

Final Luke Message by Jaimee Liley
《路加福音》最後一講
講員：杰蜜·麗莉
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敬拜詩歌一：迎接耶穌進來 Welcome Jesus

詞/曲：余遠淳

堅固的城門大開，主耶穌就要進來，
歡呼，讚美，歌頌，擁戴，迎接耶穌進來。
我們的心門打開，請耶穌現在進來，
尊貴，國度，權柄，榮耀，歸於至高神，天地主宰。

我的盼望，我的未來，我的前途，天天期待。
短暫人生，不知道明天將迎向何方，
可是不要放棄，也不再悲哀，因為耶穌就快要過來。

生命路途，獨自徘徊，對於將來希望不再，
孤單道路，每一天期待有朋友關懷，
千萬不要放棄，也不再悲哀，因為耶穌就快要過來。

敬拜詩歌二：我心屬你 Rest On Us

by Brandon Lake, Elyssa Smith, Harvest Bashta, Jonathan Jay, Rebekah
譯唱：骷顱地城市音樂 Calvary City Music

當聖靈開始運行起在水面上
聖靈充滿眾人那
來我身上 來我身上

當風火吹起在降臨這裡
敞開心門讓天堂降臨
來我身上 來我身上

降下 聖靈運行讓我心跳
充滿各角落
我知道祢運行在其中
等待祢來充滿我心房

親愛聖靈 來我身上
祢我所要 祢我所要

敬拜詩歌三：親愛聖靈 Holy Spirit

詞/曲 Katie Torwalt, Bryan Torwalt
中譯詞 周巽光
編曲 簡道生
演唱 約書亞樂團

再沒有事物 能與你相比
活潑的盼望 超越全世界
你同在裡

我嚐到世上 最甜美的愛
當我心得釋放 我羞愧都鬆開
你同在裡

親愛聖靈 我們歡迎你
充滿這氛圍 澆灌在這地
我全心渴慕你榮耀降臨
完全降服於 你的同在裡
你同在裡

讓我更多 來感受 你的同在
讓我更多經歷 你榮耀中的良善

佈道

Over the past few weeks together we have studied eyewitness testimonies of the life, ministry, and man of Jesus. We learned from the stories in Luke that it doesn't matter your background, the choices you've made, your race, ethnicity, age, gender, job, marital status, or ability that the gospel applies to *you*. The message that the Kingdom of Heaven is here, wherever you are in life. And an incredible invitation to experience it for ourselves. 在過去的幾周里，我們一起研讀了目睹耶穌的生平、事工和為人的見證。我們從路加福音中的故事了解到，在主裡是不論你我的背景、所做的選擇、種族、民族、年齡、性別、工作、婚姻狀況或福音適用於你的能力如何。無論妳的生命處於何種狀況，天國的福音就在這裏。並且我們自己也親身體驗了這我們難以置信的邀請。

In every one of these stories the eyewitness was presented with an opportunity to repent, to a point of humility, and an opportunity to kneel before the Jesus of sacrifice. Today we are finishing our series in Luke, and this last story quite literally brings us to the Cross. If you would like to turn to Luke 23, we'll start in verse 32. 在這些故事中，每一個目擊者都有機會悔改，達到謙卑的地步，並有機會跪在為世人犧牲的耶穌面前。今天我們將完成路加福音的系列，最後一個故事將我們帶到了十字架面前。請將妳的聖經翻到路加福音第23章，我們將從第 32 節開始。

Luke goes to great lengths to characterize Jesus' death as a continuation of His ministry- not an end. Luke cares about repentance, and even in those moments, he wants us to see that Jesus' care and concern is to the hearts of humanity. His gospel

might be the most beautiful and poetic of all four. 路加竭盡全力將耶穌的死描述為他事工的延續——而不是結束。路加關心悔改，甚至在那些時刻，他希望我們看到耶穌對人心靈的關心和體諒。他的福音書可能是所有四個福音書中最美麗和最具有詩情畫意的。

In week one, Bo taught us about the various ways to know the Bible is true. One of those ways is to compare the texts and see whether or not the stories match up. However, side by side the Gospels give slightly different accounts of this story. Matthew and Mark record that “those crucified with Him also reviled Him in the same way (as the crowd)”. John’s gospel says nothing about the criminal’s response. Luke’s gospel gives us dialogue and therefore character to the men on the crosses next to Jesus. 在第一周，珀牧師提到了我們認識聖經真實性的各種方法。其中一種方法是比較文本並查看故事是否匹配。然而，對比各福音書對這個故事的描述是略有不同。馬太和馬可記載，“那些與祂同釘的人也（像群眾一樣）以同樣的方式辱罵祂”。約翰福音沒有提到罪犯的反應。路加福音讓我們看到了耶穌與他旁邊同釘十字架之人對話，因此也讓我們看到了他們的品格。

