

# *Jesus. All About Satisfaction* 耶穌。就是滿足

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There was an article in the SMH in 2015 titled *Cheer Up Sydney*. The article suggested that Sydney-siders possess a legendary preference for complaint.

2015 年《悉尼晨鋒報》有一篇名為「悉尼高興起來」的文章。這篇文章暗示悉尼人傳奇般偏好投訴。

Whether it's property prices, Saturday morning traffic or the cost of living, few things escape the gloomy gauze through which the city's citizens see the world.

無論是房地產價格、週六早上的交通，還是生活成本，幾乎沒有什麼能逃過這座城市的市民看待世界的陰暗面紗。

Cost of living, traffic and housing affordability were the most pressing concerns. For some, it was a general frustration with life's "pace and stress".

生活成本、交通和住房負擔能力是最緊迫的問題。對於一些人來說，這是對“生活節奏和壓力”的普遍挫敗感。

Ironically, Sydney is regularly ranked among the ten most liveable cities in the world by organisations like the *Economist Intelligence Unit*.

最諷刺的是《經濟學家智庫》等組織評價悉尼為世界上最適宜居住的十個城市之一。

Psychologist Suzy Green, CEO of the Sydney-based *Positivity Institute*, says Sydney-siders have plenty of reasons to cheer up.

悉尼的積極研究所的首席執行官、心理學家蘇茜·格林表示，悉尼人是有足夠的理由高興起來。

She says: “We live in one of the most beautiful cities in the world... We aren't living in a war-torn country” (SMH, 6th November 2015).

她說，「我們生活在世界上最美麗的城市之一……我們不是生活在飽受戰爭蹂躪的國家。」

(晨鋒報，2015 年 11 月 6 日)。

In other words, we should be happy, content, and satisfied because the circumstances call for it – we live in a great place at a great time.

換句話說，我們應該因為好環境快樂、滿意、滿足——我們在美好的時間生活在美好的地方。

So what happens if the circumstances aren't great? Is it possible to have a deep satisfaction in life that isn't based on our circumstances? I want to say, YES, Jesus is all about satisfaction.

那麼，如果情況不是很好怎麼辦？是否有可能不基於我們的環境而對生活有深深的滿足感？我想說，有，耶穌就是滿足。

If you've just joined us, we are part way through our annual vision series. In the first week, we laid the foundation. We saw that there is no 100% watertight argument for the existence of God – you can't prove it with an experiment. But, neither is a 100% watertight argument for the non-existence of God – you also can't prove that with an experiment.

如果您剛參與我們的崇拜，我們正在進行我們的年度遠象系列的講道。在第一周打好了基礎。我們看到，對於上帝的存在沒有 100%無懈可擊的論證——你無法通過實驗來證明這一點。但也沒有 100%無懈可擊的論據證明上帝是不存在的——你也無法通過實驗來證明這一點。

Both the religious person and the atheist view the world through a belief system. So which belief system delivers the best solution to what every human needs to flourish?

宗教人士和無神論者都是通過信仰體系看待世界。那麼，哪種信仰體系可以為每個人生的蓬勃發展所需要的提供最佳解決方案。

We are looking at things like purpose, the ability to face suffering, an identity solid enough to endure the ups and downs of our performance, a basis for deciding what is right and wrong, and a hope that can face the future.

我們要看看目標、面對苦難的能力、足以承受個人表現起伏的堅定身份、判斷是非的基礎、及面對未來的希望。

We are trying to be fair here, but we want to say repeatedly that the Christian faith has unequalled resources for all these things.

我們在這試圖做到公平，但要一再強調，基督教信仰在所有這些事情上都擁有無與倫比的資源。

Today, I want to briefly examine whether it is possible to have satisfaction in life deep enough to endure even difficult circumstances.

今天，我想簡單地看是否可以在生命中獲得足夠深的滿足感，以忍受即使是生活中的困境？

### CAN'T GET NO SATISFACTION 得不到任何滿足

As I've been researching this message, I've had the 1965 Rolling Stones hit "I Can't Get No Satisfaction" rolling around in my mind. I've tried, and I've tried, and I've tried, but can't get it out of my head.

