

A Righteous Anger - Lamentations 2

正義的憤怒 – 耶利米哀歌 2

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Enough is enough. I have had patience with you. I've been more than generous.
受夠了。我已對你很有耐心。我一直非常慷慨了。

I've given you chances to turn around, to change your behaviour.
我已給了你扭轉局面的機會，去改變你的行為。

I don't like to have to do this, but you need to be disciplined.
我不喜歡這樣做，但你需要受到管教。

I'm sure we've all heard or said something like this in the past.
我相信我們過去都聽過或說過類似的話。

When we've not listened to our parents, and they've pulled out the wooden spoon. Or the teacher at school has finally had enough of the talking in the back row and so sent students to the principal.

當我們沒有聽父母的話，他們已經把木勺拿出來了。或者學校的老師終於受夠了後排的談話，所以把學生送到校長那裡。

I know some people who are trying to get their house built, and this is how they feel. They've been generous to one particular person slowing everything down, they've been generous and forgiving and kind – but enough is enough, the house has to be built.

我知道有些人正在努力建造他們的房子，這就是他們的感受。他們對一個特定的人很慷慨，放慢了一切速度，他們慷慨、寬容和善良——但夠了，房子必須建起來。

I think we understand this mood when it's us and we've tried to be patient for a long time. We understand it when someone gets fed up us too. But with the parent, and the school teacher, and even the builder – this statement, enough is enough – is only ever meaningful if there is a relationship. Parents do this as part of parenting and guiding kids in the right direction. Teachers have to keep teaching kids, and want them to learn, people building a house want the builder there!

我認為我們理解這種情緒，因為我們已經嘗試耐心等待很長時間。當有人對我們感到厭煩受夠了我們時，我們也能理解。但是對於家長、學校老師，甚至是建築商——這句話，夠了——只有在有關係的存在時才有意義。父母這樣做是作為教育和引導孩子朝著正確方向發展的一部分。老師必須繼續教孩子，並希望他們學習，蓋房子的人希望建築商出現！

But how do we respond when God is the one saying those words, enough is enough? When he has had patience for generations, when he has called for repentance but no one has listen. What about when God finally says this sin, this rebellion, enough is enough and he brings swift and hot justice. How do we respond to seeing God act from anger and bring wrath?

但是，當上帝說這些話——夠了——時，我們該如何回應？當他世世代代忍耐，當他呼籲悔改但沒有人聽的時候。當上帝最終說出這個罪惡，這個叛逆，夠了，他帶來了迅速而熾熱的正義時呢？看到上帝發怒並帶來忿怒，我們該如何回應？

The Book of Lamentations is poetry expressing the pain and grief of the destruction of Jerusalem. Chapter 2 shows us a picture of what happens when God finally says enough is enough, and pours out his righteous anger on those who have rebelled.

《耶利米哀歌》是表達耶路撒冷被毀滅的痛苦和悲傷的詩歌。第2章向我們展示了當上帝終於說夠了，並將他公義的憤怒傾瀉在背叛者身上時會發生什麼。

Today we'll see what happens when God is grieved by sin into action. Despite the pain and horror of this chapter it only comes about because of relationship.

今天我們將看到當上帝因罪而悲傷而採取行動時會發生什麼。儘管這一章是痛苦和恐怖，它只是因為關係。

Today, as we see God's wrath poured on, we'll be reminded just how amazing it is that God would pour out his wrath on Jesus. Lamentations 2 will help us to see that afresh.

今天，當我們看到上帝的憤怒傾瀉而下時，我們會被提醒上帝將他的憤怒傾倒在耶穌身上是多麼奇妙。《耶利米哀歌》2章將幫助我們重新認識這一點。

Today we'll see the anger and grief of God and then the crying to God.

今天我們將看到神的憤怒和悲傷，然後是向神呼救。

1. Anger of God 上帝的憤怒

Firstly we see the anger of God. In the first 10 verses there are 2 repeated themes. The theme of everything being brought down, and the verbs expressing God's anger.

