

二〇一六年冬季訓練

以西結書結晶讀經（一）

標語

①事奉主的人最重要的事，就是必須看見神的異象；我們在那從神來的異象之下，受指引朝向神的目的地，我們的生活也受神的經綸所支配。

②神需要一班活物，能彀配搭在一起，成爲一個團體的實體，就是團體的基督，爲著祂的彰顯、行動和行政；活物的配搭不在自己裏面，乃在神裏面，藉著神聖的能力、神聖的力量和神聖的恩典。

③我們必須維持與主有清明的天，也就是說，與主有清明的交通；在我們屬靈的經歷中，在清明的天以上有寶座，就是讓神在我們基督徒生活中有最高、最顯著的地位。

④主耶穌經過了釘十字架、復活並升天，就被帶到寶座，並且祂是開拓者，是先鋒，開了到寶座的路並領頭到達寶座，使我們能跟隨，以完成神要把我們帶上寶座的願望。

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 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。

二〇一六年冬季訓練

以西結書結晶讀經（一）

篇題

- 第一篇 神的異象以及神定旨和祂心願的揭示
- 第二篇 正常基督徒屬靈的歷史—風、雲、火、金銀合金
- 第三篇 四活物
- 第四篇 四活物的配搭
- 第五篇 鷹翅、人手和牛腿
- 第六篇 高而可畏的輪子
- 第七篇 我們屬靈經歷的最高點—有清明的天，其上有寶座
- 第八篇 在寶座上的人
- 第九篇 虹—基督徒生活與召會生活之經歷的總結
- 第十篇 喫書卷—喫並消化神的話
- 第十一篇 神藉著祂的牧養而有生命的恢復
- 第十二篇 生命內在的恢復，為著完成神的經綸

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Crystallization-Study of Ezekiel (1)

INDEX

- Message 1: Visions of God and the Unveiling of God's Purpose and the Desire of His Heart*
- Message 2: The Spiritual History of a Normal Christian— the Wind, the Cloud, the Fire, and the Electrum*
- Message 3: The Four Living Creatures*
- Message 4: The Coordination of the Four Living Creatures*
- Message 5: The Wings of an Eagle, the Hands of a Man, and the Feet of a Calf*
- Message 6: The High and Awesome Wheels*
- Message 7: The Highest Point in Our Spiritual Experience— Having a Clear Sky with a Throne above It*
- Message 8: The Man on the Throne*
- Message 9: The Rainbow— the Consummation of the Experience of the Christian Life and the Church Life*
- Message 10: Eating the Scroll— Eating and Digesting the Word of God*
- Message 11: God's Recovery by Life through His Shepherding*
- Message 12: The Inward Recovery by Life for the Carrying Out of God's Economy*

綱要

第一篇

神的異象

以及神定旨和祂心願的揭示

讀經：結一 1、3、16，八 3，四十 4，箴二九 18 上，徒二六 18

週一

壹『諸天開了，我就看見神的異象』—— 結一 1：

一 諸天向以西結開了——1 節：

1 諸天開了，是神特別的眷顧；諸天也向雅各（創二八 11～17）、向耶穌（太三 16～17）、向司提反（徒七 56）、向彼得（十 11）並向約翰開了（啓四 2，十九 11）。

2 以西結站在祭司的地位上，尋求神、接觸神並且聯於諸天——結一 3：

a 以西結在靈裏盡祭司的職分，事奉神，並與神交通；所以諸天向他開了，他就看見神作人生命，使神與人同被建造的榮耀異象——4、16 節，四十 1～四八 35。

b 諸天向以西結開啓，甚至能降到地上，使神天上的事能在地上給人看見，並且在地上成全在人中間——啓一 1、9，創二八 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 每當神在地上找到一個人與祂是一，他的心是神心的複製，天就向他開啓—太三 16。

二 以西結在靈裏，在開啓的天底下，看見神的異象—神聖、屬靈、屬天的異象—結一 1，參八 3，啓一 10～11，四 2，十七 3，二一 10：

1 神的異象就是祂的啓示，使我們能看見神聖、屬靈、屬天的事—結四十 4，參弗一 17～18。

2 我們向神的兒女所陳明的，該是我們藉著接觸神，在開啓的諸天底下，在靈裏所看見之神的異象—徒二六 16～19，參歌一 15，七 4。

3 這些異象會促成神召會的建造—太十六 18。

4 事奉主的人最重要的事，就是必須看見神的異象—箴二九 18 上，徒二六 19：

a 在聖經裏，『異象』是指一個特殊的景象；它是說到一種特別的看見，即榮耀、內在的看見，也是說到我們從神所看見的屬靈景象—但七 1、9～10、13～14。

b 我們要得著異象，就需要有啓示、光和視力—弗一 17～18。

c 神的異象管制我們、限制我們、支配我們、保守我們、徹底翻轉我們、給我們膽量往前並保守我們在真正的一裏—箴二九 18 上。

d 我們在那從神來的異象之下，受指引朝向神的目的地，我們的生活也受神的經綸所支配—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 我們所需要的禱告，乃是帶我們魂遊象外且將屬天的異象帶給我們的禱告——徒十 9～16，二二 17～21：

a 魂遊象外，意思就是從我們的己裏面出來；我們也許被監禁在我們的己裏面，但我們必須禱告，從那種監禁裏出來。

b 魂遊象外是從我們的己裏面出來；在那魂遊象外中，我們從神得著異象——十 10～11，二二 17～18。

三 神要以西結不但用眼看，也用耳聽；因此，神把祂的話隨同祂的異象，給了以西結——結四十 4：

1 神賜給以西結的話不是普通的話，乃是明確的話，特別的話——3。

2 神的話乃是祂異象的說明。

3 我們需要從主來的明確的話——約六 63，歌八 13：

a 神要給我們特別、新鮮、活潑的話，以傳遞祂神聖的異象——林前二 13，彼前四 11 上。

b 我們該求神給我們話語，使我們能明白異象；我們也需要話語，使我們能宣揚並說明我們所看見的——結三 1～4。

四 神的手總是隨著祂的說話；因此，耶和華的手臨到以西結身上——3：

1 神要進來作祂所說的，並且照著祂的說話而作工——3 節，詩三三 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).

週四

- 2 神的手臨到人身上，是為著帶領、指引人，使人採取行動—參王上十八 46，但十一 32 下，約七 6、8，林後五 14～15。
- 3 但願我們都有開啓的天，看見神的異象，得到神的話語，也有神帶領、指引的手在我們身上，以滿足神的需要。

貳 以西結一章向我們揭示神的心願，以及神所要成就的定旨—4～5、26 節，弗一 5、9，三 10，腓二 13，創一 26：

- 一 說到神的心願，聖經所用的辭乃是『祂意願所喜悅的』；神意願所喜悅的，就是祂的心願—弗一 5：

週五

- 1 三一神的經綸是照著祂的喜悅所定的，而祂的喜悅是出於祂的心願—9～10 節，三 9～11。
 - 2 出於神的心願，神的喜悅，乃是神的定旨；出於這定旨的，乃是祂的經綸—提前一 4。
 - 3 我們裏面的喜樂，指明神為著祂的喜悅在我們裏面運行，並且我們照著祂的喜悅生活行動，這喜悅就是祂心頭的願望—腓二 13。
- 二 以西結一章揭示神渴望在祂兒子裏面得著彰顯—來一 3。
- 三 由光耀的金銀合金所表徵的那一位—羔羊神，乃是無價之寶住在我們裏面，為著祂的彰顯—林後四 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 四活物的四個臉表徵基督完整、充分的彰顯—結一5～6、10:

- 1 四活物表徵一個團體的實體，就是團體的基督—團體的彰顯；當神得著這樣團體的彰顯，祂的定旨就必得著成就—林前十二12，弗三10～11。
- 2 以西結一章的異象給我們看見，我們需要成為團體的，並且需要在配搭裏—4～5、12節。

週六

五 『在寶座的樣式以上，有一位的样子好像人的样子』—26節下:

- 1 寶座上的那一位看起來像人，卻有耶和華榮耀的樣式(28)，指明坐在寶座上的那一位是神又是人；這一位就是神人耶穌基督，神與人的調和。
- 2 聖經啓示，神與人的關係中祂奧祕的心意，是要將祂自己與人調和，因而使祂自己與人一樣；也使人在生命、性情和彰顯上與祂一樣，但無分於神格—約一12～14，約壹三2，彼後一4，羅八29。
- 3 在寶座上的那一位和四活物，都有人的樣子，指明四活物在地上彰顯在寶座上的那一位；這就是神在人性裏的顯現—結一5、26，提前三15～16。

六 全本聖經和作為聖經縮影的以西結書啓示，神永遠的心意是要將祂自己分賜到祂所揀選的人裏面，使他們在祂的生命、性情和形像上，但不在祂的神格上，與祂一樣—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 神的目標是要將祂自己在基督裏作到祂所救贖並重生的人裏面，使他們與祂調和成爲一個實體，並在祂裏面同被建造，成爲祂永遠的住處，就是新耶路撒冷—約十四 20，弗三 16～17，林前六 17，十二 12，啓二一 2、10～11。
- 2 這是聖經啓示的中心點，也是以西結書所陳明之異象的中心點—弗一 17～23，三 15～21，啓二一 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).

晨興餽養

結一 1『…我在迦巴魯河邊被擄的人中，那時諸天開了，我就看見神的異象。』

3『在迦勒底人之地，迦巴魯河邊，耶和華的話特臨到布西的兒子祭司以西結；耶和華的手在那裏臨到他身上。』

諸天開了，是神特別的眷顧。每當地上的人與神是一的時候，諸天就會向他們開啓。在被擄之地，有一個成熟的、與神是一的人以西結，諸天向他開了。今天原則是同樣的。我們需要諸天向我們開啓，但在我們的經歷中要諸天開啓，我們就需要作以西結。我們若是今日的以西結，就會有開啓的諸天。（以西結書生命讀經，二一至二二頁。）

信息選讀

聖經首次題起諸天開了，是在雅各逃離他哥哥以掃而飄流的時候。他作了一個夢，在那個夢裏諸天向他開了。（創二八 11～17。）這表徵神要得著雅各作祂在地上的灘頭堡，使諸天能向地開啓。主耶穌受浸時，諸天開了，宣告地上有一個與天上的神是一的人。（太三 16～17。）司提反殉道時，諸天向他開了。（徒七 56。）主耶穌回來時，諸天要再次開啓。神的兒女得著諸天向他們開啓，乃是極大的祝福。

地受了撒但的霸佔，地上的人也受了撒但的敗壞以後，神就不能來到地上，神所在的諸天也不能向地上的人開啓。這就是以西結時代的情況。

Morning Nourishment

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敗壞，並且被擄；結果，諸天不能向他們開啓。然而，在被擄的人中，有一個祭司，他尋求神、接觸神、並且聯於諸天；所以諸天能向他開啓，甚至降到地上，使神天上的事能在地上給人看見，並且在地上成全在人中間。這實在是一件大事。

以西結一章三節清楚說到『祭司以西結』。身為祭司，以西結是一個活在神面前、事奉神、並與神調和的人。以西結是這樣的人；他雖然在被擄之地，卻仍活在神面前，並在神面前供職。他在迦巴魯河邊，不在聖殿裏；但身為祭司，他仰望神、禱告神、接觸神、與神交通、並等候神。因為以西結是這樣的人，並且這樣接觸神，所以諸天向他開了，他就『看見神的異象』。(1。)

我們鼓勵所有在主裏的弟兄姊妹都作祭司事奉神。我們都需要學習禱告神、親近神、與神交通、並活在神面前。我們若這樣操練作祭司，諸天就會向我們開啓，我們就會看見神的異象。

以西結書和啓示錄不但在內容上相似，這兩卷書的作者在某些方面也相似。最重要的相似點是，申言者以西結和使徒約翰都是在神面前的祭司。雖然以西結是申言者，但他看見記載在他書裏的異象時，是站在祭司的地位上，有祭司的身分，(結一3，)也有祭司的生活。他在迦巴魯河邊，必定是在靈裏盡他祭司的職分，事奉神，與神交通；所以諸天向他開了，他就看見神作人生命，使神與人同被建造的榮耀異象。(以西結書生命讀經，二二、一九、四頁。)

參讀：以西結書生命讀經，第一篇；李常受文集，一九七五至一九七六年第三冊，青年訓練，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

晨興餽養

結四十 4『那人對我說，人子阿，凡我所指示你的，你都要用眼看，用耳聽，並要放在心上；因為我帶你到這裏來，目的是要使你看見；凡你所看見的，你都要告訴以色列家。』

徒二六 19『…我故此沒有違背那從天上來的異象。』

神的計畫是隱藏在天上的。當神在地上找著一個合祂心意的人時，天就向這人開啓。天曾經向雅各、（創二八 12～17、）以西結、（結一 1、）耶穌、（太三 16、）司提反（徒七 56）和彼得（徒十 11）開啓過。…天也向啓示錄的作者約翰開啓。在永世裏，天也要向所有在基督裏的信徒開啓。（約一 51。）（啓示錄生命讀經，二五五頁。）

信息選讀

神的異象就是祂的啓示，使祂的子民能看見神聖、屬靈、屬天的事。以西結在靈裏，（參弗三 3～5，啓一 10，四 2，十七 3，二一 10，）在開啓的天底下，看見屬靈、屬天的異象。他將這些異象陳明給神的百姓，使他們能從被擄中得恢復，為著建造神的居所（聖經恢復本，結一 1 註 4）。

所有的召會和所有的聖徒都需要看見屬天的異象。所以，我們向神的兒女所陳明的，不該僅是教訓或道理，或從閱讀所得的知識，乃是我們藉著接觸神，在開啓的諸天底下，在靈裏所看見的異象。這會使神的百姓從被擄中得恢復，也會帶進神召會的建造。（以西結書生命讀經，二三至二四頁。）

一個事奉主的人，最重要的一件事，就是要有異象。每一個事奉主的人，都應當是一個有異象的人。雖然不一定每一個弟兄姊妹，都有直接從主那裏來的異象，有的也許是間接從別人得幫助而看見的。…一個有異象的人，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

事奉就是一種有異象的事奉。使徒保羅說，他沒有違背那從天上來的異象。（徒二六 19。）他一生的事奉，都是根據他所得著的異象。（我們的異象—基督與教會，二頁。）

異象是指一個特殊的景象。…在聖經裏，異象是指我們從神所看見的光景。神藉著祂的話，把幕幔打開了；但是我們必須看見其中一幕幕的景象。凡我們從神的啓示所看見的，就是異象。（神的啓示和異象，三頁。）

我盼望在主恢復裏每一位事奉主的人，至少有一次看見一個榮耀的景象向你顯現，向你照亮，這還不重在外面看見甚麼，乃重在你裏面的確有個榮耀的看見。（榮耀的異象與十字架的道路，七頁。）

爲了要有異象，我們需要啓示、眼睛和光。讚美主，我們不在宗教、迷宮或黑暗裏，我們乃在異象裏！（李常受文集一九七八年第一冊，三六二頁。）

這種從神而來的異象將一直指引我們的步伐，並控制我們的生活。即使在舊約裏，也是如此；那裏告訴我們，沒有異象，民就放肆。（箴二九 18 上。）我們在屬天的異象之下，受指引朝向神的目的地，並且我們的生活是受神的經綸所控制。

…我們若要明白真理，就必須看見神經綸的異象。我能作見證，多年前，我就被這個異象抓住。因著我們看見這異象，所以我們雖然遭受苦難、毀謗、與各種的艱難，也能一直往前。

…這異象成爲一個原則，指引我們的步伐，並管制我們的路。我們…走主恢復的路…，因爲我們被神經綸的異象抓住了。因著我們看見這異象，這些年來，屬天的光源源不斷的照射到主的恢復裏。這光臨到我們，因爲我們在這異象之下。每當我們來到神的話中，光就照耀，因爲我們是在這指引、控制並管制的異象裏。（馬可福音生命讀經，五一三至五一四頁。）

參讀：榮耀的異象與十字架的道路，第一篇；三一神的啓示與行動，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

晨興餽養

徒十 10 ~ 11 『他〔彼得〕覺得很餓，就想要喫。人正豫備飯的時候，彼得魂遊象外，看見天開了，有一器皿降下，好像一塊大布，繫著四角，縋在地上。』

行傳十章九至十六節給我們看見，使彼得魂遊象外，並帶給他屬天異象的禱告。這個定時的禱告（9）將彼得帶到與主的談話中。（13 ~ 16。）這是禱告的另一個原則。禱告是要將我們自己禱告到魂遊象外。魂遊象外就是說，我們從自己裏面出來。我們也許被監禁在我們自己裏面，但我們需要禱告，從那種監禁裏出來。在魂遊象外中，就是在我們從自己裏面出來的光景中，我們能得著神的異象。我們都需要魂遊象外，因為我們留在自己裏面太久了；…我們的己是堅固的監牢，我們需要從其中出來，所以我們需要將自己禱告到魂遊象外。許多時候在晨更中，我們讀經、禱讀的時候，覺得我們是從自己裏面出來，並且是在與神十分親近的光景中。我們說不出自己在那裏，只知道是在自己之外。那就是魂遊象外；在魂遊象外中，我們得著從神來的異象。（召會實際並生機的建造，一〇六至一〇七頁。）

信息選讀

神不但將祂的異象給以西結—祂也將祂的話語給他。異象是神的啓示，使我們有所看見；神的話語是祂的說明，使我們有所聽見。因為神要以西結不但用眼看，也用耳聽，（結四十 4，）所以神把祂的話，隨同祂的異象，給了以西結。神用祂的話語說明祂的異象。

Morning Nourishment

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.

臨到以西結的話語不是普通或平常的，乃是特別的。賜給以西結的話是特別、新鮮、活潑的，與賜給摩西、以賽亞、耶利米的話不同。事實上，這些話與聖經任何一卷的話都不同。我們讀以西結書，覺得這卷書的話是特別的。以西結書裏的話是神特別的話，特特臨到一個親近神的人。

一章三節上半說，『耶和華的話特特臨到…祭司以西結。』這不是普通的話，乃是特別的話。今天，我們也不需要普通的話，乃需要特別的話。爲著這樣特別的話，不要去找聖經註解，甚至不要去找倪柝聲或李常受的書。你需要有從主而來特別的話。對以西結而言，諸天開了，異象來了，話語也特特臨到。

作神話語執事的人不但需要神給他們異象，也需要特別的話語，新鮮的話語。我們需要看見神屬天的異象，也需要聽見神特別的話語。我們需要那使我們能明白異象的話語，也需要那使我們能宣揚並說明我們所看見之異象的話語。但願神的話語隨著神的異象特特臨到我們！

三節下半接著說，『耶和華的手在那裏臨到他身上。』這裏我們看見耶和華的手隨著祂的話。順序很重要：開啓的諸天、異象、神的話、和神的手。神的手總是隨著祂的說話。祂說甚麼，祂就作甚麼。我們所供應的若真是神的話，神的手就會隨著。然而，你若供應許多，而沒有甚麼事發生，這就是說，你口中出來很多話，但神的手沒有作工。你需要神全能的手作出你所說的。

今天我們需要諸天開啓；我們需要異象臨到我們；我們需要耶和華的話特特臨到我們；我們也需要耶和華的手臨到我們身上。（以西結書生命讀經，二四至二五頁。）

參讀：召會實際並生機的建造，一〇三至一〇九頁；以西結書生命讀經，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

第一週 週四

晨興餽養

詩三三 9『因為祂說有，就有；命立，就立。』

弗一 5『按著祂意願所喜悅的，豫定了我們，藉著耶穌基督得兒子的名分，歸於祂自己，』

說神特別話語的人也許是微不足道的人，但神的手不是微不足道的。神要進來作祂所說的，並且照著祂的說話而作工。

神的手臨到人身上，也是為著帶領人，使人採取行動。（參王上十八 46。）異象是為著看見；話語是為著聽見；手是為著行動。耶和華的手臨到以西結身上，握著他、帶著他、牽著他、提著他，使他能採取行動。耶和華的手臨到以西結身上以後，他所作的一切都是由於耶和華手的帶領、指引。神的手帶領、指引以西結這個為神說話的人。他每個行動都在神的手中。無論他到那裏，無論他作甚麼，並他怎樣行動舉止，都是由於神帶領、指引的手。無論被捆綁，或是得自由，無論喜怒哀樂，無論去彼或來此——一切都是受神手的帶領和指引。（以西結書生命讀經，二六頁。）

信息選讀

一個為神說話的人，不再有自己的自由，不再隨自己的方便行事。神的手若帶他到那裏，他就必須到那裏；神的手若要他作甚麼，他就必須作甚麼。他的行動是隨著神手的帶領，是受到神手嚴格指引的。他去那裏，他作甚麼，不是隨著他的挑選，乃是受到並隨著神帶領、指引的手。這需要為神說話的人出相當的代價。

<< 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.

每個神話語的執事都需要履行四個條件，好看見神的異象。每個正常說神話語的人，必須是諸天向他開啓的人，看見了神異象的人，神的話特臨到他的人，並有神的手臨到他身上的人。

但願我們都有開啓的天，看見神的異象，得到神的話語，也有神帶領、指引的手在我們身上。今天神需要這樣的人，召會也需要他們。但願我們都成爲這樣的人，應付神的需要！

以西結一章給我們看見神的心願，並向我們揭示神要成就的定旨，我們領悟這點是很要緊的。我們讀這章的時候，也許以爲它僅僅說到四活物。然而，我們若仔細讀這一章，就會看見它說到神渴望在祂兒子裏面得著彰顯。（以西結書生命讀經，二六至二七、九九頁。）

神永遠的定旨是出於祂的意願。現在我們要來看，神的意願是照著神的喜悅。（弗一9。）神的喜悅就是祂心頭的喜悅，我們可以稱之爲神心頭的願望。我們的神是一位活的神，愛的神，也是有定旨的神。這位活的、愛的、有定旨的神當然有個心願。每一個活物，特別是每一個活的人，都有一個心願、喜悅。我們若渴望得著喜悅，那麼神當然也是如此。只有死的東西或不活的東西沒有這種需要。我們越是活的，就越需要得著喜悅。我們活的程度決定我們需要多少喜悅。神當然是最活的一位，所以必定需要最大的喜悅。如果我們這些墮落的罪人需要喜悅，那麼神這活的一位，就更加深切的需要了。以弗所書啓示神需要喜悅，也啓示神心頭的願望。『神心頭的願望』在聖經中的發表就是『祂意願所喜悅的』。神意願所喜悅的，乃是神心頭的心願。（新約總論第七冊，六頁。）

參讀：使徒行傳生命讀經，第六十八篇；以弗所書生命讀經，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

第一週 週五

晨興餽養

來一 3『祂是神榮耀的光輝，是神本質的印像…』

林後四 7『…我們有這寶貝在瓦器裏，要顯明這超越的能力，是屬於神，不是出於我們。』

三一神的經綸，是要將祂自己分賜到祂所揀選並救贖的人裏面，使他們成為祂的彰顯。…神是活的人位，是滿有感覺的。祂有祂心頭的願望。出於神心頭願望的，乃是神的喜悅；出於這喜悅的，乃是神的定旨；出於這定旨的，乃是祂的經綸。整本聖經就是神經綸的內容。（神人的生活，一三七頁。）

信息選讀

我們身為基督徒，該是一班有感情的人。我們與別人同處時，他們應當感覺到我們有一些興奮的事。在洛杉磯艾爾登會所（Elden Hall）聚會的那些年間，我們的鄰居稱我們為『阿利路亞人』。我們真是興奮，甚至走在街上的時候，也唱詩、讚美主。

到底是甚麼使我們這樣喜樂？因為神為著祂的美意，在我們裏面運行，使我們立志並行事。我們怎麼知道我們是照著神的喜悅過生活呢？因為我們感到喜樂。我們喜樂，就表示神在我們裏面喜樂。我們裏面的喜樂，指明我們照著祂的喜悅生活行動。（生命信息上冊，三六九頁。）

作為金銀合金，主耶穌是那位救贖我們，並作我們一切的。祂是我們的神、我們的羔羊、我們的救贖主、我們的碧玉和我們的紅寶石。我們若思想我們屬靈的經歷，就會領悟，今天那住在我們裏面的一位是羔羊神，是由金銀合金所表徵的一位。

<< 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.

在神看來，我們在得救以前是卑賤邪惡的，沒有尊貴或榮耀的東西。但是讚美主，祂拯救了我們，又重生了我們！祂的風、祂的雲、和祂焚燒的火，使我們有可能得著祂這位救贖的神，在我們裏面作光耀的金銀合金。現今我們得著祂作瓦器裏的寶貝，（林後四7，）因此我們成了尊貴榮耀的人。我們需要思想那在我們裏面的基督是何等寶貴、尊貴。作為在我們裏面的金銀合金，祂是價值無比的寶貝。…我們越經歷風、雲和火，就越有金銀合金構成在我們裏面，使我們成為滿了三一神並彰顯祂榮耀的人。

四活物的四個臉表徵基督完整、充分的彰顯。不僅如此，四活物與他們的四個臉表徵一個配搭、團體的實體，就是團體的基督。（林前十二12。）這團體的基督就是神在人中間團體的彰顯。

今天許多基督徒以為，他們之所以相信主耶穌，是為著現今可以得著福利平安，將來可以上天堂享永福。這種思想遠構不上神聖的啓示。在以西結一章，神啓示祂需要一班活物，能配搭在一起成為一個實體，為著祂的彰顯、行動和行政。當神得著這樣團體的彰顯，祂的定旨就必得著成就。

我們不能作單獨的基督徒。我們這些在基督裏的信徒，根本就是團體的實體，不能單獨作甚麼。以西結一章的異象給我們看見，我們需要成為團體的，我們需要在配搭裏。…為著神的彰顯必須有配搭。…四活物是為著神在基督裏的彰顯。為使神在基督裏得著祂自己團體的彰顯，我們就需要與眾聖徒聯絡在一起，並結合在一起，成為一個實體。我們若單獨，就不能充分彰顯基督。（以西結書生命讀經，四三至四四、九九至一〇〇、一〇三頁。）

參讀：神人的生活，第十三篇；以西結書生命讀經，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

晨興餽養

結一 5『又從其中顯出四個活物的樣式來。他們顯出來的樣子是這樣：有人的樣式，』

26『在他們頭以上的穹蒼之上，有寶座的樣式，像藍寶石的樣子；在寶座的樣式以上，有一位樣式好像人的樣子。』

以西結一章二十六節下半…告訴我們，坐在寶座上的這一位，看起來是一個人。這與人的觀念完全不同，也有別於宗教的觀念，包括今天基督教廣為持守的觀念。我們的觀念主要是說，那位坐在寶座上的，乃是全能的神。你曾否想過，在寶座上的主，不僅是全能的神，也是一個人？哦，坐在寶座上的，乃是一個人！但二十八節說到『耶和華榮耀的樣式』。在寶座上的那一位像人，卻有耶和華榮耀的樣式。（以西結書生命讀經，一五四至一五五頁。）

信息選讀

聖經裏對於神和人的關係，有一個奧秘的思想。神的心意是要成為與人一樣，並使人與祂一樣。這意思是說，神的目的是要將祂自己與人調在一起，因而使祂自己像人，也使人像祂。主耶穌乃是神人；祂是完整的神和完全的人。我們也可以說，祂是人而神者。我們今天所敬拜的，乃是人而神者。不僅如此，成為像摩西一樣屬神的人，（申三三 1，書十四 6，詩九十 標題，）就是成為神人，成為與神調和的人。神喜悅所有蒙祂揀選並救贖的人，都成為神人。

我們若要活出神並彰顯神，就必須是人，並有人的樣子。以西結一章五節說，四活物有人的樣

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；二十六節說，在寶座上的有人的樣子。這裏的重點乃是：因為人是按著神的形像造的，為要彰顯神，所以只有人像神。一個人必須有人的樣子，纔能活出神的形像，而彰顯神。我們若要活出神並彰顯神，就必須是人，並有人的樣子。凡是沒有人的樣子的，都無法彰顯神。在寶座上的那一位和四活物，都有人的樣子，指明四活物在地上彰顯在寶座上的那一位。

在以西結一章，那坐在寶座上的，乃是神與人的聯結。因此，寶座所在之地，就是天與地相聯之處。在寶座上的是神，但祂所顯出來的卻有人的樣子。主耶穌在地上時，祂是神顯現於肉體，因為祂是神而人者，有人的樣子。就著裏面說，祂是神，但祂在地上的樣子乃是人的樣子。現今，祂這位在升天之後坐在寶座上的，仍然是神而人者；祂是神，卻有人的樣子。

今天在召會生活中，該有一種光景，就是神在人裏面顯現出來。這意思是說，在召會中，我們…該有在寶座上的那人在人裏面的彰顯。（以西結書生命讀經，一五五至一五八頁。）

全本聖經和作為聖經縮影的以西結書啓示，神永遠的心意是要將祂自己分賜到祂所揀選的人裏面，使他們在祂的生命、性情和形像上，但不在祂的神格上，與祂一樣，使他們能與祂調和成爲一個實體，並在祂裏面同被建造，成爲祂永遠的住處，就是新耶路撒冷。這是聖經啓示的中心點，也是以西結書所陳明四個異象的中心點（聖經恢復本，結一1註4）。

參讀：以西結書生命讀經，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

第一週詩歌

補534

使我知你恢復所是

(英1220)

降A大調 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,將我帕子去除,賜下真實啓示;

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

哦,主,使我異象清楚,知你恢復所是。

5 | 1 1 1 2 3 1 | 6 6 7 6 5 3 | 5 5 6 1 | 3·2 1 3 2

哦,主,使我異象清楚,知你恢復所是;

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

哦,主,使我異象清楚,知你恢復所是。

- 二 你從死裏復活能力, 我藉啓示知悉;
大能傳輸藉信經歷, 引我到召會裏。
- 三 你的大能將我釋放, 脫離煩擾俗務;
你的大能爲我開廣 進入召會路途。
- 四 我今進入地方召會, 願以你爲人位;
外面舊人日漸銷毀, 心向你絕對。
- 五 我接受你作人位,主, 與你同釘十架;
裏面之人得着恢復, 你在我心安家。
- 六 當眾肢體都願捨己, 榮耀身體得顯;
人數雖多,人位同一, 新人在地出現。
- 七 召會生活——一個新人—— 顯於各地召會;
你的身體是團體人, 顯出一個人位。

註:每節均重複第二行歌辭二次。

WEEK 1 — HYMN

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.
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.
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.
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.
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.
7. The church life is the one new man
In every local church expressed;
Thy Body is a corporate man,
One Person manifest.

(Repeat the last two lines of each stanza)

讀經：結一4，約三8，徒二2、4上，來十二29，啓四3，二二1，二一23，林後四6～7

週一

壹 在以西結一章四節，從北方颳來的暴風是神能力之靈的表號，圖畫—徒二2、4上：

一 暴風從北方颳來，指明大能的靈從神而來—詩七五6～7上，四八2，參賽十四13～14：

1 在北方的神總是在上面；按屬靈說，當我們往北方去，就是上到神那裏去。

2 暴風從北方颳來，意思是它從神而來；這啓示神的居所是一切屬靈事物的源頭。

二 在以西結一章四節，風表徵聖靈吹在我們身上，眷顧我們，叫我們得著神的生命：

1 約翰二十章那靈的吹氣是為著生命，行傳二章那靈的吹風是為著神的行動。

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 那靈素質的一面是為著生活，由氣所象徵；那靈經綸的一面是為著職事，由颳過的暴風所象徵——約二十 22，徒二 2、4 上。

三 我們屬靈的經歷總是開始於屬靈的暴風：

- 1 神的眷臨開始於神的風吹在我們這人身上——約三 8，徒二 2。
- 2 那靈作為吹動的風，把神帶給我們，使我們重生——約三 8、6。
- 3 在我們屬靈生命每次轉彎時，從北方颳來的暴風都吹在我們身上：
 - a 這暴風就是神自己吹在我們身上，將暴風帶進我們的生活、召會和工作裏，使我們不滿意，而關心我們屬靈的情形，並使我們在屬靈生活上有轉彎。
 - b 當風吹在我們身上，我們對自己屬靈的光景就無法滿意；反而，我們感覺不安，而關心自己的情形。
- 4 照著召會的歷史看，歷代神的靈像大風一樣吹動，使人為罪悔改，相信主耶穌而得重生，捨棄世界跟隨主，並且心裏迫切、靈裏焚燒來事奉主。
- 5 每次的暴風都值得回憶；每次的暴風都成了喜樂的回憶；每當神眷臨我們，復興我們，祂的靈就像一陣大風吹在我們身上。

週二

貳 以西結一章四節裏的雲是神遮蓋祂百姓的表號：

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 雲在這裏表徵神作為那靈與祂的百姓同住，遮蓋他們，為要照顧他們，向他們施恩；聖靈臨到我們並摸著我們的時候，就像風一樣；聖靈停留在我們這裏、覆庇我們的時候，就像雲一樣。
- 二 風的吹動將神的同在，以屬天、覆罩、覆庇之雲的形態帶給我們——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 雲一點不差就是覆罩的神；神作為風臨到，但祂作為雲停留——參創一 2，申三二 10～13。
- 四 我們可能感覺神的恩典和榮耀在我們身上，像天篷一樣遮蓋我們——林後十二 9，賽四 5～6。
- 五 因著神作為雲停留，祂就遮蓋、覆庇並覆罩我們，使我們享受祂的同在；這樣，祂就在我們的日常生活中產生出屬祂的東西。
- 六 雲也表徵神對祂百姓的照顧，並祂向著他們的恩寵；在祂恩典的眷顧裏，神臨到我們像雲一樣，照顧我們，向我們施恩；神吹在我們身上之後，我們就覺得祂在覆庇並眷顧我們；我們能覺得祂的同在和祂的眷顧——箴十六 15。
- 七 風同著雲，指明神與祂子民之間有重大的屬靈事故即將發生。

- 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 按照以西結一章四節，風帶進雲，而雲裏有火：

一 以西結所看見的火，表徵神焚燒、聖別的能力—申四 24，來十二 29。

二 雲中有火，意思是我們被那靈覆蔭時，就蒙祂光照—出四十 38。

三 在以西結一章四節，火象徵神行動裏煉淨、純淨、聖別並推動的焚燒能力；每當神來眷顧我們，祂聖別的火就來燒燬我們裏面一切與祂聖別性情、性質不配的事物。

四 聖靈的火越在我們裏面焚燒，我們就越被煉淨、蒙光照；只有合於神的聖別的，才經得起祂聖別的火；凡與神的聖別不合的，都必須燒去—來十二 29：

1 這火將燒去神以外的一切，因為惟有神能通過這個焚燒；我們都需要被焚燒而變化—參啓二一 18～20：

a 這火不但燒燬我們的驕傲、邪惡和恨，也燒燬我們天然的謙卑、仁慈和愛。

b 聖別的火不但焚燒我們的弱點，也焚燒我們的強處，包括在我們裏面，我們和別人所稱羨並寶貴的一切。

c 在這聖別之火的焚燒之下，我們的『我』會垮臺、融化—賽六 5，但十 4～8，啓一 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 我們在祂的照耀之下時，該承認我們需要祂的焚燒，然後禱告，求祂燒去我們的己、老舊的性情、個性、世俗，以及我們的態度、目標、目的、動機和存心—參賽六 5～7，約壹一 7、9。

3 我們經歷烈火的焚燒，神自己就顯在我們身上—提前三 15～16，啓四 3，二一 10～11。

週四

肆風的吹動、雲的遮蓋和火的焚燒，結果是光耀的金銀合金—救贖之神的光輝彰顯—結一 4：

一 金銀合金中，金表徵神的性情，銀表徵救贖：

1 我們的神不僅僅是金所表徵的聖者，祂也是銀所表徵的救贖的神—參啓四 3。

2 按照啓示錄，在寶座上的一位不只是神，也不只是羔羊，乃是羔羊神，救贖的神—二二 1：

a 一個寶座既為著神，也為著羔羊；這指明神和羔羊乃是一—祂是羔羊神，是救贖的神，是神那救贖者。

b 是光的神在那是燈的羔羊裏—二一 23：

(一) 若沒有羔羊作燈，神照耀在我們身上就會『殺死』我們—提前六 16，詩一〇四 1～2 上，約壹一 5。

(二) 作為燈的羔羊，以十分可愛、可接近的方式彰顯作為光的神。

(三) 因著神聖的光藉著救贖主照耀出來，光就變得十分可愛，我們甚至在這光中生活行動—7 節。

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 作為金銀合金，主耶穌是那位救贖了我們，並作了我們一切的一西一 14，二 9～10，三 4、11 下。

二 屬靈的事故只要與吹動的風、遮蓋的雲和煉淨的火有關，其結果總是救贖之神的輝煌彰顯——結一 4：

- 1 金銀合金從火中顯出來；這指明火的焚燒乃是為著金銀合金的顯耀。
- 2 我們經歷了風、雲、火之後，惟一存留的就是光耀的金銀合金，救贖的神。
- 3 我們越經過神的風、雲、火，主就越尊貴、榮耀的顯在我們身上；我們就覺得惟有祂是寶貴、可愛、明亮並威嚴的一太十七 1～8，彼後一 16～17。

三 由光耀的金銀合金所表徵的那一位——羔羊神，住在我們裏面，是無價的寶貝——林後四 6～7：

- 1 對風、雲和火的經歷，使我們有可能得著祂這位救贖的神，在我們裏面作光耀的金銀合金。
- 2 作為在我們裏面的金銀合金，主是價值無比的寶貝——美妙、奇妙、寶貴並榮耀的寶貝。

週五

四 我們越經歷吹動的風、遮蓋的雲和煉淨的火，就越有金銀合金構成在我們裏面，使我們成為滿了三一神並彰顯祂榮耀的人——弗三 16～21。

伍 每個基督徒屬靈的歷史都該是風、雲、火、金銀合金的故事——結一 4：

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).

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):

一 每次我們蒙主恩典，都與祂發生風、雲、火、金銀合金的屬靈事故。

二 在我們整個基督徒的生活中，我們屬靈的經歷該是風、雲、火、金銀合金這一個持續不斷的循環；每次這個循環重複，就越有金銀合金構成在我們裏面並產生出來，使我們成爲滿了三一神並彰顯祂榮耀的人。

週六

陸 當我們經歷吹動的風、覆庇的雲、焚燒的火和光耀的金銀合金，我們就成爲神榮耀的異象—1、28 節下，啓二一 10 ~ 11：

一 我們在個人的屬靈經歷中若有風、雲、火和金銀合金，那麼每當我們聚在一起，我們將是金銀合金的異象，有照耀、光耀的貴重寶貝在我們裏面。

二 『凡我們對主耶穌基督的經歷、享受和看見，也就是我們對三一神的經歷、享受和看見。祂被啓示到這麼非凡的地步，我們也必須經歷並享受祂到這樣的地步。然後，我們的享受就成爲祂的見證，這活的見證就是耶穌基督現今的啓示。首先祂被啓示出來，然後我們享受祂，並成爲祂的見證，最終我們的見證成爲祂現今的啓示。』（神新約的經綸，上册，二六七至二六八頁）

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.

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).

晨興餽養

結一 4『我觀看，見暴風從北方颳來，有一朵大雲，有火不斷的閃爍，周圍有光輝；從其中，就是從火中所發出的，看來好像光耀的金銀合金。』

詩七五 6～7『因為高舉非從東，非從西，也非從南而來。惟有神斷定：祂使這人降卑，使那人升高。』

以西結一章四節…說，…暴風從北方颳來。…為甚麼暴風從北方颳來，不從南方、東方或西方颳來？這問題的解答見於詩篇七十五篇六至七節上半…這裏北方由神頂替。這指明神在北方。在地理用辭上，北方一般視為上面，因此往北方去就是往上。在北方的神總是在上面。按屬靈說，這意思是我們往北方去，就是上到神那裏去。暴風從北方颳來，意思是它從神而來。神的居所，住處，是一切屬靈事物的源頭。暴風從北方，從神的住處颳來。所以，神是暴風的源頭（以西結書生命讀經，三一至三二頁）。

信息選讀

風的希伯來原文是如阿克（ruach）。如阿克可以譯作『風』、『氣』或『靈』。…在以西結一章四節，如阿克指風，暴風，這一點不差表徵能力的靈。在五旬節那天有暴風、大風颳過，充滿了一百二十個門徒所坐的屋子。他們就都被聖靈充溢（徒二 2、4 上）。毫無疑問，那暴風、大風就是能力的靈。…以西結一章四節裏強大的暴風，乃是神大能之靈的表號、圖畫。

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.

