

# Resurrection Hope for the Future 對未來的復活盼望

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I'm an optimistic person. I find it easier to see the good in people and situations rather than the negative. But that has been sorely tested over the last year.

我是一個樂觀的人，我通常在對人和對事中更容易看出好的一面，而不是消極的一面。但這在過去的一年經受了嚴峻的考驗。

The pandemic is just one of many different crises' that are occurring. Technology and social media advances are outstripping our ability to understand their impact on how people work, let alone their influence on governments.

這場大流行只是正在發生的許多不同危機之一。技術和社交媒體的進步超過了我們理解它們對人們工作方式的影響的能力，更不用說它們對政府的影響了。

There are economic uncertainties, where low-interest rates already own a house, but not those attempting to save or live on savings.

有經濟上的不確定性，低利率對那些已經擁有房子是好的，但不是對那些試圖儲蓄或依靠儲蓄來生活的人。

Political polarisation pushes the debates further apart, and common ground between people of different opinions is more challenging than ever to find.

政治兩極化將辯論進一步拉開，不同意見之間共同點比以往任何時候都更難找到。

There is very little agreement on how to move forward.

對於如何向前邁進，幾乎沒有達成一致。

And there's real pain we have hope that tomorrow will be better, but then get let down when it's not.

確實很痛苦，我們盼望明天會更好，但當它不是的時候，我們會更失望。

When we build our hope on external undependable things, like a vaccine coming to fix issues, our hopes can be quickly dashed.

當我們把盼望寄託在外在而不可依賴的事情上時，比如疫苗，來解決問題，我們的盼望會很容易被破滅。

End up in a rollercoaster cycle of hopes lifting and dropping.

最終停留在盼望的升高和下降的過山車週期中。

So how do we get hope that will work and last? This topic is not just for us as individuals, for our society too. How do we survive without real hope for tomorrow? Even without a pandemic, we can still struggle to have hope in the future for our family, our work when these things can fail.

那麼，我們如何獲得有用和持久的盼望？這問題不僅是為了我們個人，也是為了我們的社會。如果沒有明天的真正盼望，我們如何生存？即使沒有大流行病，我們為了我們的家庭和我們的工作的未來有盼望，而這些事情可以失敗時，仍然是很大的掙扎。

Today is the last day in our short series based on our hope from Jesus' resurrection at Easter. Last week we saw the hope for our relationships, and now we see what hope there is for our future.

今天是我們基於耶穌在復活節復活的盼望的短篇系列的最後一天。上周，我們看到了我們關係的盼望，現在我們要看我們未來的盼望。

Challenge will be to put our hope and trust in God that doesn't break down or disappoint and understand our hope for the future.

挑戰將是把我們的盼望和信任放在不會崩潰或失望的上帝中，並理解我們對未來的盼望。

## 1. The basis for hope 盼望的基礎

As we build our hope, we have to know first where our basis for hope comes from, and it's always good to be reminded of what hope is and isn't.

當我們建立盼望時，我們必須首先知道我們盼望的基礎從何而來，提醒我們什麼是盼望，什麼是不是，總是好的。

Hope is a confident expectation. It is not vain guessing, but it is a confident expectation in something in the future.

盼望是有信任的期待。這不是徒勞的猜測，而是對未來事物的有信心的期待。

How does our hope in the future impact our view of God? How then does it impact our lives?

我們對未來的盼望如何影響我們對上帝的看法？那麼它如何影響我們的生活呢？

Look at the view of hope for the future in the culture around us.

看看我們周圍文化對未來的盼望。

For a long time, we have believed that each generation will have a better life than the generation before; economically, technologically, socially, personally, to go from the flintstones to the jetsons. But this idea of continual progress in the future has not existed in most other culture.

長期以來，我們一直相信每一代人都會比前一代人擁有更好的生活。經濟上，技術上，社會上，個人上，都從「聰明笨伯」演變為「傑森一家」。但是，在大多數其他文化中，這種在未來不斷進步的想法並不存在。

Most other cultures saw history as cyclical or even going through a decline since the previous golden ages.

