

Rebuilding with Uncompromising Faith 以堅定的信去重建

Nehemiah 尼希米記 12:44 – 13:31

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Cyclone Tracey hit Darwin on Christmas Eve, 1974. It killed 71 people, caused A\$837 million in damage and destroyed more than 70 per cent of Darwin's buildings, including 80 per cent of houses.

1974 年的平安夜，颶風特雷西登陸了達爾文，造成 71 人死亡，8.37 億澳元的損失，並摧毀了七成以上的建築物，包括 80% 的房屋。

Tracy left more than 41,000 out of 47,000 inhabitants of the city homeless before landfall and required the evacuation of over 30,000 people.

特雷西在登陸前已讓該市 47,000 名居民中的 41,000 多人無家可歸，並需要疏散 30,000 多人。

Quite a number of those evacuated never returned to Darwin. Those who did had a massive task ahead.

許多被疏散的人再也沒有回到達爾文。那些回去的人面臨著艱鉅的任務。

As they rebuilt Darwin, they didn't make the same mistakes. They didn't go back and rebuild structures the same way. They made them withstand cyclones.

當他們重建達爾文時，他們沒有犯同樣的錯誤。他們沒有以同樣的結構去重建。他們使它們能夠抵禦颶風。

The book of Nehemiah is a time in history when the Israelites were trying to rebuild Jerusalem after a catastrophic event that wiped out the city.

《尼希米記》記載了歷史上的一段時期，當時以色列人在一場毀滅了城市的災難性事件後試圖重建耶路撒冷。

It was God judging his people for their consistent idolatry. They loved other things more than God. 上帝因為他的子民一貫的偶像崇拜審判他們。他們愛其他事物勝過愛上帝。

Nehemiah is about rebuilding Jerusalem as God rebuilds his flawed people.

《尼希米記》是關於上帝在重建他有缺陷的子民的同時重建耶路撒冷。

Three points today: **Flawed People.....Flawless Saviour.....Rebuild**

今天的三點：**有缺陷的子民……完美無瑕的救世主……重建**

FLAWED PEOPLE 有缺陷的子民

In **chapter 1**, Nehemiah was born and raised as a Jew in exile. However, He had risen to the position of cupbearer to King Artaxerxes.

在**第 1 章**中，尼希米是出生和長大在流亡中的猶太人。然而，他已晉升為亞達薛西王的酒政。

There, he received shocking reports of the state of his fellow Jews who had returned to Jerusalem.

在那裡，他收到了有關那些被擄歸回、剩下殘存的猶太人和耶路撒冷的情況令人震驚的報告。

The report led to a long period of praying where he laid before God their failure and his wish for God to keep his covenant promises.

這份報告導致他在上帝面前祈禱了很長一段時間，為他們所犯的罪和敗壞，他請求上帝記念祂的盟約承諾。

In **chapter 2**, King Artaxerxes sent him to rebuild the walls of Jerusalem with a diplomatic passport, the government chequebook, and some security guards.

在**第 2 章**中，亞達薛西王派他帶著外交護照、政府支票簿和一些保安人員去重建耶路撒冷的城牆。

In **chapter 3**, the disorganised and apathetic people of God came together under Nehemiah's leadership and worked hard to rebuild the wall.

在**第 3 章**中，神雜亂和冷漠的子民在尼希米的領導下團結起來，努力重建城牆。

They faced tough opposition from surrounding enemies in **chapter 4** and internal conflicts and exploitation in **chapters 5 and 6**.

第 4 章面臨周圍敵人的強烈反對，在**第 5 和 6 章**面臨內部衝突和剝削。

The wall was finally built by the end of **chapter 6**. In **Chapter 7**, leadership is installed. The people are organised. The city is secured.

牆終於在**第 6 章**末建成。在**第 7 章**中，定好了領導的人。百姓被好好組織起來。這個城市有安全。

The main work of re-establishing the covenant community of God's people comes into full swing in **chapters 8, 9 & 10**.

