**The Promise of Wilderness 旷野的承诺**

Luke 3:1-6 路加福音3:1-6

Advent 2; December 9, 2018 基督将临节2018年12月9日

**Luke 3:1-6**

**3**In the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod was ruler[[a](https://www.biblegateway.com/passage/?search=Luke+3&version=NRSV#fen-NRSV-25019a)] of Galilee, and his brother Philip ruler[[b](https://www.biblegateway.com/passage/?search=Luke+3&version=NRSV#fen-NRSV-25019b)] of the region of Ituraea and Trachonitis, and Lysanias ruler[[c](https://www.biblegateway.com/passage/?search=Luke+3&version=NRSV#fen-NRSV-25019c)] of Abilene, **2**during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness. **3**He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, **4**as it is written in the book of the words of the prophet Isaiah,

“The voice of one crying out in the wilderness:‘Prepare the way of the Lord, make his paths straight.**5**Every valley shall be filled, and every mountain and hill shall be made low,
and the crooked shall be made straight, and the rough ways made smooth; **6**and all flesh shall see the salvation of God.’”

**路加福音3:1-6**

凯撒提庇留执政第十五年，本丢．彼拉多作犹太总督，希律作加利利的分封王，他兄弟腓力作以土利亚和特拉可尼地区的分封王，吕撒尼亚作亚比利尼的分封王， **2**亚那和该亚法作大祭司的时候，　神的话临到撒迦利亚的儿子，在旷野的约翰。 **3**他就来到约旦河一带地方，宣讲悔改的洗礼，使罪得赦。 **4**正如以赛亚先知的书上写着：

“在旷野有呼喊者的声音：‘预备主的道，修直他的路！**5**一切洼谷都当填满，大小山冈都要削平！弯弯曲曲的改为正直，高高低低的修成平坦！**6**所有的人都要看见　神的救恩。’”

It is already the second Sunday in December! Where has the time gone? We are moving into the busiest season of the year. We are getting out Christmas decorations, cleaning, baking, hosting and attending parties and simply trying to prepare for the Christmas festivities. As we enter this busy month, John the Baptist interrupts our plans and schedules and demands that we make a different kind of preparation: we need to prepare the way for Jesus. Before we can exult in the Christmas joy of the birth of a child who embodies our God being with us, John asks us to reflect on ourselves and our world and the human one coming to live God’s justice and peace among us. John reminds us that Advent is the time to prepare to welcome that human one embodied in Jesus and not simply our invited Christmas houseguests – a time to return to God as a way of “repentance” (Luke 3:3).

这已经是十二月的第二个星期天了！时间去哪了？我们正进入一年中最繁忙的季节。我们把储藏间的圣诞装饰品拿出来开始装饰。开始清洁，烘焙，主办和参加聚会。都是为了圣诞这个节日。当我们进入这个繁忙的月份时，施洗约翰打断了我们的计划和时间表，他要求我们做一种不同的准备：我们需要为耶稣准备道路。在我们能够为一个婴孩的诞生而感到欢欣鼓舞之前，施洗约翰要求我们反思我们自己和我们的世界，反思那位即将来到我们中间并活出上帝的正义与和平的那位。施洗约翰提醒我们，“基督降临节”是准备迎接那位成为肉身的耶稣，而不仅仅是我们邀请的圣诞客人- 基督降临节是要我们用一种

“悔改”的方式来回归到上帝。(路加福音3：3)。

When I was a theological student, I lived in the university dormitory. On festive holidays such as the Full Moon Harvest festival, almost every student went home to join their family at their ancestral home. Such a joyful family time, but I had to stay in the dormitory alone. There was no one left but me in the 500 room student residence. Deadly silence. The dining room was closed. Even though I was very familiar with loneliness, when I looked at the pine trees on the campus, I found myself filled with an overwhelming longing for home. My imagination ran to the village where I grew up and to the seashore where I used to swim and catch fish.

当我还是神学学生的时候，我住在大学宿舍。在中秋节这样的节日里，几乎每个学生都回家与家人团聚。这样一个快乐的家庭时光，但我不得不呆在宿舍一个人。只有我一个人住在500个房间的学生宿舍露里。糟糕的寂寞，餐厅关门了。尽管我对孤独非常熟悉，但

当我看着校园里的松树时，我发现自己对家充满了强烈的渴望。我的想象力跑到了我成长的村庄和海边，我曾经在那里游泳和钓鱼。

What moments have there been in your life when you have longed for home? Like the Hebrew exiles and the Syrian refugees, you may have been geographically separated from home. Perhaps, you have never physically been far from home, but somehow, you felt like home had left you. You were in the house you’d lived in for years in the same old neighbourhood, but the neighbourhood around you had changed – the old school was torn down and houses renovated beyond recognition; people had moved away and new people had come in with different ideas about how to interact – and the old sense of community was lost.