聖經裏的風有反面和正面的意義。按反面的意義，風是神在人身上審判的象徵或表號。這是耶利米二十三章十九節和啓示錄七章一節裏風的意思。按正面的意義，風是聖靈吹在人身上或降在人身上以眷顧人的象徵或表號。當然，行傳二章裏的暴風，就是這個意義。…〔在以西結書，風有〕正面的意義—那靈臨到人，叫人得著神的生命。一章裏的暴風有這正面的意義。

我們屬靈的經歷總是開始於屬靈的暴風。照著召會的歷史看，歷代神的靈像大風一樣吹動，感動人爲罪悔改，相信主耶穌，叫人得著重生，捨棄世界來跟隨主，並且心裏迫切，靈裏焚燒來事奉主。你沒有過這樣的經歷麼？…你若從來沒有這樣的經歷，你就需要仰望主，禱告叫祂的風從北方吹在你身上。

神的眷臨總是開始於神的風吹在我們這人身上。…〔也許這屬靈的暴風〕使你思想人生的意義，…問自己是從那裏來，要往那裏去。

暴風不但在我們悔改的時候從主臨到我們，在我們得救以後亦然。…事實上，在我們屬靈生命每次轉彎時，暴風都吹在我們身上。這暴風就是神自己吹在我們身上，將暴風帶進我們的生活、我們的工作和我們的召會裏。有暴風從神臨到我們，的確是恩典。我們跟隨主時，會經歷一次又一次的暴風。我不能說有多少暴風臨到我，但我能見證每次的暴風都值得回憶。每次的暴風都成了喜樂的回憶。…每當神眷臨我們，復興我們，祂的靈就像一陣大風吹在我們身上。我們需要這樣經歷那靈—越多越好，越厲害越好（以西結書生命讀經，三二至三五頁）。

參讀：以西結的異象，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

第二週 週二

晨興餽養

結一 4『我觀看，見暴風從北方颳來，有一朵大雲…。』

出十三 21『耶和華在他們前面行，日間在雲柱中領他們的路…。』

箴十六 15『王的臉光使人有生命，王的恩寵好像春雨的雲。』

雲總是隨著暴風。我們若有風，必然會有雲，因為雲是風吹的結果。雲像暴風一樣，表徵聖靈。聖靈摸著我們的時候，就像風一樣。聖靈眷顧我們、覆庇我們的時候，…祂像雲一樣與我們同住，遮蓋我們。

以西結一章四節裏的雲是神遮蓋祂百姓的表號。我們可以用覆罩這辭，說雲是神覆罩祂的百姓。所以，雲不是別的，乃是覆罩的神。神作為風來臨，但祂作為雲停留。因著祂作為雲停留，祂就遮蓋我們，覆庇我們，並覆罩我們，使我們享受祂的同在，因此在我們的日常生活中產生屬祂的東西。何等奇妙！這就是遮蓋的雲所豫表遮蓋的神（以西結書生命讀經，三六頁）。

信息選讀

我們思想以色列人的歷史，就能更完全領會雲的意義。好些時候神向他們顯現，並且像覆庇他們的大雲一樣眷顧他們。譬如，以色列人出埃及以後，經過紅海。保羅論到這事說，『我們的祖宗從前都在雲下，都從海中經過；都在雲裏，也在海裏，受浸歸了摩西。』（林前十 1～2）遮蓋以色列人的雲豫表神的靈。至終，以色列人到了西乃山，並安營在

<< WEEK 2 — DAY 2 >>

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

那裏。在出埃及十九章九節，耶和華對摩西說，『我要在密雲中臨到你那裏』，並且『在山上有一密雲』（16）。二十四章告訴我們：『有雲彩把山遮蓋』，耶和華『從雲中呼召摩西』，並且『摩西進入雲中』（15、16、18）。後來會幕為神立起來以後，神的榮光充滿帳幕，雲彩遮蓋帳幕，並停在其上（四十34～35）。百姓都看見雲彩遮蓋會幕。那雲彩表徵神的眷顧，神的同住。

雲也表徵神對祂百姓的照顧，並祂向著他們的恩寵。祂向他們顯現像雲一樣，遮蓋並覆庇他們，以照顧他們。箴言十六章十五節說，『王的恩寵好像春雨的雲。』在祂恩典的眷顧裏，神臨到我們像雲一樣，顧到我們，向我們施恩。

以西結一章四節題到雲與風有關。風同著雲，指明…在神與我們之間，…有重大的屬靈事故。…我們也在復興的時候經歷屬靈的事故。首先，聖靈摸著我們，感動我們，使我們轉向主，看見自己的敗壞，並且悔改認罪。然後，我們覺得神像雲一樣眷顧我們、覆庇我們、遮蓋我們。我們也可能覺得神的恩典在我們身上，遮蓋我們像天篷一樣。…風的吹動將神的同在，以屬天、覆罩、覆庇的雲的形態帶給我們。

我們都需要經歷主的同在像覆罩、覆庇的雲一樣。我們不該滿足於僅僅道理和教訓。我們不需要來到聖經跟前尋求更多的知識，卻需要尋求主自己。我們來到聖經跟前時該禱告：『主，我需要風和雲。主，像暴風一樣從北方吹在我身上，並且用覆庇的雲遮蓋我。求你像風一樣臨到我，並且像雲一樣與我同在。』（以西結書生命讀經，三六至三九頁）

參讀：以西結書生命讀經，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

晨興餽養

出二四 17『耶和華的榮耀在山頂上，在以色列人眼前，顯出來的樣子好像烈火。』

申四 24『因為耶和華你的神乃是烈火，是忌邪的神。』

來十二 29『因為我們的神乃是烈火。』

以西結看見覆庇他的雲被不斷閃爍的火遮蓋，這也…符合我們屬靈〔的〕經歷…。暴風從主颳來，主覆庇的同在停留，我們就覺得我們裏面有個東西在照耀、搜尋並焚燒。在這樣的照耀、光照、搜尋並焚燒之下，我們也許領悟自己在某些事上錯了。

以西結所看見的火，表徵神焚燒、聖別的能力。凡與神聖別的性格、性質不合的，都必須燒去。只有合於祂的聖別的，纔經得起祂聖別的火。這能由我們屬靈的經歷證實。聖靈來了，就要為罪，為義，為審判，使人知罪自責（約十六 8）。每當聖靈來摸我們，並使我們認罪禱告的時候，我們會覺得需要被聖別，將一切的敗壞除去。我們會領悟，任何與神的聖別不合的事物，都必須燒去。…神眷顧人的時候，祂聖別的火就來燒燬人裏面消極的事物。這焚燒的火也使我们蒙光照。聖靈的火越在我們裏面焚燒，我們就越被煉淨、蒙光照（以西結書生命讀經，三九至四〇頁）。

信息選讀

我們若這樣經歷主，就不需要別人告訴我們，說我們在某些事上錯了，或者我們對某位弟兄的態度錯了。人若想要改正我們，我們可能被得罪。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

們願意接受改正，並且想要改良自己，就內裏生命而論，這也算不得甚麼。我們需要在主同在的照耀和搜尋之下。我們越在這個照耀之下，就越願意說，『主耶穌，焚燒我！我甚麼都不適合，只適合被焚燒。主阿，燒去我的個性。燒去我的存心、我自己的目的、我的動機和我的目標。』這是對內裏生命的真實經歷，不是僅僅教訓而已。

我們都需要風的吹動，主同在的覆庇，以及這火的搜尋和焚燒。我們的神乃是烈火（申四 24，來十二 29）。…祂來臨的時候，乃是作為暴風來臨；祂與我們同在的時候，是作為雲停留；祂搜尋、焚燒我們的時候，是作為烈火搜尋、焚燒。沒有人能經歷主作吹動的風，作遮蓋的雲，並作焚燒的烈火，而沒有經歷真正的改變和變化。我們都需要藉著火變化。我們都需要被焚燒而變化。

火的源頭是吹動的風同遮蓋的雲。由此我們看見，火不是直接臨到我們。神作吹動的風臨到我們，並作遮蓋的雲與我們同在。在祂的遮蓋之下，我們被祂的照耀暴露。我們在祂的照耀之下時，該承認我們需要祂的焚燒，然後禱告，求祂燒去我們的己，我們老舊的性情，我們的個性，我們的世俗，以及我們的態度、目標、目的、動機和存心。我們都需要這樣被主焚燒。一次這樣的焚燒，勝過千篇的教訓。

這火不但燒燬我們的驕傲，也燒燬我們的謙卑；不但燒燬我們的邪惡，也燒燬我們的仁慈；不但燒燬我們的恨，也燒燬我們的愛。我們在風的吹動、雲的遮蓋和火的焚燒之下，就不覺得自己是對的。反之，我們的『我』會垮臺、融化。至終，這火燒去神以外的一切。惟有神能通過這個焚燒（以西結書生命讀經，四〇至四一、四八至四九頁）。

參讀：以西結書生命讀經，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

晨興餽養

結一 4『我觀看，見暴風從北方颳來，有一朵大雲，有火不斷的閃爍，周圍有光輝；從其中，就是從火中所發出的，看來好像光耀的金銀合金。』

啓二一 23『那城內不需要日月光照，因有神的榮耀光照，又有羔羊為城的燈。』

神的心意不僅是要焚燒我們，使我們變成灰。神是良善的神，祂有良善的目的。祂作為風吹在我們身上，作為雲遮蓋我們，並作為火燒燬我們的目的是甚麼？這問題的答案乃是，從火中發出光耀的金銀合金。神聖之火的焚燒是為著金銀合金的顯耀。

希伯來文的『金銀合金』一辭很難繙譯。達祕新譯本在以西結一章四節的註解裏說，這個希伯來字指『一種不知名的物質，有人認為是一種金與銀的混合物』。…金表徵神的性情，銀表徵救贖。…金銀合金不僅僅是金，也不僅僅是銀，乃是金與銀的混合（以西結書生命讀經，四二頁）。

信息選讀

啓示錄二十二章一節說到神和羔羊的寶座。在寶座上的一位不只是神，也不只是羔羊，乃是羔羊神，救贖的神。在創世記一章神僅僅是神，但在啓示錄二十二章祂是我們救贖的神，我們的羔羊神。照著四章三節，神，在寶座上的一位，『顯出來的樣子好像碧玉和紅寶石』。深綠色的碧玉，表徵神是那在祂豐富生命中之榮耀的神；紅色的紅寶石，表徵神是救贖的神。在寶座上的神顯出來的樣子好像碧玉和紅寶

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，這事實指明神不再僅僅是神，祂也是我們的救贖主。二十二章和四章的這些例證，幫助我們領會以西結書裏金銀合金的意思。我們的神不僅僅是金所表徵的聖者；祂也是銀所表徵救贖的神。祂不再只是金—祂乃是金銀合金，金與銀調和。

我們經歷吹動的風，就享受遮蓋的雲，然後我們經過焚燒的烈火；結果是光耀的金銀合金，一種照耀、可愛、寶貴、可悅的東西。作為金銀合金，主耶穌是那位救贖了我們，並作了我們一切的。祂是我們的神、我們的羔羊、我們的救贖主、我們的碧玉和我們的紅寶石。我們若思想我們屬靈的經歷，就會領悟，今天那住在我們裏面的一位是羔羊神，是由金銀合金所表徵的一位。

現今我們得著祂作瓦器裏的寶貝（林後四7），因此我們成了尊貴榮耀的人。我們需要思想那在我們裏面的基督是何等寶貴、尊貴。作為在我們裏面的金銀合金，祂是價值無比的寶貝。這寶貝就是風、雲和火的結果。我們越經歷風、雲和火，就越有金銀合金構成在我們裏面，使我們成為滿了三一神並彰顯祂榮耀的人（以西結書生命讀經，四二至四四頁）。

〔神是光，〕需要燈，而羔羊是城的燈（啓二一23下）。我們必須探詢，是光的神為甚麼需要燈？電力所發的各種光都需要盛托者或燈泡。若沒有燈泡，你觸到電就會被電擊甚至死亡。照樣，若沒有羔羊作燈，神照耀在我們身上就會『殺死』我們眾人。然而，神聖的光透過我們的救贖主照耀出來，就變得十分可愛，可以觸摸，我們甚至可以在這光中生活行動（約壹一7）。若沒有羔羊的救贖，神照耀在我們身上，只會殺死我們。但神作光有一個盛托者，這盛托者就是救贖主，羔羊。羔羊作燈彰顯光是非常可親可愛的（神新約的經綸，四六〇至四六一頁）。

參讀：神新約的經綸，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

晨興餽養

弗三17、19『使基督藉著信，安家在你們心裏，…使你們被充滿，成為神一切的豐滿。』

21『願在召會中，並在基督耶穌裏，榮耀歸與祂，直到世世代代，永永遠遠。阿們。』

正常基督徒的屬靈歷史，該是經歷神作風、雲、火、金銀合金這一個持續不斷的循環。我們越經歷風、雲、火，就越有金銀合金構成在我們裏面，使我們成為滿了三一神並彰顯祂榮耀的人。屬靈的事故只要與吹動的風、遮蓋的雲和煉淨的火有關，其結果總是光耀的金銀合金—救贖之神的輝煌彰顯（聖經恢復本，結一4註5）。

信息選讀

每個基督徒屬靈的歷史都該與風、雲、火、金銀合金有關。我們得救的時候，在這四方面經歷主，之後我們該繼續這樣經歷祂。事實上，每次我們蒙主恩典，都與祂發生風、雲、火、金銀合金的屬靈事故。你早晨醒來的時候，也許覺得那靈的風吹在你身上，雲覆庇你。然後你花一點時間禱告，就覺得火在你裏面焚燒，燒燬你的敗壞、世俗以及許多其他消極的事物。至終，你也許覺得，在你裏面有個明亮、榮美並尊貴的東西，就是光耀的金銀合金。這個經歷的結果，使你整天活在對光耀金銀合金的享受裏。然而，你在這敗壞的世界生活行走，無法避免受到玷污和沾染，所以在一天結束時或次日早晨，你對風、雲、火、金銀合金又有進一步的經歷。…你承認自己的罪，對付自己的污穢，然後再次享受裏面金銀合金的照耀。

Morning Nourishment

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.

有時候我們需要經歷大風吹動，使我們有大的轉機。每當我們有這樣轉機的時候，我們就從主得著更多的恩典。…蒙主恩典是風、雲、火、金銀合金的事。聖靈好像從神來的風，吹在我們身上。這是我們蒙恩的開始。然後我們在主同在那覆蓋、遮蓋的雲之下，自然而然領悟我們是何等罪惡、污穢。…凡與神的聖別、榮耀性情不合的，都要燒燬。凡不屬神的一凡與罪、世界、肉體和撒但有關的一都必須燒去。惟一能通過烈火的，就是救贖的神這光耀的金銀合金。

你越追求主，你就越領悟，聖別的火不但焚燒你的弱點，也焚燒你的強處，包括你天然的良善，天然的美德，以及那在你裏面，你和別人所稱讚、寶貴並看重的一切。你也許像奧古斯丁一樣，至終覺得連你的認罪和悔改的眼淚，都需要主的潔淨。

風的吹動、雲的遮蓋和火的焚燒，結果是金銀合金輝煌的顯耀。我們經歷烈火的焚燒，神自己就顯在我們身上。我們越經過神的風、雲、火，主就越尊貴、榮耀的顯在我們身上。祂這樣得彰顯，我們就覺得惟有祂是寶貴、可愛、明亮、威嚴並榮耀的。我們好像在變化山上的門徒一樣，『不見一人，只見耶穌』（太十七8）。惟一可見的，惟一在場的，乃是可愛、寶貴、榮耀的主耶穌。那時我們不能作甚麼，只能在祂面前俯伏，敬拜祂，高舉祂，加冠與祂，並將一切傾倒給祂。這樣，我們就得著主，主也得著我們（以西結書生命讀經，五〇至五三頁）。

參讀：以西結書生命讀經，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

第二週 週六

晨興餽養

結一 1 『…諸天開了，我就看見神的異象。』

28 『下雨的日子，雲中虹的樣子怎樣，…這就是耶和華榮耀的樣式顯出來的樣子…。』

啓二 10～11 『我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。城中有神的榮耀…。』

我們都需要更多經歷屬靈的風、覆庇的雲、焚燒的火和光耀的金銀合金。因著經過這樣的經歷，我們就成爲神榮耀的異象。在我們的經歷中，我們有風、雲、火和金銀合金。然後當我們聚在一起的時候，我們就是金銀合金之榮耀的異象，有照耀、光耀的貴重寶貝。

創世記一章開始於神，以西結一章開始於神榮耀的異象。認識神的人能見證，我們屬靈的經歷是照著我們對神的認識。同樣，我們的事奉和召會的事務，也在於我們對神的認識。我們認識神的程度，要斷定我們屬靈經歷的程度和召會的光景。按屬靈說，我們所有的一切都在於神的所是、異象和彰顯，在於我們對神的認識（以西結書生命讀經，四四、二八至二九頁）。

信息選讀

以西結書裏的異象不是開始於人，乃是開始於神。從北方—神的所在—開始的異象，給我們看見神的旨意、計畫、心意、工作、行動並與人的關係。這些異象啓示神所期望人與祂的關係。除了〔風、雲、火、金銀合金〕四項以外，一章的異象包括四活物、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

可畏的輪子、明如水晶的天、神榮耀的寶座和寶座上的人。我們看一章裏神榮耀的異象時，需要謹慎留意這一切的事。

宇宙中有許多事物是屬靈事物的象徵。例如，太陽象徵基督是我們的光（瑪四 2，路一 78），食物象徵基督是我們的糧食（約六 35）。事實上，宇宙中一切正面的事物，都可用來描繪基督之於我們的所是。…整個宇宙存在的目的是為著描述基督。例如，葡萄樹若沒有被造，主耶穌就不能用葡萄樹描述祂自己（十五 1）。…甚至草場被造，也使主耶穌能用草場來說明祂自己（十 9）。宇宙連同其中億萬的人事物被造的目的，既是為著描述基督，所以當祂啓示自己時，就能在一切環境中找到事物作為祂自己的說明。全宇宙都是基督的圖畫。我們若看見這個，就會領悟基督是何等豐富、深奧、無限且追測不盡（以西結書生命讀經，二九至三〇頁）。

我們都必須進入啓示錄這卷書的深處，使我們能看見，凡我們對主耶穌基督的經歷、享受和看見，也就是我們對三一神的經歷、享受和看見。祂被啓示到這麼非凡的地步，我們也必須經歷並享受祂到這樣的地步。然後，我們的享受就成為祂的見證，這活的見證就是耶穌基督現今的啓示。首先祂被啓示出來，然後我們享受祂，並成為祂的見證，最終我們的見證成為祂現今的啓示。祂現今在我們對祂的經歷中啓示出來，成為祂的見證。祂啓示出來是那位包羅萬有、超絕、奇妙、奧秘、美妙的。我們必須在許多細節上經歷並享受這樣一位基督，使我們的經歷不僅能成為祂的見證，也能成為祂現今的啓示（神新約的經綸，二六七至二六八頁）。

參讀：神新約的經綸，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

第二週詩歌

WEEK 2 — HYMN

143

吹動！覆蓋！焚燒！顯耀！

(以西結一章四節) (英1200)

F 大調

4/4

5̣ 5̣ | 1 1 1 5̣ 1·2 | 3 3 3 4·3 | 2--3·2 | 1--
 一 看哪, 暴風颳自北方, 力無窮; 來吹動! 來吹動!
 C7 F A7 Dm C F
 5̣ 5̣ | 1 1 1 5̣ 1 2 | 3 3 3 4·3 | 2--3 2 | 1--
 是神 眷臨, 使人翻轉 得復興; 來吹動! 來吹動!
 F C F C F
 3 4 | 5-5 6 5 4 | 3 3 3 4 3 | 2-2 4 3 2 | 3--
 (副) 來吹動! 聖靈強 風吹動, 使我悔 改得生命!
 F C C7 F
 3 4 | 5-5 6 5 4 | 3 3 3 4 3 | 2-2 4 3 2 | 1-- ||
 來吹動! 恩典大 風吹動, 使我主 裏得復興!

二 看哪, 還有一朵大雲隨風到; 來覆蓋! 來覆蓋!
 主同在如雲滿足所有需要; 來覆蓋! 來覆蓋!
 (副) 來覆蓋! 神來與人相交, 覆庇、加力又照料!
 來覆蓋! 神恩如雲圍繞, 帶來安慰和榮耀!

三 雲中又有烈火不斷的閃爍; 來焚燒! 來焚燒!
 罪、肉體、魂生命再無處可躲; 來焚燒! 來焚燒!
 (副) 來焚燒! 神聖嫉妒烈火, 燒遍全人每角落!
 來焚燒! 神外一切盡脫, 天然、舊造都滅沒!

四 火中發出金銀合金顯光耀; 在顯耀! 在顯耀!
 救贖之神經歷寶貴又高超; 在顯耀! 在顯耀!
 (副) 在顯耀! 我們今已嘗到 羔羊神豐美味道!
 在顯耀! 救贖之神榮耀, 彰顯於人, 何奇妙!

五 風、雲、火、金的經歷將人點活; 多又多! 多又多!
 願這循環將我重構永不輟; 多又多! 多又多!
 (副) 風吹到! 雲覆蓋! 火焚燒! 金銀合金顯榮耀!
 願與主如此全然相調, 使主榮形得顯照!

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
Chorus
 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.

二〇一六年冬季訓練

以西結書結晶讀經（一）

綱要

第三篇

四活物

讀經：結一 5 ~ 6, 10, 26

週一

壹 我們經歷神作吹動的風、覆庇的雲、焚燒的火和光耀的金銀合金，我們就成爲四活物，一個彰顯基督的團體實體——結一 5 ~ 6:

- 一 在聖經裏，四這數字與神的創造有關，並且表徵人是神的造物——賽十一 12, 耶四九 36, 啓七 1。
- 二 四這數字指明我們是從各支派、各方言、各民族、各邦國蒙救贖的人——五 9。
- 三 四活物乃視爲一組，算爲一個實體。

貳 我們越經歷風、雲、火、金銀合金的循環，我們就越活——一 18, 約六 51, 參詩九五 1 ~ 2:

- 一 藉著風、雲、火、金銀合金的經歷，我們原是死了的人，就被點活成爲活物——約五 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 我們若繼續經歷風、雲、火、金銀合金的循環，我們就會在裏面的人裏成為活的，並充滿活力—彼前一23，二4～5。

三 我們能藉著雙重的證明知道我們是活物：

- 1 裏面的證明是我們重生的靈裏生命的感覺—羅八6。
- 2 外面的證明是我們從事好些屬靈的活動：
 - a 第一個活動就是禱告—帖前五17，西四2，參哀三55～56。
 - b 其他證明我們是活物的活動，包括讀經（西三16，詩一一九15、140）、在聚會中盡功用（林前十四26、31）、事奉神（帖前一9，羅一9）和傳福音（一1，林前九23）。
- 3 每次我們碰著主這風、雲、火、金銀合金，我們裏面的人就會活過來，我們就成為有活力的信徒—活而有活動的人—但十一32下。

週二

叁 四活物有人顯出來的樣子，他們乃是在寶座上的那人團體的彰顯—結一5、26：

- 一 四活物有人的樣式，寶座上的神也有人的樣子，這指明神的中心思想和祂的安排都與人有關—創一26。
- 二 我們對主的人性需要有適當的珍賞，並且我們需要看見，我們是人，這是何等奇妙。

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 事實上，聖經裏只有四個人：首先的人、第二個人、新人和男孩子；我們原是第一個人；基督稱為第二個人（林前十五 47）；我們藉著重生成為了新人（弗二 15）；現今我們期望成為男孩子（啓十二 5）。

四 召會所要彰顯的基督，乃是在寶座上的那人—三 21，參徒七 56。

五 完成神計畫的是人；彰顯神的是人；擊敗仇敵的是人；將神的國帶到人類中間的也是人；神需要人。

週三

六 在以西結一章，關於四活物有人的樣子有三件重要的事：

- 1 活物是神彰顯祂榮耀的憑藉；他們若沒有人的樣子，神的榮耀就無從得彰顯—28 節。
- 2 活物是神在地上行動的憑藉；神的行動在於他們—12 ~ 21 節。
- 3 活物是神在寶座上行政管理的憑藉—26 節：
 - a 神的寶座是神行政的中心，管治地上的一切和以西結書裏所記載的一切—啓四 2、6。
 - b 因著四活物有人的樣子，才有神寶座的行政—耶十七 12。
 - c 人是神彰顯的憑藉，人是神行動的憑藉，人也是神行政的憑藉。

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 四活物有四個臉—結一 6 上、10:

一 人的臉，指明活物活在正確的人性，就是耶穌的人性裏—10 節中：

週四

- 1 主耶穌的榮美彰顯在祂的人性裏—參出二八 2，羅十三 14。
- 2 主的救恩乃是要使我們成為正確的人。
- 3 我們越屬靈，我們就越正常、平常並有人性—西三 4、10～11。
- 4 我們必須不憑我們天然的人性，乃憑耶穌的人性作人；這就是有『耶穌的人性』。
- 5 在書信裏，使徒教導我們要作正確的人，特別是如何作正確的丈夫、妻子和父母—弗五 22～六 9，西三 18～四 1。

週五

二 獅子的臉—結一 10 中：

- 1 在聖經裏，獅子表徵勇敢、活力、力量、得勝和作王掌權—箴二八 1，創四九 9。
- 2 我們向著罪、世界和撒但，若像獅子一樣勇敢，神就能藉著我們建立祂的王權—啓五 5，羅五 17。

三 牛的臉—結一 10 下：

- 1 牛表徵人甘願勞苦作工，背負擔子，並且犧牲自己—林前十五 10、58，徒二十 24，腓二 30。
- 2 我們都需要彰顯那服事別人、背負責任以及犧牲自己生命的實際—林前九 9，提前五 18，羅十二 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 鷹的臉—結一 10 下:

- 1 在聖經裏，鷹表徵大能、上升、超越的神—出十九4。
- 2 我們這些在基督裏的信徒，有神的生命在我們裏面；這生命乃是超越的，使我們有上升、超越的彰顯—賽四十 31，約六 15，腓四 12 ~ 13:
 - a 我們有神聖、大能的性能，能在每一種屬人的景況中都彰顯神。
 - b 為著神經綸的完成，我們是不能被毀滅、不能被征服、不能被擊敗的—羅八 37。
- 3 我們需要像鷹一樣，不讓任何事物拘留我們、壓制我們或壓倒我們；這就是說，我們該能勝過逼迫，也能勝過稱讚—參約六 15，腓四 12 ~ 13。

伍 四活物乃是基督團體、四重的彰顯，團體的活出基督的生命—結一 10:

- 一 四活物與他們的四個臉表徵一個配搭、團體的實體，就是團體的基督，作神在人中間團體的彰顯—林前十二 12 與註 2。
- 二 四活物的四個臉相當於四福音：馬太福音—基督是獅子，是神國的君王；馬可福音—基督是牛，是神的僕人；路加福音—基督是人，是人救主；約翰福音—基督是鷹，就是神。
- 三 四活物是團體的實體，完全的彰顯基督，正如祂活在地上的時候一樣。

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.*

晨興餽養

結一 5～6『又從其中顯出四個活物的樣式來。他們顯出來的樣子是這樣：有人的樣式，各有四個臉面，四個翅膀。』

約五 25『我實實在在的告訴你們，時候將到，如今就是了，死人要聽見神兒子的聲音，聽見的人就要活了。』

我們需要留意以西結一章五節的第一個字『又』。不但從火中有金銀合金發出；也有別的東西出來了。風帶進雲；雲包括火；火產生金銀合金加上別的東西——四活物。當我們經歷神作吹動的風、覆庇的雲、焚燒的火和金銀合金時，我們就成爲四活物。我們原是死的，但藉著這樣經歷神，我們就成爲活物。主耶穌說，『死人要聽見神兒子的聲音，聽見的人就要活了。』（約五 25）保羅說我們原是死的，但神叫我們活過來（弗二 5）。我們越有風、雲、火、金銀合金的循環，我們就越活。每次我們被神吹動，被祂覆庇、燒燬並焚燒，我們就被點活。結果，我們就成爲活的，充滿了活力（以西結書生命讀經，五五頁）。

信息選讀

以西結一章五節『活』字的希伯來文，與創世記二章九節裏說到生命樹的『生命』這辭，字根相同。我們這些受造之物怎樣纔能成爲活物？我們乃是藉著經歷神作生命樹而成爲活物。這生命，神那神聖、永遠、非受造的生命，是真正的生命。惟有得著這真正的生命，我們纔能成爲活物。每當我們經歷神作生命樹的時候，我們就覺得有個東西活在我們裏面。在我們裏面有活的元素，活的因素；這活的元素或因素，一直使我們成爲活的。

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.

我們怎樣能證明我們不再是死的，乃成了活物？有雙重的證明，就是裏面的證明和外面的證明。我們是活物，裏面的證明是：我們現今有生命的感覺或知覺。活人有感覺。…在屬靈上活的人，每當生活不榮耀神或不討神喜悅的時候，就會有深切的感覺。倘若我們裏面的感覺，裏面生命的知覺是敏銳、深切、新鮮的，這就證明我們裏面是活的，所以我們是活物。

第二個證明是外在的，與我們的活動有關。死人是活動的，但活人是非常活躍的。…活的基督徒是活物，會從事好些活動；第一個活動就是禱告。正如我們的肉身不呼吸就不能生存，照樣，我們在屬靈上不禱告也不能生存。禱告是基督徒屬靈的呼吸，這常常是自然的。…其他證明我們是活物的活動，包括讀經、在聚會中盡功用、事奉神和傳福音。

以西結一章五節說到四活物是很有意義的。聖經裏有多處經文指明，四這數字與神的創造有關，並且表徵人是神的造物（賽十一 12，耶四九 36，啓七 1）。啓示錄五章九節說，主從四個來源救贖了我們：從各支派、各方言、各民族、各邦國。不但如此，二十一章告訴我們，新耶路撒冷有四邊—東、北、南、西，四邊各有三門。這就是說，從地的每個方向，我們都能進城。所以，四這數字象徵我們是從各支派、各方言、各民族、各邦國蒙救贖的人。在神眼中，我們是四活物。

四活物不算為個別的四個，乃算為一組。他們全體算為一個實體（以西結書生命讀經，五五至五九頁）。

參讀：以西結書生命讀經，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

晨興餽養

結一 5『又從其中顯出四個活物的樣式來。他們顯出來的樣子是這樣：有人的樣式。』

26『在他們頭以上的穹蒼之上，有寶座的樣式，像藍寶石的樣子；在寶座的樣式以上，有一位樣式好像人的樣子。』

以西結一章五節的要點是：四活物有人的樣子。二十六節說，『在寶座的樣式以上，有一位樣式好像人的樣子。』『人』在聖經裏是個大字。神的心意在於人；神的思想集中於人；神的心在人身上。神的願望是要得著人。四活物有人的樣子，寶座上的神也有人的樣子，這事實指明神的中心思想和祂的安排都與人有關（以西結書生命讀經，五九頁）。

信息選讀

我們讀四福音時，也許受宗教觀念的影響，過於強調基督的神性；結果，我們對主的人性就沒有適當的珍賞。我們在四福音裏讀到主耶穌藉著行神蹟顯出祂的神性，我們會為著主神性的權能讚美祂；然而，我們在約翰十三章讀到主怎樣洗門徒的腳，卻不會獻上任何讚美。同樣，我們讀到主用五餅二魚食飽五千多人的神蹟，會覺得這是大事，但我們不會欣賞祂吩咐人一班一班的坐下，或指示門徒拾起剩下的零碎，免得有糟蹋的。這樣的事沒有讓我們留下甚麼印象。我們若知道怎樣正確的讀福音書，就會領悟主耶穌的榮美彰顯在祂的人性裏。祂的榮美得著顯出，不是藉著祂神聖的尊貴，乃是藉著祂的人性連同其卑微、柔細。在擘餅聚會中，我們需

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

要為著主的人性讚美祂。…我們需要看見，我們是人，這是何等榮耀，何等奇妙。

神想要像我們。祂甚至成了人，好將神表明出來（約一 18）；今天在諸天之上那是神的主耶穌，仍然是人。在寶座上有一個人（徒七 56）。

聖經清楚啓示，人是神彰顯祂自己的憑藉。沒有人，神就無從得著彰顯。人按著神的形像被造，好作神的彰顯。神是宇宙的中心，但祂需要一個彰顯，這彰顯乃是藉著人。沒有人，神就沒有彰顯。…神需要一個團體人來彰顯祂。你絕不該藐視你是人的事實。

事實上，聖經裏只有四個人：首先的人、第二個人、新人和男孩子。我們原是第一個人；基督稱為第二個人（林前十五 47）；我們藉著重生成為了新人；現今我們期望成為男孩子。

我們談論召會是基督的彰顯，但我們也許不領悟基督的彰顯是甚麼。召會所要彰顯的基督，乃是在寶座上的那人。我們若要彰顯基督，就需要領悟今天基督仍然是人。我們不是僅僅彰顯神；我們是彰顯在人裏面的神。召會是基督的彰顯。這就是說，召會不僅僅是神的彰顯，也是人的彰顯。

以西結一章二十六節給我們看見，今天主是在寶座上的人。神需要人，至終祂成了人。我們這些活物彰顯祂這人。祂是在寶座上的人，我們也有人的樣子。完成神計畫的是人；彰顯神的是人；擊敗仇敵的是人；將神的國帶到人類中間的也是人。神需要人（以西結書生命讀經，六〇至六二頁）。

參讀：以西結書生命讀經，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

晨興餽養

結一 21『那些〔活物〕行走的時候，這些〔輪〕也行走；那些站住的時候，這些也站住；那些從地上升的時候，輪也在旁邊上升，因為活物的靈在輪中。』

28『…雲中虹的樣子怎樣，周圍光輝的樣子也是怎樣。這就是耶和華榮耀的樣式顯出來的樣子。…』

在基督教裏宗教的教訓，鼓勵我們要像天使或像神。然而，神聖的啓示揭示，神的願望是要得著人。我們需要記得，那狡猾者試誘頭一個人，就是告訴他，他若喫善惡知識樹的果子，他就能像神（創三5）。從那天起，像神的觀念就在我們的血輪裏。每個墮落的人都有要像神的觀念。有些鬼魔的教訓鼓勵人要作人以外的東西。但神在祂的救贖和救恩裏，無意作出人以外的任何東西。神的救贖和神的救恩是要將我們帶回到起初，恢復我們作正確的人。我們是活物，我們裏面有神的生命，但我們有人的樣子。我們不該想要像天使。無論我們作甚麼，無論我們說甚麼，無論我們彰顯甚麼，我們都該是人。這是神今天所需要的（以西結書生命讀經，六二頁）。

信息選讀

以西結一章的異象，啓示三件關於四活物有人的樣子的重要事情。第一，神的榮耀顯在他們身上。神榮耀的彰顯，在於他們有人的樣子。他們在那裏，那裏就有神的榮耀。神的榮耀與他們是分不開的；離了他們，神的榮耀就無從得彰顯。第二，這些活

Morning Nourishment

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

物是神行動的憑藉。神的行動在於他們。他們行動，神就行動，因為神的行動隨著他們。第三，有人樣子的四活物，是神行政的憑藉。一章啓示，神坐在寶座上。神的寶座管治地上的一切，和這卷書裏所記的一切。所以，這寶座是神行政的中心。然而，神行政的中心在於四活物有人的樣子。因著有人的樣子，纔有神寶座的行政。我們若將這三件事放在一起，就看見人是神彰顯的憑藉，人是神行動的憑藉，人也是神行政的憑藉。在神眼中，在神手中，人有這樣重要的地位。

我們都需要領悟，神的願望是要得著人。神用風、雲、火、金銀合金點活我們，好得著人作祂彰顯、行動和行政的憑藉。人對神既是這樣重要，我們是人並有人的樣子乃是很要緊的。為著神的彰顯，為著神的行動，並為著神的行政，我們需要作人。為此我們需要藉著經歷風、雲、火、金銀合金，而成為四活物。

四活物各有四個臉。我們若看見人有四個臉，必定會受到驚嚇，但這正是我們所該是的。我們都需要有四個臉。

第一個臉是人的臉。我們乃是人；正因為我們是人，我們應當看起來像人。我們受造是人，卻因著墮落被敗壞、毒化並破壞。所以，我們需要主的救贖。藉著主的救贖，我們被帶回正確的人性。事實上，我們現今所有的人性不是我們的，乃是祂的，因為我們有耶穌的人性（以西結書生命讀經，六二至六四頁）。

參讀：以西結書生命讀經，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

晨興餽養

西三 4『基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。』

10～11『並且穿上了新人；這新人照著創造他的形像漸漸更新，以致有充足的知識；在此…基督是一切，又在一切之內。』

主的救恩是要使我們成為正確的人。你若是作丈夫的，主的救恩就是要使你作正確的丈夫。你若是作妻子的，主的救恩就是要使你作正確的妻子。你若是作父母的，主的救恩就是要使你作正確的父母。你若是作兒女的，主的救恩就是要使你作正確的兒女。主的救恩乃是要使我們成為正確的人。因此，我們都該有人的臉。然而，有些基督徒，特別有些姊妹，似乎不是人。她們『屬靈』到一個地步，似乎成了怪物——半人、半天使。我們需要人的臉。我們不該喜歡作別的，我們也不該裝作別的。我們只該是我們所是的一人。我們不該想要作人以外的東西，我們只該作人。然而，我們應當不憑我們天然的人性，乃憑主耶穌的人性作人（以西結書生命讀經，六四頁）。

信息選讀

我們若再讀四福音，就會看見耶穌是有正確人性的人。許多人讀福音書，只留意主在祂神性裏所行出的神蹟，沒有充分留意藉著主的人性所行出的事。例如，約翰四章敘述主耶穌與祂的門徒怎樣走到撒瑪利亞城。祂疲累口渴，要祂的門徒進城買喫的東西。他們去買食物以後，主耶穌坐在井旁，有一個撒瑪利亞婦人來打水。主雖是全能的神，但在這情

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

形裏，祂的行動卻只像平常人，沒有指明或暗示祂是神。主向婦人要水時，沒有指明祂不只是人。婦人問祂說，『你既是猶太人，怎麼向我一個撒瑪利亞婦人要水喝？』（9）主非常有人性的回答她的問題。四福音記載許多類似的故事，給我們看見主耶穌的為人如何像正常的人，有人的臉。主耶穌不像今天一些穿著非常古怪的宗教人士，祂的穿著不奇特，祂在衣著上不是古怪或與人不同的。反之，祂的生活是平常人的生活。祂的生活平常到一個地步，有人說，『這不是那木匠的兒子麼？』（太十三55）在人眼中，主耶穌是平常木匠的兒子。祂絕不古怪，乃是平常的人，有人的臉。今天，我們也需要有人的臉。

有些信徒以為，他們一旦開始追求主，就該特別或與人不同。但是，我們需要領悟，我們該是平常的，我們該與普通、平常的人一樣。雖然我們禱告、讀經、參加聚會並事奉神，但我們的樣子仍是人的樣子，我們的臉也是人的臉。我們要穿著合宜正派，我們是平常的，不是奇特或與眾人不同的。不錯，我們經歷主作風、雲、火、金銀合金，但這個經歷的結果是我們有人的臉。作為活物，我們不是天使，乃是非常有人性的。事實上，我們越屬靈，我們就越正常並有人性。我們越有基督作我們的生命（西三4），我們就越有人的臉。在書信裏，使徒教導我們要作正確的人，特別是如何作正確的丈夫、妻子和父母（弗五22～六9，西三18～四1）。神的救恩使我們成為正確的人，為著祂的彰顯、行動和行政管理（以西結書生命讀經，六四至六六頁）。

參讀：以西結書生命讀經，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

結一10『至於臉的樣式，四活物前面各有人的臉，右面各有獅子的臉，左面各有牛的臉，後面各有鷹的臉。』

啓五5『…不要哭；看哪，猶大支派中的獅子，大衛的根，祂已得勝，能以展開那書卷，揭開它的七印。』

我們也需要有獅子的臉。在聖經裏，獅子表徵勇敢、活力、力量和得勝。在我們的基督徒生活中，我們首先需要作人。無論我們在那裏——在學校、辦公室或在鄰居中間——我們都該是人。但我們也該是獅子。倘若在辦公室裏你是正確的人，別人就會被吸引到你這裏。然而，被吸引到你這裏的人，也許是能敗壞你的『病菌』。因為他們喜歡你，他們就會邀請你同他們參加某種屬世的消遣。在這樣的時候，你的行為不該像人，乃該像獅子。這就是說，向著罪惡或屬世的任何事情，我們必須像獅子一樣勇敢。所有在你辦公室裏工作的人都該知道，他們若和你談論屬世的事，你的行為就會像獅子（以西結書生命讀經，六六頁）。

信息選讀

人常常認為主耶穌是溫柔、柔和的。然而，至少在某些場合，祂一點也不溫柔。例如，祂進到殿裏，看見『殿裏有賣牛羊鴿子的，並有兌換銀錢的人坐在那裏』，祂就生氣，拿繩子作成鞭子，『把眾人連羊帶牛都趕出殿去，倒出兌換銀錢之人的錢幣，推翻他們的桌子。』（約二14～15）不但如此，在馬太

Morning Nourishment

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

二十三章祂嚴厲的責備宗教徒，說他們是『蛇類，毒蛇之種』（33）。在這些情形裏，祂的確是像獅子一樣勇敢。在啓示錄五章五節，祂甚至稱爲『猶大支派中的獅子』。有時候我們也需要有獅子的臉。

在聖經裏，獅子不但表徵勇敢、活力、力量和得勝，也表徵掌權。獅子是獸中之王。我們這些藉著重生成了活物的人，不但該是人彰顯神，也該是獅子爲神掌權。倘若向著罪、世界和撒但，我們像獅子一樣剛強、勇敢，神就能藉著我們建立祂的王權。

我們不但需要人的臉和獅子的臉，也需要牛的臉。獅子的臉由牛的臉來平衡。倘若你在辦公室裏有獅子的臉，單單這個不會使別人信服。你需要有牛的臉來平衡。牛是甘願背負擔子、作工甚至犧牲自己的人。我們都需要有這種樣子，並且彰顯那服事別人、背負擔子、顧到責任甚至犧牲自己性命的實際。倘若你在辦公室裏工作時是正確的人，你像獅子一樣勇敢，你也在擔負責任上忠信，你就會給別人良好的印象。要造成這樣的印象，你的舉止不但需要像人、像獅子一樣，也需要像服務、受苦的牛一樣。辦公室需要清掃的時候，你該領頭清掃，比其他員工作得更多。這樣你就會給你的同事看見，你甘願犧牲，幫助別人，服事別人。你就有牛的臉的實際。別人看見你有人的臉、獅子的臉和牛的臉，他們就會說，『這是真基督徒。』

作爲四活物，我們不但是基督惟一的彰顯，我們也是基督完整的彰顯。我們在各方、各面彰顯基督。我們是四活物，充分、完整的彰顯基督（以西結書生命讀經，六六至六八、五九頁）。

參讀：以西結書生命讀經，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

晨興餽養

出十九 4『我向埃及人所行的事，你們都看見了，且看見我如鷹將你們背在翅膀上，帶來歸我。』

賽四十 31『但那等候耶和華的必重新得力；他們必如鷹展翅上騰；他們奔跑卻不困倦，行走卻不疲乏。』

再者，我們也需要在後面有隱藏的臉—鷹的臉〔結一 10〕。神將以色列人領出埃及，並將他們帶進曠野以後，對他們說，『我如鷹將你們背在翅膀上，帶來歸我。』（出十九 4）這指明在聖經裏，鷹表徵大能、超越的神。神是超越、上升並大能的神。沒有甚麼能壓制祂，抑制祂，或壓倒祂。你越想要壓制祂，祂就越上升、越超越。基督徒有神的生命在裏面，這生命乃是超越的，使我們有上升、超越的彰顯。這就是鷹的臉的意義（以西結書生命讀經，六八頁）。

信息選讀

我們需要像鷹一樣，不讓任何事物拘留我們、壓制我們或壓倒我們。這就是說，我們該能勝過逼迫，也能勝過稱讚。有的時候，勝過稱讚比勝過逼迫更難。有些人能勝過逼迫，卻不能勝過人的稱讚。這不該是我們的情形。我們無論受逼迫或受稱讚，都需要能如鷹展翅飛翔。我們該是上升、超越的。這正是在約翰福音裏，主耶穌用五餅二魚食飽五千人以後，人想要立祂為王時，祂的表現。關於這事六章十五節說，『耶穌既知道眾人要來強逼祂作王，就獨自又退到山上去了。』祂不能被拘留，因為祂有鷹的能力，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.

