

2189 基督奇妙的所是

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◎简介

全书共五章，论到基督是神又是人，基督是救赎主也是拯救主，基督是生命也是复活，基督是赐生命的灵，基督是召会——新人——的一切。

说明

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The Wonderful Being of Christ

PREFACE

This book is a translation of messages given in Chinese by Brother Witness Lee in San Jose, California on July 22-24, 1983. These messages were not reviewed by the speaker.

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第一章

基督是神又是人

读经：约翰福音一章一节，三节，二十章二十八节，罗马书九章五节，提多书二章十三节，约翰福音一章十四节，十九章五节，使徒行传七章五十六节，提摩太前书二章五节，约翰福音一章五十一节。

基督的所是奇妙且丰富

基督實在是奇妙的一位。以賽亞九章六節說，祂的名稱為奇妙的策士。祂的所是包羅萬有，用我們有限的頭腦實在無法領會，難以測透。有一年夏天，我在台北和眾聖徒一同查考主耶穌的所是，要從全本聖經六十六卷書里，找出關於主耶穌的所是共有多少項目。我們很容易的就找到近三百項。其中說到主耶穌是神，又是人；是救贖主，又是拯救主；是生命，又是復活；是身體，又是新人；是祭司，又是申言者；是君王，也是策士；是能力，也是智慧；是公義，也是聖別等等。那一次我們並沒有查完，因為祂的所是奇妙豐富，實在不勝枚舉，不僅近三百項而已。

本書里我們要用五篇信息，交通關於基督奇妙的所是。第一，祂是神，又是人；第二，祂是救贖主，也是拯救主；第三，祂是生命，也是復活；第四，祂是那賜生命的靈；第五，祂是召會——新人——的一切。

基督也實在是豐富的一位。祂是神又是人；祂是救贖主也是拯救主；祂是生命也是復活；祂是那賜生命的靈；祂也是召會——新人——的一切。基督是召會的頭，也是召會的生命和內容，更是召會的根基和見證。這樣一位包羅一切、奇妙豐富的基督，祂的所是能應付我們各樣的需要。無論男女老少，尊卑貴賤，人人都需要耶穌。祂能满足我們深處的飢渴，應付我們一切的需要。

基督是神又是人

CHAPTER ONE

CHRIST BEING BOTH GOD AND MAN

Scripture Reading: John 1:1, 3; 20:28; Rom. 9:5; Titus 2:13; John 1:14; 19:5; Acts 7:56; 1 Tim. 2:5; John 1:51

CHRIST BEING WONDERFUL AND RICH

Christ is truly a wonderful One. Isaiah 9:6 says that His name is called Wonderful Counselor. What He is, is all-inclusive; it is difficult to explore and impossible to comprehend with our limited mind all that Christ is. One summer in Taipei I studied, together with the saints, the subject of what Christ is. We tried to find out from the sixty-six books of the Bible how many items there are concerning what the Lord Jesus is. It was easy to find nearly three hundred items. These items include His being God and man, the Redeemer and the Savior, life and resurrection, the Body and the new man, the Priest and the Prophet, the King and the Counselor, power and wisdom, righteousness and sanctification, and so on. In that period of time we did not begin to exhaust our study, because what He is, which is wonderful and rich, is simply beyond counting; three hundred items do not make up the complete list.

In this book we will use five messages to fellowship concerning the wonderful being of Christ. First, He is God and man; second, He is the Redeemer and the Savior; third, He is life and resurrection; fourth, He is the life-giving Spirit; and fifth, He is everything to the church, the new man.

Christ is truly rich. He is both God and man; He is the Redeemer and the Savior; He is life and resurrection; He is the life-giving Spirit; and He is everything to the church, the new man. Christ is the Head of the church, the life and content of the church, and even more, the foundation and testimony of the church. Such an all-inclusive, wonderful, and rich Christ can meet our every need with what He is. Whether male or female, young or old, honored or despised, everyone needs Jesus. He can satisfy our thirst deep within and meet all our needs.

CHRIST BEING BOTH GOD AND MAN

“基督是神又是人”这句话字义浅显，但含意深奥。基督是神，人也许明白；但按着人的观念，基督既是神，怎么又是人？这个真不容易明白。二千年来，基督教的神学里，有一门学问叫作“基督论”（Christology），专门研究基督的身位，讲论祂的所是。历代以来，大家对于祂是神又是人的争论很多，但是圣经很明确的说，基督是神又是人，因为祂一切奇妙的所是都集中在这一点。

基督是 创造天地万有的主

在人类的宗教历史中，有许多关于神的用辞，比如多神教、独神教，还有选择一神教，就是在众神之中任选一个去作敬拜的对象。这说出人里头需要神。不管人找的对或错，人都是要神的。我们都知道，我们所敬拜的这位神，乃是创造天地宇宙的主。天地万物不是进化来的，乃是神所创造的。神为什么创造天地万物？第一就是要彰显祂自己。神虽是人不能测透的，祂那永远的权能也是人难以明白的，祂本性的一切特征更是人所不能知晓的，但罗马一章二十节说，借着神所造的万物，祂的大能和神性特征就可以晓得，叫人无可推诿。

凡是研究医学、物理的人都承认，他们越研究探讨，就越得低下头来说，宇宙中的确有一位创造的主宰。你若观察星宿间的运转和万物中的定律，就不能不承认，宇宙中确有一位设计这一切的大能者。历代科学各种发明，都不过是找出了宇宙中这位大能者所定下的定律或定理而已。今天我们都知道太阳和地球间的距离恰好，不远不近。若是地球离太阳再近一点，地上的生物就会烤焦，再远一点，就会冻死。而且宇宙中有无数的行星、恒星不停的运转，各循轨道而行，互不相撞，这些是谁设计，是谁规范的？显然的，这是神的作为。

五百年前在哥伦布航海之先，无论中外，一致认为地是方而平的。因为在人的思想里，无法想像地是个圆球，

The statement “Christ is both God and man” is plain in words but profound in implications. We may understand that Christ is God. According to the human concept, however, since Christ is God, how can He also be man? This is not easy to understand. For two thousand years in Christian theology there has been a branch of study called Christology, which specializes in the study of the person of Christ and the discussion of what He is. Throughout the centuries there has been a great deal of debate concerning His being both God and man. However, the Bible explicitly says that Christ is both God and man. All of His wonderful being is focused on this very point.

CHRIST BEING THE LORD WHO CREATED THE HEAVENS, THE EARTH, AND ALL THINGS

In the history of religious mankind there have been many terms related to God, such as polytheism, monotheism, and the belief of one god by choice, that is, by selecting one god among the many gods as the object of worship. This tells us that within man there is the need for God. Whether what he has found is right or wrong, every man wants God. We all know that the God whom we worship is the Lord who created the heavens, the earth, and the universe. The heavens, the earth, and all things did not come through evolution; they were created by God. Why did God create the heavens, the earth, and all things? The primary purpose is for His expression. God Himself cannot be fathomed, His eternal power cannot be comprehended, and all His divine characteristics cannot be determined. However, we see in Romans 1:20 that His eternal power and divine characteristics can be perceived through the things that He made, so that men would be without excuse.

All those who study medicine and physics acknowledge that the more they study and explore, the more they have to bow their heads, saying that there is indeed a Creator, a sovereign Master, in the universe. If you observe the movements of the stars or planets and the laws of creation, you cannot but confess that there is indeed an almighty One who has designed all these. The different scientific inventions throughout the ages are simply discoveries of the laws or principles set by this almighty One in the universe. Today we all know that the distance between the sun and the earth is just right; it is neither too far nor too near. If the earth were a little closer to the sun, the living things on earth would be scorched; if the earth were a little farther away, they would be frozen to death. Furthermore, there are innumerable planets and stars revolving in their respective orbits without colliding into one another. Who has designed them? Who regulates them? Undoubtedly, this is God's work.

Five hundred years ago prior to Columbus's voyage, all people, whether in the east or in the west, considered the earth to be a flat square. This was because human beings

而且一直旋转不停。但是后来事实证明，地是圆的，而且在不断的转动。其实圣经对这点早已有所说明。以赛亚四十章二十二节说，“神坐在地的大圈之上。”这里的“地”和创世记一章一节的“地”是同一个希伯来字。以赛亚只用“地”这辞，没有用“地球”这辞，因为那时还没有“地球”这辞。约伯记二十六章七节也说，“神…将大地悬在虚空。”今天我们都知道，地球的确是悬在太空之中。这一切都证明宇宙天地乃是神所创造的。

有无限的权能和荣美的特性

宇宙的奥妙全维系在神的权能上。宇宙之浩大，叫人诧异，祂的无限，人无法测度。地球不过是太阳系中的一个星球，而无数万的太阳系才构成一个银河系；又有更多的银河系才组成宇宙的整体系统。因此宇宙实在是浩瀚无边。但希伯来一章三节说，这位是神荣耀所发的光辉，也是神本质的印像的基督，用祂大能的话维持万有。这说出这位创造天地宇宙的主，祂的权柄和能力是无限量的。

至于神的神性，更是奥妙难明。按照希腊文看，“神性”一辞是指神本性的特征说的。宇宙不仅是彰显神永远无限的权能，更是彰显神本性的几个特征。你仰观穹苍，看见宇宙是光明的，这说出创造主的特征是光明的。

其次，地上也满了生命。创世记一章告诉我们，神的创造是重在生命。祂先造无生物，后造有生物；祂从低级生命造起，然后造高级生命，最后造最高级生命。低级生命就是植物，是没有知觉的生命；高级生命就是动物，是有知觉的生命；最高级生命就是人类，是有知觉、有意识的生命。这说出这位创造主的特征就是生命。

不仅如此，宇宙也隐约的启示出爱。神造人时就已把爱心和慈仁放在人里面。这样一个宇宙，光明而有生命，美丽而有秩序，且又蕴藏着爱，这一切在在表明这位创造主不仅有永远的权能，更有荣美的特征。

could not imagine in their minds that the earth was round and that it is constantly revolving. However, later on the facts proved that the earth is round and that it also rotates continuously. Actually, the Bible had already revealed this point. Isaiah 40:22 says, “It is He who sits above the circle of the earth.” Earth here is the same Hebrew word as earth in Genesis 1:1. Isaiah used the word earth instead of globe because at that time the word globe did not exist. Job 26:7 also says, “He hangs the earth upon nothing.” Today we all know that the earth is truly hanging in space. All these prove that the universe, the heavens, and the earth were created by God.

HAVING INFINITE POWER AND GLORIOUS CHARACTERISTICS

The mystery of the universe is held together by the power of God. The vastness of the universe is astonishing, and its infiniteness is immeasurable. The earth is only a small body in the solar system. There are innumerable stars that constitute a galaxy and incalculable galaxies that form the complete system of the universe. Hence, the universe is truly vast and boundless. Nevertheless, Christ, who is the effulgence of God’s glory and the impress of God’s substance, upholds all things by the word of His power (Heb. 1:3). This shows that the Lord who created the heavens, the earth, and the universe is infinite in His authority and power.

As to God’s divine characteristics, they are even more mysterious and difficult to comprehend. According to the Greek, the word rendered divine characteristics in Romans 1:20 refers to the characteristics of God’s nature. The universe expresses not only the eternal and infinite power of God but also some characteristics of God’s nature. When you look up at the heavens, you see that the universe is bright, and this tells you that brightness is a characteristic of the Creator.

Moreover, the earth is full of life. Genesis 1 tells us that God’s creation focused on life. First, He created the inanimate things, and then He created the animate things, from the lower form of life to the higher form of life and eventually to the highest form of life. The lower form of life is the plant life, a life without consciousness; a higher form of life is the animal life, a life with consciousness; and the highest form of life is the human life, a life with the highest consciousness and perception. This shows that life is a characteristic of our Creator.

Not only so, the universe reveals love, though indistinctly. When God created man, He put love and kindness in man. Such a universe, which is bright, full of life, beautiful and orderly, and which also contains love indicates clearly that our Creator possesses not only eternal power but also glorious characteristics.

借着圣经启示出来

神为了彰显祂自己，首先创造了宇宙。但为了更清楚启示祂自己，历代以来就借着祂所感动的人，写了一本书中之书，就是圣经。这本圣经不是人发明的，乃是神启示的。祂把神启示得更透彻、更详尽，远超过宇宙所能表明的。一面来说，我们若光有圣经而没有神所创造的天地宇宙，我们就不能看见神的权能，而且也不能看见神的光明、美丽、慈仁等特征。另一面，若光有创造而没有圣经，这样我们对神所能了解、所能看见的就很肤浅；一切有关神的所是和所为，我们就领略得有限。但感谢赞美主，祂给了我们这一本启示神自己的圣经。二千年前只有旧约三十九卷，从创世记到玛拉基书，一卷一卷的把神的所是和作为描写得非常详尽；后来又有二十七卷新约，把神的化身基督奇妙的所是，更清楚的启示给我们。

基督是神而人者

虽然神创造了宇宙来彰显祂自己，也用圣经的启示来描述祂自己，但这还不够，祂需要亲自来成为人。当祂成为肉体，来到人类中间时，就把祂自己那个人位揭晓了。祂不仅借着所造的宇宙彰显祂的权能，显明祂的特征；也不仅借着圣经启示祂一切的所是和所为，更亲自来成为人，就是主耶稣，活在地上，显在人间。

人类六千年的历史，中外许多古圣先贤、哲学家、大人物，从来没有人敢自称是神。然而在二千年前，有一个生在微小的犹太国，长于卑微之家的拿撒勒人耶稣，竟然宣告说，祂是神！祂是否说谎？或是疯狂？都不是。祂的头脑比任何人都更清楚，祂说的话有条有理，充满智慧，而且句句真实，毫无虚谎。

我们所信的神不是多神中的一位，也不是众神中所选出的一位，乃是独一的真神。这位独一的真神作了三件大事：第一，创造宇宙；第二，启示圣经；第三，成为人，这人就是耶稣基督。我们不只有天地，不只有圣经，我们还有这位神成为人的耶稣基督。并且祂还住在我们里面，作我们的生命和一切。创造宇宙的主宰，却乐意住在受造的人里，这是何等奇妙的事实！

REVEALED THROUGH THE BIBLE

In order to express Himself, God first created the universe. Then, to reveal Himself more clearly, He inspired men throughout the centuries to write a book which is the Book of books—the Bible. The Bible was not invented by man but revealed by God. Its revelation of God, which is very thorough and detailed, far surpasses that which is declared through the created universe. On the one hand, if we had only the Bible without the heavens, the earth, and the universe created by God, we could not see the power of God, nor could we see His characteristics such as His brightness, beauty, and kindness. On the other hand, if we had only the creation without the Bible, what we can know or see of God would be superficial; we could comprehend only in a limited way all the things concerning God's being and deeds. We thank and praise Him, however, that He has given us this Bible which reveals Himself. Two thousand years ago there were only the thirty-nine books of the Old Testament, from Genesis to Malachi, which depict God's being and deeds in a very detailed manner. Later, the twenty-seven books of the New Testament were written which reveal in an even clearer way the wonderful being of Christ as God's embodiment.

CHRIST BEING THE GOD-MAN

Even though God created the universe to express Himself and used the revelation in the Bible to depict Himself, this was not sufficient. He Himself needed to come to be a man. When He became flesh and came into the human race, He made known His very person. Not only did He express His power and manifest His characteristics through the universe that He had created, nor did He only reveal all of His being and deeds through the Bible, but also He Himself came as a man, the Lord Jesus, to live on earth and be manifested among men.

In the six thousand years of human history, there have been many ancient sages, philosophers, and great persons in the East and in the West, but no one ever had the boldness to claim that he was God. Yet two thousand years ago, Jesus the Nazarene, who was born in the small country of Israel and raised in a humble family, declared that He was God! Was He lying? Was He insane? No, neither is true. He was sounder than anyone else. The words He spoke were logical and full of wisdom; moreover, every word He uttered was the truth and not a lie.

The God in whom we believe is not just one among many gods nor one chosen from among all the gods; rather, He is the only true God. This only true God did three great things. First, He created the universe; second, He gave the revelation, the Bible; and third, He became a man, Jesus Christ. Not only do we have the heavens and the earth, nor do we only have the Bible, but we also have Jesus Christ, the incarnated God, who dwells in us to be our life and everything. The sovereign Lord who created the universe is pleased to dwell in the created man. What a wonderful fact this is!

