

IT IS FINISHED 成了 Lamentations 耶利米哀歌 4

USED: Sunday 7th November 2021 (First day regathering after 4 months lockdown)
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A little over a week ago, for family movie night, we watched THE BOY WHO HARNESSSED THE WIND. Its a film based on a memoir of the same name. It retells the story of 13-year-old William growing up in a village of farmers in Malawi.

在一個多星期前的家庭電影之夜，我們看了《駕馭風的男孩》。這是一部根據同名回憶錄改編的電影。它重述了 13 歲的威廉在馬拉維一個農村長大的故事。

Life is very tough...very basic. There is no running water or electricity. If you can afford it, your transport is a bicycle.

生活非常之艱難...非常簡樸。沒有自來水或電。如果您負擔得起，您的交通工具是自行車。

William briefly goes to school but his parents, like so many others, cannot afford the education fees. William is a bright kid and has a keen interest in electronics.

威廉短暫上過學，但他的父母和其他許多人一樣，負擔不起教育費用。威廉是個聰明的孩子，對電子產品有著濃厚的興趣。

He secretly gets access to the school library and reads a book about wind turbines and the production of electricity.

他偷偷進入學校圖書館並閱讀了一本關於風力渦輪機和產生電力的書。

In the end he builds a windmill out of junk, which produces the power to run a pump to draw water out of a well and water a crop.

最後，他用垃圾廢棄物建造了一個風車，風車產生的動力可以驅動水泵從井中抽水並為農作物澆水。

He effectively saves the village from starvation because he does all this while the country is struck by a devastating drought in the mid-2000s.

他有效地拯救了村莊免於飢餓，因為他是在該國在 2000 年代中期遭受毀滅性乾旱襲擊時做到了這一切。

The most harrowing part of the whole story is the way the community disintegrates during the slow death of starvation and poverty.

整個故事中最令人痛心的部分是社區在飢餓和貧困的緩慢死亡過程中漸漸瓦解的情況。

Family relationships breakdown. Law and order disintegrate as people steal from even woman and children to survive. There is a very real sense of hopelessness.

家庭關係破裂。法律和秩序瓦解，人們甚至為了生存而從婦女和兒童那裡偷竊。有一種非常真實的絕望感。

As we turn to Lamentations 4 today, we see a similar scenario of devastation, starvation, and the upheaval of a society.

當我們今天轉向《耶利米哀歌》4章，我們看到了類似的破壞、飢餓和社會動蕩的場景。

Lamentations 4 casts up a variety of mental pictures to depict the suffering of the final siege of Jerusalem and beyond. It also lays out some of the reasons why the judgment was imposed and ends in a whisper of hope. Those are the three steps we are taking as we go through this chapter.

《耶利米哀歌》4章以各種心理圖畫來描繪耶路撒冷最後被圍攻及之後的苦難。它還列出了審判的一些原因，並以微聲的希望作結束。我們將要以同樣的三個步驟來閱讀本章經文。

REVERSAL OF FORTUNES 命運的逆轉

Lamentations is a response to the events recorded in 2 Kings 24 & 25 and 2 Chronicles 36.

《耶利米哀歌》是對《列王紀下》24-25章和《歷代志下》36章中記錄的事件的回應。

The scene is the fall of Jerusalem. The global bully at that time was Nebuchadnezzar and the Babylonian empire. The Babylonian army lay siege to Jerusalem from 588-587 BC. For about 18 months they surrounded the city and slowly choked it.

是耶路撒冷淪陷的情景。當時的全球霸主是尼布甲尼撒和巴比倫帝國。巴比倫軍隊在公元前588-587年圍攻耶路撒冷。在大約18個月的時間，他們包圍了這座城市，並慢慢地將它堵住了。

Terrible calamities fell upon the citizens of Jerusalem, as we see in Lamentations 4. This is a vivid description of what took place.

正如我們在《耶利米哀歌》4章中所看到的，可怕的災難降臨在耶路撒冷的居民身上。這是對所發生的事情的生動描述。

Twice at the beginning of chapter 4 the Poet cries out “ALAS!” The NIV translates it ‘HOW’ but its not quite desperate enough. The situation is unrelieved agony.

在第4章開頭，詩人兩次喊出“唉！”有些中文譯本將其翻譯為“何其”，但還不夠絕望。這種情況是無法緩解的痛苦。

Where chapter 2 described the levelling of the physical structures of Jerusalem, chapter 4 focusses on the levelling of the people. All alike, and all together, are reduced to the same depths of extreme deprivation.

