

20. Still More On Dead Works

Once again we are going to look a little deeper at what it means to do dead works that are neither classified under good or evil, and that makes us religious instead of making us spiritual.

We want to look at two more characteristics of dead works in this study. Before that let us just review what we have already studied in our previous studies. We have been trying to understand what is the difference between a religious Christian and a spiritual Christian? And we have been trying to see how this makes all the difference in the world, because religious Christians will finally become Pharisees, and they are the people who crucified Christ. Spiritual Christians will become like Jesus.

So it is not just a small difference. The Pharisees were not people who were living constantly in adultery, or theft, or murder etc. They were not debaucherous evil worldly people. In fact, they were considered very spiritual by the undiscerning Jews of their time. It is quite likely that even the disciples of Jesus, before they began to follow the Lord, if you had gone up to Peter or James or John, say, 2, 3 years before they met the Lord and asked them, 'Well Peter, who do you think is a spiritual man that you know in your town?' I think, Peter would have, perhaps, mentioned some long bearded, old Pharisee who was an elder in the synagogue. And, I think, James and John would have also said the same. Because those are the people whom they respected as leaders; they saw them fasting, they saw them praying, they saw them carrying these little boxes with scripture upon their foreheads. They were so frequently praying in the synagogue, fighting for the truth and standing for the true doctrine. They were reading the scriptures, studying

20. 还得再讲无用之功

我们需要再一次进一步的思考，究竟什么是无用之功。它既不能被归类成善的，但也不是恶的，它使我们变成宗教人士，而非属灵的人。

这一章里，我们要看一下，无用功的另外两个类型。在开始之前，要先回顾一下之前的内容。我们一直在试图搞清楚，属宗教的基督徒与属灵的基督徒之间有何不同？为什么两者天差地别？属宗教的基督徒最终会变成法利赛人，正是法利赛人将耶稣钉上了十字架。而真正属灵的基督徒将变得越来越像耶稣。

所以，这两者之间肯定不止是些小区别而已。要知道，法利赛人并不是生活在充满奸淫、偷盗或谋杀之下的。他们不像那些放荡的世人一样。甚至在那个年代，迟钝的犹太人甚至觉得法利赛人非常的属灵呢。其实很有可能，在彼得、雅各或约翰见到主耶稣的两三年之前，在他们还没有跟随祂的时候，你如果问他们，“彼得，这个镇上，谁是你认为最属灵的人？”我猜想，彼得很有可能会指给你一位会堂里长着长胡子的法利赛人。雅各和约翰也差不多如此。这是因为当时这些法利赛人是受人尊敬的领袖，人们见他们斋戒、祷告，额头上挂着有经书的小盒子。他们经常在会堂里祷告、为了正确的教义而争论、学习经文，而且总是持守着诫命。人们都觉得他们是非常属灵的人。

the scriptures, fervently keeping the law. They would have thought that these are spiritual men.

But when Jesus came along and they joined up with Him, and when they heard Jesus denouncing these Pharisees as vipers and deceivers who deserved to go to Hell, they must have been shocked. Only then would their eyes have been opened to see that what they thought was spirituality was actually religiosity; that the people whom they considered to be spiritual were just plain religious. I believe, unless the Holy Spirit opens our eyes, we can make the same mistake; we can be quite sincere like Peter, James and John were, and yet be mistaken.

We have looked at so far, (1) when a person does the Lord's work, Christian work, Christian activity without joy, it is a dead work; (2) When he does it without love; (3) When he does it without zeal; (4) When he does it without faith; (5) When he does it for his personal gain and honour; (6) When he does those works merely to ease his conscience; (7) When he does it out of fear of divine judgment; and (8) When he does it for the sake of obtaining a reward; All of these would be classified as dead works.

In this study we shall look at two more characteristics of dead works.

(9) Works that are done without bearing our cross daily. Let us look at a verse which many Christians are not familiar with: "we always bear about in our body the dying of Jesus, so that the life of Jesus might be made manifest in our body" (2 Cor. 4:10).

