

# *A Desperate Longing* 迫切的渴望

## Lamentations 耶利米哀歌 5

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I remember this week in 2003 well. A few weeks earlier a couple at church had given birth to their first child. This little girl had a problem in her heart. The doctors couldn't do anything. 我對於 2003 年的這個星期的印象十分深刻。幾週前，教會裡的一對夫婦生下了他們的第一個孩子。這小女孩的心臟有些問題。醫生們什麼也做不了。

It was an emotional time. Lots of care, lots of prayer. On the day she died I walked into a waiting room at Westmead hospital to support another young couple as doctors updated them on their first child's wellbeing.

那是一個充滿感情的時光。很多的關心，很多的祈禱。在她去世的那天，我走進 Westmead 醫院的候診室為另一對年輕夫婦提供支持，因為醫生向他們通報了他們第一個孩子的健康狀況。

It was a couple who I had married a couple of years earlier. They were not Christians. 這是一對我幾年前為他們主持婚禮的夫婦。他們不是基督徒。

Their little boy was born with a heart problem too. At 6 months old he had surgery to rectify it, but something went wrong in the surgery.

他們的小男孩出生時也有心臟問題。在 6 個月大時，他接受了手術來矯正它，但手術中出了點問題。

I sat with this couple as the medical team told them they were doing all they could, but their little boy had a 50/50 chance of survival.

在醫療團隊告訴這對夫婦他們正在竭盡全力，我和他們坐在一起，但他們的小男孩只有一半一半的生存機會。

In the outpouring of grief, the mum turned to me in the room and asked me two things: *Steve, why is God doing this? Can you pray for us?* The surgeon agreed prayer was a good idea, any help would be appreciated.

在悲痛中，媽媽在房間裡轉向我，問我兩件事：*史蒂夫，上帝為什麼要這樣做？你能為我們祈禱嗎？* 外科醫生同意祈禱是個好主意，任何的幫助將會被感激。

On the way home from the hospital, I cried out to God from deep anguish. I had to pull the car over on the side of the road because I couldn't see through the tears.

在從醫院回家的路上，我從深深的痛苦而向上帝呼求。我不得不把車停在路邊，因為我熱淚盈眶的眼睛使我看不清前路。

I sat on the side of the road and sobbed and pleaded with God. I pleaded with him to save a life. It wasn't simply sorrow, it was desperation.

我坐在路邊，抽泣著懇求上帝。我懇求他挽救一條生命。這不僅僅是悲傷，而是絕望。

Lamentations is a book that gets us ready for moments just like that.

《耶利米哀歌》是一本讓我們為這樣的時刻做好準備的書。

I heard one person say during person hardship, *you've got to have the roof up if you want shelter in the storm.*

我曾聽到一個正面對個人困難的人說，*如果你想暴風雨有躲避，就必須把屋頂蓋上起來。*

Lamentations puts the roof on before the storm hits. It gets us ready for the storms of life.

《耶利米哀歌》在風暴襲來之前蓋上了屋頂。它讓我們為生活的風暴做好準備。

In a world that is as broken like ours, we are naive if we do not make preparation for loss, heartbreak, and tragedy. It is a case of WHEN not IF. There is no such thing as an untested faith.

在一個像我們這樣破碎的世界中，如果我們不為失落、心碎和悲劇做好準備，我們就是天真。這是一個“當然”而不是“若然”的情況。沒有信心是未經考驗的。

If you have just tuned in to St Paul's, we have been journeying through the topic of LAMENT. Lament is how we bring our sorrow to God.

如果您剛開始參與或收看「聖保羅堂」，我們正在查考有關「哀悼」的主題。「哀悼」是我們將悲傷帶給上帝的方式。

We have been discovering a bit about lament as we have been walking through the Old Testament book of Lamentations. A collection of 5 poems of lament by the prophet Jeremiah.

在我們查考舊約，記載了先知耶利米的5首哀歌的詩集，的《耶利米哀歌》時，我們發現了一些關於哀悼的內容。。

We are up to the fifth lament. The whole chapter is a prayer. There are three main elements to the prayer. Each element is like a support beam, if you like, that hold up the roof over our head when the storms of life hit.

