

Future Hope 未來的希望

Revelation 啟示錄 21:1-8

USED 使用: 27th April 2025 年 4 月 27 日

In December 1941, when British Prime Minister first heard that the Japanese had bombed the American Pacific Fleet as it lay at anchor at Pearl Harbour, he knew that the USA would be entering WW2 and giving Britain a very formidable partner in the war effort.

1941 年 12 月，當英國首相第一次聽說日本轟炸了停泊在珍珠港的美國太平洋艦隊時，他知道美國將會加入第二次世界大戰，並為英國提供一個非常強大的戰爭伙伴。

That night he wrote something in his diary that captures beautifully what hope is, and how it shapes our future but our present life too. He recalls it in his six volume work The Second World War some 9 years later.

那天晚上，他在日記中寫下了一些精彩的文章，完美地捕捉了希望是什麼，以及它如何塑造我們的未來和現在的生活。九年後，在他六卷的《第二次世界大戰》著作中回憶了這場戰爭。

So, we had won after all! Yes, after Dunkirk; after the Fall of France; after the horrible episode of Oran; after the threat of invasion, when, apart from the Air and the Navy, we were an almost unarmed people; after seventeen months of lonely fighting and nineteen months of my responsibility in dire stress. We had won the war. How long the war would last or in what fashion it would end no man could tell, nor did I at this moment care. We should emerge, however mauled or mutilated, safe and victorious. We should not be wiped out. Our history would not come to an end. Many disasters, immeasurable cost and tribulation lay ahead, but there was no more doubt about the end.... Being saturated and satiated with emotion and sensation, I went to bed and slept the sleep of the saved and thankful. (Winston Churchill, The Second World War, Volume 3, p477)

所以，我們終究還是勝利了！是的，敦克爾克之後；法國淪陷後；在奧蘭可怕的事件發生之後；在面臨入侵威脅之後，除了空軍和海軍，我們幾乎沒有武裝；經過十七個月的孤獨奮鬥和十九個月在巨大壓力下承擔責任。我們贏得了戰爭。沒有人能夠知道戰爭將持續多久，或以何種方式結束，此刻我也不在乎。無論遭受怎樣的傷害或殘缺不全，我們都應該安全並取得勝利。我們不應該被消滅。我們的歷史不會終結。無數的災難、難以估量的代價和磨難還在後面，但對於結局，已經毫無疑問了……我被情緒和感覺飽和和滿足，我上床睡覺，睡了得救和感恩的人的睡眠。（溫斯頓邱吉爾，《第二次世界大戰》第 3 卷，第 477 頁）

What we have been unpacking over this Easter season is how the Christian understands hope. The New Testament word for hope means a rock-solid certainty. Its foundation is the explosive events of the first Easter events of the death and resurrection of Jesus.

我們在這個復活節期間一直在思考的是基督徒如何理解希望。新約聖經中「希望」一詞意指堅如磐石的確定性。其基礎是耶穌死亡和復活的第一次復活節的爆炸性事件。

The resurrection of Jesus guarantees sin is forgiven, and eternal life has been granted. Salvation is certain now, and the Christian's future victory over death is a foregone conclusion even if there are troubled times ahead.

耶穌的復活保證了罪得到寬恕，並獲得了永生。現在，救贖已是確定無疑的，即使未來充滿困難，基督徒未來戰勝死亡也已成定局。

To use Churchill's words, the future is so certain in Jesus, that the Christian can *sleep the sleep of the saved and thankful*. Future hope shapes our present life.

用邱吉爾的話來說，未來在耶穌裡是如此確定，以至於基督徒可以睡得救和感恩的人的睡眠。未來的希望塑造我們現在的生活。

THE NATURE OF FUTURE HOPE 未來希望的本質

The nature of FUTURE HOPE is in v2: *I saw the Holy City, the new Jerusalem, coming down out of heaven from God...*

第2節是「未來希望」的本質：*我又看見聖城，新耶路撒冷由上帝那裏，從天而降...*

The Bible describes here a vision of the end of world history — the climax of history. It's a picture of HEAVEN. The vision is not of individual souls rising and escaping this world and going to a white fluffy cloudy place with harps playing.

