

Living by Pride 自高自大地生活

Habakkuk 哈巴谷書 2:5 – 20

USED: St Paul's (17th May 2020) 聖保羅堂 17/5/2020

Malcolm Naden was the most wanted person in NSW until his capture and arrest in 2012. He was on the run from June 2005 until March 2012 where he was captured in the middle of the night in a remote cabin west of Gloucester.

麥肯納登在2012年被捕之前一直是新州的頭號通緝犯。他從2005年6月到2012年3月一直在逃，至一個晚上在格洛斯特西部的一個偏僻小屋中被捕。

Imagine if the authorities decide the best way to get **Malcolm Naden** was to launch a few nuclear missiles between Armidale and Gloucester.

想像一下，如果當局決定緝拿納登的最佳方案是在阿米代爾和格洛斯特之間發射一些核導彈。

The strategy has its strengths: you get the guy who has embarrassed authorities by escaping them 7 times, **and** you get rid of a whole lot of feral animals, and a few illegal crops. **BUT** you also destroy everything!

這個策略有其優點：你必定會緝拿到這個從你手上逃離了七次使你尷尬的罪犯，同時你可除去大量的野生動物，和一些非法的農作物。但是你也摧毀了這兩個地區的一切！

On the surface, this appears to be God's solution to evil and carnage and sin in a little book in the Bible called Habakkuk.

從表面上看，這似乎是上帝在《聖經》的哈巴谷書這本小書中，對邪惡、屠殺和罪惡的解決方法。

If you have just joined us, we are part way through the Old Testament prophecy of Habakkuk. It is a straightforward, interesting and highly practical book.

如果你剛參與我們，我們正在看哈巴谷先知在舊約聖經的啟示。這是一本直截了當，有趣且非常實用的書信。

It's about how to face evil times. They might be evil times on an international or national scale. They might be quite personal times when everything comes crashing down. This book prepares us for when it comes, as it did for Habakkuk the man.

這是一本關於如何面對邪惡時代的書，邪惡時代可能是全球性或全國性，更可能當一切都壓下來時，非常個人的。這本書預備我們去面對邪惡時代的來臨，就像當哈巴谷面對它們的來臨那樣。

Habakkuk states his main issue with God's solution to the evil of his own people in 1:13: ***Why are you silent while the wicked swallow up those more righteous than themselves?***

哈巴谷在1:13中指出他對上帝處理自己子民的邪惡的方法覺得有什麼問題，他說：
「惡人吞滅比自己公義的人，為何你保持沉默呢？」

Habakkuk's question is: *what about the Babylonians? Are they just going to get away with all their evil? Will they be punished too?*

哈巴谷的疑問是：「那些巴比倫人將會怎樣？他們所有的邪惡會否得到應得的對代？他們也會受到懲罰嗎？」

God's answer comes in vv6-20. It's where we are up to today. Three things from this passage: 上帝在第6-20節作出了回答。這是我們今天要講的地方。這段話有三個主題：

1. God Judges All Sin & Evil 上帝審判所有罪和邪惡
2. The Source of All Sin and Evil 一切罪惡之源
3. God's Solution to Our Sin and Evil 神對我們罪惡的解決方案

Firstly, **God Judges All Sin & Evil**

首先，上帝審判所有罪和邪惡

Babylon is mocked in five separate statements of woe. Even though Babylon looked invincible when Habakkuk was around, God would ultimately bring Babylon to nothing by 539BC.

巴比倫被五種不同的禍患所譏刺。儘管巴比倫在哈巴谷時期顯得無敵，但到了主前539年，上帝最終將把巴比倫完全毀滅。

Each of the five woes - or curses - details the crimes perpetrated by Babylon and God's response to them.

五大禍哉，或者詛咒，中的每一個，都詳述巴比倫犯下的罪行和上帝對他們的回應。

The first woe is in vv6-8. This first woe is directed towards those who acquire goods dishonestly. What happens to those who are acquiring their goods dishonestly? The tables are turned on them. The victims become the victor.

