

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. 還得再講無用之功

我們需要再一次進一步的思考,究竟什麼是無用之功。它既不能被歸類成善的,但也不是惡的,它使我們變成宗教人士,而非屬靈的人。

這一章裡,我們要看一下,無用功的另外兩個類型。在開始之前,要先回顧一下之前的內容。我們一直在試圖搞清楚,屬宗教的基督徒與屬靈的基督徒之間有何不同?為什麼兩者天差地別?屬宗教的基督徒最終會變成法利賽人,正是法利賽人將耶穌釘上了十字架。而真正屬靈的基督徒將變得越來越像耶穌。

所以,這兩者之間肯定不止是些小區別而已。要知道,法利賽人並不是生活在充滿姦淫、偷盜或謀殺之下的。他們不像那些放蕩的世人一樣。甚至在那個年代,遲鈍的猶太人甚至覺得法利賽人非常的屬靈呢。其實很有可能,在彼得、雅各或約翰見到主耶穌的兩三年之前,在他們還沒有跟隨祂的時候,你如果問他們,「彼得,這個鎮上,誰是你認為最屬靈的人?」我猜想,彼得很有可能指給你一位會堂裡長著長鬍子的法利賽人。雅各和約翰也差不多如此。這是因為當時這些法利賽人是受人尊敬的領袖,人們見他們齋戒、禱告,額頭上掛著有經書的小盒子。他們經常在會堂裡禱告、為了正確的教義而爭論、學習經文,而且總是持守著誠命。人們都覺得他們是非常屬靈的人。

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,

然而當耶穌出現後,他們聽祂訓斥這些法利賽人,說他們是毒蛇的種類,是該下地獄的騙子,這讓彼得他們非常震驚。這時他們的眼睛才被神打開,發現原以為是屬靈的,其實只是屬宗教的,那些人們以為非常屬靈的人純粹只是宗教人士而已。我相信,聖靈若不開啟我們的眼睛,我們也會犯同樣的錯誤,即便真誠如彼得、雅各或約翰,也能犯同樣的錯。

到目前為止,我們已經探討了無用功的這幾個類型:(1)為神為教會做事,卻沒有喜樂;(2)不是以愛為出發點;(3)毫無熱忱;(4)沒有信心;(5)為了私人的名和利;(6)僅僅為了良心安慰;(7)出於對屬天懲罰的畏懼;(8)為了神的獎勵。這些都是無用功的種類。

這次,我們來看另外兩種。

(9)事工,卻沒有每天背負十字架。讓我們來看一節很多基督徒都不熟悉的經文:「身上常帶著耶穌的死,使耶穌的生也顯明在我們身上。」(哥林多後書 4 章 10 節)

耶穌的生命是這世上的真光。但假如我問你,「誰是這世上的光?」,你的答案是什麼?我猜 99%的基督徒會答錯。他們會說,「耶穌是這世上的光。」很遺憾,這個答案是不對的,讓我把經文指給你。請留意。在

'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

約翰福音 9 章 5 節,耶穌說,「我在世上的時候,是世上的光。」所以,你看到了嗎,耶穌說自己什麼時候是世上的光?當祂在世上的時候。

約翰福音 17 章裡,當耶穌對天父禱告的時候說,「從今以後,我不在世上了。現在我往你那裡去。」現如今,耶穌已不在這個世上,而是在天國了,那麼誰才是世上的光?既然祂說,祂在世上的時候才是世上的光,可現在祂已經不在了。祂在馬太福音 5 章 14 節對祂的門徒說,「你們是世上的光。」那麼好,現在請你再來告訴我,《聖經》對這個問題的正確答案是什麼?答案是:「就是我們,這些耶穌的追隨者。」這聽起來太了不起了,然而耶穌的確就是這麼說的。有時候我們必須要轉變我們的觀念和想法,使它們與經文相吻合。

那麼說我們是世上的光,這話是什麼意思呢?《聖經》說,「生命在耶穌基督裡頭,這生命就是人的光。」(約翰福音 1 章 4 節)這個世界充滿著黑暗。因為它現在還在黑暗之子——撒但的轄制下。在這黑暗之中,神要真光為祂而閃爍。你認為世上的人可能從耶穌本人身上看到祂的生命嗎?不能,因為耶穌已經在天國了,人們看不到祂。那麼世人能從哪看到耶穌的生命呢?那就是從你,從我,從耶穌的追隨者身上。若不能在我們身上看到耶穌的生命,世人就沒其它辦法親眼看到了。在我們身上,看到對不同的境況,我們作何反應;看我們如何處理金錢,如何與人交談相處。從這些事情上,世人能看到,耶穌的生命是否真的在我們身上彰顯。

