

19. Some More On Dead Works

We are continuing our study today on the subject of dead works, which, as we considered earlier, marked out a religious person from a spiritual person, and it is important for you to know the difference.

We have been trying to understand what it means to have a form of godliness without its power. Or, in other words, what it means to be just religious as opposed to being spiritual. Now the danger of this is that religiosity finally makes everybody into a Pharisee. Spirituality is what conforms us to the likeness of Christ. The contrast between Jesus and the Pharisees is so great and so vast, we need to see that there is equally vast a difference between being spiritual and being religious.

Dead works are spoken of in the New Testament as something that we need to repent of. We already saw five characteristics of dead works in the previous studies. They are works done without joy, without love, without zeal, works done without faith, and works done for personal gain and honour.

Now we want to look at a sixth characteristic of dead works: These are works which are done merely to ease one's conscience. You see, all of us have a conscience, and that conscience disturbs us when we do something which we feel a bit uneasy about. In fact, the heathen people also have it. Paul says that all people in the world, even if they have no external law, have a law written in their hearts: "Their conscience, bearing witness, either accusing them or now even excusing or defending them" (Rom. 2:15). It is the same with us.

Conscience develops in sensitivity as we hear the

19. 继续谈无用之功

今天，我们继续来学习“无用之功”这个话题。正如我们前面讨论过的，无用功将属宗教的人与属灵的人区分开来，因此，了解这二者的区别是非常重要的。

我们想试图理解，空有敬虔的外表却没有从神而来的力量是怎么回事。换句话说，与“属灵”相反的“属宗教”是什么意思。要知道，宗教本身有把任何人变成法利赛人的危险。而灵性的生活则要我们变得更像基督。耶稣与法利赛人之间的对比是如此的强烈和巨大，同样的，我们要由此看到属灵与属宗教的巨大区别。

新约圣经告诉我们，做无用功是需要悔改的。前面我们讲了无用功的五个类型，那就是没有喜乐、没有爱、没有热情、没有信心，或是为了个人的名利，所做的事奉工作。

现在我们来看无用功的第六个特征：就是那些仅仅为了良心稍安而做的事奉工作。要知道，每个人里面都有良心，当我们做些不太对劲的事情，良心会让我们不安。这良心，异教徒和不信教的人（就是圣经说的外邦人）也有。保罗说，世界上所有的人，就算那些没有外在律法的人，也有律法写在他们心里：“他们的良心一同作证，或作控告、或作辩护”（罗马书 2 章 15 节）。我们也是同样。

在我们留神倾听圣灵声音的过程中，良心会逐渐变得

voice of the Holy Spirit. But our conscience can sometimes urge us to do something and we do merely to escape this harassing voice of conscience; not out of love for God or because we feel this is what God wants us to do, but merely to escape the harassing voice of conscience! I will give you an example. You may feel one morning that you haven't read the Bible, and you are getting out for work. Then your conscience tells you, 'Hey, you haven't read the Bible.' And so, you open the Bible, and sit down for two minutes, and maybe read a Psalm or read a proverb or a few proverbs, and then you close the Bible. Your conscience is now eased, and you can go to work peacefully. Otherwise, you may fear, perhaps, that you might have an accident on the road or something like that. This is not spirituality; that is superstition. It is like people keeping the Bible under their pillows to have clean dreams - another superstition that is.

People can pray, when they feel, 'Oh, I haven't prayed.' So I kneel down and spend five minutes just to ease my conscience, and then my conscience is relieved and I get up. I haven't become spiritual, I am just religious. You know, for the same reason people may go to meetings, or pay their tithe, or give money to beggars, just to ease one's conscience. All such works are dead works. They are not evil works. I mean, to pray or to read the Bible, how can it ever be evil?