重建以聖約聯繫的上帝子民的群體的主要工作在**第 8、9 和 10 章**全面展開。

There was constant reading and re-reading and explanation of God's Word. The word of God is obeyed as the feasts that God instituted are celebrated with joy.

上帝的話語不斷地被朗讀、重讀和解釋。上帝的話語被遵守，就像上帝所設立的節期被喜樂地慶祝一樣。

This led, in turn, to confession, repentance, and covenant renewal.

這接著導致認罪、悔改和重新立約。

All the work of reformation comes to the high point of chapters 11 and 12, as the city of God is repopulated and full of praise and worship.

第 11 和 12 章中，所有的改革工作在上帝的城重新充滿了人煙，充滿了讚美和敬拜達到了的高潮。

Nehemiah's rebuilding work was a triumph. If Hollywood had written Nehemiah, chapter 12 would be the end of the matter.

尼希米的重建工作取得了勝利。如果《尼希米記》是好萊塢編寫的，那麼**第 12 章**將是這件事的結局。

There is, however, one more chapter: chapter 13 and the FAILURE OF THE REFORMATION.
然而，還有一章：第 13 章和「宗教改革的失敗」。

The slide towards failure starts in v1:

從第 1 節開始走向失敗：

On that day the Book of Moses was read aloud in the hearing of the people and there it was found written that no Ammonite or Moabite should ever be admitted into the assembly of God, because they had not met the Israelites with food and water but had hired Balaam to call a curse down on them.

1 在那日，百姓聽到人朗讀摩西的律法書，發現書上寫著，亞捫人和摩押人永不可入上帝的會；2 因為他們沒有拿食物和水來迎接以色列人，卻雇了巴蘭詛咒他們，

(Our God, however, turned the curse into a blessing.) When the people heard this law, they excluded from Israel all who were of foreign descent.

但我們的上帝使那詛咒變為祝福。3 以色列人聽見這律法，就與所有不同族群的人分別出來。

These verses are an indication of what is already going wrong.

這些經文表明已經出現了的問題。

The decree regarding the Ammonites and Moabites, prohibiting them from joining the assembly to the tenth generation, was peculiar to the Ammonites and Moabites.

關於亞捫人和摩押人的法令，禁止他們在第十代之前加入議會，這是對亞捫人和摩押人所特有的。

There is nothing in the Old Testament that extends that to all people. That is, however, what is done here... everyone of foreign descent is kicked out.

舊約中沒有任何內容將其擴展到所有人。然而，這就是這裡所做的……所有不同族群的人都被趕了出去。

The term for *foreign descent* is also used in Exodus 12:38 for the non-Israelites who left Egypt with the Israelites.

「不同族群的人」在《出埃及記》12:38 也是用來指明那上與以色列人一起離開埃及的非以色列人。

The Law made provision for non-Israelites to become Israelites.

律法規定非以色列人可以成為以色列人。

Even with the Moabites, the bible gives one or two very remarkable exceptions. Like Ruth, the great-grandmother to King David.

即使是摩押人，聖經也指出了一兩個非常值得注意的例外。就像路得，大衛王的曾祖母一樣。

I take this as a drift towards legalism, a lack of concern for the nations that Jerusalem was to bless. 我認為這是一種向著律法主義的漂移，對耶路撒冷要祝福的其他族群缺乏關注。

Jerusalem was to be where God dwelt with his people in harmony and, from there, blessed all peoples of the world.

耶路撒冷將成為上帝與他的子民和睦相處的地方，並從那裡祝福世界上所有的民族。

They have lost sight of their purpose already.

他們已經忘記了他們生存的意義。

But the action of v.3 is not the only problem. In vv4-9, we read that in the very rooms where all the provisions for Temple worship are supposed to be stored, **they've set up a motel room for Tobiah!**

但是第3節的動作並不是唯一的問題。在第4-9節中，我們讀到在本應存放所有聖殿敬拜用品的房間裡，他們為多比雅設立了一個汽車旅館房間！

The enemy of God now has a suite in the Temple! The Temple was the centre of their community life and life with God.

