

唯獨上帝的榮耀 Soli Deo Gloria

Luke 19:28-40

April 12, 2025

Palm Sunday

ATPC

棕樹主日是耶穌榮耀進城的節日，也是四本福音書都有記載的段落。	Palm Sunday is the festival of Jesus' glorious entry into the city, and it is a passage recorded in all four Gospels.
根據馬太、馬可和約翰福音，在耶穌騎著驢駒進城時，全耶路撒冷城的人都脫下衣服鋪在路上、高舉棕樹枝、歡呼「和散那！奉主名來的以色列王是應當稱頌的！」	According to the Gospels of Matthew, Mark, and John, when Jesus entered the city riding a donkey colt, the entire city of Jerusalem came out, laid down their cloaks on the road, raised palm branches, and shouted, "Hosanna! Blessed is the King of Israel who comes in the name of the Lord!"
這樣榮耀的場景，彷彿在述說耶穌受萬民愛戴，並且即將成為以色列的王。	Such a glorious scene seems to tell us that Jesus was beloved by the people and was about to become King of Israel.
這樣的榮耀，讓我想到了改革宗神學中，經典五句「唯獨」的其中一句——唯獨上帝的榮耀。所以在今天，讓我們在棕樹主日透過耶穌進城的敘述來重新思考什麼叫做上帝的榮耀吧。	This glory brings to mind one of the five classic Reformation "Solas"—Soli Deo Gloria, to God alone be the glory. So today, on this Palm Sunday, let us reconsider what the glory of God truly means through the story of Jesus' entry into Jerusalem.
經文背景	Scriptural Background
在路加福音中，榮耀並不是一個最主要的主題，這和強調榮耀的約翰福音非常不同。不過正因為如此，路加福音裡面的榮耀時刻就顯得很特別。	In the Gospel of Luke, "glory" is not one of the central themes, which makes it quite different from the Gospel of John, which emphasizes glory. Yet for this very reason, the moments of glory in Luke appear all the more unique.
我認為，路加福音中的耶穌有四個最重要的榮耀時刻：出生、受洗、變貌、進城。	I believe there are four major moments of glory for Jesus in the Gospel of Luke: his birth, baptism, transfiguration, and entry into Jerusalem.

在路加福音的第二章，耶穌出生時，天使的榮光向曠野的牧羊人顯現，並讓他們宣揚耶穌降生的好消息：	In Luke 2, at Jesus' birth, the glory of the Lord shone around the shepherds in the fields, and the angels proclaimed the good news of Jesus' birth:
「在至高之處榮耀歸與上帝！在地上平安歸與他所喜悅的人！」	“Glory to God in the highest heaven, and on earth peace among those whom he favors!”
路加福音的第三章，耶穌到約旦河邊找約翰受洗時，天突然開了，又有天上的聲音說：「你是我的愛子，我喜愛你。」	In Luke 3, when Jesus came to the Jordan River to be baptized by John, the heavens opened and a voice from heaven said, “You are my Son, the Beloved; with you I am well pleased.”
路加福音第九章，當耶穌帶著雅各和約翰上山後，他在榮光中和摩西和以利亞討論，之後又有雲彩中傳出聲音說：「這是我的兒子，我所揀選的。你們要聽從他！」	In Luke chapter 9, when Jesus took James and John up the mountain, he spoke in glory with Moses and Elijah. Then a voice came from the cloud, saying, “This is my Son, my Chosen; listen to him!”
而最後一處，就是今天所讀的入城。在路加福音的第十九章，群眾因為耶穌行過的神蹟而大喊讚美神，說：	And finally, the fourth is today's passage, Jesus' entry into Jerusalem. In Luke chapter 19, the crowds, inspired by the miracles Jesus had performed, shouted praises to God, saying:
「奉主名來的王是應當稱頌的！在天上和平；在至高之處有榮光。」	“Blessed is the King who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!”
這些段落聽起來都為耶穌創造至高的榮耀，也認定耶穌就是神所確立的先知、祭司和君王角色。但是讓我們仔細想想，在這些榮耀時刻的段落後面，緊跟著的是哪些事蹟呢？	These passages all seem to elevate Jesus to the highest glory and affirm him in the roles of prophet, priest, and king as ordained by God. But let us think more deeply: what events follow each of these glorious moments?
耶穌的降生看起來充滿榮耀，但他卻生在馬槽裡，而不是希律的王宮裡。而且，當馬利亞帶耶穌進聖殿時獻潔淨禮時，義人西面預言：	Jesus' birth appears full of glory, but he was born in a manger, not in Herod's palace. Moreover, when Mary brought him to the temple for purification, the righteous Simeon prophesied:
「這孩子被立，是要叫以色列中許多人跌倒，許多人興起；又要成為毀謗的對象，叫許多人心裏的意念顯露出來。」	“This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed, so that the inner thoughts of many will be revealed.”

