

The Way 道路—John 約翰福音 14:1-9

Script derived from Steve Jeffrey's original sermon. 源自主任牧師的講道。

Hundreds of years ago, five blind men stumbled upon something strange. It was something living, huge, and unknown. They surrounded this thing and reached out their hands to work out what it was.

數百年前，五位盲人偶然遇到一個奇怪的東西。那是某種活著的、巨大的、未知的東西。他們圍繞著這個東西，伸出手去摸索它是什麼。

The first said “*This is a very strong snake*”. The next thought it a huge plant with giant fan-like leaves. Another had his arms wrapped around it and said, “*This is the ancient trunk of a tall tree.*” One ran his hand along it and said, “*I am leaning on a wall of this house.*” The last had trouble holding on to what he said was some kind of rope.

第一個人說：「這是一條非常粗壯的蛇」。下一個人認為它是一棵有著巨大扇狀葉子的巨型植物。另一個人用雙臂環抱著它，說：「這是一棵高聳古樹的樹幹。」一個人用手沿著它摸索，說：「我正靠在這間房子的牆上。」最後一個人說他難以抓住他所說的某種繩子。

This is an ancient parable found in both Hindu and Buddhist texts: the parable of *the blind men and the ... elephant*.

這是一個在古代印度教和佛教典籍中都能找到的寓言：盲人摸象的寓言。

Different versions of this parable are shared nowadays, not by Hindus and Buddhists, but by religious sceptics. They share it to illustrate how world religions are all holding on to a bit of the truth but not the whole truth they cannot see.

如今，這個寓言的不同版本被分享，分享者並非印度教徒或佛教徒，而是宗教懷疑論者。他們分享這個寓言來說明世界各大宗教都只抓住了部分真理，卻無法看見他們所不認識的完整真理。

It would be arrogant for any religion to claim otherwise. But Jesus claimed exclusive rights in the God business. We just heard it in John 14:6, when He says: “*I am the way and the truth and the life. No one comes to the Father except through me.*”

任何宗教若聲稱並非如此，那將是傲慢的。但耶穌聲稱在關於神的事情上擁有獨一無二的權利。我們剛剛在《約翰福音》14:6聽到了，祂說：「我就是道路、真理、生命；若不藉著我，沒有人能到父那裏去。」

Are the sceptics right? Are Christians arrogant? Or more to the point, *was Jesus arrogant?* Over the next three weeks we will be looking into Jesus' claims to be the WAY, the TRUTH, and the LIFE.

懷疑論者是對的嗎？基督徒是傲慢的嗎？或者更切要地說，耶穌是傲慢的嗎？在接下來的三週裡，我們將探討耶穌聲稱自己是「道路」、「真理」和「生命」的宣告。

We hope thinkers here will believe and the believers will think. Will you be led to believe? Will you explore what you believe in, and find deeper joy, confidence, and hope in the claims of Jesus?

我們希望這裡的思想家會相信，而相信者會思考。你會因此被引導去相信嗎？你會探索你所信的，並在耶穌的宣告中找到更深的喜樂、信心和盼望嗎？

When Jesus says: “*I am, the way, the truth, and the life.*” He is making an exclusive claim, that only He is right. If He *is* right, anyone else's claims about God are wrong. Today we begin to test these with His first claim...Jesus said, I am THE WAY to God.

當耶穌說：「我就是道路、真理、生命」時，祂是在做出一個排他性的宣告，即只有祂是對的。如果祂是對的，那麼任何其他關於神的宣告都是錯的。今天我們就從祂的第一個宣告開始來檢驗.....耶穌說，我是到神那裏去的道路。

We have three points to explore together:

我們有三點要一起探討：

1. **The DILEMMA of Jesus' Exclusive Claim 耶穌排他性宣告的兩難**
2. **The SWEETNESS of Jesus' Exclusive Claim 耶穌排他性宣告的甘甜**
3. **How Jesus' Exclusive Claim Leads away from Arrogance to HUMILITY 耶穌的排他性宣告如何引領人從傲慢走向「謙卑」**

1. The DILEMMA of Jesus' Exclusive Claim 耶穌排他性宣告的兩難

In John 14, Jesus is providing his disciples with truth that must be believed if their faith is to be triumphant, and peace present in their tribulations.

