

# Power to Serve 豐盛的力量去事奉

John 《約翰福音》 13:1-17

Today's passage is from the night before Jesus went to the cross, and he's about to send his disciples out into the world in a new way. And so, he's training & preparing them.

今天的經文是從耶穌上十字架的前一天晚上開始的，他即將以一種新的方式差遣他的門徒到世界上去。所以，他正在訓練和準備他們。

From John 13, starting right here, all the way to John 17, we have the longest body of Christ's teaching in the Bible, and it's all there as a training course to get the disciples ready to be sent out. 從《約翰福音》13章開始，一直到17章，我們有聖經中最長的基督教導，這一切都是為了讓門徒做好準備被差遣出去的訓練課程。

It starts with this remarkable act of Jesus washing feet. It's clearly a symbolic act. In v. 3, it says *Jesus knew*. This means, in his head He was thinking about who he was and what he came to do, that he had come from the Father, had come to earth, He was going back to the Father, He was going to rule and reign. And then it says in v. 4 so, He got up, took off his outer clothing, wrapped a towel around his waist, poured water into a basin and began to wash the disciples' feet. 是從耶穌洗腳這個非凡的舉動開始。這顯然是一個象徵性的行為。第3節說耶穌知道。這意味著，在他的頭腦中，他正在思考他是誰，他來做什麼，他從父那裡來，來到地上，他要回到父那裡，他要統治和掌權。然後在第4節說，耶穌就離席站起來，脫了衣服，拿一條手巾束腰，把水倒在盆裡，開始洗門徒的腳。

In other words, he's thinking about heavy high theology, and therefore, he gets up, and he does the foot washing. So, the foot washing is a sign. It's a symbol. It's a picture. As we think about the meaning of the foot washing:

換句話說，他正在思考沉重的高深神學，因此他站起來洗腳。所以，洗腳是記號。它是一個象徵，它是一幅圖畫。當我們思考洗腳的意義：

We're going to learn something about **Jesus' person, who he is. His power, what drives him; and the pattern of His life he gives us. Person, Power and Pattern.**

我們將要學習一些關於耶穌這個人，他是誰。祂的力量，是什麼驅使著祂；以及祂給我們的生活模式。人、權力和模式。

So, **First of all**, let's think about what the foot washing tells about who Jesus the **person** is. 所以，**首先**，讓我們想想洗腳這件事告訴了耶穌這個人是誰。

What Jesus does here is socially not just jarring but offensive, at least to the people who are there, because we're talking about a climate that was hot and arid, and people wore sandals. And when they arrived at a lovely meal, of course, they had these very dirty, dusty, smelly feet.

耶穌在這裡所做的不僅在社會上令人不快，而且令人反感，至少對在場的人來說是這樣，因為我們談論的是炎熱乾燥的氣候，人們穿著涼鞋。當他們到達那裡去享用一頓美味的飯菜時，他們的腳當然很髒，滿蓋塵土，臭氣熏天。

And you lay on your side and reclined at tables, so feet were in close proximity to your nostrils. And so it was only fair for everyone that feet were washed before the meal. Who washed the feet?

你側躺著，斜靠在桌子旁，這樣腳就離你的鼻孔很近了。所以飯前洗腳對每個人來說都是公平的。但誰來洗腳？

Slaves. And not even high-ranking slaves. There were all sorts of ranks of slaves, but a higher ranking slave wouldn't even do this and definitely not the host of a meal. Certainly, not a guest of honour, a rabbi, a teacher, or a person who had a position of status in society would never do such a thing. It would be unthinkable. Only the lowest of the low. It was an incredibly menial task and it was considered extremely offensive, But Jesus is deliberately doing it.

奴隸。甚至不是高級奴隸要做。奴隸有各種等級，但高等級的奴隸連這個都不會做，更不會是請這一頓飯的主人。當然不是貴賓，一個拉比，老師，一個在社會上有地位的人絕對不會做這樣的事情，這是不可想像的。只是最低最低的。這是一項極其卑微的任務，被認為極其冒犯。但耶穌故意這樣做。

Here, there's a shocking juxtaposition of his social status with his behaviour. But don't forget this is a sign of who He really is.

在這裡，他的社會地位與他的行為之間存在著令人震驚的並列。但不要忘記，這是他真實身分的標誌。

We will never understand Jesus unless we understand and see Him as a conundrum. The conundrum of his high status and his humble behaviour. Because this isn't just any teacher.

