

20260830 Gathered for the Miracle – Ps Bijoy**為神蹟而聚集****Acts 9:32- 43 (with Acts 5:12-16)****使徒行傳 9:32–43 (使徒行傳 5:12–16)****Introduction / 引言**

There are two kinds of hard things in this life. There's the kind you can still fight the diagnosis you can treat, the marriage you can still repair, the mess you can still clean up. And then there's the other kind. The kind that just sits there. The kind you've stopped fighting because you finally admitted you can't win. Eight years of paralysis is that kind of hard. A body in a grave is that kind of hard. And if you're honest this morning, you probably walked in here carrying at least one thing exactly like that something you cannot change, or something you cannot get back.

人生中有兩種艱難的事情。第一種，是你仍然可以努力面對、嘗試改變的事情——例如，你仍然可以接受治療的診斷結果、仍然可以努力修復的婚姻，或仍然可以設法收拾的混亂局面。但還有另一種艱難，那種事情就一直擺在那裡。你已經不再與它爭鬥，因為你終於承認，自己根本無法勝過它。癱瘓了八年，就是這樣的一種艱難；一具已經埋葬在墳墓裡的身體，也是這樣的一種艱難。如果今天早上你誠實地面對自己，你很可能也是帶著至少一件這樣的事情走進這裡。一些你無法改變的事，或是一些你再也無法挽回的事。

That's the room Acts 9 was written for. Two people, two towns, and neither of them chose their situation. Aeneas didn't choose eight years flat on his back. Tabitha didn't choose to die in the middle of a life spent loving widows. Neither one of them does anything to earn what happens next. They simply run out of options and that turns out to be exactly where God shows up.

這正是使徒行傳第九章所寫給的人生處境。兩個人、兩個城鎮，而他們兩人都不是自己選擇了所面對的處境。以尼雅並沒有選擇在床上癱瘓八年；大比大也沒有選擇在一生服事、關愛寡婦的過程中突然離世。他們兩人都沒有做甚麼來換取接下來所發生的事，他們只是走到了無路可走的地步，而事實證明，正是在那樣的地方，神出現了。

So this morning I want to walk through it pastorally, in three movements - what we do when we face what we cannot change, what we do when we face what we cannot recover, and what happens when we finally stop trying to carry either one alone.

所以，今天早上我想從牧養的角度，透過三個部分來一起思想這段經文：當我們面對那些無法改變的事情時，我們該怎麼做；當我們面對那些無法挽回的事情時，我們該怎麼做；以及，當我們終於不再試圖獨自承擔這一切時，會發生甚麼事。

When We Face What We Cannot Change (Acts 9:32-35)

當我們面對無法改變的事情時（使徒行傳 9:32-35）

Aeneas had been paralyzed for eight years. Let that sit for a second before we rush to the miracle. Eight years is long enough to stop expecting anything to be different. Eight years is long enough for hope to quietly turn into managing situation. you stop praying for healing and start just praying to get through the day. That is not weak faith; that is honest faith. Most of us are not carrying something we chose. We're carrying a diagnosis, a family pattern, a financial hole, a grief that reorganized our whole life without asking permission. And the longer it sits, the more it starts to feel less like a season and more like an identity.

以尼雅已經癱瘓了八年。在我們急著把焦點放在神蹟之前，先停下來想一想。八年，是一段足以讓人不再期待事情會有所改變的漫長時間。八年，也足以讓盼望在不知不覺中，變成只是學習如何應付眼前的處境。你不再為得醫治禱告，而只是禱告，希望自己能夠撐過這一天。這並不是軟弱的信心，而是真實的信心。我們大多數人所承擔的，並不是自己選擇的。我們可能背負著一個診斷結果、一種家族的模式、一個財務上的困境，或是一份未經我們同意便徹底改變了我們人生的悲傷。當這些事情停留得越久，它們就越容易讓我們覺得，這不再只是一個人生的階段，而開始成為我們身分的一部分。

Here's the pastoral heart of this first scene: Peter didn't bring Aeneas a strategy. He didn't bring him eight years of counsel on how to cope better with paralysis. He brought him a Person. "Jesus Christ heals you." Notice the text doesn't say Aeneas asked for this. It doesn't say his faith was extraordinary. It simply says Jesus showed up in a house in Lydda, through Peter, uninvited, into a situation nobody thought was going anywhere.

這第一幕所帶出的牧養核心是：彼得並沒有帶給以尼雅一套策略。他沒有用八年的輔導來教導他如何更好地面對癱瘓。他帶給他的，是耶穌基督。「以尼雅，耶穌基督醫好你了。」請留意，經文並沒有說以尼雅主動求醫治，也沒有說他的信心特別偉大。經文只是告訴我們，耶穌藉著彼得，來到了呂大的這個家中，進入一個沒有人認為還會有任何改變的處境。沒有人邀請祂，祂卻來到了。

I want to say something gently to whoever is sitting with what they cannot change this morning: you do not have to manufacture more faith before God is willing to visit you. Aeneas didn't perform his way into this healing. Jesus simply came to where he was lying. Sometimes the most honest prayer you can pray about the thing you cannot change is not "fix it" but "come near it." And when Christ comes near what we cannot change, He doesn't always explain the eight years. He just says, "Rise." Whatever has kept you flat may not release its grip because you finally understand it. It may release because Somebody finally shows up.

