

2044 基督的四个主要阶段

The Four Major Steps of Christ

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◎ 简介

本书为李常受弟兄一九六三年在美所释放的信息，论到基督的四个主要阶段，即道成肉身、受死、复活、升天。这一切都已经完成了，叫人得着赦罪、称义、救赎、重生、以及圣灵的浸，因此成为基督身体上活而有用的肢体。

◎ 目录

目录附纲要

第一章 道成肉身

第二章 受死

第三章 复活

第四章 升天

CONTENTS

Contents With Outline

1. Incarnation

2. Crucifixion

3. Resurrection

4. Ascension

◎目录附纲要

第一章 道成肉身

- 道成肉身
- 神借人彰显
- 借圣灵成就

第二章 受死

- 基督受死的第一个理由
- 基督受死的第二个理由
- 基督受死的第三个理由
- 基督之死的包罗万有性
- 基督之死的应用

第三章 复活

- 神人相调
- 基督是我们的生命
- 基督作生命的应用

第四章 升天

- 圣灵的降临
- 圣灵工作的两方面
- 我们如何能经历圣灵
- 在圣灵里受浸
- 结论

CONTENTS WITH OUTLINE

Chapter One: The Incarnation

- The Incarnation
- God Expressed In Man
- Accomplished By The Spirit

Chapter Two: Crucifixion

- The First Reason For Christ's Death
- The Second Reason For Christ's Death
- The Third Reason For Christ's Death
- The All-Inclusiveness Of Christ's Death
- The Application Of Christ's Death

Chapter Three: Resurrection

- God And Man Mingled
- Christ Our Life
- The Application Of Christ As Life

Chapter Four: Ascension

- The Advent Of The Holy Spirit
- Two Aspects Of The Work Of The Holy Spirit
- How We Can Experience The Holy Spirit
- The Baptism In The Holy Spirit
- Conclusion

第一章

道成肉身

在以下的信息中，我有负担来看看在基督的工作中几件基本的事。这可分成四个主要的阶段：一、道成肉身，二、受死，三、复活，四、升天。

首先，我们需要说一点神永远的计划。圣经启示我们，在过去的永远中，神按着他自己的美意拟定了一个计划，在那计划中神要借他的儿子耶稣基督来彰显他自己，并借着一班人来彰显耶稣基督。这样，这位隐藏不可见的神就得以显现，（提前三16，）同时基督也借以得着荣耀。基督当在一切之先，当在凡事上居首位。（西一18。）但这一切都根据一件事，那就是先要把基督作到一班人里面，成为他们一切的一切。这一班人在基督里与神的生命有丰满的调和，就成为基督一个活的身体。（弗一23。）这是整本圣经的中心。

我们必须了解，神这神圣计划的完成，必须完全在圣灵中，并借着圣灵。虽然这计划是神在过去永远中所拟定的，又借着基督得以完成，然而还必须借着圣灵来实现在我们里面。所以在以下的信息中，我们要来看，经历圣灵的工作是什么意思。

道成肉身

我们开始先来看基督的第一个主要阶段——道成肉身。基督的成为肉身究竟是什么意思呢？我们晓得，基督就是神来成为人。基督是神而人。祂不仅是属神的人，祂也是神而人。所以，基督的成为肉身，就是神与人调和。调和不只是混合，而是内在实质的联合。在人类的全部历史中，从来没有发生过这样的事。四千年来神是神，人是人。不错，人和神是有些关系，有时神也与人接触；但是神，人二者仍是分开的。然而，当基督降生为人时，有一件奇妙的事发生了。有一婴孩降生，这婴孩被称为全能的神。（赛九6。）你能相信么？有一婴孩被称为全能的神！

CHAPTER ONE

THE INCARNATION

It is my burden that in the following messages we should see something very basic in the work of Christ. This may be divided into four major steps: (1) the incarnation, (2) the crucifixion, (3) the resurrection, and (4) the ascension.

Firstly, we need to say a few words regarding the eternal purpose of God. Scripture reveals to us that in eternity past God designed a plan according to His own good pleasure. In that plan God purposed to express Himself through His Son Jesus Christ and to have Jesus Christ expressed through a group of people. This is how the hidden, invisible God would be manifested (1 Tim. 3:16) and at the same time Christ would be glorified. Christ should have the preeminence, the first place in all things (Col. 1:18). But all this depends upon one thing: that Christ be wrought into a people as their all in all. These people, mingled with the full measure of God's life in Christ, would be a living Body to Christ (Eph. 1:23). This is the central point of all Scripture.

We must realize, however, that God's divine plan must be wholly accomplished in and through the Holy Spirit. Although it had been planned in eternity past by God and was accomplished by Christ, yet it must be realized in us by the Holy Spirit. In these messages, therefore, we will see what it means to experience the work of the Holy Spirit.

THE INCARNATION

Let us start at the first major step of Christ, the incarnation. What does the incarnation of Christ mean? We know that Christ is God incarnated as a man. Christ is the God-man. He is not only a man of God; He is also a God-man. Therefore, the incarnation of Christ simply means the mingling of God with humanity. Mingling is much more than mixing together; it is an intrinsic union. In the entire history of mankind such a thing had never occurred. For four thousand years, God was God and man was man. Yes, man had something to do with God, and God sometimes made contact with man; yet the two remained separate. However, when Christ was born as a man, a strange and wonderful event took place. A child was born, a child who was called the Mighty God (Isa. 9:6). Can you believe this—a child called the Mighty God!

你曾否想过，希伯来人的神和基督徒的神有什么分别？希伯来人所信的不过是全能的创造者，但我们所信的比这些多了一点。祂仍是全能的神，但祂这全能者竟进到人里面，为一童女所生。我们这全能造物主的一切所是与所有，都在这个婴孩的里面，这个婴孩并非出生在尊贵的家庭，也非在有名的城市长大。（太二 23，约一 45～46。）祂是生长在低微的家庭中，并且作木匠的工作。（太十三 55，可六 3。）祂是个孩子，然而祂是神。（来一 8。）祂是个劳工，一个木匠，然而祂也是全宇宙的全能创造者。（约一 3，来一 2。）

也许我们多年作基督徒，对这事却从来没有深刻的印象。在我们天然的观念里，这的确是不可思议的，全能的神竟然有一天将祂自己调和在一个人里。但这事已经在耶稣基督身上得着成就，这也正是神在你我身上所愿望的——祂能与我们调和。

你知道一个真正基督徒的意义么？基督徒就是人与神调和，就是神人。单作个好人是不够的，我们必须是神人。好人可能是出于知识树，结局乃是死。（创二 17。）神人却是出于生命树。（创二 9。）神调和在他的灵里，居住在他的心里，并且占有他的全魂——心思、情感、意志。这就是一个真实，正常的基督徒。

第一位与神调和的人就是耶稣。（太一 21～23。）你知道为什么祂对我们是这样的宝贵么？因为在祂里面神与人有宇宙性的调和。我们必须在主面前花些时间，祷告说，“主，求你启示我，神人调和的意义。”我们要问问自己，“我了解么？我经历过么？我活在其中么？”如果我们将这些带到主面前，我相信我们整个的生活都要改变了。我们会知道，我们是独特，奇特，与众不同的，因为神与我们调和。试想看，这是多么奇妙的事，象我们这样的人，竟然有神作生命，居住在里面，且占有我们的全人！

神借人彰显

现在我们来查看基督这第一阶段的第二点，借着基督的成为肉身，神在一个人身上得彰显。这是违反我们天然观念的。我们总是想，如果神直接向我们显现祂自己，

Have you ever considered the difference between the God of the Hebrews and the God of the Christians? The God whom the Hebrews believe is only the Almighty Creator, but the God in whom we believe is more. He is still the Almighty God, but He is the Almighty One who came into humanity, born of a virgin. All that our Mighty Creator is and has, was in that little child. This little child was not born into a noble family nor raised in a city of fame (Matt. 2:23; John 1:45-46). He was brought up in a lowly family to do the work of a carpenter (Matt. 13:55; Mark 6:3). He was a child; yet He was God (Heb. 1:8). He was a laborer, a carpenter; yet He was the Almighty Creator of the whole universe (John 1:3; Heb. 1:2).

Perhaps we have been Christians many years, yet have never been impressed with this. It is indeed inconceivable to our natural mind that the Almighty God would one day mingle Himself with a man. But this was accomplished in Jesus Christ, and this is the very desire of God for you and me—that He be mingled with us.

Do you know what it means to be a real Christian? To be a Christian simply means to be mingled with God, to be a God-man. It is not enough to be a good man; we have to be a God-man. A good man might be a man of the tree of knowledge, the result of which is death (Gen. 2:17). A God-man is a man of the tree of life (Gen. 2:9). In his spirit, God is mingled; in his heart, God is dwelling; in his soul—mind, emotion, and will—God is occupying. This is a real, normal Christian.

The first person who was mingled with God was Jesus (Matt. 1:21-23). Do you realize why He is so precious to us? Because in Him is the universal mingling of God with humanity. We should spend some time before the Lord, and say, "Lord, reveal to me the meaning of the mingling of God with man." We should ask ourselves, "Do I realize it, do I experience it, do I live in it?" If we would bring this to the Lord, I believe our whole life would be revolutionized. We would realize that we are "peculiar," "strange," set apart from society because God is mingled with us. Think how wonderful it is that human beings such as we could have God as life, dwelling within and occupying our whole being!

GOD EXPRESSED IN MAN

Now we come to the second point of this first major step of Christ. In the incarnation of Christ, God is expressed in a man. This is contrary to our natural concept. We always think it would be wonderful if God would manifest Himself

那该多好。但，这不是神的计划。神的计划是要在人身 上，也是借着人来彰显祂自己。这就是四福音的钥匙：神在一个人身上得彰显——这人是真人，在地上过人的生活，然而祂彰显神。

约翰福音告诉我们，主就是神的话，而这话就是神自己。（约一 1。）有一天祂成为一个人。（约一 14。）我们看见主在这世上完全象人一样的行动，生活，工作，行事，为人。虽然祂行神迹，但祂的生活是人的生活，祂行人所行的事。有时祂饥饿，有时祂口渴。有一天祂向一个妇人要水喝。（约四 7。）有时祂觉得困乏。（约四 6。）有时祂甚至哭泣。（约十一 35。）祂是个十足的人。然而在这人身上，在祂的生活，祂的工作，祂的行为中，神彰显出来了。这也是神在今天所仍旧愿望的，祂愿望借着人得彰显。

你知不知道基督徒应该非常象人？当我年轻，得救不久时，我有个很希奇的想法：我认为我愈跟别人不同，我就愈属灵。但是有一天主开了我的眼睛叫我看见，我所认为的并不是属灵，而是“古怪”。在我身上所该彰显的不是“古怪”，而是神。我必须充满神并且被祂得着，然后在我的生活中才能彰显神。我必须非常象人，但又是非常属灵。今日有些人误认为，他们若是古怪，与众不同，就是属灵了。不，我们愈属灵，我们就愈平常。

让我告诉你们一个故事。大约二十二年前，我在中国北方的一个城市里居住作工，那时我们许多人都追求更爱主，更属灵。有一些姊妹受了某些刊物的影响，就尝试模仿那些书本所教导的。她们尽量安静，尽量文雅，尽量慢慢作事，柔声说话。但是，不久之后，我发现这并不是属灵，全是模仿。那是一种没有生命的模仿。有一天我对这些姊妹们说，“姊妹们，如果你们要属灵，你们就必须动作快，说话快，绝不要安静。如果你们有人发了脾气，你们就会属灵了。”她们大叫说，“哦！李弟兄，你对我们实在太过分了。我们走了一个极端，你却要我们走另一个极端。”于是我问她们，到底她们应该在哪里？她们回答说：“也不是在这个极端，也不是在那个极端，我们必须在中间，我们必须平衡。”属灵并不是安静文雅，也不是发脾气，属灵乃是被神占有。我们必须知道，神要我们过的是

directly to us, but this is not His plan. God's plan is to manifest Himself in man and through man. This is the key to the four Gospels: God is expressed in a man—a man who is truly man, a man who lived a human life on this earth, yet who expressed God.

In the Gospel of John we are told that the Lord is the Word of God, that this Word is God Himself (John 1:1), and that one day He became a man (John 1:14). We see the Lord on this earth acting, living, walking, working, and doing things exactly as a man. Although He performed miracles, His life was a human life, His walk a human walk. Sometimes He was hungry, sometimes thirsty. Once He asked a woman for some water to drink (John 4:7). Sometimes He felt tired (John 4:6), and sometimes He even wept (John 11:35). He was one hundred percent a man! Yet, in this man—in His life, His walk, His work—God was manifested. This is what God still desires today; He desires to be manifested through humanity.

