

Experiencing Resurrection Awe 經歷復活的敬畏

John 20:1 – 31 《約翰福音》 20: 1 – 31 USED: Easter Day 2021,22 使用時間：2021,22 年復活節

Australian author and journalist **Benjamin Law** wrote an opinion piece in the SMH leading up to Easter a few years ago. Benjamin described himself as “*non-religious...not an atheist, but happily agnostic - a lifelong doubter.*”

幾年前，澳大利亞作家兼記者羅本在復活節前在《晨鋒報》上寫了一篇社評。他形容自己為「非信徒…不是一個無神論者，而是愉快的不可知論者—是一個終生的懷疑者」

He wrote, however:

然而，他寫道：

“I love Jesus. Not in the religious sense, obviously, but I think everyone can agree that he sounded like a decent fellow. Jesus distrusted the rich, helped the poor and embraced the most shunned and vulnerable members of society. He was the first Marxist radical.”
Needless to say, I have no problem with celebrating and honouring religious holidays. It respects the majority of Australians who identify as Christians, and it educates the non-religious about world beliefs.

「我愛耶穌。顯然不是在宗教信仰方，但我認為每個人都可以同意，他聽起來像一個體面的傢伙。耶穌不信任富人，幫助窮人，擁抱社會中最被躲避和最脆弱的人。他是第一個馬克思主義激進分子。」不用說，我對慶祝和紀念宗教節日沒有意見。它尊重大多數被認定為基督徒的澳大利亞人，並教育非宗教人士瞭解世界信仰。

The article was positive and authentically raised some questions, and real concluded that Easter is about a decent fellow who’s got something to contribute to a tolerant society.

這篇文章是積極的，真實地提出了一些問題，並真正得出結論，復活節是關於一個體面的人，他有一些東西可以為一個寬容的社會做出貢獻。

It raised two big questions about Christianity and its central event, Easter: the **TRUTH** question and the **MEANING** question.

它提出了關於基督教及其核心事件復活節的兩大問題：**真理**和**意義**。

Whenever you talk about the resurrection of Jesus, the truth question and the meaning question are so intertwined. The **truth** question: Did it really happen? The **meaning** question: who cares if it happened? What difference does it make to my life?

每當你談論耶穌的復活時，真理的問題和意義的問題都是如此交織在一起。**真相**的問題是：真的發生了嗎？**意義**的問題是：誰在乎它是否發生了？這對我的生命有什麼影響？

Some people reject Christianity because they don’t think it is true. But other people reject Christianity because they can’t see why it would make any real difference if it were true. The meaning of it is insignificant or irrelevant to what concerns them.

有些人拒絕基督教，因為他們認為那不是真的。但也有其他人拒絕基督教，因為他們不明白就算這是真的，會帶來什麼真正的區別。它的意義與他們真正關心的無關緊要或不著邊際。

About 50 years ago, people lived with the assumption that there were universal laws that governed the universe. Resurrection was rejected based on it not fitting into those observable laws.

大約50年前，世人是跟據假設宇宙中有一種普遍的規律來生活。復活被拒絕，因為它不符合這些可觀察到的規律。

That's now changed. Today the assumption is that there is a personal law inside of me. It is called individualism.

現在情況已經改變了，今天的假設是我們每個人內心有一個屬自己的法規。就是我們說的個人主義。

One form of individualism is a personal law that says, "*I don't have to adapt my life to anything I don't find helpful. Truth for me is what I find acceptable and helpful and useful.*"

個人主義的一種形態就是一一些人會說，「我不必改變生活去適應任何我認為沒有幫助的東西。對我來說，真理是我認為可以接受的、有幫助的和有用的東西。

This assumption says it doesn't matter whether Jesus rose from the dead because whether he did or didn't, my issue is, do I actually care? What difference does it make to my life day by day, even if it is true?

這個假設說，耶穌是否從死裡復活並不重要，因為無論他有或沒有，我的問題是我真的在乎嗎？即使這是真的，它對我的生命有何影響？

Both questions - the TRUTH QUESTION and the SO WHAT QUESTION - are important to address at the same time.

這兩個問題-真相和那又如何的問題-是需要同時處理。

We will briefly tackle three main things in the next little while: **1. The TRUTH question, 2. The 'WHO CARES' question, and 3. Experiencing Resurrection Awe**

在接下來的這段時間，我們將簡要地處理三個主要問題：**1.真相，2.與我何干，以及3.經歷復活的敬畏**

THE TRUTH QUESTION 真相

The great CS Lewis once wrote that there is a danger of chronological snobbery in a world that makes rapid scientific understanding advancements. It's the assumption that any conclusions made in previous centuries were based on ignorance.