在《約翰福音》14章，耶穌正在向祂的門徒提供必須相信的真理，以便他們的信能夠得勝，並且在患難中有平安。

He tells them that he is departing to his Father's mansion to prepare a room for them. He assures them that they know the way there. It is at this point that Thomas speaks up in verse 5: ***"Lord, we don't know where you are going so how can we know the way?"***

祂告訴他們，祂要離開到祂父的家裡去為他們預備地方。祂向他們保證他們知道那條路。正是在這時，多馬在第5節開口說：「主啊，我們不知道你去哪裏，怎麼能知道那條路呢？」

Imagine going to a new City asking Google for directions, only to hear: ***"You already know the way!"***
想像一下，去到一個新的城市，向谷歌詢問方向，卻只聽到：「你已經知道那條路了！」

Thomas' question implies that the way Jesus takes to God the Father is the same way the disciples will take to get to the Father. But Jesus clears up Thomas's confusion.

多馬的問題暗示耶穌到父神那裏去的道路，就是門徒們到父那裏去的同一條路。但耶穌澄清了多馬的困惑。

He stops talking about his own way to the Father and tells the way the disciples will take in Verse 6: ***"I am the way and the truth and the life. No one comes to the Father except through me."***

祂不再談論自己到父那裏去的道路，而是在第6節告訴門徒他們將要走的路：「***我就是道路、真理、生命；若不藉著我，沒有人能到父那裏去。***」

The way of Jesus is the cross; the way of the disciples is Jesus. Because Jesus took His way, He Himself became THE WAY for all people. Jesus insisted He is the exclusive way to GOD. We must grapple with the magnitude of this claim!

耶穌的道路是十字架；門徒的道路是耶穌。因為耶穌走了祂的道路，祂自己就成了所有人的道路。耶穌堅持祂是到神那裏去的唯一道路。我們必須認真對待這個宣告的重大性！

Jesus was a teacher. He taught people to love each other. He was kind to the poor and the outcast. He healed the sick and fed the hungry. Throughout history others have taught and lived likewise, yet in small measures perhaps. So, why did this one - Jesus Christ - become the most influential figure in history?

耶穌是一位教師。祂教導人們彼此相愛。祂對窮人和被遺棄者仁慈。祂醫治病人，餵飽飢餓的人。縱觀歷史，其他人也曾以類似的方式教導和生活，儘管程度可能較小。那麼，為什麼這一位——耶穌基督——成了歷史上最具有影響力的人物？

Not because of the nice things that he said and did, but for the controversial things that he said and did, the outrageous claims of Jesus.

不是因為祂所說所做的美好事情，而是因為祂所說所做的具爭議性的事情，即耶穌那驚人的宣告。

Jesus is humble, gentle, kind, loving. He weeps with the weeping and is gentle with children. He joins the strongest commitment to justice with astonishing mercy and grace. He is tenderness without weakness, boldness without harshness, humility with towering confidence. His character is strikingly beautiful and

compelling. He embodied transcendent self-sufficiency and yet entire trust in and reliance on His Father. He combined great majesty with like humility, without modesty.

耶穌謙卑、溫柔、仁慈、有愛心。祂與哀哭的人同哭，對孩子溫柔。祂將對公義最堅定的承諾與驚人的憐憫和恩典結合在一起。祂溫柔而不軟弱，勇敢而不嚴厲，謙卑卻帶著超凡的信心。祂的品格驚人地美好且引人注目。祂體現了超越的自足，卻又完全信任並依賴祂的天父。祂將偉大的威嚴與同樣的謙卑結合，毫不矯飾。

His character and his actions were so completely un-self-centred, and yet his claims about himself were so completely self-centred. Powerful and meek, approachable, and majestic.

祂的品格和行動是如此完全不以自我為中心，然而祂關於自己的宣告卻又是如此完全以自我為中心。既有能力又溫柔，既可親近又威嚴。

In his book *The World's Religions*, Huston Smith says that only Jesus and Buddha so impressed their contemporaries that they asked not just 'Who are you?' but 'WHAT are you?'