Do you realize that Christians should be very human? When I was young, soon after I was saved, I had a wonderful thought: I thought the more different I was from others, the more spiritual I would be! But one day the Lord opened my eyes and caused me to see that what I was considering was not spiritual, but peculiar. It is not peculiarity that must be manifested through me, but God Himself. I must be filled with God and possessed by Him. Then I will manifest God in my life. I must be very human, yet very spiritual. Today some people think that to make themselves peculiar and different from others is to be spiritual. No, the more spiritual we are, the more ordinary we will be.

Let me tell you a story. About twenty-two years ago we were living and working in a certain city in North China. At that time many of us were seeking to grow in love to the Lord and be more spiritual. Some of the sisters were influenced by certain writings; so they tried to imitate what the books taught. They tried to be quiet, they tried to be gentle, they tried to do things slowly and speak softly. But after a short time, I found that this was not spirituality, but altogether imitation. It was imitation without life. One day I talked with these sisters and said, "Sisters, if you would be spiritual, you must move quickly, speak quickly, and seek never to be quiet. If one of you lose your temper, then you will be spiritual." They exclaimed, "Oh, Brother Lee, you are really too much for us! We go to one extreme, and you want us to go to the other." Then I asked them where they should be. They answered, "Neither at one extreme nor the other. We must be in the middle, we must be balanced." To be spiritual is not to be quiet and gentle; neither is it to lose your temper. To be spiritual is simply to be occupied by God. We must realize what

怎样的生活。不只是行善作好事，而是充满了基督，并且在各方面被神占有，并与神调和。

当我们的主在地上的时候，虽然祂完完全全是个人，祂却因神活着。（约六 57。）祂从未凭自己作一件事，（约五 19, 30, 六 38, 八 28,）祂也从未凭自己说什么。（约七 16 ~ 17, 十四 10。）我们的主没有犯过罪，祂没有罪的天性；从天然观点来看，祂甚至是不知罪的。（林后五 21。）但祂依然否认自己，弃绝自己。祂总是以神为生命。祂行走在神里，借神工作，单凭神说话。神在我们身上所要的就是这样的生活，就是每一日，每一时，让神在基督里作我们的生命，作我们的一切。我们必须拒绝否认自己。我们需要弃绝自己，接受神作我们的生命。这不仅是道理，这是个生活！每一时刻实际的接受神作我们的一切。

基督是标本，我们都当象祂一样。祂是头，我们是身体。神在宇宙间已经作成了一件最奇妙的事，就是将祂自己与一个人——耶稣基督——调和。但神并没有停在那里。祂是继续向前，在今天作同样的事。祂将自己与千千万万的人调和。两千年来，祂一直作这样的事，但人就是不懂得。神要与我们调和，我们却没有与祂合作。在最近两世纪中，有不少基督徒的教训，但其中却缺了一些东西——神与人调和。哦！愿我们都知道，神渴望在基督里成为我们的生命，成为我们的一切，正如祂是基督的一切一样。

借圣灵成就

这事如何得以成就呢？首先我们要来看，在基督身上是如何成就的。圣经告诉我们，祂是由圣灵而生。（太一 18, 20。）此后一直到祂三十岁，其间说得很少，但是我们相信在这段年间，祂一定是被圣灵充满的。祂是从圣灵而生，又被圣灵充满。然而当祂开始为神工作时，祂来到施洗约翰那里受了浸。受浸的意思就是借着死和埋葬将一切结束。弟兄姊妹们，这是一个深的经历。我们已经由圣灵而生，可能也有些被圣灵充满的经历，但我们必须学这功课：如果我们要被神用，在这个时代成就祂的旨意，我们就必须再一次将自己交给主，好让祂把我们带到尽头。我们必须被带

kind of life God desires us to have. It is not just a life of doing good. It is a life full of Christ, occupied by God and mingled with God in every way.

When our Lord was on earth, though He was wholly a man, He lived by God (John 6:57). He never did anything of Himself (John 5:19, 30; 6:38; 8:28); He never spoke anything from Himself (John 7:16-17; 14:10). Our Lord had no sin; He did not have a sinful nature. From a natural point of view, He did not even know what sin was (2 Cor. 5:21). Yet He denied and rejected Himself. He always took God as His life. He walked in God, worked through God, and spoke only from God. This is the life which God desires us to have. The Christian life is to have God in Christ as our life and our all, day by day and moment by moment. We must deny and reject ourselves. We need to abandon ourselves and take God as our life. This is not just a doctrine. This is a life! It is a life of taking God practically, moment by moment, as everything to us.

Christ was what we should be. Christ is the pattern. He is the Head, and we are the Body. God has done the most wonderful thing in the universe in mingling Himself with a man, Jesus Christ. But God did not stop there. He is going onward, doing the same thing today. God is mingling Himself with thousands upon thousands of people! Through the past two thousand years He has been doing this, but man has simply not understood. God wants to mingle Himself with us, but we have not cooperated. In these two centuries, there have been many Christian teachings, but something has been lacking—the mingling of God with man. Oh, may we realize that in Christ God desires to be our life and our everything, even as He was everything to Christ.

ACCOMPLISHED BY THE SPIRIT

How may this be accomplished? First, we must see how it was accomplished in Christ. We are told that He was born of the Holy Spirit (Matt. 1:18, 20). After that, not much is said of Him until He was thirty years of age, but we believe that during those early years He must have been filled with the Holy Spirit. He was born of the Holy Spirit and He was filled with the Holy Spirit; yet, when He started His work for God, He came to John the Baptist to be baptized. The meaning of baptism is to be put to an end by death and burial. Brothers and sisters, this is a deep experience. We have been born of the Holy Spirit and perhaps have some experience of being filled with the Holy Spirit, yet we must learn this lesson: if we are going to be used by God to fulfill His purpose in this age, we must once more hand ourselves over to the Lord that He might bring us to an end. We must be

到死地，并且埋葬。即或我们象主耶稣三十岁时那样属灵，我们仍需将自己交给主，让主埋葬。乃是在主受浸之后，圣灵才降临在祂身上，（太三 16，）于是祂就受了圣灵的浸。

这是圣灵在经历上工作的一个例子。主耶稣基督为圣灵所生，并且在里面充满了圣灵，然而祂仍需要更多的圣灵来装备并加强祂，好在这个时代成就神的旨意。祂需要圣灵降临在祂身上。从这个例子我们看见，圣灵的工作有三个步骤：一、重生，二、充满，三、披穿或施浸。就里面说，我们必须借着生命之灵来得着神的生命，并被这生命之灵充满。就外面说，我们必须披穿圣灵，浸于圣灵中。这是在这时代中为着成就神的旨意，我们必须有的装备与资格。

我们需要到主面前去，仔细思量祂借着圣灵而有的经历。我们也需要这样的经历。在里面，我们需要被圣灵重生，被圣灵充满；我们需要祂作我们的生命。在外面，我们需要在祂里面受浸，披穿祂，使我们装备了能力为神工作。这一切都根据一件事：我们必须继续不断的学习否认自己，放弃自己，并且一直接触神。如果我们要有一个与神调和的生活，并且行在祂的旨意中，我们就必须在圣灵里。只有这样，我们才能有神所喜悦的生活与工作。

要为这事多多祷告。让我们寻求圣灵工作的真实经历——内在的充满和外在的披穿。

put to death and buried. Even if we are just as spiritual as the Lord Jesus at thirty years of age, we must once more hand ourselves over to be buried. It was after the Lord was baptized that the Holy Spirit descended upon Him (Matt. 3:16) and He received the baptism of the Holy Spirit.

This is an example of the experiential workings of the Holy Spirit. The Lord Jesus Christ had been born of the Holy Spirit and filled inwardly with the Holy Spirit; yet He still needed more of the Holy Spirit to equip and strengthen Him for fulfilling God's purpose in this age. He needed the Holy Spirit to come down upon Him. From this example we see that there are three steps in the working of the Holy Spirit: (1) begetting, (2) filling, and (3) clothing or baptizing. Inwardly, we must have the life of God in us through the Spirit of life and we must be filled with this Spirit of life. Outwardly, we must be clothed and baptized with the Holy Spirit. This is our equipment, our qualification for fulfilling the purpose of God in this age.

We need to go to the Lord and consider before Him the experiences He has had of the Holy Spirit. We too need such experiences. Inwardly, we need to be born of the Holy Spirit and filled with Him; we need Him as our life. Outwardly, we need to be baptized in Him and clothed upon with Him so that we will be equipped with power for the work of God. All this depends on one thing: we must continually learn the lesson of denying ourselves, of giving up ourselves and contacting the Lord all the time. If we would have a life mingled with God Himself and be in the way of fulfilling His purpose, we must be in the Spirit. Only then will we be able to realize a life and a work which are well-pleasing to God.

Pray much about this matter. Let us seek the real experiences of the working of the Holy Spirit, the inward filling and the outward clothing.

第二章

受死

现在我们来查看基督第二个主要的阶段，祂的钉死。让我们先来看一下，为什么基督必须死在十字架上。祂是神的彰显，是神与人的调和。祂的生活里满了神。祂是无罪的，没有任何过错。在祂的生活里，人只能看见神。然而，照着神永远的计划祂必须死。为什么呢？在我得救以前人告诉我说，是因为我们有罪，所以基督必须替我们死。这是不错的，但是还有一些更主要的理由，基督必须死。愿主赐恩给我们，使我们能有更丰满的认识。

基督受死的第一个理由

基督必须被钉死，至少有三个理由。第一、人堕落了，并且受造之物也被仇敌败坏了。所以，人与受造之物都必须受审判。人对神的圣洁与公义有了冲突，并且亏缺了神的荣耀，（罗三 23，）受造之物也服在虚空之下，受着败坏的辖制。（罗八 20～21。）人与受造之物都必须受神的对付。

让我们从另一个角度来看。神有一个计划，撒但进来破坏，要阻止神计划的成就，但是他决不能成功。他能迟延及败坏，但是他决不能阻止神永远计划的实现。神一定会照着祂所计划的成就。所以现在的问题是一当人堕落，受造之物被败坏后，神如何来成就祂那永远的计划呢？这个答案是：经审判而有的救赎。这就是为什么基督必须死在十字架上。这就是为什么基督必须站在堕落的人性与被败坏的受造之物的地位上来受审判。经过审判神才能赎回堕落的人，并且恢复被败坏的造物。这样，基督在十字架上的死，一面来说是神的审判，另一面来说乃是神的救赎。在这其中隐藏着神无限的智慧。神掌握了撒但的工作，扭转而成就了祂自己的计划。

我们都知道我们是罪人。（罗五 19。）我们生来就是罪人，因为我们是亚当的后代。在这个国家（注：美国）外国人的子女在这儿出生，就自然的成了美国人。他们不需要归化美国籍，他们是生而为美国人。照样，我们也是生

CHAPTER TWO

CRUCIFIXION

Now we come to the second major step of Christ: His crucifixion. Let us at the outset consider why it was necessary for Christ to be crucified on the cross. He was the manifestation of God and the mingling of God with man. He lived a life full of God. There was nothing sinful, nothing wrong about Him. His was a life in which only God could be seen. Yet, according to God's eternal purpose He had to die. Why? Before I was saved, I heard that because we are sinful, Christ must die for us. This is true, but there are more important reasons why Christ had to die. May the Lord grant us to see them more fully.

THE FIRST REASON FOR CHRIST'S DEATH

There are at least three reasons why Christ had to be crucified. First, man was fallen, and creation was corrupted by the enemy. Therefore, both man and creation must be judged. Man is contradictory to the holiness and righteousness of God and has "come short of the glory of God" (Rom. 3:23), and creation is subject to vanity under the bondage of corruption (Rom. 8:20-21). Man and creation must be dealt with by God.

Let us look at it from another direction. God had a plan. Satan came in to frustrate and stop God's plan from being accomplished, but he could never succeed. He can frustrate and delay, but he can never stop God's eternal plan from being realized. God will certainly accomplish what He has purposed. So the question is, how would God accomplish His eternal purpose when man was fallen and creation corrupted? The answer is—by redemption through judgment. That is why Christ had to die on the cross. That is why He had to be judged on behalf of fallen humanity and the corrupted creation. Through judgment God could redeem fallen humanity and recover the corrupted creation. Thus, the death of Christ on the cross is on one hand the judgment of God, and on the other hand redemption. Herein lies the wisdom of God. God seized hold of the work of Satan and turned it to His own account.

