

FOLLOW 25 CELEBRATION SUNDAY 跟隨 25 慶祝主日

Mark 馬可福音 8:27-38

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The year 2020 was marked by the unprecedented challenge of the Covid-19 pandemic. On the 16th of March, public gatherings were limited to 500. Two days later it was 100.

2020 年是以新冠肺炎疫情這一前所未有的挑戰為標誌。3 月 16 日，公共集會人數被限制在 500 人。兩天後，限制為 100 人。

By March 26 weddings had a limit of 5 and funerals 10. Five days later was the first general public lockdown.

到了 3 月 26 日，婚禮人數上限為 5 人，葬禮為 10 人。五天後，首次實施全面封鎖。

From this general lockdown on the 31st of March 2020, we experienced the constant process of restrictions being eased only to be tightened again until the 25th of June 2021 when the delta variant caused a Sydney wide strict lockdown again.

自 2020 年 3 月 31 日的全面封鎖起，我們經歷了限制不斷放鬆又再次收緊的過程，直到 2021 年 6 月 25 日，Delta 變種病毒導致悉尼再次進入全面嚴格封鎖。

This hard lockdown stayed in force until the 11th of October 2021 when the NSW government allowed us to venture out again. We started to regather for Sunday services in November 2021, albeit with ongoing restrictions until the end of 2021.

這次嚴格的封鎖一直持續到 2021 年 10 月 11 日，新州政府才允許我們再次外出。我們於 2021 年 11 月開始重新聚集進行主日崇拜，儘管直到 2021 年底仍持續有各種限制。

It's hard to reflect on Follow 25 without factoring in Covid-19. It cast a big shadow over the year of planning for Follow 25, and its first couple of years.

回顧「跟隨 25」時，很難不考慮新冠肺炎的因素。它為「跟隨 25」的籌備年及其最初幾年蒙上了一層巨大的陰影。

Covid-19 had a profound impact on society. Churches too. Early thinking estimated that the Covid-19 pandemic sped up the great de-churching of the West by at least 10 years.

新冠肺炎對社會產生了深遠影響。教會也不例外。早期的估計認為，新冠肺炎疫情將西方「去教會化」的進程至少加快了十年。

The shallowness of Western Christianity was exposed. For too long the focus had been on growing church attendance, programs, budgets and buildings but not on forming disciples of the Lord Jesus who multiplied.

西方基督教的膚淺暴露無遺。長久以來，焦點一直放在增長教會出席人數、項目、預算和建築上，而不是在培養倍增的主耶穌門徒上。

Covid 19 was the wake up call we needed to push following Jesus in all of life back into focus for us. This was the context that produced Follow 25, and the key objective to see the majority of us grow much in faith in Jesus Christ.

新冠肺炎是我們所需的警鐘，促使我們將「在生活中全方位跟隨耶穌」重新作為焦點。這正是催生「跟隨 25」的背景，而其關鍵目標是讓我們大多數人在耶穌基督裡的信心大大增長。

This morning, we are going back to the beginning and see what it means to follow Jesus as his disciple in Mark 8.

今天早晨，我們要回到起點，看看在《馬可福音》第 8 章中，跟隨耶穌作為祂的門徒是意味著什麼。

FOLLOWING JESUS 跟隨耶穌

The word *disciple* was common in the Greek and Roman empires. It literally means 'student' or 'learner.'

「門徒」一詞在希臘和羅馬帝國很常見。字面意思是「學生」或「學習者」。

In the Jewish context, there was a saying that a disciple should become *dusty with the dust of their Rabbi*. 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.

在猶太背景下，有句話說，門徒應該「沾滿他們拉比的塵土」。意即要在生活的方方面面緊緊跟隨他們，以致身上會覆蓋老師腳下揚起的塵土。

It is in this context that Jesus called disciples to leave everything and follow him. Mark 8 tells us why they, and we, would do that. The crucial question is who Jesus is. "Who do others say I am?" is what he asks his disciples. The opinions are many.

正是在這個背景下，耶穌呼召門徒放下一切來跟隨祂。《馬可福音》第 8 章告訴我們，他們以及我們為何要這樣做。關鍵的問題是耶穌是誰。祂問門徒們：「人們說我是誰？」意見眾多。

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.

拿撒勒人耶穌，基督耶穌，無疑是整個歷史和人類社會中最受歡迎、最易識別、被引用最多、最受欽佩，同時也是最具爭議的人物。

No other person has been more scrutinised and studied. Entire philosophies and religions have been founded on his teaching.

