

A Holy God for A Broken World

破碎世界的聖潔之神

Lamentations 耶利米哀歌 1

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We have just marked the 20th anniversary of the terrorist attacks on the USA, Sept 11, 2001? Do you remember where you were when you first heard?

我們剛剛記念了2001年9月11日在美國的恐怖襲擊的20週年？你還記得你第一次聽到那消息時你在哪裡嗎？

How many people died? A little over 3000? Most in the World Trade Towers of NYC.

有多少人死亡？約多過 3000 一點？大多數在紐約世貿大廈中。

Sadly, as shocking as it was, it was just one small event on the conveyor belt of corpses in the human history of atrocities.

儘管令人震驚，可悲的是，這只是人類暴行史上的屍體傳送帶上的一個小事件。

World War 2 resulted in the death of 70 to 85 million people, the majority being civilians. Tens of millions of people died due to genocides, disease, starvation.

第二次世界大戰導致七千到八千五百萬人死亡，其中大多數是平民。數以千萬計的人死於種族滅絕、疾病和飢餓。

The Holocaust in Germany alone caused the death of up to 11 million Jews between 1933 and 1945.

1933 年至 1945 年間，僅在德國的大屠殺就造成了多達一千一百萬猶太人的死亡。

1.5 million Armenians died at the hands of the Turks from 1915-1923. As well as a further 750 000 Assyrians, and 1 million Greeks.

從 1915 年到 1923 年，有一千五百萬亞美尼亞人死於土耳其人之手。以及另外有七十五萬亞述人和一百萬希臘人。

Ethnic cleansing was a motivating factor that saw up to 3 million casualties in the Cambodian genocide.

種族屠殺是在柬埔寨種族滅絕中造成多達三百萬人傷亡的一個推動因素。

Another 1 million dead in Rwanda in 1994.

1994 年又有一百萬人在盧旺達死亡。

The Soviet slaughter of 250 000 Polish people in 1937-38, and another couple of hundred thousand Poles by the Ukrainians less than a decade later.

蘇聯在 1937-38 年屠殺了二十五萬波蘭人，不到十年後又有幾十萬波蘭人被烏克蘭人屠殺。

Between 1824 and 1908, White settlers and Native Mounted Police in Queensland killed more than 10,000 Aborigines.

1824 年至 1908 年間，昆士蘭省的白人定居者和當地騎警殺害了一萬多名原住民。

Do you remember? Stalin, Idi Amin, Hitler, Pol Pot...do you remember?

你是否記得？斯大林、伊迪·阿明、希特勒、波爾布特.....你還記得嗎？

What about the 60 million lives lost in the Mongolian massacre. Do you remember?

在蒙古大屠殺中喪生的六千萬人呢？你還記得嗎？

When the latest atrocity appears on the TV, how do you respond? How quickly is it forgotten?

當最新的暴行出現在電視上時，你如何回應？被遺忘的速度有多快？

Then there are man-made disasters like Chernobyl. Natural disasters like 250,000 lives lost in a Tsunami. Or the 4.5 million deaths from Covid-19. This world is broken.

還有像切爾諾貝利這樣的人為災難。二十五萬人喪生在海嘯中的自然災害。或已導致四百五十萬人死亡的新冠病毒。這個世界是一個破碎的世界。

We should feel the stunning reality that each life is no longer with us. Death is not good. Death cannot be made to look good. And eternal death is a disaster beyond comprehension.

我們應該感受到每個生命都不再與我們同在的驚人現實。死亡不是好的。不能使死亡看起來很好。永恆的死亡是一場無法理解的災難。

Over 50 million people a year slip into a Christless eternity where there is no comfort and greater anguish.

每年有超過五千萬人滑入沒有安慰，只有更大的痛苦的沒有基督的永恆。

Lamentations is a book that is designed as a memorial. It helps us remember, it helps us to process, and it helps us go to God, the source of all hope in times of despair.

《耶利米哀歌》是一本被像紀念碑一樣的書。它幫助我們記住，幫助我們處理，幫助我們在絕望時走向上帝，他是所有希望的源泉。

THE LAMENT 哀歌

Lamentations is a collection of 5 poems. Each chapter is a complete poem.