耶穌的受洗看起來充滿榮耀，但他卻是被一位在曠野吃蚱蜢的人受洗，而不是聖殿裡的大祭司。	Jesus' baptism appears full of glory, but he was baptized by a man who lived on locusts in the wilderness, not by the high priest in the temple.
而且，他緊接著受到魔鬼的試探，又在自己的家鄉拿撒勒講道後被眾人厭棄，甚至想要把他推下山崖、殺了他。	Immediately after, he was tempted by the devil, and when he preached in his hometown of Nazareth, the people rejected him and even tried to throw him off a cliff.
耶穌的變貌看起來充滿榮耀，但他卻只帶了兩位門徒下山後，他面對的第一件事是門徒趕不出鬼。	Jesus' transfiguration appears full of glory, but when he descended the mountain with just two disciples, the first thing he faced was their failure to cast out a demon.
接著，在他第二次預言自己的死以後，門徒竟然還在爭論誰是最大的。	Then, after he predicted his death for the second time, the disciples were still arguing about who was the greatest.
而最後，我們都知道，在耶穌榮耀地進耶路撒冷後，他在短短一個禮拜內就被鞭打、唾棄、又因為群眾的抗議而被釘在十字架上。	And finally, we all know that after Jesus entered Jerusalem in glory, within just a week, he was whipped, spat upon, and crucified at the crowd's demand.
榮耀來自於面對苦難	Glory Comes from Facing Suffering
什麼是榮耀？至少在路加福音中的四個榮耀場景當中，耶穌並沒有停在那些榮耀的時刻裡，甚至更像是最近的股市一樣——直線落到最糟糕的情況裡。	What is glory? At least in these four glorious scenes in the Gospel of Luke, Jesus does not linger in those moments of glory—in fact, they seem to plummet straight into the worst scenarios, much like the recent stock market.
很明顯地，耶穌的榮耀並不是來自這些場景，否則我們很難相信一位神在榮耀降世後就會被預言要成為誹謗的對象、	Clearly, Jesus' glory does not come from these scenes. Otherwise, it would be hard to believe that a divine being, after a glorious birth, would be prophesied to be opposed and bring division; ...
在榮耀受洗後就被自己的人唾棄和追殺、在榮耀變貌後就被門徒忽略、甚至在榮耀進城後就被釘在十字架上。	...after a glorious baptism, would be rejected and hunted by his own people; after a glorious transfiguration, would be ignored by his disciples; or after a glorious entry, would be nailed to a cross.
耶穌之所以充滿榮耀，不是因為他努力	Jesus is filled with glory not because he pursued these

