

## 當教會被聖靈充滿 When the Church is Filled with the Holy Spirit

Acts 2:1–21

June 8, 2025

Day of Pentecost

ATPC

在前兩個禮拜——兒童主日之前，我們藉著約翰福音中，耶穌在臨別前應許門徒的聖靈來鼓勵我們不要害怕苦難。今天是聖靈降臨節，在教會年曆裡面是耶穌復活後的第五十天，也就是七個禮拜後的主日。	Two weeks ago, we were encouraged by the Gospel of John, in which Jesus, before departing, promises the Holy Spirit to the disciples, encouraging them not to fear suffering. Today is Pentecost, the fiftieth day after Jesus' resurrection, which is the seventh Sunday after Easter in the church calendar.
在猶太傳統裡，這天是五旬節，也就是紀念摩西帶領以色列人在逾越節逃離埃及，又在五十天後抵達西奈山領受十誡。	In Jewish tradition, this is also the Feast of Weeks (Shavuot), commemorating the Israelites' exodus from Egypt during Passover and their arrival at Mount Sinai fifty days later to receive the Ten Commandments.
在神學上，聖靈在五旬節降臨可以延伸出很多意義：耶穌帶領以色列人再次脫離羅馬帝國和宗教領袖律法的捆綁、耶穌用復活贏過死亡並重新連結人與神破裂的關係，或是上帝用聖靈來滿足十誡當中人們無法理解的真諦。	The Holy Spirit comes on Shavuot carries many theological meanings: Jesus leading the Israelites out of bondage again, not from Egypt, but the Roman Empire and the religious elite; Jesus overcoming death through resurrection and restoring the relationship between humanity and God; or God fulfilling the Ten Commandments through the Spirit.
讓我們在聖靈降臨節一起來重新看看門徒是怎麼靠著聖靈建立教會，並且在耶穌離開後，被聖靈充滿的教會有哪些值得我們學習的地方。	On this Day of Pentecost, let us take a fresh look at how the disciples, empowered by the Holy Spirit, built the church—and what we can learn from a Spirit-filled church after Jesus' departure.
經文背景	Scriptural Context
使徒行傳是接續路加福音的續集，當中記載了耶穌升天後第一批門徒所做的一切。前後半段紀錄彼得在猶太人當中的教導和神蹟，中間穿插腓利對外邦人的宣教，後半段則是保羅的轉變和三次的宣教旅程。	The Acts of the Apostles is the sequel to the Gospel of Luke, documenting all that the first group of disciples did after Jesus' ascension. The first and last parts describe Peter's teachings and miracles among the Jews, interspersed with Philip's mission to the Gentiles, and ending with Paul's conversion and three missionary journeys.

而我們今天讀的第二章，正是耶穌死而復活、升天，門徒剛選完替代猶大的第十二位門徒後，領受聖靈的第一個對外事件。	The second chapter we read today records the first public event of the Holy Spirit's descent after Jesus' death, resurrection, and ascension—right after the disciples had just chosen the twelfth replacement for Judas.
雖然使徒行傳第二章看起來非常奇妙又充滿榮耀，但別忘了，在前面的 49 天裡——就像是猶太人出埃及的 49 天——門徒經歷了無比的恐懼。	Although Acts 2 appears wondrous and full of glory, we must not forget the 49 days before—much like the Israelites' 49 days after the Exodus—when the disciples experienced deep fear.
他們的目睹自己的拉比被逮捕、處決，緊接著面對復活後的耶穌像他們顯現，在他們還沒時間也沒能力理解當中，他們還要擔心猶太領袖會不會繼續追殺他們。	They had witnessed their rabbi being arrested and executed, then encountered the risen Jesus without yet having the time or capacity to understand. All the while, they were still worried whether the Jewish leaders would continue to hunt them down.
他們內心的恐懼來自疑惑、對未來的不確定、超乎常理的神蹟，和台灣教會最熟悉的——政治迫害。	Their inner fear stemmed from doubt, uncertainty about the future, miraculous events beyond reason, and—something familiar to the Taiwanese church—political persecution.
但是，就在這時，「忽然有響聲從天上下來，好像一陣大風吹過，充滿了他們所坐的整座屋子；又有舌頭如火焰向他們顯現，分開落在他們每個人身上。」（2:2-3）使徒行傳的作者像是寫小說一樣，或是應該說，上帝對初代教會的安排與事工真的就像小說一樣精彩。	But then, “suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them” (Acts 2:2-3). The author of Acts writes as if narrating a novel—or rather, it seems that God's orchestration of the early church really was as vivid and dramatic as a novel.
而令人更難理解的還不只如此，這群大部分沒受過教育又是社會最底層的漁夫，竟然開始說起不同地方的語言。	What's even harder to comprehend is that these uneducated, lower-class fishermen suddenly began to speak in different regional languages.
我多希望在當初申請學校前，就能像門徒一樣突然會說英文，這樣我就不用爲了考過托福付一大堆補習費！他們用橫跨歐亞非大陸的語言「講論上帝的大作爲」（2:13）。	How I wish, back when I was applying to school, I could've suddenly spoken English like the disciples—then I wouldn't have needed to spend so much on TOEFL courses! They were “speaking about God's deeds of power” (2:13) in languages spanning Europe, Asia, and Africa.
聖靈降臨的聲響吸引了所有人的注意。	The sound of the Spirit's descent caught everyone's