《聖經》在這裡描述了世界歷史的終結——歷史的高潮——的景象。這是一幅「天堂」的照片。這個異象並不是說個人靈魂升起並逃離這個世界，前往一個白色、蓬鬆、雲霧繚繞、有豎琴演奏的地方。

What we see instead is heaven coming down and transforming the earth. The climax of God's plan is a rewoven, healed, perfected, material world. A world where even the good things of this world are remade to be infinitely better.

我們看到的是天堂降臨並改變地球。上帝計畫的高潮是一個重新編織、療癒、完善的物質世界。在這個世界裡，即使是美好的事物也會被重塑，變得無限美好。

The Bible doesn't give us a picture of heaven where we hover around with wings amongst clouds, playing harps, and communicating via mental telepathy. It's a real material world, like this one, where people hug each other, walk, run, laugh dance, kiss, eat, work and play.

《聖經》並沒有給我們描繪天堂為，我們長著翅膀在雲朵間翱翔，彈奏豎琴，透過心靈感應進行交流。天堂是一個真實的物質世界，就像這個世界一樣，人們互相擁抱、行走、奔跑、歡笑、跳舞、親吻、吃飯、工作和玩耍。

It will be a place like we've never experienced in this world, but also very similar to this world. The Swiss alps will still be the Swiss alps but better. The difference is everything in this world is broken, even the beautiful things, there it will be all pure, right and whole.

這將是一個我們在這個世界上從未體驗過的地方，但也與這個世界非常相似。瑞士阿爾卑斯山仍然是瑞士阿爾卑斯山，但會更好。不同之處在於，這世上的一切都是破碎的，即使是美麗的事物，但在那裡會都是純潔的、正確的和完整的。

Every one of us has this sense or longing for the perfect and the complete. As good as this world might be at times, it doesn't give us a satisfaction that lasts. Even the best marriages will end. The best car will rust. The best holiday will become a memory.

我們每個人都有這種追求完美和完整的感覺或慾望。儘管這個世界有時很美好，但它並不能給我們持久的滿足感。即使是最美好的婚姻也會結束。最好的汽車也會生鏽。最好的假期也將成為回憶。

It all leaves us longing for something else. It might be longing for a body that we've never had; or the approval we've never had; or a home that we've never had; or a beach or a wave that we've never had; or a family that we've never had.

這一切都讓我們渴望其他的東西。可能是渴望我們從未擁有過的身體；或者我們從未得到過的認可；或者一個我們從未擁有過的家；或者我們從未見過的海灘或海浪；或者一個我們從未有過的家庭。

Whatever it is, these chapters say that all our desire for fulfilment and satisfaction and contentment is coming. Verse 3 tells us why it will be so right, and why all our hopes and expectations will be fulfilled:

不管怎樣，這些章節表明，我們對充實、滿足和快樂的渴望即將實現。第 3 節告訴我們為什麼會這麼正確，以及為什麼我們所有的希望和期望都會實現：

Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God.

看哪，上帝的帳幕在人間！他要和他們同住，他們要作他的子民。上帝要親自與他們同在。

That is what we were created for, and what God has been planning all along. At the very beginning of the Bible, at creation, God dwells with his people in the Garden of Eden, having created all that is.

這就是我們被創造的目的，也是上帝一直以來的計畫。在《聖經》的開篇，創世之初，上帝創造了萬物後，與祂的子民一起居住在伊甸園。

At the end of 6 days of creating God rested on the 7th day. The 7th day had no end. Rest was the goal of creation. All things in their proper order and in harmony with each other for their joy is how the Bible understands REST.

