

New Suffering 新的受苦

1 Peter 彼得前書 1:6-9 & 3:13-18

USED 使用時間: 3rd March 2024 年 3 月 3 日

On July 30, 1967, when she was 17 years old, Joni Eareckson broke her neck diving into shallow water. During her two years of rehabilitation, she experienced anger, depression, suicidal thoughts, and doubts about her faith in Jesus. She has written over 40 books herself, but she wrote this Forward for another book about five years ago.

1967年7月30日，17歲的喬妮·厄爾克森在跳入淺水中時摔斷了脖子。在兩年的康復期間，她經歷了憤怒、憂鬱、自殺念頭以及對耶穌的信的懷疑。她自己寫了40多本書，但大約五年前她為另一本書寫了這篇前言。

When a broken neck ambushed my life and left me a quadriplegic, I felt as though God had smashed me underfoot like a cigarette. At night, I would thrash my head on the pillow, hoping to break my neck at a higher level and thereby end my misery. After I left hospital, I refused to get out of bed...my paralysis was permanent, and inside, I died.

當斷頸襲擊了我的人生，並導致我四肢癱瘓時，我感覺上帝像香煙一樣把我踩在腳下。晚上，我會把頭撞在枕頭上，希望能在更高的位置上折斷我的脖子，從而結束我的痛苦。出院後，我拒絕下床...我的癱瘓是永久性的，在裡面，我死了。

You don't have to be in a wheelchair to identify. You already know that sad situations sometimes don't get better. Problems don't always get solved. Conflicts don't get fixed. Children die, couples divorce, and untimely deaths rock our world and shake our faith...

您不必坐在輪椅上即可辨識。您已經知道，悲傷的情況有時不會好轉。問題並不總是能得到解決。衝突不會被解決。孩子夭折、夫妻離婚和英年早逝震撼了我們的世界，動搖了我們的信心...

When we feel utterly overwhelmed, we try soaking in the tub, sweating on the treadmill, splurging on a new dress, or heading to the mountains for the weekend. We smile and say we are trusting God, but deep down we know it's a lie. We're only trusting that he doesn't load us up with more... (Dark Clouds, Deep Mercy p.11)

當我們感到完全不知所措時，我們會嘗試泡在浴缸裡，在跑步機上出汗，花錢買一件新衣服，或去山上度週末。我們微笑著說我們相信上帝，但內心深處我們知道這是一個謊言。我們只相信他不會給我們帶來更多的負擔.....（《烏雲，深深的慈悲》，11頁）

If you've just tuned in or joined us for the first time, we have just started our annual vision series on the NEW LIFE. As we build up to Easter, we are looking at what resurrection life looks like. How does the new birth...being re-birthed by Jesus Christ... how does it change every part of our lives? Today we are looking at our NEW SUFFERING.

如果您剛收看或第一次參加我們的崇拜，我們剛開始關於「新生命」的年度遠象系列。當我們為復活節做準備時，我們正在研究復活的生命是什麼樣子的。重生……被耶穌基督重生……如何改變我們生命的各個層面。今天我們來看看我們「新的受苦」。

THE CERTAINTY OF SUFFERING 受苦的確定性

Take a look at v.6 to start with: *In all this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials.*

首先看第 6 節：**雖然你們必須在百般試煉中暫時憂愁，你們要為此喜樂，**

Notice how that reads, *you may have had to suffer grief*. That statement is communicating a term from the original language which means ‘it is necessary’. It's necessary that you suffer.

請注意這句話是怎麼讀的，**你們必須在百般試煉中暫時憂愁**。傳達了原文中的一個表示「這是必須的」的意思。你的受苦，受試煉是必須的。

Peter is saying that suffering is a certainty rather than a possibility. We live in a broken world and so should expect it rather than be shocked when it happens.

