

二〇一六年冬季训练

以西结书结晶读经（一）

标语

①事奉主的人最重要的事，就是必须看见神的异象；我们在那从神来的异象之下，受指引朝向神的目的地，我们的生活也受神的经纶所支配。

②神需要一班活物，能够配搭在一起，成为一个团体的实体，就是团体的基督，为着祂的彰显、行动和行政；活物的配搭不在自己里面，乃在神里面，借着神圣的能力、神圣的力量和神圣的恩典。

③我们必须维持与主有清明的天，也就是说，与主有清明的交通；在我们属灵的经历中，在清明的天以上有宝座，就是让神在我们基督徒生活中有最高、最显著的地位。

④主耶稣经过了钉十字架、复活并升天，就被带到宝座，并且祂是开拓者，是先锋，开了到宝座的路并领头到达宝座，使我们能跟随，以完成神要把我们带上宝座的愿望。

2016 WINTER TRAINING

Crystallization-Study of Ezekiel (1)

BANNERS

The most important matter for a person who serves the Lord is that he must see visions of God; under the visions from God we are directed toward God's destination, and our life is controlled according to God's economy.

God needs a group of living creatures who can coordinate together as one corporate entity, the corporate Christ, for His expression, move, and administration; their coordination is not in themselves but in God and by the divine power, the divine strength, and the divine grace.

We need to maintain a clear sky with the Lord, that is, have a clear fellowship with Him; in our spiritual experience, to have the throne above a clear sky is to allow God to have the highest and most prominent position in our Christian life.

Through His crucifixion, resurrection, and ascension, the Lord Jesus was brought to the throne, and as the Pioneer and Forerunner, He cut the path to the throne and led the way to the throne so that we may follow for the fulfillment of God's desire to bring us to the throne.

二〇一六年冬季訓練標語詩歌

D大調

3/4

3 4 | 5 - 1 | 2 - 3 | 4 3 1 | 1 0 3 4 | 5 5 1 |

① 事奉主的人最重要的事，就是必須看

2 3 1 | 6 -- | 5 0 3 4 | 5 i 7 | i 5 3 | 4 4 · 5 |

見神的異象；我們在那從神來的異象之

6 0 4 5 | 6 - 5 4 | 5 · 3 3 5 | 5 -- | 5 0 2 |

下，受指引朝向神的目的地，我

Bm 1 7 1 | 5 - 1 | 4 -- | 6 5 4 | 3 5 - | 2 - 1 | 1 -- |

們的生活也受神的經綸所支配。

D7 0 0 4 | 4 1 1 4 | 5 5 4 3 | 4 4 3 4 | 2 0

② 神需要一班活物，能彀配搭在一起，

4 3 | 4 1 4 | 5 · 4 3 | 4 -- | 4 0 4 3 | 4 1 4 |

成爲一個團體的實體，就是團體的

D 5 5 0 | 4 5 6 · b7 | 6 4 0 | 4 2 0 3 | 4 -- |

基督，爲着祂的彰顯、行動和行

D 5 -- | 5 0 4 | 4 1 4 | 5 - 4 3 | 4 3 4 | 2 - 0 |

政；活物的配搭不在自己裏面，

G 1 - 4 | 5 - 4 | 6 - 0 | 4 5 6 | b7 6 7 | 5 0

乃在神裏面，藉着神聖的能力、

5 | 6 5 6 | 4 0 1 | 2 3 4 | 3 - 4 | 4 -- |

神聖的力量、和神聖的恩典。

0 0 3 4 | ^D5 5 1 | ^A2 2 2 3 | ^G4 3 1 | 1 0

③ 我們 必須維 持與主有 清明的 天,

3 3 4 | ^D5 5 1 | 2 3 2 1 | ^G6 - - | ^A5 0

也就是說,與主有清明的交通;

3 4 | ^D5 i 7 | ^Gi 5 3 | 4 - 5 | 6 0 4 5 | 6 5 4 |

在我們屬靈的經歷中,在清明的天

^D5 · 3 3 5 | ^A5 - - | 5 0 3 3 2 | ^{Bm}1 7 1 | 5 3 1 |

以上有寶座, 就是讓神在我們基督

^G4 4 · 5 | 6 - 6 | ^D5 i 3 | ^A4 3 3 2 | ^D1 - - |

徒生活中有最高、最顯著的地位。

0 0 1 3 5 | ^G6 5 · 4 | 6 5 4 | ^D5 - - | 5 0 1 3 5 |

④ 主耶穌經過了釘十字架, 復活並

^G6 6 6 6 | ^A7 6 5 | ^Di - - | i 0 1 3 5 | ^G6 5 · 4 | 6 0

升天,就被帶到寶座, 並且祂是開拓者,

6 | ^D5 - 3 | 3 0 1 2 3 | ^{Em}4 3 2 | 4 · 2 3 4 | ^{F#m}5 4 3 |

是先鋒,開了到寶座的路並領頭到達寶

5 0 3 4 5 | ^G6 5 4 | 6 0 6 | ^A5 - 7 | ^{Bm}2 i 7 |

座,使我們能跟隨,以完成神要把

^{E7}6 7 i · 6 | i - 6 | ^A5 - 5 | 2 - i | ^Di - - | i 0 ||

我們帶上寶座的願望。

二〇一六年冬季训练

以西结书结晶读经（一）

篇题

- 第一篇 神的异象以及神定旨和祂心愿的揭示
- 第二篇 正常基督徒属灵的历史—风、云、火、金银合金
- 第三篇 四活物
- 第四篇 四活物的配搭
- 第五篇 鹰翅、人手和牛腿
- 第六篇 高而可畏的轮子
- 第七篇 我们属灵经历的最高点—有清明的天，其上有宝座
- 第八篇 在宝座上的人
- 第九篇 虹—基督徒生活与召会生活之经历的总结
- 第十篇 吃书卷—吃并消化神的话
- 第十一篇 神借着祂的牧养而有生命的恢复
- 第十二篇 生命内在的恢复，为着完成神的经纶

2016 WINTER TRAINING

Crystallization-Study of Ezekiel (1)

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纲要

第一篇

神的异象

以及神定旨和祂心愿的揭示

读经：结一1、3、16，八3，四十4，箴二九18上，徒二六18

周一

壹 “诸天开了，我就看见神的异象” — 结一1：

一 诸天向以西结开了—1节：

1 诸天开了，是神特别的眷顾；诸天也向雅各（创二八11~17）、向耶稣（太三16~17）、向司提反（徒七56）、向彼得（十11）并向约翰开了（启四2，十九11）。

2 以西结站在祭司的地位上，寻求神、接触神并且联于诸天—结一3：

a 以西结在灵里尽祭司的职分，事奉神，并与神交通；所以诸天向他开了，他就看见神作人生命，使神与人同被建造的荣耀异象—4、16节，四十1~四八35。

b 诸天向以西结开启，甚至能降到地上，使神天上的事能在地上给人看见，并且在地上成全在人中间—启一1、9，创二八17。

Outline

Message One

Visions of God and the Unveiling of God's Purpose and the Desire of His Heart

Scripture Reading: Ezek. 1:1, 3, 16; 8:3; 40:4; Prov. 29:18a; Acts 26:18

Day 1

I. “The heavens were opened and I saw visions of God” (Ezek. 1:1):

A. *The heavens were opened to Ezekiel (v. 1):*

1. The opening of the heavens was God's special visitation; the heavens were opened also to Jacob (Gen. 28:11-17), to Jesus (Matt. 3:16-17), to Stephen (Acts 7:56), to Peter (10:11), and to John (Rev. 4:2; 19:11).

2. Ezekiel stood in the position of a priest, one who was seeking God and contacting God and who was connected to the heavens (Ezek. 1:3):

a. Ezekiel was carrying out his priesthood in the spirit, serving God and fellowshiping with God, so that the heavens were opened, and he saw the glorious vision of God being life to man so that He and man could be built together (vv. 4, 16; 40:1—48:35).

b. The heavens were opened to Ezekiel and could even come down to earth, enabling God's heavenly things to be seen by people on earth and to be fulfilled among them on earth (Rev. 1:1, 9; Gen. 28:17).

3 每当神在地上找到一个人与祂是一，他的心是神心的复制，天就向他开启—太三 16。

二 以西结在灵里，在开启的天底下，看见神的异象—神圣、属灵、属天的异象—结一 1，参八 3，启一 10~11，四 2，十七 3，二一 10：

1 神的异象就是祂的启示，使我们能看见神圣、属灵、属天的事—结四十 4，参弗一 17~18。

2 我们向神的儿女所陈明的，该是我们借着接触神，在开启的诸天底下，在灵里所看见之神的异象—徒二六 16~19，参歌一 15，七 4。

3 这些异象会促成神召会的建造—太十六 18。

4 事奉主的人最重要的事，就是必须看见神的异象—箴二九 18 上，徒二六 19：

a 在圣经里，“异象”是指一个特殊的景象；它是说到一种特别的看见，即荣耀、内在的看见，也是说到我们从神所看见的属灵景象—但七 1、9~10、13~14。

b 我们要得着异象，就需要有启示、光和视力—弗一 17~18。

c 神的异象管制我们、限制我们、支配我们、保守我们、彻底翻转我们、给我们胆量往前并保守我们在真正的一里—箴二九 18 上。

d 我们在那从神来的异象之下，受指引朝向神的目的地，我们的生活也受神的经纶所支配—腓三 13~14，提前一 4。

3. Whenever God finds a man on earth who is one with Him and whose heart is a duplication of His heart, the heavens are opened to him (Matt. 3:16).

B. Ezekiel saw visions of God—divine, spiritual, heavenly visions—in his spirit under an opened heaven (Ezek. 1:1; 8:3; cf. Rev. 1:10-11; 4:2; 17:3; 21:10):

1. God's visions are His revelations, which enable us to see divine, spiritual, and heavenly things (Ezek. 40:4; cf. Eph. 1:17-18).

2. What we present to the children of God should be visions of God, which we have seen in our spirit under the opened heavens through our contact with God (Acts 26:16-19; cf. S.S. 1:15; 7:4).

3. These visions will lead to the building up of God's churches (Matt. 16:18).

4. The most important matter for a person who serves the Lord is that he must see visions of God (Prov. 29:18a; Acts 26:19):

a. In the Bible vision denotes an extraordinary scene; it refers to a special kind of seeing—a glorious, inward seeing—and to the spiritual scenery that we see from God (Dan. 7:1, 9-10, 13-14).

b. In order to see a vision, we need revelation, light, and sight (Eph. 1:17-18).

c. Visions of God govern us, restrict us, control us, preserve us, revolutionize us, give us the boldness to go on, and keep us in the genuine oneness (Prov. 29:18a).

d. Under the visions from God we are directed toward God's destination, and our life is controlled according to God's economy (Phil. 3:13-14; 1 Tim. 1:4).

5 我们所需要的祷告，乃是带我们魂游象外且将属天的异象带给我们的祷告——徒十 9～16，二二 17～21：

a 魂游象外，意思就是从我们的己里面出来；我们也许被监禁在我们的己里面，但我们必须祷告，从那种监禁里出来。

b 魂游象外是从我们的己里面出来；在那魂游象外中，我们从神得着异象——十 10～11，二二 17～18。

三 神要以西结不但用眼看，也用耳听；因此，神把祂的话随同祂的异象，给了以西结——结四十 4：

1 神赐给以西结的话不是普通的话，乃是明确的话，特别的话——3。

2 神的话乃是祂异象的说明。

3 我们需要从主来的明确的话——约六 63，歌八 13：

a 神要给我们特别、新鲜、活泼的话，以传递祂神圣的异象——林前二 13，彼前四 11 上。

b 我们该求神给我们话语，使我们能明白异象；我们也需要话语，使我们能宣扬并说明我们所看见的——结三 1～4。

四 神的手总是随着祂的说话；因此，耶和華的手临到以西结身上——3：

1 神要进来作祂所说的，并且照着祂的说话而作工——3 节，诗三三 9。

5. We need the kind of prayer that brings us into a trance and that brings a heavenly vision to us (Acts 10:9-16; 22:17-21):

a. A trance means that we have been brought out of our self; we may be imprisoned in the self, but we need to pray ourselves out of that imprisonment.

b. To be in a trance is to be out of our self, and in that trance we receive visions from God (10:10-11; 22:17-18).

C. God wanted Ezekiel not only to behold with his eyes but also to hear with his ears; hence, He gave him His words along with His visions (Ezek. 40:4):

1. God's word to Ezekiel was not an ordinary word but an express word, a special word (1:3).

2. God's words are His explanations of His visions.

3. We need to have an express word from the Lord (John 6:63; S.S. 8:13):

a. God wants to give us special, fresh, and vivid words that convey His divine visions (1 Cor. 2:13; 1 Pet. 4:11a).

b. We should ask God for words that will enable us to understand the visions, and we need the words that will enable us to proclaim and explain what we have seen (Ezek. 3:1-4).

D. God's hand always follows His speaking; thus, the hand of Jehovah was upon Ezekiel (1:3):

1. God will come in to do what He says and to work according to His speaking (v. 3; Psa. 33:9).

周四

- 2 神的手临到人身上，是为着带领、指引人，使人采取行动—参王上十八 46，但十一 32 下，约七 6、8，林后五 14～15。
- 3 但愿我们都有开启的天，看见神的异象，得到神的话语，也有神带领、指引的手在我们身上，以满足神的需要。

贰 以西结一章向我们揭示神的心愿，以及神所要成就的定旨—4～5、26 节，弗一 5、9，三 10，腓二 13，创一 26：

- 一 说到神的心愿，圣经所用的辞乃是“祂意愿所喜悦的”；神意愿所喜悦的，就是祂的心愿—弗一 5：

周五

- 1 三一神的经纶是照着祂的喜悦所定的，而祂的喜悦是出于祂的心愿—9～10 节，三 9～11。
 - 2 出于神的心愿，神的喜悦，乃是神的定旨；出于这定旨的，乃是祂的经纶—提前一 4。
 - 3 我们里面的喜乐，指明神为着祂的喜悦在我们里面运行，并且我们照着祂的喜悦生活行动，这喜悦就是祂心头的愿望—腓二 13。
- 二 以西结一章揭示神渴望在祂儿子里面得着彰显—来一 3。
- 三 由光耀的金银合金所表征的那一位—羔羊神，乃是无价之宝住在我们里面，为着祂的彰显—林后四 7。

Day 4

2. God's hand upon man is for leading and directing man and for causing man to take action (cf. 1 Kings 18:46; Dan. 11:32b; John 7:6, 8; 2 Cor. 5:14-15).
3. May we all have an opened heaven, see God's visions, receive God's words, and have God's leading and directing hand upon us to meet God's need.

II. Ezekiel 1 unveils to us the desire of God's heart and the purpose that He wants to accomplish (vv. 4-5, 26; Eph. 1:5, 9; 3:10; Phil. 2:13; Gen. 1:26):

- A. *The biblical term that refers to the desire of God's heart is the good pleasure of His will; the good pleasure of God's will is the desire of God's heart (Eph. 1:5):*

Day 5

1. The Triune God's economy was made according to His good pleasure, and His good pleasure comes out of His heart's desire (vv. 9-10; 3:9-11).
 2. Out of the desire of God's heart, His good pleasure, is God's purpose, and out of this purpose is His economy (1 Tim. 1:4).
 3. Our inward joy is an indication that God is operating in us for His good pleasure and that we are living and walking according to His good pleasure, the desire of His heart (Phil. 2:13).
- B. *Ezekiel 1 unveils God's desire to be expressed in His Son (Heb. 1:3).*
- C. *The One signified by the glowing electrum, the Lamb-God, dwells within us as a priceless treasure for His expression (2 Cor. 4:7).*

四 四活物的四个脸表征基督完整、充分的彰显—结一5~6、10:

- 1 四活物表征一个团体的实体，就是团体的基督—神团体的彰显；当神得着这样团体的彰显，祂的定旨就必得着成就—林前十二12，弗三10~11。
- 2 以西结一章的异象给我们看见，我们需要成为团体的，并且需要在配搭里—4~5、12节。

周六

五 “在宝座的样式以上，有一位的样子好象人的样子”—26节下:

- 1 宝座上的那一位看起来象人，却有耶和華榮耀的样式(28)，指明坐在宝座上的那一位是神又是人；这一位就是神人耶稣基督，神与人的调和。
- 2 圣经启示，神与人的关系中祂奥秘的心意，是要将祂自己与人调和，因而使祂自己与人一样；也使人在生命、性情和彰显上与祂一样，但无分于神格—约一12~14，约壹三2，彼后一4，罗八29。
- 3 在宝座上的那一位和四活物，都有人的样子，指明四活物在地上彰显在宝座上的那一位；这就是神在人性里的显现—结一5、26，提前三15~16。

六 全本圣经和作为圣经缩影的以西结书启示，神永远的心意是要将祂自己分赐到祂所拣选的人里面，使他们在祂的生命、性情和形像上，但不在祂的神格上，与祂一样—弗三15~16:

D. The four faces of the four living creatures signify the complete and adequate expression of Christ (Ezek. 1:5-6, 10):

1. The four living creatures signify a corporate entity, the corporate Christ—the corporate expression of God; when God gains such a corporate expression, His purpose will be accomplished (1 Cor. 12:12; Eph. 3:10-11).
2. The vision in Ezekiel 1 shows us that we need to be corporate and that we need to be in coordination (vv. 4-5, 12).

Day 6

E. “Upon the likeness of the throne was One in appearance like a man” (v. 26):

1. The One on the throne looks like a man, yet with Him is the likeness of the glory of Jehovah (v. 28), indicating that the One sitting on the throne is both God and man; this is Jesus Christ, the God-man, the mingling of God and man.
2. As revealed in the Bible, God’s mysterious intention in His relationship with man is to mingle Himself with man and thereby to become the same as man and make man the same as He is in life, in nature, and in expression but not in the Godhead (John 1:12-14; 1 John 3:2; 2 Pet. 1:4; Rom. 8:29).
3. The One on the throne and the four living creatures both have the appearance of a man, indicating that the four living creatures on earth are the expression of the One on the throne; this is the manifestation of God in humanity (Ezek. 1:5, 26; 1 Tim. 3:15-16).

F. The Bible as a whole, and the book of Ezekiel as a miniature of the Bible, reveal that God’s eternal intention is to dispense Himself into His chosen people, making them the same as He is in His life, His nature, and His image but not in the Godhead (Eph. 3:15-16):

- 1 神的目的是要将祂自己在基督里作到祂所救赎并重生的人里面，使他们与祂调和成为一个实体，并在祂里面同被建造，成为祂永远的住处，就是新耶路撒冷—约十四 20，弗三 16～17，林前六 17，十二 12，启二一 2、10～11。
- 2 这是圣经启示的中心点，也是以西结书所陈明之异象的中心点—弗一 17～23，三 15～21，启二一 2、10～11。

1. God's goal is that His redeemed and regenerated people into whom He is working Himself in Christ will be mingled with Him as one entity and be built together in Him to be His eternal habitation, the New Jerusalem (John 14:20; Eph. 3:16-17; 1 Cor. 6:17; 12:12; Rev. 21:2, 10-11).
2. This is the central point of the revelation of the Bible and also of the visions presented in the book of Ezekiel (Eph. 1:17-23; 3:15-21; Rev. 21:2, 10-11).

结一 1 “...我在迦巴鲁河边被掳的人中，那时诸天开了，我就看见神的异象。”

3 “在迦勒底人之地，迦巴鲁河边，耶和华的话特临到布西的儿子祭司以西结；耶和华的手在那里临到他身上。”

诸天开了，是神特别的眷顾。每当地上的人与神是一的时候，诸天就会向他们开启。在被掳之地，有一个成熟的、与神是一的人以西结，诸天向他开了。今天原则是同样的。我们需要诸天向我们开启，但在我们的经历中要诸天开启，我们就需要作以西结。我们若是今日的以西结，就会有开启的诸天。（以西结书生命读经，二一至二二页。）

信息选读

圣经首次提起诸天开了，是在雅各逃离他哥哥以扫而漂流的时候。他作了一个梦，在那个梦里诸天向他开了。（创二八 11～17。）这表征神要得着雅各作祂在地上的滩头堡，使诸天能向地开启。主耶稣受浸时，诸天开了，宣告地上有一个与天上的神是一的人。（太三 16～17。）司提反殉道时，诸天向他开了。（徒七 56。）主耶稣回来时，诸天要再次开启。神的儿女得着诸天向他们开启，乃是极大的祝福。

地受了撒但的霸占，地上的人也受了撒但的败坏以后，神就不能来到地上，神所在的诸天也不能向地上的人开启。这就是以西结时代的情况。

Ezek. 1:1 ...While I was among the captives by the river Chebar, the heavens were opened and I saw visions of God.

3 The word of Jehovah came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of Jehovah was upon him there.

The opening of the heavens is God's special visitation. Whenever people on earth are one with God, the heavens will be opened to them. In the land of captivity there was a man, Ezekiel, who was mature and who was one with God, and the heavens were opened to him. Today the principle is the same. We need the heavens to be opened to us, but in order for the heavens to be opened in our experience, we need to be Ezekiels. If we are today's Ezekiels, we will have an open heaven. (Life-study of Ezekiel, p. 18)

Today's Reading

The first time the Bible mentions the heavens being opened was when Jacob was wandering in his attempt to escape his brother Esau. He had a dream, and in that dream the heavens were opened to him (Gen. 28:11-17). This signified that God intended to gain Jacob as His beachhead on earth so that the heavens could be opened to the earth. When the Lord Jesus was baptized, the heavens were opened to declare that there was a man on earth who was one with God in the heavens (Matt. 3:16-17). When Stephen was martyred, the heavens were opened up to him (Acts 7:56). When the Lord Jesus comes back, the heavens will be opened once again. It is a great blessing for God's children to have the heavens opened to them.

After the earth had been occupied by Satan and the people on earth had been damaged by Satan, God could not come to earth, and the heavens, where God is, could not be opened to the people on earth. This was the situation at Ezekiel's time.

以色列人受了撒但的败坏，并且被掳；结果，诸天不能向他们开启。然而，在被掳的人中，有一个祭司，他寻求神、接触神、并且联于诸天；所以诸天能向他开启，甚至降到地上，使神天上的事能在地上给人看见，并且在地上成全在人中间。这实在是一件大事。

以西结一章三节清楚说到“祭司以西结”。身为祭司，以西结是一个活在神面前、事奉神并与神调和的人。以西结是这样的人；他虽然在被掳之地，却仍活在神面前，并在神面前供职。他在迦巴鲁河边，不在圣殿里；但身为祭司，他仰望神、祷告神、接触神、与神交通、并等候神。因为以西结是这样的人，并且这样接触神，所以诸天向他开了，他就“看见神的异象”。（1。）

我们鼓励所有在主里的弟兄姊妹都作祭司事奉神。我们都需要学习祷告神、亲近神、与神交通、并活在神面前。我们若这样操练作祭司，诸天就会向我们开启，我们就会看见神的异象。

以西结书和启示录不但在内容上相似，这两卷书的作者在某些方面也相似。最重要的相似点是，申言者以西结和使徒约翰都是在神面前的祭司。虽然以西结是申言者，但他看见记载在他书里的异象时，是站在祭司的地位上，有祭司的身分，（结一3，）也有祭司的生活。他在迦巴鲁河边，必定是在灵里尽他祭司的职分，事奉神，与神交通；所以诸天向他开了，他就看见神作人生命，使神与人同被建造的荣耀异象。（以西结书生命读经，二二、一九、四页。）

参读：以西结书生命读经，第一篇；李常受文集，一九七五至一九七六年第三册，青年训练，第一章。

The people of Israel had been damaged by Satan and carried away into captivity, and, as a result, the heavens could not be opened to them. However, among those in captivity, there was a priest who was seeking God and contacting Him and who was connected to the heavens. The heavens could therefore be opened to him and even come down to the earth, enabling God's heavenly things to be seen by people on earth and to be fulfilled among them on earth. This was truly a great matter.

Ezekiel 1:3 speaks explicitly of “Ezekiel the priest.” As a priest Ezekiel was one who lived in the presence of God, serving God and being mingled with God. Ezekiel was this kind of person. Although he was in the land of captivity, he still lived in the presence of God and ministered before God. He was by the river Chebar, not in the holy temple, yet as a priest he looked to God, prayed to God, contacted God, fellowshiped with God, and waited for God. Because Ezekiel was such a person and contacted God in such a way, the heavens were opened to him, and he “saw visions of God” (v. 1).

We encourage all the brothers and sisters in the Lord to serve Him as priests. We all need to learn to pray to God, to contact God, to have fellowship with God, and to live before God. If we exercise as priests in this way, the heavens will be opened to us, and we will see God's visions.

Not only are the books of Ezekiel and Revelation similar in content, but the authors of these books are similar in certain respects. The most important similarity is that the prophet Ezekiel and the apostle John were both priests before God. Although Ezekiel was a prophet, when he saw the visions recorded in his book, he stood in the position of a priest, having the status of a priest (Ezek. 1:3) and also the life of a priest. As he was by the river Chebar, he surely was carrying out his priesthood in the spirit, serving God and fellowshiping with God, so that the heavens were opened and he saw the glorious vision of God being life to man so that He and man could be built together. (Life-study of Ezekiel, pp. 18, 16, 3)

Further Reading: Life-study of Ezekiel, msg. 1; CWWL, 1975-1976, vol. 2, “Young People's Training,” ch. 1

晨兴喂养

结四十 4 “那人对我说，人子啊，凡我所指示你的，你都要用眼看，用耳听，并要放在心上；因为我带你到这里来，目的是要使你看见；凡你所看见的，你都要告诉以色列家。”

徒二六 19 “…我故此没有违背那从天上来的异象。”

神的计划是隐藏在天上的。当神在地上找着一个合祂心意的人时，天就向这人开启。天曾经向雅各、（创二八 12～17、）以西结、（结一 1、）耶稣、（太三 16、）司提反（徒七 56）和彼得（徒十 11）开启过。…天也向启示录的作者约翰开启。在永世里，天也要向所有在基督里的信徒开启。（约一 51。）（启示录生命读经，二五五页。）

信息选读

神的异象就是祂的启示，使祂的子民能看见神圣、属灵、属天的事。以西结在灵里，（参弗三 3～5，启一 10，四 2，十七 3，二一 10，）在开启的天底下，看见属灵、属天的异象。他将这些异象陈明给神的百姓，使他们能从被掳中得恢复，为着建造神的居所（圣经恢复本，结一 1 注 4）。

所有的召会和所有的圣徒都需要看见属天的异象。所以，我们向神的儿女所陈明的，不该仅是教训或道理，或从阅读所得的知识，乃是我们借着接触神，在开启的诸天底下，在灵里所看见的异象。这会使神的百姓从被掳中得恢复，也会带进神召会的建造。（以西结书生命读经，二三至二四页。）

一个事奉主的人，最重要的一件事，就是要有异象。每一个事奉主的人，都应当是一个有异象的人。虽然不一定每一个弟兄姊妹，都有直接从主那里来的异象，有的也许是间接从别人得帮助而看见的。…一个有异象的人，他的

Morning Nourishment

Ezek. 40:4 And the man said to me, Son of man, look with your eyes, and hear with your ears, and set your heart on all that I show you, because for this purpose you have been brought here, that it may be shown to you. Tell all that you see to the house of Israel.

Acts 26:19 ...I was not disobedient to the heavenly vision.

God's plan is hidden in heaven. When God finds a man on earth after His heart, heaven is opened to him. It was opened to Jacob (Gen. 28:12-17), to Ezekiel (Ezek. 1:1), to Jesus (Matt. 3:16), to Stephen (Acts 7:56), and to Peter (Acts 10:11). In Revelation 4:1, and in 19:11, it is opened to John,...and it will be opened to all believers in the Lord in eternity (John 1:51). (Life-study of Revelation, p. 213)

Today's Reading

God's visions are His revelations, which enable His people to see divine, spiritual, heavenly things. Ezekiel saw spiritual, heavenly visions in his spirit (cf. Eph. 3:3-5; Rev. 1:10; 4:2; 17:3; 21:10) under an opened heaven, and he presented these visions to God's people that they might be recovered from their captivity for the building up of God's dwelling place. (Ezek. 1:1, footnote 4)

All the churches and all the saints need to see heavenly visions. Therefore, what we present to the children of God should not be mere teaching or doctrine or knowledge gained from reading but a vision we have seen in spirit under the open heavens through our contact with God. This will cause God's people to be recovered from their captivity, and it will lead to the building up of God's churches. (Life-study of Ezekiel, p. 19)

The most important matter for a person who serves the Lord is that he must have a vision. Everyone who serves the Lord must be a person with a vision. Not all the brothers and sisters will have a vision directly from the Lord; some of them will see a vision indirectly through the help of others....If a person has

事奉就是一种有异象的事奉。使徒保罗说，他没有违背那从天上来的异象。（徒二六 19。）他一生的事奉，都是根据他所得着的异象。（我们的异象—基督与教会，二页。）

异象是指一个特殊的景象。…在圣经里，异象是指我们从神所看见的光景。神借着祂的话，把幕幔打开了；但是我们必须看见其中一幕幕的景象。凡我们从神的启示所看见的，就是异象。（神的启示和异象，三页。）

我盼望在主恢复里每一位事奉主的人，至少有一次看见一个荣耀的景象向你显现，向你照亮，这还不重在外面看见什么，乃重在你里面的确有个荣耀的看见。（荣耀的异象与十字架的道路，七页。）

为了要有异象，我们需要启示、眼睛和光。赞美主，我们不在宗教、迷宫或黑暗里，我们乃在异象里！（李常受文集一九七八年第一册，三六二页。）

这种从神而来的异象将一直指引我们的步伐，并控制我们的生活。即使在旧约里，也是如此；那里告诉我们，没有异象，民就放肆。（箴二九 18 上。）我们在属天的异象之下，受指引朝向神的目的地，并且我们的生活是受神的经纶所控制。

…我们若要明白真理，就必须看见神经纶的异象。我能作见证，多年前，我就被这个异象抓住。因着我们看见这异象，所以我们虽然遭受苦难、毁谤、与各种的艰难，也能一直往前。

这异象成为一个原则，指引我们的步伐，并管制我们的路。我们…走主恢复的路…，因为我们被神经纶的异象抓住了。因着我们看见这异象，这些年来，属天的光源不断地照射到主的恢复里。这光临到我们，因为我们在这异象之下。每当我们来到神的话中，光就照耀，因为我们是在这指引、控制并管制的异象里。（马可福音生命读经，五一三至五一四页。）

参读：荣耀的异象与十字架的道路，第一篇；三一神的启示与行动，第一、四篇。

a vision, his service is a service with a vision. The apostle Paul said that he was not disobedient to the heavenly vision (Acts 26:19). He served for his whole life according to the vision he had received. (Our Vision—Christ and the Church, p. 7)

Vision denotes an extraordinary scene...In the Bible vision refers to the scenery we see from God. Through His Word God has opened the veil, but we must see the scenes contained in the Word. Whatever we see through God's revelation is a vision. (The Revelation and Vision of God, p. 9)

I hope that every one serving the Lord in His recovery would have this glorious vision breaking and shining upon him at least once. This is not a matter of any outward seeing. Rather, it is a definite and glorious inward seeing. (The Glorious Vision and the Way of the Cross, p. 11)

In order to have the vision we need the revelation, the eyes, and the light. Praise the Lord that we are not in religion, a maze, or darkness but in a vision! (CWWL, 1978, vol. 1, "Basic Training," p. 283)

Such a vision from God will always direct our steps and control our living. This was true even in the Old Testament, where we are told that without vision the people will cast off restraint (Prov. 29:18a). Under the heavenly vision we are directed toward God's destination, and our life is controlled according to God's economy.

If we would know the truth, we need to see the vision of God's economy. I can testify that years ago I was caught by this vision. Because we have seen it, we can press on in spite of suffering, defamation, and all kinds of trouble.

This vision has become the principle that directs our steps and that governs our way...We take this way [of the Lord in His recovery] because we have been caught by the vision of God's economy. Because we have seen this vision, throughout the years heavenly light has been flooding into the Lord's recovery. The reason for this light is that we are under this vision. Whenever we come to the Word of God, the light shines because we are in this directing, controlling, governing vision. (Life-study of Mark, pp. 452-453)

Further Reading: The Glorious Vision and the Way of the Cross, ch. 1; The Triune God's Revelation and His Move, msgs. 1, 4

徒十 10 ~ 11 “他〔彼得〕觉得很饿，就想要吃。人正预备饭的时候，彼得魂游象外，看见天开了，有一器皿降下，好象一块大布，系着四角，缒在地上。”

行传十章九至十六节给我们看见，使彼得魂游象外，并带给他属天异象的祷告。这个定时的祷告（9）将彼得带到与主的谈话中。（13 ~ 16。）这是祷告的另一个原则。祷告是要将我们自己祷告到魂游象外。魂游象外就是说，我们从自己里面出来。我们也许被监禁在我们自己里面，但我们需要祷告，从那种监禁里出来。在魂游象外中，就是在我们从自己里面出来的光景中，我们能得着神的异象。我们都需要魂游象外，因为我们留在自己里面太久了；…我们的己是坚固的监牢，我们需要从其中出来，所以我们需要将自己祷告到魂游象外。许多时候在晨更中，我们读经、祷告的时候，觉得我们是从自己里面出来，并且是在与神十分亲近的光景中。我们说不出自己在哪里，只知道是在自己之外。那就是魂游象外；在魂游象外中，我们得着从神来的异象。（召会实际并生机的建造，一〇六至一〇七页。）

信息选读

神不但将祂的异象给以西结—祂也将祂的话语给他。异象是神的启示，使我们有所看见；神的话语是祂的说明，使我们有所听见。因为神要以西结不但用眼看，也用耳听，（结四十 4，）所以神把祂的话，随同祂的异象，给了以西结。神用祂的话语说明祂的异象。

Acts 10:10-11 And he became very hungry and wanted to eat. And while they were preparing, a trance came upon him; and he beheld heaven opened, and a certain vessel like a great sheet descending, being let down by four corners onto the earth.

Acts 10:9-16 shows us the prayer that brought Peter into a trance and brought a heavenly vision to him. This prayer at the appointed time (v. 9) brought Peter into a conversation with the Lord (vv. 13-16). This is another principle of prayer. To pray is to pray ourselves into a trance. A trance means that we have gotten out of our self. We may be imprisoned in our self, but we need to pray out of that imprisonment. In a trance, in a situation in which we are out of our self, we can receive visions of God. We all need a trance because we remain in our self too long...Our self is a strong prison that we need to get out of, so we need to pray ourselves into a trance. Many times in morning watch, while we are reading the Bible and pray-reading, we have the sensation that we are out of our self and that we are in a situation of being so close to God. We cannot tell where we are. We just know that we are out of our self. That is a trance, and in that trance we receive visions from God. (The Practical and Organic Building Up of the Church, p. 95)

Today's Reading

God not only gave His visions to Ezekiel—He also gave him His words. Visions are God's revelations, which cause us to see something. God's words are His explanations, which cause us to hear something. Because God wanted Ezekiel not only to behold with his eyes but also to hear with his ears (Ezek. 40:4), He gave him words along with His visions. He explained His visions with His words.

临到以西结的话语不是普通或平常的，乃是特别的。赐给以西结的话是特别、新鲜、活泼的，与赐给摩西、以赛亚、耶利米的话不同。事实上，这些话与圣经任何一卷的话都不同。我们读以西结书，觉得这卷书的话是特别的。以西结书里的话是神特别的话，特特临到一个亲近神的人。

一章三节上半说，“耶和华的话特特临到…祭司以西结。”这不是普通的话，乃是特别的话。今天，我们也不需要普通的话，乃需要特别的话。为着这样特别的话，不要去找圣经注解，甚至不要去找倪柝声或李常受的书。你需要有从主而来特别的话。对以西结而言，诸天开了，异象来了，话语也特特临到。

作神话语执事的人不但需要神给他们异象，也需要特别的话语，新鲜的话语。我们需要看见神属天的异象，也需要听见神特别的话语。我们需要那使我们能明白异象的话语，也需要那使我们能宣扬并说明我们所看见之异象的话语。但愿神的话语随着神的异象特特临到我们！

三节下半接着说，“耶和华的手在那里临到他身上。”这里我们看见耶和华的手随着祂的话。顺序很重要：开启的诸天、异象、神的话、和神的手。神的手总是随着祂的说话。祂说什么，祂就作什么。我们所供应的若真是神的话，神的手就会随着。然而，你若供应许多，而没有什么事发生，这就是说，你口中出来很多话，但神的手没有作工。你需要神全能的手作出你所说的。

今天我们需要诸天开启；我们需要异象临到我们；我们需要耶和华的话特特临到我们；我们也需要耶和华的手临到我们身上。（以西结书生命读经，二四至二五页。）

参读：召会实际并生机的建造，一〇三至一〇九页；以西结书生命读经，第二篇。

The words that came to Ezekiel were not common or ordinary; they were special. The words given to Ezekiel, being special, fresh, and vivid, are different from the words given to Moses, Isaiah, and Jeremiah. In fact, they are different from the words in any other book of the Bible. When we read the book of Ezekiel, we sense that the words in this book are special. The words in Ezekiel are God's special words, which came in a particular way to a man who was in close contact with God.

Ezekiel 1:3a says, "The word of Jehovah came expressly to Ezekiel the priest." This was not an ordinary word—it was an express word. Today, we also need not an ordinary word but an express word. For such an express word, do not go to the expositions of the Bible, and do not go even to the books of Watchman Nee and Witness Lee. You need to have an express word from the Lord. With Ezekiel, the heavens were opened, the visions came, and the word came expressly.

Those who are ministers of God's words need God to give them not only visions but also special words, fresh words. We need to see God's heavenly visions, and we need to hear God's special words. We need the words that will enable us to understand the visions, and we need the words that will enable us to proclaim and explain what we have seen. May God's words come to us expressly along with God's visions!

Ezekiel 1:3b goes on to say, "The hand of Jehovah was upon him there." Here we see that the hand of the Lord follows the word of the Lord. The sequence is significant: the open heavens, the visions, the word of God, and the hand of God. God's hand always follows His speaking. Whatever He says, He does. If what we minister is truly God's word, God's hand will follow. However, if you minister many things and nothing happens, this means that you have a babbling mouth, but God's hand is not working. You need God's almighty hand to work out what you are speaking.

Today we need the heavens opened; we need the vision coming to us; we need the word of the Lord to come expressly to us; and we need the hand of the Lord to be upon us. (Life-study of Ezekiel, pp. 20-21)

Further Reading: The Practical and Organic Building Up of the Church, pp. 93-98; Life-study of Ezekiel, msg. 2

第一周 周四

晨兴喂养

诗三三 9 “因为祂说有，就有；命立，就立。”

弗一 5 “按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己，”

说神特别话语的人也许是微不足道的人，但神的手不是微不足道的。神要进来作祂所说的，并且照着祂的说话而作工。

神的手临到人身上，也是为着带领人，使人采取行动。（参王上十八 46。）异象是为着看见；话语是为着听见；手是为着行动。耶和華的手临到以西结身上，握着他、带着他、牵着他、提着他，使他能采取行动。耶和華的手临到以西结身上以后，他所作的一切都是由于耶和華手的带领、指引。神的手带领、指引以西结这个为神说话的人。他每个行动都在神的手中。无论他到哪里，无论他作什么，并他怎样行动举止，都是由于神带领、指引的手。无论被捆绑，或是得自由，无论喜怒哀乐，无论去彼或来此——一切都是受神手的带领和指引。（以西结书生命读经，二六页。）

信息选读

一个为神说话的人，不再有自己的自由，不再随自己的方便行事。神的手若带他到哪里，他就必须到哪里；神的手若要他作什么，他就必须作什么。他的行动是随着神手的带领，是受到神手严格指引的。他去哪里，他作什么，不是随着他的挑选，乃是受到并随着神带领、指引的手。这需要为神说话的人出相当的代价。

<< WEEK 1 —DAY 4 >>

Morning Nourishment

Psa. 33:9 For He spoke, and it was; He commanded, and it stood.

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

The one who speaks God's express word may be an insignificant person, but God's hand is not an insignificant matter. God will come in to do what He says and to work according to His speaking.

God's hand upon man is also for leading man and for causing one to take action (cf. 1 Kings 18:46). The visions are for seeing; the words are for hearing; and the hand is for action. The Lord's hand upon Ezekiel held him, led him, lifted him, and carried him so that he could take action. After the Lord's hand came upon Ezekiel, everything he did was due to the leading and directing of the Lord's hand. God's hand led and directed Ezekiel as a person who spoke for God. His every action was under God's hand. Wherever he went, whatever he did, and how he acted and behaved were all due to God's leading and directing hand. Whether he was bound or free, whether he mourned or rejoiced, whether he went or came—everything was under the leading and directing of God's hand. (Life-study of Ezekiel, p. 21)

Today's Reading

A man who speaks for God no longer has his own freedom and can no longer do things according to his own convenience. If God's hand leads him to go to a certain place, he must go there. If God's hand directs him to do a certain thing, he must do it. His actions are according to the leading of God's hand and are under the strict directing of God's hand. Where he goes and what he does are not according to his choice but are under and according to the leading and directing hand of God. This requires the one who speaks for God to pay a considerable price.

每个神话语的执事都需要履行四个条件，好看见神的异象。每个正常说神话语的人，必须是诸天向他开启的人，看见了神异象的人，神的话特特临到他的人，并有神的手临到他身上的人。

但愿我们都有开启的天，看见神的异象，得到神的话语，也有神带领、指引的手在我们身上。今天神需要这样的人，召会也需要他们。但愿我们都成为这样的人，应付神的需要！

以西结一章给我们看见神的心愿，并向我们揭示神要成就的定旨，我们领悟这点是很要紧的。我们读这章的时候，也许以为它仅仅说到四活物。然而，我们若仔细阅读这一章，就会看见它说到神渴望在祂儿子面得着彰显。（以西结书生命读经，二六至二七、九九页。）

神永远的定旨是出于祂的意愿。现在我们要来看，神的意愿是照着神的喜悦。（弗一9。）神的喜悦就是祂心头的喜悦，我们可以称之为神心头的愿望。我们的神是一位活的神，爱的神，也是有定旨的神。这位活的、爱的、有定旨的神当然有个心愿。每一个活物，特别是每一个活的人，都有一个心愿、喜悦。我们若渴望得着喜悦，那么神当然也是如此。只有死的东西或不活的东西没有这种需要。我们越是活的，就越需要得着喜悦。我们活的程度决定我们需要多少喜悦。神当然是最活的一位，所以必定需要最大的喜悦。如果我们这些堕落的罪人需要喜悦，那么神这活的一位，就更加深切的需要了。以弗所书启示神需要喜悦，也启示神心头的愿望。“神心头的愿望”在圣经中的发表就是“祂意愿所喜悦的”。神意愿所喜悦的，乃是神心头的愿望。（新约总论第七册，六页。）

参读：使徒行传生命读经，第六十八篇；以弗所书生命读经，第七篇。

Every minister of God's word needs to fulfill the four conditions for seeing God's visions. Everyone who speaks God's words in a normal way must be one to whom the heavens are opened, one who has seen God's visions, one to whom God's words have come expressly, and one who has God's hand upon him.

May we all have an open heaven, see God's visions, receive God's words, and have God's leading and directing hand upon us. God needs such persons today, and the church also needs them. May we all become such persons to meet God's need!

It is crucial for us to realize that Ezekiel 1 shows us the desire of God's heart and unveils to us the purpose that God wants to accomplish. As we read this chapter, we may think that it speaks merely about four living creatures. However, if we read this chapter carefully, we will see that it speaks of God's desire to be expressed in His Son. (Life-study of Ezekiel, pp. 21-22, 79)

God's eternal purpose is of His will. Now we need to see that God's will is according to God's good pleasure (Eph. 1:9). God's good pleasure is His heart pleasure, which we may call the desire of His heart. Our God is living, loving, and purposeful. The living, loving, and purposeful God surely has a desire. Every living thing and especially every living person has a desire, a good pleasure. If we desire pleasure, then certainly God does also. Only something dead or nonliving has no such need. The more living we are, the more pleasure we need. The degree of our livingness determines how much pleasure we need. Because God is certainly the most living One, He surely needs the most pleasure. If we, as fallen sinners, require pleasure, then how much more does God, the living One, have a deep need for it. The book of Ephesians reveals that God needs pleasure; it reveals the desire of God's heart. The biblical term for "the desire of God's heart" is the good pleasure of His will. The good pleasure of God's will is the desire of God's heart. (The Conclusion of the New Testament, p. 2049)

Further Reading: Life-study of Acts, msg. 68; Life-study of Ephesians, msg. 7

第一周 周五

晨兴喂养

来一 3 “祂是神荣耀的光辉，是神本质的印像…”

林后四 7 “…我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们。”

三一神的经纶，是要将祂自己分赐到祂所拣选并救赎的人里面，使他们成为祂的彰显。…神是活的人位，是满有感觉的。祂有祂心头的愿望。出于神心头愿望的，乃是神的喜悦；出于这喜悦的，乃是神的定旨；出于这定旨的，乃是祂的经纶。整本圣经就是神经纶的内容。（神人的生活，一三七页。）

信息选读

我们身为基督徒，该是一班有感情的人。我们与别人同处时，他们应当感觉到我们有一些兴奋的事。在洛杉矶艾尔登会所（Elden Hall）聚会的那些年间，我们的邻居称我们为“阿利路亚人”。我们真是兴奋，甚至走在街上的时候，也唱诗、赞美主。

到底是什么使我们这样喜乐？因为神为着祂的美意，在我们里面运行，使我们立志并行事。我们怎么知道我们是照着神的喜悦过生活呢？因为我们感到喜乐。我们喜乐，就表示神在我们里面喜乐。我们里面的喜乐，指明我们照着祂的喜悦生活行动。（生命信息上册，三六九页。）

作为金银合金，主耶稣是那位救赎我们，并作我们一切的。祂是我们的神、我们的羔羊、我们的救赎主、我们的碧玉和我们的红宝石。我们若思想我们属灵的经历，就会领悟，今天那住在我们里面的一位是羔羊神，是由金银合金所表征的一位。

<< WEEK 1 — DAY 5 >>

Morning Nourishment

Heb. 1:3 Who, being the effulgence of His glory and the impress of His substance...

2 Cor. 4:7 ...We have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

The economy of the Triune God is for Him to dispense Himself into His chosen and redeemed people to make them His expression....God is a living person, full of feeling. He has His heart's desire. Out of God's heart's desire is God's good pleasure. Out of this pleasure is God's purpose, and out of this purpose is His economy. The entire Bible is the contents of God's economy. (The God-man Living, p. 116)

Today's Reading

We Christians should be an emotional people. When we are with others, they should sense something exciting about us. In those years at Elden hall in Los Angeles, our neighbors called us the “hallelujah people.” We were excited enough to be singing and praising the Lord even while we walked on the streets.

What makes us so happy? It is because we have the very God working within us both the willing and the working for His good pleasure. How do we know that we are living a life according to God's good pleasure? It is because of our sense of happiness. When we are happy, we are registering God's happiness within us. Our inward joy is an indication that we are living and walking according to His good pleasure. (CWWL, 1978, vol. 2, “Life Messages, Volume 1” p. 422)

As the electrum, the Lord Jesus is the One who has redeemed us and who is everything to us. He is our God, our Lamb, our Redeemer, our jasper, and our sardius. If we consider our spiritual experience, we will realize that the One who dwells within us today is the Lamb-God, the One signified by the electrum.

在神看来，我们在得救以前是卑贱邪恶的，没有尊贵或荣耀的东西。但是赞美主，祂拯救了我们，又重生了我们！祂的风、祂的云、和祂焚烧的火，使我们有可能得着祂这位救赎的神，在我们里面作光耀的金银合金。现今我们得着祂作瓦器里的宝贝，（林后四7，）因此我们成了尊贵荣耀的人。我们需要思想那在我们里面的基督是何等宝贵、尊贵。作为在我们里面的金银合金，祂是价值无比的宝贝。…我们越经历风、云和火，就越有金银合金构成在我们里面，使我们成为满了三一神并彰显祂荣耀的人。

四活物的四个脸表征基督完整、充分的彰显。不仅如此，四活物与他们的四个脸表征一个配搭、团体的实体，就是团体的基督。（林前十二12。）这团体的基督就是神在人中间团体的彰显。

今天许多基督徒以为，他们之所以相信主耶稣，是为着现今可以得着福利平安，将来可以上天堂享永福。这种思想远构不上神圣的启示。在以西结一章，神启示祂需要一班活物，能配搭在一起成为一个实体，为着祂的彰显、行动和行政。当神得着这样团体的彰显，祂的定旨就必得着成就。

我们不能作单独的基督徒。我们这些在基督里的信徒，根本就是团体的实体，不能单独作什么。以西结一章的异象给我们看见，我们需要成为团体的，我们需要在配搭里。…为着神的彰显必须有配搭。…四活物是为着神在基督里的彰显。为使神在基督里得着自己团体的彰显，我们就需要与众圣徒联络在一起，并结合在一起，成为一个实体。我们若单独，就不能充分彰显基督。（以西结书生命读经，四三至四四、九九至一〇〇、一〇三页。）

参读：神人的生活，第十三篇；以西结书生命读经，第八篇。

In the sight of God, before we were saved, we were base and wicked, having nothing that was honorable or glorious. Praise the Lord that He saved us and regenerated us! His wind, His cloud, and His burning fire have made it possible for us to have Him, the redeeming God, within us as the glowing electrum. Now we have Him as the treasure in the earthen vessel (2 Cor. 4:7), and we have thereby become a people of honor and glory. We need to consider how precious and honorable is the Christ who is within us. As the electrum within us, He is the treasure of incomparable worth....The more we pass through the wind, the cloud, and the fire, the more the electrum is constituted into our being, making us a people who are filled with the Triune God and who manifest His glory.

The four faces of the living creatures signify the complete and adequate expression of Christ. Furthermore, the four living creatures with their four faces signify a coordinated, corporate entity, the corporate Christ (1 Cor. 12:12). This corporate Christ is the corporate expression of God among human beings.

Today many Christians think that the reason for believing in the Lord Jesus is that they may have peace and well being in the present and that in the future they may go to heaven to enjoy eternal bliss. This thought falls far short of the divine revelation. In Ezekiel 1 God reveals that He needs a group of living creatures who can coordinate together as one entity for His expression, move, and administration. When God gains such a corporate expression, His purpose will be accomplished.

We cannot be Christians in isolation. Basically, as believers in Christ we are a collective entity, and we cannot do anything alone. The vision in Ezekiel 1 shows us that we need to be corporate and that we need to be in coordination....Coordination is necessary for God's expression. We have pointed out that the four living creatures are for God's expression in Christ. In order for God to have a corporate expression of Himself in Christ, we need to be joined together and knit together with all the saints and thereby become one entity. If we are isolated, we cannot express Christ adequately. (Life-study of Ezekiel, pp. 35, 79-80, 82)

Further Reading: The God-man Living, msg. 13; Life-study of Ezekiel, msg. 8

结一 5 “又从其中显出四个活物的样式来。他们显出来的样子是这样：有人的样式，”

26 “在他们头以上的穹苍之上，有宝座的样式，象蓝宝石的样子；在宝座的样式以上，有一位的样子好象人的样子。”

以西结一章二十六节下半…告诉我们，坐在宝座上的这一位，看起来是一个人。这与人的观念完全不同，也有别于宗教的观念，包括今天基督教广为持守的观念。我们的观念主要是说，那位坐在宝座上的，乃是全能的神。你曾否想过，在宝座上的主，不仅是全能的神，也是一个人？哦，坐在宝座上的，乃是一个人！但二十八节说到“耶和华荣耀的样式”。在宝座上的那一位象人，却有耶和华荣耀的样式。（以西结书生命读经，一五四至一五五页。）

信息选读

圣经里对于神和人的关系，有一个奥秘的思想。神的心意是要成为与人一样，并使人与祂一样。这意思是说，神的目的是要将祂自己与人调在一起，因而使祂自己象人，也使人象祂。主耶稣乃是神人；祂是完整的神和完全的人。我们也可以说，祂是人而神者。我们今天所敬拜的，乃是人而神者。不仅如此，成为象摩西一样属神的人，（申三三 1，书十四 6，诗九十标题，）就是成为神人，成为与神调和的人。神喜悦所有蒙祂拣选并救赎的人，都成为神人。

我们若要活出神并彰显神，就必须是人，并有人的样子。以西结一章五节说，四活物有人的样

Morning Nourishment

Ezek. 1:5 And from the midst of it there came the likeness of four living creatures. And this was their appearance: They had the likeness of a man.

26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

[In Ezekiel 1:26b] we are told that the One on the throne looks like a man. This is absolutely different from the human concept and also different from the religious concept, including the concept widely held in today's Christianity. Mainly, our concept is that the One on the throne is the mighty God. Have you ever thought that the Lord on the throne is not only the mighty God but is also a man? Oh, the One who sits on the throne is a man! However, verse 28 speaks of "the appearance of the likeness of the glory of Jehovah." The One on the throne looks like a man, yet with Him there is the appearance of the glory of Jehovah. (Life-study of Ezekiel, p. 123)

Today's Reading

In the Bible there is a mysterious thought concerning the relationship between God and man. God's desire is to become the same as man is and to make man the same as He is. This means that God's intention is to mingle Himself with man and thereby make Himself like man and make man like Him. The Lord Jesus is the God-man; He is the complete God and the perfect man. We may also say that He is the Man-God. The One whom we worship today is the Man-God. Furthermore, to be a man of God, as Moses was (Deut. 33:1; Josh. 14:6; Psa. 90, title), is to be a God-man, a man who is mingled with God. It is a delight to God that all His chosen and redeemed people would be God-men.

If we would live out God and express God, we need to be a man and have the appearance of a man. Ezekiel 1:5 says that the four living creatures have

子；二十六节说，在宝座上的有人的样子。这里的重点乃是：因为人是按着神的形像造的，为要彰显神，所以只有人象神。一个人必须有人的样子，才能活出神的形像，而彰显神。我们若要活出神并彰显神，就必须是人，并有人的样子。凡是没有人样子的，都无法彰显神。在宝座上的那一位和四活物，都有人的样子，指明四活物在地上彰显在宝座上的那一位。

在以西结一章，那坐在宝座上的，乃是神与人的联结。因此，宝座所在之地，就是天与地相联之处。在宝座上的是神，但祂所显出来的却有人的样子。主耶稣在地上时，祂是神显现于肉体，因为祂是神而人者，有人的样子。就着里面说，祂是神，但祂在地上的样子乃是人的样子。现今，祂这位在升天之后坐在宝座上的，仍然是神而人者；祂是神，却有人的样子。

今天在召会生活中，该有一种光景，就是神在人里面显现出来。这意思是说，在召会中，我们…该有在宝座上的那人在人里面的彰显。（以西结书生命读经，一五五至一五八页。）

全本圣经和作为圣经缩影的以西结书启示，神永远的心意是要将祂自己分赐到祂所拣选的人里面，使他们在祂的生命、性情和形像上，但不在祂的神格上，与祂一样，使他们能与祂调和成为一个实体，并在祂里面同被建造，成为祂永远的住处，就是新耶路撒冷。这是圣经启示的中心点，也是以西结书所陈明四个异象的中心点（圣经恢复本，结一1注4）。

参读：以西结书生命读经，第十二篇；生命信息，第三十一、三十三章。

the appearance of a man, and verse 26 says that the One on the throne has the appearance of a man. The crucial point here is that because man was created in the image of God in order to express God, only man is like God. A person must have the appearance of a man in order to live out the image of God and therefore express God. If we want to live out God and express God, we must be a man and have the appearance of a man. Anyone who does not have the appearance of a man cannot express God. The One on the throne and the four living creatures both have the appearance of a man, indicating that the four living creatures on earth are the expression of the One on the throne.

In Ezekiel 1 the One on the throne is the union of God and man. Thus, the place where the throne is, is the place where heaven and earth are joined. The One on the throne is God, but He manifests the appearance of a man. When the Lord Jesus was on earth, He was God manifest in the flesh, for He was the God-man and had the appearance of a man. Inwardly, He was God, but His appearance on earth was the appearance of a man. Now, as the One on the throne after His ascension, He is still the God-man; He is God, yet with the appearance of a man.

In the church life today, there should be a condition where God is manifested in man. This means that in the church we should have...the expression in man of the One who is on the throne. (Life-study of Ezekiel, pp. 124-126)

The Bible as a whole, and the book of Ezekiel as a miniature of the Bible, reveal that God's eternal intention is to dispense Himself into His chosen people, making them the same as He is in His life, His nature, and His image but not in His Godhead, that they might be mingled with Him as one entity and be built together in Him to be His eternal habitation, the New Jerusalem. This is the central point of the revelation of the Bible and also of the four visions presented in the book of Ezekiel. (Ezek. 1:1, footnote 4)

Further Reading: Life-study of Ezekiel, msg. 12; CWWL, 1978, vol. 2, "Life Messages, Volume 1," msgs. 31, 33

第一周诗歌

WEEK 1 — HYMN

使我知你恢复所是

补 534

(英1220)

降 A 大调

4/4

5 | 1 1 1 2 3 1 | 6 6 7 6 5 3 | 5 5 6 1 | 3·2 1 3 2 [^]

一 哦,主,将我帕子去除,赐下真实启示;

1 3 | 5 5 5 6 5 | 3 3 2 1 | 6 1 6 5 6 7 | 1 - -

哦,主,使我异象清楚,知你恢复所是。

5 | 1 1 1 2 3 1 | 6 6 7 6 5 3 | 5 5 6 1 | 3·2 1 3 2 [^]

哦,主,使我异象清楚,知你恢复所是;

1 3 | 5 5 5 6 5 | 3 3 2 1 | 6 1 6 5 6 7 | 1 - - ||

哦,主,使我异象清楚,知你恢复所是。

- | | | |
|---|---------------------------|--------------------|
| 二 | 你从死里复活能力,
大能传输借信经历, | 我借启示知悉;
引我到召会里。 |
| 三 | 你的大能将我释放,
你的大能为我开广 | 脱离烦扰俗务;
进入召会路途。 |
| 四 | 我今进入地方召会,
外面旧人日渐销毁, | 愿以你为人位;
心向你绝对。 |
| 五 | 我接受你作人位,主,
里面之人得着恢复, | 与你同钉十架;
你在我心安家。 |
| 六 | 当众肢体都愿舍己,
人数虽多,人位同一, | 荣耀身体得显;
新人在地出现。 |
| 七 | 召会生活——一个新人——
你的身体是团体人, | 显于各地召会;
显出一个位。 |

注:每节均重复第二行歌辞二次。

Remove the veils, Lord, from my heart

The Church — The Vision

1220

1. Re - move the veils, Lord, from my heart; True rev - e - la - tion
grant to me; A vi - sion clear, O Lord, im - part Of Thy re - cov - er -
y. (C) Of Thy re - cov - er - y. Of Thy re - cov - er -
y. A vi - sion clear, O Lord, im - part Of Thy re - cov - er - y.

- | | |
|---|--|
| 2. By revelation I perceive
The power that raised Christ from the dead;
When I by faith this power receive,
I to the church am led. | 6. When all Thy members self forsake,
Thy glorious Body, Lord, is known;
When of Thy Person we partake,
The one new man is shown. |
| 3. Thy mighty power has set me free
From all the world's distracting things;
An entrance to the local church
This mighty power brings. | 7. The church life is the one new man
In every local church expressed;
Thy Body is a corporate man,
One Person manifest. |
| 4. Once in the local church, I need
To take Thee as my person, Lord;
My outward man each day recede,
My heart is for the Lord. | (Repeat the last two lines of each stanza) |
| 5. I take Thee as my person, Lord;
I have been crucified with Thee.
My inner man has been restored;
I'm now indwelt by Thee. | |

二〇一六年冬季训练

以西结书结晶读经（一）

纲要

第二篇

正常基督徒属灵的历史— 风、云、火、金银合金

读经：结一4，约三8，徒二2、4上，来十二29，启四3，二二1，二一23，林后四6~7

周一

壹 在以西结一章四节，从北方刮来的暴风是神能力之灵的表号，图画—徒二2、4上：

一 暴风从北方刮来，指明大能的灵从神而来—诗七五6~7上，四八2，参赛十四13~14：

1 在北方的神总是在上面；按属灵说，当我们往北方去，就是上到神那里去。

2 暴风从北方刮来，意思是它从神而来；这启示神的居所是一切属灵事物的源头。

二 在以西结一章四节，风表征圣灵吹在我们身上，眷顾我们，叫我们得着神的生命：

1 约翰二十章那灵的吹气是为着生命，行传二章那灵的吹风是为着神的行动。

2016 WINTER TRAINING

Crystallization-Study of Ezekiel (1)

Outline

Message Two

The Spiritual History of a Normal Christian— the Wind, the Cloud, the Fire, and the Electrum

Scripture Reading: Ezek. 1:4; John 3:8; Acts 2:2, 4a; Heb. 12:29; Rev. 4:3; 22:1; 21:23; 2 Cor. 4:6-7

Day 1

I. In Ezekiel 1:4 the storm wind from the north is a figure, a picture, of the powerful Spirit of God (Acts 2:2, 4a):

A. A storm wind coming from the north indicates that the mighty Spirit comes from God (Psa. 75:6-7a; 48:2; cf. Isa. 14:13-14):

1. God, who is at the north, is always up; spiritually speaking, when we are going north, we are going up to God.

2. The fact that the storm wind came from the north means that it came from God; this reveals that the dwelling place of God is the source of all spiritual things.

B. In Ezekiel 1:4 the wind is a sign of the blowing of the Holy Spirit upon us to take care of us, causing us to have God's life:

1. The breathing of the Spirit in John 20 is for life, and the blowing of the Spirit in Acts 2 is for God's move.

2 那灵素质的一面是为着生活，由气所象征；那灵经纶的一面是为着职事，由刮过的暴风所象征——约二十 22，徒二 2、4 上。

三 我们属灵的经历总是开始于属灵的暴风：

- 1 神的眷临开始于神的风吹在我们这人身上一约三 8，徒二 2。
- 2 那灵作为吹动的风，把神带给我们，使我们重生——约三 8、6。
- 3 在我们属灵生命每次转弯时，从北方刮来的暴风都吹在我们身上：
 - a 这暴风就是神自己吹在我们身上，将暴风带进我们的生活、召会和工作里，使我们不满意，而关心我们属灵的情形，并使我们在属灵生活上有转弯。
 - b 当风吹在我们身上，我们对自己属灵的光景就无法满意；反而，我们感觉不安，而关心自己的情形。
- 4 照着召会的历史看，历代神的灵象大风一样吹动，使人为罪悔改，相信主耶稣而得重生，舍弃世界跟随主，并且心里迫切、灵里焚烧来事奉主。
- 5 每次的暴风都值得回忆；每次的暴风都成了喜乐的回忆；每当神眷临我们，复兴我们，祂的灵就象一阵大风吹在我们身上。

周二

贰 以西结一章四节里的云是神遮盖祂百姓的表号：

2. The essential aspect of the Spirit for living is symbolized by the breath; the economical aspect of the Spirit for ministry is symbolized by the rushing violent wind (John 20:22; Acts 2:2, 4a).

C. *Our spiritual experiences always begin with a spiritual storm:*

1. God's visitation begins with the blowing of the wind of God upon our being (John 3:8; Acts 2:2).
2. The Spirit as the blowing wind brought God to us for our regeneration (John 3:8, 6).
3. A storm wind from the north blows upon us at every turn in our spiritual life:
 - a. This storm wind is God Himself blowing upon us to bring a storm into our life, into our church, and into our work, causing us to be dissatisfied and concerned about our spiritual condition and to have a turn in our spiritual life.
 - b. When the wind blows upon us, we cannot be satisfied with our spiritual condition; instead, we feel restless and concerned about our situation.
4. According to church history, throughout all the generations the Spirit of God has blown like a mighty wind to cause people to repent of their sins, to believe in the Lord Jesus for their regeneration, to give up the world in order to follow the Lord, and to be desperate in heart and burning in spirit to serve the Lord.
5. Every storm is worth recalling; every storm has a pleasant remembrance; whenever God visits us and revives us, His Spirit blows upon us like a mighty wind.

Day 2

II. **The cloud in Ezekiel 1:4 is a figure of God covering His people:**

- 一 云在这里表征神作为那灵与祂的百姓同住，遮盖他们，为要照顾他们，向他们施恩；圣灵临到我们并摸着我们的时候，就象风一样；圣灵停留在我们这里、覆庇我们的时候，就象云一样。
- 二 风的吹动将神的同在，以属天、覆罩、覆庇之云的形态带给我们——出十四 20、24，十九 9 上，二四 15～18，四十 34～38，民十 34，林前十 1～2。
- 三 云一点不差就是覆罩的神；神作为风临到，但祂作为云停留——参创一 2，申三二 10～13。
- 四 我们可能感觉神的恩典和荣耀在我们身上，象天篷一样遮盖我们——林后十二 9，赛四 5～6。
- 五 因着神作为云停留，祂就遮盖、覆庇并覆罩我们，使我们享受祂的同在；这样，祂就在我们的日常生活中产生出属祂的东西。
- 六 云也表征神对祂百姓的照顾，并祂向着他们的恩宠；在祂恩典的眷顾里，神临到我们象云一样，照顾我们，向我们施恩；神吹在我们身上之后，我们就觉得祂在覆庇并眷顾我们；我们能觉得祂的同在和祂的眷顾——箴十六 15。
- 七 风同着云，指明神与祂子民之间有重大的属灵事故即将发生。

- A. *The cloud here is a figure of God as the Spirit abiding with His people and covering them in order to care for them and show favor to them; when the Holy Spirit comes to us and touches us, He is like the wind; when the Holy Spirit stays with us and overshadows us, He is like the cloud.*
- B. *The blowing of the wind brings the presence of God to us in the form of a heavenly, brooding, overshadowing cloud (Exo. 14:20, 24; 19:9a; 24:15-18; 40:34-38; Num. 10:34; 1 Cor. 10:1-2).*
- C. *The cloud is nothing other than the brooding God; God comes as the wind, but He stays as the cloud (cf. Gen. 1:2; Deut. 32:10-13).*
- D. *We may sense that the grace and glory of God are upon us, covering us as a canopy (2 Cor. 12:9; Isa. 4:5-6).*
- E. *By staying with us as the cloud, God covers us, overshadows us, and broods over us to give us the enjoyment of His presence; in this way He produces something of Himself in our daily life.*
- F. *The cloud also signifies God's care for His people and His favor toward them; in His gracious visitation God comes to us like a cloud to care for us and to show favor to us; after God blows upon us, we sense that He is overshadowing us and exercising His care for us; we can sense both His presence and His care (Prov. 16:15).*
- G. *Together, the wind and the cloud indicate that important spiritual transactions are about to take place between God and His people.*

叁 按照以西结一章四节，风带进云，而云里有火：

一 以西结所看见的火，表征神焚烧、圣别的能力—申四 24，来十二 29。

二 云中有火，意思是我们被那灵覆荫时，就蒙祂光照—出四十 38。

三 在以西结一章四节，火象征神行动里炼净、纯净、圣别并推动的焚烧能力；每当神来眷顾我们，祂圣别的火就来烧毁我们里面一切与祂圣别性情、性质不配的事物。

四 圣灵的火越在我们里面焚烧，我们就越被炼净、蒙光照；只有合于神的圣别的，才经得起祂圣别的火；凡与神的圣别不合的，都必须烧去—来十二 29：

1 这火将烧去神以外的一切，因为唯有神能通过这个焚烧；我们都需要被焚烧而变化—参启二一 18～20：

a 这火不但烧毁我们的骄傲、邪恶和恨，也烧毁我们天然的谦卑、仁慈和爱。

b 圣别的火不但焚烧我们的弱点，也焚烧我们的强处，包括在我们里面，我们和别人所称羨并宝贵的一切。

c 在这圣别之火的焚烧之下，我们的“我”会垮台、融化—赛六 5，但十 4～8，启一 17 上。

III. According to Ezekiel 1:4, the wind brings in the cloud, and within the cloud is the fire:

A. The fire seen by Ezekiel signifies God's burning and sanctifying power (Deut. 4:24; Heb. 12:29).

B. The fact that there is fire in the cloud means that when we are overshadowed by the Spirit, we are enlightened by Him (Exo. 40:38).

C. In Ezekiel 1:4 fire symbolizes burning power for purging, purifying, sanctifying, and motivating in God's move; whenever God visits us, His holy fire comes to consume in us everything that does not match His holy nature and disposition.

D. The more the fire of the Holy Spirit burns in us, the more we are purified and enlightened; only what matches the holiness of God can pass through His holy fire; everything that does not match God's holiness must be burned away (Heb. 12:29):

1. This fire will burn away everything other than God, for only God can pass through the burning; we all need to be transformed by being burned (cf. Rev. 21:18-20):

a. The fire consumes not only our pride, wickedness, and hatred but also our natural humility, kindness, and love.

b. The holy fire burns not only our weak points but also our strong points, including everything in us that we and others admire and appreciate.

c. Under the burning of the holy fire, our "I" will fall apart and be dissolved (Isa. 6:5; Dan. 10:4-8; Rev. 1:17a).

2 我们在祂的照耀之下时，该承认我们需要祂的焚烧，然后祷告，求祂烧去我们的己、老旧的性情、个性、世俗，以及我们的态度、目标、目的、动机和存心—参赛六5~7，约壹一7、9。

3 我们经历烈火的焚烧，神自己就显在我们身上—提前三15~16，启四3，二一10~11。

周四

肆风的吹动、云的遮盖和火的焚烧，结果是光耀的金银合金—救赎之神的辉煌彰显—结一4：

一金银合金中，金表征神的性情，银表征救赎：

1 我们的神不仅仅是金所表征的圣者，祂也是银所表征的救赎的神—参启四3。

2 按照启示录，在宝座上的一位不只是神，也不只是羔羊，乃是羔羊神，救赎的神—二二1：

a 一个宝座既为着神，也为着羔羊；这指明神和羔羊乃是一—祂是羔羊神，是救赎的神，是神那救赎者。

b 是光的神在那是灯的羔羊里—二一23：

(一) 若没有羔羊作灯，神照耀在我们身上就会“杀死”我们—提前六16，诗一〇四1~2上，约壹一5。

(二) 作为灯的羔羊，以十分可爱、可接近的方式彰显作为光的神。

(三) 因着神圣的光借着救赎主照耀出来，光就变得十分可爱，我们甚至在这光中生活行动—7节。

3 作为金银合金，主耶稣是那位救赎了我们，并作了我们一切的—西一14，二9~10，三4、11下。

2. As we are under His shining, we should confess our need for His burning and then pray for Him to burn away our self, our old nature, our disposition, our worldliness, and our attitudes, goals, aims, motives, and intentions (cf. Isa. 6:5-7; 1 John 1:7, 9).

3. As we experience the burning of the consuming fire, God Himself is manifested in us (1 Tim. 3:15-16; Rev. 4:3; 21:10-11).

Day 4

IV. The issue of the blowing of the wind, the covering of the cloud, and the burning of the fire is the glowing electrum—the radiant expression of the redeeming God (Ezek. 1:4):

A. Electrum is an alloy of gold and silver; gold signifies the nature of God, and silver signifies redemption:

1. Our God is not merely the Divine Being, signified by the gold; He is also the redeeming God, signified by the silver (cf. Rev. 4:3).

2. According to the book of Revelation, the One on the throne is not just God and not just the Lamb but the Lamb-God, the redeeming God (22:1):

a. There is one throne for both God and the Lamb; this indicates that God and the Lamb are one—the Lamb-God, the redeeming God, God the Redeemer.

b. God as the light is in the Lamb as the lamp (21:23):

(1) Without the Lamb as the lamp, God's shining over us would kill us (1 Tim. 6:16; Psa. 104:1-2a; 1 John 1:5).

(2) The Lamb as the lamp expresses God as light in a very pleasant and approachable way.

(3) Because the divine light shines through the Redeemer, the light is lovable, and we even walk in this light (v. 7).

3. As the electrum, the Lord Jesus is the One who has redeemed us and who is everything to us (Col. 1:14; 2:9-10; 3:4, 11b).

二 属灵的事故只要与吹动的风、遮盖的云和炼净的火有关，其结果总是救赎之神的辉煌彰显——结一4：

- 1 金银合金从火中显出来；这指明火的焚烧乃是为着金银合金的显耀。
- 2 我们经历了风、云、火之后，唯一存留的就是光耀的金银合金，救赎的神。
- 3 我们越经过神的风、云、火，主就越尊贵、荣耀地显在我们身上；我们就觉得唯有祂是宝贵、可爱、明亮并威严的——太十七1~8，彼后一16~17。

三 由光耀的金银合金所表征的那一位——羔羊神，住在我们里面，是无价的宝贝——林后四6~7：

- 1 对风、云和火的经历，使我们有可能得着祂这位救赎的神，在我们里面作光耀的金银合金。
- 2 作为在我们里面的金银合金，主是价值无比的宝贝——美妙、奇妙、宝贵并荣耀的宝贝。

周五

四 我们越经历吹动的风、遮盖的云和炼净的火，就越有金银合金构成在我们里面，使我们成为满了三一神并彰显祂荣耀的人——弗三16~21。

伍 每个基督徒属灵的历史都该是风、云、火、金银合金的故事——结一4：

- 一 每次我们蒙主恩典，都与祂发生风、云、火、金银合金的属灵事故。

B. The issue of the spiritual transactions involving the blowing wind, the covering cloud, and the purifying fire is the radiant expression of the redeeming God (Ezek. 1:4):

1. The electrum appears from the midst of the fire; this indicates that the burning of the fire is for the manifestation of the electrum.
2. After we have experienced the wind, the cloud, and the fire, the only thing that remains is the glowing electrum, the redeeming God.
3. The more we pass through God's wind, cloud, and fire, the more the Lord is manifested in us in a dignified and glorious way, and we sense that He alone is precious, lovely, bright, and majestic (Matt. 17:1-8; 2 Pet. 1:16-17).

C. The One signified by the glowing electrum, the Lamb-God, dwells within us as a priceless treasure (2 Cor. 4:6-7):

1. The experience of the wind, the cloud, and the fire has made it possible for us to have Him, the redeeming God, within us as the glowing electrum.
2. As the electrum within us, the Lord is the treasure of incomparable worth—a treasure that is wonderful, marvelous, precious, and glorious.

Day 5

D. The more we experience the blowing wind, the covering cloud, and the consuming fire, the more the electrum is constituted into our being, making us a people who are filled with the Triune God and who manifest His glory (Eph. 3:16-21).

V. The spiritual history of every Christian should be a story of the wind, the cloud, the fire, and the electrum (Ezek. 1:4):

- A. *Every time we are graced by the Lord, we have spiritual transactions with Him involving the wind, the cloud, the fire, and the electrum.*

二 在我们整个基督徒的生活中，我们属灵的经历该是风、云、火、金银合金这一个持续不断的循环；每次这个循环重复，就越有金银合金构成在我们里面并产生出来，使我们成为满了三一神并彰显祂荣耀的人。

周六

陆 当我们经历吹动的风、覆庇的云、焚烧的火和光耀的金银合金，我们就成为神荣耀的异象—1、28节下，启二一10～11：

一 我们在个人的属灵经历中若有风、云、火和金银合金，那么每当我们聚在一起，我们将是金银合金的异象，有照耀、光耀的贵重宝贝在我们里面。

二 “凡我们对主耶稣基督的经历、享受和看见，也就是我们对三一神的经历、享受和看见。祂被启示到这么非凡的地步，我们也必须经历并享受祂到这样的地步。然后，我们的享受就成为祂的见证，这活的见证就是耶稣基督现今的启示。首先祂被启示出来，然后我们享受祂，并成为祂的见证，最终我们的见证成为祂现今的启示。”（神新约的经纶，上册，二六七至二六八页）

B. Throughout our Christian life, our spiritual experiences should be a continual cycle involving the wind, the cloud, the fire, and the electrum; every time this cycle is repeated, more electrum is constituted into our being and brought forth, making us a people who are filled with the Triune God and who manifest His glory.

Day 6

VI. As we experience the blowing wind, the overshadowing cloud, the burning fire, and the glowing electrum, we become the vision of the glory of God (vv. 1, 28b; Rev. 21:10-11):

A. If in our personal spiritual experience we have the wind, the cloud, the fire, and the electrum, then whenever we gather together, we will be the vision of the electrum, having a precious treasure in us that is shining and glowing.

B. “Whatever we experience, enjoy, and realize of our Lord Jesus Christ is also our experience, enjoyment, and realization of the Triune God. He is revealed to such a great extent, and we must experience and enjoy Him to such an extent. Our enjoyment then becomes His testimony, and this living testimony is the present revelation of Jesus Christ. First, He is revealed, then we enjoy Him and become His testimony, and eventually our testimony becomes His present revelation” (God’s New Testament Economy, p. 223).

晨兴喂养

结一 4 “我观看，见暴风从北方刮来，有一朵白云，有火不断地闪烁，周围有光辉；从其中，就是从火中所发出的，看来好象光耀的金银合金。”

诗七五 6~7 “因为高举非从东，非从西，也非从南而来。唯有神断定：祂使这人降卑，使那人升高。”

以西结一章四节…说，…暴风从北方刮来。…为什么暴风从北方刮来，不从南方、东方或西方刮来？这个问题的解答见于诗篇七十五篇六至七节上半…这里北方由神顶替。这指明神在北方。在地理用辞上，北方一般视为上面，因此往北方去就是往上。在北方的神总是在上面。按属灵说，这意思是我们往北方去，就是上到神那里去。暴风从北方刮来，意思是它从神而来。神的居所，住处，是一切属灵事物的源头。暴风从北方，从神的住处刮来。所以，神是暴风的源头（以西结书生命读经，三一至三二页）。

信息选读

风的希伯来原文是如阿克（ruach）。如阿克可以译作“风”、“气”或“灵”。…在以西结一章四节，如阿克指风，暴风，这一点不差表征能力的灵。在五旬节那天有暴风、大风刮过，充满了一百二十个门徒所坐的屋子。他们就都被圣灵充溢（徒二 2、4 上）。毫无疑问，那暴风、大风就是能力的灵。…以西结一章四节里强大的暴风，乃是神大能之灵的表号、图画。

Morning Nourishment

Ezek. 1:4 And I looked, and there came a storm wind from the north, a great cloud and a fire flashing incessantly; and there was a brightness around it, and from the midst of it there was something like the sight of electrum, from the midst of the fire.

Psa. 75:6-7 For neither from the east nor from the west, and neither from the south, does exaltation come; for God is the Judge: He puts this one down and exalts that one.

Ezekiel 1:4 says...that a stormy wind came from the north. Why did the stormy wind come from the north and not from the south, the east, or the west? The answer to this question is found in Psalm 75:6-7a...Here north is replaced with God. This indicates that God is at the north. In geographical terms the north is commonly regarded as up, and thus to go north is to go up. God, who is at the north, is always up. Spiritually speaking, this means that when we are going north, we are going to God. The fact that the stormy wind came from the north means that it came from God. The dwelling place, the habitation, of God is the source of all spiritual things. The stormy wind came from the north, from the habitation of God. God, therefore, was the source of the stormy wind. (Life-study of Ezekiel, pp. 25-26)

Today's Reading

The Hebrew word for wind is *ruach*. *Ruach* may be translated “wind” or “breath” or “spirit.”...In Ezekiel 1:4 ruach denotes a wind, a stormy wind which signifies nothing less than the powerful Spirit. On the day of Pentecost there was a rushing, mighty wind which filled the house where the one hundred twenty were sitting. Then all of them were filled with the Holy Spirit (Acts 2:2, 4a). No doubt, that rushing, mighty wind was the powerful Spirit....In Ezekiel 1:4 the strong, stormy wind is a figure, a picture, of the mighty Spirit of God.

圣经里的风有反面和正面的意义。按反面的意义，风是神在人身上审判的象征或表号。这是耶利米二十三章十九节和启示录七章一节里风的意思。按正面的意义，风是圣灵吹在人身上或降在人身上以眷顾人的象征或表号。当然，行传二章里的暴风，就是这个意义。…〔在以西结书，风有〕正面的意义—那灵临到人，叫人得着神的生命。一章里的暴风有这正面的意义。

我们属灵的经历总是开始于属灵的暴风。照着召会的历史看，历代神的灵象大风一样吹动，感动人为罪悔改，相信主耶稣，叫人得着重生，舍弃世界来跟随主，并且心里迫切，灵里焚烧来事奉主。你没有过这样的经历么？…你若从来没有这样的经历，你就需要仰望主，祷告叫祂的风从北方吹在你身上。

神的眷临总是开始于神的风吹在我们这人身上。…〔也许这属灵的暴风〕使你思想人生的意义，…问自己是从哪里来，要往哪里去。

暴风不但在我们悔改的时候从主临到我们，在我们得救以后亦然。…事实上，在我们属灵生命每次转弯时，暴风都吹在我们身上。这暴风就是神自己吹在我们身上，将暴风带进我们的生活、我们的工作和我们的召会里。有暴风从神临到我们，的确是恩典。我们跟随主时，会经历一次又一次的暴风。我不能说有多少暴风临到我，但我能见证每次的暴风都值得回忆。每次的暴风都成了喜乐的回忆。…每当神眷临我们，复兴我们，祂的灵就象一阵大风吹在我们身上。我们需要这样经历那灵—越多越好，越厉害越好（以西结书生命读经，三二至三五页）。

参读：以西结的异象，第二篇。

In the Bible the wind has both a negative and positive significance. In its negative significance the wind is a symbol, or sign, of God's judgment upon man. This is the significance of the wind in Daniel 7:2 and in Revelation 7:1. In its positive significance the wind is a symbol, or sign, of the blowing of the Holy Spirit upon man or the descending of the Holy Spirit upon man to take care of man. This, of course, is the significance of the rushing, mighty wind in Acts 2....[In Ezekiel the wind also has a] positive significance—in the Spirit's coming to man to cause man to have God's life. The stormy wind in Ezekiel 1 has this positive significance.

Our spiritual experiences always begin with a spiritual storm. According to church history, throughout all the generations the Spirit of God has blown like a mighty wind to move people to repent of their sins, to believe in the Lord Jesus for their regeneration, to give up the world in order to follow the Lord, and to be desperate in heart and burning in spirit to serve the Lord. Have you not had this kind of experience?...If you have never had such experiences, you need to look to the Lord and pray for His wind from the north to blow upon you.

God's visitation always begins with the blowing of the wind of God upon our being....[Perhaps a spiritual storm] caused you to consider the meaning of human life and...to ask yourself about where you came from and where you were going.

