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十字架三重定理

「一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。」(約十二 24)

從這幾句話裏，我們看見天然事物的三重定理，也就是十字架的三重定理。這三重定理是：

- (1) 藉死亡得生命；
- (2) 藉降服得自由；
- (3) 藉喪失得豐收。

一·藉死亡得生命

我們將基督本身所遇的事來表明這定理，真是再美妙不過了。基督真正的生命，並不是那三年半行走在這地上的生命，乃是祂經過各各他之後那永遠活著的生命。如果祂釘死之後沒有復活，也不永遠活著，那麼祂那三年半的事蹟還能存到今日麼？還能在這世界的歷史中如此站立得住麼？

基督已經復活了，而且永遠活著，這事實十分吸引人關注祂從前在地上那短暫的生命和教訓，並由此產生了許多有關「祂道成肉身時」的著述。所有論到祂的，其中最偉大的真理就是：「祂已經死了，卻又活了。」

這經過死亡的生命已經掌管了世界，也已經使世界真見其實存；無論世人如何決意要除掉祂，祂卻沒有絲毫被消滅的可能。世界的組織、異教，甚至掌權的，都竭盡所能的來摧毀基督的尊名，和祂不止息的活力，但至終滅亡的是他們自己，祂卻仍然得勝有餘的活著！

我們非經過十字架，就絕不能得著基督的真正生命。我們若要認識這真正神聖的生命——耶穌基督的生命——只要看看這生命的工作。祂在人裏面所作的工，就是使人的生活遠超過一般人的生活。

主耶穌說：「我來，要把火丟在地上」，又說：「我有當受的洗，還沒有成就，我是何等的迫切呢！」祂為使這聖火或生命得以釋放，以及這「迫切」得以除去，受洗是必須的。哦！祂是何等願意成就這事！這洗就是痛苦的洗，就是十字架。惟有經過這十字架，祂才能顯明祂普天下的職事，這「火」才能遍及祂全身的肢體裏面，使祂的肢體與祂相配，而這樣的與基督聯合，惟獨靠十字架可得。下面幾節經言含有深奧的意義：

「我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著。」(加二 20)

「你們既受洗與祂一同埋葬，也就在此與祂一同復活，都因信那叫祂從死裡復活神的功用。」(西二 12)

「豈不知我們這受洗歸入基督耶穌的人是受洗歸入祂的死。」(羅六 3)

「我們若在祂死的形狀上與祂聯合，也要在祂復活的形狀上與祂聯合。」（羅六5）

「所以，我們藉著洗禮歸入死，和他一同埋葬，原是叫我們一舉一動有新生的樣式，像基督藉著父的榮耀從死裡復活一樣。」（羅六4）

如果我們要彰顯基督的生命，如果那滿有生命而不能被毀滅的，要在世界裏作強而有力的見證，如果那神聖的、得勝的、不可滅的生命——神自己的生命——要藉著基督身上的肢體向世人作滿有能力的見證，使世人真見其實存，肢體必須與基督的死和復活聯合。

如果我們認識了這聯合，我們今生的生命就算不了甚麼。我們必須支取基督的死，向己死、向世界和其上的一切野心、慾望、意見、及制度死，並且讓那死天天在我們裏面有更深的工作，好叫那復活的生命在我們裏面多多地彰顯出來。神的生命絕不能進入舊造，神的生命是新造的生命。

這「藉死亡得生命」的真理，不僅適用於自己為罪人的時候，就是我們為基督人的一生，也需要這真理作工在我們生活上的每一點。就如說到屬靈的教育，我們要得真理的知識，還必須聖靈教導我們。聖靈的教導和世人的教導不同。世人不過將許多的知識充滿我們的頭腦，聖靈卻使祂所教導我們的一切，作成在我們裏面；叫它們成為我們，我們成為它們。