首先，我們看到神的憤怒。在前10節中，有兩個重複的主題。一切都被打倒的主題，以及表達上帝憤怒的動詞。

God is the one who built up Jerusalem. He is the one who made them great, to be the place where he would reside in the temple, he made them beautiful, but he has had enough of their sin and rebellion and brings it all down. The northern kingdom were judged and were taken by Assyria. Prophet after prophet, God sent warnings. Stop chasing other gods, thinking that other's will keep you safe, protect you, bring you joy. God sent them for generations. But God's beloved people, Judah, with Jerusalem the capital, did not listen. So God has had enough.

上帝是建立耶路撒冷的那一位。他使他們變得偉大，成為他居住在聖殿中的地方，他使他們變得美麗，但他已經受夠了他們的罪惡和叛逆，並將這一切都平息了。北國被亞述審判並佔領。一個又一個先知，上帝發出警告。停止追逐其他神明，認為其他神明會保護你，給你帶來快樂。上帝派他們世代相傳。但以耶路撒冷為首都的上帝所愛的子民猶大不聽。所以上帝已經受夠了。

Verse 1 hurled down the splendour of Israel from heaven to earth.

第1節他將以色列的華美從天扔在地上。

Torn down the strongholds. Brought the kingdom and princes down to the ground, the fortifications, the temple, the walls the gates, the people. All the things which protected them are gone, as if to show that God was the one who was really protecting them, but he is had enough.

傾覆堡壘。凌辱這國與她的領袖，城郭，聖殿，城牆，門門，百姓。保護他們的東西都沒有了，似乎是在表明上帝才是真正保護他們的人，但他已經受夠了。

God does so without pity, and full of anger. We cannot just think that Babylon, the enemies that came in and destroyed Jerusalem were acting alone. God is the one in the glove bringing his righteous anger to bear.

上帝沒有憐憫，而且充滿憤怒地這樣做。我們不能僅僅認為巴比倫，入侵並摧毀耶路撒冷的敵人是單獨行動的。上帝是帶著他公義的憤怒，要來平反的那一位

The first 10 verses are full of verbs of destruction. Covered with the cloud of his anger, hurled down their splendour, the lord has swallowed up Jacob, in his wrath torn down, in his anger he has cut off, withdrawn his right hand, burned Jacob, strung his bow, he has slain, poured out his wrath like fire.

前 10 節充滿了毀滅的動詞。用怒氣黑雲遮蔽，將華美扔下，主如仇敵吞滅雅各，他在忿怒中拆毀，在怒氣中砍斷，在仇敵面前收回右手，將雅各燒燬，張弓，如同敵人殺戮，傾倒憤怒，如火一般。

Verse 5 sums it up well. The Lord is like an enemy. God the one who used his strong right arm to protect his people has pulled back the string on the bow to attack. The God who had a pillar of fire to light the way for Jerusalem has turned his flame to burn his people. The temple is gone so the people can't even go and try and make amends.

第 5 節總結得很好。主就像仇敵。上帝，那個用他強壯的右臂保護他的百姓的已經張弓去攻擊。用火柱為耶路撒冷照亮道路的上帝，已經把他的火焰點燃了他的百姓。聖殿被摧毀了，人們甚至不能去嘗試彌補。

This is a series of poetic statements about what it means to face God's direct, purposeful, and unflinching judgement. It is terrible. It should shock us.

這是一系列關於面對上帝直接、有目的和堅定不移的審判意味著什麼的詩意陳述。太可怕了。它應該讓我們震驚。

God is the one who has brought in the sledgehammer. God who was on their side has become their enemy.

上帝是帶來大錘的那一位。站在他們這邊的上帝成了他們的敵人。

Might feel strange seeing God act in this way. Isn't he the God of love and compassion? Why hasn't he forgiven them? Why does he need to bring destruction?