A storm comes to us from the Lord not only at the time of our conversion but also after we have been saved....Actually, a stormy wind blows upon us at every turn in our spiritual life. This stormy wind is God Himself blowing upon us to bring a storm into our life, into our work, and into our church. It is truly a grace to have storms coming to us from God. As we are following the Lord, we will experience storm after storm. I cannot say how many storms have come to me, but I can testify that every storm is worth recalling. Every storm has become a pleasant remembrance....Whenever God visits us and revives us, His Spirit blows upon us like a mighty wind. We need to experience the Spirit in this way—the more the better, and the stronger the better. (Life-study of Ezekiel, pp. 26-29)

Further Reading: The Visions of Ezekiel, ch. 2

结一 4 “我观看，见暴风从北方刮来，有一朵大云…”。

出十三 21 “耶和华在他们前面行，日间在云柱中领他们的路…”。

箴十六 15 “王的脸光使人有生命，王的恩宠好象春雨的云。”

云总是随着暴风。我们若有风，必然会有云，因为云是风吹的结果。云象暴风一样，表征圣灵。圣灵摸着我们的时候，就象风一样。圣灵眷顾我们、覆庇我们的时候，…祂象云一样与我们同住，遮盖我们。

以西结一章四节里的云是神遮盖祂百姓的表号。我们可以用覆罩这辞，说云是神覆罩祂的百姓。所以，云不是别的，乃是覆罩的神。神作为风来临，但祂作为云停留。因着祂作为云停留，祂就遮盖我们，覆庇我们，并覆罩我们，使我们享受祂的同在，因此在我们的日常生活中产生属祂的东西。何等奇妙！这就是遮盖的云所预表遮盖的神（以西结书生命读经，三六页）。

信息选读

我们思想以色列人的历史，就能更完全领会云的意义。好些时候神向他们显现，并且象覆庇他们的大云一样眷顾他们。比如，以色列人出埃及以后，经过红海。保罗论到这事说，“我们的祖宗从前都在云下，都从海中经过；都在云里，也在海里，受浸归了摩西。”（林前十 1～2）遮盖以色列人的云预表神的灵。至终，以色列人到了西乃山，并安营在

Morning Nourishment

Ezek. 1:4 And I looked, and there came a storm wind from the north, a great cloud...

Exo. 13:21 And Jehovah went before them by day in a pillar of cloud to lead them on the way...

Prov. 16:15 In the light of the king's countenance is life, and his favor is like a cloud of the latter rain.

The cloud always follows the stormy wind. If we have the wind, we will surely have the cloud, for the cloud is the issue of the blowing of the wind. Like the stormy wind, the cloud signifies the Holy Spirit. When the Holy Spirit touches us, He is like the wind. When the Holy Spirit visits us and overshadows us,...He abides with us like a cloud to cover us.

The cloud in Ezekiel 1:4 is a figure of God covering His people. We may use the word brooding and say that the cloud was God brooding over His people. The cloud, therefore, was nothing other than the brooding God. God comes as the wind, but He stays as the cloud. By staying as the cloud, He covers us, overshadows us, and broods over us to give us the enjoyment of His presence, thereby producing something of Himself in our daily life. How wonderful! This is the covering God typified by the covering cloud. (Life-study of Ezekiel, p. 29)

Today's Reading

By considering the history of the people of Israel, we can understand more fully the significance of the cloud. A number of times God appeared to them and visited them like a great cloud that overshadowed them. For instance, after the Israelites came out of Egypt, they passed through the Red Sea. Concerning this Paul says, "All our fathers were under the cloud, and all passed through the sea; and all were baptized unto Moses in the cloud and in the sea" (1 Cor. 10:1-2). The cloud that covered the children of Israel typifies the Spirit of God. Eventually, the children of

那里。在出埃及十九章九节，耶和华对摩西说，“我要在密云中临到你那里”，并且“在山上有一…密云”（16）。二十四章告诉我们：“有云彩把山遮盖”，耶和华“从云中呼召摩西”，并且“摩西进入云中”（15、16、18）。后来会幕为神立起来以后，神的荣光充满帐幕，云彩遮盖帐幕，并停在其上（四十34～35）。百姓都看见云彩遮盖会幕。那云彩象征神的眷顾，神的同住。

云也象征神对祂百姓的照顾，并祂向着他们的恩宠。祂向他们显现象云一样，遮盖并覆庇他们，以照顾他们。箴言十六章十五节说，“王的恩宠好象春雨的云。”在祂恩典的眷顾里，神临到我们象云一样，顾到我们，向我们施恩。

以西结一章四节提到云与风有关。风同着云，指明…在神与我们之间，…有重大的属灵事故。…我们也在复兴的时候经历属灵的事故。首先，圣灵摸着我们，感动我们，使我们转向主，看见自己的败坏，并且悔改认罪。然后，我们觉得神象云一样眷顾我们、覆庇我们、遮盖我们。我们也可能觉得神的恩典在我们身上，遮盖我们象天篷一样。…风的吹动将神的同在，以属天、覆盖、覆庇的云的形态带给我们。

我们都需要经历主的同在象覆盖、覆庇的云一样。我们不该满足于仅仅道理和教训。我们不需要来到圣经跟前寻求更多的知识，却需要寻求主自己。我们来到圣经跟前时该祷告：“主，我需要风和云。主，象暴风一样从北方吹在我身上，并且用覆庇的云遮盖我。求你象风一样临到我，并且象云一样与我同在。”（以西结书生命读经，三六至三九页）

参读：以西结书生命读经，第三篇。

Israel arrived at Mount Sinai and camped there. In Exodus 19:9 the Lord said to Moses, “I am coming to you in a thick cloud,” and there was “a thick cloud upon the mountain” (v. 16). In chapter 24 we are told that “the cloud covered the mountain,” that the Lord “called to Moses out of the midst of the cloud,” and that “Moses entered into the midst of the cloud” (vv. 15, 16, 18). Later, after the Tent of Meeting was set up for God, God’s glory filled the tent and a cloud covered it and abode upon it (40:34-35). All the people could see that the cloud was covering the Tent of Meeting. That cloud signified God’s visitation and His abiding with them.

The cloud also signifies God’s care for His people and His favor toward them. He appeared to them like a cloud, covering and overshadowing them, in order to care for them. Proverbs 16:15 says that the king’s favor is like “a cloud of the latter rain.” In His gracious visitation God comes to us like a cloud to care for us and to show favor to us.

In Ezekiel 1:4 the cloud is mentioned in relation to the wind. Together, the wind and the cloud are an indication [of] an important...spiritual transaction between God and us....We also experience a spiritual transaction during times of revival. First, the Holy Spirit touches us and moves us, causing us to turn to the Lord, to see our corruption, and to repent and confess our sins. Then we have the sense that God is like a cloud visiting us, overshadowing us, and covering us. We may sense also that the grace of God is upon us, covering us like a canopy....The blowing of the wind brings the presence of God to us in the form of a heavenly, brooding, overshadowing cloud.

We all need to experience the Lord’s presence like a brooding, overshadowing cloud. We should not be content with mere doctrines and teachings. Instead of coming to the Bible seeking more knowledge, we need to seek the Lord Himself. When we come to the Word, we should pray, “Lord, I need the wind and the cloud. Lord, blow upon me as a stormy wind from the north and cover me with the overshadowing cloud. Come to me as the wind and stay with me as the cloud.” (Life-study of Ezekiel, pp. 29-32)

Further Reading: Life-study of Ezekiel, msg. 3

晨兴喂养

出二四 17 “耶和华的荣耀在山顶上，在以色列人眼前，显出来的样子好象烈火。”

申四 24 “因为耶和华你的神乃是烈火，是忌邪的神。”

来十二 29 “因为我们的神乃是烈火。”

以西结看见覆庇他的云被不断闪烁的火遮盖，这也…符合我们属灵〔的〕经历…。暴风从主刮来，主覆庇的同在停留，我们就觉得我们里面有个东西在照耀、搜寻并焚烧。在这样的照耀、光照、搜寻并焚烧之下，我们也许领悟自己在某些事上错了。

以西结所看见的火，表征神焚烧、圣别的能力。凡与神圣别的性情、性质不合的，都必须烧去。只有合于祂的圣别的，才经得起祂圣别的火。这能由我们属灵的经历证实。圣灵来了，就要为罪，为义，为审判，使人知罪自责（约十六 8）。每当圣灵来摸我们，并使我们认罪祷告的时候，我们会觉得需要被圣别，将一切的败坏除去。我们会领悟，任何与神的圣别不合的事物，都必须烧去。…神眷顾人的时候，祂圣别的火就来烧毁人里面消极的事物。这焚烧的火也使我们蒙光照。圣灵的火越在我们里面焚烧，我们就越被炼净、蒙光照（以西结书生命读经，三九至四〇页）。

信息选读

我们若这样经历主，就不需要别人告诉我们，说我们在某些事上错了，或者我们对某位弟兄的态度错了。人若想要改正我们，我们可能被得罪。但即使我

Morning Nourishment

Exo. 24:17 And the appearance of the glory of Jehovah was like consuming fire on the top of the mountain to the eyes of the children of Israel.

Deut. 4:24 For Jehovah your God is a consuming fire, a jealous God.

Heb. 12:29 For our God is also a consuming fire.

Ezekiel saw that the cloud which overshadowed him was covered with fire flashing continually. This also...corresponds to our spiritual experience. When the stormy wind comes from the Lord and the overshadowing presence of the Lord remains, we have the sense that something within us is shining, searching, and burning. Under such a shining, enlightening, searching, and burning, we may realize that we are wrong in certain things.

The fire seen by Ezekiel signifies God's burning and sanctifying power. Everything that does not match God's holy nature and disposition must be burned away. Only what matches His holiness can pass through His holy fire. This can be confirmed by our spiritual experience. The Holy Spirit comes to convict people regarding sin, righteousness, and judgment (John 16:8). Whenever the Holy Spirit touches us and causes us to confess our sins and pray, we will sense the need to be sanctified and to have all the corruption purged out of our being. We will realize that anything that does not match the holiness of God must be burned away...When God visits a person, His holy fire will come to consume the negative things in him. This burning fire also causes us to be enlightened. The more the fire of the Holy Spirit burns in us, the more we will be purified and enlightened. (Life-study of Ezekiel, pp. 32-33)

Today's Reading

If we experience the Lord in this way, there will be no need for others to tell us that we are wrong in certain matters or that our attitude toward a particular brother is wrong. If someone tries to correct us, we might be offended. But even

们愿意接受改正，并且想要改良自己，就内里生命而论，这也算不得什么。我们需要在主同在的照耀和搜寻之下。我们越在这个照耀之下，就越愿意说，“主耶稣，焚烧我！我什么都不适合，只适合被焚烧。主啊，烧去我的个性。烧去我的存心、我自己的目的、我的动机和我的目标。”这是对内里生命的真实经历，不是仅仅教训而已。

我们都需要风的吹动，主同在的覆庇，以及这火的搜寻和焚烧。我们的神乃是烈火（申四 24，来十二 29）。…祂来临的时候，乃是作为暴风来临；祂与我们同在的时候，是作为云停留；祂搜寻、焚烧我们的时候，是作为烈火搜寻、焚烧。没有人能经历主作吹动的风，作遮盖的云，并作焚烧的烈火，而没有经历真正的改变和变化。我们都需要借着火变化。我们都需要被焚烧而变化。

火的源头是吹动的风同遮盖的云。由此我们看见，火不是直接临到我们。神作吹动的风临到我们，并作遮盖的云与我们同在。在祂的遮盖之下，我们被祂的照耀暴露。我们在祂的照耀之下时，该承认我们需要祂的焚烧，然后祷告，求祂烧去我们的己，我们老旧的性情，我们的个性，我们的世俗，以及我们的态度、目标、目的、动机和存心。我们都需要这样被主焚烧。一次这样的焚烧，胜过千篇的教训。

这火不但烧毁我们的骄傲，也烧毁我们的谦卑；不但烧毁我们的邪恶，也烧毁我们的仁慈；不但烧毁我们的恨，也烧毁我们的爱。我们在风的吹动、云的遮盖和火的焚烧之下，就不觉得自己是对的。反之，我们的“我”会垮台、融化。至终，这火烧去神以外的一切。唯有神能通过这个焚烧（以西结书生命读经，四〇至四一、四八至四九页）。

参读：以西结书生命读经，第三篇。

if we would receive a word of correction and then try to improve ourselves, this would not mean anything as far as the inner life is concerned. We need to be under the shining and the searching of the Lord's presence. The more we are under this shining, the more we will be willing to say, "Lord Jesus, burn me! I am not good for anything except to be burned. O Lord, burn away my disposition. Burn away my intentions, my self-aim, my motives, and my goals." This is a genuine experience of the inner life, not a mere teaching.

We all need the blowing of the wind, the overshadowing of the Lord's presence, and the searching and burning of this fire. Our God is a consuming fire (Deut. 4:24; Heb. 12:29)...When He comes, He comes as the stormy wind. When He remains with us, He stays as the cloud. When He searches and burns us, He searches and burns as the consuming fire. No one can experience the Lord as the blowing wind, as the covering cloud, and as the burning, consuming fire without undergoing a real change and transformation. We all need transformation by fire. We all need to be transformed by being burned.

The source of the fire is the blowing wind with the covering cloud. From this we see that the fire does not come to us directly. God comes to us as the blowing wind and stays with us as the covering cloud. Under His covering we are exposed by His shining. As we are under His shining, we should confess our need for His burning and then pray for Him to burn away our self, our old nature, our disposition, our worldliness, and our attitudes, goals, aims, motives, and intentions. We all need to be burned by the Lord in this way. One such burning is better than a thousand teachings.

This fire consumes not only our pride but also our humility, not only our wickedness but also our kindness, not only our hatred but also our love. When we are under the blowing of the wind, the covering of the cloud, and the burning of the fire, we will not feel that we are all right. On the contrary, our "I" will fall apart and be dissolved. Eventually, this fire will burn away everything other than God. Only God can pass through this burning. (Life-study of Ezekiel, pp. 33-34, 39)

Further Reading: Life-study of Ezekiel, msg. 3

晨兴喂养

结一 4 “我观看，见暴风从北方刮来，有一朵大云，有火不断地闪烁，周围有光辉；从其中，就是从火中所发出的，看来好象光耀的金银合金。”

启二一 23 “那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。”

神的心意不仅是要焚烧我们，使我们变成灰。神是良善的神，祂有良善的目的。祂作为风吹在我们身上，作为云遮盖我们，并作为火烧毁我们的目的是什么？这问题的答案乃是，从火中发出光耀的金银合金。神圣之火的焚烧是为着金银合金的显耀。

希伯来文的“金银合金”一辞很难翻译。达秘新译本在以西结一章四节的注解里说，这个希伯来字指“一种不知名的物质，有人认为是一种金与银的混合物”。…金表征神的性情，银表征救赎。…金银合金不仅仅是金，也不仅仅是银，乃是金与银的混合（以西结书生命读经，四二页）。

信息选读

启示录二十二章一节说到神和羔羊的宝座。在宝座上的一位不只是神，也不只是羔羊，乃是羔羊神，救赎的神。在创世记一章神仅仅是神，但在启示录二十二章祂是我们救赎的神，我们的羔羊神。照着四章三节，神，在宝座上的一位，“显出来的样子好象碧玉和红宝石”。深绿色的碧玉，表征神是那在祂丰富生命中之荣耀的神；红色的红宝石，表征神是救赎的神。在宝座上的神显出来的样子好象碧玉和红宝

Morning Nourishment

Ezek. 1:4 And I looked, and there came a storm wind from the north, a great cloud and a fire flashing incessantly; and there was a brightness around it, and from the midst of it there was something like the sight of electrum, from the midst of the fire.

Rev. 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

God's intention is not simply to burn us and turn us into ashes. God is a good God with a good purpose. What is His purpose in blowing upon us as the wind, in covering us as the cloud, and in consuming us as the fire? The answer to this question is that out of the fire appears the glowing electrum. The burning of the divine fire is for the manifestation of the electrum.

The Hebrew word for electrum is very difficult to translate. In his note on Ezekiel 1:4 in his New Translation, J. N. Darby says that the Hebrew word denotes “an unknown substance; some think a mixture of gold and silver.”...Electrum is an alloy of gold and silver. Gold signifies the nature of God, and silver signifies redemption....Electrum is not merely gold nor merely silver but gold mixed with silver. (Life-study of Ezekiel, p. 34)

Today's Reading

Revelation 22:1 speaks of the throne of God and of the Lamb. The One on the throne is not just God and not just the Lamb but the Lamb-God, the redeeming God. In Genesis 1 God was solely God, but in Revelation 22 He is our redeeming God, our Lamb-God. According to Revelation 4:3 God, the One on the throne, “was like a jasper stone and a sardius in appearance.” Jasper, which is dark green, signifies God as the God of glory in His rich life, and sardius, which is red, signifies God as the God of redemption. The fact that the appearance of God on the throne is like a jasper stone and a sardius indicates that God is no longer

石，这事实指明神不再仅仅是神，祂也是我们的救赎主。二十二章和四章的这些例证，帮助我们领会以西结书里金银合金的意思。我们的神不仅仅是金所表征的圣者；祂也是银所表征救赎的神。祂不再只是金—祂乃是金银合金，金与银调和。

我们经历吹动的风，就享受遮盖的云，然后我们经过焚烧的烈火；结果是光耀的金银合金，一种照耀、可爱、宝贵、可悦的东西。作为金银合金，主耶稣是那位救赎了我们，并作了我们一切的。祂是我们的神、我们的羔羊、我们的救赎主、我们的碧玉和我们的红宝石。我们若思想我们属灵的经历，就会领悟，今天那住在我们里面的一位是羔羊神，是由金银合金所表征的一位。

现今我们得着祂作瓦器里的宝贝（林后四7），因此我们成了尊贵荣耀的人。我们需要思想那在我们里面的基督是何等宝贵、尊贵。作为在我们里面的金银合金，祂是价值无比的宝贝。这宝贝就是风、云和火的结果。我们越经历风、云和火，就越有金银合金构成在我们里面，使我们成为满了三一神并彰显祂荣耀的人（以西结书生命读经，四二至四四页）。

〔神是光，〕需要灯，而羔羊是城的灯（启二一23下）。我们必须探询，是光的神为什么需要灯？电力所发的各种光都需要盛托者或灯泡。若没有灯泡，你触到电就会被电击甚至死亡。照样，若没有羔羊作灯，神照耀在我们身上就会“杀死”我们众人。然而，神圣的光透过我们的救赎主照耀出来，就变得十分可爱，可以触摸，我们甚至可以在这光中生活行动（约壹一7）。若没有羔羊的救赎，神照耀在我们身上，只会杀死我们。但神作光有一个盛托者，这盛托者是救赎主，羔羊。羔羊作灯彰显光是非常可亲可爱的（神新约的经纶，四六〇至四六一页）。

参读：神新约的经纶，第三十七章。

just God but also our Redeemer. These illustrations from Revelation 22 and 4 help us to understand the significance of the electrum in Ezekiel. Our God is not merely the Divine Being signified by the gold; He is also the redeeming God, signified by the silver. No longer is He just gold—He is electrum, gold mingled with silver.

When we experience the blowing wind, we enjoy the covering cloud and then we pass through the burning, consuming fire. The result is the glowing electrum, something shining, lovely, precious, and pleasant. As the electrum, the Lord Jesus is the One who has redeemed us and who is everything to us. He is our God, our Lamb, our Redeemer, our jasper, and our sardius. If we consider our spiritual experience, we will realize that the One who dwells within us today is the Lamb-God, the One signified by the electrum.

Now we have Him as the treasure in the earthen vessel (2 Cor. 4:7), and we have thereby become a people of honor and glory. We need to consider how precious and honorable is the Christ who is within us. As the electrum within us, He is the treasure of incomparable worth. This treasure is the issue of the wind, the cloud, and the fire. The more we pass through the wind, the cloud, and the fire, the more the electrum is constituted into our being, making us a people who are filled with the Triune God and who manifest His glory. (Life-study of Ezekiel, pp. 34-35)

[God as the] light needs a lamp, and the Lamb is the lamp of the city (Rev. 21:23c). We need to ask why God, being the light, needs a lamp. Every electrical light needs a holder or a bulb. Without the bulb, our touching of the electricity may electrify and kill us. In like manner, without the Lamb being the lamp, God's shining over us would "kill" all of us. However, the divine light shines through our Redeemer. This light has become so lovable and touchable, and we even walk in this light (1 John 1:7). Without the Lamb's redemption, God's shining over us could only kill us. God as the light, though, has a holder, and this holder is the Redeemer, the Lamb. The Lamb as the lamp expresses the light in a very approachable and lovable way. (CWWL, 1984, vol. 3, "God's New Testament Economy," p. 457)

Further Reading: God's New Testament Economy, ch. 37

弗三17、19“使基督借着信，安家在你心里，…使你们被充满，成为神一切的丰满。”

21“愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。”

正常基督徒的属灵历史，该是经历神作风、云、火、金银合金这一个持续不断的循环。我们越经历风、云、火，就越有金银合金构成在我们里面，使我们成为满了三一神并彰显祂荣耀的人。属灵的事故只要与吹动的风、遮盖的云和炼净的火有关，其结果总是光耀的金银合金—救赎之神的辉煌彰显（圣经恢复本，结一4注5）。

信息选读

每个基督徒属灵的历史都该与风、云、火、金银合金有关。我们得救的时候，在这四方面经历主，之后我们该继续这样经历祂。事实上，每次我们蒙主恩典，都与祂发生风、云、火、金银合金的属灵事故。你早晨醒来的时候，也许觉得那灵的风吹在你身上，云覆庇你。然后你花一点时间祷告，就觉得火在你里面焚烧，烧毁你的败坏、世俗以及许多其他消极的事物。至终，你也许觉得，在你里面有个明亮、荣美并尊贵的东西，就是光耀的金银合金。这个经历的结果，使你整天活在对光耀金银合金的享受里。然而，你在这败坏的世界生活行走，无法避免受到玷污和沾染，所以在一天结束时或次日早晨，你对风、云、火、金银合金又有进一步的经历。…你承认自己的罪，对付自己的污秽，然后再次享受里面金银合金的照耀。

Eph. 3:17, 19 That Christ may make His home in your hearts through faith...That you may be filled unto all the fullness of God.

21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

The spiritual history of a normal Christian should be a continual cycle involving the experience of God as the wind, the cloud, the fire, and the electrum. The more we experience the wind, the cloud, and the fire, the more the electrum is constituted into our being, making us a people who are filled with the Triune God and who manifest His glory. The issue of the spiritual transactions involving the blowing wind, the covering cloud, and the purifying fire is the glowing electrum—the radiant expression of the redeeming God. (Ezek. 1:4, footnote 5)

Today's Reading

The spiritual history of every Christian should involve the wind, the cloud, the fire, and the electrum. When we were saved, we experienced the Lord in these four ways, and we should continue to experience Him in this way. In fact, every time we are graced by the Lord, we have spiritual transactions with Him involving the wind, the cloud, the fire, and the electrum. When you wake up in the morning, you may sense that the wind of the Spirit is blowing upon you and that a cloud is overshadowing you. Then as you spend some time to pray, you may sense that a fire is burning within you to consume your corruption, worldliness, and many other negative things. Eventually, you may sense that within you there is something bright, beautiful, and dignified—the glowing electrum. As a result of this experience, you may live the whole day in the enjoyment of the glowing electrum. However, as you live and walk in this corrupted world, you cannot avoid being defiled and contaminated, so at the end of the day or the next morning you may have a further experience of the wind, the cloud, the fire, and the electrum....You confess your sins and deal with your filthiness, and following this you once again enjoy the shining of the electrum within you.

有时候我们需要经历大风吹动，使我们有大的转机。每当我们有这样转机的时候，我们就从主得着更多的恩典。…蒙主恩典是风、云、火、金银合金的事。圣灵好象从神来的风，吹在我们身上。这是我们蒙恩的开始。然后我们在主同在那覆盖、遮盖的云之下，自然而然领悟我们是何等罪恶、污秽。…凡与神的圣别、荣耀性情不合的，都要烧毁。凡不属神的一凡与罪、世界、肉体和撒但有关的一都必须烧去。唯一能通过烈火的，就是救赎的神这光耀的金银合金。

你越追求主，你就越领悟，圣别的火不但焚烧你的弱点，也焚烧你的强处，包括你天然的良善，天然的美德，以及那在你里面，你和别人所称赞、宝贵并看重的一切。你也许象奥古斯丁一样，至终觉得连你的认罪和悔改的眼泪，都需要主的洁净。

风的吹动、云的遮盖和火的焚烧，结果是金银合金辉煌的显耀。我们经历烈火的焚烧，神自己就显在我们身上。我们越经过神的风、云、火，主就越尊贵、荣耀地显在我们身上。祂这样得彰显，我们就觉得唯有祂是宝贵、可爱、明亮、威严并荣耀的。我们好象在变化山上的门徒一样，“不见一人，只见耶稣”（太十七8）。唯一可见的，唯一在场的，乃是可爱、宝贵、荣耀的主耶稣。那时我们不能作什么，只能在祂面前俯伏，敬拜祂，高举祂，加冠与祂，并将一切倾倒给祂。这样，我们就得着主，主也得着我们（以西结书生命读经，五〇至五三页）。

参读：以西结书生命读经，第四篇。

Sometimes we need to experience the blowing of a mighty wind, a wind that causes us to have a great turn. Whenever we make such a turn, we receive much grace from the Lord....Being graced by the Lord is a matter of the wind, the cloud, the fire, and the electrum. The Holy Spirit blows upon us like a wind from God. This is the beginning of our being graced. Then as we are under the brooding, covering cloud of the Lord's presence, we spontaneously realize how sinful and impure we are...Everything that does not match God's holy and glorious nature will be consumed. Everything that is not of God—everything related to sin, the world, the flesh, and Satan—must be burned away. The only thing that can pass through the consuming fire is the redeeming God as the glowing electrum.

The more you pursue the Lord, the more you will realize that the holy fire burns not only your weak points but also your strong points, including your natural goodness, your natural virtues, and everything in you that you and others admire, appreciate, and hold in high regard. Like Augustine, you may eventually feel that even your confession and tears of repentance need the Lord's cleansing.

The issue of the blowing of the wind, the covering of the cloud, and the burning of the fire is the radiant manifestation of the electrum. As we experience the burning of the consuming fire, God Himself is manifested in us. The more we pass through God's wind, cloud, and fire, the more the Lord is manifested in us in a dignified and glorious way. When He is manifested in such a way, we sense that He alone is precious, lovely, bright, majestic, and glorious. Like the disciples on the Mount of Transfiguration, we see "no one except Jesus Himself alone" (Matt. 17:8). The only one in view, the only one in the scene, is the lovely, precious, glorious Lord Jesus. Then we can do nothing other than bow before Him, worship Him, exalt Him, crown Him, and pour out everything to Him. In this way we gain the Lord, and He gains us. (Life-study of Ezekiel, pp. 40-42)

Further Reading: Life-study of Ezekiel, msg. 4

第二周 周六

晨兴喂养

结一 1 “...诸天开了，我就看见神的异象。”

28 “下雨的日子，云中虹的样子怎样，...这就是耶和華榮耀的样式显出来的样子...”

启二一 10 ~ 11 “我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。城中有神的荣耀...”

我们都需要更多经历属灵的风、覆庇的云、焚烧的火和光耀的金银合金。因着经过这样的经历，我们就成为神荣耀的异象。在我们的经历中，我们有风、云、火和金银合金。然后当我们聚在一起的时候，我们就是金银合金之荣耀的异象，有照耀、光耀的贵重宝贝。

创世记一章开始于神，以西结一章开始于神荣耀的异象。认识神的人能见证，我们属灵的经历是照着我们对神的认识。同样，我们的事奉和召会的事务，也在于我们对神的认识。我们认识神的程度，要断定我们属灵经历的程度和召会的光景。按属灵说，我们所有的一切都在于神的所是、异象和彰显，在于我们对神的认识（以西结书生命读经，四四、二八至二九页）。

信息选读

以西结书里的异象不是开始于人，乃是开始于神。从北方—神的所在—开始的异象，给我们看见神的旨意、计划、心意、工作、行动并与人的关系。这些异象启示神所期望人与祂的关系。除了〔风、云、火、金银合金〕四项以外，一章的异象包括四活物、高而

<< WEEK 2 — DAY 6 >>

Morning Nourishment

Ezek. 1:1 ...The heavens were opened and I saw visions of God.

28 Like the appearance of the rainbow that is in the cloud on a day of rain....This was the appearance of the likeness of the glory of Jehovah...

Rev. 21:10-11 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God...

We all need to experience more of the spiritual wind, the overshadowing cloud, the burning fire, and the glowing electrum. By passing through this kind of experience, we become the vision of the glory of God. In our experience we have the wind, the cloud, the fire, and the electrum. Then whenever we meet together, we are the vision of the glory of the electrum, having a precious treasure that is shining and glowing.

Genesis 1 begins with a word concerning God, and Ezekiel 1 opens with a glorious vision of God. Those who know God can testify that our spiritual experiences are according to our knowledge of God. Likewise, our service and the church affairs also depend on our knowledge of God. The degree of our knowing God will determine both the degree of our spiritual experience and the situation of the church. Spiritually speaking, everything we have depends on God's being, vision, and manifestation and on our knowing God. (Life-study of Ezekiel, pp. 35-36, 23)

Today's Reading

The visions in the book of Ezekiel begin not with man but with God. The visions, which begin from the north, where God is, show us God in His will, plan, intention, work, action, and relationship with man. These visions reveal what God expects man to be in relation to Him. In addition to [the wind, the cloud, the fire, and the electrum], the visions in chapter 1 include the four living creatures, the

可畏的轮子、明如水晶的天、神荣耀的宝座和宝座上的人。我们看一章里神荣耀的异象时，需要谨慎留意这一切的事。

宇宙中有许多事物是属灵事物的象征。例如，太阳象征基督是我们的光（玛四2，路一78），食物象征基督是我们的粮食（约六35）。事实上，宇宙中一切正面的事物，都可用来描绘基督之于我们的所是。…整个宇宙存在的目的是为着描述基督。例如，葡萄树若没有被造，主耶稣就不能用葡萄树描述祂自己（十五1）。…甚至草场被造，也使主耶稣能用草场来说明祂自己（十9）。宇宙连同其中亿万的人事物被造的目的，既是为着描述基督，所以当祂启示自己时，就能在一切环境中找到事物作为祂自己的说明。全宇宙都是基督的图画。我们若看见这个，就会领悟基督是何等丰富、深奥、无限且追测不尽（以西结书生命读经，二九至三〇页）。

我们都必须进入启示录这卷书的深处，使我们能看见，凡我们对主耶稣基督的经历、享受和看见，也就是我们对三一神的经历、享受和看见。祂被启示到这么非凡的地步，我们也必须经历并享受祂到这样的地步。然后，我们的享受就成为祂的见证，这活的见证就是耶稣基督现今的启示。首先祂被启示出来，然后我们享受祂，并成为祂的见证，最终我们的见证成为祂现今的启示。祂现今在我们对祂的经历中启示出来，成为祂的见证。祂启示出来是那位包罗万有、超绝、奇妙、奥秘、美妙的。我们必须在许多细节上经历并享受这样一位基督，使我们的经历不仅能成为祂的见证，也能成为祂现今的启示（神新约的经纶，二六七至二六八页）。

参读：神新约的经纶，第二十一章。

high and dreadful wheels, a sky as clear as crystal, God's glorious throne, and the man upon the throne. As we consider God's glorious visions in this chapter, we need to pay careful attention to all these matters.

A great many items in the universe are symbols of spiritual things. For example, the sun symbolizes Christ as our light (Mal. 4:2; Luke 1:78), and food symbolizes Christ as our sustenance (John 6:35). Actually, all the positive things in the universe may be used to portray what Christ is to us....The entire universe came into existence for the purpose of describing Christ. For example, if vines had not been created, the Lord Jesus could not have used a vine to describe Himself (John 15:1)....Even the pasture was created so that the Lord Jesus could use it as an illustration of Himself (John 10:9). Because the universe with the billions of things and persons in it was created for the purpose of describing Christ, He, in revealing Himself, can find in any environment something to serve as an illustration of Himself. The whole universe is a picture of Christ. If we see this, we will realize how rich, profound, unlimited, and unsearchable Christ is. (Life-study of Ezekiel, pp. 23-24)

We all need to enter into the depths of the book of Revelation so that we might realize that whatever we experience, enjoy, and realize of our Lord Jesus Christ is also our experience, enjoyment, and realization of the Triune God. He is revealed to such a great extent, and we must experience and enjoy Him to such an extent. Our enjoyment then becomes His testimony, and this living testimony is the present revelation of Jesus Christ. First, He is revealed, then we enjoy Him and become His testimony, and eventually our testimony becomes His present revelation. He is now revealed in our experience of Him as a testimony to Him. He is revealed as the all-inclusive, excellent, marvelous, mysterious, and wonderful One. We need to experience and enjoy such a Christ in so many details in order that our experience can become not only His testimony but also His present revelation. (CWWL, 1984, vol. 3, "God's New Testament Economy," p. 310)

Further Reading: God's New Testament Economy, ch. 21

第二周诗歌

WEEK 2 — HYMN

吹动! 覆盖! 焚烧! 显耀!

补 143

(以西结一章四节)(英1200)

F 大调

4/4

一 看哪, 暴风刮自北方, 力无穷; 来吹动! 来吹动!

是神眷临, 使人翻转得复兴; 来吹动! 来吹动!

(副) 来吹动! 圣灵强风吹动, 使我悔改得生命!

来吹动! 恩典大风吹动, 使我主里得复兴!

二 看哪, 还有一朵大云随风到; 来覆盖! 来覆盖!
主同在如云满足所有需要; 来覆盖! 来覆盖!
(副) 来覆盖! 神来与人相交, 覆庇、加力又照料!
来覆盖! 神恩如云围绕, 带来安慰和荣耀!

三 云中又有烈火不断地闪烁; 来焚烧! 来焚烧!
罪、肉体、魂生命再无处可躲; 来焚烧! 来焚烧!
(副) 来焚烧! 神圣嫉妒烈火, 烧遍全人每角落!
来焚烧! 神外一切尽脱, 天然、旧造都灭没!

四 火中发出金银合金显光耀; 在显耀! 在显耀!
救赎之神经历宝贵又高超; 在显耀! 在显耀!
(副) 在显耀! 我们今已尝到 羔羊神丰美味道!
在显耀! 救赎之神荣耀, 彰显于人, 何奇妙!

五 风、云、火、金的经历将人点活; 多又多! 多又多!
愿这循环将我重构永不辍; 多又多! 多又多!
(副) 风吹到! 云覆盖! 火焚烧! 金银合金显荣耀!
愿与主如此全然相调, 使主荣形得显照!

There's a stormy wind a-blowing from the north

Experience of God — As the Wind, Cloud, Fire, and Electrum

1200

1. There's a storm - y wind a - blow - ing from the north; Let it blow! Let it blow!

God as our ex - perience will the wind bring forth; Let it blow! Let it blow!

(C) Let it blow! the rush - ing might - y wind; Let it blow us in - to life!

Let it blow! the gracious wind of God; Let it blow us in - to Christ!

2. There's a hov'ring cloud a-following the wind,
Covering us! Covering us!
And the presence of the Lord the cloud does bring,
Covering us! Covering us!

Covering us, God's overshadowing cloud—
God has come to stay with us.
Covering us, the gracious cloud of God—
Strength and comfort glorious!

3. With the cloud continually a fire does flash
Burning us! Burning us!
It exposes sin, the soul life, and the flesh,
Burning us! Burning us!

Let it burn! the jealous flame of God;
Let it burn continually!
Let it burn! this all-consuming flame;
Let it burn us thoroughly!

4. Then from out the fire does the electrum glow,
Shining forth! Shining forth!
The redeeming God does our experience show,
Shining forth! Shining forth!

Let Him shine! This gold and silver One;
Let Him shine for all to see!
'Tis the Lamb-God who has now become
Our enjoyment inwardly.

5. Let the wind, cloud, fire and th' electrum be
Wrought in us, o'er and o'er;
Let this cycle be repeated constantly
More and more, more and more!

Blow and hover, burn and shine forth, Lord,
All our being to possess,
That we all may gain Thee constantly
All Thy likeness to express.

二〇一六年冬季训练

以西结书结晶读经（一）

纲要

第三篇

四活物

读经：结一 5～6、10、26

周一

壹 我们经历神作吹动的风、覆庇的云、
焚烧的火和光耀的金银合金，我们就
成为四活物，一个彰显基督的团体实
体—结一 5～6：

一 在圣经里，四这数字与神的创造有关，并且
表征人是神的造物—赛十一 12，耶四九 36，
启七 1。

二 四这数字指明我们是从各支派、各方言、各
民族、各邦国蒙救赎的人—五 9。

三 四活物乃视为一组，算为一个实体。

贰 我们越经历风、云、火、金银合金的
循环，我们就越活—一 18，约六 51，
参诗九五 1～2：

一 借着风、云、火、金银合金的经历，我们原
是死了的人，就被点活成为活物—约五 25，
弗二 1、5，西一 13。

2016 WINTER TRAINING

Crystallization-Study of Ezekiel (1)

Outline

Message Three

The Four Living Creatures

Scripture Reading: Ezek. 1:5-6, 10, 26

Day 1

I. When we experience God as the blowing wind, the overshadowing cloud, the burning fire, and the glowing electrum, we become the four living creatures, a corporate entity expressing Christ (Ezek. 1:5-6):

A. In the Bible the number four is related to God's creation and signifies man as God's creature (Isa. 11:12; Jer. 49:36; Rev. 7:1).

B. The number four indicates that we are the people redeemed from every tribe, tongue, people, and nation (5:9).

C. The four living creatures are regarded as a group; they are counted as a single entity.

II. The more we experience the cycle of the wind, the cloud, the fire, and the electrum, the more living we become (1:18; John 6:51; cf. Psa. 95:1-2):

A. Through the experience of the wind, the cloud, the fire, and the electrum, we, who were dead, have been enlivened to become living creatures (John 5:25; Eph. 2:1, 5; Col. 1:13).

二 我们若继续经历风、云、火、金银合金的循环，我们就会在里面的人里成为活的，并充满活力—彼前一23，二4~5。

三 我们能借着双重的证明知道我们是活物：

1 里面的证明是我们重生的灵里生命的感觉—罗八6。

2 外面的证明是我们从事好些属灵的活动：

a 第一个活动就是祷告—帖前五17，西四2，参哀三55~56。

b 其他证明我们是活物的活动，包括读经（西三16，诗一一九15、140）、在聚会中尽功用（林前十四26、31）、事奉神（帖前一9，罗一9）和传福音（一1，林前九23）。

3 每次我们碰着主这风、云、火、金银合金，我们里面的人就会活过来，我们就成为有活力的信徒—活而有活动的人—但十一32下。

周二

参 四活物有人显出来的样子，他们乃是在宝座上的那人团体的彰显—结一5、26：

一 四活物有人的样式，宝座上的神也有人的样子，这指明神的中心思想和祂的安排都与人有关—创一26。

二 我们对主的人性需要有适当的珍赏，并且我们需要看见，我们是人，这是何等奇妙。

B. If we continue to experience the cycle of the wind, the cloud, the fire, and the electrum, we will become living and vibrant in our inner being (1 Pet. 1:23; 2:4-5).

C. There is a twofold proof by which we can know that we are living creatures:

1. The inward proof is the sense of life in our regenerated spirit (Rom. 8:6).

2. The outward proof is that we engage in a number of spiritual activities:

a. The first of these activities is prayer (1 Thes. 5:17; Col. 4:2; cf. Lam. 3:55-56).

b. Other activities that prove that we are living creatures include reading the Bible (Col. 3:16; Psa. 119:15, 140), functioning in the meetings (1 Cor. 14:26, 31), serving God (1 Thes. 1:9; Rom. 1:9), and preaching the gospel (1:1; 1 Cor. 9:23).

3. Every time we meet the Lord as the wind, the cloud, the fire, and the electrum, our inner being will be made alive, and we will become vital believers—those who are living and active (Dan. 11:32b).

Day 2

III. The four living creatures bear the appearance of a man and are the corporate expression of the man on the throne (Ezek. 1:5, 26):

A. The fact that the four living creatures bear the likeness of a man and that God on the throne also bears the appearance of a man indicates that God's central thought and His arrangement are related to man (Gen. 1:26).

B. We need to have a proper appreciation of the Lord's humanity, and we need to see how marvelous it is that we are men.

三 事实上，圣经里只有四个人：首先的人、第二个人、新人和男孩子；我们原是第一个人；基督称为第二个人（林前十五47）；我们借着重生成了新人（弗二15）；现今我们期望成为男孩子（启十二5）。

四 召会所要彰显的基督，乃是在宝座上的那人—三21，参徒七56。

五 完成神计划的是人；彰显神的是人；击败仇敌的是人；将神的国带到人类中间的也是人；神需要人。

周三

六 在以西结一章，关于四活物有人的样子有三件重要的事：

- 1 活物是神彰显祂荣耀的凭借；他们若没有人的样子，神的荣耀就无从得彰显—28节。
- 2 活物是神在地上行动的凭借；神的行动在于他们—12~21节。
- 3 活物是神在宝座上行政管理的凭借—26节：
 - a 神的宝座是神行政的中心，管治地上的一切和以西结书里所记载的一切—启四2、6。
 - b 因着四活物有人的样子，才有神宝座的行政—耶十七12。
 - c 人是神彰显的凭借，人是神行动的凭借，人也是神行政的凭借。

C. In the Bible there are actually only four men: the first man, the second man, the new man, and the man-child; we were the first man; Christ is called the second man (1 Cor. 15:47); we have become the new man by regeneration (Eph. 2:15); and now there is the prospect that we may become the man-child (Rev. 12:5).

D. The Christ whom the church must express is the man on the throne (3:21; cf. Acts 7:56).

E. It is man who fulfills God's plan, it is man who expresses God, it is man who defeats the enemy, and it is man who brings the kingdom of God into the human race; God needs a man.

Day 3

F. In Ezekiel 1 there are three crucial matters concerning the four living creatures' bearing the appearance of a man:

1. The living creatures are the means for God to manifest His glory; apart from their bearing the appearance of a man, God's glory cannot be manifested (v. 28).
2. The living creatures are the means for God to move on the earth; God's move depends on them (vv. 12-21).
3. The living creatures are the means for God to administrate on the throne (v. 26):
 - a. God's throne, the center of His administration, dominates everything on earth and everything recorded in Ezekiel (Rev. 4:2, 6).
 - b. Because the living creatures bear the appearance of a man, there is the administration of God's throne (Jer. 17:12).
 - c. Man is the means of God's manifestation, man is the means of God's move, and man is the means of God's administration.

肆 四活物有四个脸—结一 6 上、10:

一 人的脸，指明活物活在正确的人性，就是耶稣的人性里—10 节中：

周四

- 1 主耶稣的荣美彰显在祂的人性里—参出二八 2，罗十三 14。
- 2 主的救恩乃是要使我们成为正确的人。
- 3 我们越属灵，我们就越正常、平常并有人性—西三 4、10～11。
- 4 我们必须不凭我们天然的人性，乃凭耶稣的人性作人；这就是有“耶稣的人性”。
- 5 在书信里，使徒教导我们要作正确的人，特别是如何作正确的丈夫、妻子和父母—弗五 22～六 9，西三 18～四 1。

周五

二 狮子的脸—结一 10 中：

- 1 在圣经里，狮子表征勇敢、活力、力量、得胜和作王掌权—箴二八 1，创四九 9。
- 2 我们向着罪、世界和撒但，若象狮子一样勇敢，神就能借着 we 建立祂的王权—启五 5，罗五 17。

三 牛的脸—结一 10 下：

- 1 牛表征人甘愿劳苦作工，背负担子，并且牺牲自己—林前十五 10、58，徒二十 24，腓二 30。
- 2 我们都需要彰显那服事别人、背负责任以及牺牲自己生命的实际—林前九 9，提前五 18，罗十二 1。

IV. The four living creatures have four faces (Ezek. 1:6a, 10):

A. The face of a man indicates that the living creatures live in a proper humanity, the humanity of Jesus (v. 10a):

Day 4

1. The glorious beauty of the Lord Jesus is manifested in His humanity (cf. Exo. 28:2; Rom. 13:14).
2. The Lord's salvation is to make us proper human beings.
3. The more spiritual we become, the more normal, ordinary, and human we will be (Col. 3:4, 10-11).
4. We need to be human not by our natural humanity but by the humanity of Jesus; this is to be "Jesusly human."
5. In the Epistles we are taught by the apostles to be proper human beings, in particular how to be proper husbands, wives, and parents (Eph. 5:22-6:9; Col. 3:18-4:1).

Day 5

B. The face of a lion (Ezek. 1:10b):

1. In the Bible a lion signifies boldness, vigor, strength, victory, and reigning (Prov. 28:1; Gen. 49:9).
2. If toward sin, the world, and Satan we are bold like lions, God will be able to establish His reign through us (Rev. 5:5; Rom. 5:17).

C. The face of an ox (Ezek. 1:10c):

1. An ox signifies one who is willing to labor, to bear the burden, and to sacrifice himself (1 Cor. 15:10, 58; Acts 20:24; Phil. 2:30).
2. We all need to express the reality of serving others, of bearing responsibility, and of sacrificing our life (1 Cor. 9:9; 1 Tim. 5:18; Rom. 12:1).

四 鹰的脸—结一 10 下:

- 1 在圣经里, 鹰表征大能、上升、超越的神—出十九4。
- 2 我们这些在基督里的信徒, 有神的生命在我们里面; 这生命乃是超越的, 使我们有上升、超越的彰显—赛四十 31, 约六 15, 腓四 12 ~ 13:
 - a 我们有神圣、大能的性能, 能在每一种属人的景况中都彰显神。
 - b 为着神经纶的完成, 我们是不能被毁灭、不能被征服、不能被击败的—罗八 37。
- 3 我们需要象鹰一样, 不让任何事物拘留我们、压制我们或压倒我们; 这就是说, 我们该能胜过逼迫, 也能胜过称赞—参约六 15, 腓四 12 ~ 13。

伍 四活物乃是基督团体、四重的彰显, 团体地活出基督的生命—结一 10:

- 一 四活物与他们的四个脸表征一个配搭、团体的实体, 就是团体的基督, 作神在人中间团体的彰显—林前十二 12 与注 2。
- 二 四活物的四个脸相当于四福音: 马太福音—基督是狮子, 是神国的君王; 马可福音—基督是牛, 是神的仆人; 路加福音—基督是人, 是人救主; 约翰福音—基督是鹰, 就是神。
- 三 四活物是团体的实体, 完全地彰显基督, 正如祂活在地上的时候一样。

D. *The face of an eagle (Ezek. 1:10d):*

1. In the Bible an eagle signifies the powerful, buoyant, transcendent God (Exo. 19:4).
2. As believers in Christ, we have God's life within us; this life is transcendent and causes us to have an expression of buoyancy and transcendence (Isa. 40:31; John 6:15; Phil. 4:12-13):
 - a. We have the divine and almighty capacity to express God in every human situation.
 - b. We are indestructible, unconquerable, and invincible for the carrying out of God's economy (Rom. 8:37).
3. We need to be like an eagle, not allowing anything to hold us, to suppress us, or to depress us; this means that we should be able to overcome both persecution and praise (cf. John 6:15; Phil. 4:12-13).

V. **The four living creatures are a corporate, fourfold expression of Christ, living out the life of Christ in a corporate way (Ezek. 1:10):**

- A. *The four living creatures with their four faces signify a coordinated, corporate entity, the corporate Christ as the corporate expression of God among human beings (1 Cor. 12:12 and footnote 2).*
- B. *The four faces of the living creatures correspond to the four Gospels: Matthew—Christ as a lion, the King of God's kingdom; Mark—Christ as an ox, the Servant of God; Luke—Christ as a man, the Man-Savior; John—Christ as an eagle, the very God.*
- C. *The four living creatures are a corporate entity expressing Christ in a complete way, exactly as He was in His living on earth.*

晨兴喂养

结一 5～6 “又从其中显出四个活物的样式来。他们显出来的样子是这样：有人的样式，各有四个脸面，四个翅膀。”

约五 25 “我实实在在地告诉你们，时候将到，如今就是了，死人要听见神儿子的声音，听见的人就要活了。”

我们需要留意以西结一章五节的第一个字“又”。不但从火中有金银合金发出；也有别的东西出来了。风带进云；云包括火；火产生金银合金加上别的东西——四活物。当我们经历神作吹动的风、覆庇的云、焚烧的火和金银合金时，我们就成为四活物。我们原是死的，但借着这样经历神，我们就成为活物。主耶稣说，“死人要听见神儿子的声音，听见的人就要活了。”（约五 25）保罗说我们原是死的，但神叫我们活过来（弗二 5）。我们越有风、云、火、金银合金的循环，我们就越活。每次我们被神吹动，被祂覆庇、烧毁并焚烧，我们就被点活。结果，我们就成为活的，充满了活力（以西结书生命读经，五五页）。

信息选读

以西结一章五节“活”字的希伯来文，与创世记二章九节里说到生命树的“生命”这辞，字根相同。我们这些受造之物怎样才能成为活物？我们乃是借着经历神作生命树而成为活物。这生命，神那神圣、永远、非受造的生命，是真正的生命。唯有得着这真正的生命，我们才能成为活物。每当我们经历神作生命树的时候，我们就觉得有个东西活在我们里面。在我们里面有活的元素，活的因素；这活的元素或因素，一直使我们成为活的。

Morning Nourishment

Ezek. 1:5-6 And from the midst of it there came the likeness of four living creatures. And this was their appearance: They had the likeness of a man. And every one had four faces, and every one of them had four wings.

John 5:25 Truly, truly, I say to you, An hour is coming, and it is now, when the dead will hear the voice of the Son of God, and those who hear will live.

We need to pay attention to the first word in Ezekiel 1:5a, and. Not only does electrum come out of the fire; something else also comes out. The wind brings in the cloud; the cloud enfolds the fire; and the fire produces the electrum plus something else—the four living creatures. When we experience God as the blowing wind, the overshadowing cloud, the burning fire, and the electrum, we become the four living creatures. We were dead, but by experiencing God in this way we become something living. The Lord Jesus said that “the dead will hear the voice of the Son of God” and that “those who hear will live” (John 5:25). Paul said that we were dead but God has made us alive (Eph. 2:5). The more we have the cycle of the wind, cloud, fire, and electrum, the more living we become. Every time we are blown upon by God and overshadowed and consumed and burned by Him, we are enlivened. As a result we become lively and vibrant. (Life-study of Ezekiel, pp. 43-44)

Today's Reading

The word living in Hebrew has the same root as the word for life in Genesis 2:9, which speaks of the tree of life. How can we, who are creatures, become the living creatures? We become living creatures by experiencing God as the tree of life. This life, the divine, eternal, uncreated life of God, is the real life. Only by having this real life can we become a living creature. Whenever we experience God as the tree of life, we sense that we have something living within us. We have a living element, a living factor, within us. This living element, or factor, will always make us living.

我们怎样能证明我们不再是死的，乃成了活物？有双重的证明，就是里面的证明和外面的证明。我们是活物，里面的证明是：我们现今有生命的感觉或知觉。活人有感觉。…在属灵上活的人，每当生活不荣耀神或不讨神喜悦的时候，就会有深切的感觉。倘若我们里面的感觉，里面生命的知觉是敏锐、深切、新鲜的，这就证明我们里面是活的，所以我们是活物。

第二个证明是外在的，与我们的活动有关。死人是活动的，但活人是非常活跃的。…活的基督徒是活物，会从事好些活动；第一个活动就是祷告。正如我们的肉身不呼吸就不能生存，照样，我们在属灵上不祷告也不能生存。祷告是基督徒属灵的呼吸，这常常是自然的。…其他证明我们是活物的活动，包括读经、在聚会中尽功用、事奉神和传福音。

以西结一章五节说到四活物是很有意义的。圣经里有多处经文指明，四这数字与神的创造有关，并且表征人是神的造物（赛十一12，耶四九36，启七1）。启示录五章九节说，主从四个来源救赎了我们：从各支派、各方言、各民族、各邦国。不但如此，二十一章告诉我们，新耶路撒冷有四边—东、北、南、西，四边各有三门。这就是说，从地的每个方向，我们都能进城。所以，四这数字象征我们是从各支派、各方言、各民族、各邦国蒙救赎的人。在神眼中，我们是四活物。

四活物不算为个别的四个，乃算为一组。他们全体算为一个实体（以西结书生命读经，五五至五九页）。

参读：以西结书生命读经，第五篇。

How can we prove that we are no longer dead but have become living creatures? There is a twofold proof, that is, an inward proof and an outward proof. The inward proof that we are living creatures is that we now have a feeling, or sense, of life. Living persons have feelings....A person who is spiritually living will have a deep feeling whenever he lives in a way that does not glorify God or that is not pleasing to Him. If our inner feeling, the inner sense of life, is sensitive, deep, and fresh, this is a proof that inwardly we are living and that we are therefore a living creature.

The second proof is outward and is related to our activities. A dead person is inactive, but a living person is very active....A Christian who is living, that is, who is a living creature, will engage in a number of activities. The first of these activities is prayer. Just as we cannot live physically without breathing, so we cannot live spiritually without praying. Prayer is a Christian's spiritual breathing, and it is often spontaneous....Other activities that prove that we are living creatures include reading the Bible, functioning in the meetings, serving God, and preaching the gospel.

It is significant that Ezekiel 1:5 speaks of four living creatures. Many verses in the Bible indicate that the number four is related to God's creation and signifies man as God's creature (Isa. 11:12; Jer. 49:36; Rev. 7:1). Revelation 5:9 says that the Lord has redeemed us out of four sources: out of every tribe, tongue, people, and nation. Furthermore, Revelation 21 tells us that the New Jerusalem has four sides—the east, the north, the south, and the west—and that each of the four sides has three gates. This means that from every direction of the earth we can enter the city. Therefore, the number four symbolizes that we are the people redeemed from many tribes, tongues, peoples, and nations. In the eyes of God we are the four living creatures.

The four living creatures are reckoned not as individuals but as a group. All of them are counted as one entity. (Life-study of Ezekiel, pp. 44-47)

Further Reading: Life-study of Ezekiel, msg. 5

晨兴喂养

结一 5 “又从其中显出四个活物的样式来。他们显出来的样子是这样：有人的样式。”

26 “在他们头以上的穹苍之上，有宝座的样式，象蓝宝石的样子；在宝座的样式以上，有一位的样子好象人的样子。”

以西结一章五节的要点是：四活物有人的样子。二十六节说，“在宝座的样式以上，有一位的样子好象人的样子。”“人”在圣经里是个大字。神的心意在于人；神的思想集中于人；神的心在人身上。神的愿望是要得着人。四活物有人的样子，宝座上的神也有人的样子，这事实指明神的中心思想和祂的安排都与有关（以西结书生命读经，五九页）。

信息选读

我们读四福音时，也许受宗教观念的影响，过于强调基督的神性；结果，我们对主的人性就没有适当的珍赏。我们在四福音里读到主耶稣借着行神迹显出祂的神性，我们会为着主神性的权能赞美祂；然而，我们在约翰十三章读到主怎样洗门徒的脚，却不会献上任何赞美。同样，我们读到主用五饼二鱼食饱五千多人的神迹，会觉得这是大事，但我们不会欣赏祂吩咐人一班一班地坐下，或指示门徒拾起剩下的零碎，免得有糟蹋的。这样的事没有让我们留下什么印象。我们若知道怎样正确地读福音书，就会领悟主耶稣的荣美彰显在祂的人性里。祂的荣美得着显出，不是借着祂神圣的尊贵，乃是借着祂的人性连同其卑微、柔细。在擘饼聚会中，我们需

Morning Nourishment

Ezek. 1:5 And from the midst of it there came the likeness of four living creatures. And this was their appearance: They had the likeness of a man.

26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

The main point of Ezekiel 1:5 is that the four living creatures bear the appearance of a man. Verse 26 says that “upon the likeness of the throne was One in appearance like a man, above it.” Man is a great word in the Bible. God’s intention is with man, God’s thought is focused on man, and God’s heart is set upon man. God’s desire is to gain man. The fact that four living creatures bear the appearance of a man and that God on the throne also bears the appearance of a man indicates that God’s central thought and His arrangement are related to man. (Life-study of Ezekiel, p. 47)

Today’s Reading

In our reading of the four Gospels we may be under the influence of a religious concept that places undue emphasis upon Christ’s divinity. As a result, we may not have the proper appreciation of the Lord’s humanity. When we read in the Gospels how the Lord Jesus manifested His divinity by performing miracles, we may praise the Lord for the power of His divinity. However, when we read in John 13 about how the Lord washed the feet of His disciples, we may not offer any praise. Likewise, when we read about the miracle of the Lord’s feeding more than five thousand people with five loaves and two fish, we may feel that this was something great, but we may have no appreciation for His ordering the people to sit down in groups or for His directing the disciples to gather the broken pieces left over so that nothing would be lost. Such things may make no impression on us. If we know how to read the Gospels in a proper way, we will realize that the glorious beauty of the Lord Jesus is manifested in His humanity. He manifested His glorious beauty not through His divine dignity but through His humanity with its

要为着主的人性赞美祂。…我们需要看见，我们是人，这是何等荣耀，何等奇妙。

神想要象我们。祂甚至成了人，好将神表明出来（约一 18）；今天在诸天之上那是神的主耶稣，仍然是人。在宝座上有一人（徒七 56）。

圣经清楚启示，人是神彰显祂自己的凭借。没有人，神就无从得着彰显。人按着神的形像被造，好作神的彰显。神是宇宙的中心，但祂需要一个彰显，这彰显乃是借着人。没有人，神就没有彰显。…神需要一个团体人来彰显祂。你绝不该藐视你是人的事实。

事实上，圣经里只有四个人：首先的人、第二个人、新人和男孩子。我们原是第一个人；基督称为第二个人（林前十五 47）；我们借着重生成为了新人；现今我们期望成为男孩子。

我们谈论召会是基督的彰显，但我们也许不领悟基督的彰显是什么。召会所要彰显的基督，乃是在宝座上的那人。我们若要彰显基督，就需要领悟今天基督仍然是人。我们不是仅仅彰显神；我们是彰显在人里面的神。召会是基督的彰显。这就是说，召会不仅仅是神的彰显，也是人的彰显。

以西结一章二十六节给我们看见，今天主是在宝座上的人。神需要人，至终祂成了人。我们这些活物彰显祂这人。祂是在宝座上的人，我们也有人的样子。完成神计划的是人；彰显神的是人；击败仇敌的是人；将神的国带到人类中间的也是人。神需要人（以西结书生命读经，六〇至六二页）。

参读：以西结书生命读经，第五篇。

lowliness and tenderness. At the Lord's table meeting, we need to praise the Lord for His humanity....We need to see how glorious and how marvelous it is that we are men.

God wants to be like us. He even became a man in order to declare God (John 1:18), and today in the heavens the Lord Jesus, who is God, is still a man. There is a man on the throne (Acts 7:56).

The Bible clearly reveals that man is the means for God to manifest Himself. God cannot be manifested without man. Man was created in God's image in order to be God's expression. God is the center of the universe, but He needs an expression, and this expression is through man. Without man, God has no expression....God needs a corporate man to express Him. You should never despise the fact that you are a man.

In the Bible there are actually only four men: the first man, the second man, the new man, and the man-child. We were the first man; Christ is called the second man (1 Cor. 15:47); we have become the new man by regeneration; and now there is the prospect that we may become the man-child.

We may talk about the church as the expression of Christ, but we may not realize what the expression of Christ is. The Christ whom the church must express is the man upon the throne. If we would express Christ, we need to realize Christ today is still a man. We do not express merely God; we express God in a man. The church is the expression of Christ. This means that the church is an expression not merely of God but also of a man.

Ezekiel 1:26 shows us that the Lord today is a man on the throne. God needs a man, and eventually He became a man. We as the living creatures express Him as a man. He is the man on the throne, and we also bear the appearance of a man. It is man who fulfills God's plan, it is man who expresses God, it is man who defeats the enemy, and it is man who brings the kingdom of God into the human race. God needs a man. (Life-study of Ezekiel, pp. 47-49)

Further Reading: Life-study of Ezekiel, msg. 5

结一 21 “那些〔活物〕行走的时候，这些〔轮〕也行走；那些站住的时候，这些也站住；那些从地上升的时候，轮也在旁边上升，因为活物的灵在轮中。”

28 “…云中虹的样子怎样，周围光辉的样子也是怎样。这就是耶和华荣耀的样式显出来的样子。…”

在基督教里宗教的教训，鼓励我们要象天使或象神。然而，神圣的启示揭示，神的愿望是要得着人。我们需要记得，那狡猾者试诱头一个人，就是告诉他，他若吃善恶知识树的果子，他就能象神（创三5）。从那天起，象神的观念就在我们的血轮里。每个堕落的人都有要象神的观念。有些鬼魔的教训鼓励人要作人以外的东西。但神在祂的救赎和救恩里，无意作出人以外的任何东西。神的救赎和神的救恩是要将我们带回到起初，恢复我们作正确的人。我们是活物，我们里面有神的生命，但我们有人的样子。我们不该想要象天使。无论我们作什么，无论我们说什么，无论我们彰显什么，我们都该是人。这是神今天所需要的（以西结书生命读经，六二页）。

信息选读

以西结一章的异象，启示三件关于四活物有人的样子的重要事情。第一，神的荣耀显在他们身上。神荣耀的彰显，在于他们有人的样子。他们在哪里，哪里就有神的荣耀。神的荣耀与他们是分不开的；离了他们，神的荣耀就无从得彰显。第二，这些活

Ezek. 1:21 Whenever those went, these went; and whenever those stood still, these stood still; and whenever those were lifted up above the earth, the wheels were lifted up alongside them; for the Spirit of the living creature was in the wheels.

28 Like the appearance of the rainbow,...such was the appearance of the brightness all around. This was the appearance of the likeness of the glory of Jehovah...

The religious teachings in Christianity encourage us either to be like an angel or to be like God. However, the divine revelation unveils that God's desire is to have a man. We need to remember that the subtle one tempted the first man by telling him that if he ate of the fruit of the tree of the knowledge of good and evil, he would be like God (Gen. 3:5). From that day the concept of being like God has been in our blood. Every fallen human being has the concept of wanting to be like God. Certain devilish teachings encourage people to be something other than man. But in His redemption and salvation God has no intention of making anything other than man. God's redemption and God's salvation are to bring us back to the beginning and to recover us to being a proper man. We are the living creatures and we have God's life within us, yet we bear the appearance of a man. We should not try to be like an angel. Instead, in whatever we do, in whatever we say, and in whatever we express, we should be a man. This is what God needs today. (Life-study of Ezekiel, pp. 49-50)

Today's Reading

The vision in Ezekiel 1 reveals three crucial matters concerning the four living creatures' bearing the appearance of a man. First, God's glory is manifested upon them. The manifestation of God's glory depends upon their having the appearance of a man. Where they are, there God's glory is. God's glory is not separate from them, and apart from them God's glory cannot be manifested. Second, these living creatures are the

物是神行动的凭借。神的行动在于他们。他们行动，神就行动，因为神的行动随着他们。第三，有人样子的四活物，是神行政的凭借。一章启示，神坐在宝座上。神的宝座管治地上的一切，和这卷书里所记的一切。所以，这宝座是神行政的中心。然而，神行政的中心在于四活物有人的样子。因着有人的样子，才有神宝座的行政。我们若将这三件事放在一起，就看见人是神彰显的凭借，人是神行动的凭借，人也是神行政的凭借。在神眼中，在神手中，人有这样重要的地位。

我们都需要领悟，神的愿望是要得着人。神用风、云、火、金银合金点活我们，好得着人作祂彰显、行动和行政的凭借。人对神既是这样重要，我们是人并有人的样子乃是很要紧的。为着神的彰显，为着神的行动，并为着神的行政，我们需要作人。为此我们需要借着经历风、云、火、金银合金，而成为四活物。

四活物各有四个脸。我们若看见人有四个脸，必定会受到惊吓，但这正是我们所该是的。我们都需要有四个脸。

第一个脸是人的脸。我们乃是人；正因为我们是人，我们应当看起来象人。我们受造是人，却因着堕落被败坏、毒化并破坏。所以，我们需要主的救赎。借着主的救赎，我们被带回正确的人性。事实上，我们现今所有的人性不是我们的，乃是祂的，因为我们有耶稣的人性（以西结书生命读经，六二至六四页）。

参读：以西结书生命读经，第五篇。

means of God's move. God's move depends on them. When they move, God will move, for His move is with them. Third, the four living creatures, who bear the appearance of a man, are the means of God's administration. Ezekiel 1 reveals that God is sitting on the throne. God's throne dominates everything on earth and everything recorded in this book. This throne, therefore, is the center of God's administration. However, the center of God's administration depends on the four living creatures having the appearance of a man. Because of this, there is the administration of God's throne. If we put these three things together, we will see that man is the means of God's manifestation, that man is the means of God's move, and that man is the means of God's administration. In God's eyes and in God's hands, man has such an important position.

We all need to realize that God's desire is to gain man. God uses the wind, the cloud, the fire, and the electrum to enliven us in order to gain man as the means of His manifestation, move, and administration. Since man is so important to God, it is crucial for us to be a man and to bear the appearance of a man. We need to be a man for God's manifestation, for God's move, and for God's administration. For this we need to be the living creatures enlivened by experiencing the wind, the cloud, the fire, and the electrum.

Each of the four living creatures has four faces. If we saw someone with four faces, we would be frightened, yet this is exactly what we should be. We all need to have four faces.

The first face is the face of a man. We are men, and because we are men, we should look like men. We were created as men, but we were corrupted, poisoned, and damaged by the fall. Therefore, we need the Lord's redemption. Through the Lord's redemption we are brought back to the proper humanity. Actually, the humanity we have now is not ours but His, for we have the humanity of Jesus. (Life-study of Ezekiel, pp. 50-51)

Further Reading: Life-study of Ezekiel, msg. 5

晨兴喂养

西三 4 “基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

10～11 “并且穿上了新人；这新人照着创造他的形像渐渐更新，以致有充足的知识；在此…基督是一切，又在一切之内。”

主的救恩是要使我们成为正确的人。你若是作丈夫的，主的救恩就是要使你作正确的丈夫。你若是作妻子的，主的救恩就是要使你作正确的妻子。你若是作父母的，主的救恩就是要使你作正确的父母。你若是作儿女的，主的救恩就是要使你作正确的儿女。主的救恩乃是要使我们成为正确的人。因此，我们都该有人的脸。然而，有些基督徒，特别有些姊妹，似乎不是人。她们“属灵”到一个地步，似乎成了怪物—半人、半天使。我们需要人的脸。我们不该喜欢作别的，我们也不该装作别的。我们只该是我们所是的一人。我们不该想要作人以外的东西，我们只该作人。然而，我们应当不凭我们天然的人性，乃凭主耶稣的人性作人（以西结书生命读经，六四页）。

信息选读

我们若再读四福音，就会看见耶稣是有正确人性的人。许多人读福音书，只留意主在祂神性里所行出的神迹，没有充分留意借着主的人性所行出的事。例如，约翰四章叙述主耶稣与祂的门徒怎样走到撒玛利亚城。祂疲累口渴，要祂的门徒进城买吃的东西。他们去买食物以后，主耶稣坐在井旁，有一个撒玛利亚妇人来打水。主虽是全能的神，但在这情

Morning Nourishment

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

10-11 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where...Christ is all and in all.

The Lord's salvation is to make us proper men. If you are a husband, the Lord's salvation is to make you a proper husband. If you are a wife, the Lord's salvation is to make you a proper wife. If you are a parent, the Lord's salvation is to make you a proper parent. If you are a child, the Lord's salvation is to make you a proper child. The Lord's salvation is to make us proper human beings. Thus, we all should bear the face of a man. However, some Christians, especially certain sisters, do not seem to be human beings. Rather, they are so "spiritual" that it seems that they have become strange creatures—half human, half angel. We need the face of a man. We should not prefer to be something else, and we should not pretend to be something else. We should just be what we are—a man. Instead of trying to be something other than a human being, we should simply be human. However, we should be human not by our natural humanity but by the humanity of the Lord Jesus. (Life-study of Ezekiel, p. 51)

Today's Reading

If we read the four Gospels again, we will see that Jesus was a person with a proper humanity. Many who read the Gospels only pay attention to the miracles worked out by the Lord in His divinity; they do not pay adequate attention to the things worked out by the Lord's humanity. For example, John 4 relates how the Lord Jesus was traveling with His disciples to a city in Samaria. He was tired and thirsty, and He asked His disciples to go into the city to buy something to eat. After they went away to buy food, a Samaritan woman came to draw water from the well near which the Lord Jesus was

形里，祂的行动却只象平常人，没有指明或暗示祂是神。主向妇人要水时，没有指明祂不只是人。妇人问祂说，“你既是犹太人，怎么向我一个撒玛利亚妇人要水喝？”（9）主非常有人性地回答她的问题。四福音记载许多类似的故事，给我们看见主耶稣的为人如何象正常的人，有人的脸。主耶稣不象今天一些穿着非常古怪的宗教人士，祂的穿着不奇特，祂在衣着上不是古怪或与人不同的。反之，祂的生活是平常人的生活。祂的生活平常到一个地步，有人说，“这不是那木匠的儿子么？”（太十三55）在人眼中，主耶稣是平常木匠的儿子。祂绝不古怪，乃是平常的人，有人的脸。今天，我们也需要有人的脸。

有些信徒以为，他们一旦开始追求主，就该特别或与人不同。但是，我们需要领悟，我们该是平常的，我们该与普通、平常的人一样。虽然我们祷告、读经、参加聚会并事奉神，但我们的样子仍是人的样子，我们的脸也是人的脸。我们要穿着合宜正派，我们是平常的，不是奇特或与众人不同的。不错，我们经历主作风、云、火、金银合金，但这个经历的结果是我们有人的脸。作为活物，我们不是天使，乃是非常有人性的。事实上，我们越属灵，我们就越正常并有人性。我们越有基督作我们的生命（西三4），我们就越有人的脸。在书信里，使徒教导我们要作正确的人，特别是如何作正确的丈夫、妻子和父母（弗五22～六9，西三18～四1）。神的救恩使我们成为正确的人，为着祂的彰显、行动和行政管理（以西结书生命读经，六四至六六页）。

参读：以西结书生命读经，第五篇。

sitting. Although He was the Almighty God, in this situation He conducted Himself just like an ordinary man, without any indication or hint that He was God. When He asked the woman for water, He gave no indication that He was anything more than a man. The woman questioned Him, saying, “How is it that You, being a Jew, ask for a drink from me, who am a Samaritan woman?” (v. 9). He responded to her question in a very human way. The four Gospels record many similar stories which show us how the Lord Jesus behaved Himself like a normal man, bearing the face of a man. Unlike certain religious people today who dress in a way that is very strange, the Lord Jesus did not dress in a peculiar manner. In His clothing He was not strange or different from others. On the contrary, His living was that of an ordinary human being. His living was ordinary to such an extent that some would say, “Is not this the carpenter’s son?” (Matt. 13:55). In the eyes of the people, the Lord Jesus was the son of an ordinary carpenter. Far from being strange, He was an ordinary man and He bore the face of a man. Today, we too need to bear the face of man.

Some believers have the thought that once they begin to pursue the Lord, they should be special or different from others. We need to realize, therefore, that we should be ordinary, that is, we should be the same as common, ordinary human beings. Although we pray, read the Bible, attend the meetings, and serve God, our appearance is still the appearance of a man, and our face is the face of a man. In our dress we are proper, but we are ordinary, not peculiar or eccentric. Yes, we experience the Lord as the wind, the cloud, the fire, and the electrum, but the issue of this experience is that we bear the face of a man. As living creatures, we are not angels but are very human. In fact, the more spiritual we become, the more normal and human we will be. The more we have of Christ as our life (Col. 3:4), the more we will bear the face of a man. In the Epistles we are taught by the apostles to be proper human beings, in particular how to be proper husbands, wives, and parents (Eph. 5:22—6:9; Col. 3:18—4:1). God’s salvation causes us to be proper men for His manifestation, move, and administration. (Life-study of Ezekiel, pp. 51-52)

Further Reading: Life-study of Ezekiel, msg. 5

结一10“至于脸的样式，四活物前面各有人的脸，右面各有狮子的脸，左面各有牛的脸，后面各有鹰的脸。”

启五5“…不要哭；看哪，犹大支派中的狮子，大卫的根，祂已得胜，能以展开那书卷，揭开它的七印。”

我们也需要有狮子的脸。在圣经里，狮子表征勇敢、活力、力量和得胜。在我们的基督徒生活中，我们首先需要作人。无论我们在哪里—在学校、办公室或在邻居中间—我们都该是人。但我们也该是狮子。倘若在办公室里你是正确的人，别人就会被吸引到你这里。然而，被吸引到你这里的人，也许是能败坏你的“病菌”。因为他们喜欢你，他们就会邀请你同他们参加某种属世的消遣。在这样的时候，你的行为不该象人，乃该象狮子。这就是说，向着罪恶或属世的任何事情，我们必须象狮子一样勇敢。所有在你办公室里工作的人都该知道，他们若和你谈论属世的事，你的行为就会象狮子（以西结书生命读经，六六页）。

信息选读

人常常认为主耶稣是温柔、柔和的。然而，至少在某些场合，祂一点也不温柔。例如，祂进到殿里，看见“殿里有卖牛羊鸽子的，并有兑换银钱的人坐在那里”，祂就生气，拿绳子作成鞭子，“把众人连羊带牛都赶出殿去，倒出兑换银钱之人的钱币，推翻他们的桌子。”（约二14~15）不但如此，在马太

Ezek. 1:10 As for the likeness of their faces, they had the face of a man; and the four of them had the face of a lion on the right side, and the four of them had the face of an ox on the left side, and the four of them had the face of an eagle.

Rev. 5:5 ...Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals.

We also need to bear the face of a lion. In the Bible a lion signifies boldness, vigor, strength, and victory. In our Christian life we first need to be a man. Wherever we may be—at our school, in our office, or among our neighbors—we should be a man. But we should also be a lion. If in the office you are a proper man, others will be drawn to you. However, those who are drawn to you may be “germs” that can corrupt you. Because they like you, they may invite you to participate with them in a certain kind of worldly amusement. At such a time you should behave not like a man but like a lion. This means that toward anything sinful or worldly, we must be as bold as a lion. All those who work in your office should know that if they talk to you about worldly things, you will behave like a lion. (Life-study of Ezekiel, p. 53)

Today's Reading

People often consider that the Lord Jesus was gentle and mild. However, at least on certain occasions, He was not at all gentle. For example, when He went into the temple and found “those selling oxen and sheep and doves, and the moneychangers sitting there,” He became angry and made a whip out of cords and “drove them all out of the temple, as well as the sheep and the oxen, and He poured out the money of the moneychangers and overturned their tables” (John

二十三章祂严厉地责备宗教徒，说他们是“蛇类，毒蛇之种”（33）。在这些情形里，祂的确是象狮子一样勇敢。在启示录五章五节，祂甚至称为“犹大支派中的狮子”。有时候我们也需要有狮子的脸。

在圣经里，狮子不但表征勇敢、活力、力量和得胜，也表征掌权。狮子是兽中之王。我们这些借着重生成了活物的人，不但该是人彰显神，也该是狮子为神掌权。倘若向着罪、世界和撒但，我们象狮子一样刚强、勇敢，神就能借着我们建立祂的王权。

我们不但需要人的脸和狮子的脸，也需要牛的脸。狮子的脸由牛的脸来平衡。倘若你在办公室里狮子的脸，单单这个不会使别人信服。你需要有牛的脸来平衡。牛是甘愿背负担子、作工甚至牺牲自己的人。我们都需要有这种样子，并且彰显那服事别人、背负担子、顾到责任甚至牺牲自己性命的实际。倘若你在办公室里工作时是正确的人，你象狮子一样勇敢，你也在担负责任上忠信，你就会给别人良好的印象。要造成这样的印象，你的举止不但需要象人、象狮子一样，也需要象服务、受苦的牛一样。办公室需要清扫的时候，你该领头清扫，比其他员工作得更多。这样你就会给你的同事看见，你甘愿牺牲，帮助别人，服事别人。你就有牛的脸的实际。别人看见你有人的脸、狮子的脸和牛的脸，他们就会说，“这是真基督徒。”

作为四活物，我们不但是基督唯一的彰显，我们也是基督完整的彰显。我们在各方、各面彰显基督。我们是四活物，充分、完整地彰显基督（以西结书生命读经，六六至六八、五九页）。

参读：以西结书生命读经，第五篇。

2:14-15). Furthermore, in Matthew 23 He severely rebuked the religionists, saying to them, "Serpents! Brood of vipers!" (v. 33). In these situations He surely was as bold as a lion. In Revelation 5:5 He is even called "the Lion of the tribe of Judah." There are times when we also need to have the face of a lion.

In the Bible a lion signifies not only boldness, vigor, strength, and victory but also reigning. The lion is the king of the animals. We, who have become living creatures through regeneration, should not only be men to manifest God but also lions to reign for God. If toward sin, the world, and Satan we are strong and bold like lions, God will be able to establish His reign through us.

We need not only the face of a man and the face of a lion but also the face of an ox. The face of a lion is balanced by the face of an ox. If in your office you have the face of a lion, that alone will not convince others. You need to be balanced by having the face of an ox. An ox is one who is willing to bear the burden, to do the work, and even to sacrifice himself. We all need to have such an appearance and to express such a reality of serving others, bearing the burden, caring for the responsibility, and even sacrificing our life. If as you are working in an office you are a proper man, you are as bold as a lion, and you are also faithful in bearing responsibility, you will make a good impression on others. In order to make such an impression, you need to behave not only like a man and like a lion but also like a serving, suffering ox. When the office needs to be cleaned, you should take the lead to clean, doing more than the other employees. In this way you will show your colleagues that you are willing to sacrifice, to help others, and to serve them. Then you will have the reality of the face of an ox. When others see you with the face of a man, the face of a lion, and the face of an ox, they will say, "This is a real Christian."

As the four living creatures we are not only the unique expression of Christ but also...the complete expression of Christ. We express Christ in every direction, toward every side. We are the four living creatures expressing Christ in an adequate and complete way. (Life-study of Ezekiel, pp. 53-54, 47)

Further Reading: Life-study of Ezekiel, msg. 5

出十九 4 “我向埃及人所行的事，你们都看见了，且看见我如鹰将你们背在翅膀上，带来归我。”

赛四十 31 “但那等候耶和华的必重新得力；他们必如鹰展翅上腾；他们奔跑却不困倦，行走却不疲乏。”

再者，我们也需要在后面有隐藏的脸——鹰的脸〔结一 10〕。神将以色列人领出埃及，并将他们带进旷野以后，对他们说，“我如鹰将你们背在翅膀上，带来归我。”（出十九 4）这指明在圣经里，鹰表征大能、超越的神。神是超越、上升并大能的神。没有什么能压制祂，抑制祂，或压倒祂。你越想要压制祂，祂就越上升、越超越。基督徒有神的生命在里面，这生命乃是超越的，使我们有上升、超越的彰显。这就是鹰的脸的意义（以西结书生命读经，六八页）。

信息选读

我们需要象鹰一样，不让任何事物拘留我们、压制我们或压倒我们。这就是说，我们该能胜过逼迫，也能胜过称赞。有的时候，胜过称赞比胜过逼迫更难。有些人能胜过逼迫，却不能胜过人的称赞。这不该是我们的情形。我们无论受逼迫或受称赞，都需要能如鹰展翅飞翔。我们该是上升、超越的。这正是在约翰福音里，主耶稣用五饼二鱼吃饱五千人以后，人想要立祂为王时，祂的表现。关于这事六章十五节说，“耶稣既知道众人要来强逼祂作王，就独自又退到山上去了。”祂不能被拘留，因为祂有鹰的能力，因此是超越的。

Morning Nourishment

Exo. 19:4 You have seen what I did to the Egyptians and how I bore you on eagles' wings and brought you to Myself.

Isa. 40:31 Yet those who wait on Jehovah will renew their strength; they will mount up with wings like eagles; they will run and will not become weary; they will walk and will not faint.

Furthermore, we also need, at the rear, a hidden face—the face of an eagle [Ezek. 1:10]. After God brought the people of Israel out of Egypt and led them into the wilderness, He said to them, “I bore you on eagles' wings and brought you to Myself” (Exo. 19:4). This indicates that in the Bible an eagle signifies the powerful, transcendent God. God is transcendent, buoyant, and powerful. Nothing can suppress Him, oppress Him, or depress Him. The more you try to suppress Him, the more buoyant and transcendent He becomes. A Christian has God's life within him, and this life is transcendent, causing him to have an expression of buoyancy and transcendence. This is the significance of the face of an eagle. (Life-study of Ezekiel, p. 54)

Today's Reading

We need to be like an eagle, not allowing anything to hold us, to suppress us, or to depress us. This means that we should be able to overcome both persecution and praise. Sometimes it is more difficult to overcome praise than it is to overcome persecution. Some can overcome persecution, but they are unable to overcome people's praise. This should not be the case with us. Whether we are persecuted or praised, we need to be able to fly away on eagles' wings. We should be buoyant and transcendent. This is exactly how the Lord Jesus was in John when the people tried to make Him king after He fed five thousand people with five loaves and two fish. Concerning this John 6:15 says, “Jesus, knowing that they were about to come and take Him by force to make Him King, withdrew again to the mountain, Himself alone.” He could not be held because He had the power of an eagle and was therefore transcendent.

基督徒不该被任何事拘留。然而，我们可能被许多不同的事拘留。一位信徒也许被贫穷拘留，另一位也许被财富拘留。我们若要作正确的基督徒，就不该被贫穷拘留，也不该被财富拘留。我们该象保罗一样能说，“我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。我在那加我能力者的里面，凡事都能作。”（腓四 12～13）保罗的话启示他有鹰的翅膀。他有人、狮子、牛的样子，也有鹰的样子。

这四个脸——人的脸、狮子的脸、牛的脸和鹰的脸——描绘基督的生活。这四个脸等于四福音，四福音被视为主耶稣的四本传记，分别陈明基督的某一方面。路加福音表明祂是人，马太福音表明祂是狮子，马可福音表明祂是牛，约翰福音表明祂是鹰。这四重的生活就是基督的生活。

四活物是基督团体的彰显。他们彰显四方面的基督——人、狮、牛和鹰。这是基督的生活团体的彰显。身为基督徒，我们该是活物，是团体的实体，彰显基督，正如祂在地上的时候一样。祂在地上的时候，在人、狮、牛和鹰这四方面过生活。今天我们该是这样一位基督团体的彰显（以西结书生命读经，六八至七〇页）。

召会乃是在基督里用神圣的生命建造的。这生命是不能毁坏、不能征服的（来七 16，徒二 24），并能抵挡来自任何源头的致死败落。因此，召会是神坚固的根基，永远立住，抵挡一切的异端（圣经恢复本，提后二 19 注 1）。

参读：以西结书生命读经，第五篇。

A Christian should not be held by anything. However, it is possible for us to be held by many different things. One believer may be held by poverty, and another may be held by riches. If we would be a proper Christian, we should be held neither by poverty nor by riches. Like Paul, we should be able to say, "I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack. I am able to do all things in Him who empowers me" (Phil. 4:12-13). Paul's word reveals that he had the wings of an eagle. He bore the appearance of a man, of a lion, of an ox, and also of an eagle.

