

Abundant Confidence 充裕的信心

John 約翰福音 21 章

Ash Kwok 06 Oct 2024 年 10 月 6 日

Let me ask you a question: are you a digital calendar or a physical diary person?

我問你一個問題：你是喜用電子日曆還是實體日記的人？

Now, I used to be a diary calendar person because you could use all the fun colours and pens and post-its. I'd care about the smooth paper. But there is a downside. Often, I will write it down, never to revisit the book.

我曾經是一個實體日記日曆愛好者，因為你可以使用所有有趣的顏色、筆和便利貼。我會在乎光滑的紙張。但有一個缺點。通常，我會把事情寫下來，卻不再重溫這本簿。

A digital calendar, although, doesn't have the nice gravitas or cool look of having a diary. It has the functionality for me to put 100s of notifications for an event, a deadline, and a to-do list. Unless I look at it, the diary can't ring a bell or let me know something is coming up. But the digital calendar gives me regular notifications, making me confident of the reality that the event is happening. That there is a deadline for a task. Each notification, each reminder, shapes your heart for a reality. It could be a new job. A doctor's appointment. A party. A funeral.

雖然，電子日曆並不具有日記那樣的莊嚴或酷炫的外觀。它具有讓我放置數百條事件通知、截止日期和待辦事項清單的功能。除非我看它，否則日記無法敲響警鐘或讓我知道有什麼事情即將發生。但電子日曆會定期向我發送通知，讓我對事件正在發生的現實充滿信心。任務有一個截止日期。每一個通知、每一個提醒，都會塑造你對現實的渴望。這可能是一份新工作。醫生的預約。一個聚會。一場葬禮。

Today's passage does precisely that. John brings all the threads, the signs, and the notifications of the entire gospel of John together. All the little notifications or signs that point to a reality. In last week's passage that Steve preached on, it says in John 20:30-31:

今天的經文正是這樣做。約翰將整本《約翰福音》的所有線索、神蹟和通知匯集在一起。所有的小通知或神蹟都指向一個現實。在主任牧師上週宣講的經文中，《約翰福音》20:30-31 說：

30 Jesus performed many other signs in the presence of his disciples, which are not recorded in this book. 31 But these are written that you may believe that Jesus is the Messiah, 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。

The reality that John wants every person who reads and encounters this book, the reality he wants you to be confident is that Jesus is God. Jesus is the king. What we see in this epilogue is that he wants us to be confident in three things:

約翰希望每個讀過並遇見這本書的人都能看到的事實，他希望你有信心的現實是信耶穌是神。耶穌是王。我們在這尾聲中看到，他希望我們對三件事充滿信心：

- Confident in Christ 對基督有信心
- Confident in Grace 對恩典充滿信心
- Confident in Life 對生命充滿信心

Let's pray. Kind heavenly father, We ask that you might help us as we see threads and signs woven together in this passage so that we might have confidence in our Lord Jesus Christ, the one from whom we receive grace and life. Amen

讓我們祈禱。仁慈的天父，當我們看到這段經文中交織在一起的線索和神蹟時，我們請求您幫助我們，使我們對從祂那裡得到恩典和生命的我們的主耶穌基督有信心。阿門

Confidence in Christ 對基督的信心 (v 1 – 13)

Keep your Bible open at John 21. We're going to get right into verse 1: *1 Afterward Jesus appeared again to his disciples, by the Sea of Galilee. It happened this way: 2 Simon Peter, Thomas (also known as Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together. 3 "I'm going out to fish," Simon Peter told them, and they said, "We'll go with you." So they went out and got into the boat, but that night they caught nothing.*

打開你的聖經到《約翰福音》21章。我們從第1節開始：*1 這些事以後，耶穌在提比哩亞海邊又向門徒顯現。他怎樣顯現記在下面。2 西門。彼得、叫低土馬的多馬、加利利的迦拿人拿但業、西庇太的兩個兒子，和另外兩個門徒，都在一起。3 西門。彼得對他們說：「我打魚去。」他們對他說：「我們也和你一起去。」他們就出去，上了船；那一夜並沒有打著甚麼。*

This is the third time that the disciples encounter Jesus since his resurrection. The disciples in this passage go fishing late at night. That is normal and customary so that you can sell fresh fish at the markets the next day. But that doesn't happen. No fish are caught. That must be a bit depleting. But look at the contrast in what happens in the next section, verse 4:

這是耶穌復活以來，門徒第三次遇見耶穌。這段經文中門徒深夜去釣魚。這是正常現象，也是慣例，這樣您第二天就可以在市場上出售新鮮的魚。但這並沒有發生。沒有打著甚麼魚。這一定是有點消極費力。但看看下一節第4節中發生的對比：

4 Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus. 5 He called out to them, "Friends, haven't you any fish?" "No," they answered. 6 He said, "Throw your net on the right side of the boat and you will find some." When they did, they were unable to haul the net in because of the large number of fish.