根據申命記，五旬節是猶太人必須到耶路撒冷朝聖的三大節日之一。正因如此，所有四散、住在不同地區的猶太人都剛好在那一天來到耶路撒冷，並聽到這巨大的聲響。	attention. According to Deuteronomy, Pentecost was one of the three major pilgrimage festivals when Jews were required to go to Jerusalem. Because of this, Jews who had been scattered and were living in various regions had all gathered in Jerusalem on that very day and heard the great sound.
而更驚訝地是，他們竟然在這群社會底層的加利利門徒口中，聽見自己家鄉的語言「講論上帝的大作為」。正當他們當中一些人嘲笑門徒們在白天喝醉酒時，彼得開始了他人生第一篇的講道。在講道後，大約有三千人受洗成為門徒（2:41）。	Even more astonishingly, they heard these Galilean disciples—members of the social underclass—speaking in their native tongues, “declaring the mighty works of God.” Just as some began mocking the disciples for being drunk in the morning, Peter began the first sermon of his life. After his sermon, about three thousand were baptized and became disciples (2:41).
我相信，這樣的畫面正是很多基督徒的夢想。領受聖靈而突然多出原本沒有的能力、跨國多語言的宣教、在最精華的地區成立新教會、幾千幾萬人在一篇講道後決志信主。	I believe this scene is the dream of many Christians: receiving the Holy Spirit and suddenly gaining new abilities, engaging in multilingual cross-cultural missions, planting churches in the most strategic regions, and seeing thousands come to faith after a single sermon.
不過，這段記載初代門徒如何藉著聖靈成立信仰群體的經文裡，還有另外更值得我們思考和學習的地方。	Yet this passage about how the early disciples formed a faith community through the Spirit contains even more valuable lessons for us.
甘心樂意的服事	Willing Service
首先，我們來仔細看，當門徒在聖靈充滿的過程當中，他們有哪些情緒。雖然使徒行傳的頭兩章完全沒有提到門徒們的情緒，不過，當我們回頭看路加福音的結尾，就可以發現耶穌升天後，門徒們「帶著極大的喜樂回耶路撒冷去」（24:52）。	First, let us look closely at the emotions of the disciples during the process of being filled with the Holy Spirit. Although the first two chapters of Acts don't mention their emotions, when we turn to the end of Luke, we find that after Jesus' ascension, the disciples “returned to Jerusalem with great joy” (Luke 24:52).
雖然在短短一個月前，門徒還在疑惑和害怕的情緒中躲著，但在與復活的耶穌相處四十天後，門徒們已經充滿歡喜。	Just a month earlier, they were still hiding in fear and confusion, but after spending forty days with the risen Christ, their hearts were filled with joy.
這和我們期待、甚至是我們所經歷過的教會似乎有很大的不同。在教會，就算	This is quite different from what we may expect—or have experienced—in the church. Even if you haven't