So as we read this unique story, we have to believe that Luke caught an interaction that the others did not. Luke picked up on what was beautiful about Jesus - the cares and concerns of His heart even up until what seemed like the end. 因此，當我們閱讀這個獨特的故事時，我們不得不相信路加抓住了其他人沒有抓住的互動。路加發現了耶穌的美好之處——他心中的關心和掛慮，甚至直到生命的盡頭。

We didn’t need this story to learn more about Jesus. There have been time and time again we’ve seen Jesus act with Mercy and Grace and Justice. 我們不需要這個故事來更多地了解耶穌。我們一次又一次地看到耶穌以憐憫、恩典和公義行事。

What we are gifted with instead is hope knowing Jesus at His best is the same Jesus at His break. 而且，我們被贈予擁有的是希望，當我們知道處於最佳狀態的耶穌與處於崩潰狀態的耶穌是同一個。

Luke 23: 32-43 NIV 路加福音23:32-43

Two other men, both criminals, were also led out with him to be executed.³³ When they came to the place called the Skull, they crucified him there, along with the criminals—one on his right, the other on his left. ³⁴ Jesus said, “Father, forgive them, for they do not know what they are doing.”^[a] And they divided up his clothes by casting lots.

路加福音23: 32 又有兩個犯人，和耶穌一同帶來處死。

33 到了一個地方，名叫髑髏地，就在那裡把耶穌釘在十字架上，又釘了兩個犯人，一個在左邊，一個在右邊。

34 當下耶穌說：「父啊，赦免他們！因為他們所做的他們不曉得。」兵丁就拈鬮分他的衣服。

35 The people stood watching, and the rulers even sneered at him. They said,

“He saved others; let him save himself if he is God’s Messiah, the Chosen One.”³⁶ The soldiers also came up and mocked him. They offered him wine vinegar ³⁷ and said, “If you are the king of the Jews, save yourself.”

35 百姓站在那裡觀看。官府也嗤笑他，說：「他救了別人，他若是基督，神所揀選的，可以救自己吧！」

36 兵丁也戲弄他，上前拿醋送給他喝，

37 說：「你若是猶太人的王，可以救自己吧！」

38 There was a written notice above him, which read: THIS IS THE KING OF THE JEWS. ³⁹ One of the criminals who hung there hurled insults at him: “Aren’t you the Messiah? Save yourself and us!” ⁴⁰ But the other criminal rebuked him. “Don’t you fear God,” he said, “since you are under the same sentence? ⁴¹ We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong.”

38 在耶穌以上有一個牌子[a]，寫著：「這是猶太人的王。」

39 那同釘的兩個犯人，有一個譏誚他說：「你不是基督嗎？可以救自己和我們吧！」

40 那一個就應聲責備他說：「你既是一樣受刑的，還不怕神嗎？」

41 我們是應該的，因我們所受的與我們所做的相稱，但這個人沒有做過一件不好的事。」

42 Then he said, “Jesus, remember me when you come into your kingdom.[b]” ⁴³ Jesus answered him, “Truly I tell you, today you will be with me in paradise.”

42 就說：「耶穌啊，你得國降臨的時候，求你記念我！」

43 耶穌對他說：「我實在告訴你：今日你要同我在樂園裡了！」

If you’re like me, you might hear the story and think of the justice of it : “Yea they shoulda been there” 如果你像我一樣，你可能會聽到這個故事會想到此事的公義：“是的，他們應該在那裡”

But how did they get there? How many times did they see people crucified before this, lined up with the accused and sentenced. 但是他們是怎麼到那裡的呢？在此之前，他們看到多少次人們被釘在十字架上，被告排成一列並被判刑。

They are not spectators this time, they’re center stage. On their cross. 這次他們不是觀眾，他們是舞台的中心。在他們的十字架上。

Do you think they could have anticipated this? 你認為他們能預料到這一點嗎？

To provide the general population with a striking display of the fate awaiting those found guilty of resisting Roman rule, The Romans left the victim alive on the cross as long as possible. The most crowded roads were chosen, where most people could see and be moved by *fear*. 為了讓普通民眾清楚地看到那些犯有反抗羅馬統治罪的人的處罰，羅馬人

