

## How should we prepare ourselves for the Lord's return?

Luke 3:7-20

Advent 3 - 2009-12-8

- 3:7 约翰对那出来要受他洗的众人说，毒蛇的种类，谁指示你们逃避将来的忿怒呢。
- 3:8 你们要结出果子来，与悔改的心相称，不要自己心里说，有亚伯拉罕为我们的祖宗。我告诉你们，神能从这些石头中，给亚伯拉罕兴起子孙来。
- 3:9 现在斧子已经放在树根上，凡不结好果子的树，就砍下来丢在火里。
- 3:10 众人问他说，这样我们当作什么呢。
- 3:11 约翰回答说，有两件衣裳的，就分给那没有的。有食物的也当这样行。
- 3:12 又有税吏来受洗，问他说，夫子，我们当作什么呢。
- 3:13 约翰说，除了例定的数目，不要多取。
- 3:14 又有兵丁问他说，我们当作什么呢。约翰说，不要以强暴待人，也不要讹诈人，自己有钱粮就当知足。
- 3:15 百姓指望基督来的时候，人都心猜疑，或者约翰是基督。
- 3:16 约翰说，我是用水给你们施洗，但有一位能力比我更大的要来，我就是给他解鞋带也不配。他要用圣灵与火给你们施洗。
- 3:17 他手里拿着簸箕，要扬净他的场，把麦子收在仓里，把糠用不灭的火烧尽了。
- 3:18 约翰又用许多别的话劝百姓，向他们传福音。
- 3:19 只是分封的王希律，因他兄弟之妻希罗底的缘故，并因他所行的一切恶事，受了约翰的责备，
- 3:20 又另外添了一件，就是把约翰收在监里。

I want to ask how many of you have already bought all your gifts for Christmas. How many of your homes have been decorated for this season? How many of you already have your Christmas tree up? How many of you have bought all you need for Christmas dinner? It's a busy time of year isn't it? Shopping, decorating, planning, calling family members that you've not spoken to for a year...inviting people, setting schedules... and for many people it is a time to transform our home into a special place. Small children in particular bring excitement into the household for they know that something special is about to take place. And we all get caught up in their excitement... - Christmas is coming...but this season can be a stressful time as well yet ... even with its risk of disappointments ...we still

hope that this year will be really special To tell you the truth my favorite time of this season is Boxing Day... I don't go shopping...mostly I just veg out...

我想要问一下你们多少人已经买好了圣诞礼物？有多少人已经装饰好了家里？多少人已经装饰了圣诞树？多少人已经买好了圣诞晚餐用的东西？这是一年里面很忙碌的时候，是不是？买东西，布置家里，作计划，给家人电话，邀请朋友，设计日程，对很多人来说，这时候需要把家里布置成一格特别的地方。小孩子特别兴奋，因为他们知道特别的事情要发生了。我们都被他们的兴奋吸引，圣诞节就要来了，但是这个季节也是特别有压力的时候，甚至有可能失望，我们都盼望新的一年会格外不同，说实话，我最喜欢的时间是Boxing Day。那天我不会买东西，只是那一天我可以松口气。

We want to continue our theme this Advent season of waiting and preparation and ask the question, how exactly might we prepare for the Lord's return?

我们希望继续我们Advent节期的旅程，等候，预备，求问，我们该如何预备主的来临。

I want to reflect again on the message of John the Baptist as he helped those in the beginnings of the first century prepares for the Lords arrival. His message was a message of repentance, as I mentioned last week..... - but what exactly does that look like?

我想要和你们一起思考施洗约翰，他在1世纪预备主的来临。他的信息是关于悔改的信息，就像我上周说过的。但是这到底是怎么回事呢？

Popular interpretation and contemporary culture often leave a negative feeling or taste with regards to the topic of repentance. When I think of the message of repentance, often my mind goes to a movie that I've watched somewhere...where you have a have crazy looking guy – usually unkept – obviously uneducated - standing on the streets wearing a sandwich sign carrying a megaphone – with the scripture verse John 3:16, hand painted on his sign – along with the words in capital letters – REPENT!... for the end is nigh...

