

It is Finished 成了

John 《約翰福音》 19:17-42

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Today's passage is what all of John's gospel is what Christianity offers a world that is losing hope in its ability to fix itself.

今天的經文是《約翰福音》的全部內容，就是基督教為這個對自我修復能力失去希望的世界提供了什麼。

It's what Christianity offers you: who cannot change, who cannot find peace, who cannot find security, who cannot find hope.

這就是基督教提供給你：無法改變的你，無法找到平安的你，無法找到安全的你，無法找到希望的你。

For over two centuries now, Western societies like ours have put their hope in the progressiveness of history...the explosion of scientific knowledge.

兩個多世紀以來，像我們這樣的西方社會一直把希望寄託在歷史的進步...科學知識的爆炸性成長。

We've held to a strong belief that every generation would experience a better world than the one before it. We've held to the hope that it is just a matter of time before we'll solve our greatest ills.

我們堅信，每一代人都會經歷一個比前一代更美好的世界。我們一直抱著希望，解決我們最大的弊病，只是時間性的問題。

We've assumed that human reason, ingenuity, and science, once freed from superstitious beliefs of the past, would result in a better future.

我們假設人類的理性、聰明才智和科學一旦擺脫了過去的迷信信仰，就會帶來更美好的未來。

Many good things have come our way, but the reality of the first four decades of the 20th century means we have held tight to a mist. Our hopes and dreams are a vapour.

我們迎來了許多美好的事物，但 20 世紀前 40 年的現實意味著我們是一直緊緊抓住迷霧。我們的希望和夢想都是一團泡影。

In the space of four decades, we faced two world wars, a pandemic and the Great Depression.

在四十年的時間裡，我們經歷了兩次世界大戰、一場大流行病和大蕭條。

What followed was the Cold War and the threat of a nuclear holocaust.

隨之而來的是冷戰和核子浩劫的威脅。

It seems the greatest threat to our hope for a better world is not the natural environment but the various forms of evil that spring from the human heart.

對我們美好世界的希望來說，最大的威脅似乎不是自然環境，而是源自於人心的各種形式的邪惡。

Science can come up with a vaccine and technology like we've never imagined, but it can't eradicate human evil.

科學可以發展出我們從未想像過的疫苗和技術，但它無法根除人類的邪惡。

I mean by that the ordinary cruelties of self-interest in business, racism, arrogance, pride, dishonesty, corruption, abuse, sexism, and the countless acts of selfishness we all practice daily.

我的意思是，商業中的自私自利、種族主義、傲慢、驕傲、不誠實、腐敗、虐待、性別歧視以及我們每天都在實踐的無數自私行為是普遍常見的殘酷行為。

John 19, and the travesty of injustice and execution, is our deepest hope. The word the Bible uses for HOPE means *profound certainty*.

《約翰福音》第 19 章以及對不公義和處決的嘲諷，是我們最深切的盼望。聖經中「希望」這個字意味著深刻的確定性。

Christians are profoundly certain, even during pandemics and evil and hardship, that God is guiding every twist and turn of their life towards the resurrection of their bodies and souls for a new, eternal and perfect world.

基督徒深信，即使在流行病、邪惡和苦難期間，上帝也正在引導他們生命中的每一次曲折和轉變，使他們的身體和靈魂復活，以創造一個新的、永恆的和完美的世界。

All this profound hope is fixed on the explosive three days of history that were the death and resurrection of Jesus of Nazareth around 2000 years ago in Israel.

所有這些深刻的希望都寄託在大約 2000 年前，拿撒勒人耶穌在以色列的死亡和復活，的歷史中的爆炸性三天。

My plan today, as we look at the crucifixion of Jesus, is to focus on just two of the things Jesus said on the cross.

今天，當我們看耶穌被釘十字架時，我的計劃是只專注於耶穌在十字架上所說的兩件事。

Those two things reveal, **firstly**, the nature of Jesus' offer of HOPE and, **secondly**, how we can take up his offer of HOPE.

