

14. Maximum or Minimum for the Lord

In our last study we looked at the difference between being religious and spiritual. We would like to think a little bit more about that because it is such a vital area to be a true Christian.

We all know the difference between a servant - a worker working in a shop or a factory and a son working for his own father in the same shop or factory. Their attitude towards their work will be fundamentally different. A servant will be working for wages. He works for certain fixed hours. If he has to work longer than that, he expects overtime pay. He expects a bonus at the end of the year. And after maybe one or two years, he may expect a raise in salary. But a son is so different. He doesn't think in terms of the number of hours he works. There may be more work required in the office or the shop or the factory and the son would gladly stay on long after the workers have gone away. And if the factory is going through a difficult time financially, the son will not expect his father to give him any money. What is the difference?

In the difference between the attitude of the worker and the attitude of son, we can see the difference between the Old Testament way of life and the New Testament way of life. You know that your Bible is divided into two parts: the Old Testament and the New Testament or it is also called the Old Covenant and the New Covenant. Now these are not words that we use so much nowadays. Testament, Covenant - they sound more like legal words. In very simple language it only means an agreement.

14. 给主尽可能多，还是尽可能少

前面我们学习到，“属宗教”与“属灵”的区别。我们要针对这个决定一个人是否是真正基督徒的至关重要的问题，再更深入地思考一下。

我们都知道，一个商店或工厂的雇员，和这个商店或工厂老板的儿子，是不同的。他们对待工作的态度会有本质上的不同。雇员是为了工资而工作。他工作固定的那几个小时。如果他要多工作一些时间，就会想要加班费。并且他希望这能给他年底带来奖金。一两年后，他还会希望得到加薪。但若是儿子则完全不同，他不会计算自己工作了多少个小时。若是这商店或工厂有额外的工作，作为儿子，他会很乐意留下来多干很长一段时间，即便大家都已经离开了。如果工厂财政上有困难，儿子甚至都不会让父亲给他钱。那么区别在哪里？

雇员和儿子态度上的不同，我们能看到旧约时代的生活方式和新约时代的生活方式。你们都知道《圣经》是分为两部分的：旧约和新约，也就是“旧的契约”和“新的契约”。约，或是契约，听起来更像是古代法律上的名词。用简单的话来说，就是协议 / 合同。

We all know what an agreement is like. When a person sells a property or hires a worker, they sign an agreement - both the person who is buying and the person who is selling or the person who is employing and person who is being employed. And that agreement is the picture of this Old Testament and the New Testament. God made an agreement with man in the Old Testament times with Israel. But when Jesus came (He is called the mediator of the new covenant), God made a new agreement with man.

In very simple terms, we could say, under the old agreement man was like a servant. You know a servant can't call his master, 'father' and, that is why in the Old Testament the Jews could never call God, 'Father', because they were servants. They could call Him, 'O Lord', 'God', 'Mighty Master', and all that, but they couldn't call Him 'Father.' But when Jesus came, He gathered His disciples around and said, 'I am going to teach you how to pray under the New Covenant. When you pray you say, 'Our Father, who is in heaven.'" What does this mean? - That this was a new agreement.

We are now going to be like sons and daughters of God and our relationship with God is not going to be any more like that of a Master and a servant. It was not even going to be like that of a friend - a friend is higher to the master than a servant. It is going to be more than a friendship. Abraham was called the friend of God. But you know the difference between a friend and a son. If a rich man says, 'This is my friend' and points to another one and says, 'This is my son,' you know who has the inheritance. Who is going to receive everything from the father? - Not the friend, but the son. To be a son of God is greater than to be a servant of God. It is greater than to be a

我们都知道合同是什么样子的。如果一个人卖房子或是雇工人，他们需要签合同——买方和卖方，或者雇主和雇工。合同就类似于“旧约”和“新约”。神与以色列人在“旧约”时代定下一个合约。但当耶稣来到世上以后，神与人定了一个新的合约（耶稣被称作是新约的中间人）。

