

NEW HOPE 新的希望

Ephesians 以弗所書 2:1-10 & 1 Peter 彼得前書 3:18

USED 使用: Good Friday 2024 年耶穌受難日

Herbert George Wells was an English writer popular at the end of the 19th Century through to mid 20th Century. Prolific in many genres, he wrote more than fifty novels and dozens of short stories.

赫伯特·喬治·威爾斯是一位 19 世紀末至 20 世紀中葉有名的英國作家。他多產於多種體裁，寫了五十多篇小說和幾十本短篇小說。

He started life sympathetic to God and religion but ended it as an atheist. He started life hopeful but ended it despondently. In his *Short History of the World*, he wrote:

他開始時同情上帝和宗教，但最終成為無神論者。他開始時對生命充滿希望，卻以沮喪作結束。他在《世界簡史》中寫道：

Can we doubt that presently our race will more than realise our boldest imaginations, that it will achieve unity and peace, and that our children will live in a world made more splendid and lovely than any palace or garden that we know, going on from strength to strength in an ever-widening circle of achievement? What man has done, the little triumphs of his present state...form but a prelude to the things that man has yet to do. - H.G. Wells, A Short History of the World (1937)

我們無可否定，目前我們的種族將不僅僅實現我們最大膽的想像，也將實現團結與和平，我們的子孫將生活在一個比我們所知道的任何宮殿或花園更加輝煌和可愛的世界，在不斷擴大的成就圈中不斷地壯大？人類所做的一切，他目前狀態的小小的勝利…只不過是人類尚未做的事情的前奏。- 威爾斯《世界簡史》(1937)

Nine years later, after the awful carnage of World War 2, and just before he died, he wrote the following in his final work:

九年後，在第二次世界大戰的可怕大屠殺之後，就在他去世之前，他在最後的著作中寫下了以下內容：

The cold-blooded massacres of the defenceless, the return of deliberate and organised torture, mental torment, and fear to a world from which such things had seemed well nigh banished – has come near to breaking my spirit altogether... “Homo Sapiens,” as he has been pleased to call himself, is played out. - H.G. Wells, A Mind at the End of Its Tether (1946)

對手無寸鐵的人進行的冷血屠殺，蓄意和有組織的酷刑、精神折磨和恐懼回歸到一個這些東西似乎幾乎已經從這個世界中消失了世界…幾乎完全摧毀了我的精神…正在上演，他高興地稱呼自己的，「智人」。- 威爾斯，《瀕臨崩潰的思想》(1946)

It's hard to avoid the conclusion that there is something fundamentally wrong with the world. Every worldview and philosophy of life must come to terms with it.

很難避免不得出，世界存在著根本性的問題，這樣的結論。每一種世界觀和人生哲學都必須接受這點。

HG Wells goes from hope to hopelessness. Christianity goes from hopelessness to hope.
威爾斯從希望走向絕望。基督教從絕望走向希望。

According to the Christian faith, our biggest problem is sin. It's a concept that is often thought of as ludicrous today, even offensive. Although Christianity declares that sin is the big problem, it also reveals the solution, which in turn gives us new hope as we navigate life.
 根據基督教信仰，我們最大的問題是罪。這個概念在今天常常被認為是荒謬可笑，甚至是無禮而令人反感的。儘管基督教宣稱罪是一個大問題，但它也揭示了解決方案，這反過來又為我們在生命帶來新的希望。

There are three things I want us to see this morning from these verses from the Bible: **OLD PROBLEM...NEW SUBSTITUTE...NEW HOPE**

今天早上，我希望我們從聖經的這些經文中看到三件事：老舊的問題...新的替代...新的希望

OLD PROBLEM 老舊的問題

The first three verses of Ephesians 2 are a comprehensive, panoramic picture of the human condition outside of God - dead in your transgressions and sins.

《以弗所書》第 2 章的前三節經文全面、全景地描繪了人類活在上帝之外的狀況是因著自己的過犯罪惡而死了。

Death is not a figure of speech here. These people are dead. He is not describing some decadent, depraved segment of society but all humanity, from top to bottom.

