

# 背起十字架 Taking up the cross

## 马可福音 8 章 31-38 节 by R.C. Sproul

Then we turn our attention to the Gospel according to St. Mark, as we have spent the past several months looking at this record of the life and ministry of Jesus. This morning we will be considering the cost of discipleship, as Jesus explains it to his disciples, immediately following Peter's confession, accessory, a Philippine. I'll be reading today from Chapter 8, versus 31 through 38. Now, I ask the congregation pleased to stand for the reading of the word of God.

And he began to teach them that the son of man must suffer many things and be rejected by the elders and chief priests and scribes and be killed. And after three days, rise again. He spoke this word openly, and then Peter took him aside and began to rebuke him. But when he had turned around and looked at his disciples, he rebuked Peter, saying, get behind me, satan, for you are not mindful of the things of God, but the things of men. When he had called the people to himself with his disciples, also, he said to them, whoever desires to come after me, let him deny himself, and take up his cross, and follow me. For whoever desires to save his life will lose it. But whoever loses his life for my sake and the Gospels, will save it. For What will it profit a man if he gains the whole world and loses his own soul. What will a man give in exchange for his soul. For whoever is ashamed of me in my words, in this a dolorous and sinful generation of him, the son of man also will be ashamed when he comes in the glory of his father with the holy angels.

If you have ears to hear the word of God, then hear it carefully. Please be seat.

Let us pray, father, as we consider the weighty matters that our Lord revealed on this occasion to his disciples, we pray that we may see ourselves in their stead, hearing the full import of this charge for our own lives. And by thy spirit, give us not only understanding, but willingness of soul to abide by these things. For we asked it in Jesus name. Amen.

Last week, we saw that in Caesarea Philippi Confession by Peter, and that was the great watershed moment thus far in the Earthly Ministry of Jesus, that gives definition to everything that came before it and also everything that followed from it. Because on that occasion in Caesarea Philippi, it was clear once and for all that the identity of Jesus was that of the long-awaited and promised messiah.

Peter's confession, thou Art the Christ, the son of the living God, followed by Jesus benediction upon Peter for saying, blessed are you, Simon Barjona. Flesh and blood has not revealed this to you, but my father, who was in heaven.

Last week, I mentioned, by way of foreshadowing and foreboding, that even in this majestic and glorious confession of faith from the lips of Peter, that still the disciples did not have a full understanding of the identity of Jesus. Now they understood that he was Messiah. What the problem was, they still brought to that understanding a serious and deficient understanding of what that title "Messiah" meant, and what the Messianic vocation of Jesus would entail.

And so after Jesus pronounces his blessing, then he takes his disciples apart and begins to explain to them what it meant for him to be Messiah. So let's look at the text as Mark gives it to us. And he began to teach them that the son of man must suffer many things. Now let's just look at a brief summary of this teaching that Jesus began to give to his disciples, 1st that he must suffer, 2nd that he must be rejected, 3rd, that he must be killed, and then later that he would be raised from the dead. But these 1st three elements came as a total shock to the ears of the disciples, that the Messiah would suffer, that the Messiah would be rejected and that the Messiah would be killed.

But notice the way in which Jesus sets forth this astonishing content to his unsuspecting disciples. When he says that he must suffer, that he must be rejected, and he must die, he sees this not as a future possibility, but that he prefaces this teaching with the word must. He began to teach them that the son

从此他教训他们说，人子必须受许多的苦，被长老祭司长和文士弃绝，并且被杀，过三天复活。耶稣明明的说这话，彼得就拉着他，劝他。耶稣转过来，看着门徒，就责备彼得说，撒但，退我后边去吧。因为你体贴神的意思，只体贴人的意思。于是叫众人和门徒来，对他们说，若有人要跟从我，就当舍己，背起他的十字架来跟从我。因为凡救自己生命的，（生命或作灵魂下同）必丧掉生命。凡为我和福音丧掉生命的，必救了生命。人就是赚得全世界，赔上自己的生命，有什么益处呢。人还能拿什么换生命呢。凡在这淫乱罪恶的世代，把我和我的道当作可耻的，人子在他父的荣耀里，同圣天使降临的时候，也要把那人当作可耻的。