犹太教徒或回教徒，虽然也信独一的真神，但他们却不认识这位耶稣基督，就是他们所信的那位创造宇宙的神。他们只能说神是在天上，而敬拜一位遥远、客观的神。但我们所敬拜的神不是这样，祂由圣灵成孕，从童女马利亚所生，且生在马槽里，而后在拿撒勒的一个贫寒之家长大。到了三十岁，祂出来传道，曾多次告诉人说，祂就是神。当时在主耶稣周围的人并不清楚祂就是神自己，连祂的门徒也一知半解，所以当祂从死里复活来到门徒中间，向他们显现时，门徒虽然看见了，仍然不明白。有一位门徒名叫多马，当时不在场。那些门徒就对他说，“我们已经看见主了。”多马却说，除非我看见祂手上的钉痕，用指头探入那钉痕，又用手探入祂的肋旁，我总不信。”（约二十25。）过了八天，门徒又聚集在屋里，主耶稣又向他们显现，多马也和他们在一起。主就对多马说，“伸过你的指头来，摸我的手；伸出你的手来，探入我的肋旁。不要不信，总要信。”多马不得不俯伏敬拜说，“我的主，我的神。”

二千年前神亲自来到地上，一面祂成了道道地地的人，为要替我们死，赎我们的罪，作我们的救赎主。另一面祂又是真神，祂是生命，也是复活，祂不能被死亡拘禁。祂虽然死了，却又大方的从死里出来。这位神而人者从死里复活，一面保证祂的赎罪永远有功效，一面成了赐生命的灵，把神圣的生命释放出来。

这赐生命的灵就是耶稣基督的灵。今天人一接受耶稣基督，这灵就进到人里面，也就是神进到人里面，与人调和，作人的生命。这是我们所传的福音，这是我们所传讲的神。祂创造宇宙，启示圣经，并且成为肉体，作了人，为我们钉死，成功救赎，然后从死里复活，成为赐生命的灵。这位赐生命的灵，就是我们的救赎主，也是我们的拯救主，也就是我们的神，我们的创造主。祂就是主耶稣基督，如今住在我们里面，作了我们里面的生命和一切。

这位永远的神，创造了宇宙，把祂自己彰显了；启示了圣经，把祂自己说明了；又亲自来成为人，把祂自己活活的从人里面显明出来。然后祂死在十字架上，流血赎了我们的罪，最后又从死里复活，成了赐生命的灵。

The Jews and the Moslems also believe in the only true God, but they do not know that Jesus Christ is the very God who created the universe, the very God in whom they believe. They can say only that God is in heaven; consequently, they worship a God who is far away and objective. However, the God whom we worship is not like that. He was conceived by the Holy Spirit and born of the virgin Mary; moreover, He was born in a manger and grew up in a poor home in Nazareth. At the age of thirty, He went out to preach, telling people many times that He was God. At that time many of those people were not clear that He was the very God, and even His disciples knew Him only in a superficial way. Therefore, after His resurrection, when He came into the midst of His disciples and appeared to them, they saw Him but did not understand that He was God. One of the disciples, Thomas, was not in the room at that time. The other disciples said to him, "We have seen the Lord!" But Thomas said, "Unless I see in His hands the mark of the nails and put my finger into the mark of the nails and put my hand into His side, I will by no means believe" (John 20:25). After eight days, the Lord Jesus appeared to the disciples again while they were gathered in the house, and Thomas was with them. Then the Lord said to Thomas, "Bring your finger here and see My hands, and bring your hand and put it into My side; and do not be unbelieving, but believing" (v. 27). Thomas could not help but bow down and worship, saying, "My Lord and my God!" (v. 28).

Two thousand years ago God Himself came to earth. On the one hand, He became a genuine man so that He could die for us as our Redeemer to redeem us from our sins. On the other hand, as the true God, He was the life and the resurrection who could not be held by death. He died, and then He walked calmly out of death. Through His resurrection from death this God-man guaranteed, on the one hand, that His redemption is eternally efficacious, and on the other hand, He became the life-giving Spirit to release the divine life.

This life-giving Spirit is the Spirit of Jesus Christ. Today when a man receives Jesus Christ, this Spirit enters into him. This is God entering into man to be mingled with man and to be his life. This is the gospel which we announce, and this is the God whom we preach. He created the universe and gave the revelation of the Bible. Moreover, He was incarnated to be a man and was crucified for us to accomplish redemption, and then He was resurrected from the dead to become the life-giving Spirit. This life-giving Spirit is our Redeemer and our Savior; He is our God, our Creator. He is the Lord Jesus Christ who dwells in us now to be our life and everything.

The eternal God created the universe and thereby expressed Himself; He gave the revelation of the Bible and thereby explained Himself; and He became a man personally and thereby manifested Himself in a living way. Then He died on the cross, shedding His blood for the redemption of our sins. Eventually, He was resurrected from the dead to become the

人只要肯心里悔改，承认自己是罪人，接受祂在十字架上所成功的救赎，接受祂作救主，这位赐生命的灵，就是那永远的神，就进到人里面，作人的生命和一切。

这并不是说我们所信的，一位是灵，一位是救主，还有一位是神，三位不同。我们的神就是救主，也就是那赐生命的灵。什么时候我们运用里面的灵，我们就与祂相交。我们不必在外面求，祂乃是在我们里面，又真又活的作我们生命和供应的那一位。

我们所传的这位神，经过成为肉体，死而复活，成了那赐生命的灵。今天祂既是神又是人。当祂来成为人，活在地上时，祂并没有把神性放弃，祂那时是人又是神；祂乃是神而人者。所以有的解经家就称祂作“神人”。因此我们所信的主耶稣不仅是神，也是人。这位进到我们里面的灵，不仅有神性，也有人性。在得救以前，我们不只没有神性，连我们的人性也是堕落的。但我们得救以后，我们不仅有神性，我们也得着了最高的人性，使我们能过一种高超的生活。我们不是拘守什么外面的规条，乃是里面多了一个成分，就是主耶稣基督超越的人性。我们的救主耶稣基督，成了赐生命的灵，住在我们里面，不仅有神性，也有人性。因着祂的神性，我们就能活出神性一切的荣美；因着祂的人性，我们就能活出人性一切的美德。所以一个真正得救，凭着里面的灵活着的人，在他身上就自然流露出神的荣美和人的美德。

我们的主是神，又是人。在全世界所有的传记中，没有一个人像新约四福音所记载的主耶稣。当我们读的时候，不仅惊奇祂的神性，更受祂人性的美德所感动、所吸引。祂的为人、态度、待人实在太奇妙了，祂的人性实在超凡。我们赞美祂！这样一位神而人者，竟然乐意住在我们里面。祂经过成为肉体，死而复活，成为赐生命的灵。如今在等候人呼求祂，相信祂。我们一呼求祂的名，接受祂作救主，祂就进到我们里面，我们就和祂有生命的联结。当我们向祂敞开，爱慕祂，愿意和祂联结为一，我们里面就天天被祂充满、被祂占有。这样我们所活出来的，就是神性的荣美和人性的美德。这是何等荣耀，何等美好，何等甜美的生活！在此就是得胜，就是成圣，也就是生命的长大。

life-giving Spirit. If any man is willing to receive Him as the Savior by repenting in his heart, confessing that he is a sinner, and accepting the redemption accomplished on the cross, this life-giving Spirit, who is the eternal God, will enter into him and be his life and everything.

This does not mean that we believe in three different Persons: one being the Spirit, another one being the Savior, and still another one being God. Our God is the Savior, the life-giving Spirit. Whenever we exercise our spirit, we have fellowship with Him. We do not need to seek outwardly; He is in us as the One who is our life and supply in a real and living way.

The God whom we preach has become the life-giving Spirit through incarnation, death, and resurrection. Today He is both God and man. When He came to be a man and lived on earth, He did not forsake His divinity. At the time He was here on earth, He was both man and God; He was the One who was God yet man. Therefore, some Bible expositors call Him the “God-man.” Hence, the Lord Jesus in whom we believe is not only God but also man. The Spirit who has entered into us possesses not only divinity but also humanity. Before we were saved, not only were we void of divinity, even our humanity was fallen. However, from the time we were saved, not only do we possess divinity, but we also have received the highest humanity for us to live a transcendent life. We do not merely adhere to outward regulations; rather, we have an element added to us, and that element is the excellent humanity of the Lord Jesus Christ. Our Savior, Jesus Christ, who has become the life-giving Spirit to indwell us, possesses not only divinity but also humanity. Because of His divinity we can live out all the glory of divinity, and because of His humanity, we can live out all the virtues of humanity. Therefore, the glory of God and the virtues of man flow out spontaneously from one who is truly saved and who lives by the Spirit within him.

Our Lord is both God and man. Of all the biographies of the world, there is none like that of the Lord Jesus recorded in the four Gospels of the New Testament. When we read these Gospels, not only do we marvel at His divinity, but even more we are moved and attracted by His human virtues. His behavior, His attitude, and the way He treated others were too wonderful; His humanity is unsurpassed. We praise Him! Such a God-man is pleased to indwell us. He passed through incarnation, death, and resurrection to become the life-giving Spirit. Now He is waiting for us to call on Him and believe into Him. Once we call on His name and receive Him as our Savior, He enters into us, and thereby we have an organic union with Him. When we open ourselves to Him, love Him, and desire to be joined with Him as one, we are filled and possessed by Him every day. In this way what we live out are the glory of divinity and the virtues of humanity. What a glorious, wonderful, and sweet life this is! Here we have victory, sanctification, and the growth of life.

李常受弟兄于主后一九八三年七月二十二日讲于美国
加州圣荷西

第二章

基督是救赎主也是拯救主

读经：马太福音二十章二十八节，提摩太前书二章六节，彼得前书一章十八至十九节，启示录一章五节，彼得前书二章二十四节，约翰福音一章二十九节，四章四十二节，提多书二章十三节，罗马书五章十节，腓立比书一章十九节。

祷告：主啊，我们从深处向你敬拜，向你献上我们的感谢和赞美。我们赞美你是神，你也是人。你是人，作了我们的救赎主；你是灵，作了我们的拯救主。谢谢你把我们聚集在你面前。主啊！求你为我们把天上的幔子打开，赐给我们清明的天，把我们都带到灵里，叫我们不凭外面的字句，只凭里面的灵来认识你。今天你是灵，是那赐生命的灵；你也赐给我们一个重生的灵；你的灵和我们的灵，二灵相交，二灵相调，成为一灵。我们就是在这灵里一同聚集，向你敬拜，与你一同坐席，享受你。

主啊，求你给我们清明的心思，也给我们敞开的灵，更给我们饥渴的心，叫我们真是觉得，我们虽然有了你，我们仍然更多的需要你。主啊，我们个个都需要你，也时时需要你，在凡事上我们都需要你。求你摸着我们众人的心，在我们里面得着更多的地位。我们愿意被你占有，被你充满，被你浸透，也被你完全得着。

主啊，羞辱你的仇敌。你已经在十字架上毁坏了他。我们在你的召会里，把他践踏在我们的脚下。在这里他没有地位，你得着一切的荣耀。我们的灵敬拜你，我们的心高举你，我们口唱心和的赞美你。阿们。

救赎与拯救有别

我们这些得着耶稣的人，是与众不同的，因为有了耶稣的人，都有耶稣的印记，都是被耶稣标出来的；而且我们都被祂奇妙的所是吸引，都成了“耶稣迷。”祂实在太奇妙了，祂的奇妙所是吸引亿万人归向祂。这就是为什么我们用“基督奇妙的所是”作为题目。

CHAPTER TWO

CHRIST BEING THE REDEEMER AND THE SAVIOR

Scripture Reading: Matt. 20:28; 1 Tim. 2:6; 1 Pet. 1:18-19; Rev. 1:5; 1 Pet. 2:24; John 1:29; 4:42; Titus 2:13; Rom. 5:10; Phil. 1:19

Prayer: O Lord, we worship You from deep within, and we offer to You our thanks and praise. We praise You that You are God and also man. As man You have become our Redeemer, and as the Spirit You have become our Savior. Thank You for gathering us before You. O Lord, we pray that You would remove the veils of heaven and give us a clear sky. Bring us all into the spirit that we may know You by the spirit within us, not by the letter without. Today You are the Spirit, the life-giving Spirit, and You have given us a regenerated spirit. These two spirits, Your Spirit and our spirit, fellowship with one another and are mingled as one spirit. It is in this spirit that we are gathered to worship You and enjoy You by dining with You.

Lord, we pray that You would give us a sober mind, an open spirit, and, even more, a hungry and thirsty heart that we may really sense that even though we already have You, we still need more of You. O Lord, every one of us needs You, and we need You at all times and in all things. We pray that You would touch all our hearts and gain more ground in us. We want to be possessed, filled, saturated, and wholly gained by You.

O Lord, shame Your enemy. You have already destroyed him on the cross. We are crushing him under our feet in Your church. Here he has no ground, but You have gained all the glory. Our spirit worships You, our heart exalts You, and our mouth sings praise to You. Amen.

REDEMPTION AND SALVATION BEING DIFFERENT

As those who have received Jesus, we are different from others because we are those who bear the mark of Jesus, those who have been marked out by Jesus. Furthermore, we have all been attracted by His wonderful being and have become “Jesus addicts.” He is truly wonderful, and His wonderful being has drawn many millions of people to Himself. This is why we use The Wonderful Being of Christ as the title of this book.

我们已经看过基督是神又是人。现在我们要进一步来看，这位奇妙的基督是救赎主，也是拯救主。很多基督徒不清楚救赎和拯救的分别，常常把基督是救赎主和拯救主这两面的所是混为一谈，认为反正都有一个“救”字，所以就把祂简称作“救主。”这虽然不错，但圣经却不是这样简单。按照圣经的启示，基督是救赎主也是拯救主。但祂这两面的所是分别实在太大了。我盼望借着这篇信息，能把这件事说得清楚，让我们都能清楚的看见，我们的主一面是救赎主，一面是拯救主。

救赎的必需

神照着祂自己的形像和样式造人。祂这样造人有一个荣耀的目的，就是要被造的人彰显祂，荣耀祂。为着达到这个目的，神必须把祂自己作到人里面，作人的生命和一切。这是神的手续。人要有神的生命，才能在神的形像里彰显神自己。可惜神还没有机会作这事，撒但就抢先一步，引诱人类始祖亚当和夏娃去吃知识善恶树的果子，结果撒但的生命就进到人里面，变作人里面的罪，把人破坏了。在罗马七章保罗告诉我们，人的肉体里有一个东西，叫作“罪。”他所愿意的善，他反不作，他所不愿意的恶，他倒去作。若他去作所不愿意作的，就不是他作的，乃是住在他里面的罪作的。这个住字含有生活行动的意思。罪不仅住在我们肉体里，更在其中生活行动，欺骗我们，杀害我们，把我们掳去，使我们成为罪人，受罪的辖制，叫我们犯罪作恶，由不得已。

神造人有一个荣耀的目的，但人被破坏、被玷污了，就堕落成了罪人。按照神公义的律法，这样的人在神面前就有了地位上的问题。人的地位就是罪人，在神面前有了罪案。这不是靠着修行，将功折罪就能赎回的。而且神公义的律法说，犯罪的必要死，因为罪的工价就是死。（罗六 23。）这是罪人的地位，也是罪人的案件，是罪人将来既定的命运。

从罪人的地位和罪案，以及神公义律法的要求来说，我们需要一位救赎主。因为我们犯了罪，有了罪案，亏缺了神的荣耀，是该死、该灭亡的人。因此我们需要一位救赎主，来清理我们的罪案，满足神律法的要求，并将我们赎回。

We have already seen that Christ is both God and man. Now we want to go on further to see that this wonderful Christ is both the Redeemer and the Savior. Many Christians are not clear about the difference between redemption and salvation. Hence, they often mix up the aspect of Christ's being the Redeemer and the aspect of Christ's being the Savior, and they refer to Him simply as the Savior. Even though this is not wrong, the Bible is not that simple. According to the revelation of the Bible, Christ is both the Redeemer and the Savior. Moreover, the difference between these two aspects is truly big. I hope that in this message I can clarify this matter so that we can see clearly that our Lord is, on the one hand, the Redeemer, and on the other hand, the Savior.

REDEMPTION BEING NECESSARY

God made man according to His image and after His likeness. He created man in this way for the glorious purpose that the created man may express Him and glorify Him. To attain this goal, God must work Himself into man as his life and everything. This is God's procedure. Man must have God's life in order to express God Himself in His image. Regrettably, however, before God had the opportunity to carry out His procedure, Satan went before Him to seduce the first ancestors of the human race, Adam and Eve, to eat the fruit of the tree of the knowledge of good and evil. Consequently, the life of Satan entered into man to become sin within man and thus damage him. In Romans 7 Paul tells us that there is something in man's flesh called sin. He said, "For I do not do the good which I will; but the evil which I do not will, this I practice. But if what I do not will, this I do, it is no longer I that work it out but sin that dwells in me" (vv. 19-20). The word dwells implies living and acting. Sin not only dwells but also lives and acts in our flesh to deceive, kill, and capture us, so that we become sinners dominated by sin and commit sins and do evil things involuntarily.

God created man with a glorious purpose, but because man was defiled and damaged, he became a fallen sinner. According to the righteous law of God, such a man has a problem concerning his position before God. Man's position is that of a sinner with a record of sins before God. Man cannot make amends for this by doing good works through cultivating his morality. Furthermore, God's righteous law says that he who sins must die because the wages of sin is death (Rom. 6:23). This is the sinner's position and record, and this will be his fate.

According to our position as a sinner and our record of sins and according to the righteous requirement of God's law, we need a Redeemer. We have sinned and have a record of sins; thus, we fall short of God's glory and deserve to die and perish. Hence, we need a Redeemer to clear the record of our sins, to satisfy the requirement of God's law, and to redeem us.

神成为人，且受死、流血 为作救赎主

按照神公义律法的要求，人是该灭亡的。神为将人赎回，就亲自来成为人，作我们的救赎主。祂站在罪人的地位上，在十字架上受死，作我们的代替，受神公义的审判，为我们受惩罚，受死的痛苦。

约翰一章一节说，“太初有话，话与神同在，话就是神。”这话就是主耶稣。十四节说，“话成了肉体，支搭帐幕在我们中间，丰丰满满的有恩典，有实际。”二十九节又说，“看哪，神的羔羊，除去世人之罪的！”从这三处圣经我们看见，主耶稣是神，却来成为人，并且为我们流出人的血；祂是神的羔羊，为要除去我们的罪。祂若没有成为人，就不能流出人的血，也不能有受造的肉体来替我们死。祂必须有一个真实的身体，不是抽象的，乃是受造的身体，才能为我们流出受造之人的血。这样，祂才能替受造的人死；祂所流的人血才能赎人的罪。

旧约时代以色列人献祭时杀牛羊所流的血，只是表号，并不能除罪。（来十4。）因为牛羊不是人，不能替人死；牛羊的血也不能赎人的罪，必须人的血才能赎人的罪。主耶稣是神，却成了受造的人，有受造的身体，也有受造之人的血，所以祂能在十字架上替人死，流出人的血，赎人的罪。

马太二十章二十八节说，“人子来…要舍命，作多人的赎价。”人犯了罪，都在神的定罪之下，就着神律法的要求说，世人都在神公义的定罪之下，需要一位代替者。主耶稣取了血肉之体，成为人子，且在十字架上舍命，作了多人的赎价。

人若不信主耶稣是受造的人，就等于约壹四章三节所说的那些敌基督者，他们是多西特派的人（Docetists）。这一派的人不承认主耶稣是神成为肉身的真人，他们认为主耶稣的身体不是真正的血肉之体，不过是一种幻影而已。这是极大的异端。我们必须承认，我们的主耶稣是神，是创造主，但祂却成了一个受造者，有受造之人的身体，也

GOD BECOMING A MAN AND SHEDDING HIS BLOOD THROUGH DEATH TO BE OUR REDEEMER

According to the requirement of God's righteous law, man should perish. In order to redeem man God Himself became a man to be our Redeemer. He stood in the position of a sinner and died on the cross as our Substitute to suffer God's righteous judgment and be punished on our behalf by suffering the pain of death.