偉大的路易斯曾經寫道，在一個科學理解如此迅速進步的世界，存在著一個對按時間順序的看不起的危險。就是假設在前幾個世紀做出的任何結論都是基於無知的。

For instance, chronological snobbery might lead some to conclude that the people around when Jesus rose from the dead were just gullible peasants who were ignorant of reality. That's not the picture we get in John 20, though. Look at the first two verses with me:

例如，對按時間順序的看不起可能導致一些人得出結論，指當耶穌從死裡復活時，周圍的人只是容易受騙的農民，他們不懂現實。但這不是我們在《約翰福音》20章得到的畫面。和我一起看前兩節：

Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. 2 So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, (notice what she says here) “They have taken the Lord out of the tomb, and we don’t know where they have put him!” (John 20:1-2).

1七日的第一日清早，天還黑的時候，抹大拉的馬利亞來到墳墓，看見石頭已從墳墓挪開了，2就跑來見西門。彼得和耶穌所愛的那個門徒，對他們說：「有人從墳墓裏把主移走了，我們不知道他們把他放在哪裏。」（注意她對門徒說了什麼）《約翰福音》20：1-2

Jesus had mentioned several times that he would come back to life after being executed, but that is not what Mary was expecting when she went to the tomb.

耶穌曾多次提到，他被釘死後會復活，但這不是馬利亞去墳墓時所期待的。

Her first assumption was the body had been moved. It’s the same in v.13. She was working on assuming that the Jewish leaders had taken his body and dumped it outside of the city limits. 她的第一個假設是屍體被移走了。第13節也是如此。她跟據的假設是猶太教的宗教領袖移走他的屍體，並把他拋到城外。

Like us, Mary didn’t just assume that Jesus came back to life. Even Peter and John, two of Jesus’ key followers, didn’t automatically jump to the conclusion that Jesus had been resurrected.

和我們一樣，馬利亞不會假設耶穌已復活了。就連耶穌的兩位主要門徒，彼得和約翰，也沒有自動得出耶穌復活了了的結論。

Notice v.8-9:

注意第8-9節：

Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed. 9 (They still did not understand from Scripture that Jesus had to rise from the dead.)

8然後先到墳墓的那門徒也進去，他看見就信了。9他們還不明白聖經所說耶穌必須從死人中復活的意思。

That tells me that these early followers of Jesus were not gullible people. Jesus told them repeatedly that he would come back to life, but they weren’t looking for a resurrection.

這告訴我，這些耶穌的早期門徒不是容易受騙的人。耶穌一再告訴他們，他會復活，但他們不是在期待復活。

And yet, what they were confronted with on that morning was a bodiless tomb. There was not a body in the tomb.

然而，那天早上他們面對的是一座沒有屍體的墳墓。墳墓裡沒有屍體。

One of the great historical evidence of the resurrections is that the tomb where he was buried

was empty. Even the enemies of Jesus could not produce the body. They would have ended this new Christianity movement overnight if they could have.

復活的偉大歷史證據之一是他被埋葬的墳墓是空的。即使是耶穌的敵人也不能拿出屍體。如果他們能這樣做，他們就會在一夜之間結束這個新的基督教運動。

So what are the possible explanations for an empty tomb? Some suggest he never really died, and he revived in the cool of the tomb and moved the stone on his own.

那麼，可以如何解釋墳墓是空的？有些人認為他可能從未真正死去，他在墳墓的涼爽中甦醒過來，獨自移動了石頭。

But that doesn't come to grips with the horrible realities of crucifixion, the rigorous steps that Pilate and the leaders demanded to make sure he was dead, and the steps that were also taken to make sure no one got in - or out - of the tomb.

但是，這並沒有考慮到釘十字架的可怕現實；彼拉多和領導人要求確保他死亡的嚴格步驟；以及為確保沒有人進入或離開墳墓而採取的步驟。

Some have suggested the disciples stole the body. They began to risk their lives and even give themselves up to death for an APRIL FOOLS JOKE if they did.

有些人建議門徒偷走了屍體，如果他們這樣做了，就像為了一個愚人節的玩笑而開始冒著生命危險。

The fact is they were utterly dejected and terrified after the death of Jesus. Then came the dramatic change after they saw him rise.

