

再等時機 Until An Opportune Time

Luke 4:1–13

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1th Sunday in Lent

ATPC

對耶穌來說，魔鬼的試探有多困難？耶穌回答這些標準答案前有掙扎的過程嗎？假如我們認為耶穌是神，那這樣的試探應該是易如反掌。	How difficult were the devil's temptations for Jesus? Did Jesus struggle before giving these seemingly standard answers? If we believe that Jesus is God, then these temptations should have been effortless for Him.
畢竟在路加福音的第二章，耶穌十二歲就能在聖殿和經學教師進行討論，並且在第三章，耶穌受洗時有聖靈降臨，又有上帝的聲音確定耶穌的身份，這樣，耶穌應該有完全的能力來戰勝這些試探。	After all, in Luke 2, at just 12 years old, Jesus was already discussing Scripture with teachers in the temple. In Luke 3, at His baptism, the Holy Spirit descended upon Him, and God's voice confirmed His identity. With such divine affirmation, Jesus should have been fully capable of overcoming these temptations with ease.
但是，我們基督徒很常忘記耶穌也是一位完全的人。他也會感到難過、痛苦，甚至也會死亡。	However, as Christians, we often forget that Jesus was also fully human. He experienced sorrow, pain, and even death.
今天，讓我們透過重新思考耶穌受試探的經典故事，來重新認識撒但，並在大齋節期的開始反省這段經文對我們生命的意義。	Today, as we reconsider the classic story of Jesus' temptations, let us also reflect on the nature of Satan and the significance of this passage in our own lives at the beginning of Lent.
經文背景	Contexts
在耶穌受試探以前，路加福音裡只記載了兩件耶穌所做的事：十二歲時留在聖殿和被施洗約翰洗禮。	Before His temptation, the Gospel of Luke records only two events in Jesus' life: staying behind in the temple at twelve years old and His baptism by John.
這兩件事都沒有描述太多耶穌所講的話和動作，所以我們很難想像耶穌受試探時到底是怎樣的人，更難想像他是怎麼面對試探的。	These accounts provide little detail about His words or actions, making it difficult to imagine what kind of person Jesus was when He faced temptation and how He responded to it.

在神學傳統上，我們都知道耶穌從出生到死都沒有罪，所以我們很常以為耶穌回答撒旦就像小朋友在主日學回答標準答案一樣。畢竟耶穌是主，他不能被撒旦的試探打敗。	In theological tradition, we know that Jesus was without sin from birth to death. This often leads us to assume that Jesus responded to Satan's temptations as effortlessly as a child in Sunday school reciting the correct answers.
所以，這試探的目的就是向信耶穌的人證明他是沒有罪的，他連撒旦親自的試探都可以抵擋。	After all, Jesus is Lord, and He could not be defeated by Satan. Thus, we might think that the purpose of these temptations was simply to prove to His followers that He was sinless and able to resist even Satan's direct attacks.
但這樣的想法，讓我想到過去面試「走流程」的經驗。在我研究所畢業後，我透過老師們的介紹，準備去一間很鄉下的學校教音樂。	But this perspective reminds me of my experience with "perfunctory interviews." After graduating from graduate school, I was introduced by my professors to a rural school seeking a music teacher.
在和教務主任打電話的過程中得知，因為他們太偏鄉，所以常常找不到老師來教，每一年代課老師徵選就算開到第四、五次還是沒有人來面試。	Because the school was so remote, they struggled to find teachers, often holding multiple rounds of interviews with no candidates applying.
雖然我是透過老師介紹的，但是學校主任還是不斷強調我還是要找一天去面試和試教，畢竟是公立學校，該走的流程還是要「走一下」。當天，我是唯一一位面試的人，所以我也當然就上了。好險，在面試的當天沒有其他人來當炮灰，讓我不會有罪惡感。	Though I was recommended, the principal insisted that I still go through the formal interview and demonstration lesson. Since I was the only candidate, I was naturally accepted. Thankfully, there were no other applicants that day, so I did not feel guilty.
這樣來想，假如耶穌所受到的試探也沒有任何挑戰，那麼這樣和「走一下流程」有什麼不同？假如只是耶穌和撒旦來演一齣戲——講三句台詞——證明他是無罪的，那麼這還能叫做是試探嗎？	If Jesus' temptations had no real challenge, how would this be different from simply "going through the motions"? If this were merely a staged dialogue between Jesus and Satan, proving His sinlessness with three scripted responses, could it truly be called temptation?
假如耶穌心裡沒有任何掙扎，那麼我們還敢說上帝真的能同理我們生命的困難和挑戰嗎？	If Jesus felt no internal struggle, could we still say that God truly understands our struggles and challenges?

