



Simeon Says 西面颂

Luke 2:25–38 路加福音 2:25–38

Introduction: King AND Kingdom Come

Welcome to the second week of our hikoi through the gospel according to Luke. We've called this series *King and Kingdom Come*. As we journey through the longest book in the New Testament we'll see how Luke presents Jesus as the King come to earth to bring about a new Kingdom.

引言：君王与国度的降临

弟兄姐妹，欢迎来到我们一起走读《路加福音》的第二周。这个系列我们定名为“君王与国度的降临”。在这段旅程中，我们将透过新约最长的一卷书，看见路加如何向我们呈现耶稣——祂就是那位降临人间的君王，要在地上建立一个全新的国度。

The challenge in this series may just be the little word “and” in our title.

- Some people want the **Kingdom without the King**. They want the fruit of the Jesus' way, justice, equality, peace, renewal of all things – the Kingdom, without having to submit to the King.

- Others **want the King but seem unconcerned about His Kingdom**. Christians often want a personal relationship with Jesus that makes us feel better, but whether anything actually gets better for those less fortunate is of secondary importance.

在这个系列里，最大的挑战可能就在我们题目中的那个小词“与”（and）。

- 有些人想要**国度**，却不要**君王**。他们渴望耶稣之道所结的果子——公义、平等、和平、万物更新——也就是国度，却不愿意顺服于君王。
- 另一些人则只要**君王**，却似乎并不关心祂的**国度**。基督徒常常渴望与耶稣建立一种让自己感觉更好的个人关系，但至于那些不幸的人们的境遇是否因此有所改善，却被放在次要的位置。

So the “and” is important.

As we read through the gospel according to Luke we pray that our eyes and hearts would be opened again to the King and Kingdom that has come, and that we would be challenged and inspired because as Grant said last week, this is a story we are part of, we still have a role to play in extending the Kingdom of God today, by believing that Jesus is King, and living as though that is true. 所以，这里的“与”是非常重要的。当我们一同阅读《路加福音》时，我们祈求神再次开启我们的眼睛与心灵，使我们看见那已经降临的君王与国度；并且愿我们在其中受到挑战与激励。正如 Grant 上周所说的，这是一个我们身在其中的故事。今天我们仍然有角色要扮演——通过相信耶稣就是君王，并以这样的信念活出来，来拓展神的国度。

Last week Grant opened up the first chapter of Luke’s gospel. The eighty verse trailer for all that is to come. Today we’re into chapter 2 and although it’s slightly shorter, we’re still not going to be able to cover everything in our time together. The 52 verses cover the birth and childhood of Jesus, the manger in Bethlehem, shepherds in the fields, angels in the sky, and boy Jesus in the Temple. So because we can’t cover everything we highly recommend that you read along with the series. On our website under resources, you can download a printable bookmark which lists

all the readings for this series. 上周 Grant 带领我们进入了《路加福音》第一章。那就像是一部长达八十节经文的预告片，为接下来的一切拉开序幕。今天我们进入第二章。虽然篇幅稍短，但在我们聚会的时间里，依旧无法涵盖全部内容。这五十二节经文记录了耶稣的出生与童年：伯利恒的马槽、田野里的牧羊人、天空的天使，以及圣殿中的孩童耶稣。既然无法面面俱到，我们特别鼓励大家在整个系列中跟随阅读。在我们的网站资源区，可以下载一张可打印的书签，上面列出了本系列的所有经文阅读安排。

I recommend reading the entire section over the week, maybe you split it up further and read a chunk each day, maybe you work through it with your life group. However you decide to engage, what an opportunity we have as a church community to dive deep into a full gospel account together, let's make the most of it! 我也鼓励大家在这一周完整读一遍这一段经文。你可以把它拆分，每天读一部分；也可以和你的小组一起研读。无论你选择哪种方式，这对我们教会群体来说，都是一个宝贵的机会，可以一同深入完整的福音叙事——让我们好好把握！