The life of Jesus is the light of the world. If I were to ask you, 'who is the light of the world?' what would your answer be? My guess is that 99% of Christians would give the wrong answer. They would say,

然而当耶稣出现后，他们听祂训斥这些法利赛人，说他们是毒蛇的种类，是该下地狱的骗子，这让彼得他们非常震惊。这时他们的眼睛才被神打开，发现原以为是属灵的，其实只是属宗教的，那些人们以为非常属灵的人纯粹只是宗教人士而已。我相信，圣灵若不开启我们的眼睛，我们也会犯同样的错误，即便真诚如彼得、雅各或约翰，也能犯同样的错。

到目前为止，我们已经探讨了无用功的这几个类型：(1) 为神为教会做事，却没有喜乐；(2) 不是以爱为出发点；(3) 毫无热忱；(4) 没有信心；(5) 为了私人的名和利；(6) 仅仅为了良心安慰；(7) 出于对属天惩罚的畏惧；(8) 为了神的奖励。这些都是无用功的种类。

这次，我们来看另外两种。

(9) 事工，却没有每天背负十字架。让我们来看一节很多基督徒都不熟悉的经文：“身上常带着耶稣的死，使耶稣的生也显明在我们身上。”(哥林多后书 4 章 10 节)

耶稣的生命是这世上的真光。但假如我问你，“谁是这世上的光？”，你的答案是什么？我猜 99% 的基督徒会答错。他们会说，“耶稣是这世上的光。”很遗憾，这个答案是不对的，让我把经文指给你。请留

'Jesus is the light of the world.' Unfortunately that answer would be wrong, and I will show that to you from the Scripture. Pay attention to this. Jesus said in John 9:5, "While I am in the world, I am the light of the world." So when did Jesus say He was the light of the world? - As long as He was in the world.

When He prayed to the Father in John 17, He said to His father, 'And now, I am no longer in the world. I am leaving this world and I am coming to you.' Now that Jesus is no longer in the world, but in heaven, who is the light of the world today? He said that as long as He is in the world, He is the light of the world, but He is gone now. But He had said to His disciples in Matthew 5:14, "You are the light of the world." So what is the correct scriptural answer to this question- who is the light of the world today? The answer is, 'We, the disciples of Jesus Christ.' Now that sounds like an awesome claim, but that is exactly what Jesus said. Sometimes we have got to change our way of thinking and make it more in line with scripture.

What does it mean to say we are the light of the world? The Bible says, "In Jesus Christ was life and that life was the light of men" (Jn. 1:4). The world is full of darkness. It is ruled by the prince of darkness - Satan. And in the midst of this darkness God wants the light to shine for Him. Do you think the people in the world can see the life of Jesus in Jesus himself? No, He is in heaven; they cannot see him. Where can they see it then? They have to see it in you and me, as disciples of Jesus Christ. If they don't see it in us, they will never see it anywhere. In us, in the way they see us react in different situations and behave; in the way they see us handling money and talking to people and behaving; there, people see whether the life of Jesus is being manifested or not.

And here we see Paul saying (2 Cor. 4:10) that "the

意。在约翰福音 9 章 5 节，耶稣说，“我在世上的时候，是世上的光。”所以，你看到了吗，耶稣说自己什么时候是世上的光？当祂在世上的时候。

约翰福音 17 章里，当耶稣对天父祷告的时候说，“从今以后，我不在世上了。现在我往你那里去。”现如今，耶稣已不在这个世上，而是在天国了，那么谁才是世上的光？既然祂说，祂在世上的时候才是世上的光，可现在祂已经不在了。祂在马太福音 5 章 14 节对祂的门徒说，“你们是世上的光。”那么好，现在请你再来告诉我，《圣经》对这个问题的正确答案是什么？答案是：“就是我们，这些耶稣的追随者。”这听起来太了不起了，然而耶稣的确就是这么说的。有时候我们必须转变我们的观念和想法，使它们与经文相吻合。