休斯頓·史密斯在他的著作《人的宗教》中說，只有耶穌和佛陀給他們的同時代人留下了如此深刻的印象，以至於人們不僅問「你是誰？」還問「你是什麼？」

He makes the case that these two men had characters so far beyond ordinary human life that this question became necessary.

他認為，這兩位人物的品格遠遠超越了普通人類生活的範疇，以至於有必要提出這個問題。

Buddha said openly and clearly that he was not a god, nor an angelic or divine being. But Jesus was totally different. He repeatedly claimed to be THE God, the creator of the universe. We cannot truly see the real Jesus until we take in the vastness His claims.

佛陀公開明確地表示他不是神，也不是天使或神聖的存在。但耶穌完全不同。祂反覆聲稱自己是「那位神」，宇宙的創造者。除非我們領會祂宣告的宏大，否則無法真正看見真實的耶穌。

Here is just a few Jesuses made about His identity: John 8:58, He said: "Before Abraham was, I Am." John 16:28, He was eternally with God & always will be. John 17:11. He was and is One being with God.

這裡僅列舉幾處耶穌關於自己身份的宣告：《約翰福音》8:58，祂說：「還沒有亞伯拉罕我就存在了。」《約翰福音》16:28，祂永恆地與神同在，並且永遠如此。《約翰福音》17:11，祂過去和現在都與神原為一。

The average person in our country thinks well of Jesus with some reservations. If you open the historical accounts of Jesus in the Bible, in the book of Mark for instance, you will see that Jesus is always trying to avoid just being *thought well of*. He is not interested in us 'liking him with reservations' or on our own terms.

我們國家的普通人對耶穌評價不錯，但有所保留。如果你打開聖經中關於耶穌的歷史記載，例如《馬可福音》，你會看到耶穌總是試圖避免僅僅被人認為不錯。祂對我們「有保留地喜歡祂」或按我們自己的條件喜歡祂不感興趣。

If we listen to Jesus with intellectual integrity, then he pushes us to the extremes. We must either embrace him on his terms or reject Him on His terms. All that Jesus claimed as He taught is either the worst things ever said or the best things ever said.

如果我們帶著理智的誠實來聽耶穌的話，那麼祂會將我們推向極端。我們必須要麼按照祂的條件接受祂，要麼按照祂的條件拒絕祂。耶穌在教導時所宣告的一切，要麼是有史以來最糟糕的話，要麼是有史以來最美好的話。

Either He is right, and we have to adore Him, or He is wrong and ought to destroy him; but how dare we just "like Him."

要麼祂是對的，我們必須敬拜祂；要麼祂是錯的，理應被摧毀；但我們怎麼敢僅僅「喜歡祂」呢。

2. The SWEETNESS of Jesus' Exclusive Claim 耶穌排他性宣告的甘甜

It is important to see that when Jesus says: **“no one comes to the Father except through Him.”** He is not saying that without Him you cannot know anything about God. He is saying that He is the only way to come to God and really KNOW the God, the *Father*.

重要的是要明白，當耶穌說「若不藉著我，沒有人能到父那裏去」時，祂並不是說沒有祂你就無法知道關於神的任何事。祂是說，祂是到神那裡去並真正認識這位神，即那位「父」的唯一道路。

There is a real sweetness here. Jesus is promising so much more than just *information* about God: He is promising *intimacy and connection* with God.

這裡有一種真正的甘甜。耶穌應許的遠不止是關於神的資訊：祂應許的是與神的親密和連結。

Jesus is the only way to change God from being a *boss* into a *Father*. He is the only way to turn a relationship with God from fear and uncertainty to absolute confidence, warmth, and love.

耶穌是唯一能將神從一位「老闆」轉變為父親的道路。祂是唯一能將與神的關係從恐懼和不確定轉變為絕對的信心、溫暖和愛的道路。

My three kids know that if they agree to help around the house but go and watch TV instead that there will be consequences. But they are not worried about being fired as my children.