如果你有耳朵听神的话语，那就仔细听吧。请入座。

让我们祷告，天父，当我们考虑我们的主，在这个场合，向他的门徒揭示的重要事项时，我们祷告我们可以看到自己在他们的位置上，完全地让我们的生活说到挑战和冲击。求你藉着你的灵，不仅赐给我们理解和明白，而且赐给我们灵魂的愿望，使我们遵守这些事情。因为我们是奉耶稣的名请求的。阿门。

上周，我们在凯撒利亚-腓立比看到了彼得的告白，那是耶稣在世事迹中最伟大的分水岭，它为之前的一切和之后的一切提供了定义。因为在凯撒利亚-腓立比的那个场合，耶稣的身份是期待已久的、应许的弥赛亚，这一点一目了然。

彼得告白，你是基督，是永生神的儿子，耶稣对他说，西门巴约拿，你是有福的。因为这不是属血肉的指示你的，乃是我在天上的父指示的。

上周，预先提到，即使在彼得口中的这一庄严而荣耀的信仰告白中，门徒们仍然没有完全理解耶稣的身份。现在他们明白他是弥赛亚。问题是，他们对“弥赛亚”这个头衔的含义，以及耶稣的弥赛亚所带来的使命的理解，严重不足。

因此，在耶稣宣布了他的祝福之后，他把他的门徒分开，开始向他们解释，他是弥赛亚意味着什么。让我们来看看马给我们的文字。他开始教导他们，人子必须受许多的苦。现在让我们看一下耶稣开始给他的门徒的这个教导的一个简短总结，第一，他必须受苦，第二，他必须被拒绝，第三，他必须被杀，然后他将从死里复活。但这前三要素对门徒来说，是完全的冲击，弥赛亚要受苦，弥赛亚要被拒绝，弥赛亚要被杀。

但请注意耶稣向他毫无准备的门徒阐述这一惊人内容的方。当他说他必须受苦，他必须被拒绝，他必须死，他认为这不是未来的可能性，而是他用必须这个词作为这个教导的前言。他开始教导他们，人子不是简单地要受苦，而是他必须受苦，人子不是简单地要死，而是他必须死，人子不仅要被拒绝，而且必须被拒绝。

of man was not simply going to suffer, but that he must suffer, that the son of man is not simply going to die, but that he must die, that the son of man is not only going to be rejected, but that he must be rejected.

Why does Jesus frame this announcement in the language of necessity? Because from the foundation of the world, the Father's plan of salvation determined that the son of man would stand in the place of his people, that he would live his life vicariously, and that he would suffer not for his own wickedness, but for his people. And that he would be rejected, not because he was worthy of rejection, but that he would be rejected for his people. And the punishment for sin before Almighty God was death. And if Jesus is going to save his people, it is necessary that the full payment for their sin be paid by him.

Now, I find it interesting that in Jewish history, the rabbis of Israel, in the translations, found their way into the targets of the rabbi, that they understood that the concept of Messiah was central to the Old Testament message, and they were delighted to examine in close detail every dimension and aspect of the promised Messiah who was to come. And beloved. If you look at all of the prophecies in the old Testament of the coming Messiah, you will see a tapestry that is woven by a multitude of different strands. That is the concept of the picture of Messiah. And the Old Testament is not monochromatic, but there are a vast complexity of ideas that come together and merge in this promised Messiah. He would be a king, he would be a shepherd, he would be a liberator, he would be a redeemer. And all of these elements intricately are woven together. But the one element that the rabbis completely left out of the tapestry was the element of suffering and of shame.

We look at the office of Messiah from the advantage point of the New Testament. We're looking at it the other side of the cross, the other side of the resurrection. And we read the New Testament authors who point out to their contemporaries, all of the prophecies of Isaiah, particularly Isaiah 53, which shows that the servant of the LORD, would bear the sins of the people, that he would be despised, that he would be rejected by men, and that he would be smitten by God himself, afflicted and killed.