基督徒不該被任何事拘留。然而，我們可能被許多不同的事拘留。一位信徒也許被貧窮拘留，另一位也許被財富拘留。我們若要作正確的基督徒，就不該被貧窮拘留，也不該被財富拘留。我們該像保羅一樣能說，『我知道怎樣處卑賤，也知道怎樣處富餘；或飽足、或飢餓、或富餘、或缺乏，在各事上，並在一切事上，我都學得祕訣。我在那加我能力者的裏面，凡事都能作。』（腓四 12～13）保羅的話啓示他有鷹的翅膀。他有人、獅子、牛的樣子，也有鷹的樣子。

這四個臉——人的臉、獅子的臉、牛的臉和鷹的臉——描繪基督的生活。這四個臉等於四福音，四福音被視為主耶穌的四本傳記，分別陳明基督的某一方面。路加福音表明祂是人，馬太福音表明祂是獅子，馬可福音表明祂是牛，約翰福音表明祂是鷹。這四重的生活就是基督的生活。

四活物是基督團體的彰顯。他們彰顯四方面的基督——人、獅、牛和鷹。這是基督的生活團體的彰顯。身為基督徒，我們該是活物，是團體的實體，彰顯基督，正如祂在地上的時候一樣。祂在地上的時候，在人、獅、牛和鷹這四方面過生活。今天我們該是這樣一位基督團體的彰顯（以西結書生命讀經，六八至七〇頁）。

召會乃是在基督裏用神聖的生命建造的。這生命是不能毀壞、不能征服的（來七 16，徒二 24），並能抵擋來自任何源頭的致死敗落。因此，召會是神堅固的根基，永遠立住，抵擋一切的異端（聖經恢復本，提後二 19 註 1）。

參讀：以西結書生命讀經，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

第三週詩歌

WEEK 3 — HYMN

經歷神—風雲火金

(以西結一章四至十節)(英 1201)

降 E 大調

3/4

一 看 哪，一 陣 暴 風 颳 起，來 自 北 方 神 住 處；
能 力 之 靈 從 天 臨 及，吹 動 全 人 使 復 甦。
翻 轉 悔 改，老 舊 不 再，當 靈 如 風 來 吹 襲；
向 神 對 付 全 然 敞 開，讓 靈 如 雲 來 覆 庇。

- 二 大雲覆蓋，是神同在，
駐留圍繞，親近可愛，
雲中閃爍聖別烈火，
天然成灰，不再是我，
甜美懷抱作遮蓋；
在祂裏面可依賴。
燒盡己意與邪情；
神聖性情時加增。
- 三 熊熊烈火焚燒之際，
金、銀雖二，卻又是一，
哦主，你是閃耀金銀，
求你充滿，直到我們
金銀合金就顯耀；
神人相調，真奧妙！
是“羔羊神”何尊貴；
全然透出你光輝。
- 四 風、雲、火、金美妙循環，
與主調和，配搭無間，
祂是何等柔細、純良，
是人顯出神聖光芒，
產生奇妙四活物；
耶穌生命盡顯出。
正常、均勻、不喧嚷，
我們活出祂模樣。
- 五 彰顯祂如剛強獅子，
又如牛犢忠心盡職，
更似飛鷹展翅上騰，
惡名、美名，逆境、順境，
爭戰征服眾仇敵；
低微、順服、不為己；
同祂升天何逍遙；
都能超越不受擾。
- 六 阿利路亞！風、雲、火、金—
成為活物為神經綸—
惟願徹底受祂對付，
喫祂、喝祂，將祂活出，
神之於人的故事；
神、人榮耀的歷史。
人、獅、牛、鷹全顯露；
作祂行動的通路。

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 dwelling Comes a rushing, storm-y
gale. Now the mighty Spirit blowing All our being does as -
sail. (C) We are stirred to our foundations— How this wind a - wak - ens
us! Thus we're opened for God's dealings, And the cloud descends on us.

2. With the cloud we have His presence
Sweetly hovering 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 the 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 the 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.

綱要

第四篇

四活物的配搭

讀經：結一 9、11～14，羅十二 4～5

週一

壹 以西結一章的中心點，乃是啓示神需要一班活物，能彀配搭在一起，成爲一個團體的實體，就是團體的基督，爲著祂的彰顯、行動和行政；配搭是領會以西結一章裏之異象的關鍵—5、10、12、20、26 節。

貳 四活物的配搭不在自己裏面，乃在神裏面，藉著神聖的能力、神聖的力量和神聖的恩典，因爲鷹的翅膀是他們配搭並行動如一的憑藉—9、11 節，出十九 4，賽四十 31，林後十二 9，林前十五 10：

一 神自己是使神聖建築的各部分能成爲一的配搭因素—出二六 29～30，參約壹四 8，提後一 6～7，林前十二 31，十三 5、7。

二 我們在自己裏面所是、所有並所作的，其結果不是配搭，而是分裂、分開—參腓三 3，羅八 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 鷹的翅膀不但是為著行動，也是為著保護；凡我們所作的和我們所是的，都必須憑著主的恩典和主的能力——林前十五 10，林後一 12，四 7。

四 同時，我們也是在主恩典和能力的覆庇、遮蓋之下——詩十七 8，五七 1，六三 7，九一 4，林後十二 9 下。

五 活物看起來像人（結一 5），行動卻像鷹：

1 這指明我們必須一直表現自己如同正常的人。

2 但這些行動、覆庇的翅膀應當給別人一個印象，就是那神聖者的印象，給人看見我們有神與我們同在，作我們的能力和保護。

週二

叁 以西結一章九節和十一節下半至十二節，陳明一幅我們在召會生活中所需要之配搭的美麗圖畫：

一 每個活物面對一個方向（分別面對東、西、南、北），兩個翅膀展開，觸及毗連之活物的翅膀，形成一個四方形。

二 無論活物往那個方向行動，任何一個都不需要轉身；一個只要直往前行；一個倒退，往後行動；另外兩個旁行——9 節。

三 這是召會作為基督身體之配搭美麗的美麗圖畫；在這身體裏每個肢體都有他特別的地位和功用或職事——羅十二 4～8，林前十二 14～

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, 弗四 7 ~ 16, 提後四 5, 西四 17。

四 一個肢體盡功用時，乃是『直往前行』盡他的功用；其他的肢體則遷就他，往同一個方向行動，有些要『退行』，有些要『旁行』，經過十字架並憑著那靈作每件事，為著基督身體的緣故，將基督分賜給人—結一 9、11 下 ~ 12, 林前十二 14 ~ 30。

週三

五 在召會的事奉中，我們每一個人不但要學習怎樣往前行，也要學習怎樣退行並旁行：

- 1 在配搭裏沒有自由或方便；配搭使我們不轉身—參弗三 18。
- 2 我們作任何事之前，需要停下來，與一同事奉的人交通並配搭。
- 3 交通使我們相調、調和，調整、調節我們，使我們和諧，限制、保護、供應並祝福我們；基督的身體乃是在交通裏—參四 4, 林後十三 14。

六 有不同功用的弟兄們若不知道怎樣配搭，他們就會爭競，甚至彼此相爭，結果就可能分裂—參腓一 17, 二 2, 加五 25 ~ 26：

- 1 對福音有負擔的弟兄盡功用直往前行的時候，對牧養有負擔的弟兄就該學習退行，其他的聖徒該跟從這二人而旁行。
- 2 退行和旁行就是對別人的職事、功用和負擔說『阿們』—羅十二 4, 參林前十四 29 ~ 31。

30; Eph. 4:7-16; 2 Tim. 4:5; Col. 4:17).

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 我們若只顧自己專特的事奉，而沒有這四種行走，至終我們就會成為召會裏的難處—參約三 9。

4 直往前行的人有責任隨從靈—結一 12，參徒二 14，十六 6～10。

七 我們應當將配搭這件事不僅應用在某個地方召會中，也應用在眾召會中間；這就是說，我們該跟隨眾召會—帖前二 14。

週四

肆 活物配搭的結果是成為燒燬的火炭和燒燬的火把；我們越配搭在一起，就越彼此焚燒—結一 13：

一 火炭的焚燒至少作三件事：

1 任何與神和神的性情不合的東西，都會被燒燬的火炭這聖別、煉淨的火燒盡，惟有出於神的才會存留。

2 在配搭中的焚燒使我們火熱，極其熱切—啓四 5，羅十二 11，提後一 6～7，啓三 15～16。

3 在配搭中的焚燒產生召會的能力和衝擊力—徒一 14。

二 火炭是為著焚燒，火把是為著照亮—結一 13：

1 聖別的火成了聖別的光：

a 我們被聖別的火焚燒的範圍，自然而然成為我們被照亮，且能照亮別人的範圍—參賽六 1、5～8。

b 在正確的召會生活中，弟兄姊妹中間應該沒有黑暗的事；一切都應該徹底被照亮。

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. 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.

週五

- 2 這火不是靜止的，乃是一直行動的——來十二 29：
 - a 有火隨著活物，因為他們在交通中，讓神在他們中間自由行動。
 - b 活物的樣子像烈火，指明活物有聖別之神的樣子——結一 26～27。
- 3 火有光輝，指明活物在配搭中彰顯一種榮耀、威嚴的光景——13 節。
- 4 光輝是經常的，而閃電是特別的，這指明在特別的時候，也許有特別的光，這光忽然一閃，叫別人驚奇——參太二四 27。
- 5 活物奔走，因為他們有能力和衝擊力——結一 14。

週六

伍 我們要與別人配搭，就必須否認己，經歷十字架的對付，並且憑著鷹翅所表徵神的恩典和能力而生活行事——9、11 節，賽四十 31：

- 一 我們行動或作任何事都不可彰顯己；反之，我們必須在父的生命同著父的性情裏作事，以彰顯父；這就是榮耀，在這榮耀裏我們都是一——約十七 22～24。
- 二 我們要與別人配搭，就必須接受赦免人的主作我們赦免的生命，好赦免別人，並尋求被人赦免，讓基督的平安在我們心裏作仲裁——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 我們要與別人配搭，就必須對付我們心中的偶像，因基督將萬事看作虧損，並將萬事看作糞土，為要贏得基督——結十四 3～5，腓三 7～8、12～14。

四 我們若住在神裏面，倚靠神，定居在神裏面，並彰顯神，我們就能在神裏面配搭在一起——結一 12，約十五 5、7，八 31，詩九十 1，二六 1，三一 20，九一 1、9、14，腓一 20，林前十 31。

陸 活物隨從靈，指明我們要在基督的身體裏與人配搭，就需要憑著靈而行，並照著靈而行——加五 16、25，羅八 4：

一 我們的靈像宇宙一樣廣大；神住在我們靈裏，我們的靈乃是今日的耶路撒冷——弗二 22，民十六 22，來十二 9：

1 聖經每說到『你們的靈』時，乃是包括所有聖徒的靈——加六 18，腓四 23，提後四 22，林前六 17。

2 『[羅馬八章十六節]「我們的靈」一辭包括保羅的靈、路德馬丁的靈、衛斯理約翰的靈、倪弟兄的靈、你的靈和我的靈』——以弗所書生命讀經，二五九頁。

二 以弗所書啓示，我們必須在調和的靈裏，而在為著基督身體實際的調和裏——一 17，二 22，三 5、16，四 23，五 18，六 18，參利二 4，林前十二 24。

柒 我們要與別人配搭，就需要與配搭的三一神是一：

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 在馬太十二章二十八節，神聖三一憑神聖的配搭而行動，乃是給我們跟隨的絕佳和美麗榜樣；這是元首基督為我們作為祂身體肢體的配搭，所設立的美好榜樣：

- 1 主靠另一位，並為另一位趕鬼，這種方式給我們看見祂行動不是單獨的，乃是謙卑且無己的。
- 2 作為神聖三一中心的子，完全不靠自己、為自己或歸給自己；凡祂所作的，都是靠著神的靈，並為著父神的國。
- 3 這給我們看見在神聖三一裏的和諧、美麗和優越。
- 4 今天在召會生活裏，由於缺少正確的配搭，基督的身體還沒有充分的建造起來。
- 5 我們可能照著神的旨意作一件事，但我們所作的不該靠自己，乃該靠一些其他的人；不僅如此，我們所作的也不該為我們自己，乃該為神在地上的權益、權利。

二 每一天，我們必須從自己出來，進到互相內在並配搭的三一神裏——帖後三5，猶19～21，約十七17。

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).

晨興餽養

結一 5『又從其中顯出四個活物的樣式來。他們顯出來的樣子是這樣：有人的樣式。』

11『…他們的翅膀向上展開；各有兩個翅膀彼此相接，兩個翅膀遮體。』

四活物與他們的四個臉表徵一個配搭、團體的實體，就是團體的基督（林前十二 12）。

第一，這些活物是為著神的彰顯。…第二，活物是為著神的行動。他們配搭在一起的時候，就滿了焚燒、照耀和照亮，並且那為著神行動的高大的輪隨著他們。這由四活物組成的實體，是為著神的彰顯和神的行動。…第三，活物是為著神的行政。…〔在他們頭以上的（結一 26）〕寶座是為著神的管理，神的行政。神有祂的彰顯、行動和行政，就能在祂的榮耀裏彰顯祂自己，並能完成祂永遠的定旨和計畫。

配搭是領會以西結一章裏之異象的關鍵。…但願我們都看見這個，但願主為著基督團體的彰顯、神的行動和神的行政的緣故，把我們都帶進與其他許多活物的配搭裏（以西結書生命讀經，九九至一〇〇、一一四頁）。

信息選讀

〔以西結一章十一節下半〕指明四活物不是排列成行，乃是排成四方形。我們已經指出，在聖經裏鷹翅表徵神的恩典和能力。四活物若不是藉著翅膀相接在一起，形成四方形，他們就不能配搭。這指明活物的配搭是在主裏，並憑著神的恩典。

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，乃是否認自己，棄絕自己，看自己為無有，並且在每件事上，並為著每件事信靠神的恩典、能力和工作的人。這些人很容易與別人配搭。實際上，他們不需要努力去配搭，他們的配搭是自然而然、毫不費力的，因為他們在神裏面，不在自己裏面。

〔在十一節下半〕我們看見，他們的兩個翅膀是為著行動，而這個行動是在配搭裏。藉著他們的兩個翅膀，他們彼此相接，並且這樣的配搭。…活物用另外兩個翅膀遮蓋自己。

在舊約裏，鷹的翅膀表徵神聖的力量、神聖的能力和神聖的供應。這指明活物的配搭不在自己裏面。他們在自己裏面沒有能力配搭。他們的配搭是在神聖的能力裏，在神聖的力量裏，也在神聖的供應裏，因為鷹的翅膀是他們彼此配搭的憑藉。因此，他們的配搭不在於自己，不在於他們的所是或他們所能作的。他們的配搭乃在於鷹的翅膀。鷹的翅膀是他們配搭並且行動如一的憑藉。神自己是能力和力量，他們藉著這神聖的能力和力量而配搭。

〔同樣的原則，在帳幕裏（出二六 29～30）〕包裏的金子表徵神聖的性情，並且指明神自己是使神聖建築的各部分能成為一的配搭因素。

活物在自己裏面是分開的，是個別的，但他們有鷹的翅膀，就配搭成為一個身體。這指明我們基督徒中間的配搭，不是出於我們自己。我們在自己裏面所有的不是配搭，而是分裂。我們在自己裏面所是、所有並所作的，其結果不是配搭，而是分裂、分開。然而，我們有鷹的翅膀，我們就能成為一，就能配搭（以西結書生命讀經，一〇九、一〇七、八五至八六頁）。

參讀：以西結書生命讀經，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

晨興餽養

結一 9『他們的翅膀彼此相接；他們行走並不轉身，俱各直往前行。』

11～12『他們的臉就是如此。他們的翅膀向上展開；各有兩個翅膀彼此相接，兩個翅膀遮體。他們俱各直往前行；靈往那裏去，他們就往那裏去，行走並不轉身。』

我們需要看見四活物是怎樣配搭的。每個活物面對一個方向，分別面對北、南、東、西。當他們面對這四個方向，兩個翅膀展開，觸及毗連之活物的翅膀時，形成一個四方形。

〔以西結一章十二節〕每個活物俱各直往前行。他們並不轉身，而是有些倒退，就是往後行動。譬如，一個活物往北行動，面對南方的活物就必須倒退，往後行動。因此，一個直往前行，相反方向的活物退行。同時，其他兩個活物必須旁行。一個旁行向左，另一個旁行向右。無論活物往那個方向行動，任何一個都不需要轉身。一個只要直往前行；一個倒退，往後行動；另外兩個旁行。這是我們在召會生活中所需要之配搭的美麗圖畫（以西結書生命讀經，八七至八八頁）。

信息選讀

有些弟兄姊妹不能容忍彼此配搭在一起。他們寧願分開，憑自己行事。只要他們分開，就沒有受苦。一旦他們配搭，就有受苦，因為在配搭裏沒有自由或方便。

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.

配搭使我們不轉身。人若憑自己行動，也許先向北行動，然後轉身，向東行動。以後他也許再轉身，向南行動，至終又轉身，向西行動。他多次轉身，往許多方向行動。然而，在主的職事裏，沒有這樣的轉身。一個直往前行，與他配搭的人不是退行，就是旁行。…〔在召會的事奉中〕每個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。倘若需要往別的方向行動，就有別人顧到這事。任何人都不需要轉身。

在召會生活中，我們每一個人不但需要學習怎樣直往前行，也需要學習怎樣退行（就是倒退）並旁行。雖然這似乎相當笨拙，但我們都需要學習這功課。否則，我們就無法配搭。

有一個難處是：有些弟兄姊妹不是要包攬每件事，就是一點也不作。包攬每件事的人，就是要往每個方向行動。…活物行動的時候，直往前行；他們並不轉身。一個活物領頭直往東走，其他的活物也往這方向行動。這指明在配搭裏，每個人都合式的盡功用。今天在召會生活中，每個肢體都有自己的功用（林前十二 14～30），並且直往前行各盡功用，並不轉身作別的事。…一次只有一個活物能前行。然而，別人與他同行時，並不轉身；他們乃是退行或旁行。無論活物往那個方向行，總是一個前行，一個退行，其餘的旁行。因此，退行、旁行的人，遷就前行的人（以西結書生命讀經，八八至八九、一一〇至一一一頁）。

無論我們作甚麼，都該經過十字架，憑著那靈，將基督分賜給別人，以建造召會作基督的身體（神聖奧祕的範圍，九七頁）。

參讀：以西結書生命讀經，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

晨興餽養

林前十二 24『…但神將這身體調和在一起，把更豐盈的體面加給那有缺欠的肢體。』

結一 12『他們俱各直往前行；靈往那裏去，他們就往那裏去，行走並不轉身。』

神已將身體調和，將身體調整，使身體和諧，將身體調節，並將身體調在一起。『調和』的希臘文〔林前十二 24〕含示失去區別。…無論我們作甚麼，都該憑著那靈，分賜基督。再者，無論我們作甚麼，都不該為著我們的利益，並照著我們的味道，而該為著召會。

一位同工要作甚麼，就該與其他同工交通。長老該與其他長老交通。交通調節我們，交通調整我們，交通使我們和諧，交通把我們調在一起。…交通要求我們要作甚麼的時候先停下來。在召會生活裏、在主的工作中，我們在配搭裏都必須學習，沒有交通就不要作甚麼。

在我們中間，該有基督身體所有個別肢體的調和，在某些地區內眾召會的調和，眾同工的調和，以及眾長老的調和。調和的意思是，我們總該停下來與別人交通。…我們若將自己孤立隔離，就會失去許多屬靈的益處。我們要學習交通，要學習被調和（神聖奧祕的範圍，一〇〇至一〇一頁）。

信息選讀

倘若在地方召會中，一位弟兄有傳揚福音的職事，另一位有建造聖徒的職事，他們就必須配搭；否則，他們會引起難處。…有不同職事的弟兄們若不知道怎樣配搭，他們就會爭競，甚至彼此相爭。…

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

對福音有負擔的弟兄盡功用直往前行的時候，對牧養有負擔的弟兄就該學習退行。照樣，對牧養有負擔的弟兄盡功用直往前行的時候，對傳揚福音有負擔的弟兄就該退行。其他的聖徒該跟從這二人旁行，有時候往傳揚福音這職事的方向，有時候往牧養這職事的方向。…退行就是對別人的職事、功用和負擔說『阿們』。一位弟兄照著他的負擔直往前行的時候，你就該說『阿們』，並且與他配搭而退行。旁行也是對別人的功用說『阿們』。…在召會生活中，我們都需要學習有四種行走：直往前行、退行、旁行向右並旁行向左。我們若不學習這四種行走，我們對我們的地方召會就會成爲難處。我們越長大、學習、盡功用並盡職，就越引起難處，因爲我們只知道怎樣前行並轉身。

如果你是直往前行的人，你必須非常謹慎，照著那靈的引導而行。以西結一章十二節說，『靈往那裏去，他們就往那裏去。』隨從靈乃是直往前行的人的責任，不是退行或旁行之人的責任。倘若直往前行的人沒有謹慎隨從那靈的引導，配搭就會受到破壞。

有時候，一位弟兄…因爲他天然的謙卑，…就猶豫，沒有放膽領頭。這使召會受耽延，沒有往前的方向。有時候，不該領頭的人領頭，這就使召會生活受破壞。

我們不僅應當將這樣的配搭應用在一個地方召會中，也應當把它應用在眾召會中間。這就是說，我們該效法眾召會（帖前二14）。我們在主的一個行動裏乃是一個身體。一個召會在聖靈的引導之下往明確的方向領頭，眾召會就都該退行且旁行來效法（以西結書生命讀經，八九至九二、九八頁）。

參讀：神聖奧祕的範圍，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

結一 13 ~ 14『至於活物的樣式，他們的樣子如同燒燬的火炭，如同火把的樣子；火在活物中間來回閃動，這火有光輝，從火中發出閃電。活物往來奔走，好像閃電的樣子。』

〔在以西結一章十三節〕我們看見，活物配搭的結果是他們成為燒燬的火炭〔和燒燬的火把〕。在他們中間，在他們裏面有火。因為他們是配搭的人，神就進來作為火，他們每個人就成為燒燬的火炭。…那裏有配搭，那裏就必定有燒燬的火炭。

在配搭中我們彼此焚燒。你燒我，我也燒你。然而，我們若向著聖徒孤立，不參加聚會，我們就不會是燒燬的火炭。…我們能從經歷中見證，我們越配搭在一起，就越彼此焚燒。配搭的結果、結局，乃是我們都成為燒燬的火炭（以西結書生命讀經，九三頁）。

信息選讀

火炭的焚燒至少作三件事。第一，它燒去一切消極的事物。一樣東西若放在一堆燒燬的火炭上，那樣東西就會被焚燒。召會中若有正確的配搭，就會有一種焚燒，燒去世俗、肉體、己的目的、己的目標、驕傲、意見和誇耀。各種消極的事物都會藉著配搭燒去。任何與神和神的性情不合的東西，都會被燒燬的火炭這聖別、煉淨的火燒去，惟有出於神的纔會存留。這是召會生活正確的光景。

第二，配搭的焚燒使我們火熱，使我們極其熱切。沒有冷淡和不冷不熱，每個人都被燒燬，並且焚燒。

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.

別人來到召會，就看見他們不能停留，除非他們願意被焚燒。…這個焚燒不允許你像老底嘉召會那樣不冷不熱，沒有火熱，沒有焚燒。

第三，在配搭裏的焚燒產生召會的能力和衝擊力。地方召會中的衝擊力來自焚燒。這能力是內在、奧祕的，因為它來自焚燒。你若要有衝擊力，就必須配搭，在這配搭裏你會成為焚燒的。然後從這焚燒中就有衝擊力和能力。消極的事物會被燒燬，你也會被燒燬，你也會有能力和衝擊力。

四活物不但看起來像燒燬的火炭，也像燒燬的火把。火炭是為著焚燒，火把是為著照亮。在地方召會中正確的配搭裏，不僅會有焚燒，也會有照亮和照耀。召會的光景若是正常的，就會滿了燒燬的火炭和照亮的火把。

每當火炭焚燒的時候，火把就照耀。這就是說，聖別的火成為聖別的光。火越焚燒，光就越照亮。火徹底焚燒我們，我們就徹底被照亮。然而，我們若不允許聖別的火在某件事上焚燒我們，在這事上我們就不會被照亮。我們被聖別的火焚燒的範圍，自然而然成為我們被照亮並照亮別人的範圍。你性格的某一方面若被聖別的火焚燒，你在這事上就會被照亮，因此你也就能在這事上照亮別人。

一個召會中火焚燒得越強，在那個召會中的照耀就越亮。每件消極的事都會被暴露、被焚燒。在正確的召會生活中，弟兄姊妹中間應該沒有黑暗的事。每個角落都該徹底被照亮（以西結書生命讀經，九四至九五頁）。

參讀：以西結的異象，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

結一 26～27『在他們頭以上的穹蒼之上，有寶座的樣式，像藍寶石的樣子；在寶座的樣式以上，有一位的樣式好像人的樣子。我見…看來好像光耀的金銀合金，有彷彿火的樣子四面包圍；又見…有彷彿火的樣子。祂周圍都有光輝。』

在配搭的活物，就是燒燬的火炭和燒燬的火把中間，有火來回閃動。這指明火不是靜止的，而是一直行動的，因為火就是神自己。每當召會有正確的配搭，像火炭一樣燒燬並像火把一樣照亮，就會有聖別的火來回閃動。

活物中間的火，起源於神焚燒的火。神的火不是在活物旁邊，而是在他們上面。有火隨著活物，因為他們在交通中，讓神在他們中間自由行動。因此，在他們交通中的火，就和神烈火的樣式一樣。

神的樣式如同焚燒的火〔結一 27〕，四活物的樣式也如同焚燒的火〔13～14〕，這指明活物有神聖別的樣式。他們在神的聖別裏像神。由此我們看見，我們越被焚燒、被照亮，就越有神的樣式而彰顯祂。我們若是火熱、明亮的，就會滿了神，也會彰顯神（以西結書生命讀經，九六頁）。

信息選讀

以西結一章十三節下半說，『這火有光輝，從火中發出閃電。』這火有光輝，指明活物彰顯一種榮耀、威嚴的光景。這該是今天召會生活中的光景。倘若這是召會中的情形，就不會有不和，而是年少的服從年

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

長的，年長的服事年少的。這樣的情形真是美麗，真是有光輝。

倘若我們要召會有這樣的光景，我們就必須徹底被焚燒、被照亮。我們越被焚燒、被照亮，別人就越看見神的榮耀、美麗和威嚴的光輝。

在火中不但有光輝，也有閃電。光輝是經常的，而閃電是特別的，它常與暴風雨和黑暗有關。召會該經常滿了神的照亮和光輝。然而，在遇到特別的時候，在緊急或危難的時候，也許有閃電。這就是說，在特別的時候，也許有特別的光，這光忽然一閃，叫別人驚奇。

十四節說，『活物往來奔走，好像閃電的樣子。』這指明活物若有這樣的配搭，成了燒燬的火炭和燒燬的火把，並有火來回閃動，他們就不是行走，乃是奔走。他們奔走，因為他們有能力和衝擊力。然而，在有的召會中，聖徒們沒有奔走，反有相爭。在有的召會中，聖徒們不是坐著，就是蹲著。在有的召會中，聖徒們也許在爬行。但正確的召會乃是奔走的召會。

召會奔走，因為在那個召會中有正確的配搭。召會奔走像閃電一樣，並且召會奔走的時候，就給別人亮光。…每個地方召會都該是這樣。既然配搭是為著行動，並且行動是在配搭裏，因此既有這樣的配搭，就有地方召會的行動。

別人會在我們的奔走中看見亮光。無論我們去那裏，無論我們作甚麼，我們都會彰顯閃電。閃電會隨著我們，使別人被照亮。惟有在正確的召會生活中，纔會有這樣的行動。這樣的配搭會帶進主的同在和祝福，也會保守召會適當的平衡，防止召會走極端（以西結書生命讀經，九七至九八頁）。

參讀：以西結書生命讀經，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

晨興餽養

約十七 21『使他們都成爲一；正如你父在我裏面，我在你裏面，使他們也在我們裏面，叫世人可以信你差了我來。』

23『我在他們裏面，你在我裏面，使他們被成全成爲一…。』

太十二 28『我若靠著神的靈趕鬼，這就是神的國臨到你們了。』

我們在基督裏的信徒若是不在主裏，不在神的恩典裏，就不能與別人接聯。但我們若住在神裏面，投靠神並彰顯神，我們就能在神裏面一同配搭。所以，我們的配搭不是由於我們的能力和幹才，乃是由於我們住在神裏面，並倚靠神。倘若我們都住在神裏面，信靠神並彰顯神，神就成爲我們配搭的能力和憑藉。然後我們就會在一裏配搭並行動，因爲我們在神裏面（以西結書生命讀經，一〇九頁）。

信息選讀

〔在馬太十二章二十八節，神聖三一的行動和神聖的配搭〕是我們的元首爲祂的身體所立下的好榜樣，我們都是這身體的肢體。我們既是祂的肢體，就應當照著祂的所作和所是行事、行動並生活。我們作事的時候，我們應當學習不自己去作。我們雖然是作事的人，但我們不該是管道。…不僅如此，我們不該從我們所作的得益。應當有另一位是我們的受益人，從我們的所作和所是得益處。

在希伯來九章十四節和馬太十二章二十八節所見神聖三一的行動，是一個絕佳、美麗的榜樣，給我們跟從。在拯救我們的事上，祂不單獨行動。祂不向自己也不爲自己作甚麼，祂也不信靠自己。

Morning Nourishment

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.

在二十八節，主說，『我〔子〕若靠著神〔三一神，包括父〕的靈趕鬼，這就是神〔三一神〕的國臨到你們了。』…〔主〕不是單獨的。祂不靠自己作甚麼，也不為自己作甚麼。祂乃是靠著神的靈作事，為著神的國作事。祂從未靠自己或為自己作甚麼。這豈不是很美麼？這給我們看見神聖三一裏的優越。

這的確是我們配搭的好榜樣。主已經產生了一個身體，是由許多肢體所構成的，所以眾肢體都當學祂，…在祂身體裏配搭。…我們的行為應當就像我們的元首。祂所行所為都不靠自己，也不為自己。今天在召會生活裏，由於缺少正確的配搭，基督的身體還沒有充分的建造起來。我們若要與身體裏的眾肢體有配搭，就必須學我們的元首基督，以祂為我們的榜樣。我們不該靠自己，或為自己作甚麼。我可能照著神的旨意作一件事，但我所作的不能靠自己，乃該靠一些其他的人。不僅如此，我所作的也不能為自己，乃該為神在地上的權益、權利。這是美麗的，而這樣的美麗，乃是真實的優越，真實的神聖屬性，也是絕佳的美德，是我們所需要效法的。…〔主〕是靠另一位，並為另一位趕鬼。祂的靈是多麼的謙卑，多麼的無己（在神聖三一裏並同神聖三一活著，五三至五四、四九至五一頁）。

當我們在父裏並在榮耀裏與主同在時，我們是一。但是當我們在自己裏面時，我們就不能與別人是一。我們在自己裏面時，只能與自己是一，而無法與其他任何人是一。我們若盼望與別人是一，就需要從己裏面遷出來，進入父神裏。沒有人能替我們遷移；我們要自己負責。當我們從自己裏面遷出來，進入父裏面，並進入父的榮耀時，我們就是一，甚至被成全成為一（真理信息，六三頁）。

參讀：經過過程的神聖三一之分賜與超越基督之輸供的結果，第六篇；在神聖三一裏並同神聖三一活著，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

第四週詩歌

WEEK 4 — HYMN

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召會—建造

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F 大調

3/2

3 4 | 5 — 5 6 · 5 | 5 — 3 — 3 3 | 5 — 2 #1 2 | 3 — — —

一 救我脫離自己、天然，主阿，我願被建造，

3 4 | 5 — 5 6 · 5 | 5 — 3 — 3 3 | 5 — 2 4 · 3 | 1 — — —

同眾聖徒作你聖殿，爲着充滿你榮耀。

F7 B^b F Dm C

1 1 | 6 — 6 7 · 6 | 6 — 5 — 1 1 | 1 — 1 7 1 | 3 — 2 —

救我脫離乖僻個性，脫離驕傲與單獨；

C7 F Dm C7 F

3 4 | 5 — 5 6 · 5 | 5 — 3 — 3 3 | 5 — 2 4 · 3 | 1 — — — ||

使我甘願服你權柄，讓你有家可居住。

- | | |
|--------------|-----------|
| 二 生命供應，活水流通， | 長進，變化又配搭； |
| 守住等次，盡我功用， | 成全別人，不踐踏。 |
| 自己所經，自己所見， | 所是、所有並所能， |
| 不再高估，不再稍偏， | 接受一切的平衡。 |
| 三 持定元首，聯絡供應， | 享受基督的豐富； |
| 充滿神的一切豐盛， | 因神增加得成熟， |
| 同嘗基督莫測大愛， | 賞識基督的闊長； |
| 長大成人，不作嬰孩， | 滿有基督的身量。 |
| 四 作神居所，作你身體， | 主阿，我願被建造， |
| 成爲你的團體大器， | 讓你來顯你榮耀。 |
| 聖城景色、新婦榮美， | 今在此地就彰顯， |
| 透出你的榮耀光輝， | 將你照耀在人間。 |

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,
Buidled 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. | 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. |
| 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. | 5. In God's house and in Thy Body
Buidled 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. |

綱要

第五篇

鷹翅、人hand和牛腿

讀經：結一5～11，賽四十31，徒十六7，弗四1，林前二15

週一

壹 鷹翅表徵基督復活的大能，神生命的大能應用在我們身上，成了我們的恩典—結一6下、9、11下，出十九4，賽四十31，林後四7，一12，十二9，林前十五10：

一 聖經說到能力的靈，是以鷹為那靈的表號—賽四十31。

二 當神把以色列人從埃及救出來，帶他們到西乃山歸祂自己時，對他們說，祂如鷹將他們背在翅膀上；這是恩典的話，讓他們知道，祂對他們滿了恩典—出十九4。

三 詩篇一百零三篇五節說，神能使我们滿足，以致我們如鷹返老還童；藉著接受基督作我們的生命，我們有可能如鷹返老還童—西三4。

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).

四 『那等候耶和華的必重新得力；他們必如鷹展翅上騰；他們奔跑卻不困倦，行走卻不疲乏』—賽四十 31：

1 等候耶和華永遠的神，意即我們了結自己，就是停下我們自己的生活、工作和行動，接受神在基督裏作我們的生命、人位和頂替—八 17，加二 20，來十二 2，西四 2。

2 這樣等候的人，必重新得力，甚至到一個地步，必如鷹展翅上騰；他這樣一個變化過的人，不僅行走奔跑，更在諸天之上翱翔，遠超每一屬地的阻撓。

五 我們所是的和我們所作的，不該照著自己的智慧、力量和才能，乃該憑著神的恩典，因為我們不憑自己或任何別的事誇口，而只在主裏誇口—林後一 12，十 17，林前三 21，加六 14，腓三 3，耶九 23～24。

六 主的恩典、能力和力量是為著行動，也是為著遮蓋我們：

1 一面，主的恩典是我們行動的能力；另一面，主的能力是我們的保護，我們的藏身之處—林前十五 10，林後十二 9，詩十七 8，五七 1，六三 7，九一 4。

2 四活物前面的臉乃是人的臉，但身體是鷹的身體—結一 10 上、11 下：

a 活物看起來像人，行動卻像鷹。

b 兩個翅膀為著行動，兩個翅膀為著遮蓋，指明我們有些奧秘，給別人一個印象，就是那神聖者的印象。

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.

貳 人的手的屬靈意義是：正常的基督徒該一直作恰如人所當作的事—8 節上，徒二十 34：

一 保羅的著作指明，即使他經歷鷹翅，他在生活中仍然非常有人性，走人性的路，並且盡人的本分作事—帖前二 5～8，提前五 23，提後四 20。

二 無論神的恩典多麼與我們同在，無論主多麼加我們能力，我們仍必須盡我們作人的本分：

1 在鷹翅以下該有人手，這些手該一直作工—弗四 28，徒二十 35，十八 3，帖後三 6～12。

2 我們需要有主加力的恩典作翅膀，也需要有人手，以人的方式與神合作。

三 最高的人性乃是神性加上人性，並且神的屬性從人的美德裏彰顯出來—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，詩三七 3，彼前五 5～6，約十三 3～5，彼前三 8，腓二 3，弗四 2。

四 基督徒的人性不是指我們原有的長處，乃是活在我們裏面，並且從我們裏面活出來的基督—加二 20，腓一 19～21 上，林後十二 2。

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).

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 我們都必須學習作有人性的基督徒，按照耶穌的人性，就是祂在復活中的人性生命，過耶穌那樣的人性生活—四 10 ~ 11:

- 1 破壞人性就是毀壞神為著祂的經綸所創造的憑藉和管道。
- 2 我們越屬靈，就越有人性。
- 3 我們若要活基督，就必須學習真正有人性：
 - a 一面，我們有神的性情（彼後一 4）；另一面，我們是正常的人。
 - b 我們有神的性情和神的生命，這不是說我們就不再需要有人性。
 - c 我們需要憑神的生命和性情過真實的為人生活；這樣我們就能過最高的為人生活，像主耶穌的人性生活一樣—弗四 20 ~ 21。

六 基督到我們裏面來作生命時，祂是永遠的生命帶著神聖的生命和性情，也帶著屬人的生命和性情；現今我們奇妙的救主在我們裏面作生命，安靜、正常、平常並且以非常合乎人性的方式生活、行事、行動並作工—西三 4、12 ~ 14。

週五

七 因著耶穌尚未在復活裏得著榮耀而還沒有的那靈，乃是帶有耶穌之人性的那靈；今天那靈已由耶穌那得著榮耀的人性所構成—路二 42，約七 37 ~ 39。

八 我們必須經歷神的靈作為耶穌的靈—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 耶穌的靈是指成爲肉體之救主的靈，這靈作爲在人性裏的耶穌，經過了人性生活和十字架上的死。
- 2 這指明在耶穌的靈裏不僅有神的神聖元素，也有耶穌的人性元素，以及祂爲人生活並受死的元素。

叁 牛腿的屬靈意義是：我們行事爲人該像牛一樣有正直的腿；我們不該照著我們人彎曲的腳行事爲人，乃該用牛腿行事爲人一結一 7，林後一 12：

一 使徒保羅說到用正直的牛腿行事爲人一 二 17，帖前二 3～4、12，弗四 1。

二 牛腿不僅是直的，而且也分瓣，分蹄；分蹄表徵在我們基督徒的行事爲人中，我們需要能分辨在神眼中甚麼是對的，甚麼是錯的一利十一 4～6，腓一 9，林前二 14～15：

1 鑑別力的養成乃是根據學習和經歷一來四 12，五 14，林前二 15：

a 我們在神面前學到甚麼程度，經歷到甚麼地步，我們的鑑別力就達到甚麼地步。

b 最厲害的鑑別力是出於最厲害的對付。

週六

2 『我所禱告的，就是要你們的愛，在充足的知識並一切的辨識上，多而又多的洋溢』一腓一 9：

a 辨識就是感覺事物的能力；希臘文的『辨識』意指『敏銳的知覺，道德的機智』。

b 根據保羅的話，我們該用滿有知識和辨識的心思來愛：

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) 這知識和辨識就是基督自己；當我們經歷基督，祂就成了我們的知識和辨識，就是洞察事物的能力。
- (二) 我們越經歷基督，就越不會憑著自己的聰明辨識事情，乃是憑著住在我們裏面的基督辨識事情—加二 20。
- 3 我們需要分辨倫理與基督之間的不同，因為倫理的教訓不是出於基督、那靈、復活或新造—六 15。
- 4 羅馬八章啓示，辨識一件事最好的路—辨識的祕訣—就是按著生命或死亡來辨識。

三 牛犢之腿『燦爛如明亮的銅』（結一 7）；這指明我們的行事為人需要被主試驗並焚燒，使其能像照耀的銅，光照並試驗人—啓一 15 上。

四 在聖經裏，牛犢表徵新鮮、活潑、有活力：

- 1 牛犢是年輕、滿了活力、滿了精力的；這指明我們基督徒的行事為人該是『跳躍的行事為人』，滿了生命的行事為人—詩二九 6，瑪四 2。
- 2 我們若享受恩典並活在神面前，我們就總是新的、新鮮的，在我們身上沒有老舊。

肆 作為四活物，我們若有鷹翅、人hand和牛腿，我們就能配搭，並成為一個團體的實體，以完成神的經綸。

- (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.

晨興餽養

出十九 4『我向埃及人所行的事，你們都看見了，且看見我如鷹將你們背在翅膀上，帶來歸我。』

賽四十 31『但那等候耶和華的必重新得力；他們必如鷹展翅上騰；他們奔跑卻不困倦，行走卻不疲乏。』

照著神純正的話，很容易看見鷹翅、人手和牛腿的屬靈意義。在聖經裏，鷹翅表徵應用在我們身上之神的力量。在出埃及十九章四節，神對祂的百姓說，『我向埃及人所行的事，你們都看見了，且看見我如鷹將你們背在翅膀上，帶來歸我。』這節說到應用在祂百姓身上之神的力量。以賽亞四十四章三十一節…也給我們看見，應用在我們身上之神的力量，就像鷹的翅膀（以西結書生命讀經，七二至七三頁）。

信息選讀

在新約裏，鷹的翅膀是在基督裏應用在我們身上之神的恩典、能力和力量。林後四章七節說，『我們有這寶貝在瓦器裏，要顯明這超越的能力，是屬於神，不是出於我們。』這是鷹的翅膀。在一章十二節保羅說，『我們所誇的，是我們的良心見證我們憑著神的單純和純誠，在世為人，不靠屬肉體的智慧，乃靠神的恩典，對你們更是這樣。』這又是鷹的翅膀。不但如此，在十二章九節上半主耶穌對保羅說，『我的恩典殼你用的，因為我的能力，是在人的軟弱上顯得完全。』因此，在九節下半保羅能說，『所以我極其喜歡誇我的軟弱，好叫基督的能力覆庇我。』在我們對主的經歷中，基督的能力會覆庇我們，像鷹的翅膀覆庇被遮蓋的人。由這些經文我們能看見，鷹的翅膀表徵應用在我們身上之主耶穌的力量和恩典。

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.

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.