看到上帝這樣做可能會感到奇怪。他不是愛與慈悲的上帝嗎？他為什麼不原諒他們？為什麼他需要帶來毀滅？

How do you respond to this angry God? Do you find it uncomfortable to think of God having very human and fallen feelings like anger? Do you want to forget this part of the bible?

你如何回應這位憤怒的上帝？想到上帝有非常人性化和墮落的情感，比如憤怒，你會覺得不舒服嗎？你想忘記聖經的這一部分嗎？

One of the issues can be our view of emotions. I wonder if we often see emotions as either good or bad. Happiness, joy, mercy – they're always good emotions. Anger, wrath, they're bad and we need to avoid them.

其中一個問題可能是我們對情緒的看法。我想知道我們是否經常將情緒視為好或壞。幸福、喜悅、憐憫——它們總是好的情緒。發怒，憤怒，它們是壞的，我們需要避免它們。

But I can be happy about the wrong things and sin. I can be happy at my enemies downfall. I can be happy when I tell my kids to put away Lego and then they step on it. And we should be angry at murder, theft, needless waste, children starving. I love the Taken and John Wick movies. Righteous anger, you have wronged me, and it is good that I'm angry.

但我可以為錯誤的事情和罪惡感到高興。我可以為我的敵人倒台感到高興。當我告訴我的孩子們把樂高收起來，然後他們踩到它時，我會很高興。我們應該對謀殺、盜竊、不必要的浪費、兒童挨餓感到憤怒。我喜歡《Taken》和《John Wick》這些電影。正義的憤怒，你冤枉我了，我生氣是好的。

We have a desire for righteous anger in all of us.

我們所有人都渴望正義的憤怒。

So emotions are neither good or bad in and of themselves, more important is the heart behind them.

所以情緒本身並無好壞之分，更重要的是情緒背後的心。

It is good of God to be angry. The sins of the people should make him angry.

上帝發怒是好的。百姓的罪應該使他生氣。

When God is angry and brings about wrathful destruction it's also controlled. He's not having a temper tantrum like a child. It's careful controlled destruction. Verse 8 says that God stretched out a measuring line to destroy. Just like God carefully built up Jerusalem, he has carefully brought about destruction.

當上帝發怒並帶來憤怒的破壞時，也受著到控制的。他不像孩子那樣發脾氣。這是小心控制的破壞。第8節說，上帝拉了準繩定要毀滅。就像上帝仔細地建造了耶路撒冷一樣，他審慎的帶來了毀滅。

He has done it because God takes sin personally. He is in close relationship with his people and sin grieves him. He has had compassion and mercy for generations. But the people have continued to sin, and follow other gods, going to them and to other nations for help. God has finally said enough is enough.

他這樣做是因為上帝把罪當做個人的事。他與他的百姓關係密切，而罪使他憂傷。他對他們世世代代都充滿憐憫和憐憫。但是人繼續犯罪，追隨其他神明，向他們和其他國家尋求幫助。上帝終於說夠了。

So, when we say that I don't like the Wrathful Old Testament God, I want a God who doesn't have any anger just love, we are trying to separate to parts of the whole.

所以，當我們說我不喜歡憤怒的《舊約》上帝，我想要一個沒有任何憤怒只是愛的上帝時，我們試圖將神的整體分割成其中的一部分。

If He was a God who had no anger, and there was no wrath or consequences for sin, no hell, it would make no sense at all that Jesus would die on the cross. If God doesn't get angry there is no need for forgiveness and his love – you would just end up with an uncaring apathetic God. 如果他是一位沒有憤怒的神，沒有憤怒或罪的後果，沒有地獄，那麼耶穌死在十字架上就毫無意義。如果上帝不生氣，就不需要寬恕和他的愛——你最終只會得到一個冷漠漠不關心的上帝。

If he isn't a God capable of both anger and love towards us, wrath and compassion, there is no need for Jesus to die. Jesus' death is a costly death, he takes God anger and wrath. He turns it aside from me, and you to himself. Look what it cost God! His own son.

