

Ruin 破灭

Ruth 1 & Luke 15:11-24 路得记 1 & 路加福音 15:11-24

USED: Sunday 5th July 2020 使用时间: 2020 年 7 月 5 日 星期日

It's now a little over three months since we stopped gathering together on site for Sunday services. The first time in just over 100 years that we have not been able to hold public services face to face due to a pandemic.

我们停止周日在现场参加崇拜已经三个多月了。由于大流行病，这是 100 多年来，我们首次未能面对面地举行公开共崇拜。

We are now starting to slowly regather from our lounge rooms. This going away and coming back is part of the normal rhythm of life. We do it so much that we don't think about it too much.

我们现在开始慢慢地从家里的大厅回来聚会。这种离开和回来是正常生活节奏的一部分。我们常常做，所以已不会为意。

We go to school and come home; go to the playground or the shops or a restaurant or work...and come back. We depart for a holiday and come back when its done.

我们上学以后回家；去公园、商场、餐馆或工作...然后回家。我们出发去度假，完了便回来。

In fact, maybe the TV soap opera Home and Away really has summed up the rhythms of life for us all. Home and away is what we do.

事实上，也许电视肥皂剧《在家与在外》真的总结了我们的生活的节奏。在家与在外，就是我们做的事。

Of course, sometimes the going away is forced on us by circumstances, and coming back is not always possible. For instance, the transition into a care facility, refugees fleeing their home, and even death.

当然，有时候离开家园是环境所迫，回来并不一定是可能的。例如，转到护理院，要逃离他们的家园的难民，甚至死亡。

The theme of going away and coming back runs through many stories in the Bible. In fact, it's one of the grand narratives of the Bible which begins with people being scattered from God because of sin, but ends with people gathered back to God in their eternal home because of his saving work.

《圣经》中关于离开和回来的主题贯穿着许多故事。事实上，这是圣经的最主要的叙事，开始于因为人犯罪而从远离神，但最后因为神的拯救工作而回到上帝和他们永恒的家。

So many stories of salvation in the Bible carry this grand narrative. Abraham went down to Egypt because of a famine and later returned. The whole family of Israel went down to Egypt because of a famine and later returned.

《圣经》中这么多救赎的故事根据这个主要的大纲。亚伯拉罕因为饥荒而下到埃及，后来回来了。由于饥荒，以色列全家去了埃及，后来回来了。

Later on in their history, Israel will again go into exile, and God will bring them back again.

在他们的历史中，以色列将再次流亡，而上帝又把他们带回来。

Jesus told the famous story of the Prodigal son who went away then came back again.

耶稣讲述了有名的浪子比喻，他远走了，后来又回来了。

The whole bible story is about people leaving paradise and God bringing them back to it again.

整个圣经故事是关于人们离开天堂，后来上帝把他们带回天堂。

That means that the opening verses of Ruth, with their description of people leaving and coming back again because of famine, should alert us immediately that something is in the wind.

这意味着，路得记的开场白，描述因为饥荒人们离开和回来，应该立即提醒我们将有事情要发生。

Something significant is going on here. Something big is going to happen. It is the old pattern of God working some act of salvation when his people leave their land and his presence.

重大的事情正在发生。重大的事将要发生。这是上帝在祂的子民中将要作拯救的恩典的惯常模式，当提及人们离开他们的安居之地和祂的同在时。

GOING AWAY TO RUIN 离开以致到破灭

Israel in ruin 破灭了的以色列

According to 1:1, the story took place during the time of the judges of Israel.

根据 1 章 1 节的描述，故事发生在以色列士师统治的时候。

This was a 400-year period after Israel entered the promised land under Joshua and before there were any kings in Israel, roughly 1500 BC to 1100 BC.

这是一个以色列在乔舒亚的带领下进入应许之地 400 年之后的时期，在以色列没有任何国王之前，大约是主前 1500 年到 1100 年。

Verse 1 is not just a date stamp so we can locate this book historically, it is a theological description of the times in which these events take place.

第 1 节不仅仅是一个让我们可以在历史上定位这本书的日期标签，它是对于这些事件在发生时的神学描述。

When I preached through the book of Judges two years ago I said it could be described as "despicable people doing deplorable things."