上帝的敵人現在在聖殿裡有一套房！聖殿是他們群體生活和與神同住的中心。

Tobiah's presence at the centre of their life is akin to putting an idol in the Temple. It's like Tobiah has become their new God and Saviour.

多比雅出現在他們生活的中心就像在聖殿中放置了一個偶像。就好像多比雅成了他們新的神和救世主。

Nehemiah takes the right action in v8. He threw Tobiah's **fridge**, clothes, mattress, and **DVDs** out on the footpath.

尼希米在第8節中採取了正確的行動。他把多比雅的**冰箱**、衣服、床墊和**DVD**都從屋子裏拋出去。

The FAILURE OF THE REFORMATION is right through this chapter. In vv10-14, they neglect the tithes for the Temple and Levites.

「改革的失敗」貫穿這一章。在第10-14節，他們忽略了聖殿和利未人當得的十分之一的奉獻。

In vv15-22, they broke the Sabbath regulations. We see mixed marriages in vv23-28 with the next generation not even able to speak the language of Scripture and so can't know God.

在第15-22節，他們違反了安息日的規定。我們在第23-28節看到異族通婚，下一代甚至不會說聖經的語言，因此無法認識神。

All in the shadow of the magnificent covenant renewal and commitments of ch.10. It's a sin, rebellion, and faithlessness on repeat.

一切都發生在第10章宏偉的重新立約和承諾更新之下。這一次又一次的重複著罪惡、反叛和不忠。

I also get a sense that as great a leader as Nehemiah is, he is frustrated with the failure of God's people once again.

我也感覺到像尼希米這樣偉大的領袖，他對上帝子民的再次失敗感到沮喪。

Nehemiah pulls out some hair and bashes a few people around. The text does not comment on it; the focus is on the faithlessness of God's people.

尼希米斥責他們，詛咒他們，打了他們幾個人，拔下他們的鬍鬚。文中沒有重申的重點是這是關於上帝子民的不忠。

There is, however, a sense of desperation from Nehemiah. What do we make of the last line of Nehemiah: *Remember me with favour, O my God.*

然而，尼希米給出一種絕望的感覺。我們應如何看待《尼希米記》的最後一行：*我的上帝啊，求你記念我，施恩於我。*

This refrain, 'remember me,' pops up in this last chapter three times. He says it only once in chapter 5 when he mentions his example of sacrificial leadership, but **three** times in this final chapter.

「求你記念我」的呼求在最後一章中出現了三次。他在第 5 章以自己為犧牲的領導的例子時只說了一次，但在最後一章中說了三次。

The Nehemiah of chapter 13 sounds like a man getting old, tired, and cranky.

第 13 章的尼希米聽起來像是一個變老了、疲倦和暴躁的人。

The wall has been built, but God's people are still the same.

牆已經建好了，但神的子民還是一樣。

The final summary of Nehemiah's mission is in v30 and 31:

尼希米的使命的最終總結在第 30 和 31 節：

So, I purified the priests and the Levites of everything foreign, and assigned them duties, each to his own task. I also made provision for contributions of wood at designated times, and for the first fruits.

30 這樣，我潔淨他們，使他們脫離屬外邦人的一切；我又分派祭司和利未人的班次，使他們各盡其職，31 按定期奉獻木柴和初熟的土產。

It ends with a whimper. The walls are built, but the people continue to crumble.

它以一聲嗚咽結束。城牆建好了，但人還在繼續崩潰。

Nehemiah 13 is a bit of a letdown. But so is the end of **Deuteronomy, Judges, Chronicles and 2 Kings.**

《尼希米記》的 13 章有點令人失望。但《申命記》、《士師記》、《歷代志》和《列王紀下》的結尾也是如此。

The big issue is sin in the human heart. Try all we like. We cannot keep all our commitments, promises and vows.

最大的問題是人心中的罪。我們可盡全力去嘗試。我們也不能完全遵守所有的承諾、諾言和誓言。

Only 8% of people follow through with New Year's resolutions. Those resolutions are things we say we want to do!