简单来说，“旧约”之下的人就像是雇工。你们都知道雇工不会称雇主为“父亲”，所以旧约时代的犹太人不称神为“父亲”，因为他们是雇工。他们可以称祂为“主啊”，“神”或是“伟大的主人”等等，可他们就是不能称祂为“父亲”。然而耶稣来到世上以后，祂聚拢了门徒并对他们说：“我要教你们在新约之下如何祷告。当你们祷告的时候，要说‘我们在天上的父’。”这是什么意思呢？这是说，现在开始的是一个新的契约 / 合同。

我们现在将会像是神的儿子和女儿，我们与神的关系将不再像主人与仆人。甚至都将不像是朋友的关系——朋友关系是要比主仆关系更亲近些的。而我们新的关系是要比朋友关系更亲近。亚伯拉罕被称作是神的朋友。但你们都知道朋友与儿子的区别。如果一个富有的人指着一个人说“这是我的朋友”，指着另一个人说“这是我的儿子”，你立刻就知道哪个将是继承遗产的。谁会从父亲那得到一切？对，不是朋友，而是儿子。作为神的儿子，比当神的雇工要好得多。

friend of God.

Now, very often we use the expression that, so and so is the Lord's servants and, subconsciously, we think that that man is greater than the other person who is only the son of God. But is that really true? If you were to come to my house and I introduce you to two people and say, 'This is my servant and this is my son,' who would you think is more important in my house? Is it greater to be the servant of the Lord than to be the son of God? These are all wrong concepts that we have got in our mind which are not from Scripture. Of course, the son of God should also be a servant, if he is a responsible son.

We need to recognize that Jesus came to deliver us from merely becoming slaves and wants us to become sons. There we see the difference between being religious and being spiritual. A religious person behaves exactly like a servant. A spiritual person will behave like a son. Let's put it in two different words. A servant would think in terms of the minimum that he has to do in order to fulfil his duties, whereas a son - a responsible son that is, would think in terms of maximum that he can do to please his father or to help his father. In these two terms - the minimum and the maximum, you can see the difference between the Old Covenant and the New Covenant, between being a slave and being a son.

That is why, when Jesus was preaching, what is known as the Sermon on the Mount, He tried to teach his disciples the spirit behind the commands. He said, for example, under the Old Dispensation, you were told, 'You shall not commit murder'. That is good. What is the minimum required? - You shall not commit murder. But, is that the maximum that God

现在我们经常说，谁谁是神的仆人，下意识里我们觉得那个人比其他只是神的儿子的人要强。但那是真的吗？如果你来我家，我介绍两个人给你：“这个是我的仆人，这个是我儿子。”你觉得在我家这两个人哪个更重要？做主的仆人，难道比做神的儿子更好吗？这些都是我们脑子里的错误观念，而不是从经文中得到的。当然，神的儿子，如果是个负责的儿子，也应该同时是尽职的仆人。

我们应该看到，耶稣来世上，不单是为了救我们脱离奴役，祂更要我们成为神的孩子。这里我们可以再次看到“属宗教”与“属灵”的区别。一个“属宗教”的人表现的完全就和仆人一样。而一个“属灵”的人则是表现的像个儿子。这么说吧，一个仆人常常所想的是，为了完成任务，至少需要做的，然而一个儿子——一个负责的儿子——则会想，我该尽可能多的做什么来让父亲高兴，并且帮到父亲。这两个条件——“至少的”和“尽可能多的”，你可以看到“旧约”与“新约”的区别，仆人与儿子的区别。

这也就是为什么，在大家熟知的登山宝训，耶稣讲道的时候，祂在试着向门徒讲解“诫命”背后的“灵”。比如说当祂讲到旧的教规说“不可杀人”。这很好。最低的要求是什么？你不可以谋杀。但这是神所要求的最高标准吗？当然不是。那么在这个领域，怎样才能尽可能多的讨父神喜悦？

required? Certainly not. What would the maximum be in that realm - in that area to please the Father?

Where does murder come from? It comes from anger. So Jesus said, "I say to you 'don't be angry.'" What was He trying to say? He was trying to say, 'If you meditate on the commandment, 'thou shall not commit murder,' you will discover that that is just the minimum.' If you meditate on it you will discover the way to please the Father. If your attitude is, 'What is the maximum I can do,' then it will be, 'I should not even get angry with my brother or with anyone.' Then I have pleased the Father. I have not pleased the Father if I have only refrained from committing murder.

