

2043 基督是一切属灵的事物

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◎ 简介

全书共五篇信息，为倪柝声弟兄的讲道记录，内容包括：基督是道路真理和生命、基督是复活和生命、基督是生命的粮和生命的光、基督就是神的事物、只有基督没有事物。

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介言

是基督呢，还是别的？

本书五篇信息，都是主的仆人从前传讲的记录。兹以今日各地圣徒对此类信息，实有需要，特汇印问世。

在神的心意、计划和救赎里，神是定规要祂的儿子，就是我们的主耶稣基督，作一切的事物。人摸着祂，才摸着一切属灵事物的实际；人得着祂，才得着神所要给人的一切属灵事物。但是，人却把祂换作在祂之外许多所谓的属灵东西。这许多东西，虽然人也看作属祂的，但不是祂自己，乃是祂的顶替，在属灵生命的事上，于人并无实际的益处。

所以在这里就有一个严重的问题！到底我们在属灵的事上所追求、所认识、所得着的，是基督呢，还是别的？如果是基督，我们就摸着神所命定给我们的实际；如果是别的，不论在我们看是多好、多有价值，我们所摸着的，总是虚空无益的东西！

基督今天是在灵里，所以我们要摸着祂，也必须在灵里。摸祂之外别的东西，用头脑就可以；但摸祂自己就必须用灵。并且要摸着祂之外的东西，只要有人的热切聪明就够用，但要摸着祂自己，就必须有神的启示。这就需要仰望神的怜悯和恩待！一受

INTRODUCTION

IS IT CHRIST, OR IS IT SOMETHING ELSE?

The following five chapters are messages given by the Lord's servant some time ago. Because of the present urgent need of all the saints everywhere for these kinds of messages, we have published them today.

According to God's desire, plan, and redemption, He has ordained that His Son, our Lord Jesus Christ, be all spiritual matters and things. When a man touches Him, he touches the reality of all spiritual matters and things. After a man gains Him, he gains all spiritual matters and things that God has prepared for him. But man has replaced Him with many so-called spiritual things. Although these many things, in man's eyes, belong to Him, they are nevertheless not Him. Rather, they are a replacement of Him. Therefore, they do not render man real help in his spiritual life.

We are facing a serious problem! What are we pursuing? What do we know, and what have we gained in the spiritual realm? Is it Christ, or is it something else? If it is Christ, we are touching the reality that God has ordained for us. If it is something else, no matter how good and valuable, we are merely touching vain and unprofitable things!

Today Christ is in the Spirit. In order to touch Him, we must be in spirit. We can use our mind to touch the things which are apart from Him. But in order to touch Him, we have to use the spirit. In order to touch the things that are apart from Him, we only need human zeal and cleverness. But in order to touch Him, we need God's revelation. We have to look to Him for His mercy and grace!

Witness Lee

第一篇

基督是道路真理和生命

读经：

约翰福音十四章六节：“耶稣说，我就是道路、真理、生命；若不借着我，没有人能到父那里去。”

* * * *

主耶稣说，“我就是道路、真理、生命。”这很明显的给我们看见，神所给我们的道路是什么？是基督；神所给我们的真理是什么？是基督；神所给我们的生命是什么？也是基督。基督是我们的道路，基督是我们的真理，基督是我们的生命；是借着基督，我们才能到父那里去。在神的心目中，所有和神发生关系的就是基督，就是祂的儿子。所以我们的主说，“我就是道路、真理、生命；若不借着我，没有人能到父那里去。”神所给我们的是基督自己，不是在基督之外许许多多的东西。许多时候，在属灵的事情上，我们所看见的不过是一件事情，我们所摸着的不过是一件东西，这在我们身上不过是名词，不过是字句，没有属灵的用处。所以我们要求神开我们的眼睛，叫我们认识神的儿子。基督教的特点，基督教所有的根源，所有的深厚，所有的丰富，都在乎认识神的儿子。我们不在乎知道多少的方法，也不在乎知道多少的道理，也不在乎得着多少的力量，乃是在乎如何认识神的儿子。认识神的儿子就有道路，认识神的儿子就有真理，认识神的儿子就有生命。我们的能力乃是在乎认识神的儿子。神所给我们的是祂的儿子，不是在祂儿子之外一件一件的东西，所以一切的问题都在乎认识神的儿子。

我们在这里要稍微看一点什么叫作：“我就是道路、真理、生命。”

基督就是道路

主说，“我就是道路。”道路的意思也可以说是方法。主的意思是：我就是你们从这里到神那里去的道路，或者说，我就是你们从这里到神那里去的方法；有我就有道路，没有我就没有道路；有我就有方法，没有我就没有方法。

CHAPTER ONE

CHRIST IS THE WAY, THE TRUTH, AND THE LIFE

Scripture Reading: John 14:6

John 14:6 “Jesus said to him, ‘I am the way and the reality and the life; no one comes to the Father except through Me.’” (RCV)

* * * *

The Lord Jesus said, “I am the way, the truth, and the life” (KJV). This shows us something very clearly. What is the way that God has given us? It is Christ. What is the truth that God has given us? It is Christ. What is the life that God has given us? It is Christ. Christ is our way, Christ is our truth, and Christ is our life. Through Christ we go to the Father. In God’s eyes, everything that has to do with God is Christ, who is His Son. This is why our Lord said, “I am the way, the truth, and the life; no one comes to the Father except through Me.” What God has given us is just Christ; He has not given us many things apart from Christ. Many times, in spiritual matters, we see only things, and what we touch are merely things. These things are merely terms and letters to us; they do not have any spiritual value. May the Lord open our eyes so that we may know the Son of God. The characteristic of Christianity, the root of Christianity, and all its depth and riches are contained in the knowledge of the Son of God. It is not a matter of how many methods we know or how many doctrines we have or how much power we possess. It is a matter of how much we know God’s Son. If we know God’s Son, we have the way, we have the truth, and we have the life. Our power comes from our knowledge of the Son of God. God has given us His Son, not many individual items apart from His Son. The crux of the matter lies in our knowledge of the Son of God.

Let us now consider the meaning of “I am the way, the truth, and the life.”

CHRIST IS THE WAY

“I am the way.” A way can be considered as a method. The Lord meant that He is the way for us to go to the Father; He is the method by which we can go to the Father. If we have Him, we have the way. If we do not have Him, we do not have the way. If we have Him, we have the method. If we do not have Him, we do not

每一个真实的基督徒，至少曾学过一次的功课，就是主耶稣是道路，主耶稣是方法。你如果是得救的，你就至少有一次是靠着主耶稣作你的道路，到神面前去，你至少有这个经历。主耶稣是道路，人如果不借着祂，就不能到神面前去。真正得救的基督徒，都知道这条路是怎样走的。感谢神，许多真实的基督徒最少学过一个功课，就是我靠着神的儿子拿撒勒人耶稣到神面前去，祂是我的道路，这一条路我最少走过一次。这一条路是基督自己，不是在基督之外的一个方法。我们必须看见，不只我们得救的时候是靠着主耶稣到神面前去，任何时候到神面前去的路，都是主耶稣，并不是在主耶稣之外的什么方法。

有的基督徒所追求的，不过是要得着一点属灵的方法。有一次，有人在那里讲，得胜不是靠自己，乃是靠基督。讲完之后，就有一位弟兄拉着那一位讲话弟兄的手，说，“我这么多年以来，是一个一直失败的人，可是今天我什么都好了。”那位弟兄问：“为什么？”他说，“我想总有一个得胜的方法，感谢主，今天我找到那一个方法了！得胜是靠主，不是靠我自己。”那位弟兄就很直的对他说，“你如果是找到了一个得胜的方法，那你必定仍旧要失败。”这是什么意思呢？因为主耶稣是告诉我们说，“我就是道路。”换句话说，主耶稣就是方法。方法不是在主耶稣之外，方法是主自己。如果我们所得着的不过是一个方法，就必定不生效。神不是把一个方法赐给我们，神乃是把祂自己的儿子赐给我们。许多时候，我们听见了别人的经历，觉得很好，但是我们并没有看见别人所摸着的是主，我们只是看见了一个方法，结果我们就失败了又失败，基本的原因是我们没有认识主耶稣是道路。

我们必须记得，我们相信主自己，与相信一个公式，是完全两件事。有的基督徒，蒙神的恩典开了他的眼睛，叫他看见他自己是怎样的一个人，他就放下自己，他就相信主，他相信主在他里面作他自己所不能作的事；结果，他在神面前得着了饱足，得着了释放。等一等，另外有一个人来了，他听见那一个人所作的见证，他就也在神面前求神光照，叫他知道自己是一个没有用处的人，他也学习相信神，他也学习谦卑，他也学习放下自己。但是事情很希奇，那一个人得着拯救，可是这一个人得不着；那一个人

have the method. Every true Christian has learned the lesson at least once that the Lord Jesus is the way; He is the method. If you are saved, you have gone to the Father through the Lord Jesus as your way. You at least have this experience. The Lord Jesus is the way, and no one can go to God except through Him. Every genuinely saved Christian knows that this is the only way that can be taken. Thank the Lord that many genuine Christians have at least learned one lesson, which is to go to God through His Son, Jesus of Nazareth. He is our way. We have taken this way at least once. This way is just Christ Himself; it is not a method apart from Christ. We need to see that not only do we have to come to God through the Lord Jesus when we are saved, but that the Lord Jesus is still the way any time we go to God; there is not some method outside of the Lord Jesus.

Some Christians are merely seeking for some methods to spirituality. Once a man was preaching on the subject of victory through Christ versus victory through ourselves. After his message, another brother shook his hand and said, "I have failed all these years. But today, everything is well." When the first brother asked why, he answered, "I have been seeking a method of victory. Thank the Lord. I have found the method! Victory is through Christ, not through ourselves!" The first brother told him bluntly, "If you have found a method, you will still fail." What does this mean? The Lord Jesus told us, "I am the way." In other words, the Lord Jesus is the method. A method is not something apart from the Lord Jesus. The method is the Lord Himself. If what we have is merely a method, it will not work. God has not given us a method; He has given us His own Son. We often hear of others' experience and admire it. But we do not realize that they have touched the Lord, while we have only seen a method. As a result, we fail again and again. The basic reason for this is that we do not realize that the Lord Jesus is the way.

We must remember that believing in the Lord and believing in a formula are two different things. Some Christians experience God's grace, and their eyes are opened. They see the kind of persons they are, and they drop themselves and believe in the Lord. They trust the Lord to do what they themselves cannot do. As a result they are satisfied in God, and they are liberated. A little while later, another person may come and, upon hearing the testimony of the first group, ask for God's enlightening also. He asks for God to show him his worthlessness, and he learns to trust in God, to be humble, and to deny himself. But strangely, the first group of people experiences deliverance, while the last man does

得着释放，可是这一个人得不着。这到底是什么缘故呢？这是因为第一个弟兄是有信心，他是信神，他摸着主。第二个弟兄呢，他不是有信心，他是抄袭一个信心的公式，他所得着的不是神，乃是信心的公式。换句话说，第二个弟兄是得着一个方法，不是得着主。那一个方法没有能力，那一个方法不生效，那一个方法是死的，因为那一个方法是一件东西，不是基督自己。

我们要记得，在属灵的事情上，在基督之外的一切东西都是死的。有的弟兄姊妹在那里说，“奇怪，别人那样相信，神就听他的祷告；我也是那样相信，神却一点不听我。别人那样的在神面前，神就恩待他；我和他一样一式的，但是神不恩待我。”他的意思好象有一点怪神，却不知道这是因为他所相信的是一个东西，所以是死的。公式没有用，方法没有用，必须是基督，才什么都是活的。你就是把整套的方法都学会了，也学不出一个基督徒来，因为神的儿女都是生出来的，没有一个是教出来的。

主耶稣说，“我就是道路。”基督是道路，基督是方法。弟兄姊妹，你的道路是不是基督？你的方法是不是基督？或者你的道路不过就是一条道路，你的方法不过就是一个方法？我们的方法如果是基督，感谢神，就什么事情都成功了。我们的方法如果是方法，的确确实是好方法，是再好也没有的方法，是再对也没有的方法，但那一个方法还是死的，一点属灵的价值都没有。许多的祷告得不着答应，许多信徒的见证在我们身上不生效，没有别的缘故，就是因为我们没有摸着主，我们不过抄袭了别人的方法，我们却没有摸着主自己。

有一次，有一个弟兄在一个地方讲罗马书第六章到第八章的信息。有一个弟兄听见了就说，“今天我懂得得胜的方法了，今天我看清楚了，我相信从今以后不会再象从前那样失败了。”另外一个弟兄走到那位传信息的弟兄面前，点点头。传信息的弟兄问他怎么样，他说，“我说也说不出来。”后来他又说，“主开我的眼睛，我也不能说我看见了祂，但是我不敢说我没有看见祂。”这个弟兄所得着的不是方法，而是主自己，所以他站住了，反而是那个自以为不会再失败的弟兄，后来还是失败，因为他所得着的是方法，不是主自己，所以没有价值。

not. One group is liberated, but the man is not. This happens because the first group of brothers have faith in God; they have touched the Lord. However, the last brother does not have faith; he is merely copying the formula of faith. He has not received God, but a formula of faith. In other words, the last brother has received a method from the first group of brothers; he has not received the Lord. There is no power in methods; methods will not work. They are dead because methods are things; they are not Christ Himself.

We have to remember that in spiritual matters, everything apart from Christ is death. Some brothers and sisters say, “It is so strange that when others have the faith, God answers their prayer. I believe just the same, but God has not answered my prayers. When others go to the Lord, the Lord is gracious to them. I do the same thing as they, but God does not grant the same grace to me.” It seems as if they are putting the blame on God. They do not realize that they are believing in a thing; therefore, it is dead. A formula is worthless, and a method is useless. Only when we have Christ will everything be living. Even if you have learned all the methods, that will still not make you a Christian. God’s children are produced by begetting; they are not produced by teaching.

The Lord Jesus said, “I am the way.” Christ is the way; He is the method. Brothers and sisters, is your way Christ? Are your methods Christ? Or is your way just a way, and your method just a method? Praise the Lord. If your method is Christ, everything will work out. But if your method is only a method, even though it may truly be a good method or even the best and most correct method, it is still dead, and it has no spiritual value at all. Many prayers are not answered and many testimonies of believers have no effect on us because we have not touched the Lord; we have merely copied other peoples’ methods. We have not touched the Lord ourselves.

Once a brother was preaching on Romans 6—8. After another brother heard it, he said: “Today I know the way to victory. I am clear. I believe that I will no longer fail as I did before.” Another brother came up to the preaching one and shook his head. The preacher asked him what he meant, and he said, “I cannot say what the first brother said. The Lord has opened my eyes, but I dare not say that I have seen Him, and I dare not say that I have not seen Him.” The second brother did not receive a method, but the Lord Himself. Eventually, he was able to stand. But the brother who thought that he would never fall eventually failed because he had merely gained a method; he did not gain the Lord. Therefore, it was worthless.

许多时候，连我们坐在那里听道的目的都错了，我们不是求主给我们启示，叫我们看见主，我们却是在那里用头脑记住一个方法回去。其实，你就是按着那一个方法去作，也不会生效。可是有的时候，我们是看见了一点，也许我们还没有那么大的把握敢说是看见了主，但的确的确是看见了主，就是那一个看见，使我们有了实际的改变。感谢主，这一条路就是这样。不是我学了一个方法，乃是我认识了主。主在这里清楚的给我们看见，祂自己是方法。所以每一次我们听过道之后，或者听过见证之后，我们要问一问自己，到底我是在这里遇见主呢，或者我是在这里明白一个方法？不是知道一个方法能够拯救你，乃是认识主就是方法才能够拯救你。不是听见别人靠着主的见证能拯救你，乃是你自己靠着主才能发生效力。话虽然差不多，但是事实上差得太多。主是生命的主，摸着主的人就摸着生命，摸着主才是活的。

基督就是真理

主说祂就是道路，主也说祂就是真理。真理是基督自己。真理不是讲到基督的话语，真理不是“基督论，”真理是基督。基督徒往往把解释、讲论关于基督的事情当作真理，其实，真理不是讲论一件事，真理乃是基督自己。主说，“你们必晓得真理，真理必叫你们得以自由。”（约八 32。）弟兄姊妹，我们想想看，有几个真理叫我们得了释放？神的话是说，真理会叫我们得释放，会叫我们自由；但是，许多时候，真理在我们身上不过是道理，并不是基督，我们的眼睛并没有开起来看见基督。何等可怜，许多的道理，我们可能讲了十年，但是我们还没有看见；许多的道理，我们可能听了十年，但是我们还没有看见。人可能会说同死的道理，但是在他身上看不见同死的能力。人可能会讲什么叫作复活的生命，但是在他身上看不见复活的大能。我们所讲的，如果不过是道理，那就只有死的东西，没有活的东西。

曾有人写信问一个弟兄说，“有一个弟兄得罪了我，我不清楚要不要赦免他，所以我要请教您。我的心在神面前是持平的，如果你说要赦免他，我就赦免他，如果你说不要赦免他，我就不赦免他。”弟兄姊妹，请你想想看，这

Many times, we are wrong even in the way that we listen to a message. We do not ask the Lord for revelation, and we do not ask to see the Lord. Instead, we exercise our mind to remember a method. Actually, even if we followed the method exactly, we would still not see any result. Sometimes, we may think that we have not seen very much; we may not be so confident as to say that we have seen the Lord. But in fact, we have seen Him. This seeing will bring about a real change in us. Thank the Lord that this is the way. We have not learned a method; rather, we know the Lord. The Lord shows us clearly that He is the method. Every time we hear a message or a testimony, we should ask ourselves, “Have I met the Lord, or have I merely understood a method?” The mere understanding of a method will not save us; only the knowledge of the Lord as our method will save us. A testimony by others of how they have trusted the Lord will not save us; only our own trust in the Lord will save us. The words may be the same in both cases, but the facts are vastly different. The Lord is the Lord of life. Those who touch Him touch life, and only those who touch Him will live.

CHRIST IS THE TRUTH

The Lord said that He is the way, and He also said that He is the truth. Truth is just Christ Himself. Truth is not words concerning Christ. Truth is not doctrines about Christ. Truth is just Christ Himself. Christians often consider expositions and explanations of Christ to be the truth. Actually, truth is not an exposition of a thing. Truth is just Christ Himself. The Lord said, “And you shall know the truth, and the truth shall set you free” (John 8:32). Brothers and sisters, let us consider how many truths have set us free. God’s Word says that the truth shall set us free, that it shall liberate us. But many times, the truth is merely a doctrine to us; it is not Christ. Our eyes have not been opened to see Christ. What a pity that we have been preaching so many doctrines for ten years, yet we still have not seen. We may have heard many doctrines for ten years, yet we still have not seen. Men can speak about the doctrine of co-crucifixion, but others do not see the power of crucifixion in them. They can speak about the resurrection life, but others do not see the resurrection power in them. If what we preach are merely doctrines, then we only have things that are dead, not something that is living.

Once a person wrote a letter to a brother and said, “A brother has offended me. I do not know if I should forgive him. Therefore, I am writing to you. My heart is unbiased. If you say that I should forgive him, I will forgive him. If you say that I should not forgive him, I will not forgive him.” Brothers and sisters, do you think

样的基督徒好不好？比方说，我有一个顶亲爱的人死了，我写一封信问别人说，“我顶亲爱的人死了，我要不要哭？你如果说要哭，我就哭；你如果说不要哭，我就不哭。”你听见这一句话会笑，因为这是可笑的事。如果听别人说要哭，他就去哭，听别人说不要哭，他就不哭，那他的哭是假的，他的不哭也是假的，两个都是假的，都是死的行为，不是生命。今天有一个弟兄在这里，你赦免他就是赦免他，你不赦免他就是不赦免他。如果说，“我知道要赦免他就赦免，不要赦免他就不赦免，”这是要凭着死的道理来作出死的行为，甚至是装假。

弟兄姊妹，如果不是主活在我们里面，不是主作我们的真理，而是一个道理摆在那里要我们照着去作，那就是死的行为，不是生命，不是活的。你看见这里面的分别么？这里面的分别太大、太多。行为需要我们记得才会作，但是，生命用不着记得就会作。从生命里出来的一句话，用不着我们记得要说了才在那里说，乃是在我们里面有一个力量，乃是主在我们里面支配我们，不是一个道理在那里教训我们，不是一个道理在那里支配我们。所以总得有一天神开我们的眼睛，叫我们看见属灵的实际是在基督里。我们不是把那些道理拿来，我们乃是遇见基督自己。不是我们自己去记得一些道理，照着那些道理去作；乃是基督活在我们里面，是基督作我们的真理，那才是活的。

从前有一个弟兄得罪了另一个弟兄，被得罪的弟兄受不住，就骂了那个弟兄一顿。骂了之后，良心觉得不平安，觉得该去向那个弟兄认罪。但是，一想起那个弟兄得罪他的事，就越想越气，同时又觉得非向他认罪不可，所以就准备写一封信给那个弟兄。他拿起笔来写了一句话，“我刚才骂你是不对的。”但是，又想到那个弟兄那样得罪他也是不对的，所以又气起来。等一等又拿起笔来写，但是写的时候又恨他，写的时候心里还是在生气。写好以后去邮寄的时候，还是觉得气。在表面看来，这一封信很象基督徒写的信，但是，我们知道，这不过是道理的结果，这不是生命的结果。他虽然写信去认罪，但他心里还是生气的。他如果见着那位弟兄，尽管表面会打招呼，会握手，但是里面并没有过去，说话也不会自然的。弟兄姊妹，你看见这里面的分别么？主是真理。

that this sounds like a Christian? Suppose I have a loved one who has died, and I write a letter to others, saying, “My loved one has died. Should I cry? If you say I should cry, I will cry. If you say I should not cry, I will not cry.” If you heard this, you would surely laugh, because this is ridiculous. If one cries because others tell him to cry or does not cry because others tell him not to cry, his crying will be a performance, and his not crying will also be a performance. Both will be a performance, and both will be dead works without life. Here is a brother. You either forgive him or you do not forgive him. If you say, “I will forgive him if I know I should forgive him, and I will not forgive him if I know I should not forgive him,” this is dead work based on dead teaching; it is even a kind of false performance.

Brothers and sisters, if we do not have the Lord living within us, and if it is not the Lord who is our truth, a teaching that guides our action is nothing but dead works; it is not life, and it is not living. Do you see the difference? The difference here is too great and too tremendous. Working requires that we exercise our memory, but life does not require us to exercise our memory. When we speak something out of life, we do not speak it because we remembered to speak it. A power within us motivates us to speak. The Lord is controlling us; a doctrine is not coaching or controlling us. The day will come when the Lord will open our eyes to see that spiritual reality is not apart from Christ. We do not present some doctrines to others. Rather, we lead others to Christ Himself. We do not need to remember a doctrine and then act according to it. Rather, Christ is living in us, and Christ is becoming our truth.

Once a brother offended another brother. The offended one could not contain himself, and he gave the other brother a severe scolding. After the scolding, his conscience bothered him, and he felt that he should go and apologize. Yet when he considered how the other brother had offended him, he could not help being angry again. Nevertheless, he felt that he had to apologize. So he prepared a letter to the other brother. The first thing he said in his letter was, “It was wrong for me to scold you.” But he again recalled how the other brother was wrong to offend him, and he became angry again. After a while, he picked up the pen to start writing again. But while he was writing, he could not stop the hate and anger toward the other brother. After he finished the letter, he was still angry when he sent it out. Outwardly, it seemed as though the letter was a very proper Christian letter. But this was merely the result of teachings; it was not the result of life. Although he had written his letter and had apologized, he was still angry at heart. When he saw the other brother, he might be able to greet him and might be able to shake hands with him, but inwardly he had not forgiven him, and his speaking would not be natural at all. Brothers and sisters, do you see

如果是道理而不是主，那就是死的。我们要知道，所有属灵的事，有主就是活的，没有主就是死的。主在我们里面发光了，主在我们里面作那一件事，我们里面看见了那一个，那才是活的。

基督就是生命

主说我就是道路，我就是真理，主接下去说，我就是生命。我们已经说了一点什么叫作基督就是道路，也说了一点什么叫作基督就是真理，现在要说一点什么叫作基督是我们的生命。我们要知道，生命自然有行为，但是行为不能代替生命。我们要彻底的弄清楚，行为不是生命。生命是不必你自己花力气去作的。生命就是基督自己。有许多人在那里作基督徒，你看见他多么吃力，他天天在那里作，作得都累了。哎呀，那些道理说得多么厉害，又要我们谦卑，又要我们温柔，又要我们爱，又要我们赦免，又要我们忍耐，真叫人作得累了。他们觉得作基督徒是为难的事。特别是少年的基督徒，越作越觉得作基督徒是为难的事，作了许多时候还是作得不象。弟兄姊妹，如果基督不是生命，就必须我们去作；如果基督是生命，就不必我们作。我们说了再说，生命乃是基督自己，行为不能代替生命。

在神的儿女中，有一个最大的误会，就是以为用自己的力量去作就是生命，不然就没有生命。但是我们要知道，如果有生命，就一点用不着作；如果有生命，就自然而然要活出来。你想想看，你的眼睛怎么会看的？你的耳朵怎么会听的？你的眼睛是自自然然会看的，你的耳朵是自自然然会听的，因为它们都有生命，生命就是这样自然的。我们必须清楚，生命自然有行为，但行为不能代替生命，并且有的行为反而证明生命的不存在，反而证明生命的衰弱。是生命，必定有好的道德，但是好的道德并不能代替生命。比方，有一个弟兄人很和气，也不多话，不太好，也不太坏。有的弟兄就说，“这个弟兄生命不错。”不，说这话的弟兄用错了字眼。主说，“我就是生命。”那一位弟兄虽然很和气，不多话，但如果不是出于基督，就不是生命。你只能说他这个人的脾气不错，你只能说他这个人不大出事情，你只能说他这个人待人温温和和，也不吵，也不闹；你不能说这个人的生命不错，你不能说他这些东西

the difference here? The Lord is the truth. If what we do is a teaching and not the Lord, it is dead. We should realize that spiritual things are living only when the Lord is there, and they are dead when the Lord is not there. When the Lord shines within us, when He becomes the One working within us, and when we realize this inwardly, what we have will be living.

CHRIST IS THE LIFE

The Lord said that He is the way and the truth. Then He said that He is the life. We have mentioned briefly what it is for Christ to be the way and the truth. Now we have to speak some concerning Christ being our life. Wherever there is life, spontaneously there are works. But works cannot replace life. We have to be very clear that works are not life. Life does not require any effort of our own. Life is just Christ Himself. Many people try hard and exert considerable energy to be a Christian. Daily they strive toward this goal to the point of exhaustion. To them, the doctrines are strict; one has to be humble, meek, loving, forgiving, and enduring. These teachings are truly tiresome. They consider it a hard thing to be a Christian. This is especially true for young Christians, who find that the harder they try, the harder it is for them to live like a Christian. Brothers and sisters, if Christ is not the life, we surely have to do everything. But if Christ is the life, we do not have to do anything. Let me repeat: life is Christ Himself, and works cannot replace life.