除非我們理解耶穌並將祂視為一個難題，否則我們永遠不會理解祂。祂的崇高地位和謙虛行為的對立。因為這不僅僅是任何普通的老師。

Jesus made high claims about himself, higher than anybody else ever has. Buddha and Mohammed repeatedly & clearly deny that they were God. But Jesus repeatedly and clearly claimed to be God, the creator God of the universe. Sometimes, he did it directly:

耶穌對自己提出了很高的自稱，比任何人都高。佛陀、穆罕默德一再明確地否認他們是神。但耶穌一再明確地宣稱自己是神，是創造宇宙的神。有時他會直接這樣做：

In John 8, Jesus said, *before Abraham was I am*. And that's the divine name that God gave to Moses at the burning Bush. Who are you? Moses said. God said. *I am that I am*. Jesus takes that name on himself.

在《約翰福音》第8章中，耶穌說，還沒有亞伯拉罕我就存在了。這就是上帝在燃燒的荊棘叢中告訴摩西的神的名字。你是誰？摩西說。神說，我是自有永有的。耶穌自己也用了這個名字。

In John 8, Jesus says, *to know me is to know God*. In John 14, He says *to see me is to see God*. In Mark 9, He says *to receive me is to receive God*; In John 14, Jesus actually says; *no one comes to God, but by me*.

耶穌在《約翰福音》8章說，認識我的就是認識神。在14章中，他說看見我的就是看見了神。《馬可福音》9章說，凡接納我的就是接納神。在14章中，耶穌實際上說：若不借著我，沒有人能到天父那裡去。

These are astonishing claims. In fact, when Jesus says he's the Son of God, ancient listeners knew what he meant. Claiming equality with God was considered blasphemous. So directly, he's constantly saying I'm God, I'm equal with God the Father.

這些都是令人驚訝的聲稱，事實上，當耶穌說他是上帝的兒子時，古代的聽眾都知道他的意思，是自稱與上帝平等，被認為是褻瀆。所以他直接不斷地說我是神，我與父本為一。

But indirectly, he does it all the time, too. Almost every page of the gospels. Mark 2, he claims the right & the power to forgive sins. John 6 the right & the power to give eternal life. Mark 14, the right and the power to judge the world and everyone in it.

但間接地他也一直這樣做。幾乎是福音書的每一頁。《馬可福音》2，他宣稱有赦罪的權柄。《約翰福音》6 章要有賦予永生的權柄。《馬可福音》14 有審判世界和其中每個人的權柄。

Every time somebody decides to bow down or worship Jesus, He doesn't stop them. Look at Thomas when he said *my Lord and my God* in John 20. He then falls down & worships, & Jesus doesn't say *get up, don't worship me*.

每當有人決定跪拜或敬拜耶穌時，他都不會阻止他們。看看多馬，當他在《約翰福音》20 章說我的主！我的上帝！，他就俯伏敬拜，而耶穌並沒有說起來，不要敬拜我。

Jesus isn't just a rabbi or teacher. The claims of Jesus are as high and as lofty as anything anyone's ever said about themselves, and on the other hand, the foot washing caps a whole life of behaviour, that is exactly the opposite of the claim.

耶穌不只是一位拉比或老師。耶穌的宣告比任何人對自己的任何評價更崇高，而另一方面，洗腳卻是一生的行為的頂尖，這與該宣告恰恰相反。

Are you hearing the conundrum? The foot washing caps a whole life of behaviour that completely contradicts this claim of divinity because it's so low, is so humble, so sensitive.

你聽到這個難題了嗎？洗腳為一生的行為畫上了句號，這與這種神性的宣稱完全矛盾，因為它是如此卑微，如此謙卑，如此敏感。

What do I mean? We know Jesus constantly ate with people. And in those times, eating meant you were having intimate friendship and relationship with whosoever you ate with. Jesus ate with people whom society saw as outcasts, people who were rejected by society, and people who were shamed by society.

我是什麼意思？我們知道，耶穌常常與人一起吃飯。在那個時代，吃飯意味著你與一起吃飯的人有親密的友誼和關係。耶穌與那些被社會視為被排斥的人、被社會拒絕的人、被社會羞辱的人一起吃飯。

So, Jesus ate with the tax collectors & that got the liberals mad because the tax collectors were on the side of the Roman oppressors, and they were making lots and lots of money. They were greedy.