大多數其他文化認為歷史是週期性的，甚至經歷著自以前的黃金時代以來的衰落。

The cyclical view was prevalent. This view of history and the future saw things as rhythmic rounds with an explosive end before starting over. Norse mythology believed in Ragnarök; the Greeks described it as *palingenesis* for the cycle of rebirth. Confucianism saw the world as constantly recreating itself through the balances of yin and yang.

週期性的觀點非常普遍。這種對歷史和未來的看法，把事情看成是有節奏的回合，在重新開始之前具有爆炸性的結束。北歐神話相信拉格納雷克，希臘人形容它為帕林內西的重生週期。儒家認為世界在不斷通過陰陽平衡來重建自己。

Before Christianity, the idea that human history was moving in a path of continual progress and improvement to something better did not exist.

在基督教之前，人類歷史正在朝著不斷發展和改善的道路前進的想法並不存在。

Christians don't believe in the future as a cycle. The Bible describes one final destination. An incredible endpoint where all pain would end and everything would be put right. Christians can have hope for the future because of a sovereign God.

基督徒不相信未來是一個週期。聖經描述了一個最終的目的地。一個令人難以置信的終點，所有的痛苦都將結束，一切都會得到糾正。基督徒因有一個擁有主權的上帝而可以對未來充滿盼望。

And so instead of having little hope for the future because it was cyclical – Christian hope for our daily lives comes from our hope in the future. We will be with the returned King Jesus. This view

grew, advances in science and medicine and technology all encouraged the view that life was progressing. There would always be better hope for future generations.

因此，基督徒對我們日常生活的盼望是來自我們對未來的盼望，而不是因為未來是週期性的。我們將與返回的國王耶穌同在。這種觀點不斷發展，科學，醫學和技術的進步都鼓勵人們認為生活在進步。對於子孫後代總會有更好的盼望。

This idea of continual progression was disconnected from Christianity in the European Enlightenment. Hope was disconnected from God. In the 1700s to 1900s, many leading thinkers began to turn away from religion and Christianity.

在歐洲啟蒙運動中，這種不斷進步的思想與基督教脫節了。盼望與上帝脫離了關係。在1700到1900年代，許多領先的思想家開始放棄宗教和基督教。

But those thinkers kept the concept of continual progress. At its height in the 1800s, Karl Marx argued that he saw history moving to more justice for more significant numbers of people, and Charles Darwin taught that all forms of life were making process through evolution. And so it was easy to think that life would continue to get better and evolve for the good of society.

但是那些思想家保留了不斷進步的概念。在1800年代鼎盛時期，卡爾·馬克思認為自己看到了歷史為更多的人爭取了更多的正義，查爾斯·達爾文教導說，所有形式的生活都是通過進化來進行的。因此，人們很容易想到生活將繼續變得更好，並為社會的利益而發展。

As we came into the 1900s and the scientific method developed, it was thought that more human knowledge life would get better. But that also assumed that humans would use that knowledge for the good of people. World War II showed how flawed this view was. The Germans were considered both culturally and scientifically advanced and used their superior knowledge to destroy lives and dehumanise people.

隨著我們進入1900年代，科學方法不斷發展，人們認為隨著更多的人類知識生活會變得更好。但這也假設人類會利用這些知識造福人類。第二次世界大戰表明了這種觀點的缺陷有多嚴重。德國人在文化和科學上都被認為是先進的，他們利用其豐富的知識摧毀了生命，並使人民失去人性。

The secular idea of progress took a hit because it assumed that we only need more knowledge and education to control the world around and us and overcome disease, famine, poverty and racism. But history has shown us that knowledge can be used in terrible ways to worsen our situation. The most significant barrier to progress is actually within us, our evil human hearts.