我们这个时代通常的解释都会去掉对悔改的负面情绪和感受。当我想到悔改的信息，通常，我会想起一部电影，一个没有受过教育，没有教养的人，在街上，穿着粗俗的衣服，看到约翰福音3: 16，上面说到要悔改，因为。。。

This is often the picture we have when we talk about repentance... words out of half crazy religious fanatics...shouting...at the world. Often repentance is viewed as something negative, something for the weak of mind...and if you feel you have to repent...there must be something wrong with you... Who would want to even engage in a conversation around repentance when the images that come to mind around it is not very attractive...but nothing is further from the truth than the image that modern culture has constructed for us of repentance. Repentance is anything but words from a crazy person...it is taking serious inventory of our lives ...accepting responsibility for areas we have messed up...and by faith become the person God has created us to be...by willingly submitting our wills and life to His care...

这就是我们谈论悔改的一般情形，出自一个宗教疯狂的想象，对这个世界呼喊悔改。通常，悔改被看作负面的东西，对于那些意志薄弱的人才有效果，如果你觉得自己需要悔改，那么一定是你有问题。有谁想跟人谈论悔改呢？悔改对我们也没有吸引力。但是，我们的现代文化为我们构建的悔改观念与真理相去甚远。悔改不是发疯，而是真诚的面对我们的生活，接受我们所犯过错所带来的责任。因着信心，成为神希望我们成为的人，愿意把我们的意志和生活委身于神的关怀之下。

I don't watch reality TV but sometimes there is the odd reality show that grab my attention – though I must confess that I've never sat down and watch a reality show in its entirety – yes that's right...I've never watched a reality show from beginning to end! ...some of them are pretty bad...the one I think is particularly bad is ... "The Biggest Loser" – I believe that's the title...where fairly large people go on the show and the winner of this program will be the one who loses the most weight... I think the whole thing is pretty deranged...Nevertheless; the episode that caught my attention was one that interviewed previous contestants of the show to see how they were doing. Many have kept their weight off...and some at least the ones they interviewed have changed their whole lives... some even change of careers...and all those interviewed were happy they made the changes they did – of course. There may have been some who were not but at least for some of these people – their lives have changed dramatically for the better... And that particular episode, for me at least was not about weight loss – weight loss was just a result – but an entire change of attitude and mind.

我平时不看电视，但是有时候，有些东西会吸引我的注意力。虽然我必须承认，我从来不会坐下来，长时间的看电视。确实，我从来没有从头到尾看完一个实况转播。有些节目很糟糕，特别是一个叫“最大的失败者”的节目。我记得就叫这个名字，很多人去参加这个节目，最后的赢家是最后减下最多体重的那个人。我想这本来就够混乱，然而，这个节目的开头吸引了我，他与一个以前参加过节目的人面谈，向我们展示他们怎么做到的。很多人能让体重下降，至少，他们在节目中面谈的那个人的生活因此而改变。有的改变了职业，所有的出现在节目中的人都为变化而感到高兴，确实如此。至少大多数的人都会为生活的变化而高兴，毕竟，体重减轻后生活变得更好了。特别是那个节目开头的访谈，已经不是体重降低的问题了，而是生活状态的变化。

That is what repentance is all about, an entire reorientation of our hearts and minds. Repentance... is recognizing that we need to change ... recognizing that the way we have lived isn't getting us anywhere...and we intentionally choose to live better...a choice to live well...a choice that can see into the future of what life would be like if I were to change some of the way I behave ...with myself and my fellow human beings. Repentance, far

from being portrayed as words of crazy people...is steeling our wills to make good choices and take positive actions with our lives...to be better people and to create a better world. This is what repentance is all about...it is more than feeling sorry for ourselves – it is taking steps to change....Spiritually it means letting go of our small self-centred and selfish world to embrace a universe where God is at the centre and to re-orientate all that we do and all that we are after Him.