所以，耶穌和稅吏一起吃飯，這讓自由主義者很生氣，因為稅吏站在羅馬壓迫者這邊，他們賺了很多很多錢。他們很貪婪。

And so, if you were a social justice liberal Jew at the time, Jesus should not have had anything to do with tax collectors. On the other hand, Jesus ate with prostitutes, and that got the traditionalists and the conservatives upset.

因此，如果你當時是社會正義自由派猶太人，耶穌就不應該與稅吏有任何關係。另一方面，耶穌與妓女一起吃飯，這讓傳統主義者和保守派感到不安。

He actually touched lepers, and nobody touched lepers; everyone was afraid of contamination. In fact, Jesus also ate with the Pharisees.

他確實觸摸過麻瘋病人，但沒有人觸摸麻瘋病人；每個人都害怕被污染。事實上，耶穌也和法利賽人一起吃飯。

Now, we live in an era that says *You should be tolerant of everybody except intolerant people*. But Jesus was tolerant of intolerant people. Which means he was more open-minded than anybody today.

現在我們活在這樣一個時代：除了不寬容的人之外，你應該寬容每一個人。但耶穌對不寬容的人是寬容的。這意味著他比今天的任何人都更加開放。

So, there's a humility here, his willingness to associate with people. He went to the margins; he went to the poor, the oppressed, the shamed, the rejected, and he hung out with them. But it wasn't just his humble behaviour, but also his sensitive behaviour. His care, his insight, his wisdom.

所以，這裡有一種謙虛，他願意與人交往。他走到邊緣，走到窮人、受壓迫、羞辱、被拒絕的人那裡，和他們在一起。但這不僅是他謙虛的行為，還有他感知的行為。他的關懷，他的洞察力，他的智慧。

In John 3 & 4, Jesus meets two people who don't know who he is, and he's blunt and hard with Nicodemus in John 3 ... And he's kind and careful with the woman at the well in John 4.

耶穌在《約翰福音》第3和4章中遇見了兩個人，他們不知道他是誰，在第3章中，他對尼哥底母直言不諱...他在第4章對井邊的女人很友善和細心。

We go to John 11, and here's Mary and Martha, and their brother Lazarus has just died, and they're both grieving. Jesus is a bit tough & hard on Martha, and he's kind & careful with Mary. He's tough with some people and soft with others. Why?

我們在11章看到馬里亞和馬大，她們的弟弟拉撒路剛剛去世，她們都很悲痛難過。耶穌對馬大有點強硬和嚴厲，但他對瑪利亞卻很友善和小心。他對一些人很強硬，對其他人卻很溫柔。為什麼？

Because Jesus is not driven by habit, by temper, but by an ideology. He's infinitely sensitive. He knows where people are at, and He gives them exactly what they need.

因為耶穌不是被習慣、脾氣所驅使，而是被一種意識形態所驅使。他無限敏感。他知道每個人的情況，他準確地給予他們所需要的東西。

There's divine insight, there's listening and the ability to enter into what the person actually needs. We never see a jarring note we never see a wrong step. So there's the conundrum: Infinite Highness & infinite lowliness.

有神聖的洞察力，有傾聽和瞭解每個人真正的需要的能力。我們從未見過任何不和諧的音符，也從未見過錯誤的步驟。所以就存在著一個難題：無限的崇高與無限的卑微。

Unbelievably high claims radically contradicted by the most gentle and humble and kind servant heart. In Jesus Christ we see tenderness without weakness, boldness without harshness. Humility yet confidence without any uncertainty. Unbending conviction. Insistence on truth, but always bathed in love. There's this juxtaposition of the high status, the high claims with the lowly behaviour, the humility, the sensitivity.

令人難以置信的崇高的自稱與最溫柔、謙卑和仁慈的僕人之心完全相反。在耶穌基督身上，我們看到溫柔而不軟弱，勇敢而不嚴厲。謙虛但自信，沒有任何不確定性。堅定不移的信念。堅持真理，卻始終沐浴在愛之中。崇高的地位、崇高的宣稱與卑微的行為、謙遜和敏感並存。

When we put this together, Jesus can't just be a nice guy. He can't just be a religious quack. This pushes us to what John saw in Jesus. The rational conclusion is He actually must be the Son of God. The emotional conclusion is; He's beautiful. So that's the picture of this **person, Jesus**.