這些事物**首先**揭示了耶穌所提供的希望的本質，**其次**揭示了我們如何接受祂所提供的希望。

THE NATURE OF HIS OFFER OF HOPE 他所提供的希望的本質

Firstly, the nature of his offer of hope.
首先，他所提供的希望的本質。

At the end of the crucifixion account in John 19, we read this in verse 28:
在《約翰福音》19章關於受難的記載的結尾，我們在第28節讀到：

Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, "I am thirsty."

這事以後，耶穌知道各樣的事已經成了，為使經上的話應驗，就說：「我渴了。」

Our first reaction to his thirst is to think, 'Well, of course, he is being crucified under the Middle Eastern sun and losing lots of fluid.'

我們對他口渴的第一個反應是想：「好吧，當然，他正在中東的陽光下被釘在十字架上，並失去大量液體。」

If we linger over these words a bit, we start to realise it might be significant. Think about this.

如果我們稍微思考一下這些話，我們就會開始意識到它可能很重要。想想這個。

Jesus has suffered quite a lot up to this point. He has been beaten in the face with fists. 到目前為止，耶穌已經受了很多苦。他的臉被人用拳頭毆打。

He was lashed with a whip across his back in such a way that it would have looked like raw meat.

他的背上被人用鞭子抽打，看起來像生肉一樣。

He's had tent pegs driven into his hands and feet. He's had a crown of thorns squeezed onto his head.

他的手和腳都被釘住了。他頭上戴了一頂荊棘冠冕擠壓著他。

He has endured all of that, and he has not complained once about his physical suffering. 他忍受了這一切，但他沒有一次為身體上的痛苦抱怨過。

Not even a whimper. He accepted it and submitted to it.

連一聲嗚咽都沒有。他接受了它並順服了它。

Not even an 'Ouch, that hurt!' Why now? Why does he now say **I'm thirsty**?

甚至一句「哎喲，好痛！」都沒有。為什麼現在？為什麼他現在說「我渴了」？

Something deeper than physical thirst is going on here.

這裡正在發生比身體乾渴更深層的事。

Earlier in John's biography of Jesus, Jesus encountered a woman at a well.
在約翰所寫的耶穌傳記的早些時候，耶穌在井邊遇到了一個女人。

She is a Samaritan woman, a mortal enemy of the Jewish people in the first century.
She is surprised that Jesus asked her for a drink.
她是一位撒瑪利亞婦人，是第一世紀猶太人的死敵。她很驚訝耶穌向她要水喝。

Then Jesus says to her...this is John 4:13: *Everyone who drinks this water will be thirsty again, but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life.*
然後耶穌對她說... 是在《約翰福音》4:13: **凡喝這水的，還要再渴；誰喝我所賜的水，就永遠不渴。我所賜的水要在他裏面成為泉源，直湧到永生。**

He's talking about something deeper than mere physical thirst.
他談論的不僅僅是身體上的飢渴。

In the Bible, THIRST is a metaphor for the spiritual emptiness that comes when God is not at the centre of our life.
在聖經中，「渴」是一個比喻，指當神不在我們生命的中心時，出現的屬靈空虛。

For instance, in Psalm 42, we read: *As the deer pants for streams of water, so my soul pants for you, my God. My soul thirsts for God, for the living God. When can I go and meet with God?*

例如，在《詩篇》42 篇中，我們讀到：**上帝啊，我的心切慕你，如鹿切慕溪水。我的心渴想上帝，就是永生上帝，我幾時得朝見上帝呢？**

It's one thing to believe that God exists, but it's quite another thing to have him as the central reality of your life.

相信上帝存在是一回事，但將祂作為你生命的中心現實又是另一回事。

It's not belief in God that our soul needs as much as it is meeting God, knowing God, and experiencing God.

我們的靈魂所需要的不只是信上帝，而是遇見上帝、認識上帝、和經歷上帝。

Without meeting, knowing and experiencing God, without him being the central reality of our life, we die.

