

Certain Hope 确定的希望

John 20:1 – 31 《约翰福音》 20: 1 – 31 USED: Easter Day 2021 使用时间: 2021年复活节

Australian author and journalist **Benjamin Law** wrote an opinion piece in the SMH in the lead up to Easter a few years ago. Benjamin described himself as “*non-religious...not an atheist, but happily agnostic - a lifelong doubter.*”

几年前，澳大利亚作家兼记者罗本在复活节前在《晨锋报》上写了一篇社评。他形容自己为“非宗教的...不是一个无神论者，但一个愉快的不可知论者 - 一个终生的怀疑者”

He wrote, however:

然而，他写道：

“I love Jesus. Not in the religious sense, obviously, but I think everyone can agree that he sounded like a decent fellow. Jesus distrusted the rich, helped the poor and embraced the most shunned and vulnerable members of society. He was the first Marxist radical.” Needless to say, I have no problem with celebrating and honouring religious holidays. It respects the majority of Australians who identify as Christians, and it educates the non-religious about world beliefs.

“我爱耶稣。显然不是在宗教信仰方，但我认为每个人都可以同意，他听起来像一个体面的家伙。耶稣不信任富人，帮助穷人，拥抱社会中最被躲避和最脆弱的人。他是第一个马克思主义激进分子。”不用说，我对庆祝和纪念宗教节日没有意见。它尊重大多数被认定为基督徒的澳大利亚人，并教育非宗教人士了解世界信仰。

The article was positive and raised some questions in an authentic manner, and real concluded that Easter is about a decent fellow who's got something to contribute to a tolerant society. 这篇文章是积极的，并实有其事的提出了一些问题，并真正得出了结论，复活节是关于一个体面的，有东西要贡献一个宽容的社会，的家伙。

It raised two big questions about Christianity, and its central event Easter: the **TRUTH** question and the **MEANING** question.

它提出了两个关于基督教的，而且是复活节的核心事件，的大问题：**真理和意义**。

Whenever you talk about the resurrection of Jesus, the truth question and the meaning question are so intertwined. The **truth** question: Did it really happen? The **meaning** question: who cares if it happened? What difference does it make to my life?

每当你谈论耶稣的复活时，真理的问题和意义的问题都是如此交织在一起。真相的问题是：真的发生了吗？意义的问题是：谁在乎它是否发生了？这对我的生命有什么影响？

There are people who reject Christianity because they don't think it is true. But there are other people who reject Christianity because they can't see why it would make any real difference if it were true.

有些人拒绝基督教，因为他们认为那不是真的。但也有其他人拒绝基督教，因为他们不明白就算这是真的，会带来什么真正的区别。

The meaning of it is insignificant or irrelevant to what really concerns them.

它的意义与他们真正关心的无关紧要或不着边际。

About 50 years ago people lived with the assumption that there were universal laws that governed the universe. Resurrection was rejected on the basis of it not fitting into those observable laws.

大约50年前，人们根据假设宇宙中有一种普遍的规律来生活。复活被拒绝，因为它不符合这些可观察到的规律。

That's now changed. Today the assumption is that there is a personal law inside of me. It is called individualism.

现在情况已经改变了，今天的假设是我们每个人内心有一个属自己的法规。就是我们说的个人主义。

One form of individualism is a personal law that says: *I don't have to adapt my life to anything I don't find helpful. Truth for me is what I find acceptable and helpful and useful.*

个人主义的一种形态就是有些人会说：我不必改变生活去适应任何我认为没有帮助的东西。对我来说，真理是我认为可以接受的、有帮助的和有用的东西。

This assumption says it doesn't matter whether Jesus rose from the dead, because whether he did or didn't, my issue is do I actually care? Even if it is true, what difference does it make to my life day by day?

这个假设说，耶稣是否从死里复活并不重要，因为他有或没有，我的问题是我真的在乎吗？即使这是真的，它对我的生命有何影响？

Both questions - the TRUTH QUESTION and the SO WHAT QUESTION - are important to address at the same time.

这两个问题-真相和那又如何的问题-是需要同时解决。

In the next little while we are going to briefly tackle three main things: **1. The TRUTH question, 2. The 'WHO CARES' question, and 3. Discovering certain hope.**

在接下来的一小会儿里，我们将简要地处理三个主要问题：**1.真相，2.与我何干，以及3.发现确定的希望**

THE TRUTH QUESTION 真相

The great CS Lewis once wrote that in a world that was making such rapid advancement in scientific understanding, there is a danger of *chronological snobbery*. It's the assumption that any conclusions made in previous centuries were based on ignorance.