Among God's children, the greatest misunderstanding is to think that self-effort is life and that unless one exerts his own effort, he does not have life. But we have to realize that if there is life, there is no need of work. If there is life, everything will be lived out spontaneously. Consider how your eyes see. Consider how your ears hear. Your eyes see spontaneously, and your ears hear spontaneously because they all have life. Life is so spontaneous. We must be clear that where life is, spontaneously there are works. However, works cannot replace life. Some works on the contrary prove the absence of life, or they prove that the life is weak. If it is life, it will surely result in good moral behavior. But good moral behavior cannot take the place of life. Suppose a brother is very gentle; he does not speak much, and he is neither too soft nor too hard. Some brothers may say, "This brother has quite a good life." But these brothers have actually used the wrong words. The Lord said, "I am the life." Although the brother may be gentle and quiet, his behavior is not life unless it issues from Christ. You can only say that he has a good temper. You can only say that he does not cause much trouble, or that he treats others politely, that he does not argue or quarrel. But you cannot

是出于基督的，因为这是他的天然，这不是生命，这不是基督。

有的人有另外一种思想，他们以为生命就是能力。他们以为主作我们的生命就是主给我们能力，叫我们能够作好，叫我们能够作得不错，叫我们能够作一个好基督徒，他们以为这个叫作生命。但是神给我们看见，我们的能力不是一个东西，我们的能力乃是基督，是一个人。我们的能力不是一股作事的气力，我们的能力是一个人。我们的生命不只是一个能力，我们的生命是一个人。是基督在我们身上彰显出祂自己，不是我们用基督在我们身上来彰显出我们所要的好。这完全不同，这是我们必须分清楚的。

有一个弟兄到一个地方去聚会，有一个老年基督徒问他说，“你为什么到那个地方去聚会？”他说，“因为里面有生命。”老年人说，“那自然啦，如果说起热闹来的话，我们的地方没有那个地方热闹。”那个弟兄说，“不，那个地方不热闹。”老年人说，“这是什么意思呢？那个地方并不热闹，怎么有生命呢？”那个弟兄说，“一点不热闹，但是有生命。有生命不是热闹，有生命不是有感情的刺激，有生命不是空气很热，不是每一个人的声音很大。”老年人说，“也许青年人欢喜热闹，但是我欢喜有思想的话语。我在那里听见有思想的话语，我就是碰着生命，我看这一个生命。”那一个青年的弟兄说，“你所说那一种有思想的话语，我也曾听过很多次了，但是我没有碰着生命。”弟兄姊妹，这两个人的问答给我们看见，生命既不是感情的刺激，生命也不是思想；智慧的话、聪明的话、满有条理的话、满有思想的话，不一定是生命。

有人要问说，这就奇怪了，又不热闹，又不是有思想的话，那你从哪里找出生命来？那到底什么叫作生命呢？我们承认我们实在没有更好的话可以把生命表达出来。我们只能这样说：有一个东西比感觉还要深，有一个东西比思想还要深，你碰着它，就叫你里头活起来，这一个东西就叫作生命。弟兄姊妹，什么叫作生命？生命是比思想还深的，思想赶不上生命。什么叫作生命？生命是比感觉还要深的，感觉赶不上生命。思想也罢，感觉也罢，这些都是外面的。那么生命到底是什么呢？主说，“我就是生命。”所以，并不是碰着了一种热闹的空气，象所谓属灵的热闹空气，就算碰着了生命。我们要问：这些空气是从哪里来

say that this man has a good life. You cannot say that what he has issues from Christ, because what he has is natural; it is not life, and it is not Christ.

Some people hold to another concept. They think that life is power, and the Lord being their life means that the Lord gives them power to make them do good, behave well, and be a good Christian. They think that this is life. But God has shown us that power is not a thing. Our power is Christ; it is a person. Our power is not a drive to accomplish something; our power is a person. Our life is not only a power, but a person. It is Christ manifesting Himself from us, not us utilizing Christ to manifest the goodness that we desire to have. These two things are absolutely different, and we must distinguish between them clearly.

One brother went to meet in a place, and an elderly Christian asked him, “Why did you go to that place to meet?” The brother answered, “Because that place has life.” The elderly man asked, “Is our place not as noisy as the other place?” The brother responded, “No, it is not noisy at all.” The elderly man said, “What do you mean? If it is not noisy, how can it have life?” The brother answered, “It is not at all exciting, yet it has life. Life is not excitement; it is not emotional stimulation. Life is not a warm atmosphere or loud noise.” The elderly man said, “Perhaps young people like excitement, but my preference is for thoughtful messages. Whenever I hear a thoughtful message, I touch life. To me this is life.” The young brother replied, “I have also heard the kind of thoughtful messages that you speak of. But I did not touch life.” Brothers and sisters, this conversation shows us that life is not emotional stimulations, good thoughts, wise words, clever words, logical words, or thoughtful words. All these may not be life.

Some may say, “This is strange. If life is not excitement and it is not thoughtful messages, what is life? What do you consider as life?” We admit that we cannot describe life with any better words. We can only say that there is something deeper than feelings and deeper than thoughts. When we touch this something, we become enlivened. This something is life. Brothers and sisters, what is life? Life is something deeper than the thoughts; thoughts cannot be compared with life. What is life? Life is something deeper than feelings; feelings cannot be compared to life. Thoughts and feelings are outward things. What then is life? The Lord said, “I am...the life.” One does not meet life when he walks into some excited atmosphere or some spiritually charged environment. We have to ask what is the source of such an atmosphere. Experience tells us that

的？有许多的经历告诉我们，许多很会制造热闹空气的人，是很少认识主的人；许多很兴奋的人，是很少认识主的人。基督是生命，这些都不是。

所以我们要学习一个功课，就是认识什么是生命。生命，不在乎多么热闹，也不在乎多么有思想，乃是在乎主有没有显出祂的自己。我们必须认识主。什么都比不上对于主的认识。我们在哪里认识主，我们就在哪里摸着生命。我们在神面前要看见一件事，就是什么叫作基督是生命。并不是说，一班特别会受刺激的人，特别聪明的人，他们是认识主的人；乃是说，在这里有一个人特别认识主，特别知道主是如何，这一种属灵的看见主，这一种属灵的认识主，才是认识基督是生命。哦，我们如果是这样，我们就有改变了。我们如果认识主是生命，就知道在属灵的事情上，天然的努力没有用处。我们如果认识主是生命，我们就只有仰望祂。我们才信主的时候，我们不知道什么叫作仰望，但是当我们有一点学习之后，就越过越仰望主，因为我们知道一切都在乎基督，不是我们自己。当我们才作基督徒的时候，我们就是要去得着一件一件的东西，而不能信托主；当我们有一点学习之后，就有一点领会，越过越需要学习相信主。相信主，不是相信祂给我们一件一件的东西，乃是相信祂来作我们自己所不能作的。当我们才作基督徒的时候，我们就是要去作，我们只怕自己一不作就糟了，只怕自己一不动就完了，所以我们一直在那里作；当我们看见主是我们的生命之后，我们才知道，一切都在乎基督，不在乎我们作，我们就学习安息，就学习仰望主。

弟兄姊妹，我们必须记得，神不是将一件一件的东西赐给我们，神乃是将祂的儿子赐给我们。因此，我们能常常仰起头来对主说，“主，你是我的道路；主，你是我的真理；主，你是我的生命。主，是你自己与我们发生关系，不是你的什么东西与我们发生关系。”弟兄姊妹，我们要求神赐恩给我们，叫我们能看见，在属灵的事情上就是主，在属灵的事情上就是基督。我们一天过一天要学习看见，道路如果是在基督之外的东西就不行，真理如果是在基督之外的东西就不行，生命如果是在基督之外的东西就不行。但是我们何等容易把道路、真理、生命当作一件一件的东

many people who are very good at creating a noisy atmosphere know very little about the Lord. Many excitable people know very little about the Lord. Christ is life; nothing else is life.

We have to learn to know life. Life is not a matter of excitement or thoughtful ideas. Life is an expression of the Lord Himself. We have to know the Lord. Nothing can be compared to our knowledge of the Lord. Whenever we know the Lord, we touch life. We have to realize before the Lord what it means for Christ to be life. Those who are excitable or who are smart are not necessarily the ones who know the Lord. But when there is a group of people who know the Lord in a particular way, who know what the Lord is like, their spiritual discernment of the Lord and their knowledge of the Lord will tell them that Christ is life. If we have such discernment and knowledge, we will be changed. If we know that the Lord is life, we will realize that in spiritual matters, natural energy is useless. If we know the Lord as life, we will look to Him alone. When we first believed in the Lord, we did not know what it meant to look to Him. But after we have learned some lessons, we begin to look to Him more and more, because we know that everything depends on Christ and not on us. When we first became Christians, we were after individual things, and we did not trust in the Lord. After we learned some lessons, we began to understand a little and began to realize that we have to learn to trust in the Lord. Trusting in the Lord does not mean trusting in Him for individual things, but trusting in Him to do what we cannot do in ourselves. When we first became Christians, we felt that we had to do something, and that unless we did something, things would fall apart, and everything would collapse. We always tried to do everything by ourselves. But after we find out that Christ is our life, we realize that everything depends on Christ and not on our working. Then we learn to rest and to look to Him alone.

Brothers and sisters, we must remember that God does not give us individual things, one by one. He has given us His Son. We should always lift up our head and say to the Lord, “You are my way; You are my truth; You are my life. Lord, I have to deal with You alone, not with the things that belong to You.” Brothers and sisters, may the Lord be gracious to us and show us that spiritual matters are nothing but the Lord, that spiritual matters are nothing but Christ. Day by day, we have to realize that it is wrong for the way to be something that is apart from Christ. It is wrong for the truth to be something that is apart from Christ, and it is wrong for the life to be something that is apart from Christ. Yet how easy it is for us to take the way, the truth, and the

西。哦，空气热闹，我们称它作生命；思想清楚，我们称它作生命；情感丰富，我们称它作生命；外表的行为，我们称它作生命。其实这些都不是生命。我们要认识主是生命。基督是我们的生命，是主在我们身上活出这一个生命。我们要求主拯救我们脱离零零碎碎的、外表的许多东西，叫我们能够摸着主自己。求主叫我们在一切事情上看见主，看见道路是在乎认识主，真理是在乎认识主，生命是在乎认识主。但愿主开我们的眼睛，叫我们能够被拯救脱离许多外表的东西，而遇见神的儿子。让我们活在祂里面，让祂也活在我们里面。阿们！

life as separate things. We call a noisy atmosphere life. We call clear logic life. We call rich emotions life. We call outward behavior life. Actually, they are not life at all. We have to know that the Lord is the life. Christ is our life. It is the Lord who lives out this life from us. May the Lord deliver us from many fragmentary, outward matters so that we can touch the Lord Himself. May we see the Lord in everything, and may we see that our way is our knowledge of the Lord, our truth is our knowledge of the Lord, and our life is our knowledge of the Lord. May the Lord open our eyes, and may we be delivered from many outward things to see the Son of God. May we live in Him, and may He live in us. Amen!

第二篇

基督是复活和生命

读经：

约翰福音十一章二十五节：“耶稣对她说，我是复活和生命。”（原文直译。）

* * * *

主所作的与主所是的

约翰福音第十一章给我们看见，主耶稣如何赐生命给一个已死的人，换句话说，主耶稣如何叫一个已经死了的人从死亡里复活过来。主能叫死人复活。主叫一个死人复活了。但是，主耶稣在这里不是说“我叫死人复活；”乃是说“我是复活。”祂说了这话，等一等祂叫人复活了。那一天马大在那里，马利亚也在那里，照着她们的心情，好象主耶稣更合式的说法是：“你的兄弟死了不要紧，我能叫他复活。”我们欢喜听这样的话。我们所羡慕的，我们所盼望的，就是神能替我们作什么。许多时候，我们的祷告，我们的盼望，我们在神面前的等候，就是要得着一句话说，主能替我们作什么。但是，主在这里特别要我们看见的，不是祂能作什么，而是祂“是”什么；祂的所能根据于祂的所是。我们看马大，她本来就相信主的能力，她对主说，“你若早在这里，我兄弟必不死。”（约十一21。）马大信神的能力，马大也相信主耶稣的能力，可是马大还没有看见主自己就是复活，就是生命。我们要看见，一切神所能作的，都包括在神所“是”的里面。人所以得不着神的能力，乃是因为不知道神是什么。凡来到神面前的人，应当相信神“是，”也相信神赏赐那寻求祂的人。（来十一6。）因为神所有的能，都是根据于神的“是。”

主耶稣在这里所要告诉我们的事，不是说祂能保守一个人的生命，乃是说祂自己是生命；不是说祂能叫死人复活，乃是说祂自己是复活。我们要求神开我们的眼睛，叫我们能看见主是什么。我们必须看见，在神的面前，基督是我们的事物。我们有了这一种的认识，才能在属灵的事情上有真实的长进。我们要知道，在神面前没有别的事物，在

CHAPTER TWO

CHRIST IS THE RESURRECTION AND THE LIFE

Scripture Reading: John 11:25

John 11:25 “Jesus said to her, ‘I am the resurrection and the life; he who believes into Me, even if he should die, shall live;’” (RCV)

* * * *

WHAT HE DOES VERSUS WHAT HE IS

Chapter eleven of the Gospel of John shows us how the Lord Jesus gave life to a dead person; it shows us how the Lord Jesus resurrected a person from among the dead. The Lord can resurrect man, but He did not say, “I will resurrect the dead.” Instead, He said, “I am the resurrection.” After He said these words, He resurrected a man. Both Martha and Mary were there on that day. To them, it would have been better for the Lord Jesus to say, “It does not matter that your brother has died; I can resurrect him.” We like to hear this kind of word. Our desire and hope is that God will do something for us. We often pray, hope, and wait before God for a word concerning what He will do for us. But the Lord does not want to show us what He will do; He wants to show us what He is. What He can do is based on what He is. Martha believed in the Lord’s power. She said to Jesus, “Lord, if You had been here, my brother would not have died” (v. 21). Martha believed in God’s power, and she also believed in the Lord Jesus’ power, but she did not see that the Lord Himself is the resurrection and the life. We must see that everything God can do is included in what God is. The reason a man does not have God’s power is that he does not know what God is. “He who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him” (Heb. 11:6). All the power that God has is based upon what He “is.”

In John 11:25 the Lord Jesus was not saying that He can preserve a man’s life, but that He Himself is life. He was not telling us of His ability to resurrect men, but of the fact that He Himself is resurrection. May God open our eyes to see who the Lord is. We must see that in God’s eyes, Christ is our everything. Once we have this kind of understanding, it is possible to have genuine growth in spiritual things. We must realize that in God’s eyes, there is not any other

神面前的事物，就是基督自己！我们能不能在属灵的事情上长进，就是看我们能不能真的摸着那一个属灵的实际，就是看我们是认识神所作出的一件一件事呢，或者是认识神的自己。

约翰福音十一章不是说出主耶稣叫拉撒路复活，而是说出主耶稣在拉撒路身上是复活。弟兄姊妹，你看见这里的不同么？主就是复活。主在拉撒路身上是复活，拉撒路就复活。不是主把一件叫作复活的东西给拉撒路，乃是主在拉撒路身上成了复活。换句话说，主作了什么，那还是这件事的表面；主自己是什么，那才是这件事的实底。我们不是说主耶稣没有叫拉撒路复活，乃是说主耶稣在拉撒路身上是复活，所以拉撒路就复活。

我们要记得，神在基督里所作的一切事，都是在这一个原则里。主在我身上是那一个，所以就有那一个；先是“是，”然后才“有。”许多基督徒把赐恩者与神所赐的恩分开来讲。可是有一天我们会找出来，赐恩者就是神所赐的恩赐。神不是把许多的东西拿出来给我们，神是把主耶稣自己给了我们。所以一切属灵的东西，凡神所赐给我们的，都是基督自己。神不是把零零碎碎的东西给我们，神所给我们的乃是基督自己。有一天神要开我们的眼睛，叫我们看见一切都在基督里。我们能看见这一个就好了。

主在这里宣告祂自己是谁，祂说，“我是复活和生命。”祂就是复活，所以等一等拉撒路复活不成问题。我们相信，主叫拉撒路复活，重点是在叫人认识主的自己。拉撒路得着复活还不是一件顶大的事，认识主耶稣是复活那才是大事。很多人能相信主耶稣是赐生命者，但是，相信主就是生命，那是另外一件事。祂不只是赐生命者，祂也就是生命；祂是赐生命者，祂也就是祂所赐的生命，祂就是那一个生命。祂不只是叫人复活的主，祂也就是那一个复活。当你摸着那一个的时候，你立刻看见，在基督里的就都是活的。神赐给人的就是基督。我们盼望，最少有一线的光照在我们里面，叫我们能认识主是一切，能认识主是这样的主：祂是赐恩者，祂也就是祂所赐的恩。我们的主说，“我是复活和生命。”复活和生命包括了全部圣经，认识复活和生命是一件大事。我们现在先要来看什么叫作生命。

object; the only object is Christ Himself! Whether or not we grow spiritually depends on whether we have truly touched spiritual reality. In other words, do we just know the individual things that God has done, or do we know God Himself?

John 11 does not say that the Lord Jesus resurrected Lazarus. Instead it says that the Lord Jesus was resurrection to Lazarus. Brothers and sisters, do you see the difference? The Lord was resurrection to Lazarus, and then Lazarus was resurrected. The Lord did not give resurrection as a thing to Lazarus; He became resurrection to Lazarus. In other words, what the Lord does is only the appearance; what He is is the reality of the matter. We are not saying that the Lord did not resurrect Lazarus. We are saying that Lazarus resurrected because the Lord was resurrection to him.

We must remember that everything that God does in Christ is done in this principle. When the Lord is something to me, that something comes into existence. First He “is,” then He “has.” Many Christians separate the Grace-giver from the grace given by God. One day we will find out that the Grace-giver is the very gift given by God. God has not given us many things; He has only given us the Lord Jesus Himself. All spiritual things and all of God’s gifts are but Christ Himself. God does not give us something piece by piece. God has given us Christ Himself. One day God will open our eyes to see that everything is in Christ. How wonderful it will be if we see this.

In declaring who He is, the Lord said, “I am the resurrection and the life.” He is the resurrection. This is why His delaying did not cause a problem in the resurrection of Lazarus. In raising up Lazarus, the Lord was trying to lead men to the knowledge of Himself. The resurrection of Lazarus was not the greatest thing; the greatest thing is to know that the Lord Jesus is the resurrection. Many people believe that the Lord Jesus is the Life-giver. But it is altogether different to believe that the Lord Himself is life. He is not only the Life-giver; He is also the life. He is the Life-giver, and He is the life which He gives. He is not only the Lord who resurrects; He is resurrection itself. Once you see this, you will see that everything in Christ is living. God has only given Christ to man. We hope that at least a little light will shine on us so that we can know that the Lord is everything and know Him as such a Lord. He is the Grace-giver, and He is also the grace given. Our Lord said, “I am the resurrection and the life.” Resurrection and life encompass the whole Bible. It is wonderful to know the resurrection and the life. Let us now see what life is.

在伊甸园里，我们看见神把所造的人安置在那里。那一个人有两个可能，一个可能是得着生命，一个可能是死亡。人如果吃分别善恶树上的果子，结局就是死亡；人如果吃生命树上的果子，就得着生命。神创造的人是好的，但是还有一个需要决定的问题，就是生命和死亡的问题。在那里人会思想，人会活动，但是还没有生命。我们不是说人不是活的；以人天然的生命来说，人是活的；创世记二章七节已经说人是活着的魂了。不过以生命树所代表的生命来说，人还没有生命。我们在这里所说的生命，就是指着生命树所代表的那一个生命说的。在创世记第二章的时候，人虽然活着，但是，人没有生命。人有好的思想，人也有好的感觉，这两个是人魂中最主要的成分，但是，人还没有生命树所代表的那个生命。所以我们就知道，生命是比感觉还要深的，生命是比思想还要深的。

在基督教里，什么都有假冒，有假的悔改，有假的认罪，有假的得救，有假的热心，有假的爱，有假冒的圣灵工作，有假冒的圣灵恩赐，什么东西都有假冒，甚至于连生命也有假冒！有许多基督徒，以为好的感觉就是生命，以为空气顶热闹，声音顶响亮，就是满有生命。你如果问到他什么是生命，他不会把生命和感觉分开，他总是把生命和感觉连在一起。岂知生命是比感觉还要深的。另外有一班基督徒，他们不是把感觉当作生命，却是把思想当作生命，意思就是说，在讲的道里面，有够多的思想叫你去想，有够多的话语叫你发生兴趣，有够多的理论叫你钦佩，他们以为这个就叫作生命。但是有学习、有经历的人要告诉我们，生命是比感觉更深的，生命是比思想更深的。生命也不是动作。不是说人很活泼、很起劲、很会活动，就叫作生命。这不过是行为，这不是生命；这是人在那里作，不是人在那里活出生命来。我们并不是说，生命里面没有思想；也不是说，生命里面没有感觉；也不是说，生命里面没有行为。我们是说，生命不是感觉，也不是思想，也不是行为。你听见同样好的话，但是在一个人身上，你能说是生命，在另外一个人身上，你只能说是思想。你在一个人身上看见的是激动的感情，同时你在另外一个人身上能碰着生命。有许多弟兄，以为在他里面有某种感觉的时候，

God placed the man whom He had created in the garden of Eden. There were two options before the man. One was to receive life, and the other was to die. If man ate of the fruit of the tree of the knowledge of good and evil, the result would be death. But if he ate of the fruit of the tree of life, he would receive life. The man created by God was good, but there was still one unresolved question—the question of life and death. In the garden of Eden man could think and act, but he did not have life. We are not saying that he was not alive. As far as his natural life was concerned, man was alive. Genesis 2:7 speaks of man being a living soul. Nevertheless, as far as the life represented by the tree of life was concerned, man did not yet have life. The life we are speaking of is this life represented by the tree of life. At the time of Genesis 2, although man was alive, he had no life. Man had sound thoughts and sound feelings (these two being the most important elements of man's soul), but he did not have the life represented by the tree of life. From this we see that life is deeper than feelings and thoughts.

In Christianity, there are counterfeits to everything. There is false repentance, false confession, false salvation, false zeal, false love, false spiritual works, and false spiritual gifts. Everything can be counterfeited; even life can be counterfeited. Many Christians think that good feelings are life. They think that an exciting atmosphere and loud noises are life. If you ask them what life is, they will not separate life from feelings; they always mix the two together. They do not realize that life is deeper than feelings. Other Christians do not take feelings as life, yet they take mental activity as life. This means that if there are enough ideas in a message to invoke mental activity, enough words to stir up one's interest, and enough doctrines to inspire admiration, they think that this is life. But those who are experienced and who have learned some lessons tell us that life is deeper than feelings and mental activities. Neither is life a kind of activity. We cannot say that just because a person is lively, energetic, and active, he has life. These are merely activities; they are not life. They are merely the performing of some activities; they are not the living of a life. We are not saying that life does not express itself in mental activities, feelings, or actions. We are saying that life is not feelings, mental activities, or actions. The words that come out of one person's mouth may be life, while the same good words out of another person's mouth may only be nice ideas. One may just touch excitement in one person, while he may touch life in another person. Many brothers think that when they feel a certain way, they have life. But an experienced brother

那就是生命，但是，有学习的弟兄就知道这不是。有许多弟兄，以为在他里面有某种思想的时候，那就是生命，但是，有学习的弟兄就要说这不是。有两个弟兄，对于同样的一段圣经，有同样的看法，有同样的解释，但是顶希奇，有经历的基督徒会觉得他们不一样——一个有思想，也有生命，一个不过有思想而已。不错，在许多时候，你碰着生命，也碰着思想，这是事实；但是，你不要以为碰着思想就是碰着生命。这完全是两件事。许多人以为你是那样说，我也是那样说，所以我们是一样的。其实不然。可能在一个人身上是思想，在另外一个人身上不是思想，而是生命。生命比思想要深得多。生命是比好的思想还要深的东西。主说，“我就是生命。”生命是主自己。生命不是在基督之外的什么东西。如果是东西的话，就是死的，就不是生命。有许多基督徒所说的生命，都是他们自己所能拿出来的东西；但是，主告诉我们，祂自己就是生命。

我们对于这一个问题，真是要求主施恩，我们才能够知道一点。思想，我们能说这个叫作思想；感觉，我们能说这个叫作感觉；行为，我们能说这个叫作行为；但是，什么叫作生命，我们没有法子说，我们没有话语说得清楚。我们只有求主给我们看见生命到底是怎么一回事。弟兄姊妹，有一天主给你看见了，你就自然能知道什么叫作生命，你就自然能摸着主。

基督就是复活

我们再说到什么叫作复活。遇见了死而还存在的，那个叫作复活。经得起死的，耐得起死的，那个叫作复活。人吃了分别善恶树上的果子之后，就有了死亡，人就经不起死。一切到坟墓里去的人，从来不回头，一次去，就永远不回来。在整个宇宙里，在这么多人之中，唯独有一位到死里去了又从死里出来，这一位就是我们的主。主说，“我是…那存活的；我曾死过，现在又活了，直活到永永远远。”（启一 17～18。）主是复活的主。复活就是能经过死而不被死所拘禁。圣经里用“拘禁”这一个辞来描写死亡的权势，拘禁就是扣住了不放你出来。人一到死里面就不能再出来。死亡能拘禁所有去到那里的人，但是死亡不能拘禁祂。这个叫作生命，这个也叫作复活。复活就

will tell you that this is not life. Many brothers think that when they have a certain idea, they have life. But an experienced brother will tell you that this is not life. Two brothers may understand and expound a scriptural passage in the same way, but the strange thing is that an experienced Christian will sense a difference. One has both the right thought and life, while the other merely has the right thought. It is true that one often can touch life and mental thoughts at the same time. But we must not presume to think that touching the mind is equivalent to touching life. These are two different things. Many people think that because two people speak the same thing, they are therefore the same. But this is not necessarily true. It is possible that in one person we have the mind, while in the other person we do not have the mind, but life. Life is much deeper than mental activity; it is something deeper than good ideas. The Lord said, “I am the life.” Life is the Lord Himself. Life is not something other than Christ. If it is a thing, it is dead; it is not life. To many Christians, life is something they can produce out of themselves. But the Lord told us that He alone is the life.

We need the Lord's mercy before we can see something concerning this matter. We can identify something as mental activity, we can identify something as feelings, and we can identify something as works. But we cannot identify what is life; there is no word to describe life clearly. We can only ask the Lord to show us what life is. Brothers and sisters, one day when the Lord opens our eyes, we will know what life is, and spontaneously we will touch the Lord.

CHRIST IS THE RESURRECTION

Let us consider again what resurrection is. Whatever encounters death and still exists is resurrection. Resurrection is that which withstands death and endures death. After man ate the fruit of the tree of the knowledge of good and evil, death came in and man died. Those who enter the grave never come out again. Once they go in, they never return. In the whole universe, of all men, only one came out of death. This One is our Lord. The Lord said, “I am...the living One; and I became dead, and behold, I am living forever and ever” (Rev. 1:17-18). The Lord is the resurrected Lord. Resurrection is that which passes through death but is not imprisoned by death. In the Bible, the authority of death is described as a kind of imprisonment. To imprison someone is to confine him and not release him. Once man enters death, he cannot come out anymore. Death imprisons everyone who enters it. But death cannot imprison Him. This is the meaning of life, and this is

是经过死又起来的生命。我们的主耶稣就是生命，祂曾死过，曾到阴间去过，曾到死亡最深的地方去过，但是死亡没有法子拘禁祂，死亡没有法子留住祂，叫祂一直死。祂从死里出来了！生命从死里经过而没有被死所拘禁，这就叫作复活。

复活就是说，一个生命有死的记号，但又是活着的；是活着的，但是又已经有了死的记号，这一个叫作复活。

有许多人问，为什么在约翰福音二十章里记着说，当主耶稣从死里复活以后，主的手上还留了钉痕给多马去摸，主的肋旁还留了枪伤给多马去摸呢？（约二十 27。）我们要知道，就是这一个叫作复活。主耶稣不是要多马看见祂没有受伤过，主耶稣不是要多马看见祂没有死过；主耶稣是要多马看见祂受过伤，现在又活着，主耶稣是要多马看见祂曾死过，现在又活了。主耶稣身上有死的记号，但又是活着的，这就叫作复活。

今天在我们身上也是这样。在我们身上，有许多东西都没有死的记号，这就不能叫作复活。必须有死的记号，而又是活着的，这才叫作复活。你不要以为有口才、有聪明、有才干就行。你可能有口才而没有死的记号，你可能有聪明而没有死的记号，你可能有才干而没有死的记号。人在我们的口才里看得见看不见死的记号，人在我们的聪明里看得见看不见死的记号，人在我们的才干里看得见看不见死的记号，就能断定这一个有没有复活。一个弟兄可能很有才干，很能办事，好象他很活，但是，他是那样相信自己，他是那样以为自己是不会错的，他是那样以为事情摆在他手里是必定作得好的，他这个人就是没有死的记号，在他的才干里没有死的记号。这一个人很相信他自己，这一个人很倚靠他自己，这一个人很有把握，这一个人很有力量，但是在他身上没有死的记号。不是说复活的人就没有能力，乃是在复活之人的能力里有死的印记在上面。他能作事，但是不敢倚靠自己；他能作事，但是失去了那种把握；他能作事，但是自己的那个能力变作软弱了。这个叫作复活。

保罗写信给哥林多的教会说，“我在你们那里，又软弱，又惧怕，又甚战兢。”（林前二 3。）这是一个认识神的人

the meaning of resurrection. Resurrection is the life that passes through death and rises above death. Our Lord Jesus is the life. He became dead and was in Hades. He was in the deepest place of death. But death could not imprison Him. Death was unable to detain or keep Him. He came out of death! When life passes through death and is not imprisoned by death, this is resurrection.