Now a religious person is one who takes the letter of the law and says, 'Well, I have kept it.' Religious people become Pharisees, and Pharisees gradually drift away from the truth. In every denomination of Christianity you will find Pharisees - people who have taken up the letter with the traditions and who are more interested in keeping those external traditions of their particular group than in life in Jesus Christ. This is the form of godliness that we are told in 2 Tim. 3:5 to beware of.

See, if you keep your fellowship with people who are proud and arrogant, gradually you will get a little of their spirit. If you constantly keep companionship with murderers, you will get their spirit. And in the same way, if you keep companionship with the people who are a little bit godly, you will get their spirit. So, when it says in 2 Tim. 3:5 to avoid people, who have only a form of godliness, it is to preserve us in life. The Holy Spirit warns us not to spend a lot of time with people who are just doing the letter of the law, who are righteous externally. That type of

凶杀从何而来？它来自愤怒。因此耶稣说：“我告诉你们不要动怒。”祂要说的究竟是什么？祂在试图说：“如果你仔细思考这诫命，‘不可杀人’，你会发现那只是最低标准。”假如你沉思于此，将发现讨父神喜悦的方式。你的态度若是“我要尽可能多的去做”，那就是“不要对兄弟或任何人动怒”。那样我就讨了父神的喜悦。如果我单单只是克制住不去杀人，那是无法讨父神喜悦的。

一个“属宗教”的人会拿着一本律法说：“看，我全部都遵守了。”属宗教的人逐渐就变成了“法利赛人”，尔后“法利赛人”逐渐疏远了真理。基督教的每个教派，都能找到“法利赛人”——那些只想谨守传统，只在乎他们自己小团体传统的外在形式，而不在意活出在耶稣基督里的生命。这是在提摩太后书 3 章 5 节所说的那种“虚有敬虔的外表”，这样的人我们要躲开。

看，若是你与自大傲慢的人做同伴，逐渐地，你也会沾染他们的精神。你要是经常与杀人犯为伍，你也会沾染到他们的精神。同样地，若你与只敬畏神一丁点的人为伴，你也会被影响。因而在提摩太后书 3 章 5 节说，那些只有敬虔的外貌，而无敬虔的实意，这等人你要躲开，从而保守我们在基督里的生命。圣灵劝导我们，不要和那些只做表面功夫的人来往，浪费时间，那些只在意字面上的律法，和表面上的正直。那种宗教完全不被神喜悦。神所喜悦的是一个儿子，一个负责的儿子。

religiosity does not please God at all. Be a son, be a responsible son.

In the same way, when Jesus spoke about adultery, He said, under the Old Dispensation, the thing was to avoid adultery - the physical act. That was certainly a sin, but is that the maximum that God required? No, that was the minimum. What was the maximum? The son would look at that commandment of God and meditate on it and say, 'Well that is the minimum that God requires.' It is like the servant saying, 'well I got to work from 9 AM to 5 PM. Once my eight hour shift is over, I will be home.' But a son may stay on until 9 PM or all through the night, if there is work to be done. So the 9 to 5 attitude says, 'I don't have to commit adultery, that's all.' But the son's attitude is what is behind that - 'I should not be impure in my attitude or thoughts towards anyone. There must be purity in thoughts towards the opposite sex.' Jesus emphasized it to such an extent that He said, "If your eye offends you, it is better to pluck it off."

Now who understands that? Only a son, who is desperate to please his Father, who has longed that his Father will be totally satisfied with his life. Only such a person can be really spiritual. He seeks to understand the spirit behind the commandments in Scripture and not just the letter of the law.