當我們把這些放在一起時，耶穌不能只是一個好人。他不可能只是一個宗教庸醫。這將我們推向約翰在耶穌身上所看到的。理性的結論是他實際上必定是神的兒子。情感上的結論是；他很漂亮。這就是**耶穌**這個人的照片。

**Secondly**, however, this gives us not just a picture of his person but also a picture of his **power**. What drives him is his motivation from verse one. Look at the sentence ∴ *Having loved his own who were in the world, he loved them to the end*.

其次，這不僅向我們展示了他的個人形象，而且還展示了他的力量。驅動他的是在第一節中的動機。看一下這個句子… 他一向愛世間屬自己的人，就愛他們到底。

Having begun with love, Jesus loves them to the end. The thing that drove Jesus Christ was unconditional, unending love. And we can talk about unconditional love, and it's just words, but what's great about this story, this symbol is a picture pointing to how strong Jesus' love really is.

耶穌以愛開始，就愛他們到底。驅動耶穌基督的是無條件、永無止境的愛。我們可以談論無條件的愛，而只是搬字過紙，但這個故事的偉大之處在於，這個象徵是一幅顯示耶穌的愛到底有多強烈的圖畫。

Jesus is washing their feet in the face of cultural forces that would stop other people from loving this way. It shows us that Jesus' love is essentially infallible. His love is unstoppable. No matter what you throw at Him, Jesus can bear it.

耶穌在面對阻止其他人以這種方式去表示愛的文化力量之下為他們洗腳。它向我們表明耶穌的愛基本上是不會倒塌的。祂的愛是無法阻擋的，無論你向祂丟什麼，耶穌都能承受。

Just think, Jesus is loving them, thinking about their needs and serving them in spite of his impending death. It's not that hard to comfort people when you're comfortable, but when you are in pain, it's very hard to think about anybody else. Here is Jesus. We can't fathom how much pain He's in.

儘管耶穌即將要面對死亡，但祂仍然愛他們，考慮他們的需要並服侍他們。當你感到舒適時安慰別人並不難，但當你在痛苦中時，就很難去考慮別人。這是耶穌，我們無法想像祂承受了多少痛苦。

We see a short time later, he's praying in the garden. He knows He's about to take on his shoulders the sins of the world. He knows the agony He's going to go through. But he thinks of others.

不久之後我們看到，他在花園裡祈禱，他知道他即將承擔全世界的罪，他知道他將要經歷的痛苦。但他還是為別人著想。

When problems are happening to us when we're upset, when we're hurting, when something is going wrong, we self-pity. It's rare even to notice anybody else's needs, but Jesus, no matter the pain, loves us without a molecule of self-pity. And maybe even more importantly, Jesus loves us even though we're so unworthy.

當問題發生在我們身上時，當我們心煩意亂時，當我們受到傷害時，當出現問題時，我們就會自憐。我們很少注意到別人的需要，但耶穌，無論痛苦如何，都愛我們，沒有一絲自憐。也許更重要的是，耶穌愛我們，即使我們如此不配。

We notice parallels to Philippians 2, where it says he rose from his throne, emptied himself of his glory, He became a servant. That's exactly what Jesus does here. He rises from his meal, takes off his outer garment, grabs a towel and basin & begins to wash their feet.

我們注意到與《腓立比書》第2章的相似之處，其中說他從寶座上站起來，倒空自己的榮耀，成為僕人。這正是耶穌在這裡所做的。他離席站起來，脫掉外衣，拿起毛巾和盆，開始洗他們的腳。

And during all this, John 13:2 points out Judas was going to betray him. And we know Peter later denies he even knows Jesus & the rest run off. Yet here is Jesus washing all their feet. There's no indication that when he got the Judas, he said *no, not you; I know you're unworthy*.

在这一切過程中，《約翰福音》13:2 指出猶大要出賣他。我們知道彼得後來否認他甚至認識耶穌，其他人都逃跑了。然而耶穌在這裡洗他們所有人的腳。沒有跡象表明，當他洗到猶大時，他說不，不為你洗；我知道你不配。

They're all going to hurt Jesus terribly, but He washes every single one of their feet. He serves them without exception. He washes the feet of the person who doesn't believe in him as well as the person who does.

他們都會嚴重傷害耶穌，但耶穌卻洗了他們的每一隻腳。他無一例外地為服侍他們。他為不信他的人洗，也為信他的人洗。

It's hard to love when you're hurting. It's really hard to love when you're getting nothing out of the relationship. Nowadays, we tend to conduct love relationships in economic transactional terms.