4 天剛亮的時候，耶穌站在岸上，門徒卻不知道他是耶穌。5 耶穌就對他們說：「孩子們！你們有吃的沒有？」他們回答他：「沒有。」6 耶穌對他們說：「你們把網撒在船的右邊，就會得到。」於是他們撒下網去，竟拉不上來了，因為魚很多。

Suddenly, the means of catching many fish comes from the instruction of Christ. But Jesus offers something better here. You would expect the disciples to go, 'Oh wow! Look at the tonne of fish! Thanks person who either is an expert fisherman, or the water to him is crystal clear.'

突然之間，捕到許多魚的方法來自基督的教導。但耶穌在這裡提供了更好的東西。你會期望門徒們會說，『哇！看看這噸魚！感謝這個人，他要么是專業的漁夫，要么他對水中的情況清澈見底。』

The whole purpose of them going to fish is to get fish. And their response does not align with that. Verse 7: *7 Then the disciple whom Jesus loved said to Peter, "It is the Lord!" As soon as Simon Peter heard him say, "It is the Lord," he wrapped his outer garment around him (for he had taken it off) and jumped into the water.*

他們釣魚的全部目的就是為了得到魚。他們的反應與此不一致。第 7 節：7 **耶穌所愛的那門徒對彼得說：「是主！」那時西門。彼得赤著身子，一聽見是主，就束上外衣，跳進海裏。**

It is the Lord. I remember reading this and being so in awe with that term, 'Lord.' Because generally, Australians and other cultures have an interesting relationship with authority figures. Either we joke about them or have some inordinate fear about them. And I just sat there, imagined the deep affection that the disciples had for Jesus, to exclaim that with excitement. Because what master or Lord beckons not only obedience but love and relationship.

「是主！」。我記得讀到這篇經文時，我對「主」這個字感到非常敬畏。因為一般來說，澳洲人和其他文化的人與權威人物有著有趣的關係。我們要嘛拿他們開玩笑，要嘛對他們產生過度的恐懼。我只是坐在那裡，想像著門徒們對耶穌的深厚感情，興奮地喊道。因為主人或主不僅是召喚服從，而且是召喚愛和關係。

And here in this section, we already see little notification that Jesus gives to the disciples of the reality that he is Lord. When they see Jesus from a distance of water, they think of the man who walked on water and called them not to be afraid. When Jesus calls out to the fishermen and helps them catch 153 fish, they see the Lord, who initiated a discipleship relationship with them from their boats. When Jesus launches into breakfast, he breaks bread, like the time when Jesus broke the bread at the Last Supper. He then shares around the fish to trigger the memory of the Lord feeding the 5000.

在本節中，我們已經看到耶穌向門徒發出祂是主這一事實的微妙通知。當他們從遠處的水面上看到耶穌時，他們就會想起那個在水面上行走，並叫他們不要怕的人。當耶穌向漁民呼召，並幫助他們捕到 153 條魚時，他們看到了主，哪在船上與他們開始建立門徒關係的主。當耶穌開始吃早餐時，擘開餅的時候，就像耶穌在最後的晚餐中擘開餅一樣。然後他照樣拿魚分給他們，以觸發主餵飽 5000 人的記憶。

Each moment is like this notification that re-affirms the reality in their brains - Yes, this is the risen Lord Jesus. The Lord who heals, the Lord who saves, the Lord who provides. For them, it is undeniable Jesus is who he says he is.

每個時刻都像這樣的通知，在他們的大腦中重新確認現實——是的，這就是復活的主耶穌。醫治的主、拯救的主、供應的主。對他們來說，無可否認的是，耶穌就是祂所說的那個人。

Throughout the gospels, Matthew to John, are speckled with signs that similarly point to the glory of Jesus, his divinity, his character, and his grace. I want to affirm and remind you of Steve's encouragement to check out one of the gospels if you haven't.

