



溪邊的樹

September-October, 2014

中華教會
Orlando Chinese Church

Web Site 網址 : <http://www.OrlandoChineseChurch.org>

到榮耀裏去的路徑

倪柝聲

摘錄自十二藍

讀經：路加福音九章二十八至三十一節。

在福音書裏記載著神曾三次從天上有聲音出來直接說話。一次是在主耶穌受浸從水裏上來的時候，（太三16～17，）一次是在變像山上，（路九28～35，）一次是在主耶穌說『一粒麥子不落在地裏死了，仍舊是一粒...』那段話以後。（約十二24～28。）神所以說這三次的話，唯一的原因，就是因為主耶穌專一的揀選十字架。主耶穌受浸，是揀選十字架，是揀選死，是揀選埋葬。祂在變像山上也是揀選十字架；祂沒有就在那裏升天，祂所注意的是『在耶路撒冷將要成的事』。當祂進了耶路撒冷，那幾個希利尼人求見祂的時候，按人看這是祂一生最榮耀的時候，但祂仍是揀選十字架，祂沒有因著人的推崇，就在那個時候作王。

我們要從路加九章這段聖經中，看主是如何揀選十字架。有人說變像山是豫表神的國度。但主耶穌說變像山就是神的國度。祂在二十七節明說，『我實在告訴你們，站在這裏的人，有人在沒嘗死味以前，必看見神的國。』在這裏是特別把神的國降臨到世界上一下，主耶穌進到其中，顯出祂在國度裏的榮耀。主耶穌可以就在這裏升天；但是，主所談論的，完全是『在耶路撒冷將要成的事』。祂是專一的揀選十字架。主耶穌此時是站在復活被提的地步，回頭去看，就有一個頂清楚的眼光，看見一個異象，就是到榮耀裏去的路徑，不是在變像山，乃是另一條道路的。

在變像山以前，這條道路好像還不是頂清楚的；雖然這條路是在創世以前就已經定規了，但是經過這次在變像山上的談話以後，就更定準了這條道路是必須到耶路撒冷去。由此下山以後，我們就看見主是向著耶路撒冷而去。從路加九章起，一直到二十三章，只畫出一條路線，就是到耶路撒冷；這條道路就是在變像山上所談論的。

主耶穌所注意的是耶路撒冷麼？不！主所注意的是祂在耶路撒冷將要成的事，就是十字架。到耶路撒冷去，就是成就神的旨意，就是背十字架。在變像山上，好像神把榮耀特意落到世界一下，把主耶穌包在其中。在這異象裏，主耶穌看清了到榮耀的路線，乃是去耶路撒冷。祂就定意面向耶路撒冷去。以賽亞說祂『硬著臉面好像堅石』。（賽五十7。）祂就是這樣硬著臉面向耶路撒冷而去，沒有一點轉動的影兒。祂是從這山走到十字架去。

我們為甚麼要注意這件事呢？因為被提上升的日子近了！主耶穌提接祂聖徒的日子近了！誰若等候被提，就必須往耶路撒冷去，就必須背十字架，必須走十字架的道路。我們要記得：當主耶穌知道自己被接上升的日子將到，祂並非安坐等候被提。聖經說，『耶穌被接上升的日子將

到，祂就定意向耶路撒冷去。』（路九51。）十字架是在被接之先，我們既知道日子將近，也當定意遵行神為我們所定的旨意，來背十字架。上耶路撒冷的意思，沒有別的，就是背十字架，就是成就神的旨意。

在這條道路上，遇見些甚麼呢？我們逐一的來看：

『他們到了撒瑪利亞的一個村莊，要為祂預備。那裏的人不接待祂，因祂面向耶路撒冷去。』（路九52～53。）撒瑪利亞人不接待主，只有一個緣故，就是因祂面向耶路撒冷去。甚麼時候，你要行神的旨意，走十字架的道路，人就不願接待你。我們要求神使我們一天過一天更要祂的旨意；雖然得不到人的歡喜，但是主知道這事。當時有兩個門徒受不了那裏的人不接待他們的主，就生發一個報復的心；主轉身責備那兩個門徒說，『你們的靈如何，你們並不知道。』（照原文，『心』應譯作『靈』。）我們如果因為被人拒絕，就忍不住想說，在審判臺前看到到底是誰對誰非，這樣我們就要被主責備了。主說著就往別的村莊去了；主沒有理會人對祂這樣的待遇。

『耶穌往耶路撒冷去，在所經過的各城各鄉教訓人。』（路十三22。）這教訓我們，不是說被提上升的日子近了，就把甚麼都放下，只等候神國的降臨，而乃是要走在十字架的道路上。路線是如此，並不能停下日常的工作。主是在所經過的各城各鄉教訓人。如果十字架在我們裏面作夠深的工夫，許多的事就都能幫助我們有更深、更豐富的經歷。