在屬靈的教育中會遇見這樣的事：比方說：你有一天聽見了甚麼、讀了甚麼、或聖靈在你裏面說了甚麼，你的靈裏就得了新的啓示，看見了奇妙的真理。你從前在理念中所知道的事，現在得光照。那時你就抓住了你所得著的真理，也許你就去禱告，或者為著你所得的感謝主，並且你也覺得你得著了極大的寶貝，就是於你的生命有無限的價值。你不肯失去它，因為它帶給你這樣的喜樂。

但經過一段時日以後，你所領受的真理，似乎全歸無有，它所有的能力和喜樂似乎都離開了你，它就成了消失的景象。此後，也許你不知不覺的到了你所從未走過的路上，酷烈的試煉臨到你，極大的困難環繞你，你也覺得因著環境的壓迫，已被帶到絕望的死地。在這時候，那充滿你探索的頭腦的，顯然就是那失去的「真理」。在這迫切的困境中，那真理抓住你，你也竭力抓住它，於是它又活了，並且證明它的活力——帶領你出困境、靈命得提升並進入得勝。這到底是怎麼一回事呢？

你得了滿有生命的真理的啓示，這是好的！但是這真理必須在你裏面作工，好叫它成為你的！從前你不過在悟性中理會了它，但是為著它能成為你的生命，你必須被帶進死地，以致沒有別的可救你，惟獨這真理能救你。這樣它就成為你靈命的一部分，從此你就不會再失去它。它是你所知道所證明的真理，你無論何時向人述說它，它就立刻如同到了家那麼自然。它是活的，是在你的經歷中從死裏復活的。這就是有力見證的獨一根基。

一粒麥子——你雖然信它有生長的可能，卻看不見它的生命——下到墳墓裏，而後神所命定在它四圍的力量就起始作工在它身上。哦！現在它復活了、萌芽了，這樣以後，就沒有甚麼能阻止它向上生長。

我們再用這定理來說為主作工的事。主的工人需要死，就如罪人需要死。「死」抓住我們的工作，真是可怕的經歷。當我們作主工的人、傳道人，下到死地，被困在壓迫、苦楚、無結果之中，就失望著說：「我到了盡頭，我甚麼都完了。」在這時候，試驗就來到，試驗我們的自己，和我們的工作。在我們裏面有了幾分心存要得人的喜歡呢？我們作工是否為著傳揚己名呢？為的要得好名聲麼？當人們稱讚我們的工作，我們有否覺得高興、喜歡？或者，當人們說我們一些不好聽的話、批評我們，以為我們所作的不對、誹謗我們，我們是否回家後就覺得不好過呢？在這些事上，我們佔上了幾份呢？

沒有經過試驗之前，我們自然也說過：「我沒有這樣個人的雄心，我不尋求自我的利益。」但是當我們下到死地，工作的門似乎向我們關閉的時候，我們的動機、我們的感覺，都顯露出來，我們是否繫念己名過於主名。我們必須脫離一切己的生命，然後神才能用我們。我們必須達到一個地步，就是絲毫不管人們想甚麼、說甚麼、或作甚麼，只要神心滿意足、只要我們行在祂的旨意中。這是平安的道路，這是得勝的道路。但是我們必須落下，落到死地，「我」必須被治死。這就是：「我」已經被釘在十字架上；基督，滿有祂復活的大能才得以彰顯出來。

有人問到慕勒為主工作的祕訣，他說：「曾有一天我死了，完全死了。」他一面說，一面屈身，甚至幾乎碰著地——他又說：「喬治·穆勒死了，在他的個人看法，喜好，品味和意志上死了，在這地上死了，在他兄弟和朋友對他的認可或批評上死了。而從那刻起，我一直在學習讓自己只得神的喜悅和認可。」

神所親自發起的大小工作，都是藉這定理「藉死亡得生命」在那裏作工。有時我們看見神的某件工作下到死地，似乎失去了所有的效力，成了一無所有。但過不多時，神那滿有復活大能的生命，卻叫那件埋沒的工作從墳墓的最深處復活起來。

常有神的許多僕人清楚奉了神的呼召前去為主工作，卻看見工作按這定理走去。這樣看來，似乎神有奧妙的緣由，要祂的工作先下到死地，而後才能永遠的滿有活力、滿有得勝的活著。也許就是因著這樣，人的生命就必須出去，神的生命才能以進入。