你沒有參與服事，你一定有聽過身邊的家人或朋友抱怨過服事。	served, you’ve likely heard family or friends complain about ministry.
這並不是說我們不能抱怨，事實上，聖靈也有很多時候讓門徒——尤其是保羅——大發雷霆或不停抱怨；不過，當一個服事已經成為同工們的重擔又造成許多負面情緒，這絕對是值得我們暫停下來，好好思考聖靈是否仍然在這項服事當中的提醒和指標。	This doesn’t mean we can’t vent; in fact, the Holy Spirit often moved the disciples—especially Paul—to express anger or lament. However, when a ministry becomes a burden that brings about overwhelming negativity, it is worth pausing to reflect on whether the Spirit is still guiding that work.
很多時候，我們所謂的服事就是叫別人去做自己不想做的事。不過，仔細看門徒們，雖然在一個月前還充滿恐懼地躲在屋子裡不敢出門，但在聖靈的帶領下，他們滿心歡喜，甘心樂意地宣講上帝的福音。沒有人去強迫門徒，也沒有門徒因此退縮或被壓力壓得喘不過氣。	Often, what we call ministry is just asking others to do what we don’t want to do. But looking at the disciples—though they were hiding in fear just a month earlier—under the Spirit’s guidance, they began to proclaim God’s good news with joy and willingness. No one forced them, and none shrank back or collapsed under pressure.
有聖靈充滿的教會，不管只做一項服事或是每天都有十幾項服事的教會，每個人都是主動地、甘心樂意地在服事。因為當聖靈充滿的時候，我們可以決定是否要回應聖靈鼓勵我們去做的事。	In a Spirit-filled church, whether someone serves in one ministry or a dozen, each person serves willingly and with initiative. For when the Holy Spirit fills us, we are invited—but not forced—to respond to what the Spirit urges us to do.
挑戰界線的服事	Boundary-Pushing Ministry
接著，我們來看看門徒在聖靈充滿後做了哪些事。使徒行傳的第二章清楚記載他們在耶路撒冷「講論上帝的大作為」（2:11）。詳細來看，彼得對所有耶路撒冷的人傳講：那位被釘在十字架上的耶穌已經真正從死裡復活又升天了。	Now let’s see what the disciples did after being filled with the Holy Spirit. Acts 2 clearly records that they were “speaking about God’s deeds of power” (2:11) in Jerusalem. More specifically, Peter preached to all in Jerusalem that the one crucified, Jesus, had truly risen and ascended.
這樣的講道挑戰了兩條很危險的界線。對彼得內在的自己來說，他從來沒有在眾人面前講道過。在羅馬時期，公開演講是一項學富五車的哲學家在做的事，彼得身為一位漁夫，怎麼可能有學過如何講道，而且還不是用自己的母語講。所以，他藉著聖靈挑戰自己能力的界	This kind of sermon challenged two dangerous boundaries. Internally, Peter had never preached in public before. In Roman times, public speaking was the domain of highly educated philosophers. Peter, as a fisherman, had no training in preaching—and he wasn’t even speaking in his native tongue. Through the Spirit, he challenged the limits of his own abilities.

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對外在的自己，彼得把自己公開暴露在政治迫害的危險下。別忘了，耶穌才在不到兩個月前被逮捕、殺死；他竟敢在肅殺的氛圍中，直接在耶路撒冷——耶穌被殺的地方繼續傳講一樣的內容。這樣看來，爲了宣揚福音，彼得也藉著聖靈挑戰了社會能接受的界線。	Externally, Peter exposed himself to the dangers of political persecution. Don't forget, Jesus had just been arrested and killed less than two months ago. And yet Peter dared to proclaim the same message right in Jerusalem—the very place where Jesus was executed. So in proclaiming the gospel, Peter also challenged the social boundaries of what was acceptable.
很多時候，我們所謂的服事就是叫別人去做自己不能做的事，自己卻不停說「我什麼不會」。仔細看門徒雖然什麼都不會，卻在聖靈充滿後做出他們能力不可能達到的事。換句話說，門徒要是繼續回去做自己的老本行——補魚、當稅吏，那麼我們也不會說他們被聖靈充滿。	Often, what we call ministry is just sending others to do what we ourselves cannot do, while we keep saying, “I don't know how.” But the disciples, who supposedly “knew nothing,” were empowered by the Spirit to do things far beyond their capabilities. In other words, if they had simply gone back to fishing or collecting taxes, we wouldn't say they were filled with the Spirit.
有聖靈充滿的教會，人們挑戰自己的界線也爲福音挑戰這個社會的界線。因爲當聖靈充滿的時候，我們可以擴張自己的境界、做到過去都不曾想過的事。	A Spirit-filled church is one where people challenge both their personal boundaries and societal boundaries for the sake of the gospel. Because when the Spirit fills us, we are expanded to do what we never imagined possible.
修復分裂的服事	Reconciling Ministry
最後，我們來想想門徒在聖靈充滿後成就了哪些事。在今天的經文裡，連續列出的地名已經是當時猶太人認知中的「全世界」了。當他們用各國的語言在宣講福音時，代表福音已經跨越文化和語言的隔閡了。	Finally, let's reflect on what was accomplished after the disciples were filled with the Holy Spirit. The long list of nations in today's passage represented the “whole world” as known to Jews at the time. By proclaiming the gospel in many languages, the message had crossed cultural and linguistic barriers.
這讓人聯想到創世紀十一章的巴別塔。上帝爲了阻止人類的驕傲，而用語言把人們分別開來；如今，上帝藉著聖靈降臨，在五旬節讓福音超越語言、傳遍世界。	This echoes Genesis 11 and the Tower of Babel—where God confused languages to scatter people and humble their pride. Now, through the Spirit, God proclaims the gospel across languages at Pentecost.
語言不只是溝通的工具，很多時候更是用來阻擋和區分人的武器。原本，猶太	Language is not just a tool of communication—it is often a weapon of division and exclusion. Originally, the Jews