在這裡指的死亡不是一個比喻。這些人都死了。他描述的不是社會中某個頹廢、墮落的部分，而是從上到下整個人類。

What is sin? It's much more than breaking some moral code. The Danish philosopher Soren Kierkegaard saw it as a despairing refusal to find your deepest identity in your relationship and service to the God who made you. It is creating an identity for yourself apart from God.

什麼是罪？不僅僅是違反了一些道德準則。丹麥哲學家索倫·克爾凱郭爾認為，這是絕望地拒絕在與創造我們的上帝的關係中和服事中找到自己最深層的身份。是在為你自已創造一個遠離沒有上帝的身份。

Another way to say that is sin is not just doing bad things; it is making good things into ultimate things. Whatever those things are, they are not God; they ultimately enslave us because they can't give us the deepest longing of our hearts.

換句話說，罪不僅僅是做壞事，而是把美好的事物變成終極的事物。無論這些東西是什麼，它們都不是神，它們最終會奴役我們，因為它們無法給予我們內心最深的渴望。

Notice that the word 'followed' is used in v2 and v3. In v2, *you followed the ways of this world and of the ruler of the kingdom of the air*. Then again, in v3, *gratifying the cravings of our flesh and following its desires and thoughts*.

請注意，第 2 和 3 節中使用了「隨從/順服/隨著」一詞。在第 2 節：隨從今世的風俗，順服空中掌權者的領袖。然後再在第 3 節中，放縱肉體的私慾，隨著肉體和心中的意念去做。

The word means to be MASTERED. To be controlled by something. The reason we are DEAD in trespasses and sin is that we are as helpless as a dead body, completely controlled, totally mastered, unable to move or act on our own.

這個字的意思是被掌控。被某物控制。我們之所以死在過犯和罪惡中，是因為我們像死屍一樣無助，完全被控制，完全被操控，無法自行移動或行動。

The key idea is in v3: *gratifying the cravings of our flesh and following its desires and thoughts*. The term *our flesh* in v3 doesn't mean the human body of flesh and bones.

第 3 節中的關鍵思想是：放縱肉體的私慾，隨著肉體和心中的意念去做。第 3 節中的肉體一詞並不是指有血有肉的人體。

It is referring to self-centred human nature. This is the thing that **drives** us, **masters** us and **controls** us. According to the Bible, the reason we are slaves to sin is because the human heart is profoundly self-centred.

它指的是以自我為中心的人性。這是驅動我們、主宰我們、控制我們的東西。根據聖經，我們之所以成為罪的奴隸，是因為人心極度以自我為中心。

The 16th Century church reformer and theologian, Martin Luther, put the condition of the human heart quite succinctly. He described it as *curved in on itself*. Absorbed in self. Looking inside.

16 世紀的教會改革家和神學家馬丁路德非常簡潔地描述了人心的狀況。他將其描述為向著自身彎曲。沉浸在自我之中。往裡面看。

Self-centred. That is what it means to be a human being apart from God. Luther said that our nature is so deeply curved in on itself that it *wickedly*, '*curvedly*', and *viciously seeks to use all things, even God, for its own sake*.

以自我為中心。這就是脫離上帝地去做人的意義。路德說，我們的本性是如此深深地向著自身彎曲，以至於它邪惡地、「彎曲地」、惡毒地試圖為了自己的利益而利用一切事物，甚至包括上帝。

Our hearts and minds are constantly analysing every person, object, interaction, event, and setting: what's in it for me?

我們的心靈和思想不斷地分析每個人、物件、互動、事件、環境：是對我來說有什麼好處？

Everything is being analysed by how it benefits my happiness. My glory. My reputation. My comfort. My control of things. How does it help me? How does it fit my interests? How does it make me happy?

一切都根據它如何有利於我的幸福來分析。我的榮耀。我的聲譽。我的安慰。我對事物的控制。它對我有什麼幫助？它如何符合我的興趣？它如何讓我快樂？

It's obvious to most of us that self-centredness can make you a pretty **cruel person**. More often though, self-centredness makes you a **moral person, a good person**.

