

Hope For You 给你的希望

John 19 约翰福音 19

USED: GOOD FRIDAY 2021 (St Paul's) 使用: 2021受难日 (圣保罗的堂)

This time a year ago we were in lockdown and not able to gather as we do now because of Covid-19. In the past year we have been in the midst of the worst global pandemic in a century.

去年的这个时候，我们因为 Covid 19要隔离，不能像现在这样聚集。过去的一年，我们正处于一个世纪以来最严重的全球流行病之中。

Hopes for an early solution and for life to go back to what it was have been dashed again and again. The problem with this pandemic is not just sickness.

早日得到解决方案和生活回复过去一样的希望一次又一次的被破灭。这个流行病的问题不仅仅是疾病。

Virtually every sector in society has been impacted and will feel the repercussions for years to come. The vulnerable in society will bear the greatest burden – again.

几乎每一个社会的层面都受到了影响，并将在未来几年内继续感受其影响。社会上的弱势群体将再次承担最大的负担。

Death, pandemics, injustice, family breakdown, social isolation, cancel culture, threat of wars...none of it has stopped while we have faced a global enemy against the life of humanity.

死亡，大流感，不公正，家庭破裂，社会孤立，取消文化，战争威胁。。。在我们面对一个危害人类生命的全球敌人时，这一切都没有停止。

For over two centuries now Western societies like ours have put their hope in the progressiveness of history. To put it simply, *every day, and in every way, we're getting better and better.*

两个多世纪以来，像我们这样的西方社会一直把希望放在历史的进步上。简单地说，*每一天，在各方面，我们都越来越好。*

It's a strong belief that every generation would experience a better world than the one before it.

这是一个坚信每一代人都会经历一个比上一代更美好的世界的信念。

The assumption is that human reason, ingenuity, and science, once freed from superstitious beliefs of the past, would result in a better future.

假设的是当人类理性、聪明才智和科学，从过去的迷信信仰中解脱出来，就会带来更美好的未来。

We should have learned the lesson the first four decades of the 20th century that it was all a lie. In the space of four decades we faced two world wars, a pandemic and the Great Depression.

我们应该从20世纪的头40年吸取教训，这一切都是谎言。在四十年的时间里，我们面对了两次世界大战，一场大流行病和大萧条。

What followed it was the Cold War and the threat of nuclear holocaust.

随之而来的是冷战和核浩劫的威胁。

It seems that the greatest threat to our hope for a better world is not the natural environment but the various forms of evil that spring from the human heart.

看来，自然环境不是我们希望建立一个更美好世界的最大威胁，而是从人类心中涌现的各种形式的邪恶。

Science can come up with a vaccine but it can't eradicate human evil. By evil I don't mean just the really big stuff like the Jewish Holocaust.

科学可以造出一些疫苗，但它不能根除人类的邪恶。我所说的邪恶，并不是说像犹太人被大屠杀的真正大事。

I mean the ordinary cruelties of self-interest in business, racism, arrogance, pride, dishonesty, corruption, abuse, sexism, and the countless acts of selfishness we all practice daily.

我指的是商业上只顾自身利益，种族主义、傲慢、骄傲、不诚实、腐败、虐待、性别歧视的普通残酷，以及我们每天所实践的无数的自私行为。

This brings me to EASTER as the hope for humanity. The word the Bible uses for HOPE means *profound certainty*.

这使我以复活节作为人类的希望。圣经用于希望的词意味着深刻的确定性。

Christians are profoundly certain, even in the midst of pandemics and hardships, that God is guiding every twist and turn of their life towards the resurrection of their bodies and souls for a new, eternal and perfect world.

基督徒，即使在大流行病和困难之中，也深为肯定上帝正在引导他们生命的每一个曲折走向他们的身体和灵魂的复活，以建立一个新的、永恒的和完美的世界。

All of this profound hope is fixed to the explosive three days that were the death and resurrection of Jesus of Nazareth around 2000 years ago in Jerusalem, Israel.