盡可能長時間地將受刑者留在十字架上。選擇立在最繁忙的道路旁，大多數人都能看到並內心被恐懼所觸動。

From a Roman perspective, the horror of crucifixion was the horror of social shame. Executed publicly, situated along well-trafficked routes, devoid of clothing, denied burial, and left to be eaten by birds and beasts, victims of crucifixion were subject to vicious ridicule. 從羅馬人的角度來看，釘十字架的恐怖就是社會恥辱的恐怖。被公開處決，位於交通繁忙的路線上，沒有衣服，被拒絕埋葬，可能被鳥類和野獸吃掉，被釘十字架的受刑者受到惡毒的嘲笑。

They had seen this happen before. Probably as children from a young age. Now they've found themselves here. 他們以前見過這種情況。大概從小就開始見過。現在他們自己在這裡。

When the first guy challenges Jesus, it sounds like desperation to me. 當第一個人挑戰耶穌時，對我來說聽起來像是絕望。

“Aren't you the Messiah? Save yourself and us!”“你不是彌賽亞嗎？救救你自己和我們！”

There is a specific reason the two next to Him were mentioned. And it's not necessarily as straightforward as “you have two choices - you either can be the one who doesn't accept Jesus, or you can choose to be the one who does and who gets to go to Heaven!” That's not what's happening here. Jesus has already forgiven them just verses ago. In fact, only in Luke does Jesus ask God to forgive the people responsible for putting Him there. Beautiful. 提到他旁邊的兩個人是有特定原因的。而且它不一定那樣直截了當，如同“你有兩個選擇——你可以是不接受耶穌的人，或者你可以選擇成為接受耶穌並可以上天堂的人！”。這不是這裡發生的事情。耶穌在前几节经节就已經原諒了他們。事實上，只有在路加福音中，耶穌才請求神寬恕將他釘在那裡的人。非常好。

I think the point is that we find ourselves in the story - as both. We are not either or. Both characters exist in us battling to win out in a desperate struggle. The Gospel is reconciling and should not be used as a divisive tool, a litmus test on who's in and who's out. Jesus doesn't even do that. Instead, Jesus offers sacrifice. 我認為關鍵是我們在故事中發現自己——兩個角色都是。這兩個角色都存在於我們的內心，在一場絕望的鬥爭中爭取勝利。福音是和解的，不應該被用作分裂的工具，一個試金石來判斷誰在裡面，誰在外面。耶穌甚至沒有那樣做。相反，耶穌獻上犧牲。

To forgive them is the ultimate point of sacrifice. 原諒他們是犧牲的最終目的。

More on that later. 稍後會詳細介紹。

In addition to comparing texts, we also know that Luke's Gospel stories are true because of when they were written. Luke gathered actual eyewitnesses to tell their stories. AND they were alive when his work was finished. This means they could have corrected the stories. 通过比較不同的版本，我們還知道路加福音的故事是真實的，因為它們是那時寫成的。路加召集了真實的目擊者來講述他們的故事。當他的工作完成時，他們還活著。這意味著他們本可以更正這些故事。

Because our study of Luke has been looking at the eyewitness accounts, the first thing I asked when I began studying this passage was, "who's eyewitness account are we looking at?". I quickly realized - our eyewitnesses? They died. Luke couldn't have gathered them! 因為我們研究路加福音一直在看目擊者的敘述，所以當我開始研究這段經文時，我問的第一件事就是，“我們在看哪個目擊者的敘述？”。我很快意識到——我們的目擊者？他們死了。路加不可能收集到這些！

I made the mistake of assuming Luke was our eyewitness. But Luke was not at the foot of the cross. So? Who was? 我錯誤地認為路加是我們的目擊者。但路加並不在十字架腳下。所以？誰是？

John 19:25 tells us that "Near the cross of Jesus stood his mother..." 約翰福音 19:25 告訴我們，“耶穌的十字架旁邊站著他的母親……”

We know for certain Mary was. Mary the mother of Jesus and a faithful disciple to her king was at the foot of the cross. 我們肯定知道馬利亞是誰。耶穌的母親馬利亞和忠實的門徒在十字架下。

I paused. 我停頓下來。

Now having a son of my own, I understand the devotion and obsession with my child. I would have been there too. 現在有了自己的兒子，我明白了對孩子的奉獻和痴迷。我也會在那裡。