These four faces—the face of a man, the face of a lion, the face of an ox, and the face of an eagle—portray the life of Christ. These four faces correspond to the four Gospels, which may be regarded as four biographies of the Lord Jesus, with each presenting a certain aspect of Christ. Luke shows Him as a man, Matthew shows Him as a lion, Mark shows Him as an ox, and John shows Him as an eagle. This fourfold life is the life of Christ.

The four living creatures are a corporate expression of Christ. They express Christ in four aspects—as a man, as a lion, as an ox, and as an eagle. This is the expression of the life of Christ in a corporate way. As Christians, we should be the living creatures, those who are a corporate entity to express Christ exactly as He was on earth. When He was on earth, He lived in the four aspects of a man, a lion, an ox, and an eagle. Today we should be the corporate expression of such a Christ. (Life-study of Ezekiel, pp. 54-56)

The church is built with the divine life in Christ, a life that is indestructible, unconquerable (Heb. 7:16; Acts 2:24), and able to withstand decline into death originating from any source. Hence, the church is the firm foundation of God that stands forever against any heresy. (2 Tim. 2:19, footnote 1)

Further Reading: Life-study of Ezekiel, msg. 5

第三周诗歌

WEEK 3 — HYMN

经历神 - 风云火金

(以西结一章四至十节)(英 1201)

降 E 大调

3/4

一 看哪, 一阵暴风刮起, 来自北方神住处;
能力之灵从天临及, 吹动全人使复苏。
翻转、悔改, 老旧不再, 当灵如风来吹袭;
向神对付全然敞开, 让灵如云来覆庇。

- 二 大云覆罩, 是神同在, 甜美怀抱作遮盖;
驻留围绕, 亲近可爱, 在祂里面可依赖。
云中闪烁圣别烈火, 烧尽己意与邪情;
天然成灰, 不再是我, 神圣性情时加增。
- 三 熊熊烈火焚烧之际, 金银合金就显耀;
金、银虽二, 却又是一, 神人相调, 真奥妙!
哦主, 你是闪耀金银, 是“羔羊神”何尊贵;
求你充满, 直到我们, 全然透出你光辉。
- 四 风、云、火、金美妙循环, 产生奇妙四活物;
与主调和, 配搭无间, 耶稣生命尽显出。
祂是何等柔细、纯良、正常、均匀、不喧嚷,
是人显出神圣光芒, 我们活出祂模样。
- 五 彰显祂如刚强狮子, 争战征服众仇敌;
又如牛犊忠心尽职, 低微、顺服、不为己;
更似飞鹰展翅上腾, 同祂升天何逍遥;
恶名、美名, 逆境、顺境, 都能超越不受扰。
- 六 阿利路亚! 风、云、火、金一 神之于人的故事;
成为活物为神经纶一 神、人荣耀的历史。
唯愿彻底受祂对付, 人、狮、牛、鹰全显露;
吃祂、喝祂, 将祂活出, 作祂行动的通路。

From the north where God is dwelling Experience of God — As the Wind, Cloud, Fire, and Electrum

1201

1. From the north where God is dwell - ing Comes a rush - ing, storm - y
gale. Now the might - y Spir - it blow - ing All our be - ing does as -
sail. (C) We are stirred to our foun - da - tions— How this wind a - wak - ens
us! Thus we're o - pen for God's deal - ings, And the cloud descends on us.

2. With the cloud we have His presence
Sweetly hov'ring over us;
So enveloped by His nearness;
In the Lord we put our trust.
But the cloud brings with it fire
To consume our selfish lusts;
That as ashes something higher
May be added into us.
3. Then from out the flashing fire
Comes th' electrum glowing bright.
God as gold and man as silver
Now are mingled. What a sight!
This bright metal, O Lord Jesus,
Is Thyself, Lamb-God sublime.
O Lord, work Thyself within us
Till th' electrum in us shines.
4. By our passing through this cycle,
Living creatures we become
To express the life of Jesus;
He with whom we've been made one.
We express Him as a human,
As a man so good and fine;
Balanced, normal, never striving;
Fully human, yet divine.
5. We express Him as a lion
Conquering every enemy;
As an ox obedient, lowly,
Faithful in His ministry.
We express Him as an eagle,
So transcendent, soaring high;
Never held by fear or flatter,
He above it all does fly.
6. Hallelujah! What a figure
Of the way God deals with us!
From the wind, cloud, fire, electrum,
To the creatures glorious:
As the man, the ox and lion,
As the eagle—all the four
Will be our complete expression
As we eat Him more and more.

纲要

第四篇

四活物的配搭

读经：结一 9、11～14，罗十二 4～5

周一

壹 以西结一章的中心点，乃是启示神需要一班活物，能够配搭在一起，成为一个团体的实体，就是团体的基督，为着祂的彰显、行动和行政；配搭是领会以西结一章里之异象的关键—5、10、12、20、26 节。

贰 四活物的配搭不在自己里面，乃在神里面，借着神圣的能力、神圣的力量和神圣的恩典，因为鹰的翅膀是他们配搭并行动如一的凭借—9、11 节，出十九 4，赛四十 31，林后十二 9，林前十五 10：

一 神自己是使神圣建筑的各部分能成为一的配搭因素—出二六 29～30，参约壹四 8，提后一 6～7，林前十二 31，十三 5、7。

二 我们在自己里面所是、所有并所作的，其结果不是配搭，而是分裂、分开—参腓三 3，罗八 16。

Outline

Message Four

The Coordination of the Four Living Creatures

Scripture Reading: Ezek. 1:9, 11-14; Rom. 12:4-5

Day 1

- I. **The central point in Ezekiel 1 is the revelation that God needs a group of living creatures who can coordinate together as one corporate entity, the corporate Christ, for His expression, move, and administration; coordination is the key to understanding the vision in Ezekiel 1 (vv. 5, 10, 12, 20, 26).**
- II. **The coordination of the four living creatures is not in themselves but in God and by the divine power, the divine strength, and the divine grace, because the eagle's wings are the means by which they are coordinated and move as one (vv. 9, 11; Exo. 19:4; Isa. 40:31; 2 Cor. 12:9; 1 Cor. 15:10):**
 - A. *God Himself is the coordinating factor that enables all the parts of the divine building to be one (Exo. 26:29-30; cf. 1 John 4:8; 2 Tim. 1:6-7; 1 Cor. 12:31; 13:5, 7).*
 - B. *Whatever we are in ourselves, have in ourselves, and do in ourselves results not in coordination but in division and separation (cf. Phil. 3:3; Rom. 8:16).*

三 鹰的翅膀不但是为着行动，也是为着保护；凡我们所作的和我们所是的，都必须凭着主的恩典和主的能力——林前十五 10，林后一 12，四 7。

四 同时，我们也是在主恩典和能力的覆庇、遮盖之下——诗十七 8，五七 1，六三 7，九一 4，林后十二 9 下。

五 活物看起来象人（结一 5），行动却象鹰：

1 这指明我们必须一直表现自己如同正常的人。

2 但这些行动、覆庇的翅膀应当给别人一个印象，就是那神圣者的印象，给人看见我们有神与我们同在，作我们的能力和保护。

周二

参以西结一章九节和十一节下半至十二节，陈明一幅我们在召会生活中所需要之配搭的美丽图画：

一 每个活物面对一个方向（分别面对东、西、南、北），两个翅膀展开，触及毗连之活物的翅膀，形成一个四方形。

二 无论活物往哪个方向行动，任何一个都不需要转身；一个只要直往前行；一个倒退，往后行动；另外两个旁行——9 节。

三 这是召会作为基督身体之配搭美丽的图画；在这身体里每个肢体都有他特别的地位和功用或职事——罗十二 4~8，林前十二 14~30，弗四 7~16，提后四 5，西四 17。

C. The wings of an eagle are not only for moving but also for protection; whatever we do and whatever we are must be by the grace of the Lord and the power of the Lord (1 Cor. 15:10; 2 Cor. 1:12; 4:7).

D. At the same time, we are under the overshadowing, the covering, of the Lord's grace and the Lord's power (Psa. 17:8; 57:1; 63:7; 91:4; 2 Cor. 12:9b).

E. The living creatures look like a man (Ezek. 1:5), but they move like an eagle:

1. This indicates that we must always express ourselves like a normal man.

2. However, the moving and overshadowing wings should give others an impression of the Divine Being, an impression that we have God with us as our power and protection.

Day 2

III. Ezekiel 1:9 and 11b-12 present a beautiful picture of the coordination that we need in the church life:

A. Each of the living creatures faces one direction (respectively facing north, south, east, and west), and two of their wings spread out and touch the adjacent creatures' wings, forming a square.

B. No matter in which direction the living creatures are moving, there is no need for any of them to turn; one simply goes straight forward; one returns, moving backward; and the other sides move sideways (v. 9).

C. This is a beautiful picture of the coordination in the church as the Body of Christ, in which each member has his particular position and function, or ministry (Rom. 12:4-8; 1 Cor. 12:14-30; Eph. 4:7-16; 2 Tim. 4:5; Col. 4:17).

四 一个肢体尽功用时，乃是“直往前行”尽他的功用；其他的肢体则迁就他，往同一个方向行动，有些要“退行”，有些要“旁行”，经过十字架并凭着那灵作每件事，为着基督身体的缘故，将基督分赐给人——结一9、11下~12，林前十二14~30。

周三

五 在召会的事奉中，我们每一个人不但要学习怎样往前行，也要学习怎样退行并旁行：

- 1 在配搭里没有自由或方便；配搭使我们不转身——参弗三18。
- 2 我们作任何事之前，需要停下来，与一同事奉的人交通并配搭。
- 3 交通使我们相调、调和，调整、调节我们，使我们和谐，限制、保护、供应并祝福我们；基督的身体乃是在交通里——参四4，林后十三14。

六 有不同功用的弟兄们若不知道怎样配搭，他们就会争竞，甚至彼此相争，结果就可能分裂——参腓一17，二2，加五25~26：

- 1 对福音有负担的弟兄尽功用直往前行的时候，对牧养有负担的弟兄就该学习退行，其他的圣徒该跟从这二人而旁行。
- 2 退行和旁行就是对别人的职事、功用和负担说“阿们”——罗十二4，参林前十四29~31。
- 3 我们若只顾自己专特的事奉，而没有这四种行走，至终我们就会成为召会里的难处——参约叁9。

D. When one member functions, he moves “straight forward” to fulfill his function, and the other members accommodate him by moving in the same direction, some moving “backward” and others moving “sideways,” doing everything through the cross and by the Spirit to dispense Christ into others for the sake of His Body (Ezek. 1:9, 11b-12; 1 Cor. 12:14-30).

Day 3

E. In the church service we all need to learn not only how to walk straight forward but also how to walk backward and sideways:

1. In coordination there is no freedom or convenience; coordination keeps us from making turns (cf. Eph. 3:18).
2. Before doing anything, we need to stop to fellowship and coordinate with those who serve with us.
3. Fellowship blends us, mingles us, adjusts us, tempers us, harmonizes us, limits us, protects us, supplies us, and blesses us; the Body is in the fellowship (cf. 4:4; 2 Cor. 13:14).

F. If brothers with different functions do not know to coordinate, they will compete and even strive against each other, which could result in division (cf. Phil. 1:17; 2:2; Gal. 5:25-26):

1. When a brother who is burdened for the gospel is functioning, moving straight forward, the brother who is burdened for shepherding should learn to walk backward; the other saints should follow these two, walking sideways.
2. To walk backward and sideways is to say Amen to another's ministry, function, and burden (Rom. 12:4; cf. 1 Cor. 14:29-31).
3. If we care only for our particular service and do not have these four kinds of walk, eventually we will become a problem in the church (cf. 3 John 9).

4 直往前行的人有责任随从灵—结一 12, 参徒二 14, 十六 6~10。

七 我们应当将配搭这件事不仅应用在某个地方召会中, 也应用在众召会中间; 这就是说, 我们该跟随众召会—帖前二 14。

周四

肆 活物配搭的结果是成为烧燬的火炭和烧燬的火把; 我们越配搭在一起, 就越彼此焚烧—结一 13:

一 火炭的焚烧至少作三件事:

1 任何与神和神的性情不合的东西, 都会被烧燬的火炭这圣别、炼净的火烧尽, 唯有出于神的才会存留。

2 在配搭中的焚烧使我们火热, 极其热切—启四 5, 罗十二 11, 提后一 6~7, 启三 15~16。

3 在配搭中的焚烧产生召会的能力和冲击力—徒一 14。

二 火炭是为着焚烧, 火把是为着照亮—结一 13:

1 圣别的火成了圣别的光:

a 我们被圣别的火焚烧的范围, 自然而然成为我们被照亮, 且能照亮别人的范围—参赛六 1、5~8。

b 在正确的召会生活中, 弟兄姊妹中间应该没有黑暗的事; 一切都应该彻底被照亮。

4. The one who is walking straight forward has the responsibility of following the Spirit (Ezek. 1:12; cf. Acts 2:14; 16:6-10).

G. We should apply this matter of coordination not only in a particular local church but also among the churches; this means that we are followers of the churches (1 Thes. 2:14).

Day 4

IV. The result of the coordination of the living creatures is that they become burning coals and burning torches; the more we coordinate together, the more we burn one another (Ezek. 1:13):

A. The burning of the coals does at least three things:

1. Anything that does not correspond to God and to the nature of God will be burned out by the sanctifying and purifying fire of the burning coals, and only what is of God will remain.

2. The burning in the coordination makes us fervent, intensely hot (Rev. 4:5; Rom. 12:11; 2 Tim. 1:6-7; Rev. 3:15-16).

3. The burning in the coordination produces the power and impact of the church (Acts 1:14).

B. The coals are for burning, and the torches are for enlightening (Ezek. 1:13):

1. The sanctifying fire becomes the sanctifying light:

a. The areas in which we have been burned by the sanctifying fire spontaneously become the areas in which we are enlightened and can enlighten others (cf. Isa. 6:1, 5-8).

b. In the proper church life there should be nothing of darkness among the brothers and sisters; all should be thoroughly enlightened.

周五

- 2 这火不是静止的，乃是一直行动的——来十二 29:
 - a 有火随着活物，因为他们在交通中，让神在他们中间自由行动。
 - b 活物的样子象烈火，指明活物有圣别之神的樣子——结一 26～27。
- 3 火有光辉，指明活物在配搭中彰显一种荣耀、威严的光景——13 节。
- 4 光辉是经常的，而闪电是特别的，这指明在特别的时候，也许有特别的光，这光忽然一闪，叫别人惊奇——参太二四 27。
- 5 活物奔走，因为他们有能力和冲击力——结一 14。

周六

伍我们要与别人配搭，就必须否认己，经历十字架的对付，并且凭着鹰翅所表征神的恩典和能力而生活行事——9、11 节，赛四十 31：

- 一 我们行动或作任何事都不可彰显己；反之，我们必须在父的生命同着父的性情里作事，以彰显父；这就是荣耀，在这荣耀里我们都是——约十七 22～24。
- 二 我们要与别人配搭，就必须接受赦免人的主作我们赦免的生命，好赦免别人，并寻求被人赦免，让基督的平安在我们心里作仲裁——西三 12～15。

Day 5

2. The fire is not static but always moving (Heb. 12:29):
 - a. There is fire with the living creatures, because in their fellowship they allow God to move freely among them.
 - b. The appearance of the living creatures being like burning fire indicates that they have the appearance of the sanctifying God (Ezek. 1:26-27).
3. The fire being bright indicates that in their coordination the living creatures manifest a glorious and majestic condition (v. 13).
4. Whereas the brightness is usual, the flashing of lightning is special, indicating that at special times there may be a special light that flashes suddenly and causes others to be astonished (cf. Matt. 24:27).
5. The living creatures run because they have the power and the impact (Ezek. 1:14).

Day 6

V. In order to coordinate with others, we need to deny our self, experiencing the dealing of the cross, and live and act by God's grace and God's power, signified by the eagle's wings (vv. 9, 11; Isa. 40:31):

- A. *We must not act or do anything to express our self; rather, we must do things in the Father's life with the Father's nature to express the Father; this is glory, and it is in this glory that we all are one (John 17:22-24).*
- B. *In order to coordinate with others, we need to take the forgiving Lord as our forgiving life to forgive others and seek to be forgiven, letting the peace of Christ arbitrate in our hearts (Col. 3:12-15).*

三 我们要与别人配搭，就必须对付我们心中的偶像，因基督将万事看作亏损，并将万事看作粪土，为要赢得基督——结十四 3~5，腓三 7~8、12~14。

四 我们若住在神里面，倚靠神，定居在神里面，并彰显神，我们就能够在神里面配搭在一起——结一 12，约十五 5、7，八 31，诗九十 1，二六 1，三一 20，九一 1、9、14，腓一 20，林前十 31。

陆 活物随从灵，指明我们要在基督的身体里与人配搭，就需要凭着灵而行，并照着灵而行——加五 16、25，罗八 4：

一 我们的灵象宇宙一样广大；神住在我们灵里，我们的灵乃是今日的耶路撒冷——弗二 22，民十六 22，来十二 9：

1 圣经每说到“你们的灵”时，乃是包括所有圣徒的灵——加六 18，腓四 23，提后四 22，林前六 17。

2 “〔罗马八章十六节〕‘我们的灵’一辞包括保罗的灵、路德马丁的灵、卫斯理约翰的灵、倪弟兄的灵、你的灵和我的灵”——以弗所书生命读经，二五九页。

二 以弗所书启示，我们必须在调和的灵里，而在为着基督身体实际的调和里——一 17，二 22，三 5、16，四 23，五 18，六 18，参利二 4，林前十二 24。

柒 我们要与别人配搭，就需要与配搭的三一神是一：

C. In order to coordinate with others, we need to deal with the idols in our heart, counting all things as loss on account of Christ and counting them as refuse that we may gain Christ (Ezek. 14:3-5; Phil. 3:7-8, 12-14).

D. If we abide in God, rely on God, dwell in God, and express God, we can coordinate together in God (John 15:5, 7; 8:31; Psa. 90:1; 26:1; 31:20; 91:1, 9, 14; Phil. 1:20; 1 Cor. 10:31).

VI. The living creatures follow the Spirit, indicating that in order to coordinate with others in the Body of Christ, we need to walk by the Spirit and according to the spirit (Ezek. 1:12; Gal. 5:16, 25; Rom. 8:4):

A. Our spirit is universally spacious; God dwells in our spirit, and our spirit is today's Jerusalem (Eph. 2:22; Num. 16:22; Heb. 12:9):

1. When the Bible speaks of “your spirit,” it includes the spirits of all the saints (Gal. 6:18; Phil. 4:23; 2 Tim. 4:22; 1 Cor. 6:17).

2. “The words ‘our spirit’ [in Romans 8:16] include Paul’s spirit, Martin Luther’s spirit, John Wesley’s spirit, Brother Nee’s spirit, your spirit, and my spirit” (Life-study of Ephesians, p. 213).

B. The book of Ephesians reveals that we need to be in the mingled spirit to be in the blending for the reality of the Body of Christ (1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18; cf. Lev. 2:4; 1 Cor. 12:24).

VII. In order to coordinate with others, we need to be one with the coordinating Triune God:

一 在马太十二章二十八节，神圣三一凭神圣的配搭而行动，乃是给我们跟随的绝佳和美丽榜样；这是元首基督为我们作为祂身体肢体的配搭，所设立的美好榜样：

- 1 主靠另一位，并为另一位赶鬼，这种方式给我们看见祂行动不是单独的，乃是谦卑且无己的。
- 2 作为神圣三一中心的子，完全不靠自己、为自己或归给自己；凡祂所作的，都是靠着神的灵，并为着父神的国。
- 3 这给我们看见在神圣三一里的和谐、美丽和优越。
- 4 今天在召会生活里，由于缺少正确的配搭，基督的身体还没有充分地建造起来。
- 5 我们可能照着神的旨意作一件事，但我们所作的不该靠自己，乃该靠一些其他的人；不仅如此，我们所作的也不该为我们自己，乃该为神在地上的权益、权利。

二 每一天，我们必须从自己出来，进到互相内在并配搭的三一神里——帖后三5，犹19～21，约十七17。

A. The move of the Divine Trinity with the divine coordination in Matthew 12:28 is an excellent and beautiful example for us to follow; this is a good pattern that our Head has set up for our coordination as members of His Body:

1. The way the Lord cast out demons, by another One and for another One, shows that He did not act individualistically but with humility and selflessness.
2. The Son as the center of the Divine Trinity was altogether not by Himself, for Himself, or to Himself; whatever He did was by the Spirit of God and for the kingdom of God the Father.
3. This shows us the harmony, beauty, and excellency in the Divine Trinity.
4. Today in the church life the Body of Christ has not been built up adequately because of the shortage of the proper coordination.
5. We may do something according to the will of God, but what we do should not be by ourselves but by some others; furthermore, what we do should not be for ourselves but for the interest, the right, of God on this earth.

B. Every day we need to move out of ourselves and into the coinhering and coordinating Triune God (2 Thes. 3:5; Jude 19-21; John 17:17).

晨兴喂养

结一 5 “又从其中显出四个活物的样式来。他们显出来的样子是这样：有人的样式。”

11 “…他们的翅膀向上展开；各有两个翅膀彼此相接，两个翅膀遮体。”

四活物与他们的四个脸表征一个配搭、团体的实体，就是团体的基督（林前十二 12）。

第一，这些活物是为着神的彰显。…第二，活物是为着神的行动。他们配搭在一起的时候，就满了焚烧、照耀和照亮，并且那为着神行动的高大的轮随着他们。这由四活物组成的实体，是为着神的彰显和神的行动。…第三，活物是为着神的行政。…〔在他们头以上的（结一 26）〕宝座是为着神的管理，神的行政。神有祂的彰显、行动和行政，就能在祂的荣耀里彰显祂自己，并能完成祂永远的定旨和计划。

配搭是领会以西结一章里之异象的关键。…但愿我们都看见这个，但愿主为着基督团体的彰显、神的行动和神的行政的缘故，把我们都带进与其他许多活物的配搭里（以西结书生命读经，九九至一〇〇、一一四页）。

信息选读

〔以西结一章十一节下半〕指明四活物不是排列成行，乃是排成四方形。我们已经指出，在圣经里鹰翅表征神的恩典和能力。四活物若不是借着翅膀相接在一起，形成四方形，他们就不能配搭。这指明活物的配搭是在主里，并凭着神的恩典。

Morning Nourishment

Ezek. 1:5 And from the midst of it there came the likeness of four living creatures. And this was their appearance: They had the likeness of a man.

11 ...And their wings were spread out upward; two wings of each were joined one to another, and two covered their bodies.

The four living creatures with their four faces signify a coordinated, corporate entity, the corporate Christ (1 Cor. 12:12).

First, these living creatures are for God's expression....Second, the living creatures are for God's move. As they coordinate together, they are full of burning, shining, and enlightening, and the great and high wheel, which is for God's move, follows them. This one entity composed of four living creatures is both for God's expression and His move....Third, the living creatures are for God's administration....The throne [over their heads (Ezek. 1:26)] is for God's ruling, God's administration. When God has His expression, move, and administration, He can manifest Himself in His glory and complete His eternal purpose and plan.

Coordination is the key to understanding the vision in Ezekiel 1....May we all see this and may the Lord bring us all into a coordination with many other living creatures for the sake of the corporate expression of Christ, God's move, and God's administration. (Life-study of Ezekiel, pp. 79-80, 90)

Today's Reading

[Ezekiel 1:11b] indicates that the four living creatures were arranged not in a line but in a square. We have pointed out that in the Bible the wings of an eagle signify the grace and power of God. If the four living creatures were not joined together by the wings to form a square, they could not be coordinated. This indicates that the coordination of the living creatures is in the Lord and by the grace of God.

能配搭的人，乃是否认自己，弃绝自己，看自己为无有，并且在每件事上，并为着每件事信靠神的恩典、能力和工作的人。这些人很容易与别人配搭。实际上，他们不需要努力去配搭，他们的配搭是自然而然、毫不费力的，因为他们在神里面，不在自己里面。

〔在十一节下半〕我们看见，他们的两个翅膀是为着行动，而这个行动是在配搭里。借着他们的两个翅膀，他们彼此相接，并且这样的配搭。…活物用另外两个翅膀遮盖自己。

在旧约里，鹰的翅膀表征神圣的力量、神圣的能力和神圣的供应。这指明活物的配搭不在自己里面。他们在自己里面没有能力配搭。他们的配搭是在神圣的能力里，在神圣的力量里，也在神圣的供应里，因为鹰的翅膀是他们彼此配搭的凭借。因此，他们的配搭不在于自己，不在于他们的所是或他们所能作的。他们的配搭乃在于鹰的翅膀。鹰的翅膀是他们配搭并且行动如一的凭借。神自己是能力和力量，他们借着这神圣的能力和力量而配搭。

〔同样的原则，在帐幕里（出二六 29～30）〕包裹的金子表征神圣的性情，并且指明神自己是使神圣建筑各部分能成一的配搭因素。

活物在自己里面是分开的，是个别的，但他们有鹰的翅膀，就配搭成为一个身体。这指明我们基督徒中间的配搭，不是出于我们自己。我们在自己里面所有的不是配搭，而是分裂。我们在自己里面所是、所有并所作的，其结果不是配搭，而是分裂、分开。然而，我们有鹰的翅膀，我们就能成为一，就能配搭（以西结书生命读经，一〇九、一〇七、八五至八六页）。

参读：以西结书生命读经，第八篇。

Those who can coordinate are those who deny themselves, reject themselves, regard themselves as nothing, and trust in God's grace, power, and work in everything and for everything. These ones can easily coordinate with others. Actually, there is no need for them to endeavor to coordinate; they coordinate spontaneously and effortlessly because they are in God, not in themselves.

[In Ezekiel 1:11b] we see that two of their wings are for moving, and this moving is in coordination. By two of their wings they are joined to one another, and in this way they are coordinated....The living creatures use the other two wings to cover themselves.

In the Old Testament the eagle's wings signify the divine power, the divine strength, and the divine supply. This indicates that the coordination of the living creatures is not in themselves. In themselves they do not have the ability to be coordinated. Their coordination is in the divine power, in the divine strength, and in the divine supply because the eagle's wings are the means for them to be coordinated with one another. Thus, their coordination does not depend on themselves; it does not depend on what they are or on what they can do. Their coordination depends on the eagle's wings. The eagle's wings are the means by which they are coordinated and move as one. God Himself is the power and strength, and it is by this divine power and strength that they are coordinated.

[In the same principle], the overlaying gold [in the tabernacle (Exo. 26:29-30)] signifies the divine nature and indicates that God Himself is the coordinating factor that enables all the parts of the divine building to be one.

In themselves the living creatures are separate and are individuals, but with the eagle's wings they are coordinated as one body. This indicates that the coordination among us Christians is not something of ourselves. What we have in ourselves does not coordinate—it divides. Whatever we are in ourselves, whatever we have in ourselves, and whatever we do in ourselves result not in coordination but in division and separation. However, we have the eagle's wings, and with the eagle's wings we can be one and we can be coordinated. (Life-study of Ezekiel, pp. 86, 85, 67-68)

Further Reading: Life-study of Ezekiel, msg. 8

晨兴喂养

结一 9 “他们的翅膀彼此相接；他们行走并不转身，俱各直往前行。”

11 ~ 12 “他们的脸就是如此。他们的翅膀向上展开；各有两个翅膀彼此相接，两个翅膀遮体。他们俱各直往前行；灵往哪里去，他们就往哪里去，行走并不转身。”

我们需要看见四活物是怎样配搭的。每个活物面对一个方向，分别面对北、南、东、西。当他们面对这四个方向，两个翅膀展开，触及毗连之活物的翅膀时，形成一个四方形。

〔以西结一章十二节〕每个活物俱各直往前行。他们并不转身，而是有些倒退，就是往后行动。比如，一个活物往北行动，面对南方的活物就必须倒退，往后行动。因此，一个直往前行，相反方向的活物退行。同时，其他两个活物必须旁行。一个旁行向左，另一个旁行向右。无论活物往哪个方向行动，任何一个都不需要转身。一个只要直往前行；一个倒退，往后行动；另外两个旁行。这是我们在召会生活中所需要之配搭的美丽图画（以西结书生命读经，八七至八八页）。

信息选读

有些弟兄姊妹不能容忍彼此配搭在一起。他们宁愿分开，凭自己行事。只要他们分开，就没有受苦。一旦他们配搭，就有受苦，因为在配搭里没有自由或方便。

Morning Nourishment

Ezek. 1:9 Their wings were joined one to another; they did not turn as they went; each went straight forward.

11 And thus their faces were. And their wings were spread out upward; two wings of each were joined one to another, and two covered their bodies. And each went straight forward; wherever the Spirit was to go, they went; they did not turn as they went.

We need to see how the four living creatures are coordinated. Each of the living creatures faces one direction, respectively facing north, south, east, and west. As they face these four directions, two of their wings spread out and touch the adjacent creatures' wings, forming a square.

[In Ezekiel 1:12] every one of the living creatures goes straight forward. They do not turn, but some return, that is, move backward. For instance, while one of the living creatures is moving toward the north, the living creature facing the south must return, moving backward. Thus, one goes straight forward while the opposite creature moves backward. At the same time, the other two living creatures must move sideways. One moves sideways to the left, and the other moves sideways to the right. No matter in which direction the living creatures are moving, there is no need for any one of them to turn. One simply goes straight forward; one returns, moving backward; and the other sides move sideways. This is a beautiful picture of the coordination that we need in the church life. (Life-study of Ezekiel, pp. 68-69)

Today's Reading

Certain brothers and sisters cannot tolerate being coordinated together. Instead, they prefer to be separated and to do things on their own. As long as they are separated, there is no suffering. Once they are coordinated, there is a kind of suffering, because in coordination there is no freedom or convenience.

配搭使我们不转身。人若凭自己行动，也许先向北行动，然后转身，向东行动。以后他也许再转身，向南行动，至终又转身，向西行动。他多次转身，往许多方向行动。然而，在主的职事里，没有这样的转身。一个直往前行，与他配搭的人不是退行，就是旁行。…〔在召会的事奉中〕每个人都有自己的功用和地位。他能在他的功用和地位上直往前行。倘若需要往别的方向行动，就有别人顾到这事。任何人都不需要转身。

在召会生活中，我们每一个人不但需要学习怎样直往前行，也需要学习怎样退行（就是倒退）并旁行。虽然这似乎相当笨拙，但我们都需要学习这节课。否则，我们就无法配搭。

有一个难处是：有些弟兄姊妹不是要包揽每件事，就是一点也不作。包揽每件事的人，就是要往每个方向行动。…活物行动的时候，直往前行；他们并不转身。一个活物领头直往东走，其他的活物也往这方向行动。这指明在配搭里，每个人都合式地尽功用。今天在召会生活中，每个肢体都有自己的功用（林前十二 14～30），并且直往前行各尽功用，并不转身作别的事。…一次只有一个活物能前行。然而，别人与他同行时，并不转身；他们乃是退行或旁行。无论活物往哪个方向行，总是一个前行，一个退行，其余的旁行。因此，退行、旁行的人，迁就前行的人（以西结书生命读经，八八至八九、一一〇至一一一页）。

无论我们作什么，都该经过十字架，凭着那灵，将基督分赐给别人，以建造召会作基督的身体（神圣奥秘的范围，九七页）。

参读：以西结书生命读经，第七篇。

Coordination keeps us from making turns. If one is moving by himself, he may first move to the north and then turn and move to the east. Later he may turn again to move to the south and eventually turn once more and move to the west. He moves in many directions by making many turns. In the Lord's ministry, on the contrary, there is no such turning. Instead, one moves straight forward, and those who coordinate with him move either backward or sideways. In the church service,...everyone has his function and position. He can simply go straight forward in his function and position. If there is the need to move in another direction, others can take care of that. There is no need for anyone to turn.

In the church life we all need to learn not only how to walk straight forward but also how to walk backward (that is, to return) and to walk sideways. Although this may seem quite awkward, we all need to learn this lesson. Otherwise, we cannot be coordinated.

One problem is that certain brothers and sisters either want to do everything or do nothing at all. Those who want to do everything want to be able to move in every direction. When the living creatures move, they go straight forward; they do not make any turns. If one living creature takes the lead to move straight forward toward the east, the other living creatures also move in this direction. This indicates that everyone functions properly in coordination. In the church life today, every member has his own function (1 Cor. 12:14-30) and moves in a straightforward direction to fulfill his function, without turning to do something else....Only one living creature at a time can move forward. However, in moving with him, the others do not turn; rather, they walk backward or sideways. Regardless of the direction in which the living creatures move, one moves forward, one moves backward, and the others move sideways. Thus, those who move backward and sideways accommodate the one who moves forward. (Life-study of Ezekiel, pp. 69-70, 88)

Whatever we do should be through the cross by the Spirit to dispense Christ to others for the building up of the church as the Body of Christ. (The Divine and Mystical Realm, p. 84)

Further Reading: Life-study of Ezekiel, msg. 7

晨兴喂养

林前十二 24 “...但神将这身体调和在一起，把更丰盈的体面加给那有缺欠的肢体。”

结一 12 “他们俱各直往前行；灵往哪里去，他们就往哪里去，行走并不转身。”

神已将身体调和，将身体调整，使身体和谐，将身体调节，并将身体调在一起。“调和”的希腊文〔林前十二 24〕含示失去区别。...无论我们作什么，都该凭着那灵，分赐基督。再者，无论我们作什么，都不该为着我们的利益，并照着我们的味道，而该为着召会。

一位同工要作什么，就该与其他同工交通。长老该与其他长老交通。交通调节我们，交通调整我们，交通使我们和谐，交通把我们调在一起。...交通要求我们要作什么的时候先停下来。在召会生活里、在主的作工中，我们在配搭里都必须学习，没有交通就不要作什么。

在我们中间，该有基督身体所有个别肢体的调和，在某些地区内众召会的调和，众同工的调和，以及众长老的调和。调和的意思是，我们总该停下来与别人交通。...我们若将自己孤立隔离，就会失去许多属灵的益处。我们要学习交通，要学习被调和（神圣奥秘的范围，一〇〇至一〇一页）。

信息选读

倘若在地方召会中，一位弟兄有传扬福音的职事，另一位有建造圣徒的职事，他们就必须配搭；否则，他们会引起难处。...有不同职事的弟兄们若不知道怎样配搭，他们就会争竞，甚至彼此相争。...

Morning Nourishment

1 Cor. 12:24 ...But God has blended the body together, giving more abundant honor to the member that lacked.

Ezek. 1:12 And each went straight forward; wherever the Spirit was to go, they went; they did not turn as they went.

God has blended..., adjusted..., harmonized..., tempered..., and mingled the Body. The Greek word for blended [in 1 Corinthians 12:24] implies the losing of distinctions...Whatever we do should be by the Spirit to dispense Christ. Also, what we do should not be for our interest and according to our taste but for the church.

When a co-worker does anything, he should fellowship with the other co-workers. An elder should fellowship with the other elders. Fellowship tempers us; fellowship adjusts us; fellowship harmonizes us; and fellowship mingles us....Fellowship requires us to stop when we are about to do something. In our coordination in the church life, in the Lord's work, we all have to learn not to do anything without fellowship.

Among us we should have the blending of all the individual members of the Body of Christ, the blending of all the churches in certain districts, the blending of all the co-workers, and the blending of all the elders. Blending means that we should always stop to fellowship with others....If we isolate and seclude ourselves, we will lose much spiritual profit. Learn to fellowship. Learn to be blended. (The Divine and Mystical Realm, pp. 86-87)

Today's Reading

If in a local church one brother has a ministry to preach the gospel and another has a ministry to build up the saints, they must coordinate. Otherwise, they may cause a problem....If brothers with different ministries do not know how to coordinate, they will compete and may even strive against each other...When the

对福音有负担的弟兄尽功用直往前行的时候，对牧养有负担的弟兄就该学习退行。照样，对牧养有负担的弟兄尽功用直往前行的时候，对传扬福音有负担的弟兄就该退行。其他的圣徒该跟从这二人旁行，有时候往传扬福音这职事的方向，有时候往牧养这职事的方向。…退行就是对别人的职事、功用和负担说“阿们”。一位弟兄照着他的负担直往前行的时候，你就该说“阿们”，并且与他配搭而退行。旁行也是对别人的功用说“阿们”。…在召会生活中，我们都需要学习有四种行走：直往前行、退行、旁行向右并旁行向左。我们若不学习这四种行走，我们对我们的地方召会就会成为难处。我们越长大、学习、尽功用并尽职，就越引起难处，因为我们只知道怎样前行并转身。

如果你是直往前行的人，你必须非常谨慎，照着那灵的引导而行。以西结一章十二节说，“灵往哪里去，他们就往哪里去。”随从灵乃是直往前行人的责任，不是退行或旁行之人的责任。倘若直往前行的人没有谨慎随从那灵的引导，配搭就会受到破坏。

有时候，一位弟兄…因为他天然的谦卑，…就犹豫，没有放胆领头。这使召会受耽延，没有往前的方向。有时候，不该领头的人领头，这就使召会生活受破坏。

我们不仅应当将这样的配搭应用在一个地方召会中，也应当把它应用在众召会中间。这就是说，我们该效法众召会（帖前二14）。我们在主的一个行动里乃是一个身体。一个召会在圣灵的引导之下往明确的方向领头，众召会就都该退行且旁行来效法（以西结书生命读经，八九至九二、九八页）。

参读：神圣奥秘的范围，第六章。

brother who is burdened for the gospel is functioning, moving straight forward, the brother who is burdened for shepherding should learn to walk backward. Likewise, when the brother who is burdened for shepherding is functioning and moving straight forward, the brother who is burdened to preach the gospel should walk backward. The other saints should follow these two, walking sideways, sometimes in the direction of the ministry of gospel preaching and at other times in the direction of the ministry of shepherding....To walk backward is to say Amen to another's ministry, function, and burden. While one brother is walking straight forward according to his burden, you should say Amen and walk backward in coordination with him. To walk sideways is also to say Amen to another's function....In the church life we all need to learn to have four kinds of walk: the straightforward walk, the backward walk, the sideways walk to the right, and the sideways walk to the left. If we do not learn to have these four kinds of walk, we will become a problem to our local church. The more we grow, learn, function, and minister, the more trouble we will cause because we know only how to walk forward and to have turns.

If you are the one who is walking straight forward, you must be very careful to walk according to the leading of the Spirit. Ezekiel 1:12 says, "Wherever the Spirit was to go, they went." To follow the Spirit is the responsibility of the one walking straight forward; it is not the responsibility of those walking backward or sideways. If the one who is walking straight forward is not careful to follow the leading of the Spirit, the coordination will be damaged.

Sometimes a certain brother...[who] is naturally humble...hesitates and does not take the lead in a bold way,...[and] this causes the church to be delayed and to have no direction for its going on. At other times one who should not be leading takes the lead. This damages the church life.

We should apply this matter of coordination not only in a particular local church but also among the churches. This means that we should be followers of the churches (1 Thes. 2:14). We are one Body in one move of the Lord. When one church takes the lead in a definite direction under the leading of the Holy Spirit, we all should walk backward and sideways to follow. (Life-study of Ezekiel, pp. 70-73, 78)

Further Reading: The Divine and Mystical Realm, ch. 6

结一 13 ~ 14 “至于活物的样式，他们的样子如同烧燬的火炭，如同火把的样子；火在活物中间来回闪动，这火有光辉，从火中发出闪电。活物往来奔走，好象闪电的样子。”

〔在以西结一章十三节〕我们看见，活物配搭的结果是他们成为烧燬的火炭〔和烧燬的火把〕。在他们中间，在他们里面有火。因为他们是配搭的人，神就进来作为火，他们每个人就成为烧燬的火炭。…哪里有配搭，哪里就必定有烧燬的火炭。

在配搭中我们彼此焚烧。你烧我，我也烧你。然而，我们若向着圣徒孤立，不参加聚会，我们就不会是烧燬的火炭。…我们能从经历中见证，我们越配搭在一起，就越彼此焚烧。配搭的结果、结局，乃是我们都成为烧燬的火炭（以西结书生命读经，九三页）。

信息选读

火炭的焚烧至少作三件事。第一，它烧去一切消极的事物。一样东西若放在一堆烧燬的火炭上，那样东西就会被焚烧。召会中若有正确的配搭，就会有一种焚烧，烧去世俗、肉体、己的目的、己的目标、骄傲、意见和夸耀。各种消极的事物都会借着配搭烧去。任何与神和神的性情不合的东西，都会被烧燬的火炭这圣别、炼净的火烧去，唯有出于神的才会存留。这是召会生活正确的光景。

第二，配搭的焚烧使我们火热，使我们极其热切。没有冷淡和不冷不热，每个人都被烧燬，并且焚烧。

Ezek. 1:13-14 As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches; the fire went to and fro among the living creatures, and the fire was bright; and out of the fire went forth lightning. And the living creatures ran to and fro like the appearance of a lightning bolt.

[In Ezekiel 1:13] we see that the result of the coordination of the living creatures is that they become burning coals [and burning torches]. There is a fire among them and within them. Because they are coordinated ones, God comes in as fire, and each of them becomes a burning coal....Where there is coordination, there will surely be the burning coals.

In the coordination we burn one another. You burn me, and I burn you. However, if we are isolated from the saints and do not attend the meetings, we will not be burning coals....From experience we can testify that the more we coordinate together, the more we burn one another. The issue, the result, of coordination is that we all become burning coals. (Life-study of Ezekiel, pp. 73-74)

Today's Reading

The burning of the coals does at least three things. First, it burns out everything that is negative. If something is put upon a heap of burning coals, that thing will be burned. If there is proper coordination in the church, there will be a burning to burn away such things as worldliness, the flesh, self-aims, self-goals, pride, opinions, and boasting. All kinds of negative things will be burned away by the coordination. Anything that does not correspond to God and to the nature of God will be burned out by the sanctifying and purifying fire of the burning coals, and only what is of God will remain. This is the proper condition of the church life.

Second, the burning of the coordination will make us fervent, intensely hot. Instead of coldness and lukewarmness, everyone will be burned and burning.

别人来到召会，就看见他们不能停留，除非他们愿意被焚烧。…这个焚烧不允许你象老底嘉召会那样不冷不热，没有火热，没有焚烧。

第三，在配搭里的焚烧产生召会的能力和冲击力。地方召会中的冲击力来自焚烧。这能力是内在、奥秘的，因为它来自焚烧。你若要有冲击力，就必须配搭，在这配搭里你会成为焚烧的。然后从这焚烧中就有冲击力和能力。消极的事物会被烧毁，你也会被烧燬，你也会拥有能力和冲击力。

四活物不但看起来象烧燬的火炭，也象烧燬的火把。火炭是为着焚烧，火把是为着照亮。在地方召会中正确的配搭里，不仅会有焚烧，也会有照亮和照耀。召会的光景若是正常的，就会满了烧燬的火炭和照亮的火把。

每当火炭焚烧的时候，火把就照耀。这就是说，圣别的火成为圣别的光。火越焚烧，光就越照亮。火彻底焚烧我们，我们就彻底被照亮。然而，我们若不允许圣别的火在某件事上焚烧我们，在这事上我们就不会被照亮。我们被圣别的火焚烧的范围，自然而然成为我们被照亮并照亮别人的范围。你性格的某一方面若被圣别的火焚烧，你在这事上就会被照亮，因此你也就能在这事上照亮别人。

一个召会中火焚烧得越强，在那个召会中的照耀就越亮。每件消极的事都会被暴露、被焚烧。在正确的召会生活中，弟兄姊妹中间应该没有黑暗的事。每个角落都该彻底被照亮（以西结书生命读经，九四至九五页）。

参读：以西结的异象，第五篇。

When others come to the church, they will realize that they cannot stay unless they are willing to be burned....This burning will not allow you to be like the church in Laodicea, which was lukewarm, having no fervency, no burning.

Third, the burning in the coordination produces the power and impact of the church. The impact in a local church comes out of the burning. This power is internal and mysterious because it comes from the burning. If you want to have impact, you must be coordinated, and in this coordination you will become burning. Then out of this burning will be the impact and the power. The negative things will be consumed, you will be set on fire, and you will have power and impact.

The four living creatures look not only like burning coals but also like burning torches. Whereas the coals are for burning, the torches are for enlightening. From the proper coordination in a local church, there will not only be burning but also enlightening and shining. If a church is normal in its condition, it will be full of burning coals and enlightening torches.

Whenever the coals are burning, the torches will be shining. This means that the sanctifying fire becomes the sanctifying light. The more the fire burns, the more the light enlightens. If the fire burns us thoroughly, we will be enlightened thoroughly. However, if we do not allow the sanctifying fire to burn us in a certain matter, we will not be enlightened regarding this matter. The areas in which we have been burned by the sanctifying fire spontaneously become the areas in which we are enlightened and concerning which we can enlighten others. If a particular aspect of your character has been burned by the sanctifying fire, in this matter you will be enlightened, and thus you will be able to enlighten others in this matter.

The more intensely the fire burns in the church, the brighter will be the shining in that church. Everything negative will be exposed and burned. In the proper church life there should be nothing of darkness among the brothers and sisters. Every corner should be thoroughly enlightened. (Life-study of Ezekiel, pp. 74-75)

Further Reading: Life-study of Ezekiel, msg. 7

结一 26 ~ 27 “在他们头以上的穹苍之上，有宝座的样式，象蓝宝石的样子；在宝座的样式以上，有一位的样式好象人的样子。我见…看来好象光耀的金银合金，有仿佛火的样子四面包围；又见…有仿佛火的样子。祂周围都有光辉。”

在配搭的活物，就是烧燬的火炭和烧燬的火把中间，有火来回闪动。这指明火不是静止的，而是一直行动的，因为火就是神自己。每当召会有正确的配搭，象火炭一样烧燬并象火把一样照亮，就会有圣别的火来回闪动。

活物中间的火，起源于神焚烧的火。神的火不是在活物旁边，而是在他们上面。有火随着活物，因为他们在交通中，让神在他们中间自由行动。因此，在他们交通中的火，就和神烈火的样式一样。

神的样式如同焚烧的火〔结一 27〕，四活物的样式也如同焚烧的火〔13 ~ 14〕，这指明活物有神圣别的样式。他们在神的圣别里象神。由此我们看见，我们越被焚烧、被照亮，就越有神的样式而彰显祂。我们若是火热、明亮的，就会满了神，也会彰显神（以西结书生命读经，九六页）。

信息选读

以西结一章十三节下半说，“这火有光辉，从火中发出闪电。”这火有光辉，指明活物彰显一种荣耀、威严的光景。这该是今天召会生活中的光景。倘若这是召会中的情形，就不会有不和，而是年少的服从年

Ezek. 1:26-27 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it. Then I saw something like the sight of electrum, like the appearance of fire encased all around;...I saw something like the appearance of fire. And there was brightness all around Him.

Among the coordinated living creatures, who are burning coals and burning torches, there is the fire going up and down. This indicates that the fire is not static but is always moving, because the fire is God Himself. Whenever the church is properly coordinated, burning as coals and enlightening as torches, there will be the divine fire going up and down.

The fire among the living creatures has its source in God's burning fire. God's fire is not next to the living creatures; it is above them. There is fire with the living creatures because in their fellowship they allow God to move freely among them. Thus, the fire in their fellowship is the likeness of God's fire.

The likeness of God is burning fire [Ezek. 1:27], and the likeness of the four living creatures also is burning fire [vv. 13-14]. This indicates that the living creatures have the likeness of God's sanctification. They are like God in sanctification. From this we see that the more we are burned and enlightened, the more we have God's likeness and express Him. (Life-study of Ezekiel, p. 76)

Today's Reading

Ezekiel 1:13b says, "The fire was bright; and out of the fire went forth lightning." The fact that the fire was bright indicates that the living creatures manifested a glorious and majestic condition. This should be the condition in the church life today. If this is the situation in the church, there will be no discord. On

长的，年长的服事年少的。这样的情形真是美丽，真是有光辉。

倘若我们要召会有这样的光景，我们就必须彻底被焚烧、被照亮。我们越被焚烧、被照亮，别人就越看见神的荣耀、美丽和威严的光辉。

在火中不但有光辉，也有闪电。光辉是经常的，而闪电是特别的，它常与暴风雨和黑暗有关。召会该经常满了神的照亮和光辉。然而，在遇到特别的时候，在紧急或危难的时候，也许有闪电。这就是说，在特别的时候，也许有特别的光，这光忽然一闪，叫别人惊奇。

十四节说，“活物往来奔走，好象闪电的样子。”这指明活物若有这样的配搭，成了烧燬的火炭和烧燬的火把，并有火来回闪动，他们就不是行走，乃是奔走。他们奔走，因为他们有能力和冲击力。然而，在有的召会中，圣徒们没有奔走，反有相争。在有的召会中，圣徒们不是坐着，就是蹲着。在有的召会中，圣徒们也许在爬行。但正确的召会乃是奔走的召会。

召会奔走，因为在那个召会中有正确的配搭。召会奔走象闪电一样，并且召会奔走的时候，就给别人亮光。…每个地方召会都该是这样。既然配搭是为着行动，并且行动是在配搭里，因此既有这样的配搭，就有地方召会的行动。

别人会在我们的奔走中看见亮光。无论我们去哪里，无论我们作什么，我们都会彰显闪电。闪电会随着我们，使别人被照亮。唯有在正确的召会生活中，才会有这样的行动。这样的配搭会带进主的同在和祝福，也会保守召会适当的平衡，防止召会走极端（以西结书生命读经，九七至九八页）。

参读：以西结书生命读经，第七篇。

the contrary, the younger ones will obey the older ones, and the older ones will serve the younger ones. Such a situation is beautiful and radiant.

If we want this to be the condition of the church, we must be thoroughly burned and enlightened. The more we are burned and enlightened, the more others will see the brightness of God's glory, beauty, and majesty.

In the fire there is not only brightness but also the flashing of lightning. Whereas the brightness is usual, the flashing of lightning is special, as it is often related to storms and darkness. Ordinarily, the church should be full of God's enlightening with its brightness. However, at special times—in an emergency or in a crisis—there may be the flashing of lightning. This means that at special times there may be a special light that flashes suddenly and causes others to be astonished.

Ezekiel 1:14 says, "And the living creatures ran to and fro like the appearance of a flash of a lightning bolt." This indicates that the living creatures, having such a coordination, being the burning coals and the burning torches, and having the fire going up and down, will not walk but run. They run because they have the power and the impact. In some churches, however, there is no running. Instead, there is fighting. In other churches the saints are either sitting or squatting. In still other churches they may be crawling. A proper church is a church that runs.

The church runs because in that church there is the proper coordination. The church runs like lightning, and as the church runs it gives light to others...Every local church should be like this. Since the coordination is for the move and the move is in the coordination, with such a coordination there is the move of a local church.

Others will see the light in our running. Wherever we go and whatever we do, we will manifest the lightning. With us there will be the flashing of light, causing others to be enlightened. This moving is the proper church life. Such a coordination will bring in the Lord's presence and blessing, and it will keep the church in a proper balance, preventing it from going to extremes. (Life-study of Ezekiel, pp. 76-78)

Further Reading: Life-study of Ezekiel, msg. 7

约十七 21 “使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。”

23 “我在他们里面，你在我里面，使他们被成全成为一…”。

太十二 28 “我若靠着神的灵赶鬼，这就是神的国临到你们了。”

我们在基督里的信徒若是不在主里，不在神的恩典里，就不能与别人接联。但我们若住在神里面，投靠神并彰显神，我们就能在神里面一同配搭。所以，我们的配搭不是由于我们的能力和才干，乃是由于我们住在神里面，并倚靠神。倘若我们都住在神里面，信靠神并彰显神，神就成为我们配搭的能力和凭借。然后我们就会在一里配搭并行动，因为我们在神里面（以西结书生命读经，一〇九页）。

信息选读

〔在马太十二章二十八节，神圣三一的行动和神圣的配搭〕是我们的元首为祂的身体所立下的好榜样，我们都是这身体的肢体。我们既是祂的肢体，就应当照着祂的所作和所是行事、行动并生活。我们作事的时候，我们应当学习不自己去作。我们虽然是作事的人，但我们不该是管道。…不仅如此，我们不该从我们所作的得益。应当有另一位是我们的受益人，从我们的所作和所是得益处。

在希伯来九章十四节和马太十二章二十八节所见神圣三一的行动，是一个绝佳、美丽的榜样，给我们跟从。在拯救我们的事上，祂不单独行动。祂不向自己也不为自己作什么，祂也不信靠自己。

John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

23 I in them, and You in Me, that they may be perfected into one...

Matt. 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

If as believers in Christ we are not in the Lord and in the grace of God, we cannot be joined to others. But if we abide in God, rely on God, and express God, we can coordinate together in God. Our coordination, therefore, is not based on our ability and talent but on our dwelling in God and depending on God. If we all abide in God, trust in God, and express God, God will become the power and the means of our coordination. We will then coordinate and move in oneness because we are in God. (Life-study of Ezekiel, p. 86)

Today's Reading

[The move of the Divine Trinity with the divine coordination] is a good pattern our Head has set up for His Body, of which we all are members. As members of Him, we should behave, act, and live according to what He did and was. When we do things, we should learn to do them not by ourselves. We are the doers, but we should not be the channel...Furthermore, we should not be the beneficiary of what we do. Someone else should be our beneficiary to receive the very benefit of our doing and of our being.

The move of the Divine Trinity as seen in Hebrews 9:14 and Matthew 12:28 is an excellent and beautiful example for us to follow. In saving us, He did not act individualistically. He did not do things to Himself and for Himself, nor did He trust in Himself.

在二十八节，主说，“我〔子〕若靠着神〔三一神，包括父〕的灵赶鬼，这就是神〔三一神〕的国临到你们了。”…〔主〕不是单独的。祂不靠自己作什么，也不为自己作什么。祂乃是靠着神的灵作事，为着神的国作事。祂从未靠自己或为自己作什么。这岂不是很美么？这给我们看见神圣三一里的优越。

这的确是我们配搭的好榜样。主已经产生了一个身体，是由许多肢体所构成的，所以众肢体都当学祂，…在祂身体里配搭。…我们的行为应当就象我们的元首。祂所行所为都不靠自己，也不为自己。今天在召会生活里，由于缺少正确的配搭，基督的身体还没有充分地建造起来。我们若要与身体里的众肢体有配搭，就必须学我们的元首基督，以祂为我们的榜样。我们不该靠自己，或为自己作什么。我可能照着神的旨意作一件事，但我所作的该靠自己，乃该靠一些其他的人。不仅如此，我所作的也不该为我自己，乃该为神在地上的权益、权利。这是美丽的，而这样的美丽，乃是真实的优越，真实的神圣属性，也是绝佳的美德，是我们所需要效法的。…〔主〕是靠另一位，并为另一位赶鬼。祂的灵是多么的谦卑，多么的无己（在神圣三一里并同神圣三一活着，五三至五四、四九至五一页）。

当我们在父里并在荣耀里与主同在时，我们是一。但是当我们在自己里面时，我们就不能与别人是一。我们在自己里面时，只能与自己是一，而无法与其他任何人是一。我们若盼望与别人是一，就需要从己里面迁出来，进入父神里。没有人能替我们迁移；我们要自己负责。当我们从自己里面迁出来，进入父里面，并进入父的荣耀时，我们就是一，甚至被成全成为一（真理信息，六三页）。

参读：经过过程的神圣三一之分赐与超越基督之输供的结果，第六篇；在神圣三一里并同神圣三一活着，第五章；真理信息，第六至七章。

In Matthew 12:28 the Lord said, “But if I [the Son], by the Spirit of God [the Triune God including the Father], cast out the demons, then the kingdom of God [the Triune God] has come upon you.”...[The Lord] was not individualistic. He was not doing something by Himself and for Himself. He was doing something by the Spirit of God and for the kingdom of God. He never did anything by Himself or for Himself. Is this not beautiful? This shows us the excellency in the Divine Trinity.

This is surely a good pattern for our coordination. The Lord has produced a Body constituted with many members, so all the members should learn of Him...to be coordinated in His Body...We should behave ourselves just like our Head. He behaved Himself in a way of neither doing anything by Himself nor doing anything for Himself. Today in the church life, the Body of Christ has not been built up adequately because of the shortage of the proper coordination. If we want to be coordinated with all the members in the Body, we have to learn of Christ our Head, taking Him as our pattern. We should not do anything by ourselves or for ourselves. I may do something according to the will of God, but what I do should not be by myself but by some others. Furthermore, what I do should not be for myself but for the interest, the right, of God on this earth. This is a beauty, and this beauty is a real excellency, a real divine attribute, and an excellent virtue that we need to copy...[The Lord] cast out demons by another One and for another One. His spirit was so humble, so selfless. (Living in and with the Divine Trinity, pp. 48-49, 45-46)

When we are with the Lord in the Father and in the glory, we are one. But when we are in ourselves, we cannot be one with others. In ourselves we are one only with ourselves, not with anyone else. If we desire to be one with others, we need to move out of the self and into God the Father. No one can make this move for us; we are responsible to do it ourselves. When we move out of ourselves and into the Father and into the Father's glory, we are one and are even perfected into one. (CWWL, 1978, vol. 3, “Truth Messages,” p. 336)

Further Reading: The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, ch. 6; Living in and with the Divine Trinity, ch. 5; CWWL, 1978, vol. 3, “Truth Messages,” chs. 6-7

第四周诗歌

WEEK 4 — HYMN

606

教会 — 建造

8 7 8 7 双 (英 840)

F 大调

3/2

3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 #1 2 | 3 - - -
 一 救我脱 离自己、天然，主啊，我 愿被建造，
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - -
 同众圣 徒作你圣 殿，为着充 满你荣 耀。
 1 1 | 6 - - 6 7 · 6 | 6 - 5 - 1 1 | 1 - - 1 7 | 1 | 3 - 2 -
 救我脱 离乖僻个 性，脱离骄 傲与单 独；
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - - ||
 使我甘 愿服你权 柄，让你有 家可居 住。

- 二 生命供应，活水流通， 长进、变化又配搭；
 守住等次，尽我功用， 成全别人，不践踏。
 自己所经，自己所见， 所是、所有并所能，
 不再高估，不再稍偏， 接受一切的平衡。
- 三 持定元首，联络供应， 享受基督的丰富；
 充满神的一切丰盛， 因神增加得成熟，
 同尝基督莫测大爱， 赏识基督的阔长；
 长大成人，不作婴孩， 满有基督的身量。
- 四 作神居所，作你身体， 主啊，我愿被建造，
 成为你的团体大器， 让你来显你荣耀。
 圣城景色、新妇荣美， 今在此地就彰显，
 透出你的荣耀光辉， 将你照耀在人间。

Freed from self and Adam's nature

The Church — Her Building

840

1. Freed from self and A - dam's na - ture, Lord, I would be built by
 Thee With the saints in - to Thy tem - ple, Where Thy glo - ry we shall
 see. From pe - cu - liar traits de - liv - er, From my in - de - pen - dent
 ways, That a dwell - ing place for Thee, Lord, We will be thru all our days.

2. By Thy life and by its flowing
 I can grow and be transformed,
 With the saints coordinated,
 Built up, to Thee conformed;
 Keep the order in the Body,
 There to function in Thy will,
 Ever serving, helping others,
 All Thy purpose to fulfill.
3. In my knowledge and experience
 I would not exalted be,
 But submitting and accepting
 Let the Body balance me;
 Holding fast the Head, and growing
 With His increase, in His way,
 By the joints and bands supplying,
 Knit together day by day.
4. By Thy Spirit daily strengthened
 In the inner man with might,
 I would know Thy love surpassing,
 Know Thy breadth and length and height;
 Ever of Thy riches taking,
 Unto all Thy fulness filled,
 Ever growing into manhood,
 That Thy Body Thou may build.
5. In God's house and in Thy Body
 Built up I long to be,
 That within this corporate vessel
 All shall then Thy glory see;
 That Thy Bride, the glorious city,
 May appear upon the earth,
 As a lampstand brightly beaming
 To express to all Thy worth.

二〇一六年冬季训练

以西结书结晶读经（一）

纲要

第五篇

鹰翅、人手和牛腿

读经：结一5～11，赛四十31，徒十六7，弗四1，林前二15

周一

壹 鹰翅表征基督复活的大能，神生命的大能应用在我们身上，成了我们的恩典—结一6下、9、11下，出十九4，赛四十31，林后四7，一12，十二9，林前十五10：

一 圣经说到能力的灵，是以鹰为那灵的表号—赛四十31。

二 当神把以色列人从埃及救出来，带他们到西乃山归祂自己时，对他们说，祂如鹰将他们背在翅膀上；这是恩典的话，让他们知道，祂对他们满了恩典—出十九4。

三 诗篇一百零三篇五节说，神能使我们满足，以致我们如鹰反老还童；借着接受基督作我们的生命，我们有可能如鹰反老还童—西三4。

周二

2016 WINTER TRAINING

Crystallization-Study of Ezekiel (1)

Outline

Message Five

The Wings of an Eagle, the Hands of a Man, and the Feet of a Calf

Scripture Reading: Ezek. 1:5-11; Isa. 40:31; Acts 16:7; Eph. 4:1; 1 Cor. 2:15

Day 1

I. The wings of an eagle signify the resurrection power of Christ, God's power in life applied to us and becoming our grace (Ezek. 1:6b, 9, 11b; Exo. 19:4; Isa. 40:31; 2 Cor. 4:7; 1:12; 12:9; 1 Cor. 15:10):

A. The Bible uses the eagle as a symbol of the Spirit when it speaks about the Spirit of power (Isa. 40:31).

B. When God saved the Israelites out of Egypt and brought them to Himself at Mount Sinai, He told them that He bore them like an eagle, carrying them upon His wings; this was a word of grace to let them know that He was full of grace toward them (Exo. 19:4).

C. Psalm 103:5 says that God can satisfy us so that our youth is renewed like the eagle; it is possible for us to have our youth renewed like the eagle by taking Christ as our life (Col. 3:4).

Day 2

四 “那等候耶和华的必重新得力；他们必如鹰展翅上腾；他们奔跑却不困倦，行走却不疲乏”——赛四十 31：

1 等候耶和华永远的神，意即我们了结自己，就是停下我们自己的生活、工作和行动，接受神在基督里作我们的生命、人位和顶替——八 17，加二 20，来十二 2，西四 2。

2 这样等候的人，必重新得力，甚至到一个地步，必如鹰展翅上腾；他这样一个变化过的人，不仅行走奔跑，更在诸天之上翱翔，远超每一属地的阻挠。

五 我们所是的和我们所作的，不该照着自己的智慧、力量和才能，乃该凭着神的恩典，因为我们不凭自己或任何别的事夸口，而只在主里夸口——林后一 12，十 17，林前三 21，加六 14，腓三 3，耶九 23～24。

六 主的恩典、能力和力量是为着行动，也是为着遮盖我们：

1 一面，主的恩典是我们行动的能力；另一面，主的能力是我们的保护，我们的藏身之处——林前十五 10，林后十二 9，诗十七 8，五七 1，六三 7，九一 4。

2 四活物前面的脸乃是人的脸，但身体是鹰的身体——结一 10 上、11 下：

a 活物看起来象人，行动却象鹰。

b 两个翅膀为着行动，两个翅膀为着遮盖，指明我们有些奥秘，给别人一个印象，就是那神圣者的印象。

D. “Those who wait on Jehovah will renew their strength; / They will mount up with wings like eagles; / They will run and will not become weary; / They will walk and will not faint” (Isa. 40:31):

1. To wait on Jehovah, the eternal God, means that we terminate ourselves, that is, that we stop ourselves with our living, our doing, and our activity, and receive God in Christ as our life, our person, and our replacement (8:17; Gal. 2:20; Heb. 12:2; Col. 4:2).

2. Such a waiting one will be renewed and strengthened to such an extent that he will mount up with wings like eagles; as a transformed person, he will not only walk and run but also soar in the heavens, far above every earthly frustration.

E. What we are and what we do should not be according to our own wisdom, strength, and ability but by the grace of God, for we have no boast in ourselves or in anything else but only in the Lord (2 Cor. 1:12; 10:17; 1 Cor. 3:21; Gal. 6:14; Phil. 3:3; Jer. 9:23-24).

F. The grace, power, and strength of the Lord are both for moving and for covering us:

1. On the one hand, the Lord's grace is the power for us to move; on the other hand, the Lord's power is our protection, our hiding place (1 Cor. 15:10; 2 Cor. 12:9; Psa. 17:8; 57:1; 63:7; 91:4).

2. The front face of the four living creatures is the face of a man, but the body is that of an eagle (Ezek. 1:10a, 11b):

a. The living creatures look like a man but move like an eagle.

b. The two wings for moving and the two wings for covering indicate that there is something mysterious about us and that this gives others the impression of the Divine Being.

周三

贰人的手的属灵意义是：正常的基督徒该一直作恰如人所当作的事—8 节上，徒二十 34：

一 保罗的著作指明，即使他经历鹰翅，他在生活中仍然非常有人性，走人性的路，并且尽人的本分作事—帖前二 5～8，提前五 23，提后四 20。

二 无论神的恩典多么与我们同在，无论主多么加我们能力，我们仍必须尽我们作人的本分：

1 在鹰翅以下该有人手，这些手该一直作工—弗四 28，徒二十 35，十八 3，帖后三 6～12。

2 我们需要有主加力的恩典作翅膀，也需要有人手，以人的方式与神合作。

三 最高的人性乃是神性加上人性，并且神的属性从人的美德里彰显出来—林前十二 31 下～十三 8 上，太五 44，腓四 5～7，路二三 34 上，太十八 21～22，林前四 2，七 25 下，诗三七 3，彼前五 5～6，约十三 3～5，彼前三 8，腓二 3，弗四 2。

周四

四 基督徒的人性不是指我们原有的长处，乃是活在我们里面，并且从我们里面活出来的基督—加二 20，腓一 19～21 上，林后十二 2。

Day 3

II. The spiritual significance of the hands of a man is that a normal Christian should always do things exactly like a man (v. 8a; Acts 20:34):

A. Paul's writings indicate that although he experienced the eagle's wings, he was still very human in his living, taking the human way and doing things in a human way (1 Thes. 2:5-8; 1 Tim. 5:23; 2 Tim. 4:20).

B. No matter how much the grace of God is with us and no matter how much the Lord is empowering us, we must nevertheless do things in a human way:

1. Under the eagle's wings there should be human hands, and these hands should always be working (Eph. 4:28; Acts 20:35; 18:3; 2 Thes. 3:6-12).

2. We need both the wings of the Lord's empowering grace and the hands of a man, cooperating with God in a human way.

C. The highest humanity is one in which divinity is added to our humanity and in which the divine attributes are expressed in our human virtues (1 Cor. 12:31b-13:8a; Matt. 5:44; Phil. 4:5-7; Luke 23:34a; Matt. 18:21-22; 1 Cor. 4:2; 7:25b; Psa. 37:3; 1 Pet. 5:5-6; John 13:3-5; 1 Pet. 3:8; Phil. 2:3; Eph. 4:2).

Day 4

D. Christian humanity does not refer to our natural virtues; rather, it is the Christ who lives in us and out of us (Gal. 2:20; Phil. 1:19-21a; 2 Cor. 12:2).

五 我们都必须学习作有人性的基督徒，按照耶稣的人性，就是祂在复活中的人性生命，过耶稣那样的人性生活—四 10 ~ 11:

- 1 破坏人性就是毁坏神为着祂的经纶所创造的凭借和管道。
- 2 我们越属灵，就越有人性。
- 3 我们若要活基督，就必须学习真正地有人性：
 - a 一面，我们有神的性情（彼后一 4）；另一面，我们是正常的人。
 - b 我们有神的性情和神的生命，这不是说我们就不再需要有人性。
 - c 我们需要凭神的生命和性情过真实的为人生活；这样我们就能过最高的为人生活，象主耶稣的人性生活一样—弗四 20 ~ 21。

六 基督到我们里面来作生命时，祂是永远的生命带着神圣的生命和性情，也带着属人的生命和性情；现今我们奇妙的救主在我们里面作生命，安静、正常、平常并且以非常合乎人性的方式生活、行事、行动并作工—西三 4、12 ~ 14。

周五

七 因着耶稣尚未在复活里得着荣耀而还没有的那灵，乃是带有耶稣之人性的那灵；今天那灵已由耶稣那得着荣耀的人性所构成—路二四 26，约七 37 ~ 39。

八 我们必须经历神的灵作为耶稣的灵—徒十六 7:

E. We all need to learn to be human Christians, living in a Jesusly human way according to the humanity of Jesus, which is His human life in resurrection (4:10-11):

1. To damage humanity is to ruin both the means and the channel created by God for His economy.
2. The more spiritual we are, the more human we will be.
3. If we would live Christ, we need to learn to be human in a genuine way:
 - a. On the one hand, we have the divine nature (2 Pet. 1:4); on the other hand, we are normal human beings.
 - b. The fact that we have the divine nature with the divine life does not mean that we no longer need to be human.
 - c. We need to live a genuinely human life by the divine life and nature; in this way we will be able to live the highest human life, a life like that of the Lord Jesus (Eph. 4:20-21).

F. When Christ comes into us as life, He is the eternal life with both the divine life and nature and the human life and nature; now our wonderful Savior lives, acts, moves, and works as life within us in a quiet, normal, ordinary way and also in a very human way (Col. 3:4, 12-14).

Day 5

G. The Spirit, who was not yet because Jesus had not yet been glorified in resurrection, is the Spirit with the humanity of Jesus; the Spirit today has been constituted with the glorified humanity of Jesus (Luke 24:26; John 7:37-39).

H. We need to experience the Spirit of God as the Spirit of Jesus (Acts 16:7):

- 1 耶稣的灵是指成为肉体之救主的灵，这灵作为在人性里的耶稣，经过了人性生活和十字架上的死。
- 2 这指明在耶稣的灵里不仅有神的神圣元素，也有耶稣的人性元素，以及祂为人生活并受死的元素。

叁 牛腿的属灵意义是：我们行事为人该象牛一样有正直的腿；我们不该照着我们人弯曲的脚行事为人，乃该用牛腿行事为人——结一7，林后一12：

- 一 使徒保罗说到用正直的牛腿行事为人——二17，帖前二3~4、12，弗四1。
- 二 牛腿不仅是直的，而且也分瓣，分蹄；分蹄表征在我们基督徒的行事为人中，我们需要能分辨在神眼中什么是对的，什么是错的一利十一4~6，腓一9，林前二14~15：
 - 1 鉴别力的养成乃是根据学习和经历——来四12，五14，林前二15：
 - a 我们在神面前学到什么程度，经历到什么地步，我们的鉴别力就达到什么地步。
 - b 最厉害的鉴别力是出于最厉害的对付。

周六

- 2 “我所祷告的，就是要你们的爱，在充足的知识并一切的辨识上，多而又多地洋溢”——腓一9：
 - a 辨识就是感觉事物的能力；希腊文的“辨识”意指“敏锐的知觉，道德的机智”。
 - b 根据保罗的话，我们该用满有知识和辨识的心思来爱：

1. The Spirit of Jesus refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross.
2. This indicates that in the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well.

III. The spiritual significance of the feet of a calf is that we should walk like a calf, having straight feet; we should walk not according to our crooked human feet but with the feet of a calf (Ezek. 1:7; 2 Cor. 1:12):

- A. *The apostle Paul speaks of walking with the straight feet of a calf (2:17; 1 Thes. 2:3-4, 12; Eph. 4:1).*
- B. *The calf's feet are not only straight but also cloven, divided; the divided hoof signifies that in our Christian walk we need discernment of what is right and what is wrong in the eyes of God (Lev. 11:4-6; Phil. 1:9; 1 Cor. 2:14-15):*
 1. The development of the ability to discern is based upon learning and experience (Heb. 4:12; 5:14; 1 Cor. 2:15):
 - a. The degree of the learning and experience we have before God is the degree of the discernment we will have.
 - b. The most profound discernment comes from the most profound dealings.

Day 6

2. “This I pray, that your love may abound yet more and more in full knowledge and all discernment” (Phil. 1:9):
 - a. Discernment is the ability to sense things; the Greek word for discernment means “sensitive perception, moral tact.”
 - b. According to Paul, we should love with a mind full of knowledge and discernment:

- (一) 这知识和辨识就是基督自己；当我们经历基督，祂就成了我们的知识和辨识，就是洞察事物的能力。
- (二) 我们越经历基督，就越不会凭着自己的聪明辨识事情，乃是凭着住在我们里面的基督辨识事情—加二 20。
- 3 我们需要分辨伦理与基督之间的不同，因为伦理的教训不是出于基督、那灵、复活或新造—六 15。
- 4 罗马八章启示，辨识一件事最好的路—辨识的秘诀—就是按着生命或死亡来辨识。

三 牛犊之腿“灿烂如明亮的铜”（结一 7）；这指明我们的行事为人需要被主试验并焚烧，使其能象照耀的铜，光照并试验人—启一 15 上。

四 在圣经里，牛犊表征新鲜、活泼、有活力：

- 1 牛犊是年轻、满了活力、满了精力的；这指明我们基督徒的行事为人该是“跳跃的行事为人”，满了生命的行事为人—诗二九 6，玛四 2。
- 2 我们若享受恩典并活在神面前，我们就总是新的、新鲜的，在我们身上没有老旧。

肆 作为四活物，我们若有鹰翅、人手和牛腿，我们就能配搭，并成为一个团体的实体，以完成神的经纶。

- (1) This knowledge and discernment are Christ Himself; when we experience Christ, He becomes our knowledge and discernment, our perceptive power.
- (2) The more we experience Christ, the more we will discern matters not by our cleverness but by the Christ who lives within us (Gal. 2:20).
3. We need to discern between ethics and Christ, for ethical teachings are not of Christ, of the Spirit, of resurrection, or of the new creation (6:15).
4. Romans 8 reveals that the best way to discern a matter—the secret of discernment—is to discern according to life or death.

C. The calf's feet “sparkled like the sight of burnished bronze” (Ezek. 1:7); this indicates that we need a walk that has been tested and burned by the Lord so that it will be like shining bronze, enlightening and testing others (Rev. 1:15a).

D. In the Bible a calf signifies freshness, livingness, and vigor:

1. A calf is young, vigorous, and full of energy; this indicates that our Christian walk should be a “skipping walk,” a walk that is full of life (Psa. 29:6; Mal. 4:2).
2. If we enjoy grace and live in the presence of God, we will always be new and fresh, and with us there will be no oldness.

IV. If as living creatures we have the wings of an eagle, the hands of a man, and the feet of a calf, we can be coordinated and become one corporate entity for the carrying out of God's economy.

出十九 4 “我向埃及人所行的事，你们都看见了，且看见我如鹰将你们背在翅膀上，带来归我。”

赛四十 31 “但那等候耶和华的必重新得力；他们必如鹰展翅上腾；他们奔跑却不困倦，行走却不疲乏。”

照着神纯正的话，很容易看见鹰翅、人手和牛腿的属灵意义。在圣经里，鹰翅表征应用在我们身上之神的力量。在出埃及十九章四节，神对祂的百姓说，“我向埃及人所行的事，你们都看见了，且看见我如鹰将你们背在翅膀上，带来归我。”这节说到应用在祂百姓身上之神的力量。以赛亚四十章三十一节…也给我们看见，应用在我们身上之神的力量，就象鹰的翅膀（以西结书生命读经，七二至七三页）。

信息选读

在新约里，鹰的翅膀是在基督里应用在我们身上之神的恩典、能力和力量。林后四章七节说，“我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们。”这是鹰的翅膀。在一章十二节保罗说，“我们所夸的，是我们的良心见证我们凭着神的单纯和纯诚，在世为人，不靠属肉体的智慧，乃靠神的恩典，对你们更是这样。”这又是鹰的翅膀。不但如此，在十二章九节上半主耶稣对保罗说，“我的恩典够你用的，因为我的能力，是在人的软弱上显得完全。”因此，在九节下半保罗能说，“所以我极其喜欢夸我的软弱，好叫基督的能力覆庇我。”在我们对主的经历中，基督的能力会覆庇我们，象鹰的翅膀覆庇被遮盖的人。由这些经文我们能看见，鹰的翅膀表征应用在我们身上之主耶稣的力量和恩典。

Exo. 19:4 You have seen what I did to the Egyptians and how I bore you on eagles' wings and brought you to Myself.

Isa. 40:31 Yet those who wait on Jehovah will renew their strength; they will mount up with wings like eagles; they will run and will not become weary; they will walk and will not faint.

According to the pure Word it is easy to see the spiritual significance of the eagle's wings, the man's hand, and the calf's feet. In the Bible the wings of an eagle signify the strength of God applied to us. In Exodus 19:4, God said to His people, "You have seen what I did to the Egyptians and how I bore you on eagles' wings and brought you to Myself." This verse speaks of the strength of God applied to His people. Isaiah 40:31...also shows us that God's strength applied to us is like the wings of an eagle. (Life-study of Ezekiel, p. 58)

Today's Reading

In the New Testament the eagle's wings are the grace, the power, and the strength of God in Christ applied to us. Second Corinthians 4:7 says, "We have this treasure in earthen vessels that the excellency of the power may be of God and not out of us." This is the eagle's wings. In 1:12 Paul says, "Our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you." Again, this is the eagle's wings. Furthermore, in 12:9a the Lord Jesus said to Paul, "My grace is sufficient for you, for My power is perfected in weakness." Because of this, in 12:9b Paul could say, "Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me." In our experience of the Lord, the power of Christ may overshadow us, even as the eagle's wings overshadow the covered ones. From these verses we can see that the eagle's wings signify the strength and the grace of the Lord Jesus applied to us.

在林前十五章十节保罗说，“因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”这是鹰的翅膀。我们所作的和我们所是的，不该照着自己的智慧、能力和力量，乃该凭着主的恩典、能力和力量。所以，就如保罗所说，我们若夸口，就当在主里夸口（一31）。我们不凭自己或任何别的事夸口，而只在主里夸口。今天祂的能力、力量和恩典，对我们乃是鹰的翅膀（以西结书生命读经，七三至七四页）。

神的灵一面是大能的灵，一面是生命的灵；在外面是大能，在里面是生命。圣经以两个表号来说到圣灵的二方面：说到能力的灵，是以鹰为表号；说到生命的灵，是以鸽子为表号（生命的话，一五至一六页）。

当神把以色列人从埃及救出来，带他们到了西乃山下的时候，就来对他们说，祂象大鹰把他们背在自己的翅膀上，从埃及带出来。这是祂用恩典的话，对他们说到祂向他们所作的一件恩典的事（圣经要道，八八〇页）。

诗篇一百零三篇五节说，神能使我们满足，以致我们如鹰反老还童。借着将基督接受到我们里面作生命，我们能如鹰反老还童。我们必须丢弃我们的老旧，并且说，“赞美主！我们里面有基督，所以我们反老还童。”借着终日将基督接受进来作我们的生命，我们有可能如鹰反老还童（李常受文集一九七〇年第一册，四七页）。

参读：生命的话，第二篇；基督在信徒里面长大使神的定旨得完成，第五章。

In 1 Corinthians 15:10 Paul says, “By the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.” This is the eagle’s wings. Whatever we do and whatever we are should not be according to our own wisdom, strength, and ability but by the grace, power, and strength of the Lord. Therefore, as Paul says, if we boast, we should boast in the Lord (1:31). We have no boast in ourselves or in anything else but only in the Lord. His power, strength, and grace are the eagle’s wings to us today. (Life-study of Ezekiel, pp. 58-59)

On the one hand, the Spirit of God is the Spirit of power, and on the other hand, He is the Spirit of life. He is the Spirit of power without and the Spirit of life within. Therefore, the Bible uses two symbols to speak about these two aspects of the Holy Spirit. It uses the eagle as the symbol of the Spirit when it speaks about the Spirit of power, and it uses the dove as the symbol when it speaks about the Spirit of life. (Words of Life from the 1988 Full-time Training, p. 20)

When God saved the Israelites out of Egypt and brought them to Mount Sinai, He told them that He had brought them out of Egypt like an eagle, carrying them on its wings. This was a word of grace to let them know that He was full of grace toward them. (Crucial Truths in the Holy Scriptures, vol. 4, pp. 671-672)

Psalms 103:5 says that God can satisfy us so that [we may have] our youth renewed like the eagle’s. Our youth can come back by taking Christ as life into us. We have to drop our oldness and say, “Praise the Lord! We have Christ within, so our youth has to come back.” It is possible for us to have our youth renewed like the eagle’s by taking in Christ all day as our life. (CWWL, 1970, vol. 1, “The Fulfillment of God’s Purpose by the Growth of Christ in Us,” p. 35)

Further Reading: Words of Life from the 1988 Full-time Training, ch. 2; CWWL, 1970, vol. 1, “The Fulfillment of God’s Purpose by the Growth of Christ in Us,” ch. 5

来十二 2 “望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边。”

林后十 17 “但夸口的当在主里夸口。”

[以赛亚四十章三十一节说，] “但那等候耶和华的必重新得力；他们必如鹰展翅上腾；他们奔跑却不困倦，行走却不疲乏。”…这里的“翅”表征基督复活的大能。那些停下自己并等候耶和華的人，必经历这复活的大能，得着变化，并翱翔在诸天之上（以赛亚书生命读经，一八〇页）。

信息选读

等候永远的神（赛四十 28），意即我们了结自己，就是停下我们自己的生活、工作和行动，接受神在基督里作我们的生命、我们的人位和我们的顶替。这样等候的人，必重新得力，甚至到一个地步，必如鹰展翅上腾。他不仅行走奔跑，更在诸天之上翱翔，远超每一属地的阻挠（圣经恢复本，赛四十 31 注 1）。

四活物各有四个翅膀，两个为着遮盖，两个为着行动。“他们的翅膀彼此相接”（结一 9 上），这个相接是为着行动。…这个行动完全是团体的事。

圣经启示鹰的翅膀不但是为着能力，也是为着保护。…诗篇五十七篇一节说到投靠在神翅膀的荫下；六十三篇七节说到在神翅膀的荫下欢呼；九十一篇四节说，“祂必用自己的翎毛遮蔽你，你要投靠在祂的翅膀底下。”

Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

2 Cor. 10:17 But he who boasts, let him boast in the Lord.

[Isaiah 40:31 says], “Yet those who wait on Jehovah will renew their strength; / They will mount up with wings like eagles; / They will run and will not become weary. / They will walk and will not faint.”...The wings here signify the resurrection power of Christ. Those who stop themselves and wait on Jehovah will experience this resurrection power, be transformed, and soar in the heavens. (Life-study of Isaiah, p. 143)

Today's Reading

To wait on the eternal God (Isa. 40:28) means that we terminate ourselves, that is, that we stop ourselves with our living, our doing, and our activity, and receive God in Christ as our life, our person, and our replacement. Such a waiting one will be renewed and strengthened to such an extent that he will mount up with wings like eagles. He will not only walk and run but also soar in the heavens, far above every earthly frustration. (Isa. 40:31, footnote 1)

Each of the four living creatures had four wings, two for covering and two for moving. “Their wings were joined one to another” (Ezek. 1:9a). This joining is for moving....This moving is altogether a corporate matter.

The Bible reveals that the wings of an eagle are not only for power but also for protection....Psalm 57:1 speaks of making our refuge in the shadow of God's wings, and 63:7 speaks of rejoicing in the shadow of His wings. Psalm 91:4 says, “With His pinions He will cover You, / And under His wings You will take refuge.”