在林前十五章十節保羅說，『因著神的恩，我成了我今天這個人，並且神的恩臨到我，不是徒然的；反而我比眾使徒格外勞苦，但這不是我，乃是神的恩與我同在。』這是鷹的翅膀。我們所作的和我們所是的，不該照著自己的智慧、能力和力量，乃該憑著主的恩典、能力和力量。所以，就如保羅所說，我們若誇口，就當在主裏誇口（一31）。我們不憑自己或任何別的事誇口，而只在主裏誇口。今天祂的能力、力量和恩典，對我們乃是鷹的翅膀（以西結書生命讀經，七三至七四頁）。

神的靈一面是大能的靈，一面是生命的靈；在外面是大能，在裏面是生命。聖經以兩個表號來說到聖靈的二方面：說到能力的靈，是以鷹為表號；說到生命的靈，是以鴿子為表號（生命的話，一五至一六頁）。

當神把以色列人從埃及救出來，帶他們到了西乃山下的時候，就來對他們說，祂像大鷹把他們背在自己的翅膀上，從埃及帶出來。這是祂用恩典的話，對他們說到祂向他們所作的一件恩典的事（聖經要道，八八〇頁）。

詩篇一百零三篇五節說，神能使我们滿足，以致我們如鷹返老還童。藉著將基督接受到我們裏面作生命，我們能如鷹返老還童。我們必須丟棄我們的老舊，並且說，『讚美主！我們裏面有基督，所以我們返老還童。』藉著終日將基督接受進來作我們的生命，我們有可能如鷹返老還童（李常受文集一九七〇年第一冊，四七頁）。

參讀：生命的話，第二篇；基督在信徒裏面長大，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

晨興餽養

來十二 2『望斷以及於耶穌，就是我們信心的創始者與成終者；祂為那擺在前面的喜樂，就輕看羞辱，忍受了十字架，便坐在神寶座的右邊。』

林後十 17『但誇口的當在主裏誇口。』

〔以賽亞四十章三十一節說，〕『但那等候耶和華的必重新得力；他們必如鷹展翅上騰；他們奔跑卻不困倦，行走卻不疲乏。』…這裏的『翅』表徵基督復活的大能。那些停下自己並等候耶和華的人，必經歷這復活的大能，得著變化，並翱翔在諸天之上（以賽亞書生命讀經，一八〇頁）。

信息選讀

等候永遠的神（賽四十 28），意即我們了結自己，就是停下我們自己的生活、工作和行動，接受神在基督裏作我們的生命、我們的人位和我們的頂替。這樣等候的人，必重新得力，甚至到一個地步，必如鷹展翅上騰。他不僅行走奔跑，更在諸天之上翱翔，遠超每一屬地的阻撓（聖經恢復本，賽四十 31 註 1）。

四活物各有四個翅膀，兩個為著遮蓋，兩個為著行動。『他們的翅膀彼此相接』（結一 9 上），這個相接是為著行動。…這個行動完全是團體的事。

聖經啓示鷹的翅膀不但是為著能力，也是為著保護。…詩篇五十七篇一節說到投靠在神翅膀的蔭下；六十三篇七節說到在神翅膀的蔭下歡呼；九十一篇四節說，『祂必用自己的翎毛遮蔽你，你要投靠在祂的翅膀底下。』

Morning Nourishment

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、能力和力量是為著行動，也是為著遮蓋我們。一面，主的恩典是我們行動的能力；另一面，主的能力是我們的保護，我們的藏身之處。我們在基督的恩典和能力的覆庇之下，我們也在祂能力的遮蓋之下。我們所作的，我們所是的，必須憑著主的恩典和主的能力。同時，我們是在主的恩典和能力的覆庇、遮蓋之下。

這指明身為基督徒，神的兒女，我們該有使別人希奇我們的元素。他們該覺得有個東西在遮蓋、覆庇我們。他們應當看見我們是正常的，但有個東西加我們能力，加強、覆庇並遮蓋我們。

四活物前面的臉乃是人的臉，但身體是鷹的身體；各展開兩個翅膀，與另一個活物相接，兩個翅膀包裹身體作為遮蓋。因此，你若看他的臉，他看起來像人，但你若看他的身體，他看起來像鷹。他看起來像人，行動卻像鷹。這指明我們必須一直表現自己如同正常的人；例如，像正常且正確的丈夫、妻子、父母或兒女。但別人看我們、想到我們的時候，他們該領悟，有個東西遮蓋、加力、加強、保護並覆庇我們。結果，別人應當很難描述我們。與我們一同工作的人可能說，『他能忍受我們所不能忍受的事，他能擔負我們所不能擔負的責任。他領會事情比我們領會得更深。他是怎樣的人？他如何能這樣生活？』

這裏的點是我們這些神的兒女總該有奧祕的事。雖然我們受苦，但我們在主裏歡喜快樂，因為有個東西在遮蓋我們。…這些行動、覆庇的翅膀應當給別人一個印象，就是那神聖者的印象。我們有鷹的四個翅膀，給別人一個印象：我們有神與我們同在，作我們的能力和保護。這就是鷹（以西結書生命讀經，七四至七六頁）。

參讀：以賽亞書生命讀經，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

晨興餽養

徒二十 34『我這兩隻手常供給我和同伴的需用，這是你們自己知道的。』

腓四 5『當叫眾人知道你們的謙讓宜人。主是近的。』

以西結一章八節上半說，『在四面的翅膀以下有人的手。』這指明正確、正常的基督徒該一直作恰如人所作的事。這是使用人手。這就是保羅在行傳二十章三十四節的見證：『我這兩隻手常供給我和同伴的需用，這是你們自己知道的。』（以西結書生命讀經，七六頁）

信息選讀

關於信靠神，我們需要受平衡。有些人宣稱，他們既信靠全能的神供應他們一切的需用，自己就不需要用手作甚麼。他們也許特別認為，不需要以人的方式工作。但想想使徒保羅。保羅是平衡的，他總是有兩面。他的著作指明，他不但有鷹翅，也有人手。他能說，他為人不靠屬肉體的智慧，乃靠神的恩典，並且神的恩臨到他，不是徒然的。這是鷹翅的一面。然而，他也說，他比眾使徒格外勞苦。我們也許以為，保羅不需要親手作工。但保羅走親手作工的路。這指明即使他經歷鷹翅，他在生活中仍然非常有人性，走人性的路，並且很有人性的作事。

有時候一些年輕人也許幻想，他們因著尋求主，就不需要用工讀書。他們也許盼望，甚至不讀書，也能以高分通過考試。這種態度是錯誤的。年輕人，無論你多麼尋求主，愛主，並顧到主，你仍須在學

Morning Nourishment

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,

業上殷勤。這就是說，無論神的恩典多麼與我們同在，無論主多麼加我們能力，我們仍必須在日常生活中盡我們作人的本分。譬如，我們該以人的方式，照著人的原則喫健康的食物。我們若不以常人的方式正確的喫，卻想要像天使一樣行動，我們就會生病。我們必須以常人的方式作事。在鷹翅以下該有人手，這些手該一直作工。這是平衡的。

屬世的人只有人手，沒有鷹翅。但許多所謂的宗教人士似乎只有鷹翅，沒有人手。我們需要有主加力的恩典作翅膀，也需要有人手，以人的方式與神合作。

四活物的人手在鷹翅以下，這是非常有意義的。這指明在作每件事時，我們都該在神的恩典以下，在祂的遮蓋以下。凡我們所作的，我們都該倚靠主，並彰顯祂。在這事上，我們與屬世的人完全不同，他們既不依賴神，也不彰顯神。他們一切的活動都不彰顯神，卻彰顯自己。反之，在我們所作的每件事上，我們都該在主的恩典和能力以下，倚靠祂並彰顯祂（以西結書生命讀經，七六至七八頁）。

若是我們下鄉開展去傳福音，給人的感覺好像是天使，恐怕人都不敢親近我們。所以我們需要有人道，這也是我們的人格。

神性加上人道，乃是最高的道德。這就是神的神聖屬性，從人被造的美德裏面彰顯出來，這也就是高超的美德（榮耀的異象與十字架的道路，三四頁）。

參讀：以西結書生命讀經，第六篇；榮耀的異象與十字架的道路，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

晨興餽養

林後四 10 ~ 11 『身體上常帶著耶穌的治死，使耶穌的生命也顯明在我們的身體上。因為我們這活著的人，是常為耶穌被交於死，使耶穌的生命，也在我們這必死的肉身上顯明出來。』

基督徒的人格，不是基督徒自己原有的長處，乃是活在他們裏面，並且從他們裏面活出來的基督。照腓立比書來看，我們乃是一個在基督裏的人。從我們得救那天起，我們就從亞當裏遷到基督裏了。按照馬太十三章撒種的比喻來看，是主把自己種到我們裏面；但另一面，林前三章把我們的得救比作栽種（6），我們是被栽種到基督裏面。一面是基督長在我們裏面，我們的心就像田地一樣，是為著長基督的；另一面是我們得在基督耶穌裏，是出於神（一 30），是神把我們從亞當裏遷到基督裏。我們今天的地位是在基督裏，可是我們所要達到的，乃是給人看出我們是在基督裏，並且無論是生是死，要讓基督在我們身體上，照常顯大，這就是基督徒的人格（榮耀的異象與十字架的道路，四一至四二頁）。

信息選讀

我們都必須學習有人性。事實上，我們越屬靈，就越有人性。我們若要活基督，就必須學習真正有人性。主耶穌在地上時，是滿有人性的。

破壞人性就是毀壞神為著祂的經綸所創造的憑藉和管道。鬼和墮落的天使禁止嫁娶並吩咐人禁戒食物，原因是他們企圖毀壞人類。因此，我們在召會中必須有人性，並隨從正常人性生活的標準。有些人誣告我們沒有人性。我們全然否認這不實的指控。在召會生

Morning Nourishment

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

活中我們明確強調正確的人性。我能見證我自己乃是過正常的為人生活。你若察驗我的生活，就會發覺我滿有人性。我不是『聖徒』或天使；我不過是人。不僅如此，我鼓勵所有的長老要有人性。長老不該幫助當地的聖徒像天使一樣。我們欣賞天使，但我們不想模倣他們。反而，我們寧願是人。

我們該是有人性的基督徒。一面，我們有神的性情（彼後一4）；另一面，我們是正常的人。…我們乃是要藉著神的生命和性情過真實的為人生活。這樣我們就能過最高的為人生活，像主耶穌的人性生活一樣。祂在地上時，藉著神的生命和神的性情過人性生活。主的人性生活是藉著神的生命。我們的為人生活也該是一樣的。因此，我們都必須學習有人性（提摩太前書生命讀經，九四至九五頁）。

我們已經清楚的看見，主復活並升天以後，聖靈在我們裏面乃是兼有神聖生命和性情以及屬人生命和性情的靈。祂到我們裏面來以前，已經是與人調和的神。不要認為祂進到我們裏面來時，纔開始與人調和。當祂作為永遠的生命，帶著神聖的性情進到我們裏面來時，人的性情已包括在內。基督到我們裏面來作生命時，祂是永遠的生命帶著神聖的生命和性情，也帶著屬人的生命和性情。我們可能希奇，為甚麼我們所得著的永遠生命是屬神性也屬人性的生命。正因為如此，這生命在我們裏面不僅能安靜、正常的運行，並且也是以合乎人性的方式運行。奇妙的救主在我們裏面作生命，安靜、正常、平常並且以非常合乎人性的方式作工、行動、生活並行事（李常受文集一九六三年第四冊，五二〇頁）。

參讀：提摩太前書生命讀經，第九篇；在神新造中神與人的關係，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

結一 7『他們的腿是直的，腳掌好像牛犢之蹄，都燦爛如明亮的銅。』

林後一 12『我們所誇的，是我們的良心見證我們憑著神的單純和純誠，在世為人，不靠屬肉體的智慧，乃靠神的恩典，對你們更是這樣。』

〔約翰七章三十七至三十九節〕的那靈，與耶穌的人性很有關係。這靈，就是從我們裏面流出來的活水，是由耶穌的人性構成的。沒有耶穌的人性，就不會有這樣的一位靈。這一點在三十九節說得很清楚；那裏說，那時還沒有那靈，因為耶穌尚未得著榮耀。這證明了那靈是由耶穌那得榮耀的人性所構成的。我們必須看見，聖經在此是說到一個復活的人性（李常受文集一九七一年第二冊，一三五至一三六頁）。

信息選讀

〔行傳十六章七節裏〕耶穌的靈與前節的聖靈交互使用，啓示耶穌的靈就是聖靈。在新約裏，聖靈是神的靈一般的稱呼；耶穌的靈是神的靈特別的說法，指成爲肉體之救主的靈，這位救主就是在人性裏的耶穌，經過了爲人的生活 and 十字架的死。這指明在耶穌的靈裏不僅有神的神聖元素，也有耶穌的人性元素，以及祂爲人生活並受死的元素（聖經恢復本，徒十六 7 註 1）。

我們行事爲人都該像牛一樣，有正直的腿。沒有一個基督徒該用獅子的腳掌行事爲人。我們可以將獅子的勇敢應用在我們基督徒的性格上，卻不該將獅子的

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

腳掌應用在基督徒的行事為人上。我們也不該用鷹爪行事為人。用鷹爪行事為人的人，至終會傷害別人。

我們也不該用人的腿行事為人。人的腿是好的，但人腿多少有點彎曲。人的聰明是彎曲的。這就是為甚麼保羅說，他為人不靠屬肉體的智慧，就是不靠人的聰明。我們基督徒的行事為人該是正直、坦率的，不該是彎曲或聰明的。…我們若讀四福音，就會看見主耶穌在地上的時候，行事為人非常正直。祂一步一步的行事為人都是正直的。祂用牛腿行在地上。…使徒保羅在他的行事為人上也非常正直、坦率、信實並誠實。我們讀保羅給哥林多人的書信，就能看見保羅是正直、坦率的人。

牛腿除了正直以外，也分蹄或分瓣。照著利未記十一章四至六節，任何不分蹄的動物都不潔淨。…像牛羊這樣潔淨的動物有兩個特徵：反芻和分蹄。…分蹄表徵在我們同著主的行事為人中，我們需要正確的分辨，好將對的事與錯的事，潔淨的事與不潔淨的事分開。不分蹄，如駱駝的蹄，就是行事為人沒有分辨。我們在基督裏的信徒，需要有一種行事為人，能分辨在神眼中甚麼是對的，甚麼是錯的（以西結書生命讀經，七八至八一頁）。

這是一個鐵定的原則。你我學習有多少，經歷有多少，鑑別力也有多少。這裏沒有捷徑，也沒有第二條路。我若沒有得救，就永遠不會分別那一個是得救的人，那一個是沒有得救的人。我若從來沒有奉獻過，我也就不會摸出誰是奉獻的，誰是沒有奉獻的。你在神面前學到甚麼程度，經歷到甚麼地步，你的鑑別力就達到甚麼地步。最厲害的鑑別力是出於最厲害的對付（長老治會，一一五頁）。

參讀：基督是實際，第十一至十二篇；長老治會，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

晨興餽養

腓一 9『我所禱告的，就是要你們的愛，在充足的知識並一切的辨識上，多而又多的洋溢。』

瑪四 2『但向你們敬畏我名的人，必有公義的日頭升起，其翅膀有醫治之能；你們必如圈裏的肥牛犢出來跳躍。』

〔在腓立比一章九節〕保羅禱告，要我們的愛，在充足的知識並一切的辨識上，多而又多的洋溢。希臘文的『辨識』即敏銳的知覺，道德的機智。辨識就是感覺事物的能力。保羅不要腓立比人愚昧的愛；相反的，他鼓勵他們用滿有知識和辨識的心思、敏銳的知覺、道德的機智來愛。

一章九節保羅所說的知識和辨識，實際上就是基督自己。當我們經歷基督，祂就成了我們的知識和辨識。我們缺少知識和辨識，無法辨別不同的福音傳揚，原因在於我們對基督缺少經歷（腓立比書生命讀經，二一頁）。

信息選讀

我們照著某種倫理教訓而活，這不是神的願望。倫理不是新造的一部分，也不是屬於基督、那靈或復活生命的事物。任何屬於基督的事物，必定是在復活裏，在新造裏，並屬於那靈（腓立比書生命讀經，二一四頁）。

照羅馬八章所啓示的方法，我們必須根據死亡或生命來辨識。許多離開主恢復的人，既沒有生命的供應，也沒有享受，這指明他們接受了不是出於主的東西。辨識的祕訣就是按著生命或死亡來辨識（哥林多後書生命讀經，五五四頁）。

Morning Nourishment

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)

以西結一章七節告訴我們，牛犢的腿『燦爛如明亮的銅』。銅的照耀來自爐的熱度。銅越被焚燒、被試驗，就越照耀光明。這指明我們需要被主試驗並焚燒的行事為人。…我們若被主試驗、察驗，我們的行事為人就會照耀如明亮的銅，給人亮光，試驗人，並且使人領悟自己的行事為人是對或錯。

在聖經裏，牛犢表徵新鮮、活潑。享受恩典並活在神面前的基督徒，總是新的、新鮮的，在他沒有老舊。有時候，你碰到一位弟兄，按人的年齡說相當年輕，但在屬靈上卻相當老舊，不新鮮也缺少新樣。另有些時候，你也許與一位在主裏非常老練的年長弟兄有交通。每當他禱告的時候，你就覺得有個新的、新鮮的東西。在我們信徒所有的活動裏，我們都該是新的、新鮮的。我們若成為老舊的，就不再是活物。…聖經說，牛犢是跳躍的（詩二九6，瑪四2）。這就是說，牛犢是活躍的。我們基督徒的行事為人，不該是死的行事為人，乃該是『跳躍的行事為人』，滿了生命的行事為人。牛犢是年輕、滿了活力、滿了精力的。我們都該滿了生命，像小牛犢一樣，來到聚會中像跳躍的牛犢。願主使我們眾人跳躍像牛犢一樣！

這一切關於牛腿的點，都與我們基督徒的行事為人有關。基督徒的行事為人是正直、坦率的，也是有分辨的，能照耀並給別人亮光，試驗人，並且滿了活力，滿有生命、精力、新鮮、新樣。

基督徒的生活必須是這樣的生活，基督徒的行事為人必須是這樣的行事為人。因著有這樣的生活和行事為人，我們這些活物就能配搭，並成為一個實體。…我們需要有鷹翅和人手的生活，我們也需要有正直牛腿的行事為人。願主使我們對這一切事有深刻的印象，使我們在召會生活中有正確的配搭（以西結書生命讀經，八一至八四頁）。

參讀：腓立比書生命讀經，第二十二篇；哥林多後書生命讀經，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

第五週詩歌

WEEK 5 — HYMN

412

經歷基督—與祂交通

8 7 8 7 副 (英 559)

降 D 大調 3/4

D^b G^b A^b A^b_7 D^b

3 3 | 4 · 3 2 1 | 2 2 2 3 | 4 · 4 3 2 | 3 —

一 恩 主, 我 今 憑 信 摸 你, 你 是 供 給 的 源 頭;

E^b_7 A^b

3 4 | 5 · 5 6 7 | 1̇ 5 5 1̇ | 7 · 6 5 #4 | 5 —

憑 信 取 用 你 的 能 力, 藉 你 寶 血 來 領 受。

A^b_7 D^b A^b_7 D^b

5 5 | 2̇ · 7 6 5 | 1̇ 1̇ 5 5 | 2̇ · 7 6 5 | 1̇ —

(副) 摸 你, 就 得 生 命 供 應, 藉 着 你 靈 的 運 行;

D^b_7 G^b D^b A^b_7 D^b

1̇ 1̇ | 1̇ · 1̇ 7 6 | 5 3 1̇ 2̇ | 3 5 3 2 | 1 — ||

你 靈 將 我 純 潔、充 盈, 使 我 得 享 你 豐 盛。

- 二 憑信取用, 憑信摸你, 憑信應用你豐富;
我的全人向你開啓, 你之所是向我注。
- 三 摸你, 恩主, 摸你更深, 摸而取用你豐盛;
從你接受, 恩上加恩, 我就流露你生命。
- 四 能力、智慧、慈愛、恩寵, 凡我需要你供應;
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

1. 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.

讀經：結一 15 ~ 21

週一

壹 整本聖經，從創世記到啓示錄，陳明神的經綸（弗一 10，三 9，提前一 4）和祂在地上行動以執行祂經綸的完整圖畫：

一 在以西結書，神的經綸與神在祂經綸中的行動，乃是由輪所表徵—— 15：

1 這個大輪的輪軸表徵基督作神經綸的中心；輪輻表徵基督的配偶，就是召會，終極完成於新耶路撒冷。

2 由輪軸伸展到輪輻的輪輻表徵作基督肢體的許多信徒。

二 在活物旁邊，有輪在地上出現，指明神在地球上的行動，是隨著四活物的配搭。

三 輪的行動含示有目的的特別行動。

四 輪的行動也含示這行動不是靠我們自己的力量。

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 輪在活物的四個臉旁（15），指明我們若要有主的行動，首先必須活出主，彰顯主（羅十三14，加二20，腓一19～21）。

週二

貳 在每個活物旁，有高而可畏的輪子——結一15～21：

一 輪子的行動，乃是主以祂自己作我們的力量、能力和供應，為著祂永遠的定旨，而有之特別、不平常的行動——參5～8、19～20節。

二 我們的神是活的（提前三15，來三12），我們的主是行動的（太十六18），並且那靈正在作工（啓五6下），以完成神永遠的經綸（參但十一32下）。

三 神的行動乃是祂在人身上經綸的行動，要使人成為神，以產生一個新人，好使神在基督裏得著祂團體的彰顯和行政——結一10、13、15、26～27，弗二15，四22～24，西三10～11。

週三

四 每一個地方召會和每一位個別的信徒，都該有高而可畏的輪子隨著他們——參徒十三1～2：

1 我們要有分於主的行動，就必須與主有個人、情深、私下並屬靈的關係——歌一2～4，可十二30。

2 我們要有分於主的行動，就可以在祂的出去裏出去，在祂的給與裏給與，並在祂的禱告裏禱告：

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 羔羊無論往那裏去，我們都要跟隨祂，藉著留意我們的靈並藉著尊基督為頭和身體，而過祭壇和帳棚的生活—啓十四 4，創十二 7～8，十三 3～4、18，瑪二 15～16，林後二 13，七 5～6，約壹一 3。
- b 我們必須作樂意施與的人，成為在真理上的同工—林後九 6～7，約叁 7～8。

週四

- c 我們需要藉著禱告與主合作，以執行祂的行動，與行動的神一同行動，為著成就祂的經綸，正如在使徒行傳裏所見的：
- (一) 我們所需要的禱告，乃是帶進那靈澆灌的禱告—一 14，二 1～4、16～17 上。
- (二) 我們所需要的禱告，乃是使地震動，並使門徒得著聖靈加力，放膽講 37 說神的話的禱告—四 24～31。
- (三) 我們需要專心致力，堅定持續的禱告，並盡話語的職事—六 4。
- (四) 我們所需要的禱告，乃是將彼得帶到魂遊象外，並將屬天的異象帶給他的禱告—十 9～16。
- (五) 我們所需要的禱告，乃是為彼得開了監牢門的禱告—十二 4～14。
- (六) 我們所需要的禱告，乃是將五位申言者和教師帶到主的使命裏的禱告—十三 1～4。
- (七) 我們所需要的禱告，乃是帶進地大震動，監牢的地基都搖動的禱告—十六 23～26。
- (八) 我們所需要的禱告，乃是將保羅帶到魂遊象外，並帶到主對他的說話裏的禱告—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).

叁高而可畏的輪子在地上，表明神需要
在地上行動—結一 15，太六 10：

一 主行動時顯出來的樣子像水蒼玉；輪有水蒼玉的樣子，指明輪子無論行動到那裏，都帶著主顯出來的樣子—結一 16 上，但十 6。

二 四輪都是一個樣子，指明在每一個召會中，主的行動都有同一個樣式和樣子—結一 16 下，林前四 17，七 17，十一 16，十四 34，十六 1，啓一 12，帖前二 14。

三 輪中套輪（結一 16）表明主在我們的行動中行動：

1 內裏的輪子（主作輪軸）乃是外在輪子（召會作輪輞）行動能力的源頭。

2 以利亞在禱告裏禱告，意思是主的禱告在他的禱告裏；這就是輪中套輪—雅五 17：

a 以利亞不是憑自己的感覺、思想、意願、情緒，或任何來自環境和情況的刺激，為著達到自己的目的而禱告。

b 以利亞乃是在主所賜給他的禱告裏，為了成就主的旨意而禱告—羅八 26～27。

3 內裏的輪子是使輪子轉動的馬達、發電機：

a 我們的行動若是真實的，在我們的行動裏就必定有主的行動—參一 9，八 16。

b 在召會生活裏，主耶穌是輪軸—輪中的輪；我們是輪輞—參西一 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 輪向四方直行，行走時並不掉轉，指明在配搭裏的行動，不需要掉轉—結一 17，參 12 與註 1。

五 我們在自己裏面該是微小的；但在我們旁邊的輪子，也就是神在我們身上經綸的行動，該是高而可畏的—18 節，林前十五 9，林後十一 5，十二 11，弗三 8～11。

六 高而可畏的輪輞滿了眼睛，指明我們若在主的行動上與祂是一，我們就有祂神聖的洞察眼光、遠瞻眼光和啓示—結一 18，弗一 17：

1 我們越有分於主的行動，就越得光照。

2 我們越行動，就越能看見。

七 輪隨著活物，指明神工作的行動在於我們的行動；這也指明我們若在信心裏行動，主就要隨著我們行動—結一 19，林後五 7，四 13、18，參傳十一 4。

八 輪隨著活物（結一 19、21），活物隨著靈，但靈在輪中：

1 這指明主在我們行動中的行動，乃是照著成為肉體的原則—20 節，參林前七 10、12。

2 這也指明我們與主是一，祂也與我們是一—六 17、19，約十四 16～17，徒十六 6～10，參來十一 8、27。

3 主隨著我們，我們隨著靈，而靈在輪中—結一 20～21。

4 這就是主今天在地上的行動，這也就是主的恢復。

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.

晨興餽養

結一 15 ~ 16『我正觀看活物的時候，見活物的四個臉旁各有一輪在地上。輪的樣子和作法，看來好像水蒼玉。四輪都是一個樣式，樣子和作法好像輪中套輪。』

整本聖經，從創世記到啓示錄，陳明神的經綸（弗一 10，三 9，提前一 4）和祂在地上行動以執行祂經綸的完整圖畫。在以西結書，神的經綸與神在祂經綸中的行動，乃是由輪所表徵。這個大輪的輪軸表徵基督作神經綸的中心；輪輞表徵基督的配偶，就是召會，終極完成於新耶路撒冷；由輪軸伸展到輪輞的輪輻表徵作基督肢體的許多信徒。

在活物旁邊，有輪在地上出現，指明神在地上的行動，是隨著四活物的配搭。輪的行動含示有目的的特別行動，並且也含示這行動不是靠我們自己的力量（聖經恢復本，結一 15 註 2）。

這些輪子是在活物的臉旁（結一 15）。這指明我們若要有主的行動，首先必須活出主，彰顯主。我們若活出基督的彰顯，我們就有主行動的輪子（以西結書生命讀經，一二〇頁）。

信息選讀

亞伯拉罕沒有聽過〔奉獻的〕道理，他沒有受過人的鼓勵，但是他看見了神，就立刻為著神築一座壇。哦，弟兄姊妹，奉獻是自然而然的事。一個遇見神向他顯現的人，絕不會沒有意思為著神而活。神一向他顯現，他就完全為著神。亞伯

Morning Nourishment

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，召會二千年來，每一個遇見神的人也是如此。

祭壇的結局，是引到帳棚去。所以，創世記十二章八節就這樣說：『從那裏他又遷到伯特利東邊的山，支搭帳棚。』從今以後，亞伯拉罕是住在神的家—伯特利—裏；從今以後，他起首支搭帳棚。並不是他出來的時候沒有帳棚，可是神不題起帳棚；等到他有了祭壇之後，神的話纔給我們看見帳棚。

甚麼叫作帳棚？帳棚的意思是流動的，是不扎根的。神要藉著祭壇來對付你自己，神要藉著帳棚來對付屬乎你的東西。亞伯拉罕有祭壇，他把他的一切都給了神，那麼是不是從今以後亞伯拉罕連身上的衣服都沒有了？不，亞伯拉罕還有牛，還有羊，還有許多東西。但是，亞伯拉罕是住在帳棚裏的人。換句話說，祭壇所餘剩的東西，只能保留在帳棚裏。這是一個原則，就是你所有的東西都得放在祭壇上，但是還有餘剩的東西，是留下給你用的，那一個東西並不是你所有的，乃是在帳棚裏的。

八節說，『從那裏他又遷到伯特利東邊的山，支搭帳棚；西邊是伯特利，東邊是艾；他在那裏又為耶和華築了一座壇。』這是亞伯拉罕第二個祭壇。祭壇引到帳棚，帳棚又領你回到祭壇來。有了祭壇，就所有的東西都不是你的；經過祭壇而留下來的東西，是放在帳棚裏的。沒有甚麼東西是抓住你的，你的良心在神面前是平安的，你能坦然無懼的對神說，『我沒有一樣是不給你的。』這樣，帳棚就必定會領你回到祭壇去。如果你的東西長了根，你搬也搬不動，放也放不下，你被它抓牢了，你就不能有第二個祭壇（倪柝聲文集第二輯第十七冊，一二〇至一二一、一二三頁）。

參讀：以西結書生命讀經，第九篇；倪柝聲文集第二輯第十七冊，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

晨興餽養

結一 15『我正觀看活物的時候，見活物的四個臉旁各有一輪在地上。』

21『那些行走的時候，這些也行走；那些站住的時候，這些也站住；那些從地上升的時候，輪也在旁邊上升，因為活物的靈在輪中。』

輪子是為著行動，但這行動的方式不是平常的，乃是特別的。我們在家裏，從廚房走到臥室或客廳，並不需要用輪子。但是我們要走遠路，就需要輪子。當我們有專一的目的去作一件事，我們可能也需要用到輪子。因此，用輪子行動不是指平常的行動，乃是指著有特別目的的行動。在以西結一章裏的輪子，含示有目的的行動。不僅如此，這輪子也含示，這行動不靠我們自己的力量（以西結書生命讀經，一一五頁）。

信息選讀

關於主今日行動的方向，我完全相信我們的神是活的（提前三 15，來三 12），我們的主是有行動的（太十六 18），並且那靈是在作工的（啓五 6 下）。既然我們的神是活的，我們的主是有行動的，並且那靈是在作工的，我們的三一神必定仍在執行祂惟一的工作，以成就祂永遠的經綸，正如祂在已過的世代和世紀一直為此作工。現在我們需要找出，我們這位活的、有行動的、在作工的神今天在這地上所作的。要完成祂為著祂永遠經綸的工作，就是建造祂基督生機的身體，祂今天在這地上所執行的是甚麼？…神和基督都渴望看見基督的身體建造起來，看見新婦豫備好，並看見國度被帶進，使基督得著身體，得著新婦，並使神為著祂永遠的經綸在

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

這地上得著國度。除了神命定的路，沒有別的路能成就這事（長老訓練第十冊，二六、三一頁）。

新約是神行動的記載，給我們看見神的行動絕不能與人分開。在新約開始的時候，神行動到人裏面，得著人，並成為人（太一 21～23，約一 1、14）。祂行動的時候，不僅是神在行動，也不僅是人在行動，乃是神人在行動。這就是為甚麼在四卷福音書裏，那些大祭司、長老、經學家和羅馬官長，都不知道耶穌是誰。他們無法斷定祂的行動到底是神的行動，還是人的行動。祂是一個奧秘，因為祂是神，卻又是人；祂是人，卻又是神。…一位早期的教父亞他那修（Athanasius）論到基督說，『祂成為人，使我們得以成為神。』又說，『話成了肉體，…使我們有分於祂的靈，而得以成為神。』這是神在地上行動的原則。神的行動是在人裏面，並藉著人。神的行動是要使人在生命和性情上成為神，卻無分於神格。

在四福音裏，基督只是一個人；但在五旬節那日，在祂受死、復活、升天並降下後，祂從一個人，擴大、擴增到幾千人（徒二 41）。許多人開始在神聖的行動裏行動。在四福音裏，神是在一個人的行動裏行動，但在使徒行傳，人卻是在神的行動裏行動。神與人一同行動。祭司長、長老、經學家和羅馬官長不明白發生在彼得和約翰身上的事，因為他們只知道彼得、約翰是加利利的漁夫（四 13）。但他們不能不承認這些人所作的事是從神來的（16）；他們行動時，神就行動。至終，一位大教師迦瑪列，就著使徒的事勸告議會（猶太人的最高法庭），說，『不要管這些人，任憑他們吧。因為他們所謀所行的，若是出於人，必遭毀壞；若是出於神，你們就不能毀壞他們，恐怕你們倒要顯為是攻擊神了。』（五 38～39）（約伯記生命讀經，一五一至一五二頁）

參讀：約伯記生命讀經，第二十四篇；長老訓練第十冊，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

晨興餽養

徒十三 1～2『在安提阿當地的召會中，有幾位申言者和教師，就是巴拿巴和稱呼尼結的西面，古利奈人路求，與分封王希律同養的馬念，並掃羅。他們事奉主，禁食的時候，聖靈說，要為我分別巴拿巴和掃羅，去作我召他們所作的工。』

歌一 4『願你吸引我，我們就快跑跟隨你—王帶我進了他的內室—我們必因你歡喜快樂；我們要稱讚你的愛情，勝似稱讚美酒。…』

在以西結一章十五至二十一節裏，四活物不僅是為著彰顯主，也是為著主的行動。主乃是藉著他們在地上行動。…當一個召會是正常的，把主彰顯出來，又有正確的配搭，帶著火在其中來回閃動，主的行動就隨著那個召會。…若是有行動，就會向眾人顯出來。每一個人都能看見高而可畏的大輪，因為這輪子是在活物旁邊，給眾人看見。輪子就在那裏。

每一個地方召會，旁邊必須有這樣高而可畏的輪子。不僅如此，每一位個別的信徒，若是正確而正常，也該有輪子。…這正是行傳十三章的光景。…這些申言者和教師〔1〕是配搭在一起的活物，有燒燬的火炭和火把。他們符合了以西結一章與主行動有關的一切要求。因此，大輪的行動與他們同在（以西結書生命讀經，一一六至一一七頁）。

信息選讀

活物不只用一種方式行動。首先，他們因著有鷹的翅膀，能憑著飛翔而行動。他們也能藉著牛犢的蹄行

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

走而行動。這兩種行動的方式都是平常的。但是當他們有特別的行動時，他們是憑著輪子行動。

你在工作時，需要天天靠著鷹翅和牛蹄行動。你若這樣行動，你的同事會看見你身上有一個東西是有能力的。你能忍受別人所不能忍受的，你能忍耐別人所不能忍耐的；因為你有鷹的翅膀。他們也知道，在你的性格和行為上，你是誠實、正直、坦誠、純誠，而不彎曲的。他們會在你身上看見鷹的翅膀和牛蹄的蹄，因而在他們的良心裏被你說服。

除了這種在工作上的行動，你也該有另一種特別的行動，就是輪子的行動。至終，因著你有輪子的行動，你的一些同事可能被主得著（以西結書生命讀經，一一八頁）。

神拯救我們並建立與我們的關係時，是個人、情深的來探訪我們。在福音書裏，耶穌是何等個人、情深的！但這是祂在肉身的生命裏探訪祂的選民。祂是肉身的人，但還不是那靈。…基督在肉體裏，能在外面公開探訪祂的門徒，但祂不可能在裏面私下探訪祂的門徒。今天基督私下、屬靈的探訪我們，因為祂是賜生命、複合、終極完成、包羅萬有的靈。…是靈的基督…如今就是那靈（林後三 17）。這一位是私下的、屬靈的。…祂在我們靈裏私下探訪我們，並且祂以屬靈的方式，不是以肉身的方式臨到我們。祂成了包羅萬有、終極完成的靈，私下探訪我們。

基督這位王將祂的尋求者帶進祂的內室，就是他們重生的靈，祂的居所〔歌一 4〕。…我們越禱告，就越覺得父、子、靈都在我們裏面（弗四 6，林後十三 5，羅八 9）。照著我們的經歷，我們的靈是至聖所—三一神的居所，內室。…〔在此〕祂與我們有私下、情深的交通（雅歌結晶讀經，一四至一五、一七頁）。

參讀：雅歌結晶讀經，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

晨興餽養

徒一 14『這些人同著幾個婦人，和耶穌的母親馬利亞，並耶穌的兄弟，都同心合意，堅定持續的禱告。』

二 4『他們就都被聖靈充溢，並且按著那靈所賜的發表，用別種不同的語言說起話來。』

禱告就是說，我們領悟，憑我們自己，以我們自己，在我們自己裏面，我們一無所是。…我們要在神裏面、同著神並藉著神作一切。禱告有兩個意義：首先，我們禱告的時候，就將自己禱告到神裏面。第二，我們禱告的時候，就將神禱告到我們裏面。…這是禱告的原則。

在使徒行傳我們可以看見，早期聖徒為著基督身體生機建造的禱告。我們所需要的禱告，乃是帶進那靈澆灌的禱告（一 14，二 1～4、16～17 上）。一百二十位聖徒同心合意禱告了十天，帶進那靈的澆灌。那靈的澆灌就是神自己的澆灌。神將祂的整個所是，就是那靈，澆灌在門徒身上。門徒立即與神是一。這裏的原則是：將我們自己禱告到神裏面，並將神禱告到我們裏面。他們的禱告將神從諸天帶到地上，並帶到他們自己身上（召會實際並生機的建造，一〇三至一〇五頁）。

信息選讀

我們也需要一種禱告，能以震動地，並給門徒聖靈的能力，放膽講說神的話（徒四 24～31）。門徒們同心合意（24），照著神的話禱告（25～28），藉著耶穌的名求神聖的能力（29～30）。我們必須禱告，以震動環境。許多時候，環境乃是謊言。…我們不該相信環境，而必須相信我們的禱告，以改變環境。

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.

在行傳六章四節，我們看見使徒配合話語職事的禱告。這種禱告是持續而堅定的。傳福音，有家聚會，有小排聚會，或在大聚會中申言，都是為著供應話語。我們必須記得，話語的職事該以我們的禱告來配合。

十章九至十六節給我們看見，使彼得魂遊象外，並帶給他屬天異象的禱告。這個定時的禱告（9）將彼得帶到與主的談話中（13～16）。這是禱告的另一個原則。禱告是要將我們自己禱告到魂遊象外。魂遊象外就是說，我們從自己裏面出來。…我們也需要那為彼得開了監牢門的禱告（十二4～14）。這表明召會（5）在小排中（12）切切的禱告。要訪人傳福音，我們的確必須禱告來開門。事實上，門向我們打開，不是因著我們的叩門，乃是藉著我們的禱告。

為著基督身體生機的建造，我們需要十三章一至四節裏，將五位申言者和教師帶進主的使命中的禱告。在十三章，這五位申言者和教師藉著禁食禱告事奉主，那個禱告把他們帶進主的使命、主的差遣中。…我們也需要一種帶進地大震動，並搖動監牢地基的禱告（十六23～26）。…我們出去傳福音的時候應該禱告，使我們所叩之門的『地基』震動，並向我們開啓。

二十二章十七至二十一節，是帶保羅進入魂遊象外，並進入主對他的說話中的禱告。彼得和保羅都將他們自己禱告到魂遊象外。我們再次看見，我們都需要將自己禱告到進入魂遊象外，進入主對我們的說話中。保羅在殿裏，在聖別安靜的地方這樣作（17）。他在禱告中領受了主的使命（18～21）。

使徒行傳是使徒活動的記載，使徒的活動總是以他們的禱告來配合（召會實際並生機的建造，一〇五至一〇九頁）。

參讀：召會實際並生機的建造，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

結一 16『輪的樣子和作法，看來好像水蒼玉。四輪都是一個樣式，樣子和作法好像輪中套輪。』

雅五 17『以利亞是與我們性情相同的人，他懇切禱告，求不要降雨，雨就三年零六個月不降在地上。』

以西結一章十六節上半說，『輪的樣子和作法，看來好像水蒼玉。』根據但以理十章六節，主在行動的時候，顯出來就像水蒼玉。這指明在輪的行動中有主顯出來的樣子。無論輪子往那裏去，它都帶著主顯出來的樣子。當輪子到了一個地方，主的樣子就顯在那個地方。輪子若隨著你到學校或工作的地方，它就把主的樣子帶到那裏。別人能看見水蒼玉，就是主顯出來的樣子（以西結書生命讀經，一二一頁）。

信息選讀

以西結一章十六節下半說，『四輪都是一個樣式。』這裏告訴我們，四輪都是一個樣子，一個樣式。這指明在每一個召會中，主的行動都有同一個樣式和樣子。一切的行動都有主同樣的樣子。因此，所有的輪子樣式都是一樣的。

在一個地方的召會，她的樣式和樣子若與另一個地方的召會不同，這就有了毛病。在一個地方召會裏的聖徒，可能認為他們需要建立起他們地方的與眾不同性，他們需要建立一些典型而獨特屬於當地的東西。這是與以西結一章相反的，那裏告訴我們，四輪都是同一個樣式。…在每一個地方和每一個國

Morning Nourishment

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

家的輪子，必須有同一個樣子。這不是說，眾召會該跟隨某個特別的召會；而是說，眾召會該彼此效法（帖前二 14）。

以西結一章十六節下半說，『四輪…好像輪中套輪。』四輪好像輪中套輪，這是很有意義的。雅各書五章十七節能幫助我們明白這一點。這節告訴我們，以利亞懇切禱告，原文的意思乃是以利亞在禱告裏禱告。這指明有從主來的禱告賜給了以利亞，他就在這禱告裏禱告。他不是憑自己的感覺、思想、意願、情緒，或任何來自環境和情況的刺激，為著達到自己的目的而禱告，乃是在主所賜給他的禱告裏，為了成就主的旨意而禱告。以利亞在禱告中禱告，意思就是在他的禱告裏有一個禱告。這就是輪中套輪。

我們可以把輪中套輪這件事，應用到召會生活上。召會若是正常而行動的，在召會裏的行動就是主的行動。這意思是說，在我們的行動中有主的行動。當我們行動時，主就在我們的行動中行動。

內裏的輪子是行動能力的源頭。這意思是說，內裏的輪子是使輪子轉動的『馬達』。我們的行動若是真實的，在我們的行動裏就必定有主的行動。

每一輪子都有輪軸，使輪轉動。輪軸若停轉，輪子就停轉。我們可以說，輪軸是大輪之輪輞裏的小輪。大輪轉動，因為小輪在轉動。在召會生活中，主耶穌是輪軸—輪中所套之輪；我們是輪輞。召會若不與主一同行動，召會就無法往前，因為沒有輪中套輪。但是召會與主耶穌一同行動時，主就成為輪中所套之輪。…沒有甚麼能攔阻或阻止這種行動（以西結書生命讀經，一二一至一二二、一二四至一二五頁）。

參讀：以西結書生命讀經，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

結一 17～20『…行走時並不掉轉。至於輪輞，高而可畏；四個輪輞周圍滿了眼睛。活物行走的時候，輪也在旁邊行走…。靈往那裏去，活物就往那裏去；活物上升，輪也在活物旁邊上升，因為活物的靈在輪中。』

『輪行走的時候，乃是向四方直行，行走時並不掉轉。』（結一 17）輪行走的時候是向四方，就是向四個方向直行。這指明在配搭裏的行動，不需要掉轉。

以西結一章十八節上半說，『至於輪輞，高而可畏。』…我們絕不可想要使自己偉大；我們反而該是微小的人。但在我們旁邊的輪子，該是高而可畏的。在我們所在的地方，我們不該只有一個直徑僅僅幾寸的小輪子。相反的，在我們所在的城裏，該有高大的輪子，是高得令人畏懼，使人驚訝。在每一個召會裏的輪子，都該是這樣高而可畏的（以西結書生命讀經，一二二頁）。

信息選讀

以西結一章十八節後半說，『四個輪輞周圍滿了眼睛。』這裏我們看見，高而可畏的輪子滿了眼睛。我們若應用這一點到屬靈的經歷上，就會看見，說輪子滿了眼睛是完全正確的。一個召會若沒有行動，也沒有輪子在旁邊，那個召會就是瞎眼的。…你的召會若有高而可畏的輪子，就是有高而可畏的行動，在那個行動裏必定有許多眼睛。結果，你就會有眼光、遠見和別種的看見。…保羅是滿了眼睛的人，…他對現今、將來、世局、主的話、召會、屬物質的事、屬靈的事，都是清楚的。他是個滿了眼睛的人，對每件事都是清

Morning Nourishment

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。…我們越有主的行動，我們就越得光照。…〔我們〕越在主的行動中，…就有越多的眼睛，…也越看得清楚。〔我們〕越有行動，就能看見得越多。…我們若停止不動，就不再看得見。我們基督徒該是動的人。召會必須是動的，纔能看得見。

十九節說，『活物行走的時候，輪也在旁邊行走；活物從地上升的時候，輪也上升。』這節告訴我們，不是活物隨著輪子，乃是輪子隨著活物。活物行動時，輪子就行動。活物停止時，輪子就停止。活物上升時，輪子也上升。

這與許多信徒所持的觀念相反，他們以為我們必須等主在我們前頭行動，我們纔行動。…神工作的行動，福音的行動和召會的行動，全都在於我們的行動。我們必須有把握、確信和信心，放膽往前行。我們若放膽往前行動，輪子就會隨著我們。讓我們放膽往前行動，得著這個國家，得著全地。

二十節繼續說，『靈往那裏去，活物就往那裏去；活物上升，輪也在活物旁邊上升，因為活物的靈在輪中。』輪隨著活物，活物隨著靈，但靈在輪中。我們很難說，到底誰隨著誰。我們與主乃是一。有一天當我們遇見主時，我們會說，『主，我們跟從你』，但主可能說，『不，我跟從你』。

我們若有配搭著的輪子，就很難說誰隨著誰。我們與主是一，主也與我們是一。主隨著我們，我們隨著靈，而靈在輪中。這就是主今天在地上的行動，這也就是主的恢復（以西結書生命讀經，一二二至一二四、一二六至一二七頁）。

參讀：以西結書生命讀經，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

第六週詩歌

WEEK 6 — HYMN

569

禱告—與主同勞

7 7 7 7 (英 786)

降 A 大調

4/4

A^b 1 1 3 · 2 | D^b A^b 1 1 4 · 3 | B^b_7 E^b 7 - |
 一 禱 告 與 主 同 勞 苦, 禱 告 爲 主 將 路 鋪,
 E^b A^b E^b C Fm D^b E^b_7 A^b
 2 3 2 5 · 1 | 7 4 3 - | 1 1 3 · 2 | 1 7 1 - ||
 禱 告 把 主 來 推 動, 也 被 推 動 走 主 路。

- | | |
|------------|----------|
| 二 禱告與主同勞苦, | 照主心意和目的; |
| 與主完全的聯合, | 直到祝福能滿溢。 |
| 三 禱告與主同勞苦, | 自己雄心要拋棄; |
| 己意也要全拒絕, | 惟獨顧到主旨意。 |
| 四 禱告與主同勞苦, | 讓主發起並推行; |
| 所有計畫和工作, | 都是主藉我完成。 |
| 五 禱告與主同勞苦, | 直到大輪已轉動; |
| 與主一同來禱告, | 直到召會能跟從。 |

Pray to labor with the Lord

Prayer — Laboring with the Lord

786

G C G G/B Am A⁷/C# D
 1. Pray to la - bor with the Lord, Pray to pave the way for Him;
 D^7/C G/B D^7 G Em C G/D D^7 G
 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.