事實是，在耶穌死後，他們完全沮喪和恐懼。然後，在他們看到他復活升天後，開始戲劇性的變化。

They were scared they would be treated in the same way as Jesus. They feared for their lives.

They did not have hope for a resurrection. They were ready to go back to fishing.

他們害怕自己會受到和耶穌一樣的待遇。他們擔心自己的生命。他們對復活沒有任何希望。他們已準備好回去作魚夫。

They hid in a secluded room and were unwilling to believe the first reports of Jesus' appearance three days after he was executed.

他們躲在一個僻靜的房間裡，不願相信耶穌被釘死三天之後第一次出現的報導。

But in a few weeks, these same men were overflowing with joy and courage. They were ready to die for Jesus. This little band of ordinary believers changed the course of human history.

但幾週後，這些人充滿了喜悅和勇氣。他們準備為耶穌而死。這一小群普通的信徒改變了人類的歷史進程。

How? What had happened? They explained that they had seen the Lord Jesus alive. There is far more historical, rational evidence than just that, much more that could be said, but doubting the resurrection of Jesus is common.

如何？發生什麼事了？他們解釋說，他們看到活著的主耶穌了。有更多的歷史性的，理性的，不止於此的證據，可以說更多，但懷疑耶穌的復活是常見的。

The first person to doubt the resurrection was not a person opposed to Christianity.
奇怪的是，第一個懷疑復活的人不是一個反對基督教的人。

It was one of Jesus' closest supporters – a man named Thomas. Thomas is the most famous of doubters. We even have a saying in our culture for a sceptic. We call them a 'doubting Thomas'.

他們是耶穌最親密的支持者之一，一個叫多馬的人。多馬是最有名的懷疑者。在我們的文化中，我們甚至對一個懷疑論者有一句諺語，我們稱他們為「懷疑的多馬」。

So for those of us struggling to understand or accept the resurrection, we have to wonder if Thomas can help us. We are told that Thomas wasn't there when Jesus first appeared to his disciples soon after he rose from the dead. Take a look at v.24,
因此，對於我們這些努力去理解或接受復活的人來說，我們不得不懷疑多馬能否幫助我們。我們被告知，當耶穌從死裡復活後不久，第一次出現在他的門徒那裡時，多馬不在那裡，看看第24節，

Now Thomas (called Didymus), one of the Twelve, was not with the disciples when Jesus came. So the other disciples told him, 'We have seen the Lord!' But he said to them, 'Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it.'

24 那十二使徒中，有個叫低土馬的多馬，耶穌來的時候，他沒有和他們在一起。25 其他的門徒就對他說：「我們已經看見主了。」多馬卻對他們說：「除非我看見他手上的釘痕，用我的指頭探入那釘痕，用我的手探入他的肋旁，我絕不信。」

I will believe if God shows himself to me. His response to the news is absolute. He makes his demands in absolute terms: ***Unless I see...and place my hands...I will not believe.***

如果上帝自己向我顯示，我會相信的。他對這個消息的反應是絕對的。他用絕對的措辭提出他的要求：除非我看見...用我的指頭探入...我絕不信。

He demands exhaustive proof rather than sufficient evidence. Belief in Jesus, belief in the resurrection, comes down to a battle of the will.

他需要詳盡的證據，而不是足夠的證據。相信耶穌，相信復活，歸結為意志的爭戰。

Thomas rejects the witness of ten or more of his trusted friends. He dictates absolute terms to God about believing.

多馬拒絕他可信任的十多個朋友的見證。他向上帝規定了有關信心的絕對條件。

We aren't told why Thomas was so sceptical, so anything I say is speculation. But even the speculation might be helpful for us.

我們沒有具體被告知為什麼多馬如此懷疑，所以我說的任何事情都只是猜測。但即使是猜測也可能對我們有所幫助。

Maybe it was his personality. Maybe he was, what some personality tests call, a SENSING person. Sensing people pay more attention to physical reality...facts...hard evidence. An

opposite is an intuitive person who goes on perceptions and instincts.

也許是他的個性，也許他是，一些個性測試所說的，一個感性的人。感性的人們更關注物理現實…事實…確鑿的證據。相反的是一個直覺的，依靠他們的感知和本能的人。

Another alternative is that he was sceptical of the supernatural. Dead people don't come alive, and that's it. It's common in Western societies.

另一個可能是，他對超自然現象持懷疑態度。死了的人是活不回來的，僅此而已。這些人在西方社會是很常見的。

We tend to think that Thomas' issue is an intellectual one. But scepticism is not simply a philosophical issue.