彼得是說，受苦不是可能的，而是必然的。我們活在一個破碎的世界中，因此應該期待它，而不是當它發生時感到震驚。

In 4:12, Peter says this: *do not be surprised at the fiery ordeal that has come on you to test you, as though something strange were happening to you.*

彼得在四章十二節說：**有火一般的考驗臨到你們，不要奇怪，似乎是遭遇非常的事；**

We should be prepared for suffering because if we are not, then we aren't ready for life. There is no way we can create some kind of designer life that is free from bereavement, illness, financial challenges, personal, betrayals, or a range of other trials.

我們應該為受苦做好準備，因為如果我們沒有做好準備，我們就還沒有為生命做好準備。我們不可能創造出某種不受喪親之痛、疾病、財務挑戰、個人、背叛或一系列其他考驗的設計好的生命。

Even Jesus, the perfect man, suffered terribly to bring about God's redemptive purposes. Why would we be any different? Sometimes I reckon that half of the pain I experience when I suffer is from the shock of actually going through suffering.

即使是耶穌這個完美的人，也為了實現上帝的救贖目的而遭受了極大的痛苦。為什麼我們會有所不同？有時我認為，當我遭受痛苦時，我所經歷的痛苦有一半是來自於實際經歷痛苦的震驚。

It's because I'm not expecting it; this world is broken, deeply broken.

是因為我沒有事先預料預備好；這個世界已經破碎了，深深地破碎了。

THE PROBLEM OF SUFFERING 受苦的問題

Suffering doesn't just raise difficult experiences to navigate, it also raises some big questions. Every culture and every worldview in history has had to wrestle with the problem of suffering. 受苦不僅會帶來難以駕馭的經歷，還會引發一些重大問題。歷史上的每一種文化和每一種世界觀都必須與受苦這問題作鬥爭。

Human suffering poses questions like ‘How could a loving God allow so much suffering?’ How can the hypothesis of a loving, powerful God stand under the crushing weight of human suffering?

人類的受苦帶來諸如「慈愛的上帝怎麼會允許如此多的苦難？」等問題。一個慈愛、大能的上帝的假設是如何能在人類受苦的重壓下站得住腳呢？

The famous atheist Richard Dawkins looks at all this and declares our universe...*has precisely the properties we should expect if there is, at bottom, no design, no purpose, no evil, no good, nothing but blind, pitiless indifference.* (Richard Dawkins, *A River out of Eden: A Darwinian View of Life*, 1996. p.133)

著名的無神論者理查·道金斯審視了這一切，並宣稱我們的宇宙……如果從根本上來說沒有設計、沒有目的、沒有邪惡、沒有善良，除了盲目、無情的冷漠什麼都沒有，那麼它恰恰具有我們應該期待的特性。（理查道金斯，《伊甸園之河：達爾文的生命觀》，1996年，第133頁）

Dawkins thinks the removal of God from the equation promises relief. There is no meaning, no reason, no hope, so stop worrying about trying to find a higher purpose in your trauma and trial. However, this bleak view of the universe erodes the foundations on which we balance life and humanness itself. If there is no good or evil, why do we lament?

道金斯認為，將上帝從等式中刪除可以帶來解脫。沒有意義，沒有理由，沒有希望，所以不要再擔心在你的創傷和考驗中尋找更高尚的意思。然而，他對宇宙的悲觀看法侵蝕了我們平衡生命和人類本性的基礎。若無善惡，何必哀嘆。

If human sympathy for others is just a by-product of our evolutionary kinship, why then do we empathise with the suffering of those outside our tribe, even suffering in the natural world? 如果人類對他人的同情只是我們進化親緣關係的副產品，那麼我們為什麼要同情我們部落以外的人的痛苦，甚至是自然界中的痛苦呢？

The irony that is at the heart of today's secular humanism is that they don't believe in human beings any more than they believe in God. For the secular humanist, both God AND humanity are delusions.

當今世俗人文主義的核心諷刺之處在於，他們不再相信人類，就像他們不相信上帝一樣。對世俗人文主義者來說，上帝和人類都是幻覺。

When we remove meaning from suffering, it doesn't solve the problem; it just unravels our humanity – our very self. Secular humanism's answer to suffering leaves us with no hope at all. We are like little kids trying to build sandcastles in the face of a relentlessly rising tide.