悔改就是关于生活状态的变化，重新确定我们的心思意念的方向。悔改，是意识到我们需要转变，意识到我们过去的的生活没有办法带给我们什么，刻意的过更好的生活，一个选择，让我们能够看到未来，看到我们的生活会有的怎样的变化，如果我们改变形式为人的方式，对待自己的方式，对待周围人的方式。悔改，决不是疯狂的举动，而是刻意的加强我们的意志，作好的选择，作出正面的行动，做更好的人，创造一个更好的世界。这就是悔改，不仅仅是后悔，而是采取行动，迎接改变，从心灵角度，意味着放手不再自我为中心，放下自私的世界，去接受神做中心的世界。在他的光照下，重整我们做的事情，重整我们的生活。

It is for this reason that John the Baptist had some harsh words for the crowds gathering at the edge of the Jordan River to be baptized. He says to them “You brood of vipers...who warned you to flee God’s coming wrath?”...and then he goes on to expound on what it means to be children of Abraham – in other words, what marks a people as ones that belong to God.

因此，施洗约翰对百姓的话是严厉的，把他们招聚在约旦河边，为他们施洗。他说，你们是毒蛇的后裔，警告他们要逃避神的愤怒，然后去解释什么是真正的亚伯拉罕的子孙，就是说，亚伯拉罕的子孙就是那些能够立刻让自己属于神的人。

The words of John the Baptist, exposes that these people, needed to be reminded of the root meaning of this ritual...For the ritual of Baptism is not unfamiliar to Jewish religion. It was often associated with ritual cleansing and there were times before Yom Kippur (the day of atonement) as a sign of purity and repentance or before the Sabbath to prepare oneself for the holiness of that day...and yes, by the way, they did it by immersion.

施洗约翰的话，需要在洗礼这个圣礼的背景下解释。作为洁净的礼仪，代表了安息日前，人们洁净和悔改，预备YomKippur这个日子，就是要膏立的日子，预备自己迎接神圣的日子，确实，这样他们就下到水里去进行这样的礼仪。

What he was clearing up with these folks is that water baptism has no power to save anyone. In effect he was saying, “...you think by getting baptized you will be saved from hell and judgment... forget it! “ Baptism is only a sign of something much more important...and that is that you have repented of your sins – let go of your need to be god – and embraced the reality that there is only one God in the universe and you have now surrendered your will and your ways to Him...

不论他们怎样的清洁，这水却没有拯救的能力。实际上，他说，你们以为受洗就能够让你们逃脱地狱和审判？不可能！洗礼只是一个记号，代表着一件更为重要的事情发生在生命里，代表着你为自己的罪悔改，放下自己的需要，接受一个事实，就是只有一位神在这个宇宙之中，你交托自己，交托自己的意志，还有你的方法。

The proof of repentance is in the way we conduct our lives. – the kind of choices we make and the kind of actions we take. John the Baptist says, prove by the way you live that you have repented of your sins and turned to God. – In other words, its no use getting baptized if you are not willing to change the way you live. These are hard words even for today. Unfortunately there are people who profess Christ today but show little evidence of obedient living before Him....

悔改的证据就是我们生活的方式。我们作出的选择，我们采取的各种行为。施洗约翰说，通过你生活的方式来证明你悔改，证明你转向神。换句话说，洗礼本身并没有用处，除非你愿意改变生活方式。这样的话，即使在今天，都是很严厉的。不幸的是，今天有一些承认基督的人，但是没有任何迹象表明他们在他面前过顺从的生活。

And for that reason, verse 10 of our text... is as relevant today as it was in the day of John the Baptist. In response to John's declaration, the people asked the question ... well what we must do... And there were many types of people in that crowd. There were the religious – “good” people – there were the contemptible tax collectors – who stole from their own people – and there were soldiers who were making sure that all these people gathered for worship would not become a crazy mob.

就是因为这个原因，在第十节，让我们的时代和施洗约翰的时代联系起来。回应约翰的宣言，人们开始问问题：“那么我们该怎么做？”人群中各种各样的人。有的人是很有宗教性的好人，还有令人鄙视的税吏，他们从同胞那里盘剥钱财，还有士兵，他们需要确认这些人聚集在一起是为了宗教原因，而不是聚集的暴徒。

All of them brought their questions to John from the context of their own lives...and John responds practically to them. The evidence of repentance can be discovered in John's reply to those who asked this question: what should we do? I don't think that his reply is a complete list but it is basic and foundational to a life that has grasp that God is king. From John's response to the questions of the crowd, we can observe at least three practices or disciplines that give evidence of a life that has re-orientated itself to God's word and ways. 所有的人都向约翰提出问题，这些问题也都出自于他们的生活的环境，约翰从实际角度来回应他们。悔改的记号可以在约翰的回答中找到。当他们问，我该怎么做？约翰没有列举该做什么，而是要让他们的生活中，让神作主宰。从约翰的回答中，我们可以发现至少三件事情，这都是具有实际意义的，就是

如何用神的话重整生活。

The first practice is compassion.

