

Living Hope -- Easter Day 2026

永活的盼望——2026年復活節

On Friday we heard the gravity of Jesus' last night before His death. In the Gethsemane garden Jesus glimpsed the 'cup' of God's wrath that He must drink for the sin of all humanity. But it was not the pain, or the shame, or the torture of His death that was causing Jesus to sweat blood, but the abandonment from God His Father if He continued with their plan to save the world. Jesus showed us that there is nothing worse than being torn apart from God the Father. Jesus faced the greatest loss imaginable, to give to us the greatest thing imaginable, to have God.

週五我們聽到了耶穌死前最後一晚的沉重。在客西馬尼園，耶穌瞥見了神的憤怒之「杯」，就是祂為全人類的罪必須喝下的。但導致耶穌汗如血下的，並不是死亡帶來的痛苦、羞辱或折磨，而是如果祂繼續執行他們拯救世界的計劃，就將被父神離棄。耶穌向我們表明，沒有什麼比與父神隔絕更糟。耶穌承受了所能想像的最大損失，為要賜給我們所能想像的最大祝福——得著神自己。

On the third day after Jesus brutal death on a cross, His followers were trying to understand a similar loss. They had found God, but He was dead. They lost God and all their hope.

在耶穌在十字架上殘酷死亡後的第三天，祂的跟隨者們試圖理解一種相似的失落。他們曾經找到了神，但神死了。他們失去了神和他們所有的盼望。

Pete Holmes is a comedian. His perspective is that it is ridiculous to think that we could know God or even get close to Him. He says that humanity is like characters in a book written by an author, but we can't get to the author, God, because He is not in the book. We are like Harry Potter trying to understand J. K. Rowling. Some of the Author is reflected in Harry, as some of God is reflected in us. That is as far as we can hope, he says.

皮特·霍姆斯是一位喜劇演員。他的觀點是，認為我們能夠認識神甚至親近神是荒謬的。他說，人類就像作者所寫的書中的人物，但我們無法接觸到作者（神），因為祂不在書中。我們就像哈利·波特試圖理解J·K·羅琳一樣。作者的一些特質反映在哈利身上，就像神的一些特質反映在我們身上。他說，這就是我們所能盼望的極限了。

This is helpful, not because Pete's right, but because it highlights the hopelessness of the world without God. If the author of life does not write Himself into the story of Humanity, then we have no way to *have Him*. If we can't get God then there's no hope.

這個觀點有幫助，不是因為皮特是對的，而是因為它突顯了沒有神的世界是何等絕望。如果生命的作者沒有將自己寫進人類的故事中，那麼我們就無法「得著祂」。如果我們無法得著神，就沒有盼望。

The Bible describes human hopelessness very clearly, that all humanity is: *without hope and without God in the world* (Eph 2:12):

《聖經》非常清楚地描述了人類的絕望處境：所有世人都是「在世上沒有指望，沒有上帝」（以弗所書 2:12）：

1. The *world* is our place and seems like all we will have while we live.
「世界」是我們的所在，似乎也是我們活著時所擁有的一切。
2. We are in a hopeless spiritual situation *without God*.
我們處於「沒有神」的絕望屬靈景況中。
3. We are purposeless, meaningless, and *hopeless*.
我們沒有目的、沒有意義、並且「沒有盼望」。

Christians claim that you can see *proof* that God wrote Himself into our *book*! And not just to star but to rescue you and give Himself to you. Join Jesus followers as they witness Jesus' *unbelievable* resurrection.

基督徒聲稱，你可以看到「證據」，證明神將自己寫進了我們的「書」中！而且不只是客串，而是要拯救你，並將祂自己賜給你。請跟隨耶穌的跟隨者，一起見證耶穌那「令人難以置信」的復活。

1. Unbelievable Hope 難以置信的盼望

The disciples were experiencing an acute spiritual hopelessness in this moment. *They were anxious -- asking what do we do now?* They had no leader and now plan now their Messiah was dead. The disciple John adds in His Gospel (20:19) that they were hiding with behind locked doors out of fear of violence against them.