那么说我们是世上的光，这话是什么意思呢？《圣经》说，“生命在耶稣基督里头，这生命就是人的光。”（约翰福音 1 章 4 节）这个世界充满着黑暗。因为它现在还在黑暗之子——撒但的辖制下。在这黑暗之中，神要真光为祂而闪烁。你认为世上的人可能从耶稣本人身上看到祂的生命吗？不能，因为耶稣已经在天国了，人们看不到祂。那么世人能从哪看到耶稣的生命呢？那就是从你，从我，从耶稣的追随者身上。若不能在我们身上看到耶稣的生命，世人就没其它办法亲眼看到了。在我们身上，看到对不同的境况，我们作何反应；看我们如何处理金钱，如何与人交谈相处。从这些事情上，世人能看到，耶稣的生命是否真的在我们身上彰显。

保罗在哥林多后书 4 章 10 节说到，“耶稣的生在我们

life of Jesus is manifested in our mortal flesh." In other words, here is the life coming forth from us, from which come forth certain works. You know the difference between taking a glass of water and pouring out the water and a glass being filled with water from a jug and the glass overflowing with water. Water is getting poured out from the glass in both the cases. What is the difference in its application to our life? Is your service for the Lord is something you are pouring out, or is it the overflow that is coming out of your life, because you are filled with the life of Jesus? There is a lot of difference.

Jesus said, "If you thirst, and believe in Me, out of your innermost being will flow rivers of flowing water." Now what is the difference between a river flowing and a hand pump through which water is pumped out? There is a world of difference. With many Christians, their service to the Lord can be likened to a hand pump. Yes, some water does come out - there is some type of service. You pump and pump and pump and pump, and some water comes out. But, in the case of Jesus, His service to the Father was not like that. Similarly in the case of a spiritual Christian, his service for his Father and the Lord is not like that; it is an overflow. It is not something poured out or pumped out, it is an overflow, because his life is filled with the life of Jesus.

So how can we come to this life? - Only if we bear the dying of Jesus; take up the cross daily. If I don't take up the cross daily, the life is not going to flow out from within.

Let me give you a practical example. If we merely control our tongues from speaking angrily or our faces from scowling, but we are still boiling with anger and irritation against somebody inside, what are we doing? We are just practicing self-control,

身上显明。”换句话说，这生命，从我们的行为上彰显。设想一下，有两个杯子：一个杯子里有些水，然后把水从这杯子里往外倒；另一个杯子，有水壶从上面往杯里加水，以至于水从杯子溢出来。这两种情况，都有水从杯里出来。可这二者的区别，就像我们生命不同状态。你的事奉，是你自己往外倒的吗？还是由于耶稣加给你生命，尔后满溢出来的？这是大大的不同！

耶稣说过，“渴的人相信我，我会赐你从内涌出的泉源，直涌到永生。”涌出的泉源，与泵出的水，有何区别？天差地别！很多基督徒的事奉都类似手泵水井一样。是有一些水出来——的确有些服事。你拼命压啊压啊压，然后出来一些水。然而，耶稣本人在地上的时候，祂对天父的服事不是这样的。同样的，属灵的基督徒对天父的服事也不是这样的，而是“满溢”出来的。不是拼命挤压出来的，而是自然的流淌，因为耶稣的生命将人如此的充满。

我们要如何才能达到这样的生命状态呢？那就是，只有当我们背负着耶稣的死，就是每天背我们的十字架。如若不然，生命不会由内流淌出来。

请让我给你举个非常实用的例子。假若你仅仅控制自己的嘴，不讲生气的话，或控制表情，不让自己皱眉，但内心却满是燃烧的怒气和对人的不满。这样的你是在干什么？这仅仅是自我控制而已，任何人都可以做到，不需要圣灵的帮助。这样的事情，不需要耶

and any heathen could do that. You don't need the Holy Spirit. You don't need Jesus Christ to do that work within you. You just need to have a lot of self-discipline. Now that is not what Jesus offers us. It is good, but it is not the best. That is all that The Law can produce, but the Holy Spirit has come to bring a death within us so that from us will flow, from within, from our innermost being, the goodness of Jesus. There will be no boiling and irritation inside.

