

# Why Does God do Nothing?

## 为什么上帝什么都不做?

**Habakkuk 哈巴谷书 1:1-17**

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Last Thursday, as I was finalising this message, there were 3.2 million confirmed cases of COVID-19 infections around the world of which the death toll was 227,000. While, to date, this is not the worst pandemic or catastrophe to hit our world, it isn't over yet.

上周四，当我在最后确定这一信息时，全球有320万宗COVID-19的确诊感染病例，死亡人数已有227,000人。虽然到目前为止，这不是袭击我们世界的最严重的大流行或灾难，但它还没有结束。

We are living through a unique, era-defining period. Many of our old certainties have gone, whatever our view of the world and whatever our beliefs. Whether you are a Christian or not, the coronavirus pandemic is perplexing and unsettling for all of us. How do we begin to think it through and cope with it?

我们正生活在一个独特的、划时代的时期。我们许多过往的确定性已经消失，无论是我们对世界的看法或我们的信念是什么。不管你是不是基督徒，冠状病毒的大流行对我们所有人都是困惑和不安的。我们应如何开始理解它并且应付它？

In the past, in times of national disaster in the West, people have flocked into churches for prayer. Such occurrences are rare today. Nowadays, fewer and fewer people have any God-dimension whatsoever in their lives. Since churches all over the world are being closed in order to limit the spread of the virus, you have to wonder where God is—that is, if he is there at all. Is he inaccessible? Is he self-quarantine? Where or from whom can we get real solace or hope?

在过去，在西方国家面对灾难时，人们蜂拥到教堂祈祷。这种情况在今天罕见的。如今，越来越少人在生命中会有任何涉及神的范围。由于世界各地的教堂为了限制阻止病毒的传播而被关闭了，你必须想想上帝真的在哪里…就是，他真的存在吗。他还可被亲近吗？他是否也在自我隔离呢？我们可以在哪里或从那人得到真正的安慰或希望？

For many people the presence of evil and suffering in the world is one of the biggest issues with the existence of God. Some find unjust suffering a philosophical problem that they can't intellectually get over. For others it is an intensely personal issue. They don't care so much about the abstract question of whether God exists or not - they refuse to trust or believe in any God who allows history and life to proceed as it has.

对许多人来说，世界上邪恶和苦难的存在是对于上帝是否存在的最大的问题之一。有些人发现不公平公正的痛苦是一个他们无法在理智上克服的哲学问题。对另一些人来说，这是一个强烈的个人问题。他们并不关心上帝是否存在的抽象问题…他们拒绝信任或相信任何允许历史和生命像过去一直以来的继续发生的神。

The little Old Testament book of Habakkuk deals directly with the issue of evil and suffering. Habakkuk lived in a world just like ours, and he asked those sorts of questions.

《旧约》中的一本小书，哈巴谷书，直接对邪恶和苦难的问题采取行动。哈巴谷生活在一个和我们一样的世界里，他作出了同样的问题。

Practically nothing is known about Habakkuk. All the information we have about this man is in the very first verse: *The prophecy that Habakkuk the prophet received*. No little bio outlining his education or family or interests.

对于哈巴谷本人我们几乎一无所知。我们对于这个人所知的一切数据都出现在第一节：哈巴谷先知所看见的默示。没有什么简历去概述他的教育或家庭背景或他的兴趣。

There is one clue about his place in history in v.6 though. In v.6 it appears that the Babylonians were about to pounce on Israel at any moment. This means that Habakkuk wrote sometime in the period between the rise of the Babylonian Empire (625BC), and their attack on Jerusalem which began around 592BC.

不过在第6节中有一个线索关于他在历史上的位置。在第6节中，迦勒底人似乎随时要向以色列发起猛攻。这代表哈巴谷书是在巴比伦帝国崛起(公元前625年)至公元前592年左右攻击耶路撒冷之间的某个时候写成的。

Babylon was the world super-power at the time. Although they only held that position for about 80 years. They were the school yard bully who you didn't want to mess with.

巴比伦当时是世界超级大国。虽然他们只拥有这个地位大约80年。他们是在学校里的操场上你不想遇到的土霸。

Habakkuk is a straightforward, interesting and highly practical book. The structure is easy to understand, the arguments and the application are much harder for our minds and hearts to come to grips with.