第一就是怜悯

If you have two shirts, give one to the poor. If you have food, share it with those who are hungry.

如果你有两件衣服，一件给穷人。如果你有吃的，要与那些饥饿的人分享。

In this statement, John the Baptist connects with the prophet Isaiah who said,

在这话里面，施洗约翰的话与以赛亚的话异曲同工

Isaiah 58:7<sup>7</sup> Share your food with the hungry, and give shelter to the homeless. Give clothes to those who need them, and do not hide from relatives who need your help.

以赛亚书58: 7与饥饿的人分享食物，给无家可归的提供住处，把衣服分给需要的人，亲戚需要帮助的时候，不要躲避他们。

Let me say that these practices do not save you. You could feed the hungry and clothe the poor and not even be a follower of Jesus. Doing good works alone does not get anyone to heaven. It is only by faith in Jesus, his death and resurrection for the forgiveness of sin ...submitting our hearts to His rule that enables us to enter into His promise in John 14, that where He is, those who follow him will also go. But the opposite is also true...without good works; heaven is not our home...for good works are the fruit of a change heart... And one of the basic changes in the human heart is compassion for those who are less fortunate...and to ...love even those who do not love us...or love us back...

我要说，这样做的行为并没有办法让我们得救。你可以给饥饿的人食物，可以给穷人衣服，你甚至不需要是基督徒就能做到这些。做好行为不能让人上天堂。只有因着对耶稣基督的信心，靠着他的死和复活，罪才能得以赦免。把我们的信心交给他，让我们进入约翰福音14章的应许，就是不论他在哪里，跟随他的人也会在那里。但是人们的理解往往恰恰相反：如果你不行善，就进不去天堂。善行是信心的果实，人心的改变就是去怜悯那些不幸的人，去爱那些不爱我们的人，去爱那些不会用爱来回应我们的人。

Remember the story of the Good Samaritan who rescued the Jewish man who was mugged and left in the ditch to die? The parable came out of a question from a lawyer who asked 'who is my neighbor?' ... The Samaritan...a hated outsider comes to the rescue of someone whose opinion of him was less than kind... And the story of the Samaritan is the challenge to identify with and stand with the least... at least in his case, a person least likely to be in his circle of friends... for if love can be extended to the least...then everyone has a chance at it...

记得那个好撒玛利亚人的故事吗？他救了一个犹太人，那个人掉在沟里，几乎要死。那个比喻提出一个问题：谁是他的邻舍？就是那个撒玛利亚人，一个被犹太人敌视的人，救了那个人，撒玛利亚人的故事激励我们与那些穷乏的人站在一起，至少，在那件事上，一个本不应该帮助他的人，帮助了他。如

果能向那些无有的人展示爱心，那么每个人都有了机会。

As such then love...acts ...not according to the way we feel – but insists on doing the right thing...even when we do not feel like it...And when we act compassionately to those who are the least worthy – in our network – we begin to enter into God's compassion to the least and the lost. So the instruction to share cloths with the poor and food with the hungry is really the invitation to intimately know God's heart...and participate in how he feels...and how He loves... - and when we get in touch with God's heart...something really special happens in us.

这样，爱心，行动，不是因为我们觉得如何去爱和付诸行动，而是因为我们坚持按照正确的方式做事，即使我们不认为该去做的时候，仍然坚持。当我们满有怜悯，对那些最没有价值的人，我们就开始有份于神的怜悯，因为神怜悯那些穷困的人，失丧的人。所以，教导我们把衣服，食物，分给穷人，实在实在邀请我们去效法神的心肠，这是我们生命的里面发生的特别的事情。

In 1970, a Malcolm Muggeridge went to Calcutta to do a special documentary on Mother Teresa for the BBC-TV. Muggeridge then was Europe's top news man – like Peter Mansbridge .

