

生命的重擊 The Strikes of Life

Luke 5:1-11

February 9, 2025

5th Sunday After Epiphany

ATPC

不知道大家有沒有想過講道者的經文都是從哪裡選的？在今天開始講道之前，我想先邀請大家看手上週報的封面。在封面的左邊、日期的下面有寫一行字：主顯節後第五主日。	I wonder if anyone has ever thought about where preachers select their scriptures from? Before starting the sermon today, I'd like to invite you to take a look at the cover of the bulletin in your hands. On the left side of the cover, below the date, there is a line that says, "The Fifth Sunday after the Epiphany."
這是基督教禮儀的年曆，我們稱做經課表。在聖誕節過後，傳統上基督教把這一個半月的重點都放在主的顯現，也就是耶穌開始像世界展開他的事工。	This refers to the Christian liturgical calendar, which we call the lectionary. After Christmas, traditionally, Christianity focuses on the manifestation of the Lord over this one and a half months, when Jesus begins His ministry and reveals Himself to the world.
很多基督教詩歌也會把請求耶穌降臨，或是求主顯現他的神蹟當作是禱告的目標，但很少人想過要是主真的像我們顯現了，那將會有什麼效果呢？	Many Christian hymns also include requests for Jesus to come or for the Lord to manifest His miracles, often as a prayer goal. However, very few people consider the impact if the Lord truly reveals Himself to us.
今天，我們要透過耶穌向彼得顯現以及捕魚的神蹟來重新思考主顯現以後對我們生命的意義。	Today, we are going to reflect on the meaning of the Lord's manifestation in our lives through the way Jesus appeared to Peter and the miraculous catch of fish.
經文背景	Background of the Scripture
在路加福音的第五章，漁夫彼得在他生命平凡的一天裡遇到了主的顯現，但他卻不知道這樣的碰面即將帶給他人一生中最大的轉變。	In the fifth chapter of the Gospel of Luke, the fisherman Peter encounters the Lord's manifestation on an ordinary day of his life, unaware that this encounter will bring about the greatest transformation in his life.
在忙碌了一整個晚上後，彼得並沒有收穫太多。這可能會影響他們家的生計，讓他們賺不到錢又餓著肚子過一天。忽	After a long night of work, Peter hadn't caught much, which could affect the livelihood of his family, leaving them without income and hungry for the day. Suddenly,

然，一位剛剛在岸邊講道的人走來跟彼得說要去水深的地方下網。	a man who had been preaching on the shore came to Peter and told him to cast his nets in deep water.
彼得這時可能都已經收好網、甚至停好船準備回家了，但看在他剛剛教導眾人的份上，彼得還是聽話到水深處捕魚。沒想到，這一網竟然就抓到一大堆的魚，甚至差點把漁網撐破，又重到兩艘船都快載不動。	Peter had likely already packed up his nets and was preparing to go home, but out of respect for the teacher who had just been teaching the crowd, he obeyed and cast his net into deeper waters. Unexpectedly, the net was filled with so many fish that it nearly tore and became so heavy that both boats were about to sink.
這對彼得來說好像中了大獎一樣，但是他和我們現在中樂透的反應卻完全相反。他並沒有歡呼或感謝耶穌，反而突然跪下，說：「主啊，離開我，我是個罪人。」	This seemed like hitting the jackpot to Peter, but his reaction was the complete opposite of what we might expect if we won a lottery. Instead of rejoicing or thanking Jesus, he suddenly knelt and said, "Lord, go away from me, for I am a sinful man" (Luke 5:8).
要是我，我一定把耶穌當作金雞母接到家裡伺候，只要請他告訴我到哪裡下網，我至少可以少奮鬥三十年！	If it were me, I would certainly treat Jesus like a golden goose and bring Him home to serve Him, asking Him to tell me where to cast the nets so I could avoid struggling for thirty more years!
爲什麼抓到魚後的彼得會突然認爲自己是罪人呢？雖然聖經沒有很清楚的脈絡，但是我們可以從相反的角度來推敲：	Why would Peter, after catching the fish, suddenly view himself as a sinner? Though the Bible doesn't provide a clear explanation, we can infer from the opposite perspective:
同樣都食讓彼得得到魚，爲什麼耶穌不像復活後一樣、在岸邊烤魚叫他們來吃，或是直接用神蹟把湖水分開，讓他們直接抓魚，而是要在岸邊叫彼得去深處捕魚？這中間的差異又是什麼呢？	To give Peter fish, why didn't Jesus manifest Himself like He did after His resurrection, grilling fish by the shore and calling them to eat, or performing a miracle to part the waters and make the fish appear? Why did He instead tell Peter to go out into the deep to fish? What is the difference between these two approaches?
身份與自尊	Identity and Self-Esteem
我認爲，在耶穌命令後到彼得抓到魚中間，有著至關重要且不可取代的時間。捕魚是彼得的專業，就算他的技術再怎麼爛，總比一位講道的人還厲害吧？所	I believe there is an incredibly important and irreplaceable moment between Jesus' command and Peter catching the fish. Fishing was Peter's profession—no matter how bad his skills were, he was probably still