主的恩典、能力和力量是为着行动，也是为着遮盖我们。一面，主的恩典是我们行动的能力；另一面，主的能力是我们的保护，我们的藏身之处。我们在基督的恩典和能力的覆庇之下，我们也在祂能力的遮盖之下。我们所作的，我们所是的，必须凭着主的恩典和主的能力。同时，我们是在主的恩典和能力的覆庇、遮盖之下。

这指明身为基督徒，神的儿女，我们该有使别人惊奇我们的元素。他们该觉得有个东西在遮盖、覆庇我们。他们应当看见我们是正常的，但有个东西加我们能力，加强、覆庇并遮盖我们。

四活物前面的脸乃是人的脸，但身体是鹰的身体；各展开两个翅膀，与另一个活物相接，两个翅膀包裹身体作为遮盖。因此，你若看他的脸，他看起来象人，但你若看他的身体，他看起来象鹰。他看起来象人，行动却象鹰。这指明我们必须一直表现自己如同正常的人；例如，象正常且正确的丈夫、妻子、父母或儿女。但别人看我们、想到我们的时候，他们该领悟，有个东西遮盖、加力、加强、保护并覆庇我们。结果，别人应当很难描述我们。与我们一同工作的人可能说，“他能忍受我们所不能忍受的事，他能担负我们所不能担负的责任。他领会事情比我们领会得更深。他是怎样的人？他如何能这样生活？”

这里的点是我们这些神的儿女总该有奥秘的事。虽然我们受苦，但我们在主里欢喜快乐，因为有个东西在遮盖我们。…这些行动、覆庇的翅膀应当给别人一个印象，就是那神圣者的印象。我们有鹰的四个翅膀，给别人一个印象：我们有神与我们同在，作我们的能力和保护。这就是鹰（以西结书生命读经，七四至七六页）。

参读：以赛亚书生命读经，第二十一篇。

The grace, power, and strength of the Lord are both for moving and for covering us. On the one hand, the Lord's grace is the power for us to move; on the other hand, the Lord's power is our protection, our hiding place. We are under the overshadowing of the grace and the power of Christ, and we are under the covering of His power. Whatever we do and whatever we are must be by the grace of the Lord and the power of the Lord. At the same time, we are under the overshadowing, the covering, of the Lord's grace and power.

This indicates that as Christians, God's children, we should have an element that causes others to wonder at us. They should sense that something is covering and overshadowing us. They should realize that we are normal, yet there is something empowering, strengthening, overshadowing, and covering us.

The front face of the four living creatures is the face of a man, but the body is that of an eagle. Two of his wings are stretched forth to join to the other living creatures, and two of his wings are wrapped around his body for a cover. Thus, if you look at his face, he looks like a man, but if you look at his body, he looks like an eagle. He looks like a man, but he moves like an eagle. This indicates that we must always express ourselves like a normal man, for example, like a normal and proper husband, wife, parent, or child. But when others look at us and consider us, they should realize that there is something covering, empowering, strengthening, protecting, and overshadowing us. As a result, it should be difficult for others to describe us. Those who work with such a person might say, "He can suffer the things we cannot suffer, and he can bear a responsibility that we cannot bear. He understands things more deeply than we do. What kind of person is he? How can he live this way?"

The point here is that with us as children of God there should always be something mysterious. Although we suffer, we are happy and rejoice in the Lord because something is covering us....These moving and overshadowing wings should give others an impression of the Divine Being. We have the four wings of an eagle, giving others the impression that we have God with us as our power and protection. This is the eagle. (Life-study of Ezekiel, pp. 59-60)

Further Reading: Life-study of Isaiah, msg. 21

徒二十 34 “我这两只手常供给我和同伴的需用，这是你们自己知道的。”

腓四 5 “当叫众人知道你们的谦让宜人。主是近的。”

以西结一章八节上半说，“在四面的翅膀以下有人的手。”这指明正确、正常的基督徒该一直作恰如人所作的事。这是使用人手。这就是保罗在行传二十章三十四节的见证：“我这两只手常供给我和同伴的需用，这是你们自己知道的。”（以西结书生命读经，七六页）

信息选读

关于信靠神，我们需要受平衡。有些人宣称，他们既信靠全能的神供应他们一切的需用，自己就不需要用手作什么。他们也许特别认为，不需要以人的方式工作。但想想使徒保罗。保罗是平衡的，他总是有两面。他的著作指明，他不但有鹰翅，也有人手。他能说，他为人不靠属肉体的智慧，乃靠神的恩典，并且神的恩临到他，不是徒然的。这是鹰翅的一面。然而，他也说，他比众使徒格外劳苦。我们也许以为，保罗不需要亲工作。但保罗走亲工作之路。这指明即使他经历鹰翅，他在生活中仍然非常有人性，走人性的路，并且很有人性的作事。

有时候一些年轻人也许幻想，他们因着寻求主，就不需要用功读书。他们也许盼望，甚至不读书，也能以高分通过考试。这种态度是错误的。年轻人，无论你多么寻求主，爱主，并顾到主，你仍须在学

Acts 20:34 You yourselves know that these hands have ministered to my needs and to those who are with me.

Phil. 4:5 Let your forbearance be known to all men. The Lord is near.

Ezekiel 1:8a says, “The hands of a man were under their wings on their four sides.” This indicates that a proper, normal Christian should always do things exactly like a man. This is to use man’s hands. This was Paul’s testimony in Acts 20:34: “You yourselves know that these hands have ministered to my needs and to those who are with me.” (Life-study of Ezekiel, pp. 60-61)

Today’s Reading

Regarding faith in God, we need to be balanced. Some may claim that since they have faith in the almighty God to supply all their needs, there is no need for them to use their hands to do anything. In particular, they may suppose that there is no need for them to work in a human way. But consider the apostle Paul. Paul was balanced; with him there always were two sides. His writings indicate that he had not only the eagle’s wings but also the hands of a man. He could say that he conducted himself not in fleshly wisdom but in the grace of God and that the grace of God with him was not in vain. This is the side of the eagle’s wings. However, he also said that he labored more than all the other apostles. We may think that there was no need for Paul to work with his own hands. But Paul took the way of working with his own hands. This indicates that even though he experienced the eagle’s wings, he was still very human in his living, taking the human way and doing things in a human way.

Sometimes the young people may imagine that because they are seeking the Lord, there is no need for them to study hard. They may hope that, even without studying, they may pass their examinations with high grades. This attitude is mistaken. Young people, no matter how much you seek the Lord, love the Lord, and care for the Lord,

业上殷勤。这就是说，无论神的恩典多么与我们同在，无论主多么加我们能力，我们仍必须在日常生活中尽我们作人的本分。比如，我们该以人的方式，照着人的原则吃健康的食物。我们若不以常人的方式正确地吃，却想要象天使一样行动，我们就会生病。我们必须以常人的方式作事。在鹰翅以下该有人手，这些手该一直工作。这是平衡的。

属世的人只有人手，没有鹰翅。但许多所谓的宗教人士似乎只有鹰翅，没有人手。我们需要有主加力的恩典作翅膀，也需要有人手，以人的方式与神合作。

四活物的人手在鹰翅以下，这是非常有意义的。这指明在作每件事时，我们都该在神的恩典以下，在祂的遮盖以下。凡我们所作的，我们都该倚靠主，并彰显祂。在这事上，我们与属世的人完全不同，他们既不依赖神，也不彰显神。他们一切的活动都不彰显神，却彰显自己。反之，在我们所作的每件事上，我们都该在主的恩典和能力以下，倚靠祂并彰显祂（以西结书生命读经，七六至七八页）。

若是我们下乡开展去传福音，给人的感觉好象是天使，恐怕人都不敢亲近我们。所以我们需要有人道，这也是我们的人格。

神性加上人道，乃是最高的道德。这就是神的神圣属性，从人被造的美德里面彰显出来，这也就是高超的美德（荣耀的异象与十字架的道路，三四页）。

参读：以西结书生命读经，第六篇；荣耀的异象与十字架的道路，第三至四篇。

you still need to be diligent in your studies. This means that no matter how much the grace of God is with us and no matter how much the Lord is empowering us, we must nevertheless fulfill our human duty in our daily living. For instance, we should eat healthy food in the human way and according to human principles. If we do not eat in a proper human way but instead try to behave like an angel, we will get sick. We have to do things in a human way. Under the eagle's wings there should be human hands, and these hands should always be working. This is to be balanced.

The worldly people, on the contrary, have only the hands of a man; they do not have the wings of an eagle. But many so-called religious people seem to have only the eagle's wings; they do not have the man's hands. We need to have both the wings of the Lord's empowering grace and the hands of a man, cooperating with God in a human way.

It is very significant that the human hands of the four living creatures are under the eagle's wings. This indicates that in doing everything we should be under God's grace and under His covering. In all that we do, we should depend on the Lord and express Him. In this matter we are altogether different from the worldly people, who neither rely on God nor express Him. All their actions do not express God but express themselves. In contrast, in everything we do we should be under the Lord's grace and power, depending on Him and expressing Him. (Life-study of Ezekiel, pp. 61-62)

If we go to the villages for the gospel outreach, and we give others the impression that we are like angels, I am afraid no one would dare to come close to us. Hence, we need to be human. This also is a part of our humanity.

The highest morality is one in which divinity is added to our humanity. This is the divine attributes of God expressed in the created virtues of man. It is also the most excellent virtue. (The Glorious Vision and the Way of the Cross, p. 35)

Further Reading: Life-study of Ezekiel, msg. 6; The Glorious Vision and the Way of the Cross, chs. 3-4

林后四 10 ~ 11 “身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。”

基督徒的人格，不是基督徒自己原有的长处，乃是活在他们里面，并且从他们里面活出来的基督。照腓立比书来看，我们乃是一个在基督里的人。从我们得救那天起，我们就从亚当里迁到基督里了。按照马太十三章撒种的比喻来看，是主把自己种到我们里面；但另一面，林前三章把我们的得救比作栽种（6），我们是被栽种到基督里面。一面是基督长在我们里面，我们的心就象田地一样，是为着长基督的；另一面是我们得在基督耶稣里，是出于神（一 30），是神把我们由亚当里迁到基督里。我们今天的地位是在基督里，可是我们所要达到的，乃是给人看出我们是在基督里，并且无论是生是死，要让基督在我们身体上，照常显大，这就是基督徒的人格（荣耀的异象与十字架的道路，四一至四二页）。

信息选读

我们都必须学习有人性。事实上，我们越属灵，就越有人性。我们若要活基督，就必须学习真正有人性。主耶稣在地上时，是满有人性的。

破坏人性就是毁坏神为着祂的经纶所创造的凭借和管道。鬼和堕落的天使禁止嫁娶并吩咐人禁戒食物，原因是他们企图毁坏人类。因此，我们在召会中必须有人性，并随从正常人性生活的标准。有些人诬告我们没有人性。我们全然否认这不实的指控。在召会生

2 Cor. 4:10-11 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body. For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.

The Christian humanity does not refer to our natural virtues; rather, it is the Christ who lives in us and out of us. According to Philippians, we are people in Christ. From the day we were saved, we have been transferred from Adam into Christ. According to the parable of the sower in Matthew 13, the Lord sowed Himself into us. However, 1 Corinthians 3 considers our salvation as a kind of planting (v. 6); we have been planted into Christ. On the one hand, it is Christ growing in us. Our hearts are like the soil; they are for growing Christ. On the other hand, it is of God that we are in Christ Jesus (1:30). It is God who has translated us from Adam into Christ. Today our position is in Christ. However, we have to attain to a condition in which we are found in Christ. Moreover, whether by life or death, Christ should be magnified in our body as always. This is the Christian humanity. (The Glorious Vision and the Way of the Cross, p. 41)

Today's Reading

We all need to learn to be human. In fact, the more spiritual we are, the more human we shall be. If we would live Christ, we must learn to be human in a genuine way. When the Lord Jesus was on earth, He was very human.

To damage humanity is to ruin both the means and the channel created by God for His economy. The reason demons and fallen angels forbid marriage and command people to abstain from foods is that their intention is to destroy mankind. Thus, we in the church must be human and follow the standards of normal human living. Some have falsely accused us of not being human. We utterly

活中我们明确强调正确的人性。我能见证我自己乃是过正常的为人生活。你若察验我的生活，就会发觉我满有人性。我不是“圣徒”或天使；我不过是人。不仅如此，我鼓励所有的长老要有人性。长老不该帮助当地的圣徒象天使一样。我们欣赏天使，但我们不想模仿他们。反而，我们宁愿是人。

我们该是有人性的基督徒。一面，我们有神的性情（彼后一4）；另一面，我们是正常的人。…我们乃是要借着神的生命和性情过真实的为人生活。这样我们就能过最高的为人生活，象主耶稣的人性生活一样。祂在地上时，借着神的生命和神的性情过人性生活。主的人性生活是借着神的生命。我们的为人生活也该是一样的。因此，我们都必须学习有人性（提摩太前书生命读经，九四至九五页）。

我们已经清楚地看见，主复活并升天以后，圣灵在我们里面乃是兼有神圣生命和性情以及属人生命和性情的灵。祂到我们里面来以前，已经是与人调和的神。不要认为祂进到我们里面来时，才开始与人调和。当祂作为永远的生命，带着神圣的性情进到我们里面来时，人的性情已包括在内。基督到我们里面来作生命时，祂是永远的生命带着神圣的生命和性情，也带着属人的生命和性情。我们可能希奇，为什么我们所得着的永远生命是属神性也属人性的生命。正因为如此，这生命在我们里面不仅能安静、正常地运行，并且也是以合乎人性的方式运行。奇妙的救主在我们里面作生命，安静、正常、平常并且以非常合乎人性的方式作工、行动、生活并行事（李常受文集一九六三年第四册，五二〇页）。

参读：提摩太前书生命读经，第九篇；在神新造中神与人的关系，第十章。

repudiate these allegations. In the church life we definitely emphasize the proper humanity. I can testify that I myself live in a normal human way. If you examine my living, you will find me to be very human. I am not a “saint” or an angel; I am simply a human being. Furthermore, I encourage all the elders to be human. The elders should not help the saints in their locality to be like angels. We appreciate the angels, but we do not want to imitate them. Instead, we prefer to be human.

We should be human Christians. On the one hand, we have the divine nature (2 Pet. 1:4); on the other hand, we are normal human beings....We are to live a genuinely human life by the divine life and nature. In this way we shall be able to live the highest human life, a life like that of the Lord Jesus. When He was on earth, He lived a human life by means of the divine life and the divine nature. The Lord's human living was by the divine life. Our human living should be the same. Thus, we all must learn to be human. (Life-study of 1 Timothy, pp. 78-79)

We have seen clearly that after the Lord's resurrection and ascension, the Holy Spirit is in us as a Spirit who possesses both the divine life and nature and the human life and nature. Before He came into us, He was God mingled with man already. Do not think that He begins to be mingled with man only when He comes into us. When He comes into us as the eternal life with the divine nature, the human nature is included. When Christ comes into us as life, He is the eternal life with both the divine life and nature and the human life and nature. We may wonder why the eternal life that we have received is a life of the divine nature and the human nature as well. It is so that this life can work in us not only in a quiet, normal way but also in a human way. The wonderful Savior works, moves, lives, and acts as life within us in a quiet, normal, ordinary way and also in a very human way. (CWWL, 1963, vol. 4, “The Relationship of God with Man in God's New Creation,” pp. 404-405)

Further Reading: Life-study of 1 Timothy, msg. 9; The Relationship of God with Man in God's New Creation, ch. 10

结一 7 “他们的腿是直的，脚掌好象牛犊之蹄，都灿烂如明亮的铜。”

林后一 12 “我们所夸的，是我们的良心见证我们凭着神的单纯和纯诚，在世为人，不靠属肉体的智慧，乃靠神的恩典，对你们更是这样。”

〔约翰七章三十七至三十九节〕的那灵，与耶稣的人性很有关系。这灵，就是从我们里面流出来的活水，是由耶稣的人性构成的。没有耶稣的人性，就不会有这样的一位灵。这一点在三十九节说得很清楚；那里说，那时还没有那灵，因为耶稣尚未得着荣耀。这证明了那灵是由耶稣那得荣耀的人性所构成的。我们必须看见，圣经在此是说到一个复活的人性（李常受文集一九七一年第二册，一三五至一三六页）。

信息选读

〔行传十六章七节里〕耶稣的灵与前节的圣灵交互使用，启示耶稣的灵就是圣灵。在新约里，圣灵是神的灵一般的称呼；耶稣的灵是神的灵特别的说法，指成为肉体之救主的灵，这位救主就是在人性里的耶稣，经过了为人的生活 and 十字架的死。这指明在耶稣的灵里不仅有神的神圣元素，也有耶稣的人性元素，以及祂为人生活并受死的元素（圣经恢复本，徒十六 7 注 1）。

我们行事为人都该象牛一样，有正直的腿。没有一个基督徒该用狮子的脚掌行事为人。我们可以将狮子的勇敢应用在我们基督徒的性格上，却不该将狮子的

Morning Nourishment

Ezek. 1:7 And their feet were straight feet, and the sole of their feet was like the sole of a calf's foot; and they sparkled like the sight of burnished bronze.

2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

The Spirit in John 7:37-39 is much related to the humanity of Jesus. This Spirit, who is the living water flowing from within us, is constituted of the humanity of Jesus. Without the humanity of Jesus, there could never be such a Spirit. This is made clear by verse 39, which says that the Spirit was not yet because Jesus had not yet been glorified. This proves that the Spirit was constituted with the glorified humanity of Jesus. We must realize that at this point the Scripture is speaking of a resurrected humanity. (CWWL, 1971, vol. 2, "Christ as the Reality," p. 101)

Today's Reading

The Spirit of Jesus [in Acts 16:7] and the Holy Spirit in the preceding verse are used interchangeably, revealing that the Spirit of Jesus is the Holy Spirit. The Holy Spirit is a general title of the Spirit of God in the New Testament; the Spirit of Jesus is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross. This indicates that in the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well. (Acts 16:7, footnote 1)

We all should walk like a calf, having straight hoofs....While we can apply the boldness of a lion to our Christian character, we should not apply the lion's paws to the Christian walk. Neither should we walk with the claws

脚掌应用在基督徒的行事为人上。我们也不该用鹰爪行事为人。用鹰爪行事为人的人，至终会伤害别人。

我们也不该用人的腿行事为人。人的腿是好的，但人腿多少有点弯曲。人的聪明是弯曲的。这就是为什么保罗说，他为人不靠属肉体的智慧，就是不靠人的聪明。我们基督徒的行事为人该是正直、坦率的，不该是弯曲或聪明的。…我们若读四福音，就会看见主耶稣在地上的时候，行事为人非常正直。祂一步一步地行事为人都是正直的。祂用牛腿行在地上。…使徒保罗在他的行事为人上也非常正直、坦率、信实并诚实。我们读保罗给哥林多人的书信，就能看见保罗是正直、坦率的人。

牛腿除了正直以外，也分蹄或分瓣。照着利未记十一章四至六节，任何不分蹄的动物都不洁净。…象牛羊这样洁净的动物有两个特征：反刍和分蹄。…分蹄表征在我们同着主的行事为人中，我们需要正确地分辨，好将对的事与错的事，洁净的事与不洁净的事分开。不分蹄，如骆驼的蹄，就是行事为人没有分辨。我们在基督里的信徒，需要有一种行事为人，能分辨在神眼中什么是对的，什么是错的（以西结书生命读经，七八至八一页）。

这是一个铁定的原则。你我学习有多少，经历有多少，鉴别力也有多少。这里没有捷径，也没有第二条路。我若没有得救，就永远不会分别哪一个是得救的人，哪一个是没有得救的人。我若从来没有奉献过，我也就不会摸出谁是奉献的，谁是没有奉献的。你在神面前学到什么程度，经历到什么地步，你的鉴别力就达到什么地步。最厉害的鉴别力是出于最厉害的对付（长老治会，一一五页）。

参读：基督是实际，第十一至十二篇；长老治会，第七篇。

of an eagle. Those who walk with the claws of an eagle will eventually hurt others.

Also, we should not walk with the feet of a man. Man's feet are good, but they are somewhat crooked. Human cleverness is something crooked. This is why Paul said that he did not conduct himself in fleshly wisdom, that is, not in human cleverness. Instead of being crooked or clever, our Christian walk should be straight and frank. If we read the four Gospels, we will see that while the Lord Jesus was on earth, He walked in a very straight way. Step by step His walk was straight. He walked on the earth with calf's hoofs. Also the apostle Paul was very straight, frank, faithful, and honest in his walk. By reading Paul's Epistles to the Corinthians, we can realize that Paul was a straight and frank person.

In addition to being straight, the calf's hoofs are also cloven, or divided. According to Leviticus 11:4-6 any animal that does not have cloven hoofs is not clean....Clean animals such as the cow and sheep have two characteristics: the chewing of the cud and the dividing of the hoof. The divided hoof signifies that in our walk with the Lord we need a proper discernment to divide the right things from the wrong and the clean things from the unclean. To have a hoof that is not cloven, like that of a camel, is to have a walk without discernment. As believers in Christ, we need to have such a walk that we can discern what is right and what is wrong in the eyes of God. (Life-study of Ezekiel, pp. 62-64)

This is an ironclad rule: the amount of learning and experience we have determines the ability in discernment we will achieve. There is no shortcut or second way here. If I have not been saved, I can never differentiate who is saved and who is not. If I have not been consecrated, I can never sense who is consecrated and who is not. The degree of learning and experience you have before God is the degree of discernment you will have. The most profound discernment comes out of the most profound dealings. (The Elders' Management of the Church, pp. 109-110)

Further Reading: CWWL, 1971, vol. 2, "Christ as the Reality," chs. 11-12; The Elders' Management of the Church, ch. 7

腓一 9 “我所祷告的，就是要你们的爱，在充足的知识并一切的辨识上，多而又多地洋溢。”

玛四 2 “但向你们敬畏我名的人，必有公义的日头升起，其翅膀有医治之能；你们必如圈里的肥牛犊出来跳跃。”

[在腓立比一章九节] 保罗祷告，要我们的爱，在充足的知识并一切的辨识上，多而又多地洋溢。希腊文的“辨识”即敏锐的知觉，道德的机智。辨识就是感觉事物的能力。保罗不要腓立比人愚昧地爱；相反的，他鼓励他们满有知识和辨识的心思、敏锐的知觉、道德的机智来爱。

一章九节保罗所说的知识和辨识，实际上就是基督自己。当我们经历基督，祂就成了我们的知识和辨识。我们缺少知识和辨识，无法辨别不同的福音传扬，原因在于我们对基督缺少经历（腓立比书生命读经，二一页）。

信息选读

我们照着某种伦理教训而活，这不是神的愿望。伦理不是新造的一部分，也不是属于基督、那灵或复活生命的事物。任何属于基督的事物，必定是在复活里，在新造里，并属于那灵（腓立比书生命读经，二一四页）。

照罗马八章所启示的方法，我们必须根据死亡或生命来辨识。许多离开主恢复的人，既没有生命的供应，也没有享受，这指明他们接受了不是出于主的东西。辨识的秘诀就是按着生命或死亡来辨识（哥林多后书生命读经，五五四页）。

Phil. 1:9 And this I pray, that your love may abound yet more and more in full knowledge and all discernment.

Mal. 4:2 But unto you who fear My name will the Sun of righteousness arise with healing in His wings, and you will go forth and leap about like well-fed calves.

[In Philippians 1:9] Paul prayed that our love would abound more and more in full knowledge and all discernment. The Greek word for discernment means “sensitive perception, moral tact.” Discernment is the ability to sense things. Paul did not want the Philippians to love in a foolish way. On the contrary, he encouraged them to love with a mind full of knowledge and discernment, sensitive perception, and moral tact.

The knowledge and discernment about which Paul speaks in 1:9 are actually Christ Himself. When we experience Christ, He becomes our knowledge and discernment. The reason we lack the knowledge and the discernment to differentiate between the different kinds of preaching is that we are short of the experience of Christ. (Life-study of Philippians, p. 17)

Today's Reading

It is not God's desire that we live according to certain ethical teachings. Ethics is not part of the new creation. It is not something of Christ, of the Spirit, or of resurrection life. Anything that is of Christ must be in resurrection, in the new creation, and of the Spirit. (Life-study of Philippians, p. 179)

According to the way revealed in Romans 8, we need to discern according to death or life. Many of those who have left the Lord's recovery have neither the life supply nor the enjoyment. This is an indication that they have taken in something that is not of the Lord. The secret of discernment is to discern according to life or death. (Life-study of 2 Corinthians, p. 470)

以西结一章七节告诉我们，牛犊的腿“灿烂如明亮的铜”。铜的照耀来自炉的热度。铜越被焚烧、被试验，就越照耀光明。这指明我们需要被主试验并焚烧的行事为人。…我们若被主试验、察验，我们的行事为人就会照耀如明亮的铜，给人亮光，试验人，并且使人领悟自己的行事为人是对或错。

在圣经里，牛犊象征新鲜、活泼。享受恩典并活在神面前的基督徒，总是新的、新鲜的，在他没有老旧。有时候，你碰到一位弟兄，按人的年龄说相当年轻，但在属灵上却相当老旧，不新鲜也缺少新样。另有些时候，你也许与一位在主里非常老练的年长弟兄有交通。每当他祷告的时候，你就觉得有个新的、新鲜的东西。在我们信徒所有的活动里，我们都该是新的、新鲜的。我们若成为老旧的，就不再是活物。…圣经说，牛犊是跳跃的（诗二九6，玛四2）。这就是说，牛犊是活跃的。我们基督徒的行事为人，不该是死的行事为人，乃该是“跳跃的行事为人”，满了生命的行事为人。牛犊是年轻、满了活力、满了精力的。我们都该满了生命，象小牛犊一样，来到聚会中象跳跃的牛犊。愿主使我们众人跳跃象牛犊一样！

这一切关于牛腿的点，都与我们基督徒的行事为人有关。基督徒的行事为人是正直、坦率的，也是有分辨的，能照耀并给别人亮光，试验人，并且满了活力，满有生命、精力、新鲜、新样。

基督徒的生活必须是这样的生活，基督徒的行事为人必须是这样的行事为人。因着有这样的生活和行事为人，我们这些活物就能配搭，并成为一个实体。…我们需要有鹰翅和人手的生活，我们也需要有正直牛腿的行事为人。愿主使我们这一切事有深刻的印象，使我们在召会生活中有正确的配搭（以西结书生命读经，八一至八四页）。

参读：腓立比书生命读经，第二十二篇；哥林多后书生命读经，第五十三篇。

Ezekiel 1:7 tells us that the calf's feet "sparkled like the sight of burnished bronze." The shining of bronze comes from the heat of the furnace. The more the bronze is burned and tested, the brighter it shines. This indicates that we need a walk that has been tested and burned by the Lord...If we have been tested and examined by the Lord, our walk will shine like burnished bronze, giving light to others, testing them, and causing them to realize whether their walk is right or wrong.

In the Bible a calf signifies freshness and livingness. A believer in Christ who enjoys grace and lives in the presence of God is always new and fresh, and with him there is no oldness. Sometimes you may meet a brother who is quite young humanly but spiritually is rather old, lacking in freshness and newness. At other times you may have fellowship with an older brother who is very experienced in the Lord. Whenever he prays, you sense something new and fresh. In all of our activities as believers, we should be new and fresh. If we become old, we no longer are living creatures. The Bible says that a calf skips and leaps (Psa. 29:6; Mal. 4:2). This means that a calf is alive. Our Christian walk should not be a dead walk but a "skipping walk," a walk which is full of life. A calf is young and vigorous, full of energy. We all should be full of life, like a young calf, coming to the meetings like skipping calves. May the Lord cause us all to skip like calves!

All these points on the calf's hoofs are related to our Christian walk. The Christian walk is straight and frank. It is also a walk with discernment, a walk that shines and gives light to others and tests them, and a walk that is vigorous, full of life, energy, freshness, and newness.

The Christian life must be this kind of life, and the Christian walk must be this kind of walk. It is by having this kind of life and walk that we, the living creatures, can be coordinated and become one entity...We need a life that has the wings of an eagle and the hands of a man, and we need a walk that has the straight hoofs of a calf. May the Lord impress us with all these matters so that we may have the proper coordination in the church life. (Life-study of Ezekiel, pp. 64-66)

Further Reading: Life-study of Philipians, msg. 22; Life-study of 2 Corinthians, msg. 53

第五周诗歌

WEEK 5 — HYMN

经历基督 — 与祂交通

412

8 7 8 7 副 (英 559)

降 D 大调

3/4

3 3 | 4 · 3 2 1 | 2 2 2 3 | 4 · 4 3 2 | 3 -
 一 恩 主, 我 今 凭 信 摸 你, 你 是 供 给 的 源 头;
 3 4 | 5 · 5 6 7 | 1̇ 5 5 1̇ | 7 · 6 5 #4 | 5 -
 凭 信 取 用 你 的 能 力, 借 你 宝 血 来 领 受。
 5 5 | 2̇ · 7 6 5 | 1̇ 1̇ 5 5 | 2̇ · 7 6 5 | 1̇ -
 (副) 摸 你, 就 得 生 命 供 应, 借 着 你 灵 的 运 行;
 1̇ 1̇ | 1̇ · 1̇ 7 6 | 5 3 1̇ 2̇ | 3 5 3 2 | 1 - ||
 你 灵 将 我 纯 洁、充 盈, 使 我 得 享 你 丰 盛。

二 凭信取用, 凭信摸你, 凭信应用你丰富;
 我的全人向你开启, 你之所是向我注。

三 摸你, 恩主, 摸你更深, 摸而取用你丰盛;
 从你接受, 恩上加恩, 我就流露你生命。

四 能力、智慧、慈爱、恩宠, 凡我需要你供应;
 使我摸你, 使我取用, 摸你、取用、不稍停。

Savior, I by faith am touching Thee

Experience of Christ — Fellowship with Him

559

The musical score is written in 3/4 time with a key signature of one flat (B-flat). It consists of four staves of music. The lyrics are written below the notes. The score includes a chorus section starting at measure 8. The lyrics are: 'I. Sav - ior, I by faith am touch - ing Thee, the source of ev - ery good; Vir - tue now, by faith am claim - ing, Through the cleans - ing of Thy blood. (C) Touch - ing Thee, new life is glow - ing By Thy Spir - it's burn - ing flame; Cleansing, purg - ing, Spir - it fill - ing, Glo - ry to Thy Ho - ly Name!'.

2. Touching Thee in faith, I take Thee
 In Thy riches full and free;
 All I am I open to Thee,
 All Thou art Thou giv'st to me.
3. Touching now Thine outstretched scepter,
 O most mighty King of kings;
 Of Thy fulness now receiving,
 High I mount on eagle wings.
4. Grace and virtue, strength and wisdom,
 All my need, by Thee supplied;
 Keep me touching, keep me claiming,
 Keep me ever at Thy side.

读经：结一 15 ~ 21

周一

壹 整本圣经，从创世记到启示录，陈明神的经纶（弗一 10，三 9，提前一 4）和祂在地上行动以执行祂经纶的完整图画：

一 在以西结书，神的经纶与神在祂经纶中的行动，乃是由轮所表征——15：

1 这个大轮的轮轴表征基督作神经纶的中心；轮辋表征基督的配偶，就是召会，终极完成于新耶路撒冷。

2 由轮轴伸展到轮辋的轮辐表征作基督肢体的许多信徒。

二 在活物旁边，有轮在地上出现，指明神在地上的行动，是随着四活物的配搭。

三 轮的行动含示有目的的特别行动。

四 轮的行动也含示这行动不是靠我们自己的力量。

Scripture Reading: Ezek. 1:15-21

Day 1

I. The entire Bible from Genesis to Revelation presents a full picture of the economy of God (Eph. 1:10; 3:9; 1 Tim. 1:4) and of God's move on earth to carry out His economy:

A. In the book of Ezekiel God's economy and God's move in His economy are signified by a wheel (1:15):

1. The hub of this great wheel signifies Christ as the center of God's economy, and the rim signifies Christ's counterpart, the church, which consummates in the New Jerusalem.

2. The spokes of the wheel spreading from the hub to the rim signify the many believers as the members of Christ.

B. The appearing of the wheels on the earth beside the living creatures indicates that God's move on earth follows the coordination of the four living creatures.

C. The move by a wheel implies an extraordinary move with a purpose.

D. Furthermore, it implies that this move is not by our own strength.

五 轮在活物的四个脸旁（15），指明我们若要有主的行动，首先必须活出主，彰显主（罗十三14，加二20，腓一19～21）。

周二

贰 在每个活物旁，有高而可畏的轮子——
结一15～21：

一 轮子的行动，乃是主以祂自己作我们的力量、能力和供应，为着祂永远的定旨，而有之特别、不平常的行动——参5～8、19～20节。

二 我们的神是活的（提前三15，来三12），我们的主是行动的（太十六18），并且那灵正在作工（启五6下），以完成神永远的经纶（参但十一32下）。

三 神的行动乃是祂在人身上经纶的行动，要使人成为神，以产生一个新人，好使神在基督里得着祂团体的彰显和行政——结一10、13、15、26～27，弗二15，四22～24，西三10～11。

周三

四 每一个地方召会和每一位个别的信徒，都应该有高而可畏的轮子随着他们——参徒十三1～2：

1 我们要有分于主的行动，就必须与主有个人、情深、私下并属灵的关系——歌一2～4，可十二30。

2 我们要有分于主的行动，就可以在祂的出去里出去，在祂的给与里给与，并在祂的祷告里祷告：

E. The wheels being for the four faces of the living creatures (v. 15) indicates that if we would have the Lord's move, we must first live out the Lord, expressing Him (Rom. 13:14; Gal. 2:20; Phil. 1:19-21).

Day 2

II. By the side of every living creature there is a high and awesome wheel (Ezek. 1:15-21):

A. The move of the wheels is the special, extraordinary move of the Lord for His eternal purpose by Him as our strength, power, and supply (cf. vv. 5-8, 19-20).

B. Our God is living (1 Tim. 3:15; Heb. 3:12), our Lord is moving (Matt. 16:18), and the Spirit is working (Rev. 5:6b) to carry out His eternal economy (cf. Dan. 11:32b).

C. God's move is the move of His economy in man to deify man to bring forth the one new man so that God in Christ may have His corporate expression and administration (Ezek. 1:10, 13, 15, 26-27; Eph. 2:15; 4:22-24; Col. 3:10-11).

Day 3

D. Every local church and every individual believer should have a high and awesome wheel with them (cf. Acts 13:1-2):

1. In order to participate in the Lord's move, we must have a personal, affectionate, private, and spiritual relationship with Him (S.S. 1:2-4; Mark 12:30).

2. In order to participate in the Lord's move, we can go in His going, give in His giving, and pray in His praying:

- a 羔羊无论往哪里去，我们都要跟随祂，借着留意我们的灵并借着尊基督为头和身体，而过祭坛和帐棚的生活—启十四4，创十二7～8，十三3～4、18，玛二15～16，林后二13，七5～6，约壹一3。
- b 我们必须作乐意施与的人，成为在真理上的同工—林后九6～7，约叁7～8。

周四

- c 我们需要借着祷告与主合作，以执行祂的行动，与行动的神一同行动，为着成就祂的经纶，正如在使徒行传里所见的：
- (一) 我们所需要的祷告，乃是带进那灵浇灌的祷告—一14，二1～4、16～17上。
- (二) 我们所需要的祷告，乃是使地震动，并使门徒得着圣灵加力，放胆讲37说神的话的祷告—四24～31。
- (三) 我们需要专心致力，坚定持续地祷告，并尽话语的职事—六4。
- (四) 我们所需要的祷告，乃是将彼得带到魂游象外，并将属天的异象带给他的祷告—十9～16。
- (五) 我们所需要的祷告，乃是为彼得开了监牢门的祷告—十二4～14。
- (六) 我们所需要的祷告，乃是将五位申言者和教师带到主的使命里的祷告—十三1～4。
- (七) 我们所需要的祷告，乃是带进地大震动，监牢的地基都摇动的祷告—十六23～26。
- (八) 我们所需要的祷告，乃是将保罗带到魂游象外，并带到主对他的说话里的祷告—二二17～21。

- a. We need to follow the Lamb wherever He may go, living a life of the altar and the tent by taking heed to our spirit and by honoring Christ as the Head and as the Body (Rev. 14:4; Gen. 12:7-8; 13:3-4, 18; Mal. 2:15-16; 2 Cor. 2:13; 7:5-6; 1 John 1:3).
- b. We need to be cheerful givers, becoming fellow workers in the truth (2 Cor. 9:6-7; 3 John 7-8).

Day 4

- c. We need to cooperate with the Lord through prayer to carry out His move, acting together with the acting God for the accomplishment of His economy as seen in the book of Acts:
- (1) We need the prayer that brought in the outpouring of the Spirit (1:14; 2:1-4, 16-17a).
- (2) We need the prayer that shook the earth and empowered the disciples with the Holy Spirit for the speaking of the word with boldness (4:24-31).
- (3) We need to give ourselves continually to and continue steadfastly in prayer and in the ministry of the word (6:4).
- (4) We need the prayer that brought Peter into a trance and brought a heavenly vision to him (10:9-16).
- (5) We need the prayer that opened the prison gate for Peter (12:4-14).
- (6) We need the prayer that brought the five prophets and teachers into the Lord's commission (13:1-4).
- (7) We need the prayer that brought in a great earthquake and shook the foundation of the prison (16:23-26).
- (8) We need the prayer that brought Paul into a trance and into the Lord's speaking to him (22:17-21).

叁高而可畏的轮子在地上，表明神需要在地上行动—结一 15，太六 10：

一 主行动时显出来的样子象水苍玉；轮有水苍玉的样子，指明轮子无论行动到哪里，都带着主显出来的样子—结一 16 上，但十 6。

二 四轮都是一个样子，指明在每一个召会中，主的行动都有同一个样式和样子—结一 16 下，林前四 17，七 17，十一 16，十四 34，十六 1，启一 12，帖前二 14。

三 轮中套轮（结一 16）表明主在我们的行动中行动：

1 内里的轮子（主作轮轴）乃是外在轮子（召会作轮辋）行动能力的源头。

2 以利亚在祷告里祷告，意思是主的祷告在他的祷告里；这就是轮中套轮—雅五 17：

a 以利亚不是凭自己的感觉、思想、意愿、情绪，或任何来自环境和情况的刺激，为着达到自己的目的而祷告。

b 以利亚乃是在主所赐给他的祷告里，为了成就主的旨意而祷告—罗八 26～27。

3 内里的轮子是使轮子转动的马达、发电机：

a 我们的行动若是真实的，在我们的行动里就必定有主的行动—参一 9，八 16。

b 在召会生活里，主耶稣是轮轴—轮中的轮；我们是轮辋—参西一 17～18。

III. The high and awesome wheels being upon the earth shows that God needs a move on the earth (Ezek. 1:15; Matt. 6:10):

A. Beryl is the appearance of the Lord when He is moving; the wheels having the appearance of beryl indicates that wherever the move of the wheels goes, it brings the appearance of the Lord (Ezek. 1:16a; Dan. 10:6).

B. The wheels having the same appearance indicates that the move of the Lord has the same likeness and appearance in every church (Ezek. 1:16b; 1 Cor. 4:17; 7:17; 11:16; 14:33; 16:1; Rev. 1:12; 1 Thes. 2:14).

C. The wheel within a wheel (Ezek. 1:16) shows the Lord's move in our move:

1. The inner wheel, the Lord as the hub, is the source of power for the moving of the outer wheel, the church as the rim.

2. For Elijah to pray in a prayer means that the Lord's prayer was within his prayer; this is the wheel within a wheel (James 5:17):

a. He did not pray in his feeling, thought, intention, or mood, or in any kind of motivation, arising from circumstances or situations, to fulfill his own purpose.

b. He prayed in the prayer given to him by the Lord for the accomplishing of His will (Rom. 8:26-27).

3. The inner wheel is the motor, the dynamo, the generator, that causes the wheel to move:

a. If our move is genuine, it must be that within our move is the move of the Lord (cf. 1:9; 8:16).

b. In the church life the Lord Jesus is the hub—the wheel within the wheel—and we are the rim (cf. Col. 1:17-18).

四 轮向四方直行，行走时并不掉转，指明在配搭里的行动，不需要掉转——结一 17，参 12 与注 1。

五 我们在自己里面该是微小的；但在我们旁边的轮子，也就是神在我们身上经纶的行动，该是高而可畏的——18 节，林前十五 9，林后十一 5，十二 11，弗三 8～11。

六 高而可畏的轮辋满了眼睛，指明我们若在主的行动上与祂是一，我们就有祂神圣的洞察眼光、远瞻眼光和启示——结一 18，弗一 17：

1 我们越有分于主的行动，就越得光照。

2 我们越行动，就越能看见。

七 轮随着活物，指明神工作的行动在于我们的行动；这也指明我们若在信心里行动，主就要随着我们行动——结一 19，林后五 7，四 13、18，参传十一 4。

八 轮随着活物（结一 19、21），活物随着灵，但灵在轮中：

1 这指明主在我们行动中的行动，乃是照着成为肉体的原则——20 节，参林前七 10、12。

2 这也指明我们与主是一，祂也与我们是一——六 17、19，约十四 16～17，徒十六 6～10，参来十一 8、27。

3 主随着我们，我们随着灵，而灵在轮中——结一 20～21。

4 这就是主今天在地上的行动，这也就是主的恢复。

D. The wheels going in four directions and not turning as they went indicates a move in coordination, without any turns (Ezek. 1:17; cf. v. 12 and footnote 1).

E. In ourselves we should be small, but the wheel beside us, that is, the move of God's economy with us, should be high and awesome (v. 18; 1 Cor. 15:9; 2 Cor. 11:5; 12:11; Eph. 3:8-11).

F. The high and awesome rims of the wheels being full of eyes indicates that if we are one with the Lord in His move, we will have His divine insight, foresight, and revelation (Ezek. 1:18; Eph. 1:17):

1. The more we participate in the move of the Lord, the more we will be enlightened.

2. The more we move, the more we will be able to see.

G. The wheels following the living creatures indicates that the move of God's work depends upon our moving; it also indicates that if we move in faith, the Lord will follow our move (Ezek. 1:19; 2 Cor. 5:7; 4:13, 18; cf. Eccl. 11:4).

H. The wheels follow the living creatures (Ezek. 1:19, 21), and the creatures follow the Spirit, but the Spirit is in the wheels:

1. This indicates that the move of the Lord in our move is in the principle of incarnation (v. 20; cf. 1 Cor. 7:10, 12).

2. This also indicates that we are one with the Lord, and He is one with us (6:17, 19; John 14:16-17; Acts 16:6-10; cf. Heb. 11:8, 27).

3. The Lord follows us, we follow the Spirit, and the Spirit is in the wheels (Ezek. 1:20-21).

4. This is the Lord's move on earth today, and this is the Lord's recovery.

结一 15 ~ 16 “我正观看活物的时候，见活物的四个脸旁各有一轮在地上。轮的样子和作法，看来好象水苍玉。四轮都是一个样式，样子和作法好象轮中套轮。”

整本圣经，从创世记到启示录，陈明神的经纶（弗一 10，三 9，提前一 4）和祂在地上行动以执行祂经纶的完整图画。在以西结书，神的经纶与神在祂经纶中的行动，乃是由轮所表征。这个大轮的轮轴表征基督作神经纶的中心；轮辋表征基督的配偶，就是召会，终极完成于新耶路撒冷；由轮轴伸展到轮辋的轮辐表征作基督肢体的许多信徒。

在活物旁边，有轮在地上出现，指明神在地上的行动，是随着四活物的配搭。轮的行动含示有目的的特别行动，并且也含示这行动不是靠我们自己的力量（圣经恢复本，结一 15 注 2）。

这些轮子是在活物的脸旁（结一 15）。这指明我们若要有主的行动，首先必须活出主，彰显主。我们若活出基督的彰显，我们就有主行动的轮子（以西结书生命读经，一二〇页）。

信息选读

亚伯拉罕没有听过〔奉献的〕道理，他没有受过人的鼓励，但是他看见了神，就立刻为着神筑一座坛。哦，弟兄姊妹，奉献是自然而然的事。一个遇见神向他显现的人，绝不会没有意思为着神而活。神一向他显现，他就完全为着神。亚伯

Ezek. 1:15-16 And as I watched the living creatures, I saw a wheel upon the earth beside the living creatures, for each of their four faces. The appearance of the wheels and their workmanship were like the sight of beryl. And the four of them had one likeness; that is, their appearance and their workmanship were as it were a wheel within a wheel.

The entire Bible from Genesis to Revelation presents a full picture of the economy of God (Eph. 1:10; 3:9; 1 Tim. 1:4) and of God's move on earth to carry out His economy. In the book of Ezekiel God's economy and God's move in His economy are signified by a wheel. The hub of this great wheel signifies Christ as the center of God's economy, and the rim signifies Christ's counterpart, the church, which consummates in the New Jerusalem. The spokes of the wheel spreading from the hub to the rim signify the many believers as the members of Christ.

The appearing of the wheels on the earth beside the living creatures indicates that God's move on earth follows the coordination of the four living creatures. The move by a wheel implies an extraordinary move with a purpose. Furthermore, it implies that this move is not by our own strength. (Ezek. 1:15, footnote 1)

The wheels were at the side of the faces of the living creatures (Ezek. 1:15). This indicates that if we would have the Lord's move, we must first live out the Lord, expressing Him. If we live out the expression of Christ, we will have the wheel of the Lord's move. (Life-study of Ezekiel, p. 95)

Today's Reading

Abraham had not heard many doctrines about consecration, nor had he been urged by others to consecrate himself. But Abraham had seen God, and when he did, he immediately built an altar to God. O brothers and sisters, consecration is a spontaneous thing. Anyone to whom God has manifested Himself cannot do anything other than live for Him. Once God appears to a person, he will live totally

拉罕是如此，召会二千年来，每一个遇见神的人也是如此。

祭坛的结局，是引到帐棚去。所以，创世记十二章八节就这样说：“从那里他又迁到伯特利东边的山，支搭帐棚。”从今以后，亚伯拉罕是住在神的家—伯特利—里；从今以后，他起首支搭帐棚。并不是他出来的时候没有帐棚，可是神不提起帐棚；等到他有了祭坛之后，神的话才给我们看见帐棚。

什么叫作帐棚？帐棚的意思是流动的，是不扎根的。神要借着祭坛来对付你自己，神要借着帐棚来对付属于你的东西。亚伯拉罕有祭坛，他把他的一切都给了神，那么是不是从今以后亚伯拉罕连身上的衣服都没有了？不，亚伯拉罕还有牛，还有羊，还有许多东西。但是，亚伯拉罕是住在帐棚里的人。换句话说，祭坛所余剩的东西，只能保留在帐棚里。这是一个原则，就是你所有的东西都得放在祭坛上，但是还有余剩的东西，是留下给你用的，那一个东西并不是你所有的，乃是在帐棚里的。

八节说，“从那里他又迁到伯特利东边的山，支搭帐棚；西边是伯特利，东边是艾；他在那里又为耶和华筑了一座坛。”这是亚伯拉罕第二个祭坛。祭坛引到帐棚，帐棚又领你回到祭坛来。有了祭坛，就所有的东西都不是你的；经过祭坛而留下来的那些东西，是放在帐棚里的。没有什么东西是抓住你的，你的良心在神面前是平安的，你能坦然无惧地对神说，“我没有一样是不给你的。”这样，帐棚就必定会领你回到祭坛去。如果你的东西长了根，你搬也搬不动，放也放不下，你被它抓牢了，你就不能有第二个祭坛（倪柝声文集第二辑第十七册，一二〇至一二一、一二三页）。

参读：以西结书生命读经，第九篇；倪柝声文集第二辑第十七册，第十六篇。

for God. So it was with Abraham, and so it has been with everyone who has met God throughout the two thousand years of church history.

The altar has its issue in the tent. Genesis 12:8 says, “And he proceeded from there to the mountain on the east of Bethel and pitched his tent.” From then on, Abraham lived in God’s house—Bethel. From then on, he lived in a tent. Actually, he lived in a tent before, but God did not mention it. Not until he had built the altar does the Word of God bring the tent into view.

What is a tent? A tent is something movable; it does not take root anywhere. Through the altar God deals with us; through the tent God deals with our possessions. At the altar Abraham offered up his all to God. Was he thereafter stripped of everything, even his clothing and belongings? No! Abraham still possessed cattle and sheep and many other things, but he had become a tent dweller. What was not consumed on the altar could only be kept in the tent. Here we see a principle. Everything we have should be placed on the altar. But there is still something left. These are the things that are for our own use. However, they are not ours; they are to be left in the tent.

Genesis 12:8 says, “And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah.” This is Abraham’s second altar. The altar led to the tent, and then the tent led again to the altar. With the altar, nothing is ours any longer, and whatever is left from the altar is placed in the tent. Nothing can occupy our heart anymore; our conscience is at peace before God, and we can boldly say to Him, “I have not held back one thing from You.” In this way, the tent leads us back to the altar. If our possessions have taken root and we cannot drop them or move them anymore, we become bound by these things, and there can never be a second altar. (CWWN, vol. 37, pp. 92, 94)

Further Reading: Life-study of Ezekiel, msg. 9; CWWN, vol. 37, “The Life of the Altar and the Tent,” ch. 16

晨兴喂养

结一 15 “我正观看活物的时候，见活物的四个脸旁各有一轮在地上。”

21 “那些行走的时候，这些也行走；那些站住的时候，这些也站住；那些从地上升的时候，轮也在旁边上升，因为活物的灵在轮中。”

轮子是为着行动，但这行动的方式不是平常的，乃是特别的。我们在家里，从厨房走到卧室或客厅，并不需要用轮子。但是我们要走远路，就需要轮子。当我们有专一的目的去作一件事，我们可能也需要用到轮子。因此，用轮子行动不是指平常的行动，乃是指着有特别目的的行动。在以西结一章里的轮子，含示有目的的行动。不仅如此，这轮子也含示，这行动不靠我们自己的力量（以西结书生命读经，一一五页）。

信息选读

关于主今日行动的方向，我完全相信我们的神是活的（提前三 15，来三 12），我们的主是有行动的（太十六 18），并且那灵是在作工的（启五 6 下）。既然我们的神是活的，我们的主是有行动的，并且那灵是在作工的，我们的三一神必定仍在执行祂唯一的工作，以成就祂永远的经纶，正如祂在已过的世代和世纪一直为此作工。现在我们需要找出，我们这位活的、有行动的、在作工的神今天在这地上所作的。要完成祂为着祂永远经纶的工作，就是建造祂基督生机的身体，祂今天在这地上所执行的是什么？…神和基督都渴望看见基督的身体建造起来，看见新妇预备好，并看见国度被带进，使基督得着身体，得着新妇，并使神为着祂永远的经纶在

Morning Nourishment

Ezek. 1:15 And as I watched the living creatures, I saw a wheel upon the earth beside the living creatures...

21 Whenever those went, these went; and whenever those stood still, these stood still; and whenever those were lifted up above the earth, the wheels were lifted up alongside them; for the Spirit of the living creature was in the wheels.

A wheel is for moving, not in an ordinary way but in a special way. At home, when we walk from the kitchen to our bedroom,...we do not need a wheel. But when we travel a distance, we need a wheel. When we do something to fulfill a purpose, we may also need a wheel. Thus, the move by a wheel is not an ordinary move but a special move with a purpose. The wheel in Ezekiel 1 implies a move with a purpose. Furthermore, the wheel implies that this move is not by our own strength. (Life-study of Ezekiel, p. 91)

Today's Reading

Concerning the direction of the Lord's move today, I fully believe that our God is living (1 Tim. 3:15; Heb. 3:12), that our Lord is moving (Matt. 16:18), and that the Spirit is working (Rev. 5:6b). Since our God is living, our Lord is moving, and the Spirit is working, our Triune God must still be carrying on His unique work for the accomplishing of His eternal economy, just as He has worked for this in the past ages and centuries. Now we need to find out what our living, moving, and working God is doing today on this earth. What is He carrying on today on this earth to complete His work for His eternal economy, that is, to build up the organic Body of His Christ? Both God and Christ are aspiring to see the Body of Christ built up, to see the bride prepared, and to see the kingdom brought in, that Christ may have a Body, that Christ may have His bride, and that God may have a kingdom on this earth for His eternal economy. There is no other way

这地上得着国度。除了神命定的路，没有别的路能成就这事（长老训练第十册，二六、三一页）。

新约是神行动的记载，给我们看见神的行动绝不能与人分开。在新约开始的时候，神行动到人里面，得着人，并成为人（太一 21～23，约一 1、14）。祂行动的时候，不仅是神在行动，也不仅是人在行动，乃是神人在行动。这就是为什么在四卷福音书里，那些大祭司、长老、经学家和罗马官长，都不知道耶稣是谁。他们无法断定祂的行动到底是神的行动，还是人的行动。祂是一个奥秘，因为祂是神，却又是人；祂是人，却又是神。…一位早期的教父亚他那修（Athanasius）论到基督说，“祂成为人，使我们得以成为神。”又说，“话成了肉体，…使我们有分于祂的灵，而得以成为神。”这是神在地上行动的原则。神的行动是在人里面，并借着人。神的行动是要使人在生命和性情上成为神，却无分于神格。

在四福音里，基督只是一个人；但在五旬节那日，在祂受死、复活、升天并降下后，祂从一个人，扩大、扩增到几千人（徒二 41）。许多人开始在神圣的行动里行动。在四福音里，神是在一个人的行动里行动，但在使徒行传，人却是在神的行动里行动。神与人一同行动。祭司长、长老、经学家和罗马官长不明白发生在彼得和约翰身上的事，因为他们只知道彼得、约翰是加利利的渔夫（四 13）。但他们不能不承认这些人所作的事是从神来的（16）；他们行动时，神就行动。至终，一位大教师迦玛列，就着使徒的事劝告议会（犹太人的最高法庭），说，“不要管这些人，任凭他们吧。因为他们所谋所行的，若是出于人，必遭毁坏；若是出于神，你们就不能毁坏他们，恐怕你们倒要显为是攻击神了。”（五 38～39）（约伯记生命读经，一五一至一五二页）

参读：约伯记生命读经，第二十四篇；长老训练第十册，第二章。

to accomplish this but the God-ordained way. (Elders' Training, Book 10: The Eldership and the God-ordained Way, pp. 27, 31)

The New Testament, a record of God's move, shows us that God can never move apart from man. In the beginning of the New Testament, God moved into man, gained man, and became a man (Matt. 1:21-23; John 1:1, 14). He moved not only as God and not merely as man; He moved as the God-man. This was the reason that in the four Gospels the high priests, the elders, the scribes, and the Roman officials did not know who Jesus was. They could not determine whether His activities were the activities of God or the activities of a man. He was a mystery, for He was God, yet man; He was man, yet God. Athanasius, one of the early church fathers, said concerning Christ, "He was made man that we might be made God," and "The Word was made flesh...that we, partaking of His Spirit, might be deified." This is the principle of God's move on earth. God's move is in man and through man. God's move is to deify man, making man God in life and in nature but not, of course, in the Godhead.

In the four Gospels Christ was just one person, but on the day of Pentecost, after His death, resurrection, ascension, and descension, He was enlarged and expanded from one person into thousands of persons (Acts 2:41). A large group of people began to move in the divine move. In the four Gospels God moved in man's move, but in Acts man moved in God's move. God and man moved together. The chief priests, the elders, the scribes, and the Roman officials did not understand what had happened to Peter and John, because they knew them only as Galilean fishermen (4:13). Nevertheless, they had to admit that what these men did was divine (4:16). When they moved, God moved. Eventually, Gamaliel, a great rabbi, advised the Sanhedrin, the highest court of the Jews, concerning the apostles, saying, "Withdraw from these men and leave them alone; for should this counsel or this work be of men, it will be overthrown; but if it is of God, you will not be able to overthrow them, lest you be found to be even fighters against God" (5:38-39). (Life-study of Job, pp. 129-130)

Further Reading: Life-study of Job, msg. 24; Elders' Training, Book 10: The Eldership and the God-ordained Way, ch. 2

徒十三 1~2 “在安提阿当地的召会中，有几位申言者和教师，就是巴拿巴和称呼尼结的西面，古利奈人路求，与分封王希律同养的马念，并扫罗。他们事奉主，禁食的时候，圣灵说，要为我分别巴拿巴和扫罗，去作我召他们所作的工。”

歌一 4 “愿你吸引我，我们就快跑跟随你—王带我进了他的内室—我们必因你欢喜快乐；我们要称赞你的爱情，胜似称赞美酒。…”

在以西结一章十五至二十一节里，四活物不仅是为着彰显主，也是为着主的行动。主乃是借着他们在地上行动。…当一个召会是正常的，把主彰显出来，又有正确的配搭，带着火在其中来回闪动，主的行动就随着那个召会。…若是有行动，就会向众人显出来。每一个人都能看见高而可畏的大轮，因为这轮子是在活物旁边，给众人看见。轮子就在那里。

每一个地方召会，旁边必须有这样高而可畏的轮子。不仅如此，每一位个别的信徒，若是正确而正常，也该有轮子。…这正是行传十三章的光景。…这些申言者和教师〔1〕是配搭在一起的活物，有烧燬的火炭和火把。他们符合了以西结一章与主行动有关的一切要求。因此，大轮的行动与他们同在（以西结书生命读经，一一六至一一七页）。

信息选读

活物不只用一种方式行动。首先，他们因着有鹰的翅膀，能凭着飞翔而行动。他们也能借着牛犊的蹄行

Morning Nourishment

Acts 13:1-2 Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon...and Saul. And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.

S.S. 1:4 Draw me; we will run after you—the king has brought me into his chambers—we will be glad and rejoice in you; we will extol your love more than wine...

In Ezekiel 1:15 through 21 the four living creatures are not only for the expression of the Lord but also for the move of the Lord. The Lord moves on the earth by them. Whenever a church is proper, expresses the Lord, and has the proper coordination with the fire going up and down, the move of the Lord will be with that church....If there is a move, it will be manifest to all. Everyone can see the great wheel, high and dreadful, for it is at the side of the living creatures for all to see. The wheel is simply there.

Every local church needs to have such a high and dreadful wheel beside it. Furthermore, every individual believer, if he is proper and normal, should also have a wheel. This was the situation in Acts 13....These prophets and teachers [v. 1] were living creatures coordinating together and having the burning coals and the burning torches. They fulfilled all the requirements in Ezekiel 1 related to being in the Lord's move. Thus, the move of the great wheel was with them. (Life-study of Ezekiel, pp. 92-93)

Today's Reading

The living creatures have more than one way to move. First, they can move by flying because they have the wings of an eagle. They can also move by walking on

走而行动。这两种行动的方式都是平常的。但是当他们有特别的行动时，他们是凭着轮子行动。

你在工作时，需要天天靠着鹰翅和牛蹄行动。你若这样行动，你的同事会看见你身上有一个东西是有能力的。你能忍受别人所不能忍受的，你能忍耐别人所不能忍耐的；因为你有鹰的翅膀。他们也知道，在你的性格和行为上，你是诚实、正直、坦诚、纯诚，而不弯曲的。他们会在你身上看见鹰的翅膀和牛蹄的蹄，因而在他们的良心里被你说服。

除了这种在工作上的行动，你也该有另一种特别的行动，就是轮子的行动。至终，因着你有轮子的行动，你的一些同事可能被主得着（以西结书生命读经，一一八页）。

神拯救我们并建立与我们的关系时，是个人、情深地来探访我们。在福音书里，耶稣是何等个人、情深的！但这是祂在肉身的生命里探访祂的选民。祂是肉身的人，但还不是那灵。…基督在肉体里，能在外面公开探访祂的门徒，但祂不可能在里面私下探访祂的门徒。今天基督私下、属灵地探访我们，因为祂是赐生命、复合、终极完成、包罗万有的灵。…是灵的基督…如今就是那灵（林后三17）。这一位是私下的、属灵的。…祂在我们灵里私下探访我们，并且祂以属灵的方式，不是以肉身的方式临到我们。祂成了包罗万有、终极完成的灵，私下探访我们。

基督这位王将祂的寻求者带进祂的内室，就是他们重生的灵，祂的居所〔歌一4〕。…我们越祷告，就越觉得父、子、灵都在我们里面（弗四6，林后十三5，罗八9）。照着我们的经历，我们的灵是至圣所—三一神的居所，内室。…〔在此〕祂与我们有私下、情深的交通（雅歌结晶读经，一四至一五、一七页）。

参读：雅歌结晶读经，第一至二篇。

the calf's hoofs. These two ways of moving are an ordinary move. But when they need to move in a special way, they move by a wheel.

On your job you need to move daily by the eagle's wings and the calf's hoofs. If you move in this way, your co-workers will see that with you there is something powerful. You can suffer things which others cannot suffer and you can endure things which others cannot endure because you have the eagle's wings. They can also realize that in your character and behavior you are honest, straight, frank, and sincere, having no crookedness. They will see the eagle's wings and the calf's hoofs upon you, and thus they will be convicted by you in their conscience.

In addition to this kind of move with you on your job, there should also be another kind of move—an extraordinary move, the move of a wheel. Eventually, because the move of the wheel is with you, some of your co-workers may be gained by the Lord. (Life-study of Ezekiel, p. 93)

In saving us and in building up a relationship with us, God came to visit us personally and affectionately. How personal and affectionate Jesus was in the Gospels! But this was His visitation to His chosen people in the physical life. He was a man physically but was not yet the Spirit. When Christ was in the flesh, He could visit His disciples outwardly and openly, but there was no possibility for Him to visit His disciples inwardly and privately. Today Christ visits us privately and spiritually because He is the life-giving, compound, consummated, all-inclusive Spirit. The pneumatic Christ, the Christ who is the Spirit (2 Cor. 3:17)...is private and spiritual....He visits us in our spirit privately, and He comes to us in a spiritual way, not a physical way. He visits us privately as the all-inclusive, consummated Spirit.

Christ the King brings His seekers into His chambers, that is into their regenerated spirit, His dwelling place [S.S. 1:4]....The more we pray, the more we have the feeling that the Father, the Son, and the Spirit are all in us (Eph. 4:6; 2 Cor. 13:5; Rom. 8:9). According to our experience, our spirit is the Holy of Holies—the dwelling place, the inner chambers, of the Triune God...[where] He and we have the private and affectionate fellowship. (Crystallization-study of Song of Songs, pp. 19, 21)

Further Reading: Crystallization-study of Song of Songs, msgs. 1-2

徒一 14 “这些人同着几个妇人，和耶稣的母亲马利亚，并耶稣的兄弟，都同心合意，坚定持续地祷告。”

二 4 “他们就都被圣灵充溢，并且按着那灵所赐的发表，用别种不同的语言说起话来。”

祷告就是说，我们领悟，凭我们自己，以我们自己，在我们自己里面，我们一无所是。…我们要在神里面、同着神并借着神作一切。祷告有两个意义：首先，我们祷告的时候，就将自己祷告到神里面。第二，我们祷告的时候，就将神祷告到我们里面。…这是祷告的原则。

在使徒行传我们可以看见，早期圣徒为着基督身体生机建造的祷告。我们所需要的祷告，乃是带进那灵浇灌的祷告（一 14，二 1～4、16～17 上）。一百二十位圣徒同心合意祷告了十天，带进那灵的浇灌。那灵的浇灌就是神自己的浇灌。神将祂的整个所是，就是那灵，浇灌在门徒身上。门徒立即与神是一。这里的原则是：将我们自己祷告到神里面，并将神祷告到我们里面。他们的祷告将神从诸天带到地上，并带到他们自己身上（召会实际并生机的建造，一〇三至一〇五页）。

信息选读

我们也需要一种祷告，能以震动地，并给门徒圣灵的能力，放胆讲说神的话（徒四 24～31）。门徒们同心合意（24），照着神的话祷告（25～28），借着耶稣的名求神圣的能力（29～30）。我们必须祷告，以震动环境。许多时候，环境乃是谎言。…我们不该相信环境，而必须相信我们的祷告，以改变环境。

Morning Nourishment

Acts 1:14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.

2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.

To pray means that we realize that by ourselves, with ourselves, and in ourselves, we are nothing...We want to do everything in God, with God, and through God. There are two significances of prayer. First, when we pray, we pray ourselves into God. Second, when we pray, we pray God into us...This is the principle of prayer.

In the book of Acts, we can see the prayer of the early saints for the organic building up of the Body of Christ. The prayer that we need is the prayer that brought in the outpouring of the Spirit (Acts 1:14; 2:1-4, 16-17a). One hundred twenty saints praying with one accord for ten days brought in the outpouring of the Spirit. The outpouring of the Spirit is the outpouring of God Himself. God poured out His entire being, the Spirit, upon the disciples. Immediately, the disciples became one with God. Here is the principle of praying ourselves into God and of praying God into us. Their prayer brought God from the heavens to the earth and upon themselves. (The Practical and Organic Building Up of the Church, pp. 93-94)

Today's Reading

We also need the prayer that shook the earth and empowered the disciples with the Holy Spirit for the speaking of the word of God with boldness (Acts 4:24-31). The disciples prayed with one accord (v. 24) according to the word of God (vv. 25-28), claiming the divine power through the name of Jesus (vv. 29-30). We have to pray to shake the environment. Many times the environment is a lie...We should not believe in the environment. Instead we have to believe in our prayer to change the environment.

在行传六章四节，我们看见使徒配合话语职事的祷告。这种祷告是持续而坚定的。传福音，有家聚会，有小排聚会，或在大聚会中申言，都是为着供应话语。我们必须记得，话语的职事该以我们的祷告来配合。

十章九至十六节给我们看见，使彼得魂游象外，并带给他属天异象的祷告。这个定时的祷告（9）将彼得带到与主的谈话中（13~16）。这是祷告的另一个原则。祷告是要将我们自己祷告到魂游象外。魂游象外就是说，我们从自己里面出来。…我们也需要那为彼得开了监牢门的祷告（十二4~14）。这表明召会（5）在小排中（12）切切地祷告。要访人传福音，我们的确必须祷告来开门。事实上，门向我们打开，不是因着我们的叩门，乃是借着我们的祷告。

为着基督身体生机的建造，我们需要十三章一至四节里，将五位申言者和教师带进主的使命中的祷告。在十三章，这五位申言者和教师借着禁食祷告事奉主，那个祷告把他们带进主的使命、主的差遣中。…我们也需要一种带进地大震动，并摇动监牢地基的祷告（十六23~26）。…我们出去传福音的时候应该祷告，使我们所叩之门的“地基”震动，并向我们开启。

二十二章十七至二十一节，是带保罗进入魂游象外，并进入主对他的说话中的祷告。彼得和保罗都将他们自己祷告到魂游象外。我们再次看见，我们都需要将自己祷告到进入魂游象外，进入主对我们的说话中。保罗在殿里，在圣别安静的地方这样作（17）。他在祷告中领受了主的使命（18~21）。

使徒行传是使徒活动的记载，使徒的活动总是以他们的祷告来配合（召会实际并生机的建造，一〇五至一〇九页）。

参读：召会实际并生机的建造，第九章。

In Acts 6:4 we see the prayer of the apostles to match the ministry of the word. This prayer was continuous and steadfast. Preaching the gospel, having home meetings, having small group meetings, or prophesying in the big meetings, are all for ministering the word. We must remember that the ministry of the word should be matched by our prayer.

Acts 10:9-16 shows us the prayer that brought Peter into a trance and brought a heavenly vision to him. This prayer at the appointed time (v. 9) brought Peter into a conversation with the Lord (vv. 13-16). This is another principle of prayer. To pray is to pray ourselves into a trance. A trance means that we have gotten out of our self. We also need the kind of prayer that opened the prison gate for Peter (Acts 12:4-14). This shows the fervent prayer of the church (v. 5) in small groups (v. 12). To preach the gospel by visiting people, we surely have to pray to open the doors. Actually, the doors are opened to us not by our knocking on them but through our prayer.

For the organic building up of the Body of Christ, we need the prayer that brought the five prophets and teachers into the Lord's commission in Acts 13:1-4. These five prophets and teachers in Acts 13 served the Lord by praying and fasting, and that prayer brought them into the Lord's commission, the Lord's sending. We also need the kind of prayer that brought in a great earthquake and shook the foundation of the prison (Acts 16:23-26)...When we go out to preach the gospel, we should pray that the "foundation" of the doors that we are knocking on will be shaken and will be opened to us.

In Acts 22:17-21 is the prayer that brought Paul into a trance and into the Lord's speaking to him. Both Peter and Paul prayed themselves into a trance. Again, we all need to pray ourselves into a trance, into the Lord's speaking to us. Paul did this in the temple, in a holy and quiet place (v. 17). In his prayer he received the Lord's commission (vv. 18-21).

The book of Acts is a record of the activities of the apostles...always matched by their prayers. (The Practical and Organic Building Up of the Church, pp. 94-97)

Further Reading: The Practical and Organic Building Up of the Church, ch. 9

结一 16 “轮的样子和作法，看来好象水苍玉。四轮都是一个样式，样子和作法好象轮中套轮。”

雅五 17 “以利亚是与我们性情相同的人，他恳切祷告，求不要降雨，雨就三年零六个月不降在地上。”

以西结一章十六节上半说，“轮的样子和作法，看来好象水苍玉。”根据但以理十章六节，主在行动的时候，显出来就象水苍玉。这指明在轮的行动中有主显出来的样子。无论轮子往哪里去，它都带着主显出来的样子。当轮子到了一个地方，主的样子就显在那个地方。轮子若随着你到学校或工作的地方，它就把主的样子带到那里。别人能看见水苍玉，就是主显出来的样子（以西结书生命读经，一二一页）。

信息选读

以西结一章十六节下半说，“四轮都是一个样式。”这里告诉我们，四轮都是一个样子，一个样式。这指明在每一个召会中，主的行动都有同一个样式和样子。一切的行动都有主同样的样子。因此，所有的轮子样式都是一样的。

在一个地方的召会，她的样式和样子若与另一个地方的召会不同，这就有了毛病。在一个地方召会里的圣徒，可能认为他们需要建立起他们地方的与众不同性，他们需要建立一些典型而独特属于当地的东西。这是与以西结一章相反的，那里告诉我们，四轮都是同一个样式。…在每一个地方和每一个国

Ezek. 1:16 The appearance of the wheels and their workmanship were like the sight of beryl. And the four of them had one likeness; that is, their appearance and their workmanship were as it were a wheel within a wheel.

James 5:17 Elijah was a man of like feeling with us, and he earnestly prayed that it would not rain; and it did not rain on the earth for three years and six months.

Ezekiel 1:16a says, “The appearance of the wheels and their workmanship were like the sight of beryl.” According to Daniel 10:6 beryl was the appearance of the Lord when He was moving. This indicates that within the move of the wheels is the appearance of the Lord. Wherever the wheel goes it brings the appearance of the Lord. If the wheel moves to a certain place, it will bring the appearance of the Lord to that place. If a wheel is with you at school or at work, it will bring the Lord’s appearance there. Others will be able to see the beryl, the appearance of the Lord. (Life-study of Ezekiel, p. 95)

Today’s Reading

Ezekiel 1:16b says, “And the four of them had one likeness.” Here we are told that all four wheels have the same appearance, the same likeness. This indicates that the move of the Lord has the same likeness and appearance in every church. All the moves bear the same appearance of the Lord. Therefore, the likeness of all the wheels is the same.

If the church in one locality has a likeness, an appearance, which is different from the likeness of the church in another locality, something is wrong. The saints in a particular church may think that they need to build up their own local distinction, that they need to build up something typically and uniquely local. This is contrary to Ezekiel 1, where we are told that all four wheels bear the same likeness. In every place and in every country the wheel must bear the same

家的轮子，必须有同一个样子。这不是说，众召会该跟随某个特别的召会；而是说，众召会该彼此效法（帖前二14）。

以西结一章十六节下半说，“四轮…好象轮中套轮。”四轮好象轮中套轮，这是很有意义的。雅各书五章十七节能帮助我们明白这一点。这节告诉我们，以利亚恳切祷告，原文的意思乃是以利亚在祷告里祷告。这指明有从主来的祷告赐给了以利亚，他就在这祷告里祷告。他不是凭自己的感觉、思想、意愿、情绪，或任何来自环境和情况的刺激，为着达到自己的目的而祷告，乃是在主所赐给他的祷告里，为了成就主的旨意而祷告。以利亚在祷告中祷告，意思就是在他的祷告里有一个祷告。这就是轮中套轮。

我们可以把轮中套轮这件事，应用到召会生活上。召会若是正常而行动的，在召会里的行动就是主的行动。这意思是说，在我们的行动中有主的行动。当我们行动时，主就在我们的行动中行动。

内里的轮子是行动能力的源头。这意思是说，内里的轮子是使轮子转动的“马达”。我们的行动若是真实的，在我们的行动里就必定有主的行动。

每一轮子都有轮轴，使轮转动。轮轴若停转，轮子就停转。我们可以说，轮轴是大轮之轮辋里的小轮。大轮转动，因为小轮在转动。在召会生活中，主耶稣是轮轴—轮中所套之轮；我们是轮辋。召会若不主一同行动，召会就无法往前，因为没有轮中套轮。但是召会与主耶稣一同行动时，主就成为轮中所套之轮。…没有什么能拦阻或阻止这种行动（以西结书生命读经，一二一至一二二、一二四至一二五页）。

参读：以西结书生命读经，第九篇。

appearance. This does not mean that all the churches should follow one particular church. Rather, all the local churches should be mutual followers of one another (1 Thes. 2:14).

Ezekiel 1:16c says, "Their appearance and their workmanship were as it were a wheel within a wheel." It is very significant that the wheels look like a wheel within a wheel. James 5:17 may help us to understand this. This verse tells us that Elijah prayed earnestly. Literally, the Greek words translated "earnestly prayed" mean "prayed in a prayer." This indicates that a prayer from the Lord was given to Elijah, in which he prayed. He did not pray in his feeling, thought, intention, or mood, or in any kind of motivation, arising from circumstances or situations, to fulfill his own purpose. Rather, he prayed in the prayer given by the Lord for the accomplishing of His will. For Elijah to pray in a prayer means that there was a prayer within his prayer. This is the wheel within a wheel.

We may apply this matter of a wheel within a wheel to the church life. If the church is proper and is moving, then within the church's moving there will be the move of the Lord. This means that in our move there is the Lord's move. While we are moving, the Lord is moving in our moving.

The inner wheel is the source of power for the moving. This means that the inner wheel is the "motor" which causes the wheel to move. If our move is genuine, it must be that within our move is the move of the Lord.

Every wheel has a hub which turns the wheel. If the hub stops, the wheel stops. We may say that the hub is the little wheel within the rim of the big wheel. The big wheel turns because the little wheel is being turned. In the church life, the Lord Jesus is the hub—the wheel within the wheel—and we are the rim. If the churches do not move with the Lord, they have no way to go on because there is no wheel within the wheel. But when the churches move with the Lord Jesus, He becomes the wheel within the wheel. Nothing can frustrate or stop this kind of move. (Life-study of Ezekiel, pp. 95-96, 98-99)

Further Reading: Life-study of Ezekiel, msg. 9

结一 17 ~ 20 “...行走时并不掉转。至于轮辋，高而可畏；四个轮辋周围满了眼睛。活物行走的时候，轮也在旁边行走...。灵往哪里去，活物就往哪里去；活物上升，轮也在活物旁边上升，因为活物的灵在轮中。”

“轮行走的时候，乃是向四方直行，行走时并不掉转。”（结一 17）轮行走的时候是向四方，就是向四个方向直行。这指明在配搭里的行动，不需要掉转。

以西结一章十八节上半说，“至于轮辋，高而可畏。”...我们绝不可想要使自己伟大；我们反而该是微小的人。但在我们旁边的轮子，该是高而可畏的。在我们所在的地方，我们不该只有一个直径仅仅几寸的小轮子。相反的，在我们所在的城里，该有高大的轮子，是高得令人畏惧，使人惊讶。在每一个召会里的轮子，都该是这样高而可畏的（以西结书生命读经，一二二页）。

信息选读

以西结一章十八节后半说，“四个轮辋周围满了眼睛。”这里我们看见，高而可畏的轮子满了眼睛。我们若应用这一点到属灵的经历上，就会看见，说轮子满了眼睛是完全正确的。一个召会若没有行动，也没有轮子在旁边，那个召会就是瞎眼的。...你的召会若有高而可畏的轮子，就是有高而可畏的行动，在那个行动里必定有许多眼睛。结果，你就会有眼光、远见和别种的看见。...保罗是满了眼睛的人，...他对现今、将来、世局、主的话、召会、属物质的事、属灵的事，都是清楚的。他是个满了眼睛的人，对每件事都是清

Ezek. 1:17-20 ...They did not turn as they went. As for their rims, they were high and they were awesome; and the rims of the four of them were full of eyes all around. And whenever the living creatures went, the wheels went beside them...Wherever the Spirit was to go, they went—wherever the Spirit was to go. And the wheels were lifted up alongside them, for the Spirit of the living creature was in the wheels.

“Whenever they went, they went in their four directions; they did not turn as they went” (Ezek. 1:17). The wheels went on the four sides—in four directions—not turning as they went. This indicates a move in coordination, without any turns.

Ezekiel 1:18a says, “As for their rims, they were high and they were awesome.” Here I would point out that we should never try to make ourselves great; instead, we should be little ones. However, the wheel beside us should be so high that it is awesome. In our locality we should not have a small wheel only a few inches in diameter. On the contrary, in our city there should be a high wheel, a wheel that is awesomely high and that will surprise others. The wheel in every church should be so high that it is awesome. (Life-study of Ezekiel, p. 96)

Today's Reading

Ezekiel 1:18b goes on to say, “And the rims of the four of them were full of eyes all around.” Here we see that the high and awesome wheels are full of eyes. If we apply this to our spiritual experience, we will realize that it is absolutely correct to say that the wheels are full of eyes. If a church has no move and no wheel beside it, that church is blind...If your church has a high and awesome, wheel, a high and awesome move, within that move there will be many eyes. As a result, you will have insight, foresight, and other kinds of sight...Paul was a person full of eyes, [and]...he was clear about the present, the future, the world situation, the Word, the church, physical things, and spiritual things. As a person full of eyes, he was clear about everything...The more we have the

楚的。…我们越有主的行动，我们就越得光照。…〔我们〕越在主的行动中，…就有越多的眼睛，…也越看得清楚。〔我们〕越有行动，就能看见得越多。…我们若停止不动，就不再看得见。我们基督徒该是动的人。召会必须是动的，才能看得见。

十九节说，“活物行走的时候，轮也在旁边行走；活物从地上升的时候，轮也上升。”这节告诉我们，不是活物随着轮子，乃是轮子随着活物。活物行动时，轮子就行动。活物停止时，轮子就停止。活物上升时，轮子也上升。

这与许多信徒所持的观念相反，他们以为我们必须等主在我们前头行动，我们才行动。…神工作的行动，福音的行动和召会的行动，全都在于我们的行动。我们必须有把握、确信和信心，放胆往前行。我们若放胆往前行动，轮子就会随着我们。让我们放胆往前行动，得着这个国家，得着全地。

二十节继续说，“灵往哪里去，活物就往哪里去；活物上升，轮也在活物旁边上升，因为活物的灵在轮中。”轮随着活物，活物随着灵，但灵在轮中。我们很难说，到底谁随着谁。我们与主乃是一。有一天当我们遇见主时，我们会说，“主，我们跟从你”，但主可能说，“不，我跟从你”。

我们若有配搭着的轮子，就很难说谁随着谁。我们与主是一，主也与我们是一。主随着我们，我们随着灵，而灵在轮中。这就是主今天在地上的行动，这也就是主的恢复（以西结书生命读经，一二二至一二四、一二六至一二七页）。

参读：以西结书生命读经，第九篇。

move of the Lord, the more we are enlightened. The more we...participate in the Lord's move...the more eyes we will have and the more clearly we will see. The more move we have, the more we can see...If we stop moving, we will stop seeing. We Christians should be a moving people. The church must move in order to see.

Ezekiel 1:19 says, "And whenever the living creatures went, the wheels went beside them; and whenever the living creatures were lifted up above the earth, the wheels were lifted up also." This verse tells us not that the living creatures follow the wheels but that the wheels follow the living creatures. When the creatures move, the wheels move. When the creatures stop, the wheels stop. When the creatures are lifted up, the wheels are lifted up.

This is contrary to the concept, held by many believers, that we need to wait until the Lord moves before we can move...The move of God's work, the move of the gospel, and the move of the church all depend on our moving. We need to have the confidence, the assurance, and the faith to go on boldly. If we move on boldly, the wheels will follow us. Let us act boldly and move on to take this country and to take the earth.

Verse 20 continues, "Wherever the Spirit was to go, they went—wherever the Spirit was to go. And the wheels were lifted up alongside them, for the Spirit of the living creature was in the wheels." The wheels follow the creatures, and the creatures follow the Spirit, but the Spirit is in the wheels. It is hard to tell who follows whom. We are one with Him. One day when we meet the Lord we may say, "Lord, we followed You," but the Lord may say, "No, I followed you."

If we have the wheel with the coordination, it is difficult to determine who follows whom. We are one with the Lord, and the Lord is one with us. The Lord follows us, we follow the Spirit, and the Spirit is in the wheels. This is the Lord's move on earth today, and this is the Lord's recovery. (Life-study of Ezekiel, pp. 96-97, 99-100)

Further Reading: Life-study of Ezekiel, msg. 9

第六周诗歌

WEEK 6 — HYMN

567

祷告 — 发表主

7 7 7 7 (英 785)

G 大调

4/4

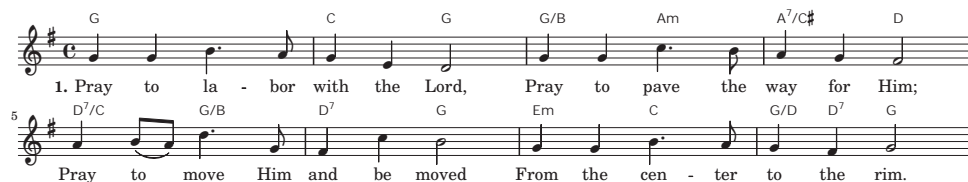
3 5 2 · 3 | 4 2 3 - | 3 5 2 · 3 | 4 2 1 - |
 一 祷告要将主发表, 不可发表我自己;
 2 3 1 · 2 | 7̣ 6̣ 5̣ - | 3 5 2 · 3 | 4 2 1 - ||
 让主启示祂自己, 借我发表祂心意。

- 二 祷告要将主发表, 必须说出祂所要,
静下自己的思想, 与主心思得协调。
- 三 祷告要将主发表, 总要将祂来瞻仰,
如同镜子在观看, 从衷返照祂荣光。
- 四 祷告要将主发表, 让祂借我来求诉;
住在我里的基督, 祷告天上的基督。
- 五 祷告要将主发表, 学习不凭自己求,
完全向着主祷告, 只凭祂求到永久。

Pray to labor with the Lord

Prayer — Laboring with the Lord

786



1. Pray to la - bor with the Lord, Pray to pave the way for Him;
 Pray to move Him and be moved From the cen - ter to the rim.