Resurrection means that a life bears the mark of death, yet still lives; it is living, yet it also bears the mark of death. This is what is meant by resurrection.

Many people ask why is it that after His resurrection in John 20, the Lord Jesus left the mark of the nails in His hands and the mark of the spear in His side for Thomas to touch (v. 27). We have to realize that this is what is meant by resurrection. The Lord Jesus was not showing Thomas one who had never been wounded and one who had never died; He wanted Thomas to see that He was wounded but now alive. He wanted Thomas to see that He had died but now lived. The Lord has the mark of death in His body, yet He is now living. This is what is meant by resurrection.

We can apply this principle to ourselves. There are many things in us that do not have the mark of death; they cannot be considered as resurrection. Resurrection must be something that has the mark of death and yet is still living. Do not think that as long as you have eloquence, cleverness, and talent, everything will be all right. It is possible for you to have eloquence without the mark of death. It is possible for you to have wisdom without the mark of death, and it is possible for you to have talent without the mark of death. Whether or not others see the mark of death in our eloquence, cleverness, and talent determines whether we have resurrection. A brother may be very competent, capable, and apparently lively. However, he is too self-confident and self-assured. He thinks that everything put in his hands will be handled well. There is no mark of death with this person; one does not see any mark of death in his competence. Although he is self-confident, self-trusting, self-assured, and very energetic, the mark of death cannot be found in him. This does not mean that a person who has passed through resurrection has no ability in himself. It merely means that with such a person, there is the mark of death. He can still do things, but he dares not trust in himself anymore, and he has lost all confidence. His own energy has been weakened. This is resurrection.

Paul wrote to the church in Corinth and said, "I was with you in weakness and in fear and in much trembling" (1 Cor. 2:3). This was spoken by a man who

所说的话。何等可惜，在基督徒中间刚强的人太多了！有把握的人太多了！但是，在这里有一个人，他说他“又软弱，又惧怕，又甚战兢”。在他的身上有死的记号，有死的印记。

所以，复活是与十字架分不开的。十字架是有所除去。许多出乎我们自己的东西，经过十字架是不能再起来的，是已经在死里面失去的。经过死而还能存留的，有死的记号而还活着的，就是复活。复活必定经过死，经过死必定有所除去，有所失去。弟兄姊妹，你如果真看见什么叫作复活，你也就看见什么叫作十字架，看见十字架那一个除去的力量。你如果真知道什么叫作复活，你就要看见，有许多东西在你经过十字架的时候就失去。你如果真知道什么叫作复活，你这一个人要成功另外一个人，有许多东西要从你身上脱掉。只有有生命的才能复活，没有生命的就没有复活的可能。比方：我们把一根木头截作一段一段，拿一段来埋在地里，过些日子，它就朽烂了，毫无用处。我们再把一棵树的枝子剪一枝下来栽在地里，过些日子，它发芽了。你看见一个朽烂了，一个会发芽。凡是死的，就都要朽烂；凡是活的，就是经过死还要复活。所以，主耶稣的复活，是根据于主耶稣的生命。因为在祂里面有一个不能死的生命，所以死没有法子拘禁祂；因为在祂里面有一个是不能死的，所以就是把祂摆在死里，死都被祂摔掉了。我们要记得，当我们在经历上经过十字架的时候，许多东西都要留在死里没有法子出来，只有出乎神的才能复活。当你碰着十字架的时候，你就被减去。十字架是一个大减去，十字架减去了许多东西。

有许多弟兄姊妹常常问说，“我怎么知道我死了没有？我怎么知道主在我里面用十字架作了工没有？”要知道这一个很简单。如果主在你身上作了工，你就失去许多东西。如果你自从得救以来直到今天，你就是那么一回事，就是那么富足，这就告诉你，十字架在你身上没有作过工。如果十字架在你身上真的作过工，你就要看见，主在你身上作了一次大减除的工，主在你身上作了一次大扫除的工。这样的结果是：本来你所能的，现在不能

knew God. What a pity that among Christians, there are too many strong and self-confident ones! However, here is a man who said that he was “in weakness and in fear and in much trembling.” His body bore the mark of death, the seal of death.

Therefore, resurrection can never be separated from the cross. The cross removes something from us. Many things that originate from the self will not rise again once they have passed through the cross; they are lost in death. Whatever remains after it has passed through death, and whatever has the mark of death and is still living is resurrection. Resurrection must be something that has passed through death and whatever has passed through death must have suffered deprivation and loss. Brothers and sisters, if you really see what resurrection is, you will see what the cross is. You will see the stripping power of the cross. If you really know what resurrection is, you will find many things removed from you as you pass through the cross. If you really know what resurrection is, you will become another person; many things will be stripped from you. Only those things that have life will resurrect. Without life there is no possibility of resurrection. Suppose we cut a piece of wood into small segments and bury them into the ground. After some time, they will decay and become worthless. However, if we cut down a branch from a tree and plant it in the ground, after some time, it will germinate. In one case the sticks become rotten. In the other case the branch germinates. Anything that is dead rots, and anything that has life resurrects after it passes through death. Hence, the Lord's resurrection was based upon His life. Because there is an incorruptible life in Him, death cannot imprison Him. Since there is something in Him which cannot die, death was cast away even while He was put into death. When we go through the cross experientially, many things will remain in death and not come out. Only the things which are of God will resurrect. When we touch the cross, we ourselves will be eliminated. The cross is a big minus; it subtracts many things.

Many brothers and sisters often ask, “How do I know whether I am dead or not? How do I know that the Lord has done something within me through the cross?” It is quite easy to answer this question. If the Lord has done something within, you should have lost many things. But if you have been the same since the day you were saved, and if you are still as full as you were before, the cross has not done anything within you. If the cross has truly done something within, you will find that a great elimination work has been done; you will find that the Lord has done a thorough cleanup job in you. The result of this elimination is that you can no longer do what you could do

了；本来你所行的，现在不行了；本来你有把握的，现在没有把握了；本来你很大胆的，现在你怕了。这才证明主在你身上作了事。在你身上如果有复活，就必定有许多东西留在坟墓里，因为有许多东西是经不得死的，一切在亚当里的东西一经过死就再不能活了。复活的，就是主的生命经过了死还能再出来。有的东西在经过死的时候失去，但是，主又叫我们得着。好比你从树上剪下一根枝子的时候，它好象死了，但是你把它栽在地里之后，过些日子它又长出来了，这就是复活。我们所说有死的印记在身上，不是说从今以后不会说话，不会行事了，乃是从今以后说话行事的时候，没有那样随便，没有那样自恃了。人如果被神摸着过，被十字架对付过，就又软弱、又惧怕、又战兢，就不敢那样说“我会，”“我能，”“我行。”从今以后，他也作事，但是作的时候他惧怕神；他也走路，但这一个走是跟从神的走，象亚伯拉罕那样一步一步跟从神往前走。在这个人身上，你看见有十字架的记号。这一个人是被神扎过，被神刺过的人，这一个人不象从前那么完整，在这一个人身上已经有了死的记号了。这一个叫作复活。

今天神是在复活里与人来往，但是，这一个复活包括了十字架。所以我们要看见，我们没有一件东西是能经过死而与神发生关系的。所有出于天然的都得经过死。你如果没有死而复活，神就不能在复活的那一边和你来往，神就不能在复活的那一边和你接触。所以我们必须经过死而复活。我们所得着的生命是复活的生命，我们所有的一切，凡与神有关系的，也都得复活。

在属灵的事情上有一个难处，就是人常常拿天然的东西来事奉神，而很少有复活的东西来事奉神。很多人有热心，但很少人有复活的热心，就是那一个热心是经过死又活过来的。许多热心都是第一次的，不是第二次的。我们能看见许多弟兄很殷勤的作事，很有才干，但是，那一个才干是第一次的才干，不是第二次的才干，是没有经过死的。如果我们在神面前是凭着天然的东西而活着，这不是复活。

before, and you are no longer capable of the things you were once capable of. You are no longer sure of what you had such assurance of before. Where you were bold before, now you become fearful. This proves that the Lord has done something within you. If resurrection is within you, many things have been left behind in the grave, because these things could not pass the test of death. Nothing in Adam can live once it passes through death. Anything that belongs to resurrection belongs to the Lord's life, the life which has passed through death and which has come out of death. Some things are lost through death, but are given back to us by the Lord. This is like the cutting of a branch from a tree. The branch seems to be dead. But when it is planted in the ground, after a period of time, it grows up again. This is resurrection. When we speak of having the mark of death on our body, it does not mean that we cannot speak or move anymore. Instead, it means that when we speak and move, we will not be as loose and self-confident as before. If a man has been touched by the Lord and dealt with by the cross, he will be weak, fearful, and trembling. He will not say, "I will do it," "I can do it," or "I can make it." From that time on, he will still work, but he will be very fearful of God when he works. He will still walk, but his walk will be a walk after God just as Abraham walked step by step with God. You will see the mark of the cross on such a man. Such a man will have been penetrated and pierced by God. He will not be as whole as he was before. There will be the mark of death on his body. This is resurrection.

Today God communicates with man in resurrection. Yet this resurrection includes the cross. Therefore, nothing that we have can contact God without passing through death. Everything in the natural realm has to pass through death. If we are not in resurrection, God cannot fellowship with us. He cannot contact us except on the side of resurrection. Hence, we have to pass through death to enter into resurrection. The life we have received is the resurrected life, and whatever we have that has to do with God is in resurrection.

One problem frequently encountered in the spiritual realm is that man's service to God is often based on natural things. Seldom do we see his service based on things in resurrection. Many people are very enthusiastic, but few have an enthusiasm in resurrection, an enthusiasm that has passed through death and that is still alive. Much enthusiasm is the first enthusiasm, not the second enthusiasm. We can find many brothers who are diligent and capable, but their capability is the first capability, not the second capability; such capability has never passed through death. If we live before God by the things in the natural realm, we are not living in resurrection.

有的人问什么叫作基督的身体。基督的身体没有别的，就是见证基督复活的地方。换句话说，若不是复活的，就一点也不能在基督的身体上有分。教会不是你也拿一个东西到这里面来，我也拿一个东西到这里面来；你把你的小聪明拿到这里面来，我把我的巧妙手段拿到这里面来。教会不是你也贡献一点天然，我也贡献一点天然。教会是要把天然的都关在外面，教会只能接受复活的东西。什么时候天然的一进来，教会就不成为教会了。在教会里，不能有不是复活的东西。有许多弟兄在那里问教会怎样才能合一。我们要知道，用人的方法来合一是不可行的，必须神的儿女们认识十字架，对付肉体，对付天然，才能使教会合一。人如果不认识十字架，那就什么方法都没有用处。教会如果用手段，如果用人的方法，根本不能解决问题。教会里面不能有肉体，教会里面不能有天然；把肉体带进来，把天然带进来，教会就不成为教会了。教会需要人有贡献、有用处，但是要有死的记号在他身上。有用处，又有死的记号在他身上的，这一个叫作复活。我们必须看见，主不只自己复活，祂还要一个复活的教会。

我们要有这样的经历，就必须仰望神在我们身上作工。许多的道理也许我们都听熟了，但是，主如果没有在我们身上给我们一次基本的击打，我们这个人就还是老样子。有的时候，我们跌了一跤，我们觉得痛，但是只痛了几天，或者只痛了几个月。如果我们受过神一次基本的破碎，一次够深的破碎，那么就不会只痛几天或者几个月，而是一辈子都有那个伤痕，一辈子在神面前都是瘸腿的，一辈子都有十字架的记号在我们身上。保罗那一次在路上看见了异象，等到多少年之后，他还作见证说，“我故此没有违背那从天上来的异象。”（徒二六 19。）如果主有一天怜悯我们，厉害的击打我们，我们的自己就再也不能起来，那一个伤痕就要一直留在我们身上。在复活的基督身上，还摸得出祂手上的钉痕和肋旁的枪伤；在今天所有认识主的人身上，在那得着主作个人复活的人身上，这一个伤痕也不能过去，这一个伤痕叫他再没有胆量来自夸，再没有胆量来自信，再没有胆量说有把握，再没有胆量说有能力。一次被主打倒了，就再也不能爬起来。盼望在我们身上，

Some have asked what the Body of Christ is. The Body of Christ is none other than the place where His resurrection is testified. In other words, anything that is not in resurrection cannot share a part in the Body of Christ. The church is not the place where you bring one thing and I bring another thing. It is not the place where you contribute your cleverness and I contribute my ingenuity. The church is not the place where you contribute something natural and I contribute something natural. The church shuts out all natural things and accepts only the things that belong to resurrection. Whenever natural things come in, the church will no longer be the church. In the church we cannot have anything that does not belong to resurrection. Many brothers ask how the church can be one. We need to know that oneness can never come through man's ways. The oneness of the church can only be achieved when God's children know the cross and deal with the flesh and natural things. If a man does not know the cross, whatever way he tries is useless. If the church resorts to natural means and human ways, nothing will be achieved. The church cannot have the flesh, and the church cannot have anything natural. If the flesh and natural things are brought into the church, the church will no longer be the church. It is true that the church needs people who consecrate themselves and who are useful, but the mark of death must be there. When we are useful, and when we also have the mark of death on ourselves, we have resurrection. We need to see that not only has the Lord Himself resurrected, He wants a church in resurrection also.

In order to have such experiences, we must look to God to work in us. We may be very familiar with many doctrines. However, if the Lord does not give us a fundamental blow, we will remain the same. Sometimes we fall and suffer pain, but this pain lasts only a couple of days or a few months. However, if we are broken by God in a fundamental way, and if we are broken deeply enough, we will not suffer pain for a few days or a few months, but we will have a scar over our entire life. We will remain crippled in God's eyes the rest of our life, and the mark of the cross will always be with us. Paul saw the vision once on his journey. Many years later, he still testified, "I was not disobedient to the heavenly vision" (Acts 26:19). If some day the Lord has mercy on us and gives us a severe blow, our self will never rise again, and the scar will remain on us forever. We can touch the nail scars in the resurrected Lord's hands and the wounds in His side. Today scars will be found on those who know the Lord and who experience the Lord as their personal resurrection as well. These scars will not pass away, and these scars will strip them of all their boastings; they will not dare to be self-confident, self-assured, or boastful of their own strength. Once a person is knocked down by the Lord, he will never be able to rise again. We hope the mark of the cross will become more and more apparent on us. It cannot be

越过越看见十字架的痕迹。不是伪装，不是假作、伪装，假作没有用处。凡是自己在那里作的，作了一下就忘记了。如果有一次摆在祭坛上，被刀杀过，那就再也不能起来了。你如果经过一次基本的击打，你就会真的看见你不能，你没有，你完了。在你身上如果有一个死的记号，那一个记号就说明你认识复活。认识十字架，就认识复活。经过十字架还能留着的，那一个叫作复活。哦，有许多许多的东西，一经过十字架，再也不能起来了，过去了，永远过去了。能够经过十字架的，那个叫作复活，那个才有属灵的价值。有许多东西，进到坟墓就留在坟墓里，那是死的东西；可是有许多东西经过了坟墓又被带到这一边来，身上带着十字架的记号，这就叫作复活。

我们要求主叫我们真认识基督作我们的复活；求主叫我们不只认识基督作我们的生命，并且认识基督作我们的复活。但愿主把我们自己许多的东西都减去。但愿主不只叫我们得着生命，多得着那出乎主的，并且减去我们所不该有的。许多时候，我们还循着天然活着，我们还没有受到神的破碎，我们还没有看见神的管教，我们还没有认识十字架。所以要求主怜悯我们，但愿在我们身上，天然的越过越减去，复活的越过越彰显。但愿生命和复活在我们身上是事实，而不是理想。什么时候，当我们自己的手伸出来的时候，但愿主给我们看见，这里面没有复活，这里面所有的是天然，是肉体。求主借着复活给我们看见肉体。如果我们不能看见，求主怜悯我们，施恩给我们。阿们！

a performance or a pretense. Performance and pretense are useless. Whatever we do by ourselves is easily forgotten after a short time. However, once we are put on the altar and killed by the knife, we will never be able to rise up again. If we experience a fundamental blow, we will see that we can do nothing, we are nothing, and we are finished. If there is the mark of death on us, that mark will be a proof that we know resurrection. Those who know the cross know resurrection. Resurrection is whatever remains after passing through the cross. Many things will never rise up again once they pass through the cross. They are gone forever. Resurrection is whatever can pass through the cross. Only these things have spiritual value. Many things are brought into the grave and stay in the grave; these things are dead. However, many things pass through the grave and are brought to the other side; they bear the mark of the cross, and they are the things of resurrection.

May the Lord grant us the true knowledge of Christ as our resurrection. May we not only know Christ as our life, but also know Christ as our resurrection. May the Lord eliminate the many things that belong to us. May the Lord not only grant us more life and more of the things which are of Him, but may He eliminate all that we should not have. Many times we still live by our natural life and have not been broken by God. We have not seen God's discipline and have not known the cross. May the Lord have mercy on us. May the natural things in us be eliminated more and more, and may the things of resurrection be expressed more and more. May life and resurrection be a fact and not an ideal to us. Whenever we stretch out our own hands, may the Lord show us that there is no resurrection, but only naturalness and the flesh. May He show us the flesh by the way of resurrection. If we do not see this, may the Lord have mercy on us and grant grace to us. Amen!

第三篇

基督是生命的粮和生命的光

读经：

约翰福音六章三十五节：“耶稣说，我就是生命的粮；到我这里来的，必定不饿；信我的，永远不渴。”

八章十二节：“耶稣又对众人说，我是世界的光；跟从我的，就不在黑暗里走，必要得着生命的光。”

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我们已经稍微看过一点，所有属灵的东西，或者说属灵的事物，都是基督。神是将基督赐给我们，作我们属灵的事物。这是属灵生活中最要紧的一个问题。我们的经历单单是经历呢，或者我们的经历是基督？我们的义单单是义呢，或者我们的义是基督？我们的圣洁单单是圣洁呢，或者我们的圣洁是基督？我们的救赎单单是救赎呢，或者我们的救赎是基督？许多时候我们说道路，但是我们所说的那一个道路，不一定是基督自己。许多时候我们说真理，但是我们并没有看见真理就是基督自己。许多时候我们也说生命，但是我们所说的那一个生命不一定就是基督自己。换句话说，我们在基督之外有许多东西。这是神的儿女在属灵方面一个最大的难处。我们口里可以说，基督是一切的中心；但是，在我们的生活中，还有许多在基督之外的东西，好象这些东西是帮助我们作基督徒的。我们必须把这样的思想转过来，我们必须知道，神没有意思要我们在基督之外再有许多所谓属灵的东西；神的安排是有事物，可是神的事物就是基督。基督就是一切属灵的事物。祂就是我们的义，不是祂另外赐给我们一个义。祂就是我们的圣洁，不是祂另外给我们力量叫我们能圣洁。祂就是我们的救赎，不是祂另外把一个救赎给我们。祂就是道路，不是祂另外开一条路给我们走。祂就是真理，不是祂另外把一个真理摆在我们面前，叫我们能明白它。祂就是生命，不是祂另外把一个叫作生命的东西给我们。弟兄姊妹，你

CHAPTER THREE

CHRIST IS THE BREAD OF LIFE AND THE LIGHT OF LIFE

Scripture Reading: John 6:35; 8:12

John 6:35 “Jesus said to them, ‘I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.’” (RCV)

8:12 “Again therefore Jesus spoke to them, saying, ‘I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.’” (RCV)

* * * *

We have already briefly seen that all the spiritual things and all spiritual matters are Christ. God gives us Christ to be our spiritual things and matters. This is the crucial point in the spiritual life. Is our experience merely an experience? Or is our experience Christ? Is our righteousness merely righteousness? Or is our righteousness Christ? Is our holiness merely holiness? Or is our holiness Christ? Is our redemption merely redemption? Or is our redemption Christ? We often speak of the way, but the way we speak of may not be Christ Himself. We often speak of the truth, but we do not realize that Christ Himself is the truth. We often speak of the life, but the life we speak of may not be Christ Himself. In other words, we have many things other than Christ. This is the biggest spiritual problem among God’s children. We say with our mouth that Christ is the centrality of all things, but in our living we still keep many things other than Christ, as if these things could help us live our Christian life. We must turn this concept around. We must realize that God has no intention for us to keep so many so-called spiritual things other than Christ. Under God’s sovereign arrangement, there are things and matters, but God’s things and matters are just Christ. Christ is all spiritual things. He is our righteousness; He does not give us a righteousness apart from Himself. He is our holiness; He does not give us a power apart from Himself that enables us to be holy. He is our redemption; He does not give us a redemption apart from Himself. He is the way; He does not open a way for us apart from Himself. He is the truth; He does not present us a truth apart from Himself and then charge us to understand it. He is the life; He does not give us something called life apart from Himself.

走在神的路上，你越过越能找出，在神所有的恩典中只有一个恩典，在神所有的恩赐中只有一个恩赐，那一个恩典就是基督，那一个恩赐就是基督。感谢神，一天过一天，祂给我们看见，基督包括了一切。本来我们想主是我们的救主，今天我们能说，祂不只是我们的救主，祂并且就是我们的救恩。希奇么？这是事实。我们才得救的时候，我们相信主耶稣是我们的救赎主；今天我们能说，主耶稣就是我们的救赎，就是我们的救恩。我们越过越能找出，基督就是神的事物。

如果我们错误的以为，主耶稣所赐的和主耶稣自己是有分别的，如果我们错误的将恩赐和赐恩者分开，那么，这样的误会，要使我们在属灵方面受到很大的害处，要使我们摸不着生命的源头。所以我们还要多看一点基督是我们的事物。在约翰福音六章三十五节，和八章十二节，这两节圣经里，主告诉我们，祂就是生命的粮，祂就是生命的光。我们先来看主如何是生命的粮。

基督是生命的粮

主耶稣说，“我就是生命的粮。”这是主对那些到迦百农去找祂的人说的。那些人盼望主赐给他们粮食，主就告诉他们说，“我就是生命的粮，”意思就是：赐生命粮的是我，生命的粮也是我；赐恩者和恩赐是一个，不是两个。感谢神，基督不只作赐恩的主，并且基督就是神的恩赐。

粮食在圣经中有什么意思呢？粮食在圣经中的意思是满足。圣经里用饥饿来表明人的不满足，要解决人的不满足，必须有粮食。神的儿女能不能走前面的路，有没有力量来走前面的路，都是看他里面满足不满足。我们今天里面觉得满足，今天就有力量。我们今天里面觉得空了，觉得虚了，好象车胎泄了气一样，今天就拖也拖不动了；我们不能说没有生命，但是我们没有力量。乃是那一个满足叫我们有力量，乃是那一个满足叫我们能走路，乃是那一个莫名其妙的满足，叫我们觉得行了。

我们要来看，什么是神儿女的粮食。主耶稣说，“我就是生命的粮。”主耶稣叫人得着生命，也来维持人的生命。许多基督徒以为粮食不过是一个钟头的祷告，或者不过是

Brothers and sisters, the more we go on in God's way, the more we will discover that there is only one grace among all God's graces. There is only one gift among all God's gifts. The grace is Christ, and the gift is Christ. Thank God that He is showing us that Christ includes everything day by day. Formerly, we thought of the Lord as our Savior. Today we can say that He is not only our Savior, but our salvation as well. This is amazing, yet it is a fact. When we were first saved, we believed in the Lord Jesus as our Savior. Now we can say that the Lord Jesus is also our redemption and our salvation. More and more we discover that Christ is God's things and matters.

If we wrongly presume that what the Lord Jesus gives is different from the Lord Jesus Himself, and if we wrongly presume that grace and the One who gives grace are separate, these mistakes will cause us to suffer great spiritual damage. It will cut us off from the source of life. Therefore, we need to see more concerning Christ being our things and matters. In John 6:35 and 8:12, the Lord tells us that He is the bread of life and the light of life. Let us first see how He is the bread of life.

CHRIST IS THE BREAD OF LIFE

The Lord Jesus said, "I am the bread of life." He said this to those who looked for Him in Capernaum. They expected the Lord to give them food, and the Lord told them, "I am the bread of life." This means that He is not only the One who gives the bread of life, but He is the bread of life itself. The Giver and the gift are one, not two. Thank God, Christ is not only the Giver, but also the gift of God.

What is the significance of bread in the Bible? In the Bible bread means satisfaction. The Bible uses hunger to express man's dissatisfaction. In order to solve man's dissatisfaction, man must have bread. Whether or not God's children have the strength to go on depends upon whether they are satisfied within. Today if we feel satisfied within, we have strength. If we feel empty like a tire void of air, no one can drag us along. We cannot say that we do not have life, but we can be without strength. Satisfaction gives us strength. Satisfaction enables us to walk. Such an inexplicable satisfaction makes us feel well.