第一個禍哉在6-8節。第一個禍哉是針對那些不誠實地獲取物品的人。那些不誠實地獲取物品的人將發生什麼事情？一切將會反轉，受害者將成為勝利者。

Notice v8: ***Because you have plundered many nations, the peoples who are left will plunder you.***

留意第8節：「因你搶奪許多國家，各國殘存之民都必搶奪你。」

God relays to Habakkuk the basic principle of justice that he works by – the punishment should fit the crime.

上帝向哈巴谷傳達了他行正義的基本原則 - 懲罰應該符合罪行。

You see the same pattern right through these five woes. In vv9-11 we have THE PLOTTER who exploits for personal gain, or national, or even family dynasty glory. This is about the pursuit of glory. Their punishment? Verse 10 says SHAME instead of GLORY.

你可以通過這五個禍哉看到相同的模式。在第9-11節，我們看到為自己謀私利的人，為國家，甚至是為家族的榮耀謀利。這是有關追求榮耀。他們的懲罰？第10節說蒙羞而不是榮耀。

In vv12-13 it is the PROMOTER OF VIOLENCE. The foundation of Babylon's society was the blood of their enemies.

在12-13節，那些暴力的宣導者。巴比倫的社會是建基於他的敵人的血上。

Their punishment is in v13: *Has not the Lord Almighty determined that the people's labour is only fuel for the fire...*

在第13節中指出他們的懲罰：「看哪，這不都是出於萬軍之耶和華嗎？萬民勞碌得來的被火焚燒，」

They were building an empire that would be merely fuel for the fire of God's judgement. James 5:5 speaks of rich oppressors who have fattened themselves for the day of slaughter.

他們正在建立一個帝國，卻正是上帝審判之火的燃料。雅各書5章5節論這些人說，你們在世上享美福，好宴樂，嬌養自己的心，其實是為了被宰殺的日子。

In v.15 we have the IMMORAL. They glorified themselves by shaming their enemies and they will receive shame instead of glory.

在第15節中，我們看到不道德的。他們通過羞辱敵人來榮耀自己，將得到恥辱而不是尊榮。

The last woe is in vv18-20 and it refers to the idolator. Idolatry is when we worship something less than ourselves and far less than God. It is speechless, powerless and therefore useless.

最後的禍哉是在18-20節，它指的是拜偶像的。偶像崇拜就是當我們崇拜比自己微少，而且是比上帝更微不足道，的東西。不能說話，無能力，所以是一無是處。

These Babylonians created idols to give them wisdom and guidance. Their punishment? Silence. No help.

這些巴比倫人打造了偶像來給他們智慧和指引。他們的懲罰是？寂靜。得不到幫助。

We see in the five woes that the punishment fits the crime. It is by this principle that both Israel and Babylon are to be judged.

我們在五個禍哉中看到懲罰符合罪行。以色列人和巴比倫人都要按照這個原則受到審判。

God is committed to justice. The wicked will not get away with their evil. God will hold people accountable for their actions and punish them accordingly.

上帝致力於正義。惡人不會帶著他們的邪惡逃之夭夭。上帝會讓所有人對自己的行為負責，並相應地懲罰他們。

Secondly, the Source of All Sin and Evil

第二點，一切罪惡之源

What is the core issue here for the Babylonians? What is the source of their evil behaviour?

巴比倫人的核心問題是什麼？他們邪惡的根源是什麼？

It is far too easy for us to read about the Babylonians and “they were awful people and got what they deserved in 539BC. I would never do those things.”

對於我們來說，很容易閱讀有關巴比倫人的事蹟，然後說，「他們是可惡的民族，在539年得到他們應得的。我永遠不會做這些東西。」

That is, until we look at v4 and v18. Verse 4 it says the *enemy is puffed up*. We touched on it briefly last week.

直到我們看到第4和18節。4節說「惡人自高自大。」我們上週一起看過這點。

It goes on in v5 to say: *he (Babylon) is arrogant and never at rest. Because he is as greedy as the grave and like death is never satisfied, he gathers to himself all the nations and takes captive all the peoples.*

在第5節繼續說，「他(巴比倫人)狂傲、不安於位；他張開喉嚨，好像陰間，如死亡不能知足，他聚集萬國，招聚萬民全歸自己。」

At their centre they are proud and arrogant and empty. They gather the nations to themselves...they conquer and kill for their own glory.