對我們大多數人來說，很明顯，自我中心會讓你成為一個相當殘酷的人。但更多時候，自我中心會讓你成為一個有道德的人，一個好人。

If everything is about my need to feel good about myself, then there is no better way for that to happen than to be a good person. A moral person.

如果一切都是為了我需要自我感覺良好，那麼沒有比做個好人更好的方法了。做一個有道德的人。

Self-centredness drives most people into being good. Trying hard by serving the needy, being a good child to parents or a good parent to children. A good friend who assists whenever possible.

自我中心驅使大多數人想成為好人。努力服務有需要的人，做父母的好孩子或孩子的好父母。一個盡可能提供幫助的好朋友。

What lies beneath is a self-centredness where we do it for ourselves. We help for our sakes. We do good things to be noticed by people and to receive the applause of others. It's so we can feel like we've got a meaningful life and feel like a good person.

背後隱藏的是一種自我中心，我們是為自己而做。我們為了自己的利益而提供幫助。我們做好事是為了讓別人注意到，得到別人的掌聲。這樣我們才能覺得自己過著有意義的生命，並且感覺自己是個好人。

Most of you will remember one of the greatest Hollywood classics of the last century, the movie **Rocky**, starring *Sylvester Stallone*. He's an underrated actor who should have won an Academy Award by now!

大多數人都會記得上世紀最偉大的好萊塢經典之一，史泰龍主演的電影《洛基》。他是個被低估的演員，應該獲得奧斯卡金像獎！

His love interest in the movie asked him why he was fighting the world champion. It was a spectacle fight that he wasn't expected to win.

他在電影裡的愛人問他為什麼要跟世界冠軍作戰。這是一場令人驚嘆的比賽，他沒想到會獲勝。

His reply was: *I just want to go the distance, then I'll know I'm not a bum*. Down deep inside, if we ever allow ourselves to go there, we all feel like bums.

他的回答是：我只想把賽事完成，這樣我就知道我不是一無事處的流浪漢。在每個人的內心深處，如果我們允許自己去那裡，我們都會覺得自己像個一無事處的流浪漢。

We are all trying to do something to convince the world and ourselves that we are good and worthy.

我們都在努力做一些事情，讓世界和我們自己相信我們是好的、是有價值的。

Self-centredness can make you a **tyrant**. Self-centredness can make you **good and moral**. Self-centredness can also make you a very **religious person**.

自我中心會讓你成為**暴君**。以自我為中心可以使你變得**善良**和**道德**。以自我為中心也可以使你成為一個**非常虔誠的人**。

We can devote ourselves to obeying God, turning up to church, reading the Bible, praying and giving, and doing the sorts of things we are doing now. All good and right things, too.

我們可以致力於服從上帝，去教堂，閱讀聖經，祈禱和奉獻，做我們現在正在做的事情。也是一切美好而正確的事。

How do I know when we are doing it all for me? When things aren't going well in your life, you start to pull away from those good things. It's because we are doing these good things to use God. We do good things and expect God to come through for us in the way we want him to. That means it is all about us.

我怎麼知道我們什麼時候為我做這一切？當你生命中的事情進展不順利時，你就會開始遠離那些美好的事物。因為我們做這些善事是為了利用神。我們做好事，並期望上帝以我們希望的方式幫助我們。這意味著一切都與我們有關。

Self-centredness clings to everything in our lives. Verse 3 uses the word *craving* to describe it. It's a word that means *inordinate desire*. It means that our **egos are addictive**.

自我中心貫穿我們生活中的一切。第 3 節用「私慾」一詞來形容它。這個字的意思是「過度的慾望」。這意味著我們的**自我是會上癮的**。

It means that if we are living for our own glory, it will never be enough. The hearts and minds are in overdrive running evaluations, but no amount of glory, acclaim, recognition, or comfort will ever be enough.

這意味著，如果我們為自己的榮耀而活，那是永遠不夠的。人們的心靈和思想都在超速運行評價中，但無論有多少榮耀、讚譽、認可、安慰都永遠不夠。

It's addictive, BUT it is never satisfying. It makes you miserable.