Let us see what the bread of God's children is. The Lord Jesus said, "I am the bread of life." The Lord Jesus gives life, and He also sustains life. Many Christians think that the bread is just an hour's prayer or an hour of reading the Bible;

一个钟头的读圣经，却不知道粮食就是主耶稣自己。我们不是说祷告没有用处，也不是说读经没有用处，但是，我们要记得，主耶稣在这里说，“我就是生命的粮，”意思就是说，生命的粮就是祂。许多时候，神的儿女得不着满足，就是因为不认识基督是生命的粮。我们常常碰着饥饿的人，在属灵的事情上不满足的人。他们觉得这一个不行，觉得那一个不行，他们一天到晚就是被“不行”的思想包围了。我们不是劝人作骄傲的人，我们不是劝人作自满的人，我们说，骄傲而自满是一件事，吃饱而满足又是一件事。有的人是受过神的对付，战战兢兢的活在神面前，又软弱，又战兢，他并没有骄傲；但是他摸着主，他吃饱了，他在神面前有一个满足，这一个满足就是他的能力。

那么，我们怎么能够吃饱，怎么能够满足呢？我们要知道，一切的满足都是与基督发生关系的，一切的满足也都是在生命里的。基督是生命的粮。什么时候你真实的摸着生命，你就立刻得着满足；什么时候你得罪了生命，你就立刻觉得泄了气。我们要提起一些具体的事例，来看我们如何能得着满足。

有的弟兄说，“我作工已经一年多了，这一年忙得很，这里跑，那里跑，实在是忙，忙得人都空了，觉得饿得很，盼望到什么地方去灵修一下才好。”但是我们读约翰福音第四章，就觉得这样的话有点不对。主耶稣因走路困乏，坐在雅各井旁。那时，门徒进城买食物去了，可见主是饿了。主耶稣在那里遇见了一个撒玛利亚的妇人，神的旨意要主耶稣对她说话，神的旨意要主耶稣拯救那一个妇人，主就照着神的旨意作了。等到门徒买了食物回来请主吃的时候，主说，“我有食物吃，是你们不知道的。”（约四32。）门徒还以为已经有人给祂吃过了，所以主耶稣在底下明白的告诉门徒说，“我的食物，就是遵行差我来者的旨意，作成祂的工。”（34。）

由此可见，工作只应当使我们饱，工作不应当使我们饿。属灵的工作，应当作一次饱一次。如果作一次饿一次，其中必定有毛病。你每一次作工作完之后，如果觉得软弱，象泄了气似的，象坍下去似的，那就表明那个工作里面必定有毛病。我们每一次作工，如果不是在神的旨意之外作的，不是凭着自己作的，我们就不会坍下去，我们就作一次增加一次力量。许多时候，我们在主面前并没有预备好，

they do not realize that the bread is the Lord Jesus Himself. We do not mean that prayer or reading the Bible is useless, but we should remember that the Lord Jesus said, “I am the bread of life.” This means that the bread of life is just Himself. Many times God’s children are not satisfied because they do not realize that Christ is the bread of life. We often meet hungry people, those who are not satisfied with spiritual things. They are not satisfied with this, and they are not satisfied with that. Every day they are surrounded by dissatisfaction. We are not urging people to be proud or self-satisfied. Pride and self-satisfaction are one thing, but eating to the full and becoming satisfied is another. Some people have been dealt with by God; they live before God fearfully, and they are in weakness and trembling. They are not proud, yet they have touched the Lord and eaten to the full. They are satisfied before God, and this satisfaction is their power.

How then can we be filled? How can we be satisfied? We need to know that all satisfaction is related to Christ and all satisfaction is in life. Christ is the bread of life. Whenever we touch life in a real way, we are immediately satisfied. Whenever we offend life, we immediately feel inwardly collapsed. We need to mention some concrete examples to see how man can be satisfied.

Some brothers say, “I have been busily working for more than one year, running here and there. I have been so busy that my whole being is drained. I am hungry, and I hope to go some place for a spiritual retreat.” But when we read John 4, we realize that there is something wrong with these words. The Lord Jesus Christ was wearied from His journey and sat by the well of Jacob. The disciples had gone into town to buy some food, which shows that the Lord was hungry. At the well He met a woman of Samaria. God’s will was for the Lord to speak to her and save her, and the Lord did it accordingly. When the disciples came back with the food they had bought, they invited the Lord to eat, but the Lord said, “I have food to eat that you do not know about” (v. 32). The disciples thought that someone else had given Him something to eat. Therefore, in the following verses the Lord said to the disciples, “My food is to do the will of Him who sent Me and to finish His work” (v. 34).

From this we see that working should only make us full; working should not make us hungry. Spiritual work should make us full every time we engage in it. If we become hungry every time we work, there must be something wrong. If we feel weak or deflated after we have worked, or if we feel that we are collapsing, it shows that there must be something wrong with our work. If our work is not separated from God’s will, and if our work is not according to ourselves, every time we work, we will not collapse, but we will increase in strength. Many times

只是因为外面的需要大，只是因为别人在那里催促，我们就去作了。在我们这样去作的时候，我们的里面已经觉得有些坍下去了，我们已经觉得没有力量了；等到我们作完之后，我们里面一点力量都没有了。这没有别的，这是因为我们与主出了事情。凡是在神的旨意之外的工作，都是叫我们越作越饿的。所以，我们要得着满足，就必须遵行神的旨意。

我们必须知道，是基督作我们的粮食，不是灵修作我们的粮食，不是圣经的道理作我们的粮食。不是我们作工作得空了，现在要休息一时，好得着粮食；乃是基督作我们的粮食。不是我们道理讲空了，现在得着一点新的道理作我们的粮食；乃是基督作我们的粮食。你忙也罢，不忙也罢，你每一次为着基督站起来说话的时候，如果里面有话，里面有力量，那就不只听的人觉得吃饱了，就是讲的人也觉得吃饱了。因为这样作是主在你里面作，是主在你的生命里这样作，所以你就摸着了主，结果你作完以后，你一点不觉得虚空，你觉得吃了一顿饱。如果我们以为饱足是在乎休息，以为饱足是在乎听道，以为饱足是在乎灵修，那就错了。哦，粮食是在乎让主在我们里面作出祂自己所要作的。主在我们里面，让我们摸着祂的生命，就叫我们里面觉得满足了。

在属灵的事上，并不是要空闲了才能吃，反而是在忙的时候能多吃。我们是一面忙，一面吃。在属灵的事情上，你如果是行在主的旨意中，你多忙一点，你就多吃一点，你不会忙得坍下去，你不会忙得里面空。我们相信，许多弟兄姊妹都能为这个作见证。比方，今天你出去和一个人谈话，可是神没有这样动，主没有在你里头这样说，你就是讲话讲得顶起劲，但是希奇，你说不到五分钟、十分钟，你里面已经觉得错了，你里头就想改方向，你觉得说不下去，结果到你走的时候，你里头觉得空。不是话语说错了。话是对的，态度也是对的，你也尽力量想帮助他，但是奇怪，你越说越空，越说越坍下去。等到你走的时候，你觉得今天这样作，好象犯了一次大罪一样。有的时候，也许你也看见一点外面的成就，你还觉得你的工作作得不错，但是，等到那些外面的感觉一过去，里头就觉得空了，里头就觉得饿了。你什么时候自己动，不管你外表有多少成功，你总好象泄了气似的。弟兄姊妹，你有没有过泄了气

there is not an adequate preparation before the Lord, and we begin to work because there is a great need from outside or because of others' urging. When we work under such circumstances, something within us will collapse, and we will not have the strength. After we finish such a work, there is no strength left within us, because something has gone wrong between us and the Lord. The more we participate in any work outside of God's will, the more hungry we will become. In order for us to be satisfied, we must follow God's will.

We must realize that Christ is our bread; our bread is not spiritual retreats or scriptural doctrines. We do not work until we become empty, and then go away for a rest; this is not our bread. Christ is our bread. We do not preach until we run out of teachings to speak about, and then go and find some new doctrines; this is not our bread. Our bread is Christ. Whether or not we are busy, if we have a word and the strength within, every time we stand up to speak for Christ, not only will the listeners be filled, but we will be filled as well. This is the result of the Lord working in us and in our life. This is why we touch the Lord. Eventually, after we are done, we will not feel any emptiness. Instead, we will feel that we have eaten a big meal and are full. It is wrong if we think that satisfaction depends on resting, on listening to messages, or on spiritual retreats. Food comes when we allow the Lord to do what He wants to do in us. The Lord is within us. Let us touch His life, and we will be satisfied.

In spiritual matters, one is not fed when he is at ease; he is fed when he is busy. While we are busy, we are fed. In spiritual matters, when we walk in the Lord's will, the busier we are, the more we will eat. We will not collapse through our busy schedules, and we will not become empty through these activities. I believe many brothers and sisters can testify of this. Suppose you talk to a person today, yet God has not moved in that direction; He has not spoken in you. Even though you may speak enthusiastically, after five or ten minutes of this kind of speaking, you will feel that something is wrong within. You may try to change the direction of your conversation because you feel that you cannot go on. Finally, when you leave, you will feel empty inside. There is nothing wrong with your words; the words are right, the attitude is also right, and you have tried your best to help. But the strange thing is that the more you speak, the emptier you become, and the more you feel that something has collapsed inside. When you leave, you will feel as though you have committed a big sin. Sometimes you may see some outward results and may feel that you have done a good work. But when these feelings pass away, you feel just as empty and hungry within. Whenever you do something by yourself, no matter how successful you are outwardly, inwardly you will feel deflated. Brothers and

的感觉？如果你不是在主面前作，不是战战兢兢的跟从主，而是凭着你自己在主那里走的话，那就不管你存心是多好，用意是多好，你里面总好象漏了气一般，属灵的劲一点都没有，好象觉得越作越没有多大意思，越作得多越感觉空。在这样的情形中，别人越说你成功，你里面越觉得不好过；别人越说你好，越说他得着帮助，你越恨恶你自己。这就告诉你，你这样的工作，不是粮食，因为这样的工作不能叫你满足。哦，弟兄姊妹，认识粮食的人，就是在主身上找到满足的人。只有基督是生命的粮，只有基督能叫我们满足。你所作的工作，凡是摸不着主的，你就觉得饥饿。你若是摸着主，摸着生命，碰着那一个属灵的实际，那你就忙也罢，不忙也罢，你能说，“感谢神，赞美神，我已经有了粮食，主就是我的粮食！”所以，弟兄姊妹，你看见么？问题完全不是在于外面的东西，问题不是在于你到了什么地方，作了什么工，讲了什么道，灵修了多少时候；问题是在于你里面有没有摸着主。凡是摸着主的，就得着满足。

有的弟兄姊妹或者说，“主没有叫我到那里去讲道，到那里去作工，那我怎么办？讲道的人，作工的人，他们有机会吃饱。但是象我这样不是专门讲道，专门作工的人，岂不是要饿了？”弟兄姊妹，感谢神，我们不会饿。我们就是作一件最小的事，就是和人谈十句话、二十句话，就是和人谈十分钟、二十分钟，如果是出乎主的，如果是你凭着主在你身上所作的去作，那么，作完之后，你觉得那一个负担卸去了，你里头就觉得满足。是主给了你负担，你把那一个负担卸出去了，所以你觉得满足，所以你里头得着饱足。你摸着神，你就得着满足，你就得着粮食。所以，弟兄姊妹，不是作工的人才特别有吃的机会，乃是每一个人都有吃的机会，我们天天都有吃的机会，也天天都有得着满足的可能。基督是我们的粮食，我们能摸着主，就能得着粮食。

我们再提起一件比较深一点的例子。许多时候，我们凭着自己的意思以为是好的，以为是属灵的，但是并不是主的意思，这样去作的结果还是空虚的；必须是在我们跟从主的时候，我们才能得着饱足。从前有一个弟兄，看见另外一个弟兄一直走在一条错的路，他多次觉得应该明

sisters, have you ever had this kind of deflated feeling? If your work is not done before the Lord, and if you are not following the Lord fearfully but are walking by yourself, even if you have the best motive or intention, you will still feel deflated and depleted of any spiritual vigor. You will feel as though the more you work, the more meaningless things become, and the more emptiness there is. Under such circumstances, the more others speak of your success, the worse you will feel inside. The more others praise you and mention the help they have received from you, the more you will hate yourself. This shows that your work is not a kind of bread, because it does not satisfy you. Brothers and sisters, those who know the bread are the ones who have found satisfaction in the Lord. Only Christ is the bread of life; only Christ can satisfy you. You will feel hungry with any work you have done if the work does not bring you in touch with the Lord. If you touch the Lord, if you touch life, and if you touch spiritual reality, whether or not you are busy, you will be able to say, “Thank and praise God. I have the bread. The Lord is my bread.” Brothers and sisters, have you seen this? This is absolutely not something outward. The question is not where you have gone, what you have done, what message you have spoken, or how long you have spent in spiritual devotions. The question is whether or not you have touched the Lord within. Whoever touches the Lord is satisfied.

Some brothers and sisters may say, “What should I do? The Lord has not called me to preach in any place or to work in any place. Those who give messages and work have the opportunity to be filled. But we are not professional preachers and workers. Are we going to go hungry?” Brothers and sisters, thank God we do not have to be hungry. We may be doing only the smallest things; we may speak only ten or twenty sentences to others, or may speak only ten or twenty minutes to others. But as long as it is something out of the Lord, and as long as we do these things according to the Lord’s operation in us, we will feel relieved and satisfied after we have done them. It is the Lord who gives us a burden, and once we unload the burden, we feel satisfied and full within. Once we touch God, we are satisfied and fed. Therefore, brothers and sisters, the workers do not have the exclusive right to eat; everyone has the chance to eat. Every day we have the opportunity to eat, and every day we also have the opportunity to be satisfied. Christ is our bread. When we touch Him, we have bread.

Let me mention a deeper example. We often think that something is good or spiritual, but this thing is not the Lord’s will. When we carry it out, we feel empty inside. We can only be satisfied when we follow the Lord. Once a brother saw another brother walking in a wrong way. More than once he felt the need to clearly point out to the brother that the way he was taking was not a way of building up, but a way of corruption. However, he

指给那个弟兄看，那条路不是造就的路，乃是败坏的路。但是他盼望作一个温温和和的基督徒，他想最好是面带笑容的用几句好听的话去劝劝那个弟兄。可是很希奇，当他这样去说的时候，他里面觉得好象水桶脱了底似的，什么都漏光了。按着人看，他作得很好，他的态度温柔，不肯伤人，他这样作，在人看是很成功了。可是他反而觉得饥饿，得不着饱足。这样一连两三个月的工夫，他自己觉得不对，就在主面前求光照，求主指明原因在哪里。有一天他对主说，“主，你要我怎么作，我就怎么作。”主听了他的祷告，给他看见应当如何行。以后那个弟兄又来见他了，他就重重的责备那个弟兄。按着他素来的性情，他如果对人说了重话，回家之后要难受几天。但是希奇，那一次他越说得重，越觉得摸着主。他那一次责备了人用不着认罪，并且还能赞美主。他责备完了，好象吃了一顿饱。这不是说我们可以随便责备人。随便责备人是不对的。这乃是说，你照着主的意思这样作的时候，你里面饱了，你就更有力量。从这里我们找出一个事实，就是你自己所能作的好，并不是粮食。你想你能温和一点就好，但是经历告诉我们，你就是作得温和了，不过是你外面的人作的，是你外面的人装的，这不是你的粮食。乃是主在你里面动，你也照着祂的意思动的时候，你就得着粮食。你摸着生命，你就得着粮食；你摸着主，你就得着饱足。

基督是生命的光

主不只说祂就是生命的粮，主也说祂是生命的光。粮食是为着饱足，光是为着看见；饱足就有力量，看见就能行走。我们已经看过基督如何是生命的粮，现在我们来看基督如何是生命的光。

我们先得指出，生命的光并不是圣经的知识。谁都知道，我们每一个基督徒都应当好好的读圣经。但是，如果我们把圣经当作一本知识的书来读，当作一本神学课本来读，那我们所得到的，不过是知识而已。我们那样去读圣经，可能懂得一些圣经的道理，的确是合乎圣经的道理，但是，那不过是字句而已。当主降生在伯利恒的时候，那许多祭司和文士，能把先知书背得很熟，但是他们却不认识基督。今天虽然多了一本新约，可是人仍旧可能只记得圣经

wanted to be a gentle Christian. He thought the best way was for him to smile and speak a few sweet-sounding words to persuade the brother. But every time he spoke in such a way, he felt like a glass with a hole in the bottom—everything had leaked out. In man's eyes, he did quite well; he was gentle, and he did not try to hurt anyone. In man's eyes, he was successful. Yet he felt hungry and unsatisfied. After two or three months, he felt wrong and came to the Lord and prayed for light. He asked the Lord to point out where he had gone wrong. One day he said to the Lord, "Lord, I will do whatever You want me to do." The Lord listened to his prayer and showed him what he should do. Later the other brother came again, and this one rebuked him severely. According to his nature, whenever he said a severe word to others, he would suffer for a few days. But the strange thing was that this time, the more severely he spoke, the more he felt he was touching the Lord. He also did not have to make a confession, which he always did after he rebuked others. Instead, he could praise the Lord. After he rebuked the other brother, he felt as though he had taken a good meal. This does not mean that we can rebuke others as much as we please. It is wrong to rebuke someone according to our will. However, it means that when we do anything according to the Lord's will, we are filled within, and we become stronger than ever. This shows us a fact: the good that we can perform by ourselves is not our food. We may think that as long as we can be gentle, everything will be fine. But experience tells us that even if we act gently, it is only our outward man who is doing it. It is a performance by our outward man, and this cannot become our food. Only when the Lord moves in us and we move according to His will, can we receive food. Whenever we touch life, we have food, and whenever we touch the Lord, we have satisfaction.

CHRIST IS THE LIGHT OF LIFE

The Lord not only said that He is the bread of life, but He also said that He is the light of life. Food is for satisfaction, while light is for seeing. When one is satisfied, he has the strength, and when one sees, he can walk. We have seen how Christ is the bread of life. Now let us consider how Christ is the light of life.

First, we have to point out that the light of life is not the knowledge of the Bible. Everyone knows that as Christians, we should read the Bible properly. But if we read the Bible as a book of knowledge, a textbook of theology, we will merely gain knowledge. If we read the Bible this way, we may gain some doctrines from the Bible which are truly scriptural. Yet these are mere letters. At the time the Lord was born in Bethlehem, many priests and scribes could memorize the books of the prophets, but they did not know Christ. Today even though we have one book more than they, the New Testament, it is still possible for men to know only the letters of the Bible without

的字句而不认识基督。我们不是说不要读圣经，但是我们特别要注意，就是当我们读的时候，可能得着知识，而不认识基督。那许多祭司和文士只有一种死的知识，而不认识活的主。许多人以为生命的光不过是知识、是道理、是神学、是教义。有的人很会说他得着了光。但他所说的光不一定是生命的光。他所说的光，不过是对于某节圣经的一种解释，或者一种教训，充其量不过多知道一点圣经就是了。生命的光不是知识，不是任何别的东西，生命的光乃是主自己。主说祂自己就是生命的光。生命的光是主自己。

弟兄姊妹，许多人的经历告诉我们，在生命的光里有所看见，往往是人的口所无法说的。希奇得很，看见的人是看见了，但是到底看见了什么，他说不上来。有一次有人和一个姊妹谈话，要知道她得救了没有，就问她几个问题。她说，“我初得救的时候，我也说不出所以然，但是我知道我得救了。你们相信我得救，我是得救的；你们不相信我得救，我也是得救的。”她这话是真的。她得救是得救了，可是说又说不出；知道是知道，但是说又说不出。所以，看见了光，不一定有多少道理好说，也许要等到两年三年以后，才有道理，才有教训。这一个光就是主自己，看见了主就是看见了光。

那么，看见光 and 没有看见光，在我们身上有什么不同呢？看见了光，就使我们起什么变化呢？这一个不同是极大的不同。我们如果真的看见了光，我们自己这个人就倒下来了。光不只照亮人，光并且杀死人。当保罗未蒙光照的时候，你要叫他倒下来是不容易的事，但他一蒙光照就倒下来了。有的人一直想谦卑，一直在那里用力谦卑，话语也谦卑，态度也谦卑；可是，那一种谦卑真是吃力，别人看了都替他吃力，就象一个很小的孩子拿了一本大的字典一样，书虽然不很重，但是他很吃力。骄傲的人要谦卑下来是不容易的事，要我们从骄傲的宝座上倒下来是不容易的事，但是，主的光一照，我们就立刻能倒下来。不知道怎么回事，光一照就倒了。

道理不能叫人倒下来。人听了十篇八篇的道理，可能口里说起来头头是道，但是人还是那个人。一篇应当叫人哭的道，一篇摸着人血气的生命，叫人爬不起来的道，却还

knowing Christ. We are not saying that we should not read the Bible. But we need to realize that when we read the Bible, it is possible that we will gain only knowledge instead of knowing Christ. Many of the priests and scribes had only dead knowledge; they did not know the living Lord. Many people think that the light of life is just knowledge, doctrines, theology, or church dogmas. Some persons say that they have received some light, but the light they are speaking of is not necessarily the light of life. The light they are speaking of may only be interpretations of certain verses or certain teachings. At most they afford others a little more Bible knowledge. The light of life is not knowledge or anything other than the Lord Himself. The Lord said He Himself is the light of life. The light of life is the Lord Himself.

Brothers and sisters, many people can tell us from their experience that what they see in the light of life is often difficult to articulate. Interestingly, those who see it see it, yet they cannot say what they have actually seen. Once someone talked to a sister to find out if she was saved. He asked her a few questions. She answered, "When I was first saved, I did not know what it was, but I knew I was saved. If you believe that I am saved, I am saved, and if you do not believe that I am saved, I am still saved." What she said is true. She was indeed saved, but she could not explain how she was saved. She knew it, but she could not explain it. Therefore, when the light comes, we may not be able to tell others many doctrines; it may be two or three years later before we can utter some doctrines or teachings. This light is the Lord Himself. When we see the Lord, we see the light.

What difference then does it make to us whether or not we see the light? What change will there be if we see the light? The difference is very great. If we truly see the light, we will fall to the ground. The light not only enlightens us but also kills us. Before Paul received the shining, it was not easy to put him on the ground. But once he received the shining, he fell. Some people always want to be humble. They try hard to be humble; they act humble in the way they speak and the way they act. But this kind of humility is very exhausting; even others feel exhausted for them. It is like a small child lifting a big dictionary; the book may not be very heavy, but it is exhausting for him to carry it. It is not easy for a proud man to be humble. It is not easy for us to fall down from the throne of pride. But once the light of the Lord shines on us, we fall immediately. We cannot explain it, but as soon as the light shines, we fall.

Teachings cannot make a man fall. A person can hear eight or ten teachings, and may even be able to recite them clearly and reasonably, but he remains the same. A message which should bring one to tears, or which should touch one's carnal living

能把它当作题目来研究，还自以为得着了一些属灵的东西。哎，道理变作东西，教训变作东西，话语变作东西，那就是死的，不是光。有一个弟兄听了罗马书六章的道理很高兴，他以为他看见了罗马书六章。过了些日子，他和他的妻子起了大争执。哎，人就是这么一回事，他看见的罗马书六章是一个东西，是书上的字句，并不是光。如果他所看见的是光，他就不能还是那个样子，他就要在光中仆倒下来。光是厉害的，光能作人所作不到的事。道理所作不到的，弟兄姊妹的帮助所作不到的，你自己的努力所作不到的，光一照，就什么都不成问题了。我们说我们硬得很，但是光一照，我们就软了。约翰看见光的时候象死了一样，（启一16～17，）但以理看见光的时候，象死了一样；（但十5～9；）没有一个人能看见主的面而不倒下来的，没有一个人能看见主而不象死了一样的。要我们自己死，是为难的事；要我们自己谦卑，是为难的事；但是，光一照就行。从主来的光会杀死人，人被主的光一照，就倒下来。

主耶稣自己是光。所以一个人遇见了主，他就看见；一个人遇见了主，他就倒下来，他就变作软弱象死了一样。有许多人，本来的那一个个性硬得很，从来没有被主打碎过，别人要对付没有用，他自己要对付也没有用；可是主的光一照他，他一看，就变作一个破碎的人。人看见主，人就软弱；人看见主，人就破碎；人看见主，人就不能活着。这是光。弟兄姊妹，你千万不要把许多其他的东​​西拿来代替光。我们在通常的时候所说的光，不一定是光。许多都不过是道理，都不过是所谓的“真理，”这些东西在你身上没有属灵的用处。从前有一个很爱主的弟兄，有一天遇见一个人对他说，“我很欢喜，因为我在罗马书里找出罪的道理来了。”他听见这话，就说，“朋友，你今天才在罗马书里找出罪的道理来？我想你应当早在自己里面找出罪的事实来！”许多人在那里找出道理来，却没有找出事实来。这个不过是话语，不过是死的东西；这个不是光，不是生命，不是基督。

光来了，第一个效力是杀死。我们不要以为光只是叫我们看见。不。光来，是先叫我们的眼睛看不见。不错，光叫我们看见，但这是后来的结果。光是先叫我们看不见，先把我们摔倒，然后我们才看见。凡不能叫我们仆倒在地

and bring a man to his knees, can be turned into a subject of study, and a person may think that he has received something spiritual. When a doctrine becomes a thing, a teaching becomes a thing, and words become a thing, the result is death; it is not light. One brother was so happy after he heard the teachings of Romans 6 that he thought he had seen Romans 6. But after a few days, he and his wife fell into a big argument. The Romans 6 that he saw was a thing; it was letters from a book; it was not the light. If what he saw was light, he would not have been the same. He would fall down in the light. Light is piercing; it can do what a man cannot do. A teaching will not do it, the brothers and sisters will not be able to help, and our own effort will not achieve it. But the minute the light shines, everything is solved. We may say that we are very stubborn, but once the light shines, we will become soft. When John saw the light, he became as dead (Rev. 1:16-17). When Daniel saw the light, he fell toward the ground as dead (Dan. 10:5-9). No one can see the Lord's face without falling down, and no one can see the Lord without becoming as dead. It is difficult to make ourselves die or to humble ourselves. But once the light shines, everything follows. The Lord's light kills. Once a man receives the Lord's light, he falls.

The Lord Jesus Himself is the light. Hence, when a man meets the Lord, he sees. When a man meets the Lord, he falls and becomes weak as though he were dead. With many people, their old personality is stubborn and has never been broken. It is useless for others to try to deal with their personality. It is also useless for them to try to deal with it themselves. However, once the Lord's light shines on them, they receive sight and become broken men. Whenever a man sees the Lord, he becomes weak. Whenever a man sees the Lord, he is broken and cannot survive. This is the meaning of light. Brothers and sisters, we must never substitute any other thing for the light. What we usually speak of as light is not necessarily light itself. Most things are mere teachings and so-called truth. They do not have any spiritual value to us. Once a brother who loved the Lord very much met a man who said to him, "I am very glad because I found the doctrine of sin in Romans." When the brother heard this he said, "Friend, did you only find the doctrine of sin in Romans today? I think you should have found the reality of sin in yourself long ago." Many people are looking for doctrines, but they have not found the reality. Doctrines are mere words, and they are death. They are not light, they are not life, and they are not Christ.

When the light comes, the first thing it does is kill. We should not think that light only gives us sight. On the contrary, when the light comes, the first thing it does is to take away our sight. The light makes us see, but that is a later result. At first the light makes us blind and makes us fall; afterwards, we see. Anything

的，就不是光；凡不能叫我们谦卑下来的，就不是光。保罗看见了光，就仆倒在地，同时眼睛也三天看不见什么。（徒九 8～9。）我们初遇见光的时候，我们反而会糊涂。在黑暗里的人，一看见光的时候，在起先都是看不见的，是莫名其妙的。凡自以为是，自以为知道的人，愿神怜悯他，因为这样的人从来没有光，这样的人所有的都不过是道理，都不过是知识。真实的光如果给他一看见，他就要说，“主啊，我哪里晓得什么！我什么都不知道！”启示越大，看不见就越厉害；启示越大，被击打就越厉害。光叫你谦卑下来，光叫你倒下来，然后你才能看见。如果我们没有被击打，没有变作谦卑，没有觉得自己是糊涂的，没有觉得自己一点也不知道，那就证明我们没有遇见光，我们还在黑暗里。求主怜悯我们，求主用祂的光把我们自己的把握拿走，叫我们不敢相信自己是那么对的，叫我们不敢相信自己是那么不会错的，叫我们不觉得自己是知道那么多的，叫我们在主面前说，“主，你是光，我看见你，就看见我从前所看见的都不过是东西。”

光，不是一个抽象的东西；光，是非常具体的，主耶稣就是光。主耶稣在我们中间，就是光在我们中间，就是光行走在我们中间。何等可惜，在有些基督徒身上，有许多东西都是抽象的。他们听见这个道理，听见那个道理，都是抽象的。他们只知道一些抽象的道理，所以在实际方面就得不到帮助。

有一个弟兄，年轻的时候在教会学校里读书，他常常作礼拜，常常听见人讲得救的道理，但是他没有碰着一个得救的人，他也没有得救。有一天，他碰着一个人在那里传福音，那个人是得救的，他那一回听见了那个人所传的福音，就也得救了。从前他不过听见了一些抽象的道理，所以他不能得救；那一天他碰着一个真得救的人，他也就碰到一个具体的东西，所以他就得救了。

有一个弟兄说到他读圣经的故事，他说，“我听好些弟兄姊妹谈到‘成圣’两个字，所以我就去研究成圣的道理。我在新约里找出二百多节关于‘圣’的圣经，把它都背熟、都编好；但是，什么叫作成圣，我仍旧不知道，我觉得是空的。等到有一天，我碰着一位老年姊妹，她真是一个圣洁的人，那一天我的眼睛开起来，才看见什么叫作成圣。

that cannot make us fall to the ground is not the light. Anything that cannot humble us is not the light. Paul saw the light and fell to the ground, and his eyes could see nothing for three days (Acts 9:8-9). When we first encounter light, we become confused. When a person in darkness first sees light, he cannot distinguish anything; everything seems confusing to him. Anyone who is self-assured and who thinks he knows everything needs God's mercy, because such a man has never seen the light. All that he knows are doctrines and knowledge. Once he sees the true light he will say, "Lord, what do I know? I know nothing." The greater the revelation, the blinder one becomes, and the more severe a blow one suffers. Light makes a person humble; it makes a person fall. Only after this will a person see. If we have never suffered any blow and never been humbled, and if we have never been confused and never felt that we knew nothing, we have never encountered any light, and we are still in darkness. May the Lord have mercy on us so that His light may take away our self-assurance and so that we will not be so confident that we are right, that we are not wrong, and that we know so much. May we say before the Lord, "Lord, You are the light. Now I know that what I saw before was nothing but things."