在所有的福音書中，從《馬太福音》到《約翰福音》，都充滿了同樣指向耶穌的榮耀、祂的神性、祂的品格和祂的恩典的跡象。我想確認並提醒您，主任牧師鼓勵您查看其中一本福音書，如果您還沒有讀過的話。

How have you in John been constantly reminded that Jesus is your personal Lord? Not a Lord, or someone else's Lord, or even the Lord of the world. But, your Lord.

《約翰福音》如何不斷提醒你，耶穌是你個人的主？不是一個主，也不是別人的主，甚至不是世界的主。但是，你的主。

Confidence in Grace 對恩典有信心 (15-19 節)

The second reality we are to have is confidence in grace - by the very story of Peter. If you've forgotten, Peter rejects any knowledge or association with Jesus in chapter 18. Ironically, Jesus predicts five chapters before that Peter will reject him. And Peter says, **'No, I will lay down my life for you.'** But, here, Peter denies Jesus three times. The questions that he is asked don't even immediately threaten his life.

我們要擁有的第二個現實是對恩典的信心—透過彼得的故事。如果你忘記了，彼得在第 18 章中不承認與耶穌的任何認識或聯繫。具有諷刺意味的是，耶穌在五章之前預言彼得會不認他。彼得說：『不，我願意為你捨命。』但是，彼得在這裡三次不認耶穌。他被問到的問題甚至不會立即威脅到他的生命。

So imagine having breakfast with a close friend, and you have done the most awful thing behind their back, and they know. Wouldn't you expect a rebuke or a cold shoulder? Jesus doesn't even force a to-do list of things to make up for his denials. Verse 15:

所以，想像一下，和一位親密的朋友一起吃早餐，你背著他們做了最可怕的事情，而他們知道。你必會預期受到責備或冷落？耶穌甚至沒有強迫列出一份待辦事項清單來彌補他的否認。第 15 節：

15 When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" "Yes, Lord," he said, "you know that I love you." Jesus said, "Feed my lambs." 16 Again Jesus said, "Simon son of John, do you love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, "Take care of my sheep." 17 The third time he said to him, "Simon son of John, do you love me?"

15 他們吃完了早飯，耶穌對西門彼得說：「約翰的兒子西門，你愛我比這些更深嗎？」彼得對他說：「主啊，是的，你知道我愛你。」耶穌對他說：「你餵養我的小羊。」

16 耶穌第二次又對他說：「約翰的兒子西門，你愛我嗎？」彼得對他說：「主啊，是的，你知道我愛你。」耶穌說：「你牧養我的羊。」 17 耶穌第三次對他說：「約翰的兒子西門，你愛我嗎？」

Jesus asks him three times do you love me? Do you love me? That's the question he asks. In fact, the first question is, 'Do you love me more than these?' It's no coincidence. I don't think that there are other disciples for breakfast. Previously rashly and impulsively, Peter was bold in saying that he would sacrifice his life for Christ as if to show his love and platitudes over

the rest of the disciples. But now, knowing Christ's sacrifice for him and his colossal failure, he cannot boast nor claim any success but humble himself and offer love to his Lord.

耶穌問他三次，你愛我嗎？你愛我嗎？這就是他問的問題。事實上，第一個問題是，「你愛我比這些更深嗎？」這並非巧合。沒想到還有其他門徒吃早餐。先前魯莽衝動的彼得，大膽地說他願意為基督捨去自己的生命，彷彿為了向其他門徒表達祂的愛和陳腔濫調。但現在，他知道基督為他所做的犧牲和他的巨大失敗，他不能自誇，也不能聲稱任何成功，只能謙卑自己，向他的主獻上愛。

That is grace. Grace is the benefit you receive from God without you deserving or earning it. And even when Jesus commands Peter to follow him by leading and loving his people, it's secondary to the primary issue of love. It's not, 'Do you have a degree as a Shepherd, or have you ticked off the key competencies of being a Jesus follower.' It's love.

