

“*We Believe in the Forgiveness of Sins*” 我们信罪得赦免

Ephesians 2:1-3, Mark 1:40-2:12 以弗所书 2:1-3, 马可福音 1:40-2:12

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If you've just tuned into St Paul's, we've been working our way through the ancient statement of Christian belief called THE APOSTLE'S CREED. This short statement captures the way Christians view God, the world, life and the future.

如果你刚开始来到圣保罗堂收看,我们这段时间在研究基督教信仰的古老声明,称为使徒信经(APOSTLE'S CREED)。这个简短的声明捕捉了基督徒对神、对世界、生命和未来的看法。

Today I'm picking up the next statement in the creed - "*We believe in the forgiveness of sins.*" This next phrase in the Apostle's Creed introduces, for the first time, something to confess about humanity.

今天,我们来看信经接下来的一句话...“我们信罪得赦免。”使徒信经从这里开始留意有关人性的一些内容。

Everything up to this point declares the glorious work of the Father, the Son and the Holy Spirit. Now we have the character of humanity on full display...we are sinners.

信经从开头到这里一直都宣告父、子和圣灵光辉的工作。现在,人性的特征被充分的展示出来,就是我们是罪人。

When the Christian confesses, they believe in the forgiveness of sin, they are affirming an entire theology from creation to the fall into sin, through to God's work of redemption to Christ's eternal kingdom.

当基督徒宣认他们信罪得赦免时,他们在肯定整个从造物到犯罪堕落,到神的救赎工作,到基督的永恒王国的神学理论。

The entire Christ faith rests in those words - *the forgiveness of sin*. Without the forgiveness of sin there is no good news, there is no hope for humanity.

整个基督的信仰都建立于这句话...罪得赦免。没有罪得赦免就没有福音,人类就没有希望。

THE REALITY OF OUR SIN 我们的罪的现实

If you have an illness or a disease it is crucial for you to get an accurate diagnosis so you can embark on the right treatment. **Ephesians 2:1-3** are a comprehensive, panoramic picture of the human condition outside of God. It says, quite bluntly, *dead in transgressions and sins*.

如果你有病痛,获得准确的诊断是至关重要的,这样你才可以开始正确的治疗。以弗所书 2:1-3 全面、全景的描述了人类离弃了神之后的境况。它相当直率的说,是死在过犯罪恶之中。

Death is not a figure of speech here. These people are absolutely dead. This state of spiritual death is universal. The Bible is not describing some decadent, depraved segment of society,

but all humanity, from top to bottom. 这里指的死亡不只是譬如。这些人是完全死了。这种属灵上已死的状态是相当普遍。《圣经》不是在描述社会中一些腐败颓废、坠落的那部分,而是描述从头到尾,上上下下的全人类。

While some of us may be infected with Covid-19, and others won't be, this is not the case with sin. This is a soul disease that has infected us all.

虽然我们中的一些人可能会受 Covid-19 的感染,而其他人不会,但在于罪,事实并非如此。这是一种属灵的疾病,感染了我们所有人。

But when you look around society it doesn't seem like we are all infected. Some appear to show more symptoms than others. We are surrounded by active bodies and sharp minds and brimming personalities. To be dead in transgressions and sins means to be enslaved. Notice the word '**followed**' in v2 and v3.

但当你环顾社会时,不像我们全都受到感染,似乎有些表现出比其他人更多的症状。我们被活跃的身体、敏锐的头脑和满满的个性包围着。死在过犯罪恶中的意思是被奴役。注意到 2 和 3 节中的与「随从」同义的词。

In v2: *you followed the ways of this world and of the ruler of the kingdom of the air*. Then again in v3: *gratifying the cravings of our flesh and following its desires and thoughts*.

在第 2 节: 随从今世的风俗, 顺服空中掌权者的领袖。然后再次在第 3 节: 放纵肉体的私欲, 随着肉体 and 心中的意念去做。

The word means to be MASTERED. To be controlled by something. The reason we are DEAD in trespasses and sin, is that we are as helpless as a dead body, completely controlled, totally mastered, unable to move or act on our own.

这个词的意思是被控制。被某物控制。我们之所以死在过犯罪恶中,是因为我们像一个死尸一样无助,完全被控制,完全被掌控,无法自行移动或行动。

Verse 3 has the key idea for us: *gratifying the cravings of our flesh and following its desires and thoughts*. It is literally referring to self-centred human nature. This is the thing that drives us, masters us, and controls us.