Light is not something abstract; it is something very concrete. The Lord Jesus is the light. When the Lord Jesus was among us, He was light among us, the very light walking among us. What a pity that to some Christians so many things are abstract. They hear this and that doctrine, but everything is abstract to them. They only know some abstract doctrines, but have not received any practical help.

One brother was studying in a parochial school when he was young. He went to church often and heard the teaching concerning salvation many times. Yet he had never met anyone who was saved, nor was he himself saved. One day he met a man preaching the gospel. When he heard the gospel the man preached, he was saved. He had not been saved earlier because he had heard only abstract doctrines. On that day, he met a genuinely saved person; he met something concrete, and he was saved.

One brother once related his experience of studying the Bible. He said, "I had heard many brothers and sisters speaking on sanctification, and I went to study the doctrine of sanctification. I found more than two hundred verses about holiness in the New Testament. I memorized them all and arranged them in proper order. Yet I still did not know what sanctification was; it was meaningless to me. Then one day I met an elderly sister who was a truly sanctified person. On

我碰着了一个人就是圣洁的，那一个光够厉害，那一个光叫我觉得痛，那一个光叫我没法子逃，那一个光叫我看见成圣就是这么一回事。”

从这些经历里，我们可以看见，光是具体的，光是活的，光是有功效的。如果你只是把道理传给别人，结果在别人身上也不过是道理，这是死的东西，不是生命的光。如果是生命的光，就要照亮在别人的生命里，别人也要从生命里照亮出来。我们必须记得，光在主耶稣身上是具体的，在我们身上也是具体的。那一个光是活的人，那一个光显出来的时候，在我们身上也是活的。

弟兄姊妹，为什么在许多日子中，神的道理好象失去它的能力，好象那么软弱，好象摸不着似的？这没有别的，这是因为道理太多了！“真理”太多了！神学的知识太多了！我们必须知道，活的主才能产生活的人。我们盼望神真是施恩，叫我们越过越看见，东西都是死的，只有主是活的。在基督教里，最好看的東西，最好听的东西，人所以为属灵的东西，如果是在基督之外的，都不过是死的。应当让主自己在我们身上作那一个东西，祂就是那一个东西。那一个是活的，那一个在我们身上是活的，传递到别人身上的时候就也是活的。但愿主施恩给我们，叫我们在主面前被摔倒，然后看见说，我现在认识主，和以前认识主是两样的。

that day my eyes were opened, and I saw what sanctification is. I met a person who was sanctification. The light was so bright that it hurt; when it came there was no way for me to escape. The light showed me the meaning of sanctification.”

From these experiences we can see that light is something concrete, living, and effective. If you merely convey doctrines to others, the result will be merely doctrines in them. This is dead, and this is not the light of life. The light of life will shine in their lives and will shine out from them. We must remember that with the Lord Jesus, light is something concrete. With us, it is also something concrete. This light is a living person. When this light appears, it is something living in us also.

Brothers and sisters, why does it seem as if God's Word has lost its power in these days? Why does it appear so weak and abstract? The only reason is that there are too many doctrines! There is too much “truth” and too much knowledge of theology! We have to realize that only the living Lord can produce living persons. May the Lord truly have mercy on us to show us as the days go by that all things are dead and only the Lord is living. In Christianity even the nicest looking things, the sweetest sounding things, and the things men consider most spiritual are dead if they are outside of Christ. The Lord Himself should be everything in us. He Himself is everything. Only He is living. He is living in us, and when He is passed on to others, He will be living in them as well. May the Lord be merciful to us so that we will prostrate ourselves before Him. When we do this, we will know the Lord in a way different than we did before.

第四篇

基督就是神的事物

读经：

约翰福音一章二十九节：“次日，约翰看见耶稣来到他那里，就说，看哪，神的羔羊，除去世人罪孽的。”

六章三十五节：“耶稣说，我就是生命的粮，到我这里来的，必定不饿；信我的，永远不渴。”

六章五十三节：“耶稣说，我实实在在的告诉你们，你们若不吃人子的肉，不喝人子的血，就没有生命在你们里面。”

八章十二节：“耶稣又对众人说，我是世界的光；跟从我的，就不在黑暗里走，必要得着生命的光。”

二十四节：“所以我对你们说，你们要死在罪中，你们若不信我是，必要死在罪中。”（原文。）

二十八节上：“所以耶稣说，你们举起人子以后，必知道我是。…”（原文。）

十一章二十五节上：“耶稣对她说，我是复活，我是生命。”（原文。）

十四章六节：“耶稣说，我就是道路、真理、生命；若不借着我，没有人能到父那里去。”

哥林多前书一章三十节：“但你们得在基督耶稣里，是本乎神，神又使祂成为我们的智慧：义、圣洁、救赎。”（原文。）

歌罗西书三章四节上：“基督是我们的生命 …”

提摩太前书一章一节中：“… 我们的盼望基督耶稣 …”

诗篇二十七篇一节：“耶和华是我的亮光，是我的拯救（或作‘救恩’）；我还怕谁呢？耶和华是我性命的保障；我还惧谁呢？”

* * * *

CHAPTER FOUR

CHRIST IS GOD'S MATTERS AND THINGS

Scripture Reading: John 1:29; 6:35; 6:53; 8:12, 24, 28a; 11:25a; 14:6; 1 Cor. 1:30; Col. 3:4a; 1 Tim. 1:1b; Psalms 27:1 (RCV)

John 1:29 “The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!”

John 6:35 “Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.”

6:53 “Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.”

8:12 “Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.”

24 “Therefore I said to you that you will die in your sins; for unless you believe that I am, you will die in your sins.”

28a “Jesus therefore said to them, When you lift up the Son of Man, then you will know that I am,…”

11:25a “Jesus said to her, I am the resurrection and the life;…”

14:6 “Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.”

1 Cor. 1:30 “But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,”

Col. 3:4a “...Christ our life...”

1 Tim. 1:1b “...Christ Jesus our hope,”

Psalms 27:1 “Jehovah is my light and my salvation; / Whom shall I fear? / Jehovah is the strength of my life; / Whom shall I dread?”

* * * *

神的目的是基督，同时神的方法也是基督；神是借着基督而达到基督。我们在神面前所认识的、所看见的，关乎神目的的事，特别是在以弗所书里，也特别是在歌罗西书里。现在我们要从这两卷书里来看，神的目的到底是如何。我们在这两卷书里寻找出一个不同的点：以弗所书给我们看见，神所预定的，是要照所安排的，在日期满足的时候，使天上、地上一切所有的，都在基督里面同归于一。（一10。）歌罗西书给我们看见，神不只叫基督在凡事上居首位，并且基督就是一切，也在一切里面。（一18，三11下。）歌罗西书是给我们看见，神的目的基督，同时神的方法也是基督。神的目的要叫基督在凡事上居首位，神要达到这一点，乃是要达到基督作一切。祂就是一切，同时祂也住在一切之内。因为唯独这样，才能叫万有同归于一；因为如果基督是一切，自然而然万有同归于一；如果基督住在万有里面，也自然而然万有同归于一。

请你们记得，在神的眼中没有万有，在神的眼中只有基督；在神的眼中没有事，在神的眼中没有物，在神的眼中只有基督。我们普通的时候所想的事，我们普通的时候所想的物，在神的眼中并不存在。今天我们也许以为世界上有许多事物，按着我们世界的眼光来说，有事在这里，有物在这里；但是按着神的眼光来看，基督乃是一切。所以没有事，也没有物，基督就是一切的事，基督就是一切的物；基督要住在一切的事里面，基督也要住在一切的物里面；到了那一天，就是神永远的旨意达到的时候。

我愿意你们看见一件事，就是基督把万有归在祂里面；这一个起点，不是在将来的时候才起头的，也不是当神永远的旨意真达到的时候才达到的，乃是今天借着教会就起头的。

神本来是定规，一切的事或者物，（或者我们说得土一点，称它作东西，）在将来的时候都要在基督里同归于一。怎样能同归于一呢？神说，基督就是这一切，祂作这一切，同时祂也住在这一切里面。等到那个时候，你在世界里只看见基督，你在世界里再看不见事和物了，再没有事和物的存在了。

今天，在教会里，神起首就给我们看见，基督就是事和物。教会起首看见这个，教会就起首活在属灵的世界里。

God's goal is Christ, and Christ is also God's means. God uses Christ as the means to reach the goal, which is Christ. We can know and see God's goal particularly from the books of Ephesians and Colossians. In this message we would like to consider God's goal from these two books. There is one difference between these two books: Ephesians shows us that according to the economy of the fullness of the times, God wants to head up all things in Christ, the things in the heavens and the things on the earth (1:10); Colossians shows us that God has not only made Christ to be Head over all things, but God has made Him all and in all (1:18; 3:11b). Colossians shows us that God's goal is Christ, and His means is also Christ. God's goal is for Christ to be Head over all things. In order to arrive at this, God must make Christ to be all. He must be all and, at the same time, He must be in all. Only then will all things be headed up, for if Christ is all and if Christ is in all, all things will be headed up spontaneously.

Please remember that in God's eyes, there are not many things. In God's eyes, there is only Christ. In God's eyes there is no matter and no thing; in God's eyes there is only Christ. What we ordinarily think of as matters and things do not exist in God's eyes. We may consider that there are many matters and things in this world. According to our worldly view, there are matters and there are things. But in God's eyes, Christ is everything. There is no matter, and there is no thing. Christ is all the matters, and Christ is all the things. When the day comes that Christ is in all matters and in all things, God's eternal purpose will be fulfilled.

I hope that you can see that Christ has headed up all things in Himself. This does not begin in the future when God's eternal purpose is fulfilled; it begins today through the church.

Tonight I will not go too deep; I will only touch this matter briefly. God has ordained that all matters and things will be headed up in Christ in the future. How can all things be headed up? God says that Christ is all things. He is all, and at the same time, He is in all. When this happens, we will only see Christ in the world; we will not see matters and things anymore, because all matters and all things will have passed away.

Today in the church, God is starting to show us that Christ is all matters and things. When the church sees this, it will begin to live in the realm of the spirit.

今天，教会的眼睛如果还是看见事和物，就是证明教会还没有看见基督。

我所说的事，不只是指着世界的事说的；我所说的物，不只是指着世界的物说的；我所说的事和物，乃是指着属灵的事和物说的。

约翰福音所启示的

基督就是神的东西

这里有一件事顶希奇。约翰福音是一卷最深的福音书，也是最末后写的福音书，并且是全部新约最末后写的。许多书信、许多福音书都写过了，到最末了，约翰来了，他把他的福音书拿出来。你看见他写了好些话，那些话都是在别的福音书里所看不见的。最终他说，神对于基督的认识是怎样，我们这一班人对于基督的认识也应该是怎样。

你在这里看见，神所要求的，不是羔羊的问题；神所赐给的，不是生命粮的问题。你也看见，神所安排的，不是道路、真理、生命；你也看见，不是主耶稣有能力恢复人的生命，不是复活的问题；你也看见，不是主耶稣有能力赐给人光，叫人看见，叫跟从祂的人不在黑暗里的问题。在全本福音书里，你所看见的，只有一个最大的事实，那一个事实就是：基督就是这些。祂说，我就是世上的光；祂不是说，我能够给你们光。祂说，我就是生命的粮；祂不是说，我能够赏赐你们生命的粮。祂说，我就是道路；祂不是说，我能够指引你们走道路。祂说，我就是真理；祂不是说，我能够教导你们一个真理。祂说，我就是生命；祂不是说，我能够给你们生命。当拉撒路死的时候，祂不是对马利亚和马大说，我有能力叫你们的弟弟复活，祂乃是说，我就是复活。

请你们记得：生命的粮是一件东西，光是一件东西，道路是一件东西，真理是一件东西，生命是一件东西，复活是一件东西，羔羊是一件东西。但是，在基督教里没有东西，在基督教里只有基督！这是所有的问题。

今天我们在神面前所要看的一件事，就是在我们的经历中没有事和物，在我们的经历中只有基督。不是祂赐给我们光，乃是祂作我们的光；不是祂带领我们走一条路，乃是祂就是

If the eyes of the church are set only on matters and things, it has not seen Christ yet.

The matters I am referring to are not the matters of the world, and the things I am referring to are not the things of the world. The matters and things I am referring to are spiritual matters and things.

THE REVELATION OF THE GOSPEL OF JOHN

Christ Being the Things of God

I would like to point out a very interesting thing here. The Gospel of John is the deepest Gospel; it is also the last Gospel written. It is the last book written in the New Testament. Many Epistles and books were written before the Gospel of John was written. John wrote his Gospel last. He wrote many things which are not found in the other Gospels. At the end he said that our understanding of Christ should be the same as God's understanding of Christ.

What we see in this book is not God's requirement for a lamb, or His gift of the bread of life. What we see is not just God's provision of a way, a truth, or a life. It is not a matter of the Lord having the power to restore man's life; it is not a matter of resurrection. It is not a matter of the Lord Jesus being able to give light, restore sight, and lead those who follow Him out of darkness. In the whole Gospel, we see only one great fact. This fact is that Christ is all things. The Gospel of John says that He is the light of the world; it does not say that He gives us light. It says that He is the bread of life; it does not say that He gives the bread of life. It says that He is the way; it does not say that He can show us the way. It says that He is the truth; it does not say that He can teach us a truth. It says that He is the life; it does not say that He can give us life. After Lazarus died, the Lord did not tell Martha and Mary that He had the power to resurrect their brother. Rather, He said that He is the resurrection.

Please remember that the bread of life is a thing, light is a thing, the way is a thing, truth is a thing, and life, resurrection, and the lamb are all things. But in Christianity, we do not find individual things. In Christianity, there is only Christ! Christ is what it is all about.

Today we have to see one thing before the Lord. We have to realize that in our experience there are not many matters and things. In our experience, there is only Christ. He does not give us the light; He is our light. He does not lead us

我们的路；不是祂赐给我们生命，乃是祂就是我们的生命；不是祂教训我们明白这一个真理，乃是祂就是真理。弟兄们，你们看见这里面的不同么？凡祂所赐给的，都是祂自己。

有一天我对一班人说一个属灵的事实。当我说的时侯，许多人的眼睛都瞪着看。我说，我要告诉你们一个很要紧的事实，就是说，神的基督，就是神的东西。神没有东西，神只有基督！因为神不是给我们光，神是将基督给我们；神不是给我们粮食，神是将基督给我们；神不是将道路、真理、生命给我们，神是将基督给我们。神的基督就是物，在基督之外，神没有物。

保罗所认识的：

基督是我们的盼望

在这里我愿意你们看见，不只主耶稣自己的话是这样说，等一等保罗来了，也是这么说。他是一个认识主的人，他给我们看见一件顶特别的事。他对提摩太这样说，“我们的盼望基督耶稣。”（提前一1。）我喜欢读这一句话，你们喜欢么？他不是说，我们的盼望在乎基督耶稣；他是说，基督耶稣是我们的盼望。不是我们的盼望在祂身上，不是从祂那里我们能够得着盼望；乃是基督耶稣就是我们的盼望。

基督是我们的生命

他对歌罗西人这样说，“基督是我们的生命，祂显现的时候，…”（西三4，）这句按原文直译为：“当基督我们的生命显现的时候。”他不是说，在基督显现的时候；他乃是说，当我们的生命基督显现的时候。他说，祂是我们的生命。你看见基督徒没有东西，基督徒只有基督。

基督是我们的智慧、义、圣洁、救赎

还不止，我们很注重的一节圣经，就是林前一章三十节，它里面说什么？它说，“你们得在基督耶稣里，是本乎神，神又使祂成为我们的智慧：义、圣洁、救赎。”神不是把义赐给我们，神是把基督赐给我们，基督就是我们的义。神不是把圣洁赐给我们，神是把基督赐给我们，基督就是我们的圣洁。神不是把救赎赐给我们，神是把基督赐给我们，基督就是我们的救赎。神不是把智慧赐给我们，神是把基督赐给我们，基督就是我们的智慧。所以我说，神的

to a way; He is our way. He does not give us life; He is our life. He does not teach us to understand a truth; He is the truth. Brothers, do you see the difference? All that God has given us is Christ Himself.

One day I told a group of people a spiritual fact. As I was speaking, many eyes began to stare at me. I said, “Let me tell you one crucial fact: God’s Christ is God’s matters. God does not have matters; God only has Christ! He has not given us light; He has given us Christ. He has not given us food; He has given us Christ. He has not given us a way, a truth, and a life; He has given us Christ. God’s Christ is all things. Apart from Christ, God does not have any thing.”

WHAT PAUL KNEW

Christ Being Our Hope

I would like to point out that not only does the Lord Jesus’ own word testify to this, but Paul said the same thing. He knew the Lord, and he showed us one very interesting thing. He said to Timothy, “Christ Jesus our hope” (1 Tim. 1:1). I like this word. Do you like it? He did not say that our hope is in Christ Jesus. Rather, he said Christ Jesus is our hope. We do not put our hope in Him, and we do not draw hope from Him. Rather, Christ Jesus is our hope.

Christ Being Our Life

Again he said to the Colossians, “When Christ our life is manifested…” (Col. 3:4). He did not say, “When Christ is manifested.” Rather, he said, “When Christ our life is manifested.” He said that Christ is our life. A Christian does not have many matters; a Christian only has Christ.

Christ Being Our Wisdom: Righteousness, Sanctification, Redemption

This is not all. In these messages, the one verse that we emphasize more than any other verse is 1 Corinthians 1:30. What does it say? It says, “But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.” God has not given us righteousness; He has given us Christ. Christ is our righteousness. God has not given us sanctification; He has given us Christ. Christ is our sanctification. God has not given us redemption; He has given us Christ. Christ is our redemption. God has not given us wisdom; He has given us Christ. Christ is our wisdom. This

基督就是神的东西，神的基督就是神的事物；在基督之外，神没有事物。

基督是我们的义

如果神对我们说，我叫主耶稣作你们称义的主，作你们的称义者，那怎么样呢？我们说，是的，祂是我们的称义者。但是，神不是叫主耶稣作我们的称义者，神是叫主耶稣成为我们的义。祂不是称义者，祂乃是称义，祂是我们的称义，是我们的义。

基督是我们的圣洁

祂不是说，主耶稣作我们的“使我圣洁者”，乃是说，祂是圣洁。不是主耶稣来使我圣洁，乃是祂自己作我们的圣洁。神是叫主耶稣来作我们的圣洁。我们的圣洁是基督。我们的圣洁不是一件东西，我们的圣洁不是一个动作，我们的圣洁不是一个行为；我们的圣洁是一个人，就是基督。

基督是我们的救赎

祂不是说，主是我们的救赎者，而是说，主是我们的救赎。祂不是说，神设立主耶稣作一个救赎者，乃是说，主耶稣就是救赎。

感谢神，我的救赎主是基督，我的救赎也是基督；叫我成圣者是基督，我的圣洁也是基督；称我为义者是基督，我的义也是基督；叫我智慧的是基督，那一个智慧也是基督！

大卫所认识的：

基督是我们的救恩

我如果对你说，主耶稣是我们的救主。我相信你们要说，不错，主耶稣是我们的救主。但是希奇，诗篇二十七篇一节对我们说，主是我们的救恩。（原文。）它给我们看见主是我们的救恩，不是救主。我们是看见主是我们的救主，这是事实；但是神给大卫看见，主是我们的救恩。主是我们的救主，但是，祂也就是救恩，祂就是那一个东西。主耶稣是神的东西，神的事物，神给我们的那一件东西就是主耶稣自己。

is why we say that the Christ of God is the things of God. God's Christ is God's matters and things. Apart from Christ, God does not have any matter or thing.

Christ Being Our Righteousness

If God were to say to us, "I have made the Lord Jesus the Lord of righteousness; He is the One who justifies you," what would you say? You would say "Yes, He has justified us." But God has not asked the Lord Jesus to be the Justifier; He has asked the Lord Jesus to be our righteousness. Is this good? This is excellent. He is not the Justifier, but our righteousness. He is our righteousness.

Christ Being Our Sanctification

Paul did not say that the Lord Jesus has become "the One that sanctifies." Rather, he said that Christ is sanctification. The Lord Jesus is not sanctifying us; He Himself is becoming our sanctification. God has made the Lord Jesus our sanctification. Our sanctification is Christ. Our sanctification is not a thing; it is not an act or a behavior. Our sanctification is a person—Christ.

Christ Being Our Redemption

Again Paul did not say that the Lord is our Redeemer. He said that the Lord is our redemption. Is this not strange? First Corinthians 1:30 does not say that God has appointed the Lord Jesus to be a Redeemer. Rather, it says that the Lord Jesus is redemption.

Thank the Lord that our Redeemer is Christ, and our redemption is also Christ. The One who sanctifies is Christ, and our sanctification is also Christ. The One who justifies is Christ, and our righteousness is also Christ. The One who gives wisdom is Christ, and that wisdom is also Christ!

WHAT DAVID KNEW

Christ Being Our Salvation

If I stand here and say to you, "The Lord Jesus is our Savior," you will respond, "That is right. The Lord Jesus is our Savior." But Psalm 27:1 tells us that the Lord is our salvation. It shows us that the Lord is our salvation and not our Savior. It is a fact that the Lord is our Savior. But God showed David that the Lord is our salvation. The Lord is our Savior, but He is also our salvation; He is that very thing. The Lord Jesus is the things of God. He is God's matters and God's things. The Lord Jesus Himself is the very thing that God has given us.

当你花一点工夫在神的话语里，你就要看见，基督是神的物。神不是将祂赐给我们作救主而已，神不是将祂赐给我们作救赎的主而已，神不是将祂赐给我们作成圣的主而已，神不是将祂赐给我们作称义的主而已，神乃是将祂赐给我们作我们的东西。义是一件东西，圣洁是一件东西，救赎是一件东西，或者说是一件事物，但是，基督就是那一件事物。

生命的基督教只有一个人物

你们要问我说，弟兄，你这样说有什么用？我要回答你们说，这一个就是生命的基督教，和行为的基督教完全不同的地方。这两条路的分别，也不知有多大；这两条路的距离，也不知有多远。一面是属灵的，一面不是；一个是出乎神的，一个是从人的头脑来的；这完全是两件事。我愿意这样说，当你在神面前读过神的话以后，你就看见，在神的话语里只有一个人，在神的话语里没有一件东西。只有人物，没有事物。只有一个人物，就是主耶稣。除了这一个人物之外，你寻找不到别的事物。

今天有一个最大的难处，就是神的儿女所认识的基督教，是零零碎碎的基督教。你得着一点恩典，我得着一点恩赐，他会说一点方言；那一个人行为有改变，这一个人有爱心；那一个人有忍耐，这一个人有谦卑，你说这一个叫基督教。这一个就是今天人所说的基督教。但是，这不是基督教。基督教是基督。基督教不是赏赐，不是基督给我什么；基督教乃是基督自己。你能够分别么？这完全是两条路，是完全不同的路。基督教不是基督给我什么东西，基督教乃是基督自己给我们。所有的问题就在这里：今天的基督教，人以为都是基督的赏赐。基督赏赐恩典给我，基督赏赐怜悯给我，这是当我作罪人的时候。现在我作基督徒了，基督赏赐忍耐给我，基督赏赐谦卑给我，基督赏赐温柔给我，基督给我许多东西。

基督教里没有非人格的物

但是，在神面前，不是基督的赏赐；在神面前，神是把基督自己给我们。神没有给我们谦卑，神没有给我们忍耐，

I have no intention of remaining too long on the exposition of the Bible. I am merely laying a foundation. If you spend some time to consider God's Word, you will see that Christ is God's things. God has not only given Him to be our Savior and our Redeemer. He has not only given Him to be the Lord of sanctification and the Lord of righteousness. He has given us Christ to be our things. Righteousness is a thing, sanctification is a thing, and justification is a thing, or a matter. But Christ is these matters or things.

THERE BEING ONLY ONE PERSON IN THE CHRISTIANITY OF LIFE

You may ask, "Brother, why do you have to spend so much time on all this?" I must tell you that this is the very difference between a Christianity of life and a Christianity of behavior. There is a vast difference between these two kinds of ways. The gap between these two ways is very great. One is spiritual, and the other is not. One is of God, and the other is of man's mind. These are two entirely different things. If you study God's Word, you will find that there is only one person in His Word; there are not many things. There is only the person; there are not matters and things. There is only one person—the Lord Jesus. Other than this person, one cannot find any other matter or thing.

The biggest problem with God's children today is that the Christianity they know is a fragmented Christianity. One person receives a little grace. Another person receives a little gift. A third person picks up tongue-speaking, while a fourth person experiences some changes in his behavior. Some have love, some have endurance, and some have humility. You may consider this as Christianity. Indeed, this is the Christianity that man speaks of today. But actually, this is not Christianity. Christianity is just Christ. Christianity is not a gift; it is not Christ giving you something. Christianity is just Christ Himself. Can you tell the difference between the two? These are absolutely two different ways; they are two entirely different ways. Christianity is not Christ giving you something. Christianity is Christ giving Himself to you. The problem is that in today's Christianity, man thinks only in terms of Christ's gifts. When he was a sinner, Christ gave him grace and mercy. Now that he has become a Christian, Christ gives him endurance and Christ gives him humility and meekness. It seems as if Christ is giving him many things.