哈巴谷书是一本直截了当、有趣、非常实用的书。它的结构很容易理解，但它的论点和应用对于我们的心思意念是更难理会。

Let's take a closer look. Four things for us to see today:

让我们仔细看看。今天要看的有四点：

#### 1.What Habakkuk saw;

哈巴谷看到什么；

#### 2.What Habakkuk did;

哈巴谷作了什么；

#### 3.What Habakkuk heard;

哈巴谷听到了什么；

#### 4.What it meant for Habakkuk & Us;

这些对于哈巴谷和我们有什么意义

Firstly, **what Habakkuk saw.**

首先，哈巴谷看到什么

As we kick off there is something interesting to note about Habakkuk. He is a prophet of God. As a prophet his job was to be a messenger of God to God's people. Habakkuk doesn't say a single thing to God's people. This book is Habakkuk the prophet speaking to, and wrestling with, God.

当我们开始，有一些关于哈巴谷的有趣的事情要注意。他是神的先知。作为一个先知，他的工作是成为上帝对属神的人作使者。哈巴谷没有对上帝的子民说过一句话。这本书是先知哈巴谷与上帝的对话和争辩。

Habakkuk has got two complaints to raise with God. In v2 he says: *How long, O LORD, must I call for help.* Then in v3 he tells us what he saw: *why do you make me look at injustice.*

哈巴谷有两个抱怨要向上帝提出。在第2节中，他说「耶和華啊，我呼求，你不應允，要到几时呢？」然后，在第3节中，他告诉我们他看到了什么「你为何使我看见罪孽(不公正)？」

Habakkuk is surrounded by violence, injustice, carnage, sin and in his frustration cries out for help and asks God to intervene and he gets nothing.

哈巴谷被暴力、不公正、屠杀、罪恶包围，在他的沮丧中，他大声呼救，请求上帝去介入，而他没有得到任何应允。

Habakkuk sees the **bad guys** winning. He sees the **wicked** ruling. This is Israel he is speaking about - God's special people. He sees military threats from the outside and corruption on the inside.

哈巴谷看到坏人赢了。他看到邪恶的在统治。这就是他提及的以色列…上帝的特殊子民。他看到从外而来的军事威胁并从内而生的腐败。

These are evil times and he is wondering why God isn't doing anything about it. He says to God in verses 2, 3 and 4 - why aren't you listening to me? He wants to know why God seems to tolerate it. Why God is absent. Why God has abandoned them.

这是邪恶的时代，他想知道为什么上帝任何事情都不做。他在第2、3和4节对上帝说…你为什么不回应我？他想知道为什么上帝似乎在坐视奸恶。为什么上帝不拯救。为什么上帝抛弃了他们。

In verse 4 he says he can't even find justice amongst God's people. Even the law of God is perverted and the righteous people suffer endless abuse. The prayers of the righteous go unheard.

在第4节中，他说他甚至无法在上帝的人民中找到公理。甚至神的律法也是遭受扭曲，义人遭受恶人不断的虐待。义人的祈祷得不到应允。

Maybe you have experience a similar thing, or even experiencing it now, where you have prayed and prayed and asked God to intervene in a situation but there just appears to be silence.

也许你也曾经历过类似的事情，甚至现在正经历它，你在祈祷又祈祷，恳求上帝来介入干预你的情况，但一切似乎只是沉默。

## 2. What Habakkuk did

### 哈巴谷作了什么

So what did Habakkuk do? He did two things. Firstly, he was bold and honest. In v3 he says, *why do you tolerate wrong*. That is bold and honest. He is challenging God. But in v12 he does something that is even more remarkable. Have a look at it: ***Lord, are you not from everlasting?*** In other words, are you not infinite God?

那么哈巴谷有什么举动？他做了两件事。首先，他大胆而诚实。在第3节中，他说「你为何坐视奸恶呢？」这是大胆和诚实的。他在挑战上帝。但在12节中，他做了一些更了不起的事情。看看：「**耶和華，你不是从亘古就有吗？**」换句话说，你不是无限的上帝吗？

That doesn't seem to confronting in the English language. In the original Hebrew it actually is. This is a punishing statement. Habakkuk is saying something like this: *I thought you were infinite! You are suppose to be this great God who is wise, everlasting*. He comes very close to saying that God is none of those things.

在现今的语文中，这似乎不是那么的冲撞。但在原来的希伯来文中，它实际上是。这是一个惩罚性的声明。哈巴谷是在说「我以为你是无限的！你本应是那满有智慧、永恒的伟大神。」他差不多是在说，上帝一点都不是这样。

One Hebrew scholar says of the Hebrew word that is translated ARE YOU NOT in v12 occurs 96 times in the Old Testament. Almost all of those times are in vigorous human arguments. Nothing could have been more abrupt in Habakkuk's second prayer at the beginning of v12. God is not being approached here with courtesy and respect.