Okay with all that being said, hopefully you'll excuse me focusing on the section of chapter 2 that most resonated as I prepared for today. The King has come. He's been born in a manger, visited by shepherds, named Jesus, and now 40 days later Mary and Joseph take 6-week-old Jesus to Jerusalem following Jewish Law which are detailed in verses 22-24, we pick it up in verse 25. 说到这里，请允许我今天专注在第二章里最触动我心的一段。当君王降临——祂已经诞生在马槽中，被牧羊人探访，取名为耶稣。如今四十天后，马利亚和约瑟遵照犹太律法（见22-24节），带着六周大的耶稣上耶路撒冷。我们今天要从第25节读起。

Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was on him. It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Messiah. 那时，在耶路撒冷有一个人，名叫西面，这人又公义又虔诚，素常盼望以色列得安慰，又有圣灵在他身上。圣灵曾指示他，在未死之前，必看见主所立的基督。

Moved by the Spirit, he went into the temple courts. When the parents brought in the child Jesus to do for him what the custom of the Law required, Simeon took him in his arms and praised God, saying: 他受圣灵的感动，进入圣殿。当父母抱着孩子耶稣进来，要照律法的规矩办理时，西面就接过他来，抱在怀里，称颂神说：

**“Sovereign Lord, as you have promised,
you may now dismiss your servant in peace.**

**For my eyes have seen your salvation,
which you have prepared in the sight of all nations:
a light for revelation to the Gentiles,
and the glory of your people Israel.”**

“主啊，如今可以照你的话，
释放仆人安然去世；
因为我的眼睛已经看见你的救恩，
就是你在万民面前所预备的：
是照亮外邦人的光，
又是你民以色列的荣耀。”

The child’s father and mother marvelled at what was said about him. Then Simeon blessed them and said to Mary, his mother: “This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too.” 孩子的父母因这论到他的话就稀奇。西面给他们祝福，又对孩子的母亲马利亚说：“这孩子被立，是要叫以色列中许多人跌倒、许多人兴起；又要作毁谤的对象，好叫许多人心里的意念显露出来；你自己的心也要被刀刺透。”

There was also a prophet, Anna, the daughter of Penuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage, and then was a widow until she was eighty-four. She never left the temple but worshiped night and day, fasting and praying. Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem. (Luke 2:25-38). 又有一个女先知名叫亚拿，是亚设支派比努伊的女儿，年纪已经老迈；她从出嫁以后同丈夫住了七年，就寡居，直到八十四岁。她并不离开圣殿，禁食祈求，昼夜事奉神。正当那时，她进前来称谢神，将孩子的事对一切盼望耶路撒冷得救赎的人讲说。

——《路加福音》2:25-38

Simeon Says

西面说

So as my sermon title suggests we're going to focus today on what Simeon says. But before we look at his words, we need to ask the valid question Mary and Joseph probably asked: 'who are you, and why are you grabbing my baby?!' 正如讲道题目所说，今天我们要聚焦在西面所说的话。但在进入他的言语之前，我们要先问一个马利亚和约瑟大概也会问的问题：“你是谁？为什么抱我的孩子？！”

Luke tells us a few things about Simeon the baby grabber:

- He's righteous and devout.
- He's received a promise from God that He will see the Messiah before he dies.
- Which means he's an old man.

路加告诉我们一些关于这个“抱婴儿的西面”的事：

- 他是一个公义、虔诚的人；
- 他曾从神领受应许：在他死之前，必得见弥赛亚；

- 这也意味着，他是个老人。

But the thing that Luke emphasises most with Simeon is the work of the **Holy Spirit** in him.

不过，路加最强调的不是西面的年纪，而是**圣灵**在他身上的工作：

Verse 25 – The Holy Spirit was on him.

Verse 26 – The Holy Spirit had revealed to him that he'd see the messiah.

Verse 27 – The Holy Spirit directed him to meet Jesus.