我想溫柔地對今天早上正面對一些自己無法改變之事的人說：在神願意來到你身邊之前，你不需要先努力製造出更多的信心。以尼雅並不是靠著自己的表現才得到醫治；耶穌只是來到了他躺臥的地方。有時候，面對那些我們無法改變的事情，我們所能作出的最真實禱告，不一定是「主啊，求祢改變它」，而是「主啊，求祢靠近它。」當基督靠近那些我們無法改變的事時，祂並不總是向我們解釋那漫長的八年；祂只是說：「起來。」那些一直使你無法站起來的事情，也許不會因為你終於明白了它而鬆開對你的捆綁；它可能會釋放你，因為終於有一位來到了你的身邊。

When We Face What We Cannot Recover (Acts 9:36- 41)

當我們面對無法挽回的事情時（使徒行傳 9:36–41）

But now the story moves from something painful to something final. Aeneas was paralyzed; Tabitha is dead. And this is where the text stops being encouraging in a general way and starts being honest in a specific way because some losses are not "hard situations." They are closed doors. A relationship that will not come back. A person who will not walk through your front door again. A version of your life that is simply over.

然而，現在故事從一件令人痛苦的事情，轉向一件已成定局的事情。以尼雅只是癱瘓了；大比大卻已經死了。到了這裡，這段經文不再只是籠統地給我們一些鼓勵，而是非常具體而真實地面對人生，因為有些失去，並不只是「艱難的處境」，而是已經關上的門。一段再也無法恢復的關係，一個再也不會走進你家門的人，或是一種已經徹底結束、再也回不去的人生。

Notice what the church does in verse 39. They don't perform. They don't pretend. They weep, and they show Peter the coats and garments Tabitha made while she was alive. That is grief doing exactly what grief is supposed to do, holding the evidence of love in your hands because you cannot hold the person anymore. If you are grieving something you cannot recover, this text does not rush you past that room. It lets you stand in it. Peter himself doesn't burst in with confidence; he sends everyone out, and he kneels.

Before there is a word spoken over the body, there is a posture of helplessness before God. That is pastorally important: even the apostle does not walk into an unrecoverable loss standing tall. He goes down on his knees first.

請留意第 39 節中教會所做的事。他們沒有故作堅強，也沒有假裝一切都沒事。他們哭泣，並把大比大生前所做的裡衣和外衣拿給彼得看。這正是悲傷本來應有的樣子，因為你再也無法擁抱那個人，所以只能把曾經愛的痕跡握在手中。如果你正在為一些再也無法挽回的事而悲傷，這段經文並沒有催促你趕快離開那個充滿悲傷的地方；它讓你停留在那裡。彼得自己也不是充滿自信地衝進去；他先叫眾人出去，然後跪下禱告。在他向那身體說任何一句話之前，首先是一個在神面前承認自己無能為力的姿態。這一點在牧養上非常重要：即使是使徒，在面對無法挽回的失去時，也不是昂首挺胸地走進去；他首先跪在神的面前。

And then only after the kneeling comes the word: "Tabitha, arise." I won't pretend every loss in our lives ends this way on this side of eternity; it doesn't, and this text is honest enough to know that most of our grief will wait for the resurrection, not reverse it in an afternoon. But this story stands in Scripture to tell us something we need permanently lodged in our hearts: nothing you have lost is outside the reach of the God who raises the dead. Some things He restores now. Everything He will restore in the end. Either way, what looks unrecoverable to us has never once looked unrecoverable to Him.

然後，彼得跪下禱告之後，才說出那句話：「大比大，起來！」我不會假裝我們生命中的每一個失去，在今生都會有這樣的結局；事實並非如此。而且這段經文本身也足夠真實，讓我們知道，我們大部分的悲傷所等待的是將來的復活，而不是一個下午就被逆轉。然而，這個故事被記載在聖經裡，是要讓我們把一個真理深深銘刻在心中：你所失去的一切，沒有一樣是在那位使死人復活的神所能觸及的範圍之外。有些事情，祂現在就恢復；一切的事，祂最終都必恢復。無論如何，在我們看來無法挽回的，對祂而言，從來沒有真正無法挽回。

When We Gather as God's People (Acts 5:12-16; 9:36-43)

當我們聚集成為神的子民時（使徒行傳 5:12-16；9:36-43）

Here's what I don't want us to miss: neither Aeneas nor Tabitha was healed in isolation, and neither were healed for isolation. Turn back with me to Acts 5. Before Lydda and Joppa ever happen, Luke shows us the church gathered "all together in Solomon's Portico" (5:12), so united and so marked by the Spirit's presence that people carried their sick into the streets just hoping Peter's shadow might fall on them (5:15).