世俗的進步觀念之所以受到打擊，是因為它假設我們只需要更多的知識和教育來控制周圍的世界和我們，並克服疾病，飢荒，貧窮和種族主義。但是歷史向我們表明，可以以可怕的方式利用知識來惡化我們的處境。進步的最大障礙實際上是我們內心深處的邪惡之心。

Culture now more despondent, hope not as bright for the future as ever before.

現在的文化更加沮喪，對未來的盼望沒有以前那麼光明。

So now we sit in a place of cultural depression. I see the impact of technology, social media on kids and teens (let alone myself) and think that I had it better. Better before the rise of online bullying. It seems the brave new world that we are heading towards might not be better. If hope is a confident expectation – do I have a confident expectation that tomorrow's coming will be better?

所以現在我們坐在一個文化低迷的地方。我看到技術，社交媒體對兒童和青少年的影響（更不用說我自己了），並認為我做得更好。最好在網絡欺凌出現之前。看來，我們正在走

向的勇敢的新世界可能不會更好。如果盼望是充滿信心的期望，那麼我是否有信心期望明天的到來會更好？

So why do I tell you all this? You can't trust humans to be good, to choose to do the right thing. I can't trust more education will work.

那我為什麼要告訴你這一切？您不能相信人類會成為好人，會選擇做正確的事。我不能相信更多的教育會奏效。

If our hope, our confident expectation, can't be reliably found in society moving forward, advancing in culture, life expectancy, love, compassion, destroying poverty and racism – if there's no hope before we get depressed, what does the Bible have to say?

如果在文化，平均壽命，愛，同情心，消滅貧窮和種族主義中的前進的社會中，無法可靠地找到我們的盼望和信心期望，如果在沮喪之前沒有盼望，聖經有什麼要說的？

Peter answers this for us in the first letter of Peter. 1 Peter 1:3.

彼得在他的第一封信中為我們回答了這個問題。《彼得前書》1：3，

3 Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead,

3 願頌讚歸於我們主耶穌基督的父上帝！他曾照自己的大憐憫，藉著耶穌基督從死人中復活，重生了我們，使我們有活的盼望，

Peter outlines three parts of where our hope is to be found. 1. God's great mercy 2. The resurrection. 3. Our new birth.

彼得概述了我們找到盼望的3個部分。1.上帝的大憐憫 2. 基督的復活 3. 我們的重生

### 1. God's Great Mercy 上帝的大憐憫

Our hope is totally outside of us and unable to be influenced by us, and it is not natural optimism to have despite the circumstances around us. Peter says that hope is found in the God and Father of the Lord Jesus. He has shown mercy towards us. There is a beautiful future ahead for all people who follow Jesus to have hope in, all because of God.

我們的盼望完全在我們自己之外，無法受到我們的影響，儘管我們周圍的情況千變萬化，這並不是天生的樂觀。彼得說，盼望是在主耶穌基督的父上帝裡面找到的。他對我們表示憐憫。所有跟隨耶穌的人都有一個美好的未來，全是因為上帝。

Much like an unwanted orphan who had no hope of being adopted, God shows his undeserved kindness to us.

就像一個沒有盼望被收養，不為人所要的孤兒一樣，上帝向我們展示了我們不應得的仁慈。

### 2. Resurrection 基督的復活

Our hope for a new life comes from Jesus' resurrection. Jesus' physical and bodily resurrection as a historical event is the location and basis for all Christians hope in the future.

我們對新生命的盼望來自耶穌的復活。耶穌的身心復活是歷史事件，是所有基督徒未來盼望的地點和基礎。

Without the resurrection of Jesus, there is no hope for the future.

沒有耶穌的復活，就沒有未來的盼望。

Paul says in 1 Corinthians 15 that if Jesus was not raised from the dead, we are just wasting our time.

保羅在《哥林多前書》15章中說，如果耶穌沒有從死裡復活，我們就是在浪費時間。

Peter can describe the hope we have as a living hope because it is based on the resurrected and living Jesus. It is based on the Living Jesus that we wait to see.