When the New Testament readers looked at the life of Jesus and looked backwards to the Psalms of Israel. And they went to the Psalm 22, and it looked like an eyewitness account of the cross. They said, look at this text. This was a clear prediction of the coming Messiah. But that point was missed completely by the rabbis. They did not conceive of applying Psalm 22, or Isaiah 53, or any of the servant prophecies of Isaiah to the Messiah. They thought they applied to the nation of Israel to went through all kinds of affliction and suffering, but never to converge in one person who would be the royal Messiah at the same time.

So in Jesus takes these old Testament prophecies and began to teach his disciples what it meant to be messiah. It was shocking to them. You mean, the Messiah has to suffer, the Messiah has to be rejected, the Messiah has to die? You see, these men weren't stupid. They understood that if the Messiah had to suffer and if the Messiah had to be rejected, and if the Messiah had to die, what would that involve for the Messiah's followers, the Messiah's disciples.

See, they heard that these words of Jesus not only is a death sentence upon Jesus, but a death sentence upon themselves, and it was the last thing in the world that they wanted to hear. Listen to their response. first of all, we read that Jesus spoke this word openly. In the force of that sentence there, is that this is the word, not just of a little item bit of information, but here the word "Word" is used in the full measure of it. When we speak of preaching the Word of God, we're not talking about some casual comment that is communicated, but we're talking about the depth of the content that comes from God himself. And so Jesus is now preaching the Word of God, and he's preaching it plainly and clearly so that the disciples can't possibly miss it.

And we noticed that verse 31 said that Jesus began to teach them. Now, the emphasis and the focus moves away from Jesus to Peter. Peter took him aside and began, Jesus began to do what to teach. Now, peter takes Jesus aside and began to rebuke him. You know, it's one thing to disagree with your teacher. It's one thing to raise your hand and say, I'm not sure I buy that, professor. It's

为什么耶稣要用必然性的语言来阐述这一声明呢？因为从创世之初，天父的救赎计划就决定了人子要站在他的子民的位置上，他要代人生活，他不是为自己的邪恶受苦，而是为他的子民受苦。他将被拒绝，不是因为他应该被拒绝，而是他将为他的百姓被拒绝。而在全能的上帝面前，对罪的惩罚是死亡。如果耶稣要拯救他的子民，就必须由他为他们罪付出全部代价。

现在，我发现一个有趣的现象，在犹太历史上，以色列的拉比，在翻译中，发现他们的目标是拉比，他们明白，弥赛亚的概念是旧约信息的核心，他们很乐意仔细研究即将到来的应许弥赛亚的每一个层面和方面。还有，亲爱的。如果你看一下旧约中关于即将到来的弥赛亚的所有预言，你会看到一幅由众多不同的线编织的挂毯。这就是弥赛亚图片的概念。旧约不是单色的，而是有大量复杂的思想汇集在一起，融合在这位应许的弥赛亚身上。他将是一个国王，他将是一个牧羊人，他将是一个解放者，他将是一个救赎者。所有这些元素都错综复杂地交织在一起。但是，拉比们在织锦中完全忽略了一个元素，那就是苦难和羞耻的元素。

我们从《新约》的优势点来看弥赛亚的职务。我们从十字架的另一面看，从复活的另一面看。我们读到新约作者向他们同时代的人指出，以赛亚书的所有预言，特别是以赛亚书第53章，表明主的仆人，将承担人们的罪孽，他将被鄙视，他将被他人抛弃，他将被神亲自击倒，受苦，被杀。