所有这些深刻的希望都固定在大约2000年前，拿撒勒人耶稣在以色列耶路撒冷的死亡和复活的爆炸性三天上。

Easter is what Christianity offers a world that is losing hope in its ability to fix itself. Its what Christianity offers you, cannot change, cannot find peace, cannot find security, cannot find hope.

复活节是基督教向一个对自我修复的能力正在失去希望的世界的提供。它是基督教给，不能改变，找不到和平，找不到安全，找不到希望的，你的提供。

Today, and the next three Sundays we are going to be looking at the HOPE Easter offers the world.

今天，和接下来的三个星期天，我们将看看复活节提供给世界的希望。

My plan today is to focus on just two of the things Jesus said on the cross. Those two things reveal, **firstly**, the nature of Jesus' offer of HOPE, and **secondly**, how we can take up his offer of HOPE. 我今天的计划是只关注耶稣在十字架上说的两句话。这两句话揭示了，**首先**，耶稣提供这希望的本质，**第二**，我们如何能够接受他的希望。

THE NATURE OF HIS OFFER OF HOPE 他提供希望的本质

Firstly, the nature of his offer of hope.

首先，他提供希望的本质。

At the end of the crucifixion account in John 19, we read this in verse 28 says: *Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, "I am thirsty."*

在《约翰福音》19章记载了的钉十字架的记录的结尾，我们在28节读到，「**这事以后，耶稣知道各样的事已经成了，为使经上的话应验，就说：「我渴了。」**」

Our first reaction to his thirst is to think '*well, of course, he is being crucified under the Middle-Eastern sun, and losing lots of fluid.*'

我们对他的渴求的第一反应可能是，「**当然啦，他在中东的太阳下被钉，失去了大量的液体。**」

If we linger over these words a bit we start to realise it might be significant. Think about this.

如果我们在这些话上徘徊一会儿，我们会开始意识到它可能很重要。想想这个。

Jesus has suffered quite a lot up to this point. He has been beaten in the face with fists. He was lashed with a whip across his back in such a way that it would have looked like raw meat.

耶稣到了这一点已经遭受了相当多。他被拳打脚踢。他的背被鞭子打得像血肉横飞。

He's had tent pegs driven into his hands and feet. He's had a crown of thorns squeezed onto his head.

他的手脚被钉穿过钉上。他的头上被一顶荆棘冠夹着。

He has endured all of that and he has not complained once about his physical suffering. Not even a whimper. He accepted it, and submitted to it.

他忍受了这一切，一次也没有抱怨过他身体的痛苦。连呜咽声都没有。他接受，并顺服。

Not even an '*Ow, that hurt!*' Why now? Why does he now say **I'm thirsty**? Something deeper than physical thirst is going on here.

甚至没有一句「**哦，那很痛！**」为什么现在作声？为什么他现在说「**我渴了**」？正在这里发生的事情是一些比身体渴求更深的。

Earlier in John's biography of Jesus, Jesus encountered a woman at a well.

在约翰的耶稣传记的起初，耶稣在一口井旁遇到了一个女人。

She is a Samaritan women, a mortal enemy of the Jewish people in the first century. She is surprised that Jesus asked her for a drink.

她是一位撒玛利亚妇女，在第一世纪是犹太人的死敌。她对耶稣向她要水喝感到惊讶。

Then Jesus says to her...this is John 4:13: ***Everyone who drinks this water will be thirsty again, but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life.***

然后，耶稣在4: 13对她说，「凡喝这水的，还要再渴；14谁喝我所赐的水，就永远不渴。我所赐的水要在他里面成为泉源，直涌到永生。」

He's talking about something deeper than mere physical thirst. In the Bible, THIRST is a metaphor for the spiritual emptiness that comes when God is not at the centre of our life.