當第2章描述了耶路撒冷的建築物被置夷平，而第4章則側重於人民被夷平。所有人都一樣，都一起被減少到同樣的極度匱乏的深度。

Verses 1 & 2 set it up for us: ***How the gold has lost its lustre, the fine gold become dull! The sacred gems are scattered at every street corner. How the precious children of Zion, once worth their weight in gold, are now considered as pots of clay, the work of a potter's hands!***

第1、2節為我們指明了：「1 唉！黃金竟然無光！純金竟然變色！聖所的石頭散落在街上。2 錫安寶貝的孩子雖然好比精金，現在竟當作陶匠手所做的瓦瓶！」

Psalm 19 tells us that there is nothing more precious than pure gold, except for the word of God himself. The temple in Jerusalem was covered in gold and precious jewels.

《詩篇》19 篇告訴我們，除了神自己的話，沒有什麼比純金可羨慕。耶路撒冷的聖殿被黃金和珍貴的珠寶所覆蓋。

Now the gold has lost its shine and the jewels are scattered like pebbles on the streets. But the primary significance of this description is it's a metaphor for the people themselves – *the precious children of Zion*.

現在黃金失去了光澤，珠寶像鵝卵石一樣散落在街道上。但這個描述的主要意義在於它是對人民本身的隱喻…錫安寶貝的孩子。

God's precious people are trodden under foot like broken pottery. Though once they were worth their weight in gold, they are now thrown out like worthless pots of clay – fragile, broken, despised.

上帝的寶貴子民像破碎的陶器一樣被踩在腳下。儘管它們曾經像黃金一樣值錢，但現在它們就像毫無價值的陶罐一樣被扔掉…脆弱、破碎、被鄙視。

And broken they were. The main message of these verses is a devastating reversal of fortunes at all levels of society. What is precious is treated worthless. Children who should be nurtured are being starved.

他們被打破了。這些詩句的主要信息是社會各階層的命運發生了毀滅性的逆轉。珍貴的東西被視為一文不值。本該被撫養的孩子卻被餓死了。

The rich are reduced to the rubbish heap. Vivid colours are turned black. Good health has shrunk and shrivelled.

富人淪為垃圾堆。鮮豔的顏色變成黑。身體健康已經萎縮和枯萎。

Mothers who should be feeding their children are eating them. Holy men have become dirty and defiled. The royal protector of life is himself trapped in a pit.

應該給孩子餵奶的母親正在吃他們。聖人已變得骯髒和污穢。生命的皇家保護者自己被困在一個坑里。

Verse 10 is such a vivid and disturbing image: ***With their own hands compassionate women have cooked their own children, who became their food when my people were destroyed.***

第 10 節是如此生動和令人不安的形象：「當我百姓遭毀滅的時候，慈心的婦人親手烹煮自己的兒女為食物。」

In one of the tensest moments of the movie we watched recently, was an interaction between William's mother and his older sister.

在我們最近觀看的電影中，最緊張的時刻之一是威廉的母親和他姐姐之間的互動。

The sister was deeply troubled and impacted by the famine and was concerned for them all starving to death.

姐姐深受飢荒的困擾和影響，擔心他們都餓死了。

William's mother told her that she was her daughter, and she would cut off her limbs and feed her before she died of starvation. No so in Jerusalem.

威廉的母親告訴她，她是她的女兒，在她餓死之前，她會砍掉她的四肢餵她。在耶路撒冷不是這樣。

The whole community from top to bottom has been turned upside down and shaken out and left shattered and scattered like trash littering the streets. It is pure desperation.

整個社區從上到下都被顛倒過來，搖搖欲墜，像垃圾一樣散落在街上。這純粹是絕望。

The tragic irony of this reversal of fortunes is at the end of v2 where they are described as the *work of a potter's hand*. The use of the metaphor here is to show how they have descended from being precious gold and jewels to clay pots.

這種命運逆轉的悲劇性諷刺發生在第2節的結尾，在那裡它們被描述為陶匠手所做的瓦瓶。這裡使用的比喻是為了展示它們是如何從珍貴的黃金和珠寶降為瓦瓶。

But in the rest of the Bible that phrase is a way of describing Israel itself. As God had done for the first human being in Genesis 2, so he had done for Israel.