THERE BEING NO NON-PERSONIFIED THINGS IN CHRISTIANITY

In God's eyes, what is important is not the gifts of Christ. In God's eyes, He has given us Christ Himself. God has not given us humility or endurance; He

神没有给我们温柔，神是把整个的基督给我们。是祂作我们的谦卑，是祂作我们的忍耐，是祂作我们的温柔。是基督，是一个活的主，这个叫作基督教。

所以请你们记得，在基督教里没有非人格的物。你不能得着一个非人格的东西。在基督教里所有的物都有人格，那一个人格就是基督。换一句话说，我们的忍耐不是一件东西，我们的忍耐是一个人；我们的圣洁不是一个经历，我们的圣洁是一个人，是有人格的。我们的称义不是一个经验，我们的称义是一个人。我们的义，不是一个行为，我们的义是一个人。我们得着救赎，我们得着释放，不是某一次我们得着那一件东西。我们得的拯救乃是一个人。我们的忍耐、我们的谦卑、我们的温柔、我们的爱等都是主自己，不是一件东西。这一个叫作基督教。今天在信徒身上，基督已经就是一切，不是等到那一天。

许多人问一个问题说，怎么能说祂是一切呢？我告诉你们，你们如果认识生命的基督教，你们就要承认祂是一切。不是祂给一切，乃是祂就是一切。这里面是完全两样。

也许有一个问题发生：为什么缘故，许多神的儿女，在今天的时候，有这么多的失败？这是因为他们在神面前只得着恩赐，没有得着基督；他们在神面前得着神所赐的零零碎碎的东西，没有得着神所赐的基督。他们所得着的，还不过是事和物，而不是“人”。我不知道你们在神面前所看见的到底有多少，但是我能够这样说，这个问题的解决，是所有问题的解决。

当我们得救的时候，有一次听见神的话说，因为祂极爱世人，甚至将祂的独生子赐给我们，叫我们能够免沉沦，得永生。我们听见这一句话，就感觉说，我们需要得救，我们就到神面前去祷告说，主，你已经爱了我们，将你自己赐给我们了，你好不好也将得救赐给我们？你已经作我们的救主，你好不好也给我们救恩？我们是多愚昧！我们觉得救主不够，我们还要救恩！这是许多人作的事。传福音到底传什么事？我们说，神给我们救主。我们悔改，我们祷告说，神，你给我救恩。但是我告诉你，神只有一个儿子，这儿子就是救恩。你得着了救主，你就得着了救恩。你还要向祂求讨救恩？愚昧的人才在那里说，神，你给了我们救主，再求你给我们救恩。

has given us the whole Christ. Christ is becoming our humility, and Christ is becoming our endurance and meekness. It is Christ, the living Lord. This is Christianity.

Please remember that there are no non-personified things in Christianity. We must never receive a merely non-personified thing. In Christianity, all things are personified, and that person is Christ. In other words, our endurance is not a thing; our endurance is a person. Our sanctification is not an experience; our sanctification is a person, something personified. Our justification is not an experience; our justification is a person. Our righteousness is not an act; our righteousness is a person. Our redemption and deliverance are not something that we receive at one time; our redemption and deliverance are a person. Our endurance, humility, meekness, love, etc., are the Lord Himself; they are not things. This is Christianity. Christ is everything to the saints today. There is no need to wait for that day to come.

Many people ask how we can say that Christ is all. If you know the Christianity of life, you will acknowledge that He is all. He does not give all, rather He is all. These are two entirely different things.

Why is it that God's children fail so much today? They fail because they have only received a gift before the Lord; they have not received Christ. They have received fragmentary things before the Lord; they have not received the Christ God has given them. They have received only matters and things; they have not received a person. I do not know how much you have seen before the Lord. But I can say that when this question is resolved, all questions are resolved.

When we were saved, many of us heard God's Word, which says that He so loved the world that He gave His only begotten Son, so that we will not perish, but will have eternal life. When we heard such a word, we felt that we needed to be saved, and we went to God and prayed, "Lord, You have loved me and given Yourself to me. Can You give salvation to me also? You have become my Savior. Can You give me salvation also?" How foolish we were! We felt that having a Savior was not enough and that we needed salvation also! Many people have done this. And what do we do in our gospel preaching? We say that God has given us the Savior, yet when we repent, we pray, "God, grant me Your salvation." However, God has only one Son, and this Son is salvation. When we have the Savior, we have salvation. Do we still have to ask for salvation? Only a foolish man would say, "God, You have given me a Savior. Now please give me salvation."

“我是…”

今天我们作了基督徒，我们得救了，神将基督赐给我们作生命。但是，我们在神面前一直要一件东西、两件东西、三件东西、十件东西、五十件东西、一百件东西，一万、一百万、一万万件东西。我们以为那一件一件的东西是算得数的。但是神给我们看见，基督是我们的一切。

所以，神在祂的话语中所给我们看见的，基督的名字，就叫作“我是…”。我们应当不只摸着圣经方面关于这件事的启示，还应当在圣经方面多摸着这个才可以。

得着粮食

在约翰福音里，主说，我是生命的粮。我们在神面前求粮食，我们以为有一件东西叫作粮食。我们饥饿得很，我们就在神面前求说，如果可能，求你给我粮食。但是，事情顶希奇，求讨粮食的人，从来没有得着粮食；求讨粮食的人，从来是饥饿的人；求讨粮食的人，是要继续饥饿的人。我事奉主的年数不多，但是，也有好些年数，我能够这样说，我在这许多年间，没有遇见一个在神面前求讨粮食的人是得着粮食的。你也许要说，这样，神的话不是错了么？神岂不是说，饥饿的人得饱美食？（路一53。）是的，饥饿的人得饱美食，但是，饥饿的人要什么东西作他的粮食呢？我们要知道，我们在神面前能够得着饱足的不是粮食，乃是基督。许多时候，我们觉得肚子饿，觉得有需要，觉得虚空；我们相信在神那里有粮食，所以我们就在那里祷告，就在那里盼望得着粮食。我们也不知道怎样才能得着粮食。我们只知道说，我们应当多亲近主，我们应当多相信，我们应当多接受，我们应当多享受。但是，事情顶希奇，当我们多相信、多接受、多仰望的时候，我们所盼望得着的粮食并没有得着，而我们已经饱足了。我们理想中所以为的粮食，我们并没有得着；但是，因为我们仰望主的缘故，因为亲近主的缘故，因为我们接受主的缘故，我们得着饱足了。神的粮食是基督。神的粮食不是粮食，神没有东西，神的粮食就是基督。我们中国人有一句话叫作“千篇一律”。千篇一律是不好的东西，但是在神面前，神的东西，实在是千篇一律的。不管你在神面前要求的是什么，神所赐给我们的总是一样的，都是基督，都是千篇一律的。是祂作我们的需要，不是那一件东西。

“I AM…”

Today we are Christians, and we are saved; God has given Christ to us to be our life. But we constantly ask for one thing after another; we ask for one, two, three, ten, fifty, a hundred, ten thousand, a million, and ten million things. We think that these individual things are important. But God shows us that Christ is our everything.

This is why God's Word shows us that Christ's name is "I am." Perhaps I should not be speaking so much of this matter outside the Bible; we should consider more of what the Bible says about this.

Food

In the Gospel of John, the Lord said that He is the bread of life. We often ask God for food; we think that there is something called food. We are hungry, and we ask God, saying, "Please give us food." But it is so strange that those who ask for food never receive food. Those who ask for food are always hungry. Those who beg for food are the ones who are always hungry. I cannot say that I have been serving the Lord for many years. But I can at least say that I have been serving Him for some years. During these years, I have never met a person who asked for food who received it. You may say, "Does this mean that God's Word is wrong? Does not Luke 1:53 say that He will fill the hungry with good things?" I say, yes, it is true that the hungry ones will be filled with good things. But with what are the hungry ones filled? We have to realize that what fills us is not food, but Christ. We often feel hungry, and we have a need. We feel empty and believe that God has food. So we pray and hope to receive food. But we do not know how we can get the food. All we know is that we should contact the Lord, believe more, receive more, and enjoy more. But the amazing thing is that when we believe more, receive more, and look to Him more, we do not get the food that we hoped for, yet we are filled. We do not receive the food that we expected to receive. But through our looking to the Lord, and through contacting and receiving Him, we are filled. God's food is Christ. His food is not just food. God has no matters; His food is just Christ. The Chinese have an idiomatic expression "Chien-pien-yi-lu," which means "a thousand pages of the same thing." It is not a good thing to be all the same. But before the Lord, all the things of God are "a thousand pages of the same thing." No matter what we are seeking before the Lord, what He gives us is the same—Christ; He is "a thousand pages of the same thing." He is the One who meets our need; things do not meet our need.

我的义和圣洁

我自己常常觉得欢喜，也常常觉得能够赞美，只有一个缘故：我觉得我的义不是我的行为，我的义是一个人，是主耶稣。因为主耶稣作我的义的缘故，所以我每一次说到我的义的时候，我不只说我有那一个义，我有那一个称义，并且我能够对我的义说话，我能够赞美我的义，我能够将荣耀归给我的义。你也许觉得说，这是什么事，将荣耀归给我的义还得了？是的，我常常将荣耀归给我的义，因为我的义是主耶稣。我的圣洁也不是我的行为，我常常赞美我的圣洁。我不是对你们说，我赞美我的行为，我恨恶我的行为；但我能赞美我的圣洁，因为我的圣洁是我的主。这里面完全两样。不是一件东西，乃是一位的主。

神的拆毁和建造

我们在属灵的经历里，寻出一个事实，就是有人作基督徒一年、两年、三年、五年了，有的人作基督徒二十年、三十年了，看见一件事顶希奇，就是当他才作基督徒的时候很忍耐，现在越作基督徒，越会发脾气了，越不对了。我记得有许多人告诉我，起头我很能够忍耐，我很能够饶恕，我很能够祷告，人怎样待我都可以。在学校里，在家庭里，在办事的地方，人怎样待我都可以，但现在不行了。本来我什么都可以，现在不行了。有的时候就是脾气不发出来，但是里面有意思要报复他一下。这样的例子太多。我能够告诉你们一千件、一万件事情。许多人对我说，我从前谦卑，现在不谦卑了；我从前忍耐，现在不忍耐了；我从前爱，现在不爱了；我从前温柔，现在刚硬了；或者说，我从前热心，现在冷淡了。不知道这是怎么一回事？

弟兄们，你们要记得一件事：神必须把所有的东西都拿走。因为当你才信主的时候，你是觉得你缺少爱，所以你向神讨爱。我好像用小孩子的话说，神给我一服的爱，神给我一包的爱，叫我能够爱出去。你在那里看见爱是一个东西，你也许得着不少了。但是我说，神不能让爱在你身上永远是一件东西，神必须叫基督在你身上才可以，所以神必须把那个爱拿走。许多人在他信主之前，他的脾气不

Righteousness and Sanctification

Many times, I can praise and rejoice for one reason only: my righteousness is not my conduct; my righteousness is a person, who is the Lord Jesus. Because the Lord Jesus has become my righteousness, every time I mention my righteousness, I can say that not only do I have righteousness or justification, but I can speak to my Righteousness, praise my Righteousness, and give glory to my Righteousness. Is this not a wonderful word? You may wonder how one can give glory to his righteousness. Yes, I often give glory to my Righteousness, because my Righteousness is the Lord Jesus. My sanctification is not my work. When I praise my Sanctification, I am not praising my work. No, I hate my work. Yet I can say that I praise my Sanctification, because my sanctification is my Lord. These are two entirely different things. Can you see this? It is not things but the Lord.

GOD'S TEARING DOWN AND HIS BUILDING UP

We can find one fact in our spiritual experience. Some people have been Christians for one, two, three, five, or even twenty or thirty years. The strange thing is that when they first became Christians, they were very patient. But the more they went on as Christians, the more they could not control their temper, and the worse they became. I remember many people telling me that at the beginning, they were very patient; they could forgive, they could pray, and they could suffer any treatment from others. Others could treat them any way they wanted in school, at home, and at work. But now, they could not tolerate the same things anymore. In the past, they could do everything; now they cannot do them anymore. Sometimes they managed to hold back their temper, but something within them wanted revenge. We have seen too many examples of this kind. I can tell you a thousand, even ten thousand, stories like this one. Many people can testify that once they were humble, but they cannot be humble anymore. Once they were patient, but they cannot be patient anymore. Once they were loving, but they cannot be loving anymore. Once they were meek, but they have become stubborn. Once they were zealous, but they have become cold. They cannot explain this.

Brothers, we have to remember that God must take away everything that we have. When we first believed in the Lord, we felt that we lacked love, and we asked God for love. To put it in simple language, God gave us a “dose” of love, or a “packet” of love, so that we could love. It was a thing to us. We may have received plenty of these things. But God cannot allow love to remain forever as a thing in us; He has to put Christ into us. Therefore, He removes that love. Many people had a bad temper before they believed in the Lord; their temper

好，他的脾气顶急；所以这一个忍耐在他身上，是一件东西，是一个恩赐，是一个救法，是一个零件。他有了这个，他好这样作。但是第一年、第二年都很好，第三年也很好，第五年改变了，或者第三年就改变了，东西过去了。神在祂许多儿女身上作同样的工作，神要把所有的东西都挪开；不只把世界的事物挪开，也要将属灵的事物挪开。当你没有得救之前，世界的事和物，占了基督的地位；当你得救之后，属灵的事和物，也占有了基督的地位。所以神有一天要给你看见：“基督就是我的世界。”有一天神把你世界的东西，世界的事和物都拿去了。神现在要把你属灵的事物拿去，把你这个人的忍耐拿去，把你这个人的爱拿去，把你这个人的能力拿去，把你这个人的温柔拿去，把你这个人的谦卑拿去，把你的一切都拿去；叫你看，你不是靠着忍耐活着，你乃是靠着一个人活着。你所以忍耐，不是因为你得着了能力；你忍耐，乃是因为你得着了一个人。你谦卑，不是你得了能力；你谦卑，是因为你得着了一个人。所有属灵的东西都得走，所有一切物的“它”都得走。

就是为着这个缘故，所以在神许多儿女的身上，天天都有神拆毁的工作，也照样天天都有神建造的工作。天天拆毁东西，天天建造基督，这是神对付祂儿女的方法。我告诉你，从前的时候，神给你一个东西，神给你一个能力叫你能忍耐，你差不多能够写下一句话说，忍耐解决了。现在你去对付谦卑，神也给你一个东西，你得着了一个人能力叫你能谦卑，你又能够说，你对于谦卑的问题，也已经解决了。现在还有一个东西没有解决，你天天在神面前求解决。你天天解决一件，解决两件，解决这一个问题，解决那一个问题，都是在那里解决零星的问题。弟兄们，神要把所有的件数都拿去，只给你一位，只给你一个人。祂同时作你的谦卑，祂同时作你的忍耐，祂同时作你的温柔，祂同时作你的爱，祂就是。你真能够说，神，祂就是。这一个叫作基督教。神一直在那里拆毁、建造，直到有一天我们能够说，基督是一切。有一天这一个宇宙要承认说，基督是一切。神今天在这里，就是要你和我先在自己身上，承认这一句话——基督是一切。

was quick. After they picked up patience, patience became a thing, a gift, a salvation, or a spare part to them. As long as they had such a thing, they could work. During the first, second, and third year, these things may have served well. However, by the fifth year, or even as early as the third year, the situation began to change; the things themselves were gone. Today God is doing the same work in many of His children; He is removing all the things. Not only will He remove the worldly things; He will remove the spiritual things as well. Before you were saved, the matters and things of the world took the place of Christ. After you were saved, spiritual matters and things took the place of Christ. One day, God will show you that “Christ is all the world to you.” Once God took away the things and matters of the world from you. Now he is taking away spiritual things and matters from you. He will take away your patience, your love, your power, your meekness, your humility, and everything that you have. He will show you that you do not live by patience but by a person. You will be patient because you have received a person, not because you have received a power. You will be humble, not because you have received a power, but because you have received a person. All the spiritual things have to go away. All the “its” have to go away.

For this reason, God’s tearing down work, as well as His building work, goes on daily in many of His children. Daily “things” are torn down, and Christ is built up. This is the way God deals with His children. In the past, God might have given you a thing; He might have given you a power for endurance. You were so sure of this experience that you could almost write down the words: “My problem with endurance is over.” Next you had to deal with humility, and God gave you another thing; He gave you the strength to humble yourself, and you were able to say that the problem of humility was also settled. When another thing is not settled, you pray daily before the Lord to try to solve it. You are always busy solving this and that problem. You are always trying to deal with this and that question. You are always dealing with individual problems. Brothers, God will take away many “things” from you; He will only give you One; He will only give you a person. This One will be your humility, your endurance, your meekness, and your love. He is the One who is. When you have Him, you can truly say, “God, You are the I am.” This is Christianity. God is continually tearing down and building up. He will continue this work until one day we can say that Christ is everything. One day the universe will confess that Christ is everything. But first God wants us to confess within ourselves that Christ is everything.

我说一点自己的事。我注重，我也担负有的人属灵的责任。许多时候，我遇见一个人，觉得他不对，我就劝他。我只能说，弟兄，你缺少爱心，你下一次对于弟兄要爱，我鼓励他爱，要他爱就是。也许他听我的话去作，作成功了。你觉得这一个弟兄很好，他也作成功了，你觉得不错，你的工作有果效。但是，他这一个人所得着的是爱，不是基督。爱在他身上不是一个人，不过是一件东西，是人的行为，这个叫作行为的基督教。是人的行为，是人在那里作，人在那里求，人在那里盼望，人在那里祷告，人在那里相信，人在那里接受，人在那里得着，人在那里成功作一个东西去爱。爱在他身上是一个东西，是一个行为。但如果说，爱就是基督，这就完全是两件事。是祂自己，不是我。是祂爱，不是我爱。这就变作生命的律，就不是意志的行为，就变作一种另外的基督教。

我们帮助一个弟兄，开他的眼睛，叫他在神面前往前走的时候，最觉得为难的，就是他还不过在基督教的东西方面，他还没有认识基督，没有认识神的东西就是基督。

第二步的认识

什么叫作认识基督呢？意思就是认识基督在事物上。什么叫作认识基督在事物上呢？意思就是认识基督作你的事和物。有的人能说，我认识基督作我的忍耐，这个叫作认识基督；我认识基督作我的爱，这个叫作认识基督；我认识基督作我的谦卑，这个叫作认识基督。如果这样，从今以后，你就有一个彻底的改变。有了那一个改变，你就要说，在我的世界里没有东西。我相信我们中间有的人能说这样的话。有的人也知道这样的话到底是什么意思。在我的世界里，在我属灵的世界里，没有物。在我属灵的世界里只有基督。我没有圣洁，我只有基督。但这并不是说，我没有圣洁；乃是说，基督作我的圣洁。这样，你立刻看见基督就是。所有的问题都在这里——基督就是。从今以后，你能完全被拯救脱离这些外面的事。从今以后，所有的问题，都是你认识不认识基督的问题；不是祷告的问题，不是劝勉的问题，不是鼓励的问题。

Forgive me for speaking something about myself. I care much for many people and bear much of the responsibility for their spiritual condition. When I met a brother who was wrong, I often tried to exhort him. But I could only say, "Brother, you are lacking in love. Next time, you have to love your brother." He may have succeeded in loving, and I may have felt great that I saw some result to my work. But actually, what he acquired was love and not Christ. Love to that brother was not a person but a thing, a behavior. This is a Christianity of behavior. It is human conduct; it is man who is working, seeking, hoping, praying, believing, receiving, gaining, and acquiring something called love. This is why I say that love is only a thing and a behavior to him. But if that love is Christ, it is a totally different story. Christ alone is everything; it is not him. Christ is loving; it is not him who is loving. This makes love a law of life instead of an act of the will. This is a different kind of Christianity.

I do not know whether you have seen the difference. What do you feel when you render some help to a brother and open his eyes and help him to go on with the Lord? The most difficult thing we face today is that many people are merely involved in the things of Christianity; they do not know Christ and have not realized that God's thing is just Christ.

THE SECOND STAGE OF KNOWING

What does it mean to know Christ? I may say that knowing Christ is to know Him through matters and things. What does it mean to know Christ through matters and things? It means knowing that Christ is our matters and Christ is our things. Some people can say that they know Christ as their patience, Christ as their love, or Christ as their humility; this is knowing Christ. Once a person has this knowledge, he will have a thorough change. Once he has this change, he will say that his world does not consist of any thing anymore. I believe that some among us can say this, and some among us know what this means. In my world, my spiritual world, there are not many things. In my spiritual world, there is only Christ. I do not have any holiness; I only have Christ. But this does not mean that I am not holy; it means that Christ has become my holiness. If you have this experience, you will immediately see that Christ is the One who is. This is the focus of everything—Christ is the One who is. If you have this experience, you will be delivered from all the outward things. The only question now is whether or not you know Christ. It is not a question of prayer, exhortation, or encouragement.

我愿意同工们注意这件事，不是劝勉的问题，不是鼓励的问题。你鼓励人只能叫人自己动。只有神开人眼睛，叫人认识基督的时候，才有用处。这些话说一百遍没有用处，必须神开我们的眼睛，叫我们看见基督就是我们所缺少的那一件东西，就什么都解决了。许多人认识基督是称义的主，但是他惧怕神，不知道基督是他的义。许多人认识主耶稣是使他成圣者，但是他在神面前缺少圣洁。因为他所看见的是缺少圣洁，以为说，主是叫他圣洁的，所以就求主给他力量圣洁，他要去圣洁。但是，当他这样去作的时候，他就寻找出来说，他不行，他不能作，他不能圣洁。乃是当神开启他的眼睛，给他光，叫他看见，基督就是他的圣洁。不是他要圣洁，不是祂给他力量叫他去圣洁；乃是祂是他的圣洁，祂在他的身上变作他的圣洁。我告诉你，这时候所有的难处都过去，因为祂是。我能够损失能力，我不能损失基督。我的圣洁不是我所作的事情，乃是祂在我身上。当我认识基督在我身上的时候，这些问题一起解决了。基督就是。

难处在这里：许多人都认识基督作我们的主，但是，许多人不认识基督作我们的事物。用一句不合中国文法的话，就是：凡是认识“什么”下面加上“者”字的，我们只能认识祂作什么，我们还不能认识祂就是什么。我们只能认识祂作救赎者、成圣者、称义者；但是，神要我们认识祂是救赎、圣洁、公义。

我们所认识的主耶稣是我们的救主呢，或者是我们的救恩？我们所认识的主是我们的救赎主，或者是我们的救赎？我们所认识的主耶稣是我们的释放者呢，或者是我们的释放？我们所认识的主耶稣是我们的成圣者呢，或者就是我们的圣洁？我们所认识的主耶稣是我们的称义者呢，或者就是我们的义？认识祂作“者”的，是初步的认识；认识祂作事物的，是第二步的认识，也是高深的认识。

问题在这里，今天在神的儿女之中，东西太多了。要是等到有一天，你认识“主就是”的时候，你的物变作一个人了，事情就好了。神在永世里所要达到的目的，今天就在这里达到了。

I wish to see my co-workers paying more attention to this matter. It is not a matter of exhortation or encouragement. If you try to encourage someone, at the most you will stir him up to do something by himself. But the only thing that counts is God opening man's eyes to know Christ. Even if I could repeat the things I have said a hundred times, it would still be useless. If God opens our eyes to see that Christ is the one thing we lack, everything is solved. Many people know Christ as the Lord of justification, but they still fear God and do not know that Christ is their righteousness. Many people know Christ as the Sanctifier, but they are still not sanctified. This is because they think that they lack sanctification. They think that the Lord is the One who sanctifies them, and they ask Him to give them the strength to become sanctified; they want to be sanctified. But while they are doing this, they find that they cannot make it. They cannot do it; they cannot be sanctified. Then God opens their eyes and gives them the light to see that Christ is their sanctification. God is not asking them to be sanctified; He is not giving them the strength to be sanctified. Rather, Christ becomes their sanctification. Christ in them has become their sanctification. When this happens, all problems will go away because He will be the "I am." I can afford to lose my power. But I cannot afford to lose Christ. My sanctification is not something I do in myself. My sanctification is something He has done in me. Once I know what Christ is to me, all the problems are solved. Christ is the One who is. I have nothing else to say. I have only one thing to tell you: Christ is the One who is.

The problem is that although many of us know that Christ is our Lord, we do not know that Christ is our matters and things. All those who know Him only as the Redeemer, Justifier, Sanctifier, or any other "-er," only know His work; they do not know what He is. But God wants us to know Him as redemption, sanctification, and righteousness.

Let me ask a question: Is the Lord Jesus you know your Savior or your salvation? Is the Lord you know your Redeemer or your redemption? Is He your Liberator or your liberation? Is He your Sanctifier or your sanctification? Is He your Justifier or your righteousness. Those who know Him as the "-er," only know Him in a superficial way. Those who know Him as matters and things enter the second stage of their knowing of Him, and their knowing of Him is higher and deeper.

The problem among God's children is that there are too many things. When we know the Lord as the One who is, our things will become a person, and everything will be settled. Then God's purpose, which He intends to fulfill in eternity, will be fulfilled in us.

什么时候，你的圣洁、你的救赎、你的重生、你的能力、你的恩典、你的恩赐，还不过是一件东西的时候，你虽然是在基督教交界的那一条线里头，但是还是才进到交界的地方来。乃是当你看见这些都不是东西了，乃是主，是祂自己，你认识神了。你起首进到神永远计划所要达到的目的去了。从今以后，不是世界的物，乃是祂。所有的问题都是祂。

所以顶起头的时候，我才说许多人祂的东西是死的。许多人当祂一认识这个，祂的东西，就变作有人格的——是祂。我的重生不是一件东西，是有人格的。我的祂，是有人格的祂，不是一件东西。我所有的一切都是有人格的，因为所有的一切是主。所以有一天主带领我们认识祂，主要再带领我们认识祂是我们的物。当主带领我们认识祂是物的时候，我们就从我们的生命里出来；当主带领我们认识祂作我们的物的时候，我们就从属灵的世界里出来，我们就从属灵的事物里出来。从那一天起，我们就真的能够说，主是一切，又住在一切里面。在我们的生活里，我们真能够说，祂是一切。今天我如果忍耐，不是我忍耐，是祂在我里面忍耐。今天我爱，不是我在这里想法子爱以至于爱，爱的能力不在我里头，是有一个人在我里头爱。今天我如果能赦免，不是因为我宽大；今天我如果能赦免，不是因为我用力；今天我如果能赦免，不是因为我能；今天我如果能赦免，是因为有一位在我里头是一直赦免的，祂就是我的赦免。今天我谦卑，不是我对自己说，你太骄傲，你要谦卑；今天我谦卑，不是压住我的骄傲，不是我立志要作谦卑的人；乃是有一个人在我里头谦卑，祂是我的谦卑，所以我谦卑。这一个就是我们几个月来一直注重的生命的律。生命的律没有别的，就是祂成功作我的东西，祂成功作我的生命。

所以，我们在神面前求祂开我们的眼睛，真是开我们的眼睛，叫我们能够看见，东西的问题迟早必定要过去，在这里只有祂，也应当只有祂。

Whenever our holiness, redemption, regeneration, power, grace, and gift only remain as things, we are barely touching the periphery of Christianity. When we no longer see these things as things, but as the Lord Himself, we will begin to know God. Then we will begin to enter the goal of God's eternal purpose. From that point on, we will no longer see the many things of this world. We will see the Lord alone. He will become the One upon whom all the issues hinge.

This is why I said at the beginning that many people have things that are dead. Only when they understand what we are speaking of here will their things become personified. It is Him. Our regeneration is not a thing, but a person. We have a personified One, not a thing. Everything that I have is personified, because everything that I have is the Lord. First, the Lord leads us to know Him. Then He leads us to know that He is our things. When we are led to know Him as all things, we will be delivered from our own life, and we will be delivered even from the spiritual world and spiritual things. From that day on, we will truly say that the Lord is all and in all. We will truly say that He is everything in our living. If I am patient today, I am not the one who is patient, but Christ is my patience within me. When I love today, I am not the one who is trying to love. The power of love is not within me; rather, a person loves within me. If I can forgive today, it is not because I am forbearing, it is not because I have made any effort of my own, and it is not because I am capable. If I can forgive today, it is because there is One within me who is always forgiving. He is my forgiveness. We are humble not because we have told ourselves that we are too proud and that we have to be humble. We do not become humble by suppressing our pride or by making up our mind to be humble. Rather, a person is living out humility within us; He is our humility. This is why we can be humble. This is the law of life which we have been speaking of during the past few months. The law of life is nothing other than Christ becoming our things and Christ becoming our life.