追求這些榮耀時刻，更不是因為他滿足或駐足於這些榮耀場景中。相反地，耶穌勇敢地走進這些醜陋、糟糕、但卻真實的處境。	glorious moments, nor because he found satisfaction or settled in them. On the contrary, Jesus courageously entered into the ugly, painful, yet real situations of life.
真正的榮耀可能不在那些看似榮耀的時刻，而是在榮耀後，走進那些沒人願意去的地方的路上。	True glory may not be in those seemingly glorious moments, but rather in the journey beyond them—into the places no one else is willing to go.
回到今天的經文，耶穌進耶路撒冷短短的時間裡，其實也是整個走進榮耀的縮影。在耶穌踏上前往耶路撒冷的路上，他總共預言了三次自己的死亡。	Returning to today's Scripture, Jesus' brief time entering Jerusalem is actually a microcosm of entering into glory. On his way to Jerusalem, Jesus predicted his death three times.
即使耶穌很清楚自己進入耶路撒冷的終點是死亡，但他還是繼續向前；在眾人諷刺地歡呼敬拜的同時，耶穌還是繼續向前；當法利賽人已經出來警告耶穌，但他還是繼續向前。	Even though he clearly knew that his journey to Jerusalem would end in death, he kept moving forward. While the crowd mocked him with praise and worship, he kept moving forward. When the Pharisees came to warn him, he still kept moving forward.
這樣看來，耶穌不只是走向耶路撒冷，更是勇敢走進他內心的低谷。	From this perspective, Jesus did not just head to Jerusalem; he also walked courageously into the valley of his own soul.
在榮耀場景後，他回到現實，並在恐懼中一步步走向自己的使命；	After the glorious scenes, he returned to reality and stepped toward his mission through fear.
在榮耀場景後，他知道眾人即將背叛他，並在難過中面對他們的歡呼和自己的孤獨；	After the glorious scenes, he faced the crowd's soon-coming betrayal and bore their praise in sorrow and his own loneliness.
在榮耀場景後，他面對法利賽人，並在憤怒中繼續堅持真理。	After the glorious scenes, he faced the Pharisees and, with righteous anger, stood firm in the truth.
耶穌和眾人不同，因為眾人只想著要用最快的方式達成自己理想中的榮耀，也就是用武力打敗羅馬帝國，讓以色列國復興起來。	Jesus was different from the crowd, because the crowd only wanted to achieve their vision of glory as quickly as possible—namely, to defeat the Roman Empire with force and restore the kingdom of Israel.
耶穌的榮耀是來自於他勇敢從最高的地方降到最低的地方，而這正是道成肉	Jesus' glory came from descending from the highest place to the lowest, and this is what incarnation means.

身，也是我們信仰中最奧秘、最核心，也最有價值的部分。	It is the most mysterious, central, and valuable part of our faith.
假如我們只敬拜一位充滿榮耀、權柄和能力，卻從來不曾面對苦難的神，那我們相信世界上的獨裁者和政商名流就好了；	If we only worship a God full of glory, authority, and power, who has never faced suffering, then we might as well believe in the world's dictators or powerful elites.
假如我們追求的只是勝利，那我們不需要相信這位只能出生在馬槽、只能騎著驢進城、又在短短三年內就被政府殺死的革命家。	If our pursuit is only victory, then we have no need for a Savior who was born in a manger, rode into the city on a donkey, and was killed by the government within three short years.
但，正是因為我們相信耶穌的死，而且是真正死透了，所以我們才能相信復活是真的，也才能把榮耀歸給上帝。	But it is precisely because we believe in Jesus' death—a real and complete death—that we can also believe resurrection is real, and give all glory to God.
唯獨上帝的榮耀	Soli Deo Gloria—To God Alone Be the Glory
回頭看我們的信仰，我們在教會所追求的榮耀到底是那一瞬間的榮耀場景，還是上帝那種降低到最卑微的榮耀？	Looking back at our faith, the glory we seek in church—are we pursuing those fleeting moments of spectacle, or the kind of glory that comes through humility?
假如我們追求上帝的榮耀，我們應該來好好分享自己對教會未來不確定性的恐懼，而不是用宣教和人數增長的目標來假裝我們都很清楚上帝對這間教會的旨意；	If we pursue the glory of God, we should openly share our fears about the church's uncertain future, rather than pretending we clearly know God's will just because we have goals about mission and church growth.
假如我們追求上帝的榮耀，我們應該好好聆聽每個人內心在教會受過的傷，而不是用不停的忙碌來裝做沒有人受過傷；	If we pursue the glory of God, we should earnestly listen to the wounds people have received in church, rather than hiding them under constant busyness.
假如我們追求上帝的榮耀，我們會勇敢面對教會裡每個衝突並好好對話，而不是表面上裝作沒事，卻在私底下傳話抱怨。	If we pursue the glory of God, we will bravely face and converse through conflicts in the church, instead of keeping a calm facade while gossiping and complaining in private.
假如我們能在幾千人的教會裡看到榮耀，那我們能不能在我們自己只有五十	If we can see glory in a megachurch of thousands, can we also see God's glory in our own little church of just