二·藉降服反得自由

「求主捆綁我，我才得釋放。」以賽亞書第五十三章奇妙的說明這真理。在這一章裏，耶和華的受苦的僕人，祂甘願受各樣的捆綁，祂虛己順服，且死在十字架上，祂捨去了祂的神聖權利，不為己揚名，反倒甘願受一切邪惡權勢的戲弄，好叫祂因著在人的方面落在邪惡權勢之下，可以將邪惡的權勢分裂、在超越的得勝中復活，祂得以遠超過一切權勢，及一切執政的和掌權的。

在人的方面，十字架是一幅捆綁的圖畫。「祂救了別人，不能救自己。」(太十七42) 掌控著老亞當族類的，就是這「不能」，但基督藉著十字架，成就了祂完全的救贖，基督成為新族類的代表，而新人都在祂裏面。當十字架完成了它的工作，人就脫離一切的挾制而得自由，並且基督那滿有能力的從墳墓裏出來，祂得掌管全地的權柄。基督叫那些聯合於祂的死的人與祂一同復活，生活在超然的境地裏，祂並藉著他們成就那些以前所絕對不可能的事。

雖然到目前為止，許多基督的卓越成就，被應用在哲學、社會學、和物理學等方面。但自各各他以來，因著人的智慧與能力的有限，基督在地上所成就的，人是無法解釋的。

他們所能傳揚的事，就是「眼睛未曾看見，耳朵未曾聽見，人心也未曾想到的。」(林前二9) 乃是因為神藉著聖靈向他們顯明了。他們所完成的工作，他們所接觸的範圍，他們工作本身的實質，絕不是世人能力所能達成的。並且，我們已經說過，神藉著他們所作的工，越被魔鬼所集中全力去擾亂、破壞，就越證明這工作裏所有的性質實在是超自然的、無限量的。

三·藉喪失得豐收

再看以賽亞書第五十三章，我們看見耶和華的贖罪的僕人進到淒涼之境，一個滿了荒蕪的畫面。祂孤苦零丁，被輕視、被棄絕。哦！多麼可怕的孤單。祂的十字架叫祂付上了一切，祂自己的弟兄不相信祂，

祂最親近的門徒不明白祂！然而，這一章說末後一段說甚麼呢！「祂必看見後裔，並且延長年日。耶和華所喜悅的事，必在手中亨通。祂必看見自己勞苦的功效，便心滿意足。」（賽五十三 10-11）

從那一刻在十字架上祂捨了自己以及這「後裔」的應許開始，我們就走向最終稱義之路。我們讀啓示錄，就看見祂在寶座中像是被殺過的羔羊，在祂四圍有許多的人，沒有人能數過來，是從各國各族各民各方來的，這就是基督所得的，這數不過來的人，就是祂勞苦的功效。

在此舉一個實際應用的例子：神似乎常對我們有太多的要求；當我們必需把最寶貝的東西獻給祂的時候，真覺得在這十字架的路上，太多的捨棄，去滿足太多的要求，甚至有時很痛苦。我們似乎覺得總是給予給予，奉獻似乎成了一個律，大量的、不停的工作在我們身上。哪知，正是因著這條唯一的路和這個唯一的律，那無限的、超然的果效才隨之而來。

魔鬼將世上萬國和榮華指給主耶穌基督看，要將這一切賜給主耶穌——這是牠狡猾的用意——要主耶穌拒絕十字架。撒但知道十字架所成就是甚麼，也知道自已必定失去世上萬國，基督卻要藉著十字架得著萬國，所以牠怕主耶穌接受十字架。