第25节——圣灵在他身上；

第26节——圣灵启示他必能看见弥赛亚；

第27节——圣灵引导他遇见耶稣。

Simeon according to the message paraphrase of the passage, “*lived in prayerful anticipation*” – I love that phrase. Here's a man led by the Spirit, living in prayerful anticipation. Simeon challenges us to be spirit-led intercessors, whatever our age, prayerfully expectant that God will be at work. If I'm honest I'm not sure I'd describe myself that way, but I do want to become that kind of man. 《现代译本》将西面的生命描述为“在祷告中满怀盼望地等待”-我非常喜欢这个表达。一个被圣灵引导、在祷告中满怀期待的人。西面挑战我们，成为被圣灵引导的代祷者，无论我们多大年纪，都怀着祷告的期待，相信神会动工。老实说，我不确定自己是否可以这样被描述，但我渴望成为那样的人。

So anyway, all things considered, if a random old man is going to grab your baby, Simeon wasn't a bad option. Let's get onto what he says. 所以，如果真要有个陌生的老人抱你的孩子，西面倒也不失为一个好选择。接下来让我们看看他到底说了什么。

Nunc Dimittis

如今释放

Have you ever watched a musical by accident? You start a movie and before you get 5 minutes in there's been two songs! The start of Luke's gospel is a bit like that. Last week in chapter one we had Zechariah and Mary bursting into song, and here Spirit-filled Simeon composes another. These famous songs of praise have been converted to hymns, put to music, and named after their Latin translations. Mary's is the *Magnificat*, Zechariah's the *Benedictus*, and Simeon's is known as *Nunc Dimittis*, meaning "now you dismiss" or "now you let depart" after the words of verse 29: **you may now dismiss your servant in peace**. 你有没有不小心看过音乐剧？电影刚开始没几分钟，就已经唱了两首歌！路加福音的开头有点类似。第一章里，我们看到撒迦利亚和马利亚先后唱起赞歌。这里，被圣灵充满的西面，也唱出一首。这些著名的赞美诗后来被谱成圣诗，甚至用拉丁文的首句命名。马利亚的称为 *Magnificat*，撒迦利亚的叫 *Benedictus*，而西面的则被称为 *Nunc Dimittis*，意思就是“如今释放”或“如今让你的仆人离去”，取自29节：“**主啊，如今可以照你的话，释放仆人安然去世。**”

These words are used in the traditional evening prayer of Compline to guide believers as they lay down to rest, surrendering the efforts of the day to the Lord and entrusting themselves to his rest. For Simeon though, he wasn't talking about going to bed for the night, he was ready for his final sleep. This elderly man had been holding on to the promise of the Spirit, living in prayerful anticipation of this moment. Living with one goal: To see the Kingdom of God break into the world. 这段话常用于传统晚祷中，引导信徒在夜里安息，把一天的劳苦交托给主，把自己安放在祂的平安中。但对于西面来说，他讲的并不是一夜的睡眠，而是他已准备好进入最终的安息。他这位老人，一直抓住圣灵的应许，满怀期待地等候这一刻。他一生只有一个目标：看见神的国度突破临到这个世界。

Each new day could be the day. As he shuffled around the Temple courts carrying the hopes of his nation in his whispered prayers, he listened for the prompting of the Spirit. Day after day, week after week, month after month, year after year. Getting older and more frail. His prayer

walk getting slower. Perhaps his memory of the promise of God a bit more foggy. But yet he holds onto the promise. 每一天，都可能是那一天。当他拖着步子走在圣殿院子里，把整个民族的盼望化为低声的祷告，他倾听圣灵的提示。一天又一天，一周又一周，一个月又一个月，一年又一年。他渐渐老迈，步履蹒跚。祷告的步行变得缓慢。也许对神应许的记忆有些模糊，但他仍然紧紧抓住。

Today could be the day. 今天，可能就是那一天。

And then on a day like any other, two first time parents enter the temple courts and the Spirit whispers, “Simeon this is the One”. 就在一个平常的日子，两位初为人父母的年轻人带着婴孩走进圣殿。圣灵低声对他说：“西面，就是祂了。”

As Simeon picks up the chosen child, he now holds in his arms, the promise he’d held in his heart for so long. Cradled in his arms was not just his hope, but the hope of the world. The living, breathing, growing King of the world, here to establish the Kingdom that was always meant to be. 当西面抱起这位被拣选的孩子时，他手中所抱的，不仅是一个婴儿，更是他心中长久怀抱的应许。怀里的，不只是他的盼望，而是全世界的盼望。那位活着、会成长的世界之王——来建立神原本就要成就的国度。

And for Simeon, that was enough.