此時，門徒們正經歷著極度的屬靈絕望。他們「焦慮不安」——問：「我們現在該怎麼辦？」他們沒有了領袖，現在他們的彌賽亞死了，也沒有了計劃。門徒約翰在他的福音書 (20:19) 中補充說，他們因害怕遭受暴力而躲在門戶緊閉的屋內。

They were disconnected -- asking who are we now? Earlier that day two of them had left Jerusalem. Instead of hiding for safety all together some went home. Why stay together if Jesus were not the Messiah as they had hoped?

他們「失去連結」——問：「我們現在是誰？」那天早些時候，他們中有兩個人離開了耶路撒冷。他們沒有全部聚在一起躲藏以求安全，有些人回家了。如果耶穌不是他們所盼望的彌賽亞，為什麼還要待在一起呢？

And they were confused -- do we dare hope this isn't the end? The same two who left earlier that morning knocked on the locked doors after *seeing Jesus*. That same day *Peter had seen Jesus too* (v.34). And they either haven't heard (or don't trust) the women's report of Jesus' tomb being *empty* and *Angels* testifying that Jesus was *alive*! Will they give in to hope or to doubt?

他們「困惑不解」——「我們敢盼望」這不是結局嗎？那兩個當天早上離開的人，在「看見了耶穌」之後，回來敲那扇鎖著的門。同一天，「彼得也看見了耶穌」（第 34 節）。而且他們要麼沒有聽說（要麼不相信）婦女們關於耶穌的墳墓「空了」以及「天使」見證耶穌「活了」的報告！他們會屈服於盼望，還是屈服於懷疑？

Just then (v.36) *Jesus appeared, and still, they did not believe* (v.41). Even when they saw Him, heard His voice, standing in the locked room with them, *they didn't lose their confusion and unbelief*.

就在那時（第 36 節），「耶穌顯現」，然而「他們還是不敢相信」（第 41 節）。即使他們看見了祂，聽見了祂的聲音，祂就站在那鎖著的房間裡與他們同在，「他們依然沒有失去困惑」和不信。

So how unbelievable *is* this hope? You hold in your hands eye-witness testimony gathered by a Syrian, Greek-speaking journalist, Luke, soon after these events occurred. You need to decide whether it is reasonable to hope something so unbelievable or not.

那麼，這個盼望究竟有多麼「難以置信」呢？你手中所握著的，是這些事件發生後不久，由一位敘利亞的、說希臘語的記者——路加——所收集的目擊者見證。你需要決定，盼望如此難以置信的事情是否合理。

There four common doubts about Jesus' resurrection that this passage speaks against. The first is to doubt ***the event itself***: that ***resurrection can't happen***.

關於耶穌的復活，這段經文針對四種常見的懷疑。第一種是懷疑「**事件本身**」：認為「**復活不可能發生**」。

The usual ground for this doubt to grow is from the assumption that people of this day weren't as educated as us nowadays and 'just believed anything.' But this is upside down.

這種懷疑通常滋生的理由是，人們假設那個時代的人不像我們現代人這樣受過教育，他們「什麼都信」。但這完全說反了。

In modern-day Chatswood we are far more comfortable than Luke's audience with the idea that death can be *pushed away*. Our life expectancies are double, healthcare, medical miracles and resuscitations are common.

在現代的車士活，我們比路加當時的讀者更習慣於死亡可以被「推開」的想法。我們的預期壽命是他們的兩倍，醫療保健、醫學奇蹟和復甦術都很常見。

But back then Living under Rome, without hospitals and modern medicine, death was closer than recovery. They were far more experienced with death. Arguably they would have believed in a resurrection *less* than us! To add to this, not one religion of this time included any expectations of a bodily resurrection!