它會讓人上癮，但永遠不會令人滿意。這讓你很痛苦。

CS Lewis, the Oxford Professor, wrote that there is *nothing more enslaving and miserable than self-centredness*. He wrote that *it is hell begun in us that will eventually take us to hell*.

牛津大學教授路馬師寫道，沒有什麼比以自我為中心更奴役和痛苦的了。他寫道，是地獄始於我們內心，最終將帶我們進入地獄。

The framework that every human being begins with, without Jesus that is, is you give YOUR LIFE FOR ME. It's me first.

每個人開始時的框架，就是沒有耶穌的，是你為我獻出你的生命。是以自我為先的。

The Bible's view of sin is that every part of the human person is tainted by sin. The consequence at the end of v3 is shocking to our modern context, which assumes we can do whatever we like without consequences. Not only dead but condemned.

聖經對罪的看法是，人的每一部分都被罪所玷污。第 3 節結尾的結果對我們現代的環境來說是令人震驚的，現代環境假設我們可以做任何我們喜歡做的事而不產生任何後果。不但死了，還被定罪。

It says: *Like the rest, we were by nature deserving of wrath.* God's *anger* is not like human *anger*. It is not a bad temper. It's not spite, malice, animosity, revenge, nor *arbitrary*. It is not governed by mood or whim.

它說：像其他人一樣，我們生來就應該受到憤怒。神的憤怒不像人類的憤怒。這並不是脾氣不好。這不是怨恨、惡意、仇恨、報復，也不是任意。它不受情緒或突發奇想的控制。

It is God's personal, righteous, constant hostility to evil, injustice, and sin. It's his settled refusal to compromise with it and his resolve to condemn it. *We need rescuing from it.*

它是神對邪惡、不公義和罪惡的個人的、公義的、持續的敵視。是他堅決拒絕與之妥協，並決心譴責它。我們需要從它被拯救出來。

NEW SUBSTITUTE 新的替代

The amazing news of Good Friday and Christianity is simple but profound. It says a substitute has rescued us. God has done something amazing through Jesus.

耶穌受難日和基督教的驚人消息是簡單而深刻的。上面說有替身救了我們。神透過耶穌做了一件令人驚奇的事。

1 Peter 3:18 puts it succinctly: *For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God.*

《彼得前書》3:18 簡潔地說：因為基督也曾一次為罪受苦，就是義的代替不義的，為要引領你們到神面前。

Ephesians 2 unpacks the implications. It says: *because of his great love for us, God, who is rich in mercy, 5 made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved. 6 And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus.*

《以弗所書》2 章揭示了其中的意義。經上說：上帝有豐富的憐憫，因著他愛我們的大愛，5 竟在我們因過犯而死了的時候，使我們與基督一同活過來—可見你們得救是本乎恩—6 他又使我們在基督耶穌裏與他一同復活，一同坐在天上，

Verse 6 says that God has raised us up with Christ and seated us with him in the heavenly realms.

第六節說，神使我們在基督耶穌裏與他一同復活，一同坐在天上。

In the first century Roman world, the conquering warrior who returned from a great victory was given the greatest place of honour upon their return to the capital, the seat on the right side of the throne.

在第一世紀的羅馬世界，得勝凱旋歸來的戰士在回到首都時會被授予最高的榮譽，即王座右側的座位。

Jesus died, was raised again, and given the place of greatest honour, the seat on the right of the throne in the heavenly realms. It's the most honourable seat in the universe.

耶穌死了，又復活了，並被給予了最高的榮耀，即坐在天上寶座的右邊。這是宇宙中最尊貴的座位。

Verse 6 is past tense. The Christian is already seated there – legally. When we trust in Jesus Christ all our sins are so hidden, so covered, so forgiven that we are treated as though we have done everything that Jesus has ever done.

第 6 節是過去式。基督徒已經合法地坐在那裡了。當我們信靠耶穌基督時，我們所有的罪都被隱藏、被遮蓋、被寬恕，以至於我們被對待得好像我們已經做到了耶穌曾經做過的一切。

Through Jesus God delights and honours and accepts and rejoices over us in the way he does his own Son. How can that be when we have been so self-centred? Verse 7 is the key:

藉著耶穌，神以祂對待自己兒子一樣的方式來喜悅、尊重、接納和喜樂我們。當我們如此以自我為中心時，這是怎樣變成可能的呢？第 7 節是關鍵：

He might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus. The word KINDNESS means COSTLY ACTION.