Brothers and sisters, may the Lord open our eyes. We pray that He would truly open our eyes so that we would see. All things will eventually pass away, and only He will remain. Therefore, here in this place, we should only have Him alone.

第五篇

只有基督没有事物

读经：

约翰福音八章二十八节上：“耶稣说，你们举起人子以后，必知道我是。…”（原文。）

歌罗西书三章三至四节：“因为你们已经死了，你们的生命与基督一同藏在神里面。基督是我们的生命。”

一章十六至二十节：“因为万有都是靠祂造的，无论是天上的、地上的、能看见的、不能看见的、或是有位的、主治的、执政的、掌权的，一概都是借着祂造的，又是为祂造的；祂在万有之先；万有也靠祂而立。祂也是教会全体之首。祂是元始，是从死里首先复生的，使祂可以在凡事上居首位。因为父喜欢叫一切的丰盛，在祂里面居住。既然借着祂在十字架上所流的血，成就了和平，便借着祂叫万有，无论是地上的、天上的，都与自己和好了。”

* * * *

人的思想与要求

我们从神手里所接受的头一个恩赐，就是神的儿子，就是基督。但是，许多人对于主耶稣的认识，完全不相同。在神的儿女之中，有的人认识主耶稣作神的许多恩赐中之一，有的人认识主耶稣作神的独一无二的恩赐。许多的人承认说，主耶稣作神的恩赐，意思是说主耶稣作神独一的恩赐。但是，许多人都是接受主耶稣作他们的第一个恩赐。许多人就在主耶稣之外，看见还有许多其他的恩赐，有第一个恩赐，但是还有第二、第三、第四、第五、第十、第一千、第一万个恩赐。

许多人当他相信的时候，他第一次接受了主耶稣，他得救了。从他得救之后，他自己寻找出来说，他虽然是已经得救了，但是他还有许多缺欠，他还有许多需要。

CHAPTER FIVE

CHRIST ONLY—NOT MATTERS OR THINGS

Scripture Reading: John 8:28a; Col. 3:3-4; 1:16-20 (RCV)

John 8:28a “Jesus therefore said to them, When you lift up the Son of Man, then you will know that I am,...”

Col. 3:3-4 “For you died, and your life is hidden with Christ in God. When Christ our life is manifested, then you also will be manifested with Him in glory.”

1:16-20 “Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him. And He is before all things, and all things cohere in Him; And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things; For in Him all the fullness was pleased to dwell. And through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him, whether the things on the earth or the things in the heavens.”

* * * *

MAN'S THOUGHTS AND DEMANDS

The first gift we received from God was the Son of God, who is Christ. But different people have different degrees of knowledge of God. Among God's children, some know the Lord Jesus as one of the many gifts of God, while others know Him as God's unique gift. Many people confess that the Lord Jesus is God's gift, which means that they recognize Him as God's unique gift. But many other people accept the Lord Jesus only as their first gift. Apart from the Lord Jesus, they still see many other gifts. There is the first gift, but there are also the second, the third, the fourth, the fifth, the tenth, the thousandth, and even the ten thousandth gift.

When many people believe in the Lord, they accept Him and they are saved. But after they are saved, they find that in spite of their salvation, they still have many shortcomings and needs.

有的人寻找出来说，他的脾气是顶急躁的，虽然得救了，但是脾气还留在那里。有的人寻找出来说，他是很骄傲的，虽然得救了，但是骄傲还是跟着他。许多人寻找出来说，他是一个没有能力的人，胆子顶小的人，虽然得救了，但是，他还是一个没有胆量的人。

所以你在神儿女的经历上，常常能够看见有许多的人已经相信了主耶稣，已经得救了之后，在神面前就盼望、就要求、就相信、就祷告，也就接受许许多多的恩赐。他们把主耶稣也列在这许多的恩赐等级中间，看主耶稣是神的一个恩赐，不过是神的第一个恩赐就是。

有一件事是顶希奇的，就是我们起首跟从主的时候，就看见我们自己有需要。我们已经是一个基督徒了，我们不该就是这样。我们的的确确觉得，我们现在作了基督徒，还是有缺点，不管缺的是什么东西，但是有缺点总是不对的。所以我们无论如何要对付这些缺点。所以，在神面前，我们也祷告，我们也盼望，我们也相信，我们也羡慕，我们也得着。我们好象胜过了我们的那一个缺点，我们的心里好象很快乐的说，我得着一个恩赐。

在这一种光景的时候，许多神的儿女是承认，神的恩赐和神的恩典是为着补满我们所缺少的。有许多人看见这一句话，也许要说，神的恩典不是为着补满我们所缺少的，是为着什么？许多人以为，神的恩典是为着补满我们所缺少的。好比我在这里有一本圣经，有二千几百页，或者一千几百页。我现在缺少一页，就求神的恩典补满我。换一句话说，我所缺少的是局部的，我所缺少的是一点，那一点能够补满就完全了。有的人说，我缺少五件，有这五件就够了。或者有的人说，我缺少十件，有这十件就够了。或者我这个人爱心差不多，加上一点谦卑就好，或者再加上一点忍耐；或者我还缺少那几样，把那几样补进来就好了。人的思想在神面前，就是欠缺的问题，缺少的问题。所以在神面前怎样作呢？就求神说，神，你给我这一个。

Some people find that they have a quick temper. Although they are saved, they still have their temper. Some people find that they are very proud. Although they are saved, their pride still follows them. Many people find that they are weak and timid. Although they are saved, they are still timid.

Hence, among God's children, we very often find that after many believe in the Lord Jesus and are saved, they hope, ask, believe, and pray before the Lord, and subsequently receive many gifts. They regard the Lord Jesus as one of the many gifts. They consider the Lord Jesus as one from among many gifts of God; that is, He is only the first among many gifts.

It is very interesting that at the beginning of our pursuit of the Lord we see many needs in ourselves. We think that since we are Christians, we should not do this and that. We are very sure that we are genuine Christians, yet we still have many shortcomings. It does not matter what the shortcomings are; as long as there are shortcomings, we consider them as wrong, and we try all we can to deal with these shortcomings. For this reason, we pray before God, we hope, we believe, and we strive, and eventually we receive something. When this happens, it seems as though we have overcome our shortcomings, and we rejoice in our heart that we have acquired a gift.

In this circumstance, many of God's children begin to think that the purpose of God's gifts and grace is just to fill up our lack. When some people hear this, they may ask, "If God's grace is not here to fill up our lack, what is it for?" Many people think that God's grace is for filling up our lack. This is like a Bible that has two thousand pages. If it is short one page, we try to make up the missing page. This is what we do when we try to use God's grace to fill up our lack. In other words, we think that we are lacking just a part; we think that we are lacking only a little and that as long as we can fill up that little part, we will be perfect. Some have said that they lack five things, and as soon as they have the five things, they will be satisfied. Some have said that they lack ten things, and as long as they have the ten things, they will be satisfied. Some may say that they have love and that they only need a little more humility, a little more patience, or a few other things. As soon as they have these few things, they say that everything will be fine. Man's thought is merely one of lack and shortage. What does he do? He prays to God and asks God to give him what he lacks.

但是问题在这里：我们中间有的人知道，我们中间有的人学过，我们在神面前所缺少的、所要求的，都是东西。我们在神面前所缺少的、所要求的，都是事物，都是能够说件数的，是一件一件的。我们说，我缺少这一个；我所缺少的，神如果给我补满，就顶好。

我们所缺少的是忍耐，我们看忍耐是什么种的忍耐呢？我们的眼睛很少时候是看着天的。我们的眼睛如果要看上面的话，我们就要仰，要望。我们普通的时候不能仰、不能望，只能视、只能看，只能看旁边、看四围。唉，某人那样很好，可惜我没有那样。他那样叫忍耐，我这样叫脾气；他那样叫温柔，我这样叫骄傲。我能象他那样的忍耐，象他那样的温柔就好了。有一次，我可以说是我祷告的第一次，我求神给我一本的圣经，象某某弟兄的圣经一样。我们只能祷告一样的，我们只能看见之后才祷告，我们只能祷告别人所已经有的。我们不能祷告从天上丢一件东西下来，是我们所没有看见过的。所以我们祷告说，我们要忍耐心象某人的忍耐一样。我们要谦卑象某人的谦卑一样。在我们的头脑里，已经画好了什么叫作谦卑，什么叫作忍耐。

当我们才信主不久的时候，如果神说，祂能够从那一个人身上，把他的忍耐提出来，摆在我们身上，我们欢喜不欢喜？我们会觉得，我这一个人，加上他的忍耐，加上他的谦卑，也许我这一个人，就成功作完全的人，就心满意足了。

你看忍耐是一个东西，你看忍耐是别人所有的一个东西。是在弟兄中、在姊妹中有一件东西叫作忍耐，所以我要那一件东西。许多时候，我们恨恶自己说，我的父母把我生错了，把我的脾气弄得这样坏；我如果能象某人多好，因为他有那一件东西，是我所没有的。所以有许多神的儿女，他所羡慕的是忍耐那一件东西。就是说，每一次他能够得着一个不发脾气的东西就好。忍耐是一件东西，是他所需要的。许多人的忍耐是一个东西。这一个东西，在神那里是有的，在地上多得很，就是在他身上没有。他现在需要加上忍耐这一件东西，叫他能够作一个忍耐的人。

真实的基督教，和错误的基督教，有一个基本的分别在这里：许多神的儿女，他所寻求的东西遍地都有，不过在他

But the problem is that many of us have come to realize that what we think we lack before the Lord and what we ask for are merely things. Our lack and our prayers are all centered around the matters and the things; they are all individual, countable objects. We say that we lack this or that, and if God will fill up our lack, everything will be all right.

We lack patience. But what kind of patience are we looking for? Most of the time our eyes do not look to heaven. If our eyes did look to heaven, we would be looking upward. But most of the time, we cannot look upward; we can only watch and look at what is around us. We sigh and say that certain people are good but that we are not like them. What they have is patience, and what we have is a temper. What they have is meekness, but what we have is pride. We wish that we could be as patient and meek as they. Once I prayed to the Lord—it might have been my first prayer—that God would give me a Bible like the one I saw in a certain brother's hand. We can only pray for things that we see. We can only pray after we have seen something, and we can only pray for what others already have. We cannot pray for something from heaven which we have never seen. As a consequence, when we pray, we ask for patience like that of a certain person, or we ask for humility like that of another person. In our mind, we already have a picture of what humility is and what patience is.

If, when we were first saved, God had told us that He was going to pluck patience from a certain person and give it to us, would we not have been overjoyed? If we could have patience and humility on top of what we already had, we would have been satisfied and thought that we were perfect.

Patience is a thing to us; it is a thing that others possess. There is a certain thing called patience among the brothers and sisters, and we want it. We often hate ourselves, and we blame our parents for begetting us and giving us such a bad temper. We wish that we could be like certain persons, because they have something which we do not have. Many of God's children are after patience as a thing. They want something that will stop them from losing their temper. They think they need something called patience. With many people, patience is a thing. God has this thing, and it is found in many places on earth, but they do not have it. They think they need this thing, patience, so that they can become a patient person.

Here lies the basic difference between genuine Christianity and wrong Christianity. Many of God's children are looking for things which they think

身上没有。或者张某人身上有，俞某人身上有，许某人身上有，或者某某人身上也有，只是他身上没有。他所寻求的是一个东西，不是地上没有的东西。这就是许多人所想的基督教，这就是许多人所想的东西，也就是今天这么多的人所追求的，也就是今天这么多的人所得着的。许多人得着，许多人心里觉得欢喜快乐、感谢神，因为他有这一件东西。

在属灵的世界里只有基督

但是，他没有看见这一件事：在属灵的世界里没有东西，只有基督。他没有看见在属灵的世界里没有忍耐，只有基督。他没有看见在属灵的世界里没有谦卑，只有基督。他没有看见在属灵的世界里没有圣洁，只有基督。他没有看见在属灵的世界里没有光，只有基督。在属灵的世界里什么东西都没有，什么东西都不存在，只有基督。

所以我们在神面前所需要的，就是总得有一次，神在我们身上作一个基本的工作。我们需要有第二次的得救。我们第一次的得救，就是看见我们所需要的是基督，不是行为。我们看见得救是因着基督，不是因着行为。现在我们也照样要有一次那样厉害的、彻底的看见，我们所需要的，不是东西，乃是基督。我们也得那样彻底，也得那样厉害，也得那样拆毁许多的东西，象我们在第一次得救的时候一样。许多人在第一次得救的时候，许多东西都被拆毁了而得着基督；今天照样也有许多东西要完全拆毁了。不过第一次所拆毁的都是罪恶，第二次所拆毁的都是属灵的东西。第一次拆毁了他的骄傲，拆毁了他的妒忌，拆毁了他的虚荣，拆毁了他的脾气，或者各种各样的罪恶；这一次要拆毁他的忍耐，要拆毁他的谦卑，也要拆毁他自己所谓的圣洁，他才能够看见基督是生命，基督就是。哦，这里面的基督教，和人所相信的基督教是完全两样的！

好些弟兄姊妹，他们来和我谈话，问了许多的问题。我只能说，你也许以为你自己比许多人好，但是我恐怕你一辈子，你身上不过就是挂满了东西。说起忍耐来，你的确很忍耐；说起谦卑来，你的确很谦卑；说起作事情，你也很清楚；你作人也不错，也有爱心，也肯帮助人，也肯赦免人。你也肯这样，你也肯那样，按着人来说，这样的基督徒，到哪里去寻找？但是，在你身上的都不过是东西。

can be found everywhere except in themselves. They think that it is found in Mr. Chang, in Mr. Yu, in Mr. Hsu, or in this or that person, but not in them. They are pursuing after a thing that can be found on earth. This is Christianity in the mind of many. They are craving for and pursuing after things, and they have acquired things. Many people only acquire a thing; yet their heart rejoices and they thank the Lord because they have acquired it.

THERE BEING ONLY CHRIST IN THE SPIRITUAL WORLD

Many Christians have not seen that there are not many things in the spiritual world; there is only Christ. There is no patience in the spiritual world; there is only Christ. There is no humility, sanctification, or light in the spiritual world; there is only Christ. There are not many things in the spiritual world; only Christ exists.

The Lord has to do a fundamental work in us. This is what we need before the Lord. If you would not misunderstand me, I will say that we need a second salvation. In our first salvation, we saw that our need was Christ and not works. We saw that salvation was through Christ and not through work. Now we need another strong and thorough vision: we do not need things; we need Christ. We need to have an experience as thorough and strong as our first salvation, and we need to have as many things torn down as when we were first saved. When many people were first saved, many things were torn down, and they gained Christ. In the same way, many things need to be torn down in them today. The difference is that what was torn down the first time were sinful things, while the things that need to be torn down now are spiritual things. The first time their pride, jealousy, vainglory, temper, and other sins were torn down. Now their patience, humility, and so-called holiness need to be torn down. These things must be torn down before they will see that Christ is their life and that He is the One who is. This inward Christianity is absolutely different from the Christianity that man commonly believes in.

If you would not be offended, I would say an honest word to you. In the past, many brothers and sisters have come to talk with me and have asked me many questions. I could only say to them, "You may think that you are better than many people, but I am afraid that you will be the same as you are tonight for the rest of your life. You have many things. You have a great deal of patience and humility. You are a very capable and nice person. You are loving, helpful, and forgiving. You are willing to do this and that. Humanly speaking, it is hard to find a Christian like you. But I must speak an

在神的面前，属灵的，不是东西，乃是主耶稣基督。不是你自已所是的，不是你自已所能的，不是你自已所得的，乃是基督。是基督在你身上成功作那一个，那一个才有属灵的价值。在属灵的世界里没有东西，只有基督。基督是神的事物。

摸着基督就摸着生命

让我引一点个人的经历。这几天有一个弟兄家里有事，按着责任来说，很自然的，我应该去看他。如果去看他，一面能够帮助他，表示一点我个人的感觉，一面也能够省了许多的事。你不作基督徒就罢，你如果作了基督徒，你就顶自然的要作一个仁爱的人。但是有一件事顶希奇。当我要去，我也在路上走，这时候，我越走里面越冷，里面冷到一点都没有精神。我立刻知道，这又是我在那里要作仁爱的事。我在那里要作一件爱弟兄的事，但我已经摸着死亡了。那件事情是可以的，是不错的，但是那一件事不是基督，是我在那里作。我作了，结局呢？结局里面死，里面摸着死亡，里面冷下来。有那一个行为了，但是我遇不见那一个生命。那一件是仁爱的事，但是我不能在里面寻找出主，我只能说，我仁爱而已。我这样说，每一次你所摸着的是基督，而不是行为的时候，你就摸着生命。什么时候你摸着行为，你必定死亡。因为是你作，就定规死亡。

我们要看见基督教是基督，基督徒的生命是基督。不是把一千件好的东西堆在一起，称作基督徒的生命。你今天把地上所有的忍耐都收拾得来，你今天把地上所有的谦卑都收拾得来，你今天把地上几千、几万件好的东西都收拾得来，都堆在一起，还不能造出一个基督徒来。你把地上一千、一万件的东西都拿来，你只能看见一串的东西，你不能看见基督。

我的同工们前几年常常笑我这个人要面子。我不只为自己要面子，我也为别人要面子。我不喜欢拆穿人的事，我不喜欢人从我家里出去时觉得难受，我不喜欢把人说到一个地步，叫他自己不好意思。如果这一个人不好意思，我自己已经不好意思好一会儿了。我喜欢作一个很温和的人。但是许多时候和一个弟兄来往，我要在他面前作一个很好、很和气的人的时候，我告诉你，里面死了，里面立刻死了，

honest word: you only have things. You have to realize that what is truly spiritual before the Lord are not things, but the Lord Jesus Christ. What you are, what you can do, or what you have does not matter; only Christ matters. The only thing that has any spiritual value is what Christ has accomplished in you.” In the spiritual world, there are not many things; there is only Christ. Christ is the matters and things of God.

TOUCHING CHRIST BEING TOUCHING LIFE

Perhaps I can cover some practical experiences. Please excuse me for mentioning some of my personal experiences. During the past few days, a brother encountered an accident at home. Because of my responsibility, I should naturally have gone to visit him. By visiting him, I would be able to help him by expressing my personal concerns and also save myself a considerable amount of work later—we should either want to be a loving Christian or not want to be a Christian at all. But the strange thing is that when I resolved to visit the brother, I became colder and colder within while I was on the road. Nothing seemed to respond within me. I immediately knew that I was trying to perform an act of love. I was trying to perform an act of brotherly love, but as I was doing it, I touched death. It was the right thing to do. It was a good thing, but it was not Christ. I was doing it myself. After I did this, the result was an inward death. I touched death within, and I became cold. I touched an act; I did not touch life. This was an act of love, but I did not find the Lord in the act; I could only say that I was the one who loved. Every time we touch Christ instead of a work, we touch life. But every time we touch a work, we will surely die. Any time we try to do something by ourselves, we will surely die.

We have to see that Christianity is just Christ. The Christian life is just Christ. We should not pile a thousand good things together and call them the Christian life. Even if we put all the patience on earth, all the humility, and the myriads of good things together, we still could not make a Christian. If we put the myriads of things together, all we would see is a list of things; we would not see Christ.

A few years ago, my co-workers were always teasing me about “face-saving.” I not only tried to save my own face, but others’ faces as well. I do not like to expose others, and I do not like others to feel bad when they leave my house. I do not like to embarrass others by what I say. Before others feel any embarrassment, I become embarrassed for them already. I like being a gentle person, but when I try to be a good and gentle person before my brothers, something within often tells me that I am dead. I immediately become dead.

里面立刻一点生命都没有，我立刻摸着死亡。只有一个原因，就是那一个和气是一个东西。那一个和气是我作出来的一个东西，不是基督，所以我立刻死。我摸着一个死尸，我里面软了，里面没有力量，里面倒下去，里面完了。

所有的问题都在这里：我们活在神的面前，什么时候，光有那个东西，你立刻看见，死在那一个东西上。你只有那一个东西的时候，你立刻摸着死亡，因为不是基督。如果你摸着基督，你立刻摸着生命；因为基督是生命。

只有生命树是活的

比方说，多少次我们在工作上受责备。我们事奉神的人，许多时候，我们真愿意多多的事奉神。事奉神的事情，根本是顶好、顶对的事。并且在许多的时候，事奉神需要我们自己吃苦，需要我们自己牺牲，有的时候费力，有的时候费财。但是，希奇，许多的时候，你一作，你摸不着生命；你一作，你立刻觉得你摸着死亡，你里面软下去，里面不对，里面告诉你说，你错了。是在什么时候错了？在你事奉神的时候，在你工作的时候，在你打算说，我为着神这样作，我为着神那样作的时候，你软下去，里面受了大责备。也许许多时候，“犯罪”所受的责备，还没有你“作好”所受的责备那样厉害。

许多人以为说，主在我们里面，只是当我们犯罪的时候责备我们。但是，主在我们里面，许多时候，是当我们作好的时候责备我们。因为在神面前的原则，不是分别善恶树；在神面前的原则，是生命树。不是分别善恶就够，乃是生命的问题。分别善恶树的果子，吃的日子都是死，只有生命树是活的。

两种基督徒的生命

所以在神的儿女之中，有两种基督徒的生命在我们中间：有一种基督徒的生命是充满了东西，有一种基督徒的生命是基督。但是在外表上，这两种是差不多的好，你外表上，寻找不出多少分别来。他讲谦卑，我们也讲谦卑；他讲温柔，我们也讲温柔；他讲爱，我们也讲爱；他说我们应该赦免，我们也说应该赦免。在外表上是差不多的，那些东西似乎是一样的；但是一个是一串的东西，一个只是基督。这里面是完全不同的。

There is no more life in me, and I touch death. The only reason for this is that gentleness is a thing; it is something that I have worked up. It is not Christ. This is why I immediately fall into death. I touch a corpse. I become weakened and powerless. Something within collapses and tells me that everything is lost.

The problem is that, in God's eyes, whenever we are involved with a thing, we find nothing but death in it. Once we just have a thing, we immediately touch death because what we have is not Christ. But if we touch Christ, we will immediately touch life because Christ is life.

ONLY THE TREE OF LIFE BEING LIVING

We often become convicted in our work. Those who serve the Lord want to serve Him more. It is a good and right thing to serve the Lord. Our service to the Lord often demands that we suffer, sacrifice ourselves, and expend our energy and our money. But the strange thing is that when we do these things, we often do not touch life. Instead, we touch death, we become weakened, and we feel that something is wrong inside. Something within us tells us that we are wrong. Why are we wrong? While we are serving the Lord, while we are working and planning to do this and that for the Lord, we become weakened, and something within strongly rebukes us. Many times, the rebuke we suffer through sin is not as severe as the rebuke we suffer through doing many good things.

Many people think that the Lord within only rebukes them when they sin. But no! The Lord often rebukes us while we are doing good. The proper principle in God's eyes is not the principle of the tree of the knowledge of good and evil, but the principle of the tree of life. Being able to differentiate between good and evil is not enough. Everything hinges on life. All those who eat the fruit of the tree of the knowledge of good and evil will surely die the day they eat it; only the tree of life is living.

TWO KINDS OF CHRISTIAN LIFE

Among God's children, there are two kinds of Christian life. One kind is filled with things, and the other kind is just Christ. Outwardly, both kinds look equally good. One cannot detect much of a difference between the two. One talks about humility; the other also talks about humility. One talks about meekness, and the other also talks about meekness. One talks about love, and the other also talks about love. One talks about forgiveness, and the other also talks about forgiveness. Outwardly, both are more or less the same. They appear to be the same. But with one, we just have a list of things, while with the other, we have Christ. In reality, the two are entirely different.

是基督就用得着十字架

什么时候，你有这些东西，就用不着十字架；基督是用得着十字架的。十字架不是制止我们的罪，十字架是制止我们的活动；十字架不只对我们说不可犯罪而已，十字架是制止我们，叫我们不能动。所以许多的难处在这里：神的儿女所看见的，是他能作得好就是，但是他没有看见他的好是东西。在神面前的问题是基督，基督就是那个好，基督是生命。祂如果不动，我们就没有法子动。许多安慰人的话，我们很容易说；但是，祂如果不动，我们就不敢说，因为一说就摸着死，里面软下来，里面坍下来，里面瘪气了。许多事情，我们很可以帮助人，和气得很，人看我们是多好的人；但是一作，里面就坍下来，里面就软下来。在这里就看见十字架。凭着自己行善而得着许多东西，根本用不着十字架；乃是当我们让主活在我们身上，祂作我们的一切，祂作我们的东西的时候，我们就需要十字架。什么时候祂不动，我们就不能动。哦！许多时候，我们求神拯救我们脱离我们善义的行为，要象求神拯救我们脱离罪恶一样。许多时候，我们蒙神拯救脱离罪恶是容易的事，因为罪恶是被定罪的。但是，蒙拯救脱离天然的生命是不容易的，因为天然的生命在许多人身上还没有被定罪，还没有被拒绝，也许还没有被看见。

基督就是医治

什么叫作基督是我们的事物？基督作我们的事物是什么意思呢？我们能够从身体上学一个很好的功课。许多人身体很软弱，祷告神，求神医治他。在这里可以说有三种不同的结果，或者说，有三种不同的相信。有的人相信神作他的医生；有的人相信神会赐给他健康，神会赐给他医治；但是有另一班人相信说，神就是他的医治。

许多时候，人身上有病痛，遇见难处，他在那里所寻求的是什么呢？他盼望神来作医生。神是活的，一个活的神，祂来作我的医生，祂用祂的能力摸我，祂在我身上作我的医生，显出祂的本事来，显出祂的能力来，把我医好。我告诉你们，如果这样，他的医生离开他有多远，他的神离开他也有多远。这一句话是顶要紧的。许多人盼望神作他的医生。但是请你们记得，地上的医生离开他的病人有多远，照样神和他中间的距离也有多远。

WITH CHRIST, THERE BEING THE NEED OF THE CROSS

I would like to point out that when we have things, we do not need the cross anymore. With Christ, there is the need of the cross. The cross restricts us not only from sin, but from our own activity as well. The cross not only tells us that we should not sin, but forbids us from our own activities. The problem with God's children is that they think everything is fine as long as they do something well. They have not seen that the good things are only things. God cares for Christ. Christ is the very good thing. He is the life. If He does not move, we cannot move. It is easy for us to say many comforting words to others. But if He has not said them, we should not, because once we do, we will touch death; we will be inwardly weakened and deflated, and we will collapse. We can help others in many ways. We can be very gentle, and others may consider us nice men. But when we act this way, something within us collapses, and we become weakened. Here we see the need of the cross. The many things we gain through good works do not require the cross. When we allow the Lord to live in us to be our everything, and when He becomes our things, we need the cross. When He does not move, we cannot move. We have to ask the Lord to deliver us from good and righteous acts as much as we ask Him to deliver us from sins. It is easy for us to ask God to deliver us from sins, because we have condemned sins already. But it is not easy to be delivered from the natural life, because many of us have not condemned the natural life in us. We have not seen the natural life, and we have not rejected it.

CHRIST BEING THE HEALING

What does it mean for Christ to be our matters and things? What is the significance of having Christ as our matters and things? I think we can draw a good analogy from our physical body. Many people are very weak physically. They ask God to heal them. We find three kinds of results or three kinds of faith in this asking. Some people believe that God is their Healer. Others believe that God will give them health and heal them. But a third group believes that God is their healing.

How does a person pray when he has an illness? What does he seek after? He expects God to be his Healer. God is living, and he wants God to be his Healer, to touch him with His power, to be his Physician and demonstrate His healing power and healing ability. If this is the case, his God is as far from him as his doctor is from him. I wonder if you have heard what I said. This is a crucial word. Many people want God to be their Healer, but the distance between God and such people is as great as the distance between them and their earthly doctors.