主耶穌卻拒絕了撒但，直向十字架而去。祂行走十字架的道路上、棄絕世界、捨去自己，但祂後來所得著的是遠超過魔鬼所能給祂的。祂至終因著拒絕撒但而得著萬國。

你有否預備先捨棄而後得著呢？你肯不肯捨棄今世的，去得永世的呢？你肯不肯捨棄暫時的，去得永遠的呢？你肯不肯捨棄屬地的，去得屬天的呢？你肯不肯捨棄目前的榮耀，去得最終的賞賜呢？捨棄一切，是得著一切的方法。基督現今已經從祂父手中得了一切的豐滿；我們若藉著十字架與祂聯合，我們的生活就可以變得無窮的豐富和說不盡的滿足。

有人已經證明過，他們甘心捨棄他們本來所最不願失去的，至終又看見他們所已捨棄的變作更豐富的回到他們那裏，甚至那豐富是他們從前所未曾知道的。

當我們在十字架那裏「將我們的珍寶丟在塵土裏，將俄斐的黃金丟在溪河石頭之間。」全能者就為我們的珍寶！（史百克）

The Three-Fold Law Of The Cross

"Except a corn of wheat fall into the ground and die, it abideth by itself alone; but if it die, it beareth much fruit." John 12:24.

In these words we have the three-fold universal law of nature which is also the three-fold law of the Cross. This three-fold law is (1) Life through death. (2) Liberty through surrender. (3) Enlargement through loss.

1. Life Through Death

The supreme illustration of this law is in Christ's own case. The real life of Christ is not the life of the three and a half years in which He trod this earth, but it is the life which He has been living in all the world since Calvary. It is an open question whether the record of those three and a half years would have survived or would have taken the place in the history of the world which it has taken, were it not for the romance of His continued activities and triumphs world-wide since His crucifixion and resurrection.

It is this romance that has attracted so much attention to that brief span of His life and teaching on earth, and which has created the world's literature relative to "The days of His Flesh." The greatest truth about Him is that "He was dead but is alive again."

That life through death has controlled the world ever since and has made the world realize that, in spite of most determined efforts to destroy it, here is something which is indestructible. Great world systems, cults, and even empires have exhausted all their resources to blot out the Name and the continued vitality of Christ. But it is they which have perished; He still lives on victoriously.

We never receive the real life of Christ until we too have been to the Cross. The real divine life - the life of Jesus Christ - is only known by what it does in men and women in making them live on a plane which infinitely transcends the human level.

Christ said of Himself that He had "come to scatter fire on the earth," and that He was "straitened until it was accomplished." A baptism was necessary in order that this divine fire or life might be liberated, and the "straitening" of Himself destroyed. He groaned, "Oh, that it were already accomplished." This baptism was a baptism through the passion, and it was through the Cross that He looked for the realization of all His world-wide mission. The "fire" was to become world-wide in the members of His body. It was thus essential that they should be identified with Him, and identification with Christ is only found at the Cross, where such passages as the following have their deepest meaning:-

"I have been crucified with Christ and yet I live and yet no longer I but Christ liveth in me." Galatians 2:20.

"Having been buried with Him." Colossians 2:12.

"We were baptized into His death." Romans 6:3.

"For if we have become united with Him in the likeness of His death we shall be also in the likeness of His resurrection." Romans 6:5.

"Like as Christ was raised from the dead, so also we." Romans 6:4.

If we are going to manifest that life of Christ, and if that vital indestructible something is going to bear its powerful testimony in the world, if that divine life - that very life of God Himself - indestructible, victorious, is going to bear its mighty witness and make itself felt in the world in the members of His Body, it is only through their oneness with Him in death and resurrection.

Until we know this oneness, our Christian life will count for little. We must take our place in one initial, all-inclusive reckoning with Him in death to the old self, and the old world with all its ambitions, desires, programmes, ideas, and standards, and then allow that death to be wrought out in us daily in order that the resurrection life may be increasingly manifest in us. The life of God cannot come into the old creation, it is the new creation life.

Not only does this apply in the case of ourselves as sinners, but it is a law which works out in every other relationship of Christian life. Take the matter of the knowledge of truth, in spiritual education. We come into the school of the Spirit to be taught. This school differs from the educational institutions of the world, where we go to have a certain amount of knowledge imparted to our brains. In secular education we can be crammed with a vast amount of theoretical knowledge, but the Holy Spirit's method is to have things wrought out in our very beings so that they become us and we become them.