那就是恩典。恩典是你從神那裡得到的益處，而不是你配得或賺取的。即使耶穌命令彼得以領導和愛他的百姓來跟隨他，這相比於愛這個首要的問題也是次要的。這不是「你有牧羊人學位嗎？或是你是否具備成為耶穌追隨者的關鍵能力？」。這是愛。

That's why, when we're looking for Christian leaders for kids, youth and community groups, teams etc. My question is never, 'Tell me how good you are at hanging with kids, or what an amazing Canva presentation you can make. Show me how skilled you are.' It is, 'Tell me when you started to love Jesus. Tell me about you and the gospel. Tell me about when you first understood grace?'

這就是為什麼，當我們為兒童、青少年和社群、團隊等尋找基督徒領袖時。我的問題永遠不是，『告訴我你有多擅長和孩子們在一起，或者你能做一個多麼棒的 Canva 演示文稿。讓我看你有多熟練。』而是，『告訴我你什麼時候開始愛耶穌的。告訴我關於你和福音的事。告訴我你第一次明白恩典是什麼時候？』

Church, do we love Jesus? Do we love his grace? Often, we read passages like this, or even the crucifixion and resurrection and think, 'Oh, forgiveness and grace make sense'. It seems normal. That's the only fair response. But I don't think that's the case. Grace that is as wide and open as Jesus' grace is a scandal.

教會，我們愛耶穌嗎？我們愛祂的恩典嗎？通常，我們讀到這樣的經文，甚至是釘十字架和復活時，都會想，「哦，寬恕和恩典是有道理的」。看起來很正常。這是唯一公平的回應。但我認為情況並非如此。像耶穌的恩典一樣寬廣開放的恩典是一個醜聞。

We live in a cancel culture. And once you've been cancelled, the path to redemption is irredeemable. Grace and forgiveness are not common concepts for us. And I wonder if that breeds even into our everyday relationships. We hold onto grudges and resentments and find it harder to forgive. Don't get me wrong, sin must be called out. God is a just God who will judge all people.

我們生命在取消文化中。一旦你被取消，救贖之路就無法挽回了。恩典和寬恕對我們來說不是常見的概念。我想知道這是否會滲透到我們的日常關係中。我們懷恨在心，心懷怨恨，發現很難去原諒。別誤會我的意思，罪惡必須被揭露出來。神是公義的神，祂會審判所有人。

But, in this air that we breathe, it begs whether something you say or do, something others won't like, will my friends forgive me? Will colleagues reject me? Am I too far from change? Maybe in the society that we live in. But that is not the economy of the gospel. That is not the economy of grace.

但是，在我們呼吸的空氣中，我們會問，如果你說或做了一些別人不喜歡的事情，我的朋友會原諒我嗎？同事會拒絕我嗎？我離改變太遠了嗎？也許在我們生活的社會中。但這不是福音的運作。那不是恩典的運作。

Peter, well-known for what sin was, still chooses to reject Jesus three times. But, the disease of sin was not just his action but was in his very will and mind to deny Christ. He had a heart of rejection of someone who he knew. He was two-faced. He denied ever knowing Jesus. He was deceitful. He was ashamed to associate with his Lord. Three times does Peter sin. But Jesus, three times, does he allow Peter to realign his heart and love with his Lord.

彼得因犯罪而聞名，但他仍然選擇三次不認耶穌。但是，罪的疾病不僅在於他的行為，而且在於他不認基督的意志和思想。他對自己認識的人有一顆拒絕的心。他有兩副面孔。他否認認識耶穌。他很虛偽。他羞於與他的主的聯繫。彼得犯了三次罪。但耶穌，三次，允許彼得重新調整他對他的主的心和愛。

Friend, you may hear the words of Jesus on the Cross. Yet, you may doubt the finished work of Christ. The one action of Christ covers the countless times of your transgressions and your multitude of sins being crucified.

朋友，你可能聽到耶穌在十字架上所說的話。然而，你可能懷疑基督所完成的工作。基督的一次的行動涵蓋了你無數次的過犯和你眾多的罪被釘在十字架上。

Church, you are Peter. Grace for the Christian is not foreign. If you believe in Jesus wholeheartedly and put no confidence in your works, cling to nothing else but Jesus as your saving grace, grace is available because Jesus is the means of this undeserved grace.