我的三個孩子知道，如果他們答應幫忙做家務卻跑去看電視，就會有後果。但他們並不擔心被我「開除」作為我的孩子。

They have enough confidence in my love for them that they often, boldly, ignore a request from me. They know I am their Father, not their *boss*. What they cannot fully understand is they have not even begun to plumb the depths of what their Dad would do for them.

他們對我的愛有足夠的信心，以至於他們常常大膽地忽略我的一個要求。他們知道我是他們的父親，不是他們的老闆。他們無法完全理解的是，他們甚至還沒有開始探測他們的爸爸會為他們做到什麼程度。

Back in 2008 a Dad took his two young sons fishing at Tathra Wharf in NSW, down the far south coast where I grew up. It is a notoriously dangerous stretch of water, very deep with strong currents, but the wharf is picturesque and the fishing is good.

早在 2008 年，一位父親帶著他兩個年幼的兒子在新南威爾士州塔斯拉碼頭釣魚，那裡是我長大的遠南海岸。那是一段出了名危險的水域，非常深，水流湍急，但碼頭風景如畫，魚況很好。

As it got dark they were calmly fishing together, when all of a sudden the pram with the youngest and the older toddler were in the water. This Father jumped in to save his kids. A tourist fishing nearby heard the first splash and jumped in too.

天漸漸黑了，他們正平靜地一起釣魚，突然，載著最小的孩子和較大的學步童的嬰兒車掉進了水裡。這位父親跳下去救他的孩子。一位在附近釣魚的遊客聽到第一聲落水聲，也跳了下去。

The tourist trying to help was revived and survived. But the Father and his kids died. It was a tragedy that devastated the region. And when my first child was born and I became a Dad I remembered this Dad. His name was Shane.

試圖幫忙的遊客被救活並倖存下來。但那位父親和他的孩子們去世了。這是一場摧毀了該地區的悲劇。當我的第一個孩子出生，我成為父親時，我想起了這位父親。他的名字叫謝恩。

I remember holding each of my kids as babies, and over and over again as they grew having the same thought: *I knew I would do anything for them, no hesitation, even as a normal, flawed, average Dad.*

我記得抱著我每個還是嬰兒的孩子，並且在他們成長過程中一次又一次地有同樣的想法：我知道我會為他們做任何事，毫不猶豫，即使作為一個普通的、有缺點的、平凡的父親。

Jesus is saying here that there is no other way to find this kind of confidence in *God, our Father*. A confidence that God would love us even more extremely than I love my children. The way to find that confidence in God is to see the way Jesus lived to show us God's love.

耶穌在這裡是說，沒有其他的「道路」可以在「神，我們的父」那裡找到這種信心。一種確信神會愛我們，甚至比我愛我的孩子更加極致。找到對神的這種信心的道路，就是去看耶穌如何生活以向我們顯明神的愛。

There is no other religion that declares God loves us with perfect-Father-grade love. God is not a disconnected, uncaring Creator. No other religion declares that once we are 'in,' that you cannot be fired from the religion. God is not a malicious boss waiting for us to fail to fire us.

沒有其他宗教宣告神以完美的父親等級的愛來愛我們。神不是一個疏離、漠不關心的創造者。沒有其他宗教宣告一旦我們「在裡面」，你就不會被從這個宗教中「開除」。神不是一個惡意的老闆，等著我們失敗好開除我們。

Every other religion, philosophical system, even the 'no religion is right' way, says that if you follow their special advice, or live in a particular way, obey their rules, then you will achieve the goal of life. But Christianity is good news, not good advice. Jesus has not come to show us how to strive in life, *He did the striving in His life for us*.

所有其他宗教、哲學體系，甚至是「沒有宗教是對的」這種方式，都說如果你遵循他們的特別建議，或以某種特定方式生活，遵守他們的規則，那麼你就會達到人生的目標。但基督教是好消息，不是好建議。耶穌來不是為了向我們展示如何在生活中努力，祂在祂的生命中為我們努力了。

He did not come to show us a mountain of good and right living to climb, or die, *He climbed it, and He died*. Measuring up to the standards of God, our Father must be done for us because we are incapable of striving to His standard.