《耶利米哀歌》是五首詩的合集。每一章都是一首完整的詩。

4 of the 5 chapters is composed as an alphabetic acrostic, which means each poem is divided into 22 separate sections, one for every letter of the Hebrew alphabet.

第 1 至 4 章是字母詩，每一節或每三節開始的第一個字母均按希伯來文 22 個字母次序排列，每章都被分成 22 個不同的部分。

So, if you like, Lamentations describes the suffering of God's people from A to Z. Or as one commentator has put it, Lamentations is a bottle for the tears of the world.

所以，《耶利米哀歌》就好像從頭到尾描述了上帝子民的苦難。或者正如一位釋經家所說，《耶利米哀歌》是一個承載世界的眼淚的瓶子。

This is a book that reflects upon the totality of human suffering.

這是一本反映人類苦難的整體的書。

Lamentations is not simply a cry from the heart of someone who has had a tough lockdown. I don't want to minimise that if that is you, I just want to take us into a much bigger picture, a great tragedy.

《耶利米哀歌》不僅僅是來自經歷過嚴格封城的人的內心吶喊。如果那是你，我不想低估你的感受，我只是想把我們帶入一個更大的圖景，一個巨大的悲劇。

Lamentations is not an emotional outburst, it's a *theodicy*. It's an attempt to explain the ways of God to humanity. The writer is doing much more than venting their emotions, they are also seeking to gain perspective on suffering and sharing it with others.

哀歌不是情緒的爆發，而是一種神學。它試圖向人類解釋上帝的方式。作者所做的不僅僅是發洩他們的情緒，而且還尋求獲得對痛苦的看法並與他人分享。

These five poems are communal rather than personal laments. This is what makes Lamentations different to Job.

這五首詩是共同的，而不是個人的哀歎。這就是《耶利米哀歌》與《約伯記》不同的原因。

The other significant difference is Job is about the suffering of the righteous, whereas Lamentations is about deserved desolation.

另一個顯著的區別是《約伯記》是關於義人的苦難，而《耶利米哀歌》是關於應得的荒涼。

In a world of overwhelming human suffering, this book gives voice to the deepest agonies of grief, with the hope that some comfort may come from crying out to God for mercy.

在一個充滿壓倒性苦難的世界中，這本書表達了最深切的悲痛，並希望藉著向上帝懇求憐憫可以得到一些安慰。

Lamentations is a response to the events recorded in 2 Kings 24 & 25. 2 Chronicles 36 has a much shorter record of the circumstances.

《耶利米哀歌》是對《列王紀下》24 至 25 章中記錄的事件的回應。《歷代志下》36 章有對這個情況的更簡短的記錄。

The scene is the fall of Jerusalem to the Babylonian army in 588-587 BC. Terrible calamities fell upon the citizens of Jerusalem.

這一幕是公元前 588-587 年，耶路撒冷被巴比倫軍隊攻陷。可怕的災難降臨在耶路撒冷的公民身上的場面。

The Babylonians destroyed the temple, the palace, the walls, the city.

巴比倫人摧毀了聖殿、宮殿、城牆和城市。

They plundered and pillaged the city and its inhabitants. All the elite of society were forcibly marched and relocated to Babylon, over 1500kms away, as slaves.

他們掠奪城市及其居民。社會上的所有精英都被強行押走，並遷移到 1500 多公里外的巴比倫，成為奴隸。

Lamentations is written in response to these catastrophic, historical events.

《耶利米哀歌》是為了回應這些災難性的歷史事件而寫的。

Losing Jerusalem meant losing all that outwardly represented the nation of Israel: the monarchy, the ruling line of David, the priests, the sacrifices, the temple, and even the promised land itself.

失去耶路撒冷意味著失去所有表面上代表以色列國的東西：君主制、大衛後裔的統治、祭司、祭品、聖殿，甚至是應許之地本身。

Losing the land meant losing God's promise, and losing God's promise meant losing their special relationship with the God who made and defined all things. God was gone.

失去土地意味著失去上帝的應許，失去上帝的應許意味著失去他們與創造和定義萬物的上帝的特殊關係。上帝離開了。

The first lament is from an eyewitness perspective. Such is the description of the terrible desolation. The poet presents the city of Jerusalem as a woman in the deepest depths of mourning and pain.