但在那時，生活在羅馬統治下，沒有醫院和現代醫學，死亡比康復更近。他們對死亡遠比我們更有經驗。可以說，他們對復活的相信程度「低於」我們！此外，當時沒有一個宗教包含任何對身體復活的期待！

So, when the leaders of Israel convinced Pilate to seal Jesus' tomb and place a guard of Roman soldiers outside, they weren't afraid of Jesus coming out. No, they worried His disciple might break in and pretend Jesus had risen (Matt 27:62-66). *But even with Jesus' promise* that He would rise, His disciples had no belief that resurrection was possible and made no attempt to fake it. Nobody in their right mind would create a story based on a resurrection.

因此，當以色列的領袖們說服彼拉多封住耶穌的墳墓並在外面派駐羅馬士兵看守時，他們並不擔心耶穌會出來。不，他們擔心祂的門徒可能會闖進去，假裝耶穌已經復活了（馬太福音 27:62-66）。但即使耶穌應許祂會復活，祂的門徒也不相信復活是可能的，更沒有試圖去偽造它。任何頭腦正常的人都不會基於復活來編造故事。

That brings us to doubt two: ***The accounts of what happened are fake.*** This assumes that the disciples and Luke wrote their lie with their audience in mind. Surely Israel, God's people expected the Messiah to rise?

這就帶來了第二種懷疑：「**所發生事情的記載是假的。**」這假設門徒和路加在寫他們的謊言時考慮到了讀者。難道神的子民以色列不期待彌賽亞復活嗎？

According to the modern-day scholar N. T. Wright, there's no promise in the Old Testament of a bodily resurrection like Luke 24 *at all*. The only similar resurrection is in Daniel 12:2, but it describes all God's people rising together with bodies that *shine*. Nothing like this mundane normal body of Jesus!

根據現代學者 N. T. 賴特的說法，《舊約》中根本沒有像《路加福音》24 章那樣應許身體復活的地方。唯一類似的復活在《但以理書》12:2，但那裡描述的是所有神的子民一起復活，身體「發光」。完全不像耶穌這平凡正常的身體！

Jesus' resurrection would have been the least believable lie the disciples could tell! Luke is reporting eye-witness testimony that we must either believe or must make alternative arguments.

耶穌的復活本應是門徒所能編造的最不可信的謊言！路加所報告的是目擊者的見證，我們要麼相信，要麼就必須提出其他的論點。

You could start by trying to argue that ***the disciples didn't really believe Jesus had risen.*** But here's two reasons this doesn't make sense.

你可以先試著辯稱：「**門徒們其實並不信耶穌真的復活了。**」但有兩個理由說明這說不通。

Firstly, so many in the room here ***died testifying that it was true!*** Would such a lie be worth dying for? But not just killed because of their faith, they faced death with *joy*! Christians were known to be killed while singing, praising God, with a confidence that this was not the; that they too would be raised like Jesus.

首先，這房間裡的許多人，都是「**見證這是真的而殉道**」的！這樣的謊言值得為之而死嗎？但他們不僅僅是因信仰而被殺，他們是「**帶著喜樂**」面對死亡！基督徒以在歌頌、讚美神中被殺而聞名，他們確信這不是終結；他們也會像耶穌一樣復活。

Secondly, ***we lost the tomb!*** You can go to Jerusalem, pay money, and see 'a' tomb of Jesus. But there's no way to know it's His. Why? Decades after the resurrection they had forgotten about it.

其次，「**我們失去了墳墓**」！你可以去耶路撒冷，花錢參觀某個「耶穌的墳墓」。但無法確定那就是祂的。為什麼？因為復活幾十年後，他們已經忘記了墳墓的確切位置。

Church leaders throughout history afterwards haven been *venerated*. People travel to pay respects. The place and date are marked. The followers of Jesus made no such celebration of Jesus' resting place *because He has none!*

歷史上後來的教會領袖都受到「尊崇」。人們會前往表達敬意。地點和日期都被標記下來。耶穌的跟隨者卻沒有對耶穌的安息之地舉行任何這樣的紀念活動，「因為祂根本沒有安息之地」！

The disciples really believed that Jesus rose from the dead as a real person. They did not just have a *'spiritual experience.'*

門徒們真的相信耶穌作為一個真實的人從死裡復活了。他們不僅僅是有「一種『屬靈經歷』」。

If you *doubt that Jesus could physically rise again*, I offer you this: Why is this broiled fish story there (v.41-43)? Literature experts say these kinds of verses in Luke prove he is trying to convey *history*, not write a myth. Jesus stood on the floor, talked, showed them the scars of His execution, and then asked to eat something, and ate it in front of them. That's Luke's testimony: Jesus is no *ghost*, he's *eating*.