如果沒有遇見、認識和經歷上帝，沒有祂成為我們生命的中心現實，我們就會死亡。

It's possible to believe in God but have something else as the central reality of our lives.

我們有可能信上帝，但以其他事物作為我們生命的中心現實。

If I may continue to use his metaphor...these other things - e.g. success, approval, comfort, friendship, family, sex and romance, influence, or money - are the actual drink we are pouring into our souls to quench the thirst we feel on the inside.

如果我可以繼續使用祂的比喻...這些其他的東西...例如成功、認可、舒適、友誼、家庭、性和浪漫、影響力或金錢...是我們實際上倒入靈魂中以解在裡面的渴的飲料。

The point Jesus is getting to is this; if we attempt to quench the thirst of our soul with anything other than the love and beauty and comfort of God in Jesus, then we will thirst again and again and again and again forever.

耶穌要表達的重點是：如果我們試圖用上帝在耶穌裡的愛、美麗和安慰以外的任何東西來解我們靈魂的干渴，那麼我們就會一次又一次地再渴，直到永遠。

Only God in Jesus can fully and satisfyingly quench the thirst of our emptiness...everything else is like drinking seawater – it just makes you thirstier.

只有神在耶穌裡才能完全滿足我們空虛的渴求...其他一切就像喝海水一樣...只會讓你更渴。

So, back to John 4 and Jesus' meeting with the Samaritan women. Jesus says: ***the water I give them will become in them a spring of water welling up to eternal life.***

所以，回到《約翰福音》4章和耶穌與撒瑪利亞婦人的會面。耶穌說：***我所賜的水要在他裏面成為泉源，直湧到永生。***

The woman replies: ***Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water.***

女人回答：***先生，請把這水賜給我，使我不渴，也不用到這裏來打水。***

Jesus wants to give it, and she immediately wants it. But Jesus doesn't give it to her.

耶穌想要給她，她也立刻就想要。但耶穌沒有給她。

Instead, he appears to change the subject and says to her, ***“Go and get your husband.”***

相反，他似乎改變了話題並對她說：***你去，叫你的丈夫，再到這裏來。***

Her reply is, “Well, actually, I don't have a husband.” Then Jesus says,

她的回答是：「嗯，實際上，我沒有丈夫。」然後耶穌說：

“You are right when you say you have no husband. The fact is, you have had five husbands, and the man you now have is not your husband.

「你說沒有丈夫是對的。18 你已經有過五個丈夫，你現在有的並不是你的丈夫。」

She wants to take up his offer of eternal life, and he changes the subject and brings up her broken, messed-up love life.

她想要接受他所提供的永生，他改變了話題，提起了她破碎、混亂的愛情生活。

Why change the subject and be so harsh, Jesus?

耶穌，為什麼要轉移話題，並且如此嚴厲！

But he isn't changing the subject, and he is being incredibly tender.

但他並沒有改變話題，而且表現得非常溫柔。

He is pointing out to her that her messed up love life is simply a result of looking for men to give her what only God can give her.

他向她指出，她一團糟的愛情生活就是因為尋找男人來給她只有上帝才能給她的東西。

To use the metaphor again...her life has revealed that she's been drinking seawater all her life, and she is thirsty...never satisfied.

再一次使用這個比喻...她的生活顯示她一生都在喝海水，而且她很渴...從未得滿足。

Jesus offered her fresh water that would fill her up and satisfy her forever.

耶穌提供了新鮮的給她，會讓她充滿並永遠滿足。

The reason her life is going so poorly is that when we look to someone or something other than God for love, significance, identity, security, and hope, we will simply thirst again because it will never satisfy us.

她的生活如此糟糕的原因是，當我們向上帝以外的某人或某物尋求愛、意義、身份、安全感、希望時，我們只會再口渴，因為它永遠不會滿足。

Anyone who continues to do it continues to look elsewhere than God, will thirst eternally.