两年半前，当我讲《士师记》时，我说这可以被描述为「可鄙的人做可悲的事情」的一本书。

It records a history of murder, assassination and massacres; of immorality, lawlessness and unfaithfulness.

它记录了谋杀、暗杀和屠杀的历史；不道德、无法无天和不忠的历史。

Judges 21:25 says, "***In those days Israel had no king; everyone did as they saw fit.***"

士师记 21: 25 说：「那时，以色列中没有王，各人照自己眼中看为对的去做。」

It was a very dark time in Israel. The people would sin, God would send enemies against them, the people would cry for help, and God would mercifully raise up a judge to deliver them.

那是以色列非常黑暗的时代。人民犯罪，上帝派敌人来对付他们，人民呼救，上帝会仁慈地兴吉士师来救他们。

By the end of Judges, we have a picture of a nation that had completely lost its way.

到士师结束时，我们可想象一个完全迷失方向的国家。

What the book of Ruth does for us is give us a glimpse of the hidden work of God during the worst of times.

《路得记》为我们提供的，是让我们瞥见上帝在最坏的时候所作的隐藏的工作。

A life in ruin 破灭了的生命

It was during these dark and difficult days that a man moved his family out of Israel. A move that saw his family come to ruin.

正在这些黑暗和困难的日子里，一个人举家搬离了以色列。一个让他的家破灭了的举动。

Verse 1: ***In the days when the judges ruled, there was a famine in the land. So a man from Bethlehem in Judah, together with his wife and two sons, went to live for a while in the country of Moab.***

第 1 节，「士师统治的时候，国中有饥荒。在犹大的伯利恒，有一个人带着妻子和两个儿子往摩押地去寄居。」

The ultimate irony had occurred; Bethlehem, which means "House of Bread", was a place of no food.

最讽刺的事发生了；伯利恒的意思是「面包屋」，成为了一个没有食物的地方。

Verses 1–5 move fast but ultimately paint a picture of ruin. First, there is a famine in Judah. Then, there is the decision to relocate to Moab—a pagan land with foreign gods.

1-5 节很精短，但最终画出了一幅残门败瓦破灭的画面。首先，犹大有饥荒。接着，决定搬迁到摩押…一个拜其他的神异教人的地方。

Then grief upon famine strikes as Elimelech, husband to Naomi, dies. Then, in 1:4, Naomi and Elimelech's two sons take Moabite wives, one named Orpah, the other named Ruth. Again the hand of God falls.

后来在饥荒之上的悲痛来袭，拿娥米的丈夫以利米勒去世了。然后，在 1:4，拿娥米和以利米勒的两个儿子娶了摩押女子为妻，一个叫俄珥巴，另一个叫路得。上帝的手又再次在工作。

Verse 5 sums up Naomi's tragedy after ten years of childless marriages: "**Both Mahlon and Kilion also died, and Naomi was left without her two sons and her husband.**"

第 5 节在十年也无后的婚姻为拿娥米的悲剧作出总结：「玛伦和基连二人也死了，剩下拿娥米，没有丈夫，也没有儿子。」

A foreigner in a patriarchal society; Naomi is now bereft. Along with her husband and sons, she attempted to escape the famine in Bethlehem, but all that has happened is a descent into emptiness.

父权社会中生活的一个旅客；拿娥米现在丧失一切。她试图和丈夫儿子一起逃离伯利恒的饥荒，但所发生的一切都是步入幻灭虚空。

The move to Moab has been disastrous. Naomi has hit rock bottom. She is empty...bereft...destitute. She went there in search of life and has become empty.

移居到摩押是一场灾难。拿娥米到了人生的底谷。她是空虚…失丧…贫困。她为寻找生命去到那里，而得来的是一切虚空。

The implicit question is; what future does Naomi have? Can she recover from this? Will she remain destitute and empty?

隐含的问题是；拿娥米还有什么未来吗？她能从中恢复过来吗？她会永远停留在穷困和空虚之中吗？

In verse 6, Naomi gets word that "**the Lord had come to the aid of his people by providing food for them.**" How was she to feel about that?