但在聖經的其餘部分，這句話是描述以色列本身的一種方式。正如上帝在《創世記》2章中為第一個人所做的那樣，他也為以色列做了。

He had fashioned them with the loving care of a potter shaping them clay. Making them in his own image to be his precious people.

他用陶藝家塑造它們的粘土的悉心照料來塑造它們。使他們按照自己的形象成為他寶貴的人。

It was a way of describing the special covenant relationship when Israel needed to appeal to God for fatherly compassion. We see this in Isaiah 64:8...

這是描述當以色列需要向上帝懇求父愛慈悲時的特殊盟約關係的一種方式。我們在《以賽亞書》64: 8中看到了這一點...

Yet you, LORD, are our Father. We are the clay; you are the potter; we are all the work of your hand. Do not be angry beyond measure, LORD; do not remember our sins forever. Oh, look on us, we pray, for we are all your people.

但耶和華啊，現在你仍是我們的父！我們是泥，你是陶匠；我們都是你親手所造的。耶和華啊，求你不要大發震怒，也不要永遠記得罪孽；看哪，求你垂顧我們，因我們都是你的百姓。

So, the metaphor that is normally used to convey the preciousness of Israel in God's hands has been subverted into a picture of their apparent worthlessness under God's judgement.

因此，通常用來表達以色列在上帝手中的寶貴的比喻，已經被顛覆為他們在上帝的審判下顯然毫無價值的圖畫。

The tragedy of something so precious being squandered as though worthless is an echo of Jeremiah 2. The same Jeremiah who is believed to have written Lamentations. The writer of this poem.

如此珍貴的東西被揮霍成毫無價值的悲劇是《耶利米書》2章的迴聲。同一個耶利米是被認為是寫《耶利米哀歌》的人。這首詩的作者。

In Jeremiah 2, Jeremiah lists the amazing privileges that Israel had enjoyed in their relationship with God – sacrificial love, redemption from slavery, protection in the wilderness, the gift of the promised land, a rich inheritance. Instead, as Jeremiah 2:5 tells us, ***They followed worthless idols and became worthless themselves.***

在《耶利米書》2章中，耶利米列出了以色列人在與上帝的關係中所享有的驚人特權…犧牲的愛、從奴役中救贖、在曠野中得到保護、應許之地的禮物、豐富的產業。相反，正如《耶利米書》2:5告訴我們的那樣，他們**隨從那虛無的神明，自己成為虛無。**

There is a sober warning here for God’s people in any generation. When we fail to hold on to the preciousness of what we have in God’s word, and what we are in Jesus Christ, and fail to live in accordance with that word and status, then we are in danger of becoming worthless to God, to his world, and his mission.

這裡對於任何世代的上帝子民，都有一個清醒的警告。當我們不能堅持我們在神的話語中所擁有的，以及我們在耶穌基督裡的所是的寶貴，不按照神的話語和地位而生活，那麼我們就有危險在神面前，並對他的世界和他的使命，變得毫無價值。

Make no mistake, Lamentations gives us a language to express our struggles and fears. But it does so much more. It helps us to see the world and ourselves through a different lens.

毫無疑問，《耶利米哀歌》為我們提供了一種語言來表達我們的掙扎和恐懼。但它的作用遠不止於此。它幫助我們通過不同的視角看待世界和我們自己。

Lament helps uncover some hidden idols. Lamentations mourns the effects of suffering on a society, but not simply because of the loss. It is a memorial to the futility of trusting in anything but God.

哀悼有助於揭開一些隱藏的偶像。《耶利米哀歌》哀悼苦難對社會的影響，但不僅僅是因為損失。它是對除了上帝之外相信任何事物都是徒勞的一種紀念。

Think of your life as a glass full of water with sediment at the bottom. If the glass remains stable and still, the water looks clear—even pure. However, bump the glass, and the sediment is activated.

把你的生命想像成一杯底部有沉澱物的水。如果玻璃保持穩定靜止不動，水看起來很清澈…甚至是純淨的。然而，撞擊玻璃，沉澱物被激活。

The appearance of purity is gone. Suffering bumps the glass of our lives. It stirs up the sediments we forgot about or tried to hide. The fear, pride, covetousness, and self-sufficiency lie dormant. But pain can reveal these covert enemies. Hardship reveals idols of the heart.