任何人若繼續這樣做，繼續將目光投向神以外的地方，就會永遠再渴。

What she needed was God as the living reality at the centre of her life.

她需要的是上帝作為她生命中心的活生生的現實。

She needed to have the love of God at the centre of her life so that she didn't need to look to the love of men to give her what only the love of God can give her.

她需要將神的愛放置於她生命的中心，這樣她就不需要依靠男人的愛來給予她只有神的愛才能給她的東西。

Jesus was not so much confronting her as he was lovingly convicting her.
耶穌與其說是在質問她，不如說是在慈愛地使她知罪。

What is interesting about this woman is that she had a belief in God, but it wasn't enough.

這個女人的有趣之處在於她是信上帝的，但這還不夠。

God wasn't the centre of her life, and Jesus helped her see it. Other things were more important.

上帝不是她生命的中心，耶穌幫助她看到了這一點。看到對她來說其他事情更重要。

So, back to John 19 and the crucifixion of Jesus. This is the reason why Jesus is thirsty.
所以，回到《約翰福音》19章和耶穌被釘十字架。這就是耶穌口渴的原因。

His thirst is a picture of what he is really going through on the cross. On the cross, Jesus Christ is experiencing the ultimate thirst.

他的渴是他在十字架上真實經歷的寫照。在十字架上，耶穌基督正在經歷終極的乾渴。

The prophet Nahum in the Old Testament puts it like this: *Who can withstand his indignation? Who can endure his fierce anger? His wrath is poured out like fire...* (1:6)

舊約先知那鴻這樣說：他發憤恨，誰能立得住呢？他發烈怒，誰能當得起呢？他的憤怒如火傾洩而出，…（1:6）

On the cross, Jesus was getting what the whole human race deserved for its evil in putting everything else but God at the centre of their lives.

在十字架上，耶穌得到了全人類應得的，因為他把除了上帝以外的一切都放在了他們生命的中心。

He was getting what we deserve for our lives of ignoring our creator God. He was experiencing the divine justice.

祂應得我們因為無視忽略我們的創造主上帝而應得的。他正在經歷神聖的公義。

It was like a million suns burning down on him. He is thirsting so we can have the living water. He is dying of spiritual thirst.

就像有一百萬個太陽灼燒在他身上。他渴了，好讓我們有活水可以喝。他快要因屬靈乾渴而死。

He is experiencing the agony of being separated from God, the fountain of living water so that we can have access to the fountain of eternal living water.

祂正在經歷與神、活水的泉源，分離的痛苦，好讓我們能進入永恆活水的泉源。

Jesus experienced the agony of separation from the love of his Father, the experience of his fire of judgement so that we can experience his presence and love and the never-ending refreshment of the water of eternal life.

耶穌經歷了與天父的愛分離的痛苦，經歷了祂的審判之火，好讓我們能夠經歷祂的同在和愛，以及永生之水的永無止境的舒暢。

He got what we deserve so that we can get what he deserves.

祂得到了我們應得的，這樣我們才能得到祂應得的。

He suffered so that we can have a river of life welling up in us - his favour, his love, his approval, his acceptance. This is the nature of his offer to us today.

祂受苦，好讓我們能有一條生命之河在我們裡面湧流 … 祂的恩惠、祂的愛、祂的認可、祂的接納。這就是祂今天給我們所提供的本質。

HOW TO TAKE UP HIS OFFER OF HOPE 如何接受他提供的希望

How, then, do we take up the offer of hope? The last thing Jesus says as he breathes his last is, v30, ***It is finished.***

那麼，我們如何去接受祂提供的希望呢？耶穌在斷氣前說出的最後一句話是在第30節，**成了。**

Jesus is using a word here that means ‘TOTALLY PAID’. It’s a word you’d write across an account that had been paid in full.