伟大的刘易斯曾经写道，在一个科学理解如此迅速进步的世界，存在着一个对按时间顺序的看不起的危险。就是假设在前几个世纪做出的任何结论都是基于无知的。按时间顺序的看不起的危险。就是假设在前几个世纪做出的任何结论都是基于无知的。

For instance, chronological snobbery might lead some to conclude that the people around when Jesus rose from the dead were just gullible peasants who were ignorant of reality. That's not the picture we get in John 20 though. Look at the first two verses with me:

例如，按时间顺序的势利可能导致一些人得出结论，当耶稣从死里复活时，周围的人只是容易受骗的农民，他们不懂现实。但这不是我们在《约翰福音》20章得到的图像。和我一起看前两节：章得到的图像。和我一起看前两节：

*Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. 2 So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, (notice what she says here) **“They have taken the Lord out of the tomb, and we don’t know where they have put him!”** (John 20:1-2).*

1 七日的第一日清早，天还黑的时候，抹大拉的马里亚来到坟墓，看见石头已从坟墓挪开了，2 就跑来见西门。彼得和耶稣所爱的那个门徒，对他们说：「有人从坟墓里把主移走了，我们不知道他们把他放在哪里。」（注意她对门徒说了什么，《约翰福音》20: 1-2）」

Jesus had mentioned a number of times that he would come back to life after he was executed, but that is not what Mary was expecting when she went to the tomb.

耶稣曾多次提到，他被钉死后会复活，但这不是马里亚去坟墓时所期待的。死后会复活，但这不是马里亚去坟墓时所期待的。

Her first assumption was the body had been moved. It's the same in v.13. She was working on the assumption that the Jewish leaders had taken his body and dumped it outside of the city limits.

她的第一个假设是尸体被移走了。第13节也是如此。她跟据的假设是，犹太教的宗教领袖移走他的尸体，并把他抛到城外。

Like us, Mary didn't just assume that Jesus came back to life. Even Peter and John, two of Jesus' key followers, didn't automatically jump to the conclusion that Jesus had been resurrected.

和我们一样，马里亚不会只假设耶稣复活了。就连耶稣的两位主要追随者彼得和约翰也没有自动得出耶稣复活了的结论。

Notice v.8-9: ***Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed. 9 (They still did not understand from Scripture that Jesus had to rise from the dead.)***

注意第8-9节：8 然后先到坟墓的那门徒也进去，他看见就信了。9 他们还不明白圣经所说耶稣必须从死人中复活的意思。

That tells me that these early followers of Jesus were not gullible people. Jesus told them repeatedly that he would come back to life, but they weren't looking for a resurrection.

这告诉我，这些耶稣的早期追随者不是容易受骗的人。耶稣一再告诉他们，他会复活，但他们不是在期待复活。

And yet, what they were confronted with on that morning was a bodiless tomb. There was no body in the tomb.

然而，那天早上他们面对的是一座没有身体的坟墓。坟墓里没有尸体。

One of the great historical evidences of the resurrections is that the tomb where he was buried was empty. Even the enemies of Jesus could not produce the body. If they could have, they would have ended this new Christianity movement overnight.

复活的伟大历史证据之一是他被埋葬的坟墓是空的。即使是耶稣的敌人也不能拿出身体。如果他们能这样做，他们就会在一夜之间结束这个新的基督教运动。。

So what are the possible explanations for an empty tomb. Some suggest he never really died, and he revived in the cool of the tomb and moved the stone on his own.

那么，空墓的可能解释是什么呢？有些人暗示他可能从未真正死去，他在墓穴的凉爽中苏醒过来，独自移动了石头。

But that doesn't come to grips with the horrible realities of crucifixion; the rigorous steps that Pilate and the leaders demanded to make sure he was dead; and the steps that were also taken to make sure no one got in - or out - of the tomb.

但是，这并没有考虑到钉十字架的可怕现实；彼拉多和领导人要求确保他死亡的严格步骤；以及为确保没有人进入或离开坟墓而采取的步骤。

Some have suggested the disciples stole the body. If they did, it then they began to risk their lives and even give themselves up to dead for the sake of an APRIL FOOLS JOKE.