幾個人的教會裡看到上帝的榮耀？	fifty-some people?
假如我們能在擁有一大片土地的教會裡看到榮耀，那我們能不能在自己四處借場地聚會的教會裡看到上帝的榮耀？	If we can see glory in a church with vast property, can we also see God's glory in our rented and borrowed spaces?
假如我們能在別人組織化、系統化的事工裡看見榮耀，那我們能不能也在自己辛苦拼湊起來的事工裡看見上帝的榮耀？	If we can see glory in someone else's well-organized, systematized ministry, can we also see God's glory in our own patchworked efforts built with sweat and tears?
上帝的榮耀不是停留在那最光鮮亮麗的場面，上帝的榮耀是要走出去那些看起來美好的地方、把自己降低——即使低到所有人都看不起也繼續努力的向前走。	The glory of God is not fixed in the shiniest moments. The glory of God goes beyond what looks good and enters into the lowest places—even to where no one else wants to go.
只有當神降低自己成為人的時候，我們才知道這位神是誰；同樣地，只有當我們降低自己時，我們才能看見更多人的需要，使眾人不是我們榮耀，而是單單看見上帝的榮耀。	Only when God humbled himself and became human did we begin to know who this God truly is. Likewise, only when we lower ourselves can we see the needs of others more clearly—so that the world will not glorify us, but see only God's glory.
結論	Conclusion
今天，當我們搬到不同的場地聚會的時候，我希望我們不只是看見我們缺乏一個榮耀的聖殿，而是看見我們弟兄姊妹仍然在辛苦的調適著，用最大的努力讓整場禮拜順利地進行。	Today, as we worship in a new space, I hope we don't just see the absence of a glorious sanctuary. I hope we can see how our siblings in Christ are still faithfully adjusting and giving their all to make the worship service flow smoothly.
唯獨上帝的榮耀，對我來說，是先放棄自己的榮耀才有辦法達成的。講道的最後，我想邀請大家來靜默。讓我們想想，教會裡有哪些受傷的人、孤獨的人、或生氣的人？我們有沒有辦法看見上帝的榮耀透過每一個人的軟弱彰顯出來呢？	To me, Soli Deo Gloria means we must first lay down our own glory in order to attain it. As I conclude this sermon, I invite us into a moment of silence. Let us reflect: who in our church is hurting, lonely, or angry? Can we see God's glory being revealed through each person's weakness?
耶穌從路加福音的第九章開始走向耶路	Jesus began his journey to Jerusalem in Luke chapter 9