第 3 节是最关键的想法: 放纵肉体的私欲, 随着肉体 and 心中的意念去做。它从字面上指的是以自我为中心的人性。是驱使我们,掌控我们,控制我们的东西。

According to the Bible, the reason we are *dead in our trespasses and sins*, the reason we are slaves to sin, is because the human heart is profoundly self-centred.

根据《圣经》,我们死在过犯罪恶的原因,我们成为罪的奴隶的原因,是因为人心是深深的自我中心。

The 16th Century church reformer and theologian, Martin Luther, put the condition of the human heart quite succinctly. He described it as *curved in on itself* (Latin: *Incurvatus in se*). Absorbed in self. Looking inside. Self-centred.

16 世纪的教会改革家和神学家马丁·路德,把人心的状况相当简洁的指明。他形容它为向本身弯曲的(拉丁语: *Incurvatus in se*)。被自我吸引。内向的。以自我为中心的。

That is what it means to be a human being apart from God. Luther said that our nature is so deeply curved in on itself that it *wickedly, 'curvedly', and viciously seeks to use all things, even God, for its own sake.*

这就是做与神分离的人的意义。路德说,我们的天性本身是如此的弯曲,以至于它邪恶地,弯曲地,并恶毒地寻求利用所有的东西,甚至上帝,来为自己着想。

It's like all of us have a little computer in the centre of heart that never, ever, ever, stops. It is constantly analysing everything. Every person. Every object. Every interaction. Every event. Every setting.

这就像我们所有人在心中深处都有台,从来没有,永远都不会,停止的计算机。一直不断地分析一切,每一个人,每一件物。每一次互动,每一件事情。每一个情况。

It's analysing the basic question: what's in it for me? Everything is being analysed by how it benefits my happiness. My glory. My reputation. My comfort. My control of things.

一直分析同一个基本问题:我怎样可从中得益?一切都是向着它如何增加我的幸福,我的荣耀,我的名声,我的安舒,我对事物的控制来作分析。

How does it help me? How does it fit my interests? How does it make me happy? Everything gets put through that grid. Self-centredness can make you a pretty **cruel person**. It's not hard to identify the tyrants who were egotistical and proud and self-centred and murderous.

它如何帮助我?它如何符合我的兴趣?它如何让我快乐?一切都有经过这个框框。自我中心可以使你成为一个相当**残忍的人**。要辨认出那些自私自利、骄傲、以自我为中心和凶残的暴君并不困难。

Self-centredness, sinfulness, however, often makes you a **really moral person, a good person**. If everything is about my need to feel good about myself, then there is no better way for that to happen than to be a good person. A moral person.

然而,自我中心,罪恶,往往也使你成为一个**非常道德正直的人,一个好人**。如果一切都是关于我需要感得我自己是很优秀,那么没有比做一个好人,一个有道德的人,更能达到。

Self-centredness drives most people into being good. Trying really hard by serving the needy, being a good child to parents or a good parent to children. A good friend who assists whenever possible. A dutiful person who does what is expected of them.

以自我为中心驱使大多数人成为好人。努力为有需要的人服务,成为父母的好孩子,或者孩子的好父母。一个随时伸出援手的好朋友。尽职尽责做他人期望的事情的人。

What lies beneath is a self-centredness where we do it for ourselves. We do good things to be noticed by people and to receive the applause of others. It's so we can feel like we've got a meaningful life, and feel like a good person.

心底隐藏着一种以自我为中心的自我,是在为自己而做。我们做善事,要引起人们的注意,并赢得别人的掌声。我们可以感觉到我们有一个有意义的生命,感觉自己是个好人。

Down deep inside, if we ever allow ourselves to go there, we all feel like bums. We are all trying to do something to convince the world and ourselves that we're not, and that we are good. So we evaluate everything in terms of whether it makes us look good or not.

内心深处,如果我们允许自己去那里,我们都觉得自己像个流浪汉。我们都在努力做一些事情,让世界和我们自己信我们不是,信我们是好的。因此,我们以这些事是否让我们看起来好好来评估一切。

Sin can also make you a very **religious person**. We can devote ourselves to obeying God, and turning up to church, and reading the Bible and praying and giving, and doing the sorts of things we are doing now. All good and right things too. How do I know when we are doing it all for me?