我們要看第五首哀歌。整章是一個禱告。這禱告有三個主要元素。每個元素就像一根支撐梁，當生活的風暴襲來時，它支撐著我們頭頂的屋頂。

### **SIN RUINS EVERYTHING 罪毀了一切**

The first support beam is a biblical understanding of SIN AND ITS CONSEQUENCES FOR EVERYTHING.

第一個支撐梁是對罪及其對一切後果的聖經理解。

Lamentations is written in response to the devastating siege and destruction of Jerusalem by the Babylonian army in 587BC. We know that this is deserved suffering.

《耶利米哀歌》是為了回應公元前587年巴比倫軍隊對耶路撒冷的毀滅性圍攻和毀滅而寫的。我們知道這是應得的痛苦。

God was judging his people for generations of rebellion. They spurned God's love, rejected his word, and persecuted his prophets.

上帝正在審判他的百姓世世代代的叛逆。他們拒絕上帝的愛，拒絕他的話語，並迫害他的先知。

Chapter 5 is in the aftermath of the destruction. This is the weeks and months that followed the siege, destruction, and deportation of the elite to Babylon.

第五章置身於在毀滅之後。這是精英們被圍困、破壞和驅逐到巴比倫之後的幾周和幾個月。

The poor and weak are left to fend for themselves. This prayer in chapter 5 is prayed on top of the rubble of Jerusalem. Jackals feed on human corpses. There is no UN Peacekeeping force. Atrocities continue as this prayer is prayed.

窮人和弱者只能其力救濟。第 5 章中的這個禱告是站在耶路撒冷的廢墟之上禱告的。野狗以人類的屍體為食物。沒有聯合國維和部隊。暴行在祈禱的同時仍在繼續。

This is no ivory tower reflection on Jerusalem, nor humanity.

這不是對耶路撒冷或人性的烏托邦的反映。

Lamentations is intensely human. These chapters are as much about the experience of suffering as they are about its causes.

《耶利米哀歌》是非常極度人性化的。這些章節既是關於痛苦的經歷，也是關於其原因的。

There is a constant struggle between head and heart, theological acceptance and moral outrage. That is chapter 5.

頭腦和心靈、神學上的接受和道德上的憤怒之間不斷一直在斗爭。那是第 5 章。

Verses 1 – 10 reveal a struggle for survival in the face of constant harassment.

第 1 至 10 節揭示了面對不斷的騷擾而為生存的掙扎。

Verse 1 is simply a plea for Yahweh, their covenant making, promise keeping God, to simply LOOK AND SEE their disgrace.

第 1 節是向耶和華，那與他們立聖約和應許承守的上帝，簡單的懇求，只懇求他留意看他們所受的凌辱。

This is more than simply asking God not to forget; this is a plea for him to intervene based on his love and promises.

這不僅僅是簡單地祈求上帝不要忘記；而是請求他基於他的愛和承諾作出干預。

Time doesn't allow it but I could go through the Bible and pick out multiple occasions where God's redemption is linked to his gracious remembering.

時間不允許，但我可以翻閱聖經，找出上帝的救贖與他仁慈的記得有關的多個場合。

The beginning of v2 is a not-so-subtle reminder to God of his promises. It's the word *INHERITANCE*. An inheritance is not earned...it is a gift.

第2節的開頭是對上帝不太巧妙地去提醒他的應許。這就是「產業」這個詞的用意。遺產不是賺來的……它是一份禮物。

The land, the city, the temple was a gift from God. All that Israel had, and were, was God's gift to them. It wasn't because they were lovely that God loved them as his special people.

土地、城市、聖殿都是上帝的禮物。以色列所擁有的一切，都是上帝賜給他們的禮物。不是因為他們可愛，上帝才愛他們作為他特別的百姓。

There was nothing lovely and special about them in the beginning, and there is nothing lovely about them now. God had made them his.

一開始他們沒有什麼可愛和特別的地方，現在他們也沒有什麼可愛的了。上帝使他們成為屬於他的。

He loved the unlovely. The small. The weak. The insignificant. God made them something. He gave them this inheritance.