当新约读者看了耶稣的生平后，向后看了以色列的诗篇。他们走到诗篇第22篇，它看起来就像一个关于十字架的目击者的描述。他们说，看看这段文字。这是对即将到来的弥赛亚的明确预言。但拉比们完全忽略了这一点。他们没有想到将诗篇22篇或以赛亚书53篇，或以赛亚书的任何一个仆人的预言应用于弥赛亚。他们认为这些预言适用于以色列民族，让他们经历各种苦难和苦难，但绝不会同时汇聚在一个人身上，成为荣耀的弥赛亚。

所以在耶稣把这些旧约的预言拿出来，开始教导他的门徒什么叫弥赛亚。这让他们感到震惊。你是说，弥赛亚要受苦，弥赛亚要被拒绝，弥赛亚要死亡？你看，这些人并不傻。他们明白，如果弥赛亚必须受苦，如果弥赛亚必须被拒绝，如果弥赛亚必须死亡，那会给弥赛亚的追随者，弥赛亚的门徒带来什么。

看，他们听到耶稣的这些话不仅是对耶稣的死刑判决，也是对他们自己的死刑判决，这是他们在世界上最不想听到的。听听他们的反应。首先，我们读到，耶稣公开说了这句话。在这句话的力量中，就是这句话，不仅仅是一个小项的信息，而是在这里，“道”这个字被完全地使用。当我们说到传扬神的道时，我们不是在说一些被传达的随意评论，而是在说来自神本身的深度内容。因此，耶稣现在正在传讲神的话语，而且他传得很清楚，很明白，使门徒们不可能错过它。

我们注意到，第31节说，耶稣开始教导他们。现在，重点和焦点从耶稣身上移到了彼得身上。彼得把他拉到一边，开始，耶稣开始做什么教。现在，彼得把耶稣带到一边，开始责备他。你知道，与你的老师意见相左是一回事。举手说，我不接受，教授，这是一件事。学生因为老师的教导而责备老师是另一回事。但是，亲爱的朋友们，请记住，这不是任何老师。

another thing for the student to rebuke the teacher for the teaching that the teacher is giving. But keep in mind, dear friends, that this is not any teacher. This is not your 8th grade geography teacher here. This is not your seminary professor. This is the incarnate Word of God, the one who embodies all truth, who speaks nothing except by divine authority. And Peter now is rebuking him. And that word "rebuke" that is used here is the word that is used biblically to denounce and condemn the demons from Hell.

When Jesus would silence the devils, he did it by rebuking them, judging them to be worthy of condemnation. So the force here is that Peter's protest is by no means mild, but he is standing up to Jesus, and he brings the full measure of a hostile rebuke against Jesus. This same Peter, who just moments earlier had said, thou Art the Christ, the son of the living God, and received from Jesus the benediction Blessed Art thou Simon Barjona. Now, Peter presumes to rebuke Jesus,

I call this. If the Roman Church wants to call Peter the foundation upon which the church is built, and the 1st Pope, then I'd look at this as the 1st people in cyclical of all time. We're now Peter speaks catheter and gives new revelation. He rebuked him. What was the nature of the rebuke? It's clear, if we read here, between the Lines and elsewhere, elsewhere, and Mathews Gospel, the rebuke goes, this will never be Jesus. Never, never say never, particularly to Jesus. So Peter's response to this future prediction that Jesus would suffer, be rejected and die, Peter said, no way. That will never, ever happen.

So now, Jesus response once more, to Peter. When he had turned around and looked at his disciples, he rebuked Peter, saying, get behind me, Satan again. Just moments earlier, our lord had looked at Simon and gave him a new name. He said, and you are now, petros. You're the rock, and on this rock I will build my church. Now he looks at that same disciple, and he says, get behind me, Satan. Why does he call Peter "Satan"? Because beloved the same temptation, the same enticement, that the Devil had brought to Jesus in the wilderness at the beginning of his public ministry, now shows up again.

