

Life in the King 活在王裡

John 約翰福音 20:1 – 31

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Each year, at Easter time, there is an opinion piece in a newspaper trying to explain, or explain away, why we are having a long weekend called Easter.

每年的復活節期間，報紙上都會發表一篇評論文章，試圖解釋為什麼我們要或不要度過一個稱為復活節的長週末。

I was very surprised to read this a couple of years ago from *The Australian* newspaper:

幾年前，我從《澳洲人報》讀到這篇文章，感到非常驚訝：

Easter provides hope because it shows us that death does not have the final victory. But this works for a person, helps them, only if they understand something of the whole supernatural quality of human life. Modern Christians make a tremendous mistake in underplaying the essential supernatural claims of Jesus and the Christian tradition.

復活節帶來希望，因為它向我們表明死亡並沒有最終的勝利。但這只會對一個人有幫助若他們了解人類生命的整個超自然品質。現代基督徒低估了耶穌和基督教傳統的基本超自然主張，在這一方面他們犯了一個巨大的錯誤。

It is understandable that modern Christians ... tend to emphasise Christianity's good works, its hospitals, schools and shelters for the homeless. But, in truth, Christianity stripped of its supernatural claims is not just an attractive ethical system...It is literally nothing at all.

可以理解的是，現代基督徒...傾向於強調基督教的善行、醫院、學校和無家可歸者的庇護所。但事實上，剝離了超自然主張的基督教不僅僅是一個有吸引力的道德體系...它實際上什麼也不是。

Without its supernatural claims, it is, at best, delusional and really a system of lies. Nothing of lasting good can come from a system of lies. As St Paul says in Ephesians: "If Christ is not risen, our preaching is useless, your faith is useless ... we are of all people the most to be pitied."

如果沒有超自然的主張，它充其量只是一種妄想，而且實際上是一個謊言體系。謊言體系不可能帶來持久的好處。正如聖保羅在《以弗所書》中所說：「基督若沒有復活，我們所傳的就是枉然，你們所信的也是枉然。...我們若靠基督只在今生有指望，就比所有的人更可憐了。」

Christianity is a power for good because it is true. If it's not true, it's not a power for anything.

基督教是一種行善的力量，因為它是真實的。如果不是真的，那麼它就不是任何事情的力量。

The resurrection of Jesus from death raises two big questions about Christianity: the **TRUTH** question and the **MEANING** question. The **truth** question: Did it really happen? The **meaning** question: who cares if it happened?

復活提出了關於基督教的兩個大問題：**真相問題**和**意義問題**。**真相問題**：這真的發生過嗎？**意義問題**：誰在乎它有否發生了？

People reject Christianity and Jesus Christ on both accounts. Both questions - the TRUTH QUESTION and the SO WHAT QUESTION - are important to address at the same time.

人們因這兩個方面而拒絕基督教和耶穌基督。這兩個問題…「真相問題」和「那又怎樣的問題」…都很重要，需要同時處理。

In the next little while, we are going to tackle three main things briefly:

在接下來的一段時間內，我們將簡要地解決三個主要問題：

1. Is it true,
2. Does it matter, and.
3. Experiencing life in the King.

1. 這是真的嗎？

2. 這重要嗎？

3. 經歷在王裡的生活。

IS IT TRUE 這是真的嗎？

The great CS Lewis once wrote that in a world that was making rapid advancements in scientific knowledge, there is a danger of *chronological snobbery*.

偉大的劉易斯曾經寫道，在一個科學知識快速進步的世界裡，存在著「按時間順序勢利眼」的危險。

Chronological snobbery is the assumption that the people around when Jesus rose from the dead were just gullible peasants.

按時間順序的勢利眼是假設耶穌從死裡復活時周圍的人只是容易受騙的農民。

That's not the picture we get in John 20. Look at the first two verses with me:

這不是我們在《約翰福音》第 20 章看到的畫面。請看第 1-2 節，

Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. 2 So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, (notice what she says here) "They have taken the Lord out of the tomb, and we don't know where they have put him!" (John 20:1-2).