他说的不仅仅是身体上的渴求。在《圣经》中，「渴」是当上帝不是我们生命的中心时的属灵空虚的隐喻。

For instance in Psalm 42 we read: ***As the deer pants for streams of water, so my soul pants for you, my God. My soul thirsts for God, for the living God. When can I go and meet with God?***

正如，在《诗篇》42篇中，我们读到，「上帝啊，我的心切慕你，如鹿切慕溪水。我的心渴想上帝，就是永生上帝，我几时得朝见上帝呢？」

It's one thing to believe that God exists, but it's quite another thing to have him as the central reality of your life.

相信神存在是一回事，但把他作为你生命的核心现实却是另一回事。

It's not belief in God that our soul needs as much as it is meeting God, knowing God, experiencing God.

我们的灵魂需要的不是对上帝的信仰，而需要与上帝相遇，认识上帝，体验上帝。

Without meeting, knowing and experiencing God, without him being the central reality of our life, we die.

没有遇见、认识和体验上帝，没有他作为我们生命的核心现实，我们就会死去。

We can believe in God but have something else as the central reality of our lives.

我们可以相信上帝，但有别的东西作为我们生命的核心现实。

If I may continue to use his metaphor...these other things - e.g. success, approval, comfort, friendship, family, sex and romance, or influence, or money - are the actual drink we are pouring into our souls to quench the thirst we feel on the inside.

如果我继续用他的比喻。。。这些其他的事情，例如成功，认可，舒适，友谊，家庭，性与浪漫，或影响，或金钱，都是我们倾注到我们的灵魂，以解我们内心的渴。

What Jesus is saying is, if we attempt to quench the thirst of our soul with anything other than the love and beauty and comfort of God in Jesus, then we will thirst again and again and again and again forever.

耶稣说的是，如果我们试图用非上帝在耶稣里的爱、美丽和安慰来解渴我们灵魂的渴望，那么我们将永远一次又一次地渴求。

When Jesus is talking to the woman as she is drawing water at the well in John 4 he says: ***the water I give them will become in them a spring of water welling up to eternal life.***

当耶稣在《约翰福音》4章与正在的从井里打水的那个女人说话时，他说，「***我所赐的水要在他里面成为泉源，直涌到永生。***」

The Samaritan woman replies: ***Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water.***

撒玛利亚妇人回答道，「***先生，请把这水赐给我，使我不渴，也不用到这里来打水。***」

Jesus wants to give it, and she immediately wants it. But Jesus doesn't give it to her. Instead he appears to change the subject and says to her, ***“Go and get your husband.”***

耶稣想给，她也立即想要。但耶稣没有立即给她。相反，他似乎改变了话题，对她说，「***你去，叫你的丈夫，再到这里来。***」

Her reply is, “well, actually, I don't have a husband.” Then Jesus says, 她的回答是，「***嗯，实际上，我没有丈夫。***」然后耶稣说，

You are right when you say you have no husband. The fact is, you have had five husbands, and the man you now have is not your husband.

你说没有丈夫是对的。你已经有过五个丈夫，你现在有的并不是你的丈夫。

She wants to take up his offer of the offer of eternal life, and he changes the subject and brings up her broken, messed up love life. Why change the subject and be so harsh Jesus!

她想接受他提供的永生，而他改变了话题，提起了她破碎、混乱的爱情生活。耶稣，为什么要改变主题和如此苛刻！

But he isn't changing the subject and he is being incredibly tender. He is pointing out to her that all her messed up love life is simply a result of looking for men to give her what only God can give her.

但他没有改变话题，而且他是非常温柔。他向她指出，她所有混乱的爱情生活只是寻找男人去给她只有上帝才能给她的东西的结果。

The reason her life is going so poorly is because when we look to someone, or something other than God for love, significance, identity, security, hope, we will simply thirst again because it will never satisfy.

