

Following the Lord 跟从主

Mark 马可福音 8: 27-9: 13

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This is a very important term for us at St Paul's. After closing out 11 years of Vision 2020 at the end of last year, we are launching into our new stage of life and mission together with *Follow 25*. Follow 25 is a strategic plan to shift our ministry culture to the deliberate development of all-of-life disciples of Jesus by the end of 2025.

这是我们在圣保罗堂的一个非常重要的阶段。去年年底，我们结束了 11 年的「远象 2020」，我们一同以「跟从 25」进入新的生命和使命阶段。「跟从 25」是一个策略计划，去将我们的事工文化，从现在到 2025 年底，转向刻意发展所有耶稣的门徒的生命。

To this end, we have an audacious goal, that is to see 65% of us identifying much growth in faith through the ministry of this church by 2025. Whatever stage of the journey you are on with Jesus right now, from a not-yet-follower to an all of life follower, our goal is for the vast majority of us being able to self-identify growth in following Jesus.

为此，我们定了一个大胆的目标，即是到 2025 年，通过这个教会的事工，我们 65% 的人在信仰上有很显著的增长。无论你现在和耶稣的关系怎么样，从尚未跟随者到全身投入的跟随者，我们的目标就是让我们中的绝大多数人能够自我识别在跟随耶稣方面的成长。

In our preaching this term, we are taking a sweeping look at Christian discipleship. Things like its' foundation, its' resources, and what it looks like in practice.

在我们这阶段的讲道中，我们会全面的去研究门徒训练。诸如它的基础，它的资源，以及实践时的样子。

We will also refine the strategic plan and commit to it by the end of the term, pledge our resources to see it realised, raise a bunch of money by the end of the term to see discipleship flourish amongst the next generation and a bunch of other things.

我们还将在这一季度结束时，完善策略计划，并决心投入实施。在这阶段结束时，认捐我们的资源，投入去看它的实现，筹集一堆资金去看门徒训练在下一代中蓬勃发展和一堆其他的事情。

Today we are looking at the key foundation of Christian discipleship. I want us to see today that being a Christian means we are FOLLOWING THE LORD, we FOLLOW A CRUCIFIED LORD, and we FOLLOW THE EXALTED LORD.

今天，我们正要研究基督徒门徒训练的关键基础。我今天想让我们看到，作为一个基督徒，意味着我们跟随主，我们跟随一个被钉十字架的主，我们跟随被提升的主。

FOLLOWING THE LORD 跟随主

The word *disciple* was not coined by Jesus. John the Baptist had disciples, Pharisees had their disciples, Greek philosophers had their disciples, and Jewish Rabbi's had their disciples. It was common in the Greek and Roman empires.

「门徒」这个词不是耶稣创造的。施洗约翰有门徒，法利赛人有门徒，希腊哲学家有门徒，犹太拉比有门徒。在希腊和罗马帝国中这称号是很常见的。

The word DISCIPLE literally means ‘student’ or ‘learner’. In the Jewish context, a disciple would take the posture of sitting and learning from their teacher, but also follow them in their daily duties.

「门徒」一词的意思是「学生」或「学习者」。对于犹太人来说，门徒会坐在老师身旁去学习，但也会跟随着他们去承担日常的职责。

A disciple was expected to become dusty with the dust of their teacher. That is, to follow them so closely in all-of-life that they would be covered in the dust stirred up from the feet of their teacher.

一个门徒会期望被老师扬起的尘土变得满身尘埃。也就是说，在所有的生活中他们如此密切地跟随，他们将被从老师脚上激起的灰尘所覆盖。

Who is it that Christian follows? “Who do you say I am?” is the question Jesus asked his closest followers in Mark 8. But before Jesus asked that question of his followers, he asked them “Who do others say I am?”

基督徒跟随着谁？耶稣在《马可福音》8章问他的追随者，「你们说我是谁？」。但在问这问题之前，他问他们，「人们说我是谁？」

Jesus of Nazareth, Jesus the Christ, is undoubtedly the most popular, the most recognisable, the most quoted, the most admired, and the most controversial figure in all of history and human society. No other person has been more scrutinised and studied – EVER!