Do you remember when Satan tempted Jesus in the wilderness, and he said to him, if you are the son of God, turn these stones into bread. If you are the son of God, throw yourself down from the pinnacle of the temple. And then he asked Jesus to bowed down to him, just genuine fleck for a minute. Nobody'll ever see it. And I will give you all of the kingdoms of this world, all of those temptations had at their heart and core the promise of a kingdom to Jesus without pain, without suffering. Follow me. Satan says, I'll give you all of the kingdoms of this world. Whatever you ask for is yours, and you won't have to go through the Via Delarosa to get it. Jesus just bow down to me. There'll be no cross, there'll be no cup of wrath, there'll be no suffering, there'll be no rejection, there'll be no death.

And our Lord withstood that temptation. And do you remember when Satan was banished from the wilderness, that the record of the New Testament authors was this, that he departed from Jesus, what? for a season. That is, there was this element of foreboding that hint the suggestion that Satan wasn't finished with this temptation, that there would come a day when he would return and try to seduce Jesus with the same cheap way to glory.

And now, in the moment of highest confession of faith among the disciples, Satan shows up, and he speaks now through his spokesman, not a serpent on the ground, but for the spokesperson of the disciples themselves, the same man who said, you're the Christ. Now, he says, the Christ can't suffer.

And Jesus recognizes it right away. And he says, Satan, get behind me. Satan. To Peter, he said, you're not mindful of the things of God, but the things of men. You are not mindful of the things of God but the things of men.

This, friends, is a blistering wall of separation. It is the great divide between godliness and godlessness. That the godly person is deeply concerned about the things of God, but the godless person has no concern for the things of God. He's preoccupied with this world. And we have to look at that as a mirror. We have to look into that mirror and say, okay RC, where is your heart? Where is your chief concern? Are you fixed and preoccupied with the things of this world,

这里不是你八年级的地理老师。这不是你的神学院教授。这是神的道成了肉身，所有的真理的化身，除非有神圣的权威，否则他什么都不说。而彼得现在正在责备他。这里使用的“责备”一词在圣经中是用来谴责和谴责地狱里的魔鬼的。

当耶稣要让魔鬼闭嘴时，他是通过责备它们，判断它们是值得谴责的。所以这里的力量是，彼得的抗议绝不是温和的，他是站在耶稣面前的，他对耶稣进行了充分的故意责备。就是这个彼得，刚才还说，你是基督，是永生神的儿子，并从耶稣那里得到了祝福，你是受祝福的西门巴约拿。现在，彼得冒昧地指责耶稣。

我称此为。如果罗马教会想把彼得称为教会建立的基础，以及第一任教皇，那么我会把这看成是所有时间里循环的第一人。彼得说了话，并给了新的启示。他责备了他。斥责的性质是什么？很明显，如果我们在这里读到，在行文之间，在其他地方，在马太福音中，责备的内容是，这永远不会是耶稣。永远，永远不要说永远，特别是对耶稣。所以彼得对这个未来的预言，即耶稣会受苦、被拒绝和死亡的反应，是，彼得说，没门。这永远不会，永远不会发生。

所以现在，耶稣再次回应，对彼得。当他转过身来，看着他的门徒时，他责备彼得说：“撒旦，再到我身后去。就在刚才，我们的主看着西门，给了他一个新名字。他说，你现在是彼得罗斯。你是磐石，我要在这磐石上建立我的教会。现在他看着同一个门徒，他说，到我后面去，撒旦。为什么他称彼得为“撒旦”？因为，同样的诱惑，同样的引诱，在耶稣公开传道之初，魔鬼在旷野给他带来的诱惑，现在又出现了。

你还记得撒旦在旷野试探耶稣时，对他说，如果你是上帝的儿子，就把这些石头变成面包。如果你是神的儿子，就从圣殿的顶棚上跳下来。然后他要求耶稣向他鞠躬，只是真正的跳动一分钟。没有人会看到。我要把这世界上所有的国度都给你，所有这些试探的核心都是对耶稣的国度的承诺，没有痛苦，没有折磨。跟随我。撒旦说，我要把这世界上所有的国度都给你。无论你要求什么，都是你的，而且你不必经过十架苦路就能得到它。耶稣只要向我俯首称臣。不会有十字架，不会有愤怒的苦杯，不会有痛苦，不会有拒绝，不会有死亡。