上帝六天的創造之後，在第七日休息。這第七天沒有結束。安息是創造的目標。萬物為相互的喜樂，各按其序，彼此和諧，這就是《聖經》對「安息」的理解。

Here at the end of all things God is again dwelling with his people. God has always planned and desired to be with his people in a state of perfect harmony. REST is the goal.

在一切事物終結之時，上帝再次與祂的子民同住。上帝一直計劃並希望與祂的子民保持完美和諧的狀態。目標是「安息」。

When we lost our relationship with God back in Genesis 3, we lost all other relationships. Even our relationship with our true selves fell apart. Adam and Eve immediately began to experience fear and anxiety, and their relationship with each other fell apart.

當我們在《創世紀》第 3 章中失去與上帝的關係時，我們就失去了所有其他的關係。甚至我們與真實自我的關係也破裂了。亞當和夏娃立刻開始感到恐懼和焦慮，他們之間的關係也破裂了。

Their relationship with the physical world fell apart. They began to experience ageing and disease and pain and death. When our relationship with God falls apart all other relationships fall apart. Restlessness is the consequence. When the relationship with God is put right every other relationship is put right.

他們與物質世界的關係破裂了。他們開始經歷老化、疾病、痛苦和死亡。當我們與上帝的關係破裂時，所有其他關係也會破裂。結果就是焦躁不安。當與上帝的關係得到糾正時，所有其他關係也會得到糾正。

Everything sad and broken and wrong will be wiped away. That is coming. Heaven is a place of endless joy, happiness, freedom, fulfilment, beauty, love, contentment. Heaven is a place of REST.

一切悲傷、破碎和錯誤都將被抹去。那即將到來。天堂是一個充滿無盡喜樂、幸福、自由、充實、美麗、愛和滿足的地方。天堂是一個「安息」的地方。

The future for the inhabitants of Babylon is darkness, despair, and loneliness. The future for the members of the New Jerusalem, the Bride of Christ, the Church is light, joy and intimate relationship. That's what we see in the second half of chapter 21. In v9 one of the angels says to John,

巴比倫居民的未來是黑暗、絕望和孤獨。新耶路撒冷的成員、基督的新娘、教會的未來是光明、喜樂和親密的關係。這就是我們在第 21 章後半部看到的。在第 9 節中，一位天使對約翰說，

Come, I will show you the bride, the wife of the Lamb. And he carried me away in the Spirit to a mountain great and high, and he showed me the Holy City...

你來，我要給你看新娘，就是羔羊的妻子。我在聖靈感動下，天使帶我到一座高大的山，給我看由上帝那裏、從天而降的聖城...

He is taken away in a vision to see the Bride, the wife of the Lamb, and what he sees is a city. The details of the rest of the chapter reveal it's an unusual city. It's huge. A huge cube, 2200 km by 2200 km by 2200 km. The measurements and the details are symbolic.

他在異像中看見了新娘，也就是羔羊的妻子，他所看到的是一座城市。本章其餘部分的細節揭示了這是一個不尋常的城市。它非常巨大。一個巨大的立方體，長 2200 公里、寬 2200 公里、高 2200 公里。測量和細節都是象徵性的。

This cube echoes the Most Holy Place in Solomon's temple in 1 Kings 6. The whole city is now the Most Holy Place where God meets with his people.

這個立方體與《列王紀上》第 6 章中所羅門聖殿中的至聖所相呼應。整個城市現在都是上帝與祂的子民會面的至聖所。

In the past only the high priest could enter and only once a year after very specific preparation. The blood of Jesus has opened the way for all to enter. The jewels on the high priest's breastplate which represented the people of God, are now embedded in the city walls. 過去，只有大祭司才能進入，而且每年只有一次經過非常特殊的準備才能進入。耶穌的血為所有人開闢了進入的道路。大祭司胸牌上的寶石代表上帝的子民，現在鑲嵌在城牆上。

The old Temple had a single entrance, this one has gates on all four sides welcoming people from all four corners of the globe. The Temple was a symbol of God's presence and now the symbol has given way to reality.