1970年，Malcolm Muggeridge 去加尔各答去，为BBC记录特雷莎嬷嬷的事情，Muggeridge 后来成了欧洲知名的新闻人，就像 Peter Mansbridge 一样

Well, on that fated morning of their meeting he met her as she was working out in the streets with sick and poor people in a ghetto like he had never seen before, amid stench, filth, garbage, disease, and poverty that was just unbelievable. But what struck Muggeridge more than anything else, even there in that awful squalor and decadence, was the deep, warm glow on Mother Teresa's face and the deep, warm love in her eyes.

在那个早上，他们会面的时候，她正在街上工作，找过那些病人，穷人，就好像他从来没有出现一样，在臭气、污水、垃圾、疾病和贫穷之中，这样的景象难以想象。但是让 Muggeridge 震惊的，比那里的肮脏和落后更让 Muggeridge 震惊的，就是特雷莎嬷嬷眼睛，那眼睛闪烁着深沉、温暖的爱。

"Do you do this every day?" he began his interview.

他问，你每天都做这些？

"Oh, yes," she replied, "it is my mission. It is how I serve and love my Lord."

是呀，她回答道，这是我的使命，这是我服饰主爱主的方式。

"How long have you been doing this? How many months?"

你做这多久了？几个月了？

"Months?" said Mother Teresa. "Not months, but years. Maybe eighteen years."

几个月？特雷莎嬷嬷说，不按月份计算，要用年，或许已经 18 年了。

"Eighteen years!" exclaimed Muggeridge. "You've been working here in these streets for eighteen years?"

18 年！Muggeridge 很吃惊，你在这样的街道上工作了 18 年？

"Yes," she said simply and yet joyfully. "It is my privilege to be here. These are my people. These are the ones my Lord has given me to love."

是的，他简单的回答里面带着喜乐，我很荣幸能在这里。这里有我的百姓，他们是神给我，让我去爱的人。

"Do you ever get tired? Do you ever feel like quitting and letting someone else take over your ministry? After all, you are beginning to get older."

你对此感到厌倦吗？你想过要离开，或者让别人代替你吗？毕竟，你已经老了。

"Oh, no," she replied, "this is where the Lord wants me, and this is where I am happy to be. I feel young when I am here. The Lord is so good to me. How privileged I am to serve him."

奥，不，她回答，这是主希望我在的地方，这也是我喜欢呆的地方。在这里，我感到年轻。主对我太好了，多荣幸能够服侍他。

Later, Malcolm Muggeridge said, "I will never forget that little lady as long as I live. The face, the glow, the eyes, the love-it was all so pure and so beautiful. I shall never forget it. It was like being in the presence of an angel. It changed my life. I have not been the same person since. It is more than I can describe." (John Mark ministries)

后来 Malcolm Muggeridge 说，我永远无法忘记那个体型较小的老太太，一生都没有办法。她的脸闪着光芒，她的眼睛，带着爱，那么纯洁，那么美。我永

远无法忘记。就好像和天使呆在一起，这改变了我的生命。我不再和以前一样了，这无法用语言描述。

When we exercise compassion...something of God leaves its mark on our lives...and His joy become ours...in an inexplicable way.

当我们行使我们的怜悯的时候，神把自己的形象放到了我们的生命里，他的喜乐也成了我们的，这是无法形容的事情。

The second practice is justice

第二就是正义。

...Collect no more taxes than the government requires...

除了政府要你收的税，不要多收

One of the worst feelings in the world is knowing that someone has cheated you. When my family and I lived in China, 18 years ago...we had no idea that when you go to the market, you had to barter for the price of your grocery... There were no prices on anything... and we didn't even know how to ask how much it cost. My first grocery shopping experience there was very traumatic. I was totally unprepared for what was happening...I didn't know how to barter...I didn't even know what anything was worth...and I could barely communicate...but I knew that the young woman selling me that piece of pork was cheating me...because of the reaction of the other sellers and the guilty look in her eyes... but I didn't know how to communicate... I felt totally helpless and at the mercy of this young lady. You know what, it was a good lesson for me...because the first thing I did was go back to my apartment...found someone to teach me about shopping in the market place.

