

New Hope 新的希望

1 Peter 彼得前書 1:1-16

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Maybe you've heard one of those stories about people who made bad decisions because they misjudged the future. Stories like the late actor Gary Cooper who turned down the role of Rhett Butler in the movie *Gone with the Wind* because he thought the movie would be a flop.

也許你聽過人們因為錯誤判斷未來而做出錯誤的決定的故事。像已故演員加里庫柏拒絕出演電影《亂世佳人》中的瑞德巴特勒一角，因為他認為這部電影會失敗。

Or the Decca recording company, who refused to sign a recording contract with The Beatles because they thought guitar music was going out of fashion. Or Harry Warner from Warner Bros fame, who rejected the idea of adding sound to the early silent movies because in his opinion, “*Who the hell wants to hear actors talk?*”

或者像 Decca 唱片公司拒絕與披頭四樂隊簽訂唱片合約，因為他們認為吉他音樂已經過時了。或者華納兄弟的著名演員哈里·華納，他拒絕在早期的無聲電影中添加聲音，因為在他看來，「誰會想聽演員說話呢？」

Bad decisions at that the moment because of a miscalculation about what the future holds. Hindsight is a wonderful thing. It is hard to know what the future holds, but all of us operate day by day on a believed-in future. People are hope-driven. We cannot live without hope.

由於對未來的錯誤估計，導致當下做出錯誤的決定。事後孔明看來是一件美妙的事。很難知道未來會發生什麼，但我們所有人每天都在為所相信的未來而努力。人類是受到希望驅使的生物。我們不能沒有希望。

In his 2017 best-selling book *Homo Deus: A Brief History of Tomorrow*, Yuval Noah Harari argues that in ancient times human beings turned to God or gods only because they did not have control over the world or the future.

尤瓦爾·諾亞·赫拉利在他 2017 年暢銷書《未來簡史》中指出，古代人類之所以求助於上帝或神靈，是因為他們無法控制世界或未來。

He concludes that with the progress of science, reason, and technology we no longer need God. Humanity is its own hope. We have within ourselves all we need for a bright future.

他的結論是，隨著科學、理性和技術的進步，我們不再需要上帝。人類是自己的希望。我們自我內心已擁有創造美好未來所需的一切。

It's a perspective that rose across the world as the Cold War came to an end in 1989. Some declared the age of anxiety was over. More than half of people thought the future for their children was so much brighter than theirs.

1989 年冷戰結束後，這種觀點在世界各地興起。有些人宣稱焦慮的時代已經結束。超過一半的人認為他們的孩子的未來比他們自己的要光明得多。

And yet, according to recent Australian National University research, Australians are increasingly pessimistic about the future and life satisfaction has dropped to its lowest level since COVID-19 lockdowns.

然而，根據澳洲國立大學最近的研究，澳洲人對未來越來越悲觀，生活滿意度已降至新冠疫情封鎖以來的最低水準。

Most Australians think that the lives of children in 50 years are going to be worse than the current generation. Only 1 in 5 Australians think their life has improved in the last year. As a sense of uncertainty about the future rises, hope decreases and so does life satisfaction. We require hope to live and live well.

大多數澳洲人認為，50年後兒童的生活將比現在這一代更糟。只有五分之一的澳洲人認為他們的生活在過去一年有所改善。隨著對未來的不確定性增加，希望減少，生活滿意度也隨之下降。我們需要希望才能生活，並且活得更好。

Christian hope is not an uncertain, wishful thinking about the future. The word the Bible uses for HOPE means *profound certainty*. This hope is centred on the explosive events of one weekend just over 2000 years ago in the death and resurrection of Jesus Christ.

基督教的希望並不是對未來的不確定的、一廂情願的想法。聖經中用來表示「希望」的字眼意味著深刻的確定性。這個希望的核心是2000多年前的一個週末耶穌基督的死亡和復活的爆炸性事件。

Over the next three weekends, we are exploring this hope, and how we should live in light of it. 在接下來的三個週末，我們將探索這個希望，以及我們應該如何在這種希望的指引下生活。

NEW HOPE 新的希望

The foundation of Christian hope is the mercy of God in giving us new birth.

基督教希望的基礎是上帝給我們新生命的憐憫。

1 Peter 1:3, *Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil, or fade. This inheritance is kept in heaven for you.*

《彼得前書》1:3，願頌讚歸於我們主耶穌基督的父上帝！他曾照自己的大憐憫，藉著耶穌基督從死人中復活，重生了我們，使我們有活的盼望，好得到不朽壞、不玷污、不衰殘、為你們存留在天上的基業

All Christians, everyone who trusts in Jesus Christ, are described as been given a new birth. All are born again, not just just a certain type of Christian.