拿撒勒人耶稣，耶稣基督，无疑是所有历史和人类社会中最受欢迎的、最知名的、最被引用的、最受敬佩的、最具争议性的人物。从来，没有其他人被更仔细的研究过！

Entire philosophies and religions have been founded on his teaching. More books have been written about him than any other person who ever lived. Every day his name is spoken more than any other name; from affectionate admiration to absent-minded curses or denouncements. 所有众多的哲学和宗教都是建立在他的教导基础上。写他的书比任何曾经生存过的人都多。每天他的名字被提及比任何其他名字都多；从深情的钦佩到心不在焉的诅咒或谴责。

The large figures of history have had to acknowledge him. John Lennon couldn’t think of anything bigger when he said that the Beatles were bigger than Jesus at the height of their fame. President George W Bush cited Jesus as his favourite philosopher.

历史中大多数的人物不得不承认他。当约翰列侬说披头士乐队，在他们成名的巅峰，比耶稣更大，是因他想不出其他更大的。总统乔治布什称耶稣为他最喜欢的哲学家。

The French Emperor Napoleon Bonaparte said: *Alexander, Caesar, Charlemagne, and myself founded empires; but on what foundation did we rest the creations of our genius? Upon force. Jesus Christ founded an empire upon love; and at this hour, millions of men would die for him.*

法国皇帝拿破仑·波拿巴说，「亚历山大、西泽、查理曼和我建立了帝国，但我们创造的天才是建立在什么的基础上？武力。耶稣基督在爱上建立了帝国；而在此时，数百万人会为他而死。」

The Cuban Communist dictator, Fidel Castro, said: *I never saw a contradiction between the ideas that sustain me and the ideas of that symbol, of that extraordinary figure, Jesus Christ.*
古巴共产党独裁者菲德尔·卡斯特罗说，「我从未看到支撑我的思想与那个非凡人物耶稣基督的观念之间的矛盾。」

No message has been more used and exploited than Jesus Christ's. Politicians grab one of his quotable quotes to prop up their political platform.

没有比耶稣基督的信息更被使用和利用。政客们抓住他的一句可引用的名言来支撑他们的政治纲领。

Every religion in the world, too, Christian or not, has to factor in some appraisal of Jesus himself. It might be to honour him as one of God's prophets or as an enlightened man, or to reject him as a fraud, or to hail him as the King of all Kings and Saviour of the world.

世界上每一个宗教，不论基督教与否，都得考虑对耶稣本人作评价。可能是尊崇他为神的先知之一或开明的人，或以他为一个骗子去拒绝他，或欢呼他为世界上所有国王的王和救世主。

No person is more misunderstood, marginalised and commercialised than Jesus. He's been fictionalised by *The Last Temptation of Christ*, humanised by *The Passion of the Christ*, and satirised by *The Simpsons* and *South Park*.

没有人比耶稣更被误解，边缘化和商业化。他被《基督最后的诱惑》所虚构，《受难记：最后的激情》人性化，被《阿森一族》和《南方公园》讽刺。

Even the Christian Church is guilty of marketing Jesus as we have put our own spin on him. He's viewed as a stern task-master, or as a moral jellyfish willingly handout forgiveness and turn a blind eye to anyone who prays a shallow prayer of confession only to live lives devoid of his presence.

甚至基督教会也因为我们自己的搅作犯了推销耶稣的罪。他被视为一个严厉的雇主，或一个在道德方面像水母一样随时愿意施舍宽恕，并对那些只作肤浅的忏悔祈祷，生活得像没他不存在的人的行为视而不见。

Get Jesus wrong, and we get Christianity wrong. We get what it means to align ourselves with him wrong. It is incomprehensible to me that Fidel Castro saw no contradiction between his life and the life of Jesus.

不正确的认识耶稣，我们会把基督徒生命搞错了。我们会把和他一致生活的意义搞错。我无法理解的是，菲德尔·卡斯特罗认为他的生命和耶稣的生命之间是没有矛盾。

Who is Jesus? What did he do, and what does it mean to follow him? How do we live as committed disciples of Jesus today? These are the sorts of questions we are going to be delving into over this term.