撒但的試探	Satan's Temptations
通常，我們講到撒但的試探，我們會想像出一位撒但站在耶穌旁邊試探。每次我們在生命面對不同選擇、在掙扎的時候，我們也會感受好像受到一位撒但的試探。	When we think of Satan's temptations, we often imagine a physical devil standing beside Jesus. Similarly, when we face difficult choices in life, we might feel as if an external force is tempting us,
或者用卡通般更生動的方式來解釋，就像我們的頭上跑出一個小天使和小魔鬼在互相爭執。但是，有沒有可能，耶穌在受試探時的掙扎是很大的。假如有可能，那是什麼造成耶穌的壓力呢？	much like the common cartoon depiction of a little angel and devil arguing on our shoulders. But could it be that Jesus experienced deep internal turmoil during these temptations? If so, what caused His struggle?
雖然耶穌在路加福音前三章並沒有做很多事或說很多話，但是從聖經裡的社會背景來看，我們可以推敲出很多端倪。	Although Jesus did not say or do much in the first three chapters of Luke, understanding the social context of His time offers insights.
首先，撒旦的第一個試探是要耶穌把石頭變成食物。由於經文說耶穌四十天都沒有吃東西，我們直覺認為撒但在挑戰耶穌的飢餓感。不過別忘了，比起這四十天的飢餓，三十年來的貧窮似乎更讓人害怕。	The first temptation involved turning stone into bread. Since the passage states that Jesus had fasted for forty days, we assume the temptation was about His physical hunger. However, beyond these forty days, Jesus had lived in poverty for thirty years—a much greater hardship.
耶穌的家庭絕對是貧窮的。從路加福音第二章，馬利亞帶耶穌到聖殿獻潔淨禮來看，我們知道兩隻小鴿子是窮人家在獻的，代表他們連一隻羊羔都買不起。	Jesus' family was undoubtedly poor. Luke 2 records that Mary offered two doves for purification at the temple, an offering designated for those who could not afford a lamb.
另外，耶穌的父親只是一位木匠，可能也賺不了多少錢。在耶穌成長的過程中，不知道有多少個夜晚是餓著肚子睡著的，難道不會對食物有很大的不安全感嗎？	Additionally, Jesus' father was a carpenter, likely earning a modest income. How many nights had Jesus gone to bed hungry? How deep was His insecurity about food?
耶穌受到的試探不是在參加飢餓三十，這食物的試探是針對耶穌貧窮背景、對物質的不安全感最精準的攻擊。	This temptation was not just about temporary hunger—it was a precise attack on Jesus' long-standing experience of material scarcity.

耶穌受到的第二個試探是要拜撒但得到一切的權柄和榮華。我們都會直接認為耶穌清楚知道上帝國度的計畫，所以他一定不會被撒但開出的條件吸引。	The second temptation offered Jesus authority over all kingdoms if He worshiped Satan. We assume Jesus clearly understood God's plan for His kingdom and would not be swayed.
但是我們可能都忘了他也是以色列人，他和所有以色列人一樣，在羅馬帝國的統治下生活過了三十年。在成長的三十年間，耶穌一定也對以色列有一定的國族認同。	However, as an Israelite, Jesus had lived under Roman rule for thirty years. He must have had a certain national identity with Israel.
耶穌可能不知道看過多少人被稅吏抽稅抽到生活過不下去，不知道看過多少人被羅馬士兵不公平地虐待，不知道看過多少人因為政治呼籲而被釘上十字架。	How many times did he see tax collectors overburdening people to the point of poverty? How many times did he witness Roman soldiers unjustly abusing people? How many people did he see crucified for political activism?
在這樣的情境下，就算耶穌清楚知道上帝會在地上實現他的國度，身為一位能行神蹟的人，難道看到自己身邊的同伴不停在不公義的政權下喪失生命的同時，不會盼望趕快掌權來拯救所有以色列人嗎？	Under such circumstances, even if Jesus clearly knew that God would establish his kingdom on earth, as someone capable of miracles, would he not have wished to take power quickly to save all Israelites from oppression?
耶穌受到的試探不是在玩扮家家酒、角色扮演的遊戲，這權力的試探是針對耶穌所經驗過的不公義、卻沒辦法快速解決最精準的攻擊。	Jesus' temptation of power was not playing pretend or a role-playing game, but the most precise attack on Jesus' experience of injustice, which he could not resolve immediately.
耶穌受到的第三個試探是要從聖殿頂端跳下來證明自己。我們都會以為撒但的這個挑戰很愚蠢，因為耶穌清楚知道自己是上帝的獨生子，怎麼可能會無聊去試探上帝。	The third temptation Jesus faced was to throw himself off the temple to prove himself. We often think Satan's challenge was foolish because Jesus knew he was God's Son, so why would he test God for no reason?
但是我們可能忘了身為一位上帝之子，生命有可能因為眾人的期待背著多沈重的壓力。在成長的三十年間，身邊的人一定會因為聽說耶穌是上帝的兒子，所	But we may forget that as the Son of God, life could be burdened with immense expectations. For thirty years, those around him must have viewed Jesus differently because they heard he was the Son of God, and these