所有基督徒，所有信靠耶穌基督的人，都被描述為獲得了重生。所有人都會重生，而不只是某一種類型的基督徒。

We are not told much here about what the new birth is that the Christian has received. We know from other parts of the Bible that the new birth is a new life and vitality. When a person is born again, they experience a new life. Spiritual life comes in to you. God puts his very life in us.

這裡我們並沒有被告知太多關於基督徒所獲得的重生是什麼。我們從聖經的其他部分知道，重生是一種新的生命和活力。當一個人重生時，他們會經歷新的生命。屬靈生命進入你的內心。上帝將祂的生命賜給我們。

This new birth will come to us in different ways. There is no one type of experience that everyone must have.

這種新生命將以不同的方式降臨在我們身上。沒有一種的體驗是每個人都必須擁有的。

For some it is like a lightning bolt, for us, it happens so gradually they hardly recognise it. It is important not to insist that it happens in a certain way.

對某些人來說，它就像一道閃電，而對我們來說，它發生得如此緩慢，以至於我們幾乎無法意識到。重要的是不要堅持要以某種方式發生。

Even though the new birth comes to us differently, and it might be subtle, it is nevertheless astounding.

儘管新生命以不同的方式降臨到我們身上，而且可能很微妙，但它仍然令人震驚。

The original New Testament word for it is *paliggenesia* – it means regeneration. The book of Titus tells us that when we are born again, we experience regeneration. Titus uses that word *paliggenesia*. 在《新約》中的原文是 *paliggenesia* 一指再生。《提多書》告訴我們，當我們重生時，我們就會經歷再生。提多使用了 *paliggenesia* 這個字。

In Matthew 19:28 Jesus says this: *Truly I tell you, at the renewal of all things, when the Son of Man sits on his glorious throne...* Jesus is referring to the end of all time.

在《馬太福音》19:28 中，耶穌這樣說：**我實在告訴你們…到了萬物更新、人子坐在他榮耀寶座上的時候…**耶穌指的是所有時間的終結。

God's power will come down into this world and renew, make right, everything that is wrong, stained, evil, deformed, broken about this world. Death and evil and suffering will be gone. All tears, sadness, anxiety will be wiped away.

上帝的力量將降臨到這個世界，更新並糾正這個世界上一切錯誤、污點、邪惡、畸形和破碎的事物。死亡、邪惡和苦難將會消失。所有的淚水、悲傷、焦慮都將被抹去。

Despite all the super-powers and wealth and technology of this world, it is not enough to bring about that kind of change. Think of what is required to bring that about. Jesus describes that time as the renewal of all things - the *paliggenesia*.

儘管這個世界擁有眾多超級大國、財富和技術，但這還不足以帶來這種改變。想想要實現這個目標需要什麼。耶穌將那個時代描述為萬物的更新——重生。

Paul has the audacity to use the same word to describe the new birth of the Christian. The tremendous power that renews all things at the end comes into the life of the Christian now through faith in Jesus Christ.

保羅大膽地用同一個字來形容基督徒的新生命。在末世更新萬物的巨大能力，現在透過對耶穌基督的信進入了基督徒的生命。

That means that every Christian puts up with stuff they don't need to put up with. The potential for change things in our lives is astounding.

這意味著每個基督徒都會忍受他們不需要忍受的事情。我們生命中發生改變的潛力是驚人的。

LIVING HOPE 活的希望

When we are born, we are all identified genetically as we share the genetic make-up of our biological parents. We also inherit our ethnic make-up. Depending on where you are born, you are also likely to have a national identity.

當我們出生時，我們都在基因上被識別，因為我們擁有與親生父母相同的基因組成。我們也繼承了我們的民族組成。您也可能根據您的出生地具有國民的身份。

And for the early years of our lives, we also share the socio-economic identity of our parents. Our birth identifies us. When a person becomes a Christian - receive new birth - it becomes their greatest identity marker.

在我們生命的早期，我們也擁有與父母相同的社會經濟身分。我們的出生決定了我們的身份。當一個人成為基督徒——獲得重生的新生命——這成為他們最大的身份標誌。

It doesn't change who we are in all our ethnic, national, genetic, or socio-economic markers, but it does change our lives in such a way, that we are fundamentally very different people.

它不會改變我們的種族、國家、基因或社會經濟特徵，但它確實改變了我們的生命，使我們從根本上成為截然不同的人。

The reason new birth changes the Christian so much is because it changes their hopes. It is a new hope. A very different hope. If you change a person's hopes, you change everything.