當我們消除痛苦的意義時，它並不能解決問題，它只是揭示了我們的人性——我們的自我。世俗人文主義對受苦的回答讓我們完全沒有希望。我們就像小孩子試著建造沙堡來對抗不斷上漲的潮水。

If that is your worldview, and especially if you are going through a trial right now, can I please encourage you not to reach for a placebo? Too many who hold to the secular human worldview still say things like the universe having 'some kind of plan'.

如果這是您的世界觀，特別是如果您現在正在面對試驗，我可否鼓勵您不要去拿安慰劑。太多堅持世俗人類世界觀的人仍然說宇宙有「某種計劃」之類的話。

It's a placebo to cope in the face of suffering. If there is no God, we still suffer, but there is no universe to care. There is nothing but blind, pitiless indifference.

這是應對痛苦的安慰劑。如果沒有上帝，我們仍然受苦，但沒有宇宙可以關心。除了盲目、無情的冷漠之外，什麼都沒有。

I say this gently to you, you are doing yourself a great favour by staring into the abyss of your worldview and not fooling yourself with platitudes that are inconsistent with your worldview.

我溫和地對你說，凝視你的世界觀的深淵，而不是用與你的世界觀不一致的陳詞濫調來欺騙自己，這是對你自己的一個很大的幫助。

One of the favoured options in the Western world these days for those dissatisfied with Christianity but not as bleak as secular humanism is Buddhism.

如今，對於那些對基督教不滿但又對世俗人文主義不那麼悲觀的人來說，佛教是西方世界最青睞的選擇之一。

Buddhism's response to the inevitability of suffering in life is to break the ties of attachment that bind us to life. To love is to be vulnerable, to be vulnerable is to hurt. To desire and strive is to risk disappointment. But to detach and love or strive deprives us of our greatest joys.

佛教對生命中不可避免的受苦的回應是打破將我們與生命聯繫在一起執著的依戀紐帶。去愛就是要脆弱，脆弱就是傷害。渴望並努力就冒著失望的風險。但超脫、愛或奮鬥剝奪了我們最大的快樂。

THE GOOD POTENTIAL OF SUFFERING 受苦的良好潛力

Despite the inevitability of suffering, Christianity declares there is good potential in suffering. The Christian worldview says we can pursue desire, cling to attachment, and strive for good things while finding meaning in the suffering that comes, as well as hope for the future.

儘管受苦不可避免，但基督教宣稱受苦具有良好的潛力。基督徒的世界觀認為，我們可以追求慾望，執著於附件，為美好的事物奮鬥爭取，同時在即將到來的受苦中尋找意義以及對未來的希望。

Peter gives us a really helpful image of suffering here that we'd do well to reflect on. It's there in v.7 -

彼得給了我們一個非常有用的關於這裡受苦的形像，我們最好反思一下。在第 7 節中——

These have come so that the proven genuineness of your faith—of greater worth than gold, which perishes even though refined by fire —may result in praise, glory, and honour when Jesus Christ is revealed.

「使你們的信心既被考驗，就比那被火試煉仍然能壞的金子更顯寶貴，可以在耶穌基督顯現的時候得著稱讚、榮耀、尊貴。」

Gold goes through a furnace and is purified. He is saying the same happens to our faith and lives when we go through suffering. It's good because our faith is far more valuable than gold. Gold will disappear like everything else in the world, but not faith in Jesus Christ.

黃金經過熔爐並被純化。他說，當我們經歷受苦時，我們的信心和生命也會發生同樣的情況。這很好，因為我們的信心遠比黃金更有價值。黃金會像世界上的其他東西一樣消失，但對耶穌基督的信心卻不會。

The furnace doesn't destroy the gold, but it does deal with the impurities. The furnace separates the valuable gold from the worthless impurities. It separates the impurities in such a way that it makes them visible.