在第 6 节中，拿娥米得到一些消息：「耶和華眷顾自己的百姓，赐粮食给他们。」她应该有怎样的感觉？

The Lord came to the aid of his people, but she wasn't one of them. Was her going away a terrible mistake? She didn't just leave Bethlehem but her people, her God, her hope too. She had brought shame to herself and her people and her God. Does she deserve to be cancelled?

耶和華眷顾自己的百姓，但她已不是其中之一位。她当日的离开是一个可怕的错误吗？她不只是离开了伯利恒，还有她的同胞，她的神，她的希望。她给自己、同胞和她的上帝带来了耻辱。她是应该被取消的吗？

Up to the end of v.5, Naomi is like the prodigal son in Jesus' parable. He thought life would be better in a far away country away from the rule and oversight and provision of

his father. But, like Naomi, he hits rock bottom and is bereft...empty...hungry...lonely.
 从第一节到第五节中的拿娥米，就好像耶稣的比喻中的浪子。他认为在远离父亲的管治、监督和提供的遥远的国家中生活会更好。但是，像拿娥米一样，他到了人生的底谷，失丧…空虚…饥饿…孤单。

Humanity in ruin 破灭了的人类

It's a vivid picture of humanity. The Bible says we have all wandered away from the God who made us and provides all good things for us.

这是一幅对人类生动的图画。《圣经》说我们都远离了，创造我们，为我们提供了一切美好的事物的上帝。

The Bible calls it sin. It's the attitude that we don't need God or want God that results in actions and thoughts that sees us living as we see fit.

《圣经》称之为罪。就是我们认为我们不需要上帝或想要上帝的态度，导致我们的行动和思想表现出各人照自己眼中看为合适的去生活。

Living as we see fit in our own eyes, without God, always feels free for a season—like parachuting feels free—until you realise you don't have a parachute.

各人照自己眼中看为适合的去生活，眼中没有上帝，总是感到在自由的季节中…像跳伞时觉得十分自由…直到你意识到你没有着上降落伞。

In Luke 15:14 we read of the prodigal son in Jesus' parable: *After he had spent everything, there was a severe famine in the whole country, and he began to be in need.* It's not so free after all.

在路加福音 15: 14 中，我们读到耶稣的比喻中的浪子：「他耗尽了一切所有的，又恰逢那地方有大饥荒，就穷困起来。」毕竟不是那么自由。

Verse 15: *so he went and hired himself out* (the word means he attached himself) *to a citizen of that country, who sent him to his fields to feed pigs.*

第 15 节：「于是他去投靠(意思是要把自己依附)当地的一个居民，那人打发他到田里去放猪。」

This young guy has to sell himself as a **slave** and work in a pig pen. Life hits rock bottom. His bid for **the better life**, free life, ends in slavery instead.

这个年轻人得把自己当**奴隶**，到田里去放猪。生命触到谷底。他争取**更好的生命**，自由的生命，却成为了奴隶。

When you break your attachment with God, you will end up attached to another, and that attachment will be slavery, not sonship and freedom.

当你打破你与上帝的相连，你最终会是依附于另一些东西，而这样的依恋将会是奴役的，而不是作为子女和自由的。

It may be romance or a career or reputation or comfort leisure or culture or family.
可以是一份爱情或事业或声誉或舒适的休闲或文化或家庭。

The attachment may be crude or it may be refined. If we break loose from God, we will be attached to another.

这样的依附可能是粗糙的，也可以是精致的。如果我们脱离上帝，我们将依附于另一个神。

And in the end, whether crude or refined, this attachment will send us to the 'pig pen'.
而最后，无论是粗制的还是精致的，这个依附都会把我们送到「猪栏」里。

One of the key challenges early in this book is figuring out how we are suppose to feel about the characters and their actions.

开始读这本书的初期的一个主要挑战是弄清楚我们应该对人物及其行为有什么感觉。

God had warned Israel in Deuteronomy 32 that he would send them famine if they worshipped idols.

上帝在《申命记》32章中警告过以色列，如果他们拜偶像，他会让他们面临饥荒。

Elimelech had a choice to make. He had a road to choose. He could stay in Bethlehem, the empty bread-basket of Judah, mourning the sin that surrounded him and trusting God for provision.