如果你「懷疑耶穌能否身體復活」，我請你思考這個問題：為什麼那裡會有烤魚的故事（第 41-43 節）？文學專家說，《路加福音》中這類經文證明他是在傳達「歷史」，而不是在寫神話。耶穌站在地上，說話，向他們展示祂被處決的傷痕，然後要了點東西吃，並在他們面前吃了。這就是路加的見證：耶穌不是「鬼魂」，祂在「吃東西」。

Especially as Luke was talking to Gentiles, knowing how outrageous Jewish religion his audience was already, he would *never* put down something so outrageous and **unbelievable** as eating fish after death, ***unless it happened!*** You can't argue that this is some kind of spiritual resurrection only, for as Jesus says (v.39) *a ghost has not flesh and bones, as you see I have.*

尤其因為路加是在對外邦人說話，他知道他的讀者已經覺得猶太宗教多麼荒誕不經，他「絕不會」寫下像死後吃魚這樣如此荒誕、「難以置信」的事情，「除非這事真的發生了」！你不能辯稱這只是一種靈性的復活，因為正如耶穌所說（第 39 節）：「魂無骨無肉，你們看，我是有的。」

Either the resurrection, and all Christianity itself is an illogical lie made up by insane people that nobody expected or would believe, *or it's true.* It's either unbelievable nonsense or *unbelievable hope.*

要麼復活以及整個基督教本身，就是由一群沒有人期待或會相信的瘋狂之人編造出來的、不合邏輯的謊言，「要麼它就是真的」。它不是難以置信的胡言亂語，就是「難以置信的盼望」。

2. Resurrected Hope 復活的盼望

Let's see if Jesus can resurrect your hope Himself. You might be a little *frightened* and *troubled*, confronted even, even as *doubts rise in our minds* like the disciples. He wants to prove to you that *it's really Him* (v.39): *Look at my hands and my feet. It is I myself! Touch me and see.*

讓我們看看耶穌是否能親自復活你的盼望。你也許有點「害怕」和「憂愁」，甚至感到被質問，就像門徒那樣，「心裡起了疑惑」。祂想向你證明「真的是我」（第 39 節）：「你們看我的手和我的腳，就知道實在是我了。摸摸我，看」

Jesus is Himself!

耶穌就是「祂自己」!

The friendship of God with man that was broken *is back on. Hope is resurrected.* Jesus' physical body had been restored, *not replaced.* As He chewed His fish, held down by gravity, breathing the stuffy air; Jesus was *recognisable* (v.35) by sight and sound, and *touchable flesh and bone* (v.39) like you and me.

神與人之間那曾被破壞的友誼「恢復了」。「盼望復活了」。耶穌的身體得到了恢復，「而非替換」。當祂咀嚼著魚，被重力固定在地上，呼吸著悶熱的空氣時；耶穌是「可以被辨認的」（第 35 節）——通過視覺和聽覺，並且是「可觸摸的」、「骨頭和肉」（第 39 節），就像你和我一樣。

The disciples had their *friendship* with Jesus resurrected. Eating over a meal in their day meant something deep to the Jews. It was an invitation into friendship. Jesus didn't have to eat the fish, but *He wanted to* show that we have Him back!

門徒們與耶穌的「友誼」復活了。在他們那個時代，一起吃飯對猶太人有著深刻的意義。這是一種進入友誼的邀請。耶穌不必吃那魚，但「祂想要」表明我們重新得著了祂！

Ever have a sense that there's a person 'out there' might 'complete you'? I know you have all at least felt like that because we constantly buy tickets to movies and books with stories about this. They deal with the grief of losing, trying to find, or never finding that person.