如果他不是既能對我們發怒又愛、憤怒和憐憫的上帝，那麼耶穌就沒有必要死。耶穌的死是一個代價高昂的死，他承受了上帝的憤怒和忿怒。他把它從我身上移開，把你轉向他。看看上帝付出了什麼代價！他自己兒子。

If we get rid of God's anger you take away how much he actually loves us.

如果我們脫開上帝的憤怒，你就會失去他對到底有多愛真正愛我們。

God's wrath and anger for our sin shows us how much he trying loves us in Jesus.

上帝對我們罪的發怒和憤怒向我們表明，他在耶穌裡是多麼愛我們。

It is good news for us today that he cares when we sin. But he also cares enough to deal with it. 當我們犯罪時，他會關心，今天對我們來說是個好消息。而他的關心足以使他要來處理它。

2. *Grief of God* 上帝的悲傷

Sin has grieved God into action. He has brought destruction. His is a God capable of anger and wrath. But that is not the only picture of how God feels in Lamentations 2.

罪使神憂傷而採取行動。他帶來了毀滅。他是一位能發怒和忿怒的神。但這並不是上帝在《耶利米哀歌》2章中的感受的唯一畫面。

Because of his great love for his people, their destruction grieves him.

由於他對百姓的極大的愛，他們的毀滅使他感到悲痛萬分。

Jeremiah sees the destruction and has a physical response from grief. Verse 11.

耶利米看到了毀滅，對悲傷在身體上有了反應。第11節。

My eyes fail from weeping, I am in torment within, my heart is poured out on the ground, because my people are destroyed, because children and infants faint in the streets of the city.

我的眼睛流淚，以致失明；我的心腸煩亂，肝膽落地，都因我的百姓遭毀滅，又因孩童和吃奶的在城內的廣場上昏厥。

There is overwhelming grief at what has happened in Jerusalem. The language changes from 3rd person to 1st person. Is it the voice of Jeremiah lamenting the city? Or is Jeremiah speaking like a prophet the words and feelings of God. I think that this is likely God speaking through his prophet. Grieving.

耶路撒冷發生的事情令人無比悲痛。語言從第三人稱變為第一人稱。是耶利米哀嘆這座城市的聲音嗎？或者耶利米像先知一樣在說神的話語和感受。我認為這很可能是上帝通過他的先知說話。悲傷。

It is an unforgettable part of Lamentations. God's anger is saturated with God's grief and soaked in human and divine tears.

這是《哀歌》中令人難忘的部分。上帝的憤怒充滿了上帝的悲傷，並浸透了人類和上帝的眼淚。

God weeps because his people are destroyed, even the littlest of them are faint in the streets, with mothers unable to feed babes in arms.

上帝哭泣，因為他的子民被毀滅了，即使是孩童也在城內的廣場上昏厥，母親無法餵養嬰兒。

God doesn't regret his actions. Judgement was right to bring because his people had become his enemy. But it still grieves him in his inmost being. God is not oblivious to the pain that he has brought. It is as if he sits in the street with those who are weakest and cries with them.

上帝不後悔他的行為。審判是正確的，因為他的百姓已經成為他的敵人。但這仍然讓他在內心深處感到悲傷。上帝並沒有忘記他帶來的痛苦。就好像他和最弱的人坐在街上，和他們一起哭。

He mourned until he was worn out with mourning. Against the tragedy of children lying in the streets there is nothing else to do at this point against lament.

他哀悼，直到他因哀悼而筋疲力盡。針對兒童流落街頭的悲劇，在這一點上，除了哀嘆沒有別的可以做。

God has been forced to say enough is enough. But that's not his usual way of operating with Jerusalem. He has been generous and merciful. But he has brought this wrath and it is over swiftly.

上帝已經被迫說夠了。但這不是他處理耶路撒冷的慣常方式。他一直很慷慨和仁慈。但他帶來了這種憤怒，而且很快就結束了。

Psalm 30:5 says,

《詩篇》30:5 說，

For his anger lasts only a moment, but his favor lasts a lifetime;

因為，他的怒氣不過是轉眼之間；他的恩典乃是一生之久。

weeping may stay for the night, but rejoicing comes in the morning.