在他們心中，他們是驕傲，傲慢和虛空。他們為自己的榮耀而征服和殺戮萬國萬民。

They are using people to promote their own glory. In v16 it says they seek to clothe themselves with glory.

他們利用他人來提升自己的榮耀。在16節說，「他們以榮耀來掩飾自己。」

At the heart of the evil Babylonian culture, at the heart of every culture, at the heart of every life is arrogance and pride that leads to a life of pursuing personal glory.

在邪惡的巴比倫文化的核心，也是每一個文化，每一個生命的核心是傲慢和驕傲，而導致一個追求個人榮耀的生命。

Many of us don't immediately see ourselves in that. Much easy to identify it in others.
我們當中許多人不會立即看到我們自己是這樣。但在別人身上卻很容易辨認出來。

Few would surpass the boxing legend Muhammad Ali. One person said of him *he thought the sun came up each morning just to hear him crow.*

在這方面很少人會超越拳王阿裡。有人對他的評語是，他認為太陽每天早上升起，就是為了聽到他的叫聲。

He roared on about how he was the greatest, he bragged about his good looks and he declared nothing was impossible for him. Here's a few of his more memorable quotes:

"I'm young; I'm handsome; I'm fast. I can't possibly be beat."

他咆哮著說他是最偉大的，他吹噓他的好看，他宣佈，對他來說沒什麼是不可能的。以下是他的一些更令人難忘的名言：「我年輕。我很帥。我很快。我是不可能被打敗的。」

"It's hard to be humble when you're as great as I am."

「當你和我一樣偉大的時候，很難謙虛。」

"Bragging is when a person says something and can't do it. I do what I say."

「吹牛是當一個人說了某事而不能做到。我按我說的做到。」

"I'm the most recognised and loved man that ever lived cuz there weren't no satellites when Jesus and Moses were around, so people far away in the villages didn't know about them."

「我是有史以來最被認可和最愛的人，因為當耶穌和摩西存在時候還未有衛星，所以遠在村子裡的人不認識他們。」

Pride is easy to see when it's on display like that. Not so easy to see in our own hearts.

驕傲當它像那樣的顯示出來是很容易看到。但藏在我們自己的心中時，不那麼容易看到。

The reason the Babylonians did what they did, and why we do what we do - even if it is preaching, singing, moving ahead in our career, creating artworks - is because we are to a great degree insecure and trying to cover ourselves with honour and glory.

巴比倫人做了他們所做的事，以及我們為什麼要做我們所做的事...即使是證道、敬拜、在我們的事業中前進、創造藝術品...在很大程度上都是因為我們沒有安全感，試圖用榮譽和榮耀來掩飾自己。

I grew up being affirmed for my practical skills. As a child I would pull lawnmowers apart and play with tools all the time.

我從小就在我的實用技能方面被肯定。作為小孩子時，我會把割草機拆開，所有的時間在玩弄不同的工具。

I regularly modified and fixed my first car. And would consider it an embarrassment to take my car to a mechanic. It was a matter of pride.

我經常修改和修理我的第一輛車。若需要把我的車開到修車行那裡會覺得很尷尬，這是一個驕傲的問題。

When I was first married Natalie was unaware of my skills in this area. We had a really old, cheap second car that needed a clutch replacing on it.

我結婚的初期太太Natalie不知道我有這方面的技能。我們有一個非常舊的，便宜的二手車，需要更換一個離合器。

I was under the car preparing to pull the gearbox out when Natalie appeared at the garage door and said: ‘Do you know what you are doing?’

當太太出現在車庫門口時，我正在車底準備把波箱拆除，她說：「你知道你在做什麼嗎？」

That was a challenge to my ego. My worth. My sense of manhood. My pride. My glory. I was very unhappy about it being questioned. Even innocently!