Nunc Dimittis.

而对西面来说，这就够了。

Nunc Dimittis。

You may now dismiss your servant in peace.

“主啊，如今可以释放仆人，安然去世。”

I wonder what you're holding hope for? Sometimes we use the phrase "If X happened I could die happy." That's effectively what Simeon said. I've seen Jesus. He's only a baby and there's plenty of the story left to play out – but I know salvation will now unfold. Messiah is here. That's enough. I can die happy and at peace. 我想问：你心里正抓住的盼望是什么？有时候我们会说：“如果某件事成了，我就此生无憾，可以死而无憾。”这其实就是西面所说的意思：我已经看见耶稣了。祂还是个婴孩，故事还有很多未展开，但我知道救恩已经开始实现。弥赛亚已经来了。这就够了。我可以满足地、安然地离去。

So what is enough for you? Is Jesus truly enough for me?

These are the meaning of life level questions that Simeon raises for us.

那么，对你来说，什么才算够？对我来说，耶稣真的是一切吗？

这些问题触及生命的核心——这是西面对我们提出的挑战。

But Simeon has a few more words before he passes in peace so let's continue as he talks about the Saviour who is revealed, and the Saviour who will reveal. We'll start with revelation to and look at verses 30-32. 不过，西面在安然离去之前，还有几句话要说。他要讲到那位被启示出来的救主，以及那位要揭示人心的救主。我们先从“启示”开始，看30-32节。

Revelation to All

向万民显明

Last week Grant pointed out that Mary's song is cosmic in its scope. Her story was wrapped up in the much larger story of God's Kingdom. Simeon's also thinking far beyond his individual story. His hope is in fact completely unselfish because he's not going to see the story play out. As he holds baby Jesus he's not just rejoicing for himself, or even rejoicing for his nation, he's rejoicing for all nations! I can die happy, he says, because: ***"my eyes have seen your salvation, which you have prepared in the sight of all nations"*** (2:30-31) 上周 Grant 提到，马利亚的颂歌视野是宇宙性的。她的故事被包裹在神国度更宏大的故事之中。西面也是如此，他的眼光远远超越个人。他的盼望是完全无私的，因为他自己看不到故事如何展开。当他抱着婴孩耶稣

时，他不仅仅为自己喜乐，甚至也不单单为自己的民族喜乐，而是为万国喜乐！他说：“我可以满足离世了，因为——‘我的眼睛已经看见你的救恩，就是你在万民面前所预备的’”（路2:30-31）。

He describes the arrival of Jesus as light breaking into the world. A light that will shine for both **Jews** and **Gentiles** (what the bible calls non-Jewish people) but in slightly different ways. 他形容耶稣的到来，好像光突破黑暗，照进世界。这个光要照亮犹太人，也照亮外邦人（圣经里所说的非犹太人），但方式略有不同：

***“a light for revelation to the Gentiles,
and the glory of your people Israel.” (2:32-33)***

***“是照亮外邦人的光，
又是你民以色列的荣耀。”（路2:32-33）***

This brings to mind for me the image of **lighthouse**. A good lighthouse is a thing of raw coastal beauty, buffeted by wind and waves. The lighthouse is the pride, the glory, of the coastal town. But its purpose is revelation for all. It is a guiding light to lead ships safely around dangerous coasts and into harbour. 这让我想到“灯塔”的画面。一个好的灯塔，本身就是一种粗犷的海岸之美，在风浪中屹立不倒。它是海边小镇的骄傲与荣耀。但它存在的意义，是为了启示所有人。它是指引的光，带领船只避开危险的暗礁，安全进入港口。