保羅在哥林多後書 4 章 10 節說到,「耶穌的生在我們

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,

身上顯明。」換句話說,這生命,從我們的行為上彰顯。設想一下,有兩個杯子:一個杯子裡有些水,然後把水從這杯子裡往外倒;另一個杯子,有水壺從上面往杯里加水,以至於水從杯子溢出來。這兩種情況,都有水從杯裡出來。可這二者的區別,就像我們生命的不同狀態。你的事奉,是你自己往外倒的嗎?還是由於耶穌加給你生命,爾後滿溢出來的?這是大大的不同!

耶穌說過,「渴的人相信我,我會賜你從內湧出的泉源,直湧到永生。」湧出的泉源,與泵出的水,有何區別?天差地別!很多基督徒的事奉都類似手泵水井一樣。是有一些水出來——的確有些服事。你拼命壓啊壓啊壓,然後出來一些水。然而,耶穌本人在地上的時候,祂對天父的服事不是這樣的。同樣的,屬靈的基督徒對天父的服事也不是這樣的,而是「滿溢」出來的。不是拼命擠壓出來的,而是自然的流淌,因為耶穌的生命將人如此的充滿。

我們要如何才能達到這樣的生命狀態呢?那就是,只有當我們背負著耶穌的死,就是每天背我們的十字架。如若不然,生命不會由內流淌出來。

請讓我給你舉個非常實用的例子。假若你僅僅控制自己的嘴,不講生氣的話,或控制表情,不讓自己皺眉,但內心卻滿是燃燒的怒氣和對人的不滿。這樣的你是在幹什麼?這僅僅是自我控制而已,任何人都可以做到,不需要聖靈的說明。這樣的事情,不需要耶穌基督在裡面

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

說明就能做到,需要的就只是自律而已。這不是耶穌所提供的。自律是好的,卻不是最好的。那是律法所能成就的全部。而聖靈的來到,是要從裡面帶給我們肉體的結束、聖靈的新生,使我們由內而外的湧出基督的美善。這樣的我們,在裡面也沒有翻滾的怒氣。

(10)最後要說的一個無用功的類型,就是人出於自己理性分析而做的事工。也許最好的例子就是路加福音 10 章 38 到 42 節講到的,馬大的服事。那裡我們看到,耶穌到了伯大尼,馬大在事奉。現在請想一下,她做的是不是非常好的事呢?主和祂的門徒都很餓了,我得去廚房給他們弄吃的。她做那些事情,是因為她覺得那是善行。然而,請讓我將經文指給你,回歸經文才是明智的,「對於管家而言最重要的,是去做主人吩咐他做的」(哥林多前書 4 章 2 節),而不是他自己感覺想做的事情。

假如你家裡或是工作單位有一個管家,你希望他是怎樣的?憑他自己的感覺去做事嗎?這樣好嗎,即便他不做邪惡的事?還是你希望他能完全的做你所吩咐的?你看,其實只有很少的人意識到了這一點。這是「屬魂」(憑個人感覺或理智推斷)的事奉與遵神旨意的「屬靈」事奉的區別。希伯來書 4 章 10 節和 12 節談到,神鋒利的話語將「屬魂」的與「屬靈」的分開。「屬魂」的事奉是無用之功,因為這些工作來自我們人的有限理性推導。

在約翰福音 5 章 30 節,有一句關於耶穌的絕妙的經文。祂從來不根據自己的想法做任何事情。這就是說,祂不是憑自己感覺和想法去做事,而是等著天父要

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.

祂去做。 你知道嗎,亞伯拉罕由於用自己的頭腦,想「幫」神一把,結果生出了以實瑪利,為這個世界帶來了多少迷惑混亂?他如果當時聽從神,就不會做出那樣的事。

以實瑪利,就如同今天很多基督徒在做的,非常認真的想要說明神,然而卻沒有去尋求神的心意。 那我們需要怎麼做呢?難道就坐在那什麼都不做了嗎?正好相反。 你若愛神,要做的是尋求祂的心意。 如果你曾經犯錯,請不要介意。 我們可以從現在開始,為了神的榮耀,去做屬靈的工作。