祂來不是為了向我們展示一座需要攀爬或為之而死的美善與公義生活的高山，祂攀爬了它，並且祂死了。達到我們父神的標準這件事必須為我們完成，因為我們無力努力達到祂的標準。

Ephesians 2:1-3 explains why we cannot do it: "***You were dead in your transgressions & sins, in which you used to live...All of us also lived among them at one time...we were by nature objects of wrath.***"

《以弗所書》2:1-3 解釋了為什麼我們做不到：「你們因著自己的過犯罪惡而死了。那時，你們在過犯罪惡中生活，隨從今世的風俗...我們從前也都生活在他們中間，放縱肉體的私慾...和別人一樣，生來就是該受懲罰的人。」

God's diagnosis of the human condition is not that we are in *danger* of death but that we are in a state of real and present death.

神對人類狀況的診斷不是我們有死亡的「危險」，而是我們處在真實且現存的死亡狀態中。

All people, all around us, look very much alive. Their *bodies* are active, *minds* are sharp and creative, and *personalities* overflow with pep and zest. But, in the area that matters the most, *the human soul*, there is no life.

所有我們周圍的人，看起來都非常有活力。他們的「身體」活躍，「頭腦」敏銳富有創造力，「個性」充滿活力和熱情。但是，在最重要的領域，「人的靈魂」，卻沒有生命。

We are *all* blind to the reality, demands, and glory of our Creator God *we simply do not love him*. He is 'dead to us,' and spiritually, us to Him.

我們「都」對我們造物主神的真實、要求和榮耀視而不見，我們根本不愛祂。對我們而言，祂是「死的」，而在靈性上，我們對祂而言也是死的。

Dane Ortlund writes in his book *DEEPER* about our bleak spiritual situation like this:

戴恩·奧特倫在他的書《更深》中這樣描述我們黯淡的靈性光景：

“We were not drowning, in need of being thrown a life-preserver; we were stone-dead at the bottom of the ocean. (Jesus) pulled us up, breathed new life into us, and set us on our feet. And every breath we now draw is owing to his full and utter deliverance of us in all our helplessness and death. Jesus saves”

「我們並非溺水，需要被扔下救生圈；我們是石頭一樣死在海床上的。(耶穌)把我們拉上來，將新生命吹進我們裡面，並使我們站起來。我們如今所吸的每一口氣，都歸功於祂在我們一切無助和死亡中對我們完全徹底的拯救。耶穌拯救。」

We are helpless, hopeless, and in great peril unless something is done for us to save us. Dead people cannot do anything for themselves. We cannot act to save ourselves.

我們無助、絕望，處於極大的危險之中，除非有某事為我們做成來拯救我們。死人不能為自己做任何事。我們無法行動來拯救自己。

The very next verses of Ephesians 2 declare the Good News of Christianity: ***“...because of His great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions -- it is by grace that you have been saved.***

《以弗所書》第2章緊接著的幾節經文宣告了基督教的好消息：「然而，上帝既有豐富的憐憫，因著他愛我們的大愛，竟在我們因過犯而死了的時候，使我們與基督一同活過來——可見你們得救是本乎恩。」

On seeing our state of spiritual death God acted with grace. God knows our true state, and what is required to fix it. We might try to climb the mountain to be good enough to get to God. But we are dead on the mountain, frozen and forgotten. So, Jesus climbed it for us. To die in our perilous place to lift us to the mountaintop. He went to the cross to be the way to God for all people.

看到我們靈性死亡的狀態，神以恩典行動了。神知道我們真實的狀態，以及修復它所必需的。我們可能試圖攀登那座山，好變得足夠好以到達神那裡。但我們死在了山上，凍僵且被遺忘。所以，耶穌為我們攀爬了它。在我們危險的位置上死去，將我們舉到山頂。祂走向十字架，成為所有人到神那裡去的「道路」。

Christianity is not good advice on how to improve your life. It is life altering news: there is only one way you can have your sins forgiven and be saved, one way to be raised from spiritual death, one way to know God as Father, and that was *is* Jesus.