以用不一樣的標準在看待耶穌，而這些經歷難保耶穌不會懷疑自己的身份。	experiences might have made Jesus question his identity.
回想舊約，有多少先知在上帝再三呼召後，還是感到不安全和懷疑。	Looking back at the Old Testament, how many prophets still felt insecure and doubtful after God repeatedly called them?
在跨過紅海的大神蹟後，摩西還是爲了水敲了石頭兩次；在殺死所有巴力先知的大勝利後，以利亞還是躲在山洞中埋怨；難道耶穌就不會擔心嗎？	After the great miracle of crossing the Red Sea, Moses still struck the rock twice for water. After the great victory of killing all the prophets of Baal, Elijah still hid in a cave and complained. Would Jesus not have had doubts?
耶穌受到的試探不是在玩大冒險，這身份的試探是針對耶穌背負期待的重擔最精準的攻擊。	Jesus' temptation was not a game of truth or dare; the temptation of identity was the most precise attack on the heavy burden of expectations Jesus bore.
再等時機	Until An Opportune Time
這樣看來，誰是撒但？或許，撒但不是一個存在於我們之外的實體，而是我們內心中的每一道創傷，特別是我們在兒童和青年時期所受過的每一個傷。	Looking at it this way, who is Satan? Perhaps Satan is not an external being but every wound within us, especially those we suffered as children and young adults.
在耶穌受試探的結尾的經文特別吸引我的注意。4 章 13 節的原文意思是「魔鬼完成每一種試探後，就暫時離開耶穌直到另一段時間。」而比較順的意思就是「再等時機」。	The final verse of Jesus' temptation particularly catches my attention. Luke 4:13 says, "When the devil had finished every test, he departed from him until an opportune time." The more natural meaning is "until another opportunity arises."
但是，直到耶穌復活升天，我們也沒有再看見撒但找到時機再出來試探耶穌。那麼，路加福音的撒但真的那麼遜、連一個時機都找不到嗎？	However, until Jesus' resurrection and ascension, we never see Satan finding another opportunity to tempt Jesus. Was the Satan of Luke's Gospel truly so weak that it could not find a single chance?
其實，撒但的原文 <i>διάβολος</i> 是誹謗者、用假理由來控告的人。在我們的生命中，誰是花最多時間、又時常等待機會用假的理由來誹謗、控告我們的人呢？是不是我們那受傷過的自己？	In fact, the original Greek word for Satan, <i>διάβολος</i> (<i>diabolos</i>), means "slanderer" or "one who accuses with false reasons." In our lives, who spends the most time and waits for opportunities to slander and accuse us with false reasons? Is it not our