當我一直在研究這次講道時，滾石樂隊在 1965 年的主打歌曲「我無法得到任何滿足」一直在我的腦海中盤旋。我一直試，一直試，一直試，但就是無法擺脫它。

In his book *The Happiness Hypothesis*, social psychologist Jonathan Haidt looks at the history of Eastern and Western thought to see how people approached satisfaction in life.

社會心理學家喬納森·海特在他的《幸福假設》一書中審視了東西方思想史，以了解人們如何在生活中獲得滿足感。

He concluded that the consensus of the ancient philosophers and sages was that even if all the deepest desires of success and love are fulfilled, it won't be enough. A person will still be deeply dissatisfied.

他總結說，古代哲學家 and 聖賢的共識是，即使實現了對成功和愛情的所有最深切的渴望，也還是不夠。一個人還是會深感不滿。

He even quotes from the Old Testament book of Ecclesiastes. In Ecclesiastes 2:24, we read - ***A person can do nothing better than to eat and drink and find satisfaction in their own toil.***

他甚至引用了舊約《傳道書》。在《傳道書》2 章 24 節，我們讀到——「難道一個人有吃有喝，且在勞碌中享福，不是福氣嗎？」

But that satisfaction is exactly what eludes him. A little earlier on in the chapter, the writer describes a life of success, accomplishment and pleasure that very few would know:

但這種滿足感正是他所無法理解的。在本章的前面，作者描述了很少有人知道的成功、成就和快樂的生活：

*I undertook great projects: I built houses for myself and planted vineyards...I amassed silver and gold for myself, and the treasure of kings and provinces. I acquired male and female singers, and a harem as well—the delights of a man's heart...I denied myself nothing my eyes desired;*  
 我大興土木，為自己建造房屋，栽葡萄園.....我為自己積蓄金銀，搜集各君王、各省份的財寶；又為自己得男女歌手和世人所喜愛的物，以及一個又一個的妃嬪.....凡我眼所求的，我沒有克制它；我心所樂的，我沒有不享受

Then in v17, we read: *I hated life, because the work that is done under the sun was grievous to me. All of it is meaningless, a chasing after the wind.* And again in v20: *my heart began to despair over all my toilsome labor under the sun.*

然後在第 17 節，我們讀到，「於是我恨惡生命，因為在日光之下所發生的事我都以為煩惱，全是虛空，全是捕風。」再一次在第 20 節，「我轉想我在日光之下所勞碌的一切工作，心就絕望。」

The author of Ecclesiastes wasn't just battling the fear of meaninglessness but battling the disappointment of success.

《傳道書》的作者不僅在與無意義的恐懼作鬥爭，而且也在與成功的失望作鬥爭。

There is a very weak correlation between wealth, fame, success and satisfaction. This is the same problem in the modern age.

財富、名望、成功和滿意之間的相關性非常弱。這在現代也是同樣的問題。

Cynthia Heimel, a columnist for *The Village Voice* in New York, knew a few big celebrities in the 1980s before they were big celebrities. She wrote this about what success and fame did to them.

紐約的《鄉村之聲》的專欄作家辛西婭·海梅爾在 1980 年代認識幾位未成名的大名人。她寫了這篇關於成功和名望對他們的影響的文章。

*I pity celebrities, no I really do – Sylvester Stallone, Bruce Willis, and Barbara Streisand were once perfectly pleasant human beings. But now their wrath is awful. I think when God wants to play a really rotten practical joke on you, he grants you your deepest wish and then laughs merrily when you realise you want to kill yourself. You see, Sly, Bruce, and Barbara wanted fame. They worked, they pushed... that giant thing they were striving for, that fame thing that was going to make everything OK, that was going to make their lives bearable, that was going to provide them with personal fulfilment and happiness had happened and they were still them. The disillusionment turned them howling and insufferable. (Cynthia Heimel, The Village Voice, January 2, 1990.)*

我同情名人，不，我真的同情——史泰龍、布魯斯·威利斯和芭芭拉·史翠珊，曾經都是非常討人喜歡的人。但現在他們的憤怒是可怕的。我認為當上帝想對你開一個非常糟糕的惡作劇時，他會滿足你最深切的願望，然後當你意識到你想自殺時會大笑。你看史泰龍、布魯斯和芭芭拉都想成名。他們工作，他們推動……他們為之奮鬥的偉大事業，使一切都好起來的名聲，將使他們的生活變得可以忍受，將為他們提供個人成就感和幸福已經發生了，他們還是他們。幻滅使他們嚎啕大哭，難以忍受。（Cynthia Heimel，鄉村之聲，1990 年 1 月 2 日。）

Wealth, power, achievement, family, material comfort, and security—the external goods of the world—can lead only to a momentary satisfaction, which fades away, leaving you more empty than if you had never tasted those successes in the first place.