為要把他極豐富的恩典，就是他在基督耶穌裏向我們所施的恩慈，顯明給後來的世代。「恩慈」這個詞意味著「代價高昂的行動」。

The first three verses tell us that the essence of **sin** is putting ourselves where only God should be - the centre of our lives, on the throne of our lives, in control of our lives.

前三節經文告訴我們，**罪**的本質是把自己放在只有神應該在的地方——我們生命的中心，我們生命的寶座，掌管我們生命。

Sin is us putting ourselves where only God deserves to be. Salvation is God putting himself where only we deserve to be – dying because of our sins. That is what Good Friday is all about.

罪就是我們把自己放在只有神才配得的地方。救恩是神將自己置於只有我們應得的地方——因我們的罪而死。這就是耶穌受難日的意義。

Jesus Christ took the just punishment from God we deserve for putting ourselves in the place where only God belongs – at the centre of our lives.

耶穌基督接受了我們，因為把自己放在只有上帝所屬的地方——我們生活的中心，從上帝那裡應得的公正的懲罰。

One person put it succinctly: *the essence of sin is us substituting ourselves for God, while the essence of salvation is God substituting himself for us.*

有一個人簡明扼要地說：罪的本質是我們用自己代替了神，而救恩的本質是神用自己代替了我們。

That is what Good Friday is all about. We have put ourselves where only God deserves to be, and so God chooses to put himself where we deserve to be.

這就是耶穌受難日的意義。我們把自己放在只有神才配得的位置上，所以神也選擇把自己放在我們配得的位置上。

Jesus saved us by doing the absolute opposite of us. He saved us through the most radically unselfish thing anyone has ever done.

耶穌透過做與我們完全相反的事來拯救我們。祂透過任何人做過的最無私的事情拯救了我們。

Though he was equal with God the Father, he emptied himself of his glory, and he came down and took the place of a servant. He traded his life for ours.

雖然他與父神同等，但他倒空了自己的榮耀，降生取了奴僕的位置。祂用自己的生命換取了我們的生命。

The contrast in these verses is startling. The very next words after telling us in v3 that we are deserving of God's wrath we read: ***But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved.***

這些經文中的對比令人吃驚。在第 3 節告訴我們，我們應該受到神的憤怒之後，我們讀到的接下來的話：**然而，上帝有豐富的憐憫，因著他愛我們的大愛，竟在我們因過犯而死了的時候，使我們與基督一同活過來——可見你們得救是本乎恩。**

God, who is rich in mercy, intervened. Our condition was hopeless, but God intervened in grace. From Hell to Heaven...bondage to freedom...gloom to light...despair to hope...wrath to glory...death to life. That is the glory of Good Friday.

富有憐憫的上帝介入了。我們的處境毫無希望，但神以恩典介入。從地獄到天堂...束縛到自由...黑暗到光明...絕望到希望...憤怒到榮耀...死亡到生命。這就是耶穌受難日的榮耀。

His selflessness has overcome our selfishness. When we see him doing that, his mercy, love, and grace, then it finally helps us to see that our sense of self is filled up.

他的無私戰勝了我們的自私。當我們看到祂這樣做時，祂的憐憫、愛和恩典，最終幫助我們看到我們的自我意識被填滿了。

We have all the acclaim, honour, approval, and acceptance that we could possibly want. The Christian faith declares that we are more sinful and flawed than we realise and more loved and accepted than we could possibly imagine at the same time.

我們擁有我們可能想要的所有讚譽、榮譽、認可和接受。基督教信仰宣稱，我們比我們意識到的更有罪、更有缺陷，同時也比我們想像的更被愛和接受。

NEW HOPE 新的希望

Good Friday gives us a NEW HOPE, a whole new life. This is the life he wants to bring us into.