而我们的主经受了这个诱惑。你是否记得当撒旦被驱逐出旷野时，新约作者的记录是这样的，他离开了耶稣，离开了一个季节。也就是说，有这样一种预感，暗示着撒旦的诱惑还没有结束，有一天他还会回来，试图用同样廉价的方式诱惑耶稣获得荣耀。

而现在，在门徒们最高的信仰告白时刻，撒旦出现了，他现在通过他的发言人说话，不是地上的蛇，而是为门徒们自己的发言人，就是那个说，你是基督，的人。现在，他说，基督不可能受苦。

而耶稣马上就认出了它。他说，撒旦，到我后面去。撒旦。他对彼得说，你不顾神的事，只顾人的事。你不顾神的事，只顾人的事。朋友们，这就是一堵刺眼的隔离墙。它是敬虔和不敬虔之间的巨大鸿沟。敬虔的人对神的事非常关心，但不敬虔的人对神的事毫不关心。他只顾着这个世界。我们必须把它当作一面镜子来看。我们必须看着那面镜子说，好吧，RC，你的心在哪里？你的主要关注点在哪里？你是固定和专注于这个世界的事情，还是为神的事情而心跳？你是先寻求神的国度和他的公义，而让其他的事情顺其自然？还是有一些其他的优先事项在驱使你，有一些野心在迫使你，有一些目标在这个世界上让你

or does your heart beat for the things of God? Are you seeking first the Kingdom of God and His righteousness, and letting everything else come as it will? Or is there some other priority that drives you, some ambition that compels you, some goal to which all of your energy is devoted in this world.

During World War II, German pastor, intellectual in Germany, wrote a book called "The Cost of Discipleship". I'm not enamored by all of the theology set forth by Dietrich Bonhoeffer. But he was a man who participated in the plot to kill Adolf Hitler, and who was martyred by the third reich, for the stand that he took against Hitler and his policies. And he warned of the church being captured by a spirit of cheap grace, a discipleship without cost, a Christian life without danger.

Now, Jesus addresses the disciples and those who gather around, about what discipleship involves, not simply what sonship involves for himself, not simply what it means for him to be the Messiah, but what it means for you and for me, to follow the messiah.

He said, whoever desires to come after me, let him deny himself, take up his cross and follow me. It sounds like an acronymism, doesn't it sound like? Why? When the world would Jesus say something about a cross? In the middle of this lesson, when the cross is yet in front of him. He hasn't experienced this yet. Isn't this an example of editorial reduction, where the Gospel writer is reading back into the historical context, an illusion to the cross, when the cross hasn't even occurred yet.

Not at all. Dear friends, every Jew in Israel, under the bondage of Roman authority, was completely aware and conscious of the symbolic significance of the word "Cross", because the chief means of execution by the Roman government, at this time, was crucifixion. And as a matter of procedure, that took place in every capital work of execution in Rome and in Roman provinces, was that the convicted person was required to carry the cross beam of the cross from their place of judgment to their place of execution, which Jesus himself would require to do at the time of his death.

And so they all knew this idea of the cross, and Jesus said, you want to follow me, then you might as well right now, go pick up that cross beam, and your might as well carry it with you every day, because that symbol of agony, that symbol of death, that symbol of shame, will be like a sign on your chest if you call yourself by my name. If you're going to be a Christian, then you have to be willing to pick up that cross beam and follow me.

Whoever desires to save his life will lose it. But whoever loses his life, for my sake and for the sake of the Gospel, will save it. There's the grand paradox. If what your preoccupation is, is not to deny yourself, but to save yourself, your very attempt to save yourself will cause your own self to be destroyed.

The Christian life. Dear friends, don't forget this is a throwaway life. You gotta know that every moment that you live without rejection, affliction and death is grace. But our destiny is the people of God, is to be thrown into the garbage by the powers of this world and of this age. And there's no way to glamorize that.