他愛不可愛的人。微小的。脆弱的。無足輕重的。上帝使他們成為有意義。他把這產業賜給他們。

He calls on God not to turn away but to look and see the inheritance. Look at the devastation that lingers on.

他呼求上帝不要轉身而去，而是要注視這產業。看看那揮之不去的破壞。

These verses are a sombre reciting of Jerusalem's degradation – occupation, abandonment, bereavement, thirst, poverty, inflation, invasion, famine, dependency, slavery, exposure, rape, humiliation, and exhaustion.

這些詩句陰鬱地背誦了耶路撒冷的墮落…被佔領、遺棄、喪親之痛、口渴、貧窮、通貨膨脹、入侵、飢荒、依賴、奴役、暴露、強姦、羞辱和疲憊。

Why has this happened? Verse 7: ***Our ancestors sinned and are no more, and we bear their punishment.*** Sin has been the pattern all along.

為什麼會發生這種情況？第7節：***我們的祖先犯罪，而今他們不在了，我們卻擔當他們的罪孽。*** 一直以來都是因為罪。

God has given them good gifts, an inheritance, and generation after generation has spurned God's goodness. God's judgement came upon his people for their constant rejection of God. They ignored his word.

上帝給了他們美好的禮物和產業，一代又一代地拒絕了上帝的美善。上帝的審判臨到他的百姓，因為他們不斷拒絕上帝。他們忽略了他的話。

The current generation were not innocent though, verse 16: ***The crown has fallen from our head. Woe to us, for we have sinned!***

然而，當這一代的人並不是無辜的，第16節：***冠冕從我們的頭上掉落；我們有禍了，因為犯了罪。***

Another way to state that is: ***If only we had never sinned!***

另一種說法是：**要是我們從來沒有犯過罪就好了！**

Sin was the reason Jerusalem had fallen. God's people had rejected their God again and again. Jeremiah's prophesy of this destruction couldn't have been clearer.

罪是耶路撒冷淪陷落的原因。上帝的百姓一次又一次地拒絕了他們的上帝。耶利米對這次毀滅的預言再清楚不過了。

Jeremiah 19 lays out the details of the destruction of Jerusalem because of the sin and idolatry of the people. What happens to Jeremiah after he brings that word of warning from God to the people of Jerusalem?

《耶利米書》19章詳述了耶路撒冷因百姓的罪和拜偶像而被毀滅的細節。耶利米將上帝的警告話語帶給耶路撒冷的百姓後，在他身上發生了什麼？

They beat him and put him in prison. Later he was thrown into the sewer and left to die there. 他們毆打他，把他關進監獄。後來他被扔進下水道，在那裡等死。

The people of Jerusalem had turned their backs on God's word and his prophets. They arrogantly and tragically forgot everything they had was a gift from God.

耶路撒冷的百姓已經背棄了上帝的話語和他的先知。他們傲慢而悲慘地忘記了他們所擁有的一切都是上帝的禮物。

In their sin they decided they wanted all the gifts, but they rejected God the gift-giver. 在他們的罪中，他們決定想要所有的禮物，但他們拒絕了那賜予禮物的上帝。

The lesson here is hard to bear during suffering. The lesson is none of us are innocent. Even if we have been terribly wronged, a Christian always echoes the words of the tax collector in Luke 18:13 who beats his chest and says **"God have mercy on me THE sinner."**

在受苦期間，這裡的教訓是難以承受的。教訓是我們沒有人是無辜的。即使我們受到了極大的委屈，基督徒總是會重複《路加福音》18:13中捶著胸的稅吏所說的話：『**上帝啊，開恩可憐我這個罪人！**』

The Christian echoes the Lord's Prayer from the heart: *Forgive me MY sins as I forgive the sins of others.* The Christian sees their sin, however much they have been sinned against.

基督徒發自內心地呼應主禱文：**赦免我們的罪，因為我們也赦免凡虧欠我們的人。**基督徒看到他們的罪，不管他們被得罪了和虧欠了多少。

God's grace only becomes real to us when we grasp our sin. God's stern discipline of Judah has awakened in her a sense of sinfulness, worthlessness, and helplessness.