教堂，你就是彼得。恩典對基督徒來說並不陌生。如果你全心全意地信耶穌，並且對你自己的功德不抱有信心，只堅持以耶穌作為你的救贖恩典，恩典是足夠有用的，因為耶穌是這種不配得的恩典的途徑。

Do you know Thomas's confidence in Jesus's resurrection after seeing the gaps in Christ's hands? And also, what confidence did these disciples have in Jesus' lordship after seeing the net full of fish?

你知道多馬在看到基督手中的缺口後對耶穌復活的信心嗎？還有，這些門徒看到滿網的魚後，對耶穌的主權有什麼信心呢？

Jesus' offer of restoration and forgiveness to Peter is for you, too. It is so that you can have confidence in grace. You can have confidence in forgiveness. He is telling you, feed my lambs, take care of my sheep, feed my sheep. He has forgiven you. You are a part of his family, his flock of sheep.

耶穌提供給彼得的恢復和寬恕也是為你準備。這樣你就可以對恩典有信心。你可以對寬恕充滿信心。他告訴你，餵養我的羔羊，牧養我的羊，餵養我的羊。他已經原諒你了。你是他的家，他的羊群，的一部分。

Be confident about grace. Be confident that your forgiveness and invitation to God's flock is not by anything you have done or is in you. Your confidence is in the steadfast character of Christ's grace, forgiveness and mercy—100%. No returns. No takebacks. It's certain. Done and dusted.

對恩典充滿信心。要有信心，你的寬恕和對神的羊群的邀請不是基於你所做的任何事情或你內在的任何事情。你的信心要立於對基督的恩典、寬恕和憐憫的堅定品質—100%。沒有回頭。沒有收回。這是肯定的。完成並塵埃落定。

However, if you put your hope, life or anything else but the finished work of Jesus, you cannot have that confidence. If you are the 'finished work of Jesus and something else' person, you also cannot have that confidence. In Galatians 1-2, Paul warns the Christian church that you cannot add to the gospel. You cannot add to God's grace.

然而，如果你把希望、生命或其他任何東西放在耶穌所完成的工作之外，你就無法擁有這樣的信心。如果你是「耶穌所完成的工作和其他東西」的人，你也不能有這樣的信心。在《加拉太書》1-2章中，保羅警告基督教會，你不能在福音上加上任何內容。你無法對神的恩典增加什麼。

And I am warning you now. It cannot be Jesus **and** being a good person—**nor** Jesus **and** having perfect kids. **Nor** Jesus, **and** it is a life I am proud of. Those things will never be enough for you, and those things aren't enough for God. It didn't work for Peter because he couldn't attain perfection, and neither can you.

我現在警告你。不是耶穌和作一個好人，也不是耶穌和擁有完美的孩子。也不是耶穌和我感到驕傲的這種生命。這些東西對你來說永遠不夠，對神來說也不夠。對彼得不起作用，因為他無法達到完美，你也不能。

Do you see the logic? Whatever you try to add on top of the finished works of Christ is simply futile. Whenever you try to add to his grace, you **negate** his grace. And there is no confidence.

你明白其中的邏輯嗎？無論你試圖在基督已完成的工作之上添加什麼，都是徒勞的。每當你試圖增加祂的恩典時，你就否定了祂的恩典。而且沒有信心。

You cannot have this assurance of anything abundant that Jesus offers in the book of John if your confidence, hope, and faith are in anything but solely Jesus. That is grace. That is what it means to be confident in grace.

如果你的信心、盼望和信心不單單在耶穌身上，你就無法得到耶穌在《約翰福音》中所提供的豐盛的保證。那就是恩典。這就是對恩典充滿信心的意思。

So what now?

那現在怎麼辦？

Confidence in Life 對生命的信心 (20-25 節)

How does confidence in the Lord and grace change life today?

對主和恩典有信心如何改變今天的生命？

I hope confidence in the Lord and grace is so mind-boggling that when you truly consider it, it becomes one of the most essential parts of your being. But have a look at what it meant for Peter. Verse 20:

我希望對主和恩典的信心是如此令人難以置信，以至於當你真正考慮它時，它會成為你生命中最重要的一部分之一。但看看這對彼得意味著什麼。第 20 節：

20 Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, “Lord, who is going to betray you?”) 21 When Peter saw him, he asked, “Lord, what about him?”