But Jesus said, count that cost. If you want to follow me, it will cost you your life. But how much of a cost is that, really. He goes on to say and describes in economic terms.

What would profit a man if he gains the whole world and loses his own soul? Or what will a man give an exchange for his soul?

I wish I had time to talk the whole hour just on that question. What profit he's using? Economic terms, business terms, commercial terms, profit and law statement. You look on the one side, you look and you see assets. On the other side, you see liabilities, you see profit, you see loss, accounts, receivable accounts, payable, all those different entries. And Jesus said, let's look at this for a minute. On the profit side, there's cash, there's cattle, there's chariots. There's land. How much land? The whole world and everything in it. you own. But on the debit side of the ledger, under the law side, and red ink, is the expense, your soul.

From our lord's perspective, dear friends, if everything on the profit side of the ledger contains the whole world, and on the only item on the lost side of the ledger is your soul. You are bankrupt. You've lost everything. Jesus phrases

的所有精力都投入其中。

二战期间,德国牧师,德国的知识分子,写了一本书叫《门徒的代价》。我并不迷恋迪特里希·波诺费提出的所有神学。但他是一个参与了杀害阿道夫·希特勒的阴谋的人,而且因为他反对希特勒及其政策的立场而被第三帝国杀害。他警告说,教会被一种廉价的恩典精神所俘虏,一种没有代价的门徒训练,一种没有危险的基督徒生活。

现在,耶稣对门徒和那些聚集在一起的人说,门徒的身份包括什么,不仅仅是他自己的儿子身份,不仅仅是他作为弥赛亚意味着什么,而是对你和我来说,跟随弥赛亚意味着什么。

他说,凡愿意跟从我的,就当舍己,背起他的十字架,跟从我。为什么呢?世界上什么时候耶稣会说关于十字架的事情?在这个课的中间,当十字架还在他前面的时候。他还没有经历过这个。这难道不是一个编辑的例子吗?福音书作者在历史背景中读回了对十字架的幻觉,而十字架甚至还没有发生。

一点也不。亲爱的朋友们,在罗马当局的束缚下,以色列的每一个犹太人都完全了解和意识到"十字架"这个词的象征意义,因为罗马政府在这个时候执行死刑的主要手段是钉死。作为一个程序问题,在罗马和罗马各省的每一个死刑执行工作中,都要求被定罪的人把十字架的横梁从他们的审判地点抬到他们的执行地点,这也是耶稣本人在他死亡时需要做的。所以他们都知道这个十字架的概念,耶稣说,你想跟随我,那么你不妨现在就去拿起那根横梁,你不妨每天都带着它,因为如果你以我的名字称呼自己,那痛苦的象征、死亡的象征、羞耻的象征就会像一个标志一样挂在你的胸前。如果你要成为一个基督徒,那么你就必须愿意拿起那根横梁,跟随我。

凡欲救自己生命的,必丧掉生命。但为了我的缘故,为了福音的缘故,失去生命的人将会拯救他的生命。这就是伟大的悖论。如果你所关注的不是否定自己,而是拯救自己,那么你试图拯救自己的行为将导致你自己被毁灭。

基督徒的生活。亲爱的朋友们,不要忘了这是一种被抛弃的生活。你得知道,你活着的每一刻都没有被拒绝、苦难和死亡,就是恩典。但我们的命运是神的子民,是被这个世界和这个时代的力量扔进垃圾桶的。没有办法美化这一点。

但耶稣说,要计算这个代价。如果你想跟随我,你将付出你的生命。但这到底是多少代价呢?他继续说,并以经济术语描述。

人若赚得全世界,赔上自己的灵魂,有什么益处呢?或者一个人用什么来交换他的灵魂呢?