罪也可以使你成为一个非常**虔诚**的人。我们可以全身心地服从神,出席教会聚会,读圣经,祈祷和奉献,做我们现在正在做的事情。所有都是美好和正确的事情。我怎么知道什么时候我们为自己而做?

When things aren't going well in your life you start to pull away from those good things. It's because we are doing these good things to use God. We do good things and expect God to come through for us in the way we want him to. That means it is all about us.

如果当你的生活不顺利时,你开始远离那些美好的事物。那是因为我们做这些好事来利用上帝。我们做善事,期望上帝以我们希望他的方式帮我们度过难关。这意味着一切都为我们自己而做。

It's awful to think about it but it is possible to get into Christianity to have God serve us rather than us serve God.

虽然想起来很可怕,但有可能加进基督教是为了要上帝为我们服务,而不是我们服侍神。

Sin clings to everything in our lives. Verse 3 uses the word *craving* to describe our self-centredness. It's a word that means *inordinate desire*. It means that our **egos are addictive**.

罪依附于我们生活中的一切。第3节用私欲这个词来描述我们的自我中心。这个词意味着**过度的欲望**。这意味着我们的**自我是会上瘾的**。

The little computer is in overdrive running evaluations but no amount of glory, acclaim, recognition, comfort, will ever be enough.

小计算机正在超速运行作评估,但将永远没有任何荣耀,欢呼,认可,安慰,会带来满足。

CS Lewis, the Oxford Professor and author, wrote that there is *nothing more enslaving and miserable than self-centredness*. He wrote that *it is hell begun in us that will eventually take us to hell*.

牛津大学教授兼作家 CS Lewis 写道,没有什么比以自我为中心更为奴役和悲惨了。他写道,是地狱在我们里面开始, 将最终把我们带到地狱。

The Bible's view of sin is that every part of the human person is tainted by sin. That doesn't mean that humans are not capable of any good, or that there is no dignity in people.

圣经'对罪的观念是,人的每一部分都受到罪的玷污。这并不意味着人类不能作任何的好事,也不意味着人没有尊严。

In fact, I'd argue the Bible places supreme dignity on human beings. But it means that no part of the human being - mind, emotions, soul, heart, will - is left untouched by sin and self-centredness.

事实上,我认为圣经把至高无上的尊严放在人类身上。但我的意思是,人类没有那一部分——心灵、情感、灵魂、心、意志——不受罪和自我中心的影响。

So the consequence at the end of v3 is shocking to our modern context that assumes we can do whatever we like without consequences. Humans are not only dead but condemned.

因此,对于现今我们认为可以任意做我们喜欢的事情,而不会产生任何后果的世代,第3节结尾的后果会使我们感到震惊。人类不仅死了,而且会被审判受惩罚的。

It says: ***Like the rest, we were by nature deserving of wrath.*** God's ***anger*** is not like human ***anger***. It is not a bad temper. It's not spite, nor malice, nor animosity, nor revenge. It's not ***arbitrary***.

它说: **和别人一样, 生来就是该受惩罚的人。** 上帝的**愤怒**不像人类的**愤怒**。这不是坏脾气。这不是怨恨,也不是恶意,也不是敌意,也不是报复。这也不是**武断的**。

It is predictable and not governed by mood, or whim. It is God's personal, righteous, constant hostility to evil, injustice and sin. It's his settled refusal to compromise with it, and his resolve to condemn it. ***This is the trajectory every human.*** We don't need advice, we need a compassionate rescuer.

它是可预测的,不受情绪或一时冲动的支配。这是上帝的个人,正义的,不断敌视邪恶,不公正和罪恶。这是他坚定地拒绝妥协,以及谴责它的决心。**这是每个人的轨迹。** 我们不需要建议,我们需要一个富有同情心的拯救者。

THE COMPASSION OF JESUS CHRIST TOWARDS SINNERS (1:40-45)

耶稣基督对有罪的人的慈悲(1:40-45)

What the Bible declares is that Jesus Christ is the compassionate rescuer who has the authority to deal with our deepest need.

圣经所宣称的是,耶稣基督是富有同情心的拯救者,他有权处理我们最深切的需要。

We see his compassion in the encounter with the leper in Mark 1:40-45. In 1st Century Israel the lot of a poor leper was summed up in the Old Testament book Leviticus —

我们在马可福音 1:40-45 中他怎样对待痲疯病人看到他的慈悲。在 1 世纪的以色列,一个可怜的痲疯病人的一生可以用旧约利未记作总结...