以利米勒要作一个选择。他要选择一条出路。他可以留在伯利恒，犹太的面包篮但如今是空了的，包围着他的罪作出哀悼，并相信上帝必会提供。

Alternatively, he could leave the promised land behind in search of greener fields.

其次，他可以离开应许之地，寻找更青翠的草原。

Theologically, these are not equal choices. This is not simply moving home to another city and take up a new role. God had rescued his people from slavery in Egypt and brought them to the land of Canaan - the promised land.

在神学角度上，这两个不是平等的选择。这并非简单地搬家到另一个城市，去开始新的工作。上帝把他的百姓从埃及为奴之地拯救出来，把他们带到了加南…应许之地…的地方。

This was the land that God was to dwell with his people in harmony as they lived out their relationship with him as his redeemed people. However, the people rebelled against their God.

这是上帝要与他的百姓和谐共处的地方，是他们以被他赎回的人的身份与他建立关系的地方。然而，百姓反抗了他们的上帝。

There was no king in Elimelech's life, and therefore, like so many of his countrymen, he chose to do what was best in his own eyes.

以利米勒的生命中没有王，因此，像他的许多同胞一样，他照自己眼中看为适合的去生活。

It's the same choice that each of us face in life. I live for myself and do what i think is best, or I follow the creator God and what he says is best. The Bible is explicit, when we choose to live life our way eternal ruin is our future.

这是我们每个人在生命中同样要面对的选择。照自己眼中看为适合的去为自己而活，或是跟随创造我们的上帝，照他说为最好的去生活。《圣经》明确的指出，当我们照自己眼中看为适合的去选择生活的方式，我们的终结就是永远的破灭。

Is Naomi's emptiness God's judgement? It's not made explicit in the text in a way like it is in other parts of the Bible.

拿娥米的虚空是上帝的判断吗？在这本书中，没有像在《圣经》的其他书信中那样明确。

However, Naomi is in no doubt about the source of her ruin. In v13 she says: the **LORD's hand has turned against me!** Then again at the end of the chapter she says the same thing. 然而，拿娥米对于她破灭的根源是毫无疑问的。在 13 节中她说：「**因为耶和华伸手击打我。**」然后，在这章的结尾，她也说了同样的话。

In v21 she says: **The Almighty has made my life very bitter. I went away full, but the Lord has brought me back empty. The Lord has afflicted me; the Almighty has brought misfortune upon me.**

在 21 节中她说：「**我满满地出去，耶和华使我空空地回来。耶和华使我受苦，全能者降祸于我。**」

I would take Naomi's theology any day over the sentimental views of God which dominate the shelves of Christian bookstores. Naomi is sure about three things: God exists. God is sovereign. God has afflicted her.

任何一天，我都会更愿意接受拿娥米在神学上的观点，远比主宰了基督教书店的货架上感情用事地看神的观点。拿娥米确信有三件事：上帝的存在。上帝是主宰。上帝使她受苦。

God the almighty reigns in all the affairs of people. He rules the nations, and he rules families. He gives rain, and he takes rain. He gives life and he takes life.

全能的上帝在支配着人类的所有事情。他统治国家，管理家庭。他降下雨水，他收回雨水。他赋予生命，他取去生命。

In him we live and move and have our being. He is the all-encompassing, all-pervading reality. Naomi was right and we should join her in this conviction. God the Almighty reigns in all the affairs of people.

我们生活、行动、存在都在于他。他就是那对任何现实全知全能，无所不知，无所不在的神。拿娥米是对的，我们应该和她一起有同样的信念。全能的上帝支配着我们一切所有的事情。

Naomi is right to believe in a sovereign, almighty God who governs the affairs of nations and families and gives each day its part of pain and pleasure.

拿娥米相信一个主宰一切、全能的神，管理着国家和家庭的事务，为每天带来它的痛苦和快乐是正确的。

But she needs to open her eyes to the signs of his merciful purposes. While she can't see it straight away, it's in heading home that we see God's merciful purposes for her being worked out.