她的生命之所以如此糟糕，是因为当我们向上帝以外的某人或某事去寻求爱、意义、身份、安全、希望时，我们只会再次渴求，因为它永远不会满足。

Anyone who continues to do it, continues to look elsewhere than God, will thirst eternally. What she needed was God as the living reality at the centre of her life.

任何继续这样做，继续在上帝以外的地方寻找，的人，将会永远渴。她需要的是上帝活生生的作为她生命中心的现实。

She needed to have the love of God at the centre of her life so that she didn't need to look to the love of men to give her what only the love of God can give her.

她需要把上帝的爱作为她生命的核心，这样她就不需要指望男人的爱给她只有上帝的爱才能给她的东西。

Jesus was not so much confronting her as he is lovingly convicting her. What is interesting with this woman is that she had a belief in God, but it wasn't enough.

与其说耶稣是与她对质，不如说他是满有爱地使她认罪。有趣的是，这个女人对上帝有信仰，但还是不够。

God wasn't the centre of her life and Jesus helped her see it. Other things were more important.

上帝不是她生命的中心，耶稣帮助她看到了。其他的事情曾是更重要。

This is the reason why Jesus is thirsty. His thirst is a picture of what he is really going through on the cross. On the cross Jesus Christ is experiencing the ultimate thirst.

这就是耶稣口渴的原因。他的渴是他在十字架上真正在经历的事情的一幅画。在十字架上，耶稣基督正经历着最终的渴求。

The prophet Nahum in the Old Testament puts it like this: ***Who can withstand his indignation? Who can endure his fierce anger? His wrath is poured out like fire...*** (1:6)

《旧约》中的先知那鸿，这样说，「**他发愤恨，谁能立得住呢？他发烈怒，谁能当得起呢？他的愤怒如火倾泄而出。。。** 」 (1: 6)

On the cross Jesus was getting what the whole human race deserved for its evil in putting everything else but God at the centre of their lives.

在十字架上，耶稣得到了整个人类，除上帝之外把一切放在他们生命的中心，的邪恶所应得的。

He was getting what we deserve for our life of ignoring our creator God. He was experiencing the divine justice. It was like a million suns burning down on him. He is thirsting so we can have the living water. He is dying of spiritual thirst.

他得到了我们，一生忽视我们的创造主上帝，应得的东西。他正经历着神圣的正义。就像一百万个太阳照在他身上燃烧。他渴求着，这样我们才能有活水。他在属灵的渴求中死。

He is experiencing the agony of being separated from God, the fountain of living water, so that we can have the fountain of eternal living water.

他正在经历与上帝，生命的活泉，分离的痛苦，这样我们才能拥有永恒的活水之泉。

Jesus experienced the agony of separation from the love of his Father, the experience of his fire of judgement, so that we can experience his presence and love and the never ending refreshment of the water of eternal life.

耶稣经历了与父亲的爱分离的痛苦，经历了他判断之火，这样我们才能体验到他的同在和爱，以及永生之水永无止境的清新。

He got what we deserve so that we can get what he deserves. He suffered so that we can have a river of life welling up in us - his favour, his love, his approval, his acceptance. This is the nature of his offer to us.

他得到了我们应得的，这样我们就能得到他应得的。他受了苦，这样我们才能有生命的水要在我们里面成为泉源，直涌到永生——他的恩惠，他的爱，他的认可，他的接受。这就是他向我们所提供的本质。

HOW TO TAKE UP HIS OFFER OF HOPE 如何接受他所提供的希望

How then do we take up the offer of hope? The last thing Jesus says as he breathes his last is, v30, ***It is finished.***

那么，我们如何接受所提供的希望呢？耶稣在断之前说的最后一句话是，19:30，「**成了！**」

Jesus is using a word here that means 'TOTALLY PAID'. It's a word you'd write across an account that had been paid in full.