這對我的自尊心是個挑戰。我的價值。我的陽剛之感。我的驕傲。我的榮耀。我對它們被質疑感到很不高興。雖然只是無不經意的提問！

I got out from under the car walked inside and proceeded to tell her how good I was at this sort of thing. I’m doing it to save money, and because I can.

我從車底下出了來，接著走進屋內去告訴她我在這類事情上有多好。我這樣做是為了省錢，而且因為我可以做到。

I packed up my bruised ego and went back under the car to prove to her that I knew exactly what I was doing. I envisaged taking her for a drive later in the day to demonstrate a properly working clutch and my mechanical prowess.

我收拾了我傷痕累累的自尊心，回到車底下向她證明我完全知道自己在做什麼。我設想在當天晚些時候帶她去兜風，以展示一個修理好的離合器和我修理機械的能力。

I undid a bunch of bolts and pulled the gearbox out. Unfortunately, I undid the wrong bolts and when I pulled it out all the ball-bearing in the gearbox dropped to the ground, along with various other parts.

我解開了一堆螺栓母，去把波箱拉出來。不幸的是，我解開了錯誤的螺栓母，當我把波箱拉出來時，所有在波箱的球軸都掉到地面，連同其他各種部件。

It would require a gearbox specialist to fix that mistake! It would cost me more than what the car was worth. By the end of the day I rang a car wrecker who bought the car off me for spare parts.

這情況將需要一個波箱專家來解決這個錯誤！這要花費的將要比這輛車的價值多很多。在那天到了最後，我打電話給一個收買汽車的，來買下了我的汽車去作備件。

The core issue was pride that resulted in my sinful, evil behaviour. My pride resulted in my shame. Pride is a refusal to let God be God.

導致我的罪惡，邪惡的行為的核心問題是驕傲。我的驕傲導致了我的恥辱。驕傲就是拒絕讓上帝做上帝。

It's to grab God's status for ourselves. Its independence from him and a reliance on our own resources. This is the cosmic, delusional, fantasy of all fantasies.

是把上帝的地位當為自己的。是獨立於他，是依賴我們自己的資源。這是所有的幻想中最巨大的，最狂妄的的幻想。

It leaves us restless and empty at the centre. We live lives of anxiety, arrogance, and bluff. We look everywhere for people to puff up our shaky egos.

它讓我們不安和心中空虛。使我們生活在焦慮、傲慢和虛張聲勢的生活中。我們到處找別人來吹捧我們的自高自大。

It's the foundation of sin and the source of all evil in the world. Can you see yourself in that? If you don't see yourself in that then just keep coming to church.

它是世界上所有罪惡的根基，邪惡的源頭。你能看到你自己嗎？如果你未能看到你自己這點，那麼就繼續來教堂吧。

Pride is at one end of this passage, and idolatry is at the other end in v18. When you live independently of God there is never a vacuum, something else is worshipped instead.

在這段經文中的一端是驕傲，而另一端是在18節的偶像崇拜。當你獨立於上帝而生活時，生命永遠不會是真空的，其他的東西將被崇拜。

Every culture and life that is not based on the glory of God will be based on an idol. A replacement.

所有不以神的榮耀為基礎的文化和生命都將建立在一個偶像之上。一個替代品。

It will take something good and raise it to the ultimate. We do it because of pride. If running fast is the way to feel good about yourself then running becomes the ultimate.

將會把一些有益的東西提高至終極。我們這樣做是因為驕傲。如果跑得快是你自我感覺良好的方式，那麼跑步就成了終極。

Every one of us takes a good thing and makes it an ultimate and we look to it to give us what only God can. It creates seeds of destruction and it never satisfies. There is no rest.

我們每個人都把一些好的東西拿來成為終極，期望以它替代只有上帝能給我們的東西。它創造了毀滅的種子，它永遠不會滿足。永無休止。

PRIDE IS IN THE HEART OF EVERY HUMAN AND IT'S THE SOURCE OF EVERY EVIL. We are no different from the Babylonians, and deserve God's judgement just as they did.

每一個人的核心都是驕傲，也就是萬惡之源。我們與巴比倫人並無分別，正如他們一樣值得神的審判。

So, what is **God's Solution to Our Sin and Evil?**

那麼，神對我們的罪與惡有何解決方法？

Habakkuk knew that everybody in the world was a sinner. He also knew that the holiness of God prevents him from ignoring our sins.