- 2. Pray to labor with the Lord,
Be identified with Him
In His purpose and His aim
Till His blessing floodeth in.
- 3. Pray to labor with the Lord;
Self-ambition and self-will
We must ever cast away,
All His purpose to fulfill.
- 4. Pray to labor with the Lord;
Let the Lord initiate
All the plan and all the work;
Then thru us He'll operate.
- 5. Pray to labor with the Lord
Till the wheel begins to move;
Pray together with the Lord
Till the Church His pow'r shall prove.

二〇一六年冬季训练

以西结书结晶读经（一）

纲要

第七篇

我们属灵经历的最高点—
有清明的天，其上有宝座

读经：结一 22～28，启四 2，王上二二 19，赛六 1，
但七 9～10

周一

壹 “活物的头以上有穹苍的样式，看着象
可畏的水晶，铺张在活物的头以上” —
结一 22：

一 在四活物的头以上有穹苍，也就是我们所称
的天空。

二 在活物以上的天空，好象一大片可畏的水
晶，指明在他们以上有清明、开启和延展
的天：

1 就垂直一面说，他们与主有彻底的交通，就水平一
面说，在他们之间也有清明的交通；他们交通的范
围是广阔且稳定的—约壹一 3、6～7，林前一 9。

2 当我们有了清明、开启、稳定和延展的天，到这时
我们与神之间就不再有阻隔，我们与别人之间也不
再有阻隔。

2016 WINTER TRAINING

Crystallization-Study of Ezekiel (1)

Outline

Message Seven

**The Highest Point in Our Spiritual Experience—
Having a Clear Sky with a Throne above It**

Scripture Reading: Ezek. 1:22-28; Rev. 4:2; 1 Kings 22:19; Isa. 6:1; Dan. 7:9-10

Day 1

**I. “Over the heads of the living creature there was the
likeness of an expanse, like the sight of awesome crystal,
stretched forth over their heads above” (Ezek. 1:22):**

*A. Over the heads of the four living creatures, there is the
firmament, the expanse, which we call the sky.*

*B. The sky above the living creatures is like a great expanse
of awesome crystal, indicating that above them is a clear,
open, and expanding heaven:*

1. They have a thorough fellowship with the Lord vertically and also a clear
fellowship among themselves horizontally; they have a wide and stable
span of fellowship (1 John 1:3, 6-7; 1 Cor. 1:9).

2. When we reach the point of having a clear, open, stable, and expanding
heaven, there will be nothing between us and God, and nothing between us
and one another.

三 我们作为基督徒有哪一种的天，乃在于我们的良心；我们的良心是与我们的天相联的——罗九 1，林后一 12：

- 1 我们必须维持与主有清明的天，也就是说，与主有清明的交通——约壹一 3、6。
- 2 我们要有清明的天，就必须对付我们良心里的任何亏欠和定罪——徒二四 16。
- 3 当我们与主之间一无间隔的时候，我们的天就明如水晶，我们就不仅有无亏的良心，也有清洁的良心——提前一 5、19，三 9，提后一 3，参太五 8，箴二二 11，提后二 22。

周二

贰 “穹苍以下，活物的一对翅膀直张，彼此相对；每个活物另有一对翅膀在两边遮体”——结一 23：

- 一 四活物的一对翅膀直张，为着配搭；这指明我们若在清明、开启、稳定和延展的天之下，就能有完全正直，没有弯曲的配搭。
- 二 四活物用另外两个翅膀遮盖自己；这指明在配搭中，我们不该显扬自己，乃该隐藏在主的恩典下——林后三 5~6，十二 9，腓三 3。

叁 “活物行走的时候，我听见翅膀的响声，象大水的声音，象全能者的声音；是哄嚷的声音，象军队的声音”——结一 24 上：

C. *The kind of sky we have as Christians depends on our conscience; our conscience is connected to our sky (Rom. 9:1; 2 Cor. 1:12):*

1. We need to maintain a clear sky with the Lord, that is, have a clear fellowship with Him (1 John 1:3, 6).
2. If we would have a clear sky, we need to deal with any offense or condemnation in our conscience (Acts 24:16).
3. When there is nothing between us and the Lord, our sky will be crystal clear, and we will have not only a good conscience but also a pure conscience (1 Tim. 1:5, 19; 3:9; 2 Tim. 1:3; cf. Matt. 5:8; Prov. 22:11; 2 Tim. 2:22).

Day 2

II. “And under the expanse one pair of their wings went straight out, one toward the other; each had another pair covering their bodies on this side and on that side” (Ezek. 1:23):

- A. *The four living creatures stretch out two of their wings for coordination; this indicates that if we are under a clear, open, stable, and expanding sky, we can have a coordination that is altogether straight, with nothing crooked.*
- B. *The four living creatures use the other two wings to cover themselves; this indicates that in the coordination we should not display ourselves but should hide ourselves under the Lord's grace (2 Cor. 3:5-6; 12:9; Phil. 3:3).*

III. “And I heard the sound of their wings, like the sound of great waters, like the voice of the Almighty, as they went; it was the sound of a tumult, like the sound of an army” (Ezek. 1:24a):

一 这声音不是个人的声音，乃是刚强的，象大水的声音：

1 声音乃是从相接的翅膀发出的。

2 任何一个地方召会见证的声音，不该是任何个别信徒的声音，乃必须是团体、配搭之身体的声音，就是出自正确配搭的声音—参徒二 14。

二 团体身体的声音成了全能者的声音，就是神自己的声音。

三 这声音也是军队的声音，为着神的经纶争战—参提后四 7。

周三

肆 “活物站住的时候，便将翅膀垂下。在他们头以上的穹苍之上有声音。他们站住的时候，便将翅膀垂下” — 结一 24 下 ~ 25：

一 当活物听见他们头以上从清明的天发出来的声音，他们便停下，并将翅膀垂下：

1 这指明他们不仅知道如何说话、发声，也知道如何听神的声音—王上十九 11 ~ 12，参出二一 5 ~ 6，赛五十 4 ~ 5，路十 38 ~ 42。

2 每当他们听神的声音时，他们就停止不动，就站住，将翅膀垂下。

3 他们知道如何凭行动发声，也知道如何借着停住而听神的声音。

4 在属灵的事上，看见是在于听见；听见比看见更深入，比看见更为亲切—启二 7 上，一 10、12，赛五十 4 ~ 5，太十八 15 ~ 17。

A. The voice is not that of an individual but is strong, like the sound of great waters:

1. The voice comes out of the wings that are joined together.

2. The voice of the testimony of any local church should not be the voice of any individual believer; it must be the voice of a corporate, coordinated body, a voice that comes out of the proper coordination (cf. Acts 2:14).

B. The voice of a corporate body becomes the voice of the Almighty, the voice of God Himself.

C. The voice is also the voice of an army fighting the battle for God's economy (cf. 2 Tim. 4:7).

Day 3

IV. “Whenever they stood still, they dropped their wings. And there was a voice from above the expanse that was over their heads. When they stood still, they dropped their wings” (Ezek. 1:24b-25):

A. When the living creatures hear a voice out of the clear sky above their heads, they stop and let down their wings:

1. This indicates that they know not only how to speak and sound forth their voice but also how to listen to God's voice (1 Kings 19:11-12; cf. Exo. 21:5-6; Isa. 50:4-5; Luke 10:38-42).

2. Whenever they listen to God's voice, they stop moving, stand still, and lower their wings.

3. They know how to give the voice by moving, and they know how to listen to God's voice by stopping.

4. In spiritual things, seeing depends on hearing; hearing is deeper than seeing and more intimate than seeing (Rev. 2:7a; 1:10, 12; Isa. 50:4-5; Matt. 18:15-17).

二 清明并开启的天，为主说话，以及听主说话，全是关于交通的事—约壹一7：

- 1 真实的交通与真实的配搭有关。
- 2 当我们与神有交通，并彼此有交通时，我们中间就有真实的配搭；这样，我们就能为神说话，并且也能安静地听祂说话。

周四

伍 我们要看见神的宝座为着全宇宙中神圣行政的异象—启四2，五1，六16，七9，八3，二一5，但七9～10：

- 一 启示录揭示神宇宙的行政；这卷书启示，宇宙乃是照着神的行政运行的—四2、5。
- 二 在启示录四、五章里的宝座，乃是神圣权柄的宝座：
 - 1 神的宝座与祂的行政有关，而祂的行政乃是关于祂经纶的事—弗一10，三9。
 - 2 宝座上的神在幕后管理每一个人和每一件事—赛六1，王上二二19。
 - 3 世界局势中的每一件事，都是在宝座上决定的；在神宝座的管理之外，没有什么事能发生—伯一6～12，二1～6，路二二31～32。

周五

陆 我们属灵经历的最高点，就是有清明的天，其上有宝座—结一26～28：

B. A clear and open heaven, speaking for the Lord, and listening to the Lord are all matters of fellowship (1 John 1:7):

1. Genuine fellowship is related to genuine coordination.
2. When we have fellowship with God and with one another, there will be genuine coordination among us; then we can speak for God and also listen quietly to His speaking.

Day 4

V. We need to see a vision of the throne of God for the divine administration throughout the universe (Rev. 4:2; 5:1; 6:16; 7:9; 8:3; 21:5; Dan. 7:9-10):

- A. The book of Revelation unveils God's universal administration; this book reveals that the universe operates according to God's administration (4:2, 5).*
- B. The throne in Revelation 4 and 5 is the throne of divine authority:*
 1. God's throne is related to His administration, which is a matter of His economy (Eph. 1:10; 3:9).
 2. God on the throne is behind the scene, ruling over everyone and everything (Isa. 6:1; 1 Kings 22:19).
 3. Everything in the world situation is decided on the throne; nothing can happen outside the rule of God's throne (Job 1:6-12; 2:1-6; Luke 22:31-32).

Day 5

VI. The highest point in our spiritual experience is having a clear sky with the throne above it (Ezek. 1:26-28):

一 这宝座是宇宙的中心，就是神所在之处—启四 2:

1 主的同在总是随着宝座的，祂的同在绝不能与祂的宝座分开。

2 主的宝座不仅在第三层天，也在我们的灵里；因此，主的宝座一直与我们在一起—来四 12、16 与注 1。

二 我们若有清明的天，就必定有宝座，我们就自然而然地在宝座的管治和掌权之下。

三 神在我们里面有宝座，意思就是神在我们里面有地位掌权。

四 在清明的天以上有宝座，就是让神在我们基督徒生活中有最高、最显著的地位。

五 在我们属灵的经历中达到这一点，在清明的天以上有宝座，意思就是在凡事上完全服从神的权柄和行政。

六 我们的天越清明，我们就越在宝座之下；我们越与主有清明的交通，我们就越在祂的权柄之下—参启二二 1。

七 我们若有清明的天以上的宝座，就是蒙了大祝福，我们该为这祝福敬拜神。

八 今天完全活在神管治之下的信徒不多：

1 对付良心的目标，乃是要将我们从人的管治，经过自己的管治，一直恢复到神的管治，使我们直接在神的支配之下。

2 在神完整的救恩里，祂渴望将我们恢复到神圣的管治，使我们能单纯地活在神面前，且在祂直接的权柄之下。

A. The throne is the center of the universe, and it is where God is (Rev. 4:2):

1. The Lord's presence is always with the throne and can never be separated from the throne.

2. The Lord's throne is not only in the third heaven but also in our spirit; therefore, the Lord's throne is always with us (Heb. 4:12, 16 and footnote 16¹).

B. If we have a clear sky, the throne will be present, and we will spontaneously be under the ruling and reigning of the throne.

C. For God to have the throne in us means that He has the position to reign in us.

D. To have the throne above a clear sky is to allow God to have the highest and most prominent position in our Christian life.

E. In our spiritual experience, to reach the point of having the throne above a clear sky means that in everything we are completely submissive to God's authority and administration.

F. The clearer our sky is, the more we are under the throne; the more we have clear fellowship with the Lord, the more we will be under His authority (cf. Rev. 22:1).

G. If we have the throne above the clear sky, we are greatly blessed, and we should worship God for this blessing.

H. Today there are not many believers who are living completely under the ruling of God:

1. The goal of dealing with the conscience is to recover us from human rule through self-rule to God's rule so that we may be directly under His control.

2. In His complete salvation God desires to recover us to divine rule so that we may live before God in simplicity and under His direct authority.

3 受神的管治，意思是我们凭灵的直觉而活。

4 我们越受神管治，就显得越有分量、越高贵。

柒 宝座不仅为着神在我们身上掌权，更为着神达成祂永远的定旨—四 11，罗 八 28，弗一 9、11，三 11：

一 神是一位有定旨的神，有照着祂喜悦的旨意—一 5、9。

二 神在祂的经纶里管理宇宙，为要成就祂的定旨—启四 11。

三 在我们的属灵生活中若有宝座，神就不仅能在我们身上掌权，祂也能在我们里面、同着我们并借着我们，完成祂的定旨—提后一 9。

四 我们若要神的定旨和计划在我们里面并同着我们得以完成，我们就必须服从宝座。

周六

捌 召会中唯一的权柄乃是在清明的天以上的宝座—太二八 18 ~ 19，二十 20 ~ 28：

一 在召会中没有属人的权柄—二三 11，二十 25 ~ 27。

二 我们不该想要管辖别人，只该降卑自己，留在清明的天以上的宝座下。

三 我们若在清明的天底下，其上有宝座，我们身上就有真正的权柄—林后十 8，十三 10。

四 我们在神面前的分量，在于我们服神权柄的程度；我们越服从宝座，我们就越有分量。

3. To be under God's rule means that we live by the intuition of the spirit.

4. The more we are ruled by God, the more weighty and noble we become.

VII. The throne is not only for God to reign over us but also for Him to accomplish His eternal purpose (4:11; Rom. 8:28; Eph. 1:9, 11; 3:11):

A. God is a God of purpose, having a will according to His good pleasure (1:5, 9).

B. In His economy God administrates the universe to fulfill His purpose (Rev. 4:11).

C. If we have a throne in our spiritual life, God will not only rule over us but will also fulfill His purpose in us, with us, and through us (2 Tim. 1:9).

D. If we want God's purpose and plan to be carried out in us and with us, we must submit to the throne.

Day 6

VIII. The only authority in the church is the throne above the clear sky (Matt. 28:18-19; 20:20-28):

A. In the church there is no human authority (23:11; 20:25-27).

B. Instead of trying to rule over others, we should humble ourselves and remain under the throne above the clear sky.

C. If we are under a clear sky with the throne above it, genuine authority will be with us (2 Cor. 10:8; 13:10).

D. Our weight before God depends on the degree of our subjection to God's authority; the more we submit to the throne, the weightier we will be.

玖在以西结一章二十六节之“宝座的样式”，乃是“象蓝宝石的样子”：

一 蓝宝石是蓝色的，而蓝是指天的颜色，指明神同在的光景和情形——出二四 10。

二 宝座的样式象蓝宝石，表明在属天的光景中神的同在。

三 我们若有清明的天以上神的宝座，我们就会是在属天的光景里，有蓝宝石的样子，有主同在的属天情形、气氛和光景。

四 我们只该在意主的同在，不在意任何别的事；换句话说，我们只在意清明的天同其上的宝座。

拾天上的宝座借着并同着活物传输到地上一结一 5、26：

一 他们在哪里，宝座就在哪里；无论他们往哪里去，宝座都随着他们。

二 这样，天上的宝座就与地成为一，因为宝座传输到了地上一太六 10，十六 19，十八 18。

三 这必须是今天众地方召会中间的光景，是得胜者中间的光景，也是我们日常基督徒生活的光景和情形。

IX. In Ezekiel 1:26 “the likeness of a throne” is “like the appearance of a sapphire stone”:

A. A sapphire stone is blue in color, and blue is a heavenly color indicating the situation and condition of God’s presence (Exo. 24:10).

B. The throne being in the likeness of a sapphire stone indicates the presence of God in a heavenly situation.

C. If we have God’s throne above the clear sky, we will be in a heavenly situation, having the appearance of a sapphire stone with the heavenly situation, atmosphere, and condition of the Lord’s presence.

D. We should care only for the presence of the Lord, not for anything else; in other words, we care only for the clear sky with the throne above it.

X. The throne in the heavens is transmitted to the earth through and with the living creatures (Ezek. 1:5, 26):

A. Wherever they are, the throne is there, and wherever they go, the throne follows them.

B. In this way the throne in the heavens becomes one with the earth, for the throne is transmitted to the earth (Matt. 6:10; 16:19; 18:18).

C. This needs to be the situation among the local churches today, the situation among the overcomers, and the situation and condition of our daily Christian life.

晨兴喂养

结一 22 “活物的头以上有穹苍的样式，看着象可畏的水晶，铺张在活物的头以上。”

约壹一 3 “...使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。”

7 “但我们若在光中行，如同神在光中，就彼此有交通...”

以西结一章二十二至二十五节相当的深奥。这几节告诉我们，在四活物的头以上有穹苍，也就是我们所称的天空。天空的样子，看着象可畏的水晶。... [二十二节] 启示出，我们有了四至二十一节所说的一切经历之后，我们头以上的天就如水晶一样清明；天象一大片的水晶。在我们之上，我们有宽阔、清明的穹苍。这意思是说，在我们以上有敞开、清明的天。

这天不仅是清明的，也是延展的。不仅在垂直一面说，我们有清明的天，从天上临到地上；也在水平一面说，我们有清明的天。这意思是说，清明的天是延展的（以西结书生命读经，一二八、一三〇页）。

信息选读

在得救以前，我们的天昏暗多云，甚至雾气笼罩；也很狭窄，毫无开阔延展。对我们而言，几乎是没有什么天，是暗无天日的。但有一天我们悔改认罪，并接受主耶稣作我们的救主。...当我们彻底认罪之后，我们第一次感觉到，在我们以上的天是清明的，... [也是] 延展的。

但过了不久，在我们个人身上，在与亲戚、召会、弟兄姊妹的关系上，也许出了问题，我们的天立即又

Morning Nourishment

Ezek. 1:22 And over the heads of the living creature there was the likeness of an expanse, like the sight of awesome crystal, stretched forth over their heads above.

1 John 1:3 ...That you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

7 But if we walk in the light as He is in the light, we have fellowship with one another...

Ezekiel 1:22-25 is very profound and deep. These verses tell us that upon the heads of the four living creatures there is the firmament, or the expanse, which we call the sky. The appearance of the sky is like awesome crystal. [Ezekiel 1:22] reveals that after we have experienced all the things in the first twenty-one verses, the sky over our heads will be crystal clear. It will be like a great expanse of crystal. We will have a wide, clear expanse above us. This means that above us is an open, clear heaven.

The sky is not only clear; it is also expanding. It is not just a matter of having a clear sky vertically, from heaven to earth, but also a matter of having a clear sky horizontally. This means that the clear sky is expanding. (Life-study of Ezekiel, pp. 101-102)

Today's Reading

Before we were saved, our sky was dark and cloudy, even foggy. It was also narrow, without any expanse. With us there was hardly any heaven, hardly any sky. But one day we repented, confessed our sins, and received the Lord Jesus as our Savior...After we made a thorough confession, we had the sense, for the first time, that the sky above us was clear...[and also] expanding.

Later, however, some problems might have arisen with ourselves personally, with our relatives, with the church, or with some of the brothers and sisters.

有了云雾；它虽然不象得救以前那样云厚黯淡，但也不再清明，乃是重新有了云雾。我们都有这种的经历。最后我们承认我们的失败，定罪我们的态度、动机、意向和目标这类的事，并且得着神的赦免和耶稣之血的洁净（约壹一9、7）。于是，在我们以上的天又清明起来，我们又在清明的天之下。这时，在我们以上的天又是开启的，是延展无限的。在我们的经历中，我们该一直有这样清明、开启并延展的天。

一个基督徒有哪一种的天，乃在于他的良心。你的良心是与你的天相联的。你的良心若没有瑕疵，你的天就是清明的。你的天若不清明，意思就是说，你的良心有了亏欠。我们要有清明的天，就必须对付我们良心里的任何亏欠和定罪。我们天的故事，就是我们良心的故事。

当我们这些活物有了清明、开启和延展的天，到这时我们与神之间就不再有阻隔，我们与别人之间也不再有间隔。不再有云雾笼罩我们，或使我们彼此分隔。一切的云雾、笼罩、分隔和黯淡都消除了，我们就有一个彻底清明、不断延展的天。我们的穹苍将会象水晶一样的清明。当别人看见我们清明的天，他们会感到惊讶。我们的天是可畏的，因为我们的天象水晶一样的清明，也是延展的。

这清明而延展的天也是稳定的。在地以上的天空，通常都不会静止不动；或有云在飘，或有风在吹。但在活物以上的天却是没有波动的，乃是稳定如同水晶；没有一点的变动，…毫无波动。在活物以上的天是清明的、延展的、稳定的。这些活物就垂直一面说，与主有彻底的交通，就水平一面说，在他们之间也有清明的交通。他们交通的范围是广阔且稳定的。

一个地方召会若是正常的，在其上的天就是清明而宽广的〔没有云雾也不狭窄〕。无论你说什么，都不会有人被冒犯（以西结书生命读经，一三〇至一三三页）。

参读：以西结书生命读经，第十篇。

Immediately our sky became somewhat cloudy again. It was not as cloudy and dark as before we were saved, but still it was no longer clear. Clouds and fog reappeared. We all have had this kind of experience. Eventually, we confessed our failures, condemned such things as our attitudes, motives, intentions, and goals, and received God's forgiveness and the cleansing of the blood of Jesus (1 John 1:9, 7). The sky above us became clear again, and once again we were under a clear sky. Then the sky began to open and expand above us. In our experience we should always have a clear, open, and expanding heaven.

The kind of sky a Christian has depends upon his conscience. Your conscience is connected to your sky. If there is no blemish on your conscience, your sky will be clear. If your sky is not clear, this means that there is some offense on your conscience. In order to have a clear sky, we need to deal with any offense and condemnation in our conscience. The story of our sky is the story of our conscience.

When we as living creatures reach the point of having a clear, open, and expanding heaven, there will be nothing between us and God and nothing between us and one another. There will be nothing cloudy or foggy covering us or separating us from one another. All the clouds, coverings, separations, and fog will be gone, and we will have a sky that is thoroughly clear and continually expanding. Our expanse will be as clear as crystal. When others look upon our clear sky, they will be astonished. Our sky is awesome because it is crystal clear and expanding.

This clear and expanding sky is also stable. As a rule, the sky above the earth usually has some kind of movement. Either the clouds are moving or the wind is blowing. But the sky above the living creatures is not moving; rather, it is as stable as crystal. There is no change, ...no fluctuation. The heaven above them is clear, expanding, and stable. They have a thorough fellowship with the Lord vertically and also a clear fellowship among themselves horizontally. They have a wide and stable span of fellowship.

If a local church is proper, the sky over it will be clear and broad [rather than cloudy and narrow]. No matter what you say, no one will be offended. (Life-study of Ezekiel, pp. 103-104)

Further Reading: Life-study of Ezekiel, msg. 10

结一 23 “穹苍以下，活物的一对翅膀直张，彼此相对；每个活物另有一对翅膀在两边遮体。”

24 “活物行走的时候，我听见翅膀的响声，象大水的声音，象全能者的声音；是哄嚷的声音，象军队的声音…”。

在这天空以下，活物的一对翅膀直张。…每个活物的一对翅膀都直张，与别的活物的翅膀相接；而另一对翅膀就用来遮体。每当他们有行动，有活动时，就从翅膀发出声音，或响声。这声音象大水的声音，也象“全能者的声音”（结一 24），全能者就是全能的神。这声音也象军队哄嚷的声音。不仅如此，活物站住的时候，便将翅膀垂下（24～25）。我们需要来看这一切事的属灵意义和应用（以西结书生命读经，一二八页）。

信息选读

我们若在清明、延展的天之下，就能有充分而正确的配搭，一种完全正直的配搭。在以西结一章，“直”这个字用了好几次。在七节，这字用于牛犊的腿。在二十三节，这字用于鹰的翅膀，…这指明在配搭中，我们必须是正直的。

在一些地方召会中的配搭，有时候不是直的，多少有点弯曲。…在召会生活中，我们绝不可耍政治。我们若对一位弟兄说什么，同样的话也该能对别人说。这就是说，我们的翅膀是直张的。我们的配搭必须是坦率、纯诚、热切并正直的。

Ezek. 1:23 And under the expanse one pair of their wings went straight out, one toward the other; each had another pair covering their bodies on this side and on that side.

24 And I heard the sound of their wings, like the sound of great waters, like the voice of the Almighty, as they went; it was the sound of a tumult, like the sound of an army...

Under this sky, [this expanse], the living creatures stretch their two wings straight...Two of the wings of each of the living creatures are stretched forth and joined to the wings of others. The living creatures use their other two wings to cover their body. Whenever they move and whenever they act, a voice, or a sound, comes from their wings. This voice is like the “sound of great waters” and also like “the voice of the Almighty” (Ezek. 1:24), that is, the almighty God. It is also like the sound of a tumult, the voice of a host or army. Furthermore, when the living creatures stop and stand still, they lower their wings (v. 25). We need to consider the spiritual significance and application of all these matters. (Life-study of Ezekiel, p. 101)

Today's Reading

If we are under a clear and expanding sky, we can have the adequate and proper coordination, a coordination that is altogether straight. In the first chapter of Ezekiel, the word straight is used a few times. In verse 7 it is used for the calf's foot. In verse 23 it is used for the eagle's wings...This indicates that in our coordination we must be straight.

Sometimes the coordination in the local churches is not straight but is somewhat crooked...We should never play politics in the church life. If we say something to one brother, we should be able to say it to others as well. This means that our wings must be straight. Our coordination must be frank, sincere, earnest, and straight.

活物行走的时候，以西结听见活物翅膀的响声〔24上〕。这意思是说，当活物在正直的配搭中行动时，有声音发出。这声音乃是他们的见证。从这里我们看见，任何一个地方召会见证的声音，必须是出自正确的配搭。这不该是个别信徒的声音，而该是配搭的声音。

我们来看…彼得的情形。在五旬节以前，彼得常凭自己发声；…〔但是当〕彼得…与十一位使徒一同站起来（徒二 14），我信他们…就象以西结一章里的活物。在五旬节那日所发的声音，不是彼得个人的声音，乃是一个团体身体的声音。

一面，活物的翅膀直张，为着配搭，为着行动，并为着发声。另一面，活物用另外两个翅膀遮体。这指明在召会生活中，在配搭中，我们都需要学习隐藏在主的恩典之下。…〔我们要〕隐藏在鹰的翅膀下，不该有己或任何个人的彰显。无论我们这一分有多大，我们都必须隐藏在主的恩典下。我们绝不该自夸，而该一直以主为夸耀。

一个地方召会中的光景，若象以上所描述四活物的情形，那个召会就有充分的资格发声，并作刚强的见证。这声音不是个人的声音，乃是象大水的声音。…二十四节也说，这声音象全能者的声音。这声音成了神自己的声音。这虽然是团体身体的声音，但至终这声音成了神的声音。这是何等奇妙！…一个地方召会就该象这样。在你当地召会中的声音，不该是任何个人的声音，而该是全能者的声音。

最后，二十四节说，这声音也象争战军队的声音，…象为着神经纶争战之军队的声音（以西结书生命读经，一三三至一三七页）。

参读：以西结书生命读经，第十篇。

As the living creatures moved, Ezekiel heard the voice [sound] of their wings (v. 24a). This means that as they moved in a straight coordination, a voice came out. This voice was their testimony. From this we see that the voice of the testimony of any local church must come out of the proper coordination. It should not be the voice of an individual believer; it should be the voice of the coordination.

Consider the situation with Peter...Before the day of Pentecost, Peter often voiced something by himself,...[but when] Peter stood up with the eleven (Acts 2:14),...I believe that...they were like the four living creatures in Ezekiel 1. The voice which came out on the day of Pentecost was not the voice of an individual Peter but the voice of a corporate body.

On the one hand, the four living creatures stretched two of their wings for coordination, for moving, and for giving the voice. On the other hand, they used the other two wings to cover themselves. This indicates that in the church life, in the coordination, we all need to learn to hide ourselves under the Lord's grace...Hide under the eagle's wings. There should be no manifestation of the self or of any individual. No matter how great our portion may be, we need to hide ourselves under the Lord's grace. We should never boast in ourselves but always boast in Him.

If the situation of a local church is like that of the four living creatures described above, that church will be qualified and adequate to sound out the voice and to give a strong testimony. The voice will not be that of an individual person but will be like the sound of great waters...Ezekiel 1:24 says also that this voice is the voice of the Almighty. It becomes the voice of God Himself. It is the voice of a corporate body, but eventually this voice becomes the voice of God. How marvelous! The testimony of a local church should be like this. The voice in your local church should be the voice not of any individual but the voice of the Almighty.

Eventually, as verse 24 says, the voice is the voice of a fighting army...fighting the battle for God's economy. (Life-study of Ezekiel, pp. 105-108)

Further Reading: Life-study of Ezekiel, msg. 10

结一 24 ~ 25 “...活物站住的时候，便将翅膀垂下。在他们头以上的穹苍之上有声音。他们站住的时候，便将翅膀垂下。”

约壹一 7 “但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”

我们在以西结一章二十四节下半看见，活物并不是一直在动。有时候他们停下并站住。他们站住的时候，便将翅膀垂下。当他们听见的声音不是从他们的翅膀发出，乃是从他们头以上清明的天发出，他们就停住，将翅膀垂下。这指明他们知道如何听神的声音。他们不仅知道如何说话、发声，也知道如何听神的声音。每当他们听见神的声音，他们就停止不动，就站住，将翅膀垂下（以西结书生命读经，一三八页）。

信息选读

我们的天若是明如水晶，且是延展稳定的，就有两面的后果。一面，清明的天叫我们能发声；另一面，叫我们能听声。我们对人是说话，对神乃是听话。这意思是说，我们基督徒应当为神说话，也要听神说话。我们的情形若象以西结一章里四活物的情形，我们的天就必是清明的；这样，我们就能为神说话，也能听神说话。我们能说并且能听，乃在于我们有清明的天。

清明的天，为主说话，以及听主说话，全是交通的事。真实的交通与真实的配搭有关。当我们与神有交通，并彼此有交通时，我们中间就有真实的配搭。这样，当我们行动时，我们就能为神说话，并且当神对

Morning Nourishment

Ezek. 1:24-25 ...Whenever they stood still, they dropped their wings. And there was a voice from above the expanse that was over their heads. When they stood still, they dropped their wings.

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

[In Ezekiel 1:24b] we see that the living creatures do not move all the time. Sometimes they stop and stand still. When they stand still, they let down their wings, lowering them. When they hear a voice not out of their wings but out of the clear sky above their heads, they stop and let down their wings. This indicates that they know how to listen to God's voice. They know not only how to speak and sound forth their voice but also how to listen to God's voice. Whenever they listen to God's voice, they stop moving, stand still, and lower their wings. (Life-study of Ezekiel, p. 108)

Today's Reading

If we have a sky that is crystal clear, expanding, and stable, there will be a twofold result. On the one hand, having a clear sky enables us to speak; on the other hand, it enables us to listen. We speak to others, and we listen to God. This means that we should be a Christian who both speaks for God and listens to God's speaking. If our condition is like that of the living creatures in Ezekiel 1, our sky will be clear, and then we will be able to speak for God and also to hear God's speaking. The ability to speak and to hear depends upon having a clear sky.

A clear sky, speaking for the Lord, and listening to the Lord are all matters of fellowship. Genuine fellowship is related to genuine coordination. When we have fellowship with God and with one another, there will be a genuine coordination among us. Then as we move we can speak for God, and when

我们说话时，我们也能安静地听祂说话（以西结书生命读经，一三八页）。

为着恢复我们与神中断的交通，使我们可以…在不受打岔的交通中享受神，神的赦免与神的洗净都是我们所需要的（圣经恢复本，约壹一9注5）。

这该是众地方召会的光景。一个正常的地方召会，知道如何行动，也知道如何停住；知道如何发声，也知道如何听神的声音。你所在的地方召会是这样么？我担心你所在的召会不知道如何停住，如何将翅膀垂下，并听从天上来的声音。我也担心你所在的地方召会，没有正确的配搭；反而是一个人当家，由一个人凡事包办，并坚持要每一件事、每一个人都在他的控制之下。一个地方召会若象这样，就必定是贫穷而软弱的。这样一个召会，无论自称有什么，都不会有从翅膀来的声音。相反的，四活物的配搭并不是一个人当家。一个人不能断定每一件事。他们的配搭乃是所有活物的配搭。

以西结一章是圣经中最清楚的一幅图画，将正常的召会生活陈明出来；我们都需要看见这一章中所描绘的。这里所呈现的配搭是美妙的。一切的经历都有奇妙安排的次序，把活物带到一个地步，使他们在明如水晶、延展并稳定的天之下。因此，活物在地上有正确的行动，并发出正确的声音，向全宇宙作见证。他们在此学习如何停住，并听神的声音。他们知道如何凭行动发声，也知道如何借着停住而听神的声音。…在地方召会中，我们众人，特别是带头的人，都需要看见这幅图画，并经历其中所揭示的一切。愿主怜悯我们，使众地方召会被带进这一章所描写的经历（以西结书生命读经，一三八至一三九页）。

参读：以西结书生命读经，第十篇。

God comes to speak to us, we can listen quietly to His speaking. (Life-study of Ezekiel, pp. 108-109)

Both God's forgiveness and God's cleansing are needed for the restoration of our broken fellowship with God, that we may enjoy Him in uninterrupted fellowship. (1 John 1:9, footnote 4)

This should be the situation in all the local churches. A proper local church knows both how to move and how to stop, how to sound forth its voice and how to listen to God's voice. Is your local church like this? I am concerned that your church may not know how to stop, lower its wings, and listen to the voice from the sky. I am also concerned that in your local church there may not be the proper coordination. Instead, there may be a one-man show, with one person doing everything and insisting that everything and everyone be under his control. Any local church that is like this will be poor and weak. No matter what such a church may claim to have, there is no voice coming from the wings. The coordination of the four living creatures, on the contrary, is not a one-man show. One person does not decide everything. Their coordination is a coordination of all the living creatures.

Ezekiel 1 presents the clearest picture in the Bible concerning the proper church life, and we all need to see the church life as it is portrayed in this chapter. The coordination shown here is marvelous. All the experiences in a wonderful sequence bring the living creatures to a point where they are under a crystal-clear, expanding, and stable heaven. Therefore, the living creatures have a proper move on earth and give a proper voice and testimony to the whole universe. Here they learn how to stop and listen to God's voice. They know how to give the voice by moving and know how to listen to God's voice by stopping. We all, especially the leading ones in the local churches, need to see this picture and experience what is unveiled in it. May the Lord be merciful to us and cause all the local churches to be brought into the experiences depicted in this chapter. (Life-study of Ezekiel, p. 109)

Further Reading: Life-study of Ezekiel, msg. 10

启四 2 “我立刻就在灵里；看哪，有一个宝座安置在天上，又有一位坐在宝座上。”

五 6 “我又看见宝座与四活物中间，并众长老中间，有羔羊站立，象是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。”

在启示录中，神的宝座乃是神行政的中心。书信中的宝座是施恩的宝座，从这宝座我们受怜悯、得恩典（来四 16）。启示录中的宝座乃是审判的宝座，从这宝座世界受审判。至终，在执行了神一切的审判之后，神这宝座要成为永远生命供应的宝座，从这宝座要流出生命的活水，带着长其中的生命树，作神赎民在永世里的供应（圣经恢复本，启四 2 注 2）。

在启示录四章里，诸天之上的景象是以神的宝座为中心，神坐在其上，预备好执行祂宇宙的行政，以完成祂永远的定旨。在五章这里有基督升天后诸天之上同样的景象。长老中有一位向使徒约翰引荐基督是犹大的狮子，但祂向约翰却显为羔羊。是狮子，祂是抵挡仇敌的战士；是羔羊，祂是我们的救赎主。祂争战是为救赎我们，如今祂已胜过仇敌，并为我们成功了救赎。对仇敌，祂是狮子；对我们，祂是羔羊。所以祂是狮子羔羊（启五 6 注 1）。

信息选读

在我们基督徒的生活和召会生活中，每当我们有这样清明的天，我们也就有了清明的天以上的宝座（结一 26）。这宝座是宇宙的中心，就是主所在之处。我

Rev. 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting.

5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

In Revelation the throne of God is the center of God's administration. In the Epistles the throne is the throne of grace, from which we receive mercy and find grace (Heb. 4:16). In Revelation the throne is the throne of judgment, from which the world receives judgment. Eventually, after all God's judgments have been executed, the throne of God will be the throne of the supply of eternal life, out of which will proceed the living water of life, in which the tree of life grows, as the supply of God's redeemed in eternity. (Rev. 4:2, footnote 2)

In Revelation 4 is the scene in the heavens, its center being the throne of God, on which God sits, ready to execute His universal administration for the fulfillment of His eternal purpose....In chapter 5 is the same scene in the heavens after Christ ascended there. He was recommended to the apostle John as the Lion of the tribe of Judah by one of the elders, but He appeared to John as a Lamb. As the Lion, He is the Fighter against the enemy; as the Lamb, He is the Redeemer for us. He fought to redeem us, and He won the battle over the enemy and accomplished redemption for us. To the enemy He is a Lion; to us He is a Lamb. Hence, He is the Lion- Lamb. (Rev. 5:6, footnote 1)

Today's Reading

Whenever we have such a clear sky in our Christian life and in our church life, we will also have the throne, which is above the clear sky (Ezek. 1:26). The throne is the center of the universe, and it is where the Lord is. We often talk about

们常常谈论主的同在，但我们必须看见，主的同在总是随着宝座的。主在哪里，祂的宝座也在哪里。祂的同在绝不能与祂的宝座分开。主的宝座是在第三层天，也在我们的灵里。因此，主的宝座一直与我们在一起。

我们既是基督徒，又是众地方召会，就应当在清明、延展的天之下。在这清明、开阔的天以上，有主的宝座。我们因着有这样清明的天，就立即在主宝座的管理之下。如今我们乃是在宝座的管治和掌权之下。…我们应当一直在主宝座的管治之下。因着我们是在宝座之下，我们不需要警察和法庭来管理我们。我们若需要警察和法庭的管治，这就表明我们不是在宝座之下。

我们应当一直在主的宝座之下。可能我们想要说某句话，但宝座的管治不许我们说。当我们要说的时候，宝座运用其管治，使我们不得不把要说的话吞下去。又有的时候，我们可能生气，快要发脾气了，但我们看见自己是在宝座的管治之下，就会服下来。是谁管治我们？我们不是单单受圣经教训的管治，更是受宝座的管治。

在我们基督徒生活和召会生活中，如果天是清明的，那里就必定有宝座。但如果我们的天是阴翳、黯淡的，我们就看不见宝座。我们一看不见宝座，就会松懈，作许多照着我们口味和便利的事。…当信徒落在黑暗中而不在宝座之下时，他们就会松懈，要说什么就说什么，要发表什么就发表什么，要去哪里就去哪里。但是一个在宝座之下的人，没有自由这样行事为人。…一面说，我们已经得救，我们是自由的；但另一面说，我们乃是在宝座之下，我们没有一点点的自由。…为着清明的天并为着宝座，我们要赞美主！（以西结书生命读经，一四二至一四三页）

参读：以西结书生命读经，第十一篇。

the Lord's presence, but we need to realize that the Lord's presence is always with the throne. Where the Lord is, there His throne is. His presence can never be separated from His throne. The Lord's throne is in the third heaven, but His throne is also in our spirit. Hence, the Lord's throne is with us all the time.

As Christians and as local churches, we all should be under a crystal clear and expansive sky. Above this clear, expansive sky is the throne of the Lord. By having such a clear sky, we are spontaneously under the government of the Lord's throne. We should always be under the ruling of the Lord's throne. Because we are under the throne, we do not need policemen and law courts to rule over us. If we need to be ruled by the police and by the courts, this means that we are not under the throne.

We should be under the throne of the Lord all the time. Perhaps we want to say a certain thing, but the ruling of the throne does not allow us to speak a word. As we begin to speak, the throne exercises its ruling, and we are forced to swallow our words. At other times, we may become angry and may be close to losing our temper, but we realize that we are under the ruling of the throne, and we are subdued. Who is ruling over us? We are ruled not merely by the teachings of the Bible but by the throne.

In our Christian life and in our church life, if the sky is clear, the throne will be there. But if our sky is cloudy and darkened, we will not see the throne. When we do not see the throne, we can be loose and do many things according to our taste and convenience...Whenever believers are in darkness and thus are not under the throne, they can be quite loose, speaking what they want to speak, expressing what they want to express, and going where they want to go. But a person who is under the throne has no liberty to behave in such a way. In a sense, because we have been saved, we are liberated, but in another sense we are under the throne and have no liberty at all...Praise the Lord for the clear sky and for the throne! (Life-study of Ezekiel, pp. 112-114)

Further Reading: Life-study of Ezekiel, msg. 11

结一 26 “在他们头以上的穹苍之上，有宝座的样式，象蓝宝石的样子；在宝座的样式以上，有一位的样子好象人的样子。”

启二二 1 “天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

四活物不仅是为着主的彰显，不仅是为着主的行动，也是为着主的行政管理。主在他们中间，并在他们以上，乃是为着祂的彰显、行动和管理。在这样的光景中，神不仅是天上的神，也是地上的神（见太十一 25 注 2）。借着活物，天向地开启，并与地相联。

主的同在总是随着祂的宝座。主的宝座是在第三层天，也在我们的灵里（启四 2～3，来四 16 与注 1，参提后四 22）。宝座在明如水晶的穹苍以上，指明每当我们在基督徒生活和召会生活里有清明的天，我们就在宝座的管治之下。我们属灵经历的最高点，就是有清明的天，其上有宝座。达到这一点，意思就是在凡事上让神居首位，并且完全服从神的权柄和行政（圣经恢复本，结一 26 注 1）。

信息选读

我们基督徒必须对主维持一个清明的天。这意思是说，我们必须与主一直有清明的交通。我们与主之间，应当一无间隔。当我们与主之间一无间隔的时候，我们的天就明如水晶，我们的良心就是纯净而无亏的（徒二四 16）。

Ezek. 1:26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

The four living creatures are not only for the manifestation of the Lord and not only for the move of the Lord but also for the administration, the government, of the Lord. The Lord is among them and above them for His manifestation, move, and government. In such a situation God is not only the God of heaven but also the God of the earth (see footnote 3 on Matthew 11:25). Through the living creatures the heavens are open to the earth and are joined to the earth.

The Lord's presence is always with His throne. The Lord's throne is both in the third heaven and in our spirit (Rev. 4:2-3; Heb. 4:16 and note 1; cf. 2 Tim. 4:22). The throne above the crystal clear expanse indicates that whenever we have a "clear sky" in our Christian life and in our church life, we will be under the ruling of the throne. The highest point in our spiritual experience is having a clear sky with a throne above it. To reach this point means that in everything we allow God to have the preeminence and are completely submissive to God's authority and administration. (Ezek. 1:26, footnote 1)

Today's Reading

We Christians need to maintain a clear sky with the Lord. This means that we need always to have a clear fellowship with Him. We should have nothing between us and the Lord. When there is nothing between us and the Lord, our sky will be crystal clear, and our conscience will be pure, void of any offense (Acts 24:16).

基督徒属灵经历最高的一步，就是在我们的穹苍中，在我们清明的天里，有宝座。有宝座，或达到宝座那里，乃是让神在我们基督徒生活中有最高、最优先的地位。神在我们里面有宝座，意思就是神在我们里面有地位掌权。因此，在我们属灵经历中达到宝座，意思就是在凡事上完全服从神的权柄和行政。这样，我们就不再是没有宝座、没有权柄、不受管治的人。

一个没有清明的天、其上也没有宝座的信徒，在他日常的生活里很容易松懈随便。相反的，一个信徒若有明如水晶的天，就会感觉到是在神圣的管治和限制之下，因此在他所说所行的每一件事上，都不会松懈随便。一个在其上有清明之天的信徒，乃是在权柄之下，而在说话、发怒等类的事上，受这权柄的约束和限制。这权柄乃是宝座的事。

我们的穹苍越清明，我们就越在宝座之下。我们越与主有清明的交通，我们就越在祂的权柄之下。我们必须问自己：在我们基督徒的生活中，是否有宝座？我们若有清明的天以上的宝座，就是蒙了大祝福，我们该为这祝福敬拜主。

宝座不仅为着神在我们身上掌权，更为着神达成祂永远的定旨。我们的属灵生活中若有宝座，神就不仅在我们身上掌权，也要在我们里面，同着我们，并借着我们，完成祂的定旨。凡没有宝座在他基督徒生活里的人，都很难让神在他身上达成祂的定旨。我盼望圣灵在这件事上给你有深刻的印象。你若要神的定旨和计划在你里面并借着你能得以完成，你就必须是一个服从宝座的人。你必须是一个在神管治下的人。唯有这样，神才能在你身上通行祂的定旨（以西结书生命读经，一四一、一四四至一四六页）。

参读：以西结书生命读经，第十一篇。

The highest step in the spiritual experience of a Christian is to have the throne in our firmament, in our clear sky. To have the throne, or to arrive at the throne, is to allow God to have the highest and most prominent position in our Christian life. For God to have the throne in us means that He has the position to reign in us. Therefore, to reach the throne in our spiritual experience means that in everything we are completely submissive to God's authority and administration. Then we are no longer a person without the throne, without authority, without government.

A believer who does not have a clear sky with a throne above it can easily be loose and careless in his daily living. On the contrary, a believer who has a sky that is crystal clear has the sense of being under divine government and restraint; therefore, he cannot be loose or careless in anything he says or does. A believer who has a clear sky above him is under an authority which restricts and restrains him in things such as speaking or a display of anger. This authority is a matter of the throne.

The clearer our sky is, the more we are under the throne. The more we have clear fellowship with the Lord, the more we will be under His authority. We need to ask ourselves if there is a throne in our Christian life. If we have the throne above the clear sky, we are greatly blessed, and we should worship God for this blessing.

The throne is not only for God to reign over us but also for God to accomplish His eternal purpose. If we have a throne in our spiritual life, God will not only rule over us but will also fulfill His purpose in us, with us, and through us. Those who do not have the throne in their Christian life will not allow God to obtain His purpose with them. I hope that the Holy Spirit will deeply impress you with this matter. If you want God's purpose and plan to be carried out in you and with you, you must be a person who submits to the throne. You must be a person under the reign of God. Only then can God carry out His purpose in relation to you. (Life-study of Ezekiel, pp. 111, 114-115)

Further Reading: Life-study of Ezekiel, msg. 11

结一 26 “在他们头以上的穹苍之上，有宝座的样式，象蓝宝石的样子；在宝座的样式以上，有一位的样子好象人的样子。”

出二四 10 “他们看见以色列的神，祂脚下仿佛有平铺的蓝宝石，象天本身一样明净。”

活物仍是在地上，或行动或站住，但在他们的头以上有清明的天和宝座。从以西结一章所描绘的，我们能看见，天上的宝座借着并同着活物传输到地上。同着并借着活物，诸天和宝座就向地开启。这样，天上的宝座就与地成为一，因为宝座传输到了地上。…我们可以说，一章的活物是属天的电线。天上的宝座，乃是借着、凭着并同着他们传输到地上。他们在哪里，宝座就在哪里。无论他们往哪里去，宝座都随着他们（以西结书生命读经，一四六页）。

信息选读

在召会中没有属人〔天然〕的权柄。召会中的权柄乃是在清明的天以上的宝座。

只要我们是清明的天底下，其上有宝座，我们就无须自居权柄，因为权柄就在那里。我们绝不该想把别人带到自己的权下。这种事乃是阶级制度；是属于组织的東西。我们不该想要管辖圣徒，只该谦卑自己，留在清明的天以上的宝座之下。…唯一的权柄是在清明的天以上的宝座。

Ezek. 1:26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

Exo. 24:10 And they saw the God of Israel, and under His feet there was something like a paved work of sapphire, even like heaven itself for clearness.

The living creatures are still on earth, moving or standing, but above their heads there is a clear heaven with the throne. From what is portrayed in Ezekiel 1 we can see that the throne in the heavens is transmitted to the earth through and with the living creatures. With them and through them the heavens with the throne are opened up to the earth. In this way the throne in the heavens becomes one with the earth, for the throne is transmitted to the earth....We may say that the living creatures in Ezekiel 1 are the heavenly electrical lines. It is through them, by them, and with them that the heavenly throne is transmitted to the earth. Wherever they are, there is the throne. Wherever they go, the throne follows them. (Life-study of Ezekiel, pp. 115-116)

Today's Reading

In the church there is no human, [natural] authority. The authority in the church is the throne above the clear sky.

As long as we are under a clear sky with a throne above it, there is no need for us to claim to have authority—the authority is simply there. We should never try to bring others under our authority. Such a thing is a hierarchy; it is something of organization. We should not try to rule over the saints. Instead, we should humble ourselves and remain under the throne in the clear sky...The only authority is the throne above a clear sky.

我可以向你们担保，我们若在清明的天底下，其上有宝座，我们身上就有真正的权柄。没有什么反对或逼迫能击败我们、动摇我们，因为天和宝座都与我们在。在我们以上的天若是清明的，并且有宝座与我们同在，我们就有权柄和分量。一个人在神面前的分量，等于那人服神权柄的程度。…〔一位〕弟兄有分量，因为他学会服在神的权柄之下。我们越服从宝座，我们就越有分量。

〔在以西结一章二十六节〕我们看见，宝座有蓝宝石的样子。出埃及二十四章十节可以帮助我们明白以西结一章里蓝宝石的意义。这节说，“他们看见以色列的神，祂脚下仿佛有平铺的蓝宝石，象天本身一样明净。”蓝宝石表征神显在一种特别的光景中，而有的一种属天情形。根据出埃及二十四章十节，当摩西、亚伦并以色列中的长老看见神时，他们看见祂的脚下仿佛有平铺的蓝宝石。这给人洞悉主同在的样子。蓝宝石是蓝色的，而蓝是指天的颜色，指明神同在的光景和情形。这一节也说，那时天色极其明净。神乃是显在那样的光景和气氛里。因此，蓝宝石表征神所在之诸天的光景和情形。宝座的样式象蓝宝石，表明在属天的光景中神的同在。

〔在以西结一章，〕在穹苍之上的诸天里，主坐在宝座上；而在地上，活物或行走或站住。借着活物，在诸天里的主与地成为一；这样，诸天就与地相联。这就是说，天被带到地上，如今天借着、凭着并同着活物在地上行动。这必须是今天众地方召会中间的光景，是得胜者中间的光景，也是我们日常基督徒生活的光景和情形（以西结书生命读经，一四七至一四九、一五二至一五三页）。

参读：以西结书生命读经，第十一篇。

I can assure you that if we are under a clear sky with the throne above it, the genuine authority will be with us. No opposition or persecution will be able to defeat us or shake us because heaven and the throne are with us. If the sky above us is clear and the throne is with us, we will have the authority and the weight. The weight of a person before God is equal to the degree of that person's subjection to God's authority...[A] brother is weighty because he has learned to subject himself to God's authority. The more we submit to the throne, the weightier we will be.

[In Ezekiel 1:26] we see that the throne has the appearance of a sapphire stone. Exodus 24:10 is helpful in understanding the significance of the sapphire stone in Ezekiel 1. Exodus 24:10 says, "They saw the God of Israel, and under His feet there was something like a paved work of sapphire, even like heaven itself for clearness." A sapphire stone signifies a kind of heavenly condition which exists when God is present in a particular situation. According to Exodus 24:10 when Moses, Aaron, and the chief men of Israel saw God, they saw under His feet the appearance of a paved work of sapphire. This gave the people an insight into the appearance of the Lord's presence. A sapphire stone is blue in color, and blue is a heavenly color indicating the situation and condition of God's presence. This verse also says that at that time the heavens were exceedingly clear. God was present in that kind of situation and atmosphere. Therefore, the sapphire stone signifies the situation or the condition of the heavens with God's presence in it. The throne being in the likeness of a sapphire stone shows the presence of God in a heavenly situation.

[In Ezekiel 1] the Lord is upon the throne above the expanse in the heavens, and the living creatures are walking or standing on earth. Through them the Lord in the heavens becomes one with the earth, and in this way the heavens are connected to the earth. This means that the heavens have been brought down to the earth and that the heavens are now moving on earth through, by, and with the living creatures. This needs to be the situation among the local churches today, the situation among the overcomers, and the situation and condition of our daily Christian life. (Life-study of Ezekiel, pp. 116-117, 120-121)

Further Reading: Life-study of Ezekiel, msg. 11

第七周诗歌

745

国度—意义

7 6 7 6 双 (英 941)

F 大调

4/4

1 | 3 5 5 6 | 5 - 3 1 | 7 1 4 3 | 2 - -
 一 国 度 是 神 的 掌 权, 维 持 神 的 荣 耀;
 1 | 3 5 5 6 | 5 - 3 2 | 3 6 5 #4 | 5 - -
 是 神 主 宰 的 管 治, 将 祂 秩 序 建 造。
 5 | 1̇ 5 4 3 | 6 - 5 7 | 1̇ 5 4 3 | 2 - -
 神 在 祂 的 国 度 里, 施 行 祂 的 王 权,
 1 | 3 5 5 6 | 5 - 3 1 | 2 4 3 2 | 1 - - ||
 照 祂 自 己 来 治 理, 直 到 永 永 远 远。

二 国度中心是宝座, 神在其上掌权;
 一切带上祂正规, 照着祂心所愿。
 国度之中祂作王, 一切归祂管治;
 为首为主的身分, 如此始能维持。
 三 神借掌权国度中, 通行祂的旨意;
 在祂统治的权下, 成全祂的心意。
 唯有在神国度中, 祝福始能得着;
 乃是从神的宝座, 流出生命水河。
 四 服在神的管治下, 乃是蒙福之本;
 背叛神圣的主权, 乃是罪恶之根。
 撒但邪恶的目的, 乃在翻神宝座;
 我们该有的目标, 在神权下活着。
 五 在神至高国度中, 基督得显为大;
 基督掌权生命中, 神就能有可夸。
 当神施行祂统治, 一切全都蒙福;
 基督若为神掌权, 神的荣耀显出。
 六 日期满足的时候, 主要归一万有,
 万有要认祂王权, 将祂统治领受。
 生命荣耀的管治, 教会现已预尝,
 并催国度速实现, 万有都得分享。

WEEK 7 — HYMN

God's kingdom is God's reigning

The Kingdom — Its Meaning

941

2. Upon the throne, the center
Of government divine,
God reigns, and with His purpose
Brings everything in line.
God's headship and His lordship
He only can maintain
As King within His kingdom,
O'er everything to reign.
3. By reigning in His kingdom
God worketh all His will,
And under His dominion
His purpose doth fulfill.
'Tis only in God's kingdom
His blessing we may know;
'Tis from His throne almighty
The stream of life doth flow.
4. Submitted to God's ruling,
All virtue thus will win;
Rebellion to His Headship
Is but the root of sin.
The evil aim of Satan—
God's throne to overthrow;
Our aim and goal is ever
His rule to fully know.
5. Within God's sovereign kingdom
His Christ is magnified;
When Christ in life is reigning,
The Father's glorified.
When God is in dominion,
All things are truly blessed;
When Christ for God is reigning,
God's glory is expressed.
6. In fulness of the seasons
God's Christ will head up all.
Then all will own His reigning
And worship, great and small.
Such reign in life and glory
The Church e'en now foretastes
And to His rule submitting
Unto His kingdom hastes.

纲要

第八篇

在宝座上的人

读经：结一 26 ~ 27，创一 26，徒七 56，腓二 9 ~ 11，来二 9，六 20，启三 21，罗五 17、21

周一

壹 圣经里对于神和人的关系，有一个奥秘的思想—创一 26，约壹三 2 下，启四 3 上，二一 11 下：

一 圣经启示神与人在形像和样式上的相似—创一 26，十八 2 ~ 13，但七 13 ~ 14，徒七 56，罗五 14，八 29，西一 15，林后三 18，腓三 21，约壹三 2 下，启四 3 上，二一 11 下。

二 人不是照着自己的类被造；神乃是照着神类来造人—创一 26 ~ 27。

三 神成为人以产生神人类；我们在基督里的信徒乃是神人类，是神人—约一 1、12 ~ 14，十二 24。

四 神的心意是要成为与人一样，并使人与祂一样—约壹三 2 下：

1 神的目的，是要将祂自己在基督里作到我们里面，使祂自己与我们一样，并使我们与祂一样—弗三 17 上。

Outline

Message Eight

The Man on the Throne

Scripture Reading: Ezek. 1:26-27; Gen. 1:26; Acts 7:56;

Day 1

I. In the Bible there is a mysterious thought concerning the relationship between God and man (Gen. 1:26; 1 John 3:2b; Rev. 4:3a; 21:11b):

A. The Bible reveals the resemblances between God and man in their images and likenesses (Gen. 1:26; 18:2-13; Dan. 7:13-14; Acts 7:56; Rom. 5:14; 8:29; Col. 1:15; 2 Cor. 3:18; Phil. 3:21; 1 John 3:2b; Rev. 4:3a; 21:11b).

B. Man was not created according to his own kind; God created man according to God's kind (Gen. 1:26-27).

C. God became a man to produce God-man kind; as believers in Christ, we are God-man kind, God-men (John 1:1, 12-14; 12:24).

D. God's desire is to become the same as man is and to make man the same as He is (1 John 3:2b):

1. God's intention is to work Himself in Christ into us, making Himself the same as we are and making us the same as He is (Eph. 3:17a).

2 神的经纶乃是要把祂自己作成人，又把我们这些祂所造的人作成神；这样，祂这位神就“人化”了，我们人也就“神化”了。

周二

贰 在以西结一章二十六节，在宝座上的一位有人的样子：

一 那位坐在宝座上的，不仅是神也是人；祂是神人，人神，神与人的调和——徒七 56。

二 坐在宝座上的有人的样子，这事实有两面的意义：

1 以西结一章二十六节与创世记一章二十六节，二者之间有关联：

a 神按着祂的形像造人以彰显祂，并使人有祂的权柄以代表祂；这乃是照着祂的定旨——26～27节，弗三 11。

b 神按着祂的形像，照着祂的样式造人，目的是要人接受祂作生命，并彰显祂——创一 26～27，二 9。

c 神给人管治权，目的是要征服神的仇敌撒但，恢复地，并将神的国带到地上——一 26、28，太六 10、13。

2 借着成为肉体，神成为人；祂以人的身分生活、受死、复活并升天；现今作为在宝座上的一位，祂仍然是人——约六 62，徒七 56。

三 在宝座上之人的样子有两面的讲究；从祂腰以上，好象金银合金；从祂腰以下，有仿佛火的样子——结一 27：

2. God's economy is to make Himself man and to make us, His created beings, God, so that He is God "man-ized" and we are man "God-ized."

Day 2

II. In Ezekiel 1:26 the One on the throne has the appearance of a man:

A. The One sitting on the throne is not only God but also man; He is the God-man, the man-God, the mingling of God and man (Acts 7:56).

B. There is a twofold significance to the fact that the One sitting on the throne has the appearance of a man:

1. There is a connection between Ezekiel 1:26 and Genesis 1:26:

a. God created man in His image to express Him and with His authority to represent Him; this was according to His purpose (vv. 26-27; Eph. 3:11).

b. God's purpose in creating man in His image and according to His likeness was that man would receive Him as life and express Him (Gen. 1:26-27; 2:9).

c. God's intention in giving man dominion is to subdue God's enemy, Satan, to recover the earth, and to bring the kingdom of God to the earth (1:26, 28; Matt. 6:10, 13).

2. Through incarnation God became a man; He lived, died, resurrected, and ascended as a man; and now as the One on the throne He is still a man (John 6:62; Acts 7:56).

C. The appearance of the man on the throne has two aspects; His upper part, from the loins upward, looks like electrum, and His lower part, from the loins downward, looks like fire (Ezek. 1:27):

- 1 腰以上的部分表征祂的性情和个性；就着性情和个性说，在宝座上的那一位象金银合金。
- 2 腰以下是行动的部分；从腰以下有仿佛火的样子，表征主在祂行动中的样子。

周三

叁 主耶稣经过了钉十字架、复活并升天，就被带到宝座——徒二 36，腓二 5～11，来二 9：

一 神一直是主，但如今在宝座上有一个人是主——启四 2～3，五 6。

二 主耶稣在被钉十字架并埋葬之后，神使祂复活，并使祂坐在自己的右边，立祂为全宇宙的主——腓二 9～11：

1 就着主是神，祂一直是主（路一 43，约十一 21，二十 28）；但就着主是人，祂是在复活里将祂的人性带进神里面以后，才在升天里被立为主；祂在升天里被立为万有的主，是要得着万有一徒二 33、36，三 15，十 36。

2 神所高举的耶稣，地上君王的元首，乃是所有掌权者的元首；祂是神圣行政里至高的元首，以完成神永远的计划——启一 5。

三 主耶稣是开拓者，是先锋，开了到宝座的路并领头到达宝座——来六 20，二 10：

1 祂成了人，祂又作为人登了宝座——启三 21。

2 这指明祂不是唯一被命定要登宝座的人；祂乃是开了路，又领头使我们能跟随。

3 神的心意是要领我们进荣耀里去，并使我们坐在宝座上——二二 3～5。

1. The upper part signifies His nature and disposition; according to His nature and disposition, the One on the throne looks like electrum.
2. The lower part is for moving; the appearance of fire from the loins downward signifies the Lord's appearance in His move.

Day 3

III. Through His crucifixion, resurrection, and ascension, the Lord Jesus was brought to the throne (Acts 2:36; Phil. 2:5-11; Heb. 2:9):

A. God has always been the Lord, but now a man is on the throne as the Lord (Rev. 4:2-3; 5:6).

B. After the Lord Jesus was crucified and buried, God resurrected Him and set Him at His right hand, making Him the Lord of all the universe (Phil. 2:9-11):

1. As God, the Lord was the Lord all the time (Luke 1:43; John 11:21; 20:28), but as man, He was made the Lord in His ascension after He brought His humanity into God in His resurrection; in His ascension He was made the Lord of all to possess all (Acts 2:33, 36; 3:15; 10:36).

2. The God-exalted Jesus, the Ruler of the kings of the earth, is the Ruler over all the ones who are in power; He is the chief Ruler in the divine government for the fulfillment of God's eternal plan (Rev. 1:5).

C. As the Pioneer and Forerunner, the Lord Jesus cut the path to the throne and led the way to the throne (Heb. 6:20; 2:10):

1. He became a man, and as a man, He went to the throne (Rev. 3:21).

2. This indicates that He is not the only man destined for the throne; rather, He has cut the path so that we may follow.

3. God intends to bring us into glory and to set us on the throne (22:3-5).

肆神的心意是要在人身上作工，使人能在宝座上一诗八4~8，启三21：

一 神顾念人；祂要人彰显祂，并行使祂的权柄—诗八4、6，创一26。

二 神渴望借着人显明祂自己，并借着人掌权、管理。

三 神的目标是要把我们带上宝座；祂的心愿是要使我们成为属宝座的人：

1 我们若不在宝座上，神就不会满意；除非我们被带到宝座，神无法完全得着荣耀—启二二3~5。

2 神的国唯有等到我们登宝座时，才能完全来临。

3 神的仇敌唯有等到我们登宝座时，才会被征服。

四 神要把我们带上宝座，因为撒但背叛了神的宝座—赛十四12~14：

1 神在宇宙中所面对的最大难处，乃是祂的宝座遭到背叛权势的反对和攻击。

2 撒但背叛神的宝座，想要高举自己的宝座，因而侵犯了神的权柄。

3 从撒但背叛直到如今，就一直在权柄的事上有纷争；地上所发生的事，大多是表现撒但对神宝座的抗拒。

4 神的心意是要将撒但摔下，并救赎许多被他掳掠的人，将他们带到神的宝座去—启三21。

5 需要有人被神得着，使神的权柄借着他们得以通行，并使神的国借着他们临到地上—十一15，十二10。

IV. God's intention is to work on man in order that man can be on the throne (Psa. 8:4-8; Rev. 3:21):

A. God's mind is on man; He wants man to express Him and to exercise His authority (Psa. 8:4, 6; Gen. 1:26).

B. God desires to manifest Himself through man and to reign through man.

C. God's goal is to bring us to the throne; His desire is to make us people of the throne:

1. God will not be satisfied until we are on the throne; He cannot receive the full glory until we are brought to the throne (Rev. 22:3-5).

2. God's kingdom cannot come in full until we are on the throne.

3. God's enemy will not be subdued until we are on the throne.

D. God desires to bring us to the throne because of the rebellion of Satan against God's throne (Isa. 14:12-14):

1. The greatest difficulty God faces in the universe is that His throne has been opposed and attacked by rebel forces.

2. In his rebellion against God's throne, Satan intended to exalt his throne and thereby to intrude upon God's authority.

3. From the time of Satan's rebellion until now, there has been a dispute regarding authority; much of what is happening on earth today is an expression of Satan's resistance to God's throne.

4. God's intention is to cast Satan down and to redeem many of those taken captive by Satan and to bring them to His throne (Rev. 3:21).

5. There needs to be a people who have been gained by God so that through them the authority of God can be executed and the kingdom of God can come to the earth (11:15; 12:10).

周五

6 我们应当渴望掌权—为神行使权柄—并享受为神掌权的福分—二十四、6。

五 得胜者要在宝座上，与基督一同作王—三 21:

- 1 基督在宝座上，他们也要在宝座上。
- 2 基督有一切的权柄，得胜者也将有分于这权柄，辖管列国—太二八 18，启二 26 ~ 27。

伍 我们要被带到宝座，就必须经历耶稣的人性及其美德，并在生命里作王—弗四 1 ~ 2、20，太十一 29，罗五 17、21:

- 一 我们若要有正确的人性美德，就需要耶稣的人性—弗四 1 ~ 2:
- 1 我们信徒有基督连同祂人性一切的美德住在我们里面，作我们的人性—西一 27:
 - a 我们日常生活的各方面，都该在灵中与主的人性相合—罗八 4。
 - b 当我们活在主的管治下，并经历基督的人性，我们就绝不会失去平衡；反之，每件事都是适当的均衡。
 - 2 我们必须吃基督作素祭，好成为基督的复制，并过神人的生活—利二 9 ~ 10，六 14 ~ 18，路二 19，约六 57，林前十 17:

周六

二 神完整的救恩是要我们凭神洋溢之恩，并洋溢之义的恩赐，在生命中作王—罗五 17、21:

Day 5

6. We should desire to reign—to exercise authority for God—and to enjoy the blessing of reigning for God (20:4, 6).

E. The overcomers will be on the throne with Christ as His co-kings (3:21):

1. Christ is on the throne, and they also will be on the throne.
2. Christ has all the authority, and the overcomers will share in this authority to rule over the nations (Matt. 28:18; Rev. 2:26-27).

V. In order to be brought to the throne, we need to experience the humanity of Jesus with its virtues and to reign in life (Eph. 4:1-2, 20; Matt. 11:29; Rom. 5:17, 21):

A. If we would have the proper human virtues, we need the humanity of Jesus (Eph. 4:1-2):

1. As believers, we have Christ with all His human virtues dwelling in us to be our humanity (Col. 1:27):
 - a. Every aspect of our daily walk should conform to the Lord's humanity in our spirit (Rom. 8:4).
 - b. As we live under the Lord's ruling and experience Christ's humanity, we will never be out of balance; rather, everything will be properly proportioned.
2. We need to eat Christ as the meal offering to become the reproduction of Christ and to live the life of a God-man (Lev. 2:9-10; 6:14-18; Luke 22:19; John 6:57; 1 Cor. 10:17).

Day 6

B. God's complete salvation is for us to reign in life by the abundance of grace and of the gift of righteousness (Rom. 5:17, 21):

- 1 我们重生所得的生命是神圣、属灵、属天、作王、君尊的生命; 这生命使我们能作王掌权—约三3~6。
- 2 在实行上, 在生命中作王就是在神圣生命的管治之下:
 - a 基督是在生命中作王的榜样, 祂一直在父神圣生命的管治之下—太八9, 约十八11, 腓二8。
 - b 当我们在神圣生命的管治之下, 就有感觉是登宝座作王, 管理万有一罗五17。
- 3 在生命中作王, 就是胜过、征服并辖管撒但、世界、罪、肉体、己、各样的不顺从和一切环境遭遇—八35、37。
- 4 我们若要在生命中作王, 就要继续不断地领受洋溢之恩, 就是对神丰满的享受—五17、21:
 - a 我们要一而再地来到神圣的源头, 并从我们这人深处敞开自己, 好被神这恩典充满—来四16。
 - b 我们越接受洋溢之恩, 就越在生命中作王—约一16, 罗五17、21。

1. We have been regenerated with a divine, spiritual, heavenly, kingly, and royal life; this life enables us to reign as kings (John 3:3-6).
2. In practice, to reign in life is to be under the ruling of the divine life:
 - a. Christ is a pattern of reigning in life by being under the ruling of the divine life of the Father (Matt. 8:9; John 18:11; Phil. 2:8).
 - b. When we are under the ruling of the divine life, we have the sense that we are enthroned as kings to reign over all things (Rom. 5:17).
3. To reign in life is to conquer, subdue, and rule over Satan, the world, sin, the flesh, ourselves, all kinds of insubordination, and all the environmental circumstances (8:35, 37).
4. If we would reign in life, we need to continually receive the abundance of grace, the fullness of the enjoyment of God (5:17, 21):
 - a. We need to come again and again to the divine source and open ourselves from the depths of our being to be filled with God as grace (Heb. 4:16).
 - b. The more we receive the abundance of grace, the more we reign in life (John 1:16; Rom. 5:17, 21).

晨兴喂养

创一 26 “神说，我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。”

约十二 24 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

圣经里对于神和人的关系，有一个奥秘的思想。神的心意是要成为与人一样，并使人与祂一样。这意思是说，神的目的是要将祂自己与人调在一起，因而使祂自己象人，也使人象祂。主耶稣乃是神人；祂是完整的神和完全的人。我们也可以说，祂是人而神者。我们今天所敬拜的，乃是人而神者。不仅如此，成为象摩西一样属神的人（申三三 1，书十四 6，诗九十 标题），就是成为神人，成为与神调和的人。神喜悦所有蒙祂拣选并救赎的人，都成为神人（以西结书生命读经，一五五至一五六页）。

信息选读

〔圣经启示〕神与人在形像和样式上的相似。…神在祂的创造里，并没有创造“人类”。…神若没有创造“人类”，那么人是从着什么类被造的？创世记一章二十六节指明，人乃是从神类被造的。这节说，“我们〔神圣的三一〕要按着我们的形像，照着我们的样式造人〔希伯来文，亚当，指红土〕。”因此，神在这里所造的是从祂自己的类，就是神类。

Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

In the Bible there is a mysterious thought concerning the relationship between God and man. God's desire is to become the same as man is and to make man the same as He is. This means that God's intention is to mingle Himself with man and thereby make Himself like man and make man like Him. The Lord Jesus is the God-man; He is the complete God and the perfect man. We may also say that He is the Man-God. The One whom we worship today is the Man-God. Furthermore, to be a man of God, as Moses was (Deut. 33:1; Josh. 14:6; Psa. 90, title), is to be a God-man, a man who is mingled with God. It is a delight to God that all His chosen and redeemed people would be God-men. (Life-study of Ezekiel, p. 124)

Today's Reading

I would like to give a very brief word on the resemblance of God and man in their images and likenesses....In God's creation there was not such a thing as "mankind"...If God did not create "mankind," then after what kind was man created? Genesis 1:26 indicates that man is after God's kind. This verse says, "Let Us [the Divine Trinity] make adam [Heb. adam, denoting red clay] in Our image, according to Our likeness." Hence, what God made here was after His own kind, that is, God-kind.

拣选的神成为一个人。这位神人借着祂的死与复活，产生祂自己的大量复制。祂是那一粒麦子，成了许多子粒（约十二24）。这许多子粒磨成细面，调成一个饼（林前十17）。主耶稣这位神的独生子，乃是那唯一的子粒，祂使我们成为许多子粒，与祂“同胎”所生的许多弟兄（罗八29），调和成一个饼，一个身体。我们中间没有国籍、种族或社会地位的分别（西三11）。我们是新的一类，是“神人类”。

我们需要新的辞汇和发表，描写我们属灵文化中的事。“神人类”就是这样一个发表。在基督里，神与人成为一个实体，就是神人。在神的创造里没有人类，只有人作神类。由于人的堕落，才产生了人类。至终神成为人，得着祂自己的大量复制，因而产生新的一类。这新的一类既不是神类，也不是人类，乃是神人类。今天我们在基督里的信徒乃是神人类；我们是神人（历代志生命读经，一〇四至一〇五、二八至二九页）。

神亲自成为人，如今在宝座上祂仍然是人。人可能想要象神，但神却要成为人。神的目的，是要将祂自己作到我们里面，使我们与祂一样，甚至使祂自己与我们一样。因此，神的目的是要得着人，并将祂自己作到人里面。我们必须对主在宝座上还是人这个事实，有深刻的印象。在以西结书中，“人子”这个辞用了九十多次。这指明神多么愿意得着人（以西结书生命读经，一五六页）。

神的经纶、计划就是要把祂自己作成人，又把我们这些祂所造的人作成神，叫祂自己人化，叫我们众人神化。结果，祂和我们，我们和祂，都成了神人。所以作好人、作属灵人、作圣人是不够的，今天神所要的不是这些，祂所要乃是神人。不要盼望修改自己，因为神不要你作好人，祂要你作神人。祂是你的生命和一切，目的就是要你能彰显祂，活出祂来（关于神圣分赐更深的研读，四五页）。

参读：历代志生命读经，第二、四篇。

The choosing God became a man. This God-man, through His death and resurrection, has made a mass reproduction of Himself. He as the one grain became many grains (John 12:24). The many grains are ground into fine flour and blended together to become one loaf (1 Cor. 10:17). The Lord Jesus as the only begotten Son of God was the one grain, and He made us the many grains, His many “twins,” His many brothers (Rom. 8:29), to be blended into one loaf, one Body. Among us there is no difference in nationality, race, or social rank (Col. 3:11). We are a new kind, “God-man kind.”

We need new terms and expressions to describe matters in our spiritual culture. God-man kind is such an expression. In Christ God and man have become one entity, the God-man. In God’s creation there was no mankind; there was only man as God’s kind. It was through man’s fall that mankind came into existence. Eventually God became a man to have a mass reproduction of Himself and thereby to produce a new kind. This new kind is neither God’s kind nor mankind—it is God-man kind. Today as believers in Christ, we are God-man kind; we are God-men. (Life-study of 1 & 2 Chronicles, pp. 85, 24)

God Himself became a man, and today on the throne He is still a man. People may want to be like God, but God wants to be a man. God’s intention is to work Himself into us, making us the same as He is, and even more, making Himself the same as we are. Thus, God’s intention is to have a man and to work Himself into man. We need to be deeply impressed with the fact that the Lord is still on the throne as a man. In the book of Ezekiel, the term the son of man is used more than ninety times. This indicates how much God desires to have a man. (Life-study of Ezekiel, pp. 124-125)

God’s economy and plan is to make Himself man and to make us, His created beings, “God,” so that He is “man-ized” and we are “God-ized.” In the end, He and we, we and He, all become God-men. Hence, it is not enough for us to be good men, spiritual men, or holy men. These are not what God is after. What God wants today is God-men. God does not expect us to improve ourselves, because God is not after our being good men. He wants us to be God-men. He is our life and everything to us for the purpose that we would express Him and live Him out. (A Deeper Study of the Divine Dispensing, p. 54)

Further Reading: Life-study of 1 & 2 Chronicles, msgs. 2, 4

结一 26 ~ 27 “在他们头以上的穹苍之上，有宝座的样式，象蓝宝石的样子；在宝座的样式以上，有一位的样子好象人的样子。…看来好象光耀的金银合金，有仿佛火的样子四面包围；…祂周围都有光辉。”

徒七 56 “就说，看哪，我看见诸天开了，人子站在神的右边。”

我们要来看坐在宝座上的这一位（结一 26 ~ 27）。…〔以西结一章二十六节〕告诉我们，坐在宝座上的这一位，看起来是一个人。这与人的观念完全不同，也有别于宗教的观念，包括今天基督教广为持守的观念。我们的观念主要是说，那位坐在宝座上的，乃是全能的神。你曾否想过，在宝座上的主，不仅是全能的神，也是一个人？哦，坐在宝座上的，乃是一个人！但二十八节说到“耶和华荣耀的样式”。在宝座上的那一位象人，却有耶和华荣耀的样式（以西结书生命读经，一五四至一五五页）。

信息选读

何等宝贝，在以西结一章二十六节那位坐在宝座上的，竟有人的样子！…坐在宝座上的有人的样子，至少有双重的意义。第一，以西结一章二十六节与创世记一章二十六节，二者之间必然有关联；创世记那里说，神按着祂的形像，照着祂的样式造人（以西结书生命读经，一五五页）。

受造的人虽然是神的复本，有神的形像和样式，但还没有神的实际和神的生命。因此，人还需要借着吃

Ezek. 1:26-27 ...Above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it. Then I saw something like the sight of electrum, like the appearance of fire....There was brightness all around Him.

Acts 7:56 And he said, Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.

We will go on to consider the One sitting on the throne (Ezek. 1:26-27)...[In verse 26b] we are told that the One on the throne looks like a man. This is absolutely different from the human concept and also different from the religious concept, including the concept widely held in today's Christianity. Mainly, our concept is that the One on the throne is the mighty God. Have you ever thought that the Lord on the throne is not only the mighty God but is also a man? Oh, the One who sits on the throne is a man! However, verse 28 speaks of "the appearance of the likeness of the glory of Jehovah." The One on the throne looks like a man, yet with Him there is the appearance of the glory of the Lord. (Life-study of Ezekiel, p. 123)

Today's Reading

How precious it is that the One sitting on the throne in Ezekiel 1:26 has the appearance of a man!...There is at least a twofold significance to the fact that the One sitting on the throne here has the appearance of a man. First, there is surely a connection between Ezekiel 1:26 and Genesis 1:26, which says that God created man in His own image and according to His likeness. (Life-study of Ezekiel, p. 124)

Created man was a duplication of God in God's image and likeness, but he did not have the reality of God or the life of God. Thus, he still needed to receive God

生命树，接受神作人的生命，使人得着神的实际而彰显神（圣经恢复本，创一26注2）。

神创造了一个团体人，不仅有祂的形像以彰显祂，也运用祂的管治权管理万有以代表祂。神给人管治权，目的是：(一)征服神的仇敌，那背叛神的撒但；(二)恢复被撒但所篡窃的地；以及(三)运用神管理地的权柄，使神的国得以临到地上，神的旨意得以行在地上，神的荣耀得以显在地上（太六10、13下）（创一26注5）。

在成为肉体时，神亲自成为人。祂具有人的性情，以人的身分生活、受死、复活并升天；现今在天上，祂仍然是人子（约六62，徒七56）。

以西结一章二十七节说，“我见从祂腰以上，看来好象光耀的金银合金，有仿佛火的样子四面包围；又见从祂腰以下，有仿佛火的样子。祂周围都有光辉。”这里我们看见，在宝座上之人的样子有两面的讲究：从祂腰以上，好象光耀的金银合金；从祂腰以下，有仿佛火的样子。为什么祂腰以上的部分好象金银合金，腰以下的部分仿佛火？人的腰以上到头的部分，乃是感觉部分。这部分表征人的性情和个性。就着性情和个性说，在宝座上的主耶稣象金银合金。人的腰以下是行动的部分。从腰以下有仿佛火的样子，表征主在祂行动中的样子。

当主眷临我们，祂先是象火一样临到我们。当祂与我们同在一起，祂就成为金银合金。不仅如此，每当主借着我们的行动的时候，祂乃是象火一样，一直在焚烧、光照并搜寻。焚烧后所留下的就是金银合金——一种金与银的混合物，表征羔羊神，救赎的神（以西结书生命读经，一五五、一六三页）。

参读：历代志生命读经，第十三篇；活力排，第十篇。

as his life by eating of the tree of life so that he might have the reality of God to express Him (Gen. 2:9 and footnote 2). (Gen. 1:26, footnote 3)

God created a corporate man not only to express Himself with His image but also to represent Him by exercising His dominion over all things. God's intention in giving man dominion is (1) to subdue God's enemy, Satan, who rebelled against God; (2) to recover the earth, which was usurped by Satan; and (3) to exercise God's authority over the earth in order that the kingdom of God may come to the earth, the will of God may be done on the earth, and the glory of God may be manifested on the earth (Matt. 6:10, 13b). (Gen. 1:26, footnote 5)

In the incarnation God Himself became a man. Having the nature of man, He lived, died, resurrected, and ascended as a man, and now in heaven He is still the Son of Man (John 6:62; Acts 7:56).

Ezekiel 1:27 says, "Then I saw something like the sight of electrum, like the appearance of fire encased all around, from the appearance of His loins and upward; and from the appearance of His loins and downward, I saw something like the appearance of fire. And there was brightness all around Him." Here we see that the appearance of the man on the throne has two aspects: From His loins upward He looks like electrum, and from His loins downward He looks like fire. Why does His upper part look like electrum, and why does His lower part look like fire? The upper part of a man, from his loins to his head, is the part of feeling, of sensation. This part signifies his nature and disposition. According to His nature and disposition the Lord Jesus on the throne looks like electrum. The lower part of a man's body is for moving. The appearance of fire from the loins downward signifies the Lord's appearance in His move.

When the Lord comes to us, He first comes as fire. When He stays with us, He becomes electrum. Furthermore, whenever the Lord moves through us, He moves like fire to burn, enlighten, and search. After this burning something will remain, and that will be the electrum—a mixture of gold and silver signifying the Lamb-God, the redeeming God. (Life-study of Ezekiel, pp. 124, 129-130)

Further Reading: Life-study of 1 & 2 Chronicles, msg. 13; The Vital Groups, msg. 10

徒二 36 “所以，以色列全家当确实的知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。”

腓二 9 “所以神将祂升为至高，又赐给祂那超乎万名之上的名。”

主耶稣经过了钉十字架、复活并升天，就被带到宝座。一位名叫耶稣的真人，如今坐在宝座上。这就是为什么我们宣告“耶稣是主”，并呼喊“哦，主耶稣”。神一直是主，但如今在宝座上有一个人是主。借着祂的复活，并在祂的升天里，“这位耶稣，神已经立祂为主为基督了。”（徒二 36）神已经立拿撒勒人耶稣为主；如今，天地的主乃是一个人（以西结书生命读经，一六二页）。

信息选读

你真的领悟，今天宇宙的主乃是一个人么？为这人我们要说，阿利路亚！说耶和華伊罗欣是宇宙的主，对这我们不会觉得奇怪。但我们不太容易领会，一个被钉死并埋葬的人，竟能成为宇宙的主。当犹太和群众来捉拿耶稣时，祂没有逃走。祂情愿使自己软弱，而让自己被捉拿、被钉十字架。林后十三章四节说，“祂固然由于软弱被钉十字架。”但祂在被钉十字架并埋葬之后，神却使祂复活，并使祂坐在自己的右边，立祂为全宇宙的主。今天，宇宙的主乃是一个人（以西结书生命读经，一六二页）。

就着是神而言，主一直是主（路一 43，约十一 21，二十 28）。但就着是人而言，主是在复活里将人性带进神里面以后，才在升天里被立为主。祂是神所差并所膏

Morning Nourishment

Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

Phil. 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name.