當你在痛苦中時，很難去愛；當你從這段關係中一無所獲時，也很難去愛。如今，我們傾向以經濟交易的方式來處理愛情關係。

It has to be mutually beneficial; what can we both get out of this? Whether it's a romantic relationship, marriage, friendship, or coming to church, *I'll do this until my needs aren't being met, and then I'm out of here*. That's not the way it is with Jesus. The cost-benefit thing is not there.

必須是互惠互利的；我們倆能從中得到什麼？無論是戀愛、婚姻、友誼、來教會，我都會這樣做，直到我的需求得不到滿足，然後我就離開這裡。耶穌不是這樣的。成本效益的事情不存在。

Once Jesus puts his love on you, nothing can dislodge it, not a million failures. Nothing can dislodge it. He loves you. This is unconditional. *Having loved, He loved them to the end*.

耶穌一旦愛你，沒有什麼可以把他的愛移走，一百萬次的失敗也不能。沒有什麼可以驅逐它。他愛你。這是無條件的。他一向愛世間屬自己的人，就愛他們到底。

Jesus says I don't love you because of XYZ; I love you just because I love you. And that's where unconditional love comes from. Because if you say I love you because of XYZ, that means you did something and now I'll do something.

耶穌說我愛你不是因為 XYZ；我愛你只是因為我愛你。這就是無條件的愛的來源。因為如果你說我因為 XYZ 而愛你，那就代表因你做了某些事，現在我也要做點什麼。

But it doesn't say *having given themselves to Jesus, He loved him to the end*, it says, *having loved them, he loved them*. The reason he loves to the end is because he loved at the beginning.

但它並沒有說他們把自己交給耶穌，耶穌就愛他到底，而是說，一向愛他們，他就愛他們。他之所以愛到底，是因為他一開始一直在愛。

In fact, the whole relationship happens because Jesus puts his love on us, and it's not because we're worthy. He doesn't love us because we're perfect; He loves us because He's perfect. He doesn't love us because we're great; He loves us because He's great. His love is not a function of our Holiness. It's a function of His Holiness.

事實上，整個關係的發生是因為耶穌把祂的愛放在我們身上，而不是因為我們配得。祂愛我們不是因為我們是完美；祂愛我們是因為祂是完美。祂愛我們不是因為我們很優秀；祂愛我們是因為祂是偉大。祂的愛不是我們的聖潔的功能，而是祂聖潔的功能。

When Jesus deliberately washes the feet of all these people who are about to hurt him terribly, He's getting nothing out of the relationship.

當耶穌故意為所有這些即將嚴重傷害他的人洗腳時，他並沒有從這段關係中得到任何好處。

Jesus says, *come be my disciple*. Once we enter into this love relationship, I will never forsake you. There is nothing that can be thrown at my love that will ever dislodge it. I was forsaken on the cross, paid the penalty for your sin so that now I will never ever forsake you. So, what drives Jesus? It's the power of unconditional electing love.

耶穌說，來成為我的門徒吧。我們一旦建立了這種愛的關係，我就永遠不會放棄你。沒有任何東西可以丟向我的愛以致將它驅逐。我在十字架上被拋棄，為你的罪付出了代價，所以現在我永遠不會拋棄你。那麼是什麼驅使耶穌呢？這是無條件選擇愛的力量。

Now that leads us to our **3rd Point: Pattern**.

現在我們進入**第三個點：模式**。

The Christian doctrine of the Trinity is that there's only one God, but within the being of God, there are three persons, Father, Son, and Holy Spirit, who all have been knowing and loving each other throughout eternity. To love someone is to glorify them, to lift them up, to give yourself to them. From all eternity, the Trinity has done just that!

基督教的三位一體教義是，只有一位神，但在神的存在中，有聖父、聖子和聖靈三個位格，他們在永恆中一直彼此認識、相愛。愛一個人就是榮耀他們，提升他們，把自己奉獻給他們。從永恆開始，三位一體就這麼做了！

Many people think that when Jesus gave up His glory and came down, it was to serve us and to serve our needs. He was only doing this for us. But it's what He's been doing for all eternity.