We all know that we were sinners (Rom. 5:19). We were born sinners, for we are children of Adam. In this country, the children of foreigners born here are automatically Americans. They do not need to be naturalized; they are born Americans. So it is with us—we were born sinners. No matter how good our

而为罪人。不管我们的父母有多好，或者我们有多好，我们都是生而为罪人，并且“都犯了罪。”（罗三 23。）神必须审判罪人。但是我们在何处，凭什么受审判呢？我们必须被赎。但是我们在何处，什么被赎呢？我们必须神面前并且对自己回答这些问题。我们必须完全有把握的说，我们已经经过了神的审判，并且已经蒙了救赎。我们必须能够说，今天我们已经脱离了神的审判，并且被祂赎回！

弟兄姊妹们，不只两千年前我们在十字架上，在基督里受了审判，并且我们也照样借着基督被赎回了。赞美主！基督借着祂的死，为我们的罪受了审判，（彼前二 24，三 18，）并且借这审判神就赎回了我们。神所审判的，祂就能赎回。神只赎回那些祂审判过的。若不经十字架的审判，就没有一个罪人能被赎回。但是赞美主！由于基督受了审判，祂就为我们完成了赎罪的事。（来九 12，罗三 24。）当我们在基督里在十字架上受审判的那一刻，我们也被赎回了。神审判罪人及被败坏的受造，同时将他们赎回。（西一 20～22。）为什么呢？因为神需要人与受造之物来成就祂永远的计划。这就是为什么基督必须死。

基督受死的第二个理由

基督受死的第二个理由，比头一个更深入。基督必须死，好将旧造，包括人类，结束。如此祂才能产生新造。在这宇宙中有一个原则：旧的不去，新的不来。旧人性和旧造都必须过去，新的才能被引进来。这事如何能成就呢？借着基督的死。这位基督是谁呢？祂是一切受造的元首。（弗一 22。）一切受造也靠祂而立。（西一 17。）祂是元首，祂是中心，祂是整个受造之物的代表。所以基督在十字架上的死，意思就是整个受造之物，由基督代表着，已经都被带到死地。借着基督的死，凭着基督的死，也是在基督的死里，我们与整个受造之物都被结束了。

在神的经营中，基督必须将一切受造之物带到死地。在神的经营中，我们在还没有出生以前已经被钉死了！（罗六 6，加二 20，五 24。）可能以你是五十年前才出生的，但是你在两千年前已被钉死了。在人的算法里，这样的事是不可能的，但是在神的计算里，它就是这样。整个受造之物借着基督的钉死，都已结束了。这就是为什么基督必须死。

parents were or how good we are, we are all sinners by birth and we "all have sinned" (Rom. 3:23). God must judge sinners. But where and by what were we judged? We need to be redeemed, but where and by what were we redeemed? We must answer these questions before God and to ourselves. We must have full assurance that we have already passed the judgment of God and have been redeemed. We must be able to say that this day we are free from God's judgment and redeemed by Him!

Brothers and sisters, not only were we judged two thousand years ago on the cross in Christ, but we were likewise redeemed then by Christ. Praise the Lord! Christ, by His death, was judged on our behalf (1 Pet. 2:24; 3:18), and by this judgment God has redeemed us. Whatever God judges, He is able to redeem. God only redeems that which He has judged. No sinner can be redeemed without the judgment of the cross. But, praise the Lord, since Christ suffered the judgment, He likewise accomplished redemption for us (Heb. 9:12; Rom. 3:24). The moment we were judged in Christ on the cross, we were also redeemed. God judged both sinful man and the corrupted creation and at the same time redeemed them back (Col. 1:20-22). Why? Because God needs both humanity and creation to fulfill His eternal purpose. This is why Christ had to die.

THE SECOND REASON FOR CHRIST'S DEATH

The second reason for Christ's death is deeper than the first. Christ had to die in order to bring the old creation, including mankind, to an end. Only then could He produce a new creation. In the universe, there is such a principle: the old must go that the new may come. The old humanity and the old creation must pass away so that the new may be ushered in. How could this be accomplished? By the death of Christ. And who is this Christ? He is the Head of all creation (Eph. 1:22). All creation subsists in Christ (Col. 1:17); He is the Head, He is the center, He is the representative of the whole creation. Christ's death on the cross, therefore, means that the whole creation as represented in Christ was brought to an end. Through, by, and in the death of Christ we and the whole creation were terminated.

The economy of God is that Christ must bring to death all creation. In God's economy, we were crucified (Rom. 6:6; Gal. 2:20; 5:24) even before we were born! Perhaps you were born just fifty years ago, but you were crucified two thousand years ago. In man's reckoning such a thing could not be, but in God's economy it is so. The whole creation was brought to an end by the crucifixion of Christ. That is why Christ had to die.

基督受死的第三个理由

基督受死的第三个理由，就是借此可以将祂自己分给我们，作我们生命的供应。我们有没有想过，我们所吃的每一餐东西都曾经死过？举例来说，我们会不会活吃一条鱼呢？不，这条鱼必须死。我们吃的每一样东西都必须死，甚至一个苹果，一只橘子。每天，当我们吃的时候，我们就是在杀死，因为我们必须嚼这些东西。我们杀死水果，杀死鱼，也杀死牛。若经过死，就没有一样东西能成为我们的食物。一粒麦子放在土里就会生长，因为它里面有生命。如果我们要取这麦子作食物，我们必须借着吃来杀死它。我们要了解，基督必须借着死，才能将祂自己分给我们作生命的供应。即或我们是无罪的，基督仍然必须为我们死。祂必须死，然后祂才能作我们生命的供应。

在有些地方，那些预备食用的鸡是由妇女来杀的。她们杀鸡难道是因为鸡有罪么？她们难道说：“哦，鸡阿！我是个可怜的罪人，所以你必须为我死？”当然不会。这鸡的死与她们的罪毫无关系。它们死的理由是为使它们成为生命的供应。

基督是从天而来生命的粮。我们唯有借着死才能吃祂。祂在约翰福音六章五十三至五十六节那里，说到祂自己是我们生命的饼，就指明了死的故事。祂必须死—祂也实在死了。赞美主！每次我们来到主的桌子前，我们看见这表记之物：一块饼，一杯葡萄酒。这饼表明基督的身体，这酒表明祂的血。血与身体分开，表明死。在主的桌上我们陈列祂的死。（林前十一26。）基督受死为要将自己给我们作生命的供应。这是基督必须死的一个更深理由。

基督之死的包罗万有性

我们已看过基督受死的理由；现在让我们继续来看关于祂受死的另一面—祂死的包罗万有性。三十年以前，我听过一篇神仆人传的信息，他说：“如果你问犹太人是誰被钉死在十字架上，他们会告诉你说，是个普通的人。对他们来说，祂不过是个名叫耶稣的普通人。如果你去问信徒是誰死在十字架上，他们会告诉你是他们的拯救主，救赎主，主耶稣基督。如果你问那些比较长进，

THE THIRD REASON FOR CHRIST'S DEATH

A third reason for Christ's death is that He might impart Himself to us as our life-supply. Have we ever realized that every meal we have eaten is composed of things that have passed through death? Take, for example, a fish. Would we eat it alive? No, the fish must die. Everything we eat must die, even an apple or an orange. Day by day, while we are eating, we are killing, for we must chew the food. We kill the fruit, we kill the fish, we kill the cattle! Nothing can be our food unless it is dead. A little grain of wheat if put into the earth will grow, for there is life in it. But if we would take the grain as our food, we must kill it by eating it. We must realize that Christ had to pass through death in order to impart Himself to us as our life-supply. Even if we were not sinful, Christ still must die for us. He had to die that He might be our life-supply.

In some parts of the world it is the women who kill the chickens to prepare them for food. Do they kill them because they are sinful? Do they say, "O chicken, I am a poor sinner; so you must die for me"? Of course not. The chicken's dying has nothing to do with their sin. The reason for its dying is that they may be supplied with life.

Christ is the food of life from heaven. We can only take Him into us by the way of death. What He said in John 6:53-56 regarding Himself as the bread of life to us indicates death. He had to die—and He did die, praise the Lord! Every time we come to the Lord's table, we see the symbols, a piece of bread and a cup of wine. The bread signifies the body of Christ, and the wine signifies His blood. The blood is separated from the body, signifying death. At the Lord's table we show forth His death (1 Cor. 11:26). Christ died in order to give Himself to us as our life-supply. This is the deeper reason why Christ had to die.

THE ALL-INCLUSIVENESS OF CHRIST'S DEATH

We have seen the reasons for Christ's death; now let us go on to another point regarding His crucifixion—the all-inclusiveness of His death. About thirty years ago, I heard a servant of God ministering. He said, "If you ask the Jewish people who was crucified on the cross, they will tell you it was a little man. To them, He was just a little man by the name of Jesus. If you come to believers and ask them who died on the cross, they will tell you it was their Savior, their Redeemer, the Lord Jesus Christ. But if you ask the improved Christians, those

认识主较深的基督徒，他们会告诉你，不仅主死在那里，我与其他所有的基督徒也被钉死在那里。”那位主的仆人继续说，“如果你去找神，问祂是谁被钉死在十字架上，祂会回答说：整个受造之物，每一件东西，都被钉死在十字架上。”

在那时，这对我来说是很难了解的。我问说，怎能如此呢？于是主就给我看见挪亚的方舟所预表的。方舟被深水包围，它经过了洪水的审判。当方舟经过洪水时，在方舟里的每一样东西也经过了审判。如果你去问挪亚，他是否已经渡过了这场洪水，他会确定的回答说，“是的，我在方舟里已经渡过了这场洪水！”如果你能去问牛跟其他活物，它们也会同样的回答你。

方舟预表基督，挪亚一家八口预表我们。方舟里的活物预表整个受造之物。所有被赎的人以及整个受造之物，都在基督里经过了祂的死。当基督被钉死在十字架上时，所有在祂里面的东西也经过了死。祂的死是个包罗万有的死。

让我再用一个比方。当基督死在十字架上时，殿里的幔子从上到下裂为两半。幔子上绣了基路伯。所以，当幔子被裂开时，基路伯也裂开了。幔子也是预表基督，基路伯乃是预表活的受造之物。在十字架上，所有活的受造之物都在基督里被裂开了。基督在十字架上的死是包罗万有的死。你在那里死了，我在那里死了，整个受造之物也在那里死了。

弟兄姊妹们，我们必须了解，基督在十字架上这包罗万有的死，解决了整个宇宙间神与祂的造物之间所有的问题。撒但、罪、疾病、死亡、世界、堕落的人性——所有的问题——都在十字架上解决了。我们犯了罪，从罪又带来了病与死。在宇宙里有撒但与他的诸军：执政的，掌权的，有能的，主治的，以及在空中的恶魔。还有我们自己，这个最大，最主观的问题。在四围还有这世界，它是撒但的王国。这些不只是我们的问题，也是神的问题。这些问题破坏了神永远计划的成就。所以神必须对付它们，将它们完全解决掉。怎样解决呢？借着基督的死。

who know the Lord more deeply, they will tell you, 'It is not only my Lord Himself who died there, but I and all other Christians were crucified there too.'" That servant of the Lord went on to say, "If you go to God and ask Him to tell you who it was that was crucified on the cross, He will reply, 'All creation, everything, was crucified on the cross.'"

At that time it was rather difficult for me to comprehend this. I asked, How could this be? Then the Lord showed me what transpired with the ark of Noah. The ark was surrounded by deep waters. It passed through the judgment of the flood. And while the ark was passing through the flood, everything in the ark passed through the judgment also. If we were to go to Noah and ask him if he passed through the flood, he would surely answer, "Yes, I passed through the flood in the ark!" If we could go to the cattle and all the living things, they would tell us the same thing.

The ark typifies Christ, and the eight persons of Noah's family typify us. The living things in the ark typify the whole creation. All the redeemed people and all the creation were in Christ, passing through His death. When Christ was crucified on the cross, all things contained in Him passed through death also. His death is an all-inclusive death.

Let me give you another illustration. When Christ died on the cross, the veil of the temple was torn from the top to the bottom. On that veil cherubim were embroidered. Thus, when the veil was torn, the cherubim were torn also. That veil is also the type of Christ, and the cherubim are a type of the living creatures. All the living creatures were torn in Christ on the cross. The death of Christ on the cross is an all-inclusive one. You died there, I died there, and the whole creation died there.