耶稣是谁？他做过什么，跟随他是什么意思？我们今天如何作为耶稣的忠诚的门徒去生活？这些是我们将在这段时期深入探讨的问题。

Mark does not want us to be vague about the Christian faith.

马可不想我们对基督的信仰含糊其辞。

He longs that we get an accurate picture of who Jesus is and what he came to do.

他渴望我们准确了解耶稣是谁，他来成就了什么。

Mark 8 is the pivotal chapter of the Gospel. The disciples finally begin to see the true identity of Jesus.

《马可福音》8章是福音的关键篇章。门徒们终于开始看到耶稣的真实身份了。

In v29, Peter answers the big question of the identity of Jesus. Jesus is THE CHRIST. Peter is using a word that literally means ‘anointed one.’

在29节中，彼得回答了耶稣身份的大问题。耶稣是「基督」。他选用的，字面意思是「那受膏者」。

THE ANOINTED ONE. The Messiah. The King to end all kings. The King who will put everything right. When Peter says it, Jesus accepts the title.

「那受膏者」。弥赛亚。结束所有王的国王。把所有事情归正的国王。当彼得这样说时，耶稣欣然接受这个头衔。

Jesus did not call people to be curious onlookers or even converts. He called them to be disciples. He called them to be fully committed followers.

耶稣没有叫人作好奇的旁观者，甚至没有叫人去皈依他。他叫他们去成为门徒。他叫他们去成为完全投入的追随者。

The name gives it away - CHRIST-IAN. This term was first used in the city of Antioch in Acts 11. It's part Greek and part Latin – it means *followers of Christ*.

从名字中也指明了…基督…徒。这个词在《使徒行传》11章中的安提阿教会中首次被使用。是一部分是希腊文和一部分是拉丁文的称呼…意思是「基督的追随者」。

For the early disciples, Christ was so much on these believers' lips; they lived so like Christ, that no other name would do.

对于早期的门徒来说，基督在这些信徒的嘴唇上从不离开；他们活得像基督一样，没有其他名字更合适。

Discipleship speaks of a lifelong journey of following Jesus and of one hundred per cent dedication to him.

门徒训练是指跟随耶稣的毕生旅程，以及百分之百地奉献给他。

FOLLOWING THE CRUCIFIED LORD 跟随被钉十字架的主

However, the next thing that comes out of Jesus' mouth, they find appalling, shocking. Take a look at vv31-32 with me:

然而，从耶稣的嘴里出来的下一件事，使他们骇人听闻，令人震惊。和我一起看看 31-32 节，

He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and that he must be killed and after three days rise again. 32 He spoke plainly about this, and Peter took him aside and began to rebuke him.

31 从此，他教导他们说：「人子必须受许多的苦，被长老、祭司长和文士弃绝，并且被杀，三天后复活。」32 耶稣明白地说了这话，彼得就拉着他，责备他。

He says the *Son of Man* must suffer. Jesus picks up the title of 'Son of Man' from Daniel 7:13-14 in the Old Testament.

他说人子必须受许多的苦。耶稣在《旧约》中从《但以理书》7: 13-14 中引用「人子」的称号。

The *son of man* is a divine messiah figure who comes with the angels to put everything right. 「人子」是一个神圣的弥赛亚人物，他带着天使来把一切都归正。

The Messiah suffering makes no sense at all. The Messiah was supposed to defeat evil and injustice and make everything right in the world.

弥赛亚来受苦是难以理解的。弥赛亚是应该打败邪恶和不公正，使世界上的一切正确。

How could the Messiah do that by suffering and dying?

弥赛亚怎么能通过痛苦和死亡来做到这一点呢？

Jesus is explicit - he is planning to die, not merely predicting that it will happen. This is a voluntary act on his behalf.

耶稣是明确的…他正计划去死，而不仅仅是预测它会发生。这是代表他的自愿行为。

Peter is offended. It is one thing for Jesus to say he will fight and be defeated; it is another thing to say why he came was to die.