古老的聖殿只有一個入口，這裡四面都有大門，歡迎來自世界各地的人們。聖殿是上帝同在的象徵，現在現實取代了這象徵。

John sees something so magnificent and incomprehensible that he grabs for language and symbols to try to describe it. This is a city that contains all of God's people...that is what the numbers signify. It's about the size of the world as they knew it at the time.

約翰看到了如此宏偉和難以理解的事物，他試圖用語言和符號來描述它。這是一座容納了所有上帝子民的城市……這就是數字所代表的意義。它的大小與他們當時所知的世界差不多。

The thick walls and angelic watchmen on each gate, which are never closed, are references to its safety and security and permanency. Perfect relationship with God, all people, and the whole created order.

厚厚的牆壁和天使守衛在每扇永不關閉的大門上，都像徵著它的安全、保障和永恆。與上帝、所有人以及整個受造秩序的完美關係。

Imagine this world with every negative, evil, broken, sinful, decaying, dark, destructive thing taken out of it, so that all that is left is everything good, perfect, whole, light, righteous, loving, kind...and we start to get a glimpse of what forever with God will be like.

想像一下，這個世界上所有消極、邪惡、破碎、罪惡、腐朽、黑暗、破壞性的東西都被清除掉，剩下的只有一切的善良、完美、完整、光明、公義、慈愛、仁慈……我們開始瞥見永遠與上帝同在會是什麼樣子。

Rev 21:4 and 5 really sums it up: (God) *will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away. He who was seated on the throne said: 'I am making everything new!'*

《啟示錄》21 章 4 和 5 節確實總結了這一點：上帝要擦去他們一切的眼淚；不再有死亡，也不再有悲哀、哭號、痛苦，因為先前的事都過去了。」那位坐在寶座上的說：「看哪，我把一切都更新了！」

It's such a beautiful and intimate image... God's wiping away every tear. This is the nature of our FUTURE HOPE.

這是一幅如此美麗和親密的畫面……上帝擦去了每一滴眼淚。這就是我們「未來希望」的本質。

RECEIVING FUTURE HOPE 獲得未來的希望

How do we get this future hope? The simple answer is you believe in both the death and the resurrection of Jesus Christ...and keep doing so. Jesus' death is alluded to in v6, where it says: ***To him who is thirsty I will give to drink without cost from the spring of the water of life.***

我們如何獲得這未來的希望？簡單的答案是，你相信耶穌基督的死亡和復活...並且繼續這樣做。第 6 節提到了耶穌的死，其中說：**我要把生命的泉水白白賜給那口渴的人喝。**

The John who gets this vision is the John who wrote John's gospel. On Good Friday, we looked at John 4 where Jesus meets a woman at a well and says that he can give her water that will mean she will never be thirsty again.

得到這個異象的約翰就是寫《約翰福音》的約翰。在受難日，我們讀了《約翰福音》4 章，耶穌在井邊遇見了一個女人，並說他可以給她水，這樣她就永遠不會再口渴了。

Jesus was talking about eternal life. Jesus was offering her a foretaste of the new heaven and new earth. The point I made is that the deepest longings of our lives — the longing for love, the longing for value, the longing for life to last — are satisfied in and by Jesus. Jesus says we can have it for free. He offers it without cost.

耶穌當時談論的是永生。耶穌讓她預先體驗新天新地。我所說的是，我們生命中最深切的渴望——對愛、對價值、對永恆生命的渴望——都在耶穌身上得到了滿足。耶穌說我們可以免費得到。他免費提供。

How do we get it? I mentioned that at the end of John's gospel we have Jesus on the cross. He says several significant things there, but one thing he said was ***I AM THIRSTY***.