熔爐不會破壞黃金，但會處理雜質。熔爐將有價值的黃金與無價值的雜質分開。它以一种使雜質可見的方式分離雜質。

Peter is saying that our faith has lots of impurities in it. In so many cases, we have a mixture of faith in Jesus Christ and faith in other things.

彼得說我們的信心裡有很多雜質。在很多情況下，我們對耶穌基督的信心和對其他事物的信心混合在一起。

Faith in a relationship, status, children, financial security. The list could go on. What is it that we look to that gives us meaning, self-worth, self-esteem, and self-image in life? Whatever it is, that's where our faith is.

對關係、地位、孩子、經濟安全的信心。這份名單可以繼續下去。我們期待以什麼給我們生命的意義、自我價值、自尊和自我想像？不管怎樣，這些就是我們的信心所在。

They can even be wonderful things, but we can over-invest our hearts in them, and they become the things we hope in. Whenever any of these things are rocked, we feel so fragile. We feel fragile because the thing we have faith in is so fragile. Everything in this world is fragile.

它們甚至可以是美好的東西，但我們可以過度投入我們的心，它們就會成為我們所希望的東西。每當這些東西受到震動時，我們都會感到非常脆弱。我們感到脆弱，因為我們所相信的東西是如此脆弱。這個世界上的一切都是脆弱的。

The furnace of life and suffering rises to the surface the fragility of what we put our hope in. The furnace of life shows us how little we actually trust in God. Suffering shows us that his love and power are often not real to us.

生命的熔爐，受苦，讓我們所寄予的希望脆弱性浮出水面。生命的熔爐向我們表明，我們實際上對上帝的信任是多麼的少。受苦向我們表明，祂的愛和能力對我們來說往往並不真實。

When it happens, there are really only two ways to respond. Either it is a case of God you are not enough; I've got to have my wealth or beauty or status or relationships or accolades.

當這種情況發生時，實際上只有兩種回應的方法。要嘛是上帝，有了你還不夠。我必須擁有我的財富、美貌、地位、人際關係或榮譽。

Or it's a case of holding onto God and asking him to purify you so that he is your real wealth, acceptance, love, status...I want to know you, God, in a way that I've never known you before. This is why suffering has the potential to turn us into pure gold.

或者是抓住神並請求祂淨化你，使祂成為你真正的財富、接納、愛、地位……神呀，我想以一種我以前從未認識過你的方式來認識你。這就是為什麼受苦有可能將我們變成純金。

For instance, suffering humbles you and gives you far more self-knowledge than you had before.

例如，痛苦會讓你謙卑，讓你比以前有更多的自我認識。

Suffering teaches you not to over-invest your heart into good things in such a way that they become ultimate things.

受苦教導你不要過度把心投入美好的事物上，以致它們成為終極的東西。

Suffering significantly enhances your experience of God's love and presence.

受苦大大增強了你對神的愛和同在的體驗。

Suffering makes you more wise, compassionate, loving, and generally more useful to others, especially those going through suffering.

受苦讓你變得更加明智、富有同情心、充滿愛心，並且通常對他人更有用，尤其是那些正在經歷受苦的人。

Malcolm Muggeridge was an English journalist and satirist last century. He was an agnostic most of his life but became a Christian in his 60s. When he was 75 and reflecting on the numerous challenges he faced in life, some self-inflicted, he wrote this:

馬爾科姆·馬格里奇是上世紀的英國記者和諷刺作家。他一生大部分時間都是不可知論者，但在 60 多歲時成為基督徒。當他 75 歲時，反思自己在生命中面臨的眾多挑戰（其中一些是自己造成的），他寫道：

I can say with complete truthfulness that everything I have learned in my seventy-five years in this world, everything that has truly enhanced and enlightened my existence, has been through affliction and not through happiness, whether pursued or attained. In other words, if it ever were to be possible to eliminate affliction from our earthly existence by means of some drug or other medical mumbo jumbo...the result would not be to make life delectable, but to make it too banal and trivial to be endurable. This, of course, is what the Cross signifies. And it is the Cross, more than anything else, that has called me inexorably to Christ. (Malcolm Muggeridge, A Twentieth Century Testimony (Nashville: Thomas Nelson, 1978)