20 彼得轉過身來，看見耶穌所愛的那門徒跟著，就是在晚餐時靠著耶穌胸膛說「主啊，出賣你的是誰」的那門徒。21 彼得看見他，就問耶穌：「主啊，這個人怎樣呢？」

In John, there's this sort of undercurrent rivalry between John, the beloved one and Peter. Peter earlier hears about his untimely, unpleasant death, and he wants to compare it with John. Peter wants to focus on something periphery. Jesus replies in verse 22: *“If I want him to remain alive until I return, what is that to you?”*

在《約翰福音》中，主所愛的約翰和彼得之間存在著一種暗流湧動的競爭。彼得剛聽到了他會怎樣不知那時和不自願的死的消息，他想將其與約翰進行比較。彼得想專注於外圍的事情。耶穌在第 22 節回答說：「假如我要他等到我來的時候還在，跟你有甚麼關係呢？」

He completely shuts him down, saying it's none of your business. Instead, he says, 'Follow me.' Peter, if I am your king, the Lord of your life and even though you are awful, I still love you, focus on nothing but following me. Follow me.

他徹底封殺了他，說這不關你的事。相反，他說：「你跟從我吧！」彼得，如果我是你的王，你生命的主，即使你很糟糕，我仍然愛你，除了跟隨我之外什麼都不關注。你跟從我吧。

I think there are three trajectories that Jesus calls people to follow him in this passage. I will briefly mention the first two and then land a little more in one; feel free to grab me after to ask more about them.

我認為在這段經文中耶穌號召人們跟從祂走有三條軌跡。我將簡要提及前兩個，然後再談談最後一個。請在講道後隨時聯繫我，詢問更多有關它們的資訊。

Number one - Leaning into the community. There is a clear correlation that this passage connects between a follower of Christ and his community. That's what we saw early in Peter's restoration: the call to feed and take care of his sheep. So, the believer is to love and lean into a relationship with other believers.

第一 — 融入社群。 這段經文將基督的跟隨者和祂的社群連結起來，有明顯的相關性。這就是我們在彼得復興初期所看到的：餵養和照顧他的羊的呼召。因此，信徒要愛其他信徒並建立與其他信徒的關係。

Number two – Self-denial. In verses 18-19, Jesus prepares Peter for the ending that is about to unfold, and it's quite unpleasant. Jesus says that Peter will eventually stretch out your

hands. Those who know what lies for Peter is that he dies on an upside-down Cross, hands wide. There is an element of self-denial for the follower of Jesus.

第二 - 捨己。在 18-19 節中，耶穌讓彼得為即將展開的結局做好準備，是相當不愉快的。耶穌說彼得最終要伸出手來。那些知道彼得要面對的是他將雙手張開，倒釘在十字架上受死。對耶穌的跟隨者來說，有一種捨己的成分。

The last one, I think, will shock you, and you'll think really. But it's this: Have breakfast
最後一個，我認為會讓你震驚，你會認為是真的嗎。但這是這樣的：吃早餐

Do you remember Jesus' response when they realised it was him? It wasn't the first, guys. I've revealed myself to some of you. Why can't you tell it's me? Do you need to go to Specsavers? It wasn't a rebuke, either. He didn't smack the back of their heads. He says in verse 12: *Jesus said to them, "Come and have breakfast."*

你還記得當他們意識到是耶穌時耶穌的反應嗎？夥計們，這不是第一次。我已經向你們中的一些人透露了我自己。為什麼你看不出來是我？您需要去 Specsavers 嗎？這也不是責備。他沒有拍他們的後腦勺。他在第 12 節說：**耶穌對他們說：「你們來吃早飯。」**

They knew it was the Lord Jesus. Not just cause of the signs. But because this is the Lord who invites relationship, conversation and engagement. As the reader, we must see that the image and symbol of their relationship is breakfast.

他們知道那是主耶穌。不僅僅是神蹟的原因。而是因為這是邀請關係、對話和參與的主。作為讀者，我們必須看到他們關係的形象和象徵就是早餐。

Why is it breakfast? Why is it bread? This is a culture where hospitality and food are about feasting. It's like the Prime Minister inviting you to his house for a bowl of oats every day. Breakfast is ordinary and regular. But the extraordinary is the fact that you're having porridge with someone who matters.