<p>以，當我們仔細看彼得回耶穌的話，我們可以猜測彼得是因為耶穌是一位剛剛在岸邊教導的老師才聽他得話。</p>	<p>better than a preacher at it. So, when we look closely at what Peter says to Jesus, we can guess that Peter obeyed simply because Jesus had just been teaching on the shore.</p>
<p>簡單來說，彼得很可能根本不相信開到湖中間下網有什麼意義，甚至覺得耶穌實在不應該當一位 backseat driver、挑戰自己的專業。</p>	<p>In other words, Peter likely didn't believe that casting the net in the deep water would accomplish anything and even thought Jesus shouldn't be a backseat driver, challenging his professional skills.</p>
<p>我相信，很多人都有過自己的專業被人挑戰的經驗。假如是被專家挑戰還沒關係，但通常會讓人生氣的都是一些不懂裝懂的人，硬要在你完成的事上鑽牛角尖。</p>	<p>I'm sure many of us have had experiences where our expertise was challenged. If it's an expert doing the challenging, it's one thing, but what usually makes us angry is when someone who doesn't understand the subject tries to nitpick and meddle in something we've already done.</p>
<p>我還記得在我研究所主修聲樂的時候，我很積極地參加不同的歌劇演出和地方的合唱團。</p>	<p>I remember when I was studying vocal performance in graduate school, I was actively involved in different opera performances and local choirs.</p>
<p>有一次練習休息時，旁邊一位不認識的大哥突然轉過來指導我哪一邊應該怎麼唱。當下，我憤怒的火直接燒到頭頂。我還記得回到宿舍後，我不停向室友說：「他不知道我主修聲樂嗎？我都没嫌他唱得多爛了，竟然還敢轉過來教我怎麼唱？」</p>	<p>One time, during a rehearsal break, a man I didn't know suddenly turned to me and started giving me singing advice. I was so angry that the heat went straight to my head. I remember telling my roommate later, "Doesn't he know I'm a vocal performance major? I didn't even say his singing was bad, but he still dared to teach me how to sing!"</p>
<p>我相信在座的每個人，能夠在各個年代移民到這邊，一定有著不同的專業，甚至在自己的領域中屬於頂尖的一群。當我們花了很多成本培養自己的能力，我們難免會把自己的身份建立在專業上。</p>	<p>I'm sure everyone here, having immigrated from different generations, has a profession of their own, and many of us are at the top of our respective fields. After investing so much time and effort to develop our skills, we naturally build our identities around them.</p>
<p>例如，因為我受過的訓練，我會認為自己是一位聲樂家、指揮家、鋼琴家、教育家、同時也是一位神學家和牧養關懷</p>	<p>For example, because of my training, I consider myself a vocalist, conductor, pianist, educator, and also a theologian and pastoral caregiver.</p>