When Hank is asleep Alex and I pull out our phones and scroll through photos and videos of him. We compare back and forth "this one" "awe no this one". Then we laugh because he's literally right upstairs. So we look at the monitor and watch him move and kick and snore and get his tiny body adjusted and comfortable. Our monitor has a zoom button, so I zoom all the way in on his chest and watch his tummy rise and fall a few times just to be sure he's still breathing. 漢克睡著時，亞歷克斯和我拿出手機，滾動瀏覽他的照片和視頻。我們來回比較“this one”“awe no this one”。然後我們笑了，因為他就在樓上。所以我們看著監視器，看著他移動、踢腿和打鼾，讓他的身體得到調整和舒適。我們的顯示器有一個縮放按鈕，所以我一直放大他的胸部，觀察他的肚子起伏幾次，以確保他還在呼吸。

I can only imagine in this moment at the foot of the cross Mary is watching her son, seeing his precious body hanging. Focusing in on his chest and his tummy to watch the rise and fall of His breath. Wondering - is he still breathing? 我只能想像在十字架腳下的這一刻，馬利亞正注視著她的兒子，看著他寶貴的身體懸在空中。也許她在專注於他的胸部和腹部，觀察他呼吸的起伏。她想知道 - 他還在呼吸嗎？

Mary sat at the foot of the cross watching a miracle of a man and vessel die. She is sitting at the foot of the cross staring at the only hope for the world at His break. And she will not leave His side. He is the most precious thing the Lord gave her. The Lord gave Him to her to protect, to raise, to comfort. This is a sad moment for His followers. This is a devastating moment for Mary. 馬利亞坐在十字架腳下，看著一個人子和器皿的奇蹟死去。她正坐在十字架腳下，注視著世界的盼望(耶穌)在他破碎的那一刻。她不會離開他的身邊。他是上天給她最珍貴的東西。主將耶穌賜給她來保護、撫養和安慰。對於耶穌的追隨者來說，這是一個悲傷的時刻。而對馬利亞，這是毀滅性的時刻。

She chose to be here at this moment. She chose to follow Jesus through the crowd, up the hill, and to the cross. I bet she remembered back to the angel of the Lord meeting her in the night telling her she would bear the Son of God, and she looked at the plaque above Him reading "King of the Jews". She probably thinks back to the time he healed and delivered the women and the lame. She's thinking about Lazarus dying and Jesus weeping for His friend. And she remembers He called Lazarus out of his grave. 這一刻，她選擇了在這裡。她選擇跟隨耶穌穿過人群，上山，走向十字架。我打賭她會回想到她遇見主的天使的那個晚上，天使告訴她她將生下神的兒子，她看著耶穌上方的牌匾，上面寫著“猶太人之王”。她可能回想起他醫治並解救婦女和癱子的時候。她在想拉撒路的死和耶穌為他的朋友哭泣。她記得他把拉撒路從墳墓裡召出來。

She's wondering what's next, and how life will triumph this time? 她想知道接下來會發生什麼，這次生命將如何得勝？

In the Roman's eyes, his death was because He showed opposition to the emperor. He stirred the people and perverted the nation, and that was it. But we know that's not the full story. We now know what they hadn't yet experienced - that Jesus would rise from the dead. 在羅馬人看來，他的死是因為他表現出對帝王的反對。他煽動人民，敗壞民族，僅此而已。但我們知道這還不是全部。我們現在知道他們還沒有經歷的是什麼——耶穌會從死裡復活。

In order for there to be resurrection, there has to be death. Sometimes the good things die. His death is not for comfort to know "all things die" but to show us that all things *must* die. Death *must* be a part of the story - our story. Sometimes those things come back even better, but other times we're led into something new and amazing all of its own. 要有復活，就必須有死。有時好的事物會死。他的死不是為了讓我們知道“萬物都會

死”，而是要告訴我們萬物都必死。死亡必須是故事的一部分——我們的故事。有時這些事情會回來得更好，但有時我們會被帶到一些新的、令人驚奇的地方。

We don't always know what's going to happen next. But what's next isn't necessarily where our focus should be. 我們並不總是知道接下來會發生什麼。但接下來的事情不一定是我們應該關注的地方。

What if we focus on finding ourselves at the Cross too. 如果我們專注於在十字架上也尋找到自己會怎麼樣？

I imagine Luke went to Mary when collecting his stories and asked, “tell me your story. What did you see in Jesus and how did that shape your understanding of who he was” 我想像路加在收集他的故事時去找馬利亞，會問，“告訴我你的故事。你在耶穌身上看到了什麼，這如何影響了你對他是誰的理解”

In however many words she confirms: He preached that the Kingdom of Heaven is near, and He showed how. She tells of the love of Jesus which pierces through the insults and pain and disbelief. She does not testify of a fear driven gospel focused on making the right choice of two. 無論用多少話她證實了：耶穌宣揚天國近了，並展示為何如此。她講述了耶穌的愛，這種愛穿透了侮辱、痛苦和懷疑。她生命所見證的不是一個恐懼驅使的福音，專注於在兩個個選擇中選擇正確的選項。