基督教不是關於如何改善你生活的良善建議。它是改變生命的消息：只有一條「道路」可以使你的罪得赦免並得救，只有一條道路可以從靈性死亡中被復活，只有一條道路可以認識神為父，而那條道路「就是」耶穌。

Jesus' claim here is exclusive of all who do not believe in Him, but it is the most *inclusive* exclusive claim. God's grace allows the weakest and worst to come. It excludes no one. When someone says: *“surely a moral person can find God,”* they are being very exclusive. The premise behind their exclusive claim is that the moral finds God, but not the bad.

耶穌在這裡的宣告將所有不信祂的人排除在外，但這是最具「包容性」的排他性宣告。神的恩典容許最軟弱和最敗壞的人前來。它不排除任何人。當有人說：「一個有道德的人當然能找到神」，他們是非常排他的。他們這個排他性宣告背後的前提是，有道德的人能找到神，但壞人不能。

That is an exclusive claim that elevates one type of person, and their *way of life*, over another. But Jesus says it is those who acknowledge they are bad and come to him, and trust him and his work, that are in; those who see their sin and offence against God; the humble are in and the proud are out.

那是一個抬高一類人及其「生活方式」，而貶低另一類人的排他性宣告。但耶穌說，那些承認自己是壞人、來到祂面前、信靠祂和祂工作的人，是在裡面的；那些看見自己的罪和對神之冒犯的人；謙卑的人在裡面，驕傲的人在外面。

The way to God is not a way of life it is a person. Christianity is the most *inclusive* exclusive claim because it is open to all people even the worst of us.

到神那裡去的道路不是一種生活方式，而是一個人。基督教是最具「包容性」的排他性宣告，因為它向所有人敞開，甚至是我們當中最敗壞的人。

3. How Jesus' Exclusive Claim Leads away from Arrogance to HUMILITY 耶穌的排他性宣告如何引領人從傲慢走向「謙卑」

If you belong to a religion or philosophical system that says you are 'IN' because of your effort, belief, knowledge, or culture, then you have to feel superior to all people who are 'OUT.'

如果你所屬的宗教或哲學體系說你之所以「在內」是因為你的努力、信念、知識或文化，那麼你必然會感到優於所有「在外」的人。

If you are a secular person who thinks that all religions are only ever partly 'right' then you have to feel superior to those poor fools who think their religion is completely true.

如果你是一個世俗主義者，認為所有宗教都只是部分「正確」，那麼你必然會感到優於那些可憐的傻瓜，他們認為自己的宗教完全正確。

Remember the parable I told at the beginning about the blind men and the ... elephant? Its point is, every religion has part of the truth, (the elephant) but none see the complete truth. But did you notice how I told the story? I did not tell you what they had found.

還記得我一開始講的關於盲人和.....大象的寓言嗎？它的要點是，每個宗教都掌握部分真理（大象），但沒有一個看見完整的真理。但你注意到我是如何講這個故事的嗎？我沒有告訴你他們發現的是什麼。

The only way you could possibly say the blind men are holding part of an *elephant*, and not a snake, leaf, tree, wall, or rope, is if you can see the Elephant.

你能說盲人們抓住的是「大象」的一部分，而不是蛇、葉子、樹、牆或繩子，唯一的方式是如果「你能看見那隻大象。」

The only way you can know that every religion is blind is if you think you are not. The only possible way to say: 'Nobody has superior knowledge' is to assume that *you have 'the superior knowledge'* that you say nobody is supposed to have!

你能知道每個宗教都是盲目的，唯一的方式是你認為你自己不是。要說「沒有人擁有優越的知識」，唯一可能的方式是假設你擁有「那優越的知識」，而你卻說沒人應該擁有！

Whichever way you come at it, your exclusive claim leads to pride and arrogance because it elevates *you and your way* over others. But Christians are saved by unearned, unmerited grace. This means that when you talk to an atheist or a Buddhist it is likely that *they are 'better' than you*.

