

在有需要的時候 In Times of Need

John 14:23–29

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Sixth Sunday of Easter

ATPC

假如再過一個禮拜，你就要遠走高飛，而且再也不會回來，那麼，你會想要留下什麼給你所愛的人呢？你會買很多禮物嗎？還是寫一張文情並茂的卡片或具法律效力的遺書？	If you only had one week left before leaving forever, never to return again, what would you want to leave behind for the people you love? Would you buy lots of gifts? Or write a heartfelt card or a legally binding will?
在日本節目裡，有一位女青年早上還在和母親討論晚餐想吃他最愛吃的滷肉，晚上回家卻發現媽媽已經倒在地上過世。這一鍋滷肉就這樣冰在冷凍五年的時間。	In a Japanese TV show, a young woman spent the morning chatting with her mother about wanting to eat her favorite braised pork for dinner. But when she returned home that evening, she found her mother had collapsed and passed away. That pot of braised pork was frozen and left untouched for five years.
在節目組請科學家鑑定後，他們請大廚來復原這鍋滷肉。沒想到在吃了一口後，這位青年和她的父親都馬上落淚說：「就是這個味道」。	After scientists confirmed it was safe to eat, the show invited a chef to restore it. When the woman and her father took a bite, they both instantly teared up and said, “That’s the taste.”
就像這鍋滷肉，因為承載著愛與記憶，所以五年後仍能帶來眼淚與感動。	Just like that pot of braised pork, because it carried love and memory, it could still bring tears and deep emotions even five years later.
在今天的經文裡，耶穌光榮進入耶路撒冷卻馬上預言自己將要離開門徒，而且他要去的是門徒沒辦法跟去的地方。讓我們一起透過耶穌在被捕之前的長篇言論來重新思考——在約翰福音裡，耶穌所說的聖靈是什麼，對我們的生命又有什麼意義。	In today’s Scripture, Jesus enters Jerusalem in glory but immediately foretells that He will leave the disciples—and that He is going somewhere they cannot follow. Let us reflect together through Jesus’ long farewell discourse before His arrest: What does Jesus say about the Holy Spirit in the Gospel of John, and what does that mean for our lives?
經文背景	Scriptural Background
在約翰福音裡，聖經學者把第 13–17 章稱為耶穌的臨別贈言。在這段長達五章、佔整本福音書將近四分之一的長篇教導	In the Gospel of John, biblical scholars refer to chapters 13–17 as Jesus’ Farewell Discourse. This lengthy section spans five chapters—nearly a quarter of the entire

裡，耶穌因為知道自己即將離開，所以連續多次應許他們：聖靈將會永遠與他們同在。	Gospel. Knowing He would soon leave, Jesus repeatedly promises that the Holy Spirit will remain with them forever.
這一大段臨別贈言出現的時間點也很耐人尋味。在約翰福音的前半段，耶穌行了許多的神蹟：醫病、趕鬼、餵飽群眾。而就當所有人都以為耶穌就是得勝的彌賽亞的時候，耶穌突然投下一顆震撼彈——他預言自己將被出賣，並且要離開他們。	The timing of this Farewell Discourse is also thought-provoking. In the first half of John's Gospel, Jesus performs many miracles: healing the sick, casting out demons, and feeding the crowds. Just when everyone begins to believe that Jesus is the triumphant Messiah, He drops a shocking announcement—He predicts that He will be betrayed and will leave them.
突然，在第 13 章，耶穌彎下腰幫門徒洗腳，並且預言猶大將會出賣自己，接著用新的命令提醒眾人彼此相愛。原本大家所期待的彌賽亞進城，似乎就要做王了，卻忽然變為卑微的奴僕、被出賣的邊緣人、又即將離開這看似要使耶穌得榮耀的地方。	Suddenly, in chapter 13, Jesus stoops down to wash His disciples' feet and foretells that Judas will betray Him. Then He gives them a new commandment to love one another. The Messiah they hoped would come to reign has instead become a humble servant, a betrayed outcast, and is about to depart from the place where He seemed destined for glory.
但耶穌的離開並不是結局。因為在今天的經文的前一段，他清楚地說明：「我要求父，父就賜給你們另外一位保惠師，使他永遠與你們同在。」(14:16)	But Jesus' departure is not the end. In the earlier part of today's passage, He clearly states: "I will ask the Father, and he will give you another Advocate, to be with you forever" (John 14:16).
雖然他會離開，但他應許一位聖靈使我們不成為孤兒；雖然我們看不見也不認識這聖靈，但聖靈卻會在我們裡面、與我們同在。	Though Jesus will leave, He promises the Holy Spirit so that we will not be left as orphans. Even if we cannot see or recognize the Spirit, the Spirit will dwell within us and be with us.
在系統神學裡，聖靈常常是篇幅最少，甚至有的神學家只把聖靈寫在附錄裡。有時候，有許多靈恩派的教會也會戲稱長老教會是沒有聖靈的教會。	In systematic theology, the Holy Spirit often receives the least attention; some theologians even relegate the topic to an appendix. Sometimes, charismatic churches jokingly call Presbyterian churches "Spirit-less."
平心而論，假如有慕道友突然問我們什麼是聖靈，我們或許一時之間也沒辦法清楚地解釋。不過，讓我們今天透過耶穌的教導來從兩個角度重新思考——什麼是聖靈。	Honestly, if a seeker were to suddenly ask us what the Holy Spirit is, we might not be able to explain it clearly right away. But today, through Jesus' teaching, let us reconsider—what is the Holy Spirit—from two perspectives.
聖靈的廣度	The Breadth of the Holy Spirit