財富、權力、成就、家庭、物質享受和安全感——世界的外在財富——只能帶來短暫的滿足感，這種滿足感會逐漸消失，讓你比從未嚐過這些成功的滋味更空虛。

CS Lewis sort of summarised the ideas of the ancients in his BBC radio program during WW2.

二戰期間，路易師在他的英國廣播電台的節目中總結了古人的思想。

*Most people, if they really learn how to look into their own hearts, would know that they do want, and want acutely, something that cannot be had in this world. There are all sorts of things in this world that offer to give it to you, but they never keep their promise. The longings which arise in us when we first fall in love, or first think of some foreign country, or first take up some subject that excites us, are longings which no marriage, no travel, no learning can really satisfy. I am not speaking of what would ordinarily be called unsuccessful marriages or trips and so on; I am speaking of the best possible ones. There is always something we grasped at, in that first moment of longing, that just fades away in the reality. The spouse may be a good spouse, the scenery has been excellent, it has turned out to be a good job, but "It" has evaded us.*

大多數人，如果他們真的學會瞭如何審視自己的內心，就會知道他們確實想要，並且非常渴望，一些在這個世界上是不可能擁有的東西。這個世界上有各種各樣的東西願意給你，但他們從不信守諾言。當我們第一次墜入愛河，或者第一次想到某個異國他鄉，或者第一次接觸一些讓我們興奮的話題時，我們心中升起的渴望，是沒有婚姻、沒有旅行、沒有學習可以真正滿足的渴望。我說的不是通常所說的不成功的婚姻或旅行等等；我說的是最好的。總有一些東西，在渴望的第一刻，我們抓住了，只是在現實中消失了。配偶可能是一個好配偶，風景已經很好，原來是一份好工作，但「它」卻躲避了我們。

Wealth, family, romance, career, fame, and reputation don't satisfy. It seems like it is always just out of reach.

財富、家庭、愛情、事業、名望、名譽，都不能滿足，似乎總是遙不可及。

## DEALING WITH DISSATISFACTION 處理不滿

So what happens when we discover these successes and desires in life don't give us the satisfaction we hope they will? There are basically two ways people dodge the sense of dissatisfaction.

那麼，當我們發現生活中的這些成功和渴望並沒有給我們帶來我們希望的滿足時，會發生什麼呢？人們基本上有兩種方式來避免不滿情緒。

The traditional way is to live with the conviction that there is no "IT" out there and deep satisfaction is just not possible. The modern way is to live life assuming that deep satisfaction is possible and "IT" is out there in this world to be got.

傳統的方式是相信沒有「它」的存在，並且獲得深刻的滿足感是不可能的。現代的生活方式是假設深度滿足是可能的，並且「它」在這個世界上是可以得到的。

The traditional way to deal with dissatisfaction in life is to conclude that our expectations are out of line. So there are three ways to live if that is the case.

傳統方法去處理生活中的不滿是總結我們的期望是不合時宜。所以因此有三種的生活方式。

**Firstly, ALTRUISM.** You start out in life seeking advancement but have a mid-life crisis and discover it is all dissatisfying, so you turn away from it into social causes, basically seeking the advancement of others.

首先，利他主義。您開始尋求進步的生活，但遇到了中年危機，發現一切都不盡如人意，因此您轉而投身於社會事業。基本上，尋求他人的進步。

Of course, I want to encourage those things. But problems can soon arise when people turn to benevolence and social activism as a way to find more fulfilment for themselves. The poor and the vulnerable can be exploited to improve the dissatisfaction in life that the philanthropist needs.