新生之所以能帶給基督徒如此大的改變，是因為它改變了他們的希望。這是一個新的希望。這是一個截然不同的希望。如果你改變了一個人的希望，你就改變了一切。

Back to v.3 again: ***Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil, or fade. This inheritance is kept in heaven for you.***

回到第 3 節：**願頌讚歸於我們主耶穌基督的父上帝！他曾照自己的大憐憫，藉著耶穌基督從死人中復活，重生了我們，使我們有活的盼望，好得到不朽壞、不玷污、不衰殘、為你們存留在天上的基業，**

The direction of every person's life is set by what they hope for in the most, so if you can offer a person a life giving, imperishable hope, then their life is changed forever.

每個人的人生方向都取決於他們最希望的事情，所以如果你能給一個人一個賦予生命的、永恆的希望，那麼他們的生命將永遠改變。

All of us have certain desires and expectations. There are desires like meaning, significance, security, purpose. Then you work out what will fulfil those desires. Whatever we believe in to fulfil those desires is what we set our hearts on. Which is another way of saying our hope is on it.

我們每個人都有一定的慾望和期望。存在著諸如意義、重要性、安全感、目的之類的慾望。然後你找出如何才能滿足這些願望。對於我們相信能實現這些願望的，我們就全心全意去追求。換句話說，我們的希望就在它上面。

Our hearts might be set on career, money, accomplishment, status, love, romance, beauty, family, political and social causes. Everyone chooses something to believe in that will fulfil their hopes.

我們的心可能放在事業、金錢、成就、地位、愛情、浪漫、美貌、家庭、政治和社會事業。每個人都會選擇相信一些能夠實現自己希望的事物。

We are unavoidably hope-based creatures. Proverbs 13:12, in the OT, tells us that ***hope deferred make the heart sick***. We experience our present in radically different ways depending on our future hope.

我們不可避免地是基於希望的生物。《舊約》中的《箴言》13:12 告訴我們，**盼望遲延，令人心憂**。根據我們對未來的希望，我們會以截然不同的方式體驗現在。

Imagine I gave two people a pair each of the exact same scissors and said the task was to cut the church grass. Their experience of that task would be totally different if I said to one that they would receive \$20 when it is all done, but I told the other they would receive \$200,000.

想像一下，我給兩個人每人一把完全相同的剪刀，並說他們的任務是修剪教堂的草坪。如果我告訴一個人，完成所有任務後他們將收到 20 元，而告訴另一個人他們將得到 20 萬元，那麼他們對這項任務的體驗將完全不同。

Hope makes all the difference to the experience. We are hope-driven, and the new birth changes our hope.

希望會讓經歷變得完全不同。我們希望驅動的，重生改變了我們的希望。

RAISING HOPE 燃起希望

How do we wrench our hearts away from fragile hopes that fade and put it one to a hope that will never perish, fade, or disappoint?

我們要如何擺脫那些脆弱又會消失的希望，而去追求那些永遠不會滅亡、褪色消失或令人失望的希望呢？

The main way that 1 Peter talks about growing in our new life and hope, and more in character and stability, and more loving and joyful, is through suffering.

《彼得前書》談到，我們在新生命和希望中成長，在品格和穩定性上更加成熟，在愛和喜樂上更加豐富，主要的方式是透過苦難。

Take a look at 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. 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.*

看看第 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，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。**

The first words of v.6 say the Christian rejoices in their hope. It is actually present tense. What makes that remarkable is that the words ‘suffer grief’ actually means being in agony. Lots of pain.

第 6 節的第一句話是說基督徒因他們的盼望而喜樂。它實際上是現在式。值得注意的是，「暫時憂愁」這個詞實際上意味著痛苦不堪。非常痛苦。

It doesn't say you used to rejoice, but now you are in pain. Nor does it say that because you've got lots to rejoice about, you're not really in pain. Both the feeling of the agony and the rejoicing are present tense. They are concurrent activities.

並不是說你過去曾經喜樂，但現在卻痛苦不堪。也沒有說因為你有很多值得高興的事情，所以你其實並不痛苦。痛苦和喜悅的感覺都是現在式。它們是同時進行的活動。

When we do both of those things at the same time it is like putting gold into a furnace. It refines you and grows you as the suffering drives you into your real hope that can never fade or perish.

當我們同時做這兩件事時，就像把黃金放進熔爐裡一樣。它使你變得精鍊，使你成長，因為苦難會驅使你找到永不褪色或消亡的真正希望。

This is rarely our view of suffering. In a day and culture that suggests our personal happiness is of highest importance, anything hard, difficult, or unpleasant is considered bad, wrong, or evil.