我可以完全誠實地說，我在這世上七十五年中所學到的一切，所有真正增強和啟發我存在的東西，都是透過痛苦而不是透過幸福來獲得的，無論是追求還是獲得。換句話說，如果有可能透過某種藥物或其他醫學胡言亂語來消除我們塵世生命中的痛苦……結果不會是使生命變得愉快，而是使其變得過於平庸和微不足道，以至於無法忍受。當然，這就是十字架的意義。是十字架，比其他任何事物都更無情地呼召我歸向基督。（馬爾科姆·馬格里奇，《二十世紀的證詞》（納許維爾：湯瑪斯·尼爾森，1978 年）

PURSUING THE GOOD POTENTIAL 追求良好的潛力

How do we pursue this kind of vision in life so that we don't just hold on in suffering, but that we thrive through it? Let's notice here three things in these verses.

我們如何在生命中追求這種遠象，以便我們不僅在受苦中堅持下去，而且在受苦中茁壯成長？讓我們注意這幾節經文中的三件事。

These are three disciplines to pursue in order to experience a positive outcome from suffering. 為了從痛苦中體驗到正面的結果，需要遵循這三項紀律。

The first thing, cry! I get that from v.6: ***In all this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials.***

第一件事，哭！我從第 6 節得知：**雖然你們必須在百般試煉中暫時憂愁，你們要為此喜樂。**

When Peter writes ***in all this you greatly rejoice***, he is referring to all the great things we are gifted with as Christians – new birth, living hope, etc. Then he writes about ***all kinds of trials*** in the present. Bad things are happening. Loss, bereavement, relational breakdowns, betrayals. In all those bad things, he writes, we ***suffer grief***.

當彼得寫下這一切時，**你們要為此喜樂**，他指的是我們作為基督徒所擁有的所有偉大的事情——重生、活潑的希望等等。然後他寫了**在百般試煉中暫時**。不好的事情正在發生。失落、喪親之痛、關係破裂、背叛。在他寫的所有那些壞事中，我們**暫時憂愁**。

Grief here is a word that means agonising pain. We hurt. We hurt deeply. At the same time, the Christians are rejoicing; they are in searing pain. Both are present tenses. They are happening together.

憂愁是一個指極度痛苦的詞。我們受傷了。我們傷得很深。在基督徒歡欣鼓舞的同時，他們也感到灼熱的痛苦。兩者都是現在式。它們一起發生。

I think too many Christians think that rejoicing in the midst of suffering is being stoic. The stoics in Greek culture, and many shame and honour cultures today, work with the view that when the trials come you just don't let it get to you.

我認為太多的基督徒認為在受苦中喜樂就是堅忍。希臘文化中的斯多葛派以及當今許多榮辱文化都認為，當考驗來臨時，你只是不要讓它影響到你身上。

That isn't Christianity, and it's not healthy. Read the book of Job. He rips his robes and covers himself in ashes; he wrestles with God and complains to God.

那不是基督徒的生活，也不健康。讀《約伯記》。他撕破長袍，用灰燼覆蓋自己；他與上帝摔跤，向上帝抱怨。

He didn't run from God, he directed it all at God. He was pouring his life out to him. And at the end of the book, God vindicates him and says he was faithful to him.

他沒有逃避神，他把一切都指向神。他正在向祂把自己生命中發生的一切全盤傾出。在書的結尾，上帝為他辯護，並說他對他是忠誠的。

When you hurt, hurt. Cry.

