

## INTRODUCTION 引言

Our world admires outstanding leaders. It is not unusual for good leaders to begin as humble followers. A true story is told that a young lady was applying for college. She stumbled over a question in the application form that asks: “Are you a leader?” Out of honesty and a little embarrassment, she checked “no.” She then returned the form, expecting the worst outcome. The admission office replied with a letter: “Dear Applicant: A study of the application forms reveals that this year our college will have 1,452 new leaders. We are accepting you because we feel it is imperative that they have at least one follower.” A good leader begins as a humble follower. What should we look for in a leader? Every four years, American citizens choose their next President. This coming Tuesday will be election day, though many people have already cast their votes. Besides, people will also select federal and state officials. How will you decide? Some people make their choice based on the policies of the candidates; others may focus on their personalities. Many others simply do not bother to fill out their ballots, thinking that all the contestants are equally bad. There is some truth to that. As a church we cannot endorse any candidate according to the rules of the IRS. But God’s Word surely gives us guidance on the qualities a leader should have. Today, we will study Psalm 72. It is categorized as one of the “Royal Psalms.” Those songs describe some aspects of the Israeli kings. This psalm has a title “Of Solomon.” All the titles in the book of Psalm are part of the original Scripture. The chapter division, Psalm 72, 73, etc. however, are added later by Bible translators. In the book of Psalm, only 72 and 127 are attributed to king Solomon. It does not necessarily mean that those two psalms were the work of Solomon. Similarly, not all the psalms that carry a title “Of David” were composed by king David. It can mean that those songs were written about, for or in memory of the person. Psalm 72 is a prayer for a king. The author asks God to bless the king of Israel. We can discern what we should look for in our leaders through this prayer. More importantly, what God asks for in an earthly leader.

## EXPLANATION 解釋

### 1. Expectation to Prosper 期望的繁榮

First of all, the psalmist expects his king to make people prosper. Most people were farmers and herdsmen in the Old Testament world. Therefore, agricultural prosperity was a hallmark of abundance. **Verse 16** describes: Let grain abound throughout the land; on the tops of the hills may it sway. Let its fruit flourish like Lebanon; let it thrive like the grass of the field. Picture in your mind a bountiful harvest of grains and fruits. People can guarantee a stable supply of food. This verse also depicts a plentiful coverage of grassland to feed livestock. There will be great joy when peasants receive a good return after a year-long of labor. It will be like getting a straight-A report card in May or a substantial year-end bonus. Your hard work pays off! Agricultural prosperity was vital for survival in the ancient world. There would be famine or even extinction when there was not enough food. To the Israelites, it was a proof of God’s blessings of favorable weather and His withholding of pests and enemies. However, agricultural prosperity cannot happen without social prosperity. In other words, a king must maintain stability in the society.

This psalm begins with these words in **verse 1**: Endow the king with your justice, O God, the royal son with your righteousness. The psalmist asks the Lord to equip the king with God's righteous judgment. From verse 1 to 4, the word "to judge" or "judgment" appears four times, while "righteousness" is used three times. God's Law was not just a reference for the kings of Israel. It was the only standard. As such, a king had to know the Law. Pay attention to **Deuteronomy 17:18-19** – 18 When he takes the throne of his kingdom, he is to write for himself on a scroll a copy of this law, taken from that of the priests, who are Levites. 19 It is to be with him, and he is to read it all the days of his life so that he may learn to revere the Lord his God and follow carefully all the words of this law and these decrees. Back then, there was no photocopier to make copies and there was no cellphone to take pictures. I cannot imagine how long it would take to copy the first five books of the Bible letter by letter. After it was copied, the king had to study, understand and apply it to rule the country. God reminded His people that the king was not only their representative. He was also God's representative. One of his key roles is to exercise justice. Read **Psalms 72:2-4** – 2 He will judge your people in righteousness, your afflicted ones with justice. 3 The mountains will bring prosperity to the people, the hills the fruit of righteousness. 4 He will defend the afflicted among the people and save the children of the needy; he will crush the oppressor. A king has to exercise justice in two areas. First, he has to protect innocent people. Bribery and corruption do not only happen in a third-world country. The king must stand up for the vulnerable people like the poor, orphans and widows. Not only that a king has to protect innocent people, he must also prosecute the criminals. A king is God's deputy to execute judgment. The Law defines what is and is not permissible. The laws of the land should mirror God's standard of right and wrong. It is true that morality of the world is always on the decline. People now fight for their right on behaviors that were considered despicable a few decades ago. To make things worse, there are crafty attorneys who attack loopholes and judges in the court who are biased. Nevertheless, an imperfect justice system does not diminish the fact that God loves righteousness and hates injustice. We live in a secular world. Most of the civil leaders are non-Christians, and they have no fear for God. When it comes to election, we are trying to pick some of the more upright sinners among the bunch. We need wisdom from above. Which candidates advocate for justice and righteousness? Do they care more about their seats than the prosperity of people? Contestants promise a lot to attract votes. Is there any track-record to back up their claims? It is like checking customers' reviews before buying a product. No one wants to elect a candidate, then find out that he is a lousy guy a few years later! We need God's discernment and all the information we can gather to make wise decisions.