John 1:1 says, "In the beginning was the Word, and the Word was with God, and the Word was God." This Word is the Lord Jesus. Verse 14 says, "And the Word became flesh and tabernacled among us...full of grace and reality." Verse 29 says, "Behold, the Lamb of God, who takes away the sin of the world!" From these three verses we can see that the Lord Jesus was God, yet He became a man to shed human blood for us; He was the Lamb of God to take away our sin. If He had not become a man, He could not shed human blood, nor could He have the created flesh to die for us. He needed to have a real body, not an abstract one but a created one, so that He could shed the blood of a created man for us. In this way He could die for the created man, and the human blood which He shed could make redemption for man's sins.

In the Old Testament age, when the children of Israel slaughtered bulls and goats to offer as sacrifices, the blood which was shed was only a sign and could not take away sins (Heb. 10:4). This was because bulls and goats are not human beings and therefore could not die for men. Likewise, the blood of bulls and goats could not make propitiation for man's sins; only the human blood can do this. The Lord Jesus was God, yet He became a created man with a created body and had the blood of a created man. Therefore, He could die on the cross for us and shed human blood to make redemption for our sins.

Matthew 20:28 says that the Son of Man came "to give His life as a ransom for many." Man has sinned and is under God's condemnation. According to the requirement of God's law, the world is under the condemnation of God's righteousness and therefore needs a Substitute. The Lord Jesus became the Son of Man by putting on the body of flesh and blood and gave His life as a ransom on the cross for many.

Those who do not believe that the Lord Jesus was a created man are the antichrists referred to in 1 John 4:3. These antichrists were the Docetists, who denied that the Lord Jesus was God who became flesh to be a real man and who considered the body of the Lord Jesus to be not a real body of flesh and blood but a mere phantasm. This is a great heresy. We must confess that our Lord Jesus is God and the Creator, yet He became a creature with the body and the blood of a created man. Therefore, He could

有受造之人的血。所以祂能确确实实的被钉在十字架上，且有枪扎透祂的肋旁，流出真正的人血，且是无罪之人的血，来赎我们的罪，解决我们在神面前的罪案。

神根据主耶稣在十字架上的受死，和祂所流出的宝血，就能宣告赦免。主耶稣作了我们的救赎主，替我们受了神公义的审判，还清了我们的罪债。所以祂的血就是一个宣告，宣告神已经赦免一切有罪的人。现在凡求告主耶稣的人，神就因着祂的名，根据祂的血，赦免他们。这个赦免就是救赎的结果。

主耶稣被钉在十字架上受苦，有六小时之久，从早上九点到下午三点。在这六小时里，头三小时是祂为行神的旨意，受人的迫害和羞辱；正午以后的三小时，是祂为我们完成救赎，替我们受神审判和惩罚。乃是在这末了三小时，神算祂作我们的代替，为我们的罪受了神的惩罚。因此，遍地都黑暗了，日头也变黑了，因为我们的罪性、罪行，以及一切消极的事物都归在祂身上，在那里受了神的审判；同时，神在那里也被神弃绝。所以祂大声喊着说，“我的神，我的神，你为什么弃绝我？”（太二七 46。）主耶稣曾说，神从没有离开祂，乃是一直与祂同在；但这时神为什么弃绝祂？因为以赛亚五十三章六节说，耶和華使我们众人的罪孽都归在祂身上，林后五章二十一节也说，神使那不知罪的，替我们成为罪。祂担当了世人的罪，更替世人成为罪，在神眼中为我们成了罪人。所以神在十字架上审判祂，弃绝祂。在神看来，祂是所有罪人的代替者。我们该受的审判全由祂代受了。在这末后的三小时里，主耶稣担当了古今中外全人类的罪，在十字架上受了神公义的审判。末了，救赎的大功宣告完成。罪案的问题被解决了，律法的问题也被清除了，神和人之间的间隔都被消除了。所以祂大声祷告说，“父啊，我将我的灵交在你手里。”（路二三 46。）祂完成了救赎的工作，就进入安息。

复活，成为赐生命的灵 来作拯救主

主耶稣在坟墓里三日之久，到了七日的第一日清晨，祂复活了。祂胜过死亡的权势，从坟墓里出来了。祂这

indeed be nailed on the cross and pierced in His side to flow out the genuine human blood, even the blood of a sinless man, to redeem us from sins and to clear our record of sins before God.

Based on the death of the Lord Jesus on the cross and the precious blood that He shed, God can declare forgiveness. As our Redeemer, the Lord Jesus was judged on our behalf according to God's righteousness and fully paid the debt of our sins. This is why His blood is a declaration, announcing that God has forgiven all the sinners. If anyone calls upon the name of the Lord Jesus, based on the Lord's name and the Lord's blood, God will forgive him. This forgiveness is the issue of redemption.

The Lord Jesus was crucified and suffered on the cross for six hours, from 9:00 A.M. to 3:00 P.M. In the first three hours He was persecuted and humiliated by men for doing God's will; in the last three hours after the noon hour, He was judged and punished by God to accomplish our redemption. It was during this time that God counted Him as our Substitute to suffer God's punishment for our sins. Therefore, darkness fell over all the land, and the sun was darkened because our sin, our sins, and all negative things were placed upon Him and judged by God. It was in this time that He was also forsaken by God. Therefore, He cried out with a loud voice, "My God, My God, why have You forsaken Me?" (Matt. 27:46). The Lord Jesus had said that God never left Him but was with Him all the time. Why then did God forsake Him at that time? Isaiah 53:6 says, "Jehovah has caused the iniquity of us all / To fall on Him." Moreover, 2 Corinthians 5:21 says, "Him who did not know sin He made sin on our behalf." He not only bore the sins of the world but was also made sin on behalf of the world. For us, He became a sinner in the eyes of God. Therefore, God judged and forsook Him on the cross. From God's point of view, He was the Substitute for all the sinners. He suffered for us the judgment that we deserved. In the last three hours on the cross the Lord Jesus bore the sins of the whole human race and suffered God's righteous judgment. Finally, the great work of redemption was accomplished. The problem of the record of sins was solved, the question of the law was cleared, and all the barriers between God and man were removed. Therefore, He prayed with a loud voice, "Father, into Your hands I commit My spirit" (Luke 23:46). After He accomplished His redemptive work, He entered into rest.

RESURRECTING AND BECOMING THE LIFE-GIVING SPIRIT TO BE OUR SAVIOR

After three days in the grave, the Lord Jesus resurrected very early on the first day of the week. He overcame the power of death and came out of the grave. Through such

样从死里复活，就成了赐生命的灵，进到我们里面，作我们的拯救主。祂是救赎主，这是到祂死了的时候为止；祂借着死替我们赎罪，完成了救赎工作，使我们蒙救赎。但是人堕落之后，不仅是地位的问题，不仅是律法手续的问题，也不仅是在神面前有罪案的问题，人里面还有一个问题，就是撒但的生命进到人里面了。

人虽然信主得救，蒙救赎了，但人却还没有完全得救，人还需要从罪的天性里，天天蒙拯救。主耶稣的宝血是为清理我们的罪案，将我们赎回。因着祂的受死和祂所流的血，我们确实得赎了，不会再沉沦；但是罪还住在我们的肉体中，我们里面还有许多不洁净、不公义的念头，外面还常有过犯、玷污，仍然需要主的宝血洗净，同时也需要主那生命之灵的拯救。

约壹一章二、三节说，那永远的生命已经传给我们了，我们与父并祂儿子耶稣基督也有了交通。但这个交通会因我们的犯罪而中断。我们若说，我们信主之后，里面就没有罪了，“罪根”已被拔除了，这是一个极大的错误。我们该知道，当我们信主以后，罪性还在我们的肉体里，还没有被拔除。要等到我们被提，身体得赎的时候，我们才能说，我们的全人完全得救了。但今天这个罪性还在我们里头；我们若说自己无罪，便是自欺，真理就不在我们里面了。

人双重的需要

人在神面前不光有罪案和地位的问题，人还有罪性的问题。如同一个母亲出门，叮咛孩子说，“我出门以后，你千万不要喝那个瓶子里的东西，因为那瓶子里装的是毒药水，喝进去会中毒。”虽然母亲这样的叮咛，小孩子仍把那瓶毒药水拿来喝了。他这么一作，一面来说，他犯了罪，得罪了母亲；他就到母亲面前认罪，母亲说，“我饶恕你，从今以后不要再犯了。”这样虽然案件是消除了，但毒药还留在小孩子里面。

人光有外面的赎罪仍然不够，人里面还有罪性的问题，人里面还有犯罪的生命和性情；因此，人还需要在生命

a resurrection He became the life-giving Spirit to enter into us to be our Savior. He was the Redeemer until the time of His death. He made redemption for our sins through His death and accomplished the redemptive work for our redemption. However, after the fall man did not just have a problem in position, a problem in legal procedure, or a problem of having a record of sins before God; man also had a problem within him in that now Satan's life had entered into him.

Even though a person has been redeemed and saved by believing in the Lord, he has not yet been fully saved. He still needs to be saved daily from his sinful nature. The Lord Jesus' precious blood is for clearing our record of sins and redeeming us. To be sure, because of His death and the blood shed by Him we have been redeemed, and we will never perish. However, sin still dwells in our flesh. Within us we have a great deal of unclean and unrighteous thoughts, and in our outward actions we constantly have trespasses and defilement. Thus, we still need to be washed by the Lord's precious blood and, at the same time, we also need to be saved by the Lord as the Spirit of life.

First John 1:2 and 3 says that the eternal life has been reported to us and that we have enjoyed fellowship with the Father and with His Son Jesus Christ. However, this fellowship can be interrupted because of our sinning. If we say that after we have believed in the Lord that sin is no longer in us and the root of sin has been eradicated, this is a great error. We should know that after we have believed in the Lord, our sinful nature is still in our flesh and has not been eradicated. It will not be until the time of our rapture, at the redemption of our body, that we can say that our whole being has been fully saved. However, today this sinful nature is still within us; if we say that we do not have sin, we are deceiving ourselves, and the truth is not in us.

MAN'S DUAL NEED

Before God, man not only has the problem of the record of sins and the problem of position, but man also has the problem of the sinful nature. To illustrate, before a mother leaves the house, she may repeatedly warn her child, saying, "After I leave, do not drink from that bottle because it contains poison; you will be poisoned if you drink it." Even though the mother repeatedly urges the child in this way, he still may take the bottle and drink from it. In doing this, he sins against his mother, so he may come to the mother to confess his sin. The mother can say, "I forgive you. Don't do that again." However, even though the case is dealt with, the poison remains inside the child.

It is not sufficient for a man only to have the outward redemption of sins; he still has the problem of the sinful nature within him; he still has the sinning life and nature. Hence, he needs to be saved in life. This is not a matter of being redeemed by the precious blood but a matter

上得拯救。这不是宝血救赎的问题，乃是在生命上得救的问题。因此，人有两层的需要，一层是外面地位、律法、案件的问题，这需要宝血的救赎；另一层是人里面旧生命和罪性的问题，这需要另一个超越的生命进到人里面，来拯救人，使人脱离原有堕落的生命。

因着人有这双重的需要，主耶稣受死完成救赎之后，又从死里复活，成了赐生命的灵，来作拯救主。罗马十章十节告诉我们，当我们作仇敌的时候，就是有罪案的时候，且借着神儿子的死，就是主耶稣十字架上救赎的死，替我们流血的死，叫我们得与神和好，就解决了我们的罪案，救赎了我们。这是救赎的一面。接着保罗又说，既已和好，就更要在基督的生命里得拯救。这是拯救的一面。

神完满的救恩

基督的死是救赎的问题，基督的生命是拯救的问题。基督要在祂的生命里拯救我们，祂就必须是灵，祂才能进到我们里面，作我们的生命和一切。所以罗马八章二节才提到“生命之灵。”这灵就是约翰四章的活水，也是约翰七章三十八节所说，要从信入主的人腹中流出的活水江河。圣经说，主耶稣这话是指着信入祂的人将要受的那灵说的；但那时还没有那灵，因为主耶稣尚未得着荣耀。当祂从死里复活，进入荣耀里（路二四26）之后，那灵就有了。

那灵就是基督成了赐生命的灵，进到我们里面，作我们复活的命，拯救我们脱离里面的罪性。保罗在罗马八章二节说，“生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”这就是拯救，就是基督来作我们的拯救主。救赎主是在于宝血的赎罪；拯救主是在于生命之灵的拯救。这生命之灵进到我们里面，带着最高等的律，使我们脱离罪与死的律。就如地心引力的律虽然很强，但是有一个更强的律，使飞机能够胜过地心引力。

我们里面有一个超越的律，就是生命之灵的律。腓立比一章十九节说，“耶稣基督之灵，”这灵就是生命的灵。这里不是说神的灵，也不是说圣灵，乃是说耶稣基督的灵；就是指那位

of being saved in life. Thus, man has a twofold need. On the one hand, there is the outward problem related to position, the law, and the record; for this, man needs redemption by the precious blood of Christ. On the other hand, there is the inward problem related to the old life and sinful nature; for this man needs to have another life, a transcendent life, to come into him to save him that he may be delivered from the fallen life which he had from the beginning.

Since man has this dual need, after the Lord Jesus accomplished redemption by His death, He resurrected from the dead to become the life-giving Spirit as the Savior. Romans 5:10 says, “We, being enemies, were reconciled to God through the death of His Son.” This means that when we had a record of sins, we were reconciled to God through the redemptive death of the Lord Jesus on the cross, the death in which He shed His blood for us. Thus, the record of our sins was cleared, and we were redeemed. This is the redemptive aspect. Then Paul went on to say, “Much more we will be saved in His life, having been reconciled.” This is the saving aspect.

GOD'S FULL SALVATION

Christ's death is a matter of redemption, whereas Christ's life is a matter of salvation. In order to save us in His life Christ must be the Spirit so that He can enter into us to be our life and everything. Therefore, Romans 8:2 mentions “the Spirit of life.” This Spirit is the living water in John 4 and the rivers of living water which flow out of the innermost being of those who believe into the Lord, referred to in John 7:38. The Bible tells us that this word which the Lord Jesus spoke was concerning the Spirit, whom those who believed into Him were about to receive, but at that time the Spirit was not yet, because the Lord Jesus had not yet been glorified (v. 39). After He entered into glory in His resurrection (Luke 24:26), He became the Spirit.

The Spirit is Christ who became the life-giving Spirit to come into us as our resurrection life to save us from the sinful nature within us. Paul said in Romans 8:2, “For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.” This is salvation, which is Christ as our Savior. With the Redeemer there is redemption through the precious blood; with the Savior there is salvation by the Spirit of life. This Spirit of life has entered into us with the highest law to free us from the law of sin and of death. We can use the law of gravity as an illustration. Even though the law of gravity is very strong, there is a stronger law that can cause an airplane to overcome gravity.

Within us there is a transcendent law, the law of the Spirit of life. Philippians 1:19 refers to “the Spirit of Jesus Christ,” who is the Spirit of life. Here it does not say the Spirit of God or the Holy Spirit; rather, it says the Spirit of Jesus Christ, referring to the Spirit of

成为肉体，从死复活者的灵，也就是那赐生命的灵。腓立比一章十九节说，乃是借着这灵全备的供应，我们终必得救。这就是基督作我们的拯救主，借着那灵全备的供应，拯救我们。

所以这里有两面的讲究。主耶稣被钉死在十字架上，乃是血的救赎；死而复活以后，乃是生命之灵的拯救。四卷福音书里，唯有约翰福音提到祂在十字架上为我们死的时候，不仅有血流出来，也有水流出来。因为约翰福音不仅讲救赎，更讲生命。血是救赎的表征，水是生命之灵的表征。我们应当看见救赎的一面，也应当看见拯救的一面。我们有宝血的救赎，也有生命之灵的拯救。简单的说，我们有血，我们也有灵。血是为着救赎，灵是为着拯救。

中文诗歌七百三十一首第一节说，“永久磐石为我开，让我藏身在你怀；愿你所流血与水，解决我的双重罪：赎我免去它永刑，救我脱离它权能。”我们有双重的难处，一重是在神面前的罪案，一重是在我们里面的罪性。唯有血与水才能解决我们的双重罪。一面是赎罪的血来救赎，使我们免去罪的永刑；一面是生命的水来拯救，使我们脱离罪的权能。罪不但叫人受永远的刑罚，罪也有权能，就是罪的律，在人里面辖制人。在我们天然的生命里，我们没有办法胜过罪与死的律；但在基督里，那生命之灵的律能救我们脱离罪与死的律。宝血只能解决我们被定罪的地位和罪案的难处；生命之灵才能解决我们罪与死的律这一面的难处。神完满的救恩，不仅有宝血的救赎，也有生命之灵的拯救。

“赎”是一次而永远的，
“救”是一生而天天的

神的救恩有“赎”又有“救。”“赎”是宝血的功效，“救”是灵的能力。在神的救恩里，有赎有救，有血有灵。“赎”是一次永远的事。我们一次蒙救赎，就永远蒙救赎，神就永不再定我们罪了；然而“救”是天天的事，是一生的事。我们需要天天蒙拯救。我们都是神用重价所买回、所救赎的子民，但我们仍需天天在日常生活里，在一切大小事上蒙拯救。“赎”是宝血的救赎，是我们

the incarnated and resurrected One, the life-giving Spirit. Philippians 1:19 says that we are being saved through the bountiful supply of this Spirit. This is Christ as our Savior saving us through the bountiful supply of the Spirit.