(10) One last characteristic of dead works is works that originate from our own human reasoning. Perhaps, the best example of this would be Martha's service for the Lord in Bethany, described in Luke 10:38-42. We read that Jesus came to Bethany and Martha served. Now isn't that a very good thing to do? You know the Lord and His disciples are hungry, I need to go to the kitchen and produce some food for them. She did that work because she felt that was a good work to do. But let me direct you to a scripture which is very sensible: "The most important thing about a servant is that he does just what his master tells him to" (1 Cor. 4:2 Living), and not whatever he feels like doing.

If you have a servant at home, or if you have a servant at office, what do you want him to do? - Just what he feels like? - Even if it is not evil, and just good? Or do you want him to do exactly what you tell him to do? You see there are very few people who understand this. This is the difference between soulish human service and spiritual human service in the will of God. God's Word divides between the soulish and the spiritual as we read in Hebrews 4: 10, 12. Soulsh works are dead works; they are works that originate from my own human reason.

There is an amazing verse written about Jesus in John 5:30. **He never did anything on His own initiative.** That means He waited to listen to what the

耶稣基督在里面帮助就能做到，需要的就只是自律而已。这不是耶稣所提供的。自律是好的，却不是最好的。那是律法所能成就的全部。而圣灵的来到，是要从里面带给我们肉体的结束、圣灵的新生，使我们由内而外的涌出基督的美善。这样的我们，在里面也没有翻滚的怒气。

(10) 最后要说的一个无用功的类型，就是人出于自己理性分析而做的事工。也许最好的例子就是路加福音 10 章 38 到 42 节讲到的，马大的服事。那里我们看到，耶稣到了伯大尼，马大在事奉。现在请想一下，她做的是不是非常好的事呢？主和祂的门徒都很饿了，我得去厨房给他们弄吃的。她做那些事情，是因为她觉得那是善行。然而，请让我把经文指给你，回归经文才是明智的，“对于管家而言最重要的，是去做主人吩咐他做的”（哥林多前书 4 章 2 节），而不是他自己感觉想做的事情。

假如你家里或是工作单位有一个管家，你希望他是怎样的？凭他自己的感觉去做事吗？这样好吗，即便他不做邪恶的事？还是你希望他能完全的做你所吩咐的？你看，其实只有很少的人意识到了这一点。这是“属魂”（凭个人感觉或理智推断）的事奉与遵神旨意的“属灵”事奉的区别。希伯来书 4 章 10 节和 12 节谈到，神锋利的言语将“属魂”的与“属灵”的分开。“属魂”的事奉是无用之功，因为这些工作来自我们人的有限理性推导。

在约翰福音 5 章 30 节，有一句关于耶稣的绝妙的经文。祂从来不根据自己的想法做任何事情。这就是说，祂不是凭自己感觉和想法去做事，而是等着天父

Father wanted Him to do, not what He felt like doing. You know, since Abraham wanted to help God, he produced an Ismael, which caused so much confusion. If he had listened to God, he wouldn't have done that.

Ishmaels are the dead works many Christians are doing today, sincerely wanting to help God, but without seeking the will of God. Now what shall we do? Shall we sit back and do nothing? On the contrary, let us seek God, if you love Him. It doesn't matter if you make mistakes. We can go forth to doing spiritual works to the glory of God.

要祂去做。你知道吗，亚伯拉罕由于用自己的头脑，想“帮”神一把，结果生出了以实玛利，为这个世界带来了多少迷惑混乱？他如果当时听从神，就不会做出那样的事。

以实玛利，就如同今天很多基督徒在做的，非常认真的想要帮助神，然而却没有去寻求神的心意。那我们需要怎么做呢？难道就坐在那什么都不做了吗？正好相反。你若爱神，要做的是寻求祂的心意。如果你曾经犯错，请不要介意。我们可以从现在开始，为了神的荣耀，去做属灵的工作。