撒冷，到第十九章榮耀進城，讓我們一起透過耶穌所說的話來靜默，並反省耶穌所宣揚的上帝的榮耀到底是什麼，我們又該怎麼在這禮拜的棕樹主日後追求上帝的榮耀呢？	and arrived in chapter 19 with a glorious entry. Let us now reflect in silence through the words of Jesus, and consider what kind of glory Jesus proclaimed—and how we might pursue that glory after this Palm Sunday.
人子來不是要滅人的性命，而是要救人的性命。(9:56)	The Son of Man came not to destroy lives but to save them. (9:56)
狐狸有洞，天空的飛鳥有窩，人子卻沒有枕頭的地方。(9:58)	Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head. (9:58)
看！我差你們出去，如同羔羊進入狼羣。(10:3)	See, I am sending you out like lambs into the midst of wolves. (10:3)
我告訴你們，從前有許多先知和君王要看你們所看的，卻沒有看見，要聽你們所聽的，卻沒有聽見。(10:24)	Truly I tell you, many prophets and kings desired to see what you see, but did not see it, and to hear what you hear, but did not hear it. (10:24)
馬大，馬大，你為許多的事操心煩惱，但是不可少的只有一件。(10:41–42)	Martha, Martha, you are worried and distracted by many things; there is need of only one thing. (10:41–42)
赦免我們的罪，因為我們也赦免凡虧欠我們的人。(11:4)	Forgive us our sins, for we ourselves forgive everyone indebted to us. (11:4)
掩蓋的事沒有不顯露出來的，隱藏的事也沒有不被人知道的。(12:2)	Nothing is covered up that will not be uncovered, and nothing secret that will not become known. (12:2)
凡為自己積財，在上帝面前卻不富足的，也是這樣。(12:21)因為你們的財寶在哪裏，你們的心也在哪裏。(12:34)	So it is with those who store up treasures for themselves but are not rich toward God. (12:21) For where your treasure is, there your heart will be also. (12:34)
你們以為我來是要使地上太平嗎？不！我告訴你們，是使人紛爭。(12:51)	Do you think that I have come to bring peace to the earth? No, I tell you, but rather division! (12:51)
你們中間誰有兒子或有牛在安息日掉在井裏，不立刻拉他上來呢？(14:5)	If your child or an ox falls into a well on the sabbath day, will you not immediately pull it out? (14:5)
你擺設宴席，倒要請那貧窮的、殘疾的、癱腿的、失明的，你就有福了！(14:13–14)	When you give a banquet, invite the poor, the crippled, the lame, and the blind. And you will be blessed. (14:13–14)
凡不背着自己的十字架來跟從我的，也不能作我的門徒。(14:27)	Whoever does not carry the cross and follow me cannot be my disciple. (14:27)

凡想保全性命的，要喪失性命；凡喪失性命的，要保存性命。(17:33)	Those who try to make their life secure will lose it, but those who lose their life will keep it. (17:33)
因爲凡自高的，必降爲卑；自甘卑微的，必升爲高。(18:14)	All who exalt themselves will be humbled, but all who humble themselves will be exalted. (18:14)
看哪，我們上耶路撒冷去，先知所寫的一切事都要成就在人子身上。他將被交給外邦人；他們要戲弄他，凌辱他，向他吐唾沫，並要鞭打他，殺害他；第三天他要復活。(18:31–33)	See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. He will be handed over to the Gentiles; they will mock him, insult him, and spit upon him. They will flog him and kill him; and on the third day he will rise again. (18:31–33)
人子來是要尋找和拯救失喪的人。(19:10)	The Son of Man came to seek out and to save the lost. (19:10)
我們一起來禱告：	Let us pray:
充滿榮耀的主，你的旨意何等奧秘，時常超出我們的想像。感謝你，差遣耶穌成為我們最大的模範，使我們的生命不再盲目地追求世界所想像的榮耀。	Glorious Lord, your will is mysterious and often beyond our comprehension. We thank you for sending Jesus as our greatest example so that our lives no longer blindly pursue the kind of glory imagined by the world.
在耶穌騎著驢進耶路撒冷、聽著群眾歡呼、想著死亡的最後一段路程時，我們知道你的榮耀不是存在眾人的期待，而是犧牲的愛。	As Jesus rode the donkey into Jerusalem, listening to the crowd's cheers while pondering his death on that final road, we understand that your glory does not lie in the crowd's expectations but in the love of sacrifice.
求主幫助我們，當我們看自己的教會好像沒有榮耀的時候，讓我們轉過頭來仔細看看每個靈魂的掙扎、孤獨和軟弱。	Lord, help us—when we look at our church and feel it lacks glory, turn our gaze to each soul's struggle, loneliness, and weakness.
當我們願意謙卑地降低自己的身子，我們就不再只是那群在城門口讚美主，又在聖殿旁喊著「釘他十字架」的群眾。禱告是奉在低谷中彰顯主榮耀的耶穌基督的名求。阿們。	When we are willing to humbly lower ourselves, we will no longer be those who praise the Lord at the gates and cry “Crucify him” beside the temple. We pray in the name of Jesus Christ, who reveals God's glory in the valley. Amen.