首先，聖靈和所有愛主的人同在。在耶穌正在解釋聖靈會與愛耶穌和愛主的人顯現時，門徒中的一位（不是出賣耶穌的）猶大問耶穌：爲什麼只和門徒說，卻不和全世界說呢？（14:22）	First, the Holy Spirit dwells with all who love the Lord. When Jesus was explaining that the Spirit would be revealed to those who love Him, one of the disciples—Judas (not Iscariot)—asked, “Lord, how is it that you will reveal yourself to us, and not to the world?” (John 14:22).
耶穌解釋：「凡愛我的人就會遵守我的道，我父也會愛他，並且我們要到他那裏去，與他同住。」（14:23）	Jesus replied, “Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them” (John 14:23).
猶大在問題中想像的聖靈是結黨分派的工具和標準，但實際上，耶穌所說的聖靈並沒有一條世俗想像的邊界。領受聖靈的條件並不是猶太血統、不是割禮、不是有沒有做禮拜和十一奉獻、甚至也和洗禮沒有關係。	Judas imagined the Holy Spirit as a tool for division, a marker of distinction. But the Spirit Jesus speaks of has no such worldly boundary. Receiving the Holy Spirit is not based on Jewish lineage, circumcision, church attendance, tithing, or even baptism.
唯一的條件甚至也不是條件，反而更像是因果關係：若是一個人遵守上帝誠命、愛上帝，這樣聖靈就已經在他裡面，他也才有可能認出聖靈。	The only “requirement” isn’t a requirement at all but more like a cause-and-effect: if someone loves God and keeps God’s commandments, then the Spirit is already within them, enabling them to recognize the Spirit’s presence.
這和很多基要派基督徒所傳的聖靈不同。許多基督徒會把領受聖靈想像成是祝福的源頭。他們把愛耶穌和領受聖靈連起來，是因為他們希望耶穌來愛他們、祝福他們。	This contrasts with the version of the Spirit taught by many fundamentalist Christians. Many imagine receiving the Spirit as a way to access blessings. They link loving Jesus to receiving the Spirit because they hope Jesus will love them and bless them in return.
換句話說，領受聖靈變成一張的護身符。他們只是認耶穌當他們的本命神——就像台灣人會尋找最有緣分、最護佑自己的神明一樣。	In other words, the Spirit becomes a kind of talisman. Jesus is treated as a personal guardian deity—just like how some Taiwanese people look for the deity most compatible or protective of them.
但這樣的聖靈不僅不是耶穌所傳的，更是容易讓人跌倒離開信仰。在約翰福音的第六章，當耶穌在逾越節行神蹟、餵飽五千人後，許多人把耶穌當作自己的守護神來跟隨耶穌，認爲他就是新的摩西、要再次帶領他們脫離帝國的統治。	But such a Spirit is not what Jesus proclaimed. Worse, it may lead people to stumble and fall away from faith. In John chapter 6, after Jesus performed the miracle of feeding five thousand during the Passover, many followed Him as a kind of guardian god, believing He was the new Moses who would deliver them again from