我們傾向於認為多馬的問題是一個智力的問題。但懷疑不僅僅是一個哲學的問題。

Imagine, for instance, that someone very close to you is dying. You've finally accepted that all hope of recovery is lost, and your loved one will die.

試想一下，例如，一個你非常親近的人正臨終。你終於接受了所有康復的希望都破滅了，你所愛的人將要死去。

Then, suddenly, someone says there is a possible cure in a clinic on the other side of the world. 然後，突然間，有人說在世界的另一邊有一所診可能有治癒的方法。

You had hope of recovery, and then your hopes are dashed when you realise they will die.

你希望能康復，然後當你意識到他們要死了，你的希望破滅了。

With the news of a possible cure, most people don't go 'GREAT!' Most cannot bear to get their hopes up again only to have them dashed. They can't bear to get their hopes up and lose them all over again.

隨著可能治癒的消息，大多數人不作大的反應，『太好了！』大多數人無法再次抱太大的希望，恐怕結果卻是被破滅。他們不忍心抱太大的希望，然後再次失去希望。

Maybe this is what is happening with Thomas. There is no indication in the Bible that he didn't love Jesus like all the other disciples.

也許這就是多馬的情況。聖經中沒有跡象表示他不像其他門徒那樣愛耶穌。

There is no reason to believe that he wasn't as devastated as the others by Jesus' execution.

Now they say, 'Hey Thomas, good news, he's alive!'

沒有理由相信他不像其他人那樣因耶穌的被釘死而飽受摧殘。現在他們說，『嘿，多馬，好消息，他還活著！』

Maybe he was saying, 'Don't you dare get my hopes up here!' **Maybe he was afraid to hope. In the same way that many are afraid to hope.**

也許他是在說，『你不要讓我抱更大的希望！』也許他害怕去盼望。就像我們許多人害怕去希望一樣。

It might be our worldview that says it can't happen. It might be a personality that says I need

more evidence. It might also be a heart afraid to be drawn into something and get disappointed. 可能是我們的世界觀說這不可能發生。這可能是一個說，我需要更多證據的個性。也可能是一顆害怕被捲入某些東西而最終失望的心。

In the end, Thomas believed with joy. He is the biggest doubter, yet his confession of faith is also the greatest. Look at v.26,

最後，多馬欣喜地相信了。他是最大的懷疑者，但他的信心宣言也是最偉大的。看第 26 節，

A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, 'Peace be with you!' Then he said to Thomas, 'Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe. Then Thomas said to him, "My Lord and my God!"

過了八日，門徒又在屋裏，多馬也和他們在一起。門都關了，耶穌來，站在當中，說：「願你們平安！」27 然後他對多馬說：「把你的指頭伸到這裏來，看看我的手；把你的手伸過來，探入我的肋旁。不要疑惑，總要信！」28 多馬回答，對他說：「我的主！我的上帝！」

This is a remarkable statement. For a Jewish man to call another human being not just Lord but God is incomprehensible. There is no higher confession of faith in all of the Bible.

這是一個了不起的聲明。對於一個猶太人來說，不僅稱另一個人是主，而且稱為上帝，是難以理解的。在整本聖經中都沒有更高的信仰宣言。

THE 'WHO CARES' QUESTION與我何干的問題

Of course, for some, doubt is not a matter of having sufficient evidence. It's more a matter of the claims Jesus has made about himself and his mission. Thiers are the WHO CARES questions.

當然，對有些人來說，懷疑不是有沒有充分證據的問題。而更多是指向耶穌對自己和他的使命的宣告與我何干的問題。

That is, it's about the heart and the will. There is a comfortable place of happy ignorance.

Thomas' declaration of faith in v.28 addresses the WHO CARES question.

就是說，這是關於心靈和意志的。有一個舒適的地方叫快樂無知。多馬在第28節中的信心宣言，對應了與我何干的問題。

This is broadly the meaning of the resurrection: *Thomas said to him, 'My Lord and my God!'* His first words were not about the FACTS of the resurrection but what the resurrection meant...*My Lord and my God.*

多馬對他說，『我的主！我的上帝！』大致上是復活的意義。他的第一句話不是關於復活的事實，而是復活意味著什麼...*我的主！我的上帝！*

Thomas's whole issue was *that I want to see Jesus for myself, and I won't believe unless I touch the wounds.*

多馬的整個問題是我想親眼見到耶穌，除非我探入那些傷痕，否則我絕不會信。

Jesus shows up, and Thomas doesn't even touch him. The wounds on Jesus were so much more than evidence of the resurrection. They were evidence of something much more powerful.