The Bible says that our relationship with Jesus Christ is like that of a bride to bridegroom. This is true Christianity - It is a marriage, it is not a religion. It is a relationship between two people. It is not worshipping a book; it is being united to a person - to the person of Jesus Christ. Religious people worship a book. The Bible is the most important thing to them. Now the Bible is very important to me,

同样地，当耶稣谈到奸淫，祂说，在旧的律法之下，你需要避免奸淫——是肉体上的避免。肉体上的奸淫是非常明确的罪恶，但神要的最大值是什么？一个儿子看到父神的诫命，会沉思然后说：“这对于神所要求的，只是最基本的。”如同雇工说：“早上 9 点到下午 5 点，我必须工作。可只要这 8 小时一结束，我马上就回家。”然而作为一个儿子，如果有需要，他可能工作到晚上 9 点，甚至通宵。所以那种早 9 晚 5 的态度就类似于：“只要没犯奸淫，就够了。”但儿子的态度则是在表象之下的：“我不该对任何人有不纯洁的态度和想法。对于异性，我必须要在思想里保持纯洁。”耶稣对于这一点强调到如此程度，祂说：“若你的一只眼使你犯罪，就剜出来丢掉。”

现在你们明白了吗？只有那一心想要讨他父亲喜悦的儿子，渴望父亲对他的生活完全满意。只有这样的人才能成为“属灵”的人。他渴求理解经文里诫命背后的灵，而不止是律法的文字。

《圣经》说我们与耶稣基督的关系如同新娘与新郎的关系。真正的基督信仰——是婚姻关系，而不是宗教。它是两个人之间的关系。不是去膜拜一本书，而是去与一个人重新结合——那个人就是耶稣基督。“属宗教”的人会敬拜一本书。《圣经》对他们来说是最重要的。《圣经》对我也极其重要，但是并不比耶稣基督更重要。如果我和耶稣基督没有建立起亲身的关系，那么《圣经》对我来说就只是一本死书。而

but not more important than Jesus Christ. If I didn't have the fellowship of Jesus Christ, the Bible would become a dead book to me. It is living because Jesus can speak to me through it.

Our relationship to Christ is to be like that of an earthly bride who is deeply in love with her bridegroom. The Bible speaks of our relationship with Christ like that, and then one day, Christ will come and will be married to her. It is the exact picture of a bride who is engaged, waiting for her wedding day, eager to correspond to her bridegroom, to telephone and to listen to her bridegroom, and wanting to spend time with him, until the day of the marriage. During that time, how does she live? She is only interested in her bridegroom's opinion. She is not bothered what anybody else in the world thinks about her. She wants to please her bridegroom and she doesn't do the minimum.

Think of an engaged couple that are deeply in love with each other. When they get an opportunity to spend time with each other, do they think of the minimum time required? Do they look at the watch and say, 'Ok, we have spent ten minutes and it is enough?' No, they feel even five hours is not enough! When they write letters to each other, an engaged couple that are deeply in love with one another, how long are those letters going to be - half a page? Do they say, 'Well that is enough, I have told you I am okay and hope you are okay?' No, they may write 25 pages and next day they may write another 25 pages again! This is due to love.

True spirituality is the result of a loving relationship with Christ. Religiosity, on the other hand, is a merely formal relationship with Christ, like a servant

《圣经》之所以是活的，那是因为耶稣可以通过它直接和我说话。

我们与基督的关系就类似于世上那种深深爱着新郎的新娘一样。《圣经》说我们与基督的关系就是如此，直到有一天，基督回来娶那姑娘。那画面真的是像订了婚的新娘，等着她婚礼的那天，她会热切的盼望与新郎相呼应，打电话倾听，想要花时间和他在一起，一直到有一天结婚。在那期间，她会是怎样生活的？她会只在意她未婚夫一个人的看法。全世界任何人怎么看她，她都不在意。她只想让他高兴，她不会想仅仅做到最低限度。

看看那些订婚的深深相爱的人们。有机会在一起的时候，难道他们会想，只要达到要求的最短见面时间就行了吗？难道他们会看看表说，“好了，我们已经花了整整十分钟时间在一起了，这应该够了吧？”当然他们不会这样，因为恐怕5个小时都觉得不够！两个订了婚的深深相爱的人，给彼此写信的时候，会写多长？半页纸吗？他们会说，“我说了我很好，也祝你好。这足够了吧？”当然不会，他们会写25页，然后第二天再写25页！因为他们是相爱的。

真正的“属灵”，是因为与基督相爱的结果。而“属宗教”，是因为与基督的关系仅仅类似一种官方的正式关系，如同雇工与主人。那么现在，请让我们一起寻

to a master. Let us seek to be spiritual.

求“属灵”的关系吧。