二〇一六年冬季訓練

以西結書結晶讀經（一）

綱要

第七篇

我們屬靈經歷的最高點—
有清明的天，其上有寶座

讀經：結一 22～28，啓四 2，王上二二 19，賽六 1，
但七 9～10

週一

壹 『活物的頭以上有穹蒼的樣式，看著像
可畏的水晶，鋪張在活物的頭以上』—
結一 22：

一 在四活物的頭以上有穹蒼，也就是我們所稱
的天空。

二 在活物以上的天空，好像一大片可畏的水
晶，指明在他們以上有清明、開啓和延展
的天：

1 就垂直一面說，他們與主有徹底的交通，就水平一
面說，在他們之間也有清明的交通；他們交通的範
圍是廣闊且穩定的—約壹一 3、6～7，林前一 9。

2 當我們有了清明、開啓、穩定和延展的天，到這時
我們與神之間就不再有阻隔，我們與別人之間也不
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 我們作為基督徒有那一種的天，乃在於我們的良心；我們的良心是與我們的天相聯的——羅九 1，林後一 12：

- 1 我們必須維持與主有清明的天，也就是說，與主有清明的交通——約壹一 3、6。
- 2 我們要有清明的天，就必須對付我們良心裏的任何虧欠和定罪——徒二四 16。
- 3 當我們與主之間一無間隔的時候，我們的天就明如水晶，我們就不僅有無虧的良心，也有清潔的良心——提前一 5、19，三 9，提後一 3，參太五 8，箴二二 11，提後二 22。

週二

貳 『穹蒼以下，活物的一對翅膀直張，彼此相對；每個活物另有一對翅膀在兩邊遮體』——結一 23：

- 一 四活物的一對翅膀直張，為著配搭；這指明我們若在清明、開啓、穩定和延展的天之下，就能有完全正直，沒有彎曲的配搭。
- 二 四活物用另外兩個翅膀遮蓋自己；這指明在配搭中，我們不該顯揚自己，乃該隱藏在主的恩典下——林後三 5～6，十二 9，腓三 3。

參 『活物行走的時候，我聽見翅膀的響聲，像大水的聲音，像全能者的聲音；是鬨嚷的聲音，像軍隊的聲音』——結一 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 這聲音不是個人的聲音，乃是剛強的，像大水的聲音：

- 1 聲音乃是從相接的翅膀發出的。
- 2 任何一個地方召會見證的聲音，不該是任何個別信徒的聲音，乃必須是團體、配搭之身體的聲音，就是出自正確配搭的聲音—參徒二 14。

二 團體身體的聲音成了全能者的聲音，就是神自己的聲音。

三 這聲音也是軍隊的聲音，為著神的經綸爭戰—參提後四 7。

週三

肆 『活物站住的時候，便將翅膀垂下。在他們頭以上的穹蒼之上有聲音。他們站住的時候，便將翅膀垂下』—結一 24 下～25：

一 當活物聽見他們頭以上從清明的天發出來的聲音，他們便停下，並將翅膀垂下：

- 1 這指明他們不僅知道如何說話、發聲，也知道如何聽神的聲音—王上十九 11～12，參出二一 5～6，賽五十 4～5，路十 38～42。
- 2 每當他們聽神的聲音時，他們就停止不動，就站住，將翅膀垂下。
- 3 他們知道如何憑行動發聲，也知道如何藉著停住而聽神的聲音。
- 4 在屬靈的事上，看見是在於聽見；聽見比看見更深入，比看見更為親切—啓二 7 上，一 10、12，賽五十 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 清明並開啓的天，為主說話，以及聽主說話，全是關於交通的事—約壹一7：

- 1 真實的交通與真實的配搭有關。
- 2 當我們與神有交通，並彼此有交通時，我們中間就有真實的配搭；這樣，我們就能為神說話，並且也能安靜的聽祂說話。

週四

伍 我們要看見神的寶座為著全宇宙中神聖行政的異象—啓四 2, 五 1, 六 16, 七 9, 八 3, 二一 5, 但七 9 ~ 10:

- 一 啓示錄揭示神宇宙的行政；這卷書啓示，宇宙乃是照著神的行政運行的—四 2、5。
- 二 在啓示錄四、五章裏的寶座，乃是神聖權柄的寶座：
 - 1 神的寶座與祂的行政有關，而祂的行政乃是關於祂經綸的事—弗一 10, 三 9。
 - 2 寶座上的神在幕後管理每一個人和每一件事—賽六 1, 王上二二 19。
 - 3 世界局勢中的每一件事，都是在寶座上決定的；在神寶座的管理之外，沒有甚麼事能發生—伯一 6 ~ 12, 二 1 ~ 6, 路二二 31 ~ 32。

週五

陸 我們屬靈經歷的最高點，就是有清明的天，其上有寶座—結一 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 這寶座是宇宙的中心，就是神所在之處—啓四 2：

1 主的同在總是隨著寶座的，祂的同在絕不能與祂的寶座分開。

2 主的寶座不僅在第三層天，也在我們的靈裏；因此，主的寶座一直與我們在一起—來四 12、16 與註 1。

二 我們若有清明的天，就必定有寶座，我們也就自然而然的在寶座的管治和掌權之下。

三 神在我們裏面有寶座，意思就是神在我們裏面有地位掌權。

四 在清明的天以上有寶座，就是讓神在我們基督徒生活中有最高、最顯著的地位。

五 在我們屬靈的經歷中達到這一點，在清明的天以上有寶座，意思就是在凡事上完全服從神的權柄和行政。

六 我們的天越清明，我們就越在寶座之下；我們越與主有清明的交通，我們就越在祂的權柄之下—參啓二二 1。

七 我們若有清明的天以上的寶座，就是蒙了大祝福，我們該為這祝福敬拜神。

八 今天完全活在神管治之下的信徒不多：

1 對付良心的目標，乃是要將我們從人的管治，經過自己的管治，一直恢復到神的管治，使我們直接在神的支配之下。

2 在神完整的救恩裏，祂渴望將我們恢復到神聖的管治，使我們能單純的活在神面前，且在祂直接的權柄之下。

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，意思是我們憑靈的直覺而活。

4 我們越受神管治，就顯得越有分量、越高貴。

柒寶座不僅為著神在我們身上掌權，更為著神達成祂永遠的定旨—四 11，羅八 28，弗一 9、11，三 11：

一 神是一位有定旨的神，有照著祂喜悅的旨意—一 5、9。

二 神在祂的經綸裏管理宇宙，為要成就祂的定旨—啓四 11。

三 在我們的屬靈生活中若有寶座，神就不僅能在我們身上掌權，祂也能在我們裏面、同著我們並藉著我們，完成祂的定旨—提後一 9。

四 我們若要神的定旨和計畫在我們裏面並同著我們得以完成，我們就必須服從寶座。

週六

捌 召會中惟一的權柄乃是在清明的天以上的寶座—太二八 18 ~ 19，二十 20 ~ 28：

一 在召會中沒有屬人的權柄—二三 11，二十 25 ~ 27。

二 我們不該想要管轄別人，只該降卑自己，留在清明的天以上的寶座下。

三 我們若在清明的天底下，其上有寶座，我們身上就有真正的權柄—林後十 8，十三 10。

四 我們在神面前的分量，在於我們服神權柄的程度；我們越服從寶座，我們就越有分量。

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.

玖在以西結一章二十六節之『寶座的樣式』，乃是『像藍寶石的样子』：

一 藍寶石是藍色的，而藍是指天的顏色，指明神同在的光景和情形—出二四 10。

二 寶座的樣式像藍寶石，表明在屬天的光景中神的同在。

三 我們若有清明的天以上神的寶座，我們就會是在屬天的光景裏，有藍寶石的樣子，有主同在的屬天情形、氣氛和光景。

四 我們只該在意主的同在，不在意任何別的事；換句話說，我們只在意清明的天同其上的寶座。

拾天上的寶座藉著並同著活物傳輸到地上一結一 5、26：

一 他們在那裏，寶座就在那裏；無論他們往那裏去，寶座都隨著他們。

二 這樣，天上的寶座就與地成爲一，因爲寶座傳輸到了地上一太六 10，十六 19，十八 18。

三 這必須是今天眾地方召會中間的光景，是得勝者中間的光景，也是我們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.

晨興餽養

結一 22『活物的頭以上有穹蒼的樣式，看著像可畏的水晶，鋪張在活物的頭以上。』

約壹一 3『…使你們也可以與我們有交通；而且我們的交通，又是與父並與祂兒子耶穌基督所有的。』

7『但我們若在光中行，如同神在光中，就彼此有交通…。』

以西結一章二十二至二十五節相當的深奧。這幾節告訴我們，在四活物的頭以上有穹蒼，也就是我們所稱的天空。天空的樣子，看著像可畏的水晶。…〔二十二節〕啓示出，我們有了四至二十一節所說的一切經歷之後，我們頭以上的天就如水晶一樣清明；天像一大片的水晶。在我們之上，我們有寬闊、清明的穹蒼。這意思是說，在我們以上有敞開、清明的天。

這天不僅是清明的，也是延展的。不僅在垂直一面說，我們有清明的天，從天上臨到地上；也在水平一面說，我們有清明的天。這意思是說，清明的天是延展的（以西結書生命讀經，一二八、一三〇頁）。

信息選讀

在得救以前，我們的天昏暗多雲，甚至霧氣籠罩；也很狹窄，毫無開闊延展。對我們而言，幾乎是沒有天，是暗無天日的。但有一天我們悔改認罪，並接受主耶穌作我們的救主。…當我們徹底認罪之後，我們第一次感覺到，在我們以上的天是清明的，…〔也是〕延展的。

但過了不久，在我們個人身上，在與親戚、召會、弟兄姊妹的關係上，也許出了問題，我們的天立即又

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.

有了雲霧；它雖然不像得救以前那樣雲厚黯淡，但也不再清明，乃是重新有了雲霧。我們都有這種的經歷。最後我們承認我們的失敗，定罪我們的態度、動機、意向和目標這類的事，並且得著神的赦免和耶穌之血的潔淨（約壹一9、7）。於是，在我們以上的天又清明起來，我們又在清明的天之下。這時，在我們以上的天又是開啓的，是延展無限的。在我們的經歷中，我們該一直有這樣清明、開啓並延展的天。

一個基督徒有那一種的天，乃在於他的良心。你的良心是與你的天相聯的。你的良心若沒有瑕疵，你的天就是清明的。你的天若不清明，意思就是說，你的良心有了虧欠。我們要有清明的天，就必須對付我們良心裏的任何虧欠和定罪。我們天的故事，就是我們良心的故事。

當我們這些活物有了清明、開啓和延展的天，到這時我們與神之間就不再有阻隔，我們與別人之間也不再有意隔。不再有雲霧籠罩我們，或使我們彼此分隔。一切的雲霧、籠罩、分隔和黯淡都消除了，我們就有一個徹底清明、不斷延展的天。我們的穹蒼將會像水晶一樣的清明。當別人看見我們清明的天，他們會感到驚訝。我們的天是可畏的，因為我們的天像水晶一樣的清明，也是延展的。

這清明而延展的天也是穩定的。在地以上的天空，通常都不會靜止不動；或有雲在飄，或有風在吹。但在活物以上的天卻是沒有波動的，乃是穩定如同水晶；沒有一點的變動，…毫無波動。在活物以上的天是清明的、延展的、穩定的。這些活物就垂直一面說，與主有徹底的交通，就水平一面說，在他們之間也有清明的交通。他們交通的範圍是廣闊且穩定的。

一個地方召會若是正常的，在其上的天就是清明而寬廣的〔沒有雲霧也不狹窄〕。無論你說甚麼，都不會有人被冒犯（以西結書生命讀經，一三〇至一三三頁）。

參讀：以西結書生命讀經，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

晨興餽養

結一 23 『穹蒼以下，活物的一對翅膀直張，彼此相對；每個活物另有一對翅膀在兩邊遮體。』

24 『活物行走的時候，我聽見翅膀的響聲，像大水的聲音，像全能者的聲音；是哄嚷的聲音，像軍隊的聲音…。』

在這天空以下，活物的一對翅膀直張。…每個活物的一對翅膀都直張，與別的活物的翅膀相接；而另一對翅膀就用來遮體。每當他們有行動，有活動時，就從翅膀發出聲音，或響聲。這聲音像大水的聲音，也像『全能者的聲音』（結一 24），全能者就是全能的神。這聲音也像軍隊哄嚷的聲音。不僅如此，活物站住的時候，便將翅膀垂下（24～25）。我們需要來看這一切事的屬靈意義和應用（以西結書生命讀經，一二八頁）。

信息選讀

我們若在清明、延展的天之下，就能有充分而正確的配搭，一種完全正直的配搭。在以西結一章，『直』這個字用了好幾次。在七節，這字用於牛犢的腿。在二十三節，這字用於鷹的翅膀，…這指明在配搭中，我們必須是正直的。

在一些地方召會中的配搭，有時候不是直的，多少有點彎曲。…在召會生活中，我們絕不可耍政治。我們若對一位弟兄說甚麼，同樣的話也該能對別人說。這就是說，我們的翅膀是直張的。我們的配搭必須是坦率、純誠、熱切並正直的。

Morning Nourishment

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.

活物行走的時候，以西結聽見活物翅膀的響聲〔24上〕。這意思是說，當活物在正直的配搭中行動時，有聲音發出。這聲音乃是他們的見證。從這裏我們看見，任何一個地方召會見證的聲音，必須是出自正確的配搭。這不該是個別信徒的聲音，而該是配搭的聲音。

我們來看…彼得的情形。在五旬節以前，彼得常憑自己發聲；…〔但是當〕彼得…與十一位使徒一同站起來（徒二 14），我信他們…就像以西結一章裏的活物。在五旬節那日所發的聲音，不是彼得個人的聲音，乃是一個團體身體的聲音。

一面，活物的翅膀直張，為著配搭，為著行動，並為著發聲。另一面，活物用另外兩個翅膀遮體。這指明在召會生活中，在配搭中，我們都需要學習隱藏在主的恩典之下。…〔我們要〕隱藏在鷹的翅膀下，不該有己或任何個人的彰顯。無論我們這一分有多大，我們都必須隱藏在主的恩典下。我們絕不該自誇，而該一直以主為誇耀。

一個地方召會中的光景，若像以上所描述四活物的情形，那個召會就有充分的資格發聲，並作剛強的見證。這聲音不是個人的聲音，乃是像大水的聲音。…二十四節也說，這聲音像全能者的聲音。這聲音成了神自己的聲音。這雖然是團體身體的聲音，但至終這聲音成了神的聲音。這是何等奇妙！…一個地方召會就該像這樣。在你當地召會中的聲音，不該是任何個人的聲音，而該是全能者的聲音。

最後，二十四節說，這聲音也像爭戰軍隊的聲音，…像為著神經綸爭戰之軍隊的聲音（以西結書生命讀經，一三三至一三七頁）。

參讀：以西結書生命讀經，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

晨興餽養

結一 24 ~ 25 『…活物站住的時候，便將翅膀垂下。在他們頭以上的穹蒼之上有聲音。他們站住的時候，便將翅膀垂下。』

約壹一 7 『但我們若在光中行，如同神在光中，就彼此有交通，祂兒子耶穌的血也洗淨我們一切的罪。』

我們在以西結一章二十四節下半看見，活物並不是一直在動。有時候他們停下並站住。他們站住的時候，便將翅膀垂下。當他們聽見的聲音不是從他們的翅膀發出，乃是從他們頭以上清明的天發出，他們就停住，將翅膀垂下。這指明他們知道如何聽神的聲音。他們不僅知道如何說話、發聲，也知道如何聽神的聲音。每當他們聽見神的聲音，他們就停止不動，就站住，將翅膀垂下（以西結書生命讀經，一三八頁）。

信息選讀

我們的天若是明如水晶，且是延展穩定的，就有兩面的後果。一面，清明的天叫我們能發聲；另一面，叫我們能聽聲。我們對人是說話，對神乃是聽話。這意思是說，我們基督徒應當為神說話，也要聽神說話。我們的情形若像以西結一章裏四活物的情形，我們的天就必是清明的；這樣，我們就能為神說話，也能聽神說話。我們能說並且能聽，乃在於我們有清明的天。

清明的天，為主說話，以及聽主說話，全是交通的事。真實的交通與真實的配搭有關。當我們與神有交通，並彼此有交通時，我們中間就有真實的配搭。這樣，當我們行動時，我們就能為神說話，並且當神對

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

我們說話時，我們也能安靜的聽祂說話（以西結書生命讀經，一三八頁）。

為著恢復我們與神中斷的交通，使我們可以…在不受打岔的交通中享受神，神的赦免與神的洗淨都是我們所需要的（聖經恢復本，約壹一9註5）。

這該是眾地方召會的光景。一個正常的地方召會，知道如何行動，也知道如何停住；知道如何發聲，也知道如何聽神的聲音。你所在的地方召會是這樣麼？我擔心你所在的召會不知道如何停住，如何將翅膀垂下，並聽從天上來的聲音。我也擔心你所在的地方召會，沒有正確的配搭；反而是一個人當家，由一個人凡事包辦，並堅持要每一件事、每一個人都在他的控制之下。一個地方召會若像這樣，就必定是貧窮而軟弱的。這樣一個召會，無論自稱有甚麼，都不會有從翅膀來的聲音。相反的，四活物的配搭並不是一個人當家。一個人不能斷定每一件事。他們的配搭乃是所有活物的配搭。

以西結一章是聖經中最清楚的一幅圖畫，將正常的召會生活陳明出來；我們都需要看見這一章中所描繪的。這裏所呈現的配搭是美妙的。一切的經歷都有奇妙安排的次序，把活物帶到一個地步，使他們在明如水晶、延展並穩定的天之下。因此，活物在地上有正確的行動，並發出正確的聲音，向全宇宙作見證。他們在此學習如何停住，並聽神的聲音。他們知道如何憑行動發聲，也知道如何藉著停住而聽神的聲音。…在地方召會中，我們眾人，特別是帶頭的人，都需要看見這幅圖畫，並經歷其中所揭示的一切。願主憐憫我們，使眾地方召會被帶進這一章所描寫的經歷（以西結書生命讀經，一三八至一三九頁）。

參讀：以西結書生命讀經，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

晨興餽養

啓四 2『我立刻就在靈裏；看哪，有一個寶座安置在天上，又有一位坐在寶座上。』

五 6『我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。』

在啓示錄中，神的寶座乃是神行政的中心。書信中的寶座是施恩的寶座，從這寶座我們受憐憫、得恩典（來四 16）。啓示錄中的寶座乃是審判的寶座，從這寶座世界受審判。至終，在執行了神一切的審判之後，神這寶座要成爲永遠生命供應的寶座，從這寶座要流出生命的活水，帶著長在其中的生命樹，作神贖民在永世裏的供應（聖經恢復本，啓四 2 註 2）。

在啓示錄四章裏，諸天之上的景象是以神的寶座爲中心，神坐在其上，豫備好執行祂宇宙的行政，以完成祂永遠的定旨。在五章這裏有基督升天後諸天之上同樣的景象。長老中有一位向使徒約翰引薦基督是猶大的獅子，但祂向約翰卻顯爲羔羊。是獅子，祂是抵擋仇敵的戰士；是羔羊，祂是我們的救贖主。祂爭戰是爲救贖我們，如今祂已勝過仇敵，並爲我們成功了救贖。對仇敵，祂是獅子；對我們，祂是羔羊。所以祂是獅子羔羊（啓五 6 註 1）。

信息選讀

在我們基督徒的生活和召會生活中，每當我們有這樣清明的天，我們也就有了清明的天以上的寶座（結一 26）。這寶座是宇宙的中心，就是主所在之處。我

Morning Nourishment

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

們常常談論主的同在，但我們必須看見，主的同在總是隨著寶座的。主在那裏，祂的寶座也在那裏。祂的同在絕不能與祂的寶座分開。主的寶座是在第三層天，也在我們的靈裏。因此，主的寶座一直與我們在一起。

我們既是基督徒，又是眾地方召會，就應當在清明、延展的天之下。在這清明、開闊的天以上，有主的寶座。我們因著有這樣清明的天，就立即在主寶座的管理之下。如今我們乃是在寶座的管治和掌權之下。…我們應當一直在主寶座的管治之下。因著我們是在寶座之下，我們不需要警察和法庭來管理我們。我們若需要警察和法庭的管治，這就表明我們不是在寶座之下。

我們應當一直在主的寶座之下。可能我們想要說某句話，但寶座的管治不許我們說。當我們要說的時候，寶座運用其管治，使我們不得不把要說的話吞下去。又有的時候，我們可能生氣，快要發脾氣了，但我們看見自己是在寶座的管治之下，就會服下來。是誰管治我們？我們不是單單受聖經教訓的管治，更是受寶座的管治。

在我們基督徒生活和召會生活中，如果天是清明的，那裏就必定有寶座。但如果我們的天是陰翳、黯淡的，我們就看不見寶座。我們一看不見寶座，就會鬆懈，作許多照著我們口味和便利的事。…當信徒落在黑暗中而不在寶座之下時，他們就會鬆懈，要說甚麼就說甚麼，要發表甚麼就發表甚麼，要去那裏就去那裏。但是一個在寶座之下的人，沒有自由這樣行事為人。…一面說，我們已經得救，我們是自由的；但另一面說，我們乃是在寶座之下，我們沒有一點的自由。…為著清明的天並為著寶座，我們要讚美主！（以西結書生命讀經，一四二至一四三頁）

參讀：以西結書生命讀經，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

結一 26『在他們頭以上的穹蒼之上，有寶座的樣式，像藍寶石的樣子；在寶座的樣式以上，有一位樣式好像人的樣子。』

啓二 21『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。』

四活物不僅是為著主的彰顯，不僅是為著主的行動，也是為著主的行政管理。主在他們中間，並在他們以上，乃是為著祂的彰顯、行動和管理。在這樣的光景中，神不僅是天上的神，也是地上的神（見太十一 25 註 2）。藉著活物，天向地開啓，並與地相聯。

主的同在總是隨著祂的寶座。主的寶座是在第三層天，也在我們的靈裏（啓四 2～3，來四 16 與註 1，參提後四 22）。寶座在明如水晶的穹蒼以上，指明每當我們在基督徒生活和召會生活裏有清明的天，我們就在寶座的管治之下。我們屬靈經歷的最高點，就是有清明的天，其上有寶座。達到這一點，意思就是在凡事上讓神居首位，並且完全服從神的權柄和行政（聖經恢復本，結一 26 註 1）。

信息選讀

我們基督徒必須對主維持一個清明的天。這意思是說，我們必須與主一直有清明的交通。我們與主之間，應當一無間隔。當我們與主之間一無間隔的時候，我們的天就明如水晶，我們的良心就是純淨而無虧的（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).

基督徒屬靈經歷最高的一步，就是在我們的穹蒼中，在我們清明的天裏，有寶座。有寶座，或達到寶座那裏，乃是讓神在我們基督徒生活中有最高、最優先的地位。神在我們裏面有寶座，意思就是神在我們裏面有地位掌權。因此，在我們屬靈經歷中達到寶座，意思就是在凡事上完全服從神的權柄和行政。這樣，我們就不再是沒有寶座、沒有權柄、不受管治的人。

一個沒有清明的天、其上也沒有寶座的信徒，在他日常的生活裡很容易鬆懈隨便。相反的，一個信徒若有明如水晶的天，就會感覺到是在神聖的管治和限制之下，因此在他所說所行的每一件事上，都不會鬆懈隨便。一個在其上有清明之天的信徒，乃是在權柄之下，而在說話、發怒等類的事上，受這權柄的約束和限制。這權柄乃是寶座的事。

我們的穹蒼越清明，我們就越在寶座之下。我們越與主有清明的交通，我們就越在祂的權柄之下。我們必須問自己：在我們基督徒的生活中，是否有寶座？我們若有清明的天以上的寶座，就是蒙了大祝福，我們該為這祝福敬拜主。

寶座不僅為著神在我們身上掌權，更為著神達成祂永遠的定旨。我們的屬靈生活中若有寶座，神就不僅在我們身上掌權，也要在我們裏面，同著我們，並藉著我們，完成祂的定旨。凡沒有寶座在他基督徒生活裏的人，都很難讓神在他身上達成祂的定旨。我盼望聖靈在這件事上給你有深刻的印象。你若要神的定旨和計畫在你裏面並藉著你得以完成，你就必須是一個服從寶座的人。你必須是一個在神管治下的人。惟有這樣，神纔能在你身上通行祂的定旨（以西結書生命讀經，一四一、一四四至一四六頁）。

參讀：以西結書生命讀經，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

晨興餽養

結一 26『在他們頭以上的穹蒼之上，有寶座的樣式，像藍寶石的樣子；在寶座的樣式以上，有一位樣式好像人的樣子。』

出二四 10『他們看見以色列的神，祂腳下彷彿有平鋪的藍寶石，像天本身一樣明淨。』

活物仍是在地上，或行動或站住，但在他們的頭以上有清明的天和寶座。從以西結一章所描繪的，我們能看見，天上的寶座藉著並同著活物傳輸到地上。同著並藉著活物，諸天和寶座就向地開啓。這樣，天上的寶座就與地成爲一，因爲寶座傳輸到了地上。…我們可以說，一章的活物是屬天的電線。天上的寶座，乃是藉著、憑著並同著他們傳輸到地上。他們在那裏，寶座就在那裏。無論他們往那裏去，寶座都隨著他們（以西結書生命讀經，一四六頁）。

信息選讀

在召會中沒有屬人〔天然〕的權柄。召會中的權柄乃是在清明的天以上的寶座。

只要我們是在清明的天底下，其上有寶座，我們就無須自居權柄，因爲權柄就在那裏。我們絕不該想把別人帶到自己的權下。這種事乃是階級制度；是屬於組織的東西。我們不該想要管轄聖徒，只該謙卑自己，留在清明的天以上的寶座之下。…惟一的權柄是在清明的天以上的寶座。

Morning Nourishment

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.

我可以向你們擔保，我們若在清明的天底下，其上有寶座，我們身上就有真正的權柄。沒有甚麼反對或逼迫能擊敗我們、動搖我們，因為天和寶座都與我們同在。在我們以上的天若是清明的，並且有寶座與我們同在，我們就有權柄和分量。一個人在神面前的分量，等於那人服神權柄的程度。…〔一位〕弟兄有分量，因為他學會服在神的權柄之下。我們越服從寶座，我們就越有分量。

〔在以西結一章二十六節〕我們看見，寶座有藍寶石的樣子。出埃及二十四章十節可以幫助我們明白以西結一章裏藍寶石的意義。這節說，『他們看見以色列的神，祂腳下彷彿有平鋪的藍寶石，像天本身一樣明淨。』藍寶石表徵神顯在一種特別的光景中，而有的一種屬天情形。根據出埃及二十四章十節，當摩西、亞倫並以色列中的長老看見神時，他們看見祂的腳下彷彿有平鋪的藍寶石。這給人洞悉主同在的樣子。藍寶石是藍色的，而藍是指天的顏色，指明神同在的光景和情形。這一節也說，那時天色極其明淨。神乃是顯在那樣的光景和氣氛裏。因此，藍寶石表徵神所在之諸天的光景和情形。寶座的樣式像藍寶石，表明在屬天的光景中神的同在。

〔在以西結一章，〕在穹蒼之上的諸天裏，主坐在寶座上；而在地上，活物或行走或站住。藉著活物，在諸天裏的主與地成爲一；這樣，諸天就與地相聯。這就是說，天被帶到地上，如今天藉著、憑著並同著活物在地上行動。這必須是今天眾地方召會中間的光景，是得勝者中間的光景，也是我們日常基督徒生活的光景和情形（以西結書生命讀經，一四七至一四九、一五二至一五三頁）。

參讀：以西結書生命讀經，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

第七週詩歌

WEEK 7 — HYMN

745

國度—意義

7 6 7 6 雙 (英 941)

4/4

F 大調

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

一 國 度 是 神 的 掌 權, 維 持 神 的 榮 耀;

F B^b F C⁷ F C

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

是 神 主 宰 的 管 治, 將 祂 秩 序 建 造。

F B^b F C Dm C G⁷ C

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

神 在 祂 的 國 度 裏, 施 行 祂 的 王 權,

F C⁷ F B^b F C F C⁷ F C

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

照 祂 自 己 來 治 理, 直 到 永 永 遠 遠。

- 二 國度中心是寶座, 神在其上掌權;
一切帶上祂正規, 照着祂心所願。
國度之中祂作王, 一切歸祂管治;
為首為主的身分, 如此始能維持。
- 三 神藉掌權國度中, 通行祂的旨意;
在祂統治的權下, 成全祂的心意。
惟有在神國度中, 祝福始能得着;
乃是從神的寶座, 流出生命水河。
- 四 服在神的管治下, 乃是蒙福之本;
背叛神聖的主權, 乃是罪惡之根。
撒但邪惡的目的, 乃在翻神寶座;
我們該有的目標, 在神權下活着。
- 五 在神至高國度中, 基督得顯為大;
基督掌權生命中, 神就能有可誇。
當神施行祂統治, 一切全都蒙福;
基督若為神掌權, 神的榮耀顯出。
- 六 日期滿足的時候, 主要歸一萬有,
萬有要認祂王權, 將祂統治領受。
生命榮耀的管治, 召會現已豫嘗,
並催國度速實現, 萬有都得分享。

God's kingdom is God's reigning

The Kingdom — Its Meaning

941

1. God's king - dom is God's reign - ing, His glo - ry to main - tain; It
is His sov - ereign rul - ing, His or - der to sus - tain. He
ex - er - cis - es ful - ly His own auth - or - i - ty With -
in His king - dom ev - er And to e - ter - ni - ty.

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.

二〇一六年冬季訓練

以西結書結晶讀經（一）

綱要

第八篇

在寶座上的人

讀經：結一 26 ~ 27，創一 26，徒七 56，腓二 9 ~ 11，來二 9，六 20，啓三 21，羅五 17、21

週一

壹 聖經裏對於神和人的關係，有一個奧祕的思想—創一 26，約壹三 2 下，啓四 3 上，二一 11 下：

一 聖經啓示神與人在形像和樣式上的相似—創一 26，十八 2 ~ 13，但七 13 ~ 14，徒七 56，羅五 14，八 29，西一 15，林後三 18，腓三 21，約壹三 2 下，啓四 3 上，二一 11 下。

二 人不是照著自己的類被造；神乃是照著神類來造人—創一 26 ~ 27。

三 神成爲人以產生神人類；我們在基督裏的信徒乃是神人類，是神人—約一 1、12 ~ 14，十二 24。

四 神的心意是要成爲與人一樣，並使人與祂一樣—約壹三 2 下：

1 神的目的，是要將祂自己在基督裏作到我們裏面，使祂自己與我們一樣，並使我們與祂一樣—弗三 17 上。

2016 WINTER TRAINING

Crystallization-Study of Ezekiel (1)

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 神的經綸乃是要把祂自己作成人，又把我們這些祂所造的人作成神；這樣，祂這位神就『人化』了，我們人也就『神化』了。

週二

貳 在以西結一章二十六節，在寶座上的
一位有人的樣子：

一 那位坐在寶座上的，不僅是神也是人；祂是神人，人神，神與人的調和—徒七 56。

二 坐在寶座上的有人的樣子，這事實有兩面的意義：

1 以西結一章二十六節與創世記一章二十六節，二者之間有關聯：

a 神按著祂的形像造人以彰顯祂，並使人有祂的權柄以代表祂；這乃是照著祂的定旨—26～27 節，弗三 11。

b 神按著祂的形像，照著祂的樣式造人，目的是要人接受祂作生命，並彰顯祂—創一 26～27，二 9。

c 神給人管治權，目的是要征服神的仇敵撒但，恢復地，並將神的國帶到地上—一 26、28，太六 10、13。

2 藉著成為肉體，神成為人；祂以人的身分生活、受死、復活並升天；現今作為在寶座上的一位，祂仍然是人—約六 62，徒七 56。

三 在寶座上之人的樣子有兩面的講究；從祂腰以上，好像金銀合金；從祂腰以下，有彷彿火的樣子—結一 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 腰以上的部分表徵祂的性情和個性；就著性情和個性說，在寶座上的那一位像金銀合金。
- 2 腰以下是行動的部分；從腰以下有彷彿火的樣子，表徵主在祂行動中的樣子。

週三

叁 主耶穌經過了釘十字架、復活並升天，就被帶到寶座——徒二 36，腓二 5～11，來二 9：

一 神一直是主，但如今在寶座上有一個人是主——啓四 2～3，五 6。

二 主耶穌在被釘十字架並埋葬之後，神使祂復活，並使祂坐在自己的右邊，立祂為全宇宙的主——腓二 9～11：

1 就著主是神，祂一直是主（路一 43，約十一 21，二十 28）；但就著主是人，祂是在復活裏將祂的人性帶進神裏面以後，才在升天裏被立為主；祂在升天裏被立為萬有的主，是要得著萬有一徒二 33、36，三 15，十 36。

2 神所高舉的耶穌，地上君王的元首，乃是所有掌權者的元首；祂是神聖行政裏至高的元首，以完成神永遠的計畫——啓一 5。

三 主耶穌是開拓者，是先鋒，開了到寶座的路並領頭到達寶座——來六 20，二 10：

1 祂成了人，祂又作為人登了寶座——啓三 21。

2 這指明祂不是惟一被命定要登寶座的人；祂乃是開了路，又領頭使我們能跟隨。

3 神的心意是要領我們進榮耀裏去，並使我們坐在寶座上——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，使人能在寶座上——詩八 4～8，啓三 21：

一 神顧念人；祂要人彰顯祂，並行使祂的權柄——詩八 4、6，創一 26。

二 神渴望藉著人顯明祂自己，並藉著人掌權、管理。

三 神的目標是要把我們帶上寶座；祂的心願是要使我們成為屬寶座的人：

1 我們若不在寶座上，神就不會滿意；除非我們被帶到寶座，神無法完全得著榮耀——啓二 23～5。

2 神的國惟有等到我們登寶座時，才能完全來臨。

3 神的仇敵惟有等到我們登寶座時，才會被征服。

四 神要把我們帶上寶座，因為撒但背叛了神的寶座——賽十四 12～14：

1 神在宇宙中所面對的最大難處，乃是祂的寶座遭到背叛權勢的反對和攻擊。

2 撒但背叛神的寶座，想要高舉自己的寶座，因而侵犯了神的權柄。

3 從撒但背叛直到如今，就一直在權柄的事上有分爭；地上所發生的事，大多是表現撒但對神寶座的抗拒。

4 神的心意是要將撒但摔下，並救贖許多被他擄掠的人，將他們帶到神的寶座去——啓三 21。

5 需要有人被神得著，使神的權柄藉著他們得以通行，並使神的國藉著他們臨到地上——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).

週五

6 我們應當渴望掌權—為神行使權柄—並享受為神掌權的福分—二十 4、6。

五 得勝者要在寶座上，與基督一同作王—三 21：

- 1 基督在寶座上，他們也要在寶座上。
- 2 基督有一切的權柄，得勝者也將有分於這權柄，轄管列國—太二八 18，啓二 26～27。

伍 我們要被帶到寶座，就必須經歷耶穌的人性及其美德，並在生命裏作王—弗四 1～2、20，太十一 29，羅五 17、21：

- 一 我們若要有正確的人性美德，就需要耶穌的人性—弗四 1～2：
 - 1 我們信徒有基督連同祂人性一切的美德住在我們裏面，作我們的人性—西一 27：
 - a 我們日常生活的各方面，都該在靈中與主的人性相合—羅八 4。
 - b 當我們活在主的管治下，並經歷基督的人性，我們就絕不會失去平衡；反之，每件事都是適當的均衡。
 - 2 我們必須喫基督作素祭，好成為基督的複製，並過神人的生活—利二 9～10，六 14～18，路二 19，約六 57，林前十 17：

週六

二 神完整的救恩是要我們憑神洋溢之恩，並洋溢之義的恩賜，在生命中作王—羅五 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 我們重生所得的生命是神聖、屬靈、屬天、作王、君尊的生命；這生命使我們能作王掌權—約三3~6。
- 2 在實行上，在生命中作王就是在神聖生命的管治之下：
 - a 基督是在生命中作王的榜樣，祂一直在父神聖生命的管治之下—太八9，約十八11，腓二8。
 - b 當我們在神聖生命的管治之下，就有感覺是登寶座作王，管理萬有一羅五17。
- 3 在生命中作王，就是勝過、征服並轄管撒但、世界、罪、肉體、己、各樣的不順從和一切環境遭遇—八35、37。
- 4 我們若要在生命中作王，就要繼續不斷的領受洋溢之恩，就是對神豐滿的享受—五17、21：
 - a 我們要一而再的來到神聖的源頭，並從我們這人深處敞開自己，好被神這恩典充滿—來四16。
 - b 我們越接受洋溢之恩，就越在生命中作王—約一16，羅五17、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).

晨興餽養

創一 26『神說，我們要按著我們的形像，照著我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並地上所爬的一切爬物。』

約十二 24『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

聖經裏對於神和人的關係，有一個奧祕的思想。神的心意是要成為與人一樣，並使人與祂一樣。這意思是說，神的目的是要將祂自己與人調在一起，因而使祂自己像人，也使人像祂。主耶穌乃是神人；祂是完整的神和完全的人。我們也可以說，祂是人而神者。我們今天所敬拜的，乃是人而神者。不僅如此，成為像摩西一樣屬神的人（申三三 1，書十四 6，詩九十 標題），就是成為神人，成為與神調和的人。神喜悅所有蒙祂揀選並救贖的人，都成為神人（以西結書生命讀經，一五五至一五六頁）。

信息選讀

〔聖經啓示〕神與人在形像和樣式上的相似。…神在祂的創造裏，並沒有創造『人類』。…神若沒有創造『人類』，那麼人是從著甚麼類被造的？創世記一章二十六節指明，人乃是從神類被造的。這節說，『我們〔神聖的三一〕要按著我們的形像，照著我們的樣式造人〔希伯來文，亞當，指紅土〕。』因此，神在這裏所造的是從祂自己的類，就是神類。

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.