## 2. Expansion of Power 權柄的擴展

The psalmist prays that his king will bring prosperity to the people. Secondly, he asks God to help the king expand his power. The author thinks of two ways that demonstrate a king's power. First, it is in terms of his territory. Look at **verses 8-9**: 8 He will rule from sea to sea and from the River to the ends of the earth. 9 The desert tribes will bow before him and his enemies will lick the dust. The "desert tribes" would be the areas outside of Israel. The "sea to sea" can be from the Red Sea to the Mediterranean Sea. The "River" is perhaps the Euphrates, where the forefather Abraham originally came from. Those territories cover the known world outside of Israel at that time. In the ancient world, nations were constantly in battles. A stronger country would defeat a weaker one and swallow up its land. War is unavoidable when an enemy attacks you. An option to avoid conflict is to build friendship. It is just like what **verses 10-11** describe:

10 The kings of Tarshish and of distant shores will bring tribute to him; the kings of Sheba and Seba will present him gifts. 11 All kings will bow down to him and all nations will serve him. Tarshish is the nowadays Spain. Sheba is in the modern-day Yemen, a country in the Persian Gulf. Seba is in today's Sudan, which is to the south of Egypt. The Bible has no record of any Israel king contacting Tarshish or Seba. Therefore, it may be a poetic way to portray a king expanding his power to faraway places. However, a queen of Sheba did pay a visit to Solomon. She heard about the wealth and wisdom of the king. Therefore, she came to do a fact check. She marveled at what she saw. She compliments both Solomon and Jehovah in **1 Kings 10:8-9** – 8 “How happy your men must be! How happy your officials, who continually stand before you and hear your wisdom! 9 Praise be to the Lord your God, who has delighted in you and placed you on the throne of Israel. Because of the Lord’s eternal love for Israel, he has made you king, to maintain justice and righteousness.” The queen was correct in saying that it was God who put Solomon on the throne. At the end of her visit, the queen and Solomon exchanged many valuable gifts. In doing so, the two countries established diplomacy. When the psalmist thinks of expansion of power, not only does he have territory in mind, it is also about the duration of time. Read **verses 5-6**: 5 He will endure as long as the sun, as long as the moon, through all generations. 6 He will be like rain falling on a mown field, like showers watering the earth. The psalmist hopes that his king would reign forever like the sun and moon. Of course, no human can survive that long. Therefore, perhaps the author refers to a dynasty. He also describes the blessings of his king as rain nourishing the ground. When a king brings fortune to his people, then everyone would love to extend the good time. Prosperity of a nation builds upon its security. People can have opportunities to make a living, accumulate wealth and raise a family only in a peaceful environment. King Solomon in fact had all those blessings. He subdued all the neighboring countries. His citizens enjoyed a good life during his reign. Our country is blessed by God in so many ways. Many nations envy us because of our economic and military power. There are enemies who cannot wait to destroy us. Then there are nations who want to build relationship with us so that we can protect each other against our common adversaries. Trade agreements will come with peace treaties. Allies hope that internal prosperity will be expanded to international prosperity. When we choose our future leaders, we need to look for people who will continue to maintain a peaceful relationship with foreign nations. They should preserve our status as a strong nation. They should clearly differentiate between friends and foes. A short-term financial gain at the expense of national security will be a bad investment.

