

遵行神的旨意（贰）

Doing the Will of God (II)

壹 遵行神旨意的意义（续）

I. The Meaning of Doing God's Will (continued)

一 成就神的意思（续）

A. Accomplishing the Will of God (continued)

（三）“不要成就我的意思，只要成就你的意思。”路加二十二章四十二节。

3. “Not My will, but Yours be done” (Luke 22:42).

这是主在客西马尼园中的祷告。这时，祂就要被卖受害了，所以祂祷告神，求神不要成就祂的意思，只要成就神的意思。主这个祷告，说出什么是遵行神的旨意。遵行神的旨意，就是不要成就自己的意思，只要成就神的意思。主这样祷告三次之后，就清楚知道是神的意思，要祂到十字架上受死，所以就甘心顺服。所以就是连殉道，连为主受苦受死，也该是神的意思，不该是自己的喜欢，自己的发奋。自告奋勇，热心向前，不能代替神的意思，就是为主受苦殉难的事上，也不能成为神的意思，只不过是自己的倾向、喜悦而已，所以不能算是遵行神的旨意。主因为清楚知道是神要祂受死，所以在下面祂说，

In the Garden of Gethsemane, the Lord prayed these words as He was about to be betrayed and killed. He prayed that He would accomplish God's will, not His own will. The Lord's prayer tells us what it means to do the will of God. **To do the will of God is to do God's will, not our own will.** After the Lord prayed this three times, He clearly knew that God's will was for Him to die on the cross. Therefore, He willingly obeyed. Whether or not we suffer, die for the Lord, or are even martyred, it should be according to the will of God, not our own preference or enthusiasm. Enthusiastically volunteering to suffer and to be martyred for the Lord cannot replace the will of God, nor is it necessarily God's will. **Anything that is according to the predisposition and pleasure of the self cannot be regarded as the will of God.** When the Lord clearly knew that God's will included His death, He was willing to drink the cup that the Father gave Him.

（四）“我父所给我的那杯，我岂可不喝呢？”约翰十八章十一节。

4. “The cup which the Father has given Me, shall I not drink it?” (John 18:11).

主在这里所说的“那杯”，乃是指着在十字架上的受死，和其中的一切痛苦。祂说，那是神所给祂的，所以祂不能不喝，不能不接受。这告诉我们，主的受死，虽然是祂所甘心受的，却不是祂的爱好，乃是神所给祂的杯，所量给祂的分。祂接受这个，就是成就神的意思，也就是遵行神的旨意。所以主的受死，乃是遵行神旨意的最高标本，给我们看见，遵行神的旨意，不是以行善事美事为准则，乃是以接受神所量给的为定规。许多善事、美事，不一定是神所量给我们，要我们作的，所以我们作了，不能算是遵行神的旨意。等一等我们要看见，连有人传道、赶鬼、行异能，都不算是遵行神的旨意，因为那不是神所量给他们，要他们作的。我们不要以为善事、美事、或属灵的事，就是神的旨意。这些不能代替神的旨意。神的旨意固然都是善的、美的，都是属灵的，但善的、美的、或属灵的，不一定是神的旨意；必须是神所量给我们的，才是神的旨意。我们所作的善事、美事、或属灵的事，必须是神所量给我们去作的，必须是神所支配我们去作的，才是神的旨意所要我们作的。连我们爱弟兄，都该是如此，都该是受神的支配，照神所量给我们的去爱，不该是滥爱。只有神所量给我们，所派给我们的，才是神的旨意所要我们作的，我们去作，才是遵行神的旨意。

The cup of the Father in this verse refers to the Lord's death on the cross, including all its suffering. Since God had given a cup to Him, the Lord said that He could not refuse to drink it. This tells us that **the Lord's death was not according to His preference, although He willingly accepted it. The cup given to Him by God was the portion God measured to Him. By accepting the cup, He accomplished the will of God and did the will of God.** The Lord's death is the highest example of doing the will of God. It shows that the criterion for doing the will of God is not doing good things but accepting what God has measured to us. God has not necessarily measured many good things for us to do; consequently, good things should not be considered as the will of God. Even preaching the gospel, casting out demons, and works of power should not be counted as the will of God if God has not measured them to us. **We should not think that good or even spiritual things are**

automatically the will of God. These things cannot replace the will of God. While the will of God is good and spiritual, good or spiritual things are not necessarily the will of God. The will of God can only be what God has particularly measured to us. Anything that is good and spiritual must be measured to us to do; it must be assigned to us by God in order for it to be God's will for us. Even our love for the brothers should be according to God's assignment and God's measure; otherwise, it may be excessive. Only God's measure and appointment for us are the will of God. When we do what He has measured and appointed, we are doing the will of God.