"The person with such an infectious disease must wear torn clothes, let his hair be unkempt, cover the lower part of his face and cry out, 'Unclean! Unclean!' As long as he has the infection he remains unclean. He must live alone; he must live outside the camp."
(13:45-46)

「患有痲瘋灾病的人，他的衣服要撕裂，也要蓬头散发，遮住上唇，喊着说：『不洁净！不洁净！』灾病还在他身上的时候，他就是不洁净的；既然不洁净，他就要独居，住在营外。」(13:45-46)

We can hardly imagine the humiliation and isolation of this leper's life. He was ostracised from society. He had to cry, "Unclean! Unclean!" whenever he came in range of the normal population.

我们很难想象这个痲瘋病人的生活是屈辱和孤立的。他被社会排斥。在遇到其他人的时候，必须喊着说：『不洁净！不洁净！』

Imagine the pervasive sense of worthlessness and despair. By Jesus' time, if a leper even stuck his head inside a house, the house was declared unclean.

想象一下那焦无处不在的无价值和绝望感。甚至到耶稣那时候,如果一个痲瘋病者把头探进一个房子里,房子就被宣布为不洁净。

It was illegal to even greet a leper. Lepers had to remain at least 50 metres away if they were upwind, and 2 metres if downwind. Josephus, a Jewish historian, summarised it by saying that lepers were treated "as if they were, in effect, dead men."

甚至向痲瘋病者打招呼也是违法的。痲瘋病者若站在迎风处,必须保持至少 50 米远,如果是在下风,则要保持 2 米。犹太历史学家约瑟夫斯总结说,痲瘋病者受到的待遇"就好像他们实际上是死人一样"。

Leprosy was not just a disease, it was a total condition that was physical, social, economic and spiritual. Physically you were literally falling apart. Socially you were an outcast. All alone. The social codes punished lepers if they came near inhabited places, and others were punished if they went near a leper.

痲瘋病不仅仅是一种疾病,它是一种身体、社会、经济和精神方面的整体疾病。身体方面,真真正正的肢离破碎。在社交方面,你被抛弃。独自一人。社会法规是,如果痲瘋病者靠近有人居住的地方,他们受惩罚,如果其他人走近痲瘋病者,他们也受到惩罚。

Economically they were ruined. They couldn't work and had to beg or hope someone had compassion enough to feed them. Spiritually too they were ruined. Most thought they were cursed by God.

在经济上,他们被毁了。他们不能工作,不得不乞求或希望有人有足够的同情心来养活他们。在精神上,他们也毁了。大多数人认为他们是被上帝诅咒。

A leper needed a multi-dimensional rescue. This leper says to Jesus in v.40: ***If you are willing, you can make me clean.*** It means clean before God. Clean before the community. Clean physically. He knew he needed it all, and Jesus gives it to him.

痲疯病者需要多方面的拯救。这位痲疯病者在 40 节中对耶稣说：「你若肯，你能使我洁净。」意思是被上帝看为洁净。被小区看为洁净。身体上得洁净。他知道他各方面都需要，耶稣也给了他。

Verses 41 literally translates as ***filled with compassion.*** A deep down desire to act for the leper's good. Jesus did what others wouldn't, he reached out and touched him. He didn't abide by the social conventions. He is touching him out of compassion. He is loving a man who is starving for love. He touches him and risks being infected with his disease.

第 41 说耶稣动了慈心。一种强烈的为痲疯病者的好而行动的愿望。耶稣做了别人不会做的事，他伸出手来摸他。他不遵守社会习俗。他出于慈悲同情而摸他。他爱一个渴望爱的人。他冒着染病的危险去摸他。

This leper knew fully who he was and what his condition was. He lived with his need for rescue every moment of everyday. The spiritual reality for all of us is that we are spiritual lepers. This is what this image is meant to teach us. That is our deepest need.

这个痲疯病者完全知道他自己是谁，他的情况是什么。他每天每时每刻都带着被救援的需要而生活。我们每个人的属灵现实都是，我们是属灵的痲疯病者。这就是这个形象要教给我们的。这是我们最深切的需要。

Unlike the leper, we are often unconscious of our sin and the pervasiveness of our sinful condition. The less we grasp that there is something deeply wrong with us, the more spiritual leprosy has a hold on us.