在这个世界上，最糟糕的就是知道别人骗了你。当我的家人18年前还在中国的时候，我们不知道他们去市场的时候，你必须砍价。什么东西都没有明确的价格，我们甚至不知道该如何问价钱。我第一次买东西的经历很受伤。我完全不知道要发生什么，我不知道如何讨价还价，我甚至不知道东西值多少钱。我无法交流，但是我知道一个年轻的女孩卖给我一块猪肉，她肯定骗了我。因为她的回应，因为她眼睛里带着的自责，但是我不知道该说什么，我完全无助，完全需要仰赖这个女孩的怜悯。你们知道，这对我们来说是好的教训，因为我回到我住的地方后，第一件事情就是找一个人问他该如何在中国的市场里面买东西。

All of us want justice in our lives...because justice brings dignity to our humanity. Like the woman we visited in El Salvador...who...finally got piped water to her yard...who said...before, I was treated as a no body...but now I'm somebody.... This is what happens when someone is treated with fairness and justly...they feel they matter... that is what

justice brings into a community...

我们所有的人都希望自己的生活里面有正义、公正。因为正义带给我们人性的尊严。就好像我在萨尔瓦多访问的那个女人，她最终在院子里有了水管，她说，以前，我觉得自己毫无价值，但是如今，我知道自己有了价值，这就是当别人用公平和正义对待一个人的时候，他们所感受到的，这就是正义带给一个社区的。

John the Baptist's instruction to the tax collector is also in their context is also instruction to us as well...for if ever we treat others as objects to benefit ourselves we sow the seeds of injustice...and rob our fellow human beings of their dignity.

施洗约翰教导税吏，不仅仅是在他们的工作中该如何做，也是对我们的教导，如果我们对待别人的时候利用对方自己得到好处，我们就洒下了不义的种子，也夺走了我们同伴的尊严。

Again, as we give others the gift of dignity by treating them fairly...we are in touch with God's heart ...His joy becomes our strength even as practicing justice may cost something of ourselves...

同样，当我们把尊严给了对方，好好的对待对方，我们就了解了神的心意，他的喜乐成为了我们的力量，即使是我们行使正义的时候，自己付出了代价也在所不惜。

The third practice is humility...

第三就是谦卑

...Don't extort money or make false accusations. And be content with your pay."

不要以强暴待人，也不要讹诈人，自己有钱粮就当知足。

Perhaps you are asking – how did he get humility from that? Because the questions were asked from soldiers who at that time, had the power of life and death over the citizens of Judea. A soldier could simply make a citizen carry his gear for him...he had the biggest sword...and a gang of armed buddies...and if a soldier were to make demands of you...you'd better obey or else... And so people were afraid of soldiers... for because of their power over the citizens they'd often make extra money by threatening them, extorting and exploiting them for their own gains. They were like corrupt policemen covering each other's back while stealing from people they were supposed to protect.

或许，你会问，这跟谦卑有什么关系呢？因为这个问题是向士兵作的回答，他们对犹太人有生杀予夺的权利。一个士兵可以随便找来一个人让他给自己背行李，他有宽刃剑，还有一群同样武装的同伙。如果一个士兵向你提出某些要求，你最好按照他所要求的做，这样，人们都怕士兵，因为他们有凌驾市民以上的权柄，他们常常通过威胁市民得到钱财，敲诈他们，盘剥他们，得到好处。他们就像腐化的警察，贪图别人的东西，偷盗人们的钱财，而他们本来应该是保护百姓的。

St. Paul in his letter to the Philippians 2:5-8, writes, “Your attitude should be the same as that of Christ Jesus: who being in very nature God, did not consider equality with God something to be grasped but made himself nothing taking the very nature of a servant, being made in human likeness. And being found in appearance as a man....he humbled himself...”

保罗在非利比书里说，

2:5 你们当以基督耶稣的心为心。

2:6 他本有神的行像，不以自己与神同等为强夺的。

2:7 凡倒虚己，取了奴仆的形像，成为人的样式。

2:8 既有人的样子，就自己卑微，存心顺服，以至于死，且死在十字架上。

Jesus knew who he was – very God of very God – but he did not use his position and power to seduce with flashy miracles, promises of riches or flattering of our ego - he knew we were easily seducible...neither did he use his power to manipulate, coerce or force but He came to serve us by dying on the cross...