一宿雖然有哭泣，早晨便必歡呼。

God brings swift judgement, but still weeps and grieves because he loves his people.
上帝帶來迅速的審判，但仍然哭泣和悲傷，因為他愛他的子民。

Jesus, described as the suffering servant, knew pain and grief. On his way to Jerusalem saw the city and he wept over it. Luke 19:42

耶穌，被描述為受苦的僕人，知道痛苦和悲傷。在他去耶路撒冷的路上，他看到了這座城市，他為它哀哭。《路加福音》19:42

“If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes...44 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 recognize the time of God’s coming to you.”

「但願你在這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。…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。」

And in Matthew 23,
在《馬太福音》23章，

37 “Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing.

37 「耶路撒冷啊，耶路撒冷啊，你常殺害先知，又用石頭打死那奉差遣到你這裏來的人。我多少次想聚集你的兒女，好像母雞把小雞聚集在翅膀底下，但是你們不願意。

Jesus weeps at his friend Lazarus’ death. He grieves before Jerusalem because they would not listen. They would not come and be gathered to God who would protect them. Instead they would chase their idols and be destroyed.

耶穌為他的朋友拉撒路的死而哭泣。他看到耶路撒冷時悲傷，因為他們不聽。他們不願意來聚集在會保護他們的上帝面前。相反，他們會追逐他們的偶像並被摧毀。

God’s anger towards Jerusalem was warranted, controlled. But it still grieves him. Jesus coming and seeing the same city, in the same peril. They hadn’t learnt the lesson of exile, and it grieved God into action. The death of his own son.

上帝對耶路撒冷的憤怒是有道理的，是受控制的。但這仍然使他傷心。耶穌來到同一個城市，看到她在同一個危險中。他們沒有從流放吸取的教訓，這讓上帝悲痛萬分並採取行動。他自己兒子的死。

How amazing to have a God who is generous, and patient and good. Who will end pain and injustice, but one who doesn’t celebrate pain and anger but loves mercy.

有一位慷慨、耐心和善良，會結束痛苦和不公正，不慶祝痛苦和憤怒，而是喜歡憐憫的上帝是多麼令人驚奇啊。。

3. *Crying out to God* 向上帝哀求

Jerusalem looks to everyone else before they turn to God and cry out for help. 3rd point today, crying out to God.

耶路撒冷在他們轉向上帝求助之前會先向其他人求助。今天的第三點，向神哀求。

In verse 13 the question is asked “Who can heal you?”

在第 13 節中，問了以下的問題「誰能醫治你呢？」

All the people that they would have turned to are shown to not work.

所有他們本來會求助的人都被證明沒有用。

The prophets lied to them and gave them false hope that they could continue to sin and God would always allow it.

先知們對他們撒謊，給了他們虛假的希望，認為他們可以繼續犯罪，而上帝總會允許。

They trusted in their neighbours, but they just scoff as they go past the city that was called the perfection of beauty.

他們信任他們的鄰居，但他們只是在經過這座被稱為全美的、全地所喜悅的城時嗤之以鼻。

Their enemies are ready to devour them.

他們的敵人準備吞噬他們。

The Lord is the only one who can heal them, but He is the one who planned his destruction, taken their strength and brought them low before their enemies.

主是唯一可以醫治他們的人，但他是計劃毀滅，取去他們的力量，使他們在敵人面前屈膝的那一位。

They finally realise that God is the one they need to cry out to. Not to the prophets for false hope, not their neighbouring countries, but God.

他們終於意識到上帝是他們需要呼求的那一位。不是寄希望於先知，不是他們的鄰國，而是上帝。

Verse 18,

第 18 節，

The hearts of the people cry out to the Lord.

他們的心哀求主。

You walls of Daughter Zion, let your tears flow like a river day and night;

錫安的城牆啊，願你日夜淚流如河，

give yourself no relief, your eyes no rest.