為什麼是早餐？為什麼是餅？在這種文化中，熱情好客和美食就是為了盛宴。就像總理每天邀請你去他家吃一碗燕麥一樣。早餐是很普通，很規律的。但非凡的是你正在和重要的人一起喝粥。

Have confidence that following Jesus starts and continues by having breakfast with Jesus. It started with you loving and having a relationship with him, and it doesn't stop. It's the regular rhythms of relationship with the extraordinary one, the creator of the earth and the heavens, Jesus Christ, who is the same yesterday, today and tomorrow.

要有信心，跟隨耶穌就是從與耶穌一起吃早餐開始和繼續的。它從你愛他並與他建立關係開始，並且不會停止。這是與非凡的、天地的創造者耶穌基督的關係的規律節奏，祂在昨天、今天和明天都是一樣不變的。

As people who can follow the whims and ways of our world and our own voices, we need regular digital reminders. Not just a one-time-only diary entry.

作為能夠追隨世界的奇思妙想和方式以及我們自己的聲音的人，我們需要定期的電子提醒。不只是一次性的日記條目。

I want to specifically talk to the one who has been listening to sermon after sermon, reads the Bible, and is tired. You know John 3:16, and you know eternal life is for the one who believes. And you aren't feeling it? You feel like your relationship with Jesus is feeling a little dry. This is for you.

我想專門跟那些聽了一篇又一篇講道、讀了聖經卻感到疲倦的人交談。你知道《約翰福音》3:16，也知道永生是給信的人的。而你卻沒有感覺到？你覺得你和耶穌的關係有點乾涸。這是給您的。

The measure of your feelings, nor how tight you grasp onto Christ, is not what keeps you in Christ. But by his measure of endless love and abundant grace and how he has grasped hold of you, don't let those feelings or doubts define your relationship with Jesus. Your part is to simply not let go. '**Follow me,**' he says.

你的感受的大小，或是你對基督的把握有多緊，都不能讓你留在基督裡。但根據祂無盡的愛和豐盛的恩典，以及祂如何抓住你，不要讓這些感覺或懷疑定義你與耶穌的關係。你的職責就是不放手。他說：「**你跟從我吧！**」

Sometimes, we doubt the means because we have no zeal. Reading the Bible today didn't feel like much. This passage is saying, Zero in. Follow me. Don't doubt what's keeping you communing with Jesus.

有時，我們因為我們沒有熱心而懷疑那方式，。今天讀聖經感覺不多。這段話是說，歸零。你跟從我吧！不要懷疑是什麼讓你與耶穌保持交流。

Your will, affections and mind will align with Christ's as you continue to seek his grace. Don't doubt the means of preaching the gospel to yourself daily, gathering with his people, and seeing Christ's character in a passage.

當你繼續尋求基督的恩典時，你的意志、情感和思想就會與基督的一致。不要懷疑每天向自己傳講福音、與祂的子民聚會、並在一段經文中看到基督的品格的方法。

The 'Next Steps' we keep mentioning aren't for you to tick a to-do list box to earn your way to Jesus. They are to encourage you to position your life in a way that helps you build confidence in the grace you have already received in Jesus. It's a means of grace to see the signs of Jesus again and his character and promises. This is the regular notifications vs the one-look diary. Be regularly notified to be confident of life and grace in Christ.

我們不斷提到的「下一步」並不是讓你在待辦事項列錶框中打勾來贏得通往耶穌的道路。它們是為了鼓勵你以一種可以幫助你建立對你已經在耶穌裡接受的恩典的信心的方式來定位你的生命。再次看到耶穌的神蹟以及祂的品格和應許是一種恩典的方式。這是常規通知與一目了然的日記。定期被告知要對基督裡的生命和恩典充滿信心。

David Mathis puts this in his book, 'Habits of Grace'.

大衛·馬西斯將這一點寫在他的書《恩典的習慣》中。

"I can flip a switch, but I don't provide the electricity. I can turn on a faucet, but I don't make the water flow. There will be no light and no liquid refreshment without someone else providing it. And so, it is for the Christian with the ongoing grace of God. His grace is essential for our spiritual lives, but we don't control the supply. We can't make the favor of

God flow, but he has given us circuits to connect and pipes to open expectantly... our God is lavish in his grace; he is free to liberally dispense his goodness without even the least bit of cooperation and preparation on our part, and often he does. But he also has his regular channels. And we can routinely avail ourselves of these revealed paths of blessing—or neglect them to our detriment.”