Jesus the King of the Jews is the glory of Israel in a particular way. He was Jewish, from the line of David. He fulfilled Jewish law and prophets. He wasn't a kiwi. But he came to reveal God to **all peoples**. To be the guiding light leading all people who would look to Him, safely home to the Father. 耶稣，犹太人的王，以一种特殊的方式，是以色列的荣耀。祂是犹太人，出自大卫的后裔，成全了律法与先知的应许。祂不是“新西兰人”。但祂来，是为了向万民显明神。祂是那引导之光，带领所有仰望祂的人，安全回到天父家中。

And while we might struggle today with Jesus as the glory of Israel, early Jewish readers, would have struggled way more with Jesus the light for revelation to the Gentiles. This is the theme of **Radical Inclusivity** that runs throughout Luke's gospel. 今天我们可能觉得耶稣是“以色列的荣耀”比较难理解，但在当时的犹太人看来，更难接受的，是耶稣竟然是“照亮外邦人的光”。这就是路加福音中不断出现的主题：**激进的包容**。

Jesus is here. 耶稣来了。

The King has arrived. 王已经降临。

And the Kingdom is for everyone. 而国度是向所有人开放的。

Everyone you thought was on the outskirts is in.

- Unmarried pregnant teenagers like Mary – they're in.
- Elderly barren women like Elizabeth was – they're in.
- Lowly Shepherds – in.
- Elderly widows, like Anna – in.
- Even Gentiles are in.

那些你以为被边缘化的人，全都在里面：

- 像马利亚这样未婚先孕的少女——在里面。
- 像以利沙伯这样年老不能生育的妇人——在里面。
- 卑微的牧羊人——在里面。
- 像亚拿这样的寡妇——在里面。
- 甚至是外邦人——也在里面！

This is the Kingdom of radical inclusivity. Everyone you thought was on the outskirts, is in. And, in contrast, those who seemed like the in-crowd, the religious elite ones, they might not be as close to God as everyone thought. 这就是“激进包容”的国度。那些你以为在外面的人，其实都在里面。相反，那些看似最靠近神的宗教精英，却未必真的与神那样亲近。

Because Jesus is not just revealed to all. He himself **will reveal all**. The King has not just come to be revealed. But **to reveal**. 因为耶稣不只是被显明给万民看，祂自己也要显明万民的内心。

Revelation of All

揭示万民

After praising God Simeon has some words for the new parents. Let's reread them from verses 34. 西面对这对年轻父母说了几句话。我们再读一次：

Then Simeon blessed them and said to Mary, his mother: "This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too."
(Luke 2:34-35)

在赞美神之后，西面给他们祝福，又对孩子的母亲马利亚说：‘这孩子被立，是要叫以色列中许多人跌倒，许多人兴起，并且作毁谤的对象，叫许多人心里的意念显露出来。你自己的心也要被刀刺透。’”（路2:34-35）

From this passage we can say that the arrival of the King reveals two things:

从这段经文我们可以看到，王的到来揭示了两件事：

- 1. Jesus reveals the value system of the Kingdom. 耶稣显明国度的价值体系。**
- 2. Jesus reveals the condition of hearts. 耶稣显明人心的真实状况。**

The value system of the Kingdom is radically different to that of any worldly Kingdom. This is often called the **Upside-Down Kingdom** or the **Great Reversal**. We're still in the introductory scenes of Luke's gospel, Jesus is still only 6 weeks old, but already things are starting to shake. The foundations of the old way starting to crumble. 神国的价值观，与世上任何一个国度都大不相同。我们常称之为“**颠倒的国度**”或“**伟大的翻转**”。此时我们还在路加福音的开头，耶稣才六周大，但局势已经开始震动。旧的根基正在崩裂。

Mary sings of the proud scattered, rulers brought down, and the humble lifted up and the hungry filled. Here Simeon prophecies that this child will cause the rising and falling of many in Israel. This child will flip the script, turn tables, and dismantle the status quo. And not everyone will like it. 马利亚唱到：骄傲的被赶散，权势的被拉下，卑微的被抬举，饥饿的得饱足。这里西面预言：这个孩子要使许多人跌倒、许多人兴起。祂将会翻转、推翻、颠覆现有的秩序——而不是所有人都会喜欢这样的结果。