Through His crucifixion, resurrection, and ascension, the Lord Jesus was brought to the throne. A real man whose name is Jesus is on the throne. This is why we declare, “Jesus is Lord” and why we call, “O Lord Jesus.” God has always been the Lord, but now a man is on the throne as the Lord. Through His resurrection and in His ascension, “God has made Him both Lord and Christ, this Jesus” (Acts 2:36). God has made Jesus, a Nazarene, the Lord, and now today the Lord of heaven and of earth is a man. (Life-study of Ezekiel, p. 129)

Today's Reading

Do you really realize that the Lord of the universe today is a man? Hallelujah for this man! It would not seem strange to us to say that Jehovah Elohim is the Lord of the universe. But it is not easy for us to realize that a man who could be crucified and buried could be the Lord of the universe. When Judas and the multitude came to arrest Him, He did not run away. He willingly made Himself weak and allowed Himself to be arrested and crucified. In the words of 2 Corinthians 13:4, “He was crucified out of weakness.” But after He was crucified and buried, God resurrected Him and set Him at His right hand, making Him the Lord of all the universe. Today, the Lord of the universe is a man. (Life-study of Ezekiel, p. 129)

As God, the Lord was the Lord all the time (Luke 1:43; John 11:21; 20:28). But as man, He was made the Lord in His ascension after He brought His humanity into God in His resurrection. And as God's sent and anointed One, He was Christ

的一位，祂生下来就是基督（路二 11，太一 16，约一 41，太十六 16）。但连这样的一位，也是在祂的升天里面，才正式被立为神的基督。主被立为主，作万有的主，是要得着万有；祂被立为基督，作神的受膏者（来一 9），是要执行神的使命（使徒行传生命读经，九〇页）。

在升天里，基督也是地上君王的元首（启一 5）。祂是君王的元首，远超过一切地上的君王。表面看来，地上各国有君王或总统在治理；实际上是主耶稣借着地上的这些权柄治理全地。甚至所有的君王和总统都在祂的治理之下。今天祂是万王之王，万主之主（十九 16）。祂是所有掌权者的元首。祂是神圣行政里至高的元首，以完成神永远的计划（新约总论第二册，一三二至一三三页）。

我们也需要看见，主耶稣领头到达宝座。祂是开拓者，是先锋（来六 20），开了到宝座的路（二 10）。这指明祂不是唯一被命定要到宝座的人。祂开了路，又领头使我们能跟随。祂是第一位到宝座的，我们都要跟着祂。如今我们迈向宝座，因为神的心意是要领我们进荣耀里去，并使我们坐在宝座上。

主耶稣在启示录三章二十一节说，“得胜的，我要赐他在我宝座上与我同坐，就如我得了胜，在我父的宝座上与祂同坐一样。”主耶稣似乎是说，祂成了人，祂作为人登了宝座。神的心意是要使我们登宝座。祂的心愿是要使我们成为属宝座的人。神的国唯有等到我们登宝座的时候，才能完全来临。不仅如此，神的仇敌也唯有等到我们登宝座时，才会被征服。因此，神的目标不仅要将从阴间释放出来，更要把我们带上宝座（以西结书生命读经，一六二至一六三、一五九页）。

参读：以西结书生命读经，第十二篇；使徒行传生命读经，第十篇。

from the time He was born (Luke 2:11; Matt. 1:16; John 1:41; Matt. 16:16). But as such a One, He was also officially made the very Christ of God in His ascension. The Lord was made Lord, as the Lord of all (Acts 10:36), to possess all; and He was made Christ, as God's Anointed (Heb. 1:9), to carry out God's commission. (Life-study of Acts, p. 81)

In ascension Christ is also the Ruler of the kings of the earth (Rev. 1:5). As the Ruler of the kings He is far above all earthly rulers. Apparently the earth is ruled by kings and presidents; actually the Lord Jesus rules the whole earth through the earthly authorities. Even all the kings and presidents are under His rule. Today He is the King of kings and the Lord of lords (Rev. 19:16). He is the Ruler of all the ones who are in power. He is the chief Ruler in the divine government for the fulfillment of God's eternal plan. (The Conclusion of the New Testament, p. 338)

We also need to see that the Lord Jesus led the way to the throne. He was the Pioneer, the Forerunner (Heb. 6:20), cutting the path to the throne (2:10). This indicates that He is not the only man destined for the throne. He has cut the path and has taken the lead so that we may follow. He was the first one to the throne, and we will come after Him. Now we are marching to the throne, for God intends to bring us into glory and to set us on the throne.

In Revelation 3:21 the Lord Jesus says, "He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne." The Lord Jesus seemed to be saying that He became a man, and as a man He went to the throne. God's intention is to take us to the throne. His desire is to make us people of the throne. God's kingdom cannot come in full until we are on the throne. Furthermore, God's enemy will not be subdued until we are on the throne. God's goal, therefore, is not merely to deliver us out of hell but to bring us to the throne. (Life-study of Ezekiel, pp. 129, 127)

Further Reading: Life-study of Ezekiel, pp. 123-131; Life-study of Acts, msg. 10

晨兴喂养

诗八 4 “便说，人算什么，你竟顾念他？世人算什么，你竟眷顾他？”

6～8 “你派祂管理你手所造的，使万物…都服在祂的脚下。”

神的心意是要在人身上作工，使人能在宝座上。你是否看见这是祂的心意？我们可能很满意于上天堂。这可能使我们满意，但神绝不会满意。我们若不在宝座上，就不会满意（以西结书生命读经，一五八至一五九页）。

信息选读

为什么神要把我们带上宝座？神要把我们带上宝座，因为撒但背叛了宝座（赛十四）。我们若仔细读圣经，就会看见神在宇宙中所面对的最大难处，乃是祂的宝座遭到背叛权势的反对和攻击。神的宝座是绝对的，但祂的造物之一背叛了，想要高举自己的座位与神的宝座同等。撒但背叛神的宝座，想要高举自己的宝座到天上，因而侵犯了神的权柄。以赛亚十四章十二至十四节说，“明亮之星，清晨之子啊，你何竟从天坠落！…你心里曾说，我要升到天上；我要高举我的宝座在神众星以上。…我要升到高云之上；我要使自己与至高者一样。”从撒但背叛直到如今，在宇宙中在权柄的事上就起了分争。地上所发生的事，大多是撒但对抗神宝座的表显。要紧的问题乃是：真正在地上掌权的是谁——是神还是撒但？

当主耶稣在地上时，祂完全服从神的权柄。顺服主，就是作一个服在宝座下的人。因为主耶稣顺服父神，并绝对服从神的权柄，所以祂从死人中复活之

Morning Nourishment

Psa. 8:4 What is mortal man, that You remember him, and the son of man, that You visit him?

6 For You have caused Him to rule over the works of Your hands; You have put all things under His feet.

God's intention is to work on man in order that man can be on the throne. Have you ever realized that this is His intention? We might be satisfied to go to heaven. This might satisfy us, but it would never satisfy God. God will not be satisfied until we are on the throne. (Life-study of Ezekiel, p. 126)

Today's Reading

Why does God want to bring us to the throne? God desires to bring us to the throne because of the rebellion of Satan against God's throne (Isa. 14). If we read the Bible carefully, we will see that the greatest difficulty God faces in the universe is that His throne has been opposed and attacked by rebel forces. God's throne is absolute, but one of His creatures has rebelled and seeks to exalt his throne to be equal with that of God. In his rebellion against God's throne, Satan intended to exalt his throne to the heavens and thereby to intrude upon God's authority. Isaiah 14:12-14 says, "How you have fallen from heaven, / O Daystar, son of the dawn!.../ But you, you said in your heart: / I will ascend to heaven; / Above the stars of God / I will exalt my throne.../ I will make myself like the Most High." From the time of Satan's rebellion until now, there has been a dispute in the universe regarding authority. Much of what is happening on earth is an expression of Satan's resistance to God's throne. The crucial question is this: Who is actually reigning on earth—God or Satan?

When the Lord Jesus was on earth, He was absolutely submissive to God's authority. To obey the Lord is to be a person under the throne. Because the Lord Jesus obeyed God the Father and submitted to God's authority in an absolute way,

后，神就将天上地上所有的权柄都赐给了祂（太二八18），并将祂高举到宝座上。如今，这位坐在宝座上的，不仅是神也是人，因为这一位乃是神与人的调和。因此，主耶稣升天之后，宝座上就有一人坐着。

神顾念人（来二6），祂要人彰显祂，并行使祂的权柄。人有神的形像，并有祂管理的权柄。神渴望借着人显明祂自己，并借着人掌权、管理。

神的心意是要将撒但摔下，并救赎许多被他掳掠的人，将他们带到神的宝座去。除非我们都被带到宝座，神无法完全得着荣耀。有一天我们都要被带到宝座，于是神就能向撒但夸耀。祂要凯旋地宣告，那些曾被撒但所掳，却蒙神拣选的人，已经被带到宝座。

然而，我们必须看见，在我们当前的情形中，我们还不够资格坐在宝座上。你看起来象王么？你若在属天的秤上量你属灵的分量，你会有多重？我担心我们许多人没有什么分量。这是一件非常严肃的问题。我们已经蒙召成为神的儿子，且被命定要作王，但我们需要神在我们里面并在我们身上作工，使我们够资格作王（以西结书生命读经，一六〇至一六一页）。

一个构得上标准的基督徒，不仅是脱离了罪恶，胜过了世界，肉体受了对付，天然受过破碎，也不仅是充满圣灵，而坐在天的境界里，并且更是在凡事上和主一同掌权。无论在神的工作上，或在召会中，在家庭里，或在任何环境的遭遇中，他都能掌权，管治神所要他管治的一切。必须有这样的人被神得着了，神的权柄才能借着他们通行在地上，神的国才能借着他们临到地上（生命的经历，四一八至四一九页）。

参读：生命的经历，第十七篇；新约总论，第四百一十四篇。

after He was resurrected from the dead, God gave Him all authority in heaven and on earth (Matt. 28:18) and exalted Him to the throne. Now the One sitting on the throne is not only God but also man, for this One is the mingling of God and man. Therefore, after the ascension of the Lord Jesus, there has been a man on the throne.

God's mind is on man (Heb. 2:6), and He wants man to express Him and to exercise His authority. Man has God's image and God's dominion with His authority. God desires to manifest Himself through man, and He desires to reign, to administrate, through man.

God's intention is to cast Satan down and to redeem many of those taken captive by Satan and bring them to His throne. God cannot receive the full glory until we are brought to the throne. One day we will be brought to the throne, and then God will be able to boast to Satan. He will triumphantly declare that His chosen ones, who had been taken captive by Satan, have been brought to the throne.

However, we need to realize that in our present condition we are not qualified to be on the throne. Do you look like a king? If you were weighed on the heavenly scales to determine your spiritual weight, how much would you weigh? I am concerned that many of us would weigh hardly anything at all. This is a very serious matter. We have been called to be sons of God, and we are destined to be kings, but we need God to work in us and on us to qualify us for kingship. (Life-study of Ezekiel, pp. 127-128)

A Christian who is up to the standard has not only been delivered from sin, overcome the world, had his flesh dealt with and his natural constitution broken, been filled with the Holy Spirit, and is sitting in the heavenly realm, but even more he is reigning with Christ in all things. Whether in God's work, in the church, at home, or in any encounter in his environment, he can reign and rule over that which God wants him to rule. There must be such people gained by God so that through them the authority of God can be executed, and the kingdom of God can come upon the earth. (The Experience of Life, pp. 346-347)

Further Reading: The Experience of Life, ch. 17; The Conclusion of the New Testament, msg. 414

弗四 1～2 “所以我这在主里的囚犯劝你们，行事为人要与你们所蒙的呼召相配，凡事卑微、温柔、恒忍，在爱里彼此担就。”

要掌权的意思，就是要积极地、主动地，来为神掌权，管治一切。

到了永世，凡得救的人，都要作王掌权，直到永远（启二二 5）。到那时候，我们就正正式式、丰丰满满地，享受了为神掌权的福分（生命的经历，四二四、四一八页）。

得胜者也要在宝座上与基督一同作王（二 26～27，三 21）。基督在宝座上，他们也要在宝座上。祂有权柄，他们也要有同样的权柄，治理列国（新约总论第十四册，一二六页）。

信息选读

林前六章九至十节，加拉太五章十九至二十一节，以弗所五章三至五节，这些经节给我们看见，怎样的人性不能承受神的国。这些事我甚至都不愿意提起，那都是人性美德的反面。这些经节的意思是说，如果我们没有正确的人性美德，对于神的国我们是无分的。如果我们向神认真，想要有分于神的国，我们必须有正确的人性美德。靠着我们自己，不可能有这些美德；但是感谢神，我们有一位住在我们的灵里，祂是唯一正确的人。这样的一位，带着祂那正确的人性美德，今天在我们里面成了我们的人性。

愿主帮助我们，使我们认识何等需要祂的人性。我们需要一切的人性美德，好让撒但蒙羞。我们日常生活的每一点，必须在灵中与主的人性相合。如果主的

Morning Nourishment

Eph. 4:1-2 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called, with all lowliness and meekness, with long-suffering, bearing one another in love.

We must have the desire to reign. This means that we must positively and actively reign for God, ruling over all things.

In eternity all those who are saved will reign as kings forever and ever (Rev. 22:5). At that time we will truly and fully enjoy the blessing of reigning for God. (The Experience of Life, pp. 351-352, 346)

The overcomers will be on the throne with Christ as His co-kings (Rev. 2:26-27; 3:21). Christ is on the throne, and they also will be on the throne. He has the authority, and they also will have the same authority to rule over the nations. (The Conclusion of the New Testament, p. 4218)

Today's Reading

First Corinthians 6:9-10, Galatians 5:19-21, and Ephesians 5:3-5 are verses that show us the humanity which is not fit for God's kingdom. I do not even like to mention all these things; they are the negative side of human virtues. These verses mean that if we do not have the proper human virtues, we are finished as far as the kingdom of God is concerned. If we mean business with God to participate in His kingdom, we must have the proper human virtues. It is impossible to have these virtues by ourselves. But thank God that we have One who is the proper, unique man dwelling in our spirit. Such a One with all His proper human virtues is in us to be our humanity.

May the Lord help us to realize how much we need His humanity. We need all the human virtues in order to put Satan to shame. Every bit of our daily walk must conform with the Lord's humanity in our spirit. If the Lord's

人性与我们所要作的不一致，我们必须说，“主，我绝不要这件事与你在我里面的人性相违背，我情愿放弃。”我们如果这样作，就会在耶稣的人性里有正确的日常生活，我们也会有正确的召会生活；而这个召会生活，就是今天神在地上的国。这要真正成为撒但的羞辱，而确实成为神的夸耀。

神要在地上青年一代当中建立一个国度，就需要一班人蒙救赎，得重生，接受耶稣的人性。借着这个人性的，他们在各样事上都是平衡的。例如不久以前，领带很窄，但今天又特别宽，看起来象一把大扇子。请想，这不都是走极端么？只是外面的调整，当然没多大用处；但是如果我们接受耶稣的人性，我信，我们不会走极端。借着接受主的人性，我们绝不会失去平衡。我们必须服在神属天的管治之下。

我们必须知道，素祭主要是为着我们。只有一把作为记念的是为着神，所有其余的都归给祭司。“素祭所剩的要归给亚伦和他的子孙。”（利二3）这是祭司的食物。祭司天天吃那作素祭的基督。我们是祭司，所以我们必须吃那作素祭的基督，作为祭司的食物。…主耶稣在约翰六章五十七节说，“那吃我的人，也要因我活着。”如果我们吃素祭，我们要借着祭物活着。我们就是我们所吃的。我们吃什么，至终那就变成我们的所是。如果我们天天吃那作我们素祭的基督，至终我们会成为基督。“在我，活着就是基督。”（腓一21）在祭司体系中，只有这一种生活，才适合于事奉神。

我们越多享受基督作为这一种的食物，我们就越得滋养，有资格，得加力，被扶持，能象祭司那样事奉神。这就是为什么我们需要整天经历这样一位耶稣（李常受文集一九七一年第二册，一九〇、一九二、一八八、四六至四七页）。

参读：基督是实际，第四、六、八至九、十六至十八篇。

humanity does not agree with what we are doing, we must say, “Lord, I will never go against Your humanity within me in this matter. I will simply give it up.” If we do this, we will all have a proper daily life in the humanity of Jesus. Then we will have a proper church life, and this church life will be God’s kingdom on the earth today. This will be a real shame to Satan and a real boast to God.

For God to have a kingdom on the earth among the younger generation, there is the need of a group of people to be redeemed and regenerated in order to take the humanity of Jesus. By this humanity they are balanced in all things. For example, not long ago the neckties were quite narrow. But today they are wider than ever. They look like a big fan. Do you not think that is rather extreme? Of course, outward adjustment will never work, but if we take the humanity of Jesus, I believe that we will not be that extreme. By taking the Lord’s humanity, we will never be out of balance. We must be under God’s heavenly ruling.

We must realize that the meal offering is mainly for us. Only a handful as a memorial is for God; all the remainder, the major part, is for the priests. “What is left of the meal offering shall be Aaron’s and his sons” (Lev. 2:3). This is the diet of the priests. The priests feed on Christ as the meal offering day by day. We are the priests, so we must eat Christ as the meal offering for our priestly diet. The Lord Jesus said in John 6:57, “He who eats Me, he also shall live because of Me.” If we eat the meal offering, we will live because of this offering. We are what we eat. What we eat eventually becomes our being. If day by day we eat Christ as our meal offering, eventually we will become Christ. “To me, to live is Christ” (Phil. 1:21). It is this kind of life that is adequate to serve God in the priesthood.

The more we enjoy Christ as such a diet, the more we will be nourished, qualified, strengthened, and supported to serve God in a priestly way. This is why we need to experience such a Jesus daily. (CWWL, 1971, vol. 2, “Christ as the Reality,” pp. 142-143, 140-141, 34)

Further Reading: CWWL, 1971, vol. 2, “Christ as the Reality,” chs. 4, 6, 8-9, 15-17

罗五17“…那些受洋溢之恩，并洋溢之义恩赐的，就更借着耶稣基督一人，在生命中作王了。”

21 “使罪怎样在死中作王，恩典也照样借着义作王，叫人借着我们的主耶稣基督得永远的生命。”

神的恩典与基督恩典中的恩赐洋溢地临到多人，叫众人被称义得生命，使他们能借着基督在生命中作王〔参罗五17〕。…称义的目标乃是得生命并在生命中作王。我们在生命中得救到一个地步，就是我们所领受的生命使我们登宝座为王，管理一切。神完整的救恩，乃是要使我们借着洋溢之恩—神自己作为使我们得生机拯救之全丰全足的供应，以及义的恩赐—神法理的救赎实际地应用在我们身上，而在生命中作王（新约总论第十册，三五至三六页）。

信息选读

我们借着在神圣的生命中作王，就在基督神圣的生命中得救，脱离各样的不顺从。在生命中得救，使我们象王一样掌权。按照罗马五章十七节，那些受洋溢之恩并洋溢之义恩赐的人，就是那些得着称义的人，要在生命中作王。一个得着称义的人，应当作王，因为他有神圣的生命，王的生命，可凭以作王。没有王的生命，就没有人能作王。我们蒙基督救赎、罪得赦免并蒙基督的血洗净时，我们就得着称义。不仅如此，我们蒙了神圣、属灵、属天、作王和君尊的生命所重生。因此，我们现今能象王一样，在生命中掌权（罗马书中所启示在基督的生命里得救，四至五页）。

在生命中作王，就是在神圣生命的管治之下。我们若来看主耶稣在地上，在祂的人性里作为神人所过的

Rom. 5:17 ...Much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

The grace of God and the gift in grace of Christ abounded to the many unto justification of life to all men that many would reign in life through Christ [cf. Rom 5:17]....The goal of being justified is to have life and reign in life. We are saved in life to the extent that the life we have received enthrones us as kings to reign over all things. God's complete salvation is for us to reign in life by the abundance of grace—God Himself as our all-sufficient supply for our organic salvation—and of the gift of righteousness—God's judicial redemption applied to us in a practical way. (The Conclusion of the New Testament, p. 3042)

Today's Reading

We are saved in the divine life of Christ, by reigning in the divine life, from all kinds of insubordination. To be saved in life causes us to reign as kings. According to Romans 5:17, those who receive the abundance of grace and the abundance of the gift of righteousness, those who are justified, shall reign in life. A justified person should reign because he has the divine life, a kingly life, with which to reign. Without the kingly life, no one can reign. When we were redeemed by Christ, forgiven of our sins, and washed by the blood of Christ, we were justified. In addition, we were regenerated with a divine, spiritual, heavenly, kingly, and royal life. Thus, we are now able to reign in life as kings. (To Be Saved in the Life of Christ as Revealed in Romans, p. 9)

To reign in life is to be under the ruling of the divine life. If we look at the life of the Lord Jesus as the God-man in His humanity on the earth, He was absolutely

生活，祂乃是完全在父神圣生命的管治之下。祂所作的每一件事，都是在父的管治之下。作为人，祂弃绝祂天然的人性，而在祂天父神圣生命的约束之下，过人性的生活。借着实际地在父神圣生命的管治之下，祂就在生命中作王。这是我们所该跟从的榜样（罗马书中神完整的救恩结晶读经，四三页）。

作王就是征服、制伏并管治撒但、世界、罪、肉体、我们自己和我们周围的一切环境。…我们不该等候千年国时与基督一同作王，反倒应当盼望今天就在生命中作王掌权。…那些接受洋溢之恩的人能在生命中作王，因为生命是从洋溢的恩典中流出的。我们已经客观地接受了义，但还需要不断地接受洋溢的恩典，使我们能主观地在生命中作王（新约总论第十册，三六至三七页）。

在罗马五章十七节，保罗说到我们受洋溢之恩。我们需要来到那是恩典的神面前，并且一再领受恩典，直到我们被恩典充满。唯有我们被恩典充满，我们才能经历恩典作王。当恩典得以充满我们，就在我们里面洋溢，然后在我们里面作王。作王的恩典总是随着洋溢的恩典。…唯一管用的就是来到神圣的源头，并从我们这人深处敞开自己，好被神这恩典充满。我们要被充满，就必须求主除去所有的绝缘体和阻挠。我们需要祷告：“主，我愿意把所有的拦阻除去。我要使自己直接向你敞开。主，以你自己作恩典完全充满我。”无论你在哪里，在工作中、在学校里、在车子里，要一直向主敞开，好被祂这恩典充满。这是领受洋溢之恩的意思。你这样领受恩典，就会被恩典充满，至终恩典会从你里面满溢出来。然后你会借着恩典在生命中作王，胜过罪、死和撒但（罗马书生命读经，五九八至五九九页）。

参读：罗马书中神完整的救恩结晶读经，第四至六篇；罗马书中的生命救恩，第七篇；罗马书生命读经，第四十六至四十七篇。

under the ruling of the divine life of the Father. Everything He did was under the Father's ruling. As a man, He rejected His natural humanity and lived a human life under the restriction of the divine life of His heavenly Father. By practically being under the ruling of the divine life of the Father, He was reigning in life. This is the pattern we should follow. (Crystallization-study of the Complete Salvation of God in Romans, p. 42)

To reign is to conquer, subdue, and rule over Satan, the world, sin, the flesh, ourselves, and all our environmental circumstances....Instead of waiting for the millennium in order to reign with Christ, we should desire to reign in life as kings today. Those who receive the abundance of grace are able to reign in life, for life issues out of the abundance of grace. We have received righteousness objectively, but we still need to continually receive the abundance of grace so that we can reign in life subjectively. (The Conclusion of the New Testament, pp. 3043, 3042)

In Romans 5:17 Paul speaks of our receiving the abundance of grace. We need to come to the very God who is grace and receive grace again and again until we are filled with grace. Only when we are filled with grace can we experience the reigning of grace. When grace is allowed to fill us, it abounds in us and then reigns in us. The reigning grace always follows the abounding grace. The only thing that works is to come to the divine source and open ourselves from the depths of our being to be filled with God as grace. In order to be filled, we must ask the Lord to remove all insulation and frustration. We need to pray, "Lord, I am willing for every hindrance to be removed. I want to keep myself directly open to You. Lord, fill me completely with Yourself as grace." Wherever you are, at work, at school, or in your car, stay open to the Lord to be filled with Him as grace. This is what it means to receive the abundance of grace. As you receive grace in this way, you will be filled with grace and eventually grace will overflow from within you. Then you will reign in life by grace over sin, death, and Satan. (Life-study of Romans, pp. 509-510)

Further Reading: Crystallization-study of the Complete Salvation of God in Romans, msg. 4-6; Salvation in Life in the Book of Romans, ch. 7; Life-study of Romans, msg. 46-47

第八周诗歌

WEEK 8 — HYMN

There's a Man in the glory

Experience of Christ — As Life

505

补 27

在荣耀里有一人

(英505)

A 大调

4/4

1 1 | 1 - 5 1 | 2 - 5 5 | 3 2 3 4 | 3 - 2
一 在 荣 耀 里 有 一 人，祂 的 生 命 是 为 我。

1 | 1 - 7 6 | 7 1 2 3 | 7 - 6 · 5 | 5 - -
祂 是 完 全 圣 洁，自 由 且 超 脱，

5 | 5 - 4 3 | 4 - 3 3 | 2 3 1 2 | 7 · 6 5
祂 是 全 智、仁 慈，祂 是 何 温 柔！

1 | 1 7 1 2 | 1 - 5 3 | 3 2 3 4 | 3 - 2
祂 荣 耀 里 的 生 命 乃 是 为 着 我。

3 | 4 3 2 1 | 7 - 1 4 | 3 - 2 · 1 | 1 - - ||
祂 荣 耀 里 的 生 命 乃 是 为 着 我。

二 在荣耀里有一人， 祂的生命是为我。
在祂全无疾病， 祂毫无软弱，
祂是刚强、有力， 且能往上浮！
祂荣耀里的生命 乃是为着我。

三 在荣耀里有一人， 祂的生命是为我。
祂胜过了死亡， 拘禁全脱落，
在复活里作王， 权柄手中握！
祂荣耀里的生命 乃是为着我。

四 在荣耀里有一人， 祂的生命是为我。
祂的平安长存， 不怕何风波，
祂喜乐，发光辉， 盼望而等着，
祂荣耀里的生命 从我里透过。

1. There's a Man in the glo - ry Whose Life is for
me. He's pure and He's ho - ly, Tri - um - phant and free.
He's wise and He's lov - ing How ten - der is He! His
Life in the glo - ry, My life must be; His Life in
the glo - ry, My life must be.

2. There's a Man in the glory

Whose Life is for me.
He overcame Satan;
From bondage He's free.
In Life He is reigning;
How kingly is He!
His Life in the glory,
My life must be;
His Life in the glory,
My life must be.

3. There's a Man in the glory

Whose Life is for me.
In Him is no sickness;
No weakness has He.
He's strong and in vigor,
How buoyant is He!
His Life in the glory
My life may be;
His Life in the glory
My life may be.

4. There's a Man in the glory

Whose Life is for me.
His peace is abiding;
How patient is He!
He's joyful and radiant,
Expecting to see
His Life in the glory
Lived out in me;
His Life in the glory
Lived out in me.

二〇一六年冬季训练

以西结书结晶读经（一）

纲要

第九篇

虹—基督徒生活 与召会生活之经历的总结

读经：结一 28，创九 13，启四 2～3，十 1，二一
19～20

周一

壹虹是神信实守约的记号—创九 8～17：

一 “我把虹放在云彩中，这就作我与地立约的记号” —13 节：

1 神与挪亚和他的后裔并各样的活物立约，向人类保证，绝不再用洪水毁灭他们和地—9～17 节。

2 虹是记号，指明神是立约并守约的那一位；虹宣告神必定会守祂的约。

3 虹是神的约的记号，表征神的信实；神的信实就是虹—林前一 9，约壹一 9：

a 神自己就是信实，并且神对祂的话是信实—林前十 13，帖前五 23～24。

b 因着神的信实，我们得蒙宽恕；如今我们有一道虹，作神信实的记号。

2016 WINTER TRAINING

Crystallization-Study of Ezekiel (1)

Outline

Message Nine

The Rainbow—the Consummation of the Experience of the Christian Life and the Church Life

Scripture Reading: Ezek. 1:28; Gen. 9:13; Rev. 4:2-3; 10:1; 21:19-20

Day 1

I. The rainbow is a sign of God's faithfulness in keeping the covenant (Gen. 9:8-17):

A. "I set My bow in the clouds, and it shall be for a sign of a covenant between Me and the earth" (v. 13):

1. In order to assure mankind that there would never again be a flood to destroy them and the earth, God made a covenant with Noah, with his seed, and with every animal (vv. 9-17).

2. The rainbow is a sign that God is the One who establishes and keeps His covenant; the rainbow declares that God will keep His covenant.

3. The rainbow, a token of God's covenant, signifies God's faithfulness; God's faithfulness is the rainbow (1 Cor. 1:9; 1 John 1:9):

a. God Himself is faithfulness, and He is faithful to His word (1 Cor. 10:13; 1 Thes. 5:23-24).

b. We have been spared by God's faithfulness, and now we have a rainbow as a sign of God's faithfulness.

周二

二 “有虹围着宝座，显出来的样子好象绿宝石”——启四 3:

- 1 神是生命（碧玉）的神和救赎（红宝石）的神——3 节:
 - a 彩虹围着祂的宝座，表征神是立约的神，是信实的神，在祂审判地时，要遵守祂所立的约——3 节。
 - b 神要保留一些人，成为新地上的列国，以荣耀祂——二一 24、26。
- 2 围着神宝座的虹，显出来的样子好象绿宝石——四 3:
 - a 绿宝石是草绿色的，表征地上的生命。
 - b 这指明神在地上施行审判时，仍要纪念祂的约，并保留一些生命在地上，如创世记九章十一节所指明的。

三 “我又看见另一位大力的天使〔基督〕，从天降下，披着云彩，头上有虹”——启十 1:

- 1 这里的虹指明基督在审判地时，信守神与挪亚关于地所立的约——创九 8～17。
- 2 这虹也指明基督执行神的审判，是照着那坐在天上有虹围绕之宝座上的神，就是那信实守约的神——启四 2～3。

Day 2

B. “There was a rainbow around the throne like an emerald in appearance” (Rev. 4:3):

1. God is the God of life (jasper) and redemption (sardius) (v. 3):
 - a. The rainbow around His throne signifies that He is the covenanting God, the faithful God, who will keep His covenant while executing His judgment upon the earth (v. 3).
 - b. God will keep a part of mankind to be the nations on the new earth for His glory (21:24, 26).
2. The rainbow around the throne is like an emerald in appearance (4:3):
 - a. An emerald is a precious stone whose grass-green color signifies the lives on earth.
 - b. This indicates that as God is executing His judgment upon the earth, He will remember His covenant and spare some of the lives on earth, as indicated in Genesis 9:11.

C. “I saw another strong Angel [Christ] coming down out of heaven, clothed with a cloud; and the rainbow was upon His head” (Rev. 10:1):

1. The rainbow here indicates that Christ in His judgment upon the earth will keep the covenant that God made with Noah concerning the earth (Gen. 9:8-17).
2. The rainbow indicates also that Christ will execute judgment according to the God who sits on the throne with the rainbow around it, the faithful and covenant-keeping God (Rev. 4:2-3).

贰 基督徒生活与召会生活的经历总结于一道虹—结一 28, 启四 3, 十 1, 二一 19 ~ 20:

一 神永远的定旨是要在基督里将祂自己作到我们里面, 成为我们的生命和一切, 使我们接受祂作我们的人位, 活祂并彰显祂; 这是神心头的愿望, 也是圣经的中心点—弗一 9, 三 11、16 ~ 17 上, 腓一 20 ~ 21 上:

1 神中心的工作乃是要在基督里把祂自己建造到我们里面, 使我们与祂是一, 作祂团体的彰显—加四 19, 弗三 17 上。

2 至终, 三一神和蒙救赎的人要联结、调和、合并, 并建造成为一个实体, 就是新耶路撒冷—启二一 2、10, 三 12。

二 按照神的计划, 以西结一章所启示的属灵事物, 乃是开始于风, 而结束于虹—4、28 节:

1 有了清明的天同着宝座, 并经历一个人有金银合金与烈火的样子, 结果我们就有一道虹的样子—26 ~ 28 节。

2 虹是坐宝座之人周围的光辉; 这光辉表征宝座上的主四围的辉煌和荣耀—28 节。

三 虹可视为由蓝、红、黄三种主色组合而产生的:

II. The experience of the Christian life and of the church life consummates in a rainbow (Ezek. 1:28; Rev. 4:3; 10:1; 21:19-20):

A. God's eternal purpose is to work Himself in Christ into us as our life and everything so that we may take Him as our person, live Him, and express Him; this is the desire of God's heart and the focal point of the Bible (Eph. 1:9; 3:11, 16-17a; Phil. 1:20-21a):

1. The central work of God is to build Himself in Christ into us, making us one with Him for His corporate expression (Gal. 4:19; Eph. 3:17a).

2. Eventually, the Triune God and redeemed humanity will be united, mingled, incorporated, and built up as one entity—the New Jerusalem (Rev. 21:2, 10; 3:12).

B. According to God's plan, the spiritual things revealed in Ezekiel 1 begin with the wind and consummate with the rainbow (vv. 4, 28):

1. As a result of having a clear sky with the throne and of experiencing the man who has the appearance of electrum and a consuming fire, we will have the appearance of a rainbow (vv. 26-28).

2. The rainbow is the brightness around the man who is sitting on the throne; this brightness signifies the splendor and glory around the Lord on the throne (v. 28).

C. A rainbow can be considered as being produced from the combining of three basic colors—blue, red, and yellow:

1 蓝是神蓝宝石之宝座的颜色，表征神的公义；红是圣别之火的颜色，表征神的圣别；黄是金银合金的颜色，表征神的荣耀—罗一 17，三 21，十 3，六 19、22，三 23，八 18、21，林前一 30。

2 公义、圣别和荣耀，是三种神圣的属性，使罪人不能靠近神—创三 24：

a 击杀用的剑指明神的公义（参哀三 42～43，罗二 5）；火焰表征神的圣别（申四 24，九 3，来十二 29）；基路伯表征神的荣耀（结九 3，十 4，来九 5）。

b 因着堕落的人无法满足神公义、圣别和荣耀的要求，他就不可接触作生命树的神；直到基督借着祂在十字架上包罗万有的死，满足了这些要求，开了一条又新又活的路，使我们得以进入至圣所，有分于作生命树的基督—十 19～20，启二二 14。

3 主耶稣死在十字架上，满足了神公义、圣别和荣耀的要求；并且如今在复活里，祂就是我们的公义、圣别和荣耀—林前一 30：

a 义是从神为着祂的行政而来的（诗八九 14 上，九七 2，赛三二 1）；如今，我们在基督里面，正在成为神的义（林后五 21）。

周五

b 因着有神在我们里面，我们就成为圣别，甚至和神自己一样的圣（彼前一 15～16）；因着在神里面，我们就更为圣别；因着被神调和、浸透并饱和，我们就最为圣别（帖前五 23）。

c 基督住在我们里面，作荣耀的盼望（西一 27），并且我们渐渐变化成为祂的形像，从荣耀到荣耀（林后三 18）。

1. Blue, the color of God's sapphire throne, signifies God's righteousness; red, the color of the sanctifying fire, signifies God's holiness; and yellow, the color of electrum, signifies God's glory (Rom. 1:17; 3:21; 10:3; 6:19, 22; 3:23; 8:18, 21; 1 Cor. 1:30).

2. Righteousness, holiness, and glory are the three divine attributes that keep sinners away from God (Gen. 3:24):

a. The sword for killing indicates God's righteousness (cf. Lam. 3:42-43; Rom. 2:5); the flame signifies God's holiness (Deut. 4:24; 9:3; Heb. 12:29); and the cherubim signify God's glory (Ezek. 9:3; 10:4; Heb. 9:5).

b. Because fallen man was unable to fulfill the requirements of God's righteousness, holiness, and glory, he was not permitted to contact God as the tree of life, until Christ fulfilled these requirements by His all-inclusive death on the cross to open a new and living way for us to enter into the Holy of Holies and partake of Christ as the tree of life (10:19-20; Rev. 22:14).

3. The Lord Jesus died on the cross to satisfy the requirements of God's righteousness, holiness, and glory, and now, in resurrection, He is our righteousness, holiness, and glory (1 Cor. 1:30):

a. Righteousness issues from God for His administration (Psa. 89:14a; 97:2; Isa. 32:1); now, in Christ, we are becoming the righteousness of God (2 Cor. 5:21).

Day 5

b. We become holy, even as God is holy (1 Pet. 1:15-16), by having God in us; we become more holy by being in God; and we become the holiest by being mingled, permeated, and saturated with God (1 Thes. 5:23).

c. Christ dwells in us as the hope of glory (Col. 1:27), and we are being transformed into His image from glory to glory (2 Cor. 3:18).

4 因着我们在基督里，我们有基督作我们的公义、圣别和荣耀；在神眼中我们看起来就是公义、圣别和荣耀，并且我们有一道虹的样子——林前一 30。

周六

5 这道虹的实际必须作到我们里面，使我们这些蒙神救赎的人，有一道虹的样子，作神的见证；这意思是说，我们要有神的公义、圣别和荣耀——结一 28，启四 2～3，十 1，二一 19～20。

6 虽然这虹要在永世里才完全显出来，但这道光辉的虹属灵的实际应当显在今天的召会中——提前三 15～16：

a 在召会生活中，我们必须让神在我们里面作工，我们也必须接受恩典到一个地步，使每一件事都是公义、圣别并荣耀的——腓二 12～13。

b 我们若让神圣别的火烧掉一切与神不配的东西，使神的圣别性情借着我们的人性显为金子，召会就会充满了神的公义、圣别和荣耀——弗三 21。

c 这公义、圣别和荣耀要相联相映，形成一道光辉的彩虹，彰显神并为神作见证。

四 新耶路撒冷显出一道彩虹的样子；圣城看起来就象一道虹——启二一 19～20：

1 十二层根基的颜色，显出一道彩虹的样子，围着永远的神，作为祂的见证；这表征整座城是建造在信实之神永远的信实上：

a 新耶路撒冷是建造在神守约的信实上，并借着神这信实得以稳固——四 2～3，二一 19～20。

4. Because we are in Christ, we bear Christ as righteousness, holiness, and glory; in the sight of God we look like righteousness, holiness, and glory, and we have the appearance of a rainbow (1 Cor. 1:30).

Day 6

5. The reality of this rainbow must be wrought into us so that, as God's redeemed ones, we will have the appearance of a rainbow, bearing God's testimony; this means that we will bear God's righteousness, holiness, and glory (Ezek. 1:28; Rev. 4:2-3; 10:1; 21:19-20).

6. Although this rainbow will be fully manifested in eternity, the spiritual reality of this bright rainbow should be manifested in the church today (1 Tim. 3:15-16):

a. In the church life we need to allow God to work in us, and we need to receive grace to the extent that everything becomes righteous, holy, and glorious (Phil. 2:12-13).

b. If we allow God's holy fire to burn away everything that does not match Him so that His holy nature is manifested as gold through our humanity, the church will be filled with God's righteousness, holiness, and glory (Eph. 3:21).

c. This righteousness, holiness, and glory will combine and reflect one another to form a bright rainbow expressing God and testifying for Him.

D. The New Jerusalem has the appearance of a rainbow; the holy city looks like a rainbow (Rev. 21:19-20):

1. The colors of the twelve layers of the foundations have the appearance of a rainbow, surrounding the eternal God as His testimony; this signifies that the entire city is built upon the eternal faithfulness of the faithful God:

a. The New Jerusalem is built upon and secured by God's faithfulness in keeping His covenant (4:2-3; 21:19-20).

- b 在神的经纶里，我们需要被信实的神构成，成为信实的，甚至象祂一样信实—林前四 2，七 25，提前一 12，提后二 13。
- 2 作为永世里的新耶路撒冷，我们这些蒙神拯救之人的集大成，要成为一道虹，永远见证我们的神是信实的一启二一 2、10、19～20：
- a 凭神的公义、圣别和荣耀，我们有一道虹的样子，向全宇宙宣告神拯救的信实。
- b 这道虹显出来时，神心头的愿望就得着完成—弗一 9。
- 3 这永远的虹，将是基督徒生活和召会生活经历的总结—启四 2～3，十 1，二一 19～20。
- b. In God's economy we need to be constituted with the faithful God to be faithful even as He is faithful (1 Cor. 4:2; 7:25; 1 Tim. 1:12; 2 Tim. 2:13).
2. As the New Jerusalem in eternity, we, the aggregate of God's saved ones, will be a rainbow testifying forever that our God is faithful (Rev. 21:2, 10, 19-20):
- a. By God's righteousness, holiness, and glory, we will have the appearance of a rainbow declaring to the whole universe God's saving faithfulness.
- b. When this rainbow appears, God will have the fulfillment of the desire of His heart (Eph. 1:9).
3. This eternal rainbow will be the consummation of the experience of the Christian life and the church life (Rev. 4:2-3; 10:1; 21:19-20).

第九周 周一

晨兴喂养

创九 9 “看哪，我与你们和你们的后裔立约。”

13 “我把虹放在云彩中，这就作我与地立约的记号。”

有彩虹围着神的宝座（启四 3 下）。圣经头一次提到彩虹乃是一个表号，表征生命和救赎的神是立约并守约的那一位（创九 12～17）。创世记九章的约是为居人之地制定的，这指明神虽然会审判这地及其居民，但祂仍然纪念祂关于地所立的约，并且遵守这约。…彩虹向我们宣告，神会为着地的缘故守约（李常受文集一九六四年第二册，六三二页）。

信息选读

神与挪亚和他的后裔并各样的活物立约（创九 9～17），向人类保证，绝不再用洪水毁灭他们和地（圣经恢复本，创九 9 注 1）。

神所立在云中作约之记号的虹（12～17）有什么意义？虹表征神的信实。神的信实就是虹。在圣经最后一卷的启示录里，使徒约翰看见神坐在宝座上，有虹围着宝座（四 3）。作为圣经结束的一卷书，启示录总是把我们带回到圣经的开头。在圣经的头一卷书有一道虹，在末了一卷仍然看到一道虹。神的信实存到永远，祂不能否定自己（提后二 13）。祂一旦说了话，就信守祂的话。祂自己就是信实。林前一章九节说，“神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”约壹一章九节说，“我

<< WEEK 9 — DAY 1 >>

Morning Nourishment

Gen. 9:9 And I Myself now establish My covenant with you and with your seed after you.

13 I set My bow in the clouds, and it shall be for a sign of a covenant between Me and the earth.

Around the throne of God is a rainbow (Rev. 4:3b). The rainbow is first mentioned in the Scriptures as a sign that the very God of life and redemption is the One who establishes and keeps His covenant (Gen. 9:12-17). That the covenant in Genesis 9 was made for the sake of the inhabited earth indicates that although God will judge this earth with its inhabitants, He still remembers His covenant concerning the earth and will keep it...The rainbow declares to us that God will keep His covenant for the sake of the earth. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 4: Revelation," p. 466)

Today's Reading

In order to assure mankind that there would never again be a flood to destroy them and the earth, God made a covenant with Noah, with his seed, and with every living animal (Gen. 9:9-17). See footnote 1 on Genesis 8:22 and footnote 1 on Revelation 4:6. (Gen. 9:9, footnote 1)

What is the significance of the rainbow that God set in the cloud as a token of the covenant (Gen. 9:12-17)? It signifies God's faithfulness. God's faithfulness is the rainbow. In the last book of the Bible, the book of Revelation, the apostle John saw God sitting upon a throne, and around the throne there was a rainbow (Rev. 4:3). As the closing book of the Bible, Revelation always brings us back to the beginning of the Bible. In the first book of the Bible was a rainbow, and in the last book of the Bible we still find a rainbow. God's faithfulness remains forever. He cannot deny Himself (2 Tim. 2:13). Once He has spoken, He keeps His word. He Himself is faithfulness. First Corinthians 1:9 says, "God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord," and 1 John

们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”神是信实的！

神对什么信实？神对祂所说的信实。神对祂的话信实，祂的话就是遗命，就是约。约就是神的话。神对祂所说的一切都是信实的。这就是虹。每当乌云密布，你必须将神的信实呼求出来，那就是将虹呼求出来。每当你感觉软弱，你必须呼求神的信实说，“神啊，你是信实的。我软弱，但你必须照你的话使我刚强。”我们都活在约下，这约有神的信实作为确定的记号：洪水不再来临。这就是召会生活。

我们的基督徒生活以及召会生活，绝对是约的生活。我们是在约之下。在新约圣经的每一节，我们看见神的应许。我要给你们其中的一节，那是我相当有经历的：“那临到你们的试诱，无非是人所能受的；神是信实的，必不容你们受试诱过于所能受的，祂也必随着试诱开一条出路，叫你们能忍受得住。”（林前十13）这节圣经在你面临任何环境时都可应用。你若抓住神的约，我可以担保，不论你遭遇什么，这里有一节圣经作活的应许，来给你倚靠并凭此而活。我们都需要学习如何活在神的约下。我们不该被自己的定罪、感觉和环境等乌云所威胁或恐吓。我们乃是在神的约下，完全在祂的祝福下。不再有定罪，不再有审判，不再有咒诅。死已经被废去，在召会中我们不断地享受生命。一切都是生命。不要怕失去你的职业或健康。不要被黑暗或消极的事物所威胁。我们是有约的人。我们有一节应许的经文可以应付一切的处境。我们必须站在约下，不信任任何的失败、软弱、黑暗或消极的事物。我们的定命是在宝血所洒过的约下。阿利路亚，我们是约人！（创世记生命读经，五三三至五三四页）

参读：创世记生命读经，第二十一、三十二篇。

1:9 says, “If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.” God is faithful.

To what is God faithful? He is faithful to what He says. He is faithful to His word, and His word is the testament, the covenant. The covenant is simply God’s Word. God is faithful in whatever He says. This is the rainbow. Whenever a cloud comes, you must call God’s faithfulness to come. That means that you call out the rainbow. Whenever you feel that you are weak, you must call for God’s faithfulness, saying, “O God, You are faithful. I am weak, but You must make me strong according to Your Word.” We are all living under the covenant with God’s faithfulness as the sure sign that the flood will not come. This is the church life.

Our Christian life and church life are absolutely a covenant life. We are under the covenant. In verse after verse of the New Testament, we find God’s promises....There is a verse for every circumstance that you face. If you hold on to God’s covenant, I can promise you that, regardless of what happens to you, there is a verse as a living promise for you to rely upon and live by. We all need to learn how to live under God’s covenant. We should not be threatened or frightened by the clouds of our convictions, feelings, and environments. We are under God’s covenant, fully under His blessing. There is no more condemnation, no more judgment, no more curse. Death has been abolished. In the church, we continually enjoy life. Everything is life. Do not be frightened about losing your job or your health. Do not be threatened by any dark or negative thing. We are the covenanted people, and we have a verse of promise to meet every situation. We must stand under the covenant and not believe in any failure, weakness, darkness, or negative thing. Our destiny is under the blood-sprinkled covenant. Hallelujah, we are the covenant people! (Life-study of Genesis, pp. 436-437)

Further Reading: Life-study of Genesis, pp. 281-286, 431-438

启四 3 “那位坐着的，显出来的样子好象碧玉和红宝石，又有虹围着宝座，显出来的样子好象绿宝石。”

十 1 “我又看见另一位大力的天使，从天降下，披着云彩，头上有虹，脸面象日头，两脚象火柱。”

我们在启示录四章三节看见，“有虹围着宝座。”…虹是神与人并活物立约的记号，说明祂不会再用洪水灭绝他们（创九 8～17）。在启示录中，神要审判地和其上一切的居民。彩虹围着祂的宝座，表征神是立约的神，是信实的神，在祂审判地时，要遵守祂所立的约，不再用洪水审判人，也不再将全人类灭绝，乃要保留一些人，成为新地上的列国荣耀祂（二一 24、26）。这彩虹指明神在祂对人类的行政管治上是信实的。在四章里，神要对人类施行审判，但在执行审判时，祂仍纪念与挪亚所立的约。祂是审判的神，也是守约的神（启示录生命读经，二五六至二五七页）。

信息选读

这虹“显出来的样子好象绿宝石”（启四 3）。绿宝石是草绿色的，表征地上的生命。这指明神在地上施行审判时，仍要纪念祂的约，并保留一些生命在地上，如创世记九章十一节所指明的。绿宝石是一种坚硬的宝石；那提醒神遵守祂约的，是坚定不移的。这个坚定的提醒，围绕着宝座。

当约翰看见安置在天上的宝座时，他看见“有一位坐在宝座上。那位坐着的，显出来的样子好象碧玉和红

Rev. 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.

10:1 And I saw another strong Angel coming down out of heaven, clothed with a cloud; and the rainbow was upon His head, and His face was like the sun, and His feet like pillars of fire.

In Revelation 4:3 we see that there is “a rainbow around the throne…” The rainbow is a sign of God’s covenant with man and living creatures that He will not destroy them again with the flood (Gen. 9:8-17). In Revelation, God will judge the earth with all its inhabitants. The rainbow around His throne signifies that God is the covenanting God, the faithful God, who will keep His covenant while executing His judgment upon the earth in that He will not judge mankind again with a flood nor destroy all mankind, but will keep some to be the nations of the earth for His glory (Rev. 21:24, 26). This rainbow indicates that God is faithful in His administration toward mankind. In chapter 4, God is about to judge mankind, but in exercising His judgment, He will remember His covenant with Noah. He is the judging God and He is also the covenant-keeping God. (Life-study of Revelation, p. 214)

Today’s Reading

This rainbow is “like an emerald in appearance” [Rev. 4:3]. An emerald is a precious stone having a grass-green color, which signifies the lives on earth. This indicates that while God executes His judgment upon the earth, He will still remember His covenant and spare some of the lives on earth as indicated in Genesis 9:11. An emerald, being a precious stone, is solid. God’s reminder to keep His covenant is solid. There is this solid reminder around the throne.

When John saw the throne set in heaven, he saw that “upon the throne there was One sitting; and He who was sitting was like a jasper stone and a sardius

宝石”（启四2～3），…在宝座上的神显出来的样子好象碧玉。照二十一章十一节看，碧玉乃是“极贵的宝石，…明如水晶”。它必是深绿色的，表征丰盛的生命。这里的碧玉…表征神在祂丰富生命里可传输的荣耀（约十七22、2）。碧玉是神显出的样子，也是圣城新耶路撒冷显出的样子（启二一11）。城墙和第一根基也是用碧玉造的（18～19）。在圣经里，绿色表征生命。因此，碧玉的颜色指明那位坐在宝座上的神乃是生命的神。神的颜色首先说是绿的，见证祂是生命的源头。

在宝座上的神显出来的样子也好像红宝石。红宝石是一种极贵的宝石，是红色的，表征救赎。今天，神不单是生命的神，也是救赎的神。碧玉指明那在祂丰富生命中之荣耀的神；红宝石表征这位神是救赎的神。因为我们这些神所创造的人堕落了，祂就借着基督的血来救赎我们。因此，祂有两种颜色，生命的颜色和救赎的颜色。祂是赐生命的神，也是救赎的神。

现在我们来看启示录十章一至十一节的细节。从这一段圣经，可以清楚看见基督要来据有这地。在这一章，基督是另一位大力的天使，如在七章二节，八章三节，十八章一节者。

十章一节说，约翰看见另一位天使“从天降下”。基督现在是从天降下。这异象暗示，在第七号之前，基督仍是在来地上的途中。…在这个异象里，基督的“头上有虹”。这里的虹指明基督在审判这地和来得这地时，信守神与挪亚关于地所立的约（创九8～17）。这也指明基督执行神的审判，是照着那坐在天上有虹围绕之宝座上的神（启示录生命读经，二五七、二五九至二六〇、三六〇至三六一页）。

参读：启示录生命读经，第十七篇。

in appearance...” (Rev. 4:2-3). God on the throne has the appearance of a jasper stone. According to 21:11, jasper is “a most precious stone...clear as crystal.” Its color must be dark green, which signifies life in its richness. Jasper in 4:3, as 21:11 indicates, signifies God’s communicable glory in His rich life (John 17:22, 2). It is the appearance of God, which will also be the appearance of the holy city, New Jerusalem (Rev. 21:11). The city’s wall and first foundation are built with it (21:18-19). In the Bible green signifies life. Thus, the color of jasper indicates that the God who is sitting on the throne is the very God of life. God’s color first is green, testifying that He is the source of life.

God on the throne is also in the appearance of a sardius stone. Sardius is a most precious stone, red in color, which signifies redemption. Today, God is not only the God of life, but also the God of redemption. While jasper indicates God as the God of glory in His rich life, sardius signifies God as the God of redemption. Because we, His created ones, fell, He came in to redeem through the blood of Christ. Therefore, He has two colors—the color of life and the color of redemption. He is the life-giving God and also the redeeming God.

Let us now consider the details of Revelation 10:1-11. In this portion of the Word we have a clear vision of Christ coming to take possession of the earth. In this chapter Christ is “another strong Angel,” like the One in 7:2; 8:3; and 18:1.

Revelation 10:1 says that John saw another Angel “coming down out of heaven.” Christ is now coming down out of heaven. This vision is a hint that, before the seventh trumpet, Christ is still on His way to earth. In this vision Christ has a “rainbow” upon “His head” [v. 1]. Here the rainbow indicates that Christ in His judgment upon the earth and in His coming to take possession of it will keep the covenant God made with Noah concerning the earth (Gen. 9:8-17). It also indicates that He is the One who will execute judgment according to the One sitting on the throne with the rainbow around it. (Life-study of Revelation, pp. 214-217, 308-309)

Further Reading: Life-study of Revelation, msg. 17

晨兴喂养

结一 4 “我观看，见暴风从北方刮来，有一朵大云，有火不断地闪烁，周围有光辉…”。

28 “下雨的日子，云中虹的样子怎样，周围光辉的样子也是怎样。这就是耶和华荣耀的样式显出来的样子…”。

在旧约里，镶在大祭司胸牌上的宝石，第一块是红宝石，最后一块是碧玉（出二八 17、20）。这表征作神的赎民，是开始于神的救赎，完成于神生命的荣耀（启示录生命读经，二六〇页）。

信息选读

神永远的定旨，是要把祂自己作到我们里面，作我们的生命，使我们能接受祂作我们的人位，活祂并彰显祂。这是神心头的愿望，也是圣经的中心点。神为了完成这定旨，就按着祂的形像，照着祂的样式造人。神造人的心意，是要人把神接受到里面，以神为他的生命和一切。为这缘故，神把人造好以后，就将他放在生命树跟前。这指明神要人吃生命树的果子，这棵树表征神自己作生命。吃生命树的果子，就是把神接受到我们里面，作我们的生命和生命的供应。

在将来的永远里，我们的定命就是吃生命树，因而活神并彰显神。这是神永远的心意（出埃及记生命读经，八七五至八七六页）。

整本圣经不但启示神的性情与性格，也启示祂的定旨。事实上，圣经启示神的定旨可能多于启示祂的性情与性格，因为整本圣经是一本给我们看见神计划的书，也是一本启示神定旨的书。…简单地说，神永远

Morning Nourishment

Ezek. 1:4 And I looked, and there came a storm wind from the north, a great cloud and a fire flashing incessantly; and there was a brightness around it...

28 Like the appearance of the rainbow that is in the cloud on a day of rain, such was the appearance of the brightness all around. This was the appearance of the likeness of the glory of Jehovah...

On the breastplate of the high priest in the Old Testament, the first stone was sardius and the last jasper (Exo. 28:17, 20). This signifies that God's redeemed people have their beginning in God's redemption and their consummation in God's glory of life. (Life-study of Revelation, p. 217)

Today's Reading

God's eternal purpose is to work Himself into us as our life so that we may take Him as our person, live Him, and express Him. This is the desire of God's heart; it is also the focal point of the Bible...God's intention in creating man was that man would receive God into him and take Him as his life and everything to him. For this reason, after God created man, He placed him in front of the tree of life. This indicates that God wanted man to eat of this tree, which is a symbol of God Himself as life. To eat of the tree of life is to take God into us as our life and life supply.

Our destiny in eternity future is to eat the tree of life and thereby to live God and express Him. This is God's eternal intention. (Life-study of Exodus, p. 753)

The entire Scriptures reveal not only the nature and character of God but also His purpose. In fact, the Scriptures may reveal God's purpose more than His character and nature because the entire Bible is a book showing us God's plan; it is a book unveiling the purpose of God...In brief, God's eternal purpose and intention

的定旨和目的，是要得着一班活的人与祂自己调和为一，作祂活的、团体的彰显（李常受文集一九六四年第二册，一八一页）。

新约的主要内容，乃是三一神照着祂的喜悦有一个永远的经纶，要在生命和性情上，将祂自己分赐到祂所拣选并救赎的人里面，使他们作祂的复制以彰显祂；这团体的彰显要终极完成于新耶路撒冷（弗三9，一9～23）。新耶路撒冷，就是圣经的终极完成，乃是神成为人，并且人在生命和性情上（但不在神格上）成为神（启二一2，三12）。神在基督里成为人，为要使人在生命和性情上成为神，使救赎的神与蒙救赎的人得以调和并合并在一起，成为一个实体，就是新耶路撒冷（二一3、22）。至终，这位三一、永远的神成了与我们众人合并的新耶路撒冷；我们借着神生机救恩的过程（罗五10），也成为新耶路撒冷。神这生机救恩的终极完成，就是新耶路撒冷——那经过种种过程并终极完成的三一神，与祂经过重生、更新、圣别、变化、模成、荣化的三部分选民，神人二性联调的宇宙合并（新约总论第十四册，二九四至二九五页）。

在以西结一章里的异象，是用自然界的東西来描写灵界的事物。这些属灵的事物虽然深奥，但圣经用自然界和物质的东西描写这些事物，我们借此就能明白。按照神的计划，这里所启示的属灵事物，乃是开始于风（4），而结束于虹（28）。

有了清明的天同着宝座，并经历一个人有金银合金与烈火的样子，结果就有一道虹的样子。…一道虹是围绕在坐宝座上之人的光辉。这光辉表征围绕于宝座上之主四围的辉煌和荣耀（以西结书生命读经，一四〇、一六五页）。

参读：启示录生命读经，第二十六篇。

are to have a group of living persons mingled with Himself as one to be His living, corporate expression. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 1: The Gospels and the Acts," p. 145)

The main content of the New Testament is that the Triune God has an eternal economy according to His good pleasure to dispense Himself in His life and nature into His chosen and redeemed people, thereby making them His duplication so that they may express Him; this corporate expression will consummate in the New Jerusalem (Eph. 3:9; 1:9-23). The New Jerusalem, the ultimate consummation of the Bible, involves God becoming man and man becoming God in life and in nature but not in the Godhead (Rev. 21:2; 3:12). In Christ, God has become man to make man God in His life and in His nature so that the redeeming God and the redeemed man can be mingled, constituted, together to be one entity—the New Jerusalem (21:3, 22). Eventually, the triune, eternal God becomes the New Jerusalem incorporated with all of us, and we also become the New Jerusalem through the process of God's organic salvation (Rom. 5:10). The ultimate consummation of God's organic salvation is the New Jerusalem—the universal incorporation of the union and mingling of God with man, divinity with humanity—the processed and consummated Triune God incorporated with His regenerated, renewed, sanctified, transformed, conformed, and glorified tripartite elect. (The Conclusion of the New Testament, p. 4361)

In the vision in Ezekiel 1 things in the natural realm are used to describe things in the spiritual realm. These spiritual things are deep, but we can understand them through the natural and physical things that are used to describe them. According to God's plan the spiritual things revealed here begin with the wind (v. 4) and end with the rainbow (v. 28).

As a result of having a clear sky with the throne and of experiencing a man who has the appearance of electrum and a consuming fire, we will have the appearance of a rainbow...A rainbow is the brightness around the man who is sitting on the throne. This brightness signifies the splendor and glory around the Lord on the throne. (Life-study of Ezekiel, pp. 111, 131)

Further Reading: Life-study of Revelation, msg. 26

创三 24 “于是把那人赶出去了；又在伊甸园的东边，安设基路伯和四面转动发火焰的剑，把守生命树的道路。”

林前一 30 “但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”

在挪亚的时候，堕落人类受神审判而毁灭，但神因着祂的信实叫一些人免受审判。这也是我们这些在基督里之信徒的光景。…我们都是堕落的，当被毁灭，但神免除了我们的审判。赞美主，因着祂的信实，我们被免除了！如今我们有一道虹，作神信实的记号。虽然神是圣别的神，也是烈火，没有人能在祂面前存留，但因着祂的信实，我们得以免受审判（以西结书生命读经，一六六页）。

信息选读

虹的主色是红、黄、蓝，这是很有意义的，因为与我们在以西结书所看见的符合。宝座仿佛蓝宝石，金银合金是金黄色，火是红色。这三色照耀相映，就成了一道虹。

蓝表征宝座。根据诗篇八十九篇十四节，公义是神宝座的根基。这指明蓝色的宝座表征神的公义。火表征圣别、分开的火和销毁的火。这意思是说，这里的红色是指神的圣别。黄色表征在闪耀金银合金里神的荣耀。因此，这里有蓝、红、黄三色所表征神的公义、圣别和荣耀。神的公义、圣别和荣耀，是三种神圣的属性，使罪人不能靠近神（以西结书生命读经，一六六页）。

Gen. 3:24 So He drove the man out, and at the east of the garden of Eden He placed the cherubim and a flaming sword which turned in every direction to guard the way to the tree of life.

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

In His judgment and destruction of the fallen human race at the time of Noah, God spared some by His faithfulness. This also is our situation as believers in Christ...We all are fallen and deserve to be destroyed, but God has spared us. Praise the Lord that we have been spared by His faithfulness! Now we have a rainbow as a sign of God's faithfulness. Although God is a holy God and a consuming fire and none can exist in His presence, by His faithfulness we have been spared. (Life-study of Ezekiel, p. 132)

Today's Reading

It is very significant that the three primary colors of the rainbow are red, yellow, and blue because they correspond to what we have already seen in Ezekiel. The throne looks like a blue sapphire stone; the electrum is yellow; the fire is red. By their shining and refracting, these three colors combine to make a rainbow.

Blue signifies the throne. According to Psalm 89:14 the foundation of God's throne is righteousness. This indicates that the blue throne signifies the righteousness of God. Fire signifies the sanctifying, separating, and consuming fire. This means that red here refers to God's holiness. Yellow signifies God's glory in the glowing electrum. Therefore, here we have God's righteousness, holiness, and glory, signified by the colors blue, red, and yellow. God's righteousness, holiness, and glory are three divine attributes that keep sinners away from God. (Life-study of Ezekiel, p. 132)

神用三个凭借封闭生命树的道路：基路伯、火焰和剑。基路伯表征神的荣耀（参结九3，十4，来九5），火焰表征神的圣别（申四24，九3，来十二29），击杀用的剑指明神的公义（参哀三42～43，罗二5）。神的这些属性把要求加于罪人身上。既然有罪的人无法达到这些要求（三10～18、23），他就不可接触作生命树的神。直到基督借着祂在十字架上包罗万有的死，满足了神荣耀、圣别和公义的要求，开了一条又新又活的路，人才可以进入至圣所，有分于生命树（圣经恢复本，创三24注1）。

主耶稣来死在十字架上，满足了神公义、圣别和荣耀的要求，…如今祂乃是我们的公义、圣别和救赎（林前一30）。祂如今也是我们的荣耀。…我们必须这样经历基督，使别人在接触我们的时候，能感觉到公义、圣别和荣耀。这意思是说，他们应当能感觉得到，我们有清明的天，我们有宝座，我们也是公义且正确的，没有丝毫的随便或松懈。我们也该有金银合金，是发光、照耀并有分量的。这样，我们就有虹的样子。…我们原是堕落的，如今却得救了，成了神按信实必拯救我们的见证。每处地方召会都该有这样一道虹的见证（以西结书生命读经，一六七页）。

义是从神为着祂的行政而来的（诗八九14，九七2，赛三二1），就是基督成为我们的义（林前一30），使我们在祂里面成为神的义（并非在祂面前成为义的）〔林后五21〕。人，不仅是罪人，甚至就是罪，借着基督的救赎，竟成为神的义，与义的神和好，且成为新造，为着神永远的定旨向祂活着。使徒受了托付，把这样一位基督，连同祂一切奇妙的成就所有的荣耀结果，供应祂的信徒，就是形成祂身体的众肢体。愿感谢、颂赞和荣耀都归与祂，直到永远！（圣经恢复本，林后五21注4）

参读：哥林多前书生命读经，第十三至十四篇。

God closed the way to the tree of life by means of three items: the cherubim, the flame, and the sword. Cherubim signify God's glory (cf. Ezek. 9:3; 10:4; Heb. 9:5), the flame signifies God's holiness (Deut. 4:24; 9:3; Heb. 12:29), and the sword for killing indicates God's righteousness (cf. Lam. 3:42-43; Rom. 2:5). These attributes of God placed requirements on sinful man. Since sinful man was unable to meet these requirements (Rom. 3:10-18, 23), he was not permitted to contact God as the tree of life, until Christ fulfilled the requirements of God's glory, holiness, and righteousness by His all-inclusive death on the cross to open a new and living way for us to enter the Holy of Holies and partake of the tree of life. (Gen. 3:24, footnote 1)

The Lord Jesus came, died on the cross to satisfy the requirements of God's righteousness, holiness, and glory, and was resurrected, and He is now our righteousness, sanctification, and redemption (1 Cor. 1:30). He is also now our glory. We need to experience Christ in such a way that when others contact us, they can sense righteousness, holiness, and glory. This means that they should be able to sense that we have a clear sky, that we have a throne, and that we are righteous and proper, not careless or loose in any way. We should also have the electrum, glowing, shining, and weighty. Then we will have the appearance of a rainbow...As those who were fallen but who have now been saved, we have become a testimony of God's faithfulness in saving us. Every local church should bear the testimony of such a rainbow. (Life-study of Ezekiel, pp. 132-133)

Righteousness issues from God for His administration (Psa. 89:14; 97:2; Isa. 32:1). [In 2 Corinthians 5:21] this righteousness is Christ to be our righteousness (1 Cor. 1:30), making us God's righteousness in Him (not making us righteous before God). Through Christ's redemption, man, who is a sinner and is even sin, is made God's righteousness, being reconciled to the righteous God, and is made a new creation living to God for His eternal purpose. The apostles are commissioned to minister such a Christ, with all the glorious issues of His marvelous achievement, to His believers, who are the members that form His Body. Praise and glory be to Him forever! (2 Cor. 5:21, footnote 3)

Further Reading: Life-study of 1 Corinthians, msgs. 13-14

帖前五 23 “且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。”

西一 27 “神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。”

圣经里的圣别一辞，我们不该按着天然的观念来领会。…圣别既不是无罪，也不是完全。圣别的意思不仅是成圣，分别归神，也是与一切凡俗的不同、有别。只有神在祂的性情上与一切不同，与一切有别。因此，只有祂是圣别的；圣别是祂的性情显著的性质，是祂的一个属性。

神使我们成为圣别的作法，是将祂自己，那圣者，分赐到我们里面，使我们全人被祂圣别的性情浸透并饱和。对我们神所拣选的人而言，成为圣别就是有分于祂的性情（彼后一 4），并使我们全人被神自己所浸透。…这使我们全人圣别，象神自己在祂的性情上一样（新约总论第一册，一〇〇至一〇一页）。

信息选读

成为圣别就是从神以外的一切事物中分别归神。这意思也就是与一切不是神的不同、有别。因此，我们成为不凡俗而有所不同。在宇宙中，唯独神是圣别的。祂与一切不同、有别。因此，成为圣别，意思就是在神的不同上与祂是一。你也许无罪且完全，但你若不与神是一，就不圣别。神进到我们里面，我们就是圣别的。我们进到神里面，就更加圣别。我们与神调和，就是最圣别的。因着有神在我们里面，我们就成为圣别；因着在神里面，

1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

Col. 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

In the Bible the word holy should not be understood according to the natural concept...Holiness is neither sinlessness nor perfection. Holy not only means sanctified, separated unto God, but also different, distinct, from everything that is common. Only God is different, distinct, from all things in His nature. Hence, He is holy; holiness is the distinct quality of His nature, as one of His attributes.

The way God makes us holy is to impart Himself, the Holy One, into us so that our whole being may be permeated and saturated with His holy nature. For us, God's chosen ones, to be holy is to partake of His nature (2 Pet. 1:4) and to have our whole being permeated with God Himself...This makes our being holy, like God Himself is in His nature. (The Conclusion of the New Testament, p. 86)

Today's Reading

To be holy is to be separated unto God from everything other than God. It also means to be different, distinct, from all that is not God. Thus, we become not common but different. In the universe God alone is holy. He is different from everything and is distinct. Therefore, to be holy means to be one with God in His distinction. You may be sinless and perfect, but if you are not one with God, you are not holy. When God gets into us, we are holy. When we get into God, we are more holy. And when we are mingled with God, we are most holy. We become holy by having God in us, we become more holy by being in God, and we become the

我们就更为圣别；因着被神调和、浸透并饱和，我们就最为圣别。至终这要带进称为圣城的新耶路撒冷（启二一2、10），这城不仅是属于神、为着神，也是被神充满、被神浸透并与神是一，是一个被神圣别的神圣实体。

神的另一个属性是公义。神是圣别的，也是公义的。圣别与神里面的性情有关，而公义与神外面的行动、作法、行为和活动有关。神所作的一切都是公义的。…神的公义就是在有关公平和公义之行动上神的所是。神是公平、公义的。凡神在祂公平和公义上的所是，就构成祂的公义（新约总论第一册，一〇一页）。

这位在我们灵里作我们生命和人位的基督，乃是我们荣耀的盼望。当祂来时，我们就要在祂里面得荣耀。这指明内住的基督要浸透我们全人，叫我们的身体改变形状，同形于祂荣耀的身体。…基督现今是那满了荣耀的奥秘。当基督回来叫祂的圣徒得荣耀时（罗八30），这荣耀要彰显到极点。因此这是盼望，是荣耀的盼望。基督自己也就是这荣耀的盼望（圣经恢复本，西一27注3，注5）。

〔林后三章十八节中的形像〕指复活并得荣之基督的形像。变化成为与祂同样的形像，意即我们渐渐被模成复活并得荣的基督，使我们与祂一样（罗八29）。…〔这是〕从一种程度的荣耀，到另一种程度的荣耀。这指明在复活里，在生命里往前的过程（林后三18注8，注9）。

我们在自己里面，亏缺了神的荣耀（罗三23），落在神公义的审判之下，也被神的圣别隔开。但如今我们这些信徒是在基督里，就得着祂成为我们的公义、圣别和荣耀。不仅如此，因着我们在基督里，我们甚至披戴基督作我们的公义、圣别和荣耀。因着我们在基督里，在神眼中我们看起来就是公义、圣别和荣耀（以西结书生命读经，一六七页）。

参读：新约总论第一册，第九、十一篇；神的建造，第九篇。

holiest by being mingled, permeated, and saturated with God. This will eventually issue in the New Jerusalem, which is called the holy city (Rev. 21:2, 10), a city that not only belongs to God and is for God, but is filled with God, saturated with God, and one with God, a holy entity sanctified with God.

Another attribute of God is righteousness. God is righteous as well as holy. Whereas holiness is related to God's inward nature, righteousness is related to God's outward acts, ways, actions, and activities. Everything God does is righteous. The righteousness of God is what God is in His action with respect to justice and righteousness. God is just and right. Whatever God is in His justice and righteousness constitutes His righteousness. (The Conclusion of the New Testament, pp. 86-87)

Christ, who dwells in our spirit to be our life and person, is our hope of glory. When He comes, we will be glorified in Him. This indicates that the indwelling Christ will saturate our entire being that our physical body may be transfigured and conformed to the body of His glory (Phil. 3:21). (Col. 1:27, footnote 3) Christ is the mystery that is full of glory now. This glory will be manifested to its fullest extent when Christ returns to glorify His saints (Rom. 8:30). Hence, it is a hope, the hope of glory. Christ Himself is also this hope of glory. (Col. 1:27, footnote 5)

〔“Image” in 2 Corinthians 3:18 is〕 the image of the resurrected and glorified Christ. To be transformed into the same image is to be conformed to the resurrected and glorified Christ, to be made the same as He is (Rom. 8:29). (2 Cor. 3:18, footnote 8) [It is] from one degree of glory to another. This indicates an ongoing process in life in resurrection. (2 Cor. 3:18, footnote 9)

In ourselves we are short of God's glory (Rom. 3:23), we are under God's righteous judgment, and we are kept away by God's holiness. But now, as believers, we are in Christ, and He has become our righteousness, holiness, and glory. Moreover, because we are in Christ, we even bear Christ as righteousness, holiness, and glory. Because we are in Christ, in the sight of God we look like righteousness, holiness, and glory. (Life-study of Ezekiel, pp. 132-133)

Further Reading: The Conclusion of the New Testament, pp. 85-91, 95-96, 111-112; The Building Work of God, ch. 9

启二一 19 ~ 20 “城墙的根基是用各样宝石装饰的。第一根基是碧玉，第二是蓝宝石，第三是玛瑙，第四是绿宝石，第五是红玛瑙，第六是红宝石，第七是黄璧玺，第八是水苍玉，第九是黄玉，第十是翡翠，第十一是紫玛瑙，第十二是紫晶。”

甚至新耶路撒冷也象一道虹。新耶路撒冷的根基有十二层，每一层是一种颜色（启二一 19 ~ 20）。我曾读到一篇文章，作者说这十二层根基的石头，颜色看起来就象一道虹。由此我们看见，圣城新耶路撒冷仿佛一道虹。这虹表征城是建造在神的信实上，也得着神的信实为保证，祂必坚守祂的约。这虹也要永远宣告，当神照着祂的公义审判罪人时，祂没有灭尽所有的人，却从毁灭里救出许多人，叫这班人作祂信实的见证。在永世里，我们这些得救的人集其大成，就成了一道虹，永远见证我们的神是公义的、信实的（以西结书生命读经，一六七至一六八页）。

信息选读

我们这些蒙神免去审判的人，就是这圣城。凭祂的公义、圣别和荣耀，我们有虹的样子，向全宇宙宣告神拯救的信实。在圣经的末了有一座城，其根基有虹的样子，环绕着永远的神，作祂有力的见证。基督徒生活和召会生活的经历，要终极完成于这样一道虹。

当这道虹显出来时，神的心意就得着完成。历代以来，神照着祂公义的宝座、圣别的火并荣耀的性情，一直在审判堕落的人。然而，神也拯救一些人到一个

Rev. 21:19-20 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.

Even the New Jerusalem has the appearance of a rainbow. The foundation stones of the New Jerusalem are of twelve layers, with each layer being a different color (Rev. 21:19-20). Some time ago I read an article which stated that the twelve layers of the foundation stones have the appearance of a rainbow in color...This rainbow signifies that the city is built upon and secured by God's faithfulness in keeping His covenant. This rainbow will declare for eternity that when God judged sinners according to His righteousness, He did not destroy everyone but saved many from destruction as a testimony of His faithfulness. In eternity we, the aggregate of the saved ones, will be a rainbow testifying forever that our God is righteous and faithful. (Life-study of Ezekiel, p. 133)

Today's Reading

We, God's spared ones, will be this holy city. By His righteousness, holiness, and glory, we will have the appearance of a rainbow declaring to the whole universe God's saving faithfulness. At the end of the Bible is a city whose foundation has the appearance of a rainbow surrounding the eternal God as His strong testimony. The experience of the Christian life and of the church life will consummate in such a rainbow.

When this rainbow appears, God will have the fulfillment of His heart's desire. Throughout the ages, God has been judging fallen man according to His righteous throne, His holy fire, and His glorious nature. Nevertheless, God has saved some

地步，使他们成为光辉的虹，返照出祂的荣耀，并见证祂和祂的信实，直到永远。这一道虹显出来，指明天和地已经相通，神和人已经联结。在新耶路撒冷宝座的四围，有一班人因着神的信实得着了救恩，他们要永远地成为一道虹，返照出神的公义、圣别和荣耀。到这时，神永远的计划就完成了。

虽然这虹要在永世里才显出来，但这道光辉的虹属灵的实际应当显在今天的召会中。在召会生活中，我们必须让神在我们里面作工，我们也必须接受恩典到一个地步，使每一件事都是纯净、公正并圣别的。这意思是说，神圣别的火必须烧掉一切与神不配的东西，使神的性情在弟兄姊妹的人性里并借着他们的人性，显为光耀的金子。这样，召会就充满了神的公义、圣别和荣耀。这三种特征要相联相映，形成一道光辉的彩虹，彰显神并为神作见证。

这对我们不该只是一个教训。这道虹的实际必须作到我们里面，使我们这些蒙神免去审判的人，有一道虹的样子，向整个宇宙作神的见证，并宣告神的信实。这意思是说，我们要披戴神的公义、圣别和荣耀。

以西结说，他所看见的乃是耶和华的荣耀显出来的样子。“我一看见就面伏于地，又听见一位说话的声音。”（结一 28 下）我们若要听见主在以西结书以下各章的话，就必须来到同一点，就是在清明的天之下，在宝座前；在这宝座上坐着一个人，有一道照耀并返照的虹。这就是我们能从上头听见声音的地方。我们在这里，就有地位听见从诸天而来说话的声音。我盼望我们每个人都到达这一点，我也盼望众召会都在这里。这样，主就有路对我们说话（以西结书生命读经，一六八至一六九页）。

参读：以西结书生命读经，一六五至一六九页；启示录生命读经，第六十二篇；新约总论，第四百二十九篇。

to such an extent that they have become a bright rainbow reflecting His glory and testifying of Him and His faithfulness forever. The appearing of this rainbow indicates that heaven and earth have been connected and that God and man have been joined. Around the throne in the New Jerusalem, there will be a group of people who have received salvation because of God's faithfulness, and for eternity they will be a rainbow reflecting the brightness of God's righteousness, holiness, and glory. At this point, God's eternal plan will have been accomplished.

Although this rainbow will be manifested in eternity, the spiritual reality of this bright rainbow should be manifest in the church today. In the church life we need to allow God to work in us, and we need to receive grace to the extent that everything becomes pure, just, and holy. This means that God's holy fire must burn away everything that does not match God so that God's nature is manifested as bright gold in and through the humanity of the brothers and sisters. Then the church will be filled with God's righteousness, holiness, and glory.

This should not be merely a teaching to us. Rather, the reality of this rainbow must be wrought into us so that, as God's spared ones, we will bear the appearance of a rainbow, bearing God's testimony and declaring God's faithfulness to the entire universe. This means that we will bear God's righteousness, holiness, and glory.

Ezekiel said that what he saw was the appearance of the glory of the Lord. "When I saw it, I fell on my face and I heard the voice of someone speaking" (Ezek. 1:28b). If we want to hear the word of the Lord in the following chapters of Ezekiel, we all need to come to the same point—under a clear sky in front of the throne with a man sitting on it and bearing the shining and reflecting rainbow. This is the place where we can hear the voice from above. Being here positions us to hear the voice speaking from the heavens. I hope that every one of us will come to this point, and I also hope that all the local churches will also be here. Then the Lord will have a way to speak to us. (Life-study of Ezekiel, pp. 133-135)

Further Reading: Life-study of Ezekiel, pp. 131-135; Life-study of Revelation, msg. 62; The Conclusion of the New Testament, msg. 429

第九周诗歌

WEEK 9 — HYMN

14

敬拜父 — 祂的信实

8 6 8 6 副 (英 18)

C 大调

4/4

5 | 5 · 3 3 5 | 5 · 2 2 3 | 4 5 6 7 | 5 - -
 一 父 神, 你 是 何 等 信 实、何 等 可 信、可 靠:
 5 | 5 · 3 3 5 | 5 · 2 2 2 | #1 2 3 6 | 2 - -
 宇 宙 万 有 都 在 见 证, 将 你 信 实 宣 告。
 5 | 3̣ · 3̣ 2̣ i | i · 7 7 i | 2̣ 7 6 5 | i - -
 (副) 你 的 信 实 何 等 坚 定! 为 此 我 献 敬 拜;
 i | i · 6 6 i | i · 5 5 5 | 6 i 5 2̣ | i - - ||
 坚 定 在 天, 如 日 之 恒, 永 远 为 我 存 在!

- 二 在你并无转动影儿, 并无任何改迁;
 昔在、今在、以后常在, 直到永远不变。
- 三 你话像你自己可靠, 永远不能废去;
 天地虽然都要灭没, 你话永存不渝。
- 四 你的恩赐和你选召, 永远没有后悔;
 你的恩惠和你怜悯, 又如你名不颓。
- 五 你话加上你的信实, 对我乃是保证;
 借此对你可靠救恩, 我是万分确定。
- 六 纵然因罪我能失信, 你仍可信不变;
 你绝不能背乎自己, 你话必定成全。
- 七 你因信实必定成就 你所应许恩言;
 我今以你信实为粮, 借享你的甘甜。
- 八 彩虹围绕你的宝座, 宣告你的信实;
 圣城根基犹似彩虹, 见证直到永世。

How faithful and trustworthy too

Worship of the Father — His Faithfulness

18

1. How faith - ful and trust - wor - thy too, My Fa - ther God, art Thou; The
 un - i - verse and all there - in Thy faith - ful - ness a -
 8 vow. (C) How sted - fast is Thy faith - fulness! For this I wor - ship Thee; It
 13 is es - ta - blished in the heav'n, And ev - er stands for me.

2. No turning shadow could there be,
 Nor any change with Thee;
 As Thou hast been, and now Thou art,
 Forever Thou wilt be.
3. Thy word, as certain as Thyself,
 Can never pass away;
 Though heav'n and earth shall disappear,
 Thy word abides for aye.
4. Thy gifts without repentance are,
 Thy calling is the same;
 Thy grace forever lasting is,
 Thy mercy as Thy name.
5. Thy word with Thine own faithfulness
 A surety is to me;
 By it, with Thy salvation true,
 I have the certainty.
6. If, due to self, I trust Thee not,
 Yet Thou art faithful still;
 Thou never canst deny Thyself,
 Thy word Thou shalt fulfill.
7. As Thou art faithful to perform
 Thy promise and Thy call;
 So, feeding on Thy faithfulness,
 I take Thyself withal.
8. The rainbow round about Thy throne
 Thy faithfulness declares;
 This attribute forevermore
 The holy city bears.