耶穌出現了，多馬並沒有觸摸他。耶穌身上的傷痕遠遠超過復活的證據，它們是更強大的東西的證據。

He is saying that *'everything that Jesus said about himself is true. He is God...he is the King of the universe! He is my Lord...he is my King... my boss... my ruler...he is my God.'*

他是在說，『耶穌對自己所說的一切話都是真的。他是上帝…他是宇宙之王！他是我的主…他是我的王…他是我的老闆…他是我的統治者…他是我的上帝』

The resurrection means that what Jesus promised has been delivered. Thomas has just joyfully discovered that the wounds of the cross on Jesus that he thought had ruined his life had saved his life.

復活意味耶穌所承諾的都已經實現了。多馬剛剛欣喜地發現，他以為毀了他一生的，十字架在耶穌身上留下的傷痕，實際上是拯救了他的生命。

This is the answer to the SO WHAT question. The resurrection means everything Jesus said about himself is right and true. He is THE way for humanity to be reunited with their creator. 這就是與我何干的問題的答案。復活意味著耶穌對自己所說的一切都是正確和真實的。他是人類與創造者團聚的唯一方法。

The resurrection means human guilt and shame have been dealt with finally and fully through Jesus satisfying God's justice on the cross for us.

復活意味著，人類的內疚和羞恥，已經藉著耶穌在十字架上為我們滿足上帝的公義，而得到最終和充分的處理。

It means that death has not only been confronted but conquered. It means that new and true life can be experienced before death and eternal life after death.

這意味著死亡不僅被正視，而且被征服了。這意味著新的和真實的生命，可以在死面前被體驗，在死後可以體驗到永生。

It means that hope for better things has gone from the category of "maybe" to a definite certainty. It means that new heaven and new earth are coming, where those who trust in Christ will live forever like he lives forever.

這意味著對更好事物的希望已經從『也許』的類別變成明確的確定性。這意味著一個新天新地即將來臨，那些信基督的人將永存，就像他永遠活著一樣。

This is what Jesus offers everyone who trusts in him. Several chapters earlier in John's account of the good news of Jesus, we have Jesus declaring the life-changing news of Easter:

這就是耶穌提供給每一個信他的人的東西。在《約翰福音》前面幾章對耶穌的好消息的敘述中，我們看到耶穌宣佈了改變生命的復活節消息：

I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?

復活在我，生命也在我。信我的人雖然死了，也必復活；26 凡活著信我的人必永遠不死。你信這話嗎？

It means that JESUS isn't just one option amongst many. Something incredibly unique and life-changing, and worldview shaping, has happened with the resurrection of Jesus. This is what Thomas discovered.

這意味著耶穌不僅僅是許多人中的一個選擇。隨著耶穌的復活，發生了一些令人難以置信的獨特和生命變化，以及塑造世界觀的事情。這就是多馬所發現的。

EXPERIENCE RESURRECTION AWE 經歷復活的敬畏

How then do we make a move from doubt to belief?

那麼，我們如何從懷疑走向信呢？

Firstly, it's important to listen to eyewitness accounts.

首先，聽取目擊者的見證陳述是很重要的。

We are told that Thomas wasn't there when Jesus first appeared to the disciples. One week later, Jesus shows up again with Thomas present.

我們被告知，當耶穌第一次向門徒顯現時，多馬不在那裡。一週後，耶穌再次出現，多馬在場。

During the week in between, we are told in v25 that the other disciples kept telling him they had seen the Lord. During that week, Thomas is in the same spot that we are in.

在這期間的一週裡，我們在25節中被告知，其他門徒一直告訴他，他們已經看見主了。在那一週裡，多馬和我們在同一個地方。

Like him, we have access to people who saw Jesus raised from the dead. They are the same people. Their eyewitness accounts are written down in the New Testament.

和他一樣，我們有機會接觸到那些看到耶穌從死裡復活的人。事實上，他們是完全相同的人。他們的目擊者記錄都寫在《新約》上。

Some years ago, it was a common accusation that the gospel accounts of Jesus are fables written down long after the events, so they are not trustworthy.

幾年前，人們普遍指責耶穌的福音敘述是傳說，在事件發生很久之後才寫下來，所以不值得信任。

The reality is there is an enormous amount of scholarship that argues the gospels do not have the marks of fiction.