七日的第一日清早，天還黑的時候，抹大拉的馬利亞來到墳墓，看見石頭已從墳墓挪開了，2 就跑來見西門。彼得和耶穌所愛的那個門徒，對他們說：（注意她這裡所說的）「有人從墳墓裏把主移走了，我們不知道他們把他放在哪裏。」（約翰福音 20:1-2）。

Jesus had mentioned several times that he would come back to life after he was executed, but Mary wasn't expecting that when she went to the tomb. Her first assumption was that the body had been moved. It's the same in v.13.

耶穌曾多次提到他被處決後會復活，但馬利亞前往墳墓時，並沒有想到這一點。她的第一個假設是屍體已被移走了。第 13 節也是如此。

The assumption was that the Jewish leaders had taken his body.

她的假設是猶太領袖把他的屍體移走了。

Even Peter and John, two of Jesus' key followers, didn't automatically jump to the conclusion that Jesus had been resurrected. Notice v.8-9:

即使耶穌的兩個主要跟隨者，彼得和約翰，也沒有自動得出耶穌已經復活的結論。注意第8-9節：

Finally, the other disciple, who had reached the tomb first, also went inside. He saw and believed. 9 (They still did not understand from Scripture that Jesus had to rise from the dead.)
然後先到墳墓的那門徒也進去，他看見就信了。9 他們還不明白聖經所說耶穌必須從死人中復活的意思。

These early followers of Jesus were not gullible people fooled by any conspiracy theory. The fact remains that what they were confronted with on that morning was a bodiless tomb.

這些耶穌的早期追隨者並不是容易受任何陰謀論愚弄的人。事實仍然是，那天早上他們所面對的是一座沒有屍體的墳墓。

One of the great historical pieces of evidence of the resurrection is that the tomb where JESUS was buried was empty on the third day.

復活的重要歷史證據之一是，埋葬耶穌的墳墓在第三天是空的。

The enemies of Jesus could not produce the body. If they could have, they would have ended this new Christianity movement overnight.

耶穌的敵人無法拿出耶穌的身體。如果他們可以的話，他們就會在一夜之間結束這場新的基督教運動。

What are the possible explanations for an empty tomb?

對於空墳墓有哪些可能的解釋？

Some suggest he never really died. He revived in the cool of the tomb and moved the stone on his own.

有人認為他從未真正死了。他在墳墓的涼爽中甦醒過來，並自己移開了石頭。

But it doesn't come to grips with the horrible realities of crucifixion, the rigorous steps that Pilate and the leaders took to make sure he was dead, and the steps that were also taken to make sure no one got in - or out - of the tomb.

但這並沒有考慮到釘十字架的可怕現實，彼拉多和領袖為確保他已然死了而採取的嚴格步驟，以及為確保沒有人進出耶穌的墳墓所採取的步驟。

Others have suggested that the disciples stole the body. If they did, then they gave themselves up to death for the sake of an APRIL FOOLS JOKE.

其他人則假設門徒偷走了屍體。如果他們這樣做了，那麼他們就是為了愚人節的玩笑而自首致死。

What we know is that they were utterly dejected and terrified after the death of Jesus. They were hiding in a secluded room and were unwilling to believe the first reports of Jesus' appearance three days after he was executed.

我們所知道的是，耶穌死後，他們感到非常沮喪和恐懼。他們躲在一個僻靜的房間裡，不願相信耶穌被處死三天後出現的首次報道。

Yet, within a few weeks, these same men were overflowing with joy and courage as they suffered for Jesus.

然而，幾週之內，這些人在為耶穌受苦時充滿了喜樂和勇氣。

This little band of ordinary believers changed the course of human history. They and those who came to believe through them loved and served their enemies across the Roman empire in such a way that, within three centuries, the world was changed.