一个人在起头跟随主的时候当然要对付罪，除去一切不法不义的事。但是作合法公义的事，不一定是遵行神的旨意。必须作神所要你作的，所量给你作的，才是遵行神的旨意。我们初初跟随主，要讨主喜悦的时候，多是以善为标准。但慢慢主给我们看见，应该以神为标准。主要给我们看见，我们是祂的奴仆，该受祂的支配，不该照我们自己的意思，或别人的看法，来定规什么。只要是祂所要我们作的，就是我们和别人都看为不好不对，我们也该作并，且我们作了，就是遵行祂的旨意。有一次在西乃山下，神吩咐利未人杀他们的弟兄，在人看来或许是不对不好的，但那是神所要他们作的，他们作了就是遵行神的旨意，讨神的喜欢。所以遵行神的旨意，是只以神为标准，只以神的意思为定规，不以良善、道德为准则，不以自己的喜爱，和人的看法为断定；只活在神的光照之下，受神的支配，不活在人的褒贬之下，受人的影响。

One who follows the Lord certainly must deal with sin and do away with all lawlessness and unrighteousness. However, doing lawful, righteous acts is not necessarily doing the will of God. We must do what God wants us to do and what He measures for us to do in order for it to be considered as doing the will of God. When we first begin to follow the Lord and desire to please Him, our standard is typically what we consider to be good, but slowly the Lord shows us that we need to take God as our standard. The Lord wants us to be His slaves, receiving His direction and not deciding anything according to our opinion or others' perceptions. As long as something is according to the Lord's desire, we should do it even if we as well as others may think that it is wrong. This is doing the will of God. On Mount Sinai, God ordered the Levites to kill their brothers. From the human viewpoint, this seems wrong, but God wanted them to do it. When they did as God directed, they were doing the will of God, and they pleased God. In doing God's will, God is the only standard, and His intention is the only rule. Neither goodness nor morality is the criterion. Neither our own preference nor our human view is the deciding factor. We should not live under man's evaluation or be influenced by man but live under God's enlightenment and governance.

（五）“体贴神的意思，…就当舍己，背起他的十字架，来跟从我。”马太十六章二十三至二十四节。

5. “Setting your mind on the things of God...Let him deny himself and take up his cross and follow Me” (Matt. 16:23-24).

跟从主，就是体贴神的意思。照主所说的，这是以“舍己”和“背十字架”为条件的。“舍己”原文的意思，是“否认自己”。照下节的解释看，这个“否认自己”和“丧掉魂”（原文）有绝对的关系。所以这里所说的“自己”，是重在我们的魂或魂生命。我们魂里主要的东西，是心思、意志、和情感，有思想、有主张、也有情感作用。所以否认自己，就是否认魂里的这些东西，就是否认自己的思想、自己的看法、自己的主张、自己的定规、自己的情感、自己的爱恶喜厌。凡出于你自己的思想、眼光、主张、定意、倾向、爱好，…你必须都否认、都舍弃，你才能体贴神的意思，而跟随主，也才是遵行神的旨意。

To follow the Lord is to set our mind on the things of God. According to what the Lord said in these verses, the requirements for setting our mind on the things of God are to deny our self and take up our cross. Verse 25 shows that denying our self and losing our soul-life are absolutely related to one another. The self is the soul, or soul-life. The important components of our soul are the mind, the will, and the emotion. The soul has the functions of thinking, willing, and feeling. Therefore, to deny the self is to deny the things of the soul. This is to deny our own thoughts, that is, our own views; to deny our own will, that is, our own decisions; and to deny our own emotion, that is, our own likes and dislikes. We must deny and reject whatever is of our own thought, view, will, decision, predisposition, and likes in order to set our mind on the things of God and to follow the Lord and do the will of God.

