

20260823 The Stone, the Presence, the Name – Ps Bijoy

石頭、同在與聖名

Acts 4:1-22 / 使徒行傳 4:1-22

Peter and John are arrested before the sun sets on their first sermon. The healing at the temple gate has drawn a crowd, and the crowd has drawn the attention of the priests, the temple captain, and the Sadducees. Verse two tells us exactly what provoked them. They were greatly disturbed because the apostles were teaching the people and proclaiming in Jesus the resurrection of the dead. The Sadducees denied resurrection as a doctrine. Now two uneducated fishermen were not simply disagreeing with them. They were producing evidence. A man who had been lame for over forty years was standing in the temple courts on healed legs, and he was pointing to the name of Jesus. The authorities could not silence the miracle, so they tried to silence the men.

彼得和約翰第一次講道還未到日落，就被逮捕了。聖殿門口所發生的醫治吸引了一大群人，而這群人也引起了祭司、守殿官和撒都該人的注意。第二節清楚告訴我們，是甚麼激怒了他們。他們非常惱怒，因為使徒教訓百姓，並且宣講靠著耶穌，死人可以復活。撒都該人不相信復活這個教義。如今，這兩個沒有受過高深教育的漁夫不只是與他們意見不同，他們更拿出了證據。一個癱腿四十多年的人，如今靠著已得醫治的雙腿站在聖殿的院子裡，而且他正見證耶穌的名。官長們無法使這個神蹟沉默，於是便試圖使這兩個人閉口。

This is the first thing the text shows us about bold witness. It provokes established power precisely when it threatens to be true. Peter and John are not arrested for being disruptive. They are arrested for being convincing.

這是這段經文讓我們看見關於勇敢見證的第一件事。當真理威脅到既有的權力時，就會引起衝突。彼得和約翰被捕，不是因為他們擾亂秩序，而是因為他們的見證太有說服力了。

Now Peter and John stand before the same court that condemned Jesus seven weeks earlier. The charge is a healed man. The question the council asks is not whether a miracle happened. They cannot ask that; the man is standing beside his healers, unable to be argued with. Their only question is where the power came from. "By what power or by what name did you do this?" That question drives the whole encounter, and Peter's answer gives us three things worth staying inside for a while: a stone, a presence, and a name. 如今，彼得和約翰站在同一個公會面前，而這個公會正是七個星期前定耶穌罪的地方。他們所面對的事件，是一個已經得了醫治的人。公會所問的問題，不是這個神蹟是否真的發生了，因為他們根本無

法否認；那個人就站在醫治他的兩人旁邊，這是無可辯駁的事實。他們唯一想知道的，就是這能力是從哪裡來的。他們問：「你們用甚麼能力，奉誰的名做這事呢？」這個問題貫穿了整個事件，而彼得的回答讓我們看見三件值得我們仔細思想的事：一塊石頭、一個同在，以及一個名字。

1. The Stone They Rejected / 他們所棄的石頭

Peter's answer in verse 11 is a single line from Psalm 118: "This is the stone that was rejected by you, the builders, which has become the cornerstone." This is not a simple quotation. Psalm 118 is a Hallel psalm, sung at Passover, the very psalm the crowds were singing when Jesus rode into Jerusalem days before His death "blessed is he who comes in the name of the Lord." Peter takes a psalm the nation sang in celebration and turns it into an indictment. You builders, he says, using the psalm's own word for the nation's leaders and teachers, the ones responsible for the structure of Israel's faith, you are the very builders the psalm describes. You inspected this stone. You tested it against your plans for what the house of God should look like. And you threw it out.

彼得在第 11 節的回答引用了詩篇 118 篇中的一句話：「他是你們匠人所棄的石頭，已成了房角的頭塊石頭。」這並不是一句簡單的引用。詩篇 118 篇是一首哈利詩篇(Hallel psalm)，是在逾越節期間所唱的詩歌，也正是耶穌在受死前幾天騎著驢進入耶路撒冷時，群眾所唱的詩篇：「奉主名來的是應當稱頌的！」彼得引用這篇全國人民在慶賀時所唱的詩篇，卻把它轉變成對他們的控訴。他說：「你們這些匠人」，這正是詩篇中用來形容國家領袖和教師的詞，就是那些負責建立以色列信仰根基的人。你們正是詩篇所描述的那些匠人。你們察看過這塊石頭，你們按照自己對神的殿應該是甚麼樣子的計劃來衡量祂，你們審查過祂，然後卻把祂棄絕了。

The question for us is not whether we would have voted with the Sanhedrin. It is whether we still test Jesus by our own blueprints, deciding in advance what a saviour, a leader, or an answer to prayer ought to look like, and discarding what does not fit the plan. The builders were not fools. They were experts. Expertise did not save them from rejecting the cornerstone; it gave them the confidence to do it.