一位希伯来学者说，在12节中翻译为「你不是」的希伯来文单词在《旧约》中出现过96次。而差不多每次都是在人类激烈的争论的时刻出现。没有比哈巴谷在12节的第二次祈祷的开始更为堂突，上帝没有被以礼貌和尊重的方式来亲近。

This makes the second thing that Habakkuk does quite interesting. We'll see this more in the coming weeks, but we get our first glimpses of it here.

这使哈巴谷做的第二件事相当有趣。我们将会在接下来的几周里看到更多，但我们在这里第一次看到了一点点。

On the one hand, Habakkuk is challenging God, but on the other hand, he never even hints that it's an option to walk away from God. To stop obeying God. To stop praying to God. To stop following God. It's not even an option. Habakkuk is praying here. He comes to God with his anguish. As soon as he accuses God in v12 he calls him ***My God, my Holy One...*** He is wrestling safely with God. Hardly anyone treats God like this.

一方面，哈巴谷在挑战上帝，但另一方面，他从未有一点暗示过可以选择离开上帝。停止服从上帝，停止向上帝祈祷，停止跟随上帝，都不是在可以选择的事情之中。哈巴谷正在这里祈祷。他带着痛苦来到上帝的神前。他在第12节中，在他指责上帝时称他为**我的上帝，我的圣者啊**…他正在安全地与上帝争辩。几乎从来没有人这样对待神。

Members of traditional religious communities would say - *oh, don't ask that question. You don't question.* They see God as a king you have to appease. A God you'd better not say anything negative to or he'll wipe you out.

传统的宗教人士会说…**哦！不要问这些问题。你们不要问问题。**他们把上帝看成你必须安抚奉承的国王。一个你们最好不要对他说任何负面的话，否则会把你们消灭的神。

More modern people have such an enormous confidence in our human reason and perception, say...*I can't see why God would allow all this suffering and evil, so I'm not going to believe in him.*

更多现代的人对我们的个人理性和感知有着如此巨大的信心，会说…**我不能明白为什么上帝会允许所有这些痛苦和邪恶存在，所以我不会相信他。**

Habakkuk is neither. He is emotionally and intellectually frank and honest with God, but he wouldn't even think of leaving. Habakkuk seems to be saying, *if I can't figure out life with you, how on earth am I going to figure out life without you??* This is unconditionally faithful wrestling.

哈巴谷两者也不是。他在情感上和理智上对上帝坦率和诚实，但他一点都不会想到要离开。哈巴谷似乎在说，**如果我和你一起也不能弄清楚生命的意义，没有了你我到底会有什么可能知道如何去生活？**这是无负载任何条件的忠诚地挣扎。

### 3. What Habakkuk heard

#### 哈巴谷听到了什么

Thirdly, let's see what he heard from God that made him so frank, blunt and speak to God without courtesy and respect in v12. God's first answer to Habakkuk's first complaint starts at v.5:

第三点，让我们看看他从上帝那里听到了的是什么，使他如此坦率，直言不讳，并在12节中毫无礼貌和尊重地对神说话。上帝对哈巴谷的第一个抱怨的第一个回答在第5节开始于

***Look at the nations and watch—and be utterly amazed. For I am going to do something in your days that you would not believe, even if you were told.***

**你们要向列国观看，注意看，要惊奇，再惊奇！因为在你们的日子，有一件事发生，尽管有人说了，你们还是不信。**

God says to Habakkuk, *Okay, I'll tell you, but you aren't going to understand it. This is what God is going to do, v6: I am raising up the Babylonians, that ruthless and impetuous people, who sweep across the whole earth to seize dwellings not their own.*

上帝对哈巴谷说，*好吧！我告诉你我将会有什么行动，但你不会理解。第6节就是上帝要做的，「看哪，我必兴起迦勒底人，就是那残忍暴躁之民，通行遍地，霸占不属自己的住处。」*

God is going to use the Babylonians, to punish Israel for her evil and injustice. They are powerful and they are ruthless. If they want something they will plunder and kill in order to get it.

上帝将用迦勒底人去惩罚以色列的邪恶和不公正。他们是残忍暴躁的。如果他们想要一些东西，他们会掠夺和杀害来霸占。

Habakkuk is horrified! God's answer to Habakkuk's complaint about the injustice and violence is to bring more injustice and violence. This is how God is going to work his salvation into the world.