彼得可以將我們的盼望描述為活的盼望，因為它是基於復活和活著的耶穌。基於我們等著看到的活著的耶穌。

### 3. Our New Birth 我們的重生

What is strange about the new birth is that we are born again through the resurrection. The resurrection of Jesus is a historical fact, but when the Holy Spirit comes into our lives, he causes us to die to ourselves and have life – to be born again. A new person is coming into being—one who can now see that Jesus is the King and son of God.

我們的重生的奇怪之處在於我們是通過復活而重生的。耶穌的復活是一個歷史事實，但是當聖靈進入我們的生命時，他使我們死於自己並擁有生命 - 重生。一個新的人應運而生 - 現在可以看到耶穌是上帝的國王和兒子。

Our hope is as sure as Jesus' resurrection. Jesus didn't just make life after death possible, but he made it sure.

我們有耶穌的復活一樣肯定的盼望。耶穌不僅使死而復生成為可能，而且他確定了一切。

The basis for our hope is summed up wonderfully in verse 3, God's mercy to us, giving us new birth through the resurrection of Jesus.

第3節美好地總結了我們盼望的基礎，神對我們的憐憫，通過耶穌的復活使我們重生。

And the hope we have is not in vain or vague. It is alive – because Jesus is the hope, and he is alive. This hope can't die like the ones offered us by our culture.

我們擁有的盼望不會白費或含糊，它是活的 - 因為耶穌是盼望，而他還活著。這種盼望不會像我們的文化所提供的盼望那樣消失。

This runs counter to the world's view of hope.

這與世界的盼望觀背道而馳。

Our future hope is not based on us. I'm thankful for this. We would stuff it up. If I looked to society to get things right, I'd be let down. Some countries have gotten the vaccine implementation right, yet those same countries couldn't slow down the spread of COVID. So I'm glad my hope isn't placed in society and those in power.

我們未來的盼望不是建立在我們身上。我為此感到感謝。我們會弄壞它。如果我期望社會把事情做對，那我會失望的。一些國家已經正確實施了疫苗，但是這些國家並不能減慢COVID的傳播速度。因此，我很高興我的盼望沒有寄託在社會和當權者身上。

But I'm also really thankful that my hope for the future is not dependent upon me because I'll stuff it up.

但是，我也非常感謝我對未來的盼望不取決於我，因為我會弄壞它。

The basis of our hope in the future is God and his kind mercy to us. No one else can be trusted.

我們對未來的盼望的基礎是上帝和他對我們的仁慈。沒有其他人可以信任。

Christianity is not cyclical. We don't have a cycle of saved to sin, to be saved. Even when it seems like the Old Testament does that, it is building all the while to Jesus, dying and rising to bring a living hope, that we too will be with him alive for eternity.

基督教不是周期性的。我們沒有一個被拯救的罪惡循環。即使看起來像舊約聖經那樣，它仍在不斷地建立在耶穌身上，死而復生，帶來生機勃勃的盼望，我們也將與他同在，直到永遠。

Things won't get better and better until utopia or a perfect society. Probably get much worse before Jesus returns.

事情不會越來越好，直到烏托邦或一個完美的社會。在耶穌回來之前可能會變得更糟。

What are you hoping for? What is a confident expectation for your future? What are you trusting in to bring meaning to your life?

你想要什麼？對您的未來充滿信心的期望是什麼？您信任什麼能為您的生活帶來意義？

Can you give the reason for the hope you have? One of the reasons Peter is writing this letter is to make sure the church knew what they believed. Their hope, their confident expectation for the future, is that God has had mercy on them, he raised Jesus from the dead, and because of that, we are made his child.

您能給出你心中的盼望的理由嗎？彼得寫這封信的原因之一是要確保教會知道他們所相信的是什麼。他們對未來的盼望，對未來的充滿信心的期望是，上帝已憐憫他們，他使耶穌從死裡復活，因此，我們成為了他的孩子。

There's a straightforward gospel message you can share. Mercy. Resurrection. Adoption. 有一個非常簡單的福音信息你可以分享。憐憫。復活。接納收養。

## 2. Future Hope 未來的盼望

Peter describes our hope for the future, confident expectation further in verse 3.