當然，我想鼓勵這些事情。但當人們轉向慈善和社會激進主義作為為自己尋找更多滿足感的方式時，問題很快就會出現。窮人和弱勢群體可以被利用來改善慈善家所需要的對生活的不滿。

**Secondly, CYNICISM.** This is where a person just lowers their expectation of life. But what makes us human beings is that we want joy, meaning and fulfilment. If we decide they are not possible, then our hearts get hardened against hope, and we dehumanise ourselves.

其次，玩世不恭犬儒主義。就是一個人降低他們對生活的期望。但讓我們成為人類的是我們想要快樂、意義和滿足。如果我們決定它們是不可能的，那麼我們的心就會對希望變得堅強，我們就會使自己失去人性。

**Thirdly, DETACHMENT.** This is the suggestion not to love anything or hope for anything too much. The Greek philosopher Epictetus wrote, “What harm is there while you are kissing your child to murmur softly, ‘Tomorrow you will die’?”

第三，超脫。這是建議不要太愛任何東西或對任何東西抱有太多希望。希臘哲學家埃皮克提圖斯寫道，「當你親吻你的孩子時輕聲喃喃自語說，「明天你會死」，有什麼害處呢？」

In other words, don't love too much, and you won't feel so dissatisfied. This ultimately also hardens your heart and dehumanises you.

換句話說，不要愛得太多，你就不會覺得那麼不滿足。最終也會使您的心變硬並使您失去人性。

The modern way to dodge dissatisfaction is to pursue satisfaction here and now with everything you've got. There are four ways we do that.

現代避免不滿是此時此地追求對你所擁有的一切的滿足。我們有四種方法可以做到這一點。

**The young.** The normal way people start adult life is to think, “If I get the right love partner, if I get the right spouse, if I get the right career and make some money—then I will have life satisfaction.”

年輕人。通常人們開始成年生活的方式是想，「如果我找到合適的愛人，如果我找到合適的配偶，如果我找到合適的職業並賺到一些錢——那麼我就會有生活的滿足感。」

The pursuit of jobs, family, sex, and so on are the usual distractions by which we hide from ourselves the emptiness of our modern lives.

對工作、家庭、性等的追求是我們通常用來掩飾隱藏現代生活的空虛。

We may be quite discontent, but we don't recognise it because we are so busy in the process of getting ready to be happy. We think we just have to get over this hill or around that bend, and then things will be great.

我們可能很不滿足，但我們不承認，因為我們在準備快樂的過程中太忙了。我們認為我們只需要翻過這座山或繞過那個彎道，然後事情就會好起來。

**The resentful.** As time goes on, we begin to realise we are not getting “it.” One main reaction is blaming the obstacles that have kept us from achieving the things we think will satisfy us.

怨恨的。隨著時間的推移，我們開始意識到我們是得不到「它」。主要反應之一是責怪阻礙我們實現我們認為會讓我們滿意的事情的障礙。

We may identify social structures or individuals who have blocked our progress or who have wronged us. We blame them, saying, “I would be quite satisfied if it weren't for religion, a job, a relationship.” So we need the third strategy.

我們可能會識別出阻礙我們進步或冤枉我們的社會結構或個人。我們責怪他們，說，「如果不是因為宗教、工作、關係，我會很滿意。」所以我們需要第三種策略。

**The driven.** What happens if we find we actually reach many of our material goals and still find something significant missing? What do we do? Many people blame the things they have.

**被驅動。**如果我們發現我們實際上達到了許多的物質目標，但仍然發現缺少一些重要的東西，會發生什麼？我們該怎麼辦？許多人責怪他們擁有的東西。

We assume that if we got a better spouse, a better job, a better income, or a better home, then we would feel much better too. If we take this path, we may become among society's most productive members—and also the most driven.

我們假設如果有更好的配偶、更好的工作、更好的收入或更好的家，那麼我們也會感覺好得多。如果我們走這條路，我們可能會成為社會上最有生產力的成員之一——同時也是最有動力的。

For the driven, life is like running on a treadmill - a change of speed does not translate into a change of location. You run harder to maintain your position and eventually become too weary of continuing.

對於有動力的人來說，生活就像在跑步機上跑步——速度的改變並不意味著位置的改變。你跑得更努力以保持你的位置，最終變得太累而無法繼續前進。

**The despairing.** All that is left then is despair. Rather than blaming other things, we blame ourselves. It might be a deeply unsettling feeling that “There is something wrong with me—I haven't done well enough.