純潔的外表消失了。苦難敲打著我們生命的玻璃杯。它激起了我們忘記或試圖隱藏的沉積物。恐懼、驕傲、貪婪和自給自足都處於休眠狀態。但是痛苦可以揭示這些隱蔽的敵人。苦難顯露心中的偶像。

In the Bible an idol is simply an object of trust that takes the emotional and practical place of God in our lives. Timothy Keller, in his book *Counterfeit Gods*, provides a good definition:

在聖經中，偶像就是一個在我們的生活中佔據了上帝的情感和實際位置的被信賴的對象。蒂莫西·凱勒 (Timothy Keller) 在他的《假冒的神》一書中給出了一個很好的定義：

An idol is anything more important to you than God, anything that absorbs your heart and imagination more than God, anything you seek to give you what only God can give. A counterfeit God is anything so central and essential to your life that, should you lose it, your life would feel hardly worth living.

對你來說，偶像比上帝更重要，任何比上帝更能吸引你的心靈和想像力的東西，任何你試圖想要給你只有上帝才能給你的東西。假冒的上帝對你的生活如此重要和必不可少，如果你失去了它，你的生活將變得毫無價值。

As you think about loss in your life, or as you consider a season when tears and sadness were a daily experience, what did you learn about yourself? What lessons did you discover as you stood over the rubble of life? What idols did it surface? What repentance as needed?

當你想到生命中的失落，或者當你想到一個每天都會經歷眼淚和悲傷的季節時，你從自己身上學到了什麼？當你站在生命的廢墟上時，你發現了什麼教訓？哪些偶像浮出水面？需要什麼悔改？

Perhaps you are in a season of sorrow right now. Maybe your glass has been bumped. I want you to know that there are important lessons to learn. I want to encourage you to allow your grief to show you what is surfacing in your heart.

也許你現在正處於悲傷的季節。也許你的玻璃杯被撞到了。我想讓你知道有一些重要的教訓需要學習。我想鼓勵你讓你的悲傷向你展示你內心正在浮現些什麼。

Let God uncover—layer by layer—the things in which you perhaps placed too much trust. In the same way that pain can be a platform for worship, it can also be a conduit for spiritual growth and repentance.

讓上帝一層一層地揭開你可能過於信任的事情。就像痛苦可以成為敬拜的平台一樣，它也可以成為靈性成長和悔改的管道。

Lament mourns the idols upon which we place too much hope. In this way, lament not only expresses sorrow over a loss; it also mourns misplaced trust.

哀悼那些我們寄予太多希望的偶像。這樣，哀嘆不僅表達了對損失的悲痛；它還哀悼錯誤的信任。

Jerusalem is destroyed, the society is destitute because of idolatry. Their misplaced trust led them into ruin. An incomprehensible ruin. A ruin that they, nor the nations thought was possible.

耶路撒冷被毀，社會因偶像崇拜而貧困。他們錯誤的信任導致他們陷入毀滅。一個難以理解的毀滅。是他們，或他們的國家，認為是可能的毀滅。

See verse 12: *The kings of the earth did not believe, nor did any of the peoples of the world, that enemies and foes could enter the gates of Jerusalem.*

第 12 節說：「地上的君王和世上的居民都不信敵人和仇敵竟能進入耶路撒冷的城門。」

The fall of Jerusalem didn't just shock Israel, it shocked the world. At the very least this tells us that God's actions in, for, and against Israel in the Old Testament has global significance.

耶路撒冷的淪陷不僅震驚了以色列，也震驚了世界。至少這告訴我們，在舊約中的上帝對以色列的行動具有全球意義。

When God redeemed Israel in Exodus 15, the nations knew about it and trembled. In Deuteronomy 29, when God acted to judge Israel, the nations were amazed and asked questions.

當神在《出埃及記》15章救贖以色列人時，列國知道這件事並且戰兢。在《申命記》29章，當神審判以色列時，列國都驚奇並提出問題。

In time, God would bring Israel back from exile, and Ezekiel 36 tells us it will be done in sight of the nations and for the purpose of vindicating his name and reputation.

隨著時間的推移，上帝會將以色列從流放中帶回來，《以西結書》36章告訴我們，這將在列國面前完成，目的是為他的名譽和聲譽辯護。

Whether it be in judgement, or in redemption, the will of God is to be known for who he is among the nations and throughout his whole creation.