第一個哀嘆是從目擊者的角度，這就是對可怕的荒涼的描述。詩人將耶路撒冷城描繪成一個處於哀悼和痛苦最深處的女人。

She calls on God, and the nations around to see her suffering. The suffering was great. The very first verse: ***How deserted lies the city, once so full of people!***

她呼籲上帝和周圍的國家看到她的痛苦。苦難是巨大的。第一句：「**1 唉！先前人口稠密的城市，現在為何獨坐！**」

We are told ***she who was a queen has become a slave***. Verse 2: ***bitterly she weeps...all her friends have betrayed her***.

我們被告知，「**先前在各省中為王后的，現在竟成為服苦役的人！**」第二節，「**她夜間痛哭...她的朋友都以詭詐待她**」

As you continue through the chapter, we see the suffering. The mourning. The abandoned religious practices. The desolate city. Pilgrims no longer flocked to her feasts. Merchants no longer walked through her gates.

當您繼續閱讀本章時，我們會看到痛苦。哀悼。被遺棄的宗教習俗。荒涼的城市。朝聖者不再湧向她來過節。商人不再走進她的大門。

Her princes are fleeing from pursuers. The palace treasures have been looted. Her temple has been violated. In her streets, desperate people negotiate for their very lives.

她的王子們正在逃離追捕者。宮中的寶物被洗劫一空。她的聖殿遭到侵犯。在她的街道上，絕望的人們為自己的生命進行談判。

Her army is defeated. The priests and leaders have all perished in their search for food.
她的軍隊被打敗了。祭司和領袖們都在尋找食物的過程中喪生。

We are told Lady Zion weeps bitterly. In vv. 2, 9, 16, 17 and 21 we are told **there was no one to comfort her.**

我們聽說這錫安女子痛哭淚流滿頰。在 2、9、16、17 和 21 節，我們被告知「找不到一個安慰她的。」

She cries out, reaches out her hand to those who pass by, she groans, but **there is no COMFORTER.** No one can help her. No one can restore her. All her friends, lovers, associates have all abandoned her.

她呼救，向路過的人伸出手，她呻吟著，卻無人安慰。沒有人可以幫助她。沒有人能挽回她。她所有的朋友、愛人、同事都拋棄了她。

She should have seen it coming. The prophet Jeremiah had been warning about it for decades, but the city laughed it off. God's word had been very clear to the city.

她應該是意料到要發生的事情。耶利米先知幾十年來一直在警告這件事，但這座城市卻一笑置之。神對這座城所說的話是非常清楚的。

Why has this tragedy happened?

為什麼會發生這樣的悲劇？

William Westmore Story was a 19th century American who carved several very fine sculptures. One such sculpture is of a woman sitting amongst ruins, slumped slightly to one side.

威廉·韋斯特莫爾 史多里是 19 世紀的美國人，他雕刻了幾件非常精美的雕塑。一個這樣的雕塑是一個坐在廢墟中的女人，略微向一側傾斜。

Her elbow rests on the arm of her throne. She gazes downward in a resolute frown. She is despondent. Engraved on the sculpture is "*Jerusalem in Her Desolation*".

她的肘部靠在寶座的扶手上。她堅定地皺眉向下凝視。她很沮喪。雕塑上刻著「荒涼中的耶路撒冷」。

The most significant detail of the sculpture is almost unnoticeable. It's a tiny snake slithering at the Queen's feet. The snake represents sin.

雕塑最重要的細節幾乎不引人注意。這是一條在女王腳下滑行的小蛇。蛇代表罪。

Jerusalem's destruction was because of her sin. Have a look at 1:5: ***The LORD has brought her grief because of her many sins.***

耶路撒冷的毀滅是因為她的罪。看看 1:5：「耶和華因她過犯多而使她受苦，」

The word used for 'sins' in v5 suggests outright rebellion. What Jerusalem experienced was a just punishment for her sin.