### 3. Expression of Praise 頌讚的表達

The psalmist encourages people to pray for their king. Pray that God would make the king prosper and pray that his power be expanded. Thirdly, the psalmist expresses his praise to the king and God. We see in the second half of **verse 15**: ...May people ever pray for him and bless him all day long. The author asks people to bless the king. Not only will the Israelites praise their king, even other nations will do the same. Skip down to the second half of **verse 17**: ...All nations will be blessed through him, and they will call him blessed. The point is even foreign countries are convinced that God is behind this great nation of Israel. When a king praises God, he admits that he is only a servant in the hands of God. But when non-believers praise God on behalf of you, they notice that God is at work in your life. We see an example earlier when the queen of Sheba praised God for Solomon. Another example I can think of is in **Deuteronomy 4:7-8** – “7 What other nation is so great as to have their gods near them the way the Lord our

God is near us whenever we pray to him? 8 And what other nation is so great as to have such righteous decrees and laws as this body of laws I am setting before you today?" Moses recalled what the Lord had done for his ancestors. God called Abraham and multiplied his descendants. God used miracles and signs to assure His presence. The rescue from Egypt, crossing of the Red Sea, provision and protection in the wilderness all prove that God actively involved in their past. God also made a covenant with the Israelites and gave them His Law. No foreign god is so close to his worshippers like Jehovah did. Foreign nations could not help but are jealous of the blessings Israel enjoys. Today, we are in many ways much better off than a lot of people around the world. Most families own a house and more than one car. Our pantries and refrigerators are stuffed with food. We have decent health care and education systems. We can also freely express our opinions about our government. All the praises should ultimately go to God. Read **verses 18-19**: 18 Praise be to the Lord God, the God of Israel, who alone does marvelous deeds. 19 Praise be to his glorious name forever; may the whole earth be filled with his glory. Amen and Amen. The psalmist gives all the praise and glory to God. In the Bible, Israel could only be great when its people submitted to their great God. There were destruction, defeat and death when they went astray from God. The same is true for America. We do not have a national religion. Some of our leaders are atheists. But our founding principles were rooted in the Biblical truth. The pioneers understood that humans are self-centered. A government needs a team of leaders to avoid the dominance of one dictator. They recognized the freedom and dignity of humans because we are made in the image of God. But nowadays, people want God's blessings but they do not want God to interfere their lives. We will be in chaos when we take pride in ourselves but forget to praise God. It is God who gives you wisdom and talent to pursue education and a career. You can buy delicious food, but only God can give you appetite and good health to enjoy it. You can buy a fancy mattress, but only God can give you a good night's rest. We can continue to have a stable life if we have some noble leaders, who love God and His people. We should pray for the salvation of those in authority who are not believers. Meanwhile, we pray that they have a heart that fears God. They should uphold the sanctity of human life, and ensure that freedom of speech and freedom of religion are protected when they develop public policies. They may try to win favor from the public. One day they will stand before God to give an account of their work.

## CONCLUSION 結論

What does God ask for in an earthly leader? From Psalm 72, a godly leader will be a good leader. However, no matter who you support to become future leaders, they have flaws. Even a devout Christian is but a redeemed sinner. No noble leader can live forever either. We then ask: is there any perfect leader? Only our Lord Jesus is the Perfect King. He loves us with an everlasting love. He has absolute authority over all things and He exercises impartial judgment. He provides for our needs and He watches over vulnerable people. A godly leader is a person who submits to this Perfect King. He uses God's Word as his guiding principles. He loves and serves God by loving and serving the people of his country. In the Bible Israel failed miserably because it abandoned God. Now the ball is in our court. We as individuals, families, churches and a country have a choice. We can continue to use God for our personal gain. Or we can be used by God for His glory. Some people will be glad, while others will feel sad as the election results will gradually be unveiled after Tuesday. But no outcome will surprise our Lord. No matter how our world may change, God is still in full control. We will have victory only if we follow Him.