That's why Simeon foresees the opposition that Jesus will face. And in that way Jesus will not only reveal the hidden things of the Kingdom but reveal the hidden dispositions of individual hearts. 因此西面也预见耶稣将面对反对。正是在这种冲突中，耶稣不仅显明神国的真相，也揭露个人内心深处的状况。

Have you ever heard someone described as having a penetrating gaze? As almost being able to look into your soul. In 2010 Serbian artist Marina Abramovic performed a live exhibition at the Museum of Modern Art in New York, called **The Artist is Present**, where she sat at a table and allowed visitors to sit opposite her and share eye contact in silence. They could stay as long as they wanted, some sat for a few minutes, some sat for whole days. In total she locked eyes with over 1500 people. 你有没有听过有人被形容成“眼神犀利，仿佛能看透灵魂”？2010年，塞尔维亚艺术家 Marina Abramović 在纽约现代艺术博物馆举办了一场名为《**艺术家在场**》的展演。她静坐在桌前，观众可以一个个走到她对面，与她对视，完全沉默，可以坐几分钟，甚至几天。最终她与1500多人对视。

As strangers sat in front of Marina they found maintaining such focused eye contact highly vulnerable, deeply emotional often being brought to tears by the experience, and it was also described as cathartically confronting. 许多人在她面前发现，维持这种凝视非常脆弱、极其情绪化，甚至常常流泪。有人形容这是一次“净化般的直面”。

I love this concept of the artist being present. Perhaps this is a tiny glimpse of the soul revealing gaze of Jesus. If it's powerful connecting with this human artist, how much more when The Divine Artist makes himself present. 我很喜欢“艺术家在场”这个概念。或许这只是耶稣目光的微小缩影。若与一位人类艺术家对视都能如此震撼，何况是当**创造的艺术**家亲自临在？

As we conclude we're going to listen to a song called **Arrival** which sings about exactly that. It calls us to hail the arrival of the infinite infant God. The Architect who entered the plan. The Playwright who took the stage. The Author who climbed into the page. And The One who sees what lies in each and every soul. 等下我们会听一首歌，叫《**降临**》 (**Arrival**)，正是唱到这一点：向那无穷却成了婴孩的神致敬；那位建筑师，亲自走进蓝图；那位剧作家，自己登上舞台；那位作者，亲自写入书页；那位看透每一个灵魂的主。

As we remember the arrival of Jesus we wonder at the Creator who entered his creation. Who is so present to his people. Whose gaze is so lovingly intense that we often shy away from full eye contact. As we welcome the arrival of the King and follow his journey through the gospel of Luke, what an opportunity we have to gaze at Jesus! To allow Him to be revealed to us, and to allow Him to reveal to us what's of true value in the Kingdom and the condition of our hearts. 当我们纪念耶稣的降临，我们要惊叹：创造主进入了祂的创造，祂如此真实地与子民同在。祂的目光满有爱意，强烈到我们常常不敢直视。但当我们迎接君王的到来，跟随祂在路加福音中的旅程，这是何等宝贵的机会——可以注视耶稣！让祂显明给我们，让祂揭示我们心中真正的价值与状况。

Amen. 阿们。



Reflecting on Sunday 21st September 2025: Last week Grant introduced us to the first chapter of the Gospel of Luke and three themes that run through the book: God working with the ordinary, God keeping his promises, and God's plans being bigger than we think. Which has most resonated for you this week?