不讓自己休息，你眼中的瞳人也不歇息。

It is as if the people are starting to realise that their sin is what has grieved God into action. But he is the one who can help them.

就好像人們開始意識到他們的罪是讓上帝憂傷的原因。但他才是可以幫助他們的那位。

There is no promise of hope, no happy ending to this chapter. But Jeremiah calls on the city to grieve, for their tears to flow like rivers, to cry out to the only one who can help.

本章沒有希望的承諾，也沒有幸福的結局。但是耶利米呼籲這座城市去哀悼，讓他們的眼淚像河流一樣流，向唯一可以提供幫助的人哀求。

So whilst there is no specific hope. It's a turning of their eyes to God. They can't see the light at the end of the tunnel yet, but at least they're looking in the right direction.

所以雖然沒有具體的希望。這是他們的眼睛轉向上帝。他們還看不到隧道盡頭的光，但至少他們正在朝著正確的方向看。

Steve said last week that lamenting isn't just an emotional outburst. Lamenting connects our hearts to God's heart. That is what Jeremiah is calling the people of the city to do. Look at their sin that has caused the downfall of this city and grieve. Connect their heart to the heart of God.

主任牧師(Steve)上周說，哀嘆不僅僅是情緒的爆發。哀嘆將我們的心與神的心相連接起來。這就是耶利米呼召城里人去做的事。看看他們造成這座城市垮台的罪並悲痛。將他們的心與上帝的心相連。

When I have my sin pointed out, I don't like it. How easy it is to instead sit in the grief. To hurt because we've been hurt.

當我的罪被指出時，我不喜歡。相反，坐在悲傷中是多麼容易。去傷害，因為我們已經被傷害了。

When our sin is pointed out to feel like the wronged party because we don't like the painful reality that we do the wrong thing.

當我們的罪被指出時，感覺像是受了委屈，因為我們不喜歡我們做錯事的痛苦現實。

This lament takes the painful reality of their sin, God's wrath as judgement, and helps the city to begin to understand their role and fault in it, to cry out to God as healer.

這種哀嘆將他們罪惡的痛苦現實，上帝的憤怒的審判，去幫助這座城市開始了解他們在其中的角色和錯誤，並向上帝作為醫治者呼求。

We need to be quick to turn to God when grieving and lamenting, and not just weep – but weep in the right direction, to connect our heart to the heart of God.

我們需要在我們悲傷和哀嘆時迅速轉向求助於上帝，而不僅僅是哭泣——而是朝著正確的方向哭泣，將我們的心與上帝的心相連。

Sin grieved God into action. We need to be careful we don't respond by swinging too hard in one of 2 different directions. We can swing one way thinking that because God was angry at Jerusalem's sin and punished them, he will be angry at mine and punish me today. Or we can swing the other way, thinking that because Jesus died on the cross, taken God's wrath and anger, it doesn't matter what I do. I can just say sorry and move on.

罪使上帝憂傷而採取行動。我們在做出回應時需要小心，不要太大的擺動在兩個不同的方向之一。我們可以這樣想，因為上帝對耶路撒冷的罪感到憤怒並懲罰了他們，所以他今天會對我的罪惡感到憤怒並懲罰我。或者我們可以反過來，認為因為耶穌死在十字架上，承擔了上帝的憤怒和忿怒，我做什麼都無所謂。我可以說對不起然後繼續。

The good news of the gospel is that God has poured out all his anger and wrath on Jesus. Jesus has absorbed all of God's anger and wrath on the cross.

福音的好消息是上帝已將他所有的憤怒和忿怒傾倒在耶穌身上。耶穌在十字架上吸收了上帝所有的憤怒和忿怒。

Seeing God pour out his wrath on Jerusalem here in Lamentations 2 helps us to understand just how amazing Jesus' death on the cross is.

在《哀歌》2章中，看到上帝對耶路撒冷發怒，這有助於我們理解耶穌在十字架上的死是多麼奇妙。

On the cross, not just a cloud is covers the sky, but the sun is covered, as Jesus is on the cross.