無論你從哪個角度來看，你的排他性宣告都會導致驕傲和傲慢，因為它抬高了「你和你的道路」，使之凌駕於他人之上。但基督徒得救是憑著不配得、非功勞的恩典。這意味著當你與無神論者或佛教徒交談時，很可能他們是比『你更好』的人。

But, Christian, you are not saved because you are 'better': by the *way* you have taken, but by the *way* Jesus took. Christianity is the **only** exclusive claim that *creates a spirit of humility* amongst all people who receive the gracious gift of knowing God. We get to really know God as our loving Father by receiving Jesus' offer, not by earning it.

但是，基督徒，你得救不是因為你「更好」：不是因為你所走的道路，而是因為耶穌所走的「道路」。基督教是唯一一種能在所有接受認識神這一恩典禮物的人當中「創造出謙卑精神」的排他性宣告。我們能夠真正認識神為我們慈愛的父親，是通過接受耶穌的提議，而不是通過賺取它。

In response Christians should be the most loving towards any who disagree with them, the most forgiving to those who wrong them, the most patient with those who try them, and the most humble and gentle to all unlike them. For without Jesus, we are no better, no different, but saved by Gods grace.

因此，基督徒應該以最大的愛心對待任何與他們意見不同的人，以最大的寬恕對待那些冤枉他們的人，以最大的耐心對待那些試探他們的人，並以最大的謙卑和溫柔對待所有與他們不同的人。因為沒有耶穌，我們並不更好，也沒有不同，只是靠神的恩典得救。

Until we live in humility like this why should the world believe any of the incredible claims of Jesus? The reason most people do not see humility in Christians is because most Christians do not understand or rest in the fact that they are saved only by grace, not by *their own way*. Could that be you?

除非我們這樣謙卑地生活，否則世界為什麼要相信耶穌那些令人難以置信的宣告呢？大多數人沒有在基督徒身上看到謙卑，原因是大多數基督徒不明白或不安息在他們唯獨靠恩典得救、而非靠「自己的道路」得救的事實上。那會是你嗎？

See verses 8 & 9 of John 14: ***Jesus answered: “Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’?”***

看《約翰福音》14:8-9：「耶穌對他說：『腓力，我與你們在一起這麼久了，你還不認識我嗎？看見我的就是看見了父，你怎麼還說『將父顯給我們看』呢？』」

See what Jesus is saying to Phillip? They do not make their own way to the Father! “Have you been around me so long that you don’t know *me*?” Jesus claims to *be* THE WAY to God.

明白耶穌對腓力說什麼了嗎？他們不是自己開闢一條到父那裡去的「道路」！「你在我身邊這麼久還不認識我嗎？」耶穌聲稱自己「就是」到神那裡去的道路。

Jesus died to be the way to intimacy with His *Father* because we could never make it walking that way. Jesus offers us His way lived out, and the prize life with God the Father. It is then our joy to follow in Jesus’ way of life to please our Father God, who will never let go of us even as we stumble and fail along the way.

耶穌死是為了成為與祂的「父」親密的道路，因為我們永遠無法靠走那條「路」到達。耶穌將祂活出來的道路賜給我們，以及與父神同在的生命作為獎賞。那時，我們便以跟隨耶穌的生活方式來討我們父神的喜悅為樂，即使我們在路上跌倒失敗，祂也絕不會放開我們。

Before you heard from Jesus today, did God seem like a boss to you? Or like the good, loving Father that He truly is? Do you sense His warm embrace in this Good News? Is your journey with God mere knowledge *about God* or a safe and intimate relationship with *God*?

在你今天聽到耶穌的話之前，神對你來說像一位老闆嗎？還是像祂真正所是的那位良善、慈愛的父親？你在這個好消息中感受到祂溫暖的懷抱嗎？你與神同行的旅程僅僅是「關於神」的知識，還是與「上帝」本身安全而親密的關係？

Acts 4:12 says about Jesus: ***“Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.”***

《使徒行傳》4:12 這樣論到耶穌：「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。」

The way to God is not a way of life it is a person. So, follow Jesus with me. Jesus is the way.

到神那裡去的道路不是一種生活方式，而是一個人。所以，和我一起跟隨耶穌。耶穌就是道路。