2025年9月21日主日反思：

上周 Grant 向我们介绍了《路加福音》第一章，并提出了三条贯穿整本书的主题：

1. 神与平凡人同工；
2. 神信守祂的应许；
3. 神的计划比我们所能想象的更宏大。

这一周当中，哪一点与你的生命最有共鸣呢？

These questions help you think more about this message. We hope they might be a conduit for conversation and reflection, encouraging us to wrestle with how this message might practically

work itself out in our lives. 这些问题旨在帮助你更深入思考这则信息。我们希望它们可以成为对话和反思的桥梁，鼓励我们探索这条信息在生活中如何实际地体现出来。

1. Simeon lived in **Holy Spirit led prayerful anticipation of God showing up**. Can you think of someone you know who lives like that? What would it look like for you to live in prayerful anticipation this week? 西面人西面 (Simeon) 生活在圣灵引导的祷告期待中，等待上帝显现。你能想到你认识的有人也是这样生活的吗？在本周，你以祷告期待的心态生活会是什么样子？
2. The coming of Jesus reveals the **Radical Inclusivity** of the gospel invitation. This confronted all sorts of cultural barriers. Although we live in a different time, who might still be (or feel) excluded from the way of Jesus or Christian community? 耶稣的到来揭示了福音邀请的激进包容性 (Radical Inclusivity)。这挑战了各种文化上的障碍。虽然我们生活在不同的时代，但仍然有人可能被排斥在耶稣的道路或基督徒群体之外，或者感到被排斥——他们可能是谁？
3. **Read 2:36-38**. What stands out to you about Anna's role in the story? 阅读路加福音 2:36-38。安娜在故事中的角色给你留下了什么印象？
4. **Nunc Dimittis**. Once he sees Jesus, Simeon says he can die in peace. Why do you think he was able to say that? Do you think you could say that? Why or why not? 《现在可让我安然离世》 (Nunc Dimittis)。一旦西面看见耶稣，他说自己可以平安地死去。你认为他为什么能这么说？你自己能说吗？为什么能或为什么不能？

If you'd like to chat with someone about your spiritual journey or anything else going on in your life, please contact us at care@windsorpark.org.nz; **we're better together and no perfect people are allowed**. 如果你希望有人与你聊聊你的属灵旅程，或者生活中发生的任何事情，请联系 care@windsorpark.org.nz；我们在一起会更好，而且这里没有完美的人被允许。



Below are some further resources that may take the message further and deeper and enable you to explore other viewpoints on the same theme. We also encourage you to engage with the preacher if there are further questions you have or if you'd like clarification on anything. Email info@windsorpark.org.nz and we'll direct your query to the appropriate person. 以下是一些进一步的资源，可以让你更深入地理解这则信息，并帮助你从不同的角度探索同一主题。我们也鼓励你如果有任何进一步的问题，或者希望对某些内容获得澄清，可以与讲道者交流。请发送邮件至 info@windsorpark.org.nz，我们会将你的问题转给合适的人。

1. There are so many valuable resources for you add to your toolbox about the Book of Luke. Jump on **Right Now Media** to check out our **library of Luke related content**.

<https://app.rightnowmedia.org/en/library/custom/46512>

关于《路加福音》，有很多宝贵的资源可以丰富你的工具箱。立即登录 Right Now Media，查看我们关于路加的资源库。

<https://app.rightnowmedia.org/en/library/custom/46512>

2. The Bible Society have created this **Luke booklet** which you can access for free as a PDF to accompany your journey through the gospel with reflection questions and imaginative exercises. <https://biblesociety.org.nz/wp-content/uploads/2016/12/Luke.pdf>

圣经协会 (Bible Society) 制作了这本《路加福音》小册子, 你可以免费下载 PDF, 配合你的福音之旅使用, 内含反思问题和想象练习。

<https://biblesociety.org.nz/wp-content/uploads/2016/12/Luke.pdf>

3. To take a deeper dive into Luke you can purchase a copy of **Reading Luke** by New Testament scholar Frank Dicken which is an entry level academic book on Luke's gospel.

<https://www.amazon.com.au/Reading-Luke-Frank-Dicken/dp/1498233619>

如果想更深入研读路加, 你可以购买新约学者 Frank Dicken 的《Reading Luke》, 这是一本面向入门读者的学术著作, 专门讲解路加福音。

<https://www.amazon.com.au/Reading-Luke-Frank-Dicken/dp/1498233619>