第 5 節中用「過犯」的詞是暗示著徹底的反叛。耶路撒冷所經歷的是對她的罪的公正懲罰。

Lady Zion confesses it in v18: *The LORD is righteous, yet I rebelled against his command.* And again, in v20: *See, LORD, how distressed I am! I am in torment within, and in my heart, I am disturbed, for I have been most rebellious.*

錫安在第 18 節承認：「18 耶和華是公義的！我違背了他的命令。」再一次，在 20 節：「20 耶和華啊，求你觀看，因為我在急難中；我的心腸煩亂，我心在我裏面翻轉，因我大大背逆。」

If you like, this book is one long illustration of the principle that ‘a person reaps what they sow.’ 這本書就好像是一個人「種的是什麼，收穫就是什麼」這一原則的長篇例證。

Bible gives the world the bleakest, most comprehensive, panoramic picture of the human condition outside of God. What we have here in Lamentations 1 is a micro version of the universal human condition.

聖經向世界展示了脫離了上帝的人類狀況的最黯淡、最全面、最全景的畫面。我們在《耶利米哀歌》第一章中看到是普遍人類狀況的微觀版本。

For instance, Ephesians 2 says quite bluntly, we are all dead in our transgressions and sins. 就如，《以弗所書》第 2 章直截了當地說那樣，我們窮困著自己的過犯罪惡而死了。

As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our flesh and following its desires and thoughts. Like the rest, we were by nature deserving of wrath.

1 從前，你們因著自己的過犯罪惡而死了。2 那時，你們在過犯罪惡中生活，隨從今世的風俗，順服空中掌權者的領袖，就是現今在悖逆的人心中運行的邪靈。3 我們從前也都生活在他們當中，放縱肉體的私慾，隨著肉體和心中的意念去做，和別人一樣，生來就是該受懲罰的人。

Death is not a figure of speech here. This state of spiritual death is universal. Paul is not describing some decadent, depraved segment of society, but all humanity, from top to bottom.

死亡在這裡不是一個比喻。這種屬靈死亡的狀態是普遍的。保羅不是在描述社會的某些腐朽墮落的階層，而是從上到下的描述全人類的狀態。

The key idea is in v3: *gratifying the cravings of our flesh and following its desires and thoughts.*

關鍵要點在第 3 節中：「也都生活在他們當中，放縱肉體的私慾，隨著肉體和心中的意念去做。」

It is literally referring to self-centred human nature. This is the thing that **drives** us, **masters** us, and **controls** us. According to the Bible, the reason we are *dead in our trespasses and sins* is because the human heart is profoundly self-centred.

它實際上指的是以自我為中心的人性。這是**驅動**我們、**主宰**我們和**控制**我們的東西。根據《聖經》，我們**死在過犯罪惡中**的原因是因為人心極度以自我為中心。

The 16th Century church reformer and theologian Martin Luther said that our nature is so deeply curved in on itself that it *wickedly, 'curvedly', and viciously seeks to use all things, even God, for its own sake.*

十六世紀的教會改革者和神學家，馬丁路德，說我們的本性是如此深刻地彎曲偏向了自身，以至於它邪惡地、“彎曲地”和惡毒地試圖為了自己的利益而使用一切事物，甚至包括上帝。

The framework that every human being begins with is you give YOUR LIFE FOR ME. It's me first. You exist to serve me. My interests first. That is even how we relate to our Creator, our Sustainer, our God; me first.

每個人生開始的框架都是你為我付出你的生命。首先是我。你的存在是為了為我服務。我的興趣放在第一位。這甚至是我們與我們的創造者、我們的支持者、我們的上帝的關係；我先。

So, the consequence at the end of v3 is shocking to our modern sensibilities. Not only dead but condemned.

所以，第 3 節結尾的結果對我們現代人的感覺來說是令人震驚的。不僅死了，還是該受懲罰的。

It says: *Like the rest, we were by nature deserving of wrath.* God's *anger* is not like human *anger*. It is not a bad temper. It's not spite, nor malice, nor animosity, nor revenge. It's not *arbitrary*.

它說：「和別人一樣，生來就是該受懲罰的人。」神的烈怒不像人的怒氣。不是壞脾氣。不是怨恨，也不是惡意，也不是敵意，也不是報復。都不是武斷的。

It is God's personal, righteous, constant hostility to evil, injustice and sin. It's his settled refusal to compromise with it, and his resolve to condemn it.