『正當那時，有幾個法利賽人來對耶穌說，離開這裏去罷！因為希律想要殺你。耶穌說，你們去告訴那個狐狸說，今天明天我趕鬼治病，第三天我的事就成全了。雖然這樣，今天明天後天我必須前行；因為先知在耶路撒冷之外喪命是不能的。』（31～33。）在這裏，主說了很重的話，就是說希律是個狐狸。主在這裏是拿希律來同神比較。一方面地上希律的意圖要發動；一方面天上神的旨意要成就。但以希律和神相比，希律不過是一隻狐狸而已。狐狸的狡猾，無力也不能阻擋主去耶路撒冷。主不能因一隻狐狸的威嚇而不去，不能因希律而改換面目，改變路線，主說，『我必須前行！』

路加十七章十一至十九節說，主耶穌往耶路撒冷去，經過撒瑪利亞和加利利的時候，進入一個村子醫好了十個長大痲瘋的人。這教訓我們，在這條路上，如果有我們可以作的，我們就應當作。無論是傳福音，是幫助人使人得益處，只要是在這條道路上的，我們總當盡力去作。主看準了耶路撒冷，但祂在這條路上遇見了甚麼就作甚麼。祂並沒有因著去耶路撒冷，就甚麼都推卻不作。我們等候被提是不錯，但是在這條路上竭力的救人也是應當的。啓示錄二十二章十七節所說的，是很有意思的：聖靈和新婦都說來！聽見的人也該說來！『這兩個『說來』，是聖靈和教會的一個禱告，求主回來。下面接著就是：『口渴的人也當來；願意的都可以白白取生命的水喝。』可見求主回來，接著就是傳福音。願我們能在世上多救幾個人。不過，我們不應當因為在路上所見的而轉了方向，不應當被所遇見的事抓住，以致停步不前。我們應當作工，應當救人，不過我們的路線，總應當是到耶路撒冷去的。如果是阻擋我們去耶路撒冷的，這個工作就應當停止。如果主因為在這條路上醫好了十個長大痲瘋，就不去耶路撒冷，就停在這裏，那麼祂可以醫好撒瑪利亞所有長大痲瘋的人，但卻不能使我們得救了。基督徒領人歸主、幫助人是應該的，但若被這些攔阻，使他不能遵行神的旨意，那就不應當了。這些事是只能在這條路上順手作的。

『耶穌帶著十二個門徒，對他們說，『看哪，我們上耶路撒冷去。』（路十八31。）主不是說『我去』，乃是說『我們...去』。一個人行走十字架的路是不夠的；我們應當勸勉人，帶領人遵行神的旨意，背著十字架向前行。我們是如何等候被提呢？我們相信主要來是一件事，但我們等候祂來又是一件事。神不是要我們在信條上相信祂的來，乃是要我們等候祂的兒子降臨。神為教會所定規的一切，教會都應當經過。以弗所書滿了神的恩典，但也滿了人的責任。神若沒有得著所定規的，神是不滿足的。主說，『先知所寫的一切事，都要成就在人子身上；』（31）願神為我們所定規的一切，也都成就在我們身上。

『耶穌因為將近耶路撒冷，又因他們以為神的國快要顯出來，就另設一個比喻說，有一個貴胄往遠方去，要得國回來...。』（十九11~12。）主說這話，乃是因為門徒以為一進耶路撒冷，神的國就要降臨，主就在此作王了。門徒以為到耶路撒冷是享福，主卻告訴他們是受苦；門徒以為到耶路撒冷是作王，主卻告訴他們是死在十字架上。在臨近復活被提以先，要經過一段時期，要有一個更沉重的十字架！

『耶穌說完了這話，就在前面走，上耶路撒冷去。』（28）祂是帶領我們走前面的道路。在以前，祂是面向著耶路撒冷，到現在，祂仍然是這樣，並沒有改變。祂不是命令我們去，而自己卻不去；祂乃是親自帶領我們去。祂走在我們的前面。

『耶穌快到耶路撒冷，...耶穌進了殿...。』（41，45）這給我們看見，主是一步一步的走到耶路撒冷。

我們看祂最後一夜在客西馬尼的禱告：『我父阿，倘若可行，求你叫這杯離開我；然而不要照我的意思，只要照你的意思。』（太二六39。）杯！有人說是指著死在客西馬尼；這樣解說是講不通的。杯！是指著十字架說的。換句話說，就是如果可行，就求神叫祂不去上十字架。然而主又說，『不要照我的意思，只要照你的意思。』主可以禱告說，『倘若可行，求你叫這杯離開我；』但是主不能禱告說，『倘若可行，求你不成就你的旨意。』杯！固然是頂緊要的，但是杯和神的旨意，還有一個分別。主給我們看見，神的旨意是比十字架更要緊的。當十字架和神的旨意聯起來的時候，祂就順服了。先前祂可以揀選，後來知道杯就是神的旨意之後，祂就順服了。