Therefore, there are two aspects here. The crucifixion of the Lord Jesus on the cross was for redemption through His blood. His resurrection was for salvation by the life-giving Spirit. Among the four Gospels, only the Gospel of John refers to the fact that when the Lord Jesus died for us on the cross, both blood and water came out of Him. This is because the Gospel of John is concerned not only with redemption but also with life. Blood signifies redemption, whereas water signifies the Spirit of life. We should see both the redemptive side and the saving side. We have redemption through the precious blood and salvation by the Spirit of life. In brief, we have the blood and the Spirit. The blood is for redemption, and the Spirit is for salvation.

Hymns, #1058, verse 1 says, “Rock of Ages, cleft for me, / Let me hide myself in Thee; / Let the water and the blood, / From Thy riven side which flowed, / Be of sin the double cure, / Save me from its guilt and power.” We have a double problem. On the one hand, we have a record of sins before God. On the other hand, we have the nature of sin within us. Only the blood and water can be the double cure for our sin. On the one hand, the redemptive blood redeems us that we may escape the eternal punishment for sins. On the other hand, the water of life saves us that we may be delivered from the power of sin. Sin not only causes man to suffer eternal punishment, but it also has the power, which is the law of sin, to dominate man from within. In our natural life we have no way to overcome the law of sin and of death, but the law of the Spirit of life can free us in Christ from the law of sin and of death. Only the precious blood can solve the problems concerning our condemned position and our record of sins. Only the Spirit of life can solve our problem concerning the law of sin and of death. God’s full salvation consists not only of the redemption through the precious blood but also of the salvation by the Spirit of life.

TO BE REDEEMED BEING ONCE FOR ALL,
WHEREAS TO BE SAVED BEING DAILY AND LIFELONG

In God’s full salvation there is the redemption and there is also the saving. Redemption is the effect of the precious blood, whereas saving is the power of the Spirit. In God’s full salvation there are the redemption and the saving, and there are also the blood and the Spirit. To be redeemed is a matter that is once for all. Once we have been redeemed, we have been redeemed forever, and God will never condemn us because of our sins. However, to be saved is a daily and lifelong matter. We need to be saved every day. We are people who have been bought back and redeemed by God with a high price, but we still need to be saved every day in all

一次永远所得着的，但“救”是那灵的拯救，是我们一生之久，天天要经历的。

这位奇妙的基督是救赎主，因为祂为我们钉死在十字架上，流血为我们完成救赎；祂如今已从死里复活，成了赐生命的灵，进到我们里面，借着里面的规律与供应，天天成为我们的拯救。我们宝贝神的救赎，一次永远的解决了我们在神面前的罪案；我们更宝贝祂是生命之灵，天天活在我们里面，作我们生命的拯救。只要我们随时随处转向祂，支取神那灵全备的供应，祂就使我们胜过罪与死的权势，叫我们自由释放的活在神面前，过着圣别且得胜的生活。

李常受弟兄于主后一九八三年七月二十三日讲于美国加州圣荷西

things, both great and small. We have received redemption, which is by the blood, once for all; however, we need to experience salvation, which is by the Spirit, day by day for our whole life.

This wonderful Christ is our Redeemer; He died on the cross and shed His blood to accomplish redemption for us. Now in His resurrection He has become the life-giving Spirit to enter into us to become our daily salvation by the inner regulation and supply. We treasure His redemption which has cleared the record of our sins before God once for all. We treasure even more that as the Spirit of life He lives in us daily to be our salvation in life. Whenever and wherever we turn to Him and draw on the bountiful supply of Him as the Spirit, He enables us to overcome the power of sin and of death so that we can live before God in freedom and have a holy and overcoming life.

第三章

基督是生命也是复活

读经：约翰福音一章四节，十章十节，十一章二十五节，使徒行传二章二十四节，启示录一章十八节，歌罗西书三章四节，加拉太书二章二十节，腓立比书一章二十一节，罗马书八章二节，五章十七节，腓立比书三章十节。

我们已经看过基督是神又是人，也看过基督是救赎主也是拯救主。基督是神又是人，为要作我们的救赎主和拯救主。基督要作我们的拯救主，祂就必须作我们的生命和复活，所以现在我们来第三篇信息：基督是生命也是复活。我们不仅要听见道，我们更要看见光；光不是道理，乃是启示。

外面的救赎

基督不仅是我们的救赎主，更是我们的拯救主。当我们对基督的所是有这两面的认识，我们说基督是我们的“救主”时，就不至于只有肤浅偏狭的领会。因为这个“救”包括了救赎的“救”，和拯救的“救”。救赎的“救”是外面的，是主宝血的功效；拯救的“救”是里面的，是主生命之灵的功能。照着神公义的律法，一个堕落的人，是被定罪罪犯，他的命运是该死、该灭亡的；他将来的命运先是到阴间，后下火湖，永远沉沦。这样的罪犯需要一位代替者，替他把赎价付清，以满足神公义的要求。

主耶稣是神成为肉体，穿上了血肉之体，成了一个人。祂带着真实的身体替我们受死，也有实在的人血，在十字架上为我们流出。祂所流的血，是真正的人血，能救赎罪人。这血替我们付清了赎价，神就照着祂公义律法的手续，宣布赦免，如此我们就得蒙救赎，神就赦免了我们。这是外面的。

外面的救赎所包括的，第一是赎罪，第二是赦罪，第三是洗罪，第四是称义，第五是和好。这是神完整的救赎。基督受死流血，为我们付清赎价，赎了我们的罪；神就根据基督的赎罪宣布赦罪，我们的罪就得着赦免。紧接着赦罪的，乃是洗罪。赦罪是免去罪的刑罚，洗罪

CHAPTER THREE

CHRIST BEING LIFE AND RESURRECTION

Scripture Reading: John 1:4; 10:10; 11:25; Acts 2:24; Rev. 1:18; Col. 3:4; Gal. 2:20; Phil. 1:20; Rom. 8:2; 5:17; Phil. 3:10

We have already seen that Christ is both God and man and that He is both the Redeemer and the Savior. Christ is both God and man to be our Redeemer and our Savior. For Christ to be our Savior, He must be our life and resurrection. Therefore, we now come to the third message—Christ being life and resurrection. We should not only hear the truth but also see the light. Light is revelation, not doctrine.

THE OUTWARD REDEMPTION

Christ is not only our Redeemer but also our Savior. If we know these two aspects of what Christ is, when we speak of Christ being our Savior or our saving Lord, we will not have a superficial and narrow understanding. His saving includes redemption and salvation. Redemption is an outward saving through the efficacy of the Lord's precious blood; salvation is an inward saving by the operation of the Lord as the Spirit of life. According to God's righteous law, a fallen man is a condemned criminal who is doomed to death and perdition. He is destined to go first to Hades and then to the lake of fire for eternal punishment. Such a criminal needs a Substitute who can pay the ransom for him and satisfy God's righteous requirement.

The Lord Jesus was God who became flesh, putting on a body of flesh and blood to become a man. He died for us with a genuine body, and He shed real human blood for us on the cross. The blood He shed was genuine human blood which can redeem sinners. This blood fully paid the ransom for us. Therefore, according to the procedure of His righteous law, God could proclaim forgiveness. In this way we were redeemed, and God forgave us. This is an outward matter.

The outward redemption first includes the redemption for sins; second, the forgiveness of sins; third, the washing of sins; fourth, justification; and fifth, reconciliation. This is God's complete redemption. Christ died and shed His blood to fully pay the ransom for us and make redemption for our sins. Based on Christ's redemption, God could declare that there is forgiveness of sin; thus, our sins were forgiven. Then following the forgiveness of sins is the

是消灭罪的痕迹。罪得赎了，罪也得洗净了，我们在神面前就没有问题，神就称我们为义，我们也与神和好了，向神有了彻底的改变，这是神完满的救赎工作。

里面的拯救

然而我们堕落的人，不仅在神面前有外面被定罪的地位，在里面还有罪的性情。主耶稣的救恩是完全的，不只解决我们外面的问题，也解决我们里面的难处。因为堕落的人不仅是个罪犯，在神面前有罪案，并且也是个罪人，在自己里面有罪性。撒但的性情已经进到我们里面，所以我们还需要蒙拯救脱离罪性。然而神的救法不是在外面，用大能的膀臂来施行拯救，乃是进到人里面来施行拯救。

里面的拯救包括：第一，重生；第二，圣别；第三，变化；第四，模成；第五，得荣。外面的救赎是血的功效，里面的拯救是灵的功能。我们一信主，就得着外面的救赎。只要我们心里相信，口里承认主的名，我们就有了赎罪、赦罪、洗罪、称义、和好，我们立刻就得着神在外面完整的救赎。但是得着神在我们里面完全的拯救。却是天天，且是一生的事。

从我们重生以后，基督进到我们里面作我们的生命开始，祂就在我们里面天天圣别我们。如同茶叶把水茶化成为茶水，基督也在我们里面，天天“基督化”我们，使我们成为基督人。这是圣别的工作。基督在我们里面一直圣化，我们就得着变化，也同时被模成祂的样式，至终达到得荣，这是生命长成的程序。今天基督在我们里面一直圣别，一直变化，也一直模成，直到我们得荣见主。

逾越节的预表

神完满的救恩包括宝血救赎的一面，和生命之灵拯救的一面。旧约逾越节的预表，最能表达这事。在神面前，以色列人和埃及人都是被定罪的囚犯。在逾越节那天晚上，埃及地一切头生的，无论是人或是牲畜，都要被击杀。但是耶和華晓谕以色列全会众，每家宰一只羊羔，把血涂在吃羊羔的房屋左右的门框上，和门楣上。当那天命的使者，看见门上的血，就越过那个家，使那家所

washing of sins. Forgiveness is to do away with the punishment for sins, whereas washing is to obliterate the traces of sins. We have received redemption for our sins and our sins have been washed away; therefore, we have no problem before God. Thus, God has justified us, and we have been reconciled to God with a complete change toward Him. This is God's full redemptive work.

THE INWARD SALVATION

However, as fallen human beings, we not only have an outward position that is condemned before God, but we also have a sinful nature within. The salvation of the Lord Jesus is complete; it deals not only with our outward problem but also with our inward problem. This is because a fallen man is not only a criminal with a record of sins before God but also a sinner with the sinful nature within him. Since the nature of Satan has entered into us, we need to be saved from our sinful nature. However, God carries out His salvation not outwardly by exercising His mighty arm but inwardly by coming into us.

The inward salvation first includes regeneration; second, sanctification; third, transformation; fourth, conformation; and fifth, glorification. The outward redemption is by the efficacy of the blood, whereas the inward salvation is through the operation of the Spirit. Once we believe in the Lord, we receive outward redemption. As long as we believe with our heart and confess with our mouth the name of the Lord, we receive redemption for sins, forgiveness of sins, washing of sins, justification, and reconciliation. Immediately we obtain God's complete redemption, which is outward. However, to obtain God's full salvation inwardly is both a daily and lifelong matter.

From the time of our regeneration when Christ came into us to be our life, He has been sanctifying us within every day. Just as tea leaves "tea-ify" water into tea-water, so Christ is "Christ-ifying" us every day to make us Christ-men. This is the work of sanctification. When Christ sanctifies us within continually, we are being transformed and at the same time we are being conformed to His likeness. Eventually, we will be glorified. This is the procedure of the growth in life. Today Christ is sanctifying, transforming, and conforming us continually until we see Him in our glorification.

THE TYPE OF THE PASSOVER

God's full salvation includes the aspect of redemption through the precious blood and the aspect of salvation by the Spirit of life. The type of the Passover in the Old Testament best expresses this matter. Before God both the Israelites and the Egyptians were condemned criminals. On the night of the Passover, all the firstborn in the land of Egypt, of both men and beasts, were to be stricken by death. However, Jehovah charged the whole assembly of Israel to kill one lamb for each house and to put its blood on the doorposts and on the lintel of the houses in which they ate the lamb. When the destroying angel saw

有头生的，免被击杀。这是救赎的一面。他们涂了血之后，就在这涂血的屋子里吃羊羔。他们把整个羊羔吃到里面，这羊羔的肉就成为他们出埃及地的力量。这是拯救的一面。

约翰六章说，当犹太人的逾越节近了的时候，主耶稣就根据旧约逾越节的预表告诉众人说，祂是可吃的。主在那里提到祂的血，像逾越节羊羔的血一样；也提到祂的肉，像逾越节羊羔的肉一样。主的血像逾越节羊羔的血，为我们流出，主的肉也像逾越节羊羔的肉，是我们可以吃的。主耶稣又说，祂是那从天上降下来生命的粮，凡吃了这粮的人。就永远不再饿。祂也说，活的父怎样差祂来，祂又因父活着，照样，那吃祂的人，也要因祂活着。（约六 57。）

血的遮盖， 肉的加力

逾越节是一幅表征的图画，说明以色列百姓把血涂在门框和门楣上，也在涂血的屋子里，就是在那个蒙保护的地方，平平安安的吃羊羔的肉。吃了之后，他们就束上腰，拿起行杖，准备半夜出埃及。这被吃进去的羊羔就成了他们走路的力量。假如他们光涂血，没吃羊羔的肉，到了半夜要行走，出埃及的时候，他们就没有力量。血不会加给他们力量，血是他们的保障、他们的遮盖，叫神的审判越过他们。这是血的救赎。羊羔的肉就是羊羔自己，被吃到他们里面，就成为他们生命的供应。羊羔的血使他们免去神的审判。得蒙救赎，这是外面的故事；而羊羔的肉使他们里面有生命能力，得蒙拯救，就是里面的故事。

当我们讲吃喝享受主的时候，异议者就藐视并反对说，我们怎么能吃主耶稣，这太野蛮了。岂不知主耶稣早在约翰福音里已经说过，祂是可吃的。祂要我们把祂当作生命的粮吃进我们里面。我们若不借着吃，怎能接受祂进到我们里面，作我们的生命？所有借着吃来接受基督、享受基督的人，他们里面必定是满了生命的供应和能力。若是我们天天吃喝享受基督，我们里面就有动力，使我们在日常生活中，胜过罪、魔鬼、世界和天然的己。

the blood on the door, he passed over that house so that all the firstborn in that house were not smitten. This was the redeeming aspect. After they had applied the blood to the house, they ate the lamb inside the house. Then the flesh of the lamb which they had eaten became the strength for them to go out of Egypt. This was the saving aspect.

In John 6 we are told that the Passover, the feast of the Jews, was near. Based upon the type of the Passover in the Old Testament, the Lord Jesus told the people that He was edible. He referred to His blood, which, like the blood of the Passover lamb, was shed for us. He also referred to His flesh, which, like the flesh of the Passover lamb, can be eaten by us. Then He went on to say that He was the bread of life which came down out of heaven and that anyone who eats of this bread shall by no means hunger. Furthermore, He said that as the living Father had sent Him and He lived because of the Father, so he who eats Him, he also shall live because of Him (v. 57).

THE COVERING BY THE BLOOD AND THE STRENGTHENING BY THE FLESH

The Passover is a symbolic picture illustrating how the Israelites put the blood on the doorposts and on the lintel and ate the flesh of the lamb peacefully in the house that had been applied with blood, that is, in the protected place. As they ate, their loins were girded, they had their staffs in their hands, and they were prepared to go out of Egypt at midnight. The lamb which they had eaten became the strength for their journey. Suppose they applied the blood without eating the flesh of the lamb. They then would not have had the strength to go out of Egypt at midnight. The blood did not strengthen them; rather, it was their safeguard, their covering, so that God's judgment would pass over them. This was the redemption by the blood. The flesh of the lamb, however, which was the lamb itself, was eaten by them to become their life supply. By the blood of the lamb they escaped God's judgment and were redeemed. This was the outward aspect. By the flesh of the lamb they had the life power within for them to be saved. This was the inward aspect.

When we speak about eating, drinking, and enjoying the Lord, the dissenting ones hold us in disdain and oppose us, saying that it is too barbarous for us to eat the Lord Jesus. Little do they know that long ago in the Gospel of John the Lord Jesus already said that He is eatable. His desire is that we take Him in as the bread of life. How else can we receive Him into us as our life except by eating Him? All those who receive and enjoy Christ by eating Him will definitely be full of the life supply and power within. If we daily eat, drink, and enjoy Christ, we will have the vitality in our daily life to overcome sin, the devil, the world, and our natural self.