## INTRODUCTION 引言

我們的世界欽佩傑出的領袖。優秀的領袖很可能是以一個謙卑的跟隨者出身。有這樣的一個真實故事。一個女孩準備申請大學。她在申請表中看到一個問題，問說：「你是個領袖嗎？」出於誠實和一點尷尬，她填「不是」。然後，她把表格寄回去，她並不期望有什麼好結果。招生辦事處回信給她說：「親愛的申請人：根據收到的申請表顯示，今年我們學校將會有 1,452 名新的領袖。我們錄取妳是因為我們認為他們必須至少有一個跟隨者。」一個好的領袖要先成為一個謙卑的跟隨者。我們對領袖應該有什麼期望？美國公民每四年選出下一任總統。來臨的星期二將是選舉日，雖然很多人都已經投了票。此外，人民還會選擇聯邦和州政府官員。你將如何決定？有些人根據候選人的政策做出選擇，另一些人則可能看候選人的個性。此外有許多人放棄投票，因為他們覺得所有參選者都一樣糟糕。這是挺有道理的。根據稅務局的規則，作為教會我們不能支持任何候選人。但是，神的話語告訴我們領袖們必須具備的素質。今天，我們來看詩篇 72 篇。它被歸類為「君王詩」之一。這些詩章描述了以色列君王的某些特質。這首詩的標題為「所羅門的詩」。詩篇中所有詩的標題都是原文聖經的一部分。然而，章節的分段，例如詩篇 72、73 篇等是後來聖經翻譯者加上的。在詩篇中，只有 72 和 127 篇稱為所羅門的詩。這不等於那兩篇詩是所羅門的作品。同樣，並非所有「大衛的詩」都是由大衛王撰寫的。這可能意味著那些詩是描述那個人、為那個人寫的或是記念那個人而寫的。詩篇 72 篇是對君王的禱告。作者要求神保護以色列的王。從這個禱告，我們可以看到一個領袖需要擁有的條件。更重要的是，神對於世上領袖的要求。

### 1. Expectation to Prosper 期望的繁榮

首先，詩人期望他的君王使人們繁榮。在舊約世界中，大多數人是農民和牧人。因此，農業的繁榮是豐裕的標記。第 16 節描述：**在地的山頂上，五穀必然茂盛；所結的穀實要響動，如利巴嫩的樹林；城裡的人要發旺，如地上的草。**想像一下豐收的穀物和水果。人們可以確保食物的供應。這節經文還描述了給牲畜吃的草原。當農民經過一年的勞作而獲得豐收時，將會有極大的喜樂。這就像學生在五月份拿到全甲等的成績單或是上班族獲得可觀的年終獎金一樣。你的辛苦有好的回報了！農業的繁榮對古代世界的生存至關重要。沒有足夠的糧食會帶來飢荒甚至人口滅跡。對以色列人來說，這是神賜予好的天氣，以及祂防止蟲害和敵人的證明。但是，沒有社會的繁榮就不可能實現農業的繁榮。換句話說，君王必須保持社會穩定。這篇詩的第 1 節是這樣開頭的：**神啊，求你將判斷的權柄賜給王，將公義賜給王的兒子。**詩人要求神裝備君王來執行神的公義審判。從第 1 至第 4 節，「判斷」或「審



判」一詞出現了四次，而「公義」一詞出現了三次。神的律法不僅是供以色列王作參考。它是唯一的標準。因此，王必須熟悉律法。請注意申命記 17:18-19 - **18 他登了國位，就要將祭司利未人面前的這律法書，為自己抄錄一本，19 存在他那裡，要平生誦讀，好學習敬畏耶和華他的神，謹守遵行這律法書上的一切言語和這些律例。**那時沒有復印機可以復印，也沒有手機可以拍照。我無法想像要逐字抄寫聖經的前五卷書要花多長時間。抄寫之後，君王要學習和理解其內容，並使用它來統治國家。神提醒祂的子民，王不僅是他們的代表。他也是神的代表。他的主要職責之一是伸張正義。我們來看詩篇 72:2-4 - **2 他要按公義審判你的民，按公平審判你的困苦人。3 大山小山都要因公義使民得享平安。4 他必為民中的困苦人伸冤，拯救窮乏之輩，壓碎那欺壓人的。**君王必須在兩方面執行公義。首先，他必須保護無辜的人民。賄賂和腐敗不僅發生在第三世界國家。王必須保護窮人、孤兒和寡婦等弱勢群體。王不僅必須保護無辜的人民，而且他還必須懲治罪犯。王是神執行審判的代表。法律定義了什麼是可行的，什麼是不可行的。地上的法律應該是反映神對與錯的標準。誠然，世界的道德標準總是在下降的。人們現在爭取權利的行為，在幾十年前是被公認為可恥的。更糟的是，有些狡猾的律師會攻擊漏洞，而法庭上也有一些存有偏見的法官。然而，不完善的司法制度並不能否定神喜愛公義並仇恨不公的事實。我們活在一個世俗的年代。大多數的民間領袖都是非基督徒，他們毫不敬懼神。每次的選舉，我們都是嘗試挑選一些比較正直的罪人。我們需要有從上面來的智慧。我們要看哪些候選人主張公平和正義？他們在乎自己的席位或是人民的繁榮？參選者以承諾吸引更多選票。有沒有任何記錄來支持他們的政績？這就像在買東西之前檢查客戶的評論。沒有人想選出一些人，然後幾年後發現他們全是糟透的壞蛋！我們需要神賜給我們分辨能力和我們可以收集的所有信息來做出明智的決定。