沒有任何人受到比他更嚴密的審視和研究。整個哲學和宗教體系都建立在祂的教導之上。

More books have been written about him than any other person. Every day his name is spoken more than any other name, from affectionate admiration to absent-minded curses or denouncements.

關於他的書籍比任何其他人都多。每一天，祂的名字被提及的次數超過任何其他名字，從深情的欽佩到無心的咒罵或譴責。

No teaching has been more used and exploited than Jesus Christ's. Politicians grab one of his quotable quotes to prop up their political platform. Every religion in the world, Christian or not, has to factor in some appraisal of Jesus himself.

沒有比耶穌基督的教導被使用和利用得更多的了。政客們抓住他的一句名言來支撐他們的政治綱領。世界上每種宗教，無論是否基督教，都必須對耶穌本人進行某種評價。

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.

可能是尊崇他為上帝的先知之一或一位開悟者，或是斥他為騙子，或是尊他為萬王之王和世界的救主。

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*.

沒有人比耶穌被誤解、邊緣化和商業化得更嚴重。他被《基督最後的誘惑》虛構化，被《耶穌受難記》人性化，並被《辛普森一家》和《南方公園》諷刺。

He's viewed as a stern taskmaster, or as a moral jellyfish willingly to handout forgiveness and turn a blind eye to anyone who prays a shallow prayer of confession only to live devoid of his presence.

他被視為嚴苛的監工，或是一個樂意分發寬恕、對任何只做淺薄認罪禱告卻活出他是不存在一樣的生活的人睜一隻眼閉一隻眼的道德水母。

Get Jesus wrong and we get Christianity wrong. Who is Jesus, what did he do, and what does it mean to follow him? Mark does not want us to be vague about the Christian faith.

誤解耶穌，我們就會誤解了基督教。耶穌是誰，他做了什麼，跟隨他意味著什麼？馬可不希望我們對基督教信仰含糊其辭。

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.'

在第 29 節，彼得回答了關於耶穌身份的大問題。耶穌是「**基督**」。彼得使用的這個詞字面意思是「受膏者」。

THE ANOINTED ONE. The Messiah. The King to end all kings. The King who will defeat evil. Jesus accepts the title of THE CHRIST. That has massive implications for humanity.

「**那受膏者**」。彌賽亞。終結所有君王的君王。將擊敗邪惡的君王。耶穌接受了「**基督**」這個頭銜。這對人類有著巨大的意義。

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.

耶穌不是呼召人做好奇的旁觀者，甚至不只要歸信。他呼召他們成為門徒。他呼召他們成為完全委身的跟隨者。

Christian, disciple, follower are interchangeable words to describe a relationship with Jesus Christ that is a lifelong journey of following Jesus THE CHRIST.

基督徒、門徒、跟隨者，這些是可以互換的詞語，用來描述與耶穌基督的關係，這是一生跟隨「耶穌基督」的旅程。

FOLLOWING THE CRUCIFIED JESUS 跟隨被釘十字架的耶穌

Jesus then throws a little more light on what it means for him to be the Christ, and implications for those who follow him. Verses 31-32:

接著，耶穌進一步闡明了他作為基督的意義，以及對跟隨他之人的意義。第 31-32 節：

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.

從此，他教導他們說：「人子必須受許多的苦，被長老、祭司長和文士棄絕，並且被殺，三天後復活。」32 耶穌明白地說了這話，彼得就拉著他，責備他。

He says the *Son of Man must suffer*. Jesus refers to himself as the 'Son of Man.'

他說人子必須受苦。耶穌稱自己為「人子」。

The *son of man* is a divine messiah figure mentioned hundreds of years earlier in Daniel 7 who comes with the authority of God to put everything right in a world gone horribly wrong.

「人子」是數百年前《但以理書》第 7 章中提到的一個神聖的彌賽亞形象，他帶著上帝的權柄來糾正這個變得極其錯誤的世界。

The Son of Man suffering makes no sense at all to these Jewish lads. The Messiah was supposed to defeat evil and injustice and make everything right in the world. How could the Messiah do that by suffering and dying? But Jesus is emphatic, he is planning to die. His death is a planned and voluntary act.

人子受苦對這些猶太青年來說毫無道理。彌賽亞理應擊敗邪惡與不公，使世上一切回歸正軌。彌賽亞怎麼能通過受苦和死亡來做到這一點呢？但耶穌強調，他計劃赴死。他的死是一個有計劃的、自願的行動。

It is one thing for Jesus to say he will fight and will be defeated; it is another thing to say this is the reason he came was to die. None of this makes sense to Peter.