彼得被冒犯了。若耶稣说，他会战斗和被打败是一回事；但说他来是为了受死是另一回事。

The moment he says this, Peter begins to *condemn* Jesus in the strongest possible terms.

刚说到这一点，彼得开始以最强烈的措辞责备耶稣。

You see, ever since Peter could crawl he was told the Messiah would come and defeat evil and injustice and ascend the throne in Jerusalem.

你看，自从彼得可以爬，他被告知弥赛亚将来击败邪恶和不公正，并在耶路撒冷登上王位。

Jesus says he is the Messiah, the King to end all kings, but he came not to live but to die.
耶稣说他是弥赛亚，结束所有王的国王，但他不是来活，而是来死。

Jesus hasn't come to take power but to lose it. He has come not to rule but to serve. This is how he is going to defeat evil and put everything right.

耶稣不是来掌权，而是来失去权力。他来不是来统治，而是去事奉。这就是他要打败邪恶，把一切归正的方法。

Jesus says he MUST suffer, not that he WOULD suffer. The word MUST control the whole sentence in such a way that everything in this list is a necessity.

耶稣说他必须受苦，而不是说他会受苦。「必须」这个词控制整个句子，使这个清单中的一切都成为必要的。

Jesus MUST suffer, MUST be rejected, MUST be killed, MUST be resurrected.

耶稣必须受苦，必须被弃绝，必须被杀，必须复活。

All of these MUST happen for people to be saved and the world renewed. Let me give you two reasons.

所有这些必须发生，人才会得救，世界才会更新。让我给你两个理由。

PERSONALLY – JESUS MUST DIE 个人意义上…耶稣必须死

Firstly, there is a personal MUST. We probably know the difference between fake and authentic love.

首先，有一个人的「必须」。我们可能知道假爱和真爱的区别。

In fake love, our aim is to use another person to fulfil our happiness. Love is conditional; it is given only when the other person is affirming us and meeting our needs.

在假爱中，我们的目的是用另一个人来实现我们的幸福。爱是有条件的；只有当对方肯定我们并满足我们的需求时，才给予。

Fake love won't allow itself to be vulnerable. You always hold something back in case you need to cut your losses.

假爱不会让自己成为脆弱。你总是保留着某些东西，以防需要减少损失。

The aim of authentic love is to spend yourself and use yourself for the happiness of the other, because your joy is their joy. This love is unconditional; you give it whether your needs are being met or not.

真正的爱的目的是为对方的幸福来花你自己，用你自己，因为他们的快乐就是你的快乐。这是种无条件的爱；不管你的需求是否得到满足，你都给予。

It is also radically vulnerable. You spend everything, hold nothing back, give it all away. The problem is that nobody is actually fully capable of giving true love. We desperately need it and want it, but nobody can give it to us.

它也是彻底的脆弱。你付上一切，没有保留，全部献上。问题是没有人真正能够完全给予真爱。我们迫切需要它，想要它，但是没有人能把它给我们。

Not that we can't give any kind of authentic love, but nobody is fully capable of it. We need to be loved like we need oxygen and water.

不是说我们不能给予任何真正的爱，而是没有人能完全做到。我们需要被爱，就像我们需要氧气和水一样。

What every one of us needs is someone to love us who doesn't need us at all. Someone who loves us radically, unconditionally, vulnerably. That someone is JESUS.

我们每个人都需要的是一个完全不需要我们来爱我们。一个彻底的，无条件地的，无懈可击地爱我们的人。这人是耶稣。

At the baptism of Jesus earlier in Mark, we see that God's very essence is relationship, but particularly self-giving love.

在《马可福音》的初段，耶稣的洗礼中，我们看到神的本质是关系，尤其是给予自己的爱。

Within himself, God has forever had all the love, all the fulfilment, and all the joy that he could possibly want.

在他自己里面，上帝永远拥有了所有的爱，所有的满足，及他可能想要的所有快乐。

Jesus doesn't need to extract any more love from anyone. He is filled up. He lacks nothing.