**絕望的。**剩下的就只有絕望了。我們責怪自己，而不是責怪其他事情。這可能是一種深深的不安感，「我有問題」——我做得不夠好。

I haven't gone far enough up the career ladder. I haven't attracted the best romantic partners. I'm a failure.

我在職業階梯上走得不夠遠。我還沒有吸引到最好的浪漫伴侶。我是個失敗者。

Most don't allow themselves to slow down enough so they can hear the voice in their hearts crying out. 大多數人不允許自己放慢速度，以至於他們可以聽到內心呼喊的聲音。

## DEEP DISSATISFACTION 深深的不滿

It is remarkable how deep this issue of dissatisfaction is. When you scan the centuries from the ancients until now, it is remarkable how very little progress has been made.

值得注意的是，這個不滿的問題有多深。當你審視從古代到現在的所有世紀時，令人驚訝的是取得的進展是多麼微不足道。

We have surpassed our ancestors in our accomplishments of travel, science, medicine, and communication, unimaginably wealthier and more comfortable. Still, no one is suggesting we are more content than they were.

我們在旅行、科學、醫學、通訊方面的成就已經超越了我們的祖先，更加富有和舒適得令人難以想像，但沒有人認為我們比他們更滿足。

The great Christian philosopher Saint Augustine wrote that our dissatisfaction is so deep because our loves are “out of order.”

偉大基督教哲學家聖奧古斯丁道，我們的不滿之所以是如此之深，是因為我們的愛「亂了序」。

Augustine taught that we are fundamentally shaped not as much by what we believe, think, or even do but by what we love. We are what we love.

奧古斯丁教導我們，從根本上塑造我們的不是我們所相信的、所想的，甚至是所做的，而是我們所愛的。我們就是我們所愛的。

The disorder of our loves causes dissatisfaction in our lives.

我們愛的紊亂引起了我們內心的不滿。

We often love less important things more and the more important things less.

我們往往更愛不那麼重要的事情，而更不愛重要的事情。

There is nothing wrong with loving your work, but if you love it more than your family, then your loves are out of order, and you may ruin your family. You will exploit your employees if you love making money more than you love justice.

愛你的工作沒有錯，但如果你愛它勝過愛你的家人，那麼你的愛就會失調，你可能會毀掉你的家庭。如果你愛賺錢勝過愛正義，那麼你就會剝削你的員工。

The ultimate disordered love, however—and the ultimate source of our discontent—is failure to love the first thing first, failure to love God supremely.

然而，愛的最終的混亂——也是我們不滿的最終根源——是沒有首先愛第一件事，沒有至高無上地去愛上帝。

The Bible says that human beings are made in the image of a God who is tripersonal—Father, Son, and Holy Spirit.

聖經說人類是按照三位一體的神的形象造的——聖父、聖子和聖靈。

From all eternity, those three divine persons have been loving one another in infinite degrees of joy and glory. They are fully and completely satisfied in each other.

從永恆開始，這三個神聖的位格一直以無限的歡樂和榮耀彼此相愛。他們對彼此完全滿意。

Humans were created to know this joy of being loved infinitely and the joy of loving and glorifying God preeminently.

人類被造是為了知道被無限地愛的快樂，以及至高無上地愛和榮耀上帝的快樂。

Since we were created for this, we will always look for the infinite joy we were designed to find in God. If we reject God, which we all do, we will look everywhere else to fill that void.

由於我們為此而被創造，我們將始終尋找我們被設計要在上帝中才找到的無限快樂。如果我們拒絕上帝，我們所有人都這樣做了，那麼我們就會在其他地方到處尋找來填補這一空白。

Even the best possible things in this world will not satisfy us because we were created for a degree of delight and satisfaction that they cannot produce.