這一小群普通信徒改變了人類歷史的進程。他們以及那些藉著他們而信的人，在整個羅馬帝國各處，熱愛並服侍他們的敵人，以至於在三個世紀之內，世界發生了改變。

What happened to them? Their own explanation was that they had seen the Lord Jesus alive.

他們怎麼了？他們自己的解釋是，他們看見了復活了活著的主耶穌。

There is far more historical evidence than just that, much more that could be said, but doubting the resurrection of Jesus is common. It is a worldview changer. A step too far for many, despite the evidence.

歷史證據遠不止這些，可以說的還有很多，但懷疑耶穌的復活是很常見的。它是世界觀的改變者。儘管有證據，但對許多人來說，這一步還是太過了。

If that is you, that's okay. After all, the first person to doubt the resurrection was one of Jesus' closest supporters.

如果那是你，沒關係。畢竟，第一個懷疑復活的人是耶穌最親密的支持者之一。

Thomas is the most famous of doubters. We even have a saying in our culture for a sceptic. We call them a 'doubting Thomas'.

多馬是最著名的懷疑者。在我們的文化中甚至有一個關於懷疑論者的說法。我們稱他們為「多疑的多馬」。

For those of us struggling to understand or accept the resurrection, we must wonder if Thomas can help us.

對於我們這些掙扎去理解或接受復活的人來說，我們必想知道多馬能否幫助我們。

Thomas was absent when Jesus first appeared to his followers after he rose from the dead. Look at v.25,

當耶穌從死裡復活後第一次向祂的跟隨者顯現時，多馬不在場。請看第 25 節，

So, the other disciples told him, 'We have seen the Lord! 'But he said to them, 'Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it.'

其他的門徒就對他說：「我們已經看見主了。」多馬卻對他們說：「除非我看見他手上的釘痕，用我的指頭探入那釘痕，用我的手探入他的肋旁，我絕不信。」

I will believe if God shows himself to me. His response to the news is absolute. He makes his demands in absolute terms: ***Unless I see...and place my hands...I will not believe.***

如果上帝向我顯現，我就會相信。他對這個消息的反應是絕對的。他以絕對的方式提出自己的要求：***除非我看見...用我的手探入...我絕不信。***

Thomas demands exhaustive proof rather than sufficient evidence. He rejects the witness of ten or more of his trusted friends. He dictates absolute terms to God about believing.

多馬要求提供詳盡的證據，而不是充分的證據。他拒絕了十個或更多他信任的朋友的見證。他向神規定了關於信的絕對條款。

We don't know why Thomas was so sceptical. There could be many reasons.

我們不知道多馬為什麼如此懷疑。原因可能有很多。

Maybe Thomas 'issue was an intellectual one – dead things don't come alive again.

也許多馬的問題是一個知識上的問題…死了的東西不會再活過來。

Or it might be more personal. Imagine that someone very close to you is dying. You've finally accepted that all hope of a recovery is lost, and your loved one is going to die.

或者它可能更個人化。想像一下，一個與你非常親近的人快要死了。您終於接受了所有康復的希望都破滅了，您所愛的人即將死去的現實。

Then suddenly, someone says there is a possible cure in a clinic on the other side of the world.

然後突然，有人說世界另一端的一家診所對這種疾病有可治癒的方法。

There was a time when you had hope of a recovery and did everything you could. However, your hopes are dashed when you realise they are going to die.

曾經有一段時間，你滿懷康復的希望，並竭盡全力。然而，當你意識到他們即將死去時，你的希望就破滅了。

With the news of a possible cure, most people don't go 'GREAT! 'Most cannot bear to get their hopes up again only to have them dashed. It is difficult to regain hope when all is lost.

聽到可能治癒的消息後，大多數人都不會感到「太棒了！」大多數人無法忍受再次燃起希望卻又落空。當一切都失去時，很難重拾希望。

Maybe this is what is happening with Thomas. He loved Jesus just like all the other disciples. He would have been just as devastated as the others by Jesus 'execution.