但她仍需要睁开眼睛去看他的慈爱的工作的迹象。虽然她当时不能马上看到，但在起行回家时，我们看到上帝怎样在她身上作出慈爱的工作。

COMING HOME AND FINDING GRACE 回家并找着恩典

In vv7-18 the writer devotes a large chunk of space to the journey home. Only 5 verses to describe the descent to Moab and the tragedy that struck but more than double that to the journey back to Bethlehem.

在 7-18 节中，作者花了一大段落去描述回家的旅程。只用了 5 节来描述往摩押地去寄居和之后的悲剧，但用了两倍的篇幅来记述回去伯利恒的旅程。

Most of these verses are Naomi's efforts to try to dissuade Ruth and Orpah from coming with her.

主要的篇幅是记载拿娥米怎样试图劝路得和俄珥巴不要跟着她一起。

The faithfulness of Ruth 路得的忠诚

What therefore stands out in these verses is Ruth's faithfulness to Naomi. Quite amazing, in fact.

因此，在这段落中，最突出的是路得对拿娥米的忠诚。事实上是相当惊人的。

Verse 14 says that Orpah kissed Naomi goodbye but Ruth clung to her.

第 14 节说俄珥巴吻别了拿娥米，但路得却紧跟着她。

This is all the more amazing after Naomi's grim description of their future with her. Ruth stays with her in spite of an apparently hopeless future of widowhood and childlessness.

在拿娥米对与她在一起的未来是多么险恶冷酷的描述之后，这更令人惊奇了。尽管丧偶和没有子女的未来显然是前途无望，路得仍不离不弃的要跟着和她一起。

Naomi painted the future black and Ruth took her hand and walked into it with her.

拿娥米把未来的画成黑色，路得牵着她的手和她一起走进去。

The amazing words of Ruth are found in 1:16-17:

路得的惊人的说话记载在 1: 16-17

"Don't urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. 17 Where you die I will die, and there I will be buried. May the LORD deal with me, be it ever so severely, if even death separates you and me."

不要劝我离开你，转去不跟随你。你往哪里去，我也往哪里去；你在哪里住，我也在哪里住；你的百姓就是我的百姓；你的上帝就是我的上帝。你死在哪里，我也死在哪里，葬在哪里。只有死能使你我分离；不然，愿耶和華重重惩罚我！

The more you ponder these words the more amazing they become. Ruth's commitment to her destitute mother-in-law is simply astonishing.

你越思考这段话，它们就越变得惊人。路得对穷困的婆婆的承诺简直是令人吃惊。

It means leaving her own family and land. It means, as far as she knows, a life of widowhood and childlessness, because Naomi has no man to give, and if she married a non-relative, her commitment to Naomi's family would be lost.

这意味着离开她自己的家园和家。就她所知道的而言，意味着一个丧偶和没有儿女的生命，因为拿娥米没有其他男人可以提供，如果她嫁给了一个非亲戚的人，她对拿娥米一家的承诺就不能对现。

It means going to an unknown land with a new people and new customs and new language.

这表示要去一个有新的人，新的习俗和新的语言不认识的地方。

It was a commitment even more radical than marriage: ***Where you die I will die, and there I will be buried. May the Lord deal with me, be it ever so severely, if even death separates you and me. (v. 17).***

这是一个比婚姻更非凡的承诺：**你死在哪里，我也死在哪里，葬在哪里。只有死能使你我分离。(第17节)**

In other words, she will never return home, not even if Naomi dies.

换句话说，她打算永远不会回娘家，即使拿娥米死了之后。

The most amazing commitment of all is in v16: ***Your God will be my God.*** Naomi has just said in verse 13, ***the Lord's hand has turned against me!*** Naomi's experience of God was bitterness.

最惊人的承诺是在16节：**你的上帝就是我的上帝。**拿娥米刚刚在第13节说，「**耶和華伸手击打我。**」拿娥米经历的上帝是苦涩的。

In spite of this, Ruth forsakes her religious heritage and makes the God of Israel her God. Somehow or other Ruth had come to trust in Naomi's God in spite of Naomi's bitter experiences.