	imperial rule.
但在耶穌跨過加利利海、宣講自己是「天上降下來的糧」，又要所有人「吃他的肉、喝他的血」時，眾人才發現跟隨耶穌不保證永遠有五餅二魚可以吃。所以，約翰福音 6:66 描寫，「從此，他門徒中有很多退卻了，不再和他同行。」	But when Jesus crossed the Sea of Galilee and preached that He was “the bread that came down from heaven,” and that all must “eat His flesh and drink His blood,” people realized that following Him didn’t guarantee an endless supply of loaves and fish. As John 6:66 records, “Because of this many of his disciples turned back and no longer went about with him.”
若是我們期待聖靈能使我們與別人有所不同，無論是說方言、醫病趕鬼，那麼我們所期待的是一個區分人的聖靈。真正的聖靈應該是使人團結的、讓愛主的人彼此得到益處的，而不是利用聖靈來彰顯自己得救的特權。	If we expect the Holy Spirit to make us stand out from others—whether through speaking in tongues, healing, or exorcism—then what we desire is a Spirit that divides. But the true Spirit unites, benefits all who love the Lord, and does not serve as a badge of personal salvation.
聖靈不會讓我們變得屬靈，而是當我們屬靈愛主時，聖靈才在我們身上顯現出來。	The Holy Spirit does not make us spiritual; rather, when we love God in a spiritual way, the Spirit becomes manifest in us.
聖靈的深度	The Depth of the Holy Spirit
接著，聖靈的同在並不是要我們戰勝苦難，而是讓我們在苦難中得到陪伴與盼望。在今天讀的十四章裡，耶穌還沒被逮捕、審判和處死，門徒也不知道自己即將大禍臨頭。	Second, the presence of the Holy Spirit is not meant to help us conquer suffering, but to bring us comfort and hope within it. In today’s reading from John 14, Jesus has not yet been arrested, tried, or crucified. The disciples have no idea of the disaster about to unfold.
這樣看來，門徒並不是因為自己準備好又知道所有事情才能當門徒，相反地，直到他們在事情發生後，體會到困惑、恐懼與無力感後，聖靈的能力才從他們身上彰顯出來。	They were not chosen as disciples because they were fully prepared or knew everything. On the contrary, it was only after the events unfolded—when they experienced confusion, fear, and helplessness—that the Spirit’s power became evident in them.
這和很多福音派基督徒所說的聖靈不同。許多基督徒會把聖靈想像成是一種印記或是徽章，認為自己洗禮後就有基督的超能力。認為自己無往不利、考試比賽都拿第一名、發大財、蓋漂亮的教堂。	This contrasts with how many evangelical Christians talk about the Holy Spirit—as a seal or badge that, once received in baptism, grants them Christ-like superpowers. They believe they will always succeed, win every exam and competition, become rich, and build grand churches.
但這樣的聖靈和耶穌所經歷的完全不	But this idea of the Spirit is completely different from

同，也會讓基督變成一種有拜有保佑的神明。在約翰福音的第十二章，當耶穌榮耀進城時，他所宣揚的榮耀是「一粒麥子……若是死了，就結出許多子粒來。」（12:24）	Jesus' experience, and it risks turning Christ into a deity of transactional blessings. In John chapter 12, when Jesus enters the city in glory, the glory He proclaims is this: "Unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit" (John 12:24).
他不是要殺死羅馬士兵、更不要彼得用一把刀殺死所有大祭司的僕人。相反地，他自己要成為那被犧牲的人，因為耶穌的榮耀從來就不是建立在得勝之上。	He didn't come to kill Roman soldiers, nor did He want Peter to slay the high priest's servant. On the contrary, Jesus chose to become the one sacrificed—because His glory was never rooted in worldly victory.
正是因為跟隨基督不等於在世上得勝，所以我們才需要耶穌求主賜下聖靈。耶穌就是知道門徒將會繼續被迫害與追殺，所以才應許他們聖靈的安慰；	Precisely because following Christ does not equal worldly success, Jesus prayed for the Father to send the Holy Spirit. Jesus knew His disciples would continue to face persecution and danger, so He promised the Spirit's comfort.
相同地，寫下福音書的約翰也明白這些苦難並不會隨著時間過去，所以才將聖靈的訊息特別在福音書中不斷重複地強調。	Similarly, John, the Gospel writer, understood that such suffering would not fade with time—and thus he emphasized the message of the Spirit repeatedly throughout his Gospel.
長闊高深的安慰	The Vast Comfort of the Spirit
回到一開始的問題：假設我們只剩一個禮拜，我們會選擇留下什麼？無論你想到的內容是什麼，一定都是給限定的對象，而且只在一段特定的時間或情境下有用。這也是為什麼耶穌說：「我所賜給你們的，不像世人所賜的。」（14:27a）	Returning to our initial question: If we had only one week left, what would we choose to leave behind? Whatever it is, it would be limited to specific people and only useful in certain times or situations. That is why Jesus said, "Peace I leave with you; my peace I give to you. I do not give to you as the world gives" (John 14:27a).
在耶穌離開門徒的一週前，他透過長篇的臨別贈言預言要給門徒聖靈的同在。使他們在「事情發生的時候會信」（14:29）。他知道，他的門徒即使和他相處了三年之久，仍然會遇到他們無法理解、恐懼、軟弱和退縮的時候。	One week before Jesus left His disciples, He delivered a long farewell discourse, promising the presence of the Spirit—so that "when these things happen, you may believe" (John 14:29). He knew that even after three years with Him, His disciples would still face moments they could not understand, times of fear, weakness, and retreat.