揀選的神成爲一個人。這位神人藉著祂的死與復活，產生祂自己的大量複製。祂是那一粒麥子，成了許多子粒（約十二 24）。這許多子粒磨成細麵，調成一個餅（林前十 17）。主耶穌這位神的獨生子，乃是那獨一的子粒，祂使我們成爲許多子粒，與祂『同胎』所生的許多弟兄（羅八 29），調和成一個餅，一個身體。我們中間沒有國籍、種族或社會地位的分別（西三 11）。我們是新的一類，是『神人類』。

我們需要新的辭彙和發表，描寫我們屬靈文化中的事。『神人類』就是這樣一個發表。在基督裏，神與人成爲一個實體，就是神人。在神的創造裏沒有人類，只有人作神類。由於人的墮落，纔產生了人類。至終神成爲人，得著祂自己的大量複製，因而產生新的一類。這新的一類既不是神類，也不是人類，乃是神人類。今天我們在基督裏的信徒乃是神人類；我們是神人（歷代志生命讀經，一〇四至一〇五、二八至二九頁）。

神親自成爲人，如今在寶座上祂仍然是人。人可能想要像神，但神卻要成爲人。神的目的，是要將祂自己作到我們裏面，使我們與祂一樣，甚至使祂自己與我們一樣。因此，神的目的是要得著人，並將祂自己作到人裏面。我們必須對主在寶座上還是人這個事實，有深刻的印象。在以西結書中，『人子』這個辭用了九十多次。這指明神多麼願意得著人（以西結書生命讀經，一五六頁）。

神的經綸、計畫就是要把祂自己作成人，又把我們這些祂所造的人作成神，叫祂自己人化，叫我們眾人神化。結果，祂和我們，我們和祂，都成了神人。所以作好人、作屬靈人、作聖人是不彀的，今天神所要的不是這些，祂所要乃是神人。不要盼望修改自己，因爲神不要你作好人，祂要你作神人。祂是你的生命和一切，目的就是要你能彰顯祂，活出祂來（關於神聖分賜更深的研讀，四五頁）。

參讀：歷代志生命讀經，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

晨興餽養

結一 26 ~ 27 『在他們頭以上的穹蒼之上，有寶座的樣式，像藍寶石的樣子；在寶座的樣式以上，有一位的樣式好像人的樣子。…看來好像光耀的金銀合金，有彷彿火的樣子四面包圍；…祂周圍都有光輝。』

徒七 56 『就說，看哪，我看見諸天開了，人子站在神的右邊。』

我們要來看坐在寶座上的這一位（結一 26 ~ 27）。…〔以西結一章二十六節〕告訴我們，坐在寶座上的這一位，看起來是一個人。這與人的觀念完全不同，也有別於宗教的觀念，包括今天基督教廣為持守的觀念。我們的觀念主要是說，那位坐在寶座上的，乃是全能的神。你曾否想過，在寶座上的主，不僅是全能的神，也是一個人？哦，坐在寶座上的，乃是一個人！但二十八節說到『耶和華榮耀的樣式』。在寶座上的那一位像人，卻有耶和華榮耀的樣式（以西結書生命讀經，一五四至一五五頁）。

信息選讀

何等寶貝，在以西結一章二十六節那位坐在寶座上的，竟有人的樣子！…坐在寶座上的有人的樣子，至少有雙重的意義。第一，以西結一章二十六節與創世記一章二十六節，二者之間必然有關聯；創世記那裏說，神按著祂的形像，照著祂的樣式造人（以西結書生命讀經，一五五頁）。

受造的人雖然是神的複本，有神形像和樣式，但還沒有神的實際和神的生命。因此，人還需要藉著喫

Morning Nourishment

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

生命樹，接受神作人的生命，使人得著神的實際而彰顯神（聖經恢復本，創一 26 註 2）。

神創造了一個團體人，不僅有祂的形像以彰顯祂，也運用祂的管治權管理萬有以代表祂。神給人管治權，目的是：(一)征服神的仇敵，那背叛神的撒但；(二)恢復被撒但所篡竊的地；以及(三)運用神管理地的權柄，使神的國得以臨到地上，神的旨意得以行在地上，神的榮耀得以顯在地上（太六 10、13 下）（創一 26 註 5）。

在成為肉體時，神親自成為人。祂具有人的性情，以人的身分生活、受死、復活並升天；現今在天上，祂仍然是人子（約六 62，徒七 56）。

以西結一章二十七節說，『我見從祂腰以上，看來好像光耀的金銀合金，有彷彿火的樣子四面包圍；又見從祂腰以下，有彷彿火的樣子。祂周圍都有光輝。』這裏我們看見，在寶座上之人的樣子有兩面的講究：從祂腰以上，好像光耀的金銀合金；從祂腰以下，有彷彿火的樣子。為甚麼祂腰以上的部分好像金銀合金，腰以下的部分彷彿火？人的腰以上到頭的部分，乃是感覺部分。這部分表徵人的性情和個性。就著性情和個性說，在寶座上的主耶穌像金銀合金。人的腰以下是行動的部分。從腰以下有彷彿火的樣子，表徵主在祂行動中的樣子。

當主眷臨我們，祂先是像火一樣臨到我們。當祂與我們同在一起，祂就成為金銀合金。不僅如此，每當主藉著我們行動的時候，祂乃是像火一樣，一直在焚燒、光照並搜尋。焚燒後所留下的就是金銀合金——一種金與銀的混合物，表徵羔羊神，救贖的神（以西結書生命讀經，一五五、一六三頁）。

參讀：歷代志生命讀經，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

晨興餽養

徒二 36『所以，以色列全家當確實的知道，你們釘在十字架上的這位耶穌，神已經立祂為主為基督了。』

腓二 9『所以神將祂升為至高，又賜給祂那超乎萬名之上的名。』

主耶穌經過了釘十字架、復活並升天，就被帶到寶座。一位名叫耶穌的真人，如今坐在寶座上。這就是為甚麼我們宣告『耶穌是主』，並呼喊『哦，主耶穌』。神一直是主，但如今在寶座上有一個人是主。藉著祂的復活，並在祂的升天裏，『這位耶穌，神已經立祂為主為基督了。』（徒二 36）神已經立拿撒勒人耶穌為主；如今，天地的主乃是一個人（以西結書生命讀經，一六二頁）。

信息選讀

你真的領悟，今天宇宙的主乃是一個人麼？為這人我們要說，阿利路亞！說耶和華伊羅欣是宇宙的主，對這我們不會覺得奇怪。但我們不太容易領會，一個被釘死並埋葬的人，竟能成為宇宙的主。當猶大和羣眾來捉拿耶穌時，祂沒有逃走。祂情願使自己軟弱，而讓自己被捉拿、被釘十字架。林後十三章四節說，『祂固然由於軟弱被釘十字架。』但祂在被釘十字架並埋葬之後，神卻使祂復活，並使祂坐在自己的右邊，立祂為全宇宙的主。今天，宇宙的主乃是一個人（以西結書生命讀經，一六二頁）。

就著是神而言，主一直是主（路一 43，約十一 21，二十 28）。但就著是人而言，主是在復活裏將人性帶進神裏面以後，纔在升天裏被立為主。祂是神所差並所膏

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，祂生下來就是基督（路二 11，太一 16，約一 41，太十六 16）。但連這樣的一位，也是在祂的升天裏面，纔正式被立為神的基督。主被立為主，作萬有的主，是要得著萬有；祂被立為基督，作神的受膏者（來一 9），是要執行神的使命（使徒行傳生命讀經，九〇頁）。

在升天裏，基督也是地上君王的元首（啓一 5）。祂是君王的元首，遠超過一切地上的君王。表面看來，地上各國有君王或總統在治理；實際上是主耶穌藉著地上的這些權柄治理全地。甚至所有的君王和總統都在祂的治理之下。今天祂是萬王之王，萬主之主（十九 16）。祂是所有掌權者的元首。祂是神聖行政裏至高的元首，以完成神永遠的計畫（新約總論第二冊，一三二至一三三頁）。

我們也需要看見，主耶穌領頭到達寶座。祂是開拓者，是先鋒（來六 20），開了到寶座的路（二 10）。這指明祂不是惟一被命定要到寶座的人。祂開了路，又領頭使我們能跟隨。祂是第一位到寶座的，我們都要跟著祂。如今我們邁向寶座，因為神的心意是要領我們進榮耀裏去，並使我們坐在寶座上。

主耶穌在啓示錄三章二十一節說，『得勝的，我要賜他在我寶座上與我同坐，就如我得了勝，在我父的寶座上與祂同坐一樣。』主耶穌似乎是說，祂成了人，祂作為人登了寶座。神的心意是要使我們登寶座。祂的心願是要使我們成為屬寶座的人。神的國惟有等到我們登寶座的時候，纔能完全來臨。不僅如此，神的仇敵也惟有等到我們登寶座時，纔會被征服。因此，神的目標不僅要把我們從陰間釋放出來，更要把我們帶上寶座（以西結書生命讀經，一六二至一六三、一五九頁）。

參讀：以西結書生命讀經，第十二篇；使徒行傳生命讀經，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

晨興餽養

詩八 4『便說，人算甚麼，你竟顧念他？世人算甚麼，你竟眷顧他？』

6～8『你派祂管理你手所造的，使萬物…都服在祂的腳下。』

神的心意是要在人身上作工，使人能在寶座上。你是否看見這是祂的心意？我們可能很滿意於上天堂。這可能使我們滿意，但神絕不會滿意。我們若不在寶座上，就不會滿意（以西結書生命讀經，一五八至一五九頁）。

信息選讀

爲甚麼神要把我們帶上寶座？神要把我們帶上寶座，因爲撒但背叛了寶座（賽十四）。我們若仔細讀聖經，就會看見神在宇宙中所面對的最大難處，乃是祂的寶座遭到背叛權勢的反對和攻擊。神的寶座是絕對的，但祂的造物之一背叛了，想要高舉自己的座位與神的寶座同等。撒但背叛神的寶座，想要高舉自己的寶座到天上，因而侵犯了神的權柄。以賽亞十四章十二至十四節說，『明亮之星，清晨之子阿，你何竟從天墜落！…你心裏曾說，我要升到天上；我要高舉我的寶座在神眾星以上。…我要升到高雲之上；我要使自己與至高者一樣。』從撒但背叛直到如今，在宇宙中在權柄的事上就起了分爭。地上所發生的事，大多是撒但對抗神寶座的表顯。要緊的問題乃是：真正在地上掌權的是誰——是神還是撒但？

當主耶穌在地上時，祂完全服從神的權柄。順服主，就是作一個服在寶座下的人。因爲主耶穌順服父神，並絕對服從神的權柄，所以祂從死人中復活之

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,

後，神就將天上地上所有的權柄都賜給了祂（太二八18），並將祂高舉到寶座上。如今，這位坐在寶座上的，不僅是神也是人，因為這一位乃是神與人的調和。因此，主耶穌升天之後，寶座上就有一人坐著。

神顧念人（來二6），祂要人彰顯祂，並行使祂的權柄。人有神的形像，並有祂管理的權柄。神渴望藉著人顯明祂自己，並藉著人掌權、管理。

神的心意是要將撒但摔下，並救贖許多被他擄掠的人，將他們帶到神的寶座去。除非我們都被帶到寶座，神無法完全得著榮耀。有一天我們都要被帶到寶座，於是神就能向撒但誇耀。祂要凱旋的宣告，那些曾被撒但所擄，卻蒙神揀選的人，已經被帶到寶座。

然而，我們必須看見，在我們當前的情形中，我們還不設資格坐在寶座上。你看起來像王麼？你若在屬天的秤上量你屬靈的分量，你會有多重？我擔心我們許多人沒有甚麼分量。這是一件非常嚴肅的問題。我們已經蒙召成為神的兒子，且被命定要作王，但我們需要神在我們裏面並在我們身上作工，使我們設資格作王（以西結書生命讀經，一六〇至一六一頁）。

一個構得上標準的基督徒，不僅是脫離了罪惡，勝過了世界，肉體受了對付，天然受過破碎，也不僅是充滿聖靈，而坐在天的境界裏，並且更是在凡事上和主一同掌權。無論在神的工作上，或在召會中，在家庭裏，或在任何環境的遭遇中，他都能掌權，管治神所要他管治的一切。必須有這樣的人被神得著了，神的權柄纔能藉著他們通行在地上，神的國纔能藉著他們臨到地上（生命的經歷，四一八至四一九頁）。

參讀：生命的經歷，第十七篇；新約總論，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

晨興餽養

弗四 1～2『所以我這在主裏的囚犯勸你們，行事爲人要與你們所蒙的呼召相配，凡事卑微、溫柔、恆忍，在愛裏彼此擔就。』

要掌權的意思，就是要積極的、主動的，來爲神掌權，管治一切。

到了永世，凡得救的人，都要作王掌權，直到永遠（啓二二 5）。到那時候，我們就正正式式、豐豐滿滿的，享受了爲神掌權的福分（生命的經歷，四二四、四一八頁）。

得勝者也要在寶座上與基督一同作王（二 26～27，三 21）。基督在寶座上，他們也要在寶座上。祂有權柄，他們也要有同樣的權柄，治理列國（新約總論第十四冊，一二六頁）。

信息選讀

林前六章九至十節，加拉太五章十九至二十一節，以弗所五章三至五節，這些經節給我們看見，怎樣的人性不能承受神的國。這些事我甚至都不願意題起，那都是人性美德的反面。這些經節的意思是說，如果我們沒有正確的人性美德，對於神的國我們是無分的。如果我們向神認真，想要有分於神的國，我們必須有正確的人性美德。靠著我們自己，不可能有這些美德；但是感謝神，我們有一位住在我們的靈裏，祂是惟一正確的人。這樣的一位，帶著祂那正確的人性美德，今天在我們裏面成了我們的人性。

願主幫助我們，使我們認識何等需要祂的人性。我們需要一切的人性美德，好讓撒但蒙羞。我們日常生活的每一點，必須在靈中與主的人性相合。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

人性與我們所要作的不一致，我們必須說，『主，我絕不要這件事與你在我裏面的人性相違背，我情願放棄。』我們如果這樣作，就會在耶穌的人性裏有正確的日常生活，我們也會有正確的召會生活；而這個召會生活，就是今天神在地上的國。這要真正成為撒但的羞辱，而確實成為神的誇耀。

神要在地上青年一代當中建立一個國度，就需要一班人蒙救贖，得重生，接受耶穌的人性。藉著這個人性，他們在各樣事上都是平衡的。例如不久以前，領帶很窄，但今天又特別寬，看起來像一把大扇子。請想，這不都是走極端麼？只是外面的調整，當然沒多大用處；但是如果我們接受耶穌的人性，我信，我們不會走極端。藉著接受主的人性，我們絕不會失去平衡。我們必須服在神屬天的管治之下。

我們必須知道，素祭主要是為著我們。只有一把作為記念的是為著神，所有其餘的都歸給祭司。『素祭所剩的要歸給亞倫和他的子孫。』（利二3）這是祭司的食物。祭司天天喫那作素祭的基督。我們是祭司，所以我們必須喫那作素祭的基督，作為祭司的食物。…主耶穌在約翰六章五十七節說，『那喫我的人，也要因我活著。』如果我們喫素祭，我們要藉著祭物活著。我們就是我們所喫的。我們喫甚麼，至終那就變成我們的所是。如果我們天天喫那作我們素祭的基督，至終我們會成為基督。『在我，活著就是基督。』（腓一21）在祭司體系中，只有這一種生活，纔適合於事奉神。

我們越多享受基督作為這一種的食物，我們就越得滋養，有資格，得加力，被扶持，能像祭司那樣事奉神。這就是為甚麼我們需要整天經歷這樣一位耶穌（李常受文集一九七一年第二冊，一九〇、一九二、一八八、四六至四七頁）。

參讀：基督是實際，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

晨興餽養

羅五 17『…那些受洋溢之恩，並洋溢之義恩賜的，就更藉著耶穌基督一人，在生命中作王了。』

21『使罪怎樣在死中作王，恩典也照樣藉著義作王，叫人藉著我們的主耶穌基督得永遠的生命。』

神的恩典與基督恩典中的恩賜洋溢的臨到多人，叫眾人被稱義得生命，使他們能藉著基督在生命中作王〔參羅五 17〕。…稱義的目標乃是得生命並在生命中作王。我們在生命中得救到一個地步，就是我們所領受的生命使我們登寶座為王，管理一切。神完整的救恩，乃是要使我們藉著洋溢之恩—神自己作為使我們得生機拯救之全豐全足的供應，以及義的恩賜—神法理的救贖實際的應用在我們身上，而在生命中作王（新約總論第十冊，三五至三六頁）。

信息選讀

我們藉著在神聖的生命中作王，就在基督神聖的生命中得救，脫離各樣的不順從。在生命中得救，使我們像王一樣掌權。按照羅馬五章十七節，那些受洋溢之恩並洋溢之義恩賜的人，就是那些得著稱義的人，要在生命中作王。一個得著稱義的人，應當作王，因為他有神聖的生命，王的生命，可憑以作王。沒有王的生命，就沒有人能作王。我們蒙基督救贖、罪得赦免並蒙基督的血洗淨時，我們就得著稱義。不僅如此，我們蒙了神聖、屬靈、屬天、作王和君尊的生命所重生。因此，我們現今能像王一樣，在生命中掌權（羅馬書中所啓示在基督的生命裏得救，四至五頁）。

在生命中作王，就是在神聖生命的管治之下。我們若來看主耶穌在地上，在祂的人性裏作為神人所過的

Morning Nourishment

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，祂乃是完全在父神聖生命的管治之下。祂所作的每一件事，都是在父的管治之下。作為人，祂棄絕祂天然的人性，而在祂天父神聖生命的約束之下，過人性的生活。藉著實際的在父神聖生命的管治之下，祂就在生命中作王。這是我們所該跟從的榜樣（羅馬書中神完整的救恩結晶讀經，四三頁）。

作王就是征服、制伏並管治撒但、世界、罪、肉體、我們自己和我們周圍的一切環境。…我們不該等候千年國時與基督一同作王，反倒應當盼望今天就在生命中作王掌權。…那些接受洋溢之恩的人能在生命中作王，因為生命是從洋溢的恩典中流出的。我們已經客觀的接受了義，但還需要不斷的吸收洋溢的恩典，使我們能主觀的在生命中作王（新約總論第十冊，三六至三七頁）。

在羅馬五章十七節，保羅說到我們受洋溢之恩。我們需要來到那是恩典的神面前，並且一再領受恩典，直到我們被恩典充滿。惟有我們被恩典充滿，我們纔能經歷恩典作王。當恩典得以充滿我們，就在我們裏面洋溢，然後在我們裏面作王。作王的恩典總是隨著洋溢的恩典。…惟一管用的就是來到神聖的源頭，並從我們這人深處敞開自己，好被神這恩典充滿。我們要被充滿，就必須求主除去所有的絕緣體和阻撓。我們需要禱告：『主，我願意把所有的攔阻除去。我要使自己直接向你敞開。主，以你自己作恩典完全充滿我。』無論你在那裏，在工作中、在學校裏、在車子裏，要一直向主敞開，好被祂這恩典充滿。這是領受洋溢之恩的意思。你這樣領受恩典，就會被恩典充滿，至終恩典會從你裏面滿溢出來。然後你會藉著恩典在生命中作王，勝過罪、死和撒但（羅馬書生命讀經，五九八至五九九頁）。

參讀：羅馬書中神完整的救恩結晶讀經，第四至六篇；羅馬書中的生命救恩，第七篇；羅馬書生命讀經，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, msgs. 4-6; Salvation in Life in the Book of Romans, ch. 7; Life-study of Romans, msgs. 46-47

第八週詩歌

WEEK 8 — HYMN

補27

在榮耀裏有一人

(英505)

A 大調

4/4

1 1 | 1 - 5 1 | 2 - 5 5 | 3 2 3 4 | 3 - 2
 一 在 榮 耀 裏 有 一 人，祂 的 生 命 是 為 我。

1 | 1 - 7 6 | 7 1 2 3 | 7 - 6 · 5 | 5 - -
 祂 是 完 全 聖 潔，自 由 且 超 脫，

5 | 5 - 4 3 | 4 - 3 3 | 2 3 1 2 | 7 · 6 5
 祂 是 全 智、仁 慈，祂 是 何 溫 柔！

1 | 1 7 1 2 | 1 - 5 3 | 3 2 3 4 | 3 - 2
 祂 榮 耀 裏 的 生 命 乃 是 為 着 我。

3 | 4 3 2 1 | 7 - 1 4 | 3 - 2 · 1 | 1 - - ||
 祂 榮 耀 裏 的 生 命 乃 是 為 着 我。

二 在榮耀裏有一人， 祂的生命是為我。
 在祂全無疾病， 祂毫無軟弱，
 祂是剛強、有力， 且能往上浮！
 祂榮耀裏的生命 乃是為着我。

三 在榮耀裏有一人， 祂的生命是為我。
 祂勝過了死亡， 拘禁全脫落，
 在復活裏作王， 權柄手中握！
 祂榮耀裏的生命 乃是為着我。

四 在榮耀裏有一人， 祂的生命是為我。
 祂的平安長存， 不怕何風波，
 祂喜樂、發光輝， 盼望而等着，
 祂榮耀裏的生命 從我裏透過。

There's a Man in the glory

Experience of Christ — As Life

505

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.

綱要

第九篇

虹—基督徒生活 與召會生活之經歷的總結

讀經：結一 28，創九 13，啓四 2～3，十 1，二一
19～20

週一

壹虹是神信實守約的記號—創九 8～
17：

一 『我把虹放在雲彩中，這就作我與地立約的
記號』—13 節：

1 神與挪亞和他的後裔並各樣的活物立約，向人類保
證，絕不再用洪水毀滅他們和地—9～17 節。

2 虹是記號，指明神是立約並守約的那一位；虹宣告
神必定會守祂的約。

3 虹是神的約的記號，表徵神的信實；神的信實就是
虹—林前一 9，約壹一 9：

a 神自己就是信實，並且神對祂的話是信實—林前
十 13，帖前五 23～24。

b 因著神的信實，我們得蒙寬恕；如今我們有一道虹，
作神信實的記號。

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.

週二

二 『有虹圍著寶座，顯出來的樣子好像綠寶石』—啓四 3:

- 1 神是生命（碧玉）的神和救贖（紅寶石）的神—3 節:
 - a 彩虹圍著祂的寶座，表徵神是立約的神，是信實的神，在祂審判地時，要遵守祂所立的約—3 節。
 - b 神要保留一些人，成為新地上的列國，以榮耀祂—二一 24、26。
- 2 圍著神寶座的虹，顯出來的樣子好像綠寶石—四 3:
 - a 綠寶石是草綠色的，表徵地上的生命。
 - b 這指明神在地上施行審判時，仍要記念祂的約，並保留一些生命在地上，如創世記九章十一節所指明的。

三 『我又看見另一位大力的天使 [基督]，從天降下，披著雲彩，頭上有虹』—啓十 1:

- 1 這裏的虹指明基督在審判地時，信守神與挪亞關於地所立的約—創九 8～17。
- 2 這虹也指明基督執行神的審判，是照著那坐在天上有虹圍繞之寶座上的神，就是那信實守約的神—啓四 2～3。

週三

貳 基督徒生活與召會生活的經歷總結於一道虹—結一 28，啓四 3，十 1，二一 19～20:

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).

Day 3

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):

一 神永遠的定旨是要在基督裏將祂自己作到我們裏面，成為我們的生命和一切，使我們接受祂作我們的人位，活祂並彰顯祂；這是神心頭的願望，也是聖經的中心點—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裏把祂自己建造到我們裏面，使我們與祂是一，作祂團體的彰顯—加四19，弗三17上。
- 2 至終，三一神和蒙救贖的人要聯結、調和、合併，並建造成為一個實體，就是新耶路撒冷—啓二一2、10，三12。

二 按照神的計畫，以西結一章所啓示的屬靈事物，乃是開始於風，而結束於虹—4、28節：

- 1 有了清明的天同著寶座，並經歷一個人有金銀合金與烈火的樣子，結果我們就有一道虹的樣子—26～28節。
- 2 虹是坐寶座之人周圍的光輝；這光輝表徵寶座上的主四圍的輝煌和榮耀—28節。

週四

三 虹可視為由藍、紅、黃三種主色組合而產生的：

- 1 藍是神藍寶石之寶座的顏色，表徵神的公義；紅是聖別之火的顏色，表徵神的聖別；黃是金銀合金的顏色，表徵神的榮耀—羅一17，三21，十3，六19、22，三23，八18、21，林前一30。
- 2 公義、聖別和榮耀，是三種神聖的屬性，使罪人不能靠近神—創三24：

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).

Day 4

C. *A rainbow can be considered as being produced from the combining of three basic colors—blue, red, and yellow:*

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 擊殺用的劍指明神的公義（參哀三 42 ~ 43，羅二 5）；火焰表徵神的聖別（申四 24，九 3，來十二 29）；基路伯表徵神的榮耀（結九 3，十 4，來九 5）。
- b 因著墮落的人無法滿足神公義、聖別和榮耀的要求，他就不可接觸作生命樹的神；直到基督藉著祂在十字架上包羅萬有的死，滿足了這些要求，開了一條又新又活的路，使我們得以進入至聖所，有分於作生命樹的基督—十 19 ~ 20，啓二二 14。
- 3 主耶穌死在十字架上，滿足了神公義、聖別和榮耀的要求；並且如今在復活裏，祂就是我們的公義、聖別和榮耀—林前一 30：
- a 義是從神為著祂的行政而來的（詩八九 14 上，九七 2，賽三二 1）；如今，我們在基督裏面，正在成為神的義（林後五 21）。

週五

- b 因著有神在我們裏面，我們就成為聖別，甚至和神自己一樣的聖（彼前一 15 ~ 16）；因著在神裏面，我們就更為聖別；因著被神調和、浸透並飽和，我們就最為聖別（帖前五 23）。
- c 基督住在我們裏面，作榮耀的盼望（西一 27），並且我們漸漸變化成為祂的形像，從榮耀到榮耀（林後三 18）。
- 4 因著我們在基督裏，我們有基督作我們的公義、聖別和榮耀；在神眼中我們看起來就是公義、聖別和榮耀，並且我們有一道虹的樣子—林前一 30。

- 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. 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).

5 這道虹的實際必須作到我們裏面，使我們這些蒙神救贖的人，有一道虹的樣子，作神的見證；這意思是說，我們要有神的公義、聖別和榮耀—結一 28，啓四 2～3，十 1，二一 19～20。

6 雖然這虹要在永世裏才完全顯出來，但這道光輝的虹屬靈的實際應當顯在今天的召會中—提前三 15～16：

a 在召會生活中，我們必須讓神在我們裏面作工，我們也必須接受恩典到一個地步，使每一件事都是公義、聖別並榮耀的—腓二 12～13。

b 我們若讓神聖別的火燒掉一切與神不配的東西，使神的聖別性情藉著我們的人性顯為金子，召會就充滿了神的公義、聖別和榮耀—弗三 21。

c 這公義、聖別和榮耀要相聯相映，形成一道光輝的彩虹，彰顯神並為神作見證。

四 新耶路撒冷顯出一道彩虹的樣子；聖城看起來就像一道虹—啓二一 19～20：

1 十二層根基的顏色，顯出一道彩虹的樣子，圍著永遠的神，作為祂的見證；這表徵整座城是建造在信實之神永遠的信實上：

a 新耶路撒冷是建造在神守約的信實上，並藉著神這信實得以穩固—四 2～3，二一 19～20。

b 在神的經綸裏，我們需要被信實的神構成，成為信實的，甚至像祂一樣信實—林前四 2，七 25，提前一 12，提後二 13。

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. 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 作為永世裏的新耶路撒冷，我們這些蒙神拯救之人的集大成，要成為一道虹，永遠見證我們的神是信實的一啓二一 2、10、19～20：

a 憑神的公義、聖別和榮耀，我們有一道虹的樣子，向全宇宙宣告神拯救的信實。

b 這道虹顯出來時，神心頭的願望就得著完成一弗一 9。

3 這永遠的虹，將是基督徒生活和召會生活經歷的總結一啓四 2～3，十 1，二一 19～20。

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).

第九週 週一

晨興餽養

創九 9『看哪，我與你們和你們的後裔立約。』

13『我把虹放在雲彩中，這就作我與地立約的記號。』

有彩虹圍著神的寶座（啓四 3 下）。聖經頭一次題到彩虹乃是一個表號，表徵生命和救贖的神是立約並守約的那一位（創九 12～17）。創世記九章的約是為居人之地制定的，這指明神雖然會審判這地及其居民，但祂仍然記念祂關於地所立的約，並且遵守這約。…彩虹向我們宣告，神會為著地的緣故守約（李常受文集一九六四年第二冊，六三二頁）。

信息選讀

神與挪亞和他的後裔並各樣的活物立約（創九 9～17），向人類保證，絕不再用洪水毀滅他們和地（聖經恢復本，創九 9 註 1）。

神所立在雲中作約之記號的虹（12～17）有甚麼意義？虹表徵神的信實。神的信實就是虹。在聖經最後一卷的啓示錄裏，使徒約翰看見神坐在寶座上，有虹圍著寶座（四 3）。作為聖經結束的一卷書，啓示錄總是把我們帶回到聖經的開頭。在聖經的頭一卷書有一道虹，在末了一卷仍然看到一道虹。神的信實存到永遠，祂不能否定自己（提後二 13）。祂一旦說了話，就信守祂的話。祂自己就是信實。林前一章九節說，『神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。』約壹一章九節說，『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

們若認自己的罪，神是信實的，是公義的，必要赦免我們的罪，洗淨我們一切的不義。』神是信實的！

神對甚麼信實？神對祂所說的信實。神對祂的話信實，祂的話就是遺命，就是約。約就是神的話。神對祂所說的一切都是信實的。這就是虹。每當烏雲密佈，你必須將神的信實呼求出來，那就是將虹呼求出來。每當你感覺軟弱，你必須呼求神的信實說，『神阿，你是信實的。我軟弱，但你必須照你的話使我剛強。』我們都活在約下，這約有神的信實作為確定的記號：洪水不再來臨。這就是召會生活。

我們的基督徒生活以及召會生活，絕對是約的生活。我們是在約之下。在新約聖經的每一節，我們看見神的應許。我要給你們其中的一節，那是我相當有經歷的：『那臨到你們的試誘，無非是人所能受的；神是信實的，必不容你們受試誘過於所能受的，祂也必隨著試誘開一條出路，叫你們能忍受得住。』（林前十13）這節聖經在你面臨任何環境時都可應用。你若抓住神的約，我可以擔保，不論你遭遇甚麼，這裏有一節聖經作活的應許，來給你倚靠並憑此而活。我們都需要學習如何活在神的約下。我們不該被自己的定罪、感覺和環境等烏雲所威脅或恐嚇。我們乃是在神的約下，完全在祂的祝福下。不再有定罪，不再有審判，不再有咒詛。死已經被廢去，在召會中我們不斷地享受生命。一切都是生命。不要怕失去你的職業或健康。不要被黑暗或消極的事物所威脅。我們是有約的人。我們有一節應許的經文可以應付一切的處境。我們必須站在約下，不信任任何的失敗、軟弱、黑暗或消極的事物。我們的定命是在寶血所灑過的約下。阿利路亞，我們是約人！（創世記生命讀經，五三三至五三四頁）

參讀：創世記生命讀經，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

晨興餽養

啓四 3『那位坐著的，顯出來的樣子好像碧玉和紅寶石，又有虹圍著寶座，顯出來的樣子好像綠寶石。』

十 1『我又看見另一位大力的天使，從天降下，披著雲彩，頭上有虹，臉面像日頭，兩腳像火柱。』

我們在啓示錄四章三節看見，『有虹圍著寶座。』…虹是神與人並活物立約的記號，說明祂不會再用洪水滅絕他們（創九 8～17）。在啓示錄中，神要審判地和其上一切的居民。彩虹圍著祂的寶座，表徵神是立約的神，是信實的神，在祂審判地時，要遵守祂所立的約，不再用洪水審判人，也不再將全人類滅絕，乃要保留一些人，成為新地上的列國榮耀祂（二一 24、26）。這彩虹指明神在祂對人類的行政管治上是信實的。在四章裏，神要對人類施行審判，但在執行審判時，祂仍記念與挪亞所立的約。祂是審判的神，也是守約的神（啓示錄生命讀經，二五六至二五七頁）。

信息選讀

這虹『顯出來的樣子好像綠寶石』（啓四 3）。綠寶石是草綠色的，表徵地上的生命。這指明神在地上施行審判時，仍要記念祂的約，並保留一些生命在地上，如創世記九章十一節所指明的。綠寶石是一種堅硬的寶石；那題醒神遵守祂約的，是堅定不移的。這個堅定的題醒，圍繞著寶座。

當約翰看見安置在天上的寶座時，他看見『有一位坐在寶座上。那位坐著的，顯出來的樣子好像碧玉和紅

Morning Nourishment

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

寶石』(啓四 2~3)，…在寶座上的神顯出來的樣子好像碧玉。照二十一章十一節看，碧玉乃是『極貴的寶石，…明如水晶』。它必是深綠色的，表徵豐盛的生命。這裏的碧玉…表徵神在祂豐富生命裏可傳輸的榮耀(約十七 22、2)。碧玉是神顯出的樣子，也是聖城新耶路撒冷顯出的樣子(啓二一 11)。城牆和第一根基也是用碧玉造的(18~19)。在聖經裏，綠色表徵生命。因此，碧玉的顏色指明那位坐在寶座上的神乃是生命的神。神的顏色首先說是綠的，見證祂是生命的源頭。

在寶座上的神顯出來的樣子也好像紅寶石。紅寶石是一種極貴的寶石，是紅色的，表徵救贖。今天，神不單是生命的神，也是救贖的神。碧玉指明那在祂豐富生命中之榮耀的神；紅寶石表徵這位神是救贖的神。因為我們這些神所創造的人墮落了，祂就藉著基督的血來救贖我們。因此，祂有兩種顏色，生命的顏色和救贖的顏色。祂是賜生命的神，也是救贖的神。

現在我們來看啓示錄十章一至十一節的細節。從這一段聖經，可以清楚看見基督要來據有這地。在這一章，基督是另一位大力的天使，如在七章二節，八章三節，十八章一節者。

十章一節說，約翰看見另一位天使『從天降下』。基督現在是從天降下。這異象暗示，在第七號之前，基督仍是在來地上的途中。…在這個異象裏，基督的『頭上有虹』。這裏的虹指明基督在審判這地和來得這地時，信守神與挪亞關於地所立的約(創九 8~17)。這也指明基督執行神的審判，是照著那坐在天上有虹圍繞之寶座上的神(啓示錄生命讀經，二五七、二五九至二六〇、三六〇至三六一頁)。

參讀：啓示錄生命讀經，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

晨興餽養

結一 4『我觀看，見暴風從北方颳來，有一朵大雲，有火不斷的閃爍，周圍有光輝…。』

28『下雨的日子，雲中虹的樣子怎樣，周圍光輝的樣子也是怎樣。這就是耶和華榮耀的樣式顯出來的樣子…。』

在舊約裏，鑲在大祭司胸牌上的寶石，第一塊是紅寶石，最後一塊是碧玉（出二八 17、20）。這表徵作神的贖民，是開始於神的救贖，完成於神生命的榮耀（啓示錄生命讀經，二六〇頁）。

信息選讀

神永遠的定旨，是要把祂自己作到我們裏面，作我們的生命，使我們能接受祂作我們的人位，活祂並彰顯祂。這是神心頭的願望，也是聖經的中心點。神爲了完成這定旨，就按著祂的形像，照著祂的樣式造人。神造人的心意，是要人把神接受到裏面，以神爲他的生命和一切。爲這緣故，神把人造好以後，就將他放在生命樹跟前。這指明神要人喫生命樹的果子，這棵樹表徵神自己作生命。喫生命樹的果子，就是把神接受到我們裏面，作我們的生命和生命的供應。

在將來的永遠裏，我們的定命就是喫生命樹，因而活神並彰顯神。這是神永遠的心意（出埃及記生命讀經，八七五至八七六頁）。

整本聖經不但啓示神的性情與性格，也啓示祂的定旨。事實上，聖經啓示神的定旨可能多於啓示祂的性情與性格，因爲整本聖經是一本給我們看見神計畫的書，也是一本啓示神定旨的書。…簡單的說，神永遠

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，是要得著一班活的人與祂自己調和為一，作祂活的、團體的彰顯（李常受文集一九六四年第二冊，一八一頁）。

新約的主要內容，乃是三一神照著祂的喜悅有一個永遠的經綸，要在生命和性情上，將祂自己分賜到祂所揀選並救贖的人裏面，使他們作祂的複製以彰顯祂；這團體的彰顯要終極完成於新耶路撒冷（弗三9，一9～23）。新耶路撒冷，就是聖經的終極完成，乃是神成為人，並且人在生命和性情上（但不在神格上）成為神（啓二一2，三12）。神在基督裏成為人，為要使人在生命和性情上成為神，使救贖的神與蒙救贖的人得以調和並合併在一起，成為一個實體，就是新耶路撒冷（二一3、22）。至終，這位三一、永遠的神成了與我們眾人合併的新耶路撒冷；我們藉著神生機救恩的過程（羅五10），也成為新耶路撒冷。神這生機救恩的終極完成，就是新耶路撒冷—那經過種種過程並終極完成的三一神，與祂經過重生、更新、聖別、變化、模成、榮化的三部分選民，神人二性聯調的宇宙合併（新約總論第十四冊，二九四至二九五頁）。

在以西結一章裏的異象，是用自然界的東西來描寫靈界的事物。這些屬靈的事物雖然深奧，但聖經用自然界和物質的東西描寫這些事物，我們藉此就能明白。按照神的計畫，這裏所啓示的屬靈事物，乃是開始於風（4），而結束於虹（28）。

有了清明的天同著寶座，並經歷一個人有金銀合金與烈火的樣子，結果就有一道虹的樣子。…一道虹是圍繞在坐寶座上之人的光輝。這光輝表徵圍繞於寶座上之主四圍的輝煌和榮耀（以西結書生命讀經，一四〇、一六五頁）。

參讀：啓示錄生命讀經，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

晨興餽養

創三 24『於是把那人趕出去了；又在伊甸園的東邊，安設基路伯和四面轉動發火焰的劍，把守生命樹的道路。』

林前一 30『但你們得在基督耶穌裏，是出於神，這基督成了從神給我們的智慧：公義、聖別和救贖。』

在挪亞的時候，墮落人類受神審判而毀滅，但神因著祂的信實叫一些人免受審判。這也是我們這些在基督裏之信徒的光景。…我們都是墮落的，當被毀滅，但神免除了我們的審判。讚美主，因著祂的信實，我們被免除了！如今我們有一道虹，作神信實的記號。雖然神是聖別的神，也是烈火，沒有人能在祂面前存留，但因著祂的信實，我們得以免受審判（以西結書生命讀經，一六六頁）。

信息選讀

虹的主色是紅、黃、藍，這是很有意義的，因為與我們在西結書所看見的符合。寶座彷彿藍寶石，金銀合金是金黃色，火是紅色。這三色照耀相映，就成了一道虹。

藍表徵寶座。根據詩篇八十九篇十四節，公義是神寶座的根基。這指明藍色的寶座表徵神的公義。火表徵聖別、分開的火和銷毀的火。這意思是說，這裏的紅色是指神的聖別。黃色表徵在閃耀金銀合金裏神的榮耀。因此，這裏有藍、紅、黃三色所表徵神的公義、聖別和榮耀。神的公義、聖別和榮耀，是三種神聖的屬性，使罪人不能靠近神（以西結書生命讀經，一六六頁）。

Morning Nourishment

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)

神用三個憑藉封閉生命樹的道路：基路伯、火焰和劍。基路伯表徵神的榮耀（參結九3，十4，來九5），火焰表徵神的聖別（申四24，九3，來十二29），擊殺用的劍指明神的公義（參哀三42～43，羅二5）。神的這些屬性把要求加於罪人身上。既然有罪的人無法達到這些要求（三10～18、23），他就不可接觸作生命樹的神。直到基督藉著祂在十字架上包羅萬有的死，滿足了神榮耀、聖別和公義的要求，開了一條又新又活的路，人纔可以進入至聖所，有分於生命樹（聖經恢復本，創三24註1）。

主耶穌來死在十字架上，滿足了神公義、聖別和榮耀的要求，…如今祂乃是我們的公義、聖別和救贖（林前一30）。祂如今也是我們的榮耀。…我們必須這樣經歷基督，使別人在接觸我們的時候，能感覺到公義、聖別和榮耀。這意思是說，他們應當能感覺得到，我們有清明的天，我們有寶座，我們也是公義且正確的，沒有絲毫的隨便或鬆懈。我們也該有金銀合金，是發光、照耀並有分量的。這樣，我們就有虹的樣子。…我們原是墮落的，如今卻得救了，成了神按信實必拯救我們的見證。每處地方召會都該有這樣一道虹的見證（以西結書生命讀經，一六七頁）。

義是從神為著祂的行政而來的（詩八九14，九七2，賽三二1），就是基督成為我們的義（林前一30），使我們在祂裏面成為神的義（並非在祂面前成為義的）〔林後五21〕。人，不僅是罪人，甚至就是罪，藉著基督的救贖，竟成為神的義，與義的神和好，且成為新造，為著神永遠的定旨向祂活著。使徒受了託付，把這樣一位基督，連同祂一切奇妙的成就所有的榮耀結果，供應祂的信徒，就是形成祂身體的眾肢體。願感謝、頌讚和榮耀都歸與祂，直到永遠！（聖經恢復本，林後五21註4）

參讀：哥林多前書生命讀經，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

晨興餽養

帖前五 23『且願和平的神，親自全然聖別你們，又願你們的靈、與魂、與身子得蒙保守，在我們主耶穌基督來臨的時候，得以完全，無可指摘。』

西一 27『神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望。』

聖經裏的聖別一辭，我們不該按著天然的觀念來領會。…聖別既不是無罪，也不是完全。聖別的意思不僅是成聖，分別歸神，也是與一切凡俗的不同、有別。只有神在祂的性情上與一切不同，與一切有別。因此，只有祂是聖別的；聖別是祂的性情顯著的性質，是祂的一個屬性。

神使我們成為聖別的作法，是將祂自己，那聖者，分賜到我們裏面，使我們全人被祂聖別的性情浸透並飽和。對我們神所揀選的人而言，成為聖別就是有分於祂的性情（彼後一 4），並使我們全人被神自己所浸透。…這使我們全人聖別，像神自己在祂的性情上一樣（新約總論第一冊，一〇〇至一〇一頁）。

信息選讀

成為聖別就是從神以外的一切事物中分別歸神。這意思也就是與一切不是神的不同、有別。因此，我們成為不凡俗而有所不同。在宇宙中，惟獨神是聖別的。祂與一切不同、有別。因此，成為聖別，意思就是在神的不同上與祂是一。你也許無罪且完全，但你若不與神是一，就不聖別。神進到我們裏面，我們就是聖別的。我們進到神裏面，就更加聖別。我們與神調和，就是最聖別的。因著有神在我們裏面，我們就成為聖別；因著在神裏面，

Morning Nourishment

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

我們就更為聖別；因著被神調和、浸透並飽和，我們就最為聖別。至終這要帶進稱為聖城的新耶路撒冷（啓二一2、10），這城不僅是屬於神、為著神，也是被神充滿、被神浸透並與神是一，是一個被神聖別的神聖實體。

神的另一個屬性是公義。神是聖別的，也是公義的。聖別與神裏面的性情有關，而公義與神外面的行動、作法、行為和活動有關。神所作的一切都是公義的。…神的公義就是在有關公平和公義之行動上神的所是。神是公平、公義的。凡神在祂公平和公義上的所是，就構成祂的公義（新約總論第一冊，一〇一頁）。

這位在我們靈裏作我們生命和人位的基督，乃是我們榮耀的盼望。當祂來時，我們就要在祂裏面得榮耀。這指明內住的基督要浸透我們全人，叫我們的身體改變形狀，同形於祂榮耀的身體。…基督現今是那滿了榮耀的奧秘。當基督回來叫祂的聖徒得榮耀時（羅八30），這榮耀要彰顯到極點。因此這是盼望，是榮耀的盼望。基督自己也就是這榮耀的盼望（聖經恢復本，西一27註3，註5）。

〔林後三章十八節中的形像〕指復活並得榮之基督的形像。變化成為與祂同樣的形像，意即我們漸漸被模成復活並得榮的基督，使我們與祂一樣（羅八29）。…〔這是〕從一種程度的榮耀，到另一種程度的榮耀。這指明在復活裏，在生命裏往前的過程（林後三18註8，註9）。

我們在自己裏面，虧缺了神的榮耀（羅三23），落在神公義的審判之下，也被神的聖別隔開。但如今我們這些信徒是在基督裏，就得著祂成為我們的公義、聖別和榮耀。不僅如此，因著我們在基督裏，我們甚至披戴基督作我們的公義、聖別和榮耀。因著我們在基督裏，在神眼中我們看起來就是公義、聖別和榮耀（以西結書生命讀經，一六七頁）。

參讀：新約總論第一冊，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

晨興餽養

啓二一 19 ~ 20 『城牆的根基是用各樣寶石裝飾的。第一根基是碧玉，第二是藍寶石，第三是瑪瑙，第四是綠寶石，第五是紅瑪瑙，第六是紅寶石，第七是黃璧璽，第八是水蒼玉，第九是黃玉，第十是翡翠，第十一是紫瑪瑙，第十二是紫晶。』

甚至新耶路撒冷也像一道虹。新耶路撒冷的根基有十二層，每一層是一種顏色（啓二一 19 ~ 20）。我曾讀到一篇文章，作者說這十二層根基的石頭，顏色看起來就像一道虹。由此我們看見，聖城新耶路撒冷彷彿一道虹。這虹表徵城是建造在神的信實上，也得著神的信實為保證，祂必堅守祂的約。這虹也要永遠宣告，當神照著祂的公義審判罪人時，祂沒有滅盡所有的人，卻從毀滅裏救出許多人，叫這班人作祂信實的見證。在永世裏，我們這些得救的人集其大成，就成了一道虹，永遠見證我們的神是公義的、信實的（以西結書生命讀經，一六七至一六八頁）。

信息選讀

我們這些蒙神免去審判的人，就是這聖城。憑祂的公義、聖別和榮耀，我們有虹的樣子，向全宇宙宣告神拯救的信實。在聖經的末了有一座城，其根基有虹的樣子，環繞著永遠的神，作祂有力的見證。基督徒生活和召會生活的經歷，要終極完成於這樣一道虹。

當這道虹顯出來時，神的心意就得著完成。歷代以來，神照著祂公義的寶座、聖別的火並榮耀的性情，一直在審判墮落的人。然而，神也拯救一些人到一個

Morning Nourishment

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，使他們成爲光輝的虹，返照出祂的榮耀，並見證祂和祂的信實，直到永遠。這一道虹顯出來，指明天和地已經相通，神和人已經聯結。在新耶路撒冷寶座的四圍，有一班人因著神的信實得著了救恩，他們要永遠的成爲一道虹，返照出神的公義、聖別和榮耀。到這時，神永遠的計畫就完成了。

雖然這虹要在永世裏纔顯出來，但這道光輝的虹屬靈的實際應當顯在今天的召會中。在召會生活中，我們必須讓神在我們裏面作工，我們也必須接受恩典到一個地步，使每一件事都是純淨、公正並聖別的。這意思是說，神聖別的火必須燒掉一切與神不配的東西，使神的性情在弟兄姊妹的人性裏並藉著他們的人性，顯爲光耀的金子。這樣，召會就充滿了神的公義、聖別和榮耀。這三種特徵要相聯相映，形成一道光輝的彩虹，彰顯神並爲神作見證。

這對我們不該只是一個教訓。這道虹的實際必須作到我們裏面，使我們這些蒙神免去審判的人，有一道虹的樣子，向整個宇宙作神的見證，並宣告神的信實。這意思是說，我們要披戴神的公義、聖別和榮耀。

以西結說，他所看見的乃是耶和華的榮耀顯出來的樣子。『我一看見就面伏於地，又聽見一位說話的聲音。』（結一 28 下）我們若要聽見主在以西結書以下各章的話，就必須來到同一點，就是在清明的天之下，在寶座前；在這寶座上坐著一個人，有一道照耀並返照的虹。這就是我們能從上頭聽見聲音的地方。我們在這裏，就有地位聽見從諸天而來說話的聲音。我盼望我們每個人都到達這一點，我也盼望眾召會都在這裏。這樣，主就有路對我們說話（以西結書生命讀經，一六八至一六九頁）。

參讀：以西結書生命讀經，一六五至一六九頁；啓示錄生命讀經，第六十二篇；新約總論，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

第九週詩歌

WEEK 9 — HYMN

14

敬拜父—祂的信實

8 6 8 6 副 (英 18)

C 大調

4/4

5 | 5 · 3 3 5 | 5 · 2 2 3 | 4 5 6 7 | 5 — —
 一 父 神, 你 是 何 等 信 實、何 等 可 信、可 靠;
 5 | 5 · 3 3 5 | 5 · 2 2 2 | #1 2 3 6 | 2 — —
 宇 宙 萬 有 都 在 見 證, 將 你 信 實 宣 告。
 5 | 3 · 3 2 i | i · 7 7 i | 2 7 6 5 | i — —
 (副) 你 的 信 實 何 等 堅 定! 為 此 我 獻 敬 拜;
 i | i · 6 6 i | i · 5 5 5 | 6 i 5 2 | i — — ||
 堅 定 在 天, 如 日 之 恆, 永 遠 為 我 存 在!