我們如何得到？我提到，在《約翰福音》的結尾，我們看到了耶穌被釘在十字架上。他在十字架上說了幾件重要的事情，而其中一件就是「**我渴了。**」。

It wasn't just physical thirst because he said straight after, ***MY GOD, MY GOD WHY HAVE YOU FORSAKEN ME.***

這不只是身體上的口渴，因為他緊接著說，**我的上帝！我的上帝！為甚麼離棄我？**。

On the cross Jesus was experiencing the 'cosmic thirst' that we deserve so that we can have the ***spring of the water of life instead.***

在十字架上，耶穌經歷了我們應得的「宇宙渴求」，以便我們能夠擁有**生命的泉水**。

On the cross Jesus was experiencing 'cosmic hopelessness' so that we could experience living hope.

在十字架上，耶穌經歷了「宇宙絕望」，以便我們能夠體驗活著的希望。

On the cross Jesus took the curse of God for our sin so that we can experience an eternal future with blessing.

在十字架上，耶穌為我們的罪承受了上帝的詛咒，以便我們能在祝福中體驗永恆的未來。

On the cross the sun went out at midday and darkness fell, so that we could experience an eternal future of light and glory and safety.

在十字架上，太陽在正午時分落下，黑暗降臨，以便我們能夠體驗到充滿光明、榮耀和安全的永恆未來。

Jesus was nailed to the cross of death so we can have eternal access to the tree of life. The foundation of the Christian faith is the gospel. Jesus, God the Son, enters the world he made to rescue rebellious humanity by willingly placing himself under his own judgement on the cross.

耶穌被釘在死亡的十字架上，好讓我們能永遠接近生命之樹。基督教信仰的基礎是福音。上帝兒子耶穌來到祂所創造的世界，自願將自己置於十字架上對自己進行審判，以拯救叛逆的人類。

He diverted God's just wrath for our sin onto himself. The gospel is the great reversal of all things. Theologian John Calvin expressed it beautifully:

他將上帝對我們的罪的公義憤怒轉移到自己身上。福音是一切事物的大逆轉。神學家約翰·加爾文對此優美地表述：

He was sold to buy us back; captive to deliver us; condemned to absolve us; cursed for our blessing; marred that we may be fair; died for our life; so that by him fury is made gentle, wrath appeased, darkness turned into light, fear reassured, debt cancelled, labour lightened, sadness made merry, misfortune made fortunate, difficulty easy, disorder ordered, division united, rebellion subjected, assaults assailed, vengeance avenged, torment tormented, damnation damned, the abyss sunk into the abyss, hell transfixed, death dead, mortality made immortal. In short, mercy has swallowed up all misery, and goodness all misfortune.

他被賣掉是為了把我們贖回過來；被俘虜來解救我們；被判有罪來赦免我們；因我們的祝福而受咒詛；受損，來讓我們得公平；為我們的生命而死；因此，透過他，憤怒變得溫和，憤怒被平息，黑暗變成光明，恐懼得到安撫，債務被取消，勞動減輕，悲傷變得快樂，不幸變成幸運，困難變得容易，混亂得到控制，分裂被統一，叛亂得到鎮壓，襲擊得到打擊，復仇得到報復，折磨得到折磨，詛咒得到詛咒，深淵沉入深淵，地獄被釘住，死亡死去，凡人變成不朽。簡言之，仁慈吞噬了一切痛苦，善良吞噬了一切不幸。

The resurrection of Jesus guarantees that he accomplished it, confirmed he is God, and guarantees the future of all who trust him. His resurrection is a promise to us that this world is not everything, and that there is hope beyond death. His resurrection guarantees our resurrection with him and therefore guarantees our hope.

耶穌的復活保證了他完成了這件事，證實了他是上帝，並保證了所有信靠他的人的未來。祂的復活向我們承諾，這個世界不是一切，死亡之後還有希望。祂的復活保證了我們與祂一起復活，因此也保證了我們的希望。

LIVING FOR FUTURE HOPE 為未來的希望而活

What does it mean to live day by day with such a future hope? It is common for Christians to believe that the cross alone saves us from our sins and the resurrection is a wonderful miracle that proves Jesus was God the Son and our sins are forgiven.