哈巴谷被吓坏了！上帝对哈巴谷关于不公正和暴力的抱怨的回答是带来更多的不公正和暴力。这就是上帝如何把他的救赎实现到世界里。

This is how God is going to deal with the injustice, the violence, the sin, the evil, the carnage. It makes no sense to Habakkuk. How can God use a wicked nation like Babylon to punish a nation more righteous than Babylon?

这就是神如何处理不公正、暴力、罪恶、邪恶、屠杀。对哈巴谷来说是没法理解。上帝怎么能用像巴比伦这样邪恶的帝国来惩罚一个比巴比伦更正义的国家呢？

It's like **Adolf Hitler** being the *presiding judge* at the trial of **Josef Stalin**. It makes no sense! 这就像**希特勒**去当**史太林**的审判的主审法官。完全不合道理！

In the end though the bible is a theology book – it teaches us about God. We discover God's ways are not our ways. God's ways are surprising. God's ways are often hard to work out. 归根究底，圣经是一本神学书…它是教我们有关上帝的事情。我们会发现神的方式不是我们的方式。上帝的方式常令人惊讶。神的方法往往很难理解。

To our finite grasp of reality, they even seem wrong. Most people would be a lot more comfortable with a God who is like **Oprah** or **Dr Phil** who gives out advice...or like a fairy who waves a wand and fixes things as we want them fixed.

我们对现实的有限把握，我甚至似乎认为是错的。大多数人会更适应一个像**奥普拉**或**菲尔博士**那么样，提供建议的上帝…或像一个挥舞着魔杖的，把我们希望他们修复的东西修复的小仙子。

To be fair, God told Habakkuk he wouldn't understand it. God says to Habakkuk, and us, *don't you dare judge me by your own timetable and calendars.*

平心而论，上帝已经告诉哈巴谷他是不会理解的。上帝对哈巴谷和我们说，「你斗胆依用你自己的时间表或里程来评判我。」

Habakkuk knows that God promised salvation to the world through his people in the Old Testament, but his people are just as corrupt as everyone else.

哈巴谷知道神在《旧约》里承诺借着他的子民去拯救世界，但他的子民与每一个人一样那么腐败。

He wants God to do something about his plan for salvation and God says he is. He's going to raise up the Babylonians to come in and conquer his people and take them away to exile. 他希望上帝为他的救恩计划采取些行动，上帝说他正是。他要提拔迦勒底人来征服他的子民，把他们俘虏流亡到国外。

Habakkuk says, 'What! You call that an answer!?' Habakkuk couldn't see what we can see. If Israel had not been taken off into exile then they would never have eventually spread throughout the whole Roman Empire.

哈巴谷说，「什么！你称这些为你的答案！？」哈巴谷看不到我们现在能看到的。如果以色列没有被放逐，那么他们就不会最终蔓延到整个罗马帝国。

Wherever they spread they built synagogues for Jews and synagogues for 'God-fearers'. These God fearers were pagan Gentile who got interested in the God of the Bible.

无论他们扩展到哪里，他们为犹太人建造会堂，并为「敬惧神」的人建造会堂。这些「敬惧神」的人是那些对圣经之神感兴趣的异教外邦人。

When Christianity began to spread in the first century, the most receptive people in the entire world to God's message of salvation through Jesus Christ was the gentile God fearers.

当基督教在第一世纪开始传播时，全世界最乐于接受上帝借着耶稣基督拯救的信息的人就是外邦人中敬惧神的人。

They embraced it and through them the message of salvation went to the world. The great irony of all this is that the spread of Christianity in the early centuries made the world less violent.

他们接受了这信息，并借着他们救赎的信息向世界传递。这一切的最大的讽刺是，基督教在世纪初的传播使世界不那么暴力。

The influence of Christianity changed nations and cultures in such a way that things like human sacrifice, infanticide, slavery, gladiator competitions were stamped out in many places.

基督教的影响改变了国家和文化，以至于像以人作祭牲、杀婴、奴役、角斗士比赛，这些事情在许多地方被禁止了。

The violence of the Babylonians, the Persians, the Romans and the Greeks led to Christianity which has made all nations less violent. Habakkuk couldn't see that. In the same way, we can't see all that God is doing either.

