣。除了在行為上尋求神的幫助之外，詩人還祈求神掌管他的心思和言語。請看第 14 節：**耶和華我的磐石，我的救贖主啊，願我口中的言語、心裡的意念在你面前蒙悅納。**很多時候，我們在行動上犯罪之前，先在心裡和嘴唇上犯罪。也許憤怒、仇恨或嫉妒會出現在我們的腦海中。接下來，誹謗、謊言和閒話可能會從我們的口中冒出來。假設我們每個人都攜帶一台錄影機，可以記錄我們所想所講的一切。如果把這些畫面投射到螢幕上給大家看，我們肯定會覺得很尷尬！我們多麼需要神的幫助來保守我們的心和嘴巴啊！神的話語反映了祂的品格。當我們讀聖經時，我們就像透過窗戶觀看神一樣，我們可以更了解祂。但我們也像看鏡子一樣，在閱讀時看到自己。神的話語揭露了我們身上需要被神潔淨的地方。你可能在路邊看到過速度監視器。它檢測汽車的速度。那個標誌還會提醒你速度限制。有些人看到數字在閃亮時可能會慢下來。其他人會忽略警告，因為機器無法開罰單。除非他們看到路旁有警車，否則他們可能不會遵守交通規則。當你閱讀聖經時，哪種反應更接近你的態度？你願意謙卑地對神說：

「主啊，請原諒我，因為我沒有照你所說的去做。」？或者你會想：「這一項真理不適用於我！」其實聖經也像君王的聖旨。神設立了一個最高的標準，我們靠自己的努力無法達到。但同時，聖經也像父親寫給孩子的一封信。文字傳達了愛、關懷和恩典。天父知道我們是多麼脆弱和有限。然而祂耐心地給我們成長的空間。神的憐憫應該激勵我們除去一切不討祂喜悅的事情。詩人告訴我們，悔改是正確的回應。向神認罪是一種謙卑的經驗。真誠的悔改可以證明一些事情。首先，我們承認自己的罪，沒有任何掩飾或藉口。畢竟，我們如何躲避無所不知的神呢？第二，我們重視神對我們的要求。我們知道聖經不是一些好的但有選擇性的建議。神的命令是給每一個信徒的。第三，我們關心自己與神的關係。就像朋友之間仍未解決的衝突一樣，尚未承認的罪會影響我們與神的關係。第四，我們有追求聖潔的渴望。悔改是一個雙重行動。一方面，我們認同自己得罪了神。但同時，我們決定回轉向神並遵守祂的吩咐。在這個時候，可否請三個人帶領我們禱告，祈求我們的教會能夠靠著神的恩典保持潔淨？

結論 CONCLUSION

神使用我們聽得見和聽不見的話語交織在一起，成為一首頌讚的交響樂。大自然和聖經一起幫助我們認識神。我們可以把它們想像成管弦樂團裡的不同樂器。每一種樂器都有它獨特的聲音。但是當它們配合起來時，便能演奏出美妙的旋律。神就像一位偉大的藝術家，指揮祂所寫的樂曲。神的作為榮耀祂自己。這讓我想起巴哈。他是歷史上的一位偉大的作曲家。他出生於音樂家的家庭。他從小就學會了唱歌和演奏多種樂器。不幸的是，巴哈十歲之前，他的父母就去世了。然後他搬去和他的哥哥住在一起。後來，他在教堂工作，為詩班演奏風琴和寫詩歌。有人批評巴哈，說他的音樂太複雜了。巴哈回答說：「我寫音樂的目的是要榮耀神。...我的音樂發自我的內心，作為對神的謙卑奉獻。無論我採用什麼風格，都是為了榮耀神。」巴哈於 1750 年去世，享年 65 歲。由於某種原因，他的作品被遺忘了近 80 年，直到後來被發現。隨後人們開始欣賞巴哈的作品。巴哈從未打算成名。他用他的音樂來服事神。他的樂譜有兩個特色。巴哈在上面角落寫下「JJ」。它們在拉丁文代表 *Jesu Juva*，意思是「耶穌幫助」。巴哈祈求主幫助他的作曲工作。當他完成一首傑作時，他把 *SDG* 寫在結尾。它的意思是 *Soli Deo Gloria*（唯獨榮耀神！）。這兩句話是對巴哈一生很好的寫照。我們每天也都需要耶穌的幫助。大自然提醒我們神的存在。聖經給我們神的指引。無論我們身在何處，無論我們在做什麼，我們把一切努力歸榮耀給神。