你是否曾經覺得「在某處」有一個人可能「使你完整」？我知道你們至少都有過這種感覺，因為我們不斷花錢去看電影、買書，裡面的故事都在講這個。它們處理失去、試圖尋找、或從未找到那個人的悲傷。

Jesus *is* that person who can bear the weight of your expectations. And even if you find someone who comes close, death always separates. But Jesus never dies, and is saying "*You can have me, for real, forever.*" Our relationship with Him will continue face to face into eternity.

耶穌「就是」那個能承受你所有期望重量的人。即使你找到了一個接近的人，死亡最終總會將你們分開。但耶穌永遠不死，並且祂說：「你可以真實地、永遠地得著我。」我們與祂的關係將持續面對面，直到永恆。

Jesus is really *with us.* Not like an imagined presence, that we might speak of in our grief when someone we love dies. No, Jesus is alive, and one day will be physically present with you in friendship. And He proves the depth of His love for His friends in **His scars** on His hands and feet (v.39-40) "*Touch me and see*"... *He showed them his hands and feet.*

耶穌真的「與我們同在」。不像我們所愛的人去世時，在悲傷中可能談到的那種想像中的同在。不，耶穌是活著的，有一天祂會以身體的方式與你同在，成為你的朋友。祂

用祂手腳上的「傷痕」來證明祂對朋友們的愛之深（第 39-40 節）：「摸摸我，看」……「他就把手和腳給他們看。」

Jesus carries the scars of crucifixion on His physical body, even now. Jesus scars remaining show us that He did not just die for Himself in some kind of self-justifying act before God as a martyr. They prove His suffering achieved something for His followers; that He suffered on *their behalf* and *achieved* forgiveness for them.

耶穌的身體上至今仍帶著釘十字架的傷痕。耶穌留下的傷痕向我們表明，祂不僅僅是作為一個殉道者，以某種在神面前自義的行為為自己而死。它們證明祂的受苦為祂的跟隨者成就了一些事；祂是「替他們」受苦，並「為他們」成就了赦免。

Those scars are like a receipt. They are our claim that the debt of our sin as paid! Just as Steve mentioned on Friday, we hold our receipt on the way out of the store with our merchandise as a ticket into freedom without being tackled by security. As we hold Jesus' scarred hands we hold our proof of forgiveness.

那些傷痕就像一張收據。它們是我們宣告罪債已償還的憑據！正如主任牧師週五提到的，我們帶著商品走出商店時拿著收據，作為免於被保安攔截的自由通行證。當我們握住耶穌那帶有傷痕的手時，我們就握住了我們蒙赦免的憑證。

And His scars are hope for your scars. If you are someone suffering through life with pain, illness physical or mental, trauma in the past and even present; all of what you face in life will one day still matter. You aren't aware of how yet. But one day, if you follow Jesus, you will be You, in your body, restored beyond your tears and troubles, with your story continuing, not deleted, your language and personhood retained, and step out of your suffering into the physical embrace of Jesus scarred hands. Your scars will have been worth it following Jesus; His scars are your proof.

祂的傷痕也是對你傷痕的盼望。如果你是一個一生都在痛苦、身體或精神的疾病、過去甚至現在的創傷中受苦的人；你在生活中所面對的一切，有一天仍將有意義。你還不知道會如何。但有一天，如果你跟隨耶穌，你將成為「你」，在你的身體裡，超越你的眼淚和患難得到恢復，你的故事將繼續，不會被刪除，你的語言和人格被保留，並從你的苦難中走出來，進入耶穌那帶有傷痕的雙手的懷抱。你跟隨耶穌，你的傷痕就將是值得的；祂的傷痕就是你的憑證。

And you will never have to be apart from Jesus, *like Jesus was from His Father*, and from His disciples for those three days. Proof? ***Jesus passes through walls.***

並且你永遠不必與耶穌分離，不像耶穌曾與祂的父分離，也不像那三天祂與門徒分離那樣。證據？「**耶穌穿過牆壁**」。

Here's an interesting question: why was the stone rolled away from Jesus' tomb? The stone wasn't rolled away so Jesus could get out! It was so people could see IN.