許多人認為，當耶穌放棄祂的榮耀而降臨時，祂就是為了服事我們，滿足我們的需要，祂只是為我們這樣做。但這就是他永恆以來一直在做的事情。

That's the very essence of the greatness of God, that He gave up His greatness to become something lesser out of love. What is more glorious than losing your glory? CS Lewis wrote, 這就是上帝偉大的本質，祂出於愛放棄了自己的偉大而變得微不足道。有什麼比失去你的榮耀更榮耀的事呢？路易斯寫道，

*"In self-giving, if anywhere, we touch a rhythm of all creation and of all being. For the Eternal Word gives Himself in mortal sacrifice; and that not only on Calvary. For when He was crucified on Calvary He did that in the wild weather of His outlying provinces what He had done at home in glory and gladness. From before the foundation of the world, Christ surrenders begotten Deity back to begetting Deity, in obedience. And as the Son glorifies the Father, so also the Father glorifies the Son."*

「在自我奉獻中，如果有的話，我們觸摸到所有創造和所有存在的節奏。因為永恆之道在必死的犧牲獻出自己；而且不僅發生在各各他。因為當他在各各他山上被釘在十字架上時，他在他的邊遠省份的狂野天氣中做了他在家裡榮耀和喜樂中所做的事。從創世之前起，基督就順服地把受生的神性交還給生他的神。正如聖子榮耀聖父，聖父也榮耀聖子。」

So, from the highest to the lowest, we see this **pattern**, this system of self-giving. This is a law we can't escape.

所以從最高到最低，我們看到了這個**模式**，這種自我奉獻的系統。這是我們無法逃避的法則。

The only thing outside this system of self-giving is self-absorption. The Trinity is the ultimate reality. Jesus loved and, therefore, loves to the end because that's who he is. We either embrace self-giving or self-absorption.

唯一在這個自我奉獻的系統之外的事情就是自我專注。三位一體是最終的現實。耶穌一向愛，就愛他們到底，因為這就是他。我們要麼擁抱自我奉獻，要麼擁抱自我專注。

We see this pattern. *I have washed your feet, now I want you to wash other feet.* Let me just say three things quickly about how what Jesus did means for the way in which we actually live.

我們看到了這種模式。*我洗了你們的腳，你們也應當彼此洗腳。*讓我簡單地說三件關於耶穌所做的事對我們實際的生活方式有何意義的事。

**Number 1**, it means we should be respectful and loving and kind and courteous to people who oppose us. We live in a time in which everybody is talking about polarisation & tribalism. We don't have conversations anymore. We just flame people, cancel them, and there's no tolerance for people who don't agree with us.

**第一**，這意味著我們應該尊重、充滿愛心、友善和禮貌地對待反對我們的人。我們生活在一個每個人都在談論兩極分化和部落主義的時代，我們不再進行對話了。我們只是攻擊別人，取消他們，對不同意我們觀點的人沒有容忍度。

Jesus not only washes the feet of intolerant people but of somebody trying to kill him. This means we need to take the lead in being respectful, patient, and humble with people who oppose us.

耶穌不只為那些不寬容的人洗腳，也為那些試圖殺害他的人洗腳。這意味著我們需要帶頭尊重、耐心和謙遜地對待反對我們的人。

**Number 2**, part of the nature of this upside-down pattern is that Jesus gives us a different model of greatness. We can't really understand John 13 unless we read it with Luke 22.

**第二**，這個顛倒模式的部分本質是耶穌給了我們一個不同的偉大模式。除非我們把《約翰福音》13章和《路加福音》22章一起讀，我們就無法真正理解它。

Luke 22 tells us that in the upper room, there was a dispute between the apostles. They were arguing about who was going to be the greatest in Jesus' Kingdom. Jesus stops the debate, and He says, *who is greater, the one who sits at the table and is waited on, or the one who serves?*

《路加福音》22章告訴我們，使徒們在樓上的大廳中起了爭論。他們爭論誰將在耶穌的國中算為大。耶穌停止了爭論，他說，*是誰為大？是坐席的還是服事人的呢？*

And he says *I am among you as one who serves*. Jesus is deliberately saying greatness & power is found in the people who serve.

他說，我在你們中間是如同服事人的。耶穌故意說偉大和權力存在於服事人的人身上。

Luke 22 doesn't tell us about the foot washing and John 13 doesn't tell us about the argument. But when we put them together, we realised that both happened together.