当你渴望回家的时候，那是在你生命中的什么时刻？就像希伯来人流亡者和叙利亚难民一样，你们可能在地理上与家乡隔离。也许，身体上你从来没有远离过家，但不知怎么的，你觉得家已经离开了你。你住了好几年，住在同一个老街区，但你周围的社区已经变了-旧学校被拆除，房子被翻新得认不出来；人们搬走了，新来的人对如何互动有了不同的想法，而旧的社区意识也消失了。

A longing for home is no respecter of person or age, of culture or class. When such a longing fills us, how do we respond? Today’s scripture is the story of longing and dreaming for home – a story of a longing which took place at two different time periods and in two different places – but the hopes and dreams expressed here beyond more than 500-year gap between Isaiah and John the Baptist are almost the same. Indeed, the proclamation of John the Baptist was based on the prophet Isaiah’s proclamation in Isaiah 40:3-5.

无论人、年龄、文化或阶层对家的渴望都是一样的。当这样的渴望充满了我们，我们该如何回应？今天的经文是关于对家的渴望和梦想的故事-一个发生在两个不同时期和两个不

同地方的渴望的故事 - 以赛亚和施洗约翰所分别处的年代有将近500多年的差距，但在

这里表达的希望和梦想，几乎是一样的。事实上，施洗约翰的宣告是基于先知以赛亚在以赛亚书40：3-5中所预言的。

To the people who were mourning, who were thinking of Zion and yearning for home, Isaiah says, “In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God.” Isaiah tells the people in Babylon who longed to return home to Judah, to prepare to go home. In the wilderness and exile Isaiah saw the new vision, “mountains are made low, valleys are filled up and what is crooked is straightened.” This is the same vision seen by John the Baptist. Even though John’s situation is much different from Isaiah’s, John dreams of making a home in the wilderness for the people and for Jesus are one and the same. Moreover, John declares that “all flesh shall see the salvation of God” (Luke 3:6). John is envisioning building a home for all. This vision came from his experience in the wilderness.

以赛亚对那些悲伤，思念锡安，渴望家乡的人说：“你们要在旷野清理耶和华的路，

在沙漠修直我们　神的大道。” 以赛亚告诉那些在巴比伦渴望回到犹大，准备回家的以色列人。在旷野和流亡中，以赛亚看到了新的异象：“一切深谷都要填满，一切山冈都要削平。” 这和施洗约翰看到的异象是同样的。虽然施洗约翰的处境与以赛亚的大不相同，但施洗约翰却梦想在旷野里为人们和耶稣建立同一个家园。约翰又说：“所有的人都要看见　神的救恩。”(路加福音3：6)。施洗约翰正在设想为所有人建造一个家。这一愿景来自于他在旷野中的经历。

The visions of Isaiah and John have inspired many people through the ages, including Martin Luther King Jr. In his much-quoted speech, Dr. King delivered the message: “I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight; and the glory of the Lord shall be revealed and all flesh shall see it together.” King used the image “all flesh shall see the salvation of God” from John’s voice in the wilderness about his vision of a beloved community.

以赛亚和施洗约翰的异象激励了许多人，包括小马丁路德金。金博士在他讲话中引用了很多说：“我有一个梦想：有一天，每一个山谷都会欢呼，每一座山丘和每一座高山都会变会填平，崎岖的地方将变成平坦，弯曲的地方将变得笔直；上帝的荣耀将被揭示，所有的人都将一起看到它。” 金博士用了“所有的人都要看见　神的救恩。” 这是来自施洗约翰在

旷野的声音，是一个有关他对一个所热爱的社团的异象。

Wilderness can often be a scary and confusing place. However, the God who spoke to God’s people in the past now leads God’s people to a new and promised life. The new vision of John the Baptist is to prepare the way of Jesus, a new world for “all flesh,” in other words, for all people. For John, to prepare the way of Jesus is to join together to make straight the crooked paths that seem to rule our world. To prepare the way of Jesus is to seek and enact how to make salvation a lived reality here and now, for all people as intended so long ago.