只有當我們明白自己的罪時，上帝的恩典才會對我們真實。上帝對猶大的嚴厲管教喚醒了她的罪惡感、無價值感和無助感。

It has broken her pride and humbled her. It is only from that position can Judah invoke God's compassion and grace.

這打破了她的自尊心，讓她自卑。只有從那個位置，猶大才能祈求上帝的憐憫和恩典。

None of us are innocent. God created a good world, and designed humanity to live in obedience to him and discover joy and freedom forever.

我們沒有人是無辜的。上帝創造了一個美好的世界，並設計了人類以服從他為生命的生活，並永遠的去發現快樂和自由。

When the first people rebelled against God it broke everything. Every thing wrong in this world is the consequence of sin – either directly or indirectly.

當始祖背叛反抗上帝時，一切都毀了。這個世界上的一切錯誤都是罪的後果…無論是直接的還是間接的。

It is so important that we have a healthy theology of sin and what generations of rebellion against God has done to our world. If we don't, we tend to put our head in a bucket of sand, declare that we are all basically good people, and we should expect a generally trouble free life. 對於神怎樣看待罪，以及世世代代反抗上帝對我們的世界所做成的傷害，擁有健康的認識是非常重要的。如果我們沒有，我們往往會把我們的頭埋在沙裡，宣稱我們基本上都是好人，而應該期待一個普遍無憂無慮的生活。

If that is our starting point, then we don't have the resources to withstand the storms of life. 如果那是我們的起點，那麼我們就沒有足夠的資源來抵禦生命的風暴。

Every sorrow, every tear, all pain, and every loss give evidence of the brokenness caused by sin. Something is terribly wrong with our world, every culture, and inside all of us. It is crucial that we understand God does not owe us an inheritance.

每一次悲傷、每一次流淚、所有的痛苦和每一次的失落，都是罪所造成的破碎的證據。我們的世界、每一種文化以及我們所有人的內心都出現了嚴重的錯誤。重要的是我們必須明白上帝不欠我們任何產業。

### **GOD IS IN CONTROL 上帝掌管一切**

What is amazing here though, after acknowledging sin and recounting 18 verses of consequences of sin, verse 19 starts with a BUT. The word BUT is so important.

然而，令人驚奇的是，在用了 18 節的經文承認罪並重述罪的後果之後，第 19 節以「但是」作開頭。「但是」這個詞非常重要。

The centre point of this whole chapter, the second SUPPORT BEAM of the roof over our lives when the storms of life hit, is v.19: ***You, LORD, reign forever; your throne endures from generation to generation.***

整章的中心點，當生命的風暴襲來時，屋頂的第二根支撐梁是第 19 節：**耶和華啊，你治理直到永遠，你的寶座萬代長存。**

This verse tells us its not the end of the story. God is in control. Everything in this chapter, and this book, circles around this point. This is a spiritual reorientation for Judah.

這節經文告訴我們，這不是故事的結局。上帝在掌權。本章和本書中的所有內容都圍繞這一點展開。這是猶大的屬靈重新定位。

Jeremiah confesses that everything works according to the decree and purpose of the Creator. Every event in life moves toward the fulfilment of the plan he ordains.

耶利米宣認，一切都按照造物主的法令和旨意運作。生命中的每一件事都朝著實現他所命定的計劃前進。

Including the destruction of Jerusalem under his judgement. The covenant God, in his sovereign rule, had destroyed his own temple, city and people through the conquests of the Babylonians. 包括根據他的審判摧毀耶路撒冷。立約的上帝，在他的主權統治下，通過巴比倫人的征服摧毀了他自己的聖殿、城市和百姓。

Babylon, the most powerful empire in the world, was simply doing his bidding. We get the same thinking in Acts 4 where we are told of the sin of Pilate, the sin of the Roman soldiers, the sin of the Chief Priests, and the sin of the people.