She testified that Jesus offers peace and hope in a times of desperation. That He hung with His arms stretched wide in beauty and grace. 她見證耶穌在絕望的時刻仍帶來平安和盼望。他懸掛著，雙臂張開，美麗且充滿恩典。

The Kingdom of Heaven is still here, with us. All around us. It's the good news that there is hope. Whether you're on the cross or at the foot. Whether your life circumstances have brought you to a place of hopelessness, feeling stuck, desperate like the criminals. Or like Mary - wondering how life will triumph, holding on to hope, holding something you have stewarded well but knowing you need to give it to the hands of God. 天國還在這裡，與我們同在。在我們周圍。這是有盼望的好消息。無論你是在十字架上還是在腳下，生活環境是否讓你像罪犯一樣陷入絕望、陷入困境、絕望的境地。或者像馬利亞一樣——想知道生命將如何得勝，堅持盼望，持守你管理得很好的東西，但我們知道你需要把它交還給上帝的手中。

I want you to see Jesus the way they saw Jesus. Experience Him like how they did. 請大家設想以他們的角度看耶穌。感受一下他們和耶穌的經歷。

We've wondered how did the men get to be on the crosses next to Jesus? What put them there? We've looked at Mary who chose to be there. They all brought their full selves to this moment. 我們想知道這些人是如何釘在耶穌旁邊的十字架上的？是什麼把他們放在那裡？我們已經看過選擇去那裡的馬利亞。他們都在這一刻展現了完

全的自己。

When we bring ourselves to the Cross, we're bringing all of ourselves as well: hopes and dreams, brokenness and ways we fall short. Laying it all in front of Him and saying "Here I am. All of me. Take it all. 當我們把自己帶到十字架前時，我們也把全部的自己帶來十字架前：希望和夢想、破碎和我們的不足。把一切都放在他面前，然後說：“我在這裡。我的一切。全部拿走。”

Coming to Jesus in surrender we receive His forgiveness, His life, His best. The Kingdom of Heaven in us and through us. 降服到耶穌面前，我們得到祂的赦免，祂的生命，祂最好的。天國在我們裡面，也通過我們流出。

Will you come to the cross? Will you bring everything you have today and lay it down? You will find that when you do, you will receive life and life in all its fullness. 你會來到十字架前嗎？你會把你今天擁有的一切都放下嗎？你會發現，當你這樣做時，你將獲得生命和生命的全部。

Our worship team is going to come back up and we are going to do an extended time of response today. There are a few things you can do during this time. 我們的敬拜團隊將回來，我們今天將做更長的回應時間。在此期間您可以做一些事情。

1- We have elders around the room with orange lanyards who are ready to pray with you. 會堂裡有掛著橙色繩掛牌的長老執事們，他們隨時準備與弟兄姊妹一起祈禱。

2- We have two prayer station options. 我們還提供有兩個禱告台。

3- Stay where you are and worship/pray with someone next to you. 在你所做的地方和你身旁的人一起禱告敬拜。

If you would like prayer, here are a few options: 如果你願意禱告，我建議我們思考如下的禱告：

- Prayer of repentance 悔改的禱告
- Prayer for Baptism of the Holy Spirit 受聖靈之洗的禱告
- Prayer for something else 為他人禱告

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If you're online, email us or set up a time to connect with someone. 如果你是線上加入我們的，請和我們聯繫或者和教會的弟兄姊妹聯繫。

I'll come back up in a few minutes to close our time. Please use it. Don't waste these moments. Our hope is you will take a bold step in your faith journey today. 我會在幾分鐘後回來結束我們的聚會。請利用此時，不要浪費這些時間。我們希望今天能在你的信仰之旅中邁出大膽的一步。

Close: You fit in the story if you are, The challenger, The skeptic, The Helpless or Hopeless or Hopeful. If you've done everything wrong or everything is going right. You fit in the story. 結束: 如果你是挑戰者、懷疑者、無助者、無望者或期望者, 那麼你就適用這個故事。如果你覺得你做什麼都錯了, 或者你做什麼都順遂, 你也適用這個故事。

Benediction: 祝禱

- May we be people who, in finding ourselves at the Cross, surrender. - May we be people who live with eyes wide open to seeing the Kingdom of Heaven all around us and live it out. 願弟兄姊妹成為在十字架前找到自己並順服的人。 - 願我們成為睜大眼睛看到天國就在我們周圍並活出來的人。