即使是這個世界上最好的事物也無法滿足的原因，是因為我們被創造是為了獲得它們無法產生的一定程度的快樂和滿足。

The most famous modern expression of Augustine's view was the ending of CS Lewis's radio talk:

奧古斯丁的觀點最著名的現代表達是路易師廣播談話的結尾：

*Creatures are not born with desires unless satisfaction for those desires exists. A baby feels hunger: well, there is such a thing as food. A duckling wants to swim: well, there is such a thing as water. Men feel sexual desires: well, there is such a thing as sex. If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world.*

生物不會生來就有慾望，除非存在是對這些慾望的滿足。嬰兒感到飢餓：有食物。一隻小鴨子想游泳：世上有水。男人感受到性慾：有性這樣的東西。如果我在自己身上發現一種慾望，這個世界上的任何經驗都無法滿足，最可能的解釋就是我是為另一個世界而生的。

## DEEPLY SATISFIED 非常滿意

Augustine helps us to see how it is possible to become deeply satisfied.

奧古斯丁幫助我們看到如何可能變得深深的滿足。

Don't harden your heart against love, Augustine says, but don't give your heart ultimately to things that you can lose and cannot satisfy.

奧古斯丁說，不要讓你的心在愛面前剛硬，但也不要把你的心最終交給那些你可能會失去和無法滿足的東西上。

To the degree, we move toward loving God supremely as the deepest source of our satisfaction is the degree to which we can enjoy his gifts for what they are.

我們向著至高無上地去愛上帝作為你滿足的最深層次的來源的程度，就是我們可以享受他的禮物的程度。

Money and career, for example, become just what they are supposed to be. Work becomes work, a great way to use your gifts and be useful to others. Money becomes just money, a great way to support your family, feed the poor and advance the good news of Jesus Christ.

例如，金錢和事業變成了它們應該成為的樣子。工作成為工作，這是一種使用你的天賦並對他人有用的好方法。錢變成了錢，成為養家糊口、養活窮人、傳播耶穌基督好消息的好方法。

Some have charged that religion drains ordinary life of its joy and satisfaction by devaluing the things in this world. For sure, some religions value detachment from the world.

有些人指責宗教通過貶低這個世界的事物來耗盡普通生活的快樂和滿足。當然可以肯定的是，一些宗教是重視與世界的分離。

This is not true with Christianity. Christianity does not say that we merit blessing by depriving ourselves and turning our backs on the world to earn heaven. Christianity teaches that we are saved by God's free grace and pardon.

基督教卻不是這樣。基督教並沒有說我們通過剝奪自己和背棄世界以贏得天堂和獲得祝福。基督教教導我們得救是靠著上帝白白的恩典和赦免。

Christianity says, don't love anything less; instead, learn to love God more, and you will love other things with far more satisfaction. You won't overprotect them, and you won't over-expect things from them. You won't constantly be furious with them for not being what you hoped.

基督教說，不要少愛任何東西；相反，學會更多地愛上帝，你就會更加滿足地愛其他事物。你不會過度保護他們，你不會對他們抱有過高的期望。你不會因為他們沒有成為你所希望的那樣而一直對他們大發雷霆。

Redirect your greatest love toward God by loving him with your whole heart and loving him for himself, not just for what he can give you. Only then does satisfaction start to come.

將你最大的愛轉向上帝，全心全意地愛他，為他自己而愛他，而不僅僅是因為他能給你什麼。只有這樣，滿足才會開始到來。



The Christian view of satisfaction avoids the pitfalls of both the ancient strategy of satisfaction through detachment and the modern strategy of satisfaction through acquisition.

基督教的滿足觀避免了古代通過超然獲得滿足的策略和現代通過獲得來獲得滿足的策略的陷阱。

How, then, do we actually love God? Well, children learn to speak only by responding to speech and learn to love only by reciprocating love.

那麼我們如何真正愛上帝呢？好吧，孩子們只有通過回應言語才能學會說話，只有通過相互的愛才能學會愛。

We cannot love God just by thinking of an abstract deity who is loving in general. We must grasp and be gripped by the true story of God's actual sacrificial, saving love for us in Jesus.

我們不能僅僅通過思考一個普遍有愛的抽象的神來愛上帝。我們必須抓住，並被上帝在耶穌裡為我們獻上拯救，實際犧牲的愛的真實故事所抓住。

In John 6:35, Jesus speaks to a crowd about the “bread of life,” such that whoever eats it “will never go hungry”. He is talking metaphorically about something that gives both strength and delight, an image of fulfilment and satisfaction.