世界上最強大的帝國巴比倫只是在聽他的命令。我們在《使徒行傳》4章中也得到同樣的想法，在那裡我們被告知彼拉多的罪、羅馬士兵的罪、大祭司的罪和百姓的罪。

They all come together to crucify Jesus. Then we are told in Acts 4:28... ***They did what your power and will had decided beforehand should happen.***

他們都聚集在一起，要釘死耶穌。然後我們在《使徒行傳》4:28中被告知他們…***做了你手和你旨意所預定必成就的事。***

They are all responsible for their sin. It's a terrible thing for which God will hold them accountable, but they can't stop God being God.

他們都要為自己的罪負責。上帝會追究他們的責任是一件可怕的事情，但他們無法阻止上帝作為上帝。

You must be very, very, very powerful to have your enemies fulfil your plans while working against you. That is how the Bible tells us to think about God and his sovereign rule over all things.

你必須非常、非常、非常強大，才能讓你的敵人在與你對抗的同時實現你的計劃。這就是聖經告訴我們如何思考上帝和他對萬物的主權統治的方式。

The 16<sup>th</sup> century theologian and pastor John Calvin wrote of this verse: *When we fix our eyes on present things, we must necessarily waver, as there is nothing permanent in this world. The remedy is to raise our eyes to God no matter how confounded things may be in this world, yet he remains always the same. In short, were the world to change and perish a hundred times, nothing could ever affect the un-changeableness of God.*

16個世紀的神學家和牧師約翰·加爾文為這節經文寫了以下的註釋：當我們把目光定睛投向現在的東西時，我們一定動搖，因為這個世界沒有什麼是永久性的。補救措施是，不管這個世界上的事情多麼混亂，我們都要抬頭定睛仰望上帝，因他始終保持不變。簡言之，如果世界要改變和滅亡一百次，沒有什麼能影響神的不變性。

In other words, all else may change and will change but God does not. God's rule over all things is opposed to what we call chance or fate.

換句話說，其他一切都可能會改變，而且必會改變，但上帝不會。上帝對萬物的統治與我們所說的機會或命運是背道而馳的。

Everything may fluctuate, our times and circumstances may grow harder and more difficult, but God is in control of the situation.

一切都可能會波動，我們的時代和環境可能會變得越來越艱難，但上帝掌控著局勢。

The presence of pain – no matter how strong – does not negate the plan of God. No matter how much it seems that the world is collapsing around us, God is still on his throne, and he is fulfilling his purposes.

痛苦的存在…無論多麼強烈…都不會否定上帝的計劃。無論我們周圍的世界看起來多麼崩潰，上帝仍然在他的寶座上，他正在實現他的目的。

### **GOD IS GOOD 上帝是美善的**

Lamentations doesn't end at v.19, so the application is not a trite 'always look on the bright side of life', 'there is always a silver lining', 'you'll rise like a phoenix from the ashes'.

《耶利米哀歌》不是在第 19 節結束，所以應有的應用不是老生常談的「總要看到生命光明的那一面」、「總有一線希望」、「你會像鳳凰一樣從灰燼中崛起」。

In v.20 we are back into the darkness and death. *Why do you always forget us? Why do you forsake us so long? Restore us to yourself, LORD, that we may return; renew our days as of old unless you have utterly rejected us and are angry with us beyond measure.*

在第 20 節中，我們又回到了黑暗和死亡中。*你為何全然忘記我們？為何長久離棄我們？耶和華啊，求你使我們回轉歸向你，我們就得以回轉。求你更新我們的年日，像古時一樣，難道你全然棄絕了我們，向我們大發烈怒？*

One commentator says that Jeremiah and Jerusalem are on Easter Saturday. Easter Day has not yet dawned. There is still sorrow and doubt.

有一位釋經家說耶利米和耶路撒冷是在復活節的星期六。復活節還沒到。仍然滿有悲傷和懷疑。

That is the place many of us get to when the storm hits. The sea billows roll, and the cloud descends, and we waiver.

那是我們許多人在風暴來襲時到達的境地。海浪翻滾，烏雲下降，我們放棄不堅持。

This is where we need the third support beam for our roof when the storm hits. The third one is GOD IS GOOD. I often say we need to hold both the sovereignty of God and the goodness of God in equal measure.