- | | |
|----------------------------|--------------------|
| 二 在你並無轉動影兒，
昔在、今在、以後常在， | 並無任何改遷；
直到永遠不變。 |
| 三 你話像你自己可靠，
天地雖然都要滅沒， | 永遠不能廢去；
你話永存不渝。 |
| 四 你的恩賜和你選召，
你的恩惠和你憐憫， | 永遠沒有後悔；
又如你名不類。 |
| 五 你話加上你的信實，
藉此對你可靠救恩， | 對我乃是保證；
我是萬分確定。 |
| 六 縱然因罪我能失信，
你絕不能背乎自己， | 你仍可信不變；
你話必定成全。 |
| 七 你因信實必定成就
我今以你信實為糧， | 你所應許恩言；
藉享你的甘甜。 |
| 八 彩虹圍繞你的寶座，
聖城根基猶似彩虹， | 宣告你的信實；
見證直到永世。 |

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 -
 vow. (C) How sted - fast is Thy faith - fulness! For this I wor - ship Thee; It
 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. | 6. If, due to self, I trust Thee not,
Yet Thou art faithful still;
Thou never canst deny Thyself,
Thy word Thou shalt fulfill. |
| 3. Thy word, as certain as Thyself,
Can never pass away;
Though heav'n and earth shall disappear,
Thy word abides for aye. | 7. As Thou art faithful to perform
Thy promise and Thy call;
So, feeding on Thy faithfulness,
I take Thyself withal. |
| 4. Thy gifts without repentance are,
Thy calling is the same;
Thy grace forever lasting is,
Thy mercy as Thy name. | 8. The rainbow round about Thy throne
Thy faithfulness declares;
This attribute forevermore
The holy city bears. |
| 5. Thy word with Thine own faithfulness
A surety is to me;
By it, with Thy salvation true,
I have the certainty. | |

綱要

第十篇

喫書卷—

喫並消化神的話

讀經：結二 8～三 3，耶十五 16 上，啓十 8～10，太四 4，約六 63，彼前二 2～3，來五 13～14

週一

壹 在以西結二章八節至三章四節，申言者以西結喫了書卷，然後講說神的話；在啓示錄十章八至十一節，使徒約翰喫了書卷，然後說豫言：

一 有一書卷在以西結面前展開，他受囑咐要喫那書卷，然後去對以色列家講說—結二 9～三 1：

- 1 以西結開口，耶和華就使他喫那書卷—2 節。
- 2 以西結受吩咐，要把那書卷喫下，充滿他的肚腹—3 節上。
- 3 以西結喫了書卷之後，耶和華囑咐他往以色列家那裏去，對他們講說祂的話—3 節下～4 節。

二 在啓示錄十章八至十一節，約翰受囑咐拿基督這另一位天使（1）手中展開的書卷，把它喫盡了，然後指著多民族、多邦國、多方言、多君王說豫言：

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 約翰不僅接過書卷—他把它喫盡了—10 節。
- 2 喫乃是把東西接受到人裏面。
- 3 我們必須這樣接受神聖的啓示；耶利米和以西結都曾這樣作過—耶十五 16 上，結二 8，三 1～3。

貳『我得著你的言語，就當食物喫了；你的言語成了我心中的歡喜快樂』—耶十五 16 上：

一 按照聖經的整個啓示，神的話適合給我們喫，我們需要喫神的話—詩一一九 103，太四 4，來五 12～14，彼前二 2～3。

二 神的話是神聖的供應，作食物滋養我們—太四 4：

1 話是我們的食物，藉此神將祂的豐富分賜到我們裏面的人裏，滋養我們，使我們得以由祂的元素所構成—約六 63。

2 這是神經綸極重要的方面—提前一 4，弗一 10，三 9。

三 我們喫神的話，祂的話就成為我們心中的歡喜快樂—耶十五 16 上。

參 我們需要喫聖經的話—約六 63，彼前二 2～3，來五 12～14：

週二

一 神的話主要不是為著知識，乃是為著滋養—12 節：

1 聖經雖是一本教訓的書，但它的教訓不僅是傳授頭腦的知識給我們，更是供應食物給我們—耶十五 16 上。

2 希伯來五章十二節的『奶』和『乾糧』這些辭，指明神的話是為著滋養人的。

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 主耶穌取用聖經上神的話作祂的食物，並靠此而活—太四 4。

三 『我對你們所說的話，就是靈，就是生命』—約六 63 下：

- 1 主耶穌所說的話，乃是生命之靈的具體化—羅八 2。
- 2 現今基督在復活裏是賜生命的靈，而這靈又具體化於祂的話—林前十五 45 下，約六 63 下。
- 3 我們運用靈接受祂的話，就得著那是生命的靈。

四 我們需要得著神純淨的話奶為滋養—彼前二 2：

- 1 這純淨的奶是在神的話裏傳輸出來，藉我們理性心思的領會，且由我們心思機能的吸收，滋養我們裏面的人—羅八 6，參申十一 18。

週三

2 雖然話奶是經由心思滋養魂的，最終卻滋養我們的靈，使我們屬靈而不屬魂，適合被建造成為神屬靈的殿—參林前二 15。

3 我們要享受話奶，在話裏嘗到神和祂的美善，就必須藉著各樣的禱告接受祂的話—彼前二 3，弗六 17～18。

五 我們必須從彼前二章二節裏的話奶，往前到希伯來五章十三至十四節裏當作乾糧之公義的話：

- 1 奶主要的是為著嬰孩，乾糧是為著成熟的人—林前三 2，來五 13～14。
- 2 喫公義的話當作乾糧，是接受、經歷並享受基督很有一條路。

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. To eat the word of righteousness as the solid food is a strong way to receive, experience, and enjoy Christ.

3 公義的話具體的說出神在祂的經綸並行政上，對待祂的子民所有公正公義的思想—13 節：

- a 義是照著神公義並嚴格的要求，在神面前與人、事、物都是對的—太五 20。
- b 義與神的寶座有關；義是在我們裏面與神是對的一詩八九 14 上，林前十五 34 上，林後五 21。
- c 我們若要喫乾糧，公義的話，就需要經歷和操練—來五 13～14。

週四

肆 信徒在日常生活中經歷神聖三一的神聖分賜之路，乃是藉著從神的話得餵養，而喫、消化並吸收主耶穌作食物—約六 35、51～57、63：

- 一 神的經綸乃是要我們喫、消化並吸收基督，而被祂構成，好彰顯祂並代表祂—提前一 4，約六 35、51、57，創一 26：
 - 1 神的經綸不是外面的事，乃是使基督內在的進入我們裏面；為此，我們需要喫、消化並吸收基督，藉此將祂接受進來—弗三 17 上，約六 57 下。
 - 2 神永遠的計畫乃是將祂自己分賜到我們裏面，使祂成為我們裏面之人的組成；祂要給我們喫、消化並吸收，使祂能成為我們的構成成分—林後十三 14。
- 二 三一神藉著生機的進到我們裏面，被我們吸收到我們屬靈生命的組成裏，而成了我們的生命和生命的供應—弗三 16～17 上，四 23。

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).*

週五

- 三 喫主耶穌就是將祂接受到我們裏面，為重生的新人以生命的方式所消化並吸收；一天又一天，我們需要喫、消化並吸收耶穌作我們屬靈的食物—約六 51 ~ 57。
- 四 我們不只該信入主耶穌並接受祂，也必須喫祂、消化祂、吸收祂，讓祂成為我們這人的內容—三 15 ~ 16，六 51 ~ 57。

週六

- 五 我們喫主耶穌時，需要有正確的屬靈消化—結二 8 ~ 三 3，耶十五 16 上，啓十 9 ~ 10：
- 1 我們若有好的消化，食物就能暢通無阻的進入我們裏面之人的各部分—弗三 16 ~ 17 上。
 - 2 消化不良，意思就是基督這屬靈的食物沒有路可進入我們內裏的部分—來三 12 ~ 13、15，四 2：
 - a 消化不良，意思就是主這屬靈的食物無法在我們裏面通過。
 - b 當食物沒有通暢的管道進入我們內裏的部分時，我們就會消化不良。
 - 3 我們必須使我們全人同我們裏面所有的部分，一直向主敞開，使屬靈的食物在我們裏面暢通無阻；我們若如此行，就會有正確的消化和吸收，吸取基督作屬靈的養分，並且基督會成為我們的構成成分，使神得著彰顯—弗三 16 ~ 17 上，西三 4、10 ~ 11。
 - 4 藉著喫，我們有消化；藉著消化，我們有吸收；藉著吸收，我們得著基督的豐富實際的養分進入我們這人裏面；這些豐富會長到我們生機的組織裏—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 任何信徒藉著喫、消化並吸收主耶穌，而接受神聖三一的神聖分賜，就要因祂活著—約六 57 下。

六 因著我們都有分於基督這一個餅，所以我們乃是一個身體，就是團體的基督，身體基督，以執行神的行政，為著完成神永遠的定旨—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).

晨興餽養

結二8『人子阿，你要聽我對你所說的話，不要悖逆，像那悖逆之家一樣。你要開口喫我所賜給你的。』

三1『祂對我說，人子阿，要喫你所得的；要喫這書卷，然後去對以色列家講說。』

聖經至少有三個事例說到人喫神的話。頭一個是耶利米，他說，『我得著你的言語，就當食物喫了。』（耶十五16上）喫東西不僅是接受，還是吸收。吸收是把東西接受到你裏面來，消化它，使它成為你的一部分。人喫神的話的第二個事例是記在以西結書，那裏說到申言者以西結喫神的話（三1～3）。然後在啓示錄十章，我們讀到使徒約翰也喫神的話。

耶利米說，『你的言語成了我心中的歡喜快樂。』（耶十五16下）這是一種的享受。…神的話是一種享受；我們把它喫到裏面，吸收到裏面，這話就成了我們的歡喜和快樂。大衛說，『你的言語在我上膛何等甘美！在我口中比蜜更甜！』（詩一一九103）神的話的確是一種享受，在我們口中比蜜更甜（禱讀神的話，一〇、一二頁）。

信息選讀

神的話不僅是為著給我們學習，更是為著給我們來嘗、來喫、來享受、來消化（禱讀神的話，一二頁）。

『我從天上所聽見的那聲音，又同我說話，說，你去把那…天使手中展開的書卷取過來。我就走到那天使那裏，請祂把小書卷給我。祂對我說，你拿著喫盡了，這要叫你肚子發苦，然而在你口中要甜如蜜。我從那天使手中接過小書卷，把它喫盡了；在我口中果然甜如蜜；

Morning Nourishment

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,

喫了以後，肚子覺得發苦。他們對我說，你必…再說豫言。』〔啓十 8～11〕小書卷是神命約翰喫的（倪柝聲文集第一輯第十六冊，九六至九七頁）。

啓示錄的作者不僅接過小書卷，並且把它喫盡了。…我們必須這樣接受神聖的啓示，對啓示錄這卷書更該如此。耶利米和以西結都曾這樣作過（耶十五 16，結二 8，三 1～3）。…我們藉著喫接受神聖的啓示，在喫的當時覺得甘甜；但在消化時，就是在我們的經歷中，卻變成苦的（聖經恢復本，啓十 10 註 1，註 2）。

神的話適合給我們喫，我們需要喫神的話（詩一一九 103，太四 4，來五 12～14，彼前二 2～3）。神的話是神聖的供應，作食物滋養我們。話是我們的食物，藉此神將祂的豐富分賜到我們裏面的人裏，滋養我們，使我們得以由祂的元素所構成。這是神經綸極重要的方面（耶十五 16 註 1）。

神的心意是要將祂自己分賜給我們，並將祂自己作到我們裏面。祂乃是藉著那靈為『天線』，以及聖經為『地線』來作這事。以這些為憑藉，屬天的豐富就傳輸到我們裏面。在我們這面，我們需要放棄努力行善，不再僅僅將聖經當作倫常的書，轉而到主的話這裏來得餵養。我們不該僅僅研讀聖經，查考聖經；我們也需要禱讀聖經。

明白聖經並不殼——我們也需要喫聖經的話。…聖經不但適於研讀和查考，更適於給我們喫。哦，我們需要喫神的話！…喫神的話最好的路就是禱讀。我們若要享受那靈全備的供應，就需要喫主的話。我們曾指出，那靈全備的供應等於基督的豐富，而基督的豐富是具體化在主的話裏。所以，我們要享受基督的豐富，就必須禱讀主的話（腓立比書生命讀經，三七七至三七八頁）。

參讀：主的恢復——喫，第一篇；喫主，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

晨興餵養

約六 63『賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命。』

彼前二 2『像纔生的嬰孩一樣，切慕那純淨的話奶，叫你們靠此長大，以致得救。』

神的話主要的不是為著知識。但希伯來五章十一至十四節這短短的一段話，對此似乎有些矛盾。十二節用了『教師』和『教導』這兩個辭，當然是指知識說的。然而，這幾節經節清楚而明確的指明，神的話是為著滋養的，因為這裏把神的話比作奶和乾糧。奶和乾糧不是為著知識；人們也不會拿來研究，而是喫喝以得滋養。

許多人與我爭辯，說，『你怎麼可以說我們不需要教訓？難道你不信聖經是一本教訓的書麼？你自己不也是教導人麼？』不錯，聖經是一本教訓的書，但不是僅僅教導我們頭腦的知識；聖經的教訓乃是將食物供應給我們。聖經的目標，不是為著我們得頭腦的瞭解和知識，完全是為著我們屬靈的領悟和滋養。按照主耶穌所說的，神的話是給我們喫的。我們若要活著，就必須接受神的話作食物（希伯來書生命讀經，三八一頁）。

信息選讀

〔在馬太四章，〕新受膏的王不是用自己的話，乃是用經上的話，抵擋仇敵的試誘。祂引用了申命記八章三節。這話指明主耶穌取用聖經上神的話作祂的食物，並靠此而活。馬太四章四節的『話』，希臘文，rhema，雷瑪，指即時的話，與logos，婁格斯，常時的話不同。在這試誘裏，主從申命記所引用的話，都是婁格斯，是經上常時的話。但主引用這些話時，這

Morning Nourishment

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,

些話就成爲雷瑪，成了應用到祂處境裏即時的話（馬太福音生命讀經，一五九頁）。

作爲生命之糧的基督，具體化於生命的話裏。祂是那靈具體化於話裏。雖然那靈很美妙，但我們需要具體、可見、可觸、可摸的東西——生命的話。

約翰六章六十三節裏在靈之後題到話。靈是活的，也是真實的，卻相當奧祕，不易捉摸，叫人難以瞭解；但話是具體的。主耶穌首先指明，爲了賜人生命，祂要成爲靈。然後祂說，祂所說的話就是靈，就是生命。這表明祂所說的話，乃是生命之靈的具體化。現今祂在復活裏是賜生命的靈，而這靈又具體化於祂的話。我們運用靈接受祂的話，就得著那是生命的靈（新約總論第九冊，一四六至一四七頁）。

彼前二章二節說，『像纔生的嬰孩一樣，切慕那純淨的話奶，叫你們靠此長大，以致得救。』信徒藉著重生（一3、23），出生爲嬰孩，就能靠著靈奶的滋養，在生命裏長大，以致進一步的得救，這樣的得救乃是爲著神的建造。

二節的純淨，直譯，誠實；與一節的詭詐相對，就是不爲著虛假的目的，不爲著其他的目標，只爲著滋養魂。…話，原文同羅馬十二章一節『合理的』，爲形容詞，源自名詞『話』，因此可譯爲『話的』，有屬於心思（與體相對）、屬於理性機能之意；因此是理性的、邏輯的、合理的。話奶不是爲著身體，乃是爲著魂，就是裏面的人。這奶是在神的話裏傳輸出來，藉我們理性心思的領會，且由我們心思機能的吸收，滋養我們裏面的人（彼得前書生命讀經，一五〇至一五一頁）。

參讀：約翰福音生命讀經，第十六篇；彼得前書生命讀經，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

晨興餵養

來五 13 ~ 14『凡只能享用奶的，對公義的話都是沒有經驗的，因為他是嬰孩；只有長成的人，纔能喫乾糧，他們的官能因習用而受了操練，就能分辨好壞了。』

我們是基督裏的信徒，需要長大並變化，為著建造神屬靈的殿。神在信徒身上的目標，是要得著屬靈的石頭所建造的殿；不是分開、離散的石頭，甚至也不是僅僅聚在一起的一堆石頭，乃是彼此建造起來的石頭。因此，靠著神話語中滋養的奶（彼前二 2 ~ 3），而從基督得餵養，不僅是為著生命長大，更是為著建造。長大是為著建造。雖然話奶是經由心思滋養魂的，最終卻滋養我們的靈，使我們屬靈而不屬魂，適合於為神建造屬靈的殿（新約總論第七冊，二一四頁）。

信息選讀

我們感謝主，祂為我們造了靈，藉此我們能喝祂的話。但我們若要用靈喝主的話，就需要操練靈。操練靈最好的路就是禱告。以弗所六章十七至十八節說，我們應當藉著各樣的禱告，接受神的話，並且時時在靈裏禱告。我們若要有話、信和那靈，就需要藉著禱告操練我們的靈。我們走路時，自然就操練兩腳。同樣，我們禱告時，自然就操練我們的靈。保羅囑咐我們要時時禱告（18），還要堅定持續的禱告（西四 2）。我們若要享受話，並且有那靈和信，就必須操練我們的靈禱告（經歷基督的祕訣，一三五頁）。

在林前三章二節保羅...說，『我給你們奶喝，沒有給你們乾糧，因為那時你們不能喫，就是如今還是不

Morning Nourishment

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。』給人奶喝或食物喫，就是餵養人。餵養與教訓不同，餵養是生命的事，教訓是知識的事。使徒供應給哥林多信徒的，似乎是知識，其實是奶（還不是乾糧），這必定滋養了他們。奶主要的是為著嬰孩；乾糧是為著成熟的人（來五 12）。哥林多的信徒不能喫乾糧，這事實指明他們沒有在生命裏長大（哥林多前書生命讀經，二五五頁）。

關於國度的話不是『神美善的話』（來六 5），乃是公義的話。神美善的話好像奶。奶很容易接受，但不能維持很久。保羅告訴希伯來人，他們已經嘗過屬天的恩賜，又有分於聖靈，並嘗過神美善的話，以及來世的能力（4～5）。但他也告訴他們，他有更深的事要對他們說，是他們不能明白的（五 10～12）。另一面說，公義的話乃是乾糧。乾糧難喫，卻是扎实的，且能維持很久。

接受、經歷並享受基督的…路，乃是藉著像纜生的嬰孩取用話奶，好在生命裏長大，以致得救（彼前 2:2）。當我們還是嬰孩時，這樣經歷基督是正確的。但過了一段時間，我們不該仍然作嬰孩。我們需要進步，超過彼前二章二節，進到希伯來五章十三至十四節，喫公義的話（神聖啓示的中心路線，二五四至二五五頁）。

你若仍不明白公義的話是甚麼，就請再讀希伯來三章和四章。…要記住，公義的話比神諭言開端的要網更深，因為這話具體的說出神在祂的經綸和行政上，對待祂的子民所有公正、公義的更深思想（希伯來書生命讀經，三八六至三八七頁）。

參讀：希伯來書生命讀經，第二十九篇；長老訓練第六冊，一四六至一五〇頁。

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

約六 35『耶穌對他們說，我就是生命的糧，到我這裏來的，必永遠不餓；信入我的，必永遠不渴。』

37『凡父所賜給我的人，必到我這裏來；到我這裏來的，我絕不把他丟在外面。』

〔健康的人〕面孔有健康的顏色，不是用化妝品塗上去的。使用化妝品只是帶來一種外在的改變。要有健康外表的路，乃是喫健康的食物。健康的食物以新陳代謝的方式使我們健康，使我們在外面有健康的外表。爲了在生命裏長大並在生命裏被變化，我們需要喫基督作我們健康、屬靈的食物。當我們喫、消化並吸收基督作我們屬靈的食物，這食物的素質就進到我們裏面，而產生變化。今天許多基督徒軟弱，因爲他們不喫耶穌。我們若每天喫耶穌，我們就會在屬靈上有活力，並且也會在生命裏被變化（基督身體的構成與建造，九九至一〇〇頁）。

信息選讀

神永遠的計畫，乃是將祂自己作到祂所揀選的人裏面，使祂成爲他們的構成成分。…神不僅渴望人作祂的器皿盛裝祂（羅九 21、23，林後四 7），也要人喫祂、消化並吸收祂（約六 57）。我們喫、消化並吸收物質的食物，就得著加力並加強。我們所喫的食物分賜到我們的血液裏，藉著血液進入我們身體的每一部分。至終，我們所喫的食物成爲我們這人的細胞和組織。同樣，神永遠的計畫乃是將祂自己分賜到我們裏面，使祂成爲我們裏面之人的組成。祂要給我們消化並吸收，使祂能成爲我們裏面之人的構成成分（爲著神聖經綸的神聖分賜，四頁）。

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)

〔在馬太十五章〕主似乎對迦南婦人說，『你不需要醫治，你需要我！…你需要喫我。我是餅來給人喫、消化、吸收。我要進入你這人裏面，進入你全人、血輪和組織裏。我要進入你的構成成分裏面，並且成爲你。…不要在外面對付事情，乃要藉著把我接受到你裏面，在裏面對付每件事。只要我能進入你裏面滋養你，每個問題都要得著解決。』…我們不需要外面的儀式或作法。在今天的宗教裏，人遵守外面的作法。但神的經綸不是外面的事，乃是基督進入我們裏面的事。爲此，我們需要藉著喫基督，把祂接受進來（馬太福音生命讀經，六一三至六一四頁）。

我們所喫所消化的食物，成了我們生命的供應。要一樣東西成爲我們的生命或生命的供應，那樣東西必須是生機的。你若吞下一塊石頭，那石頭不能成爲你生命的供應，因爲石頭是無生命、非生機的。惟有生機的東西纔能被我們消化，吸收到我們裏面，成爲我們生命的供應。照樣，要三一神成爲我們生命的供應，甚至成爲我們的生命，祂就必須進到我們裏面，給我們消化、吸收。三一神當然是活的、是生機的。

照約翰六章來看，基督是糧，是給我們喫的生命糧。主耶穌說，『我是從天上降下來的活糧，人若喫這糧，就必永遠活著。』（51）祂又說，『活的父怎樣差我來，我又因父活著，照樣，那喫我的人，也要因我活著。』（57）信徒只要喫主耶穌作生命的糧，就要因祂活著。當我們喫這生命的糧，祂就進到我們裏面，讓我們生機的消化、吸收到我們裏面。這是三一神成爲我們生命惟一的路。三一神藉著生機的進到我們裏面，被我們吸收到我們屬靈生命的組成裏，而成了我們生命的供應與生命（馬可福音生命讀經，四三三至四三四頁）。

參讀：藉著禱告享受基督是話又是靈，第六章；爲著神聖經綸的神聖分賜，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

約六 51『我是從天上降下來的活糧，人若喫這糧，就必永遠活著。我所要賜的糧，就是我的肉，為世人的生命所賜的。』

58『這就是從天上降下來的糧，喫這糧的人，就永遠活著，不像你們的祖宗喫過嗎哪，還是死了。』

基督作為眾聖徒的分，也是信徒的靈食。林前十章三節說到以色列人出埃及，過紅海，在曠野『都喫了一樣的靈食』。這裏的靈食是指嗎哪（出十六 14～18），豫表基督為著信徒的旅程，作我們每日生命的供應（約六 31～35）。我們信徒都該喫一樣的靈食，不該喫基督之外的任何東西。

那作我們靈食的基督就是那對我們成為主觀的基督。祂是那經過過程的三一神，作包羅萬有的靈，主觀的住在我們的靈裏。所以祂能作我們每日的靈食。任何要作我們食物和生命供應的東西，都必須能穀進入我們裏面，然後被我們消化、吸收，成為我們組織的成分。基督之於我們，正是如此。當我們喫基督作我們的靈食，祂就進到我們裏面，與我們調和為一（真理課程二級卷三，八六頁）。

信息選讀

在約翰六章四十八節主宣告說，祂就是生命的糧，指明祂要以食物的形態作人生命的供應，就像生命樹一樣（創二 9）。祂是神成為肉體，為作生命的糧給我們喫。祂從天上來，不僅要作我們的救主，更要作我們的食物。…我們都需要接受祂作我們生命的糧，作我們的靈食。…在約翰六章五十七節主說，『那喫

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，也要因我活著。』…喫耶穌就是將祂接受到我們裏面，為重生的新人以生命的方式所吸收；然後，我們就憑著所接受的主而活。這是照著神的經綸所命定我們該有的生活。為著我們屬靈的生命，基督該是我們惟一的食物，使我們每日因祂得加力，得維持，並得滿足（真理課程二級卷三，八六至八七頁）。

我們不可僅僅學習結果子和餵養新人的技巧；我們必須過吸入並喫喝基督的日常生活，每天接受基督作我們的元素和素質。我們不只必須接受祂，也必須消化祂、吸收祂，並讓祂成為我們這人的內容。然後我們會與祂是一（為著神聖經綸的神聖分賜，五二至五三頁）。

我們藉著喫喝將東西接受到我們的胃裏，我們就不僅僅被充滿。藉著消化，我們所喫的就吸收到我們這人裏面。因此，喫了以後，我們需要消化並吸收。藉著消化並吸收我們所喫喝的，我們就將所有的養分吸收到我們的血液裏。這養分進入我們血液以後，就成為我們的細胞。一段時間以後，所有的細胞就成為我們生機的組織，就是我們這個人。

我若將水倒在杯子裏，杯子只被充滿，並沒有消化、吸收、長大或變化。水絕不能成為杯子的元素和素質。這與我們人類不同。火雞怎能放在人的器皿裏？惟一的路就是給這人喫火雞，這樣，火雞就成為這人的素質和元素。耶穌說，『那喫我的人，也要因我活著。』（約六 57 下）人因著他所喫的而滿了精力；我們因我們所喫的而活著。我們喫耶穌，所以我們因耶穌活著。…我們喫耶穌，就因耶穌活著，並且我們就是耶穌。我們活著就是耶穌！（李常受文集一九七二年第一冊，二六四至二六六頁）

參讀：認識並經歷神作生命，第一篇；健康的話，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

晨興餽養

結三 3『祂又對我說，人子阿，要把我所賜給你的這書卷喫下，充滿你的肚腹。我就喫了，口中覺得其甜如蜜。』

林前十 17『因著只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』

我們需要藉著呼求主名喫耶穌。但我們喫了以後，也需要好的消化。我們不要消化不良。…喫而沒有好的消化，會引起難處。我們喫基督，也需要在屬靈上正確的消化祂。你若有正確的消化，你所喫的食物，就會進入你身體的每一部分；食物在你的身體裏能暢通無阻。消化不良，意思就是食物不能通行。

現在我們需要來看，在屬靈的一面，這如何應用在我們身上。有些親愛的聖徒，起初也許喜歡呼求主並禱讀主話。但一段時間以後，他們對這事失去胃口和愛好。這是因為他們將主耶穌接受進來以後，他們裏面有些事情發生。他們消化不良；主耶穌沒有路可通過。我們呼求主耶穌並禱讀祂的話以後，必須說，『主，憐憫我。使我全人同我裏面所有的部分，一直向你敞開。』（李常受文集一九七二年第一冊，二六六頁）

信息選讀

我不是在說道理的事，乃是在說我們基督徒生活中對我們非常實際的事。你呼求主以後，我完全確信祂進入你裏面。但問題在這裏—你呼求主的名以後，主進入你裏面以後，…你也許向祂敞開你這人的一小部分，但你這人的大部分卻向祂關閉。…主耶穌是真實的、活的並實際的。

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『主耶穌』，祂就進入你裏面，並將你充滿。你呼喊『主耶穌』的時候，這位實際的、活的耶穌就要摸著你天然的人。但你們許多人會說，『不，主，不要摸我這裏。留在你所在的地方；你是我的客人，你必須留在客廳裏。不要進入我私人的臥室；那是為著我的，不是為著你的。』這就是消化不良。…〔主作屬靈的〕食物沒有通暢的管道進入你內裏的部分，所以你消化不良。

藉著喫，我們有消化；藉著消化，我們有吸收；藉著這吸收，我們得著耶穌豐富的實際養分進入我們這人裏面。基督一切的豐富至終要長到我們生機的組織裏。然後我們就成為基督。不再是我，乃是基督在我裏面活著。在我，活著就是基督。基督徒的生活不是效法耶穌。…主的路不是教導我們模倣祂；主的路乃是生命的路，生命的路就是喫（李常受文集一九七二年第一冊，二六六至二六九頁）。

喫就是把食物接受到我們裏面，並生機的吸收到我們體內。因此，喫主耶穌就是將祂接受到我們裏面，為重生的新人以生命的方式所吸收。…藉此，祂這位復活者就活在我們裏面（約十四 19～20）（聖經恢復本，約六 57 註 1）。

〔主筵席上的〕一個餅，乃是象徵基督那是一的身體。我們眾人是這一個身體，因為我們都分受這一個餅。我們一同分受這一個餅，使我們眾人成為一。這指明我們有分於基督，就使我們眾人成為祂的一個身體。

我們眾人所分受的這位基督，把我們構成祂的一個身體。…分受（即喫—林前十 28～30）這一個餅，使我們與這餅聯合為一。這指明我們有分於基督、享受基督，使我們與祂聯合為一，與祂成為一（林前十 17 註 1，註 2）。

參讀：享受基督活而實際的路，第六章；哥林多前書中為著基督的身體享受基督，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

第十週詩歌

451

經歷神—在靈裏

8 5 8 4 副 (英 612)

D 大調

4/4

D 3 · 2 1 2 3 4 | 5 - 3 - | Bm 3 3 G 2 1 | A 2 - - - |

一 神的心意要祂一切全作我供應;

D 3 · 2 1 2 3 4 | 5 - 4 - | G 3 - 4 2 | D A7 D 1 - - - |

需要我能與祂聯結, 聯於祂靈。

G 5 · 5 6 7 1̇ 6 | D 5 - 3 - | Bm 3 3 G 4 3 | A7 2 - - - |

(副) 父的一切子的豐富, 全都歸於靈;

D 5 · 5 6 7 1̇ 6 | D G 5 - 4 - | A7 3 - 4 2 | D 1 - - - ||

我要與神這靈接觸, 必須用靈。

二 神已將祂本性豐富, 全都賜給我;
但須靈裏與祂接觸, 纔能摸着。

三 神需心思明白、認識, 也需靈接觸;
若不動靈, 只憑理智, 難得滿足。

四 不能聽道而不禱告, 用腦不用靈;
不能讀經而不靈交, 靈不響應。

五 何等豐富, 何等榮耀, 靈裏接觸神!
神的一切, 神的上好, 全是我分。

WEEK 10 — HYMN

God intends that all His being Experience of God — By Exercising the Spirit

612

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.

綱要

第十一篇

神藉著祂的牧養而有生命的恢復

讀經：結三四 11～16、23～31，約十 10、16，二一 15～17，彼前二 25，五 2、4，來十三 20，啓七 16～17

週一

壹 牧養就是周全柔細的照顧羣羊——約二一 15～17，徒二十 28：

一 牧養是指顧到羊一切的需要——詩二三。

二 所有的羊都需要得著充分的供備和妥善的照料。

貳 在以西結三十四章，主親自來作牧人，尋找祂的羊，將他們尋見——11～31 節，路十五 3～7，太九 36，約十 11，二一 15～17，來十三 20，彼前五 3～4：

一 主從不信者中間將我們領出來歸給祂自己——結三四 12～13 上，參弗二 12～13。

二 祂領我們歸回故土，這故土表徵作為迦南美地的基督——結三四 13 下，參西一 12。

三 祂帶我們回到高山，高山表徵復活、升天的基督——結三四 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，溪水表徵賜生命之靈的活水—13 節，啓二二 1，林前十二 13，詩三六 8。

週二

五 祂在溪水旁牧養羣羊，表徵祂用祂的豐富餵養我們—結三四 13，啓二二 1～2 上。

六 祂帶我們回到豐美的草場，草場表徵基督作我們生命的供應—結三四 14，詩二三 2，約十 9，參提前一 4。

七 祂使我們躺臥，給我們內裏的安息—結三四 15，歌一 7，太十一 28～30。

八 祂纏裹受傷的，加強軟弱的，表徵祂纏裹並醫治傷心的和有病的—結三四 16 上，賽六一 1～2，路四 18～19，太九 9～13。

九 主在我們中間施行公義的判斷，將一切不義的東西完全潔除—結三四 17～22，西三 15。

十 基督是真大衛，真牧者，被立為獨一的牧人，要餵養我們，使我們得飽足並滿足—結三四 23:

1 祂照料我們，包括顧到我們一切的難處，擔負我們一切的責任，照料我們生活的每一面—詩二三。

2 主作牧人照料我們，結果使我們順從祂為我們的王，服在祂的君王職分之下—啓七 17。

週三

3 當我們經歷主的牧養，並留在祂的君王職分之下，我們就享受祂平安的約，並且不再受屬靈的為難和攪擾—結三七 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 在他的牧養之下，一切的惡獸（惡人）都要從主所恢復的子民中間驅除—三四 25 下，參徒二十 28 ~ 29，腓三 2 ~ 3。

5 祂折斷我們所負一切的軛，包括罪和世界的軛，救我們脫離各樣的奴役—結三四 27 下。

6 祂應許我們不再作仇敵的掠物，卻要安然居住—28 節上、25 節下。

十一 祂使我們成為別人的福源，使別人也得著祂的供應；祂是如甘霖的祝福，也是有名的植物（栽種之處）—26 ~ 27 節上、29 節，亞十 1，結三六 35。

十二 我們經歷神的牧養，就有祂的同在；我們與祂在一裏有交通，我們屬祂，祂也屬我們，使神與人相調和—三四 30 ~ 31。

週四

參 基督是好牧人、大牧人、牧長以及我們魂的牧人—約十 9 ~ 17，來十三 20 ~ 21，彼前五 4，二 25：

一 主耶穌作好牧人，來使我們得生命，並且得的更豐盛—約十 10 ~ 11：

1 祂捨了祂的魂生命，就是人的生命，為祂的羊成功救贖，使他們能有分於祂的永生生命，就是祂神聖的生命—11、15、17 節。

2 祂領祂的羊出羊圈，進入祂自己這草場，就是得餵養的地方，使他們可以自由的喫祂，得著祂的餵養—9 節。

3 主使猶太和外邦信徒在祂的牧養下合為一羣（召會，基督的身體）—16 節。

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『憑永約之血』，使『羣羊的大牧人我們的主耶穌』從死人中復活—來十三 20:

- 1 永約是要藉著牧養，終極完成新耶路撒冷。
- 2 永約就是新遺命的約，為要得著羣羊，就是召會，結果帶進基督的身體，並終極完成於新耶路撒冷。
- 3 主作為大牧人正使新約的內容對我們成為真實的—八 8～13。

三 基督作牧長，藉著眾召會的長老牧養祂的羊羣—彼前五 4:

- 1 若沒有長老的牧養，召會就無法得建造。
- 2 長老的牧養該是基督藉著他們的牧養。

四 是靈的基督作我們魂的牧人，監督我們裏面的光景，顧到我們內裏所是的情形—二 25:

- 1 祂是藉著顧到我們魂的益處，並藉著監督我們內裏所是的光景，而牧養我們。

週五

- 2 因為我們的魂很複雜，所以我們需要那在我們靈裏是賜生命之靈的基督，在我們的魂裏牧養我們，為要照顧我們的心思、情感和意志，並顧到我們的難處、需要和創傷。
- 3 主作我們魂的牧人，使我們的魂甦醒，並使我們的魂得安息—詩二三 3 上，太十一 28～30。

肆 約翰二十一章說到牧養，是約翰福音的完成和總結；牧養乃是開啓約翰福音的鑰匙：

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 約翰福音這卷書論到基督藉著顧惜並餵養我們，來作我們的生命；顧惜人是使人快樂、愉快、舒適（太九 10，路七 34），餵養人是以包羅萬有的基督供應人（太二四 45～47）。

二 主復活後牧養彼得，又託付彼得餵養祂的小羊並牧養祂的羊；這是把使徒的職事與基督天上的職事合併，以照顧神的羊羣，就是召會，結果帶進基督的身體—約二一 15～17：

- 1 使徒受升天基督的託付，與祂合作，以完成神新約的經綸—提前一 4，弗一 10。
- 2 關於牧養，使徒的職事與基督天上的職事合作，在地上作祂在諸天之上所作的。

伍 彼前五章二節說到按著神牧養神的羊：

- 一 『按著神』意思是我們必須活神。
- 二 當我們與神是一，我們就成了神，在我們牧養別人時，我們就是神。

週六

- 三 按著神牧養，就是按著神的性情、心意、作法和榮耀，而不是按著我們的偏好、興趣、目的和個性牧養。
- 四 按著神牧養，就是按著神在祂屬性上的所是牧養—約壹一 5，四 8、16。
- 五 我們要按著神牧養，就必須在生命、性情、彰顯和功用上成爲神：

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 我們必須被神聖的生命所滿溢，享受三一神作源、泉、川，而成爲神聖生命的總和，甚至成爲神聖生命的本身—約四 14，西三 4。
- 2 我們必須在神那愛、光、義、聖的屬性上成爲神—約壹三 2，彼後一 4。
- 3 我們必須成爲基督的複製，就是神的彰顯，使我們在牧養上彰顯神，而不是彰顯我們的己，連同個性與乖僻—約十二 24。
- 4 我們必須在神的功用上成爲神，照著祂的所是並照著祂經綸中的目標，牧養神的羣羊—詩二三 6 下，弗四 12、16，啓二一 2、10～11。

陸 我們要經歷並享受基督作我們永遠的牧人，直到永遠—啓七 16～17：

- 一 基督是我們永遠的牧人，要領我們進入祂自己這生命水的泉，使我們得享三一神永遠的分賜—17 節上。
- 二 基督要供應我們生命水，並要擦去我們的淚水—17 節下。
- 三 在永世裏，在基督的牧養下，必沒有眼淚、飢餓或乾渴—只有享受—16～17 節。

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).*

晨興餵養

約二一 16『耶穌第二次又對他說，約翰的兒子西門，你愛我麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你牧養我的羊。』

徒二十 28『聖靈立你們作全羣的監督，你們就當為自己謹慎，也為全羣謹慎，牧養神的召會，就是祂用自己的血所買來的。』

當主在復活之後，並在祂升天之前，與祂的門徒在一起時，在祂一次的顯現裏，祂託付彼得，當祂不在這裏而在諸天之上時，要餵養祂的小羊，並牧養祂的羊（約二一 15～17）。牧養含示餵養，但牧養所包含的比餵養要多。牧養乃是給羣羊周全、柔細的照顧（約翰福音結晶讀經，一六〇頁）。

信息選讀

〔在約翰二十一章〕耶穌對彼得說，『你餵養我的小羊。』（15）餵養，是用裏面生命的豐富滋養人，就是口對口的餵。主第二次對彼得說，『你牧養我的羊。』（16）牧養，是照料羊羣一切的需要。主第三次又對他說，『你餵養我的羊。』（17）主對彼得說這段話時，彼得已經跟從主三年多了。在主復活後，主特別囑咐他要牧養主的羊，說出這件事的重要。所以，彼得後來寫前書的時候，就勸勉作長老的人，務要牧養神的羣羊（彼前五 1～2）。

這裏的牧養，就是顧到羊的一切需用，無論是羊喫的草，喝的水，或住的地方，都得好好豫備，好好照料（當前的角聲與當前的需要，五二至五三頁）。

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)

以西結三十四章十二至十三節上半說，『牧人在他四散的羊中間的日子，怎樣尋找他的羊，我必照樣尋找我的羊；這些羊在密雲黑暗的日子四散到各處，我必把他們從那裏救回來。我必把他們從萬民中領出來，從各國聚集他們。』這裏我們看見，以西結豫言，主這位牧人要把祂的百姓，祂的羊，從萬民中領出來。

這也是我們的經歷。當我們墮落作罪人時，當我們冷淡退後時，我們乃是在萬民中，生活像外邦人一樣。雖然我們像在地上億萬人中的不信者一樣過生活，但主耶穌將我們尋見，並從萬民中，從不信者中間，將我們領出來。…你以前和不信者一樣，但有一天主耶穌這位牧人尋見你，把你從不信者中間領回，並領你歸向祂自己。

主在十三節下半繼續說，祂要引導祂的子民歸回自己的地。…我們得救以前，或在冷淡退後之後，都是與基督隔離的。但主把我們尋見，並領我們歸向祂自己，甚至帶我們進入祂自己，以祂自己為我們的美地。今天我們是在基督這美地裏。美地今天也是在召會生活中。

主應許祂的子民，不僅要領他們回到自己的地，也要帶他們回到高山（13～14）。因為高山表徵復活、升天的基督，所以這指明主耶穌要領我們回到對復活、升天之基督的經歷。

主也說，祂要帶祂的子民回到溪水旁邊（13）。這些溪水表徵賜生命的靈，就是那靈的活水。從高山，就是從復活、升天的基督，流出那靈的活水。生命的靈在基督的復活並升天裏，從祂流出來。主把我們尋見並把我們帶回歸向祂自己之後，我們不僅歸向在升天超越地位上的基督，我們也開始喝那靈作為活水（以西結書生命讀經，二一八至二二〇頁）。

參讀：詩篇生命讀經，第十一篇；約翰著作中帳幕和祭物的應驗，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

晨興餵養

結三四 14 ~ 15 『我必在美好的草場牧養他們，他們的住處必在以色列高處的山上；他們必在佳美的住處躺臥，也在以色列山肥美的草場喫草。主耶和華說，我必親自牧養我的羊羣，使他們得以躺臥。』

以西結三十四章十三節說，主要在溪水旁邊牧養祂的羣羊。我們能作見證，在地方召會中，我們感覺到主耶穌天天都在活水的江河旁邊餵養我們。…〔在聚會中〕有湧流的河，我們就在這河邊享受基督的豐富。這不是出於人的東西，乃是出於我們的牧人，祂正在河水邊餵養我們（以西結書生命讀經，二二〇至二二一頁）。

信息選讀

以西結三十四章十四節繼續說，『我必在美好的草場牧養他們，他們的住處必在以色列高處的山上；他們必在佳美的住處躺臥，也在以色列山肥美的草場喫草。』這裏我們看見，主不僅要帶祂的子民回到溪水邊，也要帶他們回到肥美的草場。溪水表徵賜生命的靈，草場表徵基督。我們在溪水邊有豐富的基督作我們的草場。溪水是給我們喝的，草場是給我們喫的。在地方召會的聚會中，我們的確感覺，我們是在溪水邊，也是在草場上；我們是在喝，也在喫。讚美主，我們是在我們的牧人照顧之下，飲於溪水邊，並在草場上得餵養！

主這位牧人在十五節說，『我必親自牧養我的羊羣，使他們得以躺臥。』躺臥的意思是不作工、掙扎或奮力。在聖經裏，躺臥就是安息。…每當主餵養我們，牧養我們，給我們喝時，祂也給我們安息。我們

Morning Nourishment

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

在召會聚會中，常感覺我們是在躺臥著安息。在外面我們是坐著，但裏面我們是躺臥著。

十六節上半繼續說，『迷失的，我必尋找；被逐的，我必領回；受傷的，我必纏裹；軟弱的，我必加強。』加強軟弱的，有醫治有病者之意。主這位牧人，必纏裹受傷的，醫治有病的。我們多麼需要主的纏裹和醫治！…讚美主，當我們在喫、喝、安息時，我們也在祂的纏裹、加強和醫治之下。

十七節說，『我的羊羣哪，論到你們，主耶和華如此說，我必在羊與羊中間、公綿羊與公山羊中間施行判斷。』…這指明當我們經歷主藉生命的恢復時，也就是說，當我們被帶到高山上、溪水邊、草場上，經歷了安息和醫治時，在我們中間纔有公義的判斷。…事實上，惟有這位牧養、供應、醫治我們的主，纔能施行這樣的判斷。惟有在祂給了我們生命供應，纏裹我們受傷之處，並醫治我們之後，在我們中間一切不義的東西纔會完全被潔除。

二十三節說，『我必立一牧人照管他們，牧養他們，就是我的僕人大衛；祂必牧養他們，作他們的牧人。』大衛豫表基督。基督是真大衛，真牧人，要餵養我們，使我們得飽足並滿足。…基督作我們的牧人照料我們，包括顧到我們一切的難處，擔負我們一切的責任。祂不僅在屬靈的事上照料我們，也在一切與人生需要有關的事上照料我們。這意思是說，按照詩篇二十三篇，祂在我們生活的每一面都照料我們。…當主耶穌來作牧人時，祂也來作王。主作牧人照料我們，結果使我們順從祂為我們的王，服在祂的君王職分之下。主是我們的牧人，來作我們的王；祂也是我們的王，來作我們的牧人。一面，祂牧養我們；另一面，祂管理我們（以西結書生命讀經，二二一至二二五頁）。

參讀：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

結三四 26『我必使他們與我山的四圍成爲福源，我也必叫雨按時落下；那必是賜福的雨。』

30『他們就必知道，我耶和華他們的神是與他們同在的，並知道他們以色列家是我的民；這是主耶和華說的。』

在以西結書，有些地方說到神與以色列立約。…一件事一旦立爲約，這事就堅定而有保證，不能變更。因此，這平安的約〔參三七 26 上〕是堅立的、有保證的、不能更改的。當我們經歷主的牧養，並留在祂作王的權柄下，我們就享受祂的平安，而不再受屬靈的爲難和攪擾（以西結書生命讀經，二二六頁）。

信息選讀

以西結三十四章二十五節上半說，『我必與他們立平安的約，使惡獸從那地絕跡。』這裏告訴我們，在主的牧養之下，一切惡獸要從主所恢復的子民中間驅除。根據保羅在行傳二十章二十九節的話，惡獸（即『豺狼』）是指攪擾神子民的那些惡人。在正當的召會生活中沒有豺狼，只有綿羊。在主的恢復裏，祂使惡獸絕跡。

在以西結三十四章二十七節，主應許要折斷他們所負一切的軛，包括罪與世界的軛。我們有祂作我們的牧人，就不再有軛，不再有轄制。耶穌斷開了一切鎖鍊！在地方召會中我們沒有軛，只有完全的自由，和完滿的釋放。…二十七節也指明，主要救我們脫離一切的奴役。在召會中，我們不覺得自己是在奴役之下。我們反而覺得自由。我們越享受主的牧養，就越從各種的奴役中釋放出來。

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.