主说这个话，是在什么时候呢？乃是在祂告诉门徒，祂要上耶路撒冷去受害，彼得听见，就拉着祂，劝祂说，主阿，万不可如此的时候。彼得刚对主说，“主阿，万不可如此，这事必不临到你身上；”

主就对彼得说，“撒但退我后边去吧！你是绊我脚的；因为你不体贴神的意思，只体贴人的意思。”你看！彼得对主的关心，对主的爱心，竟然有撒但在里面！撒但还会叫人爱主呢！不过他这个叫人爱主，不是叫人体贴神的意思，乃是叫人体贴自己的意思，不是叫人遵行神的旨意，乃是叫人随从自己的心意。撒但常是藉着好事，以好事为题目，跑到人的意见里，耸动人的“己”，叫人的“己”有活动，以阻挡神的旨意。所以主才叫我们舍己，叫我们否认自己，否认自己的意思，尤其是在好事上！好事常是神旨意的仇敌，常是我们的己、我们的意思逞能的所在，常是撒但利用我们以破坏神旨意的场合。所以我们要遵行神的旨意，必须防范好事！必须在好事上提防我们的好心、我们的见地——我们的“己”！

The Lord spoke this word after He told the disciples that He was going to Jerusalem to die. After hearing the Lord's word, Peter exhorted Him, saying, "God be merciful to You, Lord! This shall by no means happen to You!" (v. 22). Then the Lord said to Peter, "Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men" (v. 23). **Peter's human concern and love for the Lord had an element of Satan in them. Satan can cause people to love the Lord from their self, which keeps them from setting their mind on the things of God.** Instead, he causes them to set their mind on the things of man. Satan does not cause people to do the will of God; he causes them to do their own will. Satan uses good things to influence and enter into people's opinions, and then he stirs up the self to cause the self to be active to hinder the will of God. This is the reason that the Lord spoke of denying our self, giving up our self, and denying our own will, especially in good matters. Good things are opposed to the will of God. They serve only as a means for a display of our self and our will. Satan uses good things to ruin God's will. Therefore, **if we want to do the will of God, we must guard against our self, that is, our views and our intention to do good.**

多人以为背十字架，不过是受苦。不过是为受受苦。但受苦——甚至为主受苦——不一定是体贴神的意思，遵行神的旨意。受苦——尤其是为主受苦——有时很可能走出于我们的意思，是我们自己的爱好、自己的选择，不是出于神的意思，不是神对我们所定规的，不是神所量给我们的，所以还有我们的“己”在里面。真正的背十字架，乃是体贴神的意思，遵行神的旨意。神的旨意，都是要我们“己”的命的。所以真正的背十字架，不仅是受苦，更是否认自己，不是叫自己受苦，乃是承认自己该在死地。因为十字架的目的，不仅是叫人受苦，更是叫人死。当主钉十字架的时候，也已经将我们钉在十字架上了。我们现在承认这十字架的死，不让这十字架的死离开我们，藉着这十字架的死，站在死地否认自己，和自己的意见、眼光、爱好、选择、并自己的一切，就是背十字架，也就能跟从主，也就能体贴神的意思，而遵行神的旨意。

Many think that taking up the cross means to suffer or to suffer for the Lord. However, **to suffer—even to suffer for the Lord—is not necessarily to set our mind on the things of God or to do the will of God. Suffering—especially suffering for the Lord—can sometimes be according to our own will, preference, or choice and thus is not the will of God. If it is not what God has ordained for us or what God has measured to us, it comes from our self.** To truly take up the cross is to set our mind on the things of God and to do the will of God. The will of God always kills our self-life. Therefore, **taking up the cross is not about suffering but about denying the self. It is not about causing the self to suffer but about putting the self in the position of death, because the goal of the cross is death, not suffering.** When the Lord was crucified, we were crucified with Him on the cross. Now we need to **not only confess this death but to remain in the death of the cross.** Through the death of the cross, we can stand in the position of death to deny everything of the self, including our will, view, preference, and choice. This is the taking up of our cross. When we take up the cross, we follow the Lord, set our mind on the things of God, and do the will of God.

参读：圣经要道，二十六题：遵行神的旨意

Reference: Crucial Truths in the Holy Scriptures, Vol. 2, Ch. 26 Doing the Will of God