所以，他留下的平安不只是給跟隨祂的門徒，更是給所有的人；這平安也不像是世界所能給的平安——只是在表面上虛假地安慰人「沒事」、「靠主得勝」，而是給門徒軟弱的空間和時間，並在需要的時候，自己想起耶穌的教導。	So the peace He leaves is not only for His disciples, but for all. And it is not the false, surface-level reassurance the world offers—like “it’s fine” or “victory in Jesus.” It is a peace that gives space and time for weakness, and helps us recall Jesus’ teaching when we need it most.
今天，我們透過耶穌的信息學習到，聖靈就是那位在苦難中安慰我們、在迷惘中引導我們、在我們愛主的過程中顯明上帝同在的靈。我也相信，在我們的生命中，我們早已經歷過，甚至正在經歷聖靈同在所帶來的平安。	Today, through Jesus’ message, we learn that the Holy Spirit is the one who comforts us in suffering, guides us in confusion, and makes God’s presence known as we love the Lord. I also believe that in our lives, we have already experienced—or are currently experiencing—the peace brought by the Spirit’s presence.
我也特別想透過這篇講道來重新給有需要的兄弟姐妹力量。在我們軟弱跌倒時，雖然這個世界沒辦法提供什麼安慰；但我相信，我們都將在愛主、愛耶穌的過程中，不斷感受到安慰和提醒，也從這些經驗中不斷體會什麼是聖靈。	I especially hope this sermon will renew strength for brothers and sisters in need. When we are weak and fall, though the world cannot offer true comfort, I believe that through the process of loving God and loving Jesus, we will continue to feel the Spirit’s comfort and reminders—and through these experiences, we will come to know what the Holy Spirit truly is.
那麼，對你來說，什麼是聖靈呢？	So then—what is the Holy Spirit to you?
我們一起來禱告：	Let us pray:
賞賜聖靈的主，感謝你今天透過耶穌的教導來提醒我們什麼是聖靈。感謝你所差派的耶穌並不是一位獨裁的統治者，而是一位在軟弱中安慰和我們軟弱的朋友；感謝你所賜下的耶穌並不是一位要我們選邊站、不講道理的流氓，而是一位溫柔騎驢、甘願死在反對者手中的羔羊。	<i>O Lord who gives the Holy Spirit, we thank You for reminding us today through the teachings of Jesus what the Holy Spirit is. We thank You that the Jesus You sent is not a tyrant but a friend who comforts us in our weakness; that He is not a thug demanding sides and submission, but a gentle Lamb who rides a donkey and willingly dies at the hands of His enemies.</i>
主啊，因為我們人性的軟弱，我們時常將你所賜給我們聖靈當作有拜有保佑的護身符，認為只要有聖靈，我們就可以得救、得到超能力，卻忘記你是在什麼樣的景況來應許我們聖靈的同在。	<i>Lord, in our human weakness, we often treat the Holy Spirit You gave us as a magical charm—thinking that if we have the Spirit, we will be saved or gain superpowers—forgetting the very circumstances in which You promised the Spirit’s presence.</i>
在你明明可以用神蹟和武力彰顯榮耀的時候，你反而藉著聖靈來顯出最軟弱的一	<i>When You could have used miracles and force to display Your glory, You instead revealed Your weakness through</i>

面；在你明明可以宣揚復活來給世人盼望的時候，你反而藉著聖靈被出賣、被鞭打、被釘在十字架上。	<i>the Holy Spirit; when You could have proclaimed resurrection as hope to the world, You chose instead—through the Spirit—to be betrayed, whipped, and nailed to the cross.</i>
我們承認，我們仍然不清楚什麼是聖靈，因為我們根本沒辦法完全理解你對我們的愛是多麼地奧秘。但我們仍然相信聖靈現在就在我們裡面。	<i>We confess that we still don't fully understand what the Holy Spirit is, because we can't fully comprehend how mysterious Your love for us is. Yet we still believe that the Spirit dwells within us even now.</i>
特別是正在經歷身體或心靈上軟弱的弟兄姊妹，我們求主讓我們在痛苦患難中不放棄愛主的心，讓我們也像耶穌一樣認出聖靈，也被聖靈提醒耶穌對我們的教導。	<i>Especially for brothers and sisters now enduring weakness in body or spirit—we pray, Lord, help us not to give up loving You in the midst of suffering. May we, like Jesus, recognize the Spirit and be reminded by the Spirit of Jesus' teachings to us.</i>
禱告是奉主耶穌基督的名求。阿們。	<i>We pray in the name of our Lord Jesus Christ. Amen.</i>