這是上帝對邪惡、不公正和罪惡的個人、正義、持續的敵意。這是他堅決拒絕與它妥協，以及他譴責它的決心。

Sin is Lady Zion's problem, and sin is ours. It led to her destruction, and her destruction points to ours. Is it any wonder she cried out, IS THERE ANYONE TO COMFORT ME, when it is God who is against her?

罪是錫安的問題，罪是我們的問題。它導致了她的毀滅，而她的毀滅指向了我們。難怪她喊道，「當上帝在對付她的時候，有沒有人來安慰我？」

THE COMFORT 安慰

Some 70 years after the devastation of Jerusalem, and after Babylon itself had been conquered by the Persian empire, the Jews made their way back to rebuild Jerusalem.

在耶路撒冷被毀約 70 年後，在巴比倫本身被波斯帝國征服之後，猶太人返回去重建耶路撒冷。

They promised not to make the same mistake as their forefathers and walk in obedience to God. Around 500 years later, we see nothing has changed.

他們承諾不會像他們的祖先那樣犯同樣的錯誤，並順服上帝。大約 500 年後，我們看到什麼都沒有改變。

Jesus Christ declares himself to be the Son of God dwelling amongst his people. He lives a perfect life, and he performed incredible miracles, bringing hope and healing thousands.

耶穌基督宣稱自己是住在祂子民中間的神的兒子。他過著完美的生活，他創造了令人難以置信的奇蹟，帶來了希望並治癒了成千上萬的人。

In Luke 19 we read Jesus *approached Jerusalem and saw the city, he wept over it and said, “If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognise the time of God’s coming to you.”*

在《路加福音》19 章，我們讀到耶穌快到耶路撒冷，看見那城，就為它哀哭，42 說：「但願你在这日子知道有關你平安的事，不過這事現在是隱藏的，你的眼睛看不出來。43 因為日子將到，你的仇敵要築起土壘包圍你，四面困住你，44 並要消滅你和你裏頭的兒女，連一塊石頭也不留在另一塊石頭上，因為你不知道你蒙眷顧的時候。」

Jesus laments for Jerusalem and predicts its destruction once again. Jerusalem will once again be destroyed because they DIDN’T RECOGNISE THE TIME OF GOD’S COMING.

耶穌為耶路撒冷哀哭，並再次預言它的毀滅。耶路撒冷將再次被摧毀，因為他們不知道蒙眷顧上帝要來的時候。

That is, they will reject Jesus, and therefore once again reject God. This rebellion will once again reap its consequences. That seemed improbable to the inhabitants of Jerusalem. Even those close to Jesus were proud of their city.

也就是說，他們會拒絕耶穌，因此再次拒絕上帝。這場叛亂將再次帶來後果。這對耶路撒冷的居民來說似乎不太可能。甚至那些親近耶穌的人也為他們的城市感到自豪。

Especially proud of their temple. They thought that because they had the temple, God was on their side, and they were indestructible. They had forgotten their history.

特別為他們的聖殿感到自豪。他們認為因為他們有聖殿，神就在他們身邊，他們是堅不可摧的。他們已經忘記了他們的歷史。

The temple was the place where the people met with God and had their sins forgiven. It was the source of all their blessing.

聖殿是人們與上帝會面並獲得赦罪的地方。這是他們所有祝福的源泉。

One day he was walking past the temple in Jerusalem and those with him admired how great it was. Jesus said it was going to be torn down and he would rebuild it in 3 days.

一天，他路過耶路撒冷的聖殿，和他一起的人都讚嘆它的偉大。耶穌說它會被拆除，他會在三天內重建它。

Impossible, they thought. How was that going to happen? Jesus was referring to his death and resurrection.

不可能，他們想。那怎麼會發生呢？耶穌指的是他的死和復活。

It's interesting that the structural and theological centre of Lamentations 1 is the end of v11 and v12.