弟兄們，甚麼是變像山呢？變像山就是榮耀，就是復活和被提之後的榮耀。但是，變像山不只表明榮耀，變像山也是一個啟示，一個異象，一個明晰的眼光。變像山啟示了到榮耀的路徑，是必須經過耶路撒冷。我們現在需要這變像山上的啟示、異象和眼光，使我們能看準了，除了背十字架，成功就神的旨意之外，我們是不能盼望被提的。只知道將來的榮耀，而沒有得著啟示知道如何進榮耀，仍舊沒有用處。但願神的靈賜給我們一個屬靈的異象，叫我們真知道被提與成就神旨意的關係。但願我們有了這樣的眼光之後，真能忠心到死仍背十字架跟從主。但願我們能夠像我們的主那樣，沒有一點的轉動，向著耶路撒冷而去。但願我們能和保羅一同說，『我沒有違背那從天上來的異象。』（徒二六19。）

榮耀在望了，但是先得經過十字架。被提的日子近了，但是有個呼召，就是我們必須遵行神的旨意，必須順服神。這是主被提上升的道路！被提上升是定規了的，耶路撒冷也是定規了的。甚麼時候我們有與主一同受苦的經歷，甚麼時候主就與我們最親密。主在前，我們在後，我們總當跟著主走完這條道路！

THE PATHWAY TO GLORY

Watchman Nee

Excerpted from Twelve Baskets

Scripture Reading: Matthew 3:16-17; Luke 9:28-35; John 12:20-28

The Gospels record three occasions when God spoke from heaven in a voice that was audible on earth. The first was immediately after the Lord's baptism; the second was on the Mount of Transfiguration; the third was after the Lord had replied in these words to the Greeks who came to see Him: "Verily, verily, I say unto you, Except a grain of wheat fall into the ground and die, it abides by itself alone; but if it die, it beareth much fruit."

On each of these three occasions the Lord Jesus had made deliberate choice of the Cross, and it was that deliberate choice of His which each time called forth a clear expression of approval from the Father in heaven.

On the first occasion, by submitting to baptism, He was committing Himself to the death and burial of which baptism speaks.

On the second occasion, when He was on the Mount of Transfiguration, He refused immediate entrance into the glory and chose instead to descend into the plain with the immediate prospect of "his decease which He was about to accomplish at Jerusalem" (Luke 9:31).

On the third occasion, His reply to the Greeks who had come to see Him revealed His set purpose to accept no other glory than that which comes by way of the Cross. At that point He might well have become their leader as well as the leader of His own people; but He refused to accept their recognition of Him on any other basis than the Cross. He must fall into the ground and die if there is to be an eternal harvest in the lives of men – Jews and Greeks. Ultimate, eternal glory for Himself and His redeemed can come no other way. So He rejects immediate glory and presses on toward Jerusalem.

Let us turn our thoughts to the second of the three occasions we have referred to and consider the record in Luke 9. It has been said that the scene described is a picture of the Kingdom. It is more than that; it IS the Kingdom. Prior to this event Christ had declared: "I tell you of a truth, there be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God" (v.27). Soon afterwards He took Peter, James and John up into a mountain, and there, for a brief space of time, the Kingdom of Heaven came down to earth and Christ was seen in the glory of the Kingdom. Before this time His choice of the Cross had been quite definite; but at this point it became clear that His entrance into glory could not be from the Mount of Transfiguration. "Therefore have I set my face like a flint", writes Isaiah of the coming Messiah (50:7); and Luke, writing long after, when the promised Messiah had actually come, portrays Him descending from the Mount with His face set in the direction of Jerusalem and moving from that point onward in an undeviating course to the place of "his decease which he is about to accomplish" (chapters 9-23).

He could with clear title have been caught into the glory from the Mount of Transfiguration; but in order that we might become partakers with Him of His glory, He refused to be "carried up into heaven" until after the Cross. The day of the rapture of the saints is drawing near, and in view of that approaching day we do well to realize that the way into the glory will be the same for the saints as for

their Lord. Luke records: "When the days were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem" (9:51). Let us note the incidents on the way from the Mount of Transfiguration to Mount Calvary. Christ sent messengers ahead into a certain Samaritan village to prepare for His arrival; but "they did not receive him because his face was as though he were going to Jerusalem" (v.52-53). The sole reason why they refused to open their doors to Him was His set determination to go to Jerusalem. This provoked an immediate reaction on the part of two of His disciples who wanted to call down judgment from heaven upon the offenders; but their fleshly reaction brought forth a stern rebuke from the Lord (v.54-55). If we are of set purpose to go the way of the Cross, we shall surely meet with opposition, and if our reaction to such treatment is to seek our vindication, we, like the two disciples, shall meet with the Lord's rebuke. He had no leisure to take issue with people by the way. He was bent on reaching Jerusalem; therefore, if they refused Him entry into one village, He quietly moved on to another. How simply the sequel reads! "And they went on to another village" (v.56).