者。	
這一來，當我們的專業被挑戰的時候，彷彿我們本身存在的價值也被人挑戰了。換句話說，當我認定自己是一位聲樂家，但有人說我不會唱歌時，我好像什麼都不是了，連存在都沒有價值了，就像是生命被人直接重擊一樣。	This can make it feel as if our value is being challenged when our profession is questioned. In other words, when I identify myself as a vocalist and someone says I can't sing, it feels like I'm nothing, like my very existence has no value, as if my life has been struck hard.
回過頭來看彼得，不管他正在經歷什麼，我們都能猜測他的生命也因為與主相遇而被重擊。他所認知的捕魚知識在耶穌面前完全不合理，他照顧全家的生計的責任在耶穌面前似乎毫無價值。	Looking back at Peter, whatever he was going through, we can assume that his life was also shattered by the encounter with the Lord. The knowledge he had about fishing seemed completely irrelevant in the face of Jesus. The responsibility of providing for his family appeared to have no value before Jesus.
彼得生命所有的挫折，似乎全都在那一瞬間爆發了；他的生命被耶穌簡單的一個指令打擊到完全瓦解。	All of Peter's life's frustrations seemed to explode in that instant; his life was shattered by a simple command from Jesus.
自尊與破碎	Self-Esteem and Brokenness
我相信每個人在不同的階段，一定都有生命被打擊的經驗，而神職人員也一樣，特別是在服事當中更常經歷到。在教會服事裡，我最喜歡做的服事是講道。	I believe everyone has experienced some form of life's blows at different stages, and clergy are no exception. In the service of the church, the ministry I enjoy the most is preaching.
因為講道可以發揮創意，挑戰從不同的角度去看一段經文，並且回顧自己的生命，看有沒有實際能發揮的意義。講道，對我來說，是結合神學知識和生命歷練的藝術。	Preaching allows me to exercise creativity, challenge myself to view a scripture from different angles, and reflect on my own life to see if I can apply any meaningful insights. For me, preaching is an art that combines theological knowledge and life experience.
但是，即使在我最喜歡的服事裡，我也幾乎每次都有受到重擊的時刻。這裡說的重擊，倒不是想不出怎麼講或是覺得自己講不好，更多是講到一半，突然發現我在對自己講。	However, even in the ministry I love most, I almost always face moments of being struck hard. When I speak of being struck hard, I'm not referring to not knowing what to preach or feeling like I didn't preach well, but rather, while preaching, suddenly realizing I am

	speaking to myself.
尤其是大家應該聽得出來，我很喜歡講一些具有挑戰性的內容，但是屢試不爽，我常常會寫到一半，甚至是講到一半的時候，腦中突然愣住，發現我自己就是我正在批判的對象，因為我也常做出自己不喜歡的行為。	Especially because, as you might notice, I love to preach challenging content. But often, I find that midway through writing or even preaching, I suddenly freeze and realize that I am the one I'm critiquing because I too often do things I don't like.
身為一位神學家，最痛苦的並不是提不出什麼厲害的神學見解，而是自己的生命配不上自己說過的話。就像一位漁夫不一定會因為抓不到魚而羞恥，而是在他聽別人的話、在從沒想過的地方抓到魚後，才會感到十足的痛苦。	As a theologian, the greatest pain is not failing to come up with impressive theological insights but realizing that my life doesn't match the words I've spoken. Just like a fisherman wouldn't feel ashamed of not catching fish, but would only feel great pain after listening to someone's advice and catching fish in a place he never thought possible.
破碎與恩典	Brokenness and Grace
但是，這段故事並沒有結束在彼得生命的破碎，因為我們都知道，耶穌來，是要使人的生命得豐盛。二十世紀的天主教靈修大師——盧雲（Henri Nouwen）在他生命最後一年出版的書《心靈愛語：經痛苦、歷自由》提到：「我們的傷口時常開啟我們最棒與最美麗的深處。」	However, this story doesn't end with Peter's brokenness, because we all know that Jesus came to give us abundant life. The 20th-century Catholic spiritual master Henri Nouwen, in his last year of life, wrote in his book <i>The Inner Voice of Love: A Journey Through Anguish to Freedom</i> that, "Our wounds are often the openings into the best and most beautiful part of us."
彼得原本很脆弱的生命，因為遇見耶穌，而展現出最美麗的一面。他變得柔軟，所以才會認知到自己的罪，也因此跪在耶穌面前。	Peter's life, fragile as it was, revealed its most beautiful aspect because he encountered Jesus. He became soft, which allowed him to recognize his sin and kneel before Jesus.
有趣的是耶穌接下來的回答。路加福音作者在這裡很巧妙地使用兩個希臘文動詞來描述彼得生命的轉變。	Interestingly, Jesus' response here is telling. The author of the Gospel of Luke cleverly uses two Greek verbs to describe Peter's transformation.
在第四節，耶穌命令彼得下網的動詞是 ἄγρα；而在第十節的「得人」所用的動詞 ζωγρέω，正是 ζωή 生命和 ἄγρα 捕抓的組	In verse 4, the verb used for Jesus' command to Peter to cast the nets is ἄγρα, while in verse 10, the verb used for "catching people" is ζωγρέω, a compounded word of