懷著這樣的未來希望過每一天意味著什麼？基督徒普遍相信，只有十字架才能拯救我們脫離罪，而復活是一個奇妙的奇蹟，證明耶穌是上帝的兒子，我們的罪得到了寬恕。

For many the resurrection is the 'happy' ending to the gospel. Sort of like, after the darkness of the cross Hollywood was called in to do the finish. But the resurrection is far more. It is not just for Easter; it is for all of life.

對許多人來說，復活是福音的「幸福」結局。有點像，在經歷了黑暗的十字路口之後，好萊塢被叫來做最後的收尾工作。但復活的意義遠不止於此。它不僅適用於復活節；它適用於整個生命。

Many of us don't notice statements like Romans 4:25 which declares Jesus was *raised for our justification*, and to be a Christians is to *know the power of his resurrection* in Philippians 3:10.

我們中的許多人沒有注意到《羅馬書》4:25 中的陳述，其中宣稱耶穌復活，是為使我們稱義，和《腓立比書》3:10，成為基督徒就是知道他復活的大能。

The resurrection is a source of salvation, life, and power to the Christian right now. It is true the resurrection of Jesus was a display of God's power, but it is more than a miracle. It is not so much a suspension of the natural order of the world, as it is the beginning of the restoration of the natural order of the world.

復活是當今基督徒的救贖、生命和力量的泉源。耶穌的復活確實是上帝力量的彰顯，但它不僅僅是一個奇蹟。與其說是世界自然秩序的暫停，不如說是恢復世界自然秩序的開始。

The resurrection is not just hope FOR the future; it is hope FROM the future. When Jesus rose from the dead around 2000 years ago, he brought the future kingdom of God into the present. The resurrection of Jesus is not a great spectacle, it's an invasion. The cross and the resurrection together, and only together, bring the future new creation, the omnipotent power through which God renews and heals the entire world, into our present.

復活不只是對未來的希望；這是來自未來的希望。大約 2000 年前，當耶穌從死裡復活時，他將上帝未來的國度帶到了現在。耶穌的復活不是偉大的奇觀，而是一場入侵。十字架和復活結合在一起，而且只有結合在一起，才能將未來的新創造、上帝用來更新和治癒整個世界的無所不能的力量帶入我們的現在。

The risen Christ sends us the Holy Spirit, and both Christ and the Spirit, who unites us with Christ, are the down payment. The first instalment of the future triumph over death and of a new regenerated, remade, renewed physical world.

復活的基督賜給我們聖靈，使我們與基督聯合的聖靈和基督都是首付。是未來戰勝死亡以及新再生、重塑、更新的物質世界的第一分首期。

The great gift of the resurrection is the future comes into us now and frees us from shame, guilt, the fear of death. The hope of Revelation 21-22 is not in the present fully, but it is substantially. The Christian can expect substantial renewal but not total renewal in all areas of life.

復活的偉大禮物是未來現在來到我們心中，並將我們從羞恥、內疚和對死亡的恐懼中解放出來。《啟示錄》21-22 章的盼望並非完全存在於現在，但實質上卻是。基督徒可以期待生命的各領域的實質更新，但不是實現完全徹底的更新。

If we over-stress the now of the Kingdom we will be overly optimistic and naïve about the possibility of revival, change, and transformation. They expect quick solutions to problems and be dismayed by suffering and tragedy.

如果我們過度強調國度的現在性，我們就會對復興、改變和轉變的可能性過於樂觀和天真。他們期望問題能迅速解決，並因苦難和悲劇而感到沮喪。

If we over-stress the 'not yet' of the Kingdom we will be too pessimistic about personal change, church change, and society change. This Christian plays it safe, emotionally disconnects from church or moves churches, and withdraws from society in fear of being polluted by it.