基督成为赐生命的灵， 在信祂的人里面施行拯救

主耶稣是神成为人，被钉死在十字架上，担当了我们的罪，受神公义的审判。祂在十字架上说，“成了。”（约十九 30。）这乃是宣告救赎的大功已经告成。至于生命拯救的工作，就需要祂在复活里成为生命的灵。这一位成为肉体的主，就是末后的亚当，经过死而复活，成了赐生命的灵，为着进到信祂之人的里面施行拯救。祂在十字架上流血，解决了我们外面在神面前犯罪的地位。但是祂还必须成为灵，且是赐生命的灵，才能进入我们里面，作我们的生命和一切，天天拯救我们，使我们脱离我们里面堕落的天性和罪的权势。

我们的神先来成为人，在十字架上担当了我们的罪，解决我们在神面前一切的问题，叫我们能够与神和好，使我们在神面前得到合法的地位来接触祂。也因着有这合法的地位，祂才能够进到信祂的人里面作生命。祂要进到信祂的人里面，就必须是灵。“灵”在原文，意思是气，也是风。在约翰三章，主耶稣与尼哥底母论重生时说，从灵生的就是灵；接着又说，风随着意思吹。这里，“灵”和“风”在原文是同字。这就告诉我们，当主耶稣成了赐生命的灵时，祂就如同“风”，也如同“气”，能进到我们里面。我们这些蒙救赎的人，在神面前已经有了合法的立场，让神进到我们里面，而且神也有合法的立场，进到我们里面，作我们的生命。

话就是灵， 借着呼求主名而得着

主耶稣说，我对你们所说的话，就是灵，就是生命。（约六 63。）话就是灵。基督成了赐生命的灵，就是罗马十章八节的话，那里说，“这话与你相近，就在你口里，也在你心里。”这是非常真实的。这话也像空气一样，空气在我们口里，也在我们里面。我们只要呼吸，空气就进到我们里面。我们呼求“哦，主耶稣啊，哦，主耶稣阿。”这就像在露天下作深呼吸，真是令人舒畅。接着，罗马十章

CHRIST BECOMING THE LIFE-GIVING SPIRIT TO CARRY OUT SALVATION IN HIS BELIEVERS

The Lord Jesus was God who became a man and was put to death on the cross to bear our sins and suffer God's righteous judgment. On the cross He said, "It is finished!" (John 19:30). This was a declaration that the great work of redemption had been accomplished. As to the work of salvation in life, however, He needed to become the Spirit of life in resurrection. The incarnated Lord, the last Adam, passed through death and resurrection to become the life-giving Spirit so that He could come into His believers to carry out salvation. He shed His blood on the cross to deal with our outward sinful position before God, but He still needed to become the Spirit, even the life-giving Spirit, so that He could come into us to be our life and everything in order to save us daily from our fallen nature and the power of sin within.

Our God first became a man to bear our sins on the cross and solve all our problems before God. Thus, He reconciled us to God and afforded us a lawful position before God to contact Him. Moreover, because of this lawful position, He can come into His believers to be their life. However, for Him to come into His believers, He must become the Spirit. The Greek word for spirit also denotes "breath" or "wind." In John 3, when the Lord Jesus spoke to Nicodemus concerning regeneration, He said, "That which is born of the Spirit is spirit" (v. 6); then He went on to say, "The wind blows where it wills" (v. 8). Here, the Greek word for spirit is the same as that for wind. This tells us that by becoming the life-giving Spirit, the Lord Jesus can enter into us as the wind and the breath. As those who have been redeemed by God, we have a standing before God under the law to let Him come into us. God also has a lawful standing to come into us to be our life.

THE WORD AS THE SPIRIT BEING RECEIVED BY CALLING UPON THE NAME OF THE LORD

The Lord Jesus said, "The words which I have spoken to you are spirit and are life" (John 6:63). The words are spirit. Christ became the life-giving Spirit, who is the word mentioned in Romans 10:8. There it says, "The word is near you, in your mouth and in your heart." This is very real. The word is just like air, which is in our mouth and inside us. When we breathe, air comes into us. We can call, "O Lord Jesus! O Lord Jesus!" This is like taking a deep breath in the open air, and it is truly refreshing. Then, Romans 10:12 shows us that the Lord is rich to all who call upon Him. Verse 13

十二节给我们看见，主对呼求祂名的人是丰富的。十三节说，“凡呼求主名的，就必得救。”“呼求”这辞，在原文主要的意思是“呼喊”。凡呼喊着求告主名的，就必得救。

今天我们这位主奇妙的所是，乃是祂成了赐生命的灵。这灵是赐生命、叫人得生命的，所以罗马八章二节说，生命的灵。基督奇妙的所是中，最奇妙者乃是祂是赐生命的灵。这灵能够进到我们里面，作我们的生命，并在我们里面施行拯救。

关于主耶稣进到我们里面作我们的生命，有人也许要问：“我们人这么渺小，怎能把这位伟大的救主装到里面？圣经也说，主耶稣坐在天上神的右边，你怎么说，祂在我们里面？”一九六八年，我在印地安那州一个城讲道的时候，一位美国女士当场问我这样的问题。那时我正在讲罗马八章，我就告诉她，罗马八章三十四节说，今天主耶稣是在神的右边，可是同一章九节也说，基督在我们里面。在同一章圣经里，一节说主在天上神的右边，另一节说主在我们里面。我知道今天绝大多数的基督徒，都受了传统教训的影响，不容易接受圣经里这样的话。所以我就用比喻说，现在我们这个会场里不是有灯光么？这告诉我们电是在这会场里，但电是从发电厂来的，所以这电同时也在发电厂。这并不是说，电是两个；电乃是一个，只是电的源头是在发电厂，电的应用却是在这会场里。或者我们可以这样说，电住在这会场里，姑且称它作“内住的电”。这“内住的电”是和会场有密切关系的。我们的主成为赐生命的灵，今天就是那属天的电。一面，祂是在“天上的发电厂”，另一面，祂也是“内住的电”，在我们里面。

基督在天上神的右边，也在我们里面，如同电在发电厂，同时也在这会场里，使电灯发光照亮。电灯能发光照亮，乃是电灯“过了电”。我们得救，不仅说“信了”就算数，还必须在我们的灵里“过了电”，这才是真正信主得救。

主耶稣已经完成神的救赎工作，照道理说，我们只要一信就得救。但这得救仅仅是救赎的得救。因为“人心里信，就得着义。”（罗十10上。）这里的“得着义”

says, “Whoever calls upon the name of the Lord shall be saved.” The Greek word for calls upon mainly denotes “crying out.” Whoever calls upon the name of the Lord by crying out shall be saved.

Today our Lord is wonderful in that He has become the life-giving Spirit. This Spirit is life-giving; He gives life to man. Therefore, Romans 8:2 refers to this Spirit as the Spirit of life. Of all the wonderful items of what the Lord is, the most wonderful one is that He is the life-giving Spirit who has come into us to be our life and to carry out salvation in us.

Concerning the Lord Jesus’ coming into us as our life, someone may ask, “Since we human beings are so small, how can we contain this great Savior? Besides, the Bible says that the Lord Jesus is sitting at the right hand of God in the heavens. How can you say that He is in us?” In 1968 when I was preaching in a city in Indiana, an American woman asked me this question on the spot. At that time I was speaking on Romans 8. I told her that Romans 8:34 says that the Lord Jesus today is sitting at the right hand of God, yet verse 10 of the same chapter says that Christ is in us. In the same chapter of the Bible, one verse says that the Lord is at the right hand of God in the heavens, while another verse says that the Lord is in us. I know that it is not easy for Christians to accept such a word today because most of them have been influenced by traditional teachings. Therefore, I used an illustration, saying, “Don’t we have lights in this meeting place? This tells us that there is electricity here. However, electricity comes from the power plant. Therefore, the electricity is here and in the power plant at the same time.” The electricity is one. Its source is in the power plant, while its application is in this meeting place. We may say that when the electricity is applied to this meeting place, it “dwells” in this meeting place, and we may call it the “indwelling electricity.” This “indwelling electricity” is closely related to the meeting place. Our Lord has become the life-giving Spirit as the spiritual electricity today. On the one hand, He is the “power plant” in heaven, and on the other hand, He is the “indwelling electricity” in us.

Christ is at the right hand of God in the heavens, and He is also in us. This is just like the electricity being both in the power plant and in the meeting place causing the lights to shine. The lights can shine and illumine because they have been “electrified.” Our salvation is not merely a matter of saying that we have believed; rather, we must also be “electrified” in our spirit. Only this can be counted as the genuine believing in the Lord and being saved.

The Lord Jesus has already accomplished God’s redeeming work. Doctrinally speaking, once we believe, we are saved. However, this is merely to be redeemed. The Bible says, “With the heart there is believing unto righteousness” (Rom. 10:10a). Unto righteousness here refers to

是指救赎说的。我们还必须用我们的口呼求主的名，在我们灵里“过了电”。因为“口里承认，就得救。”（罗十10下。）这里的“得救”是指拯救说的。心里信，就得着义，这是救赎的问题；口里承认，就得救，这是拯救的问题。有的人虽然心里已经信主，但他不敢在人面前承认他是信主的。这样的人到底得救了没有？不能说没有。但他仅仅是得着义而已，还没有得着生命的拯救。心里信是称义的一面，口里承认并呼求主名，乃是得救的一面。称义与得救的确是不同的。

基督是生命，活在信祂的人里面

这位是神又是人的基督，不仅作了我们的救赎主，也作了我们的拯救主。祂成了赐生命的灵，进到我们里面，成了内住的基督。这位内住的基督，乃是我们的生命，也是我们的复活。

许多基督徒不明白生命是什么，更不明白复活是什么，也不明白复活与生命有什么分别。圣经告诉我们，生命就是神自己，神就是生命。主耶稣说，“我来了，是要叫羊得生命，并且得的更丰盛。”（约十10。）叫人得生命，就是叫人得着神。约翰一章一至四节说，“太初有话，…话就是神，…万物是借着祂成的；…生命在祂里面。”所以生命就是神自己，生命也就是神自己活在信祂的人里面。

约翰三章十六节说，“神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。”一般基督徒常说“永生”，这辞是很害意的。按他们的领会，永生的意思就是永远不死、永远享福，这与圣经原文的意思有很大的出入。实际上，永远的生命就是神自己。神叫一切信祂的人，得永远的生命，意思就是，神要进到信祂的人里面，作他们的生命。

一个人没有信主以前，没有这位神在他里面作生命。但从他信主以后，即使他没有听过神在他里面作生命的道，也没有人告诉他这样的事，但是他的经历告诉他，只要他一认罪、悔改、呼求主耶稣，心里接受祂作救主，马上他就经历到主耶稣活在他里头。我们每一个重生的人都有这样的经历。当我们悔改、认罪、相信主耶稣、

redemption. We must still call upon the name of the Lord with our mouth and be “electrified” in our spirit. The Bible goes on to say, “With the mouth there is confession unto salvation” (v. 10b). Unto salvation here refers to our being saved. With the heart there is believing unto righteousness; this is a matter of being redeemed. With the mouth there is confession unto salvation; this is a matter of being saved. Even though some have believed into the Lord in their heart, they do not dare to confess before men that they are believers. Have such people really been saved? We cannot say no, but they have merely obtained righteousness; they have not yet received the salvation in life. Believing in the heart is for justification, whereas confessing with the mouth and calling upon the name of the Lord are for salvation. Justification and salvation are indeed distinct and different.

CHRIST LIVING IN HIS BELIEVERS AS LIFE

This Christ who is both God and man has become not only our Redeemer but also our Savior. He has become the life-giving Spirit to come into us as the indwelling Christ. This indwelling Christ is our life and our resurrection.

Many Christians do not understand what life is, nor do they know what resurrection is, nor can they tell the difference between life and resurrection. The Bible tells us that life is God Himself. God is life. The Lord Jesus said, “I have come that they may have life and may have it abundantly” (John 10:10). For people to have life is for them to have God. John 1:1 through 4 says, “In the beginning was the Word...the Word was God....All things came into being through Him....In Him was life.” Therefore, life is God Himself living in His believers.

John 3:16 says, “For God so loved the world that He gave His only begotten Son, that every one who believes into Him would not perish, but would have eternal life.” Many Christians often talk about having “everlasting life.” This term is very misleading. According to their understanding, to have everlasting life is to never die but to enjoy blessings forever. There is a great discrepancy between this understanding and the meaning of this term in its original language. In reality, eternal life is God Himself. That God causes every one who believes into Him to have eternal life means that God enters into His believers to be their life.

Before a person believes in the Lord, he does not have God in him as life. However, after he believes in the Lord, even without hearing any message concerning God living in him or having anyone tell him about this, he realizes from his experience that at the time he confessed, repented, called upon the Lord Jesus, and received Him with his heart as his Savior, the Lord Jesus came into him and is living in him. Each one of us who is regenerated has such an experience. To be sure, when we repented, confessed, believed

呼求祂名的时候，我们里面的确就得着了这位赐生命的灵，就是神自己，在我们里面活着。

基督就是这赐生命的灵，祂进到我们里面作我们的生命。祂是太初就有的话，是神成为人，也是末后的亚当，祂经过死而复活，成了赐生命的灵。这赐生命的灵乃是这一过程的总结。因此这赐生命的灵里头有话、有神、有人，还有受死，也有复活，真是丰富，也真是奥妙。这就是作我们生命的基督，也是我们所敬拜的神。

基督是复活， 显在信祂之人的生活中

这位是生命的基督，经过死亡，胜过死亡，就显为复活。今天在我们里面的生命，就是赐生命的灵，也就是基督；祂曾走进坟墓，进到阴间，经过死亡，胜过死亡，并从死亡里奏凯而出，所以祂乃是复活。基督不仅在我们里面作我们的生命，还在我们里面带着我们，经过死亡，使我们胜过死亡，使我们向死亡夸胜。什么是死亡？什么是复活？让我用经历来解释。在日常家庭生活中，有时作妻子的对丈夫拉长脸，那个长脸就是死荫的幽谷；有时作丈夫的对妻子摔筷子，那个摔筷子是个更长的死荫幽谷，这些都是死亡。但在我们里头的生命，就是那灵，也就是基督，借着我们呼求祂的名，能够把我们这些死亡中带出来，使我们能像保罗所说的，虽然遭遇患难，被压太重，力不能胜，甚至连活命的指望都绝了。但那叫死人复活的神，能救我们脱离那极大的死亡。这就是经历基督是复活。

复活就是没有任何事故、或任何境遇，能把我们这有祂生命的人压下去。反之，无论任何境遇、一切事故，都是好机会，叫我们彰显基督。这就是基督作了我们的复活，显在我们的日常生活中。

保罗在腓立比一章二十节说，“照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大。”保罗认识基督并经历基督是复活，所以他才有把握说，一切生、死、祸、福临到他身上，不过都是叫基督在他身体上照常显大。这就是复活的见证。保罗宝贝基督复

in the Lord Jesus, and called upon His name, we received the life-giving Spirit, who is God Himself living in us.

Christ is this life-giving Spirit. He has entered into us to be our life. He is the Word who was in the beginning, the God who became man, and the last Adam. He passed through death and resurrection and has become the life-giving Spirit as the consummation of this process. Hence, in this life-giving Spirit there are the Word, God, man, death, and resurrection. This is truly rich and wonderful. This is the Christ who is our life and the God whom we worship.

CHRIST BEING MANIFESTED IN HIS BELIEVERS' LIFE AS RESURRECTION

This Christ who is life passed through death and overcame it to be manifested as resurrection. Today the life within us is Christ as the life-giving Spirit. Christ walked into the tomb, went into Hades, passed through death, overcame death, and came out of death triumphantly. Hence, He is resurrection. Christ is in us not only to be our life but also to lead us that we may pass through death, overcome death, and boast against death. What is death? What is resurrection? Let me use our experiences to explain this. In the daily family life sometimes the wife gives the husband a long face. That long face is a valley of death. Sometimes the husband throws a pair of chopsticks at the wife. That throwing of chopsticks is a wider valley of death. All these are deaths. However, the life within us, which is Christ as the Spirit, can bring us out of these deaths by our calling on the name of the Lord. Then, like Paul, we can say that although we suffer affliction and are excessively burdened, beyond our power, so that we despair even of living, the God who raises the dead is able to deliver us out of so great a death (2 Cor. 1:8-10). This is to experience Christ as resurrection.

Resurrection means that no event or circumstance can cause us, who have the life of Christ, to be pressed down. On the contrary, any circumstance or event is a good opportunity for us to express Christ. This is Christ as our resurrection manifested in our daily life.

Paul said in Philippians 1:20, "According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death." Paul knew Christ and experienced Him as resurrection; therefore, he had the assurance to say that all the woes or blessings, death or life, which befell him were simply for Christ to be magnified, as always, in his body. This was the testimony of resurrection. Paul treasured Christ's

活的大能，所以他在三章十节说，“使我认识基督、并祂复活的大能。”今天我们活在地上人群中，常有许多难处、折磨、逼迫、和毁谤临到我们身上，但我们能超脱这一切，不被这些捆绑、拘禁、压倒，这就是复活。

“何等生命，何等平安，

基督活在我的里面！

我已与祂同钉十字架，

荣耀事实、奇妙救法！

现在活着不再是我，

乃是基督在我活着！”

“何等荣耀！何等可夸！

总叫基督照常显大！

无论祸、福，无论生、死，

并无一事叫我羞耻；

任何境遇，一切事故，

都是叫我彰显基督！”

（诗歌三七八首。）

这是我们经历基督作生命、作复活之后，从我们深处所发出的歌唱。

李常受弟兄于主后一九八三年七月二十三日讲于美国加州圣荷西

resurrection power, so he said in 3:10, “To know Him and the power of His resurrection.” While we are living among people on earth, many problems, sufferings, persecutions, and slanders often befall us. However, we can transcend all these and not be bound, imprisoned, or pressed down by them. This is resurrection.

Oh, what a life! Oh, what a peace!

The Christ who’s all within me lives.

With Him I have been crucified;

This glorious fact to me He gives.

Now it’s no longer I that live,

But Christ the Lord within me lives.

Oh, what a thought! Oh, what a boast!

Christ shall in me be magnified.

In nothing shall I be ashamed,

For He in all shall be applied.

In woe or blessing, death or life,

Through me shall Christ be testified.

(Hymns, #499)

This is a hymn that we sing from the depths of our being after we have experienced Christ as life and resurrection.