這裡有一個有趣的問題：為什麼石頭是從耶穌的墳墓前滾開的？石頭被滾開不是為了讓耶穌能出來！而是為了讓人們能看見裡面。

Jesus could have knocked on the door. He's not a ghost after all, but *He wanted* to show His disciples that He could be with them anywhere. Just like Jesus didn't *need* to eat the fish to show He was Himself, and their friend, but *He wanted to!*

耶穌本可以敲門。祂畢竟不是鬼魂，但「祂想要」向門徒表明，祂可以隨時隨地與他們同在。就像耶穌不「需要」吃魚來表明祂是祂自己、是他們的朋友，但「祂想要」這樣做一樣！

Unlike Lazarus, who died again, *death lost its grip on Jesus*. Jesus can disappear (v.31) and reappear. He lives in a realm beyond decay and limits. He isn't like any religion founder or any other resurrected person. He will never be held back from His people. We no longer need a Temple or a priest to get close to God, *we have Jesus with us!*

與後來再次死了的拉撒路不同，「死亡對耶穌失去了掌控」。耶穌可以消失（第 31 節）又再出現。祂居住在超越朽壞和限制的境界。祂不像任何宗教的創始人或任何其他復活的人。祂永遠不會被攔阻而不能與祂的子民同在。我們不再需要聖殿或祭司來親近神，「**我們有耶穌與我們同在！**」

3. Living Hope 永活的盼望

But none of this lands as true for Jesus' audience, yet. The disciples didn't believe the women, the returning two, or even Peter. And they couldn't yet believe their eyes even when Jesus revealed Himself. Jesus needed to *open their minds so they could understand* (v.45).

但對於耶穌當時的聽眾來說，這些還都沒有成為真實。門徒們不相信那些婦女，不相信那兩個回來的人，甚至也不相信彼得。即使耶穌親自顯現，他們仍然無法相信自己的眼睛。耶穌需要「開他們的心竅，使他們能明白聖經」（第 45 節）。

Don't downplay the supernatural experience of believing in Jesus' resurrection. Luke has given us evidence for it, yet we need the same power to illuminate *these scriptures* today as the disciples did in that room. Jesus Himself still has to open the minds of Luke's readers, US, or else we will like His followers in verse 41, at best *joyful and amazed* but stuck in *unbelief*. He opened up their minds to Word of God, gifting them understanding that carried belief along with it.

不要輕看相信耶穌復活這一超自然的經歷。路加已經為我們提供了證據，但我們今天仍然需要同樣的能力來光照「這些經文」，就像當時房間裡的門徒一樣。耶穌自己仍然必須開啟路加讀者（就是「我們」）的心竅，否則我們就會像第 41 節中祂的跟隨者一樣，最多是「又驚又喜」，卻仍停留在「不信」中。祂開通了他們的心竅，使他們明白神的話語，賜給他們理解力，而這理解力也帶來了信心。

And its specific belief; in Jesus, that He is the one who *fulfills* all that the Old Testament promised (v.44), that He rose from the grave on the third day (v.46), and that *forgiveness of sins* comes through *repentance in His name* (v.47).

這是一種具體的信仰：相信耶穌就是「應驗」舊約一切應許的那一位（第 44 節），相信祂在第三天從墳墓裡復活了（第 46 節），並且相信「罪得赦免」是藉著「奉祂的名悔改」而來的（第 47 節）。

You don't need to have all the answers yet, but if you believe that Jesus was raised from the dead, and that He has proven the power of His scars to offer forgiveness from your sin, then you need only repent and turn toward Jesus to believe in Him. You will receive everything in Jesus, eternal life with God, and living hope!

你還不需要擁有所有的答案，但如果你相信耶穌從死裡復活了，並且祂已經證明祂的傷痕有能力提供你罪得赦免，那麼你只需要悔改，轉向耶穌，信靠祂。你就會在耶穌裡得著一切：與神同在的永生，以及永活的盼望！

Jesus reasoned with anxious minds, came near to those disconnected, and gave them belief. And for all those who believe in Jesus, He has destroyed the confusion of hopelessness and graciously given us purpose!