我們很少這樣看苦難。在當今社會文化中，我們認為個人幸福至關重要，任何艱難、困難或不愉快的事情都會被視為壞的、錯誤的或邪惡的。

We can't possibly imagine why God would allow suffering and hardship at all. So, imagine a Forestry worker. They have marked a bunch of trees for cutting down and milling.

我們根本無法想像上帝為何允許苦難和艱辛存在。想像一下一位林業工人。他們已經標記了一堆要砍伐和碾磨的樹木。

As they start the chainsaw, they notice that at the top of the tree a bird is busy building a nest. So, they whack the tree and make lots of noise until eventually the bird moves to another tree. But that tree too is marked to be felled. The forestry worker does it all again until the bird moves to another tree. But that tree too is scheduled to be felled. This worker does it again and again and again. This bird is like...what is your problem! Give me a break.

當他們啟動電鋸時，他們注意到樹頂上有一隻鳥正在忙著築巢。因此，他們會敲打樹木並製造出很大的噪音，直到鳥兒最終飛到另一棵樹上。但那棵樹也被標記為要被砍伐。林業工人重複這個過程，直到鳥兒飛到另一棵樹上。但那棵樹也計劃被砍伐。這名工人一次又一次地重複著這個過程。這隻鳥就像.....你有什麼問題！讓我休息一下。

The bird then moves out of the forest and builds its nest on a rocky cliff. It notices that the forestry worker finally leaves it alone.

然後，這隻鳥走出森林，在岩石峭壁上築巢。它注意到林業工人最終離開了它。

I'd like to think that the older we get we realise that every tree, every hope we build our lives on, will eventually come down. It's almost impossible to believe it when we are young. Every generation thinks it will be able to do what no other has been able to do.

我想，隨著年齡的增長，我們會意識到，我們賴以生存的每一棵樹、每一個希望，最終都會倒下。當我們年輕的時候，幾乎很難相信這一點。每一代人都認為自己能夠做到前人所未能做到的事。

Our hearts are not designed to be completely fulfilled by anything or everything in this life. We simply don't realise the greatness of our souls and the depth of our desires and hopes.

我們的心靈並不是為了被今生的任何事物或一切所完全滿足而設計的。我們根本沒有意識到我們靈魂的偉大以及我們渴望和希望的深度。

The best thing God can do for us is bang on the tree of our lives in order to move us to a surer foundation and a greater hope. An imperishable hope. The worst thing that can happen is for us to be left to our own devices, building our lives on something that will come crashing down.

上帝能為我們做的最好的事情就是敲擊我們的生命之樹，以便讓我們獲得更穩固的根基和更大的希望。永恆的希望。最糟糕的情況就是隨我們靠自己的能力，把生命建立在終會崩潰的事物之上。

Christian hope ought not fade in the face of difficulty. One of the reasons for the remarkable rise of Christianity in its earliest centuries was that it offered resources for hope in the face of pandemics and persecution in the Roman Empire.

基督徒的希望不應該在困難面前消失。基督教在其最初幾個世紀中顯著崛起的原因之一是，它為羅馬帝國面對流行病和迫害提供了希望的資源。

Christians orientated their life toward a larger story, the cosmic story, the story of eternity. They saw the story of this life, with all its hardships and love as just a small part of a much bigger story they were part of.

基督徒將生命導向更宏大的故事、宇宙的故事、永恆的故事。他們把這段人生故事，包括其中的所有艱辛和愛，都看作是他們所參與的更宏大故事中的一小部分。

Christians view even the hardest circumstance as part of a history guided by God at every turn toward not merely some kind of afterlife, but toward the resurrection of bodies and souls into a new, remade heavens and earth.

基督徒認為，即使最艱難的境遇也是上帝引導的歷史的一部分，上帝不僅引導我們走向某種來世，而是引導我們肉體和靈魂復活，進入新的、重塑的天地。

GETTING HOPE 獲得希望

How then do we get such an imperishable, living hope? How can Peter so confidently suggest such a thing when we fail ourselves, fail each other, and fail God?

那我們要如何才能得到這樣一種不朽的、活的盼望呢？當我們辜負自己、辜負彼此、辜負上帝時，彼得怎麼能如此自信地提出這樣的建議呢？

None of us has loved God and loved our neighbours as ourselves, all the time. We haven't done it and will never do it. How can Peter promise us a hope that will never perish?