當你受傷時，就受傷。哭。

The second principle is keeping a clear conscience. I get this from 3:16 which says - ***do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behaviour in Christ may be ashamed of their slander.***

第二個原則是問心無愧。我從 3:16 得到這一點，其中說——不過，要以溫柔、敬畏的心回答。要存無虧的良心，使你們在何事上被毀謗，就在何事上使那些凌辱你們在基督裏有好品行的人自覺羞愧。

What's the connection there? Chapter 3 talks about suffering, the suffering of being persecuted for your faith in Jesus. It was very real in Peter's day and for those first reading this letter. So, the instruction is not to return like for like. Don't lie, attack, destroy reputations, etc. Keep your conscience clear. Continue to live the Christian life. Obey God.

那裡有什麼聯繫？第三章講的是受苦；因信耶穌而遭受迫害的痛苦。在彼得的時代，對於那些第一次讀到這封信的人來說，這是非常真實的。所以，指令不是以牙還牙。不要說謊、攻擊、毀壞名譽等。要存無虧的良心。繼續過基督徒的生命。服從上帝。

When we suffer, the thing that can really ruin us is self-pity. Self-pity will justify doing bad things just to console yourself. When you are going through a trial be very careful of the voice in your head that says, 'I deserve this. After all I've been through, my bad behaviour and immoral choices are warranted. I deserve this.' So, pour out your head and cry but keep your conscience clear and obey. Keep doing the things God requires of you. Keep taking your next steps of faith.

當我們遭受痛苦時，真正能毀掉我們的是自憐。自憐會辯證做壞事只是為了安慰自己是合理的。當你正在經歷考驗時，要非常小心你腦中的聲音：『這是我應得的。在我經歷了這一切之後，我的不良行為和不道德的選擇是有道理的。這是我應得的。』所以，傾訴你的心，哭泣，但保持良心清醒並服從。繼續做神要你做的事。繼續邁出信心的下一步。

The third discipline to pursue in suffering is look at the suffering of Jesus Christ.

在受苦中要追求的第三個操練是看耶穌基督的受苦。

Take a look at 3:18 - ***For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God.***

請看 3:18 - ***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。***

We've been talking about refining gold in a furnace. The Bible tells a story of a fiery furnace in Daniel 3 in the Old Testament. It's the story of three young Jewish men who were exiles in Babylon – Shadrach, Meshach, and Abednego.

我們一直在談論在熔爐中精煉黃金。聖經舊約《但以理書》第 3 章講述了一個烈火窯的故事。是關於三個被流放到巴比倫的年輕猶太男子沙得拉、米煞、亞伯尼歌的故事。

A decree had been made throughout the entire Babylonian empire that everyone was to bow down and worship an idol. Rack, Shack & Benny refused to do it, and the King of Babylon was livid.

整個巴比倫帝國頒布了一項法令，規定每個人都要跪拜並崇拜偶像。沙得拉、米煞、亞伯尼歌拒絕這樣做，巴比倫王勃然大怒。

He gave instructions for them to be tied up and thrown into a fiery furnace. The furnace was heated so hot that the soldiers throwing them in were killed by it. The King of Babylon expects to see the three to go up in flames.

他指示將他們綁起來並扔進火爐裡。爐子被燒得很熱，以至於把它們扔進去的士兵都被燒死了。巴比倫王希望看到三人被焚毀。

But instead, we read this: *Then King Nebuchadnezzar leaped to his feet in amazement and asked his advisers, "Weren't there three men that we tied up and threw into the fire?" They replied, "Certainly, Your Majesty." He said, "Look! I see four men walking around in the fire, unbound and unharmed, and the fourth looks like a son of the gods.*

但相反，我們讀到這樣的內容：那時，尼布甲尼撒王驚奇，急忙站起來，對謀士說：「我們捆起來扔在火裏的不是三個人嗎？」他們回答王說：「王啊，是的。」王說：「看哪，我看見有四個人，並沒有捆綁，在火中行走，也沒有受傷；那第四個的相貌好像神明的兒子。」

In the Old Testament, there is a figure called the Angel of the Lord. Not **An** angel of the Lord, **THE** Angel of the Lord. When that figure turns up, he speaks as God and embodies God. Most commentators agree that he is a manifestation of Jesus Christ, the Son of God.