有趣的是，《耶利米哀歌》1章的結構和神學中心是在11節的結尾和12節。

“Look, LORD, and consider, for I am despised.” “Is it nothing to you, all you who pass by? Look around and see. Is any suffering like my suffering that was inflicted on me, that the LORD brought on me in the day of his fierce anger? (Lam 1:11b-12)

「耶和華啊，求你觀看，留意我多麼卑微。」「所有過路的人哪，這事你們不介意嗎？你們要留意觀看，有像這樣臨到我的痛苦沒有？耶和華在他發烈怒的日子使我受苦。」
(歌 1:11b-12)

The Crucifixion is an oratorio composed by John Stainer in 1887. In one of the movements in this composition, Stainer puts the words of Lamentations 1:12 into the mouth of Jesus on the cross: *is it nothing to you, all you who pass by?*

《The Crucifixion》是約翰·斯坦納於1887年創作的清唱劇。在這首樂曲中的一個樂章中，斯坦納將《耶利米哀歌》1:12的話放入十字架上耶穌的口中：**所有過路的人哪，這事你們不介意嗎？**

No one recognised what was being accomplished on the cross – namely, the redemption of the sin of the world. People who passed by considered Jesus nothing.

沒有人認識到十字架上正在完成的事情——即世界罪孽的救贖。路過的人認為耶穌什麼都不是。

Matthew 27:39-40 tells us: ***Those who passed by hurled insults at him, shaking their heads and saying, “You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!”***

《馬太福音》的27:39-40告訴我們：從那裏經過的人譏笑他，搖著頭，40說：「你這拆毀殿、三日又建造起來的，救救你自己吧！如果你是上帝的兒子，就從十字架上下來呀！」

Like Jerusalem, Lady Zion, before him, Jesus was not only despised and rejected, but he was also ignored.

耶穌像在他之前的耶路撒冷，錫安，不僅被鄙視和拒絕，而且他也被忽視。

Lady Zion cries out ***Is any suffering like my suffering that was inflicted on me?*** The answer is YES! Jesus' suffering on the cross was more than what Lady Zion suffered...physically, emotionally relationally, spiritually. He was innocent of SIN.

錫安哀呼：**有像這樣臨到我的痛苦沒有？**答案是有的！耶穌在十字架上所受的苦難比錫安所受的還要多.....在身體上、情感上、精神上。他是無辜的。

He did not sin, but he carried the sin of Jerusalem, our rebellion, to the cross. He bore the sin of the world.

他沒有犯罪，但將耶路撒冷的罪，我們的叛逆，都帶到了十字架上。他擔當了世人的罪孽。

Lady Zion declares her suffering is because the **LORD brought on me in the day of his fierce anger?** The suffering God brought on his Son Jesus was the ultimate, **day of his fierce anger.**

錫安說她受苦是因為耶和華在他發烈怒的日子使我受苦。上帝給他的兒子耶穌帶來的苦難是他發烈怒的日子的終極時刻。

Jesus was devastated, demolished, for our sin. Jesus turned God's righteous anger for our sin away from us.

耶穌因我們的罪而被毀滅、被摧毀。耶穌將神為我們的罪所發的公義憤怒轉離我們。

Jesus is rejected and we are adopted. Jesus is cursed so that we could be blessed. Jesus despaired that we might have hope. Jesus' life was taken so we could have life forever.

耶穌被拒絕，而我們被收養。耶穌受詛咒是為了讓我們得到祝福。耶穌絕望，使我們能有希望。耶穌的生命被奪去，所以我們可以擁有永恆的生命。

Jesus was cut off from his Father and he experienced the agony we would experience if we were cut off from God for all eternity.

耶穌與他的父親隔絕了，他經歷了如果我們永遠與上帝隔絕，就會經歷的痛苦。

Sin is us putting ourselves where only God deserves to be. Salvation is God putting himself where only we deserve to be.

罪是我們把自己放在只有上帝配得的位置上。救恩是上帝把自己放在只有我們應得的地方那裡。

The very next words in Ephesians 2, after telling us in v3 that we are deserving of God's wrath, we read: **But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions-it is by grace you have been saved.**

在《以弗所書》第2章緊接著第3節告訴我們我們應該受到上帝的憤怒之後，我們讀到：「4然而，上帝有豐富的憐憫，因著他愛我們的大愛，5竟在我們因過犯而死了的時候，使我們與基督一同活過來—可見你們得救是本乎恩」

This is the hope of humanity. This is the Christian hope. This is your hope when you come to Christ. In a very broken and sinful world, this is your comforter. Jesus is your comforter.

這是人類的希望。這是基督徒的希望。這是你來到基督面前的希望。在一個非常破碎和罪惡的世界裡，這是你的安慰。耶穌是你的安慰。

COMFORT, LAMENT & THE CHRISTIAN 安慰、哀歌和基督徒

As a pastor, I've had a front-row seat to significant grief and tragedy. All those moments are both sad and instructive.