耶穌說他將戰鬥並將被擊敗是一回事；說他來就是為了死是另一回事。這一切對彼得來說都無法理解。

From an early age he was told the Messiah would come and defeat evil and injustice and ascend the throne in Jerusalem.

他從小就被教導彌賽亞會來擊敗邪惡與不公，並登上耶路撒冷的寶座。

Jesus says he is the Messiah but has come to die not live. Jesus has come to lose power not gain it. He has come to serve. Peter condemns Jesus in the strongest possible terms. He has no category for this.

耶穌說他是彌賽亞，但卻是來赴死而非求生。耶穌來是失去權力而非獲得權力。他是來服侍的。彼得用最強烈的言辭責備耶穌。他無法理解這個概念。

Jesus MUST suffer. The word MUST controls the whole sentence. Jesus MUST suffer, MUST be rejected, MUST be killed, MUST be resurrected. All of these MUST happen for humanity to be saved and the world renewed.

耶穌必須受苦。「必須」一詞控制了整個句子。耶穌必須受苦，必須被棄絕，必須被殺，必須復活。所有這些都必須發生，人類才能得救，世界才能更新。

For justice to be served, Jesus must suffer. When someone wrongs us, a debt is established. If you break my phone a debt has been established. There are two options. Either you pay for it to be repaired or replaced, or I say, "Don't worry about it."

為了實現公義，耶穌必須受苦。當有人傷害我們時，就產生了一筆債。如果你摔壞了我的手機，就產生了一筆債。有兩個選擇。要麼你賠償修理或更換的費用，要麼我說：「沒關係別擔心。」

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.

第一種情況是你償還債務，第二種情況是我償還債務。手機的價值並不會憑空消失。

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

如果我選擇原諒你，那麼就是我來支付這筆債務。我要麼必須支付修理費或買新機的費用，要麼就必須回到用紙、筆和電話來承擔損失。我總得以某種方式吸收這筆債務。

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

這發生在各個層面。如果有人剝奪了我們的機會、快樂、名譽或其他東西，就會產生一筆關係上的債務。

Again, there are only two choices. You can make them pay by destroying their opportunities and ruining their reputation. You can hope they suffer or ensure they do. Evil wins.

同樣，只有兩種選擇。你可以讓他們付出代價，摧毀他們的機會，毀壞他們的名譽。你可以希望他們受苦或確保他們受苦。邪惡勝出。

Its fighting fire with fire. One debt creates another and another and another. Evil wins.

這是以火攻火。一筆債務會引發另一筆，再一筆。邪惡勝出。

The only alternative is to forgive. Forgiveness is the harder way. It's agony to refrain from vengeance. Its agony because forgiveness means choosing to absorb the debt.

唯一的選擇是寬恕。寬恕是更艱難的道路。克制復仇是痛苦的。之所以痛苦，是因為寬恕意味著選擇承擔債務。

Forgiveness means not trying to get your reputation back by tearing down their reputation. True forgiveness always requires suffering. Debt never just vanishes.

寬恕意味著不試圖通過詆毀對方的名譽來挽回自己的名譽。真正的寬恕總是需要受苦。債務永遠不會憑空消失。

This is why Jesus says he must suffer. The only way the Son of Man can defeat evil and maintain justice is to suffer.

這就是為什麼耶穌說他必須受苦。人子擊敗邪惡並維持公義的唯一途徑就是受苦。

The only way God can forgive the sins of the human race is to suffer. Either humanity pays the debt for its sin of rejecting God their Creator by suffering under the justice of God, or God chooses to forgive sin which means he will pay for it.

上帝赦免人類罪惡的唯一途徑就是受苦。要麼人類因拒絕造物主上帝的罪而在上帝的公正審判下受苦以償還債務，要麼上帝選擇赦免罪，這意味著他將為此付出代價。

The only way God can forgive our sin is to pay the demands the debt requires. Jesus must go to the cross and die Jesus is the Christ.

上帝赦免我們的罪的唯一途徑，就是支付債務所要求的代價。耶穌必須上十字架並死去。耶穌是基督。

He is the king to end all kings, but not like any king we would ever imagine. He is THE KING who MUST die because he chooses to forgive.

他是終極的萬王之王，但並非我們想像的任何君王。他是那位必須死亡的君王，因為他選擇寬恕。

As the Christ with all authority Jesus can demand to be followed, but as the Christ who chooses to suffer out of love, he compels us to follow him. Jesus doesn't stop there. Let's keep reading from v.34:

作為擁有全部權柄的基督，耶穌可以要求人跟隨他，但作為出於愛選擇受苦的基督，他驅使我們跟隨他。耶穌並不止於此。讓我們繼續閱讀第 34 節：

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?"