耶稣在这里用了一个表示「已完全支付」的词。这是一个你会在已全额支付的账户上写上的一个词。

One of the wonderful and great paradoxes of history is that here is the helpless and powerless and dependent Jesus dying on the cross and his last word is ***I DID IT! I've triumphed! I've accomplished it!***

历史的一个精彩和伟大的悖论是，在这里无助和无能为力，要依赖的耶稣死在十字架上，他的最后一句话是，「**我做到了！我胜利了！我已经完成了！**」

What he's accomplished is described for us a little later in the New Testament in 1 Peter 3:18:

Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God.

他取得的成就在《新约》中之后的《彼得前书》3:18为我们描述了，「**因为基督也曾一次为罪受苦，就是义的代替不义的，为要引领你们到上帝面前。**」

There is an infinite chasm between us and God, and Jesus has done everything required, paid every debt we owe to God, dealt with every bit of shame and guilt and sin.

我们和上帝之间存在着一个无限的鸿沟，而耶稣做了一切需要做的事，偿还了我们欠上帝的每一笔债，处理了每一点羞耻、内疚和罪恶。

He has accomplished it all. There is nothing more that we have to do to bridge the gap between us and God.

他成就了这一切。我们不再需要为了弥合我们和上帝之间的距离去作任何事。

Contrast Jesus' last word here with the last word of Buddha - *strive without ceasing*. IT IS FINISHED v STRIVE WITHOUT CEASING.

将耶稣的最后一句话与佛祖的最后一句话作对比——没有终止的奋斗。成了——没有终止的奋斗。

Now, let me say, there is a lot of admirable things about Buddhism, like the self-denial and the recognition that selfishness is a big problem.

让我说明，佛教有很多令人钦佩的地方，比如舍己和承认自私是个大问题。

But the 8 fold path of Buddhism is really hard and incredibly demanding. That's why his last words were *strive without ceasing* if you want to achieve enlightenment.

但佛教的八纵路径是真的很难和令人难以应付的要求。这就是为什么他的最后一句话是，如果你想成佛要不停止的努力。

Jesus' last word was, I've done all the striving for you. I've done everything to bring you salvation. Religion is where you give God a performance and God blesses you.

而耶稣的最后一句话是，我已经为你做了所有的奋斗。我已经尽了一切努力给你带来救赎。宗教信仰是你给神表演，而去换取神保佑你。

The core message of Christianity, the core message of Easter, the good news of Easter is that God blesses us in Jesus Christ and we live to love and serve him, the one who has already given us the love, the blessing, the acceptance.

基督教的核心信息，复活节的核心信息，复活节的好消息是，上帝在耶稣基督里保佑我们，我们活着是去爱和服侍这位已经给了我们爱，祝福，和接纳的他。

Jesus says it is done. Any effort on our behalf to attempt to make his finished work better, actually makes it worse. Any effort at all. Any striving.

耶稣说成了。我们任何的努力去试图使他已完成的工作成为更好，实际上是使情况变得更糟。任何的努力。任何奋斗。

When Jesus says it is finished, what he is actually saying is IT IS FINISHED. We cannot receive his salvation and act as if we can add to it.

当耶稣说成了，他实际上是说**已成了**。我们不能接受他的救赎，同时活得像我们可以加添什么。

There are two kinds of people who attempt to add to Jesus' finished work.
有两种人会试图在耶稣已完成的工作上加添什么。

One kind are the beat myself up person, and the other is the prove myself person. There are the self-beaters and the self-provers.

一种是常常自责的人，另一种是要证明自己的人。是自责和自证的人。

The **self-beater** is the one where every time someone criticises them they are devastated and beat themselves up.

自责的是每次当有人批评他们时，他们都会觉得被毁灭和自己责备自己。

Every time you do something wrong and make a mistake you beat yourself up.

每次你做错了事，犯了错，你都会责罚自己。

In fact, you did something 15 years ago and you can't get past it. You always feel bad about it.
事实上，你15年前做过一些事情，但还是与自己过不去。你总是对此感到不安。

You need to know that Jesus was beaten up for you, was it not good enough? He paid for your sins, why are you still trying to pay for them?