第四章

基督是赐生命的灵

读经：哥林多前书十五章四十五节下，哥林多后书三章十七至十八节，罗马书八章九至十节，腓立比书一章十九节下，提摩太后书四章二十二节，加拉太书五章二十五节，罗马书八章四节，约翰福音七章三十八至三十九节

赐生命的灵进到人里， 作人的生命和实际

圣经的启示给我们看见，第一，神是永远的神，也是创造宇宙万有的神。第二，这位创造万有的神，成为肉体，成了一个完全的人。第三，这位神而人者作了我们的救赎主和拯救主。祂成了一个人，乃是因着祂的生；祂成了救赎主，乃是因着祂的死。然而祂并不停在死里，因为祂是永远的神，死不能拘禁祂，所以祂从死里复活了。祂这样复活，就成了我们拯救主。

这位拯救主就是生命，也就是复活。祂的拯救不是客观的，也不是从外面来的，乃是主观的，是从我们里面来的。祂成了赐生命的灵，进到我们里面，并且活在我们里面，作我们的生命，这生命在我们里面能带我们冲破死亡，抵抗一切逆境。无论是死亡或是苦楚，无论是灾害或是逼迫，在任何困境，在一切艰难里，祂这复活的生命都能带我们冲破。

这位是神也是人，是救赎主也是拯救主的奇妙者，今天乃是赐生命的灵。我们所得着的，不是死的宗教，乃是一位活的主，活的神，活的灵。圣经并不是给我们一些字句的道理，乃是启示这位赐生命的灵，祂成了我们的生命和实际。我们不是在这里遵守死的仪文和规条，乃是在这里享受神，也让神享受我们。

真实的敬拜 乃是吃喝享受神

CHAPTER FOUR

CHRIST BEING THE LIFE-GIVING SPIRIT

Scripture Reading: 1 Cor. 15:45b; 2 Cor. 3:17-18; Rom. 8:9-10; Phil. 1:19b; 2 Tim. 4:22; Gal. 5:25; Rom. 8:4; John 7:38-39

THE LIFE-GIVING SPIRIT ENTERING INTO MAN TO BE HIS LIFE AND REALITY

The Bible reveals to us first that God is both the eternal God and the God who created the universe and all the things therein. Second, it shows us that this God who created everything became flesh; He was a perfect man. Third, this One who is both God and man became our Redeemer and Savior. He became a man by virtue of His birth, and He became the Redeemer by virtue of His death. Nevertheless, He did not stop in death. Because He is the eternal God, death could not hold Him. Therefore, He rose from death. By such a resurrection, He became our Savior.

This Savior is life and resurrection. His salvation is not objective and is not from the outside; rather, it is subjective and is from within us. As the life-giving Spirit, He has entered into us and is living in us as our life. This life in us can lead us to break through death and resist all the adverse situations. Whether death or suffering, whether catastrophes or persecutions, in any difficult situation, and in all hardships, He as the resurrection life can get us through all of them.

This wonderful One, who is both God and man and who is the Redeemer and the Savior, is the life-giving Spirit today. What we have received is not a dead religion but a living Lord, a living God, and a living Spirit. The Bible does not give us some doctrines in letter; rather, it reveals this life-giving Spirit who has become our life and reality. We are not here following dead rituals and regulations. Rather, we are here enjoying God and letting God enjoy us.

THE REAL WORSHIP BEING EATING, DRINKING, AND ENJOYING GOD

圣经告诉我们，当神的百姓聚集时，就是来赴筵席。我们乃是与神一同赴筵席，而这筵席的丰富就是基督。基督是神的享受，也是我们的享受。我们与神一同享受基督，并且我们也彼此分享。我们吃喝享受祂越多，祂所得的敬拜也越多。我们都知道，吃喝就是把身外的食物接受到身内。我们的主最乐意让我们接受到里面，甚至到一个地步，祂不仅作我们的食物，还变作我们的成分，成为我们的生命和生命的供应。

旧约的预表

在旧约圣经里，神要祂的子民过节，却没有教导他们怎样鞠躬下拜，怎样三跪九叩；反而在出埃及记、利未记、和申命记里，神一再的教导并指示祂的子民，每遇到神面前过节的时候，主要的就是带着祭物来。那些祭物都是基督的预表，这意思是，神要祂的子民把基督带到神面前。祭物带来之后，他们就要学习怎样把各种祭物献上。因着我们有罪，所以就要献上赎罪祭；因着我们有愆尤过犯，所以就要献上赎愆祭；因着我们应当绝对向神活着，所以就要献上燔祭；因着我们要与神一同享受丰满，所以就要献上素祭；因着献上这些祭物，大家都平安了，所以就献上平安祭。大家在神面前坐下来一同吃喝享受，我们满足神，神也满足我们。这才是神所要的敬拜。神所要的敬拜乃是吃喝享受基督。

当神把亚当造好之后，神并没有给亚当任何诫命。神乃是把亚当带到生命树跟前，告诉亚当要吃生命树的果子，不可吃善恶知识树的果子。神造人之后，祂所最关心的乃是吃的问题。不幸的是，人吃了神所吩咐不可吃的那棵树上的果子，中了毒，人就失去吃生命树果子的权利。

后来神的子民堕落到埃及地，神来施行拯救。神的救法乃是借着羊羔。这时光吃还不够，因为人犯了罪。当初在生命树那里并不需要流血，因为还没有罪的问题。但是到了逾越节时，不仅吃羊羔的肉，还必须先流羊羔的血，因为人的罪必须蒙洗净，然后才在血的遮盖之下吃羊羔的肉。

The Bible tells us that when the people of God gather together, they are coming to a feast. We are feasting with God, and the riches of this feast are Christ. Christ is God's enjoyment and our enjoyment. We enjoy Christ with God, and we also share Him with others. The more we eat, drink, and enjoy Him, the more worship He obtains. We know that to eat or drink is to receive food that is outside of our body into our body. What pleases our Lord the most is for us to receive Him into us, even to such an extent that He not only is our food but also becomes our element. Thus, He becomes our life and life supply.

THE TYPE OF THE OLD TESTAMENT

In the Old Testament, God wanted His people to keep the feasts; He did not teach them to bow down, kneel down, or "kowitz" before Him. On the contrary, in Exodus, Leviticus, and Deuteronomy God repeatedly taught and indicated to His people that whenever they were to come before Him to keep the feasts, the main thing was to bring the offerings, which are all types of Christ. This means that God wants His people to bring Christ before Him. After they brought the offerings, they had to learn how to present them. Because we are sinful, we need to present the sin offering. Because we have trespasses and offenses, we need to present the trespass offering. Because we should live absolutely to God, we need to present the burnt offering. Because we desire to enjoy a fullness with God, we need to present the meal offering. After presenting all these offerings, we all have peace, so we present the peace offering. In this way we all sit down before God to eat and drink and enjoy Him. We satisfy God, and God also satisfies us. This is the worship that God wants. The worship that God desires is that we eat, drink, and enjoy Christ.

After God created Adam, He did not give him any commandments. Instead, God brought Adam before the tree of life and wanted him to eat of the tree of life and not to eat of the tree of the knowledge of good and evil. After God created man, what concerned Him the most was the matter of eating. Regretfully, man ate of the tree that was forbidden by God. Thus, man was poisoned and thereby lost the right to eat of the tree of life.

God's people became fallen and later went down to Egypt, but God came to them to carry out His salvation. God's way of salvation was by the sacrifice of the lamb. At this time it was not enough merely to eat, because now man had sinned. In the beginning, when there was the tree of life, there was no need for the shedding of blood because there was not yet the problem of sin. However, later, at the time of the Passover, not only was there the need to eat of the flesh of the lamb, but it was also necessary to first shed the blood of the lamb. This was because man's sins had to be washed away first, and then man could eat the flesh of the lamb under the covering of the blood.

出埃及以后，以色列百姓在旷野生活四十年之久，好像什么事都没有作，天天就是吃天上降下来的吗哪，喝磐石流出来的活水，抬着约柜在旷野行走。等到他们进了迦南地，又是吃的问题。他们在迦南地开始种地，一年三次过节，众人把收获的丰富带到神面前，一同吃喝快乐。

新约的实际

到了新约，在福音书里，主耶稣说，祂是生命的粮，就是那从天上降下来的吗哪，是给我们吃的。等到祂离世的时候到了，祂就设立晚餐。祂擘开饼，递给门徒，然后告诉他们说，这饼是祂的身体，为他们舍的，要他们拿着吃；然后拿起杯来，对他们说，这杯是祂为他们所流的血，也要他们拿着喝。祂要他们如此行，为的是記念祂。（路二二 19～20。）

在书信里，还是吃的问题。到了启示录，主又说，“得胜的，我必将神乐园中生命树的果子赐给他吃。…得胜的，我必将那隐藏的吗哪赐给他。”（启二 7，17。）在启示录末了二章，有一个最大的祝福，就是那些洗净自己袍子的，可得权柄到生命树那里去吃。在那里还有一个呼召，要一切口渴的人白白的来取生命的水喝。最后，新耶路撒冷从天而降，从其中的宝座流出生命活水给众人喝，而在活水两边长着生命树给众人吃。所以整本圣经就是一个吃喝的故事，这是圣经所给我们的启示。

主就是那灵

约翰一章一节说，“太初有话，话与神同在，话就是神。”十四节接着说，“话成了肉体。”成了肉体，就是成了人，就是那“末后的亚当”。话就是神，神成了肉体的人，而这人称为末后的亚当。最后，末后的亚当成了那赐生命的灵。这样看来，赐生命的灵就是那位是话的神成了肉体，作为末后的亚当所成为的。这赐生命的灵就是神，而末后的亚当就是主耶稣。

主耶稣是话成为肉体，在神看乃是末后的亚当。我们的先祖亚当是首先的亚当，他是人类的开始，而末后的

After the exodus from Egypt, the Israelites lived forty years in the wilderness. It seems that every day they did nothing but eat the manna that descended from heaven, drink the living water that flowed out of the rock, and carry the ark in their journey through the wilderness. After they entered into the land of Canaan, there was again the matter of eating. They started to sow seed in the land of Canaan, and three times a year they kept the feasts by bringing the riches of the harvest before God to eat, drink, and enjoy together.

THE REALITY OF THE NEW TESTAMENT

Then in the New Testament, in the Gospels the Lord Jesus said that He is the bread of life, the manna that came down out of heaven, for us to eat. When the time of His departure came, He established the Lord's supper. He broke the bread and gave it to the disciples, telling them that this was His body which was being given for them and that they should take it and eat. Then He took up the cup, saying that that was His blood which was being poured out for them and that they should take and drink of it. He charged them to do this in remembrance of Him (Luke 22:19-20).

In the Epistles it is still a matter of eating, and yet again in Revelation the Lord said, "To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God...To him who overcomes, to him I will give of the hidden manna" (Rev. 2:7, 17). In the last two chapters of Revelation there is the greatest blessing: Those who have washed their robes have the right to come to eat of the tree of life (22:14). Furthermore, there is a call for those who are thirsty to come and take the water of life freely (v. 17). Finally, the New Jerusalem comes down out of heaven, and out of the throne in its midst the living water of life flows for people to drink, and on both sides of the living water the tree of life grows for people to eat (21:2; 22:1-2). Therefore we can say that the whole Bible is a story of eating and drinking. This is what the Bible has revealed to us.

THE LORD BEING THE SPIRIT

John 1:1 says, "In the beginning was the Word, and the Word was with God, and the Word was God." Verse 14 goes on to say, "The Word became flesh." This means the Word became a man, who was "the last Adam." The Word was God, and God became a man of flesh, who was called the last Adam. Eventually, the last Adam became a life-giving Spirit (1 Cor. 15:45b). Thus, we can see that the life-giving Spirit is transfigured from the God who was the Word and who became flesh as the last Adam. This life-giving Spirit is God, and the last Adam is the Lord Jesus.

The Lord Jesus is the Word that became flesh, and in the eyes of God He is the last Adam. Our ancestor, Adam, as the first Adam, is the beginning of mankind; the last Adam is

亚当乃是人类的结束。人类开始于首先的亚当，结束于末后的亚当——基督。在神看，耶稣乃是人类的末一个，等祂到十字架上死了，祂就把全人类都带到十字架上结束了。祂借着那包罗万有的死，把全人类，甚至整个旧造，都钉死了。祂死了，埋葬了，第三天又复活了，这位末后的亚当就成了赐人生命的灵。

我们知道，“末后的亚当，成了赐生命的灵”这句话，是在林前十五章里，而这一章是专讲复活的。保罗在讲复活的时候，告诉我们，主耶稣就像一粒种子，落在地里死了，而后从地里长出来，这就是复活。祂复活后，就变了形态。如同一粒种子，种下土的时候，是褐色的小圆球，长出来的时候，却是青绿的芽，然后长出枝叶，最后开花结果。这一切都是表征复活的故事。

基督在十字架上死了，埋葬了，如同一粒种子外壳完全裂开，把里面神圣的生命释放出来，就变成另一形状，就是灵，也就是那赐生命的灵。这灵就是圣灵，也是神的灵。反过来说，这灵就是太初就有的话，也就是神成了肉体，称作末后的亚当，经过死而复活所成为的。这乃是圣经纯净的真理。

这位赐生命的灵就是我们的神，经过成为肉体，也经过三十三年半的为人生活。人生的风霜和味道，祂都尝过了。不仅如此，祂还亲自到死里去，到阴间走了一趟，又从其中走出来，祂的形态就改变了，成为那赐生命的灵。

主就是圣气， 吹到信徒里面

约翰一章说，太初有话，话与神同在，而后这话成了肉体，在地上作了神的羔羊，成为我们的救赎主。再后祂从死里复活，在复活当天晚上，来到门徒中间。祂的来法很特别，当时门徒所在的屋子门窗都关了，但这位复活的主没有敲门，也没有人给祂开门，祂竟然就站在门徒中间。祂怎么进来的？这是个不得而知的奥秘。祂站在那里，向门徒说，“愿你们平安。”并且向门徒吹了一口气，说，“你们受圣灵。”（约二十 21～22。）从那时起，这口圣气，也就是圣灵，就进到门徒里头，

the ending. Mankind began with the first Adam, and it ended with the last Adam—Christ. In the eyes of God Jesus is the last one of the human race. When Jesus died on the cross, He brought the entire human race to the cross and ended it there. Through His all-inclusive death the entire human race, even the entire old creation, has been crucified. He died, was buried, and was resurrected on the third day. Thus, this last Adam became the Spirit who gives life.

We know that the statement, “The last Adam became a life-giving Spirit” is in 1 Corinthians 15, which is a chapter dealing specifically with the matter of resurrection. Concerning resurrection, Paul told us that the Lord Jesus was like a seed that fell into the ground and died and then grew out of the ground (vv. 36-38, 42-45). This is resurrection. After His resurrection, He was changed in form. This is just like a seed. When it is planted, it is a small, brownish, round object, yet when it grows, first it is a green sprout, then it grows branches and leaves, and finally it blossoms and bears fruit. All this typifies resurrection.

After Christ died on the cross and was buried, as a seed whose shell was broken, He released the divine life that was within Him, and He was changed into another form—the Spirit, the life-giving Spirit. This Spirit is the Holy Spirit and the Spirit of God. In other words, the Word who was from the beginning, the God who became flesh and who was called the last Adam, passed through death and resurrection to become the Spirit. This is the pure truth of the Bible.

This life-giving Spirit is our God, who passed through incarnation and thirty-three and a half years of human living. He tasted all the hardships of human life. Furthermore, He Himself went into death, took a tour of Hades, and walked out of it. Then, He was changed in form to become the life-giving Spirit.

THE LORD BEING THE HOLY BREATH BREATHED INTO THE BELIEVERS

John 1 says that in the beginning was the Word, the Word was with God, the Word became flesh, and He was the Lamb of God on earth to be our Redeemer. Subsequently He was resurrected, and on the night of His resurrection He came into the midst of the disciples. The way He came was extraordinary. At that time, although the doors were shut, the resurrected Lord came into the room where the disciples were without having knocked on the door or having anyone open the door for Him. How did He get in? This is an unknown mystery. He stood in their midst and said to the disciples, “Peace be to you.” He also breathed into them and said to them, “Receive the Holy Spirit” (John 20:21-22). From that time onward this holy Breath, which was the Holy Spirit, entered into the

与他们同在，永远不再离开他们。他们在屋里聚会，祂在那里；他们到提比哩亚海边去打鱼，祂也在那里；因为祂就在他们里面。

今天我们所相信、所敬拜、所享受的乃是这样的一位神。祂不仅创造天地，也不仅启示圣经，祂有一天还亲自成了一个肉体，经过为人的生活，死在十字架上，赎了我们的罪，并且埋葬了，然后祂从死里复活，成了赐生命的灵，来住在我们这些信祂的人里面。这是圣经纯净的话语所启示给我们的真理。

在这位赐生命的灵里，有神的元素，有人的元素，有为人生活的元素，有包罗万有之死的元素，也有复活的元素。死的功效在这灵里，复活的大能也在这灵里，所以这灵现在就成了包罗万有的灵。正如今天某些药物是多方面的，各种元素都有。今天这灵乃是包罗万有、赐生命的灵。

这是我们的神，也是我们的拯救主和救赎主。祂里面包括了神性和人性，以及人生的经历。祂里面也包括了赎罪的死，并了结万有和旧造的死，以及复活的大能。这一切都在这赐生命的灵里。每当我们照着灵而行，这复活的大能就在我们身上运行。

主的灵在我们里面变化我们

林后三章十七节说，“主就是那灵；主的灵在哪里，哪里就有自由。”一面说主就是那灵，另一面又说主的灵。主的灵就是主的自己，正如约翰一章一节说，“太初有话，话与神同在，话就是神。”一面说，话就是神，指明话与神是一个；一面又说，话与神同在，好像是两个。其实话与神还是一个，所以接着又说，话就是神。

林后三章十八节说，当我们众人除去所有老旧道理的帕子，敞着脸，没有任何遮蔽，我们就好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，如同从“主灵”变化成的。这位主就是灵，这灵就是主，所以祂是“主灵”。如同我们说“父神”时，意思是，神就是父，父就是神。在我们里面的这一位，乃是“主灵”，祂天天变化我们。

disciples to be with them, never to leave them. When they were meeting in the house, He was there; when they went fishing in the Sea of Tiberias, He was also there because He was right within them.