合字，字面上的意思是活捉。	ζωή (life) and ἄγρᾱ (catch), meaning literally "to catch alive."
原本，彼得只是一位捕沒有生命的魚的漁夫，但是因為與主相遇，他變成一位可以捕獲活生生的人類的人。彼得的生命雖然破碎，捕魚技巧似乎也不太行，但是耶穌正是藉著他的不完美，而讓他生命中最棒、最美麗的結晶彰顯出來。	Initially, Peter was just a fisherman catching lifeless fish, but because he encountered the Lord, he became someone who could catch living human beings. Though his life was broken and his fishing skills seemed lacking, Jesus used his imperfections to bring forth the most beautiful result in his life.
與主相遇的恩典	The Grace of Encountering the Lord
我們的信仰也很有趣。我們相信自己是有價值、照著上帝的形像創造的，但同時，我們也相信自己是不完美的，需要借著耶穌基督才能得到救贖。不過，在我們期待與主相遇的時候，我們總希望用自己最好的那一面和主相遇。就像一位老師看到一位好學生、老闆看到好員工，或是父母看到有成就的子女一樣。	Our faith is also quite interesting. We believe we are valuable, created in God's image, yet we also believe that we are imperfect and need redemption through Jesus Christ. However, when we anticipate encountering the Lord, we usually hope to meet Him with our best side, just like a teacher seeing a good student, a boss seeing a good employee, or parents seeing accomplished children.
不過，透過彼得與主相遇的挫折與轉變，我們發現主通常不在我們的功名成就裡。我們若仔細回想過去，每次在經歷主的時候，十之八九是在人生最脆弱、不堪和失敗的時候。	Yet, through Peter's experience of struggle and transformation, we realize that the Lord often doesn't meet us in our achievements. If we think back to our encounters with the Lord, nine times out of ten, it happened when we were at our most vulnerable, helpless, and failed moments.
我們與上帝的相遇通常代表著生命的重擊，但這重擊的目的並不是要摧毀我們，反而是要建造我們。	Our encounters with God typically involve a crushing blow to our lives, but this blow is not meant to destroy us but to build us up.
對我來說，最大的恩典是上帝從來不會恥笑或看不起我們的軟弱，因為他認識我們也愛我們。上帝就像一位充滿創意的藝術家，把每個不小心滴到畫布上的顏料都當作創作的基礎，並利用這些錯誤來展現他的恩典與大能，更成為眾人	For me, the greatest grace is that God never mocks or looks down on our weaknesses because He knows us and loves us. God is like a creative artist, using every accidental splash of paint on the canvas as the foundation for His work, using our mistakes to demonstrate His grace and power, and becoming a

<p>的祝福。</p>	<p>blessing to those around us.</p>
<p>我們一起來禱告：</p>	<p>Let us pray:</p>
<p>創造我們又呼召我們的主，你是全知的主，你不只看見我們生命中的每一個軟弱和挫折，你也勇敢地在這些不值得造訪的時刻中來到我們生命，與我們相遇。我們感謝你的仁慈與智慧，但也誠實的和你表達我們的難堪與尷尬。</p>	<p>Lord, who created and calls us, You are all-knowing. You not only see every weakness and setback in our lives, but You also bravely come to us in these moments that seem unworthy of visitation, to meet us. We thank You for Your mercy and wisdom, but we also honestly express to You our embarrassment and discomfort.</p>
<p>即便如此，我們還是渴望遇見你。求主繼續在我們的生命中掌權，尤其是我們生命中最引以為傲的部分。讓我們不用自己的驕傲來定義自己生命的價值，反而是承認自己的軟弱和傷口，讓你借著我們經歷的痛來展現你的大能與恩典，更成為身邊軟弱人們的祝福。</p>	<p>Even so, we long to encounter You. Please continue to reign in our lives, especially in those areas of our lives that we are most proud of. Help us not define our worth through our pride, but rather to acknowledge our weaknesses and wounds, so that through the pain we have experienced, Your power and grace may be revealed and become a blessing to those around us who are weak.</p>
<p>我們不求自己的生命能賺進沒有生命的錢財與名利，但只求能從你的無限得著生命，一輩子跟隨你。禱告是奉耶穌基督，在水深之處呼召我們的主的名求。阿們。</p>	<p>We do not ask for wealth and fame, but only to gain life from Your infinite grace, to follow You for the rest of our lives. We pray in the name of Jesus Christ, the Lord who calls us from the deep waters. Amen.</p>