耶穌在《約翰福音》6章35節中對群眾說到「生命的糧」，吃它的人「絕不飢餓」。他是在用比喻的方式談論某種既能帶來力量又能帶來愉悅的東西，一種成就感和滿足感的形象。

He also observes that human beings seek this in the wrong places. He warns against “working for food that spoils,” which does not, in the end, satisfy in 6:27.

他還觀察到人類在錯誤的地方尋求這一點。他在6章27節警告不要「為那會壞的食物操勞」，這最終並不能令人滿意。

Then he says, “I am the bread of life” in John 6:35 and “This is my body given for you” in Luke 22:19. 然後他在《約翰福音》6章35節說，「我就是生命的糧。」也在《路加福音》22章19節說，「這是我的身體，為你們捨的。」

The heart of the Christian faith is the simple Gospel message of sin and grace. Because we fail to love God supremely and our neighbour as ourselves, we sin, and for God to forgive our sins, the Son of God became human and graciously died in our place on the cross.

基督教信仰的核心是關於罪和恩典的簡單福音信息。因為我們沒有至高無上地去愛上帝，也沒有愛我們的鄰舍如同自己，所以我們犯罪了，為了讓上帝原諒赦免我們的罪，上帝的兒子成為人，並恩典地在十字架上代替我們死。

This message can bring about the love relationship with God in two ways, which solves the human dilemma.

這個信息有兩種方式可以帶來與上帝的愛的關係，從而解決人類的困境。

First, the knowledge of our sins softens our hearts. If there is a God who created us and keeps us alive every minute, then the love we owe God is infinitely great.

首先，對我們罪的認識軟化了我們的心。如果有一位上帝創造了我們，讓我們每時每刻都活著，那麼我們欠上帝的愛是無限大的。

To not love him supremely is infinitely wrong. If you believe that, you begin to see how much we have wronged him by loving the gifts he has made rather than him being the gift giver. It begins to draw your heart outward toward him in humility and grief.

不至高無上的愛他是無限的錯誤。如果你相信這一點，你就會開始明白我們愛他所做的禮物而不是他這個送禮者是多麼冤枉委屈他。會開始在謙卑和悲傷中將你的心向外吸引到他身上。

Second, the knowledge of his grace ignites our hearts. For God to forgive us, he had to pay the debt we owed himself because we couldn't do it. Jesus Christ pays for it by going to the cross.

其次，對他恩典的認識點燃了我們的心。為了讓上帝原諒我們，他必須償還我們欠他的債，因為我們做不到。耶穌基督通過上十字架來償還。

I wonder if you have ever realised that outside of salt and a few minerals, everything we eat has died so that we can live.

我你曾否意識到，除了鹽和一些礦物質，我們吃的所有東西都死了，這樣我們才能活下去。

If you are eating bread, not only does the grain die, but the bread has to be broken into pieces. If the bread stays whole, you starve. If the bread is broken into pieces and you take it in, then you live.

如果你在吃麵包，不僅穀物死了，而且麵包還得被掰成碎片。如果麵包保持完整，你就會餓死。如果麵包碎成碎片，你把牠吃進去，那麼你就活了。

When Jesus Christ says, "I am the bread of life... broken for you" (John 6:35; Luke 22:19), he is saying: "I am your God, broken for you. I die that you might live."

當耶穌基督說，「我就是生命的糧……為你而被擘開」（約翰福音 6:35；路加福音 22:19）時，他是在說，「我是你的上帝，為你被擘開。我死是為了讓你活著。」

Seeing and savouring what he has done for us begins to change our hearts. He suffered and died for your sake.

看到並品嚐他為我們所做的一切開始改變我們的心。他為你受苦受死。

You can't force your heart to love, but this is what will change it. The love of Jesus Christ draws our hearts off their inordinate attachments to other things.

你不能強迫自己的心去愛，但這就是會改變它的。耶穌基督的愛使我們的心擺脫了對其他事物的過度依戀，不再執著於它們。

To the degree we find our satisfaction in Jesus Christ is the degree to which we can sit with the Psalmist:

我們在耶穌基督裡找到滿足的程度，就是我們可以與詩人坐在一起的程度：

***Because your love is better than life ... I will be fully satisfied as with the richest of foods...***  
(Psalm 63:3a,5).

***因為你的愛比生命更美好……我的心像吃飽了骨髓肥油……***（詩篇 63:3a,5）。