Now there is a difference between doing these things as a discipline. I am not saying that we should read the Bible only when we feel like it. We don't live by feelings. We do what is right whether we feel like it or not. It is like going to work. You don't go to work only when you feel like it. You don't tell your children to go school only when you feel like it. Even if it is raining, you still put on your raincoat or take an umbrella and go to work. It is a discipline; you need

更加敏感。但有时候，知道某些事是神要我们做的，我们做了，却并非出于对神的爱，而只是为了逃避良心的谴责！举个例子来说，某个早晨你没读圣经就想出门去工作了，良心对你说“嗨，你还没读经呢”，于是你坐下来，也许花了两分钟读点《诗篇》或是《箴言》。现在你的良心安稳，可以带着平安去上班了。因为你害怕如果没读经的话，可能会在路上遇到事故之类的。这不是属灵，这是迷信！还有类似的，有些人把《圣经》放在枕头下面，认为这样可以避免做噩梦，这也是迷信。

有时候你觉得“哎呀，我还没祷告呢”，于是跪下来花了五分钟祷告，只是追求一个心理平衡，良心安稳了然后就起来结束了。这样的你还没有属灵，只是在遵行宗教惯例而已。有些人参加聚会、或是交什一奉献、给乞丐钱，也是这样的心理，只是寻求心理平衡良心安稳而已。这样的事奉也同样是无用功。这些都不是邪恶的事情，祈祷和读经怎么可能是邪恶的？

然而，你需要注意，抱着那种心理做这些事，与通过这些事来自我约束是不同的。我不是说我们该只在感觉有心情的时候才读经，因为我们不该靠感觉活着。无论感觉如何，我们都要去做“正确的”事情。如同上班，不是靠感觉，想去的时候才去。你不会同意自己的孩子有心情才去上学。你就算下雨，穿雨衣打雨伞也得去上班。这是一种自律，每个人都需要的自律。同样的，我们不是在有心情的时候才去读经和祷告。可能很多时候你都没那份心情。**因此，我们基督生活**

that. Similarly, we don't read the Bible or pray only when we feel like it; Most of the time you may not feel like it. So, there is a place for discipline in the Christian life. That is not a dead work. Discipline is a very, very good thing for all Christians to have; to have a discipline of reading the Scriptures, and of communion with God every day, of going to meetings regularly, etc.. But there is a difference between that and just seeking to do something to ease our conscience.

For example, it also could be in the matter of evangelism. A preacher can stir you up and say, 'There are millions of people dying without Christ. What are you doing about it? Why are you sitting, earning your living? Why don't you go?' And you decide to give up your job and go to reach the perishing millions without any call from God. You leave your job, you go to some other place to do Christian work and, after some time, you are just frustrated. You acted on the emotion of a moment, or perhaps to relieve a guilty conscience. Now isn't it a good thing to go to some difficult place to preach the Gospel? - It certainly is. But do you know the number of people who have gone to all these places and were frustrated because they did not wait upon the Lord? They did not seek to see or examine themselves why am I going? Is it to ease my conscience, or is it because I love the Lord, and I see the Lord pulling me in that direction? There is a lot of difference. Otherwise, you can end up with an endless round of dead works, like in a merry-go-round you go round and round and round and round and in the end you can waste your life.

Seventhly, dead works are works that are done out of fear of divine judgment. If you look in the Old Testament you will find that that was the only way God could get most of the Israelites to obey Him. You see that particularly in Deuteronomy 28:15

的一部分，就是自律。自律不是无用功。对基督徒来说，自律是非常非常好的功课，约束自己按时读经，每天与神交谈，定时参加聚会，等等……然而要知道，自律与寻求心理平衡，是不同的。

再举一个例子，传福音的工作也会有类似情况。当牧师说“这世界上有成千上万的人，还没来得及认识基督就死去了，你该怎样做？为什么你还坐在这，只考虑自己的生活？为什么不出去传福音？”这话搅动了你的情绪，然后你在没有神召唤的情况下，自己决定辞去工作，去“拯救”那些面临消亡的人。这样的你，辞去了工作，到某处开展传教工作，结果一再受挫。这种情况，其实你只是情绪用事，甚至只是为了摆脱罪恶感。那么现在要想一下，深入那些困难的地方传福音到底是好事还是坏事？可以肯定那不是坏事。然而你知道吗？很多人是由于在这个问题上没有等候神，自己做决定，结果陷入了困境。他们没有寻求神的心意，也没有审视自己去的理由。在这样的决定之前，你需要冷静下来，扪心自问，我究竟是为了寻求心理平衡呢，还是由于爱神并在这件事上得到了神的带领？这两者之间有着巨大的差别。你若不小心，将会导致许许多多的无用功，像在旋转木马上一圈一圈，结果浪费了许多生命和时光。