我們需要問自己的問題，不是我們當時是否會與公會站在同一邊，而是我們今天是否仍然按照自己的藍圖來衡量耶穌。我們是否預先決定了救主、領袖，或禱告的答案應該是甚麼樣子，然後把一切不符合我們計劃的都棄置一旁。那些匠人並不是愚昧的人，他們是專家。然而，他們的專業知識並沒有使他們避免棄絕那塊房角石，反而使他們更有把握地這樣做。

2. The Presence They Could Not Deny/ 他們無法否認的同在

Verse 13 records the council's reaction to Peter and John, and it is worth reading slowly. "Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they were astonished." Two Greek words sit behind "uneducated, common men." And one word is worth looking at, *agrammatoi*, literally means without letters, not illiterate in the modern sense, but without the formal rabbinic training that would have licensed someone to interpret Scripture publicly. The second word meant a private citizen, someone outside the trained, credentialed class. Together the phrase is a technical dismissal. These men have no education. Therefore, no standing to speak in this room.

第 13 節記載了公會對彼得和約翰的反應，值得我們慢慢地來讀：「他們見彼得、約翰的膽量，又見他們原是沒有學問的小民，就希奇，認明他們是跟過耶穌的。」

「沒有學問的小民」這句話背後有兩個希臘文詞語，其中有一個詞值得我們仔細看看。*agrammatoi* 的字面意思是「沒有文字」，但並不是現代意義上的文盲，而是指沒有接受過正式拉比訓練、因而沒有資格公開講解聖經的人。第二個詞是指一般的平民，也就是不屬於那些受過訓練、擁有資格認證階層的人。這兩個詞放在一起，帶有一種專門用來貶低人的意思：這些人沒有受過正規教育，因此沒有資格在這個地方發言。

And yet they spoke with *parrhesia* - the word translated "boldness." It is built from *pas*, meaning all, and *rhesis*, speech. All-speech. The freedom to say everything, withholding nothing, unedited by fear of the listener. The Greeks used it for a citizen's right to speak plainly in the public assembly. Luke uses it for men who by social rank had no such right at all. Fishermen do not address the Sanhedrin as equals. Fishermen did not have that right. And yet here is Peter, standing before the very court that once frightened him into denying Christ three times, speaking without flinching.

然而，他們卻帶著 *parrhesia* 說話，這個詞被翻譯為「膽量」或「放膽」。它由 *pas* 和 *rhesis* 兩個詞組成，*pas* 的意思是「全部」，*rhesis* 的意思是「說話」。也就是「完全自由地說話」，毫無保留，不因害怕聽的人而有所隱瞞或修飾。希臘人用這個詞來形容公民在公開集會中坦率發言的權利。路加卻用這個詞來形容兩個按社會地位來說，根本沒有這種權利的人。漁夫不會與公會的人平起平坐地說話，漁夫本來沒有這樣的資格。然而，彼得卻站在這裡，面對著同一個曾經使他因害怕而三次不認主的公會，卻毫不畏縮地說話。

The council cannot explain this with the categories they have. Training does not explain it, Peter has none. Natural courage does not explain it either. This is the same man whose nerve failed him in front of a

servant girl by a fire a few weeks earlier. So, Luke gives us the only conclusion the council could reach: "they recognized that they had been with Jesus." Not that they once met Him. That they had been with Him, long enough, closely enough, that something in them had visibly changed shape.

公會無法用他們原有的觀念來解釋這件事。訓練無法解釋，因為彼得並沒有受過這樣的訓練。天生的勇氣也無法解釋，因為就在幾個星期前，同一個彼得曾經在火堆旁面對一個使女時因害怕而失去了勇氣。因此，路加讓我們看見公會唯一能得出的結論：「就認明他們是跟過耶穌的。」不只是說他們曾經見過耶穌，而是他們一直與祂同行，相處得夠久，也夠親近，以致於他們裡面有些東西已經明顯地被改變了。

This is the quiet centre of the passage. Boldness is not something we build through preparation, and it does not belong only to confident personalities. It is what stays behind after real time with Christ, and it is visible enough that hostile men looking for a reason to dismiss two commoners could not find one. All they could say was, this does not belong to men like this. It belongs to men who have been somewhere.

這是這段經文安靜的核心。勇敢並不是我們透過準備所建立起來的，也不只是屬於那些天生自信的人。它是真正與基督同在一段時間之後所留下的生命痕跡，而且這種改變是如此明顯，甚至連那些敵視他們、一心想找理由否定這兩個普通人的人，也無法否認。他們所能說的只有，這不是像他們這樣的人所能有的。這是屬於那些曾經去過某個地方的人。換句話說，這是屬於那些曾經與耶穌同在的人。

3. The Name That Saves/ 拯救人的名

Peter closes with one sentence: "There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." One word carries this whole verse - *sōzō*. It is the ordinary Greek word for save, and it is wide enough to cover more than we usually let it. It is the word used when a sick person is made well, when a drowning man is pulled from water, when a person is rescued from final judgment. One word, three verses earlier, describing the lame man's legs. The same word here, describing what every soul in that council chamber still needed.