Today the God in whom we believe, whom we worship and enjoy, is such a God. Not only did He create the heavens and the earth and not only did He give the revelation of the Bible, but also one day He Himself came to be a man. He passed through human living and died on the cross to accomplish redemption for our sins. Moreover, He was buried and then was resurrected to become the life-giving Spirit. As such a Spirit, He came to abide in us who believe into Him. This is the truth revealed to us through the pure word of the Bible.

In this life-giving Spirit are the element of God, the element of man, the element of human living, the element of the all-inclusive death, and the element of resurrection. The effectiveness of death is in this Spirit, and the power of resurrection is also in this Spirit. Thus, this Spirit has now become the all-inclusive Spirit. This is like a multipurpose medicine that contains various ingredients. Today this Spirit is the all-inclusive life-giving Spirit.

This is our God, and this is also our Savior and Redeemer. In Him there are divinity, humanity, and the experience of human life. In Him there are also the redeeming death, the death that terminated the old creation and all its things, and the resurrection power. All these are in the life-giving Spirit. When we walk by the Spirit, this resurrection power operates in us.

THE SPIRIT OF THE LORD TRANSFORMING US FROM WITHIN

Second Corinthians 3:17 says, “And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.” On the one hand, it says that the Lord is the Spirit; on the other hand, it speaks of the Spirit of the Lord. The Spirit of the Lord is the Lord Himself. This is like what is said in John 1:1: “In the beginning was the Word, and the Word was with God, and the Word was God.” On the one hand, the Word was God, indicating that the Word and God are one. On the other hand, the Word was with God, as if to say that They are two. Actually the Word and God are still one. Therefore, the verse goes on to say that the Word was God.

Second Corinthians 3:18 says that when we all take away the veils of old doctrines and have an unveiled face without any covering, we behold and reflect like a mirror the glory of the Lord. It is then that we are transformed into the same image from glory to glory, even as from the “Lord Spirit.” The Lord is the Spirit, and the Spirit is the Lord. Therefore, He is the Lord Spirit. This is similar to saying, “Father God.” Father is in apposition to God. It means that the Father is God, and God is the Father. This One who is in us is the Lord Spirit, and He is transforming us day by day.

罗马八章九至十一节给我们看见，神的灵住在我们里面，我们就不属肉体，乃属灵了。什么时候我们有了基督的灵，我们就属基督了。并且因着基督在我们里面，我们的肉身虽然因罪是死的，我们的灵却因义是生命。

腓立比一章十九节给我们看见，这位耶稣基督之灵，就是那赐生命的灵，具有全备的供应：神性、人性、人生经历、死的功效、以及复活的大能，全都在这灵里。

提后四章二十二节说，“愿主与你的灵同在。”主与我们同在不是身外的同在，乃是在我们灵里与我们同在。正如约翰十五章四节说，“你们要住在我里面，我也住在你们里面。”何等奇妙！主在我们里面，我们也在主里面。许多基督徒忽略了这事实，以为主是在我们身旁跟着我们、监督我们，或者以为主是在我们上面观察我们。但主今天乃是住在我们里面，就是住在我们的灵里。

凭着灵活着，凭着灵而行

我们的灵有一大部分是良心的作用。有时候我们心思所想的，情感所喜好的，意志所定规的，并不能获得我们良心的赞同。不要说得救的人，连未得救的人都有良心的作用。人常常说，“我凭良心说，”意思是不凭着心思、情感和意志说。这是未得救的人如此说，那得救的人更是这样。我们得救的人良心蒙了光照，灵也得了重生，我们的生活行动就更要顺着良心的作用而行，这良心的作用实际上就是灵的作用，因为良心是灵的首要部分。

加拉太五章二十五节说，我们若凭着灵活着，也就当凭着灵而行。我们的一举一动，一言一行都当凭着灵，而不凭着我们的心思、情感和意志。我们要听灵的声音，祂是内住在我们里面的主。祂常常不赞同我们，因为祂对我们说真话。

不仅如此，我们若凭着灵而行，我们就要从深处流出活水的江河来。（约七 38。）这就是我们的拯救，我们天天得着赐生命之灵的拯救。这位赐生命的灵就是我们的活救主，是我们的生命，也是我们的复活。

基督是神也是人，是救赎主也是拯救主，是生命也是复活，这一切都集其大成在这赐生命的灵里。今天这位

Romans 8:9-11 shows us that since the Spirit of God dwells in us, we are not in the flesh but in the spirit. Whenever we have the Spirit of Christ, we are of Christ. Furthermore, because we have Christ in us, though our body is dead because of sin, our spirit is life because of righteousness.

Philippians 1:19 shows us that the Spirit of Jesus Christ, who is the life-giving Spirit, has the bountiful supply. Divinity, humanity, the experience of human living, the effectiveness of death, and the power of resurrection are all in this Spirit.

Second Timothy 4:22 says, “The Lord be with your spirit.” The Lord is with us not in an outward way; He is with us in our spirit. This is like what John 15:4 says: “Abide in Me and I in you.” How wonderful! The Lord is in us, and we are also in Him. Many Christians neglect this fact, thinking that the Lord is following them, overseeing them, and is by their side, or that He is observing them from above. However, the Lord is dwelling in us, that is, in our spirit.

LIVING AND WALKING BY THE SPIRIT

A major part of our spirit is the function of the conscience. Sometimes what our mind thinks, what our emotion desires, and what our will resolves cannot obtain the approval of our conscience. Not to mention the saved ones, even those who are unsaved have the function of the conscience. People often say, “I speak with my conscience”; this means that they do not speak according to their mind, emotion, or will. This is what the unsaved ones say, and it is more so with those who are saved. As saved ones, we have our spirit regenerated and our conscience enlightened; therefore, we, even more, should live and walk according to the function of the conscience, which is in reality the function of the spirit, because the chief part of the spirit is the conscience.

Galatians 5:25 says, “If we live by the Spirit, let us also walk by the Spirit.” Our every move and action and everything we say or do should be by the Spirit, not by our mind, emotion, and will. We have to listen to the voice of the Spirit; He is the indwelling Lord within us. Because He speaks the truth to us, He often disagrees with us.

Not only so, if we walk by the Spirit, out of our innermost being shall flow rivers of living water (John 7:38). This is our salvation. We can obtain the salvation of the life-giving Spirit every day. This life-giving Spirit is our living Savior, our life, and our resurrection.

Christ is both God and man; He is the Redeemer and the Savior, and He is life and resurrection. The totality of all these is in this life-giving Spirit. Today this life-giving Spirit

赐生命的灵有神性、人性，有死的功效叫我们蒙救赎，也有复活的大能叫我们蒙拯救。这灵天天在我们里面施行拯救，救我们脱离自己、天然、旧造和肉体；救我们脱离邪情私欲，和种种罪恶；也救我们脱离世界、魔鬼和黑暗的权势。其中最厉害的就是救我们脱离我们的己、天然和旧造，以及我们的老性情、老脾气、和老爱好。我们天天都需要主的恩典，天天也都要凭灵而行。我们若凡事凭灵而行，一切问题都要迎刃而解，我们活着就是基督，就是生命，也就是复活。

has divinity, humanity, the effectiveness of death for our redemption, and the power of resurrection for our salvation. Every day this Spirit is saving us from the self, the natural constitution, the old creation, and the flesh. He is saving us from our passions, our lusts, and various kinds of sins. He is also saving us from the world, Satan, and the power of darkness. Of all these things, the most important is that He is saving us from our self, our natural constitution, the old creation, our old disposition, our old temperament, and our old preferences. We need the Lord's grace every day, and we need to walk by the Spirit every day. If we walk by the Spirit in all things, all the problems will be readily solved. Then, for us to live will be Christ, life, and resurrection.

第五章

基督是召会— 新人—的一切

读经：歌罗西书一章十八节，三章四节，哥林多前书十二章十三节，歌罗西书三章九至十一节，以弗所书四章十二节下至十三节。

基督奇妙的所是 乃是为着产生召会

在本章里我们要来看最后一点，基督是召会—新人—的一切。这是奥秘中的奥秘。基督奇妙的所是，乃是要为祂自己产生一个身体，就是召会。

基督是神成为人，被钉在十字架上，为我们受死流血，作了我们的救赎主；且从死里复活，成了赐生命的灵，作了我们的拯救主。祂进到我们里面，我们就得着重生，有神的生命，成为神的儿女。并且每一个神的儿女也都成了基督身体上的肢体。这些肢体加起来就是基督的身体。基督的身体不是组织，乃是一个生机体、一个新人，因为这身体有基督作生命。如同人的身体是生机体，在这身体上有许多肢体，这许多肢体都是那生机体的一部分，都同有一个生命。因着这生命贯通身体上的四肢百体，所以每一个肢体都是这身体的一部分。但就整体来说，这乃是一个生机体。

我们若没有重生，没有神的生命，就永远不能成为基督这生机体的肢体。我们怎能蒙重生、得神的生命？乃是因着神成为肉体，死在十字架上，流血赎了我们的罪，然后进入复活，成为那赐生命的灵，进入我们里面。这样，我们就蒙重生，就有了神的生命，就有了赐生命的灵。这赐生命的灵就是基督，而这基督就是我们的救赎主，也是我们的拯救主。我们这许多人有基督在里面作生命，就成了基督的身体。林前十二章十二节说，“就如身体是一个，却有许多肢体，而且身体上一切的肢体

CHAPTER FIVE

CHRIST BEING EVERYTHING TO THE CHURCH AS THE NEW MAN

Scripture Reading: Col. 1:18; 3:4; 1 Cor. 12:13; Col. 3:9-11; Eph. 4:12b-13

THE WONDERFUL BEING OF CHRIST FOR THE PRODUCING OF THE CHURCH

In this chapter we will consider the last point: Christ is everything to the church as the new man. This is the mystery of mysteries. The wonderful being of Christ is for the producing of His Body, which is the church.

Christ is God who became a man and was crucified on the cross to die and shed His blood for us to be our Redeemer. Then He was resurrected to become the life-giving Spirit to be our Savior. When He enters into us, we are regenerated with the life of God to become the children of God. Furthermore, every child of God has become a member of the Body of Christ. These members added together are the Body of Christ. The Body of Christ is not an organization but an organism, a new man, because it has the life of Christ. This is just like the human body, which is an organism. The human body has many members. All the members are parts of the body, an organism, and they all have the same life. Since this life flows through all the members of the body, every member is a part of the body. As a whole, the body is an organism.

If we were not regenerated and did not have the life of God, we could never become the members of the organic Body of Christ. How can we be regenerated and have the life of God? It is through God's becoming flesh, dying on the cross to shed His blood for the redemption of our sins, and entering into resurrection to become the life-giving Spirit to enter into us. In this way we can be regenerated to have the life of God and the life-giving Spirit. This life-giving Spirit is Christ, and this Christ is both our Redeemer and our Savior. We, who are many, have Christ as life within and thus become the Body of Christ. First Corinthians 12:12 says, "For even as the body is one and has many members, yet all the members of the body, being many, are one body, so

虽多，仍是一个身体，基督也是这样。”这告诉我们，基督今天不仅是这身体的头，也是这身体本身。基督是头，乃是人的基督，基督是身体，乃是团体的基督。

召会—基督的身体—的产生

基督是在永远里的神，祂在时间里来到世上成为人，就是末后的亚当。祂在地上过了为人的生活，尝尽了人生的各种味道，以后被钉在十字架上，替我们受死流血，完成救赎工作，作了我们的救赎主；又从死里复活成为赐生命的灵，为要给在创世以前，神在基督里所拣选、所预定的人接受。当一个人心里相信主，口里呼求祂的名，接受祂作救主，这赐生命的灵就进到他里面作他的生命，他就得着重生，成为神的儿女，也成了基督身体的一个肢体。这些众肢体，就是有基督作生命的人，加起来就成为一个身体，也就是召会。这乃是新约的主题。

经过各种过程为作召会的生命

神为要产生召会，就在基督里经过了一个漫长的过程。这个过程包括成为肉体、为人生活、钉死十架、埋葬、复活、成为赐生命的灵。这赐生命的灵乃是经过过程的（processed）三一神。Processed 这字很难翻译，不是“庖制”，也不是“处理”，我们实在找不出一个更合式的中文的辞来表达它属灵的意义，所以我们只能说，我们的神乃是“经过过程的”三一神。祂这样经过过程，乃是为要作召会的生命。祂不是一位在永远里，没有经过任何过程的神。祂乃是经过成为肉体，经过三十三年半为人生活，经过十架钉死，然后进入死亡，经历了阴间，并且大大得胜，而从死里复活，成了赐生命的灵。所以祂今天不再是没有经过任何过程的神，祂今天乃是一位经过种种过程的三一神。这不是我的发明，乃是圣经的启示。我们要对基督的所是有主观的认识和经历，就必须看见这个启示。否则基督那奇妙的所是就与我们没有多少关系，召会就容易沦为社会上的一個组织。

我们的神在永远里是永远无限的神，但祂竟然进入一个受造的童女腹中成孕。圣灵进入马利亚腹中，就是那永远无限的神，进入她的腹中使她怀孕。神的元素乃是这个成

also is the Christ.” This tells us that today Christ is not only the Head of the Body but also the Body itself. Christ as the Head is the individual Christ; Christ as the Body is the corporate Christ.

THE PRODUCING OF THE CHURCH, THE BODY OF CHRIST

Christ, who was God in eternity, in time came to the earth to become a man, the last Adam. He lived the human life on earth and tasted its different experiences. Then He was crucified on the cross and died by shedding His blood for us to accomplish the work of redemption and become our Redeemer. Furthermore, He resurrected to become the life-giving Spirit to be received by those who had been chosen and predestinated by God in Christ before the foundation of the world. When one believes in the Lord in his heart and calls upon the Lord's name with his mouth, thereby receiving the Lord as his Savior, the Lord as the life-giving Spirit enters into him to be his life. Then this one is regenerated to be a child of God and a member of the Body of Christ. All the members added together, all those who have Christ as their life, become one Body, which is the church. This is the main subject of the New Testament.

PROCESSED TO BE LIFE TO THE CHURCH

In order to produce the church, God in Christ passed through a long process. This process includes incarnation, human living, crucifixion, burial, resurrection, and becoming the life-giving Spirit. This life-giving Spirit is the processed Triune God. He passed through such a process in order to be life to the church. We do not speak here of the God in eternity who had not passed through any of the processes. The processed Triune God passed through incarnation, thirty-three and a half years of human living, and crucifixion. He went into death and experienced Hades, coming out with a great victory, and then He resurrected to become the life-giving Spirit. Therefore, today He is no longer the God who has not been processed; rather, He is the processed Triune God. This is not my invention but the biblical revelation. If we desire to have the subjective knowledge and experience of what Christ is, we must see this revelation. Otherwise, we will have nothing much to do with the wonderful being of Christ, and consequently, the church will easily become degraded to be an organization in society.

Our God is the eternal, infinite God in eternity, yet He entered into the womb of a created virgin for His conception. When the Holy Spirit entered into Mary's womb, that was the eternal, infinite God entering into Mary's womb for her to conceive a child. The

孕的源头。神进到马利亚这个小小受造的童女腹中，九个月之久，而生在马槽里。因此，以赛亚九章六节说，“有一婴孩为我们而生，…祂的名称为…全能的神。”这很清楚的告诉我们，那个生在马槽里的婴孩就是全能的神。这是以赛亚在主前七百多年就已说过的预言。以赛亚七章十四节说，“必有童女怀孕生子…给祂起名叫以马内利（就是神与我们同在）。”然后到了九章就说，这生出来的婴孩就是全能的神。这真是奥秘！这圣灵在马利亚腹中成孕而生的主耶稣，乃是神成为肉体的一个过程。

不仅如此，主耶稣生在一个木匠家里作木匠，有三十年之久；当祂满了三十岁时，就出来传道、行神迹、宣告父神，有三年半之久。祂的邻舍看见祂时，就说，这不是那木匠的儿子么？（太十三 55。）在这三十三年半之间，祂尝尽了人生的一切，这是祂为人生活的过程。

后来，祂将自己交于死地，被捉拿，受审判，被钉十字架，被埋葬在黑暗的坟墓里；祂进入死，经过死，胜过死，又从死里出来。祂废除了死，就从死里超脱，从死里复活，结果祂就成为赐生命的灵，成为那“是灵的基督”。这就是末后的亚当成了赐生命的灵。这个过程乃是基督所经过之许多过程的总结。

这位创造宇宙万有，我们所敬拜的神，经过这一连串漫长的过程，完成了救赎的工作，成为赐生命的灵，等待着要进入信祂的人里面，作他们的生命和一切，使这班有祂生命的人，成为彰显神丰满的召会，就是基督的身体。

这赐生命的灵也是包罗万有的灵，今天就像空气，极其便利，到处运行。这灵就是启示录五章六节的七灵，是奉差遣往普天下去的。奉差遣往普天下去，意思就是，这灵在全地到处运行，等待人相信主，悔改、呼求主名，祂好进入这样的人里面，作他们的生命。人一呼求主耶稣的名，立刻就得着主耶稣，也就是那包罗万有赐生命的灵，作他的生命。主耶稣的名乃是指着祂自己，而祂自己就是赐生命的灵。

当主耶稣在世上的时候，祂拣选了一班门徒。等祂从死里复活，成为灵，进到这班门徒里面之后，这班门徒

element of God is the source of this conception. God entered into the womb of the virgin Mary, a small, created being, and stayed there for as long as nine months, and then was born in a manger. Therefore, Isaiah 9:6 says, “For a child is born to us;...His name will be called...Mighty God.” This tells us clearly that the child who was born in a manger was the Mighty God. This is a prophecy spoken by Isaiah before 700 B.C. Isaiah 7:14 says, “Behold, the virgin will conceive and will bear a son, and she will call his name Immanuel.” Then chapter nine tells us that the child who was born was the Mighty God. What a mystery! The Lord Jesus’ being born through the conception of the Holy Spirit in Mary’s womb was the process of God’s incarnation.