「我可以打開開關，但我不提供電力。我可以打開水龍頭，但無法讓水流動。如果沒有其他人提供，就沒有燈光，也沒有液體茶點。因此，對於擁有上帝持續恩典的基督徒也是如此。祂的恩典對我們的靈性生命至關重要，但我們無法控制其供應。我們無法讓上帝的恩惠流動，但祂給了我們連接的電路和可以期待地打開的管道…我們的上帝在祂的恩典中是慷慨的；他可以自由地慷慨地施予他的善意，甚至不需要我們一點點的合作和準備，而且他經常這樣做。但他也有他的常規頻道。我們通常可以利用這些啟示的祝福之路，或忽視它們以致給我們帶來損害。

Reading the Bible is not just about consuming knowledge but hearing the words from whom you've received grace. Praying to God is not to speak elaborate fancy words but to pour out your heart to the gracious one who hears. Confession comes not from a place of guilt and penance but confidence that because of God's grace, he will forgive. Gathering with his people on Sunday or with your community group is not your weekly social club but the flock of broken people who regularly share the news of grace.

讀聖經不只是吸收知識，而是聆聽你從誰那裡得到恩典的話語。向神禱告不是說一些華麗的花言巧語，而是向那有恩典的聆聽者傾訴你的心聲。認罪不是出於內疚和懺悔，而是因為相信上帝的恩典，祂會寬恕。週日與他的人或與你的社群聚會不是你每週的社交俱樂部，而是一群經常分享恩典消息的破碎的人。

You know, the frozen yoghurt places where they have yoghurt on tap, and all you want to do is rest your head under the machine and just leave your mouth under the tap? But there are signs that say - 'Don't'. Or even the voice of social common speak tells you - 'No'.

你知道嗎，冷凍優格店裡有現成的酸奶，而你想做的就是將頭放在機器下面，然後把嘴放在水龍頭下？但有標誌表明——「不要」。或甚至社會通用語言的聲音告訴你——「不」。

Grace is on tap. Jesus is inviting you to do what seems impossible. It's having frozen yoghurt for breakfast, mouth right under the tap. You can go and seek Christ and his grace endlessly.

恩典隨時待命。耶穌邀請你去做看似不可能的事。早餐就是嘴巴在水龍頭下喝冷凍優格。你可以不斷無休止地去尋求基督和祂的恩典。

Friends, we've had a whole term of John, and I want to ask you: What in this series has made you most confident about Jesus? What has made you confident that he is God, your Lord, your Saviour? What has made you more confident about the grace that Jesus offers? What has made you more confident of living a life with and for Jesus? Let's pray:

朋友們，我們已經看了一整個學期的《約翰福音》，我想問你們：在這個系列中，什麼讓你對耶穌最有信心？是什麼讓你確信祂是神、是你的主、你的救主？是什麼讓你對耶穌所賜的恩典更有信心？是什麼讓您更有信心與耶穌一起生命並為耶穌而活？讓我們祈禱：

Gracious Lord, I pray for the weary one that reading your Word or hearing the gospel is no longer fresh. Restore to them the joy of their salvation. May they embrace the past moments where you have worked the gospel in them clearer and clearer to where you have made them to be today. So, we pray, expectant, that you will help us have hearts burning with passion and minds that are at peace in your presence.

恩慈的主啊，我為那些疲憊的人祈禱，因為讀你的話語或聽福音不再新鮮。恢復他們得救的喜樂。願他們擁抱過去你在他們身上把福音顯得越來越清晰，直到你讓他們成為今天的樣子的時刻。因此，我們祈禱，期待您能幫助我們在您面前擁有燃燒著的激情和平靜的思想。

As we have seen and encountered the risen Lord Jesus by reading and gazing at the gospel of John, help us to be confident in Jesus's claims as truly God, truly king. Will you break the chains, fears and doubts of your grace on our lives? Lead our hearts to be confident in your forgiveness, confident of being welcomed into your house, confident of having life eternal. Amen

正如我們透過閱讀和凝視《約翰福音》所看見並遇見復活的主耶穌一樣，請幫助我們對耶穌的宣稱充滿信心，祂是真正的神，真正的王。願你打破我們生命的束縛、恐懼和對你的恩典的懷疑？引導我們的心對您的寬恕充滿信心，並對被歡迎進入您的家充滿信心，對擁有永生充滿信心。阿門