与痲疯病者不同，我们常常没有意识到自己的罪恶和罪恶状况的普遍性。我们越不明白我们出了什么问题，属灵的痲疯病就越找着我们。

It is a spiritual necessity to know our sin. Jesus said it perfectly and with eternal economy: ***"Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted"*** (Matthew 5:3, 4).

知道我们的罪是属灵上的必需。耶稣用永恒的经济完美的说："心灵贫穷的人有福了！因为天国是他们的。哀恸的人有福了！因为他们必得安慰。"(马太福音 5:3,4)。

THE AUTHORITY OF JESUS CHRIST TO FORGIVE SINNERS (2:1-12)

耶稣基督有赦罪的权柄(2:1-12)

In the next encounter Jesus has we see he doesn't just have compassion for our hopeless state, but he has the authority to do something about it.

在耶稣遇到的下一个人，我们看到他不仅对我们无望的状态有慈心，而且他有权对此有所作为。

The scene is a paralytic who has some friends who carry him to a house where Jesus is. When they arrive they discover it's a sell out! No room anywhere. But these guys are so determined to get their buddy to Jesus, they go up on the roof and start to dismantle it.

一个瘫痪的人的一些朋友,把他抬到耶稣所在的屋里。当他们到达时,全院满座!连门前都没有空地。但这几个人决心让他们的朋友见到耶稣,他们上到屋顶,开始拆除它。

They drop him right in front of Jesus. All eyes on Jesus as the crowd waits for the next move. It comes in v5: *When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven."*

他们把他缆到耶稣面前。众人的目光都集中在耶稣身上看他会有什么行动。第 5 节说: *耶稣见他们的信心,就对瘫子说:「孩子,你的罪赦了。」*

That is not what anyone was expecting. Couldn't Jesus see the man's real need is to walk. Jesus sees a deeper need. And in going deeper Jesus sets up a showdown with the religious heavies.

这不是任何人所期待的。难道耶稣看不到那个人真正需要是可以走路。耶稣看到了更深的需要。在进入更深的要求时,耶稣与宗教的重要人物摊牌。

Verse 6 & 7: *Now some teachers of the law were sitting there, thinking to themselves, "Why does this fellow talk like that? He's blaspheming! Who can forgive sins but God alone?"*

第 6 节和 7 节: *有几个文士坐在那里,心里议论,说:「这个人为甚么这样说呢?他说亵渎的话了。除了上帝一位之外,谁能赦罪呢?」*

The religious leaders knew Jesus' claim to be able to forgive this man's sins was tantamount to claiming God's authority for himself.

宗教领袖知道耶稣声称能够赦免这个人的罪,是无异于为自己声称拥有神的权威。

You can understand their point. While the terrorist attack on the USA on September 11, 2001 is still a vivid memory, I wasn't personally impacted by the atrocities.

你可以理解他们的观点。虽然 2001 年 9 月 11 日在美国的恐怖袭击仍然是一个历历在目的记忆,但我并没有亲身受到暴行的影响。

I wasn't there. I didn't know any of the roughly 3000 people who died. I don't even know anyone who was injured. So imagine me going to the perpetrators of those horrendous events and saying to them: *"I forgive you. On behalf of everyone affected by your sin, I forgive you."*

我不在那里。我不知道大约 3000 名死者中的任何一人。我甚至不知道谁受伤了。因此,想象我对那些作出这样骇人的事件的肇事者说:“我原谅你。我代表每一个受你影响的人,宽恕你。”

How do you think those who suffered the loss of loved ones on Sept 11 would feel about that? They'd be right to feel a bit **upset**, **cheated**, and even **angry**. What right do I have to hand out someone else's forgiveness.

你认为那些在 9 月 11 日失去亲人的人会怎么想? 他们感到有点沮丧、被欺骗, 甚至生气, 都是正确的。我有什么权利, 去把别人的赦免给其他人。

So how could Jesus presume to forgive another human being for the sins they have been committed against God? Jesus is either a deluded blasphemer with an unhealthy view of his significance, or Jesus is saying something **very significant and life changing**.

那么, 耶稣又怎能为其他人违背了神的罪过作出赦免? 耶稣要么是一个受骗的亵渎者, 对自己的重要意义有不健康的看法, 要么是耶稣说着一些非常重要、改变生命的话。

Jesus' claim to have the authority to hand out God's forgiveness is one of the most significant aspects of his authority. No other religious leader has made a statement like that - not Mohammed, Krishna, Buddha.