哈巴谷知道世界上每個人都是罪人。他也知道上帝因他的聖潔不會忽略我們的罪孽。

Habakkuk 2:4 teaches that the only thing that could save us is faith. Faith in what? In God's mercy. That is what he prays in chapter 3, which is for next week.

哈巴谷在2:4 教導，唯一能拯救我們的是信。信什麼？信上帝的憐憫。這就是他在3章中所祈禱的，我們下周看這點。

And yet, Habakkuk couldn't see ahead to how God would preserve **both** his holy hatred for sin **and** his merciful forgiveness of sinners who trust him - at the same time.

但哈巴谷不能預先看到上帝將會如何同時兼顧保持他對罪的神聖仇恨，**並且**保持他對那些信任他的罪人的仁慈寬恕。

Sin, like a debt, always requires a penalty to be paid. Pride and guilt and shame cannot be dealt with unless someone pays.

罪，就像債務一樣，總是需要懲罰才能低償。除非有人付出代價，否則，驕傲、內疚和羞愧是無法解決的。

The only way God can pardon us and not judge us is by absorbing the payment himself.

上帝唯一能赦免我們而不審判我們的方法，就是自己負擔起代價。

This is how Hebrews 9:26 puts it...*he (Jesus) has appeared once for all at the culmination of the ages to do away with sin by the sacrifice of himself. Just as people are destined to die once, and after that to face judgment, so Christ was sacrificed once to take away the sins of many*

就如希伯來書9:26所說，「...他(耶穌)在今世的末期顯現，僅一次把自己獻為祭，好除掉罪。27按著命定，人人都有一死，死後且有審判。28同樣，基督既然一次獻上，擔當了許多人的罪」

Jesus the innocent does away with our sin by willingly dying where we should have. Jesus turns God's anger away from us by taking it himself. Our destiny was to face the judgement of God; to get from him what we deserve.

無辜的耶穌,在我們罪有應得的地方心甘情願地代我們死,以解決罪。耶穌把神對我們的怒氣轉移到他自己的身上。我們的定命是要面對神的審判;從他那裡得到我們應得的東西

Instead, it says in the second half of v.28 that...*he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.* The future is salvation instead of judgement.

相反,在28節的下半部說,「...將來要第二次顯現,與罪無關,而是為了拯救熱切等候他的人。」未來將會是救贖而不是審判。

There are those who are waiting for Jesus by faith, and by implication, those who are not. The destiny for the proud and idolatrous is in the next chapter of Hebrews, 10:26:

有些人在信心中熱切等待耶穌,這暗示,有些人不是。驕傲和偶像崇拜的人的定命在希伯來書的下一章,10:26,指明:

If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful expectation of judgment and of raging fire that will consume the enemies of God. Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses. How much more severely do you think someone deserves to be punished who has trampled the Son of God underfoot, who has treated as an unholy thing the blood of the covenant that sanctified them, and who has insulted the Spirit of grace? For we know him who said, "It is mine to avenge; I will repay," and again, "The Lord will judge his people." It is a dreadful thing to fall into the hands of the living God.

26如果我們領受真理的知識以後仍故意犯罪,就不再有贖罪的祭物,27惟有戰戰兢兢等候審判和那將吞滅眾敵人的烈火了。28任何人干犯摩西的律法,憑兩個或三個證人,尚且必須處死,不得寬赦,29更何況踐踏上帝兒子的人,他們將那使他成聖之約的血當作不潔淨,又褻慢施恩的聖靈的人,你們想,他不該受更嚴厲的懲罰嗎?30因為我們知道誰說:「伸冤在我,我必報應。」又說:「主要審判他的百姓。」31落在永生上帝的手裡真是可怕呀!

On that day it will appear clearly to all how utterly naïve it was for millions of people to live their lives as though the God who made this world for his glory would never call them to account for how little he has meant to them as they pursued glory for themselves.