只有 8% 的人會貫徹執行新年計劃。這些決定是我們說我們想要完成的事情！

Deep inside, we know we can't live up to our standards, let alone a perfectly holy God.
在內心深處，我們知道我們無法達到自己的標準，更不用說一位完美聖潔的神的標準。

FLAWLESS SAVIOUR 完美無瑕的救世主

The narrative of Nehemiah should really drive us to look for the Israelites who will not fail.
《尼希米記》的故事應該真正驅使我們尋找不會失敗的以色列人。

The birth narratives of Jesus Christ tell us that even as a boy, he was in the Temple committed to his Heavenly Father's business.
耶穌基督誕生的故事告訴我們，即使他還是個男孩，他就在聖殿中致力於他天父的事業。

He is the true Israelite in whom there was nothing false. Even at his trial, he was declared to be innocent.
他是真正的以色列人，沒有一點虛假錯誤。即使在審判中，他也被宣佈為無罪。

Jesus fulfilled all covenant requirements in his perfect life. Even in his own time, people marvelled at his perfect life. A flawless man. He was obedient to the Father.
耶穌以他完美的生命滿足了所有聖約要求。即使在他的同期，人們也驚嘆於他完美的生活。一個完美無瑕的人。他順服天父。

But in Matthew 21, this flawless man is heralded as King and Lord of all by the masses as he enters Jerusalem. He heads straight to the Temple.
但在《馬太福音》21章中，這個完美無缺的人在進入耶路撒冷時被群眾宣告為君王和萬物之主。他直奔聖殿。

He clears the Temple of those trading in the courts and breaks the covenant regulations. He declares he will tear down the temple and rebuild it in three days.
他趕出了那些在聖殿的庭園中做買賣的，違反了盟約規定的人。他宣佈他將拆除聖殿並在三天內重建它。

He does that by dying on the cross for the sin and failures of humanity and rising again for our justification and eternal life.
他通過為人類的罪和失敗而死在十字架上，並為我們的稱義和永生而復活來做到這一點。

As he was dying on the cross, the curtain in the temple was torn in two. It symbolised the old way was being done away with.
當他死在十字架上時，聖殿中的幔子裂為兩半。像徵著舊的方式正在被廢除。

To come to God, dwell with God, and be in a relationship with God, we must come to Jesus.
要來到上帝面前，與上帝同住，與上帝建立關係，我們必須來到耶穌面前。

He traded his perfect obedience for our disobedience. For our failure. For our sin.
他用他完全的順服代替了我們的不順服。代替了我們的失敗。代替了我們的罪。

Revelation 5 says of Jesus, and those who put their trust in Jesus: *with your blood you purchased men for God from every tribe and language and people and nation. You have made them to be a kingdom and priests to serve our God.*

《啟示錄》5章說到耶穌，以及那些信靠耶穌的人：*因為你曾被殺，用自己的血從各支派、各語言、各民族、各邦國中買了人來，使他們歸於上帝，又使他們成為國民和祭司*

He died so we might live. He shed his blood so that we might have the forgiveness of sins. We have his perfect record accredited to us.

他的死是為了使我們可以活下去。祂流出祂的寶血，使我們的罪得赦免。我們擁有了祂完美的記錄。

And he gives us his Spirit to dwell with us always and give us new hearts so that we desire to love God and be reformed, changed, transformed.

他賜給我們他的靈，使我們永遠與祂同在，賜給我們新的心，使我們渴望愛神，並被改革、改變、轉變。

This is the great triumph of the gospel of Jesus Christ. God's disposition towards his people is a delight because of Jesus.

這是耶穌基督福音的偉大勝利。因著耶穌，神對祂的子民的态度是喜悅。

Jesus lives to intercede for us right now. He is our advocate. Christian, his disposition towards you is unlike Nehemiah in chapter 13 towards the failed Israelites.

耶穌現在活著為我們代求。他是我們的中保。基督徒，他對你的态度不像第13章中尼希米對失敗的以色列人的态度。

His pleasure in you is not based on your obedience or faithfulness but on the finished work of Jesus Christ.