许多人也许比这一个好一点，他盼望神给他医治，盼望神给他健康。有一天，神给他医治，所以他好了。许多人在那里祷告，在那里祈求，一直盼望得着医治。但是为什么缘故，有许多人的身体一直软弱？今天在我们中间还有许多软弱的人。你们在这里看见一件事，有许多人在那里盼望神作医生，盼望神赐给他医治。但是神作医生，神的医治，是在外面的，是一件东西。

结局呢，有的时候神也肯，因为神能够那样对待小孩子。但是对于别的人，祂就不能那样对待。你才刚信主，也许神肯作你的医生，给你医治；但是你信主有一点时候了，你在神手里，神就要教育你、教训你。你看见，神不作你的医生，神也不赐给你医治，神将那最好的留起来给祂所看作最好的人，就是神要作他的医治。不是祂给你医治，乃是祂是医治，不是祂是医治的神，乃是我的医治是活的神。神是我的医治。我不知道怎么说，我们人只能用这些字眼，我在神面前顶恭敬的说这一句话，基督是我们的医治。

难处在这里：许多人看医治是东西，看这些事好象是在基督之外的，祂医治了就完了。路加八章的那一个女人，摸着基督，但是基督觉得有能力出去。圣经说，祂觉得有能力从自己出去。（46。）说得清楚一点，就是基督自己出去。不是祂在医治，乃是祂去作医治。祂去作医治，人就得了医治。

许多的时候，也许我们还是照旧的软弱，也许我们还是照旧的有身体上的痛苦，但是我们能够仰起头来说，我们的主，我不盼望你在我身上作医生，虽然病好了，你却走了；我也不盼望你在我身上作医治，虽然那一件东西留在我身上，存在我这里，给我享受一些时候，你就走了。主，我盼望你作我的医治。是的，是医生，但是，是住在我里面的医生；是的，是医治，但是是有人格的医治。我的医治是有人位的，是有人格的，是一个人作我的康健，是神作我的康健，是基督作我的康健。这里是大两样。有一天我学这一个的时候，我看见我不只得着医治那一个东西，我是得着一个人作我这个身体的生命。你立刻看见，其

Other people are a little bit better. They want God to heal them and give them health. Then one day God heals them, and they recover. Many people pray, make supplications, and expect healings. But why are they continually weak? There are still many weak ones among us today. Many people expect God to be their Healer or to heal them. But having God as the Healer and being healed are outward experiences; they are merely things.

What is the result of these experiences? Many times God is willing to heal us. I am not saying that God will not heal us. God can deal with little children this way. But many times, He will not deal with us this way. When we first believed in the Lord, God might have been willing to be our Healer, and He might have been willing to heal us. But after we have believed in Him for a while, He will put us in His hands, and He will educate us and teach us. Then God will no longer be our healer and will no longer heal us. God reserves the best for those whom He considers the best; He becomes healing to them. He does not give them healing, but becomes healing to them. He does not become the healing God to them; He becomes the living God who is healing to them. God is our healing. I do not know how to put this in any better way. I can only say this most reverently before the Lord, that Christ is our healing.

The trouble is that many people only see healing as a thing. They think that this is something apart from Christ and that everything is over after He has performed the healing. You may remember the story of the woman who touched Christ and how He felt the power go out from Him. The Bible says that He perceived that power had gone out from Him (Luke 8:46). I take the liberty to make this word more plain by saying that Christ Himself went out. He was not performing a healing. Rather, He was the healing. When He became the healing, men were healed.

We often may be weak and may still have physical ailments. But we can lift up our head and say to the Lord, "Lord, I do not expect You to be my Healer, only to go away after my sickness is gone. I do not expect You to heal me, and then find You gone even though the healing remains. Lord, I expect You to be my healing. It is true that You are my Healer, but I want You to be the Healer in me. It is true that You are my healing, but I want my healing to be something personified. My healing should be a person; it should be something personified. It is a person who becomes my health." God becomes my health. Christ becomes my health. Is there a difference between being healed and knowing Christ as my healing? The difference is great! When I learned this lesson, I found that I not only possessed something called healing, but I possessed a person who has become life to my body. Once I saw this, all problems

他的问题都解决了，就变作你这一个身体和主发生了关系。你和主中间一出了事情，你这一个身体就出了事情。主如果要试炼，要怎么作的时候，你没有办法。你所有的一切，都在乎主，你只能在仰望里，你自己不能作什么。这 and 把医治当作一个东西是完全两样。

感谢神，我也得着多次的医治，我也能够说，某年、某月、某日，我生了病；某年、某月、某日、某时，神医治了我。某年、某月、某日、某时，我得着医治。我数起这些医治来，要越数越多。但这些医治都是小医治，是一件一件的；数起来，是一件、两件、十件、二十件，是我们能够算得出件数的。但是另一面，我能说另一个故事，就是某年、某月、某日、某时，神开我的眼睛，给我看见基督是我的医治。这是没有法子重复的，这是没有法子算件数的，这一个是一次就算数的。这不象件数，这是一个人，是有人格的医治。我的医治是有人格的，在我身上，祂作我的医治，一直作我的医治。赞美主，这是事实。祂医治我，和祂是我的医治，完全是两条路。一个是一件东西，一个是一个人。

保罗没有得着医治，但是保罗也有医治。你看见里面的不同么？保罗在林后十二章给我们看见，他没有得着医治。（9。）医治那一件东西，他没有得着；但是在保罗身上，他有一个一直作他的医治。他那个软弱一直存在，他那个医治也一直存在；他的软弱是长久的，他的那个医治也是长久的。什么是医治呢？我们是想，医治是除去的问题。不，医治不是除去，医治是另外一个在那里；不是软弱被除掉，乃是能力在那里。

我记得当我看见这一个人的时候，光要进来是很慢的，因为我头脑里所明白的都是东西，我在四围所见的都是东西。我不知道主要成功作我的东西，我不知道医治不是一个东西。我只知道主给我应许，我不知道主成为医治；我只知道主的应许，我不知道主作医治。有一天我读到保罗在哥林多后书里的事，我说这很奇妙，主如果要赐给医治是容易的事；主把那一根刺拿掉，就象医生说的把那个菌拿掉，那是很容易的事。为什么缘故主不作？我就在那里祷告，祷告的时候，就看见一件事。在

were solved, and I saw that my body has much to do with the Lord. When I have a problem with the Lord, my body immediately has a problem with Him. If He wants to put us through His test or do anything else to us, there is nothing that we can do to resist Him. Everything that we have depends on the Lord. We can only look to Him; we can do nothing. This is absolutely different from making healing a thing.

I thank the Lord for healing me many times. I can say that I was sick on a certain day of a certain month of a certain year, and God healed me on a certain day of a certain month of a certain year. I can tell you many stories about how I was healed at a certain hour of a certain day in a certain month and a certain year. I can count many cases of healing. But those healings were small healings. They were isolated things, and they can be counted. Whether there is one case, two cases, ten cases, or twenty cases, they can be counted. But I can also tell you another story, that at a certain hour of a certain day in a certain month and certain year, God opened my eyes to see that Christ is my healing. This is something that cannot be repeated; it is something that cannot be quantified. Once is enough. It is not a thing that can be counted. It is a person, a personified healing. My healing is a person who is in me as my healing all the time. Praise the Lord that this is a fact. Having God heal me and having Him as my healing are two entirely different things. One is a thing; the other is a person.

Paul was not healed, but he received the healing. Can we see the difference between these two? Paul showed in 2 Corinthians 12 that he was not healed (v. 9). He did not receive the thing which we call healing. But with Paul, we see One who was his healing continually. His weakness remained with him, but his healing also remained with him. His weakness was chronic, but his healing was abiding. What is a healing? To us, a healing is the removal of something. No, healing is not a removal; healing is acquiring something. Healing is not the removal of weakness but the presence of strength.

When I first saw this matter, the light came very slowly because my mind was filled with things; everything around me was a thing. I did not realize that the Lord wanted to be my thing, and I did not know that healing was not a thing. I only knew that the Lord promised me something; I did not know that the Lord wanted to be my healing. I only knew about the Lord's promise; I did not know about the Lord as my healing. One day I read Paul's story in 2 Corinthians. It was very strange to me. It would have been an easy thing for the Lord to grant him the healing. Removing the thorn was as easy for the Lord as a doctor removing germs. But why did the Lord not heal Paul? I prayed about this, and while I was praying, the Lord showed me

一九二三年的时候，魏弟兄请我到他那一个地方去布道，那时我坐了一只小船上闽江去。我看见那一只船常常碰着河底。因为水顶浅，底下石头又多，驶船的人，有时要把船拖上去。我在那里祷告的时候，忽然就回到这一件事，我说，神，你何等容易把这些石头拿掉。你如果把这些石头拿掉了，船底下都是水，岂不是好么？我再读林后十二章，看见这就是保罗的祷告。这个水很浅，石头突出来，突出得太尖，在这里保罗就祷告说，神啊，巴不得你把这些石头拿掉，叫我的船能驶在水里。神说，我不把石头拿掉，我叫水涨高，水涨高的时候，船就可以走过去。这是神作的事。我们的问题，我们所要求的，是医治那一件东西；但祂是来作我们的医治，祂在那里就把我们带过去。保罗的那个软弱还在那里，他不是用自己的力量去拚。他如果是用自己的力量去拚，那个叫作用自己的力量覆庇自己。乃是基督的能力在那里覆庇他，是神自己在那里作。所以在这里，有一个基本的不同，一面是神给我一件东西，一面是神自己就是那一件东西。神在我身上作我所需要的东西，神就是那一件东西。

件数的不能一直继续

所以在属灵的事情上也是一样的。许多人羡慕、追求，要什么呢？就是要一件东西。有许多姊妹来我这里谈话，她们羡慕忍耐。我常常想，她们所写的忍耐两个字是多小。巴不得我能够忍耐就好了，如果神给我一服的忍耐，我吃了，叫我能够忍耐就好了，所以就在那里求忍耐。这是一服的东西，也能够忍耐三天、五天；但是，这是有时间的，忍耐了一点的时候，这一个字越过越小，到有一天就用完了。如果是东西，总要用完的；就是用祷告得来的，也要用完的。为着应付一时的需要的缘故，为着应付祂儿女愚昧的缘故，许多时候神听，但是，不是每一个时候神听，神永远不肯这样一直继续。

因为在神的世界里没有东西。基督是一切，也住在一切之内。神只有基督。神不能让忍耐在地上一直继续，神不能让谦卑在地上一直继续，神不能让爱在地上一直继续。

one thing. In 1923 Brother Weigh invited me to preach at a certain place. In order to get there, I had to take a little boat along the Min River. The boats often became stuck to the riverbed because the water was too shallow and the rocks were big. The boat owner often had to tug the boat along. While I was praying, this scene suddenly appeared in my mind. I said, "God, it would be easy for You to remove the rocks. Would it not be wonderful if You removed the rocks, and the boat floated on the water instead?" I read 2 Corinthians 12 and realized that this was exactly how Paul prayed. The water was too shallow, and the rocks were exposed conspicuously; Paul prayed that God would remove the rocks so that he could sail on the water once again. But God answered by saying that He would not remove the rocks. Instead, He caused the water level to rise. When the water rises, the boat can pass over the rocks. This is what God is doing. Our problem and our prayer are that we are only for a thing—healing. But His answer is for Him to be our healing. When He is present, we can glide over our problems. Paul's weakness was still there; he did not use his own strength to fight it. If he fought with his own strength, he could only say that his own strength had tabernacled over him. But it was the power of Christ which tabernacled over him (v. 9). It was God who was working. There is a basic difference here. One is God giving me a thing, and the other is God Himself becoming my thing. God in me becomes the thing that I need. God Himself is that very thing.

"THINGS" CANNOT GO ON FOREVER

The same is true with spiritual things. What do many people desire and seek after? They are after a "thing." Many sisters have come to me and said that they want patience. I often felt that the word "patience" was too small to them. They wished they could be patient. They thought it would be wonderful if God gave them a dosage of patience and they took it and became patient. They sought patience. This is a dosage to them, and it will last for three to five days. But there is an expiration date on it. After a while, the word "patience" becomes smaller and smaller, until one day the word runs out. If it is a thing, there is always a day when it will run out. Even if it is something one receives through prayer, it will still run out. Sometimes to answer His children's immediate need and to accommodate their foolishness, God answers their prayers. But God does not answer such prayers all the time. He will not go on this way forever.

In God's world, there are not many "things." Christ is all and in all. God only has Christ. He cannot allow patience, humility, or love to continue to exist as things by themselves on this earth forever. What does He want in the end? In

结局呢，结局神要给你看见，基督是忍耐，基督是谦卑，基督是爱。是基督，不是祂所赐的东西。等到有一天你和主的关系弄好了，自然看见忍耐的问题解决了。是基督的问题，不是忍耐的问题。你和基督的关系一恢复正常，象神所要你有的那一种关系，自然而然忍耐的问题解决了，骄傲的问题解决了，其余的一千、一万件的问题都解决了。问题是基督，不是东西。

要认识基督

所以在神面前，所有的问题，都是在乎认识基督。什么叫作认识基督呢？有的人认识基督作他的爱，有的人认识基督作他的谦卑。有的人认识基督多，有的人认识基督少。你认识基督作你的东西有多少，那一个东西就是你正当的认识，那一个叫作认识基督。认识基督不是一个抽象的名词，显在客观的事情上；认识基督是积极的、实质的。认识基督作我们的东西，祂就是我的这一个，祂就是我的那一个。

有的人能够站起来说，我从来不知道什么叫作清洁，因为我的心、我的头、我的思想、我的一切都是污秽的；但是感谢神，基督是我的清洁，神叫祂成功作我的清洁。你立刻看见这件东西不是你的，是祂。因为祂住在你里面，所以就把那个东西带来了。是祂带来的，不是你自己的，这个叫作基督教。

一个神的儿女在神面前，如果他的眼睛没有给神打开，叫他看见基督就是他的东西，这一个人在神面前无论有没有多大用处。因为他所有的，不过都是行为，都是他在那里作。他就是祷告，神就是赐给他，也都是暂时的，在神面前并没有属灵的价值。

有许多人从神那里得着恩典，都是一件一件的东西。另外有许多人是得着恩典，但是他所得着的恩典，是有人格的，就是神的儿子。等到有一天，你能够对神说，我感谢你，赞美你，我所得着的恩典就是基督。我的恩典是一个人，是有人格的。哦，我告诉你，当你看见这两个不同的时候，你立刻能够分别什么叫作生命，什么叫作死亡。

the end He wants to show us that Christ is patience, Christ is humility, and Christ is love. He gives Christ, not “things.” One day when our relationship with the Lord becomes proper, the matter of patience will be settled. It is a matter of Christ, not a matter of patience. Once our relationship with Christ is normalized to the degree that God expects it to be, the matter of patience will be settled, the matter of pride will be settled, and ten thousand other matters will also be settled. The issue is Christ; the issue is not “things.”

THE KNOWING OF CHRIST

Hence, in God's eyes everything depends on how we know Christ. What does it mean to know Christ? Some people know Christ as their love. Others know Christ as their humility. Some know Christ more, while others know Him less. Whatever “thing” you know Christ to be, that “thing” becomes your proper knowledge of Christ. This is the meaning of knowing Christ. The “knowledge of Christ” is not an abstract term; it is not something objective. Our knowing of Christ is positive and substantial. We know Christ by knowing Him as the various “things”; we know that He is this to us or that He is that to us.

Some of you can stand up and testify, “I did not know what it was to be clean, because everything with me, from my heart to my head and thoughts, was all unclean. But thank the Lord that Christ has become my cleanliness. God has made Him cleanliness to me.” You can see immediately that this “thing” is not something that you have; this “thing” is Christ. When Christ lives in you, He brings this “thing” along with Him. It is something that He brings along with Him; it is not something that you have in yourself. This is genuine Christianity.

I must say bluntly that unless a child of God has his eyes opened to see that Christ is his things, he is not of much use, because all that he has is behavior. He is always the one who is doing the works. Even if he prays and God gives something to him, he only has temporary things that have no spiritual value in God's eyes at all.

To some people, grace from God comes in the form of separate individual things. To others, who also have the experience of grace, their grace comes in the form of a person, who is the Son of God. One day you will say to God, “I thank You and praise You because the grace I have received is Christ. My grace is a person; it is something personified.” When you can tell the difference between these two things, you can tell the difference between life and death. Many brothers can

有许多弟兄只能分别是非，不能分别生死；只能分别什么是好的，什么是不好的。简单的理由只有一个，因为他没有看见一切都在基督里。是祂那个人，就是那件事；是祂那个人，就是那件物。在属灵的世界里，只有基督，没有事和物。

如果有一天，神真是开你们的眼睛，什么时候，你们一碰着东西，你们就知道这是东西。这是事实。如果有一个人身上堆满了东西，这一个人又忍耐、又温柔、又谦卑、又信实、又仁爱、又亲热、又赦免、又怜悯，充满了一大堆，但是你们看见他是充满了一大堆的东西。最少你们能够分别人的戒指和人的指头。你们如果能够分别人的帽子和人的头，如果能够分别人的眼镜和人的眼睛，如果能够分别人的衣裳和人的身体，你们照样能够分别什么是东西，什么是基督。你们如果还没有看见这一个，就要觉得这是希奇的事。你们真看见的时候，就要看见这是简单的事。凡一切是东西的，在里面是死亡，在外面也产生死亡。里面是死的，你作的时候，你如果有属灵的感觉，你也觉得是死的。你外面作的时候，那个效果也是死亡，不是生命。

你只能说某人顶好，你只能说某人是一个好人，但是在你身上，只有好坏，没有属灵的效果。这一位弟兄很好，是好人，脾气很好，很忍耐，能吃苦，能舍己，你只能说到这里为止。忍耐、吃苦、舍己、谦卑、爱，这些如果是东西，你摸着的时候，也许你很欢喜，但是你里面觉得死，你里面提不起来，你里面有一个反抗。生命这一种反抗的力量，也不知是多大。有时人说了一句话，也许是顶好听的话，但是那一句话是不该说的，你里面所起的反抗，也不知道多厉害。不要说别的，说祷告聚会吧，为什么缘故你说阿们？就是说你被生命摸着。因为这一个弟兄，他祷告的时候，摸着你的生命，所以你自然而然从里面说阿们。但是有的祷告，你看见顶迫切，话也说得顶好听，声调也顶高，但是给他越祷告，你里面越冷；你巴不得他不祷告，因为他的祷告象他的那个人。他有东西，但是被死摸着。东西在你自己身上如何是死亡，东西在别人身上也如何是死亡，一点属灵价值都没有，因为是人在那里作。

only differentiate between right and wrong; they cannot differentiate between life and death. They can only differentiate between what is good and what is bad. There is only one simple explanation for this: they do not see that everything is in Christ. He, the person, is the matter. He, the person, is the thing. In the spiritual realm, there is only Christ; there are not many matters or things.

If God opens your eyes one day, you will see that this and that are things as soon as you touch them. This is very strange, yet it is very real. A man may be full of many things. He may be patient, meek, humble, faithful, loving, warm, forgiving, and merciful; he may be filled with many things. But what you see is only a big pile of things. You can at least tell the difference between a man's ring and his finger. You can at least tell the difference between a man's hat and his head, his glasses and his eyes, or his clothes and his body. If you can tell the difference between these things, you should be able to tell the difference between a thing and Christ. If you have never seen this, you will be surprised by what I am saying. But if you have seen this, you will see that this is a simple matter. Everything that is a thing is dead in itself, and outwardly it produces nothing but death. It is dead in itself, and when you perform this thing, if you have any spiritual sense at all, you will feel dead as well. While you are doing it outwardly, you sense that the result is death and not life.

The only thing you can say about certain persons is that they are very good, that they are nice men. You can only see good and evil in them; you cannot see anything spiritual in them. You can only say that some brothers are good, that they are nice men, that they have a good temper, that they are patient, and that they can suffer and deny themselves. That is all you can say. If patience, suffering, self-denial, humility, and love are only things, you may love them, but the minute you touch them, you are deadened within, and something collapses within you. There is a reaction against these things. Life has a strong reacting power. Sometimes a person says a very nice word, yet it is something that should not have been said, and there is immediately a very violent reaction within you against it. Take the prayer meeting as an example. What does it mean for you to say amen? It means that you are touched by life. When a brother prays, and the prayer touches your life, spontaneously you respond with an amen from within. Other prayers may be very earnest; the words may be very nice and the tone very loud, yet the more the prayer goes on, the colder you feel within. You wish that the prayer would stop because the prayer is exactly like the person who prays. There may be a thing, but it brings nothing but death. Just as a thing is dead in you, it is also dead in others. Things have no spiritual value at all, because man is doing all the work.

我们在神面前没有别的事好作，我们只能仰望，不能工作；我们只能仰望，不能有行为。弟兄姊妹们，我们越过越看见，行为在神面前的可恶。我们如果真的被神带领走前头的路，我们定规要寻出一件事：罪恶是神所恨恶的，行为也是神所恨恶的。人犯罪，神说要沉沦；人有行为，神说不能得救。神拒绝行为和神拒绝罪恶一样。神所悦纳的唯独那一件事，就是祂的儿子耶稣基督。是基督在我身上作那一个。感谢神，是祂，不是我。不是我在那里谦卑，是祂在那里谦卑；不是我在那里爱，是祂在那里爱；不是祂赐给我能力，是祂就是我的能力。

盼望刚得救的人注意这件事。你什么时候能够脱离属灵的东西，你就能够摸着主。这越早越好，越迟越不容易看见。东西堆得多的人，越不容易看见。神不知要花多少工夫打你、摔你，才能够把你这许多东西拿走，你才能接受基督。等你作了基督徒进步一点的时候，一天过一天，神就要把你那些东西摔在一边，要给你基督。

盼望有一天，天上的、地上的，都要在基督里同归于一。有一天神的话要应验说，基督是一切。今天不知道基督作一切的人，就永远不能盼望基督是一切。今天基督就已经是我的东西，今天基督就已经是我的事物。神是将祂自己的儿子给我们，神是将祂自己给我们，这一个祂给我们的。今天基督在我们身上就得作一切，今天就得看见在基督和东西之中没有隔开。没有一件东西叫作属灵的事物，只有基督是。所有的东西都是基督。基督作一切，也住在一切的里面。今天在教会里就起头，今天在我们身上就起头。我们今天也能够宣告说，祂是一切，因为我知道，我承认祂是一切。我们今天也能够宣告说，祂住在这一切之内，祂是在我的忍耐里，祂是在我的温柔里，祂是在我的爱里，因为祂是一切。等到有一天，（盼望那一天就到，）你看见神的儿子是一切，真是在万有之上居首位，因为祂是一切，也住在一切之内！我们就要知道说，今天所学的一切功课，都是为着那一天用的。

祷告

If what we have said is true, there is nothing more we can do before the Lord. We can only look to Him; we cannot do anything or perform any work. Brothers and sisters, we should realize more and more that works are abominable in the eyes of God. If we are truly led by the Lord to go on in this way, we will surely find out one thing: God hates sin, and He also hates behavior. When man sins, God says he will perish. When man behaves, God says he cannot be saved. God rejects behavior as much as He rejects sins. God only accepts one thing: His Son Jesus Christ. Only what Christ has done in us counts. Thank God that it is Him and not us. It is not we who are humble, but He. It is not we who love, but He. He does not give us the power; He is our power.

Brothers and sisters, I do not know what to say. I hope that the newly saved ones would pay special attention to this matter. As soon as you are delivered from the spiritual things, you will touch the Lord. The sooner you are delivered, the better it will be. The more you procrastinate, the more you will not see. Those who have many things piled upon them cannot see easily. God will have to do a great deal of work in chastising you and putting you down before He can take many things away from you and before you will take Christ. Nevertheless, as you advance somewhat in your Christian life, God will take things away day by day so that He can give you Christ.

I hope that this day will come. One day all the things in heaven and on earth will be headed up in Christ. One day God's Word will be fulfilled, and Christ will be all. Those who do not know that Christ is all today can never expect that Christ will be all. Today Christ is all my things already. He is already all things to me. God has given us His Son already. He has given us Himself. This is what He has given us. Today Christ has to be all in us. There must be no difference between Christ and things. Nothing can be considered a spiritual thing in itself. Only Christ is all. All things are Christ. Christ is all and in all. This has to start in the church; it has to start with us today. We can declare that He is all because we know and acknowledge that He is all. We can also declare that He is in all. He is in our patience, He is in our meekness, and He is in our love because He is in all. One day (and we hope that that day will quickly come) God's Son will be all and will head up all things because He is all and in all! In that day, we will know that what we learned today is for that day. May the Lord bless all of us!

PRAYER

我们的主，我们在你面前求你施恩。主，我们承认我们的眼睛是瞎的，看也看不清楚。东西是我们所知道的，基督是我们所不知道的。我们的主离开我们好象是很远的。好象东西是何等的实在，基督不是那样实在。主，我们真是求你叫我们都能够看见，叫基督在我们身上能够变作实在，叫东西能够过去，生命能够充满。主，我们真是求你拯救我们脱离那些件数，叫我们能够认识一位成位的主。真是求你让成位的主作我们件数的东西。叫那些在我们身上的，没有一件不是活的、不是满有生命的，好叫人看见这些东西的时候，看见基督。主，叫我们知道有两条路是完全不同的。罪人的路和义人的路，是何等的不同；照样，真实的基督徒和假冒的基督徒的路，也是何等的不同。这里面有许多需要摔碎的，你摔碎我们。不要让我们欺骗自己：没有看见还以为有所看见，没有摸着路还以为摸着路，满有行为还以为满有生命，满有东西还以为满有基督。主，你摸着我们。主，你在我们身上建立你自己，有能力的建立你自己，叫我们从里面到外面都是基督，是你自己。

主，赐福给这些话，叫这些话能够结实，归回到你那里，丰满的带着人归回到你那里。人自己不能说的，你说；人的软弱，你遮盖；人的愚昧，你赦免；但愿你在我们中间有所得着。我们需要赤露敞开，但愿今天变作许多人赤露敞开的日子，叫他们看见自己象你看见他们一样。但愿有一点光从人进去，真能够照亮一切的假冒，真能够照亮一切的虚伪，真能够看见什么是代替而不是你的。你赐福给你自己的话，荣耀你的名。靠着主耶稣的名。阿们。

O Lord, we pray for grace before You. Lord, we confess that our eyes are blind; we do not see clearly enough. We know about things, but we do not know Christ. Our Lord seems so far away from us. The things seem so real to us, while Christ does not seem real to us. Lord, we pray that You would open our eyes so that Christ would become real to us, so that the things will pass away and life will fill us. Lord, we pray for deliverance from the many things, so that we can know the Lord as a person. May the Lord who is our person become our things so that everything in us becomes living and full of life, and so that others would see Christ when they see the things. Lord, we know that these two ways are entirely different. How different is the sinner's way from the way of the righteous. In the same manner, how different is the way of a genuine Christian from that of a false Christian. Many things need to be broken. You have to break us. Do not allow us to deceive ourselves, to think that we have seen it when we have not seen it, to think that we have touched the right way when we really have not touched it, to think that we are full of life when we are full of behavior, and to think that we are full of Christ when we are full of things. Lord, touch us. Lord, build up Yourself in us in a powerful way so that everything within and without us is just Christ, just Yourself.

Lord, bless these words so that they would bear fruit and would bring men back to Yourself in a rich way. May You utter what man cannot utter. May You cover man's weakness and forgive man's foolishness. May You gain something among us. We need to be laid bare. May tonight be the night when many are laid bare, when they see themselves as You see them. May a little light enter us, and may it shine through all falsehood and all performance so that we would see the replacements and everything that is not You. Bless Your own word, and glorify Your name. In the name of the Lord Jesus, amen.