Brothers and sisters, we must realize that this all-inclusive death of Christ on the cross is the settlement of all the problems in the universe between God and His creation. The problems of Satan, sin, sickness, death, the world, and the fallen human nature—all problems—were solved at the cross. We have sinned, and from sin come sickness and death. In the universe is Satan with all his hosts: the principalities, powers, dominions, authorities, and evil hosts in the air. There is ourselves, the biggest, most subjective problem of all. There is also the world, which is the kingdom of Satan, as our environment. These are not only our problems, but also God's problems. These are the problems which frustrated God in the accomplishing of His eternal plan. God, therefore, had to deal with them and settle them all. How? By the death of Christ.

当神造了亚当之后，便将一切所有的都交在他手里，使他为整个受造之物的元首及代表。结果，当人堕落之后，撒但带着他邪恶的权势，寄住在人身上。然后基督成为一个人，来代表整个受造之物。所以我们该知道，当基督成为人时，撒但是已经挂在祂身上了。有个奇怪的旧约预表说出了这件事，那就是挂在杆子上铜蛇的预表。我们知道这也是基督的一个预表。主在约翰福音三章十四节说，“摩西在旷野怎样举蛇，人子也必照样被举起来。”一条蛇怎能预表基督呢？因为基督穿上了一个被撒但占据的人。撒但就是那蛇，人变得与它契合。在神的眼中看来，那被撒但渗透了的全人类，就象一条蛇一样。那在蛇里面所有的，都在我们里面。我们有没有到主面前承认过：“哦主，我跟撒但那蛇是一样的败坏邪恶。主，在你的眼中我也是一条蛇！”当主耶稣成为一个人时，祂是穿上了“罪身的形状。”（罗八3。）罪身的形状就是蛇的形像。但是，赞美主，这铜蛇只有蛇的形像，没有蛇的性情。基督从未穿上罪恶的天性，祂只穿上罪身的形状、样式。在神的眼中，当基督被钉在十字架上时，祂有蛇的形状。换言之，不只人与基督一同被钉，撒但也在十字架上被置于死地。借着祂的死，基督已经毁坏了那魔鬼，（来二14，约十二31，）及他的全军。所有与撒但有关的一邪恶的权势（西二15，）世界，（约十二31，加六14，）罪、疾病、死亡，以及有罪的人——都在十字架上被对付了。十字架是所有事物的结束，所有问题的解决。甚至律法上所写，攻击我们的字据，也已经撤去，被钉在十字架上。（西二14。）

十字架对神对我们都有特别的意义。我们怎能不到主面前去对祂说：“主，现在我清楚了，旧造的一切都被结束了。所有的问题——罪性与罪行，疾病与死亡，撒但和他邪恶的权势、世界、我败坏的天性，甚至律法上的规条——都在十字架上一次且永远的解决了。赞美主！”

基督之死的应用

现在问题是：我们如何应用基督的死呢？基督在十字架上已经一次且永远的成就了，但是我们今天如何应用在个人身上呢？让我们记得，基督是借着永远的灵将自己献上，（来九14，）死于十字架上。所以，只有借着

After God created Adam, He committed all things into his hands, making him the head and representative of all creation. Consequently, after man's fall, Satan, with all his related evil powers, was located in man. Then Christ became a man, representing the whole creation. We must realize, therefore, that when Christ became a man, Satan was already located in him. One strange Old Testament type bears this out, the type of the brass serpent hanging on a pole. We know that this is a type of Christ. The Lord said in John 3:14, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." How could a serpent be a type of Christ? Because Christ put upon Himself a man occupied by Satan. Satan is the serpent, and man became identified with him. All humanity, permeated by Satan, is just the same as a serpent in the eyes of God. Whatever is in the serpent is in us. Have we ever come to the Lord and confessed, "O Lord, I am as sinful as Satan the serpent. Lord, in Your eyes I am a serpent also!" When the Lord Christ became a man, He put on "the likeness of the flesh of sin" (Rom. 8:3, A.S.V. note), in which is the likeness of the serpent. But, praise the Lord, the brass serpent had only the likeness, not the nature. Christ never put on the sinful nature. He put on only the likeness, the form, of sinful flesh. In God's eyes, when Christ was crucified on the cross, He was in the likeness of the serpent! This means that not only was man crucified with Christ, but Satan also was put to death on the cross. By His death, Christ destroyed the devil (Heb. 2:14; John 12:31) and all his host. All things related to Satan—evil forces, evil powers (Col. 2:15), the world (John 12:31; Gal. 6:14), sin, sickness, death, and sinful people—have been dealt with on the cross. The cross is an end to all things, the settlement of all problems. Even the ordinances of the law that were against us were nailed to the cross (Col. 2:14).

The cross is exceedingly meaningful both to God and to ourselves. Can we not go and say to the Lord, "Lord, now I am clear. All things of the old creation have been put to an end. All problems—sin and sins, sickness and death, Satan and his evil forces, the world, my sinful nature, and even the ordinances of the law—have been settled once and for all on the cross. Praise the Lord!"

THE APPLICATION OF CHRIST'S DEATH

Now the question is, how can we apply this death of Christ? It was accomplished once for all by Christ on the cross, but how do we apply it personally today? Let us remember that it was through the eternal Spirit that Christ offered Himself (Heb. 9:14) to die on the cross. Thus, it is only through the Holy Spirit

圣灵才可能将基督的死应用在我们身上。我们不能用人的理智来解释它。我们也不能借着运用头脑来算我们是死的。这不管用。基督的死不是在我们的头脑里，而是在基督的灵里。我们需要在基督的灵里，才能将基督的死应用在我们身上。我们必须与主接触，并且与祂有活的联结。我们必须在灵里，而不是在思想、意志或情感里。我们不能单算我们自己死。我们愈算自己死，我们会发现自己越活了。但是当我们在灵中，与主有活的接触时，我们就会经历这个死。

让我举一个例证。有位弟兄娶了一位非常可爱的姊妹作妻子。这位弟兄是坦白而简单，而这位姊妹却喜欢把事情闷在肚里，并且非常的神秘。她对这位弟兄来说，真是个试炼。有一天他去找一位同工弟兄交通说，“弟兄，我该怎么办？我有这样一位可爱的妻子，但是她总是喜欢闷声不响，并且那么神秘。”这位同工回答说，按照以弗所第五章所说，他必须爱她。这位丈夫回答说，“弟兄，我知道，但是我不能爱她，每次我跟她在一起，我就忍受不了。”这位同工发现以弗所五章不能帮助他，就介绍罗马第六章说，“那么，弟兄，你必须算自己死。”这位丈夫听了这话就回家去“算”。但是不久他就回来，说，“弟兄，这也不灵，我愈算自己死，我愈活！我不能把自己算死！”

这是什么道理？非常简单，我们必须在圣灵里。我们需要与这位活的主有活的联接。然后祂死的功效才能显在我们灵里！在罗马书六章所说基督死的功效，是在罗马书八章所说的灵里。当我们在灵中与这位活的主有活的接触时，祂的死就在里面“杀死”我们。经过许多挣扎之后，这位弟兄终于得着了帮助，他才知道他是需要借着与主有活的接触来经历主死的功效。他学习这个功课，并且操练这事。他一直尽所能的与主接触，一段时间之后，他作见证说，“我愈与主自己接触，我愈死，我里面愈有一个杀死的能力。”

弟兄姊妹们，我们需要天天时时到这位活的主面前去，在灵里接触祂，然后我们就会经历到基督死的能力。我们愈与主接触，我们愈会被祂的死所杀死。我们必须活在灵里，好来经历基督的死。我重复说，我们唯有与这

that it is possible for us to apply the death of Christ to ourselves. We cannot comprehend it mentally. Nor can we, by exercising the mind, reckon ourselves dead. It doesn't work. The death of Christ is not in our mentality; it is in the Spirit of Christ. We need to be in the Spirit of Christ in order to apply the death of Christ to ourselves. We must contact the Lord, and be in living touch with Him. We must be in the Spirit instead of in the mind, the will, or the emotions. We cannot just reckon ourselves dead. The more we reckon ourselves dead, the more we will find we are alive. But when we are in the Spirit, having living contact with the Lord, we will experience the death to ourselves.

Let me give you an illustration. A certain brother had a very dear sister as his wife. This brother was frank and simple, but the sister was always murmuring and exceedingly mysterious. She was a real test to that brother. One day he came to one of the co-workers for fellowship, saying, "Brother, what shall I do? I have such a lovely wife, but she is continually murmuring and so mysterious." The co-worker answered that according to the fifth chapter of Ephesians he must love her. The husband replied, "Brother, I know that, but I cannot love her! Whenever I am with her, I cannot be patient with her." The co-worker, finding that the fifth chapter of Ephesians did not help, recommended the sixth chapter of Romans, saying, "Well, brother, you must reckon yourself dead." The husband took the word and went home to "reckon." But before long he returned, saying, "Brother, it doesn't work. The more I reckon myself dead, the more I am alive! I cannot be dead by reckoning!"

What was the reason? It is very simple. We must be in the Holy Spirit. We need living contact with the living Lord. Then His death will be effective to us in the Spirit! The effectiveness of the death of Christ revealed in Romans 6 is in the Spirit mentioned in Romans 8. When we have that living contact with the living Lord in the Spirit, there is the "killing" of His death within us. After many struggles, the brother was finally helped. He realized his need to experience the effectiveness of the Lord's death by having living contact with Him. He learned the lesson and practiced it. All the time he tried his best to contact the Lord. Sometime later he testified: "The more I contact the Lord Himself, the more I am dead, and the more there is a 'killing' power within me."

Brothers and sisters, I would recommend that we go to the living Lord day by day, and even moment by moment, to touch Him in the Spirit. Then we will experience the power of the death of Christ. The more we contact the Lord, the more we will be slain by His death. We must live in the Spirit in order to experience the death of Christ.

位活的主有活的接触，才能借着圣灵对基督之死的“杀死，”有真实的经历。

我们必须知道，凡出于我们自己的没有一件是好的，是神所要的。神必须借着基督的钉死将我们的一切结束。现在祂已经给了我们圣灵，祂就住在我们里面。我们必须简单的凭着这位圣灵生活行事，并且与主有活的接触，然后基督死的功效，就能借着圣灵实现在我们身上。

I repeat, the only way for us to have the real experiences of the "killing" of Christ's death by the Holy Spirit is to have living contact with the living Lord.

We must realize that nothing from ourselves is good or desired by God. God has put everything of ourself to an end by the crucifixion of Christ. Now He has given us the Spirit, who dwells within us. We must simply live and walk according to this Spirit and have living contact with the Lord. Then the effectiveness of the death of Christ will be realized in us through the Holy Spirit.

第三章

复活

我们现在来看基督第三个主要的阶段：祂的复活。基督死了之后，祂复活了。这件事的神圣思想是什么？神的计划是要万有都借基督创造，也都靠基督而立。（西一16～17。）基督必须是受造之物的媒介和中心。然后到某一个地步，神的想法是要在基督里治死而结束万有。但是这并不是终结，因为神在基督里是永不能被死征服的。死不能拘禁基督，（徒二24，）因为祂是生命的源头。祂甘愿进入死境，又勇敢的步出死亡。万物如何都是借着基督被造，又在基督里被带到死地，现在万物也都在基督里复活了。这就是神圣的思想：在基督里创造万有，在基督里将万有带到死地，然后在基督里复活万有。

我们信徒们必须经过这一切过程。我们知道我们曾经被造，并且因着神的怜悯，也曾被带到死地。现在我们必须认识，我们也已经在基督里复活了。不信的人可能只知道这过程的第一步。他们是被造了，但是他们从未经历基督的死，因此他们也与祂的复活无分。我们则分享祂的死与复活。我们在基督里死了，也在祂里面复活了。基督的历史是我们的经历。当祂在死里面的时候，我们是在祂里面。现在祂在复活里，赞美主，我们也在！我们在这复活中，因为我们在祂里面。

或许你要问，为什么神要将万物在基督里置于死地，而后又使万物在祂里面复活呢？这个答案对我们的想法是陌生的。在创造里，神的自己没有一点是与受造之物相调的。如果我们查考圣经，我们必会得到一个结论，就是在创造时，人并没有接受神的生命。神没有一点东西是与人调和的。但是借着基督的受死与复活，神将祂自己与人调和了！

神人相调

神如何将祂自己与人相调呢？这是在我们天然观念之外的。基督曾成为肉身，成为一个人，在这人里面是神，是生命的源头。这人，基督，将祂自己比喻成一粒麦子。

CHAPTER THREE

RESURRECTION

We now come to the third major step of Christ: His resurrection. After His death, Christ was resurrected. What was the divine thought in this? God had planned that all creation should both be created through Christ and subsist in Him (Col. 1:16-17). Christ must be the means of creating and the center of the creation. Then, at a certain point, God's thought was to bring all things to an end by putting them to death in Christ. But that is not the end, because God in Christ could never be conquered by death. Death can never hold Christ (Acts 2:24), for He is the fountain of life. He went into death willingly, and He stepped out of death boldly. Even as all things were created through Christ and brought to death in Christ, so now all things are resurrected in Christ. This is the divine thought: to create all things in Christ, to bring all things to death in Christ, and then to resurrect all things in Christ.