耶稣不需要从任何人那里榨取更多的爱。他是满满的。他什么都不缺。

The only way we can get true love is from him. The security of Jesus's love enables us to need less and to love others more. True love actually creates more true love.

我们得到真爱的唯一方法就是从他那里得到。耶稣的爱的安全使我们能够减少需求，多爱别人。真爱实际上创造更多的真爱。

Jesus MUST die because, without it, this world has nothing to break the destructive cycle of manipulative, conditional, non-vulnerable love.

耶稣必须死，因为若没有，这个世界就没有什么可打破操纵的、有条件的、非脆弱的爱的破坏性循环。

LEGALLY - JESUS 'MUST' DIE 法律意义上…耶稣 '必须' 死

Secondly, there is a legal necessity for Jesus to die for us.

第二，耶稣为我们而死是有法律上的必要性。

When someone wrongs us, a debt is established. If you break my phone one of two things can happen.

当有人对我们不公正时，债务就成立。如果你打碎我的手机，有两件事可能发生。

Either I say "that will be \$1000, please", or I can say "I forgive you, don't worry about it."

我可以說，「請給我 1000 元」，或說，「我原諒你，別擔心。」

In the first case, you pay the debt; in the second case, I pay the debt. The value of the phone doesn't just disappear.

在第一种情况下，你偿还债务；第二种情况下，我偿还债务。手机的价值不会就此消失。

If I chose to forgive you, then I pay for the debt. I either have to pay for a new one, or I have to pay for it by going back to paper and pen. I would absorb the debt in some way.

如果我选择原谅你，那我就要还债。我可能要付钱买一个新的，或者回到以纸和笔作沟通来支付。我会需要用某种方式来消除这债务。

This happens at all levels. If someone robs us of an opportunity, happiness, or reputation, or something else, it creates a sense of debt.

这在所有的级别发生。如果有人剥夺了我们的机会、幸福、声誉或其他东西，会产生一种债务感。

Justice has been violated, and a debt has been accrued.

正义受到侵犯，债务被累积。

There are only two choices at that moment. You can make them pay by destroying their opportunities, ruining their reputation. You can hope they suffer or ensure they do.

那一刻，只有两个选择。你可以通过破坏他们的机会，破坏他们的声誉，来让他们付出代价。你可以希望他们受苦或确保他们受苦。

There is a personal toll to this. When you're making them pay off their personal debt to you by suffering, you are becoming like them. You become harder and colder. Evil wins.

这是一个个人的代价。当你让他们通过痛苦偿还他们的个人债务时，你变得像他们一样。你变得越来越冷酷无情。邪恶获胜。

The only alternative is to forgive, but it is really hard to forgive. It is agony to refrain from vengeance. It is agony because you choose to absorb the cost.

唯一的另一个选择是原谅，但原谅真的是很难。不复仇是痛苦的。是痛苦的，因为你选择承担代价。

You are not trying to get your reputation back by tearing down their reputation. True forgiveness always requires suffering. Debt never just vanishes, either they pay, or you pay.

你不是想通过摧毁他们的声誉来恢复你的声誉。真正的宽恕总是需要痛苦。债务永远不会就此消失，要么他们支付，要么你支付。

It should come as no surprise then that God would say, "The only way I can forgive the sins of the human race is to suffer - either humanity will have to pay the debt for its sin in rejecting me its creator God, or I will".

那么，上帝会说，「我唯一能原谅人类的罪的方法，就是受苦…要么人类要为拒绝我这造物主上帝而为这罪付出代价，要么我会。」

The only way God can pardon us and not judge us is to go to the cross and absorb it himself. 上帝赦免我们而不审判我们的唯一方法，就是亲自上十字架去注销。

Jesus said: *I MUST suffer*. He is saying that he is a King, THE KING, but not like any king you ever imagined. He is THE KING who MUST die.