也許這就是多馬身上正在發生的事情。他像所有其他門徒一樣愛耶穌。他會像其他人一樣，因耶穌的處決而感到震驚悲痛欲絕。

Now they come along and say, 'Hey Thomas, good news, he's alive!'

現在他們走過來說：「嘿多馬，好消息，他還活著！」

Maybe he was simply saying, 'Don't you dare get my hopes up here! '**Maybe he was afraid to hope. In the same way that many are afraid to hope.**

也許他只是說，「你竟敢把我的希望再次燃起！」也許他害怕抱持希望。就像許多不敢抱希望的人一樣。

It might be a narrow, SECULAR, MATERIALISTIC WESTERN worldview that says it can't happen. It might be a personality that says I need more evidence. It might also be a heart that is afraid to be drawn into something so good only to be disappointed.

這可能是一種狹隘的、世俗的、唯物主義的西方世界觀，認為它不可能發生。可能是一個說我需要更多證據的個性。也可能是一顆害怕被這麼美好的事物吸引卻又被失望的心。

In the end, Thomas was able to overcome his scepticism and believe with joy. Look at v.26:
最終，多馬克服了懷疑，欣喜地信了。請看第 26 節：

A week later, his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, 'Peace be with you!' Then he said to Thomas, 'Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe. Then Thomas said to him, "My Lord and my God!"

過了八日，門徒又在屋裏，多馬也和他們在一起。門都關了，耶穌來，站在當中，說：「願你們平安！」27 然後他對多馬說：「把你的指頭伸到這裏來，看看我的手；把你的手伸過來，探入我的肋旁。不要疑惑，總要信！」28 多馬回答，對他說：「我的主！我的上帝！」

This is a remarkable statement. For a Jewish man to call another human being not just Lord but God is incomprehensible.

這是一個重大的聲明。對一個猶太人來說，不僅稱呼另一個人為主，還稱他為上帝，這是令人難以理解的。

There is no higher confession of faith in Jesus Christ in all the Bible. The biggest doubter to the greatest trust and joy.

在整本聖經中，沒有其他對耶穌基督的信的信心宣言比這更崇高的。最大的懷疑者給予最大的信和喜悅。

DOES IT MATTER 這重要嗎？

This naturally leads to the WHO CARES question.

這自然引出了「誰在乎啊」的問題。

Thomas' declaration is broadly the meaning of the resurrection; he said, '*My Lord and my God!*'
多馬的宣告廣義上就是復活的意義。他說：「*我的主！我的上帝！*」

His first words were not about the FACTS of the resurrection, but what the resurrection meant...*My Lord and my God.*

他的第一句話不是關於復活的事實，而是復活的意義是什麼...*我的主！我的上帝！*

The whole issue Thomas had was that *I wanted to see Jesus for myself, and I wouldn't believe it unless I touched the wounds.*

多馬的整個問題是，我想親眼見到耶穌，除非我觸摸到傷口，否則我不會相信。

Jesus shows up and Thomas doesn't even touch him. The wounds on Jesus were so much more than evidence of the resurrection. They were evidence of something much more powerful. What he is saying is that *everything that Jesus said about himself is true.*

耶穌出現了，多馬甚至沒有碰他。耶穌身上的傷口不只是復活的證據。它們是更強大的東西的證據。所說的是，耶穌所說的關於他自己的一切都是真實的。

He is God...he is the King of the universe! He is my Lord...he is my King...he is my boss...he is my ruler...he is my God.

祂是神...祂是宇宙之王! 祂是我的主...祂是我的王...祂是我的老闆...祂是我的統治者...祂是我的上帝。

The resurrection means that what Jesus promised has been delivered.

復活意味著耶穌所應許的都已經實現了。

The wounds of the cross on Jesus, the things that Thomas thought had ruined his life, had, in fact, saved his life.

十字架在耶穌身上帶來的傷口，多馬認為毀了他一生的事情，實際上卻拯救了他的生命。

The resurrection means everything Jesus said about himself is right and true.