我們當中沒有人一直愛上帝、愛鄰如己。我們沒有做過，也永遠不會做。彼得怎樣向我們許諾永不消逝的盼望？

Reading from v.10: *Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of the Messiah and the glories that would follow. It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.*

從第 10 節開始讀：論到這救恩，那預先說你們要得恩典的眾先知已經詳細地搜索查考過，查考在他們心裏的基督的靈預先證明基督受苦難，後來得榮耀，是指甚麼時候，甚麼樣的情況。他們得了啟示，知道他們所服事的不是自己，而是你們。那藉著從天上差來的聖靈傳福音給你們的人，現在將這些事傳給你們；這些事連天使也都切望察看呢！

What is the gospel that the prophets revealed, and the apostles preached? It is that Jesus Christ suffered.

先知啟示的、使徒傳講的福音是什麼？那就是耶穌基督遭受了苦難。

The Son of God, creator of all things, came as the rescuer and ruler of humanity in weakness and not in triumph. He died on a Roman cross for the sin and failure of humanity. He died the death we should die.

上帝之子，萬物的創造者，以軟弱而非勝利的姿態來到人類面前，成為人類的拯救者和統治者。他因人類的罪和失敗而被釘死在羅馬十字架上。祂以我們應受的方式死去。

We, the weak and perishing, have a glorious and imperishable hope because Jesus Christ, the glorious and eternal one perished in shame for us, and conquered shame and death by rising again from death.

我們這些軟弱和正在滅亡的人，卻擁有光榮和不滅的希望，因為光榮和永恆的耶穌基督為我們死，在羞辱中滅亡，並且透過從死亡中復活戰勝了羞辱和死亡。

The glorious hope on offer to all is not based on our performance, it is based on the performance of the imperishable one.

給予所有人的光榮希望不是基於我們的表現，而是基於不朽者的表現。

The crucifixion of Jesus alone saves us, and his resurrection guarantees it is effective, and confirms that Jesus is God. The Christian's future glory is assured because God the Son emptied himself of his glory.

只有耶穌被釘十字架受難才能拯救我們，祂的復活保證了它的有效性，並證實了耶穌是上帝。基督徒未來的榮耀是有保證的，因為上帝之子放棄了自己的榮耀。

The new birth gives us a new hope that is not just imperishable but is living. It's a hope that changes our lives now. The death and resurrection of Jesus doesn't just give us hope for the future; it is a hope that comes from the future to us now.

重生給予我們新的希望，這種希望不僅是永恆不朽的，而且是活的。這是一個改變我們現在生活的希望。耶穌的死亡和復活不僅為我們帶來了未來的希望；這是來自未來給我們現在的希望。

Philippians 3:10 tells us that to be a Christian is to know the power of his resurrection. Paul says this in Ephesians 1:13-14: *you also were included in Christ when you heard the message of truth, the gospel of your salvation. When you believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession.*

《腓立比書》3:10 告訴我們，作為基督徒就必須知道祂復活的力量。保羅在《以弗所書》1:13-14 中這樣說：**在基督裏你們聽見真理的道，就是那使你們得救的福音，你們也信了他，就受了所應許的聖靈為印記。這聖靈是我們得基業的憑據，直等到上帝的子民得救贖，使他的榮耀得到稱讚。**

In the gospel of Jesus Christ, we have the presence of the future, not fully but certainly substantially. 在耶穌基督的福音中，我們看到了未來的存在，雖然不是全部，但肯定是實質的。

The Holy Spirit unites us with the finished work of Jesus and comes into our hearts as a down-payment guaranteeing the future and gives us a taste of it now in such a way that we start living for it now.

聖靈將我們與耶穌完成的工作結合在一起，並進入我們的心中，作為保證未來的首付，讓我們現在就嚐到未來的滋味，以便我們現在就開始為之而活。

If our main hope is in the good news of Jesus Christ, that hope is a like a mountain that cannot be shaken. Isaiah 40:31 says that those who hope in the Lord are not anxiously holding on but are always renewing their strength and even soaring. The Christian hope, the new and living hope of the Gospel, leads to a life – despite immediate and temporary issues - of running and not growing weary and walking and not being faint. Defiance comes from looking at ourselves, hope comes from looking to Jesus.

如果我們的主要希望在於耶穌基督的福音，那麼這個希望就像一座不可動搖的大山。《以賽亞書》40:31 說，那些仰望耶和華的人不會焦慮地堅持，反而會不斷重新得力，如鷹展翅上騰。基督徒的希望，福音的新的和活的希望，引導我們過一種生活——儘管有眼前和暫時的問題——奔跑而不困倦，行走而不疲乏。蔑視反抗來自於專注於我們自己，希望來自仰望耶穌。