無論是在審判中，還是在救贖中，上帝的旨意都將因他在列國中的身份以及在他的整個創造中而被知曉。

FAILED LEADERSHIP 失敗的領導

One reason for this judgement falling in Israel is given in v13: *it happened because of the sins of her prophets and the iniquities of her priests, who shed within her the blood of the righteous.*

第13節給出了審判落在以色列的一個原因：「這都因她先知的罪惡和祭司的罪孽，他們在城中流了義人的血。」

The writer does not mean to suggest that these were the only sinners. It is clear in Jeremiah that there was a breakdown in social morality throughout the whole community.

作者並不是要暗示他們是唯一的罪人。《耶利米書》清楚地表明，整個社區的社會道德已經崩潰。

But the religious leaders should have been doing the most to preserve the nation in covenantal faithfulness. Instead, they led the nation in corruption and idolatry.

但宗教領袖本應盡最大努力保護國家忠於聖約。相反，他們在腐敗和偶像崇拜中領導國家。

Again, we see the reversal of fortunes. In v14, those who were to be the eyes of God for the nation are groping blindly through the streets.

我們再次看到命運的逆轉。在第14節中，那些本應為國家成為上帝之眼的人正如盲人在街上徘徊。

Again, in v14, those who are meant to be holy, pure people, living as examples of covenant faithfulness for Israel are defiled.

同樣，在第 14 節中，那些本應成為聖潔、純潔的人，為以色列立約的忠信榜樣的人被血玷污。

Then in v15, those who use to decide the fate of leprosy sufferers are now treated as lepers themselves.

然後在 15 節中，那些曾經決定麻風病患者命運的人現在被視為麻風病患者。

In v16, those who had lived in God's presence find no respect on earth.

在 16 節中，那些生活在上帝面前的人在地球上不受尊重。

For forty years Jeremiah had pleaded with them to turn from their personal wickedness, and to lead the people in faithfulness to God. For forty years they spurned repentance and the grace that was on offer.

四十年來，耶利米一直懇求他們轉離個人的邪惡，帶領百姓忠於上帝。四十年來，他們拒絕悔改和所提供的恩典。

Far from stopping the national decline, they helped it and hastened it. All that was left for them was the bleakness of judgement by God and society.

他們不但沒有阻止國家的衰落，反而助長了它並加速了它。留給他們的只有上帝和社會的淒涼審判。

There is something crucial here about the importance of leadership, and especially leadership in our churches. This church.

關於領導力的重要性，特別是在我們教會中的領導力，這裡有一些至關重要的東西。這個教會。

The leaders in Jeremiah were not condemned for inexperience, inefficiency, or even ineptitude. They weren't judged because their sermons were too long, or they weren't strategic enough, or pastoral enough.

《耶利米書》中的領袖並沒有因為缺乏經驗、效率低下，甚至無能而受到譴責。他們沒有，因為他們的講道太長，或者他們不夠有策略，或者不夠牧養而受到審判。

They were judged because their hearts went after the wrong gods, and sin characterised them. Their hearts were bad, and the people became bad. They starved the people of the word of God, and now they people are starved of food.

他們受審判是因為他們的心追隨錯誤的神，罪是他們的特徵。他們的心壞了，人就壞了。他們使人們在上帝的道上挨餓，而現在所有人都因他們缺乏食物。

It is so easy to blame society, governments, or media for the decline of the church in this country and throughout the West. Maybe we should look to the preachers and pastors.

把這個國家和整個西方教會的衰落歸咎於社會、政府或媒體是很容易的。也許我們應該看看傳道人和牧師。

Too often and for too long we have compromised the gospel and cared for ourselves more than our flocks, our retirement packages more than our sermons, our own peace rather than the good of the church or the advance of God's mission.

我們經常和太久地損害福音，更關心自己而不是我們的羊群，我們的退休計劃比我們的講道更重要，我們自己的和平而不是教會的好處或上帝使命的推進。

Without that vital relationship with Christ, communing with Jesus, how can we expect the members of the church to be any different. Apathy breeds apathy. Lack of discipleship breeds lack of discipleship.

如果沒有與基督的重要關係，沒有與耶穌的交流，我們怎麼能期望教會的成員有任何不同。冷漠滋生冷漠。缺乏門徒訓練會導致門徒訓練的缺乏。

God's judgement will fall hard on pastors who preach falsehood, who give permission for sin to reign in their church, who are more caught up in their social media profiles than the greatness of God, who are more interested in the approval of people than the approval of God.