復活意味著耶穌所說的關於祂自己的一切都是正確和真實的。

Jesus is THE way for humanity to be reunited with their creator.

耶穌是人類與創造者重新團聚的那「道路」。

The resurrection means human guilt and shame have been dealt with finally and fully through Jesus, satisfying God's justice on the cross for us.

復活意味著人類的罪和羞恥通過耶穌已經得到最終和徹底的解決，耶穌在十字架上為我們滿足了上帝的公義。

Death has not only been confronted but conquered. It means that new and true life can be experienced before death and eternal life after death. It means that a new heaven and a new earth, where those who trust in Christ will live forever as he lives forever, is coming.

死亡不僅被面對，而且被征服。這意味著死前可以體驗新的、真實的生命，死後可以體驗到永生。這意味著新天新地即將到來，那些信基督的人將永遠活著，就像祂永遠活著一樣。

This is what Jesus offers everyone who trusts in him.

這就是耶穌為每一個信祂的人所提供的。

Several chapters earlier in John's account of the good news of Jesus, we have Jesus declaring the life-changing news of the resurrection:

在約翰記述耶穌的福音的前幾章中，我們看到耶穌宣告了改變生命的復活的信息：

I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?

復活在我，生命也在我。信我的人雖然死了，也必復活；凡活著信我的人必永遠不死。你信這話嗎？

Something incredibly unique and life life-changing and worldview-shaping, has happened with the resurrection of Jesus.

隨著耶穌的復活，發生了一些極為獨特、改變生命和世界觀的事。

There is really no halfway house with Christianity. Either Jesus is God, and we are mortal beings filled with eternal destiny, moral choice, divine status, irreducible human dignity and irreducible moral responsibility, and loved as though an only child by God, or it's all lies, and I'd rather be at the beach. No halfway house works.

基督教確實沒有中途之家。要麼耶穌是神，而我們是會朽壞的生物被充滿了永恆的命運、道德選擇、神聖地位、不可減少的人類尊嚴和不可減少的道德責任，並像獨生子一樣被上帝所愛，否則這都是謊言，我寧願躺平在海灘。沒有中途之家是可行的。

DISCOVERING LIFE IN THE KING 探索在王裡的生命

How, then, do we discover life in King Jesus?

那麼，我們該如何在君王耶穌裡探索生命呢？

Firstly, it's important to listen to the eyewitness accounts.

首先，聽取目擊者的敘述很重要。

We are told that Thomas wasn't there when Jesus first appeared to the disciples. One week later Jesus shows up again with Thomas present.

我們得知，當耶穌第一次向門徒顯現時，多馬並不在場。一星期後，耶穌再次出現，多馬在場。

During the week in between, we are told in v.25 that the other disciples kept telling him that they had seen the Lord.

第 25 節告訴我們，在這中間的一週裡，其他門徒不斷地告訴他，他們已經看見了主。

We are all like Thomas. We have access to the same people who saw Jesus raised from the dead.

我們都像多馬一樣。我們可以接觸到那些親眼目睹耶穌從死裡復活的人。

Their eyewitness accounts are written down in the New Testament.

他們的目擊記錄被記錄在新約聖經中。

There is an enormous amount of scholarship that supports the gospel's accounts as having the marks of oral history and eyewitness testimony rather than myths or fables.

大量的學術研究支持福音的記載是具有口述歷史和目擊者證詞的痕跡，而不是神話或寓言。

John - who wrote this biography - was one of the eyewitnesses. This is what he says about how we come to see and believe, v30:

撰寫這本傳記的約翰是目擊者之一。第 30 節是他對我們如何看到和信的解釋：

Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

耶穌在他門徒面前另外行了許多神蹟，沒有記錄在這書上。31 但記載這些事是要使你們信耶穌是基督，是上帝的兒子，並且使你們信他，好因著他的名得生命。

He says that what is written in this biography of Jesus' life, ministry, death, and resurrection by an eyewitness is all you need to have a certain hope.