纲要

第十篇

吃书卷— 吃并消化神的话

读经：结二 8～三 3，耶十五 16 上，启十 8～10，
太四 4，约六 63，彼前二 2～3，来五 13～14

周一

壹 在以西结二章八节至三章四节，申言者以西结吃了书卷，然后讲说神的话；在启示录十章八至十一节，使徒约翰吃了书卷，然后说预言：

一 有一书卷在以西结面前展开，他受嘱咐要吃那书卷，然后去对以色列家讲说—结二 9～三 1：

- 1 以西结开口，耶和华就使他吃那书卷—2 节。
- 2 以西结受吩咐，要把那书卷吃下，充满他的肚腹—3 节上。
- 3 以西结吃了书卷之后，耶和华嘱咐他往以色列家那里去，对他们讲说祂的话—3 节下～4 节。

二 在启示录十章八至十一节，约翰受嘱咐拿基督这另一位天使（1）手中展开的书卷，把它吃尽了，然后指着多民族、多邦国、多方言、多君王说预言：

Outline

Message Ten

Eating the Scroll— Eating and Digesting the Word of God

Scripture Reading: Ezek. 2:8—3:3; Jer. 15:16a; Rev. 10:8-10; Matt. 4:4; John 6:63; 1 Pet. 2:2-3; Heb. 5:13-14

Day 1

I. In Ezekiel 2:8—3:4 the prophet Ezekiel ate the scroll and spoke with God's words, and in Revelation 10:8-11 the apostle John ate the scroll and prophesied:

A. A scroll was spread before Ezekiel, and he was told to eat it and then speak to the house of Israel (Ezek. 2:9—3:1):

1. Ezekiel opened his mouth, and Jehovah gave him that scroll to eat (v. 2).
2. Ezekiel was commanded to feed his stomach and to fill his inward parts with this scroll (v. 3a).
3. After Ezekiel ate the scroll, Jehovah charged him to go to the house of Israel and speak with His words to them (vv. 3b-4).

B. In Revelation 10:8-11 John was told to take the opened scroll that was in the hand of Christ as another Angel (v. 1), devour it, and prophesy over many peoples, nations, tongues, and kings:

- 1 约翰不仅接过书卷—他把它吃尽了—10 节。
- 2 吃乃是把东西接受到人里面。
- 3 我们必须这样接受神圣的启示；耶利米和以西结都曾这样作过—耶十五 16 上，结二 8，三 1～3。

贰 “我得着你的言语，就当食物吃了；你的言语成了我心中的欢喜快乐” — 耶十五 16 上：

一 按照圣经的整个启示，神的话适合给我们吃，我们需要吃神的话—诗一一九 103，太四 4，来五 12～14，彼前二 2～3。

二 神的话是神圣的供应，作食物滋养我们—太四 4：

1 话是我们的食物，借此神将祂的丰富分赐到我们里面的人里，滋养我们，使我们得以由祂的元素所构成—约六 63。

2 这是神经纶极重要的方面—提前一 4，弗一 10，三 9。

三 我们吃神的话，祂的话就成为我们心中的欢喜快乐—耶十五 16 上。

叁 我们需要吃圣经的话—约六 63，彼前二 2～3，来五 12～14：

周二

一 神的话主要不是为着知识，乃是为着滋养—12 节：

- 1 圣经虽是一本教训的书，但它的教训不仅是传授头脑的知识给我们，更是供应食物给我们—耶十五 16 上。
- 2 希伯来五章十二节的“奶”和“干粮”这些辞，指明神的话是为着滋养人的。

1. John not only received the scroll—he devoured it (v. 10).
2. To devour anything is to receive it into one's being.
3. We must receive the divine revelation in this way; both Jeremiah and Ezekiel did this (Jer. 15:16a; Ezek. 2:8; 3:1-3).

II. “Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart” (Jer. 15:16a):

A. According to the entire revelation in the Holy Bible, God's words are good for us to eat, and we need to eat them (Psa. 119:103; Matt. 4:4; Heb. 5:12-14; 1 Pet. 2:2-3).

B. God's word is the divine supply as food to nourish us (Matt. 4:4):

1. Through the word as our food, God dispenses His riches into our inner being to nourish us that we may be constituted with His element (John 6:63).

2. This is a crucial aspect of God's economy (1 Tim. 1:4; Eph. 1:10; 3:9).

C. When we eat God's words, His word becomes our heart's gladness and joy (Jer. 15:16a).

III. We need to eat the words of the Bible (John 6:63; 1 Pet. 2:2-3; Heb. 5:12-14):

Day 2

A. The word of God is not mainly for knowledge but for nourishment (v. 12):

1. Although the Bible is a book of teaching, its teaching is not merely to impart mental knowledge but to minister food to us (Jer. 15:16a).
2. The words milk and solid food in Hebrews 5:12 indicate that the word of God is for nourishment.

二 主耶稣取用圣经上神的话作祂的食物，并靠此而活—太四 4。

三 “我对你们所说的话，就是灵，就是生命”—约六 63 下：

- 1 主耶稣所说的话，乃是生命之灵的具体化—罗八 2。
- 2 现今基督在复活里是赐生命的灵，而这灵又具体化于祂的话—林前十五 45 下，约六 63 下。
- 3 我们运用灵接受祂的话，就得着那是生命的灵。

四 我们需要得着神纯净的话奶为滋养—彼前二 2：

- 1 这纯净的奶是在神的话里传输出来，借我们理性心思的领会，且由我们心思机能的吸收，滋养我们里面的人—罗八 6，参申十一 18。

周三

2 虽然话奶是经由心思滋养魂的，最终却滋养我们的灵，使我们属灵而不属魂，适合被建造成为神属灵的殿—参林前二 15。

3 我们要享受话奶，在话里尝到神和祂的美善，就必须借着各样的祷告接受祂的话—彼前二 3，弗六 17~18。

五 我们必须从彼前二章二节里的话奶，往前到希伯来五章十三至十四节里当作干粮之公义的话：

- 1 奶主要的是为着婴孩，干粮是为着成熟的人—林前三 2，来五 13~14。

B. The Lord Jesus took the word of God in the Scriptures as His bread and lived on it (Matt. 4:4).

C. “The words which I have spoken to you are spirit and are life” (John 6:63b):

1. The words of the Lord Jesus are the embodiment of the Spirit of life (Rom. 8:2).
2. Christ is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words (1 Cor. 15:45b; John 6:63b).
3. When we receive His words by exercising our spirit, we receive the Spirit, who is life.

D. We need to be nourished with the guileless milk of God’s word (1 Pet. 2:2):

1. The guileless milk is conveyed in the word of God to nourish our inner man through the understanding of our rational mind and is assimilated by our mental faculties (Rom. 8:6; cf. Deut. 11:18).

Day 3

2. Although the nourishing milk of the word is for the soul through the mind, it eventually nourishes the spirit, making us not soulish but spiritual, suitable for being built up as a spiritual house of God (cf. 1 Cor. 2:15).

3. In order to enjoy the milk of the word, to taste God with His goodness in the word, we must receive His word by means of all prayer (1 Pet. 2:3; Eph. 6:17-18).

E. We need to advance from the milk of the word in 1 Peter 2:2 to the word of righteousness as the solid food in Hebrews 5:13-14:

1. Whereas milk is mainly for infants, solid food is for the mature (1 Cor. 3:2; Heb. 5:13-14).

- 2 吃公义的话当作干粮，是接受、经历并享受基督很有力的一条路。
- 3 公义的话具体地说出神在祂的经纶并行政上，对待祂的子民所有公正公义的思想—13 节：
 - a 义是照着神公义并严格的要求，在神面前与人、事、物都是对的一太五 20。
 - b 义与神的宝座有关；义是在我们里面与神是对的一诗八九 14 上，林前十五 34 上，林后五 21。
 - c 我们若要吃干粮，公义的话，就需要经历和操练—来五 13～14。

周四

肆 信徒在日常生活中经历神圣三一的神圣分赐之路，乃是借着从神的话得喂养，而吃、消化并吸收主耶稣作食物—约六 35、51～57、63：

- 一 神的经纶乃是要我们吃、消化并吸收基督，而被祂构成，好彰显祂并代表祂—提前一 4，约六 35、51、57，创一 26：
 - 1 神的经纶不是外面的事，乃是使基督内在地进入我们里面；为此，我们需要吃、消化并吸收基督，借此将祂接受进来—弗三 17 上，约六 57 下。
 - 2 神永远的计划乃是将祂自己分赐到我们里面，使祂成为我们里面之人的组成；祂要给我们吃、消化并吸收，使祂能成为我们的构成成分—林后十三 14。
- 二 三一神借着生机地进到我们的里面，被我们吸收到我们属灵生命的组成里，而成了我们的生命和生命的供应—弗三 16～17 上，四 23。

2. To eat the word of righteousness as the solid food is a strong way to receive, experience, and enjoy Christ.
3. The word of righteousness embodies the thought of God's justice and righteousness in His dispensational and governmental dealings with His people (v. 13):
 - a. Righteousness is being right with persons, things, and matters before God according to His righteous and strict requirements (Matt. 5:20).
 - b. Righteousness is a matter of God's throne and of being right with God in our being (Psa. 89:14a; 1 Cor. 15:34; 2 Cor. 5:21).
 - c. If we would eat the solid food, the word of righteousness, we need experience and exercise (Heb. 5:13-14).

Day 4

IV. The way for the believers to experience the divine dispensing of the Divine Trinity in their daily living is to eat, digest, and assimilate the Lord Jesus as food by feeding on the word of God (John 6:35, 51-57, 63):

- A. *God's economy is that we eat, digest, and assimilate Christ to be constituted with Him in order to express Him and represent Him (1 Tim. 1:4; John 6:35, 51, 57; Gen. 1:26):*
 1. God's economy is not a matter of outward things but of Christ coming into us inwardly; for this we need to take Christ by eating, digesting, and assimilating Him (Eph. 3:17a; John 6:57b).
 2. God's eternal plan is to dispense Himself into us so that He becomes every fiber of our inward being; He wants to be eaten, digested, and assimilated by us so that He can become our constituent (2 Cor. 13:14).
- B. *The Triune God becomes our life and life supply by entering into us organically to be assimilated into the fibers of our spiritual being (Eph. 3:16-17a; 4:23).*

周五

三 吃主耶稣就是将祂接受到我们里面，为重生的新人以生命的方式所消化并吸收；一天又一天，我们需要吃、消化并吸收耶稣作我们属灵的食物——约六 51 ~ 57。

四 我们不只该信入主耶稣并接受祂，也必须吃祂、消化祂、吸收祂，让祂成为我们这人的内容——三 15 ~ 16，六 51 ~ 57。

周六

五 我们吃主耶稣时，需要有正确的属灵消化——结二 8 ~ 三 3，耶十五 16 上，启十 9 ~ 10：

1 我们若有好的消化，食物就能畅通无阻地进入我们里面之人的各部分——弗三 16 ~ 17 上。

2 消化不良，意思就是基督这属灵的食物没有路可进入我们内里的部分——来三 12 ~ 13、15，四 2：

a 消化不良，意思就是主这属灵的食物无法在我们里面通过。

b 当食物没有通畅的管道进入我们内里的部分时，我们就会消化不良。

3 我们必须使我们全人同我们里面所有的部分，一直向主敞开，使属灵的食物在我们里面畅通无阻；我们若如此行，就会有正确的消化和吸收，吸取基督作属灵的养分，并且基督会成为我们的构成成分，使神得着彰显——弗三 16 ~ 17 上，西三 4、10 ~ 11。

4 借着吃，我们有消化；借着消化，我们有吸收；借着吸收，我们得着基督的丰富实际的养分进入我们这人里面；这些丰富会长到我们生机的组织里——弗三 8。

Day 5

C. To eat the Lord Jesus is to receive Him into us so that He may be digested and assimilated by the regenerated new man in the way of life; we need to eat, digest, and assimilate Jesus as our spiritual food day by day (John 6:51-57).

D. We should not only believe into the Lord Jesus and receive Him but also eat Him, digest Him, and assimilate Him, allowing Him to become the content of our being (3:15-16; 6:51-57).

Day 6

E. As we eat the Lord Jesus, we need to have proper spiritual digestion (Ezek. 2:8—3:3; Jer. 15:16a; Rev. 10:9-10):

1. If we have good digestion, there will be a thoroughfare for the food to get into every part of our inward being (Eph. 3:16-17a).

2. Indigestion means that there is no way for Christ as the spiritual food to get into our inward parts (Heb. 3:12-13, 15; 4:2):

a. Indigestion means that there is no way for the Lord as the spiritual food to get through in us.

b. When there is no free course for the food to get into our inward parts, we will have indigestion.

3. We need to keep our whole being, with all our inward parts, open to the Lord so that the spiritual food will have a thoroughfare within us; if we do this, we will have proper digestion and assimilation, we will absorb Christ as spiritual nourishment, and Christ will become our constituent for the expression of God (Eph. 3:16-17a; Col. 3:4, 10-11).

4. By eating we have digesting; by digesting we have assimilation; and by assimilation we get the practical nourishment of the riches of Christ into our being, and these riches grow into our organic tissues (Eph. 3:8).

5 任何信徒借着吃、消化并吸收主耶稣，而接受神圣三一的神圣分赐，就要因祂活着——约六 57 下。

六 因着我们都有分于基督这一个饼，所以我们乃是一个身体，就是团体的基督，身体基督，以执行神的行政，为着完成神永远的定旨——林前十 17，十二 12，弗三 11，五 30。

5. Any believer who receives the divine dispensing of the Divine Trinity by eating, digesting, and assimilating the Lord Jesus will live because of Him (John 6:57b).

F. Because we all partake of Christ as the one bread, we are one Body—the corporate Christ, the Body-Christ—to carry out God’s administration for the fulfillment of His eternal purpose (1 Cor. 10:17; 12:12; Eph. 3:11; 5:30).

结二8 “人子啊，你要听我对你所说的话，不要悖逆，象那悖逆之家一样。你要开口吃我所赐给你的。”

三1 “祂对我说，人子啊，要吃你所得的；要吃这书卷，然后去对以色列家讲说。”

圣经至少有三个事例说到人吃神的话。头一个是耶利米，他说，“我得着你的言语，就当食物吃了。”（耶十五16上）吃东西不仅是接受，还是吸收。吸收是把东西接受到你里面来，消化它，使它成为你的一部分。人吃神的话的第二个事例是记在以西结书，那里说到申言者以西结吃神的话（三1~3）。然后在启示录十章，我们读到使徒约翰也吃神的话。

耶利米说，“你的言语成了我心中的欢喜快乐。”（耶十五16下）这是一种享受。…神的话是一种享受；我们把它吃到里面，吸收到里面，这话就成了我们的欢喜和快乐。大卫说，“你的言语在我上膛何等甘美！在我口中比蜜更甜！”（诗一一九103）神的话的确是一种享受，在我们口中比蜜更甜（祷读神的话，一〇、一二页）。

信息选读

神的话不仅是为着给我们学习，更是为着给我们来尝、来吃、来享受、来消化（祷读神的话，一二页）。

“我从天上所听见的那声音，又同我说话，说，你去把那…天使手中展开的书卷取过来。我就走到那天使那里，请祂把小书卷给我。祂对我说，你拿着吃尽了，这要叫你肚子发苦，然而在你口中要甜如蜜。我从那天使手中接过小书卷，把它吃尽了；在我口中果然甜如蜜；

Ezek. 2:8 But you, son of man, hear what I say to you; do not be rebellious like that rebellious house. Open your mouth and eat what I give you.

3:1 Then He said to me, Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel.

The Scriptures contain at least three examples of those who ate the Word of God. The first is Jeremiah, who said, “Your words were found and I ate them...” (Jer. 15:16a). To eat something is not merely to receive it, but to assimilate it. To assimilate is to receive something into you, digest it, and make it a part of yourself. The second example of someone eating the Word of God is recorded in the book of Ezekiel, where the prophet Ezekiel ate the Word of God (3:1-3). Then in Revelation 10 we read that the apostle John also ate the Word of God.

Jeremiah said, “Your word became to me / The gladness and joy of my heart” (Jer. 15:16b). This is a kind of enjoyment...God’s Word is an enjoyment; after it is taken into us and assimilated into our very being, it becomes joy within us and rejoicing without. David said, “How sweet are Your words to my taste! / Sweeter than honey to my mouth” (Psa. 119:103). The Word is indeed an enjoyment; it is even sweeter and more pleasant than honey to our taste. (Pray-reading the Word, pp. 5-6)

Today’s Reading

We realize that the Word of God is not only for us to learn, but even more for us to taste, to eat, to enjoy, and to digest. (Pray-reading the Word, p. 6)

“And the voice which I heard out of heaven, I heard again speaking with me and saying, Go, take the opened scroll in the hand of the Angel...And I went to the Angel and told Him to give me the little scroll. And He said to me, Take it and devour it, and it will make your stomach bitter, but in your mouth it will be as sweet as honey. And I took the little scroll out of the hand of the Angel and devoured it,

吃了以后，肚子觉得发苦。他们对我说，你必…再说预言。”〔启十8～11〕小书卷是神命约翰吃的（倪柝声文集第一辑第十六册，九六至九七页）。

启示录的作者不仅接过小书卷，并且把它吃尽了。…我们必须这样接受神圣的启示，对启示录这卷书更该如此。耶利米和以西结都曾这样作过（耶十五16，结二8，三1～3）。…我们借着吃接受神圣的启示，在吃的当时觉得甘甜；但在消化时，就是在我们的经历中，却变成苦的（圣经恢复本，启十10注1，注2）。

神的话适合给我们吃，我们需要吃神的话（诗一一九103，太四4，来五12～14，彼前二2～3）。神的话是神圣的供应，作食物滋养我们。话是我们的食物，借此神将祂的丰富分赐到我们里面的人里，滋养我们，使我们得以由祂的元素所构成。这是神经纶极重要的方面（耶十五16注1）。

神的心意是要将祂自己分赐给我们，并将祂自己作到我们里面。祂乃是借着那灵为“天线”，以及圣经为“地线”来作这事。以这些为凭借，属天的丰富就传输到我们里面。在我们这面，我们需要放弃努力行善，不再仅仅将圣经当作伦常的书，转而到主的话这里来得喂养。我们不该仅仅研读圣经，查考圣经；我们也需要祷读圣经。

明白圣经并不够—我们也需要吃圣经的话。…圣经不但适于研读和查考，更适于给我们吃。哦，我们需要吃神的话！…吃神的话最好的路就是祷读。我们若要享受那灵全备的供应，就需要吃主的话。我们曾指出，那灵全备的供应等于基督的丰富，而基督的丰富是具体化在主的话里。所以，我们要享受基督的丰富，就必须祷读主的话（腓立比书生命读经，三七七至三七八页）。

参读：主的恢复—吃，第一篇；吃主，第一至二篇。

and it was as sweet as honey in my mouth; and when I had eaten it, my stomach became bitter. And they said to me, You must prophesy again...” [Rev. 10:8-11]. God commands John to devour the little scroll. (CWWN, vol. 16, pp. 90-91)

The writer of Revelation not only received but also devoured the scroll...We must receive the divine revelation, especially the book of Revelation, in this way. Both Jeremiah and Ezekiel did this (Jer. 15:16; Ezek. 2:8; 3:1-3). (Rev. 10:10, footnote 1) When we receive the divine revelation by devouring it, it is sweet as we eat it, but it becomes bitter as we digest it, that is, as we experience it. (Rev. 10:10, footnote 2)

God's words are good for us to eat, and we need to eat them (Psa. 119:103; Matt. 4:4; Heb. 5:12-14; 1 Pet. 2:2-3). God's word is the divine supply as food to nourish us. Through the word as our food, God dispenses His riches into our inner being to nourish us that we may be constituted with His element. This is a crucial aspect of God's economy. (Jer. 15:16, footnote 1)

God's intention is to impart Himself to us and work Himself into us. He does this by means of the Spirit as the “antenna” and the Bible as the “ground wire.” By these means, the heavenly riches are transmitted into us. On our part, we need to turn away from trying to do good and away from taking the Bible merely as a book of ethics and instead come to the Word for nourishment. We should not simply read the Bible and study it; we also need to pray-read it.

It is not sufficient to understand the Bible—we also need to eat the words of the Bible...The Bible is not only good for reading and studying, but, even the more, it is especially good for eating [cf. Jer. 15:16; Matt. 4:4]. Oh, we need to eat the Word of God! The best way to eat the Word is to pray-read. If we want to enjoy the bountiful supply of the Spirit, we need to eat the Word. We have pointed out that the bountiful supply of the Spirit is equal to the riches of Christ and that the riches of Christ are embodied in the Word. Therefore, to enjoy the riches we must pray-read the Word. (Life-study of Philippians, pp. 317-318)

Further Reading: CWWL, 1972, vol. 1, “The Lord's Recovery of Eating,” ch. 1; CWWL, 1972, vol. 1, “Eating the Lord,” chs. 1-2

约六 63 “赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。”

彼前二 2 “象才生的婴孩一样，切慕那纯净的话奶，叫你们靠此长大，以致得救。”

神的话主要的不是为着知识。但希伯来五章十一至十四节这短短的一段话，对此似乎有些矛盾。十二节用了“教师”和“教导”这两个辞，当然是指知识说的。然而，这几节经节清楚而明确地指明，神的话是为着滋养的，因为这里把神的话比作奶和干粮。奶和干粮不是为着知识；人们也不会拿来研究，而是吃喝以得滋养。

许多人与我争辩，说，“你怎么可以说我们不需要教训？难道你不信圣经是一本教训的书么？你自己不也是教导人么？”不错，圣经是一本教训的书，但不是仅仅教导我们头脑的知识；圣经的教训乃是将食物供应给我们。圣经的目标，不是为着我们得头脑的了解和知识，完全是为着我们属灵的领悟和滋养。按照主耶稣所说的，神的话是给我们吃的。我们若要活着，就必须接受神的话作食物（希伯来书生命读经，三八一页）。

信息选读

〔在马太四章，〕新受膏的王不是用自己的话，乃是用经上的话，抵挡仇敌的试诱。祂引用了申命记八章三节。这话指明主耶稣取用圣经上神的话作祂的食物，并靠此而活。马太四章四节的“话”，希腊文，rhema，雷玛，指即时的话，与logos，娄格斯，常时的话不同。在这试诱里，主从申命记所引用的话，都是娄格斯，是经上常时的话。但主引用这些话时，这

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

1 Pet. 2:2 As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation.

The word of God is not mainly for knowledge. In this short portion of the Word (Heb. 5:11-14), there seems to be a contradiction. Verse 12 uses the words teachers and teach. This surely refers to knowledge. However, in these verses it is clearly and definitely indicated that the word of God is for nourishment, for it likens His word to either milk or solid food. Milk and solid food are not for knowledge. People do not study them; they drink and eat of them as nourishment.

Many have argued with me, saying, “How can you say that we don’t need teaching? Don’t you believe that the Bible is a book of teaching? Even you yourself teach people.” Yes, the Bible is a book of teaching, but it does not teach us merely for mental knowledge; its teaching ministers food to us. The aim of the Bible is not for our mental comprehension and knowledge; it is absolutely for our spiritual realization and nourishment. According to the word of the Lord Jesus, the words of God are for us to eat. In order to live, we must take the word of God as our food. (Life-study of Hebrews, pp. 315-316)

Today’s Reading

[In Matthew 4] the newly anointed King confronted the enemy’s temptation not by His own word, but by the word of the Scriptures, quoting Deuteronomy 8:3. This word indicates that the Lord Jesus took the word of God in the Scriptures as His bread and lived on it. The Greek word translated “word” in Matthew 4:4 is rhema. Rhema, the instant word, differs from logos, the constant word. In this temptation, all the words quoted from Deuteronomy by the Lord were logos, the constant word in the Scriptures. But when He quoted them,

这些话就成为雷玛，成了应用到祂处境里即时的话（马太福音生命读经，一五九页）。

作为生命之粮的基督，具体化于生命的话里。祂是那灵具体化于话里。虽然那灵很美妙，但我们需要具体、可见、可触、可摸的东西——生命的话。

约翰六章六十三节里在灵之后提到话。灵是活的，也是真实的，却相当奥秘，不易捉摸，叫人难以了解；但话是具体的。主耶稣首先指明，为了赐人生命，祂要成为灵。然后祂说，祂所说的话就是灵，就是生命。这表明祂所说的话，乃是生命之灵的具体化。现今祂在复活里是赐生命的灵，而这灵又具体化于祂的话。我们运用灵接受祂的话，就得着那是生命的灵（新约总论第九册，一四六至一四七页）。

彼前二章二节说，“象才生的婴孩一样，切慕那纯净的话奶，叫你们靠此长大，以致得救。”信徒借着重生（一3、23），出生为婴孩，就能靠着灵奶的滋养，在生命里长大，以致进一步地得救，这样的得救乃是为着神的建造。

二节的纯净，直译，诚实；与一节的诡诈相对，就是不为着虚假的目的，不为着其他的目标，只为着滋养魂。…话，原文同罗马十二章一节“合理的”，为形容词，源自名词“话”，因此可译为“话的”，有属于心思（与体相对）、属于理性机能之意；因此是理性的、逻辑的、合理的。话奶不是为着身体，乃是为着魂，就是里面的人。这奶是在神的话里传输出来，借我们理性心思的领会，且由我们心思机能的吸收，滋养我们里面的人（彼得前书生命读经，一五〇至一五一页）。

参读：约翰福音生命读经，第十六篇；彼得前书生命读经，第十五篇。

they became rhema, the instant word applied to His situation. (Life-study of Matthew, pp. 140-141)

Christ as the bread of life is embodied in the word of life. He is the Spirit embodied in the Word. In addition to the Spirit, who is wonderful, we need something solid, visible, tangible, and touchable—the word of life.

In John 6:63 “the words” follow “the Spirit”. The Spirit is living and real, yet He is very mysterious, intangible, and difficult for people to apprehend; the words, however, are substantial. First, the Lord Jesus indicated that for giving life He would become the Spirit. Then He said that the words He speaks are spirit and life. This shows that His spoken words are the embodiment of the Spirit of life. He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words. When we receive His words by exercising our spirit, we get the Spirit, who is life. (The Conclusion of the New Testament, pp. 2877-2878)

First Peter 2:2 says, “As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation.” Born through regeneration (1:3, 23), the believers become babes who can grow in life unto further salvation, and that for God’s building, by being nourished with the spiritual milk.

“Guileless” in 1 Peter 2:2 does not mean unadulterated, in contrast to less pure teachings; instead, it is guileless in contrast to the guile in verse 1. Guileless milk is milk without false purpose, without any other goal but to nourish the soul. The Greek word rendered “of the word” is logikos. This word, in Romans 12:1 translated “reasonable,” is derived from the noun logos—the word; hence, of the word; having the sense of pertaining to the mind (in contrast to the body), to the rational faculties; hence, rational, logical, reasonable. The milk of the word is not milk for the body, but is milk for the soul, the inner being. It is conveyed in the word of God to nourish our inner man through the understanding of our rational mind, and it is assimilated by our mental faculties. (Life-study of 1 Peter, pp. 125-126)

Further Reading: Life-study of John, msg. 16; Life-study of 1 Peter, msg. 15

来五 13 ~ 14 “凡只能享用奶的，对公义的话都是没有经验的，因为他是婴孩；只有长成的人，才能吃干粮，他们的官能因习用而受了操练，就能分辨好坏了。”

我们是基督里的信徒，需要长大并变化，为着建造神属灵的殿。神在信徒身上的目标，是要得着属灵的石块所建造的殿；不是分开、离散的石头，甚至也不是仅仅聚在一起的一堆石头，乃是彼此建造起来的石头。因此，靠着神话语中滋养的奶（彼前二 2 ~ 3），而从基督得喂养，不仅是为着生命长大，更是为着建造。长大是为着建造。虽然话奶是经由心思滋养魂的，最终却滋养我们的灵，使我们属灵而不属魂，适合于为神建造属灵的殿（新约总论第七册，二一四页）。

信息选读

我们感谢主，祂为我们造了灵，借此我们能喝祂的话。但我们若要用灵喝主的话，就需要操练灵。操练灵最好的路就是祷告。以弗所六章十七至十八节说，我们应当借着各样的祷告，接受神的话，并且时时在灵里祷告。我们若要有话、信和那灵，就需要借着祷告操练我们的灵。我们走路时，自然就操练两脚。同样，我们祷告时，自然就操练我们的灵。保罗嘱咐我们要时时祷告（18），还要坚定持续地祷告（西四2）。我们若要享受话，并且有那灵和信，就必须操练我们的灵祷告（经历基督的秘诀，一三五页）。

在林前三章二节保罗…说，“我给你们奶喝，没有给你们干粮，因为那时你们不能吃，就是如今还是不

Heb. 5:13-14 For everyone who partakes of milk is inexperienced in the word of righteousness, for he is an infant; but solid food is for the full-grown, who because of practice have their faculties exercised for discriminating between both good and evil.

As believers in Christ, we need to grow and be transformed for the building up of God's spiritual house. God's goal in the believers is to have a house built up with spiritual stones, not separated and scattered stones, not even a pile of stones merely gathered together, but stones built up with one another. Hence, feeding on Christ by the nourishing milk in the word of God (1 Pet. 2:2-3) is not only for growing in life but also for building up. Growing is for building up. Although the nourishing milk of the word is for the soul through the mind, it eventually nourishes our spirit, making us not soulish but spiritual, suitable for building up a spiritual house for God. (The Conclusion of the New Testament, p. 2230)

Today's Reading

We thank the Lord that He created us with a spirit by which we may drink His word. But if we would use our spirit to drink the word, we need to exercise our spirit. The best way to exercise our spirit is to pray. Ephesians 6:17 and 18 say that we should receive the word of God by means of all prayer, praying at every time in spirit. If we would have the word, faith, and the Spirit, we need to exercise our spirit by praying. When we walk, we automatically exercise our feet. Likewise, when we pray, we spontaneously exercise our spirit. Paul charges us to pray at every time (v. 18) and also to persevere in prayer (Col. 4:2). If we want to enjoy the word and have the Spirit with faith, we must pray by exercising our spirit. (CWWL, 1980, vol. 2, "The Secret of Experiencing Christ," p. 534)

In 1 Corinthians 3:2 Paul goes on to say, "I gave you milk to drink, not solid food, for you were not yet able to receive it. But neither yet now are you able."

能。”给人奶喝或食物吃，就是喂养人。喂养与教训不同，喂养是生命的事，教训是知识的事。使徒供应给哥林多信徒的，似乎是知识，其实是奶（还不是干粮），这必定滋养了他们。奶主要的是为着婴孩；干粮是为着成熟的人（来五12）。哥林多的信徒不能吃干粮，这事实指明他们没有在生命里长大（哥林多前书生命读经，二五五页）。

关于国度的话不是“神美善的话”（来六5），乃是公义的话。神美善的话好象奶。奶很容易接受，但不能维持很久。保罗告诉希伯来人，他们已经尝过属天的恩赐，又有分于圣灵，并尝过神美善的话，以及来世的能力（4~5）。但他也告诉他们，他有更深的事要对他们说，是他们不能明白的（五10~12）。另一面说，公义的话乃是干粮。干粮难吃，却是扎实的，且能维持很久。

接受、经历并享受基督的…路，乃是借着象才生的婴孩取用话奶，好在生命里长大，以致得救（彼前2:2）。当我们还是婴孩时，这样经历基督是正确的。但过了一段时间，我们不该仍然作婴孩。我们需要进步，超过彼前二章二节，进到希伯来五章十三至十四节，吃公义的话（神圣启示的中心路线，二五四至二五五页）。

你若仍不明白公义的话是什么，就请再读希伯来三章和四章。…要记住，公义的话比神谕言开端的要更深，因为这话具体地说出神在祂的经纶和行政上，对待祂的子民所有公正、公义的更深思想（希伯来书生命读经，三八六至三八七页）。

参读：希伯来书生命读经，第二十九篇；长老训练第六册，一四六至一五〇页。

To give milk to drink or food to eat is to feed others. Feeding refers to the matter of life. This differs from teaching, which refers to knowledge. What the apostle ministered to the Corinthian believers seemed to be knowledge. Actually it was milk (not yet solid food), and it should have nourished them. Milk is mainly for infants, whereas solid food is for the mature (Heb. 5:12). The fact that the Corinthian believers could not receive solid food indicates that they were not growing in life. (Life-study of 1 Corinthians, pp. 212-213)

The word concerning the kingdom is not “the good word of God” (Heb. 6:5); it is the word of righteousness. The good word of God is like milk. It is easy to receive, but it does not sustain long. Paul told the Hebrews that they had tasted of the heavenly gift, had become partakers of the Holy Spirit, and had tasted the good word of God and the powers of the coming age (vv. 4-5). However, he also told them that he had deeper things to say to them that they were not able to understand (5:10-12). The word of righteousness, on the other hand, is solid food. It is difficult to take, but it is solid and it sustains long.

Another way to receive, experience, and enjoy Christ is by taking the milk of the word as newborn babes for the growth in life unto salvation (1 Pet. 2:2). Experiencing Christ in this way is proper while we are still babes. After a certain period of time, however, we should not remain babes. We need to advance beyond 1 Peter 2:2 and proceed to Hebrews 5:13-14 to eat the word of righteousness. (The Central Line of the Divine Revelation, pp. 217-218)

If you still do not understand what the word of righteousness is, read Hebrews 3 and 4 again....Keep in mind that the word of righteousness is deeper than the rudiments of the beginning of the oracles of God, because it embodies the deeper thought of God's justice and righteousness in His dispensational and governmental dealings with His people. (Life-study of Hebrews, pp. 320-321)

Further Reading: Life-study of Hebrews, msg. 29; Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles, pp. 124-128

约六 35 “耶稣对他们说，我就是生命的粮，到我这里来的，必永远不饿；信入我的，必永远不渴。”

37 “凡父所赐给我的人，必到我这里来；到我这里来的，我绝不把他丢在外面。”

〔健康的人〕面孔有健康的颜色，不是用化妆品涂上去的。使用化妆品只是带来一种外在的改变。要有健康外表的路，乃是吃健康的食物。健康的食物以新陈代谢的方式使我们健康，使我们在外面有健康的外表。为了在生命里长大并在生命里被变化，我们需要吃基督作我们健康、属灵的食物。当我们吃、消化并吸收基督作我们属灵的食物，这食物的素质就进到我們里面，而产生变化。今天许多基督徒软弱，因为他们不吃耶稣。我们若每天吃耶稣，我们就会在属灵上有活力，并且也会在生命里被变化（基督身体的构成与建造，九九至一〇〇页）。

信息选读

神永远的计划，乃是将祂自己作到祂所拣选的人里面，使祂成为他们的构成成分。…神不仅渴望人作祂的器皿盛装祂（罗九 21、23，林后四 7），也要人吃祂、消化并吸收祂（约六 57）。我们吃、消化并吸收物质的食物，就得着加力并加强。我们所吃的食物分赐到我们的血液里，借着血液进入我们身体的每一部分。至终，我们所吃的食物成为我们这人的细胞和组织。同样，神永远的计划乃是将祂自己分赐到我们里面，使祂成为我们里面之人的组成。祂要给我们消化并吸收，使祂能成为我们里面之人的构成成分（为着神圣经纶的神圣分赐，四页）。

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

57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

The healthy color in [a healthy] person's face is not from applying cosmetics to his skin. The application of cosmetics is a mere outward change by outward makeup. The way to have a healthy appearance is by eating healthy food. The healthy food metabolically makes us healthy, giving us a healthy appearance outwardly. In order to grow in life and have the transformation in life, we need to eat Christ as our healthy, spiritual food. When we eat, digest, and assimilate Christ as our spiritual food, the essence of this food gets into our being and produces transformation. Many Christians today are weak because they do not eat Jesus. If we eat Jesus every day, we will be spiritually energetic and will be transformed in life. (The Constitution and the Building Up of the Body of Christ, p. 83)

Today's Reading

God's eternal plan is to work Himself into His chosen people so that He becomes their very constituent...God not only desires that man be His vessel to contain Him (Rom. 9:21, 23; 2 Cor. 4:7), but also wants man to eat, digest, and assimilate Him (John 6:57). When we eat, digest, and assimilate physical food, we are energized and strengthened. The food that we eat is dispensed into our blood and through the blood into every part of our body. Eventually, the food that we have eaten becomes the fiber, tissue, and cells of our being. In the same way, God's eternal plan is to dispense Himself into us so that He becomes every fiber of our inward being. He wants to be digested and assimilated by us so that He can become the constituent of our inward being. (The Divine Dispensing for the Divine Economy, p. 9)

〔在马太十五章〕主似乎对迦南妇人说，“你不需要医治，你需要我！…你需要吃我。我是饼来给人吃、消化、吸收。我要进入你这人里面，进入你全人、血轮和组织里。我要进入你的构成成分里面，并且成为你。…不要在外面对付事情，乃要借着把我接受到你里面，在内面对付每件事。只要我能进入你里面滋养你，每个问题都要得着解决。”…我们不需要外面的仪式或作法。在今天的宗教里，人遵守外面的作法。但神的经纶不是外面的事，乃是基督进入我们里面的事。为此，我们需要借着吃基督，把祂接受进来（马太福音生命读经，六一三至六一四页）。

我们所吃所消化的食物，成了我们生命的供应。要一样东西成为我们的生命或生命的供应，那样东西必须是生机的。你若吞下一块石头，那石头不能成为你生命的供应，因为石头是无生命、非生机的。唯有生机的东西才能被我们消化，吸收到我们里面，成为我们生命的供应。照样，要三一神成为我们生命的供应，甚至成为我们的生命，祂就必须进到我们里面，给我们消化、吸收。三一神当然是活的、是生机的。

照约翰六章来看，基督是粮，是给我们吃的生命粮。主耶稣说，“我是从天上降下来的活粮，人若吃这粮，就必永远活着。”（51）祂又说，“活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”（57）信徒只要吃主耶稣作生命的粮，就要因祂活着。当我们吃这生命的粮，祂就进到我们里面，让我们生机地消化、吸收到我们里面。这是三一神成为我们生命唯一的路。三一神借着生机地进到我们里面，被我们吸收到我们属灵生命的组成里，而成了我们生命的供应与生命（马可福音生命读经，四三三至四三四页）。

参读：借着祷告享受基督是话又是灵，第六章；为着圣经经纶的神圣分赐，第一章。

[In Matthew 15] the Lord seemed to be saying to the Canaanite woman, “You don’t need healing. You need Me!…You need to eat Me. I came as bread for people to eat, to digest, and to assimilate. I would like to get into your being, into your system, vessels, and fibers. I would like to get into your very constituent and become you…Don’t deal with things in an outward way. Rather, deal with everything in an inward way by taking Me into you. As long as I can get into you to nourish you, every problem will be solved.” We do not need outward rituals or practices. In today’s religion people are following outward practices. But God’s economy is not a matter of outward things; it is a matter of Christ coming into us inwardly. For this, we need to take Christ in by eating Him. (Life-study of Matthew, pp. 550-551)

The food we eat and digest becomes our life supply. In order for anything to be our life or life supply, that thing must be organic. If you swallow a stone, that stone cannot become your life supply, because a stone is not living and organic. Only something organic can be digested by us and then assimilated into us to become our life supply. In a similar way, in order for the Triune God to be our life supply and even our life, He must come into us to be digested and assimilated by us. To be sure, the Triune God is living and organic.

According to chapter 6 of the Gospel of John, Christ is a loaf, the bread of life, for us to eat. The Lord Jesus said, “I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever” (v. 51). Then He went on to say, “As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me” (v. 57). Any believer who eats the Lord Jesus as the bread of life will live by Him. When we eat this bread of life, He comes into us to be digested by us and to be assimilated into us organically. This is the only way the Triune God can become our life. The Triune God becomes our life supply and our life by entering into us organically to be assimilated into the very fibers of our spiritual being. (Life-study of Mark, p. 383)

Further Reading: CWWL, 1963, vol. 3, “Enjoying Christ as the Word and the Spirit through Prayer,” ch. 6; The Divine Dispensing for the Divine Economy, ch. 1

约六 51 “我是从天上降下来的活粮，人若吃这粮，就必永远活着。我所要赐的粮，就是我的肉，为世人的生命所赐的。”

58 “这就是从天上降下来的粮，吃这粮的人，就永远活着，不象你们的祖宗吃过吗哪，还是死了。”

基督作为众圣徒的分，也是信徒的灵食。林前十章三节说到以色列人出埃及，过红海，在旷野“都吃一样的灵食”。这里的灵食是指吗哪（出十六 14～18），预表基督为着信徒的旅程，作我们每日生命的供应（约六 31～35）。我们信徒都该吃一样的灵食，不该吃基督之外的任何东西。

那作我们灵食的基督就是那对我们成为主观的基督。祂是那经过过程的三一神，作包罗万有的灵，主观的住在我们的灵里。所以祂能作我们每日的灵食。任何要作我们食物和生命供应的东西，都必须能够进入我们里面，然后被我们消化、吸收，成为我们组织的成分。基督之于我们，正是如此。当我们吃基督作我们的灵食，祂就进到我们里面，与我们调和为一（真理课程二级卷三，八六页）。

信息选读

在约翰六章四十八节主宣告说，祂就是生命的粮，指明祂要以食物的形态作人生命的供应，就象生命树一样（创二 9）。祂是神成为肉体，为作生命的粮给我们吃。祂从天上来，不仅要作我们的救主，更要作我们的食物。…我们都需要接受祂作我们生命的粮，作我们的灵食。…在约翰六章五十七节主说，“那吃

John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.

58 This is the bread which came down out of heaven, not as the fathers ate and died; he who eats this bread shall live forever.

As the portion of the saints, Christ is also the believers' spiritual food. First Corinthians 10:1-3 says that the children of Israel went out of Egypt, crossed the Red Sea, and "all ate the same spiritual food" in the wilderness. The spiritual food here refers to manna (Exo. 16:14-18), which typifies Christ as the daily life supply (John 6:31-35) for the believers' journey. We believers should all eat the same spiritual food, not eating anything other than Christ.

The Christ who is our spiritual food is the Christ who becomes subjective to us. He is the processed Triune God indwelling our spirit subjectively as the all-inclusive Spirit. Therefore, He can be our daily spiritual food. Anything that is to be our food and life supply must be something that can enter into us and then be digested and assimilated by us to become the elements of our tissue and fiber. This is precisely what Christ is to us. When we eat Christ as our spiritual food, He enters into us and mingles with us as one. (Truth Lessons—Level Two, vol. 3, p. 80)

Today's Reading

In John 6:48 the Lord declared that He was the bread of life, indicating that He would be man's life supply in the form of food, like the tree of life (Gen. 2:9). He was God incarnated in order to be the bread of life for us to eat. He came down from heaven not only to be our Savior but also to be our food....We all need to receive Him as the bread of life, the spiritual food, to us. In John 6:57 the Lord said, "He who eats Me, he also shall live because of Me."...To eat Jesus

我的人，也要因我活着。”…吃耶稣就是将祂接受到我们里面，为重生的新人以生命的方式所吸收；然后，我们就凭着所接受的主而活。这是照着神的经纶所命定我们该有的生活。为着我们属灵的生命，基督该是我们唯一的食物，使我们每日因祂得加力，得维持，并得满足（真理课程二级卷三，八六至八七页）。

我们不可仅仅学习结果子和喂养新人的技巧；我们必须过吸入并吃喝基督的日常生活，每天接受基督作我们的元素和素质。我们不只必须接受祂，也必须消化祂、吸收祂，并让祂成为我们这人的内容。然后我们会与祂是一（为着神圣经纶的神圣分赐，五二至五三页）。

我们借着吃喝将东西接受到我们的胃里，我们就不仅仅被充满。借着消化，我们所吃的就吸收到我们这人里面。因此，吃了以后，我们需要消化并吸收。借着消化并吸收我们所吃喝的，我们就将所有的养分吸收到我们的血液里。这养分进入我们血液以后，就成为我们的细胞。一段时间以后，所有的细胞就成为我们生机的组织，就是我们这个人。

我若将水倒在杯子里，杯子只被充满，并没有消化、吸收、长大或变化。水绝不能成为杯子的元素和素质。这与我们人类不同。火鸡怎能放在人的器皿里？唯一的路就是给这人吃火鸡，这样，火鸡就成为这人的素质和元素。耶稣说，“那吃我的人，也要因我活着。”（约六57下）人因着他所吃的而满了精力；我们因我们所吃的而活着。我们吃耶稣，所以我们因耶稣活着。…我们吃耶稣，就因耶稣活着，并且我们就是耶稣。我们活着就是耶稣！（李常受文集一九七二年第一册，二六四至二六六页）

参读：认识并经历神作生命，第一篇；健康的话，第八章。

is to receive Him into us that He may be assimilated...Then we live by the Lord whom we have received. This is the living that we should have according to God's ordination in His economy. For our spiritual living, Christ should be our unique food for us to be daily strengthened, sustained, and satisfied by Him. (Truth Lessons—Level Two, vol. 3, pp. 80-81)

We must not merely learn the techniques of bearing fruit and feeding the new ones. We have to live a daily life of breathing, drinking, and feeding on Christ, taking Christ every day as our very element and essence. We must not only receive Him, but also digest Him, assimilate Him, and let Him become the content of our being. Then we will be one with Him. (The Divine Dispensing for the Divine Economy, p. 49)

When we take something into our stomach by eating and drinking, we are not merely being filled up. By digestion, what we eat is assimilated into our being. Thus, after eating we need the digestion and assimilation. By digesting and assimilating what we eat and drink, we absorb all the nourishment into our blood. This nourishment, after getting into our blood, becomes our cells. Then after a certain time all the cells become our organic tissues, our very being.

If I put water into a cup, it is just filled up. There is no digestion, assimilation, growth, or transformation. The water can never become the very element and essence of the cup. It is different with us human beings. How can a turkey be put into a human vessel? The only way is for this person to eat the turkey. Then the turkey becomes this person's essence and element. Jesus said, "He who eats Me, he also shall live because of Me" (John 6:57b). A person is full of energy because of what he has eaten. We live by what we eat. We eat Jesus, so we live by Jesus...When we eat Jesus, we live by Jesus and we are Jesus. For us to live is Jesus! (CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," p. 204)

Further Reading: Knowing and Experiencing God as Life, ch. 1; CWWL, 1978, vol. 3, "The Healthy Word," ch. 8

结三 3 “祂又对我说，人子啊，要把我所赐给你的这书卷吃下，充满你的肚腹。我就吃了，口中觉得其甜如蜜。”

林前十 17 “因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”

我们需要借着呼求主名吃耶稣。但我们吃了以后，也需要好的消化。我们不要消化不良。…吃而没有好的消化，会引起难处。我们吃基督，也需要在属灵上正确地消化祂。你若有正确的消化，你所吃的食物，就会进入你身体的每一部分；食物在你的身体里能畅通无阻。消化不良，意思就是食物不能通行。

现在我们需要来看，在属灵的一面，这如何应用在我们身上。有些亲爱的圣徒，起初也许喜欢呼求主并祷读主话。但一段时间以后，他们对这事失去胃口和爱好。这是因为他们将主耶稣接受进来以后，他们里面有些事情发生。他们消化不良；主耶稣没有路可通过。我们呼求主耶稣并祷读祂的话以后，必须说，“主，怜悯我。使我全人同我里面所有的部分，一直向你敞开。”（李常受文集一九七二年第一册，二六六页）

信息选读

我不是在说道理的事，乃是在说我们基督徒生活中对我们非常实际的事。你呼求主以后，我完全确信祂进入你里面。但问题在这里—你呼求主的名以后，主进入你里面以后，…你也许向祂敞开你这人的一小部分，但你这人的大部分却向祂关闭。…主耶稣是真实的、活的并实际的。

Morning Nourishment

Ezek. 3:3 And He said to me, Son of man, feed your stomach and fill your inward parts with this scroll that I am giving you. And I ate it, and it was like honey in my mouth in its sweetness.

1 Cor. 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

We need to eat Jesus by calling on the name of the Lord. But after we eat, we also need a good digestion. We do not want to have indigestion...Eating without a good digestion will cause trouble. When we eat Christ, we also need to spiritually digest Him in a proper way. If you have a proper digestion, the food you eat can get into every part of your physical being. There is the thoroughfare for the food to get through. Indigestion means that there is no thoroughfare for the food.

Now we need to consider how this applies to us in a spiritual sense. Some dear saints may enjoy calling on the Lord and pray-reading the Word at first. But after a certain time, they lose their taste and appetite for this. This is because after taking in the Lord Jesus, something happened within them. There was indigestion. There was no thoroughfare for the Lord Jesus to get through. After calling on the Lord Jesus and pray-reading His Word, we have to say, “Lord, be merciful to me. Keep my whole being with all my inward parts open to You.” (CWWL, 1972, vol. 1, “The Living and Practical Way to Enjoy Christ,” p. 205)

Today's Reading

I am not speaking something doctrinally but something that is very practical to us in our Christian life. After you call on the Lord, I have the full assurance that He gets into you. But the problem is this—after your calling on the name of the Lord, after the Lord gets into you,...you may be open to Him in a little part of your being, but most of your being is closed to Him. The Lord Jesus is real, living, and

你呼喊“主耶稣”，祂就进入你里面，并将你充满。你呼喊“主耶稣”的时候，这位实际的、活的耶稣就要摸着天然的人。但你们许多人会说，“不，主，不要摸我这里。留在你所在的地方；你是我的客人，你必须留在客厅里。不要进入我私人的卧室；那是为着我的，不是为着你的。”这就是消化不良。…〔主作属灵的〕食物没有通畅的管道进入你内里的部分，所以你消化不良。

借着吃，我们有消化；借着消化，我们有吸收；借着这吸收，我们得着耶稣丰富的实际养分进入我们这人的里面。基督一切的丰富至终要长到我们生机的组织里。然后我们就成为基督。不再是我，乃是基督在我里面活着。在我，活着就是基督。基督徒的生活不是效法耶稣。…主的路不是教导我们模仿祂；主的路乃是生命的路，生命的路就是吃（李常受文集一九七二年第一册，二六六至二六九页）。

吃就是把食物接受到我们里面，并生机地吸收到我们体内。因此，吃主耶稣就是将祂接受到我们里面，为重生的新人以生命的方式所吸收。…借此，祂这位复活者就活在我们里面（约十四 19～20）（圣经恢复本，约六 57 注 1）。

〔主筵席上的〕一个饼，乃是象征基督那是一的身体。我们众人是这一个身体，因为我们都分受这一个饼。我们一同分受这一个饼，使我们众人成为一。这指明我们有分于基督，就使我们众人成为祂的一个身体。

我们众人所分受的这位基督，把我们构成祂的一个身体。…分受（即吃—林前十 28～30）这一个饼，使我们与这饼联合为一。这指明我们有分于基督、享受基督，使我们与祂联合为一，与祂成为一（林前十 17 注 1，注 2）。

参读：享受基督活而实际的路，第六章；哥林多前书中为着基督的身体享受基督，第三章。

practical. When you call, “Lord Jesus,” He gets into you and fills you up. While you are calling “Lord Jesus,” this practical and living Jesus will touch your natural being. But many of you would say, “No, Lord. Don’t touch me here. Stay where You are. You are my guest, and You must stay in the living room. Don’t get into my private bedroom. That’s for me, not for You.” This means indigestion....There is no free course for the [Lord as the spiritual] food to get into your inward parts, so you have indigestion.

By eating we have digesting, by digesting we have the assimilation, and by this assimilation we get the practical nourishment of the riches of Jesus into our being. All the riches of Christ eventually will grow into our organic tissues. Then we become Christ. It is no longer I who live, but it is Christ who lives in me. To me, to live is Christ. The Christian life is not a matter of imitating Jesus....The Lord’s way is not the way of teaching us to imitate Him. The Lord’s way is the way of life, and the way of life is to eat. (CWWL, 1972, vol. 1, “The Living and Practical Way to Enjoy Christ,” pp. 205-207)

To eat is to take food into us that it may be assimilated organically into our body. Hence, to eat the Lord Jesus is to receive Him into us that He may be assimilated by the regenerated new man in the way of life....It is by this that He, the resurrected One, lives in us (John 14:19-20). (John 6:57, footnote 1)

The one bread signifies the one Body of Christ. We all are one Body because we all partake of the one bread. Our joint partaking of the one bread makes us all one. This indicates that our partaking of Christ makes us all His one Body. The very Christ of whom we all partake constitutes us His one Body. (1 Cor. 10:17, footnote 1)

Partaking of (that is, eating—1 Cor. 10:28-30) the one bread identifies us with it. This indicates that our partaking of Christ, our enjoying of Christ, identifies us with Him, making us one with Him. (1 Cor. 10:17, footnote 2)

Further Reading: The Living and Practical Way to Enjoy Christ, ch. 6; CWWL, 1973-1974, vol. 1, “The Enjoyment of Christ for the Body in 1 Corinthians,” ch. 3

第十周诗歌

WEEK 10 — HYMN

God intends that all His being Experience of God — By Exercising the Spirit

612

451

经历神 — 在灵里

8 5 8 4 副 (英 612)

D 大调

4/4

3 · 2 1 2 3 4 | 5 - 3 - | 3 3 2 1 | 2 - - - |
 一 神 的 心 意 要 祂 一 切 全 作 我 供 应;
 3 · 2 1 2 3 4 | 5 - 4 - | 3 - 4 2 | 1 - - - |
 需 要 我 能 与 祂 联 结, 联 于 祂 灵。
 5 · 5 6 7 1̇ 6 | 5 - 3 - | 3 3 4 3 | 2 - - - |
 (副) 父 的 一 切、子 的 丰 富, 全 都 归 于 灵;
 5 · 5 6 7 1̇ 6 | 5 - 4 - | 3 - 4 2 | 1 - - - ||
 我 要 与 神 这 灵 接 触, 必 须 用 灵。

- 二 神已将祂本性丰富, 全都赐给我;
但须灵里与祂接触, 才能摸着。
- 三 神需心思明白、认识, 也需灵接触;
若不动灵,只凭理智, 难得满足。
- 四 不能听道而不祷告, 用脑不用灵;
不能读经而不灵交, 灵不响应。
- 五 何等丰富,何等荣耀, 灵里接触神!
神的一切,神的上好, 全是我分。

1. God in-tends that all His be - ing Be my full sup - ply;
 With Him I must be u - nit - ed, In spir - it nigh.
Chorus
 (C) All God's be-ing, all His rich - es In the Spir - it flow;
 I must ex - er-cise my spir - it Him to know.

- 2. All the riches of His nature
He has given me;
I must touch Him in the spirit,
These to see.
- 3. With the mind we understand Him,
With the spirit touch;
Those who never use the spirit
Lack very much.
- 4. When to messages I listen,
I must pray them in;
Thus the word will be digested
From within.
- 5. When the Word of God I study,
I must touch the Lord;
If in mind and not in spirit,
Dead is the Word.
- 6. O what riches, O what glory
In the Spirit shine!
When I exercise my spirit,
All are mine.

纲要

第十一篇

神借着祂的牧养而有生命的恢复

读经：结三四 11～16、23～31，约十 10、16，二一 15～17，彼前二 25，五 2、4，来十三 20，启七 16～17

周一

壹 牧养就是周全柔细地照顾群羊——约二一 15～17，徒二十 28：

一 牧养是指顾到羊一切的需要——诗二三。

二 所有的羊都需要得着充分的供备和妥善的照料。

贰 在以西结三十四章，主亲自来作牧人，寻找祂的羊，将他们寻见——11～31 节，路十五 3～7，太九 36，约十 11，二一 15～17，来十三 20，彼前五 3～4：

一 主从不信者中间将我们领出来归给祂自己——结三四 12～13 上，参弗二 12～13。

二 祂领我们回归故土，这故土表征作为迦南美地的基督——结三四 13 下，参西一 12。

三 祂带我们回到高山，高山表征复活、升天的基督——结三四 13～14。

Outline

Message Eleven

God's Recovery by Life through His Shepherding

Scripture Reading: Ezek. 34:11-16, 23-31; John 10:10, 16; 21:15-17; 1 Pet. 2:25; 5:2, 4; Heb. 13:20; Rev. 7:16-17

Day 1

I. To shepherd is to take all-inclusive, tender care of the flock (John 21:15-17; Acts 20:28):

A. Shepherding refers to caring for all the needs of the sheep (Psa. 23).

B. All the sheep need to be well provided for and well tended to.

II. In Ezekiel 34 the Lord Himself comes as the Shepherd to search for His sheep and seek them out (vv. 11-31; Luke 15:3-7; Matt. 9:36; John 10:11; 21:15-17; Heb. 13:20; 1 Pet. 5:3-4):

A. The Lord brings us out from among the unbelievers to Himself (Ezek. 34:12-13a; cf. Eph. 2:12-13).

B. He brings us to our own land, signifying Christ as the good land of Canaan (Ezek. 34:13b; cf. Col. 1:12).

C. He brings us back to the high mountains, signifying the resurrected and ascended Christ (Ezek. 34:13-14).

四 祂帶我們回到溪水旁邊，溪水表征賜生命之靈的活水—13 节，启二二 1，林前十二 13，诗三六 8。

周二

五 祂在溪水旁牧养群羊，表征祂用祂的丰富喂养我们—结三四 13，启二二 1～2 上。

六 祂帶我們回到丰美的草场，草场表征基督作我们生命的供应—结三四 14，诗二三 2，约十 9，参提前一 4。

七 祂使我们躺卧，给我们内里的安息—结三四 15，歌一 7，太十一 28～30。

八 祂缠裹受伤的，加强软弱的，表征祂缠裹并医治伤心的和有病的—结三四 16 上，赛六一 1～2，路四 18～19，太九 9～13。

九 主在我们中间施行公义的判断，将一切不义的东西完全洁除—结三四 17～22，西三 15。

十 基督是真大卫，真牧者，被立为独一的牧人，要喂养我们，使我们得饱足并满足—结三四 23:

1 祂照料我们，包括顾到我们一切的难处，担负我们一切的责任，照料我们生活的每一面—诗二三。

2 主作牧人照料我们，结果使我们顺从祂为我们的王，服在祂的君王职分之下—启七 17。

周三

3 当我们经历主的牧养，并留在祂的君王职分之下，我们就享受祂平安的约，并且不再受属灵的为难和搅扰—结三七 26 上。

D. He brings us back to the streams, signifying the living water of the life-giving Spirit (v. 13; Rev. 22:1; 1 Cor. 12:13; Psa. 36:8).

Day 2

E. He feeds His flock by the streams, signifying His feeding us with His riches (Ezek. 34:13; Rev. 22:1-2a).

F. He brings us back to the good and rich pasture, signifying Christ as our life supply (Ezek. 34:14; Psa. 23:2; John 10:9; cf. 1 Tim. 1:4).

G. He causes us to lie down, giving us inward rest (Ezek. 34:15; S.S. 1:7; Matt. 11:28-30).

H. He binds up the broken one and strengthens the sick one, signifying His binding up and healing the brokenhearted and sick ones (Ezek. 34:16a; Isa. 61:1-2; Luke 4:18-19; Matt. 9:9-13).

I. The Lord exercises righteous judgments among us, clearing away all the unjust things (Ezek. 34:17-22; Col. 3:15).

J. Christ is the real David, the real Shepherd, set up as the one Shepherd to feed us and cause us to be filled and satisfied (Ezek. 34:23):

1. He takes care of us, including all our problems and responsibilities and every aspect of our living (Psa. 23).

2. The issue of the Lord's caring for us as our Shepherd is that we obey Him as our King and come under His kingship (Rev. 7:17).

Day 3

3. As we experience the Lord's shepherding and remain under His kingship, we enjoy His covenant of peace and are no longer subject to spiritual troubles and disturbances (Ezek. 37:25a).

4 在祂的牧养之下，一切的恶兽（恶人）都要从主所恢复的子民中间驱除——三四 25 下，参徒二十 28 ~ 29，腓三 2 ~ 3。

5 祂折断我们所负一切的轭，包括罪和世界的轭，救我们脱离各样的奴役——结三四 27 下。

6 祂应许我们不再作仇敌的掠物，却要安然居住——28 节上、25 节下。

十一 祂使我们成为别人的福源，使别人也得着祂的供应；祂是如甘霖的祝福，也是有名的植物（栽种之处）——26 ~ 27 节上、29 节，亚十 1，结三六 35。

十二 我们经历神的牧养，就有祂的同在；我们与祂在一里有交通，我们属祂，祂也属我们，使神与人相调和——三四 30 ~ 31。

周四

叁 基督是好牧人、大牧人、牧长以及我们魂的牧人——约十 9 ~ 17，来十三 20 ~ 21，彼前五 4，二 25：

一 主耶稣作好牧人，来使我们得生命，并且得的更丰盛——约十 10 ~ 11：

1 祂舍了祂的魂生命，就是人的生命，为祂的羊成功救赎，使他们能有分于祂的永生生命，就是祂神圣的生命——11、15、17 节。

2 祂领祂的羊出羊圈，进入祂自己这草场，就是得喂养的地方，使他们可以自由地吃祂，得着祂的喂养——9 节。

3 主使犹太和外邦信徒在祂的牧养下合为一群（召会，基督的身体）——16 节。

4. Under His shepherding, all the evil beasts, evil persons, are kept away from the Lord's recovered people (34:25b; cf. Acts 20:28-29; Phil. 3:2-3).

5. He breaks the bars of all our yokes, including the yokes of sin and the world, and delivers us from all kinds of slavery (Ezek. 34:27b).

6. He promises that we will not be prey to the enemy and that we will dwell in peace and safety (vv. 28a, 25b).

K. He causes us to become a source of blessing to others so that they may be supplied with Him as the showers of blessing and as the planting place of renown (vv. 26-27a, 29; Zech. 10:1; Ezek. 36:35).

L. Through the experience of His shepherding, we have God's presence; we are His and He is ours in our fellowship with Him in oneness for the mingling of God and man (34:30-31).

Day 4

III. Christ is the good Shepherd, the great Shepherd, the Chief Shepherd, and the Shepherd of our souls (John 10:9-17; Heb. 13:20-21; 1 Pet. 5:4; 2:25):

A. As the good Shepherd, the Lord Jesus came that we might have life and have it abundantly (John 10:10-11):

1. He laid down His soul-life, His human life, to accomplish redemption for His sheep that they may share His zoe life, His divine life (vv. 11, 15, 17).

2. He leads His sheep out of the fold into Himself as the pasture, the feeding place, where they may eat freely of Him and be nourished by Him (v. 9).

3. The Lord has formed the Jewish and Gentile believers into one flock (the church, the Body of Christ) under His shepherding (v. 16).

二 神“凭永约之血”，使“群羊的大牧人我们的主耶稣”从死人中复活——来十三 20：

- 1 永约是要借着牧养，终极完成新耶路撒冷。
- 2 永约就是新遗命的约，为要得着群羊，就是召会，结果带进基督的身体，并终极完成于新耶路撒冷。
- 3 主作为大牧人正使新约的内容对我们成为真实的——八 8～13。

三 基督作牧长，借着众召会的长老牧养祂的羊群——彼前五 4：

- 1 若没有长老的牧养，召会就无法得建造。
- 2 长老的牧养该是基督借着他们的牧养。

四 是灵的基督作我们魂的牧人，监督我们里面的光景，顾到我们内里所是的情形——二 25：

- 1 祂是借着顾到我们魂的益处，并借着监督我们内里所是的光景，而牧养我们。

周五

- 2 因为我们的魂很复杂，所以我们需要那在我们灵里是赐生命之灵的基督，在我们的魂里牧养我们，为要照顾我们的心思、情感和意志，并顾到我们的难处、需要和创伤。
- 3 主作我们魂的牧人，使我们的魂苏醒，并使我们的魂得安息——诗二三 3 上，太十一 28～30。

肆 约翰二十一章说到牧养，是约翰福音的完成和总结；牧养乃是开启约翰福音的钥匙：

B. God raised up from the dead “our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant” (Heb. 13:20):

1. The eternal covenant is to consummate the New Jerusalem by shepherding.
2. The eternal covenant is the covenant of the new testament to gain a flock, which is the church issuing in the Body of Christ and consummating in the New Jerusalem.
3. As the great Shepherd, the Lord is making real to us the contents of the new covenant (8:8-13).

C. As the Chief Shepherd, Christ shepherds His flock through the elders of the churches (1 Pet. 5:4):

1. Without the elders’ shepherding, the church cannot be built up.
2. The elders’ shepherding should be Christ’s shepherding through them.

D. As the Shepherd of our souls, the pneumatic Christ oversees our inward condition, caring for the situation of our inner being (2:25):

1. He shepherds us by caring for the welfare of our soul and by exercising His oversight over the condition of our inner being.

Day 5

2. Because our soul is very complicated, we need Christ, who is the life-giving Spirit in our spirit, to shepherd us in our soul in order to take care of our mind, emotion, and will and our problems, needs, and wounds.
3. As the Shepherd of our souls, the Lord restores our soul and gives rest to our soul (Psa. 23:3a; Matt. 11:28-30).

IV. John 21, a chapter on shepherding, is the completion and consummation of the Gospel of John; shepherding is the key to the Gospel of John:

一 约翰福音这卷书论到基督借着顾惜并喂养我们，来作我们的生命；顾惜人是使人快乐、愉快、舒适（太九 10，路七 34），喂养人是以包罗万有的基督供应人（太二四 45～47）。

二 主复活后牧养彼得，又托付彼得喂养祂的小羊并牧养祂的羊；这是把使徒的职事与基督天上的职事合并，以照顾神的羊群，就是召会，结果带进基督的身体—约二一 15～17：

- 1 使徒受升天基督的托付，与祂合作，以完成神新约的经纶—提前一 4，弗一 10。
- 2 关于牧养，使徒的职事与基督天上的职事合作，在地上作祂在诸天之上所作的。

伍 彼前五章二节说到按着神牧养神的羊：

- 一 “按着神”意思是我们必须活神。
- 二 当我们与神是一，我们就成了神，在我们牧养别人时，我们就是神。

周六

- 三 按着神牧养，就是按着神的性情、心意、作法和荣耀，而不是按着我们的偏好、兴趣、目的和个性牧养。
- 四 按着神牧养，就是按着神在祂属性上的所是牧养—约壹一 5，四 8、16。
- 五 我们要按着神牧养，就必须在生命、性情、彰显和功用上成为神：

A. The Gospel of John is a book on Christ coming to be our life by cherishing and nourishing us; to cherish people is to make them happy, pleasant, and comfortable (Matt. 9:10; Luke 7:34), and to nourish people is to feed them with the all-inclusive Christ (Matt. 24:45-47).

B. After His resurrection, the Lord shepherded Peter and commissioned him to feed His lambs and shepherd His sheep; this is to incorporate the apostolic ministry with Christ's heavenly ministry to take care of God's flock, the church, which issues in the Body of Christ (John 21:15-17):

1. The apostles were commissioned by the ascended Christ to cooperate with Him to carry out God's New Testament economy (1 Tim. 1:4; Eph. 1:10).
2. Regarding shepherding, the apostolic ministry cooperates with Christ's heavenly ministry, doing on earth what He is doing in the heavens.

V. First Peter 5:2 speaks of shepherding the flock of God according to God:

A. According to God means that we live God.

B. When we are one with God, we become God and we are God in our shepherding of others.

Day 6

C. To shepherd according to God is to shepherd according to God's nature, desire, way, and glory, not according to our preference, interest, purpose, and disposition.

D. To shepherd according to God is to shepherd according to what God is in His attributes (1 John 1:5; 4:8, 16).

E. In order to shepherd according to God, we need to become God in life, nature, expression, and function:

- 1 我们必须被神圣的生命所满溢，享受三一神作源、泉、川，而成为神圣生命的总和，甚至成为神圣生命的本身—约四 14，西三 4。
- 2 我们必须成为神那爱、光、义、圣的属性上成为神—约壹三 2，彼后一 4。
- 3 我们必须成为基督的复制，就是神的彰显，使我们在牧养上彰显神，而不是彰显我们的己，连同个性与乖僻—约十二 24。
- 4 我们必须成为神的功用上成为神，照着祂的所是并照着祂经纶中的目标，牧养神的群羊—诗二三 6 下，弗四 12、16，启二一 2、10~11。

陆 我们要经历并享受基督作我们永远的牧人，直到永远—启七 16~17:

- 一 基督是我们永远的牧人，要领我们进入祂自己这生命水的泉，使我们得享三一神永远的分赐—17 节上。
- 二 基督要供应我们生命水，并要擦去我们的泪水—17 节下。
- 三 在永世里，在基督的牧养下，必没有眼泪、饥饿或干渴—只有享受—16~17 节。

1. We need to be filled to the brim with the divine life, enjoying the Triune God as the fountain, the spring, and the river to become a totality of the divine life, even to become the divine life itself (John 4:14; Col. 3:4).
2. We need to become God in His attributes of love, light, righteousness, and holiness (1 John 3:2; 2 Pet. 1:4).
3. We need to be the reproduction of Christ, the expression of God, so that in our shepherding we express God, not the self with its disposition and peculiarities (John 12:24).
4. We need to become God in His function of shepherding the flock of God according to what He is and according to His goal in His economy (Psa. 23:6b; Eph. 4:12, 16; Rev. 21:2, 10-11).

VI. For eternity we will have the experience and enjoyment of Christ as our eternal Shepherd (7:16-17):

- A. As our eternal Shepherd, Christ will lead us into Himself as the springs of waters of life so that we may enjoy the eternal dispensing of the Triune God (v. 17a).*
- B. The waters of life will be supplied, and the water of tears will be wiped away (v. 17b).*
- C. Under Christ's shepherding in eternity, there will be no tears, no hunger, and no thirst—only enjoyment (vv. 16-17).*

晨兴喂养

约二一 16 “耶稣第二次又对他说，约翰的儿子西门，你爱我么？彼得对他说，主啊，是的，你知道我爱你。耶稣对他说，你牧养我的羊。”

徒二十 28 “圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。”

当主在复活之后，并在祂升天之前，与祂的门徒在一起时，在祂一次的显现里，祂托付彼得，当祂不在这里而在诸天之上时，要喂养祂的小羊，并牧养祂的羊（约二一 15～17）。牧养含示喂养，但牧养所包含的比喂养要多。牧养乃是给群羊周全、柔细的照顾（约翰福音结晶读经，一六〇页）。

信息选读

〔在约翰二十一章〕耶稣对彼得说，“你喂养我的羊。”（15）喂养，是用里面生命的丰富滋养人，就是口对口地喂。主第二次对彼得说，“你牧养我的羊。”（16）牧养，是照料羊群一切的需要。主第三次又对他说，“你喂养我的羊。”（17）主对彼得说这段话时，彼得已经跟从主三年多了。在主复活后，主特别嘱咐他要牧养主的羊，说出这件事的重要。所以，彼得后来写前书的时候，就劝勉作长老的人，务要牧养神的群羊（彼前五 1～2）。

这里的牧养，就是顾到羊的一切需用，无论是羊吃的草，喝的水，或住的地方，都得好好预备，好好照料（当前的角声与当前的需要，五二至五三页）。

Morning Nourishment

John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

When the Lord stayed with His disciples after His resurrection and before His ascension, in one of His appearances, He commissioned Peter to feed His lambs and shepherd His sheep in His absence, while He is in the heavens (John 21:15-17). Shepherding implies feeding, but it includes much more than feeding. To shepherd is to take all-inclusive tender care of the flock. (Crystallization-study of the Gospel of John, p. 131)

Today's Reading

[In John 21] Jesus said to Peter, “Feed My lambs” (v. 15). To feed is to nourish others with the riches of the inner life. This is a mouth-to-mouth feeding. The second time, the Lord said to Peter, “Shepherd My sheep” (v. 16). To shepherd the sheep is to take care of all the needs of the sheep. The third time, the Lord said to him, “Feed My sheep” (v. 17). At the time the Lord said this to Peter, Peter had been following the Lord for over three years. After His resurrection, the Lord charged him especially with this matter of shepherding the sheep. This shows how important it is to shepherd the sheep. Later, when Peter wrote his first Epistle, he entreated the elders to shepherd the flock of God (1 Pet. 5:1-2).

Shepherding refers to caring for all of the needs of the sheep, whether the need is grass, water, or shelter. All the sheep are to be well provided for and well tended to. (A Timely Trumpeting and the Present Need, pp. 52-53)

以西结三十四章十二至十三节上半说，“牧人在他四散的羊中间的日子，怎样寻找他的羊，我必照样寻找我的羊；这些羊在密云黑暗的日子四散到各处，我必把他们从那里救回来。我必把他们从万民中领出来，从各国聚集他们。”这里我们看见，以西结预言，主这位牧人要把祂的百姓，祂的羊，从万民中领出来。

这也是我们的经历。当我们堕落作罪人时，当我们冷淡退后时，我们乃是在万民中，生活象外邦人一样。虽然我们象在地上亿万人中的不信者一样过生活，但主耶稣将我们寻见，并从万民中，从不信者中间，将我们领出来。…你以前和不信者一样，但有一天主耶稣这位牧人寻见你，把你从不信者中间领回，并领你归向祂自己。

主在十三节下半继续说，祂要引导祂的子民归回自己的地。…我们得救以前，或在冷淡退后之后，都是与基督隔离的。但主把我们寻见，并领我们归向祂自己，甚至带我们进入祂自己，以祂自己为我们的美地。今天我们是在基督这美地里。美地今天也是在召会生活中。

主应许祂的子民，不仅要领他们回到自己的地，也要带他们回到高山（13～14）。因为高山表征复活、升天的基督，所以这指明主耶稣要领我们回到对复活、升天之基督的经历。

主也说，祂要带祂的子民回到溪水旁边（13）。这些溪水表征赐生命的灵，就是那灵的活水。从高山，就是从复活、升天的基督，流出那灵的活水。生命的灵在基督的复活并升天里，从祂流出来。主把我们寻见并把带回归向祂自己之后，我们不仅归向在升天超越地位上的基督，我们也开始喝那灵作为活水（以西结书生命读经，二一八至二二〇页）。

参读：诗篇生命读经，第十一篇；约翰著作中帐幕和祭物的应验，第二十八篇。

Ezekiel 34:12-13a says, “As a shepherd seeks out his flock on the day when he is among his sheep which are scattered, so I will seek out My sheep; and I will deliver them from all the places where they have been scattered on a day of clouds and thick darkness. And I will bring them out from the peoples and gather them from the countries.” Here we see that Ezekiel prophesied that as the Shepherd the Lord would bring His people, His sheep, out of the nations.

This also has been our experience. When we were fallen as sinners or when we became backsliders, we were among the nations living like Gentiles. Although we were living like unbelievers among billions of others on earth, the Lord Jesus sought us out and brought us out of the nations, out of the unbelievers....Formerly you were the same as the unbelievers, but one day the Lord Jesus as the Shepherd sought you and brought you out from among the unbelievers and brought you to Himself.

In verse 13b the Lord went on to say that He would bring His people back to their own land....Before we were saved or after we backslid, we were separated from Christ. But the Lord sought us out and brought us back to Himself and even into Himself as our good land. Today we are in Christ as the good land. The good land today is also in the church life.

The Lord promised to bring His people back not only to their own land but also to the high mountains (vv. 13-14). Since the high mountains signify the resurrected and ascended Christ, this indicates that the Lord Jesus brings us back to the experience of the resurrected and ascended Christ.

The Lord also said that He would bring His people back to the rivers (v. 13). These rivers signify the life-giving Spirit, the living water of the Spirit. From the mountains, the resurrected and ascended Christ, the living water of the Spirit flows. The Spirit of life flows forth from Christ in His resurrection and ascension. After the Lord sought us out and brought us back to Himself, we not only returned to Christ in the transcendent position of His ascension, but we also began to drink of the Spirit as the living water. (Life-study of Ezekiel, pp. 176-177)

Further Reading: Life-study of the Psalms, msg. 11; The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 28

结三四 14 ~ 15 “我必在美好的草场牧养他们，他们的住处必在以色列高处的山上；他们必在佳美的住处躺卧，也在以色列山肥美的草场吃草。主耶和华说，我必亲自牧养我的羊群，使他们得以躺卧。”

以西结三十四章十三节说，主要在溪水旁边牧养祂的群羊。我们能作见证，在地方召会中，我们感觉到主耶稣天天都在活水的江河旁边喂养我们。…〔在聚会中〕有涌流的河，我们就在这河边享受基督的丰富。这不是出于人的东西，乃是出于我们的牧人，祂正在河水边喂养我们（以西结书生命读经，二二〇至二二一页）。

信息选读

以西结三十四章十四节继续说，“我必在美好的草场牧养他们，他们的住处必在以色列高处的山上；他们必在佳美的住处躺卧，也在以色列山肥美的草场吃草。”这里我们看见，主不仅要带祂的子民回到溪水边，也要带他们回到肥美的草场。溪水表征赐生命的灵，草场表征基督。我们在溪水边有丰富的基督作我们的草场。溪水是给我们喝的，草场是给我们吃的。在地方召会的聚会中，我们的确感觉，我们是在溪水边，也是在草场上；我们是在喝，也在吃。赞美主，我们是在我们的牧人照顾之下，饮于溪水边，并在草场上得喂养！

主这位牧人在十五节说，“我必亲自牧养我的羊群，使他们得以躺卧。”躺卧的意思是不作工、挣扎或奋力。在圣经里，躺卧就是安息。…每当主喂养我们，牧养我们，给我们喝时，祂也给我们安息。我们

Ezek. 34:14-15 I will feed them with good pasture, and their dwelling place will be upon the mountains of the heights of Israel; there they will lie down in a good dwelling place, and on rich pasture they will feed upon the mountains of Israel. I Myself will shepherd My flock, and I will cause them to lie down, declares the Lord Jehovah.

Ezekiel 34:13 says that the Lord would feed His flock by the rivers. We can testify that in the local churches we have the sense that the Lord Jesus is feeding us day by day by the rivers of living water...Something is flowing [in the meetings] as a river, and we are by the side of the river enjoying the riches of Christ. This is not something of man; it is something of our Shepherd, who is feeding us by the rivers. (Life-study of Ezekiel, pp. 177-178)

Today's Reading

Ezekiel 34:14 goes on to say, “I will feed them with good pasture, and their dwelling place will be upon the mountains of the heights of Israel; there they will lie down in a good dwelling place, and on rich pasture they will feed upon the mountains of Israel.” Here we see that the Lord would bring His people back not only to the rivers but also to the good and rich pasture. Whereas the rivers signify the life-giving Spirit, the pasture signifies Christ. By the rivers we have the rich Christ as our pasture. The rivers are for our drinking, and the pasture is for our eating. In the meetings of the local churches, we do have the sense that we are by the rivers and in the pasture, that we are drinking and eating. Praise the Lord that we are under the care of our Shepherd, drinking by the rivers and feeding in the pasture!

In verse 15 the Lord, the Shepherd, says, “I Myself will shepherd My flock, and I will cause them to lie down.” To lie down means not to work, struggle, and strive. In the Bible to lie down is to rest...Whenever the Lord feeds us, shepherds us, and gives us something to drink, He also gives us rest. In the church meetings we

在召会聚会中，常感觉我们是在躺卧着安息。在外面我们是坐着，但里面我们是躺卧着。

十六节上半继续说，“迷失的，我必寻找；被逐的，我必领回；受伤的，我必缠裹；软弱的，我必加强。”加强软弱的，有医治有病者之意。主这位牧人，必缠裹受伤的，医治有病的。我们多么需要主的缠裹和医治！…赞美主，当我们在吃、喝、安息时，我们也在祂的缠裹、加强和医治之下。

十七节说，“我的羊群哪，论到你们，主耶和华如此说，我必在羊与羊中间、公绵羊与公山羊中间施行判断。”…这指明当我们经历主借生命的恢复时，也就是说，当我们被带到高山上、溪水边、草场上，经历了安息和医治时，在我们中间才有公义的判断。…事实上，唯有这位牧养、供应、医治我们的主，才能施行这样的判断。唯有在祂给了我们生命供应，缠裹我们受伤之处，并医治我们之后，在我们中间一切不义的东西才会完全被清除。

二十三节说，“我必立一牧人照管他们，牧养他们，就是我的仆人大卫；祂必牧养他们，作他们的牧人。”大卫预表基督。基督是真大卫，真牧人，要喂养我们，使我们得饱足并满足。…基督作我们的牧人照料我们，包括顾到我们一切的难处，担负我们一切的责任。祂不仅在属灵的事上照料我们，也在一切与人生需要有关的事上照料我们。这意思是说，按照诗篇二十三篇，祂在我们生活的每一面都照料我们。…当主耶稣来作牧人时，祂也来作王。主作牧人照料我们，结果使我们顺从祂为我们的王，服在祂的君王职分之下。主是我们的牧人，来作我们的王；祂也是我们的王，来作我们的牧人。一面，祂牧养我们；另一面，祂管理我们（以西结书生命读经，二二一至二二五页）。

参读：活力排，第七篇。

often have the sense that we are lying down to rest. Outwardly we are sitting, but inwardly we are lying down to rest.

Ezekiel 34:16a continues, “I will seek the lost one and bring back the one that was driven away and bind up the broken one and strengthen the sick one.” Here to strengthen means to heal. As the Shepherd the Lord will bind up that which was broken and heal that which was sick. How we need the Lord’s binding and healing!…Praise the Lord that while we are eating, drinking, and resting, we are under His binding, strengthening, and healing.

Verse 17 says, “And as for you, O My flock, Thus says the Lord Jehovah, I will judge between one sheep and another, between the rams and the male goats.”…This indicates that when we have experienced the Lord’s recovery by life—that is, when we have been brought back to the mountains, the rivers, and the pasture and have experienced rest and healing—there can be righteous judgments among us…Actually, only the Lord who shepherds us, supplies us, and heals us can make such judgments. Only after He gives us the life supply, binds up our wounds, and heals us can all the unjust things among us be cleared away.

Verse 23 goes on to say, “And I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd.” David typifies Christ. Christ is the real David, the real Shepherd, feeding us and causing us to be filled and satisfied…As our Shepherd Christ takes care of us, including all our problems and responsibilities. He takes care of us not only in spiritual things but in all things related to our human needs. This means that, according to Psalm 23, He takes care of us in every aspect of our living. When the Lord Jesus comes as the Shepherd, He comes also as the King. The issue of the Lord’s caring for us as our Shepherd is that we obey Him as our King and come under His kingship. The Lord is our Shepherd to be our King, and He is our King to be our Shepherd. On the one hand He shepherds us; on the other hand, He governs us. (Life-study of Ezekiel, pp. 178-181)

Further Reading: The Vital Groups, ch. 7

结三四 26 “我必使他们与我山的四围成为福源，我也必叫雨按时落下；那必是赐福的雨。”

30 “他们就必知道，我耶和华他们的神是与他们同在的，并知道他们以色列家是我的民；这是主耶和华说的。”

在以西结书，有些地方说到神与以色列立约。…一件事一旦立为约，这事就坚定而有保证，不能变更。因此，这平安的约〔参三七 26 上〕是坚立的、有保证的、不能更改的。当我们经历主的牧养，并留在祂作王的权柄下，我们就享受祂的平安，而不再受属灵的为难和搅扰（以西结书生命读经，二二六页）。

信息选读

以西结三十四章二十五节上半说，“我必与他们立平安的约，使恶兽从那地绝迹。”这里告诉我们，在主的牧养之下，一切恶兽要从主所恢复的子民中间驱除。根据保罗在行传二十章二十九节的话，恶兽（即“豺狼”）是指搅扰神子民的那些恶人。在正当的召会生活中没有豺狼，只有绵羊。在主的恢复里，祂使恶兽绝迹。

在以西结三十四章二十七节，主应许要折断他们所负一切的轭，包括罪与世界的轭。我们有祂作我们的牧人，就不再有轭，不再有辖制。耶稣断开了一切锁链！在地方召会中我们没有轭，只有完全的自由，和完满的释放。…二十七节也指明，主要救我们脱离一切的奴役。在召会中，我们不觉得自己是在奴役之下。我们反而觉得自由。我们越享受主的牧养，就越从各种的奴役中释放出来。

Morning Nourishment

Ezek. 34:26 And I will make them and the places around My hill a blessing, and I will cause the showers to come down in their season; there will be showers of blessing.