彼得在第3節進一步描述了我們對未來的盼望和充滿信心的期望

In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, 4 and into an inheritance that can never perish, spoil or fade. This inheritance is kept in heaven for you,

他曾照自己的大憐憫，藉著耶穌基督從死人中復活，重生了我們，使我們有活的盼望，4好得到不朽壞、不玷污、不衰殘、為你們存留在天上的基業，

To be born again, to have new life in Jesus because of the resurrection, means an inheritance. There is something that we are waiting for.

重生，因復活而在耶穌中擁有新的生命，意味著有繼承的基業。我們正在等待一些東西。

It is like money or property in a will that our name gets added to when we follow Jesus as Lord and become one of God's children.

當我們跟隨耶穌作為我們的主，成為神的兒女之一時，我們的名字就會像金錢或財產被添加到遺囑中一樣被加在天上。

Unlike other hopes that let us down, that doesn't work out, that doesn't satisfy, this living hope doesn't. It can never perish, spoil, or fade.

這活的盼望與其他使我們失望，無法實現，無法滿足的希望不同。它永遠不朽壞、不玷污、不衰殘。

My parents have just retired, my Dad is an Anglican minister, and they are moving out of the church house. And they're downsizing. And it's been like getting an inheritance while they're still alive. Not the precious things like houses and cars. But extra bookcases. And so many books. Unfortunately, so many things are being gotten rid of. They no longer have any purpose for them. The value of some of the things being inherited has faded. Dad's been giving me 100's of books about church and theology. And some of them are so old and outdated there's nothing to do but throw them out.

我的父母剛剛退休，我爸爸是英國聖公會的牧師，他們正搬出牧師樓。而且他們正在縮小規模。這就像在他們還活著的時候得到繼承遺產一樣。沒有像房屋和汽車這樣的珍貴物品。但額外的書櫃。還有那麼多書。不幸的是，很多東西正在被扔掉。它們不再對他們有任何用處。一些被繼承的東西的價值已經褪色了。爸爸給了我 100 本關於教會和神學的書，而且其中有些太老舊了，過時了，除了把它們扔出去，別無他法。

But the inheritance that God has for us will not spoil, or perish or fade. To be born again is to have the best inheritance secure—a living hope for eternity with God.

但是上帝給我們的基業是不會朽壞、玷污或衰殘。重生就是擁有安全的最佳的繼承權，是與上帝永恆的活的盼望。

Not only is our inheritance kept for us, but we are also kept safe for it too.

不僅為我們保留了基業，而且我們也被安全保護。

5 who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time.

5 就是為你們這些藉著信、蒙上帝大能保守的人，能獲得他所預備、到末世要顯現的救恩。

We are kept safe too. Have a secure inheritance wouldn't be any good if we could lose it, but the living hope that we have is that God also shields us. He protects his people. God has put a shield around us. I can't help but imagine the Roman Legions who would surround the turtle formation shield. God is keeping us safe until we see salvation revealed.

我們也被安全保護。如果我們可以失去繼承權，繼承財產就不會有什麼好處，我們活的盼望是上帝也保守我們，他保護他的子民。上帝在我們周圍放置了盾牌。我不禁想像到羅馬軍團以海龜背的形狀圍起盾牌陣。在我們看到救恩顯露之前，上帝一直在保護我們安全。

What a wonderful reminder again that our hope is not our work but God's. Not only is Jesus our saviour, but he hangs on to us, dragging us to the finish line.

多麼美妙的再次提醒，我們的盼望不是我們的工作，而是上帝的工作。耶穌不僅是我們的救主，而且緊緊抓住我們，把我們拖到終點線。

We are kept shielded by our faith. The key objective of who we are as a church is that we want to be growing in our faith in God. Growing in trust. Placing our confident expectation, our hope for the future, into his hands. As we place for and more of our hopes into his hands, he is shown to be trustworthy, and our faith grows.