耶稣知道自己是谁，神的本体，但是他没有用自己的地位和能力，屈从于肉体的需要，用神迹满足自己，用应许来满足自己的自尊，他知道这都是诱惑，他不用自己的能力去操纵，胁迫或者强迫，而是来服侍人，死在十字架上。

John says to the soldiers don't use your authority to extort and take advantage of people...rather just do your job – to provide order and security for your citizens - and be satisfied with what you already have.... Now that takes the discipline of humility...not seeking to use power for one's gain...

约翰对士兵说，不要用自己的力量来敲诈从百姓身上谋好处，而要好好工作，提供秩序和安全，要为自己所得到的满足。这就需要自律和谦卑，不要用自己的能力来寻求好处。

I think it is significant that John does not ask tax collectors or soldiers to leave their jobs....

No he tells them not to cheat people and misuse their power... It is important for us to remember that we are to live out these practices of compassion, justice, and humility in the context of everyday life...not just at church...in fact it is in the everyday, context of work and play that these fruits of repentance can really make a difference.

我想，很重要的是施洗约翰没有要求税吏和士兵离开自己的工作。不，他告诉他们不要骗人，不要滥用权力，这很荣耀，让我们记住要带着怜悯，正义，还有谦卑生活。不仅仅是在教堂里面，实际上，每一天，在我们工作的地方，都要带着悔改的果实，就能够让这个世界不同。

Now these practices are not simply for individuals but for entire communities of faith...When we live out the gospel in our care for the least; our willingness to empower others and to serve...we not only are working to expand the Kingdom of God where we are placed...but it is also a life lived in faith believing and longing for the day that these practices and

values...will spread to all humanity...driving out the darkness as we wait and prepare for the Lord's return.

如今，这样的行为不仅仅是个人的行为，而是整个信心群体的行为。当我们通过关怀贫穷人来活出复印的价值观，我们愿意彼此激励，去服侍，我们不仅仅扩展神的国度，而要活出信心，相信，我们所渴望的日子来临的时候，我们所做的都有永恒的意义，会扩展到整个人类，驱逐黑暗，预备主的再临。 I'm not going to lie to you, repentance is not easy work. It is training our hearts and our wills to love what God loves and do what God does. It will turn your world upside down and it may even be personally costly. However, when you live your life as God has always intended there is along with the hard work a deep sense of joy and rightness and vision of what can be...though it can begin with sorrow. - for we must take an honest inventory of our lives. However the journey of repentance - as we re-orientate our hearts and minds after God - is a journey that direct our lives away from sin and the sorrow it brings to the joy of Christ! This we do by faith - believing, even in our darkest hours - that God's promises to us are true and we stubbornly hope in his deliverance ...and that in the end when all is said and done, the trajectory of our faith is good and glorious and wonderful... For he promised this to us...sealing it with his death and resurrection... that it will be so when he returns...\* So as we wait, we prepare through a life of repentance...practicing the disciplines of compassion, of justice, and of humility - God being our helper! - Holding stubbornly on to the promise that his kingdom will come and his will, will be done on earth as it is in heaven. Amen.!

我不说假话，悔改确实很难。要让我们的心思意念，都去爱神，就好像神爱我们一样，这会让你的世界有翻天覆地的变化，这会有代价。然而，当你能按照神希望的方式生活，这辛苦的工作后面就有喜乐，义，还有我们的憧憬。虽然这开始的时候会有忧愁。因为我们必须诚实的面对自己的生活。然而，悔改的旅程上，当我们重新整理我们的心，跟随神，这旅程就能重整我们的生活，远离罪和悲哀，带来基督的喜乐。我们带着信心这样做，因为我们相信，即使在最黑暗的日子里，神的许诺都是真实的，他给我们得救的盼望，最后，当所有的都成就了，我们的信心就得以成全。因为他承诺了，用死和复活来封印了这应许。当他再次来临，一切都会成就，所以我们等候，我们预备，通过我们的生命悔改，去怜悯，公正，谦卑，神帮助我们，持守住神国度一定会到来，他的旨意能够成就在地上，如同在天上一样。