Not only so, the Lord Jesus was born into a carpenter’s family to be a carpenter for thirty years. When He reached the age of thirty, He went out to preach, perform miracles, and declare God the Father for three and a half years. When His neighbors saw Him, they asked, “Is not this the carpenter’s son?” (Matt. 13:55). Within those thirty-three and a half years He tasted everything of the human life. This was the process of His human living.

Later, He delivered Himself to the place of death. He was arrested, judged, crucified, and buried in a dark tomb. He entered into death, passed through death, overcame death, and came out of death. After He had abolished death, He transcended death and resurrected. Eventually, He became the life-giving Spirit, the pneumatic Christ. This was the last Adam becoming the life-giving Spirit. This process was the consummation of the processes that Christ passed through.

This God who created the universe and all things and whom we worship, after passing through such a long series of processes, accomplished the work of redemption and became the life-giving Spirit. He is now waiting to enter into those who would believe in Him, for Him to be their life and everything that they, as a group of people with His life, may become the church, which is the Body of Christ to be the expression of God’s fullness.

The life-giving Spirit is also the all-inclusive Spirit. Like the air He is readily available, and He is moving everywhere. This Spirit is the seven Spirits in Revelation 5:6 who are sent forth into all the earth. The Spirit’s being sent forth into all the earth means that the Spirit is moving throughout the whole earth, waiting for people to believe into the Lord by repenting and calling upon His name that He may enter into them to be their life. When one calls upon the name of the Lord Jesus, immediately he receives the Lord Jesus as the all-inclusive, life-giving Spirit, as his life. The name of the Lord Jesus denotes Himself, and He Himself is the life-giving Spirit.

When the Lord Jesus was on the earth, He chose a group of disciples. After He became the life-giving Spirit in His resurrection and entered into His disciples, they began to preach

就开始传福音，也开始写圣经。所以福音和圣经就流传到今天。当门徒传这福音时，有许多人悔改，并且呼求主名，他们就得了重生，赐生命的灵就进到他们里面，作他们的生命和生命供应，并且他们天天在这生命之灵里蒙拯救。这样，成千成万的人都接受了福音，都重生得救了，也都得着了赐生命的灵在里面作生命，且都被摆在这同一条生命的线上。

在生命之流里的交通

当众人都得着重生，都被摆在这条灵的生命线上，彼此在这里有生命的分享时，这条线就延伸并扩展成为一个网。这个生命线的网，就是生命的交通。这就如同这会场里有许多电灯，电灯里的电和发电厂的电乃是一个。当电灯发光的时候，电流就在流动，这个电流的流动就是电的交通。现在这会场里满了电光，而电灯和发电厂里也满了电流与传输。所以这会场里所有的电灯，和发电厂之间满了电的交通。照样，在这生命线的网里，也是满了生命的交通。约壹一章说，我们把永远的生命传给你们，是叫你们进到我们的交通里，而我们的交通乃是与父并祂儿子耶稣基督的交通。这个交通就是生命的流，如同电灯和发电厂里的电流。所以这个交通实际上就是召会，就是一个身体。

然而一个人如果仅仅重生，魂没有变化更新，体也满了肉体情欲，这样，虽然照着里面的灵、里面的生命来说，这里有召会，但照着外面的魂和体来说，这里没有召会。因为召会就是圣徒里面生命的交流。我们若不活在灵里的生命之流中，却活在魂和体里，这生命交通的流就会被切断。生命的流一切断，就没有交通，也就没有召会。相反的，如果我们都活在灵里，彼此灵灵相通，也与神相通，这里就有召会。但今天实际的情形并不是这样。我们若活在灵里，就有生命的交通；我们若从灵里出来，落到魂里，甚至彼此抱怨，彼此批评，就没有生命的交通，在实行方面，就没有召会。换句话说，我们若活在灵里，就有召会；我们若活在魂里，就没有召会。

the gospel and to write the New Testament books. Therefore, to this day both the gospel and the Bible are in circulation. When the disciples preached the gospel, many repented, called upon the name of the Lord, and thus were regenerated. The life-giving Spirit entered into them to be their life and life supply. Furthermore, they went on to be saved every day in the Spirit of life. In this way tens of thousands of people have received the gospel and have thus been regenerated and saved. Moreover, they have received the life-giving Spirit as life in them, and they have all been placed on the same line, which is the line of life.

THE FELLOWSHIP IN THE FLOW OF LIFE

All who have been regenerated are placed on the line of the Spirit, the line of life. Here there is the mutual sharing of life, and this line extends and spreads to become a net. The net of the line of life is the fellowship of life. We can use electricity as an illustration. There are many electric lamps in a meeting place, yet the electricity in the lamps and the electricity in the power plant are one. When the electric current is flowing, the lamps shine. The flowing of the electric current is the fellowship of the electricity. A meeting place is full of electric lights. The lamps and the power plant are full of electric current and transmission. Therefore, there is a great deal of the fellowship of electricity between the lamps in a meeting place and the power plant. Likewise, in the net of the line of life there is much fellowship of life. First John 1 says that the apostles reported the eternal life to the believers that the believers might enter into the fellowship of the apostles; it also says that the fellowship of the apostles was with the Father and with His Son Jesus Christ. This fellowship is the flow of life, which is like the electric current both in the electric lamps and in the power plant. Therefore, this fellowship is in reality the church as the one Body.

However, if a person is only regenerated, but his soul is not transformed or renewed and his body is full of fleshly lusts, then according to the outward soul and body, there is no church, even though according to the spirit and the life within, the church is there. This is because the church is the mutual flow of the life within the saints. If we live in our soul and body instead of living in the flow of life in our spirit, the flow of the fellowship of life will be cut off. Once the flow of life is cut off, there is no fellowship and therefore no church. On the contrary, if we all live in the spirit, having fellowship with one another and with God in spirit, then the church is here. Today, however, the real situation is not like this. If we live in the spirit, there is the fellowship of life. If we come out of the spirit and live in the soul, even complaining about one another or criticizing one another, there is no fellowship of life. Then in practicality there is no church. In other words, if we live in the spirit, there is the church; if we live in the soul, there is no church.

魂变化的必需

因此，我们都得求主施恩怜悯，使我们的魂得着变化。坏的魂需要变化，好的魂也需要变化；错的魂需要变化，对的魂也需要变化。我们每个人都得在魂里变化。我们不该在魂里讲理。保罗在腓立比二章十四节说，“凡所行的，都不要发怨言，起争论。”发怨言，起争论，都是讲理的表现，都是魂里的故事。在召会中我们不该争辩，也不该讲理；召会里只有赐生命的灵。我们要认识，既使你的理由都对了，你里头的灵却没有了，你就没有生命供应人，也没有建造，反而满了拆毁。我们要看见，魂的活动是极其可怕的！我们必须儆醒，常常被灵充满，否认我们的己。喜欢讲理的弟兄姊妹都要常常呼求主名，祷读主话，在灵里被灵充满。

我们这些人天生都爱讲理。人一讲理，就落在魂里，里面就满了批评论断，看长老不好，看这个弟兄也不好，看那个姊妹也不好，谁都不好，只有自己好。结果他就灰心说，算了吧，不要再到召会去了！但是不来召会，日子并不好过，不来也不行，因为他里面的那条生命线还牵着他。他虽然因着外面的环境说算了吧，他里面却不同意，里面却有催促，要他回到召会来。这里你就看见，我们不能活在魂里，我们必须活在灵里。当你一看见那位你看不顺眼的弟兄时，你要喊“哦，主耶稣。”当你一看见那位不可爱的姊妹时，你要喊“哦主，太初有话，哦主，话与神同在，话成了肉体。”你若这样操练实行，必定会有果效。如果你肯天天这样操练，你的灵必定会被圣灵充满，你的魂必定会被变化，你的心思也必定会被更新。

那灵才是问题的答案

我们实在需要随从里面生命之灵的感觉来过属灵生活，因为我们一切问题的答案都在于这灵。当我们回到灵里留在这条生命的线上，我们不仅不批评人，反而能为长老和弟兄姊妹祷告，并記念那些有需要的肢体。这样，我们就有召会生活的实行，召会的实际就在我们中间。我们怎能这样？因为这里有一条线在我们里面牵着我们，这一条线就是那赐生

THE SOUL NEEDING TO BE TRANSFORMED

Therefore, we all have to ask the Lord for mercy and grace for our soul to be transformed. Our soul, whether good or bad, right or wrong, needs to be transformed. Every one of us needs to be transformed in our soul. We should not argue in our soul. Paul said in Philippians 2:14, "Do all things without murmurings and reasonings." Murmurings and reasonings are manifestations of arguing in our soul. In the church we should not debate or argue; in the church there is only the life-giving Spirit. You have to realize that even if all your reasons are right, the spirit in you is gone and you have no life to supply others; there is no building but a full tearing down instead. We have to see that the activities of the soul are exceedingly dreadful. We must be watchful to always be filled with the Spirit and to deny ourselves. Those brothers and sisters who like to reason need to call upon the name of the Lord all the time, pray-read the Word, and be filled with the Spirit in their spirit.

By birth we love reasoning. Once a person begins to reason, he falls into his soul. Then he is full of criticisms and judgments. When he considers the elders, they are not good; when he considers this brother and that sister, neither the brother nor the sister is good. Nobody is good; only he is good. Eventually, he may be disappointed, saying, "Forget about it; I will not go to the church anymore!" However, if he does not come to the church meetings, his days will be full of sufferings. It will be impossible for him not to come because the line of life within him is still pulling him. He may say, "Forget about it," because of the outward situation, yet within him there is a disagreement. There is an urging within him to come back to the church. You can see from this that we should not live in the soul; rather, we must live in the spirit. Whenever you see a brother whom you do not like, you have to call, "O Lord Jesus!" Whenever you see a sister whom you do not like, you have to call, "O Lord! In the beginning was the Word. O Lord! The Word was with God, and the Word became flesh." If you practice doing this, it will be effective. If you are willing to practice this every day, your spirit will be filled with the Holy Spirit, your soul will be transformed, and your mind will be renewed.

THE SPIRIT BEING THE ANSWER TO ALL OUR PROBLEMS

We truly need to live our spiritual life by following the sense of the Spirit of life within because the answers to all our problems are in this Spirit. When we turn to our spirit and stay on this line of life, not only will we not criticize, but rather we will pray for the elders and other brothers and sisters, and we will remember those members who are in need. In this way we will have the practicality of the church life, and the reality of the church will be among us. How can we be like this? It is by the line—the life-giving Spirit—who is

命的灵。有的人曾离开召会，漂荡流失在外，但过了不久，他又回来了，这乃是那条生命线把他牵回来的。

每一次我听说某某召会有难处，我就感谢赞美主说，“机会来了，求你让那里的弟兄们借此得着变化。”让他们去辩论，让他们去发怨言，起争论；我知道他们起争论到一个地步，里面都要变成空虚，那时他们就会回转；当他们争论够了，他们就会悔改。这样，他们就会回到灵里。一旦他们没有意见，不再争论，都从魂里转到灵里，召会的实际就出现了。因为到这个时候，每个人的魂都往下去，每个人的灵都升起来。弟兄姊妹们来到聚会中，都活在灵里欢呼阿利路亚，结果什么都不记得了，一切都忘了，大家就都活在灵里。大家都随灵而行，在灵里配搭事奉，在灵里彰显基督，基督的所是就作了我们的一切。这就是召会。因这缘故，历世历代以来，没有任何的环境，能把召会打倒，因为召会是通天的，也是通神的。在我们身上有基督十字架救赎的工作，有基督复活升天的拯救功能，在我们里面也有那生命线牵着我们，使我们散不了。我们今天只有一个责任，就是要一直呼求主名，祷读主话，在灵里被那生命的灵充满，叫我们天天变化更新。

林前十二章十三节说，我们不拘是犹太人，是希利尼人，是为奴的，是自主的，都在一位灵里受浸，成了一个身体，且都得以喝一位灵。浸是我们泡在水里，喝水是水进到里面来。我们都已经浸在灵里，现在还要喝这一位灵。我们喝这一位灵，就得着变化。召会聚会帮助我们变化，呼求主名帮助我们变化，祷读主话帮助我们变化，圣徒之间彼此交通，接受生命供应，也帮助我们变化。我们若天天呼求主名，祷读主话，喝这一位灵，我们里面就被圣灵充满，就经历那灵无限大能的供应，我们就刚强、灵活，基督就在我们全人居衷，在我们心中安家，将我们全人变化。这样，我们众人就在灵里同作肢体，在一里成为一个身体；这身体就是基督。

基督是新人的一切

基督是新人的头，基督也是新人的身体，整个新人都是基督，所以基督乃是这新人的一切。基督进到我们里

pulling us from within. Some left the church and were lost, wandering outside, yet after a while, they came back. It was the line of life that drew them back.

Whenever I hear that a certain church has some problems, I thank and praise the Lord, saying, "Now the opportunity has come. I pray that You would cause the brothers there to be transformed through these problems." Let them debate, murmur, and reason. I know they will reason to the extent that they become empty within, and then they will turn. When they have enough of their reasonings, they will repent. Thus, they will turn to their spirit. When they have no more opinions and reasonings and turn from their soul to their spirit, the reality of the church will be manifested. This is because at this time everyone's soul is falling and everyone's spirit is rising. When the brothers and sisters come to the meetings, they all live in their spirit, joyfully shouting hallelujah. As a result, they do not remember anything; rather, they have forgotten everything. They all live in the spirit, walk according to the spirit, serve in coordination in the spirit, and express Christ in the spirit. Thus, what Christ is becomes their all. This is the church. For this reason throughout the ages the church has never been defeated by any circumstance. This is because the church is joined to heaven and to God. We have Christ's redemptive work on the cross and the saving effect of Christ's resurrection and ascension upon us; we also have the line of life pulling us from within to prevent us from being scattered. Our only responsibility today is to call upon the name of the Lord all the time, pray-read the Word, and be filled with the Spirit of life in our spirit for our daily transformation and renewing.

First Corinthians 12:13 says, "For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit." To be baptized is to be immersed in water; to drink is to let the water come into us. We have all been baptized in the Spirit, but now we also need to drink the one Spirit. When we drink this one Spirit, we will be transformed. The meetings of the church, calling on the name of the Lord, pray-reading the Word, and the mutual fellowship among the saints for receiving the life-supply—all these help us to be transformed. If we call on the name of the Lord every day, pray-read the Word, and drink of the one Spirit, we will be filled with the Holy Spirit within. Thus, we will experience the unlimited supply of the power of the Spirit, and we will be strong and living in spirit. Then Christ will possess our entire being, make His home in our heart, and transform our whole being. Thus, we all will be members of one another in spirit and become one Body in oneness. This Body is Christ.

CHRIST BEING EVERYTHING IN THE NEW MAN

Christ is the Head of the new man, and Christ is also the Body of the new man. The entire new man is Christ (Col. 3:10-11). Therefore, Christ is everything in the new man.

面，首先是头，然后是生命，再后就是产生一个变化更新的新人。我们原来不是新的，是老旧的，但借着那灵继续不断的变化，我们就变成主的形像，成为主荣耀的身体。虽然我们今天都还在变化的过程中，然而到主再来的时候，我们大家都要变化成主的荣形，与祂毕像毕肖。我们今天不过是一个雏型，一个小影，到那时，我们就是基督身体的完全出现。

我们的基督是神，又是人；是救赎主，也是拯救主；是生命，也是复活；祂是赐生命的灵；祂是召会的头，也是召会的生命；祂是召会——新人——的一切。在这新人里，唯有基督是一切，又在一切肢体里面。在这新人里，没有美国人、中国人、日本人、菲律宾人、韩国人、美洲人、亚洲人、欧洲人、澳洲人以及非洲人的区分。唯有基督是一切，又在一切肢体里。祂是每一个肢体里的生命，也是每一个肢体。祂是一切的一切，又在一切的一切之内。这就是基督奇妙的所是。但愿我们看见这异象，这乃是神所要的，也是祂所要达到的目标，就是一个身体，一个宇宙的新人。

李常受弟兄于主后一九八三年七月二十四日讲于美国加州圣荷西

Christ came into us first as the Head and then as life. Eventually, a transformed and renewed new man is produced. Originally, we were not new but old. However, through the continuous transforming of the Spirit we are being transformed into the same image as the Lord to be His glorious Body. We are still in the process of being transformed today. When the Lord comes back, we will all be transformed into the Lord's glorious image, and we will be exactly the same as He is. What we are today is only a miniature, but in that day we will be the full manifestation of the Body of Christ.

Our Christ is both God and man; He is the Redeemer and the Savior; He is life and resurrection; He is the life-giving Spirit; He is the Head of the church and the life to the church; and He is everything to the church as the new man. In the new man there is only Christ; He is all the members and in all the members. In the new man, there are no differences among nationalities, such as Americans, Chinese, Japanese, Filipinos, and Koreans; nor are there distinctions among people of different continents, such as those of the Americas, of Asia, of Europe, of Australia, and of Africa. There is only Christ who is all the members and in all the members. He is the life in each member, and He is also each member. He is all and of all, and He is all and in all. This is the wonderful being of Christ. May we see this vision. This is what God wants, and this is the goal that He will attain to—one Body, one universal new man.