在那一天，將要清楚地向那些所有千百萬，生活得像那為他的榮耀而創造這個世界的神對他們是多麼的微不足道，不斷為自己追求榮耀，認為神永遠不會叫他們去為自己的生活交代的人，顯明他們是多麼的天真。

It squares with the Bible and with reason.

以聖經和理性為基本來看是合情合理的。

I urge you to ask yourself: Am I ready to take my stand in the divine courtroom and hear the Judge pass an eternal sentence on me?

我敦促你去捫心自問：我準備好去站在神的審判座前聽法官對我宣告一個永恆的審判了嗎？

There will only be two verdicts in that day, and one or the other of them will be passed on every person: either “condemned” or “justified,” hell or heaven, eternal death or eternal life.

那一天只會有兩種判決，每個人將會得到其中的一個：「有罪」或「無罪」，地獄或天堂，永死或永生。

For those who are, by faith, waiting for Jesus there is hope in these verses that shape our waiting. If you understand these two hopes, even in the darkness, you can face anything.

對於那些憑著信心熱切等待耶穌的人，在這些經文中，有希望來塑造我們的等待。如果你明白這兩個希望，即使在黑暗中，你也能面對任何事情。

The hope of v20 is that in all dark times God is sovereign. ***The Lord is in his holy temple; let all the earth be silent before him.*** This God is not one of the dumb, lifeless idols that promise so much to us but leaves us empty. This God rules.

在20節中的希望是，在所有的黑暗的時候中，神仍是至高無上的。***惟耶和華在他的聖殿中，全地都當在他面前肅靜。*** 這位神不是那些對我們許諾如此多，但卻讓我們虛空的，不能作聲、沒有生命的偶像。這位神掌管萬有。

It is saying that no matter how bad things get God is in control. He is not gone. Even when we totally screw up our lives God can turn it around. Bad things will happen but God is in it, controlling it and bringing about his good purposes. He never leaves his throne.

這就是說無論事情有多麼的糟糕，上帝在掌舵。他沒有走開。即使我們完全搞砸了我們的生命，上帝也能扭轉一切。壞事會發生，但上帝在裡面，控制它，去把益處帶出來。他從未離開王位。

The second part of the verse is a call for the Babylonians, Judah, and us to submit ourselves to him and his good, but at times not understandable plans as we wait.

經文的第二部分是呼召巴比倫人、猶大和我們去順服他和他的美好，但有時在我們不能理解的時候，一邊等待一邊計畫。

The ultimate hope is in v14: *For the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea.*

最終的希望是在14節：「全地都必認識耶和華的榮耀，好像水充滿海洋一般。」

The day will come when all evil will be removed. Only God's kingdom will remain; all rival kingdoms will be removed. This will finally be fulfilled when Jesus returns. His is the only glory that will last forever.

所有的邪惡將有一天全被移除。只有神的國才會存留；所有的敵對王國都將被刪除。當耶穌歸來時，這一切終將應驗。他是唯一的永遠持續下去的榮耀。

This verse tells us that someday we will soak in it because of Jesus. Jesus took our shame so that when we trust in Jesus the Father clothes us with the honour Jesus deserves. We seek our own honour and therefore deserve shame. Jesus took our shame so that we could have his honour.

這節經文告訴我們，總有一天我們會因為耶穌而沉浸其中。耶穌取代了我們的恥辱，因此當我們倚靠耶穌的時候，天父以耶穌應得的榮耀加在我們身上。我們尋求自己的榮譽，因此值得羞愧。耶穌挪開了我們的恥辱，使我們可以得到他的榮譽。

It is the only glory and honour that can really satisfy our hearts. It's the beauty and magnificence of God. The honour of God. The applause of God. The love of God.

這是唯一能真正滿足我們內心的榮耀和榮譽。這是上帝的美麗和壯麗。上帝的榮譽。上帝的掌聲。上帝的愛。

What we all need, is something that lasts forever and gives us rest for our souls now. The glory of God. The applause of God. The honour of God.

我們的靈魂現在所需要的一切，是那永恆的，讓我們安息的東西。上帝的榮耀。上帝的掌聲。上帝的榮譽。