如果我們過度強調國度的「尚未到來」，我們就會對個人改變、教會改變和社會改變過於悲觀。這種基督徒追求安全，在情感上與教會斷絕關係或轉入其他教會，並因害怕受到社會污染而退出社會。

The incomparably great power with which God raised Jesus from the dead is now in us according to Romans 8:23 and Ephesians 1:19-20. This is why Romans 13:11-13 and Galatians 6:15 and 1 Corinthians 6:1-2 call us to live in light of the future new creation.

根據《羅馬書》8:23 和《以弗所書》1:19-20，上帝使耶穌從死裡復活的無比大能現在就在我們裡面。這就是為什麼《羅馬書》13:11-13、《加拉太書》6:15 和《哥林多前書》6:1-2 呼籲我們在未來的新創造的光輝中生活。

We participate in the new future renewal of all things in the way we live now. The resurrection of Jesus changes everything for the Christian. How we conduct our relationships, our attitudes towards wealth and power, how we work in our vocations, our understanding, and practice of sexuality, race relations, and justice.

我們以現在的生活方式參與未來萬物新的更新。耶穌的復活改變了基督徒的一切。我們如何處理人際關係，我們對財富和權力的態度，我們如何從事職業，我們對性、種族關係和正義的理解和實踐。

The cross and resurrection give us the shape of the Christian life and how we interact with all of life. The person who knows that their destiny is glorious and certain because of the radical love and sacrifice of a forgiving God, will be free to live the most radical life of love and sacrifice here on earth.

十字架和復活塑造了我們的基督徒生活以及我們與一切生命的互動方式。如果一個人知道由於已寬恕的上帝徹底的愛和犧牲，他們的命運是光榮而確定的，這樣的人將可以自由地過著世界上最徹底的愛與犧牲的生活。

It's the hope of eternal rest, safety, and love in the end that releases radical, sacrificial love now. This should cause the Christian to move away from lives of self-centredness, and flimsy loyalties, and undisciplined devotion, and presumption on God's patience, into people whose

lives are consistently living for something more than self-preservation and self-praise and self-fulfilment.

最終，對永恆的安息、安全和愛的希望會釋放出激進的、犧牲的愛。這應該使基督徒遠離以自我為中心、不堅定脆弱的忠誠、無紀律的奉獻、對上帝耐心的假設的生活，而成為始終為超越自我保護、自我讚美和自我滿足而活的人。

The Christian is not just a citizen of this city in the future, they are part of it now. This means that to some degree we can wipe away the tears of our city now through acts of selfless love and mercy and justice.

基督徒不只是這座城未來的公民，他們現在就是這座城的一部分。這意味著，在某種程度上，我們可以透過無私的愛、仁慈和正義的行為來抹去我們城市的眼淚。

The Christian hope is a life transforming living hope, and not an abstract idea. We human beings are such hope-shaped creatures. Christianity declares there is no other or greater hope than Jesus Christ. Billions around this world have discovered it.

基督教的希望是一種改變生命的活生生的希望，而不是一個抽象的想法。我們人類就是這樣充滿希望的生物。基督教宣稱，除了耶穌基督之外，沒有其他或更大的希望。全世界有數十億人已經發現了它。

The closing verses of Revelation also has a message for those who have not yet embraced Jesus Christ. 22:17 is an invitation for you.

《啟示錄》的最後幾節也向那些尚未接受耶穌基督的人傳達了一個訊息。22:17 是給你的邀請。

The Spirit and the bride say, "Come!" And let the one who hears say, "Come!" Let the one who is thirsty come; and let the one who wishes take the free gift of the water of life.

聖靈和新娘都說：「來！」聽見的人也要說：「來！」口渴的人也要來，願意的人都可以白白取生命的水喝。

Come now to Jesus and find rest for your souls. Come to Jesus and discover a living hope and live the life of the saved and thankful.

現在就來到耶穌面前，讓你的靈魂得到安息。來到耶穌面前，發現活著的希望，過著得救和感恩的生活。