We, as believers, must pass through all these processes. We know we have been created and, by the mercy of God, put to death. Now we must realize that we have also been resurrected in Christ. Unbelievers may know only the first step of the process. They were created, but as they have never experienced the death of Christ, they likewise have no share in His resurrection. We, however, share both His death and His resurrection. We were dead in Christ, and we were raised up in Him too. Christ's history is our experience. He was in death, and we were in Him. Now He is in resurrection, and praise the Lord, so are we! We are in this resurrection because we are in Him.

Perhaps you ask, Why did God put all things to death in Christ and then later bring all things to resurrection in Him? The answer is foreign to our thinking. At creation, nothing of God Himself was mingled with the creature. If we search the Scriptures, we must conclude that at the time of creation man did not receive the life of God. Nothing of God was mingled with man. But through the death and resurrection of Christ, God mingled Himself with man!

GOD AND MAN MINGLED

How did God mingle Himself with man? This is beyond our natural conception. Christ was incarnated as a man, and within this man is God, the source of life itself. This man, Christ, likened Himself to a grain of wheat (John

(约十二 24。)我们知道在这粒麦子里面有生命，但是这生命在这子粒之内是受限制的，它需要被释放。这生命如何能得释放呢？是借着死得释放的。如果我们将子粒种在地里，让它死了，它里面的生命就得释放，生长并结实。释放生命的结果会产生许多的子粒。这子粒就是这人耶稣；在这子粒里的生命就是神自己神圣的生命；这许多的子粒就是一切被重生的人。(彼前一 3。)我们是有神圣生命的许多子粒。先前，我们没有一点神的东西与我们相调，但是现在借着基督的死和复活，神自己在生命里与我们相调了。我们有神的生命。我们有神在我们里面作生命。我们已被重造了。现今基督是我们的生命，祂就是我们里面神的真质。作一个基督徒不仅仅是罪得赦免，蒙救赎，得拯救；也是在基督里借着祂的灵与神调和。我们与神是合一的。祂活在我们里面！基督创造了我们，将我们带进死地，也将我们带进复活。我们是与基督联合的。祂的经历就是我们的经历：当祂死的时候，我们也死了；当祂复活的时候，我们也复活了。死就是释放；复活就是与另一位联结。借着死我们从亚当的一切里得了释放。亚当的堕落将我们囚禁，但基督的死打开了这监狱，现在我们自由了！但这不是终结，因为借着复活，我们与基督的一切联结。我们向着亚当的一切死了，并向着基督的一切复活了，因为我们是借着圣灵在基督里与神联合。

多年来我在旅行中，碰见过许多不同背景和教训的基督徒；但我发现很少有人了解基督的复活。使徒保罗说，他要认识基督和祂复活的大能。这里有一些神秘的东西，是在人观念里所没有的。也许你说，“弟兄，我领会基督的复活。”但我要问你，它是什么意思？我曾花了相当多时间收集有关基督复活的诗歌；但是难得有一首是真正有用的！这些诗都不过是说到基督复活的史实。“基督已经起来，阿利路亚！”——如些而已。你很难发现一首诗歌告诉你，这复活乃是成为你内在的经历，它将基督带给你，使你与基督在复活里面成为一。

基督是我们的生命

12:24). Life, we know, is in the grain of wheat. But the life needs to be released; it is limited within the grain. How can this life be released? It is released through death. If we plant the grain into the earth and it dies, the life in it will be released to grow and bear fruit. It will produce many grains, the result of the release of life. The grain is the man, Jesus; the life in this grain is the divine life of God Himself; the many grains are all those who are regenerated (1 Pet. 1:3). We are the many grains with the divine life of God. Formerly we had nothing of God mingled with us, but now, through the death and resurrection of Christ, God Himself is mingled with us in life. We have the life of God. We have God Himself in us as life. We have been recreated. Christ, who is now our life, is the very embodiment of God in us. To be a Christian is much more than being forgiven, redeemed, and saved. It is also that we are mingled with God in Christ through His Spirit. We are one with God; He lives in us! Christ created us, brought us into death, and also brought us into resurrection. We are joined to Christ. His experiences are our experiences: when He died, we died; when He was resurrected, we were resurrected. To be dead is to be released; to be resurrected is to be joined to someone else. By death we were freed from everything of Adam. The fall of Adam put us into prison, but the death of Christ opened this prison, and now we are free! But this is not the end, because by resurrection we are joined to everything of Christ. We are dead to everything of Adam and raised up to everything of Christ, because we are joined to God in Christ through the Holy Spirit.

I have been traveling for a number of years and have met quite a number of Christians of various backgrounds and teachings; yet I find very few who understand the resurrection of Christ. The Apostle Paul said that he wanted to know Christ and the power of His resurrection. There is something here which is mysterious and beyond human conception. You may say, "Brother, I understand the resurrection of Christ." But I would ask you, What does it mean? I have spent considerable time collecting hymns on the resurrection of Christ; yet there is hardly one that is really useful! These hymns merely relate the history of the resurrection of Christ. "Christ is risen, Hallelujah!"—that's all. You can hardly find a hymn telling you that the resurrection is to be inwardly experienced by you, that it has brought Christ into you and that you are one with Him in it!

CHRIST OUR LIFE

大约二十五年前，有一位弟兄问我，有没有经历过圣灵的浸。我说，“对不起，让我先问你一个问题然后再回答你！你领会基督的复活么？”他回答说，“我知道主死了，并且埋葬了，在三天后祂复活了。”我说，“弟兄，你知道这复活与你有关么？”他说，“哦，当然，我知道！如果主没有复活，祂就不能成为我的救主！祂就不能去到天上，作我大祭司为我祷告！”我说，“这是真的，但这只是客观的。你能告诉我一些主观方面关于复活的事么？”他回答说，他不懂我说的“主观”是什么意思。所以我改变我的问题。“弟兄，你有属灵的生命么？”他说，“有。”我又问，“你有的属灵生命是什么？”他说，“哦，我的属灵生命是在圣灵里神的生命。”我又问，“什么是在圣灵里神的生命呢？”

如果你详细的问这些问题，大多数基督徒都答不好，今天我盼望你们了解，我们属灵的生命就是复活的基督自己。复活的基督是我们的生命。直到这一刻，基督仍是复活主来作我们的生命。我们常说基督的生命，但在圣经里你找不着这样的名词。并不是基督的生命，而是基督作生命。

一九四四年在中国，我对一班信徒说，“假定你们只把约翰福音带到蒙古去，不再告诉这些人其他的事；你们只按照这福音传道。过了一段时间后，你们问这些信徒，‘朋友们，今日基督在哪里？祂升天了没有？’”这不是个容易回答的问题。如果他们说，“没有。”我会说，“有。”如果他们说，“有。”我会说“没有。”马可和路加清楚的告诉我们，在主复活了一段日子之后，祂升天去了，但是约翰福音没有这么说，似乎在约翰福音里没有提到基督升天的事。但是要注意，在复活的那天早晨，祂实在升上了天。但是祂当天又回来了。早晨祂升上天，但到晚上祂又来到门徒中间。从那时起祂再没有离开过祂的门徒。请你再去读圣经！在第二十章，清早，抹大拉的马利亚想要摸祂，主说，“不要摸我；因我还没有升上去见我的父；你往我弟兄那里去，告诉他们，我要升上去，见我的父，也是你们的父。”（16～17。）然后在同一天晚上，祂来到门徒所在的房间。（约二十19～20。）过了八日，祂又来了，并且对多马说，

About 25 years ago a brother asked me if I had experienced the baptism of the Holy Spirit. I said, "Please excuse me if I do not answer your question until I've asked you one! Do you understand the resurrection of Christ?" He replied, "I know that after the Lord died and was buried for three days, He was raised up." I said, "Brother, do you know that this resurrection has something to do with you?" He said, "Oh yes, I know! If the Lord had not been resurrected, He could never be my Savior! He would never have gone to heaven as my High Priest to pray for me!" I said, "That's true, but that's only the objective aspect. Can you tell me something subjective about the resurrection?" He replied that he did not know what I meant by the word "subjective," so I changed my question. "Brother, do you have a spiritual life?" He said, "Yes." Then I asked, "What is the spiritual life you have?" He said, "Oh, my spiritual life is the life of God in the Holy Spirit." Then I asked, "What is this life of God in the Spirit?"

If you ask such questions in detail, most Christians cannot answer satisfactorily. Today I hope you will understand that our spiritual life is nothing other than the resurrected Christ Himself. Christ resurrected is our life. To this very moment, Christ is still the resurrected Lord as our life. We usually speak of the life of Christ, but in the Scripture you cannot find such a term. It is not the life of Christ; it is Christ as life.

In 1944, in China, I said to a group of believers, "Suppose you took only the Gospel of John to Mongolia and did not tell the people anything else; you only preached to them according to that Gospel. Then after a time, you asked the believers, 'Friends, where is Jesus Christ today? Has He ascended to the heavens or not?'" This would not be an easy question to answer. If they were to say, "No," I would say, "Yes." If they were to say, "Yes," I would say, "No." Luke and Mark tell us clearly that certain days after the resurrection, the Lord ascended to the heavens, but not so the Gospel of John. It seems that the Gospel of John does not mention Christ's ascension to the heavens. But, be careful. On the day of resurrection, early in the morning, He did ascend to heaven. But He came down again on the same day. In the morning He ascended, but in the evening He came to the disciples. And from then on He has never left His disciples. Read the Scriptures again! In chapter 20, in the morning, Mary of Magdalene tried to touch Him, and the Lord said, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father" (vv. 16-17). Then, on that very day, in the evening, He came into the room where the disciples were (John 20:19-20). After one week, He did the same thing and said to Thomas: "Reach

“伸过你的指头来，摸我的手；伸出你的手来，探入我的肋旁。”（约二十 26～27。）主要多马来摸祂，但却不许马利亚摸祂，因为祂还没有升上去见祂的父。当然这意思是指，在这期间主已经升天去到祂父那里，但祂没有留在那里。似乎是祂暗暗的去了，又暗暗的回来了。

假定你早晨在洛杉矶看见我，又在下午看见我。你会推测我是全天在那儿，你不会知道我已经飞去旧金山过了！我暗暗的到了那里，又暗暗的飞了回家。这就是约翰福音所说的。

从复活日晚上，主来到门徒中间之后，就没有一句话说到祂再次的离开。按照约翰福音，祂来了，就再没有离开他们。祂曾告诉他们：“我不撇下你们为孤儿，”我将离开你们一点点时候，但“我必到你们这里来。”（约十四 18～19。）主在死的时候离开了他们，在复活之后祂回来。祂去了不到七十二小时。

在祂死之前，主是在物质的身体里；祂只能在祂门徒中间，而不能在他们里面。但是在复活之后，当主回到祂门徒那里，祂能进入他们里面。怎能如此呢？当祂在肉身时祂不能进到他们里面；祂必须改变形态。于是借着死与复活，祂从肉身变成灵。当门徒聚集的那晚，门都关了，然而主进来了！并且祂向他们吹气说，“你们受圣灵。”（约二十 22。）从那之后，主再没离开过他们，因祂在他们里面。首先，这位主道成肉身成为一个人，受人身体的限制。然后借着祂的死与复活，祂由肉身改变成灵。起先，祂与我们同在，现在祂在我们里面！现在这位主在灵里永远与我们同在，住在我们里面。（约十四 16～17，罗八 9～10。）祂是我们复活的生命。

基督作生命的应用

让我们非常实际的来看这问题。作为一个重生的基督徒，你如何对待人呢？作为一个弟兄，有基督作生命，你如何对待弟兄呢？你是凭基督对待他们呢？或是凭你自己？要凭着基督对待弟兄，就要在灵里。我们必须在灵里彼此对待。

hither thy hand, and thrust it into my side" (John 20:26-27). The Lord invited Thomas to touch Him, but Mary was forbidden, because He had not yet ascended to His Father. Surely this means that in the interval the Lord had gone to His Father in heaven, but that He did not stay there. It seems He went there secretly and came back secretly.