現實情況是，大量的學術研究實際上認為福音書沒有虛構的印記。

They have the marks of oral history and eyewitness testimony. When these events were written down, nearly all eyewitnesses were still alive and could vouch for them.

他們有口述歷史和目擊者證詞的痕跡。當這些事件被寫下來時，幾乎所有的目擊證人都還活著，而且可以作擔保。

John - who wrote this biography - was one of the eyewitnesses. He says this about how we come to see and believe, v30:

寫這本傳記的約翰是目擊證人之一。在30節就是他對於我們如何來查看和相信的說法：

Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

30 耶穌在他門徒面前另外行了許多神蹟，沒有記錄在這書上。31 但記載這些事是要使你們信耶穌是基督，是上帝的兒子，並且使你們信他，好因著他的名得生命。

He is saying that what is written in this biography of Jesus' life, ministry, death and resurrection by an eyewitness is all you need to have a certain hope.

他是在說，在這本日擊證人所寫，關於耶穌生平、事工、死亡和復活的記載中的內容，正是你要得到確定的希望所需的一切。

This makes pure sense. It is how we operate in all of life. What I mean is this, *how many of the things you believe happened in history did you actually see?*

這完全合理。這是我們生命的運作方式。我的意思是，有多少你相信歷史上發生過的事件是你實際上親眼見過的呢？

We actually believe eyewitness testimony that historically reliable authors have written down. So why can't we do it with Jesus?

我們實際上是相信歷史上可靠的作者所記錄的目擊者證詞。那為什麼我們不能對耶穌同樣做呢？

We don't need to know anything more than what is written in John's gospel, or the other biographies of Jesus, to see and believe. **Give one a read...** get yourself immersed in it, and see! Read them as eyewitness accounts and think.

要看到和相信，我們不需要知道比寫在《約翰福音》或耶穌其他的傳記中的內容更多的知識。**去讀一讀**，讓自己沉浸在其中，看看！將他們作為目擊者的敘述來閱讀並去思考。

The **second** thing to do to move from doubt to receiving a certain hope is to **drop your conditions**.

從懷疑到接受確實的希望的第二件事是**放棄你的條件**。

Every one of us moves towards Jesus with a set of conditions. No one ever just goes to him because he is great and for his sake.

我們每個人都帶著一套條件走向耶穌。從沒有人因為他是偉大的，為他的名，去找他。

We always move towards him because we want something, which means we have conditions. I've known of people who refused to become Christians because it would mean they needed to repair a relationship or change a habit. That's all of us, though.

我們總是在想要他些什麼時才走向他，意味著我們是有條件的。我認識一些人拒絕成為基督徒，因為這意味著他們需要修復一段關係或改變一個習慣。但這不就是我們所有人的需要嗎。

It's like eternal life; it sounds good, but I don't want it to disrupt my family, hurt my career...or interrupt my weekends.

這就像，永生，聽起來不錯，但我不希望它擾亂我的家庭…或傷害我的事業…或打斷我的週末。

We need to drop our conditions because they say, 'I'll love you if...' Jesus didn't do that for us. He loved us unconditionally.

我們需要放棄我們的條件，因為他們說，『我會愛你，如果...』。耶穌沒有這樣對我們。他無條件地愛我們。

The death of Jesus was no accident in history. Jesus died and rose to redeem us and reclaim us to God. It was all God's plan. It is a historically reliable and experientially satisfying plan as we navigate life.

耶穌的死在歷史上並非偶然。耶穌的死和復活了，為了救贖我們，把我們救回重新歸向上帝。這都是上帝的計劃。這是在我們駕馭生命的同時，一個歷史性可靠和經驗上滿足的計劃。

God has brought you here this Easter for this message, this bit of the Bible, and this story of the resurrection of Jesus, for this eyewitness account so that you might see and believe in Jesus and have a CERTAIN HOPE.

上帝在這個復活節把你帶到這裡來是為了這個信息，為了聖經的這一點，為了這個關於耶穌復活的故事，為了這個目擊者的敘述，這樣也許你能看到並信耶穌，並擁有確定的希望。

The resurrection of Jesus guarantees A LIFE that TRIUMPHS OVER DEATH and lives each day with a certain hope despite what life throws at us.

耶穌的復活保證了一個**戰勝死亡的生命**，儘管生命向我們扔了什麼，但每天都能帶著確定的希望去生活。