耶稣说，「我**必须**受苦。」他是说，他是一个国王，哪一位国王，但不像任何你曾经想象过的国王。他是**必须**死的国王。

But he doesn't stop there; following him means we die too. Let's keep reading from v.34: 但他不会止步于此；跟从他意味着我们也要死。让我们继续从 34 节阅读，

Then he called the crowd to him along with his disciples and said: "Whoever wants to be my disciple must deny themselves and take up their cross and follow me. 35 For whoever wants to save their life will lose it, but whoever loses their life for me and for the Gospel will save it. 36 What good is it for someone to gain the whole world, yet forfeit their soul? 37 Or what can anyone give in exchange for their soul?"

34 于是他叫众人和门徒来，对他们说：「若有人要跟从我，就当舍己，背起自己的十字架来跟从我。35 因为凡要救自己生命的，必丧失生命；凡为我和福音丧失生命的，必救自己的生命。36 人就是赚得全世界，赔上自己的生命，有甚么益处呢？37 人还能拿甚么换生命呢？」

What does it mean to lose our life for the Gospel in order to save it? 为福音丧失生命的，必救自己的生命，意味着什么？

The word that is translated "life" in v35 is a word that means your identity, your personality, your selfhood. It's the things that make you distinctively you.

在 35 节中翻译为「生命」的词的意思是，你的身份，你的个性，你的自我。是那些让你与众不同的东西。

Jesus ISN'T saying that you need to lose the things that make you uniquely you. 耶稣不是说你需要失去那些让你独一无二的东西。

What he is saying is don't build your identity on gaining things in this world. He says in v36: ***What good is it for someone to gain the whole world, yet forfeit their soul?***

他说的是，不要通过获得这个世界的东西来建立你的身份。他在 36 节中说，**人就是赚得全世界，赔上自己的生命，有甚么益处呢？**

Every culture points to certain things and says if you gain those things, acquire them or achieve them; then you will know you are really valuable. You become loveable to others.

每一种文化都指向某些事物，并说，如果你获得这些东西，拥有它们或实现它们；那么你就会知道你真的很价值。你对别人变得可爱。

Traditional cultures would say that you have no sense of self unless you gain the respectability and legacy of family and children.

传统文化会说，除非你获得家庭和孩子的尊重和遗产，否则你就没有自我。

Individualistic cultures are different. We say you're a nobody unless you have a fulfilling career that brings you money, reputation and status.

个人主义文化是不同的。我们说，除非你有一个充实的职业生涯，给你带来钱，声誉和地位，你什么都不是。

Either culture ultimately says the same thing; your identity is performance-based, achievement-based. If you perform well enough, you will find the love and approval we all crave.

任何一种文化最终都说同一件事；你的身份是基于绩效，基于成就。如果你表现得足够好，你会找到我们都渴望的爱和认可。

Jesus says, if you gain the whole world, it won't be enough.

耶稣说，你就是赚得全世界，仍是不满足的。

No matter how many of these things you gain, it's never going to be enough to make sure you know who you are.

不管你得到多少这些东西，永远不够用来确保你知道你是谁。

If you build your identity on the fact someone loves you, or you've got a good career, what happens when something goes wrong...as it will? Your sense of self is gone.

如果你建立你的身份在于有人爱你，或者你有一个良好的事业，当出了什么问题时…是必然的…会发生什么？你的自我意识会消失。

Jesus did not come to convince us to shift from one performance-based identity to another.

耶稣不是来说服我们，从一种基于表现的身份转向另一种。

He wants us to lose the OLD self, the OLD identity, and base our sense of worth and value and self on him and the good news of what he has achieved for us.

他希望我们失去旧的自我，旧的身份，把我们的自我价值都基于他，以及他为我们成就了什么的好消息。

Did you notice that in v35: ***For whoever wants to save their life will lose it, but whoever loses their life for me and for the Gospel will save it.***

你有没有注意到在 35 节，***因为凡要救自己生命的，必丧失生命；凡为我和福音丧失生命的，必救自己的生命。***

Jesus calls us to lose our life for the Gospel. The foundation of Christian discipleship is the good news of Jesus Christ. It's the Gospel. The Gospel is not something we do. It is something God has done for us in Jesus. It is God's grace to us from beginning to end. We believe and receive and live as followers of Jesus in the light of the Gospel.