	wounded selves? T
我們生命遭受過的挫折和恐懼就像是疱疹病毒一樣，平常表面上看起來已經離開了，但實際上一直在等待機會，直到我們虛弱時就跑出來試探。換句話說，我們內心否認自己的聲音，其實才是我們生命中的撒但。	he frustrations and fears we've experienced in life are like the herpes virus, which might seem dormant on the surface but is always waiting for a chance to emerge when we are weak and test us. In other words, the voice within us that denies ourselves is truly the Satan in our lives.
耶穌的生命確實也不斷被這樣的聲音試探著。事實上，同樣在路加福音的第四章，耶穌馬上就在自己的家鄉拿撒勒傳道時被自己人拒絕。	Jesus' life was indeed constantly tested by such voices. In fact, in this same fourth chapter of Luke, right after the temptation, Jesus was rejected by his own people while preaching in his hometown of Nazareth.
難道當從小一起生活的人們想要把他從山上把耶穌推下去時，耶穌不會懷疑自己的身份嗎？	When the people he grew up with tried to push him off a cliff, wouldn't Jesus have doubted his identity?
在第九章，當耶穌看見衆人窮到沒東西吃的時候，難道耶穌不是因為自己的貧窮而產生慈悲憐憫的心嗎？	In chapter 9, when Jesus saw the crowd so poor that they had nothing to eat, didn't he feel compassion because of his own poverty?
在第二十章，當同樣信仰的祭司和文士來質問自己的權柄時，甚至是在第二十二章，當耶穌在橄欖山上因為害怕而禱告時，難道耶穌不會想要馬上掌權來用自己的方法實現公義嗎？	In chapter 20, when priests and scribes of the same faith questioned his authority, or even in chapter 22, when Jesus prayed in fear on the Mount of Olives, wouldn't he have wanted to seize power immediately to bring about justice in his own way?
今年的大齋節期，讓我們不只是認那些外在看得出來的罪，更坦然面對自己那內心深處的傷痕。	This Lent, let us not only confess the external sins that are visible but also courageously face the deep wounds within our hearts.
在面對生命中的曠野或獨自安靜的時候，好好地面對那些誹謗、控告自己內心的聲音，去了解這些聲音背後的傷痕是從哪裡來，並在大齋節其中，靠著耶穌的救贖得到真正自由。	When we find ourselves in the wilderness of life or in moments of solitude, let us face the voices that slander and accuse us internally. Let us seek to understand where the wounds behind these voices come from and find true freedom through Jesus' redemption.
假若要戰勝我們內心的撒但，唯一的辦法就是跟著撒但一起等待下次的時機，	If we are to overcome the inner Satan, the only way is to wait with Satan for the next opportune time. So when we

所以當我們生命再次走進曠野、身心靈疲憊與軟弱、開始控告自己的時候，我們才能第一時間抓住時機，用耶穌的教導來遮蓋保護自己。	find ourselves back in the wilderness of life—tired, weak, and self-condemning—we can seize the opportunity to protect ourselves with Jesus’ teachings.
我們一起來禱告：	Let us pray:
良善慈悲的主，你從未對我們造成任何傷害，因為你看我們的生命是如此寶貴。但是我們的生命卻在各樣患難中跌跌撞撞、累積許多的傷口。我們以為隨著時間過去，這些傷口就會消失不見。所以我們不去看這些傷口，我們也不想再去想。	<i>Gracious and compassionate Lord, you have never caused us harm, for you see our lives as so precious. Yet, our lives stumble through various hardships, accumulating many wounds. We thought that as time passed, these wounds would disappear. So we chose not to look at them, not to think of them.</i>
但是主啊，你知道我們的生命並不是永遠走在應許之地裡，反而充滿著曠野。在曠野裡，我們聽見自己的內心大聲的控告著自己，我們覺得自己不好、不聖潔、不配得你的恩典。	<i>But Lord, you know our lives are not always lived in the promised land but are often filled with wilderness. In the wilderness, we hear our hearts loudly accusing us. We feel unworthy, unholy, and undeserving of your grace.</i>
憐憫的主，我們相信你也經歷過這樣的曠野，我們相信你也體會過這樣的掙扎。求主在曠野裡尋見我們、陪伴我們、安慰我們，讓這些控告者的聲音成為空虛，讓我們的生命充滿意義。	<i>Merciful Lord, we believe you too have experienced this wilderness, and you understand these struggles. We ask that you find us, accompany us, and comfort us in the wilderness. Let the voice of the accuser become empty, and fill our lives with meaning.</i>
讓我們在大齋節期的開始重新檢視自己的傷，誠實面對，並積極用這樣的反省當作我們最深的認罪。	<i>As we begin this Lenten season, help us to reexamine our wounds, face them honestly, and take this deep reflection as our most sincere confession.</i>
禱告是奉耶穌基督，在曠野中戰勝內心撒但的主的名求。阿們。	<i>We pray in the name of Jesus Christ, the Lord who conquered the inner Satan in the wilderness. Amen.</i>