旷野往往是一个可怕和混乱的地方。然而，过去对神的子民说过话的神，现在带领神的子民走向新的应许的生命。施洗约翰的新异象是为耶稣的道路作准备，这是为“所有人”的新世界，换句话说，是为万民预备的。对施洗约翰来说，为耶稣的道路做准备，就是联合起来，将那些似乎统治我们世界的弯弯曲曲的道路修直起来。为耶稣的道路做准备，就是寻求和实施如何使救恩在此时此地成为一个真实的现实，就像很久以前人们所期望的那样。

The 2018 United Nations Framework Convention on Climate Change Conference that began on December 3rd in Poland continues until this Friday, December 14. The purpose of the Climate Change Conference is to achieve a legally binding and universal agreement on climate to reduce greenhouse gas emissions from all the nations of the world. However, as we heard from United Nations Secretary General António Guterres, “We are in trouble. We are in deep trouble with climate change.” Disturbingly, in this year, 2018, global emissions of carbon dioxide are reaching the highest levels on record. In this regard I am so proud of the B.C. government’s new action plan to cut our emissions by 18.9 million tonnes over the next 12 years. We pray that all the nations including the B.C. government will realize the action plan, so that “all flesh shall see the salvation of God.”

12月3日在波兰举行的2018年联合国气候变化框架公约会议将持续到12月14日星期五。气候变化会议的目的是就气候问题达成一项具有法律约束力和普遍性的协议，以减少世界所有国家的温室气体排放。然而，正如我们从联合国秘书长安东尼奥·古特雷斯那里听到的那样，“我们有麻烦了。气候变化给我们带来了很大的麻烦。“ 让人担心的是在

2018年这一年，全球二氧化碳排放量达到了有记录以来的最高水平。在这方面，我对

BC政府在未来12年内将排放量减少1890万吨的新行动计划感到非常自豪。我们祈祷包括BC省政府在内的所有国家都能实现这一行动计划，以便“所有人都能看到上帝的

就恩。”

The experience of wilderness gives us a new vision, a vision of salvation for all. In the wilderness of despair that the crooked are ruling the earth, the prophet Isaiah and John the Baptist saw the vision that every valley shall be filled and the promise of reducing carbon dioxide should be fulfilled. In the wilderness of climate change, let us pray that the Conference brings a new vision for this generation and the next so that all people shall see the vision of God.

旷野的经历给了我们一个新的视野，一个为所有人救恩的愿景。在绝望的旷野中，邪恶的人统治着地球，先知以赛亚和施洗者约翰看到了每一个山谷都将被填满的愿景，以及减少二氧化碳的承诺应该兑现。在气候变化的旷野中，让我们，为会议祷告，为这一代人和

下下一代带来一个新的愿景，使所有人都能看到上帝的愿景。

Each Sunday during the season of Advent, we are writing the Chinese characters for the theme of the week. Last week Sharon Lowe wrote the characters for hope. Today I have written the characters for peace (平和). They are in Mandarin, Pínghé, in Japanese, Heiwa and in Korean, 평화. You may have your own concept of peace, but the literal meaning of peace in Chinese characters is to share rice together. It is like you are participating in a party where everyone shares food together. Just as Isaiah and John the Baptist dreamed, we too are yearning for a world filled with peace: “Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough ways made smooth; and all flesh shall see the salvation of God.”

在基督降临季节的每个主日，我们都在写中国书法：上周Sharon Lowe为我们写了**希望**。今天我写了**和平**。普通话发音是Heping，日语发音Heiwa，韩语发音是평화。你可能有

自己的和平概念， 但和平在汉字中的字面意思是一起分享大米。就像你在参加一个聚会，需要每个带一个食物来分享。正如以赛亚和施洗者约翰所梦想的世界一样，我们渴望一个充满和平的世界：“一切洼谷都当填满，大小山冈都要削平！弯弯曲曲的改为正直，高高低低的修成平坦！所有的人都要看见　神的救恩。”

Even though we are facing the “busy season,” the liturgical season of Advent invites us to prepare the way for Jesus. John, the baptizer, asks us to turn to God. To turn to God means to change our minds, turn around and reorient ourselves to God. This is the meaning of “repentance.” John calls us to turn from our busyness to imagine the mystery of our God. Come, come now, O God of peace. Amen.

尽管我们正面临着“忙碌的季节”，但基督降临节邀请我们为耶稣做好准备。施洗者约翰要求我们向上帝求助。转向上帝意味着改变我们的想法，转过身来，重新定位于上帝。这就是“悔改”的意思。施洗约翰呼召我们离开忙碌，去想象神的奥秘。来吧，和平之神啊。阿门。

Hyuk Cho 赵赫

Coordinating Minister 牧师

West Point Grey United Church, Vancouver WPG联合教会