耶稣叫我们为福音丧失生命。基督教的门徒训练的基础是耶稣基督的好消息。是福音。福音不是我们做什么事情。是神在耶稣中为我们做的事情。这是上帝从头到尾给我们的恩典。我们在福音的光中，为耶稣的跟从者，去相信，接受和生活。

Jesus went to the cross, and on the cross, he lost his identity, so to speak, so that we can have one.

耶稣上十字架，而可以说，在十字架上，他丧失自己的身份，这样我们才能有身份。

Once we see the Son of God loving us like that, we begin to get a strength, an assurance, and identity that sets us free.

一旦我们看到神的儿子是那么样的爱我们，我们开始获得使我们自由的力量，保证和身份。

Peter is furious because Jesus suffering is not part of Peter's agenda. His agenda led from strength to strength, and it didn't include suffering.

彼得非常愤怒，因为耶稣的受苦不是彼得的议程的一部分。他的议程是遇强越强，而不包括受苦。

We can relate to Jesus in exactly the same way. We have an agenda, a goal, a vision for our lives, and we can think it is good to have Jesus on our side.

我们可以以完全相同的方式与耶稣联系。我们有一个议程，一个目标，一个我们生命的远象，我们可以认为耶稣站在我们这边是件好事。

If we have 'an end' and Jesus is the means, then we are using him.

如果我们有一个『目的』，耶稣就是那「手段」，那么我们就是在利用他。

If we try to negotiate with an 'I'll obey you if...' we aren't seeing him as king.

如果我们试图以「如果...，我会服从你。」作谈判，我们不是以他为王。

If Jesus is the King to end all kings, then we cannot come to this king negotiating. We lay our weapons at his feet.

如果耶稣是结束所有王的国王，那么我们不能来与这个王谈判。我们要把武器放在他的脚下。

It's essential we see Jesus Christ as the King on the cross. If he were simply a king on a throne, we'd obey him because we have to obey him.

我们必须把耶稣基督视为在十字架上的王。如果他只是在王位上的国王，我们会因为必须服从他而服从他。

He is THE KING who went to the cross for us. Therefore we can submit to him out of love and trust.

他是为我们上十字架的国王。因此，我们可以出于爱和信任来降服于他。

Instead of negotiation, we simply say, “Lord, whatever you ask, I will do, whatever you send, I will accept.”

我们不再是讨价还价，而是说，「主啊，无论你要求什么，我都去做，无论你给与什么，我都会接受。」

If he has utterly given himself to us, how can we not give ourselves utterly to him?

如果他是完全把自己给了我们，我们怎么能不把自己完全的给他呢？

Taking up our cross means dying to self-determination, dying to control over our lives, dying to using him for our own agenda.

背起自己的十字架意味着舍弃自决，舍弃渴望控制我们的生命，舍弃利用他作为达到我们自己的目的的手段。

In closing I'm giving the last words to CS Lewis in his book *Mere Christianity* (p.175):

最后，我让鲁益师在他的书《单返璞归真》中的一段话（第 175 页）作结束，

Give up yourself, and you will find your real self. Lose your life, and you will save it. Submit to death, the death of your ambitions and favourite wishes every day and the death of your whole body in the end. Submit with every fibre of your being, and you will find eternal life. Keep back nothing. Nothing that you have not given away will be really yours. Nothing in you that has not died will ever be raised from the dead. Look out for yourself, and you will find in the long run only hatred, loneliness, despair, rage, ruin, and decay. But look for Christ, and you will find him, and with Him, everything else thrown in.

放弃自己，你就会发现你真实的自我。失去你的生命，你就会拯救它。屈服于死亡，你每天的雄心壮志和最爱的愿望的死亡，以及最终你全身的死亡。以你存在的每一个精髓去顺服，你就会发现永生。什么也不留下。没有什么你不放弃的，是真正属于你的。在你里面没有死去的任何东西，都永远不会从死里复活。只照顾自己，从长远来看你只会发现仇恨，孤独，绝望，愤怒，毁灭和衰败。但寻找基督，你就会找到他，和他所带来的一切。