耶稣声称拥有上帝赦罪的权威是他的权威最重要的方面之一。没有其他宗教领袖发表过这样的声明...穆罕默德、克里希纳、佛陀...也没有。

It's bold statement. But instead of backtracking Jesus takes the opportunity to emphasise publicly that God has authorised him to offer forgiveness to anyone he chooses.

这是大胆的声明。但是, 耶稣没有回溯, 而是抓住机会, 公开强调神已经授权他去赦免仔选择的人。

Take a look at vv22-26: *Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, "Why are you thinking these things? 9 Which is easier: to say to the paralytic, 'Your sins are forgiven,' or to say, 'Get up, take your mat and walk'? 10 But that you may know that the Son of Man has authority on earth to forgive sins..." He said to the paralytic, 11 "I tell you, get up, take your mat and go home." 12 He got up, took his mat and walked out in full view of them all. This amazed everyone and they praised God, saying, "We have never seen anything like this!"*

看看 8-12 节: 耶稣心中立刻知道他们心里这样议论, 就说: 「你们心里为甚么这样议论呢? 9 对瘫子说『你的罪赦了』, 或说『起来! 拿你的褥子行走』, 哪一样容易呢? 10 但要让你们知道, 人子在地上有赦罪的权柄。」就对瘫子说: 11 「我吩咐你, 起来! 拿你的褥子回家去吧。」12 那人就起来, 立刻拿着褥子, 当着众人面前出去了, 以致众人都惊奇, 归荣耀给上帝, 说: 「我们从来没有见过这样的事!」

How do we know Jesus' promise to forgive sin wasn't just empty words from a deluded man? Because he followed through with a display of the power God has given him...v.10:

我们怎么知道耶稣赦免罪的允诺, 不只是一个被欺骗的人的空话? 因为他之后展示上帝赐予他的力量...第 10 节:

But that you may know that the Son of Man has authority on earth to forgive sins..." He said to the paralytic, 11 "I tell you, get up, take your mat and go home." He got up, took his mat and walked out in full view of them all.

但要让你们知道, 人子在地上有赦罪的权柄。」就对瘫子说: 11 「我吩咐你, 起来! 拿你的褥子回家去吧。」12 那人就起来, 立刻拿着褥子, 当着众人面前出去了

Immediate, total, restoration. He was raised. There was no painstaking process of rehabilitation to learn how to walk. He came in on a stretcher and he walked out carrying the stretcher.

立刻,全面的,恢复。他就起来。没有艰苦的康复过程来学习如何走路。他被抬着进来,却拿着褥子,当着众人面前出去了。

And yet, the most important thing in this encounter is the massive, public, claim of Jesus that he can hand out forgiveness to people who have lived as if God doesn't exist.

然而,在这次相遇中,最重要的事情是耶稣的大规模公开的声明,即是他可以向那些活得像上帝不存在的人施以宽恕赦免。

The healing of the paralytic was a visible sign that Jesus could also do the invisible miracle of handing out God's forgiveness.

瘫子的医治是一个明显的表明耶稣也可以做出神使人得赦免的无形的奇迹的迹象。

Jesus met his obvious need to walk, but went after the thing he didn't know he needed...his biggest issue...his deepest need...his sins forgiven. This life changing event for the paralytic isn't an isolated event. Jesus says this about himself a little later in Mark:

耶稣满足了他明显的行走需要,但满足了他不知道那些需要...他最大的问题...他最深切的需要...他的罪被赦免。这个在于瘫子的改变生命的事件并不是一个孤立的事件。耶稣在马可福音的后一点说起关于自己的话:

the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

因为人子来,并不是要受人的服事,乃是要服事人,并且要舍命作多人的赎价。

Jesus ultimately makes good on his promise to hand out God's forgiveness by giving his life for us...all of us. He died for our sin against God so that we - **many** - can be forgiven for our sin against God.

耶稣最终通过为我们所有人付上他的生命来兑现他要把神的赦免给予我们的承诺。他为我们违背上帝的罪而死,以便我们...**多人**...能够在我们的违背上帝的罪上得赦免。

He traded places with us. Notice that with the leper. The leper was set free back into society healed, but Jesus took his place and stayed in the lonely place.