That is not superstition, that is a community so saturated with the presence of God that proximity to it became a means of grace. The multitudes brought their sick "and they were all healed" (5:16) not because Peter was magic, but because the gathered, praying, Spirit-filled church had become a place where God's power was simply at home.

有一點我不希望大家忽略：以尼雅和大比大都不是在孤立無援的情況下得到醫治的，而他們得到醫治，也不是為了繼續孤立地生活。讓我們回到使徒行傳第 5 章。在呂大和約帕的事情發生之前，路加已經讓我們看見教會「都同心合意地在所羅門的廊下」(5:12) 聚集。他們如此合一，又如此充滿聖靈的同在，以致人們把病人抬到街上，只盼望彼得經過時，他的影子能夠照在病人身上 (5:15)。這並不是迷信，而是一個如此被神的同在所充滿的群體，以致靠近這個群體本身也成為恩典的管道。眾人把病人帶來，「他們全都得了醫治」(5:16)，不是因為彼得有甚麼神奇的能力，而是因為這個聚集在一起、同心禱告、充滿聖靈的教會，已經成為一個神的大能可以自由運行、如同回到自己家一般的地方。

That is the atmosphere Peter carries with him into Lydda and Joppa. And it's the atmosphere the story leaves us in. Look at verse 41 Peter doesn't raise Tabitha and disappear. He "called the saints and widows and presented her alive." The miracle is handed back to the community. And look at the very last line of the chapter, verse 43 Peter stays many days in Joppa with Simon, a tanner. A tanner's trade made him ceremonially unclean by Jewish custom, yet the apostle lodges under his roof. Even the geography of this story is pastoral: God is already widening the circle of who belongs, preparing Peter and us for the fact that resurrection power was never meant to stay inside a private moment. It was always meant to gather people in.

這正是彼得帶進呂大和約帕的那種氛圍，也是這個故事最後留給我們的氛圍。請看第 41 節：彼得並沒有使大比大復活後就悄然離去；他「叫眾聖徒和寡婦進去，把多加活活地交給他們」。這個神蹟重新交還給了群體。再看本章最後一節，第 43 節：彼得在約帕住了許多日子，住在一個名叫西門的硝皮匠家裡。按照猶太人的傳統，硝皮匠的工作使他在禮儀上成為不潔淨的人，然而這位使徒卻住在他的家中。就連這個故事發生的地點和人物，也帶著牧養的意義：神正在擴展「誰屬於祂」的界線，並預備彼得，也預備我們，去明白一個事實。復活的大能從來不是要停留在一個人私人的經歷之中；它本來就是要更多的人聚集進來。

Church, this is why we do not carry what we cannot change or what we cannot recover by ourselves. We were never designed to. The paralysis in Lydda and the grief in Joppa were both met by Christ through a community that had learned to gather, to pray, and to expect Him. If Solomon's Portico had never gathered, there may have been no Peter walking through Lydda at all.

教會啊，這就是為甚麼我們不需要獨自承擔那些我們無法改變的事，或那些我們無法挽回的失去，因為我們從來就不是被設計成要獨自承擔這一切的。呂大的癱瘓和約帕的悲傷，都是基督藉著一個已經學會聚集、禱告並期待祂工作的群體所回應的。如果當初在所羅門的廊下沒有這樣的聚集，或許根本就不會有彼得走過呂大。

Conclusion/ 結論

So here is where this leaves us. Something in your life right now you cannot change by ourselves, bring it near to Jesus, not because you've earned an answer, but because He comes to where we are lying. Something you have lost that you cannot recover, kneel before you speak over it, and trust that what looks final to you has never looked final to Him. And whatever you are carrying, stop carrying it alone. Come back to the Portico. Come back to the room upstairs. Come back to the gathered, praying people of God, because it was in exactly that kind of room, among exactly that kind of people, that a man stood up after eight years, and a woman opened her eyes after her heart had stopped. He has not changed. Neither has this church's assignment/calling. Let's pray.

那麼，這段經文帶給我們的是甚麼呢？如果你生命中現在有一些自己無法改變的事情，就把它帶到耶穌面前。不是因為你已經做了甚麼，配得一個答案，而是因為祂會來到我們躺臥的地方。如果你失去了一些再也無法挽回的東西，那麼，在你試圖對它說些甚麼之前，先跪在祂面前，並且相信：在你看來已成定局的，對祂而言從來不是終局。無論你現在背負著甚麼，都不要再獨自承擔。回到所羅門的廊下，回到那間樓上的房間，回到這群聚集在一起、同心禱告的祂的子民當中。因為正是在這樣的地方，在這樣一群人當中，一個癱瘓了八年的人站了起來，一個心臟已經停止跳動的婦人重新睜開了眼睛。祂沒有改變，我們教會的使命也沒有改變。讓我們一起禱告。