尽管如此，路得放弃她的传统宗教，要以以色列的上帝作为她的神。不知怎样的，尽管拿娥米的经历全是惨痛的，路得还是信赖了拿娥米的上帝。

Ruth's faith in God sees beyond present bitter setbacks. Freedom from the securities and comforts of the world. Courage to venture into the unknown and the strange.

路得对上帝的信心超越了现在眼前的惨痛挫折。不受制为世界的安稳和舒适。勇于冒险进入未知和陌生。

News that called Naomi home 呼召拿娥米回家的消息

But even in Naomi's bitter talk about God punishing her there is an acknowledgement of his sovereignty grace. In v21 she says: the LORD has brought me back.

但是，即使在拿娥米关于上帝降祸于她使她受苦谈话中，她承认上帝主宰的恩典。

在 21 节中，她说：耶和華使我回来。

She thinks she's coming back empty but it is God who provides the delicate touch of hope at the end of verse 22 - they arrive *in Bethlehem as the barley harvest was beginning*.

她认为她是空空地回来，但是是上帝提供在第 22 节结束时提及的微妙的希望...她们到了伯利恒，正是开始收割大麦的时候。

It wasn't just emptiness that brought her back, it was news! Good News!! News about something God had done. The Lord had visited his people and ended the famine.

不只是虚空把她带回来，是消息！好的消息(福音)！！关于上帝做了什么的新闻。

主探访了他的百姓，结束了饥荒。

It was the good news that called her back home. She wasn't just coming back to Bethlehem, she was coming back to her God.

是好消息把她叫了回家。她不只是回到伯利恒，她又回到了她的上帝的面前。

Ruth, with Judges, is pure gospel. It reveals the God of mercy and long-suffering patience, who continually works in, and through, and for his people.

《路得记》和《士师记》一样是纯正的福音。揭示了怜悯和满有耐性的上帝，不断地在当，也借着，和为了他的百姓工作。

It was true at the national level. And we will see in the coming weeks it is true at the personal, family level, too. God is at work in the worst of times.

对整个国家的层面上确实如此。我们将在将来的几周看到，对于个人或家庭的层面上也是确实的。在最坏的时候也是上帝在作工。

What's more, he does it despite his people's constant resistance to his purposes. God relentlessly offers his grace to people who neither deserve it nor seek it, nor even appreciate it after they have been saved by it.

更重要的是，尽管他的百姓不断抗拒他的目标，他还是这样做。上帝不离不弃地向把恩典提供那些既不值得，也不寻找他的恩典的人，甚至那些被他的恩典拯救不会欣赏的人。

What sort of welcome home do you think Naomi should have got, or was expecting? What about the prodigal son?

你认为拿娥米应该得到，或者期待得到，什么样的回家欢迎？那么对于浪子呢？

How would you respond to a child who basically wished you were dead and didn't want anything to do with you...ever!!

对于一个基本上希望你死，永远不想和你有什么关系的孩子，你会怎样回应！！

The father in this parable did not sit in his living room with his feet up, waiting for his wayward son to come crawling home on his hands and knees.

浪子比喻中的父亲没有空闲的坐在他的客厅中，等着他任性的儿子卑躬屈膝地爬回家。

Verse 20 tells us he ran to meet him...embraced him...kissed him...reinstated him...called for a celebration.

第20节告诉我们，他跑去见他...拥抱着他...连连亲他...尊定他...吩咐开始庆祝。

The only emotion the father felt was **compassion**. He thinks nothing of his own **personal loss and damage and shame**.

父亲唯一感受到的是慈心。他不是在想自己的个人损失，受害和耻辱。

What an **extraordinary welcome!** Jesus is saying: I am the father who welcomes the son. When sinners turn from their sin and accept my fellowship as the joy of their lives, they have come home to God. And God is glad.

多么非凡的欢迎啊！耶稣是在说：我是欢迎儿子回来的那位父亲。当罪人脱离他们的罪，接受以与我的关系为他们生活的喜悦时，他们就回到上帝那里。上帝很高兴。

It is a wonderful picture of the grace, mercy, love and compassion of God. The God of the Bible is not into cancel culture where you make a mistake and you never live it down.