他說，這本由目擊者所寫的耶穌的生平、事工、受死和復活的傳記，是足以讓你有確定的希望。

All I'm suggesting is to operate with the news of the resurrection of Jesus in the same way you operate in the rest of life.

我所建議的是，要像對生命中的其他事物一樣，來對待耶穌復活的消息。

I mean, *how many of the things that you believe happened in history did you see?*

我的意思是，你相信的歷史上發生過的事情，有多少是你親眼所見的？

We believe eyewitness testimony that historically reliable authors have written down. Do the same with Jesus.

我們相信歷史上可靠的作者所寫下的目擊證詞。對耶穌也要這樣做。

We don't need to know anything more than what is written in John's gospel to see and believe.

我們不需要知道比《約翰福音》中所記載的內容之外的任何其他東西，就可看到並信。

The Christian faith is no mere philosophy, even though it is a philosophically viable worldview.

基督教的信不僅是哲學，儘管它是一種哲學上可行的世界觀。

It is not merely subjective, even though there are emotionally satisfying experiences for followers of Jesus.

不僅是主觀的，即使耶穌的追隨者在情感上有令人滿意的經歷。

The Christian faith is not merely sentimentally uplifting, like a piece of art, even though there is much beauty to behold.

基督教的信不僅像一件藝術品一樣在情感上令人振奮，儘管有許多美麗值得一看。

The Christian faith is nothing if Jesus Christ did not actually rise bodily from the dead.

如果耶穌基督的肉身沒有從死裡復活，那麼基督教的信就毫無意義。

The truth of his resurrection is not based on experimental methods of natural science, verifiable by test tubes or empirical data.

他復活的真相，不是基於自然科學的實驗方法，可以用試管或經驗數據來驗證。

Nor is it based only on the arguments of logic. It is based on history upon eyewitness accounts.

它也不僅是基於邏輯論證。它是基於歷史和目擊者的敘述。

Give one a read... Read it as an eyewitness account and think.

讀一讀... 把它作為目擊者的敘述來閱讀並思考。

The **second** thing to do to move from doubt to receiving a certain hope is to **drop your conditions**.

要從懷疑轉向接受確實希望，要做的**第二件事**就是**放棄你的條件**。

Every one of us moves towards Jesus with a set of conditions. No one just goes to him because he is great or for his sake.

我們每個人都帶著一系列的條件走向耶穌。沒有人會只是因為他是偉大或為了他而去找他。

We always move towards him because we want something, which means we have conditions.

我們總是因為我們想要什麼而走向他，這意味著我們有一系列的條件。

I've known of people who refused to become Christians because it would mean they needed to repair a relationship or change a habit.

我認識一些人拒絕成為基督徒，因為這意味著他們需要修復關係或改變習慣。

We need to drop our conditions because they say, 'I'll love you, God, if...'. Jesus didn't do that for us. He loved us unconditionally.

我們需要放棄我們的條件，因為他們說，「神啊，我會愛你，如果...」耶穌沒有對我們這樣做。祂無條件地愛我們。

The death of Jesus was no accident in history. Jesus died and rose to redeem us and reclaim us to God.

耶穌的死在歷史上絕非偶然。耶穌死而復活來救贖我們，並將我們重新歸向神。

It is a plan that is historically reliable and experientially satisfying as we navigate life.

這是一個在歷史上可靠的，並且在我們的體驗生命中是令人滿意的計劃。

God has brought you here today for this message, and for this bit of the Bible, and this story of the resurrection of Jesus, for this eyewitness account, so that you might believe in Jesus and have CERTAIN HOPE life forever with joy, as Jesus is himself alive right now.

神今天把你帶到這裡來，是為了這個信息，為了這段聖經，為了這個耶穌復活的故事，為了這個目擊者的敘述，這樣你就可以信耶穌，並擁有確定的希望，像耶穌一樣永遠喜樂地還在活著。