有些人建议门徒偷走了尸体，如果他们这样做了，然后开始冒着生命危险，为了一个愚人节的玩笑，而甚至放弃自己去死。玩笑，而甚至放弃自己去死。

The fact is they were utterly dejected and terrified after the death of Jesus. Then came the dramatic change after they saw him risen.

事实是，在耶稣死后，他们完全沮丧和恐惧。然后，戏剧性的变化在他们看到他升天后开始。

They were scared they were going to be treated in the same way as Jesus. They feared for their lives. They did not have hope for a resurrection. They were ready to go back to fishing.

他们害怕自己会受到和耶稣一样的待遇。他们担心自己的生命。他们对复活没有任何希望。他们已准备好回去作鱼夫。

They were hiding in a secluded room and were unwilling to believe the first reports of Jesus' appearance three days after he was executed.

他们躲在一个僻静的房间里，不愿相信耶稣被钉死三天之后第一次出现的报导。

But in a few weeks these same men were overflowing with joy and courage. They were ready to die for Jesus. These little band of ordinary believers changed the course of human history.

但几周后，这些人充满了喜悦和勇气。他们准备为耶稣而死。这一小群普通的信徒改变了人类的历史进程。

How? What had happened? Their own explanation was that they had seen the Lord Jesus alive. There is far more historical, rational, evidence than just that, much more that could be said, but doubting the resurrection of Jesus is common.

如何？发生什么事了？他们自己的解释是，他们看到活着的主耶稣了。有更多的历史性的，理性的，不止于此的证据，可以说更多，但怀疑耶稣的复活是常见的。

Strangely enough the first person to doubt the resurrection was not a person who was opposed to Christianity.

奇怪的是，第一个怀疑复活的人不是一个反对基督教的人。

It was one of Jesus' closest supporters – a man named Thomas. Thomas is the most famous of doubters. We even have a saying in our culture for a skeptic, we call them a 'doubting Thomas'.

他们是耶稣最亲密的支持者之一，一个叫多马的人。多马是最有名的怀疑者。在我们的文化中，我们甚至对一个怀疑论者有一句谚语，我们称他们为"怀疑的多马"。

So for those of us struggling to understand or accept the resurrection we have to wonder if Thomas can help us. We are told that Thomas wasn't there when Jesus first appeared to his disciples soon after he rose from the dead, take a look at v.24,

因此，对于我们这些努力去理解或接受复活的人来说，我们不得不怀疑多马能否帮助我们。我们被告知，当耶稣从死里复活后不久第一次出现在他的门徒那里时，多马不在那里，看看第 24 节，

Now Thomas (called Didymus), one of the Twelve, was not with the disciples when Jesus came. So the other disciples told him, 'We have seen the Lord!' But he said to them, 'Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it.'

24 那十二使徒中，有个叫低土马的多马，耶稣来的时候，他没有和他们在一起。25 其他的门徒就对他说：「我们已经看见主了。」多马却对他们说：「除非我看见他手上的钉痕，用我的指头探入那钉痕，用我的手探入他的肋旁，我绝不信。」

I will believe if God shows himself to me. His response to the news is absolute. He makes his demands in absolute terms: ***Unless I see...and place my hands...I will not believe.***

如果上帝向我展示自己，我会相信的。他对这个消息的反应是绝对的。他用绝对的措辞提出他的要求：***除非我看见。。。用我的指头探入。。。我绝不信。***

He demands exhaustive proof rather than sufficient evidence. Belief in Jesus, belief in the resurrection, comes down to a battle of the will.

他需要详尽的证据，而不是足够的证据。相信耶稣，相信复活，归根结底是意志之战。

Thomas rejects the witness of ten or more of his trusted friends. He dictates absolute terms to God about believing.

多马拒绝他可信任的十多个朋友的见证。他向上帝口述有关信心的绝对条件。

We aren't told specifically why Thomas was so sceptical so anything I say is speculation. But even the speculation might be helpful for us.

我们没有具体被告知为什么多马如此怀疑，所以我说的任何事情都只是猜测。但即使是猜测也可能对我们有所帮助。

Maybe it was is personality. Maybe he was, what some personality tests call, a SENSING person. Sensing people pay more attention to physical reality...facts...hard evidence. The opposite is an intuitive person who goes on perceptions and instincts.

也许是个性，也许他是，一些个性测试所说的，一个感性的人。感中性的人们更关注物理现实。。事实。。确凿的证据。相反的是一个直觉的人，依靠他们的感知和本能。

Another alternative is that he was sceptical of the supernatural. Dead people don't come alive and that's it. It's common in Western societies.