你需要知道耶稣在这些事上为你被打了，这还不够吗？他为你所犯的罪付清了代价，为什么你还在想为你的罪付代价？

It is finished. Attempt to add anything to what Jesus has done simply subtracts from it.
成了。试图在耶稣所做的添加任何东西，实际是从它减去。

How dare you hate and loathe yourself if you are a Christian. Don't you understand what Jesus has done for you.

如果你是基督徒，你怎么敢恨恶自己。难道你不明白耶稣为你做了什么吗？

The other person is the **self-provers**. They usually feel much better about themselves. Often a proud, self-made person.

另一个是**要自我证明**的人。他们通常对自我的感觉会更好。经常是一个骄傲，自立的人。

You've had a bit of success in life and you think it means something.

你在生命中取得了一些成就，你就认为有些了不起。

The need to have money, success, possessions, family, career, in order to feel secure and significant means you are trying to add to Jesus' work to make us all secure and acceptable.

对金钱，成就，财富，家庭，事业，的有需要，来感到安全和重要，表示你正试图在耶稣所成就的之上添加什么来使我们感到安全和可接受。

The message of Christianity is that we are all sinners saved by grace if we trust in the finished work of Jesus.

基督教的信息是，如果我们相信耶稣所成就的工作，我们都是被恩典拯救的罪人。

Our hearts are more evil than we ever dare to believe, and we are more loved than we ever dared to hope or imagine.

我们的心比我们敢于相信的更邪恶，我们比我们敢于希望或想象的更被爱。

The person who tries to prove themselves doesn't understand they never can because they are more evil than they imagine.

试图证明自己的人不明白他们永远无法做到，因为他们比自己能想象的更邪恶。

Conversely, the people constantly trying to atone for their flaws by beating themselves up never will because they are already loved and affirmed more than their wildest dreams.

相反，不断试图通过自责来弥补自己的缺点的人，永远达不，因为他们已经被爱和肯定远超过他们最疯狂的梦想。

God humbles one and affirms the other. It is finished. Jesus' death on the cross doesn't make a contribution to our salvation it is our salvation.

上帝谦卑一个，肯定另一个。已成了。耶稣在十字架上的死亡并没有对我们的救恩作出任何贡献，它就是我们的救恩。

All of our overwork, and anxiety, and constant striving, and lack of gratitude and rejoicing is because we don't know that it is finished.

我们所有的过度劳累，焦虑，不断的奋斗，缺乏感激和欢欣鼓舞，是因为我们不知道一切已成了。

The amazing truth of Easter is summarised succinctly by another New Testament writer: ***Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners*** (1 Tim 1:15)

另一位《新约》的作者简明扼要地概括了复活节的惊人真相，「**这话可信，值得完全接受：「基督耶稣到世上来是要拯救罪人」**」(提摩太前书1: 15)

Is there any more wonderful news for people like us, who know we cannot measure up to the demands of our own conscience, let alone the demands of our own holiness, while living in fear of what the future holds.

对于像我们这样，知道我们不能满足我们自己的良心的要求，更不用说我们自己的圣洁的要求，而生活在对未来的恐惧中的人来说。还有什么更好的消息吗？

Easter is full of hope for the self-beaters and the self-provers. It is full of hope for you. It is finished in Jesus, see your need being met in Jesus, and centre your life on him.

复活节对自责和自证的人是充满希望的。对你也是充满希望的。在耶稣里已完成了，在耶稣里看到你的需要得到满足，并集中你的生命在他身上。

The hope of easter is summed up so wonderfully in possibly the most famous of Bible verses:

复活节的希望在可能是最著名的圣经经文中总结得如此奇妙，

God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. (John 3:16)

上帝爱世人，甚至将他独一的儿子赐给他们，叫一切信他的人不致灭亡，反得永生。（约翰福音 3：16）