Suppose you saw me in Los Angeles in the morning and again in the afternoon. You would assume I had been there all the time, for you would not have known that I had flown to San Francisco! I went there secretly, and I flew back secretly. This is what the Gospel of John portrays.

After the Lord came to the disciples in the evening of that resurrection day, there is not a word that He left them again. He came and according to the Gospel of John, He never left them. He had told them, I will not leave you orphans. I will leave you for a little while, but I will come back to you (John 14:18-19). The Lord left them when He died, and He returned after the resurrection. He was gone not more than seventy-two hours.

Before His death the Lord was in a physical body; He could only be among His disciples, never in them. But after the resurrection when the Lord came back to His disciples, He could enter into them. How could that be? While He was in the body, He could not be in them; He would have to be transfigured. Therefore, by death and resurrection He was transfigured from the body into the Spirit. That night when the disciples were gathered together, the doors were closed; yet the Lord came in! And He breathed on them, saying, "Receive ye the Holy Spirit" (John 20:22). Thenceforth, the Lord never left them, for He was in them. First, the Lord was incarnated to be a man, limited by a human body. Then, by His death and resurrection, He was transfigured from the body into the Spirit. First, He was with us, but now He is in us! Now the Lord in the Spirit is always with us, living in us (John 14:16-17; Rom. 8:9-10). He is our resurrection life.

THE APPLICATION OF CHRIST AS LIFE

Let us be very practical about this matter. As a regenerated Christian, how do you deal with people? As a brother with Christ as your life, how do you deal with the brothers? Do you deal with them by Christ, or by yourself? To deal with a brother by Christ is to be in the Spirit. We must deal with one another in the Spirit.

“在灵里”是什么意思呢？首先我们必须知道，基督现在是在灵里与我们同活。“主就是那灵。”（林后三17。）祂是“主灵，”（林后三章十八节希腊原文，）因为祂已由肉身变成灵。（林前十五45。）祂今日在我们里面是我们的生命。（西三4。）第二，既有基督作我们的生命，我们就必须凭祂活着，（约六57，）而不凭自己活着。这是一个问题，因为我们许多人虽有基督作生命，却不凭祂活着。第三，我们必须知道基督是活在我们灵里，（提后四22，罗八16。）而不是在我们的心思，情感，或意志里。我们岂不是在深处常经历一些与自己抵触的东西么？就是与我们的想法，情感，或意志抵触的东西么？那东西就是主灵。有时我们想要对某个人说话，但是那个里面的东西说“不！”我们不是都有这样的经历么？甚至在话语的服事上也常是如此。我们打定了主意要讲一个题目，但是里面的东西不赞成。祂告诉我们，“忘掉你所要说的吧。”主好象总是找麻烦，从不让我们随心所欲的作事，总是要求我们跟随祂。是的，我们必须跟随主灵，（罗八4，）而不是祂跟随我们！祂是那住在我们里面复活的生命，我们必须跟随祂。

我们都有天然的生命，但我们必须将它放弃，而单以基督作我们的生命。我们必须不凭自己的想法或情感来事奉主，而在我们的灵中事奉祂。（罗一9。）当我们来到聚会中，我们必须向我们的自己，我们的意愿，我们的想法，以及我们所爱好的死。我们必须告诉主说，“你是我的生命；我是凭你而活，不是凭我的意志，我的智慧，或我的知识而活。”我们常常有一个思想，或一种感情，要在聚会中发表。但我们必须忘掉我们的思想和情感，单记得主自己是生命，并凭祂活着。常有弟兄姊妹来找我，谈到聚会正确的路。我总是回答说，正确的路是在灵中的基督自己。我们必须忘掉仪式，意见和我们的想法。我们必须说，“主，你是我的生命。无论我在这里是供应或服事，我是凭你作生命而作，不是凭我自己。我希望学习如何凭你而活。”

这就是为什么我问，你们如何对待世人和弟兄姊妹。我们必须学习凭基督来对待人。我们如果确实以祂作生命，祂对我们就是真实的。

我们需要认识基督，甚至使徒保罗也说，“使我认识基督，晓得祂复活的大能。”（腓三10。）我们需要认

What does it mean to be "in the Spirit"? First, we must realize that Christ is now living with us in the Spirit. He is the Spirit (2 Cor. 3:17), the "Lord Spirit" (2 Cor. 3:18, Greek), because He was transfigured from the flesh to the Spirit (1 Cor. 15:45). He is in us today as our life (Col. 3:4). Second, having Christ as our life, we must live by Christ (John 6:57) and not by ourselves. This is a problem, for there are many of us who have Christ as life, but do not live by Him. Third, we must know that Christ is living in our spirit (2 Tim. 4:22; Rom. 8:16)—not in our mind, emotion, or will. Have we not often had the experience of something deep within contradicting us—contradicting our mind, our emotion, or our will? That "something" is really the Lord Spirit. Sometimes we intend to talk with a certain person, but that something within says, "No!" Don't we all have this experience? Even in ministering the Word it is often so. We make up our minds to speak on a certain subject, but something within does not agree. He tells us, "Forget about what you are going to say." It seems that the Lord is always troublesome, never giving us a free hand, but always asking us to follow Him. Yes, we must follow the Lord Spirit (Rom. 8:4), not He follow us! He is the resurrection life living within us, and we must follow Him.

We all have a natural life, but we must give it up and take Christ alone as our life. We must not serve the Lord by our mind or by our emotion, but in our spirit (Rom. 1:9). When we come to the meetings, we must be dead to ourselves, our desires, our thoughts, and that which we love. We must tell the Lord, "You are my life; I live by You and not by my will, my mentality, or my knowledge." So often we have a certain thought or a certain emotion that we want to express in the meeting. But we must forget our thoughts and emotions and only remember the Lord Himself as life and live by Him. Brothers and sisters frequently come to talk with me about the right way to meet together. I always answer that the right way is Christ Himself in the Spirit. We must forget about forms, opinions, and our way of thinking. We have to say, "Lord, You are my life. Whatever I do here in ministering or serving, I do by You as life and not by myself. I wish to learn how to live by You."

This is why I asked how you deal with people and with the brothers and sisters. We must learn to deal with people by CHRIST. If we actually take Him as our life, He will be real to us!

We need to know Christ, even as the Apostle Paul said, "That I may know Him and the power of His resurrection" (Phil. 3:10). We need to know Him as the

识祂是复活的生命。我们当在灵中认识祂，而不是在知识、教训、道理、心思、情感、意愿、或意志中认识祂。

一天一位弟兄来问我，基督徒可不可以开玩笑。我说，“这没有规条。圣经中也没有律法。基督没有给我们这样的律法；所以我不敢说开玩笑对不对。但是有一件事我必须说。如果你要开玩笑，你必须先问问基督。你必须接受祂作你的生命。如果你能凭基督来开玩笑，你就尽管作吧。如果在开玩笑中祂是你的生命，这就是对的。你自己知道，基督在不在你的玩笑里。唯一的规条就是基督自己！”今日只有一条律法，一条规定，一条限制：基督自己，包罗万有的基督在复活里作我们的生命。

我们如何与人相处呢？只要取用基督作生命。基督复活是要作我们的生命。愿我们在日常生活中确实认识这个。单单听和读是不够的，我们必须在这事上操练。我们必须每一个境遇里取用基督作生命。这是多么真实和实际阿！如果我们这样行，我们就会很快的在灵中被祂充满。（弗五18。）我们会满有基督，并且我们整个人都被圣灵浸透。主今日正在寻找这样的人。凭基督活着才是真正的属灵！

resurrection life. We must not know Him in knowledge, teaching, doctrine, the mind, the emotions, the desires, or the will, but in the Spirit.

One day a brother came to me and asked if I thought Christians should joke. I said, "There is no regulation. There is no law in the Scriptures. Christ did not give us such a law; so I dare not say whether it is right or not. But there is one thing I must say. If you would joke, you must first consult Christ. You must take Him as your life. If you can joke by Christ, go ahead. If He is your life in joking, it is quite right. You yourself know whether or not Christ will go along with your joking. The only rule is Christ Himself!" Today there is only one law, one rule, one regulation: Christ Himself, the all-inclusive Christ as our life in resurrection.

How should we deal with people? Simply by taking Christ as life! Christ is risen to be our life. May we realize this positively in our daily lives. Listening or reading is not enough. We must put this into practice. We must take Christ as our life for every occasion. How very real and practical it is! If we do this, we will very quickly be filled with Him in our spirit (Eph. 5:18). We will be full of Christ and our whole being will be saturated with the Spirit. The Lord is seeking this kind of people today. To live by Christ is true spirituality!

第四章

升天

我们现在来到基督第四个主要的阶段：祂的升天。我们已经看过了道成肉身，受死和复活。因着复活，受造之物被带到一个新地位，我们也被重生成为基督身体上的肢体。但是这身体还没有形成。乃是借着基督的升天，所有这些肢体才形成一个活的身体。基督升天之后，祂借浇灌下来的圣灵浸了祂整个身体。（徒二 1～4，16～18，33。）借着这圣灵的浸，使所有的肢体成为一个身体。（林前十二 13。）在升天之后，祂也赐下许多的恩赐：使徒，先知，传福音的，牧师和教师。（弗四 8，11～12。）这些恩赐的目的是为建造身体。

在基督每一个主要的阶段，都完成一件重要的事。在祂的道成肉身里，基督自己与受造之物联合。借着祂的受死，祂将万有结束。借着祂的复活，基督将所有重生的人带进新造，作祂身体活的肢体。这些不过是预备材料，还不是建造。直到祂升上高天，浇灌下能力的圣灵，祂的身体才形成。也是到那时，祂才赐下建造身体的恩赐。

我们实在是在十字架上，在基督里被结束，并且也被重生成基督活的肢体。但是我们是不是象主身体的肢体那样生活，并取用基督作生命呢？今日许多基督徒根本不象基督的肢体，因为他们不凭基督而活。当我们凭基督而活，并且取用祂作生命时，我们就是活的肢体，也是真的弟兄。有时候一个弟兄会对我说，“那个弟兄是位真弟兄！”当我问他“真弟兄”是什么意思时，他说，“哦，他是那么真，那么好，那么可爱！”我摇头说，“不，弟兄，一位好弟兄可能不是一位真弟兄！”我们可能相当可爱，相当好，而仍没有凭基督活着。我们可能天生“好”或天生“可爱”。无论在东方或是西方，我都遇见过许多的人是天然的“好”，而他们却从未接受过基督。我们不该说一位可爱的弟兄是一位真弟兄。作为一个真弟兄的意思就是凭基督活着，成为一个为着身体的活肢体。我不是说“属于身体”，而是说“为着身体”。

CHAPTER FOUR

ASCENSION

We come now to the fourth major step of Christ: His ascension. We already have seen the incarnation, the crucifixion, and the resurrection. By the resurrection the creation was brought to a new standing, and we were regenerated to be members of the Body of Christ. But the Body was not yet formed. It was by the ascension of Christ that all these members were formed into a living Body. After Christ ascended to heaven, He baptized His whole Body by the outpouring of the Holy Spirit (Acts 2:1-4, 16-18, 33), and it was by this baptism in the Holy Spirit that all the members were formed into one Body (1 Cor. 12:13). After His ascension, He also gave many gifts: apostles, prophets, evangelists, teachers and pastors (Eph. 4:8, 11-12). The purpose of these gifts was to build up the Body.

At each of the four major steps of Christ, there was one main accomplishment. In His incarnation Christ joined Himself to the creation. By His crucifixion He put all the creation to an end. By His resurrection Christ brought in the new creation with all the regenerated as living members of His Body. This, however, was only the preparation of the materials and still not the building. It was not until He ascended to heaven and poured down the Holy Spirit of power that the Body was formed. It was also then that He gave gifts for the building up of that Body.