暴力的迦勒底人、波斯人、罗马人和希腊人成为了基督徒，使所有国家都变得不那么暴力。哈巴谷看不到这一点。同样，我们也看不到上帝正在做的一切。

For instance, when the communists took over China they expelled all the Western missionaries. The church in the western world assumed that after 100 years of Christian mission work it was all over for the gospel in China. At the time there were questions of why God is abandoning China.

例如，当共产党接管中国驱逐了所有西方传教士时。西方世界的教会认为，经过100年在中国建立的福音使命工作，就会因此而一切结束了。当时有人质疑上帝为什么要抛弃中国。

We know now that because the western missionaries were kicked out that the Chinese made their Christian faith indigenous and is now one of the fastest growing Christian movements in the world. We don't have God's perspective, or his time to bring about his plans. But so often we sit here and say *I don't get it. I want to know now. But we can't.*

我们现在知道，因为当时西方传教士被踢出去，中国人使他们的基督教信仰更本地化，而且现在是世界上增长最快的基督教运动之一。我们没有上帝的观点，也没有他的时间来实现他的计划。但是我们经常坐在这里说，我不明白。我现在就想知道。但是我们不可以。

You know why a 3 year old is always screaming? It's because they don't understand what you are doing. They want something to eat and so grab something. You take it off them because it's poison or too much sugar, or it the pet guinea pig.

你知道为什么一个3岁的孩子总是尖叫吗？那是因为他们不明白你在做什么。他们想要吃点东西，所以拿到什么就往嘴里送。你把它抢下来，因为它是毒药或有太多的糖，或它是宠物豚鼠。

They scream because they don't understand. You can sit them down and explain to them the basics of nutrition, or cruelty to your pet guinea pig. They might get the guinea pig thing but not the poison or sugar thing. You say to them, *YOU HAVE TO TRUST ME.* They go on screaming.

他们尖叫是因为他们不明白。是的，你可以把他们坐下来，向他们解释基本的营养知识，或这样对你的宠物豚鼠是虐待。他们可能可明白有关豚鼠方面东西，但不理解毒药或糖的情况。你对他们说，你必须相信我。他们继续尖叫。

The distance between the capability of the mind of God and the mind of a human being is infinite. It's vast; much greater than between a parent a 3 year old.

神的思想能力与人的思维之间的距离是无限的。它很庞大；比父母与3岁小孩之间的要大得多。

We expect to understand everything God does? To say *God has to make sense, in fact makes NO SENSE.* When we say we won't believe in God because of suffering and evil makes us

worse than a 3 year old. At least they will trust their parent even if they don't understand. If we don't trust God with what he says, even when we don't understand it, we will die.

我们期望了解上帝所做的一切？若说上帝必须可被理解，实际上是不可理喻的。当我们说我们因为苦难和邪恶而不会相信上帝时，我们比一个3岁的孩子更糟透。至少即使他们不理解，他们也会信任他们的父母。如果我们不信靠上帝所说的话，即使是因我们不理解，我们最终会死。

#### 4. What it meant for Habakkuk & Us 这些对于哈巴谷和我们有什么意义

This is what Habakkuk saw, what he did, and what he heard. Finally, what it meant and means.

这些就是哈巴谷所看到的，他做了什么，他听到了什么。最后，它的含义和意义。

What does it mean when God said I am doing something here that you will not understand. What does it mean for God to bring salvation out of judgement, and justice out of violence and injustice?

当上帝说我在这里做一些你无法理解的事情时，是什么意思？上帝从审判中带出拯救的救恩，或从暴力和不公正中带出正义是什么意思？

Centuries later the Apostle Paul is on his first missionary journey. In Acts 13 we read he arrives at a town, and as he normally does he goes to the synagogue.

在几个世纪之后，使徒保罗开始了他的第一次传教之旅。在使徒行传13章中，我们读到他到达一个小镇，他如通常一样进去犹太人的会教。

His sermon is a brief history of the OT and how it has all been pointing towards Jesus and his death and resurrection. He then adds in v38 the implications:

他的布道是《旧约》的简史和它是如何一直指向耶稣和他的死亡和复活。然后，他在38节中指明了含义：

***Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. Through him everyone who believes is justified from everything you could not be justified from by the law of Moses.***

**所以弟兄们，你们当知道：赦罪的道是由这人传给你们的，你们靠摩西的律法在不得称义的一切事上，每一个信靠这位耶稣的都得称义了。**

If we believe in Jesus, if we put our trust in Jesus, we are justified...we are made right with God. There is no fear of God pouring his justice out on me. All of our injustices against God and people are forgiven.