接下来，无用功的第七种类型——出于对属天审判的畏惧。当你在看旧约的时候，对大部分以色列人来说，那是唯一能让他们顺服祂的方法。尤其从申命记 28 章 15 节开始到这章结尾，摩西说“若不听从耶和华你神的话，不谨守遵行他的一切诫命律例，就是我

onwards and right through the end of that chapter that, 'If you don't obey the Lord, and do all these things I am commanding you,' says Moses, 'you will be cursed in the city, cursed in the country. You are going to have confusion and rebuke and sickness and your enemies will defeat you and you will have poverty and all types of problems.' And so, the Israelites obeyed. You know, this is the way we get children to obey us - by the fear of punishment. There is no other way to get a little child to obey.

When we obey God out of fear of punishment, it is better than disobedience. Certainly I would say that dead works are better than evil works. But God says, 'You better repent of doing things merely because you are afraid of punishment.' Jesus said, "If you love me, keep my commandments" (Jn. 14:15); and not like it says in Deuteronomy 28 - 'If you don't want to be punished, keep my commandments.' There is a lot of difference between the emphasis in Deuteronomy 28:15 to the end of the chapter and what Jesus said in John 14:15. See, many Christians have not really understood that there is a great difference between the Old Testament and the New Testament.

That motive, the thing that impels me to do something, is what God sees and is what makes us spiritual. For example, if we avoid telling lies because we are afraid we would be caught, well, that is a good motive, but that is not the best motive. Jesus did not refrain from telling lies just because He was afraid He would be caught, but because it was dishonouring to the Father. It is contrary to God's nature. That is why He avoided it.

Now, if a doctor tells you, 'Because you have bitterness and an unforgiving attitude towards others, you are suffering from asthma or rheumatoid arthritis or migraine, you better give up your

今日所吩咐你的，这以下的咒诅都必追随你，临到你身上。你的城市和田间都要被诅咒，扰乱、责罚和疾病会临到你，敌人会打败你，你会面临贫困和各种各样的问题。”就因为这样，以色列人顺服了神。你知道吗，我们经常需要用这样的方式来应付孩子，就是用责罚的威力使他们听话。对于很小的孩子，很多时候其它方法是没用的。

然而就算我们出于畏惧去顺服神，也总是好过悖逆祂。也就是说“无用功”总是好过“恶行”。然而神说“仅仅出于畏惧责罚而做事，这个方面你要悔改。”耶稣说，“你们若爱我，就必遵守我的命令”（约翰福音 14 章 15 节），这不同于申命记 28 章里“你们若不想被责罚，就必遵守我的命令”。这两处强调的内容有着很大的区别。你们看，很多基督徒其实还没有明白，旧约与新约是有着巨大区别的。

动机，驱使我们做某件事的动机，是神所看重的，也是使我们成为属灵生命的基础。比如说，如果你避免说谎的原因是害怕被戳穿，这很好，但却不是最好的动机。耶稣节制不说谎话，不是出于怕被戳穿，而是怕不荣耀父神。因为那是与神的天性相悖的，所以耶稣不去说谎。

现在我们假设医生对你说，“你心里对人有怨恨和不饶恕的态度，因此你将遭受哮喘、风湿性关节炎或是偏头痛作为惩罚，所以你最好放弃心里这些苦毒。”结果很可能你就会遵守了。为什么呢？就是为了得到

bitterness or wrong attitude towards others and be positive,' you may do that. What for? - To be healed - Because you don't want to be punished. But those are not works done for the glory of God. They are dead works.

So you see, there are many, many examples we can take where we do something because we are afraid, believing, if we don't do it we will be punished. You don't want to get a sickness; you don't want to get a judgment from God. And with that selfish fear of judgment, we can avoid doing a lot of things and live a fairly upright life. But that is not spirituality.

Let me now tell you an eighth characteristic of dead works. We also find in Deuteronomy 28 opposite of what we have just considered. It is works that are done for the sake of obtaining a reward. You know that that is another way in which we deal with children. We tell the children: okay, if you finish your homework, I will give you a chocolate or take you for an outing. Or, if you come first in the class, I will get you a bicycle to go to school, and then they work hard. In the Old Testament God had to deal with the Israelites like that. In Deuteronomy 28: 1-14, God says, 'If you are careful to keep all My commandments, you know what will happen? You will be blessed in the city; you will be blessed in the body; God will bless your children; God will bless the animals in your field and your fields will prosper; and you will get rain upon your land and God will bless you in so many ways.' So they kept the commandment, because they wanted to be blessed.