耶穌受難日給了我們新的希望，全新的生命。這就是他想要帶我們進入的生活。

I'll read it from v8: ***For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God— 9 not by works, so that no one can boast. 10 For we***

are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.

我讀第 8 節：***你們得救是本乎恩，也因著信；這並不是出於自己，而是上帝所賜的；9 也不是出於行為，免得有人自誇。10 我們是他所造之物，在基督耶穌裏創造的，為要使我们行善，就是上帝早已預備好要我們做的。***

God's salvation is a gift. The new life is a gift. Once we get this gift, we start to see everything in life is a gift. The life that God wants us to have is a life where we see everything as a gift. Everything is a gift.

神的救恩是一份禮物。新的生命是一份禮物。一旦我們得到這份禮物，我們就會開始看到生命中的一切都是禮物。上帝希望我們擁有的生命是一種我們認為一切都是恩賜的生命。一切都是恩賜。

A Christian is a person who is at rest. They are characterised by what v9 says - *not boasting*. The Christian life brings an end to placing our confidence in our fickle personal hope. Everyone is looking around for something to boast about, to have confidence in, to trust in, to rest in, and to face life.

基督徒是安息的人。他們的特點就是第 9 節所說…不自誇的。基督徒的生命結束了我們把信心寄託在變化無常的個人希望上。每個人都在尋找值得誇耀的東西、把信心寄託、可依靠、休息、用來面對生活。

Everyone is trying to find something that gives us a sense of value, of worth. Some of us look to careers. Some look to their salary. Some look to their moral decency. Some look to religious performance. A life looking for things to boast in is a life of scrambling for identity. Scrambling for self-worth and identity is exhausting.

每個人都在努力尋找能帶給我們價值感的東西。我們中的一些人著眼於職業。有些人看重的是他們的薪水。有些人注重他們的道德體面。有些人關注宗教上虔誠的表演。尋找值得誇耀的東西的生命就是為身份爭先恐後的生命。為自我價值和身分爭先恐後真累。

The new life God gives us is a gift, and because it is a gift from God, we are set free. Liberated from trying to find a boast, a confidence, from within ourselves to pin our hopes on. 神給我們的新生命是一份禮物，因為這是來自神的禮物，我們就得到了自由。不再需要試圖從我們內心尋找一種誇耀、一種自信來寄託我們的希望。

Verse 10 is a wonderful vision of this new life: ***we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.***

第 10 節是這個新生命的奇妙異象：***我們是他所造之物，在基督耶穌裏創造的，為要使我们行善，就是上帝早已預備好要我們做的。***

The new life is described as God's handiwork. His artwork. His masterpiece. No longer dead but remade and set free to do good works without the constant calculation of whether I've done enough to get the applause we so desperately desire.

新生命被描述為上帝的創造。他的藝術品。他的傑作。不再是死去的，而是被重生，自由地去行善，而不用不斷地計算我是否做了足夠的事情來獲得我們如此渴望的掌聲。

God's greatest masterpiece is humanity saved from condemnation, made alive, and set free from slavery. Set free to serve and love with free abandon.

上帝最偉大的傑作是將人類從定罪中拯救出來，使人類復活，從奴役中解放出來。自由地服事和愛，自由地放棄。

Whatever you've done, whatever you've become, on the first Good Friday, Jesus is your substitute so that you might have a new life.

無論你做了什麼，無論你變成了什麼樣的人，在第一個耶穌受難日，耶穌都是你的替代者，這樣你就可能擁有新的生命。

Make this Good Friday the day you come to Jesus and experience his grace, mercy, and love... the day you go from Hell to Heaven...bondage to freedom...gloom to light...despair to hope...wrath to glory...death to life.

讓這個受難日成為你來到耶穌面前，體驗祂的恩典、憐憫和愛的那一天...從地獄到天堂的那一天...束縛到自由...陰暗到光明...絕望到希望...憤怒到榮耀.....死亡到生命。

The essence of salvation is God substituting himself for us is the glory of Good Friday and our NEW HOPE for life.

救恩的本質是神用自己來取代我們，這是耶穌受難日的榮耀，也是我們生命的新希望。