如果我们信靠耶稣，如果我们信任耶稣，我们都被称为义...我们与上帝便关系和好。我们不再怕上帝把他的公义倾注在我们身上。我们所有对上帝和他人的不公正都是被原谅了。

Then he quotes from Habakkuk 1:5: *Look at the nations and watch—and be utterly amazed. For I am going to do something in your days that you would not believe, even if you were told.*

然后，他引用了哈巴谷书1:5: *你们要向列国观看，注意看，要惊奇，再惊奇！因为在你们的日子，有一件事发生，尽管有人说了，你们还是不信。*

Paul looks at Habakkuk 1:5 when God says he is going to bring salvation out of injustice and violence, and Paul says God was talking about Jesus. The thing that God said to Habakkuk, the principle that God brings salvation through violence and injustice, finds its ultimate expression in Jesus Christ.

保罗看着哈巴谷书1:5，当上帝说他要不公正和暴力中带出拯救，保罗说神是在谈论耶稣。神对哈巴谷所说的，上帝通过暴力和不公正带来救恩的原则，是在耶稣基督身上找到了它的终极表达。

When God came into this world and went to the cross he took the judgement we deserve. He experienced absolute injustice. He suffered and died. Why? Because he is holy. Habakkuk couldn't understand why God put up with injustice if he is holy, and on the cross it is finally explained. Because God is holy and just our sin has to be paid for. He can't just forget it. He experience his own justice on the cross. He paid our penalty.

当神来到这个世界，走上十字架时，他承受了我们应得的审判。他经历了绝对的不公正。他受苦和受死。为什么？因为他是圣洁的。哈巴谷不明白，如果上帝是圣洁的，为什么他会坐视忍受不公正，但在十字架上得到最后的解释。因为神是神圣和公正的，我们的罪是必须要付上代价的。他不能单纯的忘记它们。他在十字架上体验了自己的公平公正。他付了我们的罚金。

He is the ultimate fulfilment and example of bringing salvation out of justice and violence...light out of darkness...redemption out of suffering, evil and difficulty.

他是从不公正和暴力中完成救赎的最终实现和例子…从黑暗带出光明…从痛苦，邪恶和困难中带出救赎。

The cross made no sense to anyone. No one could understand what good God could bring out of it. It didn't make sense. It was however the ultimate good. Because of it we can look at our life, and our evil times, and we don't understand God is doing but know that he is bringing salvation out of it.

十字架对任何人都是难以理解的。没有人能理解上帝可以从当中带出任何的好。没法理解当中的意义。然而，这最终是好的。正因为如此，我们可以审视我们的生命，我们的邪恶时代，我们虽不明白上帝在做什么，但知道他正在从中把拯救带出来。

On the cross we also have the ultimate Habakkuk. Habakkuk is wrestling with God, and yet he is faithful. Jesus is the ultimate Habakkuk in the garden of Gethsemane on the night he is arrested. He asked his Father if there was any way out of it. Jesus wrestled with God's plan of salvation, but he submitted to it regardless. Unconditionally faithful wrestling...for you and me!

在十字架上，我们也有最终的哈巴谷。哈巴谷正与上帝在争辩，但他是忠实的。耶稣被捕的那个晚上，客西马尼园中是终极的哈巴谷。他求问他的父亲是否有别的出路。耶稣对神的救恩计划极其挣扎，但他不顾一切地去顺服于它。无负载任何条件的忠诚的挣扎…为了你和我！

Jesus was abandoned on the cross so that we might never be abandoned by God. Even when we might feel it, God never abandons us in Jesus.

耶稣被遗弃在十字架上，这样我们就不会被神抛弃。即使我们或许觉得像被抛弃，上帝在耶稣里从不抛弃我们。

God is always working and doing things. Because Jesus stuck at it when the evil times came upon him, when the evil times come upon us we can still say...*I know God is working. I know God loves me. I know that God hasn't abandoned me, so I will be faithful and patient.* 上帝总是一直在作工。因为耶稣在邪恶时代降临到他身上时没有退缩，当邪恶时代降临到我们时，我们还是可以说…**我知道上帝正在工作，我知道神爱我。我知道上帝没有抛弃我，所以我会忠诚和忍耐。**

There is a reason for everything God is doing, we may not know what it is, but it will result in redemption and salvation if we trust him.

神所做的一切都是有原因的，我们可能不知道它是什么，但如果我们信靠他，最终将会是带来救赎。