In spiritual education something like this happens: One day being in the spirit, something said, or something read, or by the voice of the Spirit within, you see some wonderful piece of truth and it breaks upon you with all the force of a new revelation. Something you knew in theory before now breaks upon you as a wonderful divine unveiling. You lay hold of it, perhaps go to prayer and thank the Lord for it and feel that you are possessed of a great treasure which is going to be of infinite value in your life. You do not want to lose it, it has brought you such joy.

But after a time it goes! It seems to die and go from you entirely, all the power of it and the joy of it seems to depart, it has become a faded vision.

Unconsciously to yourself, it may be, your life begins to move out along strange lines, things in the nature of severe trial come upon you, a situation of great difficulty arises, and you feel that by sheer force of circumstances you are being carried to despair and to death.

At this point, the only thing that occupies your questioning mind, is that "truth" which had apparently passed away.

In your extremity it grips you and you make one desperate appeal to it, whereupon it comes to life and proves its vitality in bringing you through, up, and out to victory. What really has happened?

You received a revelation of some vital phase of truth. Good! But that truth had to be wrought out in you so that it became you. It was only mentally apprehended before, and in order that it might become your very life you had to be led into such a place of death that only this truth could save you.

So it has become part of your spiritual life and after that you never lose it. It is truth you know, and have proved, and whenever you are led to speak of it to others, it immediately gets home, it is a living thing, alive from the dead in your experience. This is the only basis of effectual testimony. The grain of wheat in which you could not see the life, although you believed in its possibility, goes down to the grave, then the surrounding forces and elements of God's providence begin to work upon it. It is quickened, it germinates, and nothing after that can resist its upward climb.

Take this law again in the matter of service for the Master. We have to die as workers as well as sinners. It is an awful experience when death lays hold of our service. When, as a worker, as a preacher, we go down to death and by sheer force of circumstances, adversity, fruitlessness, spiritual ineffectiveness, we throw up our hands in despair and say, "I am at an end, I have finished."

Here comes the test of ourselves and our service. How much was it a matter of popularity? Were we out to make a name for ourselves? Was it a matter of reputation? Did it matter whether people said nice things about our

work, that is, did we feel pleased and flattered? Or did it matter if they said nasty things, criticized, distorted, or detracted, and we went home and had a bad time?

How much were we in the business?

Before the test came, of course we should have said, "I have no such personal ambitions, it is not my interests I am seeking." But when we go down to death and the door of service seems to be closing upon us, then we are laid bare as to our motives, as to our feelings, as to whether we are more concerned for our name than His.

From all this self-life we have to be emancipated before God can use us. We have to get to the place where it does not matter in the least what people think, or say, or do, so long as God is satisfied and we are in the way of His will.

This is the way of peace and this is the way of victory. But we have to go down to the realm of death, the "I" has to be slain. It is just in this measure in which that "I" has been crucified that Christ in the power of His resurrection can be revealed.

To one who asked George Muller the secret of his service, he said: "There was a day when I died, utterly died"; and, as he spoke, he bent lower and lower until he almost touched the floor - "died to George Muller, his opinions, preferences, tastes and will - died to the world, its approval or censure - died to the approval or blame even of my brethren and friends - and since then I have studied only to show myself approved unto God." Then again have we not seen this law at work in great enterprises for the Kingdom which have most certainly been initiated by God Himself, as well as in smaller pieces of service to which He has undoubtedly called us. That piece of work at some time in its history goes down to death. It may seem that all its effectives are being destroyed and that there will be nothing of it left. Then there comes a swing of the pendulum and from the very lowest depths of the grave of this buried piece of work there is an uprising by the quickening life of God. Many servants of God have seen the work to which they were sure they were called, go this way. For some mysterious reason it seems that God takes the work down to death before it can live with abiding vitality and victory. Perhaps it is just that the human life must go out in order that the Divine life might come in.