耶穌與焦慮的心靈理論，親近那些失去連結的人，並賜給他們信心。而對於所有相信耶穌的人，祂已經摧毀了絕望的困惑，並施恩賜給了我們目的！

Look at verse 48: *you are witnesses to these things*. What do witnesses do? Testify!

請看第 48 節：「你們就是這些事的見證。」見證人做什麼？作見證！

Think of the witnesses through the years who have shared the truth of Jesus being raised from the dead, like a chain. Each link leads back to this room in Luke to these followers, out across history, hundreds of generations of believers carrying The Gospel, to the world to testify to what they have seen, not in the room on that day with Jesus, but through the testimony of the Bible. And that chain is unbroken to this room.

想想歷年來那些分享耶穌從死裡復活這真理的見證人，就像一條鏈子。每一個鏈環都追溯到路加記載的這個房間裡的這些跟隨者，穿越歷史，成百上千代的信徒承載著福音，走向世界，為他們所「看見」的作見證——不是在那天與耶穌同在的房間裡看見，而是通過聖經的見證。那條鏈子從未斷開，一直延續到這個房間。

This happens because Jesus followers have a purpose, and it's three things in one: The **Spirit**, The **Word** and the **Plan**.

這是因為耶穌的跟隨者有一個目的，而這個目的包含合而為一的三件事：「**聖靈**」、「**真道**」和「**計劃**」。

First, Jesus promises that we will be *clothed with power from on high* (v.49). This is a reference to the coming of the **Holy Spirit**.

首先，耶穌應許我們將「領受從上面來的能力」（第 49 節）。這指的是「**聖靈**」的降臨。

The Spirit is God with us wherever we are, not just where Jesus stood. There is an unbreakable connection with God through the Spirit that every Christian *wears* like a garment that *empowers* us to achieve our purpose. The confidence the disciples discovered through the Spirit was like having Jesus with them every moment. He is with us in the Spirit!

聖靈就是神與我們同在，無論我們在哪裡，而不僅僅是在耶穌所站的地方。藉著聖靈，我們與神有一種不可斷絕的連結，每個基督徒都「穿戴」這連結，如同衣服，它「賦予我們能力」去實現我們的目的。門徒們透過聖靈所發現的信心，就像每時每刻都有耶穌與他們同在。祂藉著聖靈與我們同在！

And that same Spirit speaks through the scriptures. It is the **Word** of God in the Bible that *guides our life and is our message*.

並且同一位聖靈藉著聖經說話。正是聖經中神的「**真道**」，「**引導我們的生命**」，也「**是我們的消息**」。

Which Words in particular? Jesus is specific in His summary. In verse 44 Jesus refers to the *Law of Moses, the Prophets and the Psalms*. That's His way of describing the three sections of the Jewish scriptures' original structure (The Law, The Prophets and The Writings); what we now call this the Old Testament; *everything in it points to Jesus*.

具體是哪些話語？耶穌在祂的總結中具體說明了。在第 44 節，耶穌提到了「**摩西的律法、先知的書和《詩篇》**」。這是祂描述猶太聖經原始結構中三個部分（律法書、先知書和著作）的方式；也就是我們現在所說的舊約；「**其中一切所寫的都指向耶穌**」。

And it is also the Word spoken through the Apostles and eyewitnesses to Christ in the New Testament. The activity of the Holy Spirit has inspired the writings of prophets, historians and the early Church who *witnessed these things* (v.48). Christians find hope for living in the Bible, *like trees reliant on the sap of scripture*.

這真道也是藉著新約中的使徒和基督的目擊者所傳講的。聖靈的工作啟示了那些「**親眼看見這些事**」的先知、歷史學家和早期教會（第 48 節）寫下經文。基督徒在聖經中找到生活的盼望，「**就像樹木依賴聖經的汁液**」。

And as the Spirit empowers us to share the Words of scripture. We are given a **plan** to share Jesus with the world.