另一种选择是，他对超自然现象持怀疑态度。死了的人是活不回来的，就是这样。这些人在西方社会是很常见的。

We tend to think that Thomas' issue is an intellectual one. But scepticism is not simply an intellectual issue.

我们倾向于认为多马的问题是一个理智的问题。但怀疑不仅仅是一个理智的问题。

Imagine, for instance that someone very close to you is dying. You've finally accepted that all hope of a recovery is lost and your loved one is going to die.

试想一下，例如，一个你近亲正临终。你终于接受了所有康复的希望都破灭了，你所爱的人将要死去。

Then all of a sudden someone says there is a possible cure in a clinic on the other side of the world.

突然间，有人说在世界的另一边有一所诊所所有可能治愈的方法。

You had hope of a recovery, then your hopes are dashed when you realise they are going to die.

你希望能康复，然后当你意识到他们要死了，你的希望破灭了。

With the news of a possible cure most people don't go 'GREAT!' Most cannot bear to get their hopes up again only to have them dashed. They can't bear to get their hopes up and to lose them all over again.

随着可能治愈的消息，大多数人不作大的反应，『极好！』大多数人不忍心再次抱太大的希望，结果却让他们破灭了。他们不忍心抱太大的希望，然后再次失去希望。

Maybe this is what is happening with Thomas. There is no indication in the Bible that he didn't love Jesus like all the other disciples.

也许这就是多马的情况。圣经中没有迹象表示他不像其他门徒那样爱耶稣。

No reason to believe that he wasn't as devastated as the others with Jesus' execution. Now they come along and say, 'Hey Thomas, good news, he's alive!'

没有理由相信他不像其他人那样因耶稣的被钉而饱受摧残。现在他们过来说，『嘿，多马，好消息，他还活着！』

Maybe he was simply saying, 'Don't you dare get my hopes up here!' **Maybe he was afraid to hope. In the same way that many are afraid to hope.**

也许他只是说，『你不要让我的抱更大希望！』也许他害怕去希望。就像我们许多人害怕去希望一样。

It might be our worldview that says it can't happen. It might be a personality that says I need more evidence. It might also be a heart that is afraid to be drawn into something and getting disappointed.

可能是我们的世界观说这不可能发生。这可能是一个说，我需要更多的证据个性。它也可能是一颗害怕被卷入某些东西而最终失望的心。

In the end Thomas believed with joy. He is the biggest doubter and yet his confession of faith also the greatest.

最后，多马欣喜地相信了。他是最大的怀疑者，但他的信心宣言也是最伟大的。

Look at v.26, *A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, 'Peace be with you!' Then he said to Thomas, 'Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe. Then Thomas said to him, "My Lord and my God!"*

看第26节，『过了八日，门徒又在屋里，多马也和他们在一起。门都关了，耶稣来，站在当中，说：「愿你们平安！」27然后他对多马说：「把你的指头伸到这里来，看看我的手；把你的手伸过来，探入我的肋旁。不要疑惑，总要信！」28多马回答，对他说：「我的主！我的上帝！」』

This is a remarkable statement. For a Jewish man to call another human being not just Lord but God is incomprehensible. There is no higher confession of faith in all of the Bible.

这是一个了不起的声明。对于一个犹太人来说，称另一个人不只是主，而是上帝是难以理解的。所有的圣经都没有更高的信仰宣言。

THE 'WHO CARES' QUESTION与我何干的问题

Of course, for some, doubt is not a matter of having sufficient evidence. It's more a matter of the claims Jesus has made about himself and his mission. This is the WHO CARES question. 当然，对有些人来说，怀疑不是有没有充分证据的问题。而更多是耶稣对自己和他的使命的主张。这是与我何干的问题。

That is, it's about the heart and the will. There is a comfortable place of happy ignorance. Thomas' declaration of faith in v.28 addresses the WHO CARES question.

就是说，这是关于心和意志的。有一个快乐无知的舒适的地方。多马在第28节中的信心宣言，对应了与我何干的问题。

This is broadly the meaning of the resurrection: *Thomas said to him, 'My Lord and my God!'* His first words were not about the FACTS of the resurrection, but what the resurrection meant...*My Lord and my God.*

多马对他说，『我的主！我的上帝！』大致上是复活的意义。他的第一句话不是关于复活的事实，而是复活意味着什么...我的主！我的上帝！的事实，而是复活意味着什么...我的主！我的上帝！

The whole issue Thomas had was *I want to see Jesus for myself and I wont believe unless I touch the wounds.*

多马的整个问题是我想亲眼见到耶稣，除非我探入那些伤痕，否则我绝不会信。

Jesus shows up and Thomas doesn't even touch him. The wounds on Jesus were so much more than evidence of the resurrection, they were evidence of something much more powerful.