2. Liberty Through Surrender

"Make me a captive, Lord, and then I shall be free." The whole of Isaiah 53 is a wonderful exposition of this truth. Here is the suffering Servant of Jehovah. By His own consent He is taken into a many-sided captivity. He has emptied Himself to become obedient to the death of the Cross. He has surrendered His divine rights, and has made Himself of no reputation, but is allowing Himself to be the plaything of all evil forces, in order that going down under them on the human side, He might tear them asunder and rise in transcendent victory over them, far above all principalities and powers.

The Cross is a picture of captivity on the human side. "He saved others, Himself He cannot save." "Cannot" is the ruling word of the Adamic race, but the Cross is the instrument or means by which the complete emancipation is wrought by Christ for Himself as the representative and inclusive Person of the new race. When the Cross has done its work there is liberation from all human limitations, and Christ breaks forth from the grave in a way which gives Him the mastery of the whole situation. Those who have been identified with Him in His death are raised by Him to a life on a supernatural level, and through them He achieves such things as were before utterly impossible.

There is no human explanation of the accomplishments of Christ through the ages since Calvary. The human side has been totally inadequate. This is true intellectually, socially, physically, constitutionally in the case of by far the greater number of those who have been used in these transcendent achievements.

They have been the transmitters to the world of things which "Eye saw not, ear heard not, things which entered not into the heart of man," but which God revealed to them by His Spirit. The work done, the range covered, and

the undying nature of their services has been in every way utterly out of proportion to the human resources. Not only so, but as we have already pointed out, everything that the devil could utilize, stir up, and rally to their undoing and defeat has only borne out the fact of the supernatural and limitless nature of the work.

3. Enlargement Through Loss

Refer to Isaiah 53 again. Here we see the Redeeming Servant of God going into desolation. The whole picture is one of desolation. He is alone, despised and rejected - terrible aloneness - His Cross has cost Him everything. His own brethren do not believe in Him, His nearest disciples do not understand Him, and yet how did that wonderful chapter close? "He shall see His seed, He shall prolong His days; ...He shall see of the travail of His soul, and shall be satisfied."

From that point of the losses of the Cross and its promise of "seed," we move on to the ultimate vindication. "Behold a Lamb as it had been slain, in the midst of the Throne," and around Him "great multitudes which no man could number, out of all nations, and tribes and peoples and tongues." There is the gain, the countless multitude, the result of His travail.

The practical application is this: Very often it does seem that God requires a lot of us; that this Cross makes tremendous inroads, tremendous demands, and sometimes forces the demand to the point of pain, when we have to hand over to Him something very dear. We seem all the time to be giving, giving. It seems that the law of sacrifice is tremendously at work. But this is the road and the law by which, and by which alone, the infinite and transcendent gain can come.

There is the Devil spreading out before the Lord, "all the Kingdoms of the world and the glory thereof," and saying, "all these will I give Thee, if -" and this is the subtle significance of it - "if you will only keep off that Cross." Satan knew what the Cross was going to mean, namely, that he would lose the world kingdoms and that Christ would have them by that Cross. So in effect his words meant, "Keep off that Cross, and I will give you everything."

But said the Master, in effect, I am going to the Cross and I can afford to reject your offer for the time being. So He went by the way that led to the Cross, rejecting the world, denying Himself, and there, according to His own words. "The prince of this world was cast out," and He gained more than the Devil could have given Him. He gets the kingdoms of the world after all, by letting them go.

Are you prepared to let go in order to obtain? Let go the temporal for the eternal, the transient for the abiding, the earthly for the heavenly, the present glamour for the ultimate glory? This is the way to possess all things. Christ now has received of His Father's hands eternal fullness, and by our union with Him through the Cross, even these lives may become transcendentally rich and unspeakably full.

Some of us have proved that the things that we were most loath to let go - but which at length we gladly yielded up - have come back to us with a greater fullness or have been the way of an enrichment transcending anything we before knew.

The compensation is overwhelming as at the Cross we lay our treasure in the dust, "the gold of Ophir with the stones of the brook," that the Almighty should be our treasure. (T. Austin-Sparks)