人以為只有自己——住在猶太地區、講著正統希伯來文的猶太人才是上帝在舊約應許的對象，但門徒們卻用外邦人的語言來宣揚上帝的福音。	believed only those who lived in Judea and spoke pure Hebrew were God's chosen ones. But the disciples proclaimed God's gospel in the languages of Gentiles.
福音的本質就是修復，而不是用來區分人的，所以聖靈使門徒用不同的語言來修復族群間的分裂，也宣揚神與人分裂的修復。	The essence of the gospel is reconciliation—not separation—so the Spirit enabled the disciples to heal ethnic divisions through diverse tongues and to proclaim God's reconciliation with humankind.
很多時候，教會的人或事工不僅沒有修復，反而可能深化人和人之間的分裂。即使不是有意的，我們仍有可能在語言、政治和經濟上有優越感，而犧牲掉少部分的人。	Many times, churches or ministries fail to reconcile and instead deepen division. Even unintentionally, we may carry superiority in language, politics, or economics that alienates others.
有聖靈充滿的教會，每個人都是和平的使者。即使意見不同、習慣不同，仍然藉著聖靈而願意用心地服事對方，並重視修補破裂關係的事工。因為聖靈其中一項最重要的工作就是修復分裂，包含人與人和人與神的分裂。	A Spirit-filled church is one where everyone becomes an agent of peace. Even with different opinions and habits, they are willing—through the Spirit—to serve each other wholeheartedly and prioritize ministries of reconciliation. For one of the Spirit's most essential works is the healing of division: between person and person, and between people and God.
當教會被聖靈充滿	When the Church is Filled with the Spirit
提到聖靈充滿，大部分的人都喜歡榮耀的大場面、教會復興或幾千人受洗。但很明顯地，若沒有仔細想想聖靈是如何做工的，那些大場面也很容易用心理學、企業行銷和流行文化達成，但那不叫福音。	When people talk about being filled with the Spirit, most imagine glorious moments—church revival, thousands being baptized. But clearly, if we do not reflect on how the Spirit truly works, such spectacles can be achieved by psychology, marketing, or pop culture—and that is not the gospel.
真正的聖靈充滿不在乎團隊多大，而是有人願意去做他們原本不敢做的事；真正的聖靈充滿不在乎服事人員的能力多強，而是有人願意挑戰突破界限的事；真正的聖靈充滿不在乎幾千人受洗，而是有多少人因著事工得到關係的修復。	True Spirit-filled ministry is not about how large the team is, but about whether someone is willing to do what they once feared. True Spirit-filled ministry is not about how capable the leaders are, but whether someone is ready to break boundaries. True Spirit-filled ministry is not about thousands being baptized, but how many relationships are restored through ministry.
願我們在聖靈降臨節時領受聖靈、甘心	May we, this Pentecost, receive the Spirit, give with

樂意地付出、勇敢地挑戰自我、並努力成為和平的使者。讓我們領受聖靈的盼望不論為自我滿足的工具，而是單純宣揚耶穌死而復活的福音。	gladness, bravely challenge ourselves, and strive to become agents of peace. May the hope we receive in the Spirit never become a tool of self-fulfillment, but only the means to proclaim the good news of Jesus' death and resurrection.
我們一起來禱告：	Let us pray:
主，求你用那在創世以前就在水面運行的聖靈充滿我們，求你用那吹進亞當裡面的聖靈充滿我們，求你用那呼召摩西、約書亞、士師、列王和先知的靈充滿我們。	Lord, fill us with the Spirit who moved over the waters before creation; fill us with the Spirit you breathed into Adam; fill us with the Spirit who called Moses, Joshua, the Judges, Kings, and Prophets.
使我們不再要求別人，單單只求順服你對我們所做的旨意；使我們不再把自己當作無能，單單只順服在你對我們境界的擴張；使我們不再分別敵我，單單只順服你對我們成為和平使者的呼召。	Make us no longer demand of others, but simply obey your will for us; make us no longer see ourselves as powerless, but submit to the expansion of your call on our lives; make us no longer divide friend from foe, but obey your call to be peacemakers.
禱告是奉主耶穌基督的名求。阿們。	We pray in the name of our Lord Jesus Christ. Amen.