Nothing could side-track Christ from the goal. "He went on his way through cities and villages, teaching, and journeying on unto Jerusalem" (13:22). Without deviating from the goal He bought up every opportunity by the way. Yes, the time was approaching when "he should be received up"; but the short space in between was filled with purposeful activity. If we hope soon to be "received up"; let us not spend the in-between while idly waiting for that day. We must move forward in the way that leads to Jerusalem and must do diligently all that comes to our hand.

There is much work to be done while we press on, and provided we accept the Cross unreservedly, all such work will serve to deepen and enrich our lives in the meantime.

As our Lord advanced toward Jerusalem certain Pharisees said to Him: "Get thee out, and go hence: for Herod would fain kill thee. And He said unto them, Go and say to that fox, Behold I cast out devils and perform cures today and tomorrow, and the third day I am perfected. Howbeit I must go on my way today and tomorrow and the day following: for it cannot be that a prophet perish out of Jerusalem" (13:31-33). Christ could not be intimidated by any power on earth. He had a commission from heaven, and that commission led to Jerusalem; there was therefore no alternative course for Him. There could be neither deviation nor delay.

It occurred also "as they were on the way to Jerusalem, there met him ten men that were lepers", and every one of them was healed (17:11-19). It was a settled matter with the Lord that nothing dare interfere with His steady advance to the Holy City; but He did not ignore the need that lay in His path as He moved on. Let us not be diverted from the divine purpose; neither let us excuse ourselves from the responsibility of ministering to human need, provided it does not side-track us from the road that leads to the goal.

While the time was drawing nearer and nearer when "he should be received up" and He was steadily treading the road that led to the appointed place of His offering of Himself to the death of the Cross, He turned to the Twelve and said: "Behold, we go up to Jerusalem" (18:31). Not, "I go up to Jerusalem"; but "we go up to Jerusalem", He said. He was not going alone; He was taking the Twelve with Him.

Are you hoping for the time when you will be "received up"? Is this hope just part of your creed, or are you positively waiting for its realization? And what are you doing meantime? Are you daily walking in the way of the Cross? Are you alone, or are you travelling this road with others? Remember that the Lord did not journey to Jerusalem alone; and remember that He was committed to all the implications of God's purpose concerning Him. "Behold, we go up to Jerusalem", He said; but He added, "and all

the things that are written by the prophets shall be accomplished unto the Son of Man." May we be found walking in the way He walked, and may all the will of God be accomplished in us also! As they journeyed on "he added and spoke a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return (19:11-12). Among the disciples there was a prevailing misconception that the arrival in Jerusalem would mark the coming of the Kingdom. To them the entry into Jerusalem meant the realization of their cherished hopes of reigning with Christ. To Him Jerusalem was not an end in itself; it was the place of "the decease which he was about to accomplish" in order that God's end might be reached. So He told the disciples that even after He reached the city He must still go "into a far country, to receive for himself a kingdom, and to return."

All the while He was steadily moving on. "And when he drew near, he saw the city and wept over it." (19:41). How different His sentiments from those of the disciples! "And he entered into the temple" (19:45). He is actually within the precincts of the city now. A little later and He is in Gethsemane. Hear Him pray: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (22:42). The Son could, in keeping with utter submission to the Father, pray that if it were possible the cup be removed from Him; but He could not pray that if it were possible God's will be set aside. Until it was settled that the will of God and the cup were one, He could still pray that prayer; but when the cup was identified as the Father's will, the Son's prayer ended and He pressed forward to the Cross.

Brothers and Sisters, do you realize the meaning of the Mount of Transfiguration? It is the place where the glory is manifest; but it is also a sign-post indicating the pathway to the eternal glory that lies beyond the Resurrection and the Rapture. That pathway leads to Jerusalem. The Mount of Transfiguration has its place in Christ's history; it has its place in the history of His disciples too, and we need the inspiration of the heavenly vision if we are to tread the rough stretch of earthly road that leads to the eternal glory. For us, as for Christ, the place of the rapture will be the place where all the implications of the Cross have been finally accepted and the will of God fully accomplished.

May grace be given us to follow our Lord with our faces set steadfastly toward Jerusalem! Then we shall be able to say boldly with Paul: "I was not disobedient to the heavenly vision" (Acts 26:9).