於是他叫眾人和門徒來，對他們說：「若有人要跟從我，就當捨己，背起自己的十字架來跟從我。35 因為凡要救自己生命的，必喪失生命；凡為我和福音喪失生命的，必救自己的生命。36 人就是賺得全世界，賠上自己的生命，有甚麼益處呢？37 人還能拿甚麼換生命呢？」

What does it mean to lose our life for the gospel in order to save it? 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.

為福音喪失生命以救生命是什麼意思？第 35 節中譯為「生命」的這個詞，意指你的身份、你的人格、你的自我。是那些使你成為獨特的你的特質。

Jesus is saying 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?***

耶穌是說，不要在這世界上獲得東西來建立你的身份。他在第 36 節說：***人就是賺得全世界，賠上自己的生命，有甚麼益處呢？***

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.

每種文化都會指向某些事物，並說只要你獲得那些東西，擁有或實現它們，那麼你就知道自己真的很有價值。

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

傳統文化會說，除非你獲得家庭和子女帶來的尊重與傳承，否則你就沒有自我意識。

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

個人主義文化會說，除非你有一個能帶給你金錢、聲譽和地位的充實職業，否則你就是無名小卒。

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

這兩種文化最終說的是同一件事：你的身份是基於表現、基於成就的。如果你表現得足夠好，你就會找到愛和認可。

Jesus says, if we gain the whole world, it won't be enough. No matter how many of these things we gain, it's never going to be enough to make sure we know who we are.

耶穌說，如果我們賺得了全世界，那也不夠。無論我們獲得了多少這些東西，都永遠不足夠讓我們確定自己是誰。

If we build our identity on a relationship, or we've got a good career, what happens when something goes wrong? Our sense of self is rocked.

如果我們將身份建立在某段關係上，或者我們有一份好職業，那當出現問題時會怎樣？我們的自我意識會動搖。

Jesus did not come to convince us to shift from one performance-based identity to another. He wants us to lose the OLD self, the OLD identity, and base our sense of approval, worth, value on the identity we receive from him.

耶穌來不是為了說服我們從一種基於表現的身份轉向另一種。他希望我們失去舊的自我、舊的身份，並將我們的認可感、價值感和價值建立在從他那裡領受的身份上。

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.***

你注意到第 35 節了嗎：*因為凡要救自己生命的，必喪失生命；凡為我和福音喪失生命的，必救自己的生命。*

When our life is lost in the gospel, we save it. The gospel is the central message of Christianity and the foundation of Christian discipleship.

當我們的生命在福音裡喪失時，我們便救了它。福音是基督教的核心信息，也是基督徒門徒訓練的基礎。

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.

福音不是我們所做的什麼事，而是上帝在耶穌裡為我們成就的事。從始至終都是上帝賜給我們的恩典。

We believe and receive and live as followers of Jesus in the light of the gospel. INSERT THE GOSPEL

我們相信、領受並作為耶穌的跟隨者活在福音的光中。插入福音信息

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

耶穌走上十字架，在十字架上，可以說，他失去了自己的身份，以便我們能得到一個身份。一旦我們看到上帝的兒子那樣愛我們，我們便開始得到一種力量、一種確據和一種使我們得自由的身份。

Peter's is furious because his agenda led from strength to strength, and it didn't include suffering. If Jesus is the King to end all kings, then we cannot come to this king negotiating. We lay our weapons at his feet.

彼得很憤怒，因為他的議程是從強到更強，其中不包括受苦。如果耶穌是終結所有君王的君王，那麼我們來到這位君王面前時不能討價還價。我們要把武器放在他的腳前。

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.

關鍵在於我們必須把耶穌基督看作釘十字架上的君王。如果他只是寶座上的君王，我們會因為不得不服從而順服他。

But he is THE ULTIMATE KING who went to the cross for us; therefore, we can submit to him out of love and trust.

但他是那位為我們走上十字架的終極君王；因此，我們可以出於愛和信任而順服他。

Following Jesus means dying to self-determination, dying to control over our lives, dying to using Jesus for their own agenda, and simply saying with our whole being, "Lord, whatever you ask I will do, whatever you send I will accept."

跟隨耶穌意味著向自我決定死去，向對我們生命的掌控死去，死於為自己的議程利用耶穌，並簡單地用全心全意說：「主啊，無論你要求什麼，我必去遵行；無論你差遣什麼，我必接受。」

THE GOAL OF FOLLOWING JESUS 跟隨耶穌的目標

If we get Jesus wrong, we get what it is to follow him wrong. We also get his plan for us wrong. Verse 38 is the goal of Jesus' entire mission.