他對你的喜悅不是基於你的服從或忠誠，而是基於耶穌基督完成的工作。

You have every spiritual blessing in Jesus. Loved by God, forgiven, empowered for new life.

你在耶穌裡擁有一切屬靈的祝福。被上帝所愛，被寬恕，獲得新生命的力量。

I know that may not be your everyday experience. You may feel overwhelmed by your sin and conscious of your failure. That is because we are still waiting for the final triumph of the gospel.

我知道這可能不是你的日常經歷。你可能會因為自己的罪而感到不知所措，並意識到自己的失敗。那是因為我們仍在等待福音最終的勝利。

Jesus has saved us for the new Jerusalem, where we will dwell in the presence of God with joy forever.

耶穌拯救了我們是為了新耶路撒冷，在那裡我們將永遠喜樂地住在上帝面前。

The Christian's goal, the gospel's final triumph, and the end of all things is Revelation 21:1-8.

基督徒的目標、福音最終的勝利和萬物的結局是在《啟示錄》21:1-8中，

This is what the book of Nehemiah is pointing us to. The perfect, joyful, Hollywood-written last chapter of all things!

這就是《尼希米記》向我們指出的。完美的、歡樂的、好萊塢編寫的所有事物的最後一章！

Then I saw “a new heaven and a new earth,” for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, “Look! God’s dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. ‘He will wipe every tear from their eyes. There will be no more death’ or mourning or crying or pain, for the old order of things has passed away.” ...

我又看見一個新天新地，因為先前的天和先前的地已經過去了，海也不再有了。2 我又看見聖城，新耶路撒冷由上帝那裏，從天而降，預備好了，就如新娘打扮整齊，等候丈夫。3 我聽見有大聲音從寶座出來，說：「看哪，上帝的帳幕在人間！他要和他們同住，他們要作他的子民。上帝要親自與他們同在。4 上帝要擦去他們一切的眼淚；不再有死亡，也不再有了悲哀、哭號、痛苦，因為先前的事都過去了。」

Those who are victorious will inherit all this, and I will be their God and they will be my children. But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters, and all liars —they will be consigned to the fiery lake of burning sulphur. This is the second death.”

7 得勝的要承受這些為業；我要作他的上帝，他要作我的兒子。8 至於膽怯的、不信的、可憎的、殺人的、淫亂的、行邪術的、拜偶像的和一切說謊話的人，他們將在燒著硫磺的火湖裏有份；這是第二次的死。」

Jesus guarantees that final chapter for those who trust in him.

耶穌為那些信靠他的人保證了最後的一章。

REBUILD 重建

There is, however, one more glimpse of Jesus that we get in Nehemiah 13. In vv6&7, we are told Nehemiah left Jerusalem to return to the throne room of Artaxerxes.

然而，我們在《尼希米記》13章中又一次瞥見了耶穌。在第6和7節中，我們被告知尼希米離開耶路撒冷回亞達薛西王那裏。

Then he came back to Jerusalem. The people of God descended into sin and covenant unfaithfulness while he was away.

然後他回到耶路撒冷。當他離開時，上帝的子民陷入罪惡和不忠於聖約。

Jesus told many parables, like the one read this morning, to call his disciples to be alert for the final chapter.

耶穌講了許多比喻，就像今天早上讀的那個比喻，呼籲他的門徒在末後的日子保持警惕。

Trusting in Jesus requires focus for the long haul. His finished work does not mean we put our feet up and doze off.

信靠耶穌需要長期專注。他完成的工作並不意味著我們可抬高腳來打瞌睡。

We are told that the kingdom has a door that can and does close.

我們被告知，天國有一扇可以而且確實會關閉的門。

Jesus is the returning bridegroom who will arrive joyfully at the end of the age and extend a warm welcome to all the guests who have patiently remained waiting for him and are prepared for his arrival.

耶穌是歸來的新郎，他將在世界末日喜樂地降臨，熱烈歡迎所有耐心等待並為他的到來做好準備的客人。

He will gather them to himself and close the door.