在十字架，當耶穌被釘在十字架上時，不只是黑雲遮住了天空，也遮住了太陽。

He brings his fierce anger against Jesus.

他對耶穌發出了強烈的憤怒。

He strung a bow and pointed it not at his people who were rebellious but against his son.

他拉上的弓，沒有指向反叛的百姓，而是指向他的兒子。

God doesn't slay the one's who are sinful and awful, but the one pleasing to the eye, his son who obeyed and the one in whom he was well pleased.

上帝沒有殺死那些有罪和可憎的人，而是殺死那悅目、順從和他所喜悅的兒子。

God destroyed the temple, and Jesus is the temple, God dwelling with us as a person, God dwelling with us is destroyed.

神摧毀了聖殿，耶穌就是那聖殿，神作為一個人與我們同住，與我們同住的上帝被摧毀。

Verse 17 – God has done what he planned to do. He has fulfilled his word. He brought the suffering servant to die on the cross. He has poured out his wrath on Jesus. The full destructive power of God to destroy a nation, exhausted in the cross.

第17節 - 耶和華成就了他所定的，應驗了他古時所命定的。使受苦的僕人死在十字架上。他已經將他的憤怒傾倒在耶穌身上。上帝毀滅一個國家的全部毀滅性力量，在十字架上完全用盡。

God wasn't just angry with a city, but His anger built up over centuries and is dealt with at the cross.

上帝不僅對一座城市發怒，而且他的怒火是幾個世紀以來積累起來的，並在十字架上得到了處理。

To lose this aspect of God, to lose his anger at our sin and our rebellion, is to lose the beauty and need for the death of Jesus on the cross.

失去神的這一面，失去他對我們的罪和我們的反叛的憤怒，就是失去耶穌在十字架上死的美麗和需要。

The good news of the gospel is that we don't need to be worried or fearful of God. We can draw close because he has made the way possible. But because of that, we should still care about our sin.

福音的好消息是我們不需要擔心或害怕上帝。我們可以接近，因為他讓這條路成為可能。但正因如此，我們仍然應該關心我們的罪。

God's anger and wrath are exhausted at the cross, but it still grieves him. When we choose to trust anything else, or think that anything else will satisfy grieves God. Just like Judah chasing other gods, we take the good things that God gives us and shape them into gods. And it still hurts God. But it doesn't bring him to pour out anger and wrath on us, that was on Jesus.

上帝的憤怒和忿怒在十字架上耗盡了，但它仍然使他悲傷。當我們選擇相信其他任何別的事物，或認為其他任何事物能滿足你時都會使上帝感到悲傷。就像猶大追逐其他神一樣，我們把神賜給我們的美好事物塑造成神。它仍然傷害上帝。但這並沒有使他將憤怒和忿怒傾倒在我們身上，而是在耶穌身上。

When we lament, we connect our heart to God's heart. When we lament over our sin, it can wake us up from apathy to the sin in our lives.

當我們哀嘆時，我們將自己的心與上帝的心相連。當我們為自己的罪而悲嘆時，它可以從我們對生活中的罪的冷漠中喚醒我們來。

I've heard about one man who had started lamenting over his sin, he said: lamenting has given a new ability to fight temptation. Lamenting helps us see temptation in new light, not just that it hurts us, and the loved ones around us, but it also grieves God.

我聽說有一個人開始為自己的罪哀嘆，他說「哀嘆賦予了一種新的能力來對抗誘惑。」哀嘆幫助我們以新的眼光看待誘惑，看出不僅會傷害我們和我們周圍的親人，還會讓上帝悲傷。

Lament over your sin, that it would need God to pour out all his anger and wrath on his son. But praise be to God, that he would love us so much to do that.

為你的罪哀嘆，因為它需要上帝將他所有的憤怒和忿怒傾倒在他的兒子身上。但讚美上帝，因他會如此愛我們而這樣做。