如果我們誤解耶穌，我們就弄錯了跟隨他的意義是什麼，也誤解了他對我們的計劃。第 38 節是耶穌整個使命的目標。

"If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father's glory with the holy angels."
「凡在這淫亂罪惡的世代，把我和我的道當作可恥的，人子在他父的榮耀裏與聖天使一同來臨的時候，也要把那人當作可恥的。」

Jesus's mission is not just sinners being saved; its sinners being saved for God's glory. Jesus came into the world to reveal the glorious God to a world intoxicated with its own glory and passion to gain the whole world. Jesus Christ calls us to follow him so we might become like him for God's glory.

耶穌的使命不僅僅是罪人得救；更是為了上帝的榮耀而罪人得救。耶穌來到世上，是向一個沉醉於自身榮耀和熱衷於賺取全世界的人，顯明榮耀的上帝。耶穌基督呼召我們跟隨他，使我們可以為上帝的榮耀變得像他。

1 John 3:2, now we are children of God, and what we will be has not yet been made known. But we know that when Christ appears, we shall be like him, for we shall see him as he is. All who have this hope in him purify themselves, just as he is pure.

《約翰一書》3:2，親愛的，我們現在是上帝的兒女，將來如何還未顯明。我們所知道的是：基督顯現的時候，我們會像他，因為我們將見到他的本相。3 凡對他有這指望的，就潔淨自己，像他是潔淨的一樣。

The Christian is rescued by Jesus to become like Jesus. God's goal for the disciple of Jesus is transformation. To be like Jesus in his complete surrender to the Father.

基督徒被耶穌拯救，是為了變得像耶穌。上帝對耶穌門徒的目標是轉變。像耶穌那樣完全順服天父。

Like Jesus in his life of service. Like Jesus in his love. Like Jesus in his patient endurance. Like Jesus in his priorities. Like Jesus in his mission to the world.

像耶穌那樣過服侍的生活。像耶穌那樣有愛心。像耶穌那樣有忍耐。像耶穌那樣有優先次序。像耶穌那樣有對世界的使命。

To be a Christian is to walk the path of personal transformation to become like Jesus. This is something we cannot do without consistently looking at and to the one we are to become like. 做基督徒就是走個人轉變的道路，以變得像耶穌。這是我們若不持續定睛並仰望我們要效法的那位就無法做到的事。

This has been the essence of Follow 25; to grow deeper in relationship with God and becoming like him more and more. We have heard again and again the need to personally open God's word four or more times a week to gaze on the glory of God.

這一直是「跟隨 25」的精髓：與上帝的關係更深，並越來越像他。我們一再聽到需要每週親自打開上帝的話語四次或更多，來凝視上帝的榮耀。

I started Follow 25 with a commitment to read the Old Testament 5 times, and the New Testament and the Psalms 10 times. I had never attempted it before.

我開始「跟隨 25」時，承諾將《舊約》讀 5 遍，《新約》和《詩篇》讀 10 遍。我以前從未嘗試過這樣做。

The disruption of my routines during Covid 19 restrictions provided the opportunity for new habits to form that still continue to this day. I am thankful that those challenge times bore fruit. My grasp of the landscape of God's Word, and God's character has grown.

新冠肺炎限制期間，我日常生活常規被打亂，這為培養新習慣提供了機會，這些習慣至今仍在持續。我感謝那些充滿挑戰的時期終結出了果實。我對上帝話語的整體脈絡和上帝品格的認識增長了。

As I've seen God more, I've also been able to see myself more. I started to see deep down desires and passions to make a name for myself even as I make his name known.

當我更多地看見上帝，我也更能看見自己。我開始看到內心深處的慾望和熱情，即使在我傳揚他名的同時，也渴望為自己揚名。

Covid 19 caused an underlining anxiety to come to the surface. It was something I had never seen before. As I saw God more and more in his word, he has helped me be more confident in him and less anxious and controlling in the midst of chaos, and more dependant upon him.

新冠肺炎導致一種潛在的焦慮浮現出來。這是我以前從未見過的。當我在他的話語中越來越認識上帝時，他幫助我在混亂中更信靠他，更少焦慮和控制，更多地依靠他。

I am thankful for what God has done in me over the past five years, and I look forward to what he might do in the next phase of our life and ministry together.

我感謝上帝在過去五年裡在我身上所做的工，並期待他在我們下一階段共同生活和事奉中可能要做的事。