他會把它們收集起來並關上門。

He will be the fierce judge to all else. When the door is closed, it will never be opened again.

他將成為所有其他人的嚴厲法官。門一關上，就再也不會打開了。

If you are not a Christian, know that Jesus forever offers you life, hope, perfection, and joy.

如果你不是基督徒，要知道耶穌永遠為你提供生命、希望、完美和喜樂。

You will not find a greater offer than the gospel of the Lord Jesus Christ. The door is still open to you right now.

你不會找到比主耶穌基督的福音更大的優惠。現在大門仍然為你敞開。

If you are a disciple of Jesus, how would he find you if he were to return right now?

如果你是耶穌的門徒，如果他現在回來，他會找到一個如何的你？

Are your lamps burning? Are you waiting for him? Is Jesus at the centre of your life, or is Tobiah?

你的燈是在燃亮的嗎？你在等他嗎？你生命的中心是耶穌，還是多比雅？

Don't take his grace for granted. It is so easy to drift toward **compromise** and call it **tolerance**.

Drift toward **disobedience** and call it **freedom**. Drift toward **superstition** and call it **faith**.

不要把他的恩典視為理所當然。很容易走向妥協並稱之為寬容。漂向不服從並稱其為自由。偏向迷信並稱之為信。

We cherish the indiscipline of lost self-control and call it **relaxation**. We **slouch** toward prayerlessness and delude ourselves into thinking we have escaped **legalism**.

我們珍惜失去自我控制的無紀律，稱之為放鬆。我們傾向於缺少的禱告，並自欺欺人地認為我們已經擺脫了律法主義。

We slide toward godlessness and convince ourselves we have been liberated.

我們滑向不信神的方向，並說服自己已經獲得解脫。

We will not automatically drift toward discipleship.

我們不會自動轉向門徒訓練。

But God has graciously given us means of his grace coming to us regularly. They are gifts to keep us striving towards our heavenly home under his power.

但上帝已經仁慈地賜給我們祂的恩典並定期臨到我們的方式。它們是讓我們在祂的力量下努力走向天家的禮物。

Here at St Paul's, it is because we treasure Jesus and his grace towards us that we choose to engage in worshipping him weekly together and choose to worship him privately in a devotional life of at least four times a week.

在聖保羅堂，正是因為我們珍惜耶穌和他對我們的恩典，所以我們選擇每週一起敬拜他，並選擇在每周至少四次的靈修生活中私下敬拜他。

We walk more closely together for teaching, serving, equipping, and caring in community groups. We choose to serve people in a ministry.

我們更緊密地，在群體中進行教學、事奉、裝備和關懷中走在一起。我們選擇在事工中為他人服務。

What is your next step? The final triumph is yet to arrive. Jesus is yet to return. Don't let your lamp go dim.

你的下一步是什麼？最後的勝利尚未到來。耶穌還沒有回來。不要讓你的燈變暗。

The book of Nehemiah should drum into us a holy distrust in ourselves and give us a clear grasp of how tenuous our devotion is.

《尼希米記》應該使我們對自己產生神聖的不信任，並讓我們清楚地了解我們的屬靈追求是多麼脆弱。

Press on, brothers and sisters; that is the normal Christian life. Do not be overcome by it. Have great confidence in Christ and his gospel.

加油，弟兄姊妹們；這就是正常的基督徒生活。不要被它打敗。對基督和祂的福音有極大的信心。

We **live, serve, and sacrifice** in the light of the cross and the empty tomb.

我們在十字架和空墳墓的光中**生活、事奉和獻身。**

But we also live and serve and sacrifice in the painful acknowledgement of our failures, disappointments, and inconsistencies.

但我們也在痛苦地承認我們的失敗、失望和矛盾中生活、事奉和獻身。

May this tension cause us to cry with the church from every generation...*even so, come, Lord Jesus.*

願這種張力使我們與每一代的教會一起呼求……*儘管如此，主耶穌，請來。*