耶穌在這裡使用的字的意思是「完全付清」。這是您在已全額付款的帳戶上寫下的字。

One of the wonderful and great paradoxes of history is that here is the helpless and powerless and dependent Jesus dying on the cross, and his last word is ***I DID IT! I’ve triumphed! I’ve accomplished it!***

歷史上奇妙而偉大的悖論之一是，無助、無力和依賴他人地正死在十字架上的耶穌，他的最後一句話是**我做到了！我勝利了！我已經完成了！**

What he’s accomplished is described for us a little later in the New Testament in 1 Peter 3:18:

祂所成就的，稍後在新約聖經《彼得前書》3:18中為我們描述了：

Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God.

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。

There is an infinite chasm between us and God, and Jesus has done everything required, paid every debt we owe to God, and dealt with every bit of shame and guilt and sin.

我們和上帝之間存在著無限的鴻溝，而耶穌已經完成了所要求的一切，償還了我們欠上帝的每一筆債，處理了每一點羞恥、內疚和罪惡。

He has accomplished it all. There is nothing more that we must do to bridge the gap between us and God.

他已經完成了這一切。我們不需要再做更多的什麼事情來彌合我們和上帝之間的鴻溝。

Contrast Jesus' last word here with the last word of Buddha - *strive without ceasing*. I'VE THIRSTED FOR YOU...IT IS FINISHED vs STRIVE WITHOUT CEASING.

對比耶穌在這裡的最後一句話與佛陀的最後一句話…不停斷地去努力。「我為你而渴…成了」對比「不停斷地去努力」。

Now, let me say that there are a lot of admirable things about Buddhism, like the self-denial and the recognition that selfishness is a big problem.

現在，讓我說，佛教有很多令人欽佩的事情，例如克己和認識到自私是一個大問題。

But the 8-fold path of Buddhism is hard and incredibly demanding.

但佛教的八正道是艱難的，而且要求極其高的。

That's why his last words were to strive without ceasing if you want to achieve enlightenment.

這就是為什麼他的最後一句話是：如果你想獲得開悟，你就必須不停斷地去努力。

Jesus' last word was, I've done all the striving for you. I've done everything to bring you salvation. I've thirsted so you can be satisfied.

耶穌的最後一句話是，我已經為你完成了所有要努力的。我已完成了一切去給你帶來救恩。我渴了，所以你可以得到滿足。

Religion is where you give God a performance and hope God blesses you.

宗教虔誠是你給上帝表演，並且希望上帝因此祝福你。

The core message of Christianity is that God blesses us in Jesus Christ, and we get to live to love and serve him, the one who has already given us the love, the blessing, the acceptance.

基督教的核心信息是，上帝在耶穌基督裡祝福著我們，而我們活出愛祂、服事祂的生命，因為祂已經給了我們愛、祝福和接納。

Jesus says it is done. Any effort on our behalf to make his finished work better makes it worse. Any effort at all. Any striving.

耶穌說一切已經完成了。我們為讓他完成的工作變得更好而做出的任何努力，只會讓祂的成品變得更糟。任何怎麼樣的努力。任何的奮鬥。

When Jesus says it is finished, what he is saying is that IT IS FINISHED. We cannot receive his salvation and act as if we can add to it.

當耶穌說「成了」時，他所指的就是已經「成了」。我們不能接受祂的救恩，卻又表現得好像我們可以為它添加什麼。

Two kinds of people attempt to add to Jesus' finished work.

有兩種人試圖為耶穌已完成的工作添磚加瓦。

One kind is the beat myself up person, and the other is the prove myself person. There are the self-beaters and the self-provers.

一類是打敗自己的人，一類是要證明自己的人。有自我打敗者和自我證明者。

The **self-beater** is the one where every time someone criticises them, they are devastated and beat themselves up.

自我打敗是指那些每當有人批評他們時，就會感到沮喪並自責的人。

Every time you do something wrong and make a mistake, you beat yourself up.

每當你做錯事、犯錯時，你都會責備自己。

In fact, you did something 15 years ago, and you can't get past it. You always feel bad about it.