这是一幅神的恩典、怜悯、爱和慈悲的精彩画面。圣经的上帝对于消除文化，就是当你犯了一个错误，你就永不能翻身，不感兴趣。

The whole story of the Bible is about the human race going away from God, and his great plan of salvation to bring them back again. At the centre of that plan is the Lord Jesus Christ.

《圣经》的整个故事是关于人类离开了上帝，以及他使他们再次回来的伟大救赎计划。这个计划的中心是主耶稣基督。

Good news that calls us home 呼召我们回家的福音

The good news that calls us back is about something else that God has done in Bethlehem for all of us, however far away we are from it and God.

呼召我们回家的福音是关于上帝在伯利恒为我们所有人做了一件别的事情，不管我们离它和上帝有多远。

It's infinitely better news than Naomi heard and turned her thoughts to home.
这是比拿娥米听到使她想回家的信息更好的消息。

The core message of Christianity is that in Jesus Christ God comes running to meet us.
基督教的核心信息是上帝借着耶稣基督跑来迎接我们。

It's about God the Son leaving his place of abundance and taking on our emptiness so that we can have his place of abundance.
是关于神的儿子离开他富足的地方，承担我们的空虚，以便我们可以处于他的富足之中。

Jesus left his place of blessing and abundance and glory in heaven and emptied himself for us on the cross.
耶稣离开他在天堂祝福、富足和荣耀的位置，在十字架上为我们清空了自己。

As Jesus was dying on the cross he cried out, my God my God why have you forsaken me? He went into exile so that we can be brought back home to God.
当耶稣死在十字架上时，他大声高呼，我的上帝！我的上帝！为甚么离弃我？他被流亡了，使我们可以回到上帝的家里。

He took on our sin and faced the bitterness we deserve, and in doing so he turned it away from us that we might be blessed.
他背起了我们的罪，面对了我们应得的苦痛，这样做，他把罪远离我们，使我们可以得到祝福。

He took our spiritual famine that we might have his spiritual feast.
他背起了我们属灵的饥荒，使我们可以享用他的属灵筵席。

Don't ever think that the sin of your past means there is no hope for your future. God knows exactly what you are like **deep down on the inside**, and he STILL welcomes you.
永远不要认为你过去的罪表示你的未来没有希望。上帝确切地知道你内心深处是什么样的人，而且他 **仍然**欢迎你。

God's love is unconditional. It isn't based on what you are like, it is based on what he is like.
上帝的爱是无条件的。这不是基于你是怎么样的，而是基于祂是什么样的。

He calls us all home to him. Come home to the God who made you and loves you and is the only one who can fill your emptiness and meet your deepest need.
他叫我们回去他的家。回到造成你，爱你，唯一能够填满你的空虚，满足你最深切需要的上帝面前。

Come back empty. Come back bitter if you must. Come back with low expectations if that is all you've got, but come back.

就算你须要空空地回来，苦苦地回来。就算你抱着只是很低的期望回来，因为这就是你只能做得到，但回来吧。

God's providence is sometimes very hard. God had dealt bitterly with Naomi—at least in the short run it could only feel like bitterness. Some might say it was punishment for the sin of going to Moab and marrying foreign wives.

上帝的天佑有时是很严苛。上帝对拿娥米很严厉…至少在短期内，能感到的只是祸患痛苦。有些人可能会说，这是对去摩押寄居和娶了外族妻子的罪的惩罚。

Maybe. But not necessarily. Psalm 34:19 says: *The righteous person may have many troubles, but the Lord delivers him from them all.* The Bible never promises that believers will escape difficulty in this life.

也许是。但不一定。诗篇 34: 19 说，「义人多有苦难，但耶和华救他脱离这一切。」《圣经》未曾承诺过信徒们将在这辈子不需面对困苦。

But suppose Naomi's calamity was owing to her disobedience. That makes the story doubly encouraging because it shows that God is willing and able even to turn his judgments into joys.

但假设拿娥米的灾难是由于她的不顺服。这使得这个故事倍感鼓舞，因为它表明上帝愿意和甚至能够使他的审判变成喜悦。

Jesus is saying whatever you've done...whatever you've become...**come home to God.**
耶稣在说不管你做了什么…不管你变成怎样…**回家回到上帝那里。**