並且，當聖靈賜我們能力去分享聖經的真道時，我們也被賦予了一個「**計劃**」，將耶穌分享給世界。

The plan is simple (v.47), to take the message of *repentance for the forgiveness of sins in Jesus' name* and preach it *to all nations*. It's a plan we partner with God in while He works the miracle of saving the world along our way.

這個計劃很簡單（第 47 節）：「**要奉他的名傳悔改、使罪得赦**」的信息，並將它宣講給「**萬邦**」。這是一個我們與神同工的計劃，祂在我們前行的路上施行拯救世界的奇蹟。

Luke himself knew about the Spirit, The Word and the plan that Jesus shared because people in that room testified about Jesus. The Gospel of Jesus had reached him, even though Luke lived countries away, spoke a different heart language, and was a Gentile, a non-Jew. Jesus rose to give Luke a *living hope*.

路加自己也知道耶穌所分享的聖靈、真道和計劃，因為那個房間裡的人為耶穌作了見證。耶穌的福音傳到了他那裡，儘管路加住在好幾個國家之外，說的是不同的母語，並且是一個外邦人（非猶太人）。耶穌復活，為要賜給路加一個「**永活的盼望**」。

In Luke chapter 1 we find that Luke was writing all this down to bring *certainty* about what he *had heard* (1:4) directly from the eyewitnesses (1:2). Luke calls them 'Servants of the Word.' I think that's a beautiful description of the purpose of Jesus' people in Luke 24. How thankful we should be to Luke, a Servant of the Word Himself, that nearly 2000 years later his testimony is still reaching to the nations.

在《路加福音》第 1 章，我們發現路加記錄這一切，是為了使他「所聽過的事」(1:4) 帶出「確實的把握」，這些事是他直接從目擊者 (1:2) 那裡聽來的。路加稱他們為「真道的僕役」。我認為這是對《路加福音》24 章中耶穌子民之目的的美好描述。我們應當多麼感謝路加——他自己就是一位真道的僕役——將近兩千年後，他的見證仍然在傳到萬邦。

Luke's Gospel started in the temple, where God met with man. It was decades earlier, when a priest called Zechariah was first to receive the news of the coming Messiah. And as Luke ends, he points us back to the temple.

《路加福音》開始於聖殿——神與人相遇的地方。那是幾十年前，一位名叫撒迦利亞的祭司首先收到了彌賽亞來臨的消息。而在《路加福音》的結尾，他將我們帶回聖殿。

When in verse 51 Jesus ascended into Heaven, physically, visibly, as if ascending the throne of Heaven itself, then disappeared, the disciples were *joyful, continually!* They went to the temple praising God, going to where they knew they could be as close to God as possible, grateful for their Messiah, and waiting for the Spirit to come (v.53). From hiding in the darkness, anxious, disconnected and confused, to believing, united and purposeful!

當第 51 節耶穌升天時，祂以身體、可見的方式，彷彿升上高天的寶座，然後消失了，門徒們就「極大的喜樂，常在」！他們回到聖殿，讚美神，去到他們知道能最親近神的地方，為他們的彌賽亞感恩，並等候聖靈降臨（第 53 節）。從躲在黑暗中，焦慮、失去連結、困惑不解，到相信、合一、並且有了目標！

Jesus is our living hope. No person needs to live *without hope and without God in the world*, anxious, disconnected and confused. Let the resurrection of Jesus confront your mind, heart and life.

耶穌是我們永活的盼望。沒有人需要在「世上沒有盼望、沒有神」的狀態中生活，焦慮、失去連結、困惑不解。讓耶穌的復活來質問你的思想、心靈和生命。

The one who defeated the darkness of sin and death, and rose to life, now offers the light of life to you. Repent and find forgiveness in Him, and *living hope!*

那一位勝過了罪惡和死亡的黑暗，並復活進入生命的主，現在將生命之光賜給你。悔改，在祂裡面找到赦免，並且得著「永活的盼望」！