《路加福音》22章並沒有告訴我們有關洗腳的事，《約翰福音》13章也沒有告訴我們有關爭論的事。但當我們把它們放在一起時，我們意識到兩者同時發生。

Here we are, immersed in the world's understanding of greatness & Jesus contradicts it. Jesus ascends the heights by descending to the depths. He saves the world by becoming weak, by serving, by losing power, by being beaten up and killed and tortured.

我們在這裡，沉浸在世人對偉大的理解中，而耶穌卻與之相反。耶穌借著下降到深淵來登上高峰。他透過變得軟弱、透過服務、透過失去權力、透過被毆打、殺害和折磨來拯救世界。

And so, the Christian understanding of greatness: the way up is down, the way of influence and power is to serve, and the way to find happiness is to not care about your own happiness but seek the happiness of others. And the world will tell you exactly the opposite.

因此，基督教對偉大的理解；向上的道路就是向下，影響和權力的道路是服務，尋找幸福的道路是不在乎自己的幸福，而是尋求他人的幸福。而世界會告訴你恰恰相反的。

If we give, we naturally expect to get something in return. BUT once we understand what Jesus Christ did for us, it blows the cost-benefit thing completely out of the water.

如果我們付出，我們自然會期望得到一些回報。但是，一旦我們瞭解了耶穌基督為我們所做的一切，成本效益的問題就完全消失了。

Look at what's in the basin when Jesus Christ washes their feet. He's serving them in vv 10-11. He says I am making you clean. So, the water is symbolic of salvation.

看看耶穌基督為他們洗腳時盆裡有什麼。祂在 10-11 節中服事他們，祂說我使你們潔淨了。因此，水象徵救贖。

In Luke 12:37, He says that on the last day, he's going to dress himself to serve and wait on us.

在《路加福音》12章37節中，他說，在末日他將要自己束上腰帶，前來伺候他我們。

This is a metaphor. I'm going to show you my glory. I'm going to give you the fullness of life. I'm going to give you a glorified body. Jesus is saying in serving you I will finally fill your heart.

The beauty you've been looking for, the wealth you've been looking for, when you finally see the glory of Jesus, He gives us everything we need.

這是一個比喻，我要向你展示我的榮耀。我會給你豐盛的生命。我要賜給你一個榮耀的身體。耶穌說在服事你的過程中，我最終會充滿你的心。當你最終看到耶穌的榮耀時，你會看到一直在尋找的美麗，看到一直在尋找的財富，祂給了我們所需要的一切。

So, let's look at the cost-benefit. If you're a Christian... we should never look at somebody else and say, *you're not being thankful to me. You're not being nice to me; I'm going to pull back.*

那麼，讓我們看看成本效益。如果您是基督徒……我們永遠不該看著別人說，*你沒有感謝我，你沒有對我好；我要撤退了。*

When we look at the world, we need to say, *you owe me nothing. I am everyone's debtor because I am eternally rich beyond all earthly dreams.*

當我們審視這個世界時，我們需要說，*你不欠我什麼，我是每個人的債務人，因為我永遠富有，超越了所有塵世的夢想。*

Look at what Jesus is giving me now & doing for the rest of eternity. He's serving: *He's mine, He's my friend, He's my shepherd, He's my King. He's going to meet all my needs, where we're at, according to His riches of glory. So why in the world would I not just serve? I'm rich. Why would I ever pull back?*

看看耶穌現在給我的以及在永恆中為我做的事情。他在服事：*他是我的，他是我的朋友，他是我的牧羊人，他是我的王。祂會根據祂榮耀的豐富，滿足我目前的一切需要。那我為什麼不只是專注服事呢？我很富有。我為什麼要退縮？*

We need to look at the world and say I can kneel and serve you and never get up because the ultimate power of the universe knelt all the way into hell. To serve me. If you know His love, you'll be able to serve other people.

我們需要看著這個世界，說我可以跪下為你服事務，而永遠不站起來，因為宇宙的終極力量從天上跪進地獄裡。去服事我。如果你認識祂的愛，你就能夠服事他人。

We all need this love. No friend love, no spousal love, no love from parents or love from children will ever fill the deepest recesses of our hearts.

我們都需要這種愛。朋友之愛、配偶之愛、父母之愛、子女之愛都無法填滿我們內心的最深處。

We can't live without Jesus' love, so get it by faith. And then live and serve as loved as you are. 沒有耶穌的愛我們就無法生活，所以要憑信心得到它。然後像你一樣被愛著去生活和服事。