作為一名牧師，我對重大的悲傷和悲劇有首當其衝的位置。所有這些時刻都是悲傷的，也是啟發性的。

I often leave funerals looking for death to be defeated, reflecting on how much brokenness there is in the world. How grateful I am for the cross, and resurrection of Jesus, the future resurrection he guarantees me in his perfect presence where there is no more tears or pain or death.

我經常離開葬禮時尋找死亡怎樣被擊敗，反思世界上有多少破碎。我多麼感激耶穌的十字架和復活，他向我對未來在他完美的同在中，不再有眼淚、痛苦或死亡的復活保證。

The good news of Jesus Christ and what he has accomplished is a comfort. Because of it there is a certain hope that life's final chapter has not been written, although it has been revealed. There is a greater day on the horizon.

耶穌基督的好消息和他所取得的成就是一種安慰。正因為如此，人們有一種希望，雖然生命的最後一章已經被揭開，但還沒有寫出來。地平線上還有更偉大的一天。

But this side of that day, the Christian must lament the destructiveness of sin. The scale of human depravity is incalculable.

但在未到達那一天之前，基督徒必須為罪惡的破壞性而哀嘆。人類墮落的程度是無法估量的。

Lamentations is a memorial that helps us remember and feel the weight of a tragedy. The smouldering ruins of Jerusalem sent a message to the inhabitants of Jerusalem, of Babylon, Egypt, to the whole world.

《耶利米哀歌》是一個紀念碑去幫助我們記住並感受悲劇的重量。耶路撒冷陰燃的廢墟向耶路撒冷、巴比倫、埃及和全世界的居民發出了一個信息。

The CROSS OF CHRIST does the same thing for us. Those who do not take refuge in the suffering Christ will take his place in suffering for sin...for ever. That is a tragedy. It is a holocaust beyond comprehension. It is lamentable.

基督的十字架為我們做同樣的事情。那些不在受苦的基督中避難的將替代他…永遠的…為自己的罪受苦。那是一個悲劇。這是一場無法理解的大屠殺。這是可悲的。

The lesson of Lamentations 1 is that God is long-suffering and merciful, but rebellion against his rule has consequences. Lamentations 1 reminds us that sin is that bad and God is that holy.

《耶利米哀歌》1章的教訓是，上帝是忍耐和憐憫的，但反抗他的統治會產生後果的。

《耶利米哀歌》1章提醒我們罪是那麼壞，神是那麼聖潔。

The effect of our collective treason is the groaning of creation under its brokenness. The Christian should understand that beneath every painful aspect of our humanity is the reality of sin.

我們集體叛國的結果是創造在其破碎下呻吟。基督徒應該明白，在我們人性的每一個痛苦方面之下，都是罪的現實。

More than just providing comfort and help in times of trouble, the gift of lament helps us tune our hearts to the pain of others and the foundational truths of God and his world.

不僅僅是在遇到困難時提供安慰和幫助，哀悼的恩賜還可以幫助我們調整自己的心，去感應他人的痛苦，以及上帝和他的世界的基本真理。

As American Pastor Mark Dever has said: *We watch the news, so we know how to pray.* In a way, lament can awaken our souls from apathy. We live with people, are surrounded by a community, exist in a world that is on a collision course with God.

正如美國牧師馬克德弗所說：我們看新聞，以致我們懂得可如何禱告。在某種程度上，哀嘆可以從冷漠中來喚醒我們的靈魂。我們與人一起生活，被社群所包圍，正生活在一個將與上帝衝撞的世界中。

The devastation and desolation and loneliness and anguish on that day will be eternal. There will be no comfort on that day. Lament is a gift from God to connect our hearts with his.

那一天的毀滅、荒涼、孤獨和痛苦將是永恆的。那天不會有任何安慰。哀歌是來自上帝的禮物，去將我們的心與他的心相連。

A heart that desires NOT the death of a sinner but that all should be saved from death and find life in Jesus Christ.

一顆不渴望罪人死亡，而是渴望所有人都擺脫死亡的心，並在耶穌基督裡找到生命。