神的審判將嚴厲地落在傳講謊言的牧師身上，他們允許罪惡在他們的教會中作王，他們更關注在社交媒體中的形象而不是神的偉大，他們更關心人的認可而不是上帝的認可。

May God forgive ME for any ways in which I am guilty of these things, and may he deliver you from following me into any way of unrighteousness and apathy.

願上帝寬恕我，若我在任何方式下犯下這些罪行，並讓你們免於跟隨我陷入任何不義和冷漠的境地。

But it wasn't just the prophets and priest who had failed Israel, it was also the king. It's there in verse 20:

但失望於以色列的不僅是先知和祭司，還有君王。在第 20 節：

The LORD's anointed, our very life breath, was caught in their traps. We thought that under his shadow we would live among the nations.

耶和華的受膏者是我們鼻中的氣，被抓到他們的坑裏，論到他，我們曾說：「我們必在他蔭下，在列國中存活。」

This is referring to King Zedekiah, the LORDS ANOINTED. Direct line from great King David. The one to lead God's people in covenantal faithfulness.

這是指受膏的西底家王。來自偉大的大衛王的直接血脈。是要帶領神的子民忠於聖約的人。

Instead, Zedekiah had established unholy alliances with godless nations like Egypt. But Egypt didn't come to help.

相反，西底家與埃及等不信神的國家建立了不聖潔的聯盟。而埃及沒有來幫忙。

He was a weak and treacherous king who condoned the religious corruption and moral degeneration of Israel. He ignored the advice of God's prophet Jeremiah.

他是一個軟弱而奸詐的國王，他縱容以色列的宗教腐敗和道德墮落。他無視上帝先知耶利米的建議。

He was meant to be the hope of Israel. Their ‘very life breath’ as v20 says. Instead of bringing life to the city, he ran for his life. He is caught, blinded, imprisoned and his sons killed.

他本註定要成為以色列的希望。正如 20 節所說是他們的“鼻中的氣”。他沒有為這座城市帶來生機，而是為自己的生命逃跑。他被抓獲、挖了眼睛、監禁，他的兒子們也被殺害。

Verses 20 express the utter despair of Israel. Prophet, priest, and king had failed. All three branches of their leadership system had failed.

第 20 節表達了以色列的極度絕望。先知、祭司和君王都失敗了。他們領導系統的三個分支都失敗了。

God gave his people prophets, priests, and kings to lead his people both spiritually and politically. They all failed. Is there any hope?

上帝賜給祂的子民先知、祭司和君王，在靈性和政治上帶領祂的子民。他們都失敗了。還有任何希望嗎？

SURPRISING LEADERSHIP & THE GREAT REVERSAL 令人驚訝的領導力和大逆轉

The last verse opens a glimmer of hope; *Your punishment will end, Daughter Zion*. This is the most hopeful note in all of Lamentations.

最後一節開啟了一線希望；「**錫安女子哪，你罪孽的懲罰已經結束。**」這是所有《耶利米哀歌》中最有希望的音符。

The story does not end in this moment, there is another reversal to come. In mocking derision, the Poet tells nearby pagans that they might as well delight in the moment, for their turn will come.

故事並沒有在這一刻結束，還有另一個逆轉即將到來。詩人用嘲諷的語氣告訴附近的異教徒，他們不妨享受這一刻的高興，因為輪到他們了。

God’s justice will be imposed on them as well as on Israel—and one day God’s people, though afflicted now, will put behind them every trace of the exile.

上帝的公義將加在他們身上，也加在以色列身上…總有一天，上帝的子民雖然現在受苦，但會把被擄的一切痕跡都拋在腦後。

Amazingly, the Lord’s Anointed is the one who will give them rest. God’s promised King will rise from the ashes.

令人驚奇的是，主的受膏者會賜予他們安息。上帝應許的君王將從灰燼中復活。

Ultimately, what Jeremiah was looking for was the kind of leadership that can only be found in Jesus Christ.

最終，耶利米所尋找的是那種只有在耶穌基督裡才能找到的領導。

Jesus Christ is the truth prophet who not only speaks the word of God but is the word of God revealing to us the will of God, the purposes of God, the salvation of God.