We were indeed put to an end in Christ on the cross and also regenerated to be living members of Christ. But do we live as members of the Body and take Christ as our life? Many Christians today simply are not like members of Christ because they are not living by Christ. When we live by Christ and take Him as our life, then we are living members and real brothers. Sometimes a brother will say to me, "That brother is a real brother!" When I ask him what he means by "real brother," he says, "Oh, he is so sincere, so nice and so lovely!" I shake my head. "No, brother. A nice brother may not be a real brother!" We may be quite lovely, quite nice, and still not be living by Christ. We may be born "nice," or born "lovely." I have met many people both in the East and West who are naturally "nice," though they have never received Christ. We should not say that a lovely brother is a real brother. To be a real brother means to be living by Christ, to be a living member for the Body. I do not say "of the Body," but "for the Body."

我们可能是一个活肢体，一个真弟兄，但我们有没有跟其他的人建造在一起？我知道我们已经联于基督，也在十字架上被结束，并且也取用基督作生命，但是我们现在是身体中的肢体么？我们必须在基督的升天里，正如在祂的复活里一样。

圣灵的降临

基督告诉祂的门徒说，如果祂不去，圣灵就不来。（约十六7。）当圣灵来时，耶稣也在圣灵里来了。（约十四17～18。）祂由肉身转成灵。（林前十五45。）所以在祂复活之后，祂是在灵里，在复活的身体里回来。在灵中祂向门徒吹气说，“你们受圣灵。”（约二十22。）如此，借着复活，祂使自己成为生命的灵进入门徒里面。

今日有许多人认为，在五旬节前圣灵并没有来，这是错的。早在复活日的晚上，当基督来向门徒吹气时，祂说，“你们受圣灵，”就在那天晚上圣灵就进到门徒里面。在复活日的清早，主到父那里去了一会儿，（约二十17，）然后在晚上，祂带着生命的灵来到门徒中间。

这也可由另外一个例子证明。在五旬节之前，有一百二十个门徒聚在一起，同心合意的祷告了十天。（徒一13～15。）你能相信，没有生命的圣灵在他们里面，他们能够在十天之内如此合一么？试试看，我怕你们会很快的争吵起来。我们记得，门徒在主死之前是怎样的彼此相争。（路二二24。）每个人都想要为大。但是在复活之后，这些穷苦的加利利渔夫勇敢的离开了他们的家乡，来到耶路撒冷并留在那里，虽然那个地方对他们充满了恐吓与反对。（约二十19。）不只他们去并同住在那里，他们也同心合意的祷告了十天。这样的情形不是出于他们自己，乃是出于生命之灵。他们有生命的圣灵在他们里面。彼得甚至能站起来，按照圣经传一篇信息指出预言的应验。（徒一15～20。）这是出于真理的圣灵。这样，我们看见门徒在五旬节之前就已接受了生命的灵。他们成了活的肢体，不过他们还没有形成一个身体。所以，他们等候从上头来的能力，（路二四49，）就是圣灵的浸。（徒一5，8。）借此，他们就形成了一个活的身体。

We may be a living member, a real brother, but have we been built up together with others? I know we have been joined to Christ and put to an end on the cross, and that we do take Christ as our life, but are we now members in the Body? We must be in the ascension of Christ as well as in His resurrection.

THE ADVENT OF THE HOLY SPIRIT

Christ told His disciples that if He did not go away, the Holy Spirit would not come (John 16:7). When the Holy Spirit came, Jesus also came in the Holy Spirit (John 14:17-18). He was transfigured from the body into the Spirit (1 Cor. 15:45). So, after His resurrection, He came back in the Spirit in a resurrected body (John 20:19). In the Spirit He breathed on the disciples saying, "Receive ye the Holy Spirit" (John 20:22). Thus, by the resurrection, He brought Himself as the Spirit of life into the disciples.

Many people today think that the Holy Spirit never came before Pentecost. But in the evening of the day of resurrection, Christ came and breathed on the disciples, saying, "Receive ye the Holy Spirit." That means the Holy Spirit came into the disciples that very night. On the day of resurrection, early in the morning, the Lord went to the Father for a short while (John 20:17). Then, in the evening, He came down to the disciples with the Spirit of life.

This is confirmed by another instance. Before Pentecost the one hundred and twenty disciples prayed together for ten days in harmony (Acts 1:13-15)! Do you believe that without the Holy Spirit of life within them they could be in such accord for ten days? Try it. I'm afraid you will soon be quarreling with others. We remember how the disciples contended with one another before the Lord died (Luke 22:24). Everyone wanted to be the greatest. But after the resurrection, those poor fishermen of Galilee boldly left their country and went to stay in Jerusalem, though the place was filled with threatening against them (John 20:19). Not only did they go and abide together there, but they also prayed in one accord for ten days. This was not something that came from themselves; it was something of the Spirit of life. They had the Holy Spirit of life within them. Peter could even stand up and give a message from the Scriptures showing the fulfillment of prophecy (Acts 1:15-20). That came from the Spirit of truth. Thus we see that the disciples received the Spirit of life before Pentecost. They became living members, though not yet formed into one Body. Therefore, they waited for the power from on high (Luke 24:49), the baptism in the Holy Spirit (Acts 1:5, 8) through which they would be formed into a living Body.

今日主的儿女把这些事弄乱了。有些人说，圣灵的浸是第二次的祝福。另有一些人说，这是为着成圣的。这些都是混乱。在圣灵里受浸是为着形成身体。（林前十二13。）基督的复活是要重生出活的肢体来为着身体，同时基督的升天是要带下能力的圣灵，使我们能浸成一个身体。

圣灵工作的两方面

我们必须了解圣灵的工作有两方面。一面圣灵是作生命的灵住在我们里面，另一面圣灵是作能力的灵降临在我们身上。有一节圣经同时提到这两方面：“从一位圣灵受浸，成了一个身体；饮于一位圣灵。”（林前十二13。）这两件事——浸和饮——都与我们有关，但是我们不能说是相同的事。浸在水中是一件事，饮水又是一件事。照样，在圣灵里受浸是一件事，饮于圣灵又是一件事。我们必须饮于圣灵，好被祂充满；并且在圣灵里受浸，好被祂披罩。

在约翰福音里，主用了两样东西来比喻圣灵。在第七章祂将圣灵比喻成饮用的水，在第二十章里祂将圣灵比喻成呼吸的气。水和气都是为着生命的。但是在路加的书信里，用了另外两种比喻。在路加二十四章四十九节，圣灵被比喻成衣服；在使徒行传二章二节，祂被比喻成一阵大风。呼吸是为生命，但大风是为能力。作为一个基督徒，一面我们必须饮于生命的灵，好被生命充满；另一面必须穿上能力的圣灵，好装备了能力，为着事奉与职事。

让我举例来说。当我在家中自己的房间里，我可以坐在椅子上一杯又一杯的喝茶，直到我喝足了水。这就足够应付我在家的生活，但到聚会中去服事就不够了。去聚会我必须穿得合适。我不能说，只要我喝足了水，怎样穿着都没有关系！我不能穿着睡衣去聚会中服事。为作每一件事，都当穿上合适的衣服。

门徒在复活日接受了生命的灵。但在主将要升天之前，祂对门徒说，“你们要在城里等候，直到你们领受从上头来的能力。”（路二四49。）这就是说，在复活日主

The Lord's children today confuse these things. Some people say the baptism of the Holy Spirit is the second blessing. Others say it is for sanctification. This is nothing but confusion. The baptism in the Holy Spirit is for the formation of the Body (1 Cor. 12:13). The resurrection of Christ is for the regeneration of living members for the Body, while the ascension of Christ brings down the Holy Spirit of power so that we may be baptized into one Body.

TWO ASPECTS OF THE WORK OF THE HOLY SPIRIT

We must realize that there are two aspects of the work of the Holy Spirit. One aspect is that of the Holy Spirit as the Spirit of life indwelling us. The second aspect is that of the Holy Spirit as the Spirit of power coming upon us. Here in one verse both aspects are mentioned: "For in one Spirit were we all baptized into one body...and were all made to drink of one Spirit" (1 Cor. 12:13, A.S.V.). Both of these matters—the baptism and the drinking—are related to us, but we cannot say that they are one and the same. To be baptized in water is one thing, and to drink water is another. Likewise, to be baptized in the Holy Spirit is one thing, and to drink of the Holy Spirit is another. We must drink of the Holy Spirit in order to be filled with Him, and be baptized in the Holy Spirit in order to be clothed by Him.

In the Gospel of John, the Lord uses two figures for the Holy Spirit. In chapter 7, He likens the Holy Spirit to water for drinking; in chapter 20, He likens Him to breath. Water and breath are something for life. But in the writings of Luke two other figures are used. In Luke 24:49, the Holy Spirit is likened to clothing; in Acts 2:2, He is likened to a mighty wind. Breath is for life, but the mighty wind is for power. As a Christian, we must on one hand drink of the Spirit of life to be filled with life, and on the other hand we must be clothed with the Holy Spirit of power to be equipped with power for service and ministry.

Let me illustrate. When I am home in my room, I can sit in my chair drinking cup after cup of tea till I am full of water. That would suffice for my living at home, but it would not suffice for my going to the meeting to minister. To go to the meeting I must dress properly. I cannot say it does not matter how I dress, as long as I am full of water! I cannot go to the meeting to minister in pajamas. We must be fittingly dressed for everything we do.

The disciples received the Spirit of life on the day of resurrection, but when the Lord was about to ascend into the heavens, He said to the disciples, "Tarry ye in the city, until ye be clothed with power from on high" (Luke 24:49, A.S.V.). This

带来生命的水给人喝；但在五旬节那天，祂给他们穿上适当的军服，使之有能力。然后他们才有资格，并且装备好了可以来事奉。

假定我是穿了适当的衣服，但是仍旧饥渴。我必须去事奉，但我却无法得到水喝。我去聚会，但我是口渴的。在外面我的穿着很合适，但里面我却缺少些东西。作为一个基督徒，我们需要圣灵作里面生命的灵，同时也作外面能力的灵，然后我们才会在生命中刚强，并装备了能力。

弟兄姊妹们，我们的情形是怎样呢？我们里面是否充满了生命的圣灵？我们外面是否穿上了能力的圣灵？如果我们要成为基督身体的一个活而有功用的肢体，我们就必须里面充满圣灵作生命，外面穿上圣灵作能力，然后我们才会在生命中强壮，并且装备了能力，来在身体中尽功用。当我们信徒在主面前聚集的时候，假若我们中间缺少尽功用之情形，这就是由于这两个因素。一方面，很少信徒是真正在里面充满了生命的灵。而外面穿上了能力圣灵的人，更是少而又少。

当我蒙主呼召来事奉祂时，我很快就觉察到，在我里面和外面都缺少了某些东西。哦，我真是知道这个缺。我到主面前去一再的祷告，然后我发觉在我里面我需要圣灵的生命，在外面我需要圣灵的能力。我来到主面前一次又一次的将自己献给祂。我等候在主前，愿意接受对付。我学了如何操练我的灵来与祂配合，我也学了如何否认我自己。我更学知我是何等需要在圣灵里受浸的经历。赞美主，一段时间之后，我知道我里面已经被圣灵充满，外面也穿上了圣灵。哦，从那时起每一件事都不同了。我的事奉改变了，并且我得着了真正的释放。

我们如何能经历圣灵

也许你现在要问说，“我们如何能有这样的经历呢？”这答案是简单到你难以相信！为着里面充满圣灵，你只需要：一、学习如何操练你的灵，在一种活的方式中与主接触。二、不断的否认你自己。你里面必定会充满了

means that on the day of resurrection the Lord brought living water for the people to drink, but on the day of Pentecost He clothed them with the proper uniform for power. Then they were qualified and equipped for ministry.

Suppose, however, that I am dressed and properly clothed, but still hungry and thirsty. I must go to minister, but there is no way for me to get some water to drink. I go to the meeting, but I am thirsty. Outwardly I am suitably clothed, but inwardly I lack something. As a Christian we need both the Holy Spirit as the Spirit of life inwardly, and the Holy Spirit as the Spirit of power outwardly. Then we will be strengthened in life and equipped with power.

Brothers and sisters, what is our condition? Are we filled inwardly with the Holy Spirit of life? And are we clothed outwardly with the Holy Spirit of power? If we would be a living, functioning member of the Body of Christ, we must be filled inwardly with the Holy Spirit as life, and we must be clothed outwardly with the Holy Spirit as power. Then we will be strong in life and equipped with power for our function in the Body. If, when we come together as believers meeting before the Lord, there is a lack of function in our midst, it is due to these two matters. On one hand, not many believers are really filled with the Holy Spirit of life inwardly. And more, very few are really clothed with the Holy Spirit of power outwardly.