我希望我有时间就这个问题谈上整整一个小时。他用的是什么利润?经济术语、商业术语、利润和法律声明。你看一边,你看,你看到资产。在另一边,你看到负债,你看到利润,你看到损失,账目,应收账款,应付账款,所有这些不同的条目。而耶稣说,让我们看一下这个。在利润方面,有现金,有牛,有战车。还有土地。有多少土地?整个世界和其中的一切。你拥有。但在账本的借方,在法律方下,和 red 墨水,是支出,你的灵魂。

从我们主的角度来看,亲爱的朋友们,如果账本盈利的一面包含了整个世界的一切,而在账本损失的一面唯一的项目是你的灵魂。你就破产了。你已经失去了一切。耶稣用另一种方式表述。你愿意用什么来交换你的灵魂?文学作品中充满了把灵魂卖给魔鬼的虚构故事,这是人类可能从事的最糟糕的交易。

让我问你,你的灵魂值多少钱?如果有人要把它从你身边

another way. What will you give in exchange for your soul? Literatures filled with fictional tales of the man who sells his soul to the Devil, the worst transaction a human being can ever engage in.

Let me ask you this How much is your soul worth? How much would you pay for it if somebody were to take it away from you. If you're a Christian, how much did Jesus pay for it, to secure the safety and the redemption of your soul? Not for a day, not for a week, but forever. Every day, we're bombarded with ads on the radio and the newspaper on television. We have to have this. We have to have that. This is what will really make your life meaningful. No, what you really have to have is a soul that has been bought and purchased by Christ. If you have that, you have the pearl of great pride. You have the whole world.

Finally, Jesus says, whoever's ashamed of me, in my words, and this adulterers and sinful generation of him, the son of man, also will be ashamed when he comes in the glory of his father, the holy angels. What we're talking about here in this economic transition and transaction is shame.

Do you know anybody at all, who doesn't know that you're a Christian? Do your friends and coworkers, do they all know that you're Christian? If not, why not? I'll tell you why not. The world hates us, and nobody wants to be hated. The cross is a shameful thing, and nobody likes to be embarrassed. So we have a deeply rooted personal desire not to be embarrassed, not to be ashamed. And so we will hide our true feelings and true devotion from the world.

Jesus said, if you do that, because you're ashamed of me, then I'm going to be ashamed of you, in front of my father. But if you're going to follow me, you have to embrace my suffering, my rejection, my death and my cross because that's what it cost to stand with me.

Let's pray. Father even this morning. Help us to remember the cost of our redemption. Prepare our hearts to be dedicated a new, to the Messiah who died for us, for we asked it in his name, amen.

夺走，你会为它付出多少。如果你是一个基督徒，耶稣为它付出了多少，为了确保你灵魂的平安和得救，不是一天，不是一个星期，而是永远。每天，我们都被广播和报纸电视上的广告轰炸着。我们必须要有这个。我们必须拥有那个。这才是真正能使你的生活有意义的东西。不，你真正必须拥有的是一个被基督赎回的灵魂。如果你有了这个，你就有了无比骄傲的珍珠。你拥有了全世界。

最后，耶稣说，凡以我为耻的，以我的话为耻的，和他这成人有罪的世代，人子在他父亲的荣耀里来的时候，也要羞愧。在这个经济转型和交易中，我们在这里谈论的是羞耻。

你知道有谁不知道你是一个基督徒吗？你的朋友和同事们，他们都知道你是基督徒吗？如果没有，为什么没有？我来告诉你为什么。世界讨厌我们，没有人愿意被人讨厌。十字架是一件可耻的事，没有人喜欢丢脸。所以我们有一个根深蒂固的愿望，不希望被难堪，不希望被羞辱。因此，我们会把我们的真实感受和真正的奉献隐藏起来，不让世人知道。

耶稣说，如果你这样做，因为你以我为耻，那么我就会以你为耻，在我父亲面前。但是，如果你要跟随我，你必须接受我的苦难、我的拒绝、我的死亡和我的十字架，因为这就是与我站在一起的代价。

让我们祷告吧。天父，即使是今天早上。帮助我们记住我们救赎的代价。准备好我们的心，让我们为为我们而死的弥赛亚奉献新的，因为我们是奉他的名求的，阿门。