Do you know how much of this there is even amongst Christians? The apostle Peter once asked Jesus, just after the rich young ruler had refused to give up all that he had to follow the Lord. Peter compared himself with that rich young ruler and said in Matthew 19:27, 'Lord what about us? We have

治愈。因为你不想被惩罚。然而这种情况下你的努力，并非为了神的荣耀。因而这些努力也是无用功。

现在你看，我们生活里有很多很多这样的情况，由于怕被惩罚而做的事情。你不想生病，不想被神责罚。带着这种源于自私的畏惧，可能很多事我们都不会去做，甚至活得相当程度上非常合乎正道。然而，这却并非是属灵的生命。

下面请让我告诉你无用之功的第八种类型。在申命记 28 章里，和我们前面探讨的内容正好相反，那就是为了得到奖励而做的事奉。这是我们对待小孩子的另一个方法，告诉他们：好，你要是做完作业，我就给你买巧克力或者带你出去玩；或者，你要是考班级第一，我就给你买自行车。然后你发现孩子很用功。旧约时代，神对待以色列人就像这样。申命记 28 章 1 到 14 节，神说，“你们若小心的遵守我的命令，知道将会怎样吗？你的城市、你的身体都会得到祝福，神也会祝福你的孩子、你田里的动物，你的地也会有好收成，总有好雨降给你，神会在方方面面祝福你。”然后我们就看到以色列人遵守着诫命，因为他们想要蒙祝福。

你知道基督徒里有多少，也是如此吗？曾经那个有钱的少年人拒绝放弃全部财产跟随主，尔后使徒彼得问耶稣，他把自己和那个有钱的少年相比，“主啊，那我们呢？我们已经撒下了所有的来跟从你，撒下了渔网和我的工作，撒下了在加利利作为渔民的生活保障，跟随了你。将来我们要得什么呢？”（马太福音

forsaken everything; I gave up my nets and my job, the security of being a fisherman down in Galilee and I have followed you. What am I going to get out of all this?' And Jesus answered this question on what was he going to get out of it with a story of a man who employed labourers in his vineyard as described in Matthew 20:1-16.

The essential point in that parable is, if you read it carefully, that the first few groups who came to work, all came with an agreement to receive a certain amount of pay at the end of their work. The last group was the only group who came without any agreement to receive any pay. That was the main difference between that last group and all the other people who preceded them. And what was the result? The last group worked for only one hour whereas the first group worked for 12 hours. In the end, when it came to pay the wages, we see the master rewarding the last group first. They got twelve times the pay of what the first group got. If we compare what their hourly wages were, they got for one hour what the other people got for twelve hours. And there, the Lord was answering Peter's question: if you work thinking what you are going to get out of it, you are going to be the last. But if you work joyfully, cheerfully, without thinking of what you are going to get in return, you are going to be first.

Dead works are works done for the sake of obtaining a reward. The only type of work that God wants is works done out of love joyfully and cheerfully. Quality means much more to God than any amount of quantity. He is looking for a response of love and gratitude from us, not compulsory service out of fear or out of hope of obtaining a reward.

你如果仔细读，会发现这个比喻的一个重要之处，就是这些先来的，是签了合同的，注明了在工作结束后会收入多少。然而只有最后一组是没有合同来保证任何收入的。这是最后一组与前面其他组的截然不同之处。结果怎样？最后一组只工作了一小时，而第一组工作了十二小时。我们看到在工作结束后，雇主却先奖励了最后一组。如果我们计算时薪的话，他们实际得到了第一组的十二倍的收入。主用这样的比喻回答了彼得：你要是做工的时候一心就想着最后的奖励，那么就将成为最末尾的。然而你若是带着喜乐和愉悦去工作，不在意最后的所得，那么你将成为第一的。

为了得神的奖励而做的，是无用之功。神唯一想要的，是我们出于爱，带着喜乐甘心所作的。神更看重“质”而非“量”。祂寻求的是我们用爱与感激对祂的回应，而不是我们出于恐惧或是贪图奖励而对祂的事奉。