彼得最後用一句話作結：「除他以外，別無拯救；因為在天下人間，沒有賜下別的名，我們可以靠著得救。」有一個詞承載了整節經文的意思，就是 *sōzō*。這是希臘文中一般用來表示「拯救」的詞，而它所涵蓋的意思比我們通常所理解的更廣。這個詞可以用來形容病人得著醫治、溺水的人被從水中救起，也可以指一個人從最終的審判中被拯救。同一個詞，在前三節經文中，是用來描述那個瘸腿之人的雙腳得到醫治；而在這裡，同一個詞卻是用來描述公會議事廳中每一個人的靈魂仍然所需要的救恩。

That is the whole force of Peter's claim. He is not switching subjects from a healed body to a saved soul. He is using the same word on purpose, because in his mind they are not two different rescues. The healing at the gate was one small, visible case of the very thing Peter is now offering the council—deliverance, wholeness, rescue from what threatens to destroy us. And Peter narrows it as far as it can be narrowed. Not one name among several. Not the best of many options. No other name. Under heaven, among men, there is exactly one door, and Peter has just named it to the men who nailed that name to a cross.

這正是彼得這番宣告全部的力量所在。他並不是從「身體得醫治」突然轉換到「靈魂得救」這個不同的主題。他是刻意使用同一個詞，因為在他看來，這並不是兩種不同的拯救。聖殿門口所發生的醫治，只是一個小小而看得見的例子，正好說明彼得如今所宣告的那件事：得著拯救、得著完全，以及從那些威脅要毀滅我們的事物中被救出來。而彼得把這個宣告限定得再清楚不過。不是眾多名字中的其中一個，不是在許多選擇中最好的一個，而是沒有別的名。在天下人間，只有一道門，而彼得剛剛把這個名字告訴了那些曾經把這個名字所代表的主釘在十字架上的人。

This is the sharpest claim in the whole encounter, and it is the one the church is most tempted to soften. Not because we disbelieve it, but because exclusivity feels impolite in a room full of people who have their own doors. Peter does not manage that discomfort. He states the claim and lets the council decide what to do with it. Salvation was never a matter of finding a name that works for you. It is a matter of there being exactly one name that works at all.

這是整個事件中最尖銳的宣告，也是教會最容易想要淡化的一個宣告。不是因為我們不相信它，而是因為在一個充滿了各自相信有不同道路的人群中，這種排他性的說法似乎顯得不夠禮貌。彼得沒有試圖化解這種不安。他直接宣告這個真理，然後讓公會自己決定要如何回應。救恩從來不是尋找一個適合你的名字或方法，而是承認只有一個真正能夠拯救人的名。

Conclusion/ 結語

Three things stood in that council chamber, and three things stand before us now.

三樣事物曾經擺在那個公會議事廳中，而如今，這三樣事物也同樣擺在我們面前。

A stone the builders rejected, which God made the foundation anyway. A presence that could not be explained by training, only by nearness to Christ. And a name, not one option among many, but the only one under which rescue is found.

一塊被匠人所棄絕的石頭，神卻仍然使祂成為根基。一種無法用訓練來解釋的生命表現，只能用與基督親近來解釋。還有一個名字，不是眾多選擇中的其中一個，而是在這個名字之下才能得著拯救的唯一名字。

The Sanhedrin asked Peter and John by what power, by what name. It is worth asking ourselves the same question. Not what they relied on, but what we rely on. If our confidence rests on our own credentials, we will have exactly as much boldness as our credentials can give us, and no more. If our hope rests on a version of Jesus shaped to fit what we already expected, we will reject the stone the moment it does not match our interests.

公會問彼得和約翰：「你們是靠著甚麼能力，奉誰的名做這事呢？」這也值得我們問自己同樣的問題。不是問他們倚靠甚麼，而是問我們倚靠甚麼。如果我們的信心建立在自己的資格、能力或成就之上，那麼我們所能擁有的膽量，也就只限於這些資格、能力或成就所能給我們的，不會更多。如果我們的盼望是建立在一個按照自己原本期待所塑造出來的耶穌身上，那麼一旦這塊石頭不符合我們的利益，我們也會把祂棄絕。

The council could not deny the healed man standing in front of them. They could not argue away the stone. They could not explain what they saw in two ordinary men. And they had no second name to offer.

公會無法否認那個站在他們面前、已經得了醫治的人。他們無法辯駁那塊石頭，也無法解釋他們在兩個普通人身上所看見的改變。而且，他們也沒有第二個名字可以提出來。

Neither do we, on our own. We are asked to have been with Him, long enough that it shows. To build on the stone that were given by the Father. And to speak the one name Jesus- that saves, plainly, without shrinking it to make it easier to hear.

我們也是如此，憑著自己，我們甚麼都不能做。我們所蒙的呼召，是要與祂同行得夠久，以致這樣的生命在我們身上顯明出來。我們要建立在天父所賜給我們的那塊房角石上。我們也要清楚地傳講那唯一能拯救人的名——耶穌，不因為要讓人更容易接受，就把這個信息縮小或淡化。

Build your life there. Nowhere else holds.

把你的一生建立在這裡。除此以外 沒有任何根基能站立得住。