耶稣出现了，多马并没有触摸他。耶稣身上的伤痕远不止是复活的证据，它们是更强大的东西的证据。

What he is saying is that *everything that Jesus said about himself is true. He is God...he is the King of the universe! He is my Lord...he is my King...he is my boss...he is my ruler...he is my God'*

他说的是，『耶稣对自己所说的一切话都是真的。他是上帝。。他是宇宙之王！他是我的主。。他是我的王。。他是我的老板。。他是我的统治者。。他是我的上帝』

The resurrection means that what Jesus promised has been delivered. Thomas has just joyfully discovered that the wounds of the cross on Jesus that he thought had ruined his life had, in fact, saved his life.

复活意味耶稣所承诺的都已经实现了。多马刚刚欣喜地发现，他认为毁了他一生的耶稣的伤痕实际上是救了他的生命。

This is the answer to the SO WHAT question. The resurrection means everything Jesus said about himself it right and true. He is THE way for humanity to be reunited with their creator. 这就是与我何干的问题的答案。复活意味着耶稣对自己所说的一切都是正确和真实的。他是人类与创造者团聚的唯一方法。

The resurrection means human guilt and shame has been dealt with finally and fully through Jesus satisfying God's justice on the cross for us.

复活意味着，人类的内疚和羞耻，已经通过耶稣在十字架上为我们满足上帝的正义，而得到最终和充分的处理。

It means that death has not only been confronted, but conquered. It means that new and true life can be experienced before death, and eternal life after death.

这意味着死亡不仅被面对，而且被征服了。这意味着新的和真实的生命可以在死面前被体验，在死后体验永生。

It means that hope for better things has gone from the category of "maybe" to a definite certainty. It means that a new heavens and a new earth, where those who trust in Christ will live forever, like he lives forever, is coming.

这意味着对更好事物的希望已经从『也许』的类别转变到明确的确定性。这意味着一个新天新地，让那些信任基督的人永存，就像他永远活着一样那地方将临。

This is what Jesus offers everyone who trusts in him. A number of chapters earlier in John's account of the good news of Jesus, we have Jesus declaring the life changing news of Easter: 这就是耶稣给每一个信任他的人提供的东西。在《约翰福音》对耶稣的好消息的叙述中，我们见到耶稣宣布了复活节改变生命的消息：

I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?

复活在我，生命也在我。信我的人虽然死了，也必复活；26 凡活着信我的人必永远不死。你信这话吗？

It means that JESUS isn't just one option amongst many. Something incredibly unique and life changing, and world-view shaping, has happened with the resurrection of Jesus. This is what Thomas discovered.

这意味着耶稣不仅仅是许多人中的一个选择。随着耶稣的复活，发生了一些令人难以置信的独特和生命变化，以及塑造世界观的。这就是多马所发现的。

DISCOVERING CERTAIN HOPE 发现确定的希望

How then do we make the move from doubt to belief?

那么，我们如何从怀疑走向信呢？

Firstly, it's important to listen to the eyewitness accounts.

首先，听取目击者的见证陈述是很重要的。

We are told that Thomas wasn't there when Jesus first appeared to the disciples. One week later Jesus shows up again with Thomas present.

我们被告知，当耶稣第一次出现在门徒那里时，多马不在那里。一周后，耶稣再次出现，多马在场。

During the week in between, we are told in v25, that the other disciples kept telling him that they had seen the Lord. During that week Thomas is in the same spot that we are in.

在这期间的一周里，我们在25节中被告知，其他门徒一直告诉他，他们见过主了。在那一周里，多马和我们在同一个地方。

Like him, we have access to people who saw Jesus raised from the dead. In fact, they are the exact same people. Their eyewitness accounts are written down in the New Testament.

和他一样，我们有机会接触到那些看到耶稣从死里复活的人。事实上，他们是完全相同的人。他们的目击证人的叙述都写在《新约》上。

A number of years ago it was a common accusation that the gospel accounts of Jesus are fables that were written down long after the events so are not trustworthy.