事實上，你是 15 年前就做了一些事，現在還是無法忘記。你總是為此感到難過。

You need to know that Jesus was beaten up for you; was it not good enough?

你要知道，耶穌為你挨了打，這還不夠好嗎？

He paid for your sins. Why are you still trying to pay for them?

祂已為你的罪付清了代價，為什麼還在試圖努力償還？

It is finished. Attempting to add anything to what Jesus has done simply subtracts from it.

成了。試圖在耶穌所做的事情上添加任何東西，只會是從中減去。

The other person is the **self-prover**. They usually feel much better about themselves. Often a proud, self-made person.

另一個人是自我證明者。他們通常對自己感覺好得多。通常是個驕傲、白手起家的人。

You've had a bit of success in life, and you think it means something.
你在生命中取得了一些成就，你認為這意味著些什麼。

The need to have money, success, possessions, family, and career to feel secure and significant means you are trying to add to Jesus' work to make us all secure and acceptable.

需要擁有金錢、成功、財產、家庭和事業才能感到安全和重要，意味著你正在努力在耶穌使我們所有人都有安全感和被接受的工作上添加。

The message of Christianity is that we are all sinners saved by grace if we trust in the finished work of Jesus.

基督教的信息是，如果我們信耶穌所完成的工作，我們都是靠恩典得救的罪人。

Our hearts are more evil than we ever dared to believe, and we are more loved than we ever dared to hope or imagine.

我們的心比我們敢於相信的更邪惡，我們比我們敢於希望或想像的更被愛。

The person who tries to prove themselves doesn't understand they never can because they are more evil than they imagine.

試圖證明自己的人並不明白他們永遠無法證明自己，因為他們比他們想像的更邪惡。

Conversely, the people constantly trying to atone for their flaws by beating themselves up never will because they are already loved and affirmed more than their wildest dreams.

相反，那些不斷地試圖透過打擊自己來彌補自己的缺點的人永遠做不到，因為他們已經比他們最瘋狂的夢想而被愛和肯定了。

God humbles one and affirms the other. It is finished. Jesus' death on the cross doesn't contribute to our salvation. It is our salvation.

神謙卑一個人，肯定另一個人。成了。耶穌在十字架上的死並不有助於我們的救贖，而是我們的救贖。

All our overwork, anxiety, constant striving, and lack of gratitude and rejoicing are because we don't know that it is finished.

我們所有的過度勞累、焦慮、不斷的奮鬥，以及缺乏感恩和喜樂，都是因為我們不知道一切都成了。

The amazing truth of what we know as the central events of Easter is summarised succinctly by another New Testament writer:

另一位新約作者簡潔地總結了我們所知道的，耶穌復活的中心事件的，驚人真相：

Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners (1 Tim 1:15)

這話可信，值得完全接受：「基督耶穌到世上來是要拯救罪人」（提摩太前書 1:15）

Is there any more wonderful news for people like us, who know we cannot measure up to the demands of our own conscience, let alone the demands of our own holiness, while living in fear of what the future holds?

對於像我們這樣知道我們無法滿足自己良心的要求，更不用說我們自己聖潔的要求，同時生活在對未來的恐懼中的人來說，還有什麼比這更好的消息嗎？

Easter is full of hope for the self-beaters and the self-provers. It is full of hope for you. 耶穌的復活對於自我打敗者和自我證明者來說充滿了希望。它對你充滿希望。

It is finished in Jesus. See your need being met in Jesus, and centre your life on him. 一切都在耶穌裡成了。看到你的需要在耶穌裡得到滿足，並將他定為你生命的中心。

The hope of easter is summed up so wonderfully in possibly the most famous of Bible verses:

復活的希望在可能是最著名的聖經經文中得到了如此精彩的總結：

God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. (John 3:16)

上帝愛世人，甚至將他獨一的兒子賜給他們，叫一切信他的人不致滅亡，反得永生。（約翰 3:16）