我們被我們的信心所保守。作為一個教會，我們的主要目標是，我們盼望在我們對上帝的信心中成長。越來越信任。將我們對未來的盼望寄託在他充滿信心的期望中。當我們把更多的盼望寄託在他手中時，他就顯示出值得信賴，並且我們的信念也在增長。

One area of hope that I've struggled with in recent times is how I view the future. I'm someone that loves to think about what is coming and plan for it, but this often comes out as not trusting in God for tomorrow. So I have been thinking a lot about where I live, and where I buy a house. For us, it is impossible to be in a house and live in Chatswood. I've become a little too obsessed with looking at houses, investment properties, and placing my hope, my confident expectation for the future in bricks and mortar instead of Jesus.

我最近一直苦苦掙扎的盼望之一是我如何看待未來。我是一個喜歡思考未來，並為之作計劃的人，但這常常是因為我沒有把明天的事交托信任上帝。所以我一直在想我住在哪裡，我在哪裡買房子。對我們來說，不可能在車士活擁有一所房子。我已經變得有點太癡迷於尋找房子，投資物業，把我的盼望，我對未來的信心期望放於磚頭和砂漿，而不是耶穌。

Now there's a goodness to planning for the future, but there's also idolising it, thinking that my future would be secure if I had a house to live in.

現在，有一個未來規劃是好的，但也可變得崇拜和偶像化，以為如果我有房子可以住的話，我的前途將是安全的。

### 3. Hope Now 盼望現在

So as I trust in God for the future, it impacts what I do now.

因此，當我把未來信托給上帝時，會影響我現在所做的事情。

What does it look like for now?

現在看起來像什麼？

6 In all this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials.

6 雖然你們必須在百般試煉中暫時憂愁，你們要為此喜樂

The living hope that we have because of the resurrection brings joy to us now. That is our experience. Peter gives this church hope despite the trials that they face.

我們因為復活而擁有的活的盼望現在給我們帶來了喜樂。這就是我們的經驗。彼得給這個教會帶來了盼望，儘管他們面臨著試煉。

Hope points beyond the trials.

盼望超越了試煉。

The trials and troubles only last a little time, but our hope in Jesus is forever.

試煉和麻煩只持續一點點時間，但我們在耶穌裡的盼望是永遠的。

Our faith and hope are strengthened by difficult times, like gold being refined in a fire.

我們的信心和盼望實際上因困難時期而加強，就像黃金在火中被精鍊一樣。

Difficult days should not surprise us or cause us to doubt God's goodness. God sends trials to strengthen us.

困難的日子不應該讓我們感到驚訝或導致我們懷疑上帝的美善，上帝在百般試煉中使我們更堅強。

Recently I was speaking with someone about their doubts in God's goodness. There was a challenging season for their family, and this person wanted to know – where is God. Why hasn't he answered my prayer and taken away this suffering?



最近，我正在和某人談論他們對神的良善的懷疑。他們的家人度過了一個充滿挑戰的季節，這個人想知道-上帝在哪裡。他為什麼不回答我的禱告並帶走了這種苦難？

God allows trials to come because they function like fire for gold. Making us reassess the things of this world, causing us to treasure Jesus more and trust in his good plan.

上帝允許考驗來，因為它們像煉金之火一樣。讓我們重新評估這個世界的事物，使我們更加珍惜耶穌，並相信他的好計劃。

And then it will shine like gold to his praise.

然後，它會像金子一樣閃耀，向他的讚美。

Our lives will always have trials and joys, sorrows and good times.

我們的生活將永遠有考驗和喜樂，悲傷和美好時光。

When we think everything is going okay, and there are times of joy, grief comes in like an uninvited guest. It makes joy more complex and more difficult.