30 Thus they will know that I, Jehovah their God, am with them, and that they, the house of Israel, are My people, declares the Lord Jehovah.

Certain portions of Ezekiel speak of God's covenant with Israel...Once a matter has been covenanted, it is established and secure and it cannot be changed. Therefore, this covenant of peace [cf. Ezek. 37:26a] is established, secure, and unchanging. As we experience the Lord's shepherding and remain under His kingship, we enjoy His peace and are no longer subject to spiritual troubles and disturbances. (Life-study of Ezekiel, pp. 181-182)

Today's Reading

Ezekiel 34:25a says, "And I will make with them a covenant of peace and banish evil beasts from the land." Here we are told that, under the Lord's shepherding, all the evil beasts will be kept away from the Lord's recovered people. According to Paul's word in Acts 20:29 evil beasts ("fierce wolves") refer to evil persons who disturb God's people. In the proper church life there are no wolves, only lambs. In His recovery the Lord causes the evil beasts to cease.

In Ezekiel 34:27 the Lord promised to break all the yokes, including the yokes of sin and the world. With Him as our Shepherd, we have no yokes and no bondage. Jesus breaks every fetter! In the local churches we have no yokes. Instead, we have full liberty and full release...Verse 27 also indicates that the Lord delivers us from all kinds of slavery. In the church we do not have the sense that we are under slavery. Rather, we have the sense of liberty. The more we enjoy the Lord's shepherding, the more we are liberated from every kind of slavery.

二十八节上半说，“他们必不再作列国的掠物。”主在这里应许，在祂的恢复里的人，绝不再作仇敌的掠物。这意思是说，他们绝不再被仇敌击败或掳去。在召会生活中，我们分享主恢复和祂得胜的掠物。我们不再挣扎着要得胜，我们只是简单地享受主的得胜。

最后，主应许凡在恢复里的人，必安然居住。二十五节下半说，“他们就必安居在旷野，安睡在林中。”二十七节中段说，“他们必在自己的地安然居住。”二十八节下半说，他们“却要安然居住，无人惊吓”。这指明我们要在基督里安全、安息地居住，没有一点惊吓。我们在基督里有平安。

二十六节…这里主应许，不仅祂的子民要蒙受神的赐福，祂也要使他们成为福源。若有立约的平安，随着就会有主的祝福。首先，我们自己得享主的祝福；然后，祂要使我们成为别人的福源，叫别人也得着供应。…主在二十九节应许，祂要兴起一棵有名的植物，其果子乃是为给祂所恢复之子民享受的。这棵植物也是基督，作为丰富的粮食供应。无论我们所需要的是什么，无论我们所面对的是什么难处，祂都给我们丰富的供应。

三十至三十一节总结说，“他们就必知道，我耶和华他们的神是与他们同在的，并知道他们以色列家是我的民；这是主耶和华说的。你们作我的群羊，我草场上的群羊；你们是人，我是你们的神；这是主耶和华说的。”这里主应许说，祂必与他们同在，他们必作祂的子民，祂也必作他们的神。他们有神的同在，神在他们中间，他们也在神的面前。这是与神完全的交通，在一里的交通，也就是真实的恢复。…我们有这样的交通，这样的一，因为我们与神是一，神也与我们是一。这就是召会生活的恢复，也就是神与人真实的调和（以西结书生命读经，二二六至二三一页）。

参读：以西结书生命读经，第十六篇。

Verse 28a says, “And they will no longer be prey to the nations.” Here the Lord promised that those in His recovery would never be a prey to the enemy. This means that they would never be defeated or captured by the enemy. In the church life we share the spoil of the Lord’s recovery, of the Lord’s victory. Instead of struggling to gain the victory, we are simply enjoying the victory of the Lord.

Eventually the Lord promised that all those in His recovery would dwell in peace and safety. Verse 25b says, “They will dwell securely in the wilderness and sleep in the woods”; verse 27b says, “They will be secure in their land”; and verse 28b says, “They will dwell securely, and no one will make them afraid.” This indicates that we will dwell securely and restfully in Christ, without any fear. In Christ we have peace.

In verse 26 the Lord promised not only that His people would receive His blessing but also that He would make them a blessing. If there is the peace which is the peace of the covenant, the Lord’s blessing will follow. First, we ourselves will enjoy the Lord’s blessing, and then He will cause us to become a source of blessing to others so that they may be supplied. In verse 29 the Lord promised to raise up a planting place of renown, whose fruit would be for the enjoyment of His recovered people. Once again, this planting place is Christ as the rich food supply. Whatever needs we may have and whatever difficulties we may face, He will give us the rich supply.

Verses 30 and 31 conclude, “Thus they will know that I, Jehovah their God, am with them, and that they, the house of Israel, are My people, declares the Lord Jehovah. And you are My flock, the flock of My pasture; you are men, and I am your God, declares the Lord Jehovah.” Here the Lord promised that He would be with them, that they would be His people, and that He would be their God. They have God’s presence, God is among them, and they are before God. This is the perfect fellowship with God, the fellowship in oneness—the genuine recovery. We have such a fellowship, such a oneness, for we are one with God, and God is one with us. This is the recovery of the church life—the real mingling of God and man. (Life-study of Ezekiel, pp. 182-185)

Further Reading: Life-study of Ezekiel, msg. 16

约十 11 “我是好牧人，好牧人为羊舍命。”

来十三 20 “但愿平安的神，就是那凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来的。”

约翰福音不仅告诉我们，主是生命（十一 25，十四 6），也告诉我们，主是好牧人，祂来了，是要叫我们得生命，并且得的更丰盛（十 10～11）。祂是以自己作我们的草场，给我们自由吃祂，而得到祂的滋养（9）（神救恩生机的一面，三一至三二页）。

信息选读

约翰十章九节的草场，象征基督是羊得喂养的地方。在冬天或夜晚，草场不能用时，羊必须留在圈中。等到草场能用了，羊就不再需要留在圈中。留在圈中是过渡且暂时的；在草场上享受丰富才是终极且永久的。基督来到以前，律法是看守人的地方，在律法之下是过渡的。现今基督既已来到，神所有的选民就必须从律法出来，进入祂里面，享受祂作草场（加三 23～25，四 3～5），这该是终极且永久的（圣经恢复本，约十 9 注 2）。

主是人，有朴宿克的生命，人的生命；祂也是神，有奏厄的生命，神的生命。祂舍了祂的魂，祂的朴宿克生命，就是人的生命，为祂的羊成功救赎（约十 15、17～18），使他们能有分于祂的奏厄生命，就是神的生命（10 下），永远的生命（28），使他们借此得以合为一群，归于祂这一位牧人之下。祂这位好牧人，就是这样，并为着这目的，以神的生命喂养祂的羊（约十 11 注 1）。

Morning Nourishment

John 10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.

Heb. 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant.

The Gospel of John tells us not only that the Lord is the life (11:25; 14:6) but also that the Lord is the good Shepherd who came that we might have life and have it more abundantly (10:10-11). He Himself is also our pasture for us to eat freely of Him and be nourished by Him (10:9). (The Organic Aspect of God's Salvation, p. 33)

Today's Reading

The pasture in John 10:9 signifies Christ as the feeding place for the sheep. When the pasture is not available (for example, in the wintertime or at night), the sheep must be kept in the fold. When the pasture is ready, there is no further need for the sheep to remain in the fold. To be kept in the fold is transitional and temporary. To be in the pasture enjoying its riches is final and permanent. Before Christ came, the law was a ward, and being under the law was transitional. Now that Christ has come, all God's chosen people must come out of the law and come into Him to enjoy Him as their pasture (Gal. 3:23-25; 4:3-5). This should be final and permanent. (John 10:9, footnote 2)

As a man, the Lord has the psuche life, the human life, and as God, He has the zoe life, the divine life. He laid down His soul, His psuche life, His human life, to accomplish redemption for His sheep (John 10:15, 17-18) that they may share His zoe life, His divine life (v. 10b), the eternal life (v. 28), by which they can be formed into one flock under Himself as the one Shepherd. As the good Shepherd, He feeds His sheep with the divine life in this way and for this purpose. (John 10:11, footnote 1)

〔希伯来十三章二十节的〕永约就是新约，为要得着群羊，就是召会，结果带进基督的身体，并终极完成新耶路撒冷。神的永约是要借着牧养，终极完成新耶路撒冷。神使我们的主耶稣从死人中复活，叫祂成为大牧人，好照着神的永约，终极完成新耶路撒冷（约翰福音结晶读经，一六一页）。

基督是大牧人，使神借着祂，根据祂那永约的救赎之血，在各样的善事上成全神的羊，就是众召会，好实行祂的旨意；祂是在我们里面行祂看为可喜悦的事（来十三 20～21）。…基督是牧长，借着众召会的长老来牧养祂的羊群（彼前五 4）。所有的长老都是祂属下的牧人。基督作为元首，乃是牧长。…当我们牧养的时候，应当是基督借着我们牧养。…所有的长老牧养召会，都必须学习不在旧造里凭着自己，乃在复活里凭着基督作牧长来牧养（活力排，六七、六六至六七页）。

没有长老的牧养，召会就无法建造起来。所有的信徒，无论他们在属灵上长大到哪一阶段，都需要牧养。甚至会向一位圣徒说几句话，也会安慰、鼓励并加强他（神生机救恩的秘诀——“那灵自己同我们的灵”，二八页）。

彼得对主〔在约翰二十一章〕的这个托付印象非常深刻，以致在他所写的第一封书信里，他告诉信徒，他们好象羊走迷了路，如今却归到他们魂的牧人和监督（基督）了（彼前二 25）。基督牧养祂的群羊，包括照顾他们外面的事物，以及他们内里的所是，就是他们的魂。祂借着监督他们的魂，而照顾有关他们魂的事。基督住在我们里面，作我们的生命和一切，但祂也监督、察看我们内里所是的光景和情形。祂借着顾到我们里面各部分的益处，并监督我们的魂，就是我们真人的光景，而牧养我们（约翰福音结晶读经，一六二页）。

参读：约翰福音生命读经，第二十二篇；彼得前书生命读经，第二十一篇。

[In Hebrews 13:20] the eternal covenant is the covenant of the new testament to gain a flock, which is the church issuing in the Body and consummating the New Jerusalem. The eternal covenant of God is to consummate the New Jerusalem by the shepherding. God raised up our Lord from the dead to be the great Shepherd to consummate the New Jerusalem according to God's eternal covenant. (Crystallization-study of the Gospel of John, p. 132)

Christ is the great Shepherd through whom God, based upon His redeeming blood of the eternal covenant, perfects the sheep of God, the churches, in every good work for the doing of His will, doing in us that which is well pleasing in His sight (Heb. 13:20-21). Christ is the Chief Shepherd, shepherding His flock through the elders of the churches (1 Pet. 5:4). All the elders are subordinate shepherds. Christ as the Head is the Chief Shepherd...When we shepherd, it should be Christ shepherding through us...All the elders have to learn to shepherd the churches not by themselves in the old creation but by Christ as the shepherding Chief in resurrection. (The Vital Groups, pp. 52-53, 52)

Without the elders' shepherding, the church cannot be built up. All the believers, regardless of their stage of spiritual growth, need shepherding. Even a brief word spoken to a saint after a meeting will comfort, encourage, and strengthen that one. (The Secret of God's Organic Salvation—"the Spirit Himself with Our Spirit," p. 27)

Peter was so impressed with the commission of the Lord [in John 21] that in his first book he told the believers that they were like sheep being led astray, but they had now returned to the Shepherd and Overseer (Christ) of their souls (1 Pet. 2:25). Christ's shepherding of His flock includes His caring for their outward things and also their inner being, their souls. He takes care of the things concerning their souls by overseeing their souls. Christ indwells us to be our life and everything, but He is also overseeing, observing, the condition and situation of our inner being. He shepherds us by caring for the welfare of our inner being and by exercising His oversight over the condition of our soul, our real person. (Crystallization-study of the Gospel of John, p. 132)

Further Reading: Life-study of John, msg. 22; Life-study of 1 Peter, msg. 21

太十一 28 ~ 29 “凡劳苦担重担的，可以到我这里来，我必使你们得安息。我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息。”

彼前五 2 “务要牧养你们中间神的群羊，按着神监督他们，不是出于勉强，乃是出于甘心；不是为着卑鄙的利益，乃是出于热切。”

基督的牧养主要的不是照顾我们的身体或我们的灵，主要的乃是照顾我们的魂。然而，基督作牧人和监督，乃是从我们的灵里照顾我们。祂不是从诸天之上牧养我们或监督我们。今天我们的牧人和监督在我们的灵里，乃是赐生命的灵住在我们里面。祂的牧养和监督始于我们的灵，然后扩展到我们魂的每一部分。这就是说，基督从我们的灵达到我们魂的各部分—心思、情感和意志—并顾到我们一切的难处、需要和创伤。何等美妙！（彼得前书生命读经，二三四页）

信息选读

约翰二十一章…不只是约翰福音的附言，也是约翰福音的完成和总结。约翰福音说到基督是神来作我们的生命，…至终，这样一卷书是以牧养作总结。如果我们不认识牧养是什么，整卷约翰福音对我们就是空洞的。唯有我们牧养别人时，我们才能内在地认识约翰福音。牧养乃是开启约翰福音的钥匙。

我们的基督今天是我们的大祭司。…祂同情我们的软弱，因为祂在各方面受过试诱，与我们一样。祂乃是在人性里顾惜我们。同时，祂也在神性里，用启示录二至三章

Matt. 11:28-29 Come to Me all who toil and are burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

1 Pet. 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly.

Christ's shepherding does not mainly take care of our body or our spirit; it primarily takes care of our soul. However, as the Shepherd and Overseer, Christ takes care of us from within our spirit. He does not shepherd us or oversee us from the heavens. Today our Shepherd and Overseer is in our spirit, indwelling us as the life-giving Spirit. His shepherding and overseeing begin from our spirit and then spread to every part of our soul. This means that from our spirit Christ reaches the parts of our soul—the mind, emotion, and will—and takes care of all our problems, needs, and wounds. How wonderful! (Life-study of 1 Peter, p. 196)

Today's Reading

John 21 is not merely an appendix but also the completion and consummation of the Gospel of John, a book on Christ being God coming to be our life....Eventually, such a book has a conclusion on shepherding. If we do not know what shepherding is, the entire Gospel of John will be in vain to us. It is only when we shepherd others that we can know John in an intrinsic way. Shepherding is the key to the Gospel of John.

Our Christ today is our High Priest....He sympathizes with our weakness because He was tempted in all respects like us. He is cherishing us in His humanity. Meanwhile, He is nourishing us in His divinity with all the positive

里写给七个召会的七封书信中所启示，祂人位里一切积极的方面，来喂养我们。…祂在人性里顾惜我们，使我们正确合宜，好叫我们快乐、愉快、舒适。祂在神性里喂养我们，使我们在神圣的生命中长大成熟，作祂的得胜者，以完成祂永远的经纶（活力排，七六、一三六至一三七页）。

约翰二十一章启示，使徒的职事与基督天上的职事合作。基督升到诸天之上以后，就开始了祂天上的职事。为此，祂兴起一班跟随祂的人作祂的使徒，他们能与祂完全地合作。这些使徒受升天基督的托付，与祂合作，以完成神新约的经纶。祂在诸天之上所作的，使徒就在地上作，以完成祂天上的职事。…主的牧养先是在祂地上的职事里（太九36）。…然后，主的牧养是在祂天上的职事里（彼前五4），照顾神的召会，结果带进祂的身体。当主在地上时，祂是在牧养。祂复活升天之后，仍然在牧养。…这是把使徒的职事与基督天上的职事合并，以照顾神的羊群，就是召会，结果带进基督的身体（约翰福音结晶读经，一五八至一六〇页）。

在彼得的头一封书信中，他在二章二十五节说到基督是我们魂的牧人和监督，而我们的魂乃是我们内里的所是，也就是我们的真人位。在五章一至二节他告诉长老们，务要按着神牧养神的群羊。按着神，意思就是我们必须活神。我们必须随时随处有神。我们在我们的悟性上、道理上、与教训上有神，但我们在牧养人时可能没有活神。当我们与神是一，我们就成了神。在我们牧养别人时，我们就有神并且就是神。按着神牧养，意思就是按着神属性的所是牧养。神是爱、光、圣、义。按着神，至少是按着神的这四种属性。我们必须按着这四种属性牧养年幼的、软弱的和退后的。这样，我们就是好牧人（活力排，七六至七七页）。

参读：彼得前书生命读经，第三十二篇；约翰福音结晶读经，第十三篇。

aspects of His person revealed in the seven epistles to the seven churches in Revelation 2 and 3....In His humanity He is cherishing us to make us proper so that we may be happy, pleasant, and comfortable. In His divinity He is nourishing us so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy. (The Vital Groups, pp. 60, 109)

John 21 reveals the apostolic ministry in cooperation with Christ's heavenly ministry. After Christ ascended to the heavens, He began His heavenly ministry. In doing this He raised up a group of His followers as His apostles who could fully cooperate with Him. These apostles were commissioned by the ascended Christ to cooperate with Him to carry out God's New Testament economy. What He was doing in the heavens, the apostles did on earth to carry out His heavenly ministry. The Lord's shepherding was firstly in His earthy ministry (Matt. 9:36)....[His] shepherding is secondly in His heavenly ministry (1 Pet. 5:4) to take care of the church of God, issuing in His Body. When He was on the earth, He was shepherding. After His resurrection and ascension to the heavens, He is still shepherding. This is to incorporate the apostolic ministry with Christ's heavenly ministry to take care of God's flock, which is the church that issues in the Body of Christ. (Crystallization-study of the Gospel of John, pp. 130-131)

In his first Epistle, Peter spoke in 2:25 of Christ being the Shepherd and Overseer of our soul, our inner being and real person. Then in 5:1-2 he told the elders that their obligation is to shepherd God's flock according to God. According to God means that we must live God. We must have God on hand. We have God in our understanding, in our theology, and in our teaching, but we may not live God when we are shepherding people. When we are one with God, we become God. Then we have God and are God in our shepherding of others. To shepherd according to God is to shepherd according to what God is in His attributes. God is love, light, holiness, and righteousness. According to God is at least according to these four attributes of God. We must shepherd the young ones, the weak ones, and the backsliding ones according to these four attributes. Then we will be good shepherds. (The Vital Groups, pp. 60-61)

Further Reading: Life-study of 1 Peter, msg. 32; Crystallization-study of the Gospel of John, msg. 13

启七 16～17 “他们不再饥、不再渴，日头和一切炎热也必不伤害他们，因为宝座中的羔羊必牧养他们，领他们到生命水的泉；神也必从他们眼中擦去一切的眼泪。”

作长老的应当“按着神，…出于甘心”而监督。按着神监督，意即按着神的性情、心意、作法和荣耀，不按着人的偏好、兴趣和目的。作长老的不该按着他们的意见、观念或好恶而监督。反之，他们该照着神的拣选、愿望、心意和喜好而监督。作长老的必须全然按着神的思想、感觉、意愿和拣选而监督。他们必须按着神的好恶而监督（彼得前书生命读经，三五二页）。

信息选读

要按着神牧养，我们需要在生命、性情、彰显和功用上成为神（约一 12～13，三 15，彼后一 4）。我们需要成为基督的复制，神的彰显，使我们在牧养中彰显神，而不是彰显己连同其个性和乖僻（约一 18，来一 3，二 10，罗八 29）。我们需要按着神的所是，并按着神经纶的目标，在神牧养群羊的功用上成为神（弗四 16，启二一 2）。当我们与神是一，我们就在牧养人的事上成为神，并且就是神（为着召会生活培育下一代，三六五至三六六页）。

我们必须多多地祷告并仰望主，好叫祂给我们看见约翰一至十六章的内在意义。头四章揭示涌流的神，在祂神圣经过过程的三一里。主在四章十四节下半说，“我所赐的水，要在他里面成为泉源，直涌入永恒的生命。”父神是源，显在子神这泉里，涌流成

Rev. 7:16-17 They will not hunger anymore, neither will they thirst anymore, neither will the sun beat upon them, nor any heat; for the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.

The elders should oversee “willingly, according to God” [1 Pet. 5:2]. To oversee according to God means according to God’s nature, desire, way, and glory, not according to man’s preference, interest, and purpose. The elders should not oversee according to their opinion, concept, or likes or dislikes. Instead, they should oversee according to God’s choice, desire, intention, and preference. The elders must oversee the church altogether according to God’s thought, feeling, will, and choice. They must oversee according to God’s likes and dislikes. (Life-study of 1 Peter, p. 293)

Today’s Reading

In order to shepherd according to God, we need to become God in life, nature, expression, and function (John 1:12-13; 3:15; 2 Pet. 1:4). We need to be the reproduction of Christ, the expression of God, so that in our shepherding we express God, not the self with its disposition and peculiarities (John 1:18; Heb. 1:3; 2:10; Rom. 8:29). We need to become God in His function of shepherding the flock according to what He is and according to His goal in His economy (Eph. 4:16; Rev. 21:2). When we are one with God, we become God and are God in our shepherding of others. (Raising Up the Next Generation for the Church Life, pp. 335-336)

We have to pray and look to the Lord very much that He would show us the intrinsic significance of John 1 through 16. The first four chapters unveil the flowing God in His divine processed Trinity. In John 4:14b the Lord said, “The water that I will give him will become in him a fountain of water springing up into eternal life.” God the Father is the fountain emerging in God the Son as a

为一道河，表征灵神。三一神涌流成为永远的生命，而这永远的生命有其总和。我们属人的生命也有其总和；一个活的人，就是属人生命的总和。神圣生命的总和乃是新耶路撒冷，就是这位涌流之三一神的目的地（约翰福音结晶读经，一七六页）。

基督牧养众信徒，并领他们到生命水的泉（启七17）。在将来的永远，基督将是我们永远的牧人，领我们到生命水的泉（神生机救恩的秘诀—“那灵自己同我们的灵”，二六页）。

在永世里，基督不仅是羔羊、丈夫、殿、灯、生命水的泉、生命树和人子—祂也是牧人。在永世里，我们不会有难处，但我们仍需要基督的牧养。好牧人不仅解决羊的难处，也喂养它们。事实上，牧人最重要的工作乃是喂养羊。同样，在新耶路撒冷里，我们的牧人基督要喂养我们。

基督是我们的牧人，必领我们到生命水的泉〔启七17〕。这指明祂要将我们牧养到祂自己里面。祂必领我们到祂自己这生命水的泉里，使我们享受三一神永远的分赐，使我们彰显祂到最完满的地步，直到永远（新约总论第二册，一六四至一六五页）。

在基督的牧养下，“我必不至缺乏”（诗二三1）。…在永世里，我们要饮许多个泉，享受许多种的水。何等的好！

眼泪是不满足的标记，生命水是为叫人满足。因为羔羊要用生命水供应人，使人满足，人就不再有不满的眼泪〔启七17〕。羔羊要供应他们生命水，并要擦去他们的泪水。不再有眼泪、饥饿、干渴了，只有享受（启示录生命读经，三一二至三一三页）。

参读：约翰著作中帐幕和祭物的应验，第六十二篇；活力排，第七篇。

spring gushing up to be a river, signifying God the Spirit. The Triune God flows into eternal life, and the eternal life has its totality. Our human life also has its totality. A living person is the totality of the human life. The totality of the divine life is the New Jerusalem, which is the destination of the flowing Triune God. (Crystallization-study of the Gospel of John, p. 143)

Christ shepherds all His believers and guides them to springs of waters of life (Rev. 7:17). In eternity future Christ will be our eternal Shepherd guiding us to springs of waters of life. (The Secret of God's Organic Salvation—"the Spirit Himself with Our Spirit," p. 26)

In eternity Christ will not only be the Lamb, the Husband, the temple, the lamp, the spring of the water of life, the tree of life, and the Son of Man—He will also be the Shepherd. In eternity we shall not have problems, but we shall still need Christ's shepherding. A good shepherd not only solves the problems of the sheep but also feeds them. In fact, the most important task of a shepherd is the feeding of the sheep. Likewise, in the New Jerusalem our Shepherd, Christ, will feed us.

As our Shepherd Christ will lead us to the springs of the waters of life [Rev. 7:17]. This indicates that He will shepherd us into Himself. He will lead us into Himself as the spring of the water of life so that we may enjoy the eternal dispensing of the Triune God, that we may express Him to the fullest extent for eternity. (The Conclusion of the New Testament, p. 364)

Under the shepherding of Christ, "I will lack nothing" (Psa. 23:1)....In eternity, we shall drink of many springs and enjoy many different waters. How good this is!

Tears are a sign of dissatisfaction. Waters of life are for satisfaction. Because the Lamb will supply them with waters of life for their satisfaction, they will have no tears of dissatisfaction [Rev. 7:17]. The waters of life shall be supplied, and the water of tears shall be wiped away. There will be no tears, hunger, or thirst—just enjoyment. (Life-study of Revelation, p. 261)

Further Reading: The Fulfillment of the Tabernacle and the Offerings in the Writings of John, pp. 558-560; The Vital Groups, ch. 8

第十一周诗歌

WEEK 11 — HYMN

召会生活无比荣耀

补 711

(英1221)

降 B 大调

6/8

5 5 5 5 6 7 | 1 . 5 . | 7 7 7 7 1 2 | 1 . 1 . |
 一 耶稣是那奇妙 牧 人， 带领我们出羊 圈。
 6 6 6 1 7 6 | 5 . 1 . | 1 1 1 1 7 1 | 2 . 2 . |
 肥沃草地，广阔 无边， 我们处身在其 间！
 3 . 3 #2 3 | 1 . 5 . | 3 2 1 1 7 1 | 2 . 2 . |
 (副) 哦， 召 会 生 活， 无比荣耀又丰 富！
 3 3 3 2 1 6 | 5 . 1 . | 7 7 7 7 1 2 | 1 . 1 . ||
 在此我们合一 相 处， 享受生命的祝 福。

- 二 身处异地，饥寒交迫， 是祂来把我找着；
 祂带我们进入美地， 灵里舒适真无比！
- 三 耶稣自己乃是草场， 祂是我们的食物；
 我们都是属祂的羊， 每次聚集真饱足。
- 四 我们今正住于高山， 新鲜甘露何舒适！
 所有干渴一去不回， 祂是常新的活水。
- 五 基督是我们的享受， 可以高枕而无忧；
 我们在此平安稳妥， 蒙祂同在的保守。

Jesus, our wonderful Shepherd

The Church — As God's Flock

1221

1. Je - sus, our won - der - ful Sheph - erd Brought us right out of the fold
 In - to His pas - ture so plen - teous, In - to His rich - es un - told.
Chorus
 (C) Glo - - ri - ous church life, Feast - ing from such a rich store!
 Here where we're dwell - ing in one - ness God commands life ev - er - more.

2. In the divisions He sought us,
 Weary and famished for food;
 Into the good land He brought us,
 Oh, to our spirit how good!
3. Jesus Himself is our pasture,
 He is the food that we eat;
 We as His sheep are fed richly
 Each time, whenever we meet.
4. Dwell we here on a high mountain,
 Wet with the morning-fresh dew,
 Slaking our thirst at the fountain,
 Water so living and new.
5. Christ is our rest and enjoyment,
 Here we have nothing to fear;
 Here all the sheep dwell securely,
 Kept by His presence so dear.

纲要

第十二篇

生命内在的恢复，
为着完成神的经纶

读经：结三六 21 ~ 38

周一

壹 “人子啊，你要面向西珥山，说预言攻击它”——结三五 2：

一 这里重复对以东的审判（参二五 12 ~ 14），指明在神借生命恢复的过程中，仍需要神的审判，特别是对预表旧人的以东（见 12 注 1）：

- 1 旧人指我们魂里天然的生命；旧人乃是神所创造却因罪堕落的人，与加拉太二章二十节的头一个“我”同。
- 2 我们的魂原是独立的，有旧人为其生命和个性；如今旧人已钉十字架（罗六 6），我们的魂就应当只作基督的器官，受我们灵的支配，有基督为其生命。
- 3 因着旧人非常难对付，所以对旧人的审判必须一再重复，直到我们身体得赎的那日——弗四 30。

Outline

Message Twelve

**The Inward Recovery by Life
for the Carrying Out of God's Economy**

Scripture Reading: Ezek. 36:21-38

Day 1

I. “Son of man, set your face against Mount Seir, and prophesy against it” (Ezek. 35:2):

A. That the judgment on Edom is repeated here (cf. 25:12-14) indicates that in the process of God's recovery by life, there is still the need of God's judgment, particularly on Edom, who typifies the old man (see footnote 1 on v. 12):

1. The old man refers to the natural life in our soul; the old man is our very being, which was created by God but became fallen through sin, and it is the same as the first “I” in Galatians 2:20.
2. Formerly, our soul acted as an independent person, with the old man as its life and personality; now, since the old man has been crucified (Rom. 6:6), our soul should act only as an organ of Christ and should be under the control of our spirit, having Christ as its life.
3. Because the old man is very difficult to deal with, the judgment on the old man must be repeated again and again, until the day of the redemption of our body (Eph. 4:30).

二 神要恢复我们，使我们成为新人，就必须审判我们的旧人，我们的旧造—罗六 6，弗四 22～24，西三 9～11。

周二

貳 神为了祂子民内在的恢复，乃是为祂的圣名行事—结三六 21～23，太六 9，赛二九 23：

一 神在祂的恢复里，乃是为着祂的圣名行事—参弗一 4，启二一 2。

二 我们得恢复、得复兴，不是因着自己有什么长处，乃是因着神为祂自己的名，在我们里面作事—参提后一 9，多三 5，彼前三 15。

叁 神为了祂子民内在的恢复，就将法理的救赎应用在他们身上，用基督的宝血洁净他们—结三六 25，彼前一 18～19：

一 以西结三十六章二十五节的清水乃是指主救赎、洁净的血，就是洁净并开启的泉源，为要洗除罪与污秽—亚十三 1，参民十九 2～10。

二 主洗净我们，使我们脱离一切的污秽，包括各种罪恶的事、不公的事、不义的事和黑暗的事—约壹一 7、9，参弗五 8～9。

三 主洁净我们，使我们脱离一切的偶像—结十四 3，约壹五 21，西一 18 下。

B. In order to recover us and make us the new man, God must judge our old man, our old creation (Rom. 6:6; Eph. 4:22-24; Col. 3:9-11).

Day 2

II. For the inward recovery of His people, God acts on behalf of His holy name (Ezek. 36:21-23; Matt. 6:9; Isa. 29:23):

A. In His recovery God acts on behalf of His holy name (cf. Eph. 1:4; Rev. 21:2).

B. We have been recovered and revived not because of any merit in ourselves but because God did something in us for His own name (cf. 2 Tim. 1:9; Titus 3:5; 1 Pet. 3:15).

III. For the inward recovery of His people, God applies His judicial redemption to them for their being cleansed with the precious blood of Christ (Ezek. 36:25; 1 Pet. 1:18-19):

A. The clean water in Ezekiel 36:25 refers to the redeeming and cleansing blood, which is a cleansing and opened fountain for sin and for impurity (Zech. 13:1; cf. Num. 19:2-10).

B. The Lord washes us from all our filthiness, including all kinds of sinful things, unjust things, unrighteous things, and dark things (1 John 1:7, 9; cf. Eph. 5:8-9).

C. The Lord cleanses us from all our idols (Ezek. 14:3; 1 John 5:21; Col. 1:18b).

肆 神为了祂子民内在的恢复，就将生机的拯救应用在他们身上，赐给他们新心和新灵，使他们能成为神，成为一个新造，就是新耶路撒冷—结三六 26，林后五 17，启二一 2，诗五一 10，七八 8，彼前三 4：

一 当我们在堕落退后的情形里，我们的心向主是刚硬的，我们的灵是死的—弗二 1，四 18：

- 1 当主拯救我们或复兴我们时，祂更新我们的心，使我们的石心变为肉心，就是柔软并爱祂的心—参林后三 3。
- 2 不仅如此，祂用祂神圣的生命点活并更新我们的灵—西二 13。
- 3 结果我们就爱主，用我们更新的心渴望祂，并且借着运用我们更新的灵，就能接触祂、接受祂并盛装祂。

二 神赐给我们新心来爱祂—可十二 30：

- 1 我们的心代表我们的倾向、情爱、喜爱和渴慕—参太十五 8。
- 2 我们的心是我们行动的代表，我们行动的机关—参箴四 23，太十二 34～35，十五 18～19。
- 3 神赐给我们一个新心，因为祂要我们倾向祂、羡慕祂、渴慕祂并爱祂—林前十六 22，二 9。
- 4 我们的心要维持新鲜，我们就必须一直将心转向主并追求清洁，全心爱祂—可十二 30，林后三 16～18，太五 8，箴四 20～23，诗一一九 2、11：

IV. For the inward recovery of His people, God applies His organic salvation to them to give them a new heart and a new spirit so that they may be deified to become a new creation, the New Jerusalem (Ezek. 36:26; 2 Cor. 5:17; Rev. 21:2; Psa. 51:10; 78:8; 1 Pet. 3:4):

A. While we are in a fallen or backslidden state, our heart toward the Lord is stony and hard, and our spirit is deadened (Eph. 2:1; 4:18):

1. When the Lord saves us or revives us, He renews our heart, making our stony heart a heart of flesh, a heart that is soft and loving toward Him (cf. 2 Cor. 3:3).
2. Furthermore, He enlivens and renews our spirit with His divine life (Col. 2:13).
3. As a result, we love the Lord and desire Him with our renewed heart, and we can contact Him, receive Him, and contain Him by exercising our renewed spirit.

B. The Lord gives us a new heart to love Him (Mark 12:30):

1. Our heart represents us with regard to our inclination, affection, delight, and desire (cf. Matt. 15:8).
2. Our heart is our representative in action, our acting agent (cf. Prov. 4:23; Matt. 12:34-35; 15:18-19).
3. God gives us a new heart because He wants us to incline toward Him, adore Him, desire Him, and love Him (1 Cor. 16:22; 2:9).
4. In order to maintain the newness of our heart, we must keep our heart turned to the Lord and seek purity, loving Him with our whole heart (Mark 12:30; 2 Cor. 3:16-18; Matt. 5:8; Prov. 4:20-23; Psa. 119:2, 11):

- a 我们的心需要柔软—结三六 26, 参太十三 19, 林后五 10~11 上, 赛十一 2, 罗八 28。
- b 我们的心需要清洁—太五 8, 提后二 22。
- c 我们的心需要有爱—弗三 17、19, 林后五 14。
- d 我们的心需要有平安—徒二四 16。

周四

三 主赐给我们新灵, 以接受祂并接触祂—约四 24:

- 1 诸天是为着地, 地是为着人, 神给人造了灵, 使人能接触神, 接受神, 敬拜神, 活神, 为神完成神的定旨, 并与神成为一—罗八 16, 林前六 17。
- 2 我们得着新灵的意思是, 我们老旧的、死了的灵借着重生被点活过来了一弗二 1, 约三 6。
- 3 撒但诡诈地使人的灵这件事向多数的基督徒隐藏起来; 灵是人被忽略的部分—创二 7, 箴二十 27, 亚十二 1, 约四 24, 帖前五 23, 参犹 19~21。
- 4 要维持我们的灵新鲜, 我们必须不断地运用我们的灵接触主, 使我们在灵里且照着灵行事、生活并为人—罗八 4, 六 4, 七 6, 林前六 17:
 - a 我们必须呼求主的名—罗十 12。
 - b 我们必须祷读主的话 (这话就是灵)—弗五 26, 六 17~18。
 - c 我们必须常常喜乐, 不住地祷告, 凡事谢恩—帖前五 16~18。
 - d 我们必须将我们的灵如火挑旺起来, 不销灭那灵—提后一 6~7, 帖前五 19。

- a. Our heart needs to be soft (Ezek. 36:26; cf. Matt. 13:19; 2 Cor. 5:10-11a; Isa. 11:2; Rom. 8:28).
- b. Our heart needs to be pure (Matt. 5:8; 2 Tim. 2:22).
- c. Our heart needs to be loving (Eph. 3:17, 19; 2 Cor. 5:14).
- d. Our heart needs to be at peace (Acts 24:16).

Day 4

C. *The Lord gives us a new spirit to receive and contact Him (John 4:24):*

1. The heavens are for the earth, the earth is for man, and man was created by God with a spirit so that he may contact God, receive God, worship God, live God, fulfill God's purpose for God, and be one with God (Rom. 8:16; 1 Cor. 6:17).
2. For us to have a new spirit means that our old, deadened spirit has been enlivened through regeneration (Eph. 2:1; John 3:6).
3. In his subtlety Satan has hidden the matter of the human spirit from most Christians; the spirit is an overlooked part of man (Gen. 2:7; Prov. 20:27; Zech. 12:1; John 4:24; 1 Thes. 5:23; cf. Jude 19-21).
4. In order to maintain the newness of our spirit, we must continually exercise our spirit to contact the Lord so that we may walk, live, and have our being in and according to the spirit (Rom. 8:4; 6:4; 7:6; 1 Cor. 6:17):
 - a. We must call on the name of the Lord (Rom. 10:12).
 - b. We must pray-read His word as the Spirit (Eph. 5:26; 6:17-18).
 - c. We must rejoice always, pray unceasingly, and give thanks in everything (1 Thes. 5:16-18).
 - d. We must fan our spirit into flame, not quenching the Spirit (2 Tim. 1:6-7; 1 Thes. 5:19).

e 我们必须为着召会的建造，操练申言，而不藐视申言—20节，林前十四4下、31～32。

周五

伍 “我必将我的灵放在你们里面，使你们遵行我的律例，谨守遵行我的典章”——结三六 27：

一 神为了祂子民内在的恢复，不仅赐给我们一个新心和一个新灵（ 26），也将祂的灵放在我们里面，就是在我们的灵里面，使二灵成为一个调和的灵（罗八 9、16），并使我们与祂成为一灵（林前六 17）。

二 在我们里面神的灵含有神的性情，而神的性情与神的律法相符合；因着我们里面有神的性情（彼后一 4），我们照着那有圣灵内住之重生的灵而行，就能自然地谨守神的律法（罗八 4，加五 16、22～23、25）。

三 主使我们遵行祂的律例，是指生命之灵（罗八 2）的律（自动的原则；自有、自动的功用）；这是主为祂的名引导我们走义路（诗二三 3）。

四 律法义的要求乃是自然而然并自动地成就在照着灵而行的人身上——罗八 4、2。

五 那灵同我们的灵，是神生机拯救的关键、秘诀——16节，五 10。

e. We must practice prophesying for the building up of the church, not despising prophesying (v. 20; 1 Cor. 14:4b, 31-32).

Day 5

V. “And I will put My Spirit within you and cause you to walk in My statutes, and My ordinances you shall keep and do” (Ezek. 36:27):

A. For the inward recovery of His people, God not only gives us a new heart and a new spirit (v. 26) but also puts His Spirit within us, in our spirit, making the two spirits one mingled spirit (Rom. 8:9, 16) and causing us to be one spirit with Him (1 Cor. 6:17).

B. God’s Spirit within us contains God’s nature, and God’s nature corresponds to God’s law; because we have God’s nature within us (2 Pet. 1:4), we are able to keep His law spontaneously by walking according to our regenerated spirit, which is indwelt by the Holy Spirit (Rom. 8:4; Gal. 5:16, 22-23, 25).

C. The Lord’s causing us to walk in His statutes refers to the law (the automatic principle; the innate, automatic function) of the Spirit of life (Rom. 8:2); this is the Lord’s guiding us to walk on the paths of righteousness for His name’s sake (Psa. 23:3).

D. The righteous requirement of the law is spontaneously and automatically fulfilled in those who walk according to the spirit (Rom. 8:4, 2).

E. The Spirit with our spirit is the key, the secret, to God’s organic salvation (v. 16; 5:10).

陆生命内在的恢复，结果乃是先前为荒废、凄凉之地，将要成如伊甸园——结三六 34 ~ 36:

一 主的恢复应达到一个情形，就如伊甸园一样。

二 在“伊甸园”里，我们有基督这有名的植物（三四 29），就是基督这生命树，带着丰富食物的供应（启二 7，二二 14）。

柒 主在祂借着生命的恢复里，渴望加增我们的“人数，多如羊群”——结三六 37 ~ 38:

一 虽然主应许要加增我们的人数，使荒废的城邑充满“人群”（38），但我们仍必须向主要，求祂作祂所要作的一路十 2。

二 我们不该说数字没有意义，我们不在意人数；我们必须为人数加增祷告，取用以西结三十六章里主的应许；我们需要记住：质出自量。

三 我们需要祷告，求主给我们加增人数，求祂把人如同羊群带来——参约四 4 ~ 8、28 ~ 30、39 ~ 42，路十九 1 ~ 10。

VI. As a result of the inward recovery by life, the desolate and waste places will become like the garden of Eden (Ezek. 36:34-36):

A. The Lord's recovery should come to the point where it is like the garden of Eden.

B. In "the garden of Eden" we have Christ as the plant of renown (34:29), Christ as the tree of life with the rich food supply (Rev. 2:7; 22:14).

VII. In His recovery by life, the Lord desires to increase us "with men like a flock" (Ezek. 36:37-38):

A. The Lord has promised to increase us, filling the waste cities "with flocks of men" (v. 38), but we still need to inquire of Him, asking Him to do what He desires to do (Luke 10:2).

B. We should not say that numbers do not mean anything and that we do not care for numbers; we need to pray for the increase, claiming the Lord's promise in Ezekiel 36; we need to remember that quality comes out of quantity.

C. We need to pray that the Lord will give us the increase and that He will bring in flocks of men (cf. John 4:4-8, 28-30, 39-42; Luke 19:1-10).

晨兴喂养

结三五2 “人子啊，你要面向西珥山，说预言攻击它。”

罗六6 “知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。”

生命的恢复开始于以西结三十三章。…接着在三十五章，主提醒我们要定罪由以东所表征之我们的旧人。所以在三十章以后有另一段话说到对以东的审判。就大体来说，神是等审判施行过了，然后才开始祂恢复的工作。然而，在恢复的过程中，仍需要神的审判。特别对以东来说，更是如此。在前面一段〔二五12～14〕，以东已受了审判，但因着旧人非常难对付，所以必须重复对以东的审判。昨天你定罪了你的旧人，并经历了对旧人的审判。但今天你的旧人可能以很文雅的方式，也可能以很狡猾的方式，回来访问你。你已经得着恢复，也已经被带回基督这美地，进入了基督丰富的享受。你以为你的旧人已经完全被定罪并审判了，但你没有察觉他又悄悄回来，没有征求许可就来探访你。如今你在享受基督，他却与你同在，恨恶你对基督的享受并对召会生活的享受（以西结书生命读经，二三二至二三三页）。

信息选读

〔在罗马六章六节，旧人〕指我们魂里天然的生命。旧人乃是神所创造而因罪堕落的人，与加拉太二章二十节的“我”同。这不是魂本身，乃是魂的生命，

Morning Nourishment

Ezek. 35:2 Son of man, set your face against Mount Seir, and prophesy against it.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves.

The recovery by life begins in Ezekiel 33...Following this, in chapter 35 the Lord reminds us of the need to condemn our old man, which is signified by Edom. This is the reason that after chapter 30 there is another word concerning the judgment upon Edom. For the most part, God waits until judgment has been executed before He begins His work of recovery. However, in the process of recovery, there is still the need of God's judgment. This is true, in particular, regarding Edom. Edom was judged in the previous section, but because the old man is very difficult to deal with, the judgment upon the old man must be repeated. Yesterday you might have condemned your old man and experienced judgment upon him. But today your old man may return to pay you a visit, perhaps in a nice way or in a subtle way. You have been recovered and you have been brought back to Christ as the good land and have entered into the rich enjoyment of Christ. You might have thought that your old man had been fully condemned and judged, but you did not realize that he has come back without giving you any notice and without asking for permission to visit you. Now as you are enjoying Christ, he is with you, hating your enjoyment of Christ and your enjoyment of the church life. (Life-study of Ezekiel, pp. 187-188)

Today's Reading

[In Romans 6:6 old man refers] to the natural life in our soul. The old man is our very being, which was created by God but became fallen through sin, and it is the same as the "I" in Galatians 2:20. It is not the soul itself but the life of the soul,

被神看为无望，而摆在十字架上，与基督一同钉死。我们的魂原是独立的，有旧人为其生命和个性。如今旧人既已钉十字架，我们的魂就应当作基督的器官，受我们灵的支配，有基督为其生命（圣经恢复本，罗六6注2）。

以西结三十五章说，以东和他的同伴看见以色列荒凉就喜乐（12、15）。以东也等着要来得以色列和犹大这二国，声称这两国属于以东。对主而言，以东是在胡言乱语；主必定要再次施行对以东的审判。

我们需要学习审判以东的功课。当我们得着恢复时，必须一再审判我们的旧人。对亚捫、摩押、推罗、西顿和埃及的审判，可能是一次就完成的，但对以东的审判不能一次完成。相反的，以东，我们的旧人，必须一再地受审判，直到我们身体得赎的日子。这是为什么在三十四与三十六这美妙的两章之间，有一章很消极地论到对以东的审判。因为以东又回来了，所以必须重复对他的审判。虽然我们已经定罪并审判了他，把他赶走，但他还是回来。所以，我们需要与主合作，再次施行祂对旧人的审判。

真正被主恢复并不单单是悔改、转向主、享受主的祝福；也需要在我们的生命和性情上有所改变。在神的恢复里，祂要来摸我们的心和我们的灵，因而直接摸着我们的生命，并改变我们的生命和性情。所以，我们需要三十四章所描述外在的恢复，也需要三十六章所描述内在的恢复。因着三十六章里的恢复是恢复我们的生命和性情，与我们的心和我们的灵有关，所以三十五章插进来，是要表明审判我们的旧人是何等重要。神要恢复我们，使我们成为新人，就必须审判我们的旧人，我们的旧造（以西结书生命读经，二三三至二三四页）。

参读：以西结书生命读经，第十七篇。

which has been counted by God as hopeless and has been put on the cross and crucified with Christ. Formerly, our soul acted as an independent person, with the old man as its life and personality; now, since the old man has been crucified, our soul should act only as an organ of Christ and should be under the control of our spirit, having Christ as its life. (Rom. 6:6, footnote 2)

Ezekiel 35 says that Edom and his company were happy to see that Israel was desolate (vv. 12, 15). Edom was also waiting to possess the two nations of Israel and Judah, claiming them as belonging to Edom. To the Lord Edom was speaking nonsense, for He intended to exercise His judgment upon Edom once again.

We need to learn the lesson of judging Edom. While we are being recovered, we have to judge our old man again and again. The judgment upon Ammon, Moab, Tyrus, Zidon, and Egypt may be once for all, but the judgment upon Edom cannot be once for all. On the contrary, Edom, our old man, must be judged repeatedly until the day of the redemption of our body. This is the reason that between Ezekiel 34 and 36, which are wonderful chapters, there is a very negative chapter regarding the judgment upon Edom. Because Edom returns, the judgment upon him must be repeated. Although we have condemned him, judged him, and chased him away, he comes back. Therefore, we need to cooperate with the Lord to exercise once again His judgment upon the old man.

The genuine recovery of the Lord is not simply a matter of repenting, turning to the Lord, and enjoying the blessing of the Lord. There also needs to be a change in our life and nature. In His recovery, God needs to touch our heart and our spirit and thereby touch our life directly and change us in life and nature. Therefore, we need both the outward recovery described in Ezekiel 34 and the inward recovery described in Ezekiel 36. Because the recovery in Ezekiel 36 concerns our life and our nature and involves our heart and our spirit, chapter 35 is inserted to show the importance of judging our old man. In order to recover us and make us a new man, God must judge our old man, our old creation. (Life-study of Ezekiel, p. 188)

Further Reading: Life-study of Ezekiel, msg. 17

晨兴喂养

结三六 21 “我却顾惜我的圣名，就是以色列家在所到的列国中所亵渎的。”

25 “我必用清水洒在你们身上，你们就洁净了；我要洁净你们，使你们脱离一切的污秽，脱离一切的偶像。”

以西结三十六章二十一至二十三节说，“我却顾惜我的圣名，就是以色列家在所到的列国中所亵渎的。所以，你要对以色列家说，主耶和华如此说，以色列家啊，我行这事不是为你们，乃是为我的圣名，就是你们在所到的列国中所亵渎的。我要使我的大名显为圣别；这名在列国中已被亵渎，就是你们在他们中间所亵渎的。我在列国的人眼前，在你们身上显为圣别的时候，他们就知道我是耶和华；这是主耶和华说的。”这里我们看见，神恢复祂的子民，乃是为祂的圣名行事。生命内在的恢复是神为着祂的名而完成的。我们许多人都能见证，我们得恢复、得复兴，不是因着自己有什么长处，乃是因着神为祂自己的名，在我们里面作事（以西结书生命读经，二三五页）。

信息选读

以西结三十六章二十五节的清水是指主救赎、洁净的血，就是洗罪的泉源（亚十三1）。主恢复我们，洗去我们两类不洁的事物：一类是污秽，包括各种罪恶的事、不公的事、不义的事、和黑暗的事；一类是偶像（圣经恢复本，结三六 25 注1）。

撒迦利亚十三章一节说到主的血是洗罪的泉源。…主耶稣用祂洁净人的血洗净我们，不仅是在我们得救的时候，更是在我们每一次得复兴，被带回归祂的时候。

Morning Nourishment

Ezek. 36:21 But I had regard for My holy name, which the house of Israel had profaned among the nations where they went.

25 And I will sprinkle clean water upon you, and you will be clean; from all your filthiness and from all your idols I will cleanse you.

Ezekiel 36:21-23 says, “But I had regard for My holy name, which the house of Israel had profaned among the nations where they went. Therefore say to the house of Israel, Thus says the Lord Jehovah, I am not doing this for your sake, O house of Israel, but for My holy name, which you have profaned among the nations where you went. And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations will know that I am Jehovah, declares the Lord Jehovah, when I am sanctified in you in their sight.” Here we see that in recovering His people, God acts on behalf of His holy name. The inward recovery of life is carried out by God for the sake of His name. Many of us can testify that we have been recovered and revived not because of any merit in ourselves but because God did something in us for His own name. (Life-study of Ezekiel, p. 189)

Today's Reading

The clean water in Ezekiel 36:25 refers to the Lord's redeeming and cleansing blood, which is a cleansing fountain (Zech. 13:1). In recovering us, the Lord washes us from two categories of dirty things—from filthiness, including all kinds of sinful things, unjust things, unrighteous things, and dark things, and from idols. (Ezek. 36:25, footnote 1)

Zechariah 13:1 says that the Lord's blood is a washing fountain....The Lord Jesus washes us with His cleansing blood not only when we are saved but also every time we are revived and brought back to Him.

主洗净我们脱离两类不洁的事物：一类是污秽，一类是偶像。…污秽也包括恨人、害人、纵情于属世的娱乐上。我们得救时，对这些污秽的事就感觉羞耻。我们得复兴时，也有这种羞耻的感觉，不想记起这些曾经沉溺于其中的罪恶和属世之事。主的血乃是洁净的水，能洗净我们脱离这一切污秽。也许今天我们就需要从闲谈、造谣、嫉妒、批评和坏脾气得着洗净。赞美主，无论我们多么污秽，主的血乃是能洗净并洁净我们的清水。

我们得救以前，…也有许多偶像。这也可能是我们退后、尚未得复兴之前的光景。想想看，你在得救或得复兴以前有多少偶像。对一些人来说，一件衣服是偶像。…当倪弟兄在上海尽职时，有一次他突然指着一位姊妹，问她说，“马太福音有几章？”她回答说，“二十六章。”然后倪弟兄问她所穿的旗袍有几个钮扣，她毫不犹豫就说出正确的数字。倪弟兄接着说，“你非常知道你的旗袍，甚至记得上面有几个钮扣；但是你不记得马太福音有几章。”这个简单的例证给我们看见，我们可能爱一件衣服，过于爱主耶稣。我们若爱任何事过于爱主，那就是偶像。

有些基督徒从未为主耶稣流过一滴眼泪，却为他们的衣服流了许多眼泪。这证明他们爱衣服过于爱主耶稣。另有的人可能在意博士学位或崇高地位这类的事。还有的人可能渴望得着名誉，要为自己留名。这一切事都是偶像。我们需要主救赎的血，不仅洁净我们脱离一切的污秽，也脱离一切的偶像（以西结书生命读经，二三六至二三八页）。

参读：过照着神启示之高峰的生活，第四至五篇。

The Lord washes us from two categories of dirty things—from filthiness and from idols....[Filthiness] also includes hating others, doing wrong to others, and indulging in worldly amusements. When we were saved, we felt ashamed of these filthy things. When we are revived, we also have such a feeling of shame, not wanting to recall the sinful and worldly things that we were once involved with. The Lord's blood as the clean water washes us from all our filthiness. Perhaps today we need to be washed from gossip, rumors, jealousy, criticism, and unkindness. We praise the Lord that no matter how filthy we were, the Lord's blood is the clean water that washes us and cleanses us.

Before we were saved,...we also had many idols. This also might have been our situation after we became backslidden and before we were revived. Consider how many idols you had before you were saved or revived. For some, an article of clothing is an idol....Once while Brother Watchman Nee was ministering in Shanghai, he suddenly pointed to a certain sister and asked, "How many chapters are there in Matthew?" She answered, "Twenty-six." Then Brother Nee asked her how many buttons were on her long gown, and without hesitation she told him the correct number. Brother Nee went on to say, "You know your long gown so well. You even remember how many buttons it has. But you do not remember how many chapters there are in Matthew." This simple illustration shows us that we may love an article of clothing more than we love the Lord Jesus. Anything that we love more than the Lord is an idol.

Some Christians have never shed a single tear for the Lord Jesus, but they have shed many tears for their clothing. This proves that they love clothing more than the Lord Jesus. Others may care for things such as a doctoral degree or a high position. Still others may desire fame or may want to make a name for themselves. All these things are idols. We need the Lord's redeeming blood to cleanse us not only from all our filthiness but also from all our idols. (Life-study of Ezekiel, pp. 190-191)

Further Reading: Living a Life according to the High Peak of God's Revelation, chs. 4-5

结三六 26 “我也要赐给你们新心，将新灵放在你们里面；又从你们的肉体中除掉石心，赐给你们肉心。”

提后二 22 “你要逃避青年人的私欲，同那清心呼求主的人，竭力追求公义、信、爱、和平。”

在主借生命的恢复里，祂赐给我们新心和新灵。我们的心是爱的器官，我们的灵是接受的器官。当我们在堕落退后的情形里，我们的心向主是刚硬的，我们的灵是死的（弗二 1，四 18）。当主拯救或复兴我们时，祂更新我们的心，使我们的石心变为肉心，就是柔软并爱祂的心（参林后三 3）。不仅如此，祂用祂神圣的生命点活并更新我们的灵（西二 13）。结果我们就用我们更新的心爱主、渴望祂，并且借着运用我们更新的灵，就能接触祂、接受祂并盛装祂（圣经恢复本，结三六 26 注 1）。

信息选读

魂是人位的本身，而心是采取行动的人位。这意思是说，每当你行动的时候，是你借着你的心行动。因此，可以说我们的心是我们行动的代表〔行动的机关〕。我们里面的所是里有个代表我们的，就是我们的心。当一位弟兄对他的妻子说，“亲爱的，我爱你”，这意思是说，他的心爱他的妻子。…我们喜欢或讨厌什么，也是我们的心在喜欢或在讨厌。因此，我们的心是我们的代表，是我们里面之所是行动的代表、执行者或大使。

神在祂的救恩里应许赐给我们一个新心。…以西结三十六章二十六节里的新心，不是指另外一个心，乃是指

Ezek. 36:26 I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.

2 Tim. 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

In His recovery by life the Lord gives us a new heart and a new spirit. Our heart is our loving organ, and our spirit is our receiving organ. While we are in a fallen or backslidden state, our heart toward the Lord is stony and hard, and our spirit is deadened (Eph. 2:1; 4:18). When the Lord saves us or revives us, He renews our heart, making our stony heart a heart of flesh, a heart that is soft and loving toward Him (cf. 2 Cor. 3:3). Furthermore, He enlivens and renews our spirit with His divine life (Col. 2:13). As a result, we love the Lord and desire Him with our renewed heart, and we can contact Him, receive Him, and contain Him by exercising our renewed spirit. (Ezek. 36:26, footnote 1)

Today's Reading

The soul is the person himself, but the heart is the person in action. This means that whenever you act, you act by your heart. Therefore, we may say that our heart is our representative in action, [our acting agent]. We have something in our inner being that represents us, and this representative is our heart. When a brother says to his wife, “Dear, I love you,” this means that his heart loves her...Whenever we enjoy something or dislike something, it is our heart that enjoys or dislikes. Thus, our heart is our representative, the acting commissioner or ambassador, of our inner being.

God in His salvation promises to give us a new heart...The new heart in Ezekiel 36:26 does not refer to another heart; it refers to a renewed heart. The

更新的心。这更新的心第一个特征，就是转向神。我们的心转向神是一个非常健康的标记，表明神已经更新了我们的心。…更新的心第二个特征是追求清洁。提前一章五节说，爱是出于清洁的心。保罗在提后二章二十二节勉励提摩太，要“同那清心呼求主的人，竭力追求”。…照圣经看，清洁的心就是动机单一的心。因此，清洁是动机的问题。我们行事若有双重动机，我们的心就不清洁（帖撒罗尼迦前书生命读经，二一七、二一九至二二〇页）。

心与生命既有这样重要的关系，所以神为要叫祂的生命能从我们里面律出去，就不得不来对付我们的心。我们的心向着神总不外有四大问题，就是：不软，不清，不爱，不安。不软，是心志的问题；不清，不只是心思的问题，也是心情的问题；不爱，就只是心情的问题；而不安，乃是良心的问题。神来对付我们的心，就是来对付这四方面，叫我们的心能软，能清，能爱，能安。

第一，神是要我们的心软。心软就是心志向神是折服的，是柔顺的，没有强项，没有悖逆。神来对付我们的心，…就是把我们的石心，软化成柔软的肉心。…第二，神是要我们的心清。心清就是心思专一地思念神，也是心情向着神纯一不杂，…只爱神要神，除神以外，别无爱慕，倾向，或想望。…第三，神是要我们的心爱。心爱就是心情爱神，要神，渴慕神，想望神，对神有爱情。…第四，神是要我们的心安。心安就是良心无亏〔徒二四16〕，没有定罪指责，是妥贴安稳的（生命的认识，一四四至一四六页）。

参读：生命的认识，第十篇；神的经营，第七至八章；帖撒罗尼迦前书生命读经，第二十一至二十二篇。

first characteristic of this renewed heart is that it turns to God. The turning of our heart to God is a very healthy sign that He has renewed it. The second characteristic of a renewed heart is that it seeks purity. First Timothy 1:5 speaks of love out of a pure heart. In 2 Timothy 2:22 Paul encourages Timothy to be “with those who call on the Lord out of a pure heart.”...According to the Bible, to have a pure heart is to have a heart with a single motive. Purity, therefore, is a matter of motive. If we do something with a double motive, our heart is not pure. (Life-study of 1 Thessalonians, pp. 182-184)

Since the heart is so vitally related to life, God has no other alternative but to deal with our heart that His life might be regulated out from us. Toward God, our heart has four great problems: hardness, impurity, unlovingness, and unpeacefulness. Hardness is a matter of the will, impurity is a matter not only of the mind but also of the emotion, unlovingness is a matter of the emotion, and unpeacefulness is a matter of the conscience. When God deals with our heart, He deals with these four aspects so that our heart may be soft, pure, loving, and at peace.

First, God wants our heart to be soft. To be soft means that the will of the heart toward God is submissive and yielding, not stiff-necked and rebellious. When God deals with our heart...He softens our hard, stony heart so that it becomes a soft heart of flesh. Second, God wants our heart to be pure. A pure heart means a heart that sets its mind specifically on God. It is also a heart in which the emotion is exceedingly pure and simple toward God...It only loves God and wants God; besides God, it has no other love, inclination, or desire. Third, God wants our heart to be loving. A loving heart means a heart in which the emotion loves God, wants God, thirsts after God, yearns for God, and has affection toward God. Fourth, God wants our heart to be at peace. A heart at peace means a heart in which the conscience has no offense (Acts 24:16), no condemnation or reproach; it is safe and secure. (The Knowledge of Life, pp. 126-128)

Further Reading: The Knowledge of Life, ch. 10; CWWL, 1964, vol. 3, “The Economy of God,” chs. 7-8; Life-study of 1 Thessalonians, msgs. 21-22

亚十二 1 “...铺张诸天、建立地基、造人里面之灵的耶和华说。”

提后一 6~7 “为这缘故，我提醒你，将那借我接手，在你里面神的恩赐，再如火挑旺起来。因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”

在神的眼中，我们的灵与天地并列。...撒迦利亚十二章一节清楚地讲，神铺张诸天，建立地基，造人里面的灵。诸天是为着地，地是为着人，人有灵以接触神。我们唯有用我们的灵，才能接触神。

在接触神的事上，我们的灵非常重要，而我们接触神就是我们对神的敬拜。我们没有接触神，就不能敬拜神。...约翰四章二十四节...告诉我们，神是灵，我们必须我们的灵里敬拜祂。我们乃是借着运用灵敬拜祂。我们若要过有意义的生活，就应当接触神。祂是我们的源头，我们的灵是我们属灵的器官，使我们可以接触祂。

在我们基督徒的行事为人上，我们必须照着我们的灵而行（罗八 4 下）。你若问我问题，我不该从我的魂回答你。我应当从我的灵回答你。...这样，我们就是属灵的人，照着我们的灵行事、生活并为人（那灵同我们的灵，七八至七九、八一页）。

信息选读

我们也需要运用我们的灵。单有爱的心是不够的；在爱的心之外，我们还需要得着一个更新、接受的灵。我们得救以前就有人的灵，但这灵是死的。在以弗所二章一节，保罗说我们原是死在过犯并罪之中。这当然不是指我们在身体或魂里死了，乃是指我们在灵里死了。我们在身

Zech. 12:1 ...Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him.

2 Tim. 1:6-7 For which cause I remind you to fan into flame the gift of God...For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

In the eyes of God, our human spirit is ranked with the heavens and the earth...Zechariah 12:1 says clearly that God stretched forth the heavens, laid the foundation of the earth, and formed the spirit of man within him. The heavens are for the earth; the earth is for man; and man has a spirit to contact God.

Our human spirit is important in our contacting God, and our contacting God is our worship to God. We cannot contact God without worshipping Him....John 4:24 [says] that God is Spirit and that we must worship Him in our spirit. We worship Him by exercising our spirit. If we are going to live a meaningful life, we should contact God. He is our source, and our spirit is our spiritual organ for us to contact Him.

In our Christian walk, we need to walk according to our spirit (Rom. 8:4b). When you ask me a question, I should not answer you from my soul. I should answer you from my spirit...We are spiritual men who walk, live, and have our being according to our spirit. (The Spirit with Our Spirit, pp. 72, 74)

Today's Reading

We also need to exercise our spirit. A loving heart is not sufficient. In addition to a loving heart, we need a renewed, receiving spirit. We had a human spirit before we were saved, but it was deadened. In Ephesians 2:1 Paul says that we were dead in offenses and sins...We were dead not in our body or in our soul but in our spirit. While we were living in our body, we were deadened in our spirit.

体里活着，却在灵里死了。当我们得救时，主耶稣点活了我们的灵。因此，我们现在有一个被点活、得更新的灵。

运用我们的灵接触主，最好的方法就是呼喊：“哦，主耶稣！”我们这样运用我们的灵，就感觉到全人深处有个东西在运行。那就是我们的灵。

撒但诡诈地使人的灵这件事向多数基督徒隐藏起来。许多信徒读圣经时，都没有运用灵，只运用心思。我们读圣经时，需要运用灵，也需要运用心思。…我们若不运用灵，就无法作正常的基督徒。

〔我们〕要学习操练我们的灵，“与主成为一灵”（林前六17）。这就是说，我们需要看见，主借生命在我们里面恢复时，给了我们一个新灵（以西结书生命读经，二四〇至二四一、二四三页）。

提后一章六至七节指明，我们必须将我们的灵如火挑旺起来。…神所给我们的灵，是我们必须挑旺起来的。…你若要将你的灵挑旺起来，就必须敞开口，敞开心，敞开灵。你必须敞开你全人的这三层。你必须用口说，“哦，主耶稣。”但你还必须加深地用口、用心来说，“哦，主耶稣。”然后你还必须更深地用口、用心、用灵来说，“哦，主耶稣。”这是从深处敞开你的灵。火就会烧起来。

神所赐给我们的灵乃是能力、爱并清明自守的灵。能力属于我们的意志，爱属于我们的情感，清明自守属于我们的心思。神赐给我们的灵属于这三件事。我们的意志应当刚强，满了能力；我们的情感应当爱人，满了爱；我们的心思应当清明，满了清明自守。我们能作事，因为我们有能力的性能。我们不该说我们不会爱人，因为我们有爱的性能。我们不该说我们是在黑暗里，因为我们有清明自守的性能，有晴朗的天（那灵同我们的灵，八九、九一至九三页）。

参读：生命信息，第七十一章；那灵同我们的灵，第七章。

When we were saved, the Lord Jesus enlivened our spirit. Thus, we now have an enlivened and renewed spirit.

One of the best ways to use our spirit to contact the Lord is to call, “O Lord Jesus!” When we exercise our spirit in this way, we have the sense of something moving deep within our being. That something is our spirit.

In his subtlety, Satan has hidden this matter of the human spirit from most Christians. When many believers read the Bible, they do not exercise their spirit but exercise only their mind. When we read the Bible, we need to exercise our spirit as well as our mind. We should never neglect our spirit. If we do not exercise our spirit, we cannot be proper Christians.

We should learn to exercise our spirit to be one spirit with the Lord (1 Cor. 6:17). This means that we need to realize that, in His inward recovery by life, He has given us a new spirit. (Life-study of Ezekiel, pp. 193-195)

Second Timothy 1:6-7 indicates that we need to fan our spirit into flame....Our God-given spirit is what we must fan into flame....If you want to fan your spirit into flame, you need to open up your mouth, open up your heart, and open up your spirit. You need to open these three layers of your being. You have to use your mouth to say, “O Lord Jesus.” But then you have to go deeper by using your mouth with your heart to say, “O Lord Jesus.” Then you need to go even deeper by using your mouth with your heart and with your spirit to say, “O Lord Jesus.” This is to open up your spirit from deep within. Then the fire burns.

The spirit given to us by God is of power, of love, and of sobermindedness. Power belongs to our will. Love belongs to our emotion. Sobermindedness belongs to our mind. God has given us a spirit of these three things. Our will should be strong, full of power; our emotion should be loving, full of love; and our mind should be sober, full of sobermindedness....We can do things because we have the capacity of power. We should not say that we do not love people, because we have the capacity of love. We should not say that we are in darkness, because we have the capacity of sobermindedness with a clear sky. (The Spirit with Our Spirit, pp. 80-83)

Further Reading: CWWL, 1979, vol. 1, “Life Messages, Volume 2,” ch. 71; The Spirit with Our Spirit, ch. 7

晨兴喂养

结三六 27 “我必将我的灵放在你们里面，使你们遵行我的律例，谨守遵行我的典章。”

罗八 2 “因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”

4 “使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

[在以西结三十六章二十七节] 我们看见，主不但说要给我们一个新心和一个新灵，更说要将祂的灵放在我们里面，将祂的灵放在我们灵里。我们不该忽略我们的灵，因为我们的灵乃是盛装神圣之灵的器皿。信徒一听到“灵”这字，通常都想到圣灵，很少想到他们有人的灵。不错，我们需要圣灵，但我们需要看见，圣灵是在我们重生之人的灵里。“那灵自己同我们的灵见证。”（罗八 16）赞美主，我们有一个新心和一个新灵，使我们有圣灵在我们灵里一直加强我们（以西结书生命读经，二四三至二四四页）。

信息选读

神的诫命乃是照着祂的性情，而我们有神的性情在我们里面，因为我们有祂的灵在我们里面。现在我们里面有一个东西是与神的律法相符的。在我们里面神的灵含有神的性情，而神的性情与神的律法相符。因着有神的性情在我们里面，我们就很容易遵守祂的律法。从前我们很难爱人，但如今我们很容易爱人，却很难恨人，因为我们里面有了新的性情，就是神的性情（以西结书生命读经，二四四页）。

Morning Nourishment

Ezek. 36:27 And I will put My Spirit within you and cause you to walk in My statutes, and My ordinances you shall keep and do.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

[In Ezekiel 36:27] we see that the Lord said not only that He will give us a new heart and a new spirit but that He will put His Spirit within us, putting His Spirit into our spirit. We should not neglect our spirit, because our spirit is the vessel which contains the divine Spirit. When believers hear the word spirit, they usually think of the Holy Spirit. They seldom consider that they have a human spirit. Yes, we need the Holy Spirit, but we need to realize that the Holy Spirit is in our regenerated human spirit. “The Spirit Himself witnesses with our spirit” (Rom. 8:16). Praise the Lord that we have a new heart and a new spirit and that we have the Holy Spirit within our spirit strengthening us all the time. (Life-study of Ezekiel, p. 195)

Today's Reading

God's commandments are according to His nature, and we have the nature of God within us because we have His Spirit within us. Now there is something within us that corresponds to God's law. God's Spirit within us contains God's nature, and God's nature corresponds to God's law. Because we have God's nature within us, it is easy for us to keep His law. Formerly it was difficult for us to love others, but now it is easy to love others and difficult to hate them because we have a new nature, God's nature, within us. (Life-study of Ezekiel, p. 196)

生命之灵的律，是罗马八章的主题。…生命乃是那灵的内容与流出，那灵乃是三一神终极完满的显出。这位三一神，经过成为肉体、钉死并复活的过程，成了内住、赐生命的灵，作所有在基督里之信徒的生命。罪的律，乃是出于住在我们堕落身体肢体中的撒但（七23、17）。那释放我们，使我们脱离这罪律的〔八2〕，乃是这生命之灵的律。不是神，也不是那灵，乃是这律，在我们里面运行，救我们脱离肉体中罪律的运行，并使我们认识神，得着神，而将祂活出。这生命之灵的律，是生命之灵的自然能力，只要情形符合这律的要求，这自然的律就会自动运行（圣经恢复本，罗八2注3）。

生命的灵，就是基督的灵，基督是与神的律法一致的。当我们照着这灵而行，我们里面的这灵，自然就借着我们就律法一切义的要求（罗八4注1）。

我们人的灵是重要的，因为乃是在这灵里，基督与那灵内住于我们，以我们的灵为神的居所（提后四22上，罗八11，弗二22）。你若没有神在你的灵里，你的魂必定也是空洞的。魂被造成为器皿，以盛装神作内容。罗马九章清楚地告诉我们，我们人是神的器皿，盛装神作我们的内容（21、23）。今天三一神化身于基督，实化为那灵，…在我们灵里作我们的内容。

身为基督徒，我们的灵已经得了重生。得重生就是得加强，一个更刚强更丰富的东西加到我们里面。…神已经赐给我们称义、和好以及祂全备的救恩。这一切都是在神的生命和神的灵之外，另赐给我们的。事实上，这一切属天的事物都包括在神的生命和神的灵里，二者已经加到我们灵里了。我们有一个得重生并得加强的灵，这灵是刚强的灵，有一个同伴。这个同伴就是三一神。三一神成了我们灵里的同伴。我们所有的是何等丰富的灵！（那灵同我们的灵，七九至八〇、八七至八八页）

参读：那灵同我们的灵，第八章。

The law of the Spirit of life is the subject of Romans 8...Life is the content and issue of the Spirit, and the Spirit is the ultimate and consummate manifestation of the Triune God after His being processed through incarnation, crucifixion, and resurrection and becoming the indwelling, life-giving Spirit, who is life to all the believers in Christ. The law that has freed us from the law of sin [Rom. 8:2], which is of Satan, who dwells in the members of our fallen body (7:23, 17), is of this Spirit of life. It is this law, not God nor the Spirit, that works in us to deliver us from the working of the law of sin in our flesh and to enable us to know God and gain God and thereby live Him out. This law of the Spirit of life is the spontaneous power of the Spirit of life. Such a spontaneous law works automatically under the condition that fulfills its requirements. (Rom. 8:2, footnote 1)

The Spirit of life is the Spirit of Christ, and Christ corresponds with the law of God. This Spirit within us spontaneously fulfills all the righteous requirements of the law through us when we walk according to Him. (Rom. 8:4, footnote 1)

Our human spirit is important because it is in this spirit that Christ and the Spirit indwell us, taking our spirit as God's habitation (2 Tim. 4:22a; Rom. 8:11; Eph. 2:22). If you do not have God in your spirit, your soul will also be empty. The soul was made to be a vessel to contain God as the contents. Romans 9 tells us clearly that we human beings are vessels to God, containers to contain God as our contents (vv. 21, 23). Today the Triune God is embodied in Christ and realized as the Spirit.

As Christians, our spirit has been regenerated. To be regenerated is to be reinforced. Something stronger and richer has been added into our being...God has given us justification, reconciliation, and His full salvation. All these were given in addition to God's life and God's Spirit. Actually, all these heavenly things are included in God's life and God's Spirit, which have been added into our spirit. We have a regenerated and reinforced spirit, a very strong spirit, with a companion. This companion is the Triune God. The Triune God becomes our companion in our spirit. What an enriched spirit we have! (The Spirit with Our Spirit, pp. 73, 79)

Further Reading: The Spirit with Our Spirit, ch. 8

结三六 35 “他们必说，这先前为荒凉之地，现在成如伊甸园；这荒废凄凉、毁坏的城邑现在坚固有人居住。”

37 ~ 38 “主耶和华如此说，我要加增以色列家的人数，多如羊群；他们必为这事向我求问，我要给他们成就。…荒凉的城邑必被人群充满；他们就知道我是耶和华。”

以西结三十六章里的一个主要重点是说到恢复美地，就是恢复对基督丰富的完满享受（8 ~ 15、33 ~ 36）。什么时候我们退后堕落了，我们就失去对基督之丰富的享受。基督自己是丰富的，但我们却会失去对祂丰富的享受。我们赞美主，在祂的恢复里，恢复了对基督之丰富的享受。

“我必从列国收取你们，从列邦聚集你们，把你们带回自己的地。”（24）神在祂的恢复里，把我们带出来，把我们带回自己的地。祂使我们回到作我们之地的基督那里。

主的恢复有两方面，…就是外面的恢复和里面的恢复。假设你堕落离开了基督，离开了召会生活，也离开了与圣徒的交通，而落到罪恶、属世的事物里。但有一天主把你寻找出来，把你带回归祂自己，带回到召会生活，并与圣徒的交通。这就是…外面的恢复，…把你带回到美地。…你仍然需要主恢复内在的一面，就是二十二至三十节所说的（以西结书生命读经，二三四至二五六页）。

信息选读

Ezek. 36:35 And they will say, This land that was desolate has become like the garden of Eden, and the waste and desolate and ruined cities are fortified and inhabited.

37-38 Thus says the Lord Jehovah, Moreover for this I will be inquired of by the house of Israel to do it for them; I will increase them with men like a flock...So will the waste cities be filled with flocks of men; and they will know that I am Jehovah.

A major point in Ezekiel 36 is the recovery of the good land, that is, the restoration of the full enjoyment of the riches of Christ (vv. 8-15, 33-36). Whenever we backslide and become fallen, we lose the rich enjoyment of Christ. Christ Himself is rich, but we may lose the enjoyment of His riches. We praise the Lord that in His recovery there is the restoration of the enjoyment of the riches of Christ.

Verse 24 says, “I will take you from the nations and gather you from all the countries and bring you into your own land.” In His recovery, God brings us out from the world and brings us back to our own place. He returns us to Christ as our land.

In the Lord’s recovery there are two aspects:...the outward recovery and the inward recovery. Suppose that you have fallen away from Christ, from the church life, and from the fellowship with the saints and have become involved with sinful, worldly things. But one day the Lord seeks you out and brings you back to Himself, to the church life, and to the fellowship with the saints. This is...an outward recovery...[to bring] you back to the good land...You still need the inward aspect of the Lord’s recovery, which is covered in 36:22-30. (Life-study of Ezekiel, pp. 188-190, 189)

Today’s Reading

在以西结三十六章三十四至三十六节，主应许那荒凉、荒废之地要变成如同伊甸园一样。…基督这生命树，要在那里成为他们丰富的供应。地方召会需要达到这么高的情形，就是如同伊甸园一样。甚至今天在召会的聚会中，我们常觉得是在伊甸园里。

三十七至三十八节说，“主耶和华如此说，我要加增以色列家的人数，多如羊群；他们必为这事向我求问，我要给他们成就。圣别作祭物的羊群怎样多，耶路撒冷在所定的节期羊群怎样多…”这里主应许说，祂要带进人来，如羊群一般。虽然祂应许要作这事，但我们仍需求问祂。这就是说，我们需要为着扩增祷告，说，“哦，主啊，把人如同羊群带进来。这是你向我们应许过的。”

在已过，每当我们为人数扩增祷告，主都答应了。我觉得我们需要更多祷告。主应许了，但祂需要我们的求问。祂应许要加增我们的人数，多如羊群，但我们需要为此祷告，求祂成就这事。我盼望圣徒们在众地方召会中，要确定、特定地为人数扩增祷告。我们绝不该对目前的人数满意；我们都当渴望在一段时期之内人数加倍。因此，我们需要祷告：“主，把人如同羊群带进来。”…一九六三年在洛杉矶，我们只有二十至三十人，但我们祷告了六个月，人数就大大增加。在艾尔登会所，我们也祷告求主把人如同羊群带进来。我们祷告说，“主，把人如同羊群带给我们！”主听了这个祷告。我觉得今天我们需要更多祷告，站在以西结三十六章三十七至三十八节上面，就着人数的增加向主要。

我们不该说数字没有意义，我们不在意人数等等。我们在扩增的事上，绝不该因为失败而安慰自己。我们的确需要人数的扩增。我们需要为扩增祷告，取用三十六章里主的应许。有人听到这事，可能说他们重质不重量。然而，质出自量。所以，我们需要祷告，求主给我们加增人数，求祂把人如同羊群带来（以西结书生命读经，二四四至二四六页）。

参读：以西结书生命读经，第十七篇。

In Ezekiel 36:34-36 the Lord promised that the desolate and waste places would become like the garden of Eden. There...Christ as the tree of life, would be their rich supply. The local churches need to reach such a high condition that they are like the garden of Eden. Even today, often in the church meetings we have the sense that we are in the garden of Eden.

Ezekiel 36:37-38 says, “Thus says the Lord Jehovah, Moreover for this I will be inquired of by the house of Israel to do it for them; I will increase them with men like a flock. Like the holy flock for sacrifices, like the flock of Jerusalem in her appointed feasts...” Here the Lord promised that He would bring in flocks of people. Although He has promised to do this, we still need to inquire of Him. This means that we need to pray for the increase, saying, “O Lord, flock people in. You promised this to us.”

In the past, whenever we prayed for an increase of number, the Lord answered. I feel that we need to pray more. The Lord promised, yet He needs our inquiring. He promised that He will increase our number by flocks of men, but we need to pray for this and ask Him to do it. I hope that the saints in all the local churches will pray definitely and specifically for the increase of numbers. We should never be content with our present number. Rather, we should all aspire to be doubled within a period of time. Thus, we need to pray, “Lord, flock people in.” In 1963 in Los Angeles, we had only twenty to thirty people, but after we prayed for six months, the number was greatly increased. In Elden Hall we also prayed that the Lord would flock people in. We prayed, “Lord, bring flocks of men to us,” and the Lord heard this prayer. I feel that today we need to pray even more, standing upon and claiming Ezekiel 36:37-38 concerning the increase of numbers.

We should not say that numbers do not mean anything and that we do not care for numbers. We should not comfort ourselves with any failure in the matter of increase. We surely need the increase in numbers. We need to pray for the increase, claiming the Lord’s promise in Ezekiel 36. When some hear this, they may say that they care not for quantity but for quality. However, quality comes out of quantity. Therefore, we need to pray that the Lord will give us the increase and that He will bring in flocks of men. (Life-study of Ezekiel, pp. 196-197)

Further Reading: Life-study of Ezekiel, msg. 17

第十二周诗歌

WEEK 12 — HYMN

539 里面生命的各方面 — 新心与新灵

8 7 8 7 (英 743)

降A大调

4/4

3 1 5̣ 5̣ | 5̣ 1 1 7̣ | 1 3 6̣ 7̣ 1 | 4 3 3̣ 2̣ |
 一 神造我们作祂器皿，乃为彰显祂丰盛；
 1 4 4 3 | 2 6 6 5 | 5 4 3 2 1 | 1 7̣ 1 - ||
 要我爱祂，为我造心；要我接受，且造灵。

- 二 我们应该用心爱神， 也该用灵接受神；
 要得神作我们生命， 非此无法能入门。
- 三 撒但败坏我们的心， 也弄死了我们灵；
 使我不能与神接触， 反倒靠赖己生命。
- 四 因此，主在祂救恩里， 更新我的心与灵；
 恢复了我爱的心情， 并我接受的本能。
- 五 乃是借着更新的心， 我们爱神，渴慕神；
 且是借着更新的灵， 我们拜神，接受神。
- 六 对神，我们的心应当 诚实、清洁又单纯；
 并且我们的灵该是 贫穷、寻求且温顺。
- 七 神啊，保守我心爱你， 常是新鲜、无陈迹；
 并使我灵刚强、活泼， 永以新样接触你。

God created us His vessels

Various Aspects of the Inner Life — The New Heart and the New Spirit

743

1. God cre - at - ed us His ves - sels His ex - pres - sion to a - chieve;
 Thus He made a heart to love Him And a spir - it to re - ceive.

2. With our heart we have to love Him,
 With our spirit Him possess
 As our life, of Him partaking,
 That Himself we may express.
3. Satan has our heart corrupted,
 To our spirit death did give,
 That the Lord we should not contact
 But by self attempt to live.
4. Thus the Lord in His salvation
 Heart and spirit has renewed
 To recover our receiving
 And our loving aptitude.
5. It is by our heart's renewal
 We may God in love pursue,
 And in newness of the spirit
 We may contact God anew.
6. Ever true and pure and single
 To the Lord our heart must be,
 Poor in spirit, ever seeking
 God to contact constantly.
7. Keep our heart, Lord, in love's freshness,
 And our spirit strengthen more,
 That in newness of the spirit
 We may touch Thee o'er and o'er.

第十二周申言

申言稿: _____

Lined writing area for the Chinese prophecy draft.

Composition for prophecy with main point and sub-points:

Lined writing area for the prophecy composition with main point and sub-points.