這是當風暴來襲時，我們需要為屋頂安裝第三根支撐樑的地方。第三支是上帝是美善的。我經常說，我們需要對上帝的主權和上帝的良善同等地把持著。

The Bible does it, and it is so important in tough times. If God is in control but not good, then he is a tyrant. If he is not in control but is good, then he is well-meaning but unable to help.

聖經做到了持平，在艱難時期是非常重要的。如果上帝在控制但不良善，那麼他就是一個暴君。如果他控制不了但很美善，那麼他是善意的，但無法提供幫助。

The God of the Bible is both. The plea in v20-21 is simply, “God, this hurts! Please help me!” 聖經中的上帝兩者兼而有之。20-21 節中的懇求很簡單，「上帝，這很痛！請幫我！」

The prayer begins with a call for God to remember his past actions and character, and it ends with a plea for him to give them a future based on that.

祈禱開始時呼籲上帝記住他過去的行為和品格，並以懇求他在此基礎上給他們一個未來作結束。

Verse 21: *restore us to yourself, O Lord.* That is not simply asking God to change their situation, it is an appeal for forgiveness and a restored relationship.

第 21 節：**耶和華啊，求你使我們回轉歸向你。**這不是簡單地請求上帝改變他們的處境，而是請求寬恕和恢復關係。

Jeremiah doesn't just want the pain to go away. He wants God back!

耶利米不僅希望痛苦消失，他還希望上帝回來！

This is more than just a prayer of lament; it is a prayer of repentance. It's a prayer for renewal. 這不僅僅是哀悼的祈禱；這是一個悔改的祈禱。這是一個更新的祈禱。

At the end of Lamentations, this prayer for restoration and renewal points to something that only God can do. But that is where it ends.

《耶利米哀歌》結尾的這個恢復和更新的祈禱，指向了只有上帝才能做的事情。但這就是它結束的地方。

There are no “, and they lived happily ever after” moments in Lamentations. This historic lament concludes without resolution and with questions lingering.

在《耶利米哀歌》中沒有「他們從此過著幸福的生活」的時刻。這段歷史性的哀嘆在沒有解決的情況下結束，問題揮之不去。

It ends by telling us where to look in pain, not by giving us the rest of the story. We'd need to look elsewhere in the Bible for what transpired after the destruction of Jerusalem.

它以告訴我們在痛苦中去哪裡看作結束，而不是告訴我們故事的其餘部分。我們需要在聖經的其他地方尋找耶路撒冷被毀後發生的事情。

It will be over 400 years before the resolution comes, and it will take the anguish of the Son of God to bring it about.

解決方案要經過 400 多年才出現，而且需要上帝之子的痛苦才能實現。

At the beginning of Matthew's account of Jesus' life, Joseph is told that Mary will **give birth to a son, and you will give him the name Jesus, because he will SAVE HIS PEOPLE FROM THEIR SINS.**

在馬太記述耶穌生平的開頭，約瑟被告知瑪利亞將要生一個兒子，你要給他起名叫耶穌，因他要將自己的百姓從罪惡裏救出來。

Jesus is the one who restores us to God by taking God's punishment for our sin. 耶穌是通過為我們的罪承擔上帝的懲罰而使我們歸向上帝的那一位。

Just before his arrest and execution, Jesus is in the Garden of Gethsemane, and he says: *My soul is overwhelmed with sorrow to the point of death.* Mark 14 tells us he was *deeply distressed and troubled.*

就在他被捕和被處決之前，耶穌在客西馬尼園裡說：我心裏非常憂傷，幾乎要死。《馬可福音》14章告訴我們，他驚恐起來，極其難過。

We must not minimise what Jesus went through. If you have a very high view of Jesus, we sort of tend to think, well, he could cope. He knows what's going to happen.

我們絕不能輕視耶穌所經歷的一切。如果你對耶穌有很高的看法，我們會傾向於認為，好吧，他可以應付的。他知道會發生什麼。

BUT THE FACT IS, Jesus is in DEEP DISTRESS. Which for him, felt exactly what it feels like for you when YOU'RE IN DEEP DISTRESS. In fact, more. This is an anguish greater than any human has ever faced.