几年前，人们普遍指责耶稣的福音叙述是传说，在事件发生很久之后才写下来，所以不值得信任。

The reality is there is an enormous amount of scholarship that actually argues the gospels do not have the marks of fiction.

现实情况是，有大量的学术研究实际上认为福音书没有小说的痕迹。

They have the marks of oral history and eyewitness testimony. When these events were written down nearly all of the eyewitnesses were still alive and could vouch for them.

他们有口述历史和目击者证词的痕迹。当这些事件被写下来时，几乎所有的目击证人都还活着，可以作担保。

John - who wrote this biography - was one of the eyewitnesses. This is what he says about how we come to see and believe, v30:

写这本传记的约翰是目击证人之一。在30节就是他对于我们如何来查看和相信的说法：

Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

30 耶稣在他门徒面前另外行了许多神迹，没有记录在这书上。31 但记载这些事是要使你们信耶稣是基督，是上帝的儿子，并且使你们信他，好因着他的名得生命。

What he is saying is that what is written in this biography of Jesus' life, ministry, death and resurrection by an eyewitness is all you need to have a certain hope.

他说的就是，在这部目击证人所写，关于耶稣生平、事工、死亡和复活的记载中的内容，正是你要得到确定的希望所需的一切。

This makes pure sense. It is how we operate in the rest of life. What I mean is this, *how many of the things that you believe happened in history did you actually see?*

这完全合理。这是我们在余生中的运作方式。我的意思是，有多少你相信历史上发生过的事件是你亲眼看见的呢？

We actually believe eyewitness testimony that has been written down by historically reliable authors. So why can't we do it with Jesus?

我们实际上是相信历史上可靠的作者所记录的目击者证词。那为什么我们不能对耶稣同样做呢？

We don't need to know anything more than what is written in John's gospel, or the other biographies of Jesus, to see and believe. ***Give one a read...*** get yourself immersed in it, and see! Read them as eyewitness accounts and think.

我们不需要知道比写在《约翰福音》的更多的什么，或耶稣的其他传记，去看到和相信。来**读一读**。让自己沉浸在其中，然后看看！读他们作为目击者的叙述并去思考。

Every one of us moves towards Jesus with a set of conditions. No one ever just goes to him because he is great and for his sake.

从怀疑转向获得确定的希望的**第二件事就是放弃你的条件**。

Every one of us moves towards Jesus with a set of conditions. No one ever just goes to him because he is great and for his sake.

我们每个人都带着一套条件走向耶稣。从来没有人因为他是伟大的，为他暮想，而走向他。件走向耶稣。

We always move towards him because we want something which means we have conditions.

我们总是在想要他些什么时才走向他，意味着我们是有条件的。

I've known of people who refused to become Christians because it would mean they need to repair a relationship or change a habit. That's all of us though.

我认识一些人拒绝成为基督徒，因为这意味着他们需要修复一段关系或改变一个习惯。但这不就是我们所有人吗。

It's like eternal life; sounds good but I don't want it to disrupt my family...or hurt my career...or interrupt my weekends.

这就像，永生，听起来不错，但我不希望它扰乱我的家人。。。或者伤害了我的事业。。。或者打断我的周末。

We need to drop our conditions because they say 'I'll love you if...' Jesus didn't do that for us. He loved us unconditionally.

我们需要放弃我们的条件，因为他们说，『我会爱你，如果...』。耶稣没有这样对我们。他无条件地爱我们。

The death of Jesus was no accident of history. Jesus died and rose to redeem us and reclaim us to God. It was all God's plan. It is a plan that is historically reliable and experientially satisfying as we navigate life.

耶稣的死不是历史的偶然。耶稣的死和复活了，为了救赎我们，把我们救回到上帝。这都是上帝的计划。这是在我们驾遇生命的同时，一个历史性可靠和经验上满足的计划。

God has brought you here this Easter for this message, and for this bit of the Bible, and for this story of the resurrection of Jesus, for this eyewitness account so that you might see and believe in Jesus and have a CERTAIN HOPE.

上帝在这个复活节把你带到这里来是为了这个信息，为了圣经的这一点，为了这个关于耶稣复活的故事，为了这个目击者的叙述，这样也许你能看到和相信耶稣，并拥有确定的希望。

The resurrection of Jesus guarantees A LIFE that TRIUMPHS OVER DEATH and lives each day with a certain hope despite what life throws at us.

耶稣的复活保证了一个战胜死亡的生命，尽管生命向我们扔了什么，但每天都带着确定的希望去生活。