他和我们交换了位置。注意那痲疯病者。痲疯病者被医治被释放自由回到社会,但耶稣代替他的位置,留在孤独的地方。

Ephesians 2:1-3 tell us that the essence of **sin** is putting ourselves where only God should be - the centre of our lives, on the throne of our lives, in control of our lives.

以弗所书 2:1-3 告诉我们,**罪的本质**是把自己放在只有上帝才应该站立的地方...我们生命的中心,我们生命的宝座上,控制我们的生活。

That is what sin is; us putting ourselves where only God deserves to be. Salvation, according to the Christian faith, is the exact opposite. Salvation is God putting himself where only we deserve to be. That's on the cross. That is what Good Friday is all about.

这就是罪性;我们把自己放在,只有上帝配得的位置上。救恩根据基督教信仰,正好相反。救恩是上帝把自己放在只有我们应得的地方。那就是在十字架上。这就是"受难节"的一切意义。

Jesus Christ took the just and righteous punishment from God we deserve for putting ourselves in the place where only God belongs - on the throne as rulers of our lives. The punishment he took on the cross was much more than the cruel and excruciating physical punishment of crucifixion, he took the wrath of God that v3 says we deserve.

耶稣基督从上帝那里承受了我们理应承受的正义和公义的惩罚,因我们把自己放在只有上帝才配得的位置上...在作为我们生命的统治者的王位上。他在十字架上承受的远不止是身体上残忍和痛苦的惩罚,他承受了在第3节中我们应该受的神的愤怒。

He was cut off from his Father and he experienced the agony we would experience if we were cut off from God for all eternity. I cannot even begin to imagine what that was like for him. **He sat in our seat so that now we can sit in his.**

他与父断绝了,经历了我们如果永远与上帝隔绝所应经历的痛苦。我甚至无法想象这对他来说是什么样子。他坐在我们的座位上,所以现在我们可以坐在他的座位上了。

One person put it really succinctly: *the essence of sin is us substituting ourselves for God, while the essence of salvation is God substituting himself for us.* Christianity doesn't say "the good are in and the bad are out." Nor does it say "the open-minded are in and the judgmental are out."

一个人说得真简洁:罪的本质是我们把我们自己代替上帝,而救恩的本质是上帝代替我们自己。基督教并不说,"好的进来在,坏的出去。"也没有说,"思想开放的进来,爱判断的出去。"

The good news of Jesus Christ says that the humble are in and the proud are out. Christianity says the people who know they are not better, not more moral than anyone else, are in, and the people who think God is okay with them are in very grave danger.

耶稣基督的福音是谦卑进来,骄傲是出去。基督教是那知道自己不比任何人更好,不比任何人更道德可进来,那些认为上帝与他们没事的人处于非常严重的危险之中。

Jesus came to call sinners. He still calls sinners. He is calling today to those who know they are morally and spiritually unable to save themselves.

耶稣来叫罪人。他仍然叫罪人。他今天呼吁那些知道他们在道德方面和属灵方面都无法自救的人。

He announced that despite the unforgiving nature of much of our world, God is in the business of offering us a clean slate. That is our deepest longing.

他宣布,尽管我们的世界大部分都是无可赦免,上帝还是愿意给我们一个干净的重新开始。这是我们最深切的渴望。

Jesus is not the divine miracle worker or genie who exists to meet our desires. He is the Saviour of the world.

耶稣不是为了满足我们的欲望而存在的行神迹的人或精灵。他是世界的救主。

Jesus has been authorised to announce God's forgiveness and to make good on it. No matter how great the sin it is possible to find complete forgiveness in Jesus.

耶稣被授权宣布上帝的赦免,并作出善用。无论罪有多么的大,在耶稣中可找到完全的赦免。

If you are watching this now paralysed by sin and guilt and shame, you need to know that Jesus is in the business of forgiving it.

如果你现在看着这个同时因罪、内疚和羞耻而被瘫痪,你需要知道耶稣是为了宽恕它们而存在。

Jesus is the only Saviour that can fulfil all your needs, and forgive you when you fail him.

耶稣是唯一能满足你所有需要,和当你辜负他时赦免你的救主。

Turn to Jesus, the Creator, the King and the Saviour of the world for complete forgiveness. You can be a new person forever starting today.

转向耶稣、那完全得赦免的世界的创造主、国王和拯救者。从今天开始,你可以永远成为一个新的人。