耶穌基督是真理的先知，他不僅說神的話，而且是向我們啟示神的旨意、神的意旨、神的救恩的神的話。

He is not only the Holy Priest who is blameless before God and man and able to mediate between them, but he is the sacrifice itself.

他不僅是在神與人面前無可指摘，並能夠在兩者之間調停的聖祭司，而且他本身就是祭品。

He offered up himself as a sacrifice to satisfy the divine justice for our sin. He went to the cross and died under the wrath of God, and in so doing he turned God's anger away from us.

他為我們的罪獻上自己作為祭物，以滿足神聖的公義。他被釘在十字架上，死在神的忿怒之下，他這樣做使神的怒氣遠離我們。

As 2 Corinthians tells us, he who was rich beyond imagination became poor so that we who are spiritually poor and deserving of judgement might become spiritually rich.

正如《哥林多後書》告訴我們那樣，那本是超乎想像的富足的，卻為我們成了貧窮，好使我們好讓我們這些靈性貧窮而應受審判的因他的貧窮而成為富足。

In fact, the first Hebrew word in the last verse of Lamentations 4 is a word that is best translated IT IS FINISHED. That is, the cup of God's judgement is now finished.

事實上，《耶利米哀歌》4章最後一節中的第一個希伯來詞的一個最好的翻譯是“成了”。也就是說，神審判的杯已經喝完了。

The last thing Jesus says as he breathes his last on the cross in John 19:30 was *It is finished*.

在《約翰福音》19:30中，耶穌在十字架上說出的最後一句說話就是「成了！」。

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

歷史上奇妙而偉大的悖論之一是，無助、無能、依賴和被摧毀的耶穌死在十字架上，他的最後一句話是「我完成了！我勝利了！我做到了！」

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

他成就了的稍後在新約的《彼得前書》3:18中為我們描述了：

Christ suffered once for sins, the righteous for the unrighteous, to bring you to God.
因為基督也曾一次為罪受苦，就是義的代替不義的，為要引領你們到上帝面前。

It's a surprising moment of leadership that produces the great reversal.

這是一個令人驚訝的領導時刻，它產生了巨大的逆轉。

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

我們和上帝之間有無限的鴻溝，耶穌已經完成了所有需要的事情，還清了我們所欠的每一筆債務，處理了每一點羞恥、內疚和罪惡。

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

他已經完成了這一切。我們無需再做任何事情來彌合我們與上帝之間的鴻溝。

Jesus' last word was, I've done everything to bring you salvation. I've thirsted so you can be satisfied. I've been trapped so you can be set free.

耶穌的最後一句話是，我所做的一切都是為了給你帶來救恩。我渴了，所以你可以得到滿足。我被困住了，所以你可以被釋放。

I've be destroyed and devastated and killed that you might live.

我已經被摧毀，摧毀和殺害，所以你可以活著。

At their best, the prophets, priest and kings of the Old Testament foreshadowed Jesus' coming, at their worst they show why he had to come.

舊約中的先知、祭司和君王在最好的情況下預示著耶穌的到來，在最壞的情況下，他們表明了他為什麼必須來。

In our moments of despair, and in all of life, Jesus is our only hope. He is the only solution to the problem. He is the only one who will not lead us astray, disappoint and abandon us.

在我們絕望的時刻，在我們的一生中，耶穌是我們唯一的希望。他是解決問題的唯一方法。他是唯一不會讓我們誤入歧途、失望和拋棄我們的人。

But also, we must lament the decline of the church in this country, the decline of morality and the rejection of the word of God in our society.

但是，我們也必須哀悼這個國家中教會的衰落、道德的衰落，以及我們社會中對上帝聖言的拒絕。

We must lament the biblical illiteracy in the church and society. Edom might be smiling now, but a great and eternal tragedy is around the corner.

我們必須哀嘆教會和社會中的聖經文盲。以東現在可能正在微笑，但一場巨大而永恆的悲劇即將來臨。

Anyone who does not take refuge in God's anointed will face the judgement of God alone. It is a terrible prospect.

任何不投靠上帝受膏者的人，都將獨自面對上帝的審判。這是一個可怕的前景。

If we are not lamenting such degradation in church and society, and the coming judgement, what does that say about the vitality of our discipleship?

如果我們不為教會和社會的這種墮落以及即將到來的審判而悲嘆，那表明了什麼有關我們門徒身份的生命力呢？