但事實是，耶穌極其難過。對他來說，就如當您處於極度痛苦中時，他的感覺正是您的感受。事實上，更多。這是一個比人類所面對的痛苦還要大的痛苦。

He saw the full terror of what lay ahead. He was most likely in sight of the other three. They could see his prostrate body convulsing, and they could see his tears and the sweat falling to the ground like drops of blood.

他看到了未來的恐怖。他很可能在其他三個人的視線中。他們可以看到他俯臥在地的身體在抽搐，看到他的淚水和汗水如血滴一樣滴落在地上。

The terror he felt was not so much because of the pain of the cross but because of what it meant. He saw the cup of human sin.

他感到的恐懼與其說是因為十字架的痛苦，不如說是因為它意味著什麼。他看到了人類罪惡的杯子。

He saw the brutality of a thousand holocausts - all the prostituting and idolatry of human civilisations, the blasphemy, profanity. It was a cup full to the brim with jealousy, hatred, bitterness, greed, and anger...and it was his job to drink it!

他目睹了一千次大屠殺的殘暴...人類文明的所有姦淫和偶像崇拜、褻瀆、不敬。那杯充滿了嫉妒、仇恨、苦毒、貪婪和憤怒.....而喝下它是他必須要做的工作！

And he doesn't want to do it. He falls to the ground and prays. He pleads that, if possible, the HOUR MIGHT PASS FROM HIM.

他不想這樣做。他倒在地上祈禱。他懇求，如果可能的話，你若願意，求你將這杯撤去。

The hour where he faces the CUP OF GOD'S ANGER, where he takes the punishment due to ISRAEL for their rebellion and soaks up the punishment for the sins of the world.

他面對上帝憤怒之杯的時刻。他因以色列的叛亂而受到懲罰。吸收對世界罪惡的懲罰。

But the answer to his prayer is THERE'S NO WAY the hour can pass from you. And in the greatest display of obedience that will ever be known, Jesus took the full cup of human sin and God's judgement, looked, shuddering, deep into its depth, and in a steel act of trust in the Father's sovereign plan and goodness...he DRANK IT ALL!

但他祈禱的答案是，不可能撤回。並且在有史以來最偉大的順服表現中，耶穌接受了人類罪孽和上帝的審判的滿杯，顫抖著看著它的深處，並以鋼鐵般的行動信任天父至高無上的計劃和良善...他喝光了!

1 Peter 3 tells us: *Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God.*

《彼得前書》3章告訴我們：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。

None of our sufferings makes sense unless we see Jesus' suffering for us.

除非我們看到耶穌為我們受苦，否則我們的苦難都沒有意義。

The sorrow of loss can lead us to the man of sorrows because Jesus is the answer to the cause of every pain.

失去的悲傷可以將我們引向那悲傷的人，因為耶穌是所有痛苦根源的答案。

Don't you want to run to him in the pain and sorrow? Isn't that what we do in moments of distress – run to those who know something of our experience. Those who can empathise and give us comfort?

你不想在痛苦和悲傷中奔向他嗎？這不正是我們在危難時刻所做的...向那些了解我們經歷的人尋求幫助。有誰能感同身受，給我們安慰？

Under the dark clouds of brokenness, God offers mercy. He offers the embrace. Lament is the language of a people who know the whole story—the gospel story.

在破碎的烏雲下，上帝提供憐憫。他提供了擁抱。哀歌是了解整個故事...福音故事...的民族的语言。

The Christian's view of pain and suffering in this present life is transformed because of the good news of Jesus Christ: *For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us* (Rom. 8:18).

基督徒對今生痛苦和苦難的看法，因耶穌基督的福音而改變：我認為，現在的苦楚，若比起將來要顯示給我們的榮耀，是不足介意的。（羅馬書8:18）。

So, we, along with all creation, groan as we wait for the future day when Christ's victory will be complete. We lament. We embrace this language of sorrow as a road map to God's grace.

因此，我們和所有受造物一樣，在等待基督勝利完成的未來一天時嘆息。我們哀嘆。我們接受這種悲傷的语言作為通往上帝恩典的路線圖。