當我們認為一切正常，有喜樂的時候，悲傷就像不請自來的客人一樣進來。它使喜樂變得更加複雜和困難。

The days are full of both grief and joy. To be a Christian does not mean that we can get rid of grief. God does not offer a perfect happy life this side of Jesus' return. God promises difficult times.

日子充滿了悲傷和喜悅。成為基督徒並不意味著我們可以擺脫悲傷。在耶穌再來的這一邊，上帝沒有提供完美幸福的生活。上帝應許的是艱難的時刻。

But it's important to remember that there are not happy days and sad days.

但重要的是要記住，沒有快樂的日子和悲傷的日子。

If we think that today is a happy day, we are not watching the news and aware of the world around us. And when we think the day is a sad day, we don't remember the living hope we have and all that God has done for us in Jesus.

如果我們認為今天是快樂的一天，那麼我們不是在看新聞，也不在意我們周圍的世界。當我們認為這一天是可悲的一天時，我們就不記得我們所擁有的活的盼望以及上帝在耶穌身上為我們所做的一切。

One of my children expresses themselves in words of either spectrum. It's either the best dinner or the worst dinner. It's either a great day or the worst day of my life. I'm not tempted on the good days and good meals to bring them down a peg. But on the bad days and grief, there are always reasons to be rejoicing, even through tears.

我的一個孩子常用這兩極的語言表達自己。這是最好的晚餐，也可能是最糟糕的晚餐。這可能是我生命中最美好的一天，也可能是最糟糕的一天。我不喜歡當美好的時光和美味的飯菜去使他們收斂一點。但是在糟糕的日子和悲傷中，總有理由感到高興，即使是流下了眼淚。

Every day is a sad day, and every day is a happy day. We have reasons for both.

每一天都是悲傷的一天，每一天都是快樂的一天。我們兩者都有理由。

The living hope we have in Jesus because of the resurrection enables us to look to the future and, despite difficult days, rejoice in what God is doing.

由於復活，我們在耶穌中擁有的活的盼望，使我們能夠展望未來，儘管在困難的日子裡，我們為上帝正在做的事情而歡欣鼓舞。

In Mark Manson's book about hope (Everything is...), I've covered the title because there are kids in the room. The author is deliberately provocative. He writes about hope from a secular perspective. And he concludes from a perspective of Nihilism, that at the end of time  
 在馬克·曼森的一本關於希望的書《一切都……》中，我已經覆蓋了標題，因為房間裡有孩子。作者故意挑釁。他從世俗的角度寫關於希望的文章。並且他從虛無主義的角度得出結論，在時間的盡頭

“Perhaps then, we will not only realise but finally embrace the Uncomfortable Truth: that we imagined our importance, we invented our purpose, and we were, and still are, nothing.

All along, we were nothing. And maybe then, only then, will the eternal cycle of hope and destruction come to an end. Or-?”

“也許，那時，我們不僅會意識到，而且最終會接受令人難受的真相：我們想像著自己的重要性，發明了我們的目的，而過去，現在仍然是一無所有。一直以來，我們什麼都不是。也許只有到那時，希望與毀滅的永恆循環才會結束。或者…？。”

Without God, this is a logical conclusion.

沒有上帝，這是一個合乎邏輯的結論。

There is no hope.

沒有盼望。

There is no meaning in life.

生命沒有意義。

Everything we do is a waste of time.

我們所做的一切都是在浪費時間。

Society can't fix itself. I may as well stay home and eat a bag of Doritos and pizza.

社會無法自我修復。我不妨呆在家裡吃一袋玉米片和披薩。

The basis for my hope is that God has had mercy on me, see that in the resurrection of Jesus, where I'm adopted as his child.

我盼望的基礎是上帝對我有憐憫，而在耶穌的復活中，我因而被收養為他的孩子。

So now I have a confident hope for tomorrow, and I can rejoice today even when it's difficult.

因此，現在我對明天充滿了盼望，即使遇到困難，我也可以今天感到高興。