## 2. Expansion of Power 權柄的擴展

詩人禱告期望他的王會給人民帶來繁榮。其次，他要求神幫助王擴展他的權柄。作者想到了兩種展示君王權柄的方式。首先是關乎他的領土。請看第 8-9 節：**8 他要執掌權柄，從這海直到那海，從大河直到地極。9 住在曠野的，必在他面前下拜；他的仇敵必要舔土。**「沙漠」是指以色列以外的地區。「這海到那海」可能是從紅海到地中海。「河」也許是幼發拉底河，以色列的先祖亞伯拉罕最初來自那裡。這些領土覆蓋了當時以色列以外的已知世界。在古代，國家之間經常發生戰事。一個更強大的國家擊敗一個較弱的國家，然後吞併它的土地。當敵人襲擊你時，戰爭是不可避免的。化解衝突的一種方法是建立邦交。就像 10-11 節描述的那樣：**10 他施和海島的王要進貢；示巴和西巴的王要獻禮物。11 諸王都要叩拜他；萬國都要事奉他。**他施是今天的西班牙。示巴位於現在的也門，是波斯灣的一個國家。西巴位於今天的蘇丹，在埃及的南邊。聖經中找不到以色列君王與他施或西巴接觸的記錄。因此，描繪王將權柄擴展到遙遠的地方可能是一種喻意的形容。但是，示巴

女王的確曾拜訪所羅門。她聽說了王的財富和智慧。因此，她來調查真相。她驚嘆於所見到的。她在列王紀上 10:8-9 中讚美所羅門和耶和華：8「你的臣子、你的僕人常侍立在你面前聽你智慧的話是有福的！9 耶和華你的神是應當稱頌的！他喜悅你，使你坐以色列的國位；因為他永遠愛以色列，所以立你作王，使你秉公行義。」這位女王說對了，是神把所羅門放在王位上。訪問結束後，女王和所羅門交換了許多寶貴的禮物。如此，兩國建立了外交關係。當詩人想到權柄的擴展時，他不僅想到領域，而且也關乎時間的長短。請看第 5-6 節：5 太陽還存，月亮還在，人要敬畏你，直到萬代！6 他必降臨，像雨降在已割的草地上，如甘霖滋潤田地。詩人希望他的王能像太陽和月亮一樣永遠掌權。當然，沒有人能夠活那麼久。因此，也許作者想到的是一個朝代。他還將王的祝福描述為滋潤地面的雨水。當王為他的人民帶來好處時，每個人都希望延長美好時光。一個國家的繁榮取決於其安全。人們只有在和平的環境中才能有謀生、積累財富和養家的機會。所羅門王實際上擁有所有這些祝福。他制服了所有鄰國。在他的統治期間人民過著美好的生活。我們的國家在很多方面都得到了神的祝福。許多國家因我們的經濟和軍事實力而羨慕我們。有些敵人迫不及待想要摧毀我們。還有一些國家想要與我們建立友好關係，以便我們可以彼此保護並防範共同的敵人。和平條約會帶來貿易協定。盟國希望將內部的繁榮擴展致國際的繁榮。當我們選擇未來的領袖時，我們需要尋找可以繼續與外國保持和平關係的人。他們應該維護我們作為一個強大國家的地位。他們應該清楚地區分朋友和敵人。以國家安全來換取短期的經濟收益是一項不划算的投資。