舊約中有一個人物，稱為主的天使。不是主的一個天使，是主的那個天使。當那個人物出現時，他就以上帝的身份說話並體現了上帝。大多數評論家都認為他是上帝兒子耶穌基督的顯現。

The point is simply this; when Jesus walks with you through the furnace, when he is with you in your furnace, all that comes off are the things that bind you and shackle you and in-prison you. The things that controlled you, addicted you, were too important to you. If Jesus is with you, you will come out free. Pure gold.

重點很簡單；當耶穌與你一起走過熔爐時，當祂與你一起在熔爐中時，所有脫落的都是那些捆綁你、束縛你、囚禁你的東西。那些控制你、讓你上癮的東西對你來說太重要了。如果耶穌與你同在，你就會獲得自由。純金。

How do we rely on Jesus in the trials and suffering? Verse 3:18 again: ***For Christ also suffered.*** Christianity is the only religion that says God knows personally and firsthand the fiery furnace of suffering.

我們如何在考驗和受苦中依靠耶穌？3:18 說：**因為基督也曾一次為罪受苦**。基督教是唯一聲稱上帝親身了解受苦的烈火熔爐的宗教。

The Greek philosopher Aristotle once said it would be impossible for there to be a friendship between a god and a human being because they don't have anything in common. Christianity says the exact opposite. The God who made all things took on human likeness in the person of Jesus Christ, and he suffered. He knows betrayal, abuse, and death.

希臘哲學家亞里斯多德曾說過，神與人之間不可能有友誼，因為他們沒有任何共同點。基督教的說法恰恰相反。創造萬物的神在耶穌基督身上成為了人的樣式，並且他受苦了。他認識知道背叛、虐待和死亡。

He even learned what it was to be abandoned on the cross. Jesus Christ can be our consoling friend and sure hope in the furnace of suffering because he went into the ultimate furnace. 他甚至知道什麼是被遺棄在十字架上。耶穌基督可以成為我們安慰的朋友，並在受苦的熔爐中成為我們可靠的希望，因為祂進入了最終的熔爐。

3:18 again: *For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God.* That is the ultimate furnace. The only sinless one suffered for everyone's sin. He got everything we deserve.

3:18 又說：**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。**那就是終極熔爐。唯一無罪的人為所有人的罪受苦。他承受了我們應得的一切。

If we see him going into the ultimate furnace for you then you can know he is in your furnace with you. If he suffered infinitely for me, then I can suffer finitely for him. 如果我們看到祂為你進入終極的熔爐，那麼你就知道祂是與你一起在你的熔爐中。如果祂為我承受無限的痛苦，那麼我也就可以為祂承受有限的痛苦。

He is reliable. He is trustworthy. His word is true. As we journey through the Christian life, with a sure expectation of trials and suffering, our posture is one of trust in Jesus Christ. 他是可靠的。他是值得信賴的。他的話是真的。我們在經歷基督徒生命的旅程時，帶著對考驗和受苦的肯定預期，我們的姿態是信靠耶穌基督。

A posture that prays something like this: *Jesus, you came into this world, identified with me, went into the ultimate furnace for me. You suffered and died for me. But you rose triumphantly in spectacular glory. You triumphed over sin, evil and death.*

是一個會這樣祈禱的姿勢：**耶穌，你來到這個世界，與我認同，為我進入最終的熔爐。你為我受苦，為我而死。但你卻以驚人的榮耀勝利地復活了。你戰勝了罪惡、邪惡和死亡。**

Because of your triumph you promise a time is coming where in your presence there will no longer be a fiery furnace just the cool and sweet delight of your presence and purity.

由於你的勝利，你承諾一個時刻即將到來，將不再有熾熱的熔爐在你面前，只有你的存在和純潔帶來的涼爽和甜蜜的喜悅。

So please hold me and teach me and strengthen me to obey you and walk with you until that great day of blessing comes. Amen

因此，請擁抱我、教導我、堅定我，使我服從你，與你同行，直到那祝福的偉大日子到來。阿門。