When I was called by the Lord to serve Him, I soon realized that I lacked something both inwardly and outwardly. Oh, how I knew it! I went to the Lord and prayed and prayed, and thus I discovered that inwardly I needed the life of the Holy Spirit, and outwardly the power of the Holy Spirit. I went to the Lord and consecrated myself to Him over and over again. I waited on the Lord, willing to be dealt with. I learned how to exercise my spirit to cooperate with Him, and I learned how to deny myself. Moreover, I learned more about my need to experience the baptism in the Holy Spirit. Praise the Lord, after a time I knew that I had been both filled with the Holy Spirit inwardly and clothed with the Holy Spirit outwardly. Oh, from that time everything was different. My ministry was changed and there was a real release.

HOW WE CAN EXPERIENCE THE HOLY SPIRIT

Perhaps you are now wanting to ask, "How can we have this kind of experience?" The answer is so simple that you will hardly believe it! For the filling of the Holy Spirit inwardly, you only need: (1) to learn how to exercise your spirit to contact the Lord in a living way, and (2) to deny yourself continually. Be

圣灵！每当你与主之间起了争执时，总要让主得胜。绝不要想去胜过祂！常常对主说，“主，我投降了。”绝不要象雅各那样强。如果你与主摔跤，祂会摸你的大腿窝，使你瘸了。学习一直操练你的灵，并否认你自己。然后你里面会充满了圣灵。不要问什么时候才被圣灵充满。时间的问题不在你手里。也不要问有什么样的表显。把这些都留给主吧。

然后我们如何能穿上从上头来的能力呢？让我用比方来说。我是一个对烹饪一窍不通的弟兄。我只知道如何吃！所以这非常简单——我只要坐下吃所摆上的！每样东西都在桌上。我只管吃。你知道在圣灵里的浸已经完成了么？差不多完成两千年了。现在我们所需要作的就是取用它。

在圣灵里受浸

在使徒行传中有五次圣灵浇灌的记载。第一次是在五旬节那天。（徒二1～4。）第二次是降与撒玛利亚的信徒。（徒八14～17。）第三次是在使徒保罗得救之后。（徒九17。）第四次是在哥尼流家中。（徒十44～47，十一16～17。）第五次是降与以弗所的信徒。（徒十九1，2，6。）这五次都与圣灵内在的充满无关；它们都是说到圣灵浇灌在我们身上。五旬节那天，圣灵降临在门徒身上。在撒玛利亚，当两位使徒按手在信徒身上时，圣灵就降临在他们身上。同样，在保罗身上，在哥尼流家里，在以弗所信徒身上，也是如此。这五次实例里没有一次是关乎圣灵内在的充满；然而有两次被称为“在圣灵里受浸”——一次是在五旬节那天，一次是在哥尼流家里。五旬节那天，元首基督在圣灵里浸了祂身体犹太人的部分；在哥尼流家中，元首基督又在圣灵里浸了祂身体外邦人的部分。因此这两部分得以合一，都从一位圣灵受浸成了一个身体。（林前十二13。）借着这个，在圣灵里的浸是一劳永逸的完成了。现在我们所需要的不是再在圣灵里受浸，而是简单的去经历，那在圣灵里已经完成了的浸。因着基督在十字架上已经完成的工作，我们如何不需要再次被钉；照样，我们也不需要再在圣灵里受浸。因为元首基督已在圣灵中为整个身体施浸了。我们只需要经历元首为身体所已经作成的。

assured, you will be inwardly filled with the Holy Spirit! Whenever a struggle arises between you and the Lord, always let the Lord defeat you. Never try to defeat Him! Always be ready to say, "Lord, I surrender." Never try to be strong like Jacob. If you wrestle with the Lord, He will touch your thigh and make you limp. Learn to exercise your spirit and deny yourself all the time. Then you will be inwardly filled with the Holy Spirit. Do not ask when. The matter of time is not in your hand. And do not ask how it will be manifested. Leave that to the Lord.

Then, how can we be clothed with power from on high? Let me illustrate: I am a brother who knows nothing about cooking. I only know how to eat! So it is very simple—I just sit down and eat what is ready! Everything is on the table. I just take it. Do you know that the baptism in the Holy Spirit has been accomplished already? It was accomplished almost two thousand years ago. Now all we need to do is just to take it.

THE BAPTISM IN THE HOLY SPIRIT

In the book of Acts there are five cases of the outpouring of the Holy Spirit. The first is on the day of Pentecost (Acts 2:1-4). The second is with the Samaritan believers (Acts 8:14-17). The third is that of the Apostle Paul after he was saved (Acts 9:17). The fourth is in the house of Cornelius (Acts 10:44-47; 11:16-17). And the fifth is with the believers in Ephesus (Acts 19:1, 2, 6). All these five cases have nothing to do with the infilling of the Holy Spirit; they are all related to the outpouring of the Holy Spirit upon us. On the day of Pentecost, the Holy Spirit came upon the disciples. In Samaria, when two of the apostles laid their hands on the believers, the Holy Spirit came upon them. It was the same in the case of Paul, in the house of Cornelius, and with the believers in Ephesus. None of these five cases are concerned with the infilling of the Holy Spirit; yet only two of them are called the "baptism in the Holy Spirit"—the one on the day of Pentecost and the one in the house of Cornelius. On the day of Pentecost, Christ the Head baptized the Jewish part of His Body in the Holy Spirit; and in Cornelius' house, Christ the Head baptized the Gentile part of the Body in the Holy Spirit. Thus both parts were made one and baptized into the one Body in one Spirit (1 Cor. 12:13). By this, the baptism in the Holy Spirit was accomplished once for all. Now what we need is not to be baptized in the Holy Spirit again, but simply to experience the baptism in the Holy Spirit already accomplished. Even as we need not be crucified again because of the finished work of Christ on the cross, so also we need not be baptized in the Holy Spirit again. Christ the Head has already baptized the whole Body in the Holy Spirit. We need only experience what the Head has already done to the Body.

在使徒行传五个实例中，只有两个被称为圣灵的浸；其他三个包括了按手。这意思就是说，身体已经在圣灵里受了浸，而这浸经由身体的代表传递给身体的新肢体。经由这种传递，我们也可以经历身体所已经得到的。唯一的需要就是我们与身体有正确的关系。这就是按手的意思——与身体有一个正确的关系。经由身体的一位代表按手在身体的一个新肢体上，那在身体上所已经成就的就传递给这个新的肢体。甚至保罗在他还是扫罗的时候，都需要一位名叫亚拿尼亚的小门徒来按手在他身上。扫罗有没有说，“你是谁？你太小了！我要彼得！”如果扫罗那样作，他与身体就出问题了，这对他是个试验——他通过了！他降服于身体，所以他能正确的联于她。然后，亚拿尼亚代表身体按手在这个新得救的人身上。神的圣灵象油从头流下到新的肢体，他接着就穿上了圣灵。

如果我们要经历圣灵的浸，首先我们必须知道主已经升天，作了主，作了元首。五旬节那天彼得站起来，告诉人说，“故此，以色列全家当确实的知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。”（徒二 36。）因着祂被立为主和元首，祂便浇灌下能力的灵给祂的身体。（徒二 33。）

然后我们必须与身体有一个正确的关系。这样我们可以对元首说，“主，我知道你的身体，我是她一个重生的肢体，并且我是正确的联于她。在这个立场上我宣告圣灵的浸已经在你的身体上完成了。”然后我们就能确实的经历到那奇妙的圣灵的浸。如果我们不了解基督的升天，并且与身体没有一个正确的立场，不管我们如何在祂面前祈祷与等候，都是很难有这种经历的。灵浸已经完成了。美物都在桌上，来吃吧！

在桌上有两样东西是为着我们的。一件是圣灵内在的充满，另一件是圣灵外在的浇灌。如果我们要里面被圣灵充满，我们必须学习操练我们的灵，与这位活的主有活的接触，并且学习不断的否认自己。我向你保证，我们里面会被圣灵充满。如果我们要经历圣灵的浇灌，我们必须认识主今日已经升天，向着教会作主，作万有的头。我们也必须在身体上有一个正确的地位。然后我们

In the five cases of Acts, only two are called the baptism in the Holy Spirit; the other three cases include the laying on of hands. This means that the Body was baptized in the Holy Spirit already and that this baptism was transmitted by a representative of the Body to new members. Through this kind of transmission, we too may experience what the Body already has. The only need is that we be rightly related to the Body. That is the meaning of the laying on of hands—a right relationship to the Body. Through a representative of the Body laying hands on a new member of the Body, what has already been done to the Body is transmitted to the new member. Even Paul when he was Saul needed a little disciple by the name of Ananias to come and lay hands on him. Did Saul say, "Who are you? You are too small! I must have Peter!" If Saul had done that, he would have been wrong with the Body. This was a test to him—and he passed it! He submitted to the Body, for he would be rightly related to it. Then, Ananias, representing the Body, laid his hands upon this newly saved one. The Holy Spirit of God, like the oil from the head, flowed down to the new member, and he in turn was clothed with the Holy Spirit.

If we would experience the baptism in the Holy Spirit, we must firstly realize that the Lord has ascended, establishing His Lordship and His Headship. Peter stood up on the day of Pentecost, telling the people: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). Because He was established as Lord and Head, He poured down the Spirit of power upon His Body (Acts 2:33).

Secondly, we must have a right relationship with the Body. Thus we may say to the Head, "Lord, I know Your Body. I am a regenerated member of it and I am rightly related to it. On this standing I claim the baptism in the Holy Spirit already accomplished upon Your Body." Then we will indeed experience the wonderful baptism in the Holy Spirit. If we do not understand the ascension of Christ or have a right standing with the Body, no matter how much we pray and tarry, it will be difficult to have the experience. It is already accomplished. The food is on the table; come and take it!

Here are two things on the table for us. One is the infilling of the Holy Spirit, and the other is the outpouring of the Holy Spirit. If we would be filled with the Holy Spirit inwardly, we must learn to exercise our spirit to have living contact with the living Lord, and we must learn to deny ourselves all the time. I assure you, we will be inwardly filled with the Holy Spirit. If we would experience the outpouring of the Holy Spirit, we must realize that the Lord today is ascended, that He is the Lord and Head of all to the church, and we must stand in a right position

可以宣告身体所已经得着的，我们就要穿上上头来的能力。让我们如此行吧。

结论

道成肉身，受死，复活及升天——这一切——都已经完成了。当我们接受基督的死，我们就得着了赦罪，称义，救赎，及其他的好处。当我们接受基督的复活，我们就重生了。当我们接受基督的升天，我们就得着上头来的能力。这一切基督已经完成了。这些都是包括在福音里的项目。如果我们要传福音，我们应该把这四项告诉人：祂的道成肉身，受死，复活，及升天。然后他们能得着赦罪，称义，救赎，重生，以及圣灵的浸。他们里面会被生命的灵充满，他们外面会穿上能力的灵。

让我们都到主面前去为这事祷告。我有把握的说，有些事情会发生。不要满足于听这些话。这是我们必须作的事。让我们到主面前为这些事和祂办交涉。我们必须清楚知道，今天我们是在哪里。我们需要在圣灵里重生，里面充满了圣灵作生命，外面穿上圣灵作能力。然后我们就会成为被三一之神所充满，并且穿戴三一之神的人。我们就会被祂浸透并与祂相调，成为基督身体那活而有用的肢体。

in respect to the Body. Then we may claim what the Body already has, and we will be clothed with power from on high. Let us do it.

CONCLUSION

The incarnation, the crucifixion, the resurrection, and the ascension—all these—have already been accomplished. When we accept the crucifixion of Christ, we receive forgiveness, justification, redemption, and much more. When we accept the resurrection of Christ, we are regenerated. When we accept the ascension of Christ, we receive power from on high. All this Christ has already accomplished. They are the items of the good news, the gospel. If we are going to preach the gospel, we should tell people about these four items: His incarnation, crucifixion, resurrection, and ascension. Then they can receive forgiveness, justification, redemption, regeneration, and the baptism in the Holy Spirit. Inwardly they will be filled with the Spirit of life, and outwardly they will be clothed with the Spirit of power.

Let us all go to the Lord and pray about this. I do have the assurance that something will happen. Do not be satisfied with the words. This is something we must do. Let us go to the Lord and deal with Him about these matters. We must be clear where we are today. We need to be born again with the Holy Spirit, filled inwardly with the Holy Spirit as life, and clothed outwardly with the Holy Spirit as power. Then we will be those who are filled with the triune God and clothed with the triune God. We will be saturated and mingled with Him, and we will be living and functioning members of the Body of Christ.