### 3. Expression of Praise 頌讚的表達

詩人鼓勵人們為他們的王祈禱。祈求神使君王繁榮，並祈求他的權柄得以擴展。第三，詩人讚美王和神。我們在第 15 節的後半部分看到：…人要常常為他禱告，終日稱頌他。作者要求人們為王祝福。不僅以色列人會讚美他們的王，甚至其他國家也會這樣做。跳到第 17 節的後半部分：…人要因他蒙福；萬國要稱他有福。重點是連外國也確認是神使以色列成為一個偉大的民族。當王讚美神時，他承認自己只是神手中的僕人。但是，當非信徒為著你讚美神時，他們注意到神介入在你的生活中。我們之前看到的示巴女王就是一個例子，她為著所羅門讚美神。我能想到的另一個例子是在申命記 4:7-8 - 7「那一大國的人有神與他們相近，像耶和華我們的神、在我們求告他的時候與我們相近呢？8 又那一大國有這樣公義的律例典章、像我今日在你們面前所陳明的這一切律法呢？」摩西回憶起耶和華為他的列祖所做的一切。神呼召亞伯拉罕，使他的後裔倍增。神藉著神蹟和奇事來證明祂的同在。透過埃及的拯救、穿越紅海、在曠野的供應和保護證實了神積極地參與在他們的歷史中。神還與以色列人立約，並賜給他們律法。沒有任何國家的神像耶和華那樣的接近祂的信徒。列邦嫉妒以色列所享有的祝福。在許多方面，我們的生活也比世界上許多人要好得多。我們大多數家庭擁有房子和一輛以上的汽車。我們的儲藏室和冰

箱裡塞滿了食物。我們擁有健全的醫療保健和教育系統。我們也可以自由表達對政府的意見。所有的讚美最終應該歸於神。閱讀第 18-19 節：**18 獨行奇事的耶和華以色列的神是應當稱頌的！19 他榮耀的名也當稱頌，直到永遠。願他的榮耀充滿全地！阿們！阿們！**詩人將一切的讚美和榮耀歸給神。在聖經中，唯有當以色列人民順服神時，他們的國家才能強大。當他們遠離神之時，便有毀滅、失敗和死亡。美國也是如此。我們沒有國教。我們的一些領袖是無神論者。但是我們國家的建立是根據聖經的真理。先鋒們了解人類是以自我為中心的。政府需要一個團隊來避免一個獨裁者的統治。他們確認人的自由和尊嚴，因為我們是按照神的形象被造的。但是如今，人們只想要神的祝福，但他們不要神干預他們的生活。當我們為自己感到驕傲，但忘記讚美神的時候，我們便會陷入混亂。神賜給你聰明才智來追求學業和事業。你可以購買美味的食物，但只有神才能賜給你胃口和健康來享受。你可以購買最舒適的床墊，但只有神才能讓你睡個好覺。如果我們有一些品格高尚的領袖，我們便可以繼續過穩定的生活。他們必須是愛神和祂的子民。我們也應該為那些不信神的領袖們禱告，使他們早日得救。在這之前，我們為他們祈求，希望他們有敬畏神的心，使他們能維護生命的尊嚴，並在制定政策時確保言論自由和宗教自由。他們可能會想要得到公眾的擁戴。但是有一天，他們將站在神面前，為他們的工作向神交帳。

## CONCLUSION 結論

神對於世上的領袖有什麼要求？根據詩篇 72 章，敬虔的領袖就是一個好的領袖。但是，無論你投票選誰成為接下來的領袖，他們都有缺陷。就算最虔誠的基督徒，也只不過是被救贖的罪人。任何道德高尚的領袖也無法活到永遠。那麼我們要問：到底有沒有完美的領袖？只有我們的主耶穌才是完美的君王。祂以永遠的愛來愛我們。祂對萬物擁有絕對的權柄，祂也執行公義的判決。祂供應我們的需要，並且照顧弱勢群體。敬虔的領袖是順服這位完美君王的人。祂以神的話語為指導原則。祂通過愛人和服事人來表示祂愛神和服事神。聖經中的以色列失敗是因為它離棄了神。現在球在我們的球場上。我們作為個人、家庭、教會和國家都有選擇的餘地。我們可以繼續使用神謀取自己的利益，或是我們可以被神使用來榮耀祂。隨著選舉結果在星期二之後逐漸揭曉，一些人會感到高興，而其他人會覺得難過。但是沒有任何結果會讓我們的主感到驚訝。無論我們的世界如何變化，神仍然完全掌控一切。只有跟隨祂，我們才會取得勝利。