二十八節上半說，『他們必不再作列國的掠物。』主在這裏應許，在祂的恢復裏的人，絕不再作仇敵的掠物。這意思是說，他們絕不再被仇敵擊敗或擄去。在召會生活中，我們分享主恢復和祂得勝的掠物。我們不再掙扎著要得勝，我們只是簡單的享受主的得勝。

最後，主應許凡在恢復裏的人，必安然居住。二十五節下半說，『他們就必安居在曠野，安睡在林中。』二十七節中段說，『他們必在自己的地安然居住。』二十八節下半說，他們『卻要安然居住，無人驚嚇』。這指明我們要在基督裏安全、安息居住，沒有一點驚嚇。我們在基督裏有平安。

二十六節…這裏主應許，不僅祂的子民要蒙受神的賜福，祂也要使他們成為福源。若有立約的平安，隨著就會有主的祝福。首先，我們自己得享主的祝福；然後，祂要使我們成為別人的福源，叫別人也得著供應。…主在二十九節應許，祂要興起一棵有名的植物，其果子乃是為給祂所恢復之子民享受的。這棵植物也是基督，作為豐富的糧食供應。無論我們所需要的是甚麼，無論我們所面對的是甚麼難處，祂都給我們豐富的供應。

三十至三十一節總結說，『他們就必知道，我耶和華他們的神是與他們同在的，並知道他們以色列家是我的民；這是主耶和華說的。你們作我的羣羊，我草場上的羣羊；你們是人，我是你們的神；這是主耶和華說的。』這裏主應許說，祂必與他們同在，他們必作祂的子民，祂也必作他們的神。他們有神同在，神在他們中間，他們也在神的面前。這是與神完全的交通，在一裏的交通，也就是真實的恢復。…我們有這樣的交通，這樣的一，因為我們與神是一，神也與我們是一。這就是召會生活的恢復，也就是神與人真實的調和（以西結書生命讀經，二二六至二三一頁）。

參讀：以西結書生命讀經，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

約十 11『我是好牧人，好牧人為羊捨命。』

來十三 20『但願平安的神，就是那憑永約之血，領羣羊的大牧人我們的主耶穌，從死人中上來的。』

約翰福音不僅告訴我們，主是生命（十一 25，十四 6），也告訴我們，主是好牧人，祂來了，是要叫我們得生命，並且得的更豐盛（十 10～11）。祂是以自己作我們的草場，給我們自由喫祂，而得到祂的滋養（9）（神救恩生機的一面，三一至三二頁）。

信息選讀

約翰十章九節的草場，象徵基督是羊得餵養的地方。在冬天或夜晚，草場不能用時，羊必須留在圈中。等到草場能用了，羊就不再需要留在圈中。留在圈中是過渡且暫時的；在草場上享受豐富纔是終極且永久的。基督來到以前，律法是看守人的地方，在律法之下是過渡的。現今基督既已來到，神所有的選民就必須從律法出來，進入祂裏面，享受祂作草場（加三 23～25，四 3～5），這該是終極且永久的（聖經恢復本，約十 9 註 2）。

主是人，有樸宿克的生命，人的生命；祂也是神，有奏厄的生命，神的生命。祂捨了祂的魂，祂的樸宿克生命，就是人的生命，為祂的羊成功救贖（約十 15、17～18），使他們能有分於祂的奏厄生命，就是神的生命（10 下），永遠的生命（28），使他們藉此得以合為一羣，歸於祂這一位牧人之下。祂這位好牧人，就是這樣，並為著這目的，以神的生命餵養祂的羊（約十 11 註 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)

〔希伯來十三章二十節的〕永約就是新約，為要得著羣羊，就是召會，結果帶進基督的身體，並終極完成新耶路撒冷。神的永約是要藉著牧養，終極完成新耶路撒冷。神使我們的主耶穌從死人中復活，叫祂成為大牧人，好照著神的永約，終極完成新耶路撒冷（約翰福音結晶讀經，一六一頁）。

基督是大牧人，使神藉著祂，根據祂那永約的救贖之血，在各樣的善事上成全神的羊，就是眾召會，好實行祂的旨意；祂是在我們裏面行祂看為可喜悅的事（來十三 20～21）。…基督是牧長，藉著眾召會的長老來牧養祂的羊羣（彼前五 4）。所有的長老都是祂屬下的牧人。基督作為元首，乃是牧長。…當我們牧養的時候，應當是基督藉著我們牧養。…所有的長老牧養召會，都必須學習不在舊造裏憑著自己，乃在復活裏憑著基督作牧長來牧養（活力排，六七、六六至六七頁）。

沒有長老的牧養，召會就無法建造起來。所有的信徒，無論他們在屬靈上長大到那一階段，都需要牧養。甚至會後向一位聖徒說幾句話，也會安慰、鼓勵並加強他（神生機救恩的祕訣—『那靈自己同我們的靈』，二八頁）。

彼得對主〔在約翰二十一章〕的這個託付印象非常深刻，以致在他所寫的第一封書信裏，他告訴信徒，他們好像羊走迷了路，如今卻歸到他們魂的牧人和監督（基督）了（彼前二 25）。基督牧養祂的羣羊，包括照顧他們外面的事物，以及他們內裏的所是，就是他們的魂。祂藉著監督他們的魂，而照顧有關他們魂的事。基督住在我們裏面，作我們的生命和一切，但祂也監督、察看我們內裏所是的光景和情形。祂藉著顧到我們裏面各部分的益處，並監督我們的魂，就是我們真人位的光景，而牧養我們（約翰福音結晶讀經，一六二頁）。

參讀：約翰福音生命讀經，第二十二篇；彼得前書生命讀經，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

晨興餽養

太十一 28 ~ 29 『凡勞苦擔重擔的，可以到我這裏來，我必使你們得安息。我心裏柔和謙卑，因此你們要負我的軛，且要跟我學，你們魂裏就必得安息。』

彼前五 2 『務要牧養你們中間神的羣羊，按著神監督他們，不是出於勉強，乃是出於甘心；不是為著卑鄙的利益，乃是出於熱切。』

基督的牧養主要的不是照顧我們的身體或我們的靈，主要的乃是照顧我們的魂。然而，基督作牧人和監督，乃是從我們的靈裏照顧我們。祂不是從諸天之上牧養我們或監督我們。今天我們的牧人和監督在我們的靈裏，乃是賜生命的靈住在我們裏面。祂的牧養和監督開始於我們的靈，然後擴展到我們魂的每一部分。這就是說，基督從我們的靈達到我們魂的各部分—心思、情感和意志—並顧到我們一切的難處、需要和創傷。何等美妙！（彼得前書生命讀經，二三四頁）

信息選讀

約翰二十一章…不只是約翰福音的附言，也是約翰福音的完成和總結。約翰福音說到基督是神來作我們的生命，…至終，這樣一卷書是以牧養作總結。如果我們不認識牧養是甚麼，整卷約翰福音對我們就是空洞的。惟有我們牧養別人時，我們纔能內在的認識約翰福音。牧養乃是開啓約翰福音的鑰匙。

我們的基督今天我們的大祭司。…祂同情我們的軟弱，因為祂在各方面受過試誘，與我們一樣。祂乃是在人性裏顧惜我們。同時，祂也在神性裏，用啓示錄二至三章

Morning Nourishment

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

裏寫給七個召會的七封書信中所啓示，祂人位裏一切積極的方面，來餵養我們。…祂在人性裏顧惜我們，使我們正確合宜，好叫我們快樂、愉快、舒適。祂在神性裏餵養我們，使我們在神聖的生命中長大成熟，作祂的得勝者，以完成祂永遠的經綸（活力排，七六、一三六至一三七頁）。

約翰二十一章啓示，使徒的職事與基督天上的職事合作。基督升到諸天之上以後，就開始了祂天上的職事。爲此，祂興起一班跟隨祂的人作祂的使徒，他們能與祂完全的合作。這些使徒受升天基督的託付，與祂合作，以完成神新約的經綸。祂在諸天之上所作的，使徒就在地上作，以完成祂天上的職事。…主的牧養先是在祂地上的職事裏（太九36）。…然後，主的牧養是在祂天上的職事裏（彼前五4），照顧神的召會，結果帶進祂的身體。當主在地上時，祂是在牧養。祂復活升天之後，仍然在牧養。…這是把使徒的職事與基督天上的職事合併，以照顧神的羊羣，就是召會，結果帶進基督的身體（約翰福音結晶讀經，一五八至一六〇頁）。

在彼得的頭一封書信中，他在二章二十五節說到基督是我們魂的牧人和監督，而我們的魂乃是我們內裏的所是，也就是我們的真人位。在五章一至二節他告訴長老們，務要按著神牧養神的羣羊。按著神，意思就是我們必須活神。我們必須隨時隨處有神。我們在我們的悟性上、道理上、與教訓上有神，但我們在牧養人時可能沒有活神。當我們與神是一，我們就成了神。在我們牧養別人時，我們就有神並且就是神。按著神牧養，意思就是按著神屬性的所是牧養。神是愛、光、聖、義。按著神，至少是按著神的這四種屬性。我們必須按著這四種屬性牧養年幼的、軟弱的和退後的。這樣，我們就是好牧人（活力排，七六至七七頁）。

參讀：彼得前書生命讀經，第三十二篇；約翰福音結晶讀經，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

晨興餽養

啓七 16～17『他們不再飢、不再渴，日頭和一切炎熱也必不傷害他們，因為寶座中的羔羊必牧養他們，領他們到生命水的泉；神也必從他們眼中擦去一切的眼淚。』

作長老的應當『按著神，…出於甘心』而監督。按著神監督，意即按著神的性情、心意、作法和榮耀，不按著人的偏好、興趣和目的。作長老的不該按著他們的意見、觀念或好惡而監督。反之，他們該照著神的揀選、願望、心意和喜好而監督。作長老的必須全然按著神的思想、感覺、意願和揀選而監督。他們必須按著神的好惡而監督（彼得前書生命讀經，三五二頁）。

信息選讀

要按著神牧養，我們需要在生命、性情、彰顯和功用上成為神（約一 12～13，三 15，彼後一 4）。我們需要成為基督的複製，神的彰顯，使我們在牧養中彰顯神，而不是彰顯已連同其個性和乖僻（約一 18，來一 3，二 10，羅八 29）。我們需要按著神的所是，並按著神經綸的目標，在神牧養羣羊的功用上成為神（弗四 16，啓二一 2）。當我們與神是一，我們就在牧養人的事上成為神，並且就是神（為著召會生活培育下一代，三六五至三六六頁）。

我們必須多多的禱告並仰望主，好叫祂給我們看見約翰一至十六章的內在意義。頭四章揭示湧流的神，在祂神聖經過過程的三一裏。主在四章十四節下半說，『我所賜的水，要在他裏面成為泉源，直湧入永遠的生命。』父神是源，顯在子神這泉裏，湧流成

Morning Nourishment

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

為一道河，表徵靈神。三一神湧流成為永遠的生命，而這永遠的生命有其總和。我們屬人的生命也有其總和；一個活的人，就是屬人生命的總和。神聖生命的總和乃是新耶路撒冷，就是這位湧流之三一神的目的地（約翰福音結晶讀經，一七六頁）。

基督牧養眾信徒，並領他們到生命水的泉（啓七 17）。在將來的永遠，基督將是我們永遠的牧人，領我們到生命水的泉（神生機救恩的祕訣—『那靈自己同我們的靈』，二六頁）。

在永世裏，基督不僅是羔羊、丈夫、殿、燈、生命水的泉、生命樹和人子—祂也是牧人。在永世裏，我們不會有難處，但我們仍需要基督的牧養。好牧人不僅解決羊的難處，也餵養它們。事實上，牧人最重要的工作乃是餵養羊。同樣，在新耶路撒冷裏，我們的牧人基督要餵養我們。

基督是我們的牧人，必領我們到生命水的泉〔啓七 17〕。這指明祂要將我們牧養到祂自己裏面。祂必領我們到祂自己這生命水的泉裏，使我們享受三一神永遠的分賜，使我們彰顯祂到最完滿的地步，直到永遠（新約總論第二冊，一六四至一六五頁）。

在基督的牧養下，『我必不至缺乏』（詩二三 1）。…在永世裏，我們要飲許多個泉，享受許多種的水。何等的好！

眼淚是不滿足的表記，生命水是為叫人滿足。因為羔羊要用生命水供應人，使人滿足，人就不再有不滿足的眼淚〔啓七 17〕。羔羊要供應他們生命水，並要擦去他們的淚水。不再有眼淚、飢餓、乾渴了，只有享受（啓示錄生命讀經，三一 二至三一 三頁）。

參讀：約翰著作中帳幕和祭物的應驗，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

第十一週詩歌

WEEK 11 — HYMN

補711

召會生活無比榮耀

(英1221)

降 B 大調

6/8

B^b F₇ B^b F F₇ B^b
 5̣ 5̣ 5̣ 5̣ 6̣ 7̣ | 1̣ . 5̣ . | 7̣ 7̣ 7̣ 7̣ 1̣ 2̣ | 1̣ . 1̣ . |

一 耶穌是那奇妙 牧人， 帶領我們出羊 圈。

E^b B^b G_m C₇ F₇
 6̣ 6̣ 6̣ 1̣ 7̣ 6̣ | 5̣ . 1̣ . | 1̣ 1̣ 1̣ 1̣ 7̣ 1̣ | 2̣ . 2̣ . |

肥沃草地，廣闊 無 邊， 我們處身在其 間！

B^b G_m C₇ F
 3̣ . 3̣ #2̣ 3̣ | 1̣ . 5̣ . | 3̣ 2̣ 1̣ 1̣ 7̣ 1̣ | 2̣ . 2̣ . |

(副) 哦， 召會 生活， 無比榮耀又豐 富！

B^b₇ E^b B^b F₇ B^b
 3̣ 3̣ 3̣ 2̣ 1̣ 6̣ | 5̣ . 1̣ . | 7̣ 7̣ 7̣ 7̣ 1̣ 2̣ | 1̣ . 1̣ . |

在此我們合一 相 處， 享受生命的祝 福。

二 身處異地，飢寒交迫， 是祂來把我找着；
 祂帶我們進入美地， 靈裏舒適真無比！

三 耶穌自己乃是草場， 祂是我們的食物；
 我們都是屬祂的羊， 每次聚集真飽足。

四 我們今正住於高山， 新鮮甘露何舒適！
 所有乾渴一去不回， 祂是常新的活水。

五 基督是我們的享受， 可以高枕而無憂；
 我們在此平安穩妥， 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.
 (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.

綱要

第十二篇

生命內在的恢復，
為著完成神的經綸

讀經：結三六 21 ~ 38

週一

壹『人子阿，你要面向西珥山，說豫言
攻擊它』—結三五 2：

一 這裏重複對以東的審判（參二五 12 ~ 14），指明在神藉生命恢復的過程中，仍需要神的審判，特別是對豫表舊人的以東（見 12 註 1）：

- 1 舊人指我們魂裏天然的生命；舊人乃是神所創造卻因罪墮落的人，與加拉太二章二十節的頭一個『我』同。
- 2 我們的魂原是獨立的，有舊人為其生命和個格；如今舊人既已釘十字架（羅六 6），我們的魂就應當只作基督的器官，受我們靈的支配，有基督為其生命。
- 3 因著舊人非常難對付，所以對舊人的審判必須一再重複，直到我們身體得贖的那日—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 神要恢復我們，使我們成爲新人，就必須審判我們的舊人，我們的舊造—羅六 6，弗四 22～24，西三 9～11。

週二

貳 神爲了祂子民內在的恢復，乃是爲祂的聖名行事—結三六 21～23，太六 9，賽二九 23：

一 神在祂的恢復裏，乃是爲著祂的聖名行事—參弗一 4，啓二一 2。

二 我們得恢復、得復興，不是因著自己有甚麼長處，乃是因著神爲祂自己的名，在我們裏面作事—參提後一 9，多三 5，彼前三 15。

叁 神爲了祂子民內在的恢復，就將法理的救贖應用在他們身上，用基督的寶血潔淨他們—結三六 25，彼前一 18～19：

一 以西結三十六章二十五節的清水乃是指主救贖、潔淨的血，就是潔淨並開啓的泉源，爲要洗除罪與污穢—亞十三 1，參民十九 2～10。

二 主洗淨我們，使我們脫離一切的污穢，包括各種罪惡的事、不公的事、不義的事和黑暗的事—約壹一 7、9，參弗五 8～9。

三 主潔淨我們，使我們脫離一切的偶像—結十四 3，約壹五 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 神爲了祂子民內在的恢復，就將生機的拯救應用在他們身上，賜給他們新心和新靈，使他們能成爲神，成爲一個新造，就是新耶路撒冷—結三六 26，林後五 17，啓二一 2，詩五一 10，七八 8，彼前三 4：

一 當我們在墮落退後的情形裏，我們的心向主是剛硬的，我們的靈是死的—弗二 1，四 18：

- 1 當主拯救我們或復興我們時，祂更新我們的心，使我們的石心變爲肉心，就是柔軟並愛祂的心—參林後三 3。
- 2 不僅如此，祂用祂神聖的生命點活並更新我們的靈—西二 13。
- 3 結果我們就愛主，用我們更新的心渴望祂，並且藉著運用我們更新的靈，就能接觸祂、接受祂並盛裝祂。

二 神賜給我們新心來愛祂—可十二 30：

- 1 我們的心代表我們的傾向、情愛、喜愛和渴慕—參太十五 8。
- 2 我們的心是我們行動的代表，我們行動的機關—參箴四 23，太十二 34～35，十五 18～19。
- 3 神賜給我們一個新心，因爲祂要我們傾向祂、羨慕祂、渴慕祂並愛祂—林前十六 22，二 9。
- 4 我們的心要維持新鮮，我們就必須一直將心轉向主並追求清潔，全心愛祂—可十二 30，林後三 16～18，太五 8，箴四 20～23，詩一一九 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 我們的心需要柔軟—結三六 26, 參太十三 19, 林後五 10 ~ 11 上, 賽十一 2, 羅八 28。
- b 我們的心需要清潔—太五 8, 提後二 22。
- c 我們的心需要有愛—弗三 17、19, 林後五 14。
- d 我們的心需要有平安—徒二四 16。

週四

三 主賜給我們新靈，以接受祂並接觸祂—約四 24:

- 1 諸天是為著地，地是為著人，神給人造了靈，使人能接觸神，接受神，敬拜神，活神，為神完成神的定旨，並與神成為一—羅八 16, 林前六 17。
- 2 我們得著新靈的意思是，我們老舊的、死了的靈藉著重生被點活過來了—弗二 1, 約三 6。
- 3 撒但詭詐的使人的靈這件事向多數的基督徒隱藏起來；靈是人被忽略的部分—創二 7, 箴二十 27, 亞十二 1, 約四 24, 帖前五 23, 參猶 19 ~ 21。
- 4 要維持我們的靈新鮮，我們必須不斷的運用我們的靈接觸主，使我們在靈裏且照著靈行事、生活並為人—羅八 4, 六 4, 七 6, 林前六 17:
 - a 我們必須呼求主的名—羅十 12。
 - b 我們必須禱讀主的話（這話就是靈）—弗五 26, 六 17 ~ 18。
 - c 我們必須常常喜樂，不住的禱告，凡事謝恩—帖前五 16 ~ 18。
 - d 我們必須將我們的靈如火挑旺起來，不銷滅那靈—提後一 6 ~ 7, 帖前五 19。
 - e 我們必須為著召會的建造，操練申言，而不藐視申言—20 節, 林前十四 4 下、31 ~ 32。

- 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. We must practice prophesying for the building up of the church, not despising prophesying (v. 20; 1 Cor. 14:4b, 31-32).

伍『我必將我的靈放在你們裏面，使你們遵行我的律例，謹守遵行我的典章』——結三六 27：

- 一 神爲了祂子民內在的恢復，不僅賜給我們一個新心和一個新靈（ 26），也將祂的靈放在我們裏面，就是在我們的靈裏面，使二靈成爲一個調和的靈（羅八 9、16），並使我們與祂成爲一靈（林前六 17）。
- 二 在我們裏面神的靈含有神的性情，而神的性情與神的律法相符合；因著我們裏面有神的性情（彼後一 4），我們照著那有聖靈內住之重生的靈而行，就能自然的謹守神的律法（羅八 4，加五 16、22～23、25）。
- 三 主使我們遵行祂的律例，是指生命之靈（羅八 2）的律（自動的原則；自有、自動的功用）；這是主爲祂的名引導我們走義路（詩二三 3）。
- 四 律法義的要求乃是自然而然並自動的成就在照著靈而行的人身上——羅八 4、2。
- 五 那靈同我們的靈，是神生機拯救的關鍵、祕訣——16 節，五 10。

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).*

陸生命內在的恢復，結果乃是先前為荒廢、淒涼之地，將要成如伊甸園——結三六 34～36：

一 主的恢復應達到一個情形，就如伊甸園一樣。

二 在『伊甸園』裏，我們有基督這有名的植物（三四 29），就是基督這生命樹，帶著豐富食物的供應（啓二 7，二二 14）。

柒 主在祂藉著生命的恢復裏，渴望加增我們的『人數，多如羊羣』——結三六 37～38：

一 雖然主應許要加增我們的人數，使荒廢的城邑充滿『人羣』（38），但我們仍必須向主要，求祂作祂所要作的一路十 2。

二 我們不該說數字沒有意義，我們不在意人數；我們必須為人數加增禱告，取用以西結三十六章裏主的應許；我們需要記住：質出自量。

三 我們需要禱告，求主給我們加增人數，求祂把人如同羊羣帶來——參約四 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).

晨興餽養

結三五2『人子阿，你要面向西珥山，說豫言攻擊它。』

羅六6『知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕。』

生命的恢復開始於以西結三十三章。…接著在三十五章，主題醒我們要定罪由以東所表徵之我們的舊人。所以在三十章以後有另一段話說到對以東的審判。就大體來說，神是等審判施行過了，然後纔開始祂恢復的工作。然而，在恢復的過程中，仍需要神的審判。特別對以東來說，更是如此。在前面一段〔二五12～14〕，以東已受了審判，但因著舊人非常難對付，所以必須重複對以東的審判。昨天你定罪了你的舊人，並經歷了對舊人的審判。但今天你的舊人可能以很文雅的方式，也可能以很狡猾的方式，回來訪問你。你已經得著恢復，也已經被帶回基督這美地，進入了對基督豐富的享受。你以為你的舊人已經完全被定罪並審判了，但你沒有察覺他又悄悄回來，沒有徵求許可就來探訪你。如今你在享受基督，他卻與你同在，恨惡你對基督的享受並對召會生活的享受（以西結書生命讀經，二三二至二三三頁）。

信息選讀

〔在羅馬六章六節，舊人〕指我們魂裏天然的生命。舊人乃是神所創造而因罪墮落的人，與加拉太二章二十節的『我』同。這不是魂本身，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,

被神看為無望，而擺在十字架上，與基督一同釘死。我們的魂原是獨立的，有舊人為其生命和個格。如今舊人既已釘十字架，我們的魂就應當作基督的器官，受我們靈的支配，有基督為其生命（聖經恢復本，羅六 6 註 2）。

以西結三十五章說，以東和他的同伴看見以色列荒涼就喜樂（12、15）。以東也等著要來得以色列和猶大這二國，聲稱這兩國屬於以東。對主而言，以東是在胡言亂語；主必定要再次施行對以東的審判。

我們需要學習審判以東的功課。當我們得著恢復時，必須一再審判我們的舊人。對亞捫、摩押、推羅、西頓和埃及的審判，可能是一次就完成的，但對以東的審判不能一次完成。相反的，以東，我們的舊人，必須一再的受審判，直到我們身體得贖的日子。這是為甚麼在三十四與三十六這美妙的兩章之間，有一章很消極的論到對以東的審判。因為以東又回來了，所以必須重複對他的審判。雖然我們已經定罪並審判了他，把他趕走，但他還是回來。所以，我們需要與主合作，再次施行祂對舊人的審判。

真正被主恢復並不單單是悔改、轉向主、享受主的祝福；也需要在我們的生命和性情上有所改變。在神的恢復裏，祂要來摸我們的心和我們的靈，因而直接摸著我們的生命，並改變我們的生命和性情。所以，我們需要三十四章所描述外在的恢復，也需要三十六章所描述內在的恢復。因著三十六章裏的恢復是恢復我們的生命和性情，與我們的心和我們的靈有關，所以三十五章插進來，是要表明審判我們的舊人是何等重要。神要恢復我們，使我們成為新人，就必須審判我們的舊人，我們的舊造（以西結書生命讀經，二三三至二三四頁）。

參讀：以西結書生命讀經，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

晨興餽養

結三六 21『我卻顧惜我的聖名，就是以色列家在所到的列國中所褻瀆的。』

25『我必用清水灑在你們身上，你們就潔淨了；我要潔淨你們，使你們脫離一切的污穢，脫離一切的偶像。』

以西結三十六章二十一至二十三節說，『我卻顧惜我的聖名，就是以色列家在所到的列國中所褻瀆的。所以，你要對以色列家說，主耶和華如此說，以色列家阿，我行這事不是為你們，乃是為我的聖名，就是你們在所到的列國中所褻瀆的。我要使我的大名顯為聖別；這名在列國中已被褻瀆，就是你們在他們中間所褻瀆的。我在列國的人眼前，在你們身上顯為聖別的時候，他們就知道我是耶和華；這是主耶和華說的。』這裏我們看見，神恢復祂的子民，乃是為祂的聖名行事。生命內在的恢復是神為著祂的名而完成的。我們許多人都能見證，我們得恢復、得復興，不是因著自己有甚麼長處，乃是因著神為祂自己的名，在我們裏面作事（以西結書生命讀經，二三五頁）。

信息選讀

以西結三十六章二十五節的清水是指主救贖、潔淨的血，就是洗罪的泉源（亞十三 1）。主恢復我們，洗去我們兩類不潔的事物：一類是污穢，包括各種罪惡的事、不公的事、不義的事、和黑暗的事；一類是偶像（聖經恢復本，結三六 25 註 1）。

撒迦利亞十三章一節說到主的血是洗罪的泉源。…主耶穌用祂潔淨人的血洗淨我們，不僅是在我們得救的時候，更是在我們每一次得復興，被帶回歸祂的時候。

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.

主洗淨我們脫離兩類不潔的事物：一類是污穢，一類是偶像。…污穢也包括恨人、害人、縱情於屬世的娛樂上。我們得救時，對這些污穢的事就感覺羞恥。我們得復興時，也有這種羞恥的感覺，不想記起這些曾經沉溺於其中的罪惡和屬世之事。主的血乃是潔淨的水，能洗淨我們脫離這一切污穢。也許今天我們就需要從閒談、造謠、嫉妒、批評和壞脾氣得著洗淨。讚美主，無論我們多麼污穢，主的血乃是能洗淨並潔淨我們的清水。

我們得救以前，…也有許多偶像。這也可能是我們退後、尚未得復興之前的光景。想想看，你在得救或得復興以前有多少偶像。對一些人來說，一件衣服是偶像。…當倪弟兄在上海盡職時，有一次他突然指著一位姊妹，問她說，『馬太福音有幾章？』她回答說，『二十六章。』然後倪弟兄問她所穿的旗袍有幾個鈕扣，她毫不猶豫就說出正確的數字。倪弟兄接著說，『你非常知道你的旗袍，甚至記得上面有幾個鈕扣；但是你不記得馬太福音有幾章。』這個簡單的例證給我們看見，我們可能愛一件衣服，過於愛主耶穌。我們若愛任何事過於愛主，那就是偶像。

有些基督徒從未為主耶穌流過一滴眼淚，卻為他們的衣服流了許多眼淚。這證明他們愛衣服過於愛主耶穌。另有的人可能在意博士學位或崇高地位這類的事。還有的人可能渴望得著名譽，要為自己留名。這一切事都是偶像。我們需要主救贖的血，不僅潔淨我們脫離一切的污穢，也脫離一切的偶像（以西結書生命讀經，二三六至二三八頁）。

參讀：過照著神啓示之高峯的生活，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

結三六 26『我也要賜給你們新心，將新靈放在你們裏面；又從你們的肉體中除掉石心，賜給你們肉心。』

提後二 22『你要逃避青年人的私慾，同那清心呼求主的人，竭力追求公義、信、愛、和平。』

在主藉生命的恢復裏，祂賜給我們新心和新靈。我們的心是愛的器官，我們的靈是接受的器官。當我們在墮落退後的情形裏，我們的心向主是剛硬的，我們的靈是死的（弗二 1，四 18）。當主拯救或復興我們時，祂更新我們的心，使我們的石心變為肉心，就是柔軟並愛祂的心（參林後三 3）。不僅如此，祂用祂神聖的生命點活並更新我們的靈（西二 13）。結果我們就用我們更新的心愛主、渴望祂，並且藉著運用我們更新的靈，就能接觸祂、接受祂並盛裝祂（聖經恢復本，結三六 26 註 1）。

信息選讀

魂是人位的本身，而心是採取行動的人位。這意思是說，每當你行動的時候，是你藉著你的心行動。因此，可以說我們的心是我們行動的代表〔行動的機關〕。我們裏面的所是裏有個代表我們的，就是我們的心。當一位弟兄對他的妻子說，『親愛的，我愛你』，這意思是說，他的心愛他的妻子。…我們喜歡或討厭甚麼，也是我們的心在喜歡或在討厭。因此，我們的心是我們的代表，是我們裏面之所是行動的代表、執行者或大使。

神在祂的救恩裏應許賜給我們一個新心。…以西結三十六章二十六節裏的新心，不是指另外一個心，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。這更新的心第一個特徵，就是轉向神。我們的心轉向神是一個非常健康的標記，表明神已經更新了我們的心。…更新的心第二個特徵是追求清潔。提前一章五節說，愛是出於清潔的心。保羅在提後二章二十二節勉勵提摩太，要『同那清心呼求主的人，竭力追求』。…照聖經看，清潔的心就是動機單一的心。因此，清潔是動機的問題。我們行事若有雙重動機，我們的心就不清潔（帖撒羅尼迦前書生命讀經，二一七、二一九至二二〇頁）。

心與生命既有這樣重要的關係，所以神為要叫祂的生命能從我們裏面律出去，就不得不來對付我們的心。我們的心向著神總不外有四大問題，就是：不軟，不清，不愛，不安。不軟，是心志的問題；不清，不只是心思的問題，也是心情的問題；不愛，就只是心情的問題；而不安，乃是良心的問題。神來對付我們的心，就是來對付這四方面，叫我們的心能軟，能清，能愛，能安。

第一，神是要我們的心軟。心軟就是心志向神是折服的，是柔順的，沒有強項，沒有悖逆。神來對付我們的心，…就是把我們剛硬的石心，軟化成柔軟的肉心。…第二，神是要我們的心清。心清就是心思專一的思念神，也是心情向著神純一不雜，…只愛神要神，除神以外，別無愛慕，傾向，或想望。…第三，神是要我們的心愛。心愛就是心情愛神，要神，渴慕神，想望神，對神有愛情。…第四，神是要我們的心安。心安就是良心無虧〔徒二四16〕，沒有定罪指責，是妥貼安穩的（生命的認識，一四四至一四六頁）。

參讀：生命的認識，第十篇；神的經營，第七至八章；帖撒羅尼迦前書生命讀經，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

亞十二 1『…鋪張諸天、建立地基、造人裏面之靈的耶和華說。』

提後一 6～7『為這緣故，我題醒你，將那藉我接手，在你裏面神的恩賜，再如火挑旺起來。因為神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈。』

在神的眼中，我們的靈與天地並列。…撒迦利亞十二章一節清楚的說，神鋪張諸天，建立地基，造人裏面的靈。諸天是為著地，地是為著人，人有靈以接觸神。我們惟有用我們的靈，纔能接觸神。

在接觸神的事上，我們的靈非常重要，而我們接觸神就是我們對神的敬拜。我們沒有接觸神，就不能敬拜神。…約翰四章二十四節…告訴我們，神是靈，我們必須在我們的靈裏敬拜祂。我們乃是藉著運用靈敬拜祂。我們若要過有意義的生活，就應當接觸神。祂是我們的源頭，我們的靈是我們屬靈的器官，使我們可以接觸祂。

在我們基督徒的行事為人上，我們必須照著我們的靈而行（羅八 4 下）。你若問我問題，我不該從我的魂回答你。我應當從我的靈回答你。…這樣，我們就是屬靈的人，照著我們的靈行事、生活並為人（那靈同我們的靈，七八至七九、八一頁）。

信息選讀

我們也需要運用我們的靈。單有愛的心是不彀的；在愛的心之外，我們還需要得著一個更新、接受的靈。我們得救以前就有人的靈，但這靈是死的。在以弗所二章一節，保羅說我們原是死在過犯並罪之中。這當然不是指我們在身體或魂裏死了，乃是指我們在靈裏死了。我們在身

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.

體裏活著，卻在靈裏死了。當我們得救時，主耶穌點活了我們的靈。因此，我們現在有一個被點活、得更新的靈。

運用我們的靈接觸主，最好的方法就是呼喊：『哦，主耶穌！』我們這樣運用我們的靈，就感覺到全人深處有個東西在運行。那就是我們的靈。

撒但詭詐的使人的靈這件事向多數基督徒隱藏起來。許多信徒讀聖經時，都沒有運用靈，只運用心思。我們讀聖經時，需要運用靈，也需要運用心思。…我們若不運用靈，就無法作正常的基督徒。

〔我們〕要學習操練我們的靈，『與主成爲一靈』（林前六17）。這就是說，我們需要看見，主藉生命在我們裏面恢復時，給了我們一個新靈（以西結書生命讀經，二四〇至二四一、二四三頁）。

提後一章六至七節指明，我們必須將我們的靈如火挑旺起來。…神所給我們的靈，是我們必須挑旺起來的。…你若要把你的靈挑旺起來，就必須敞開口，敞開心，敞開靈。你必須敞開你全人的這三層。你必須用口說，『哦，主耶穌。』但你還必須加深的用口、用心來說，『哦，主耶穌。』然後你還必須更深的用口、用心、用靈來說，『哦，主耶穌。』這是從深處敞開你的靈。火就會燒起來。

神所賜給我們的靈乃是能力、愛並清明自守的靈。能力屬於我們的意志，愛屬於我們的情感，清明自守屬於我們的心思。神賜給我們的靈屬於這三件事。我們的意志應當剛強，滿了能力；我們的情感應當愛人，滿了愛；我們的心思應當清明，滿了清明自守。我們能作事，因為我們有能力的性能。我們不該說我們不會愛人，因為我們有愛的性能。我們不該說我們是在黑暗裏，因為我們有清明自守的性能，有晴朗的天（那靈同我們的靈，八九、九一至九三頁）。

參讀：生命信息，第七十一章；那靈同我們的靈，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

晨興餽養

結三六 27『我必將我的靈放在你們裏面，使你們遵行我的律例，謹守遵行我的典章。』

羅八 2『因為生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。』

4『使律法義的要求，成就在我們這不照著肉體，只照著靈而行的人身上。』

〔在以西結三十六章二十七節〕我們看見，主不但說要給我們一個新心和一個新靈，更說要將祂的靈放在我們裏面，將祂的靈放在我們靈裏。我們不該忽畧我們的靈，因為我們的靈乃是盛裝神聖之靈的器皿。信徒一聽到『靈』這字，通常都想到聖靈，很少想到他們有人的靈。不錯，我們需要聖靈，但我們需要看見，聖靈是在我們重生之人的靈裏。『那靈自己同我們的靈見證。』（羅八 16）讚美主，我們有一個新心和一個新靈，使我們有聖靈在我們靈裏一直加強我們（以西結書生命讀經，二四三至二四四頁）。

信息選讀

神的誠命乃是照著祂的性情，而我們有神的性情在我們裏面，因為我們有祂的靈在我們裏面。現在我們裏面有一個東西是與神的律法相符的。在我們裏面神的靈含有神的性情，而神的性情與神的律法相符。因著有神的性情在我們裏面，我們就很容易遵守祂的律法。從前我們很難愛人，但如今我們很容易愛人，卻很難恨人，因為我們裏面有了新的性情，就是神的性情（以西結書生命讀經，二四四頁）。

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)

生命之靈的律，是羅馬八章的主題。…生命乃是那靈的內容與流出，那靈乃是三一神終極完滿的顯出。這位三一神，經過成為肉體、釘死並復活的過程，成了內住、賜生命的靈，作所有在基督裏之信徒的生命。罪的律，乃是出於住在我們墮落身體肢體中的撒但（七23、17）。那釋放我們，使我們脫離這罪律的〔八2〕，乃是這生命之靈的律。不是神，也不是那靈，乃是這律，在我們裏面運行，救我們脫離肉體中罪律的運行，並使我們認識神，得著神，而將祂活出。這生命之靈的律，是生命之靈的自然能力，只要情形符合這律的要求，這自然的律就會自動運行（聖經恢復本，羅八2註3）。

生命的靈，就是基督的靈，基督是與神的律法一致的。當我們照著這靈而行，我們裏面的這靈，自然就藉著我們成就律法一切義的要求（羅八4註1）。

我們人的靈是重要的，因為乃是在這靈裏，基督與那靈內住於我們，以我們的靈為神的居所（提後四22上，羅八11，弗二22）。你若沒有神在你的靈裏，你的魂必定也是空洞的。魂被造成為器皿，以盛裝神作內容。羅馬九章清楚的告訴我們，我們人是神的器皿，盛裝神作我們的內容（21、23）。今天三一神化身於基督，實化為那靈，…在我們靈裏作我們的內容。

身為基督徒，我們的靈已經得了重生。得重生就是得加強，一個更剛強更豐富的東西加到我們裏面。…神已經賜給我們稱義、和好以及祂全備的救恩。這一切都是神的生命和神的靈之外，另賜給我們的。事實上，這一切屬天的事物都包括在神的生命和神的靈裏，二者已經加到我們靈裏了。我們有一個得重生並得加強的靈，這靈是剛強的靈，有一個同伴。這個同伴就是三一神。三一神成了我們靈裏的同伴。我們所有的是何等豐富的靈！（那靈同我們的靈，七九至八〇、八七至八八頁）

參讀：那靈同我們的靈，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

結三六 35『他們必說，這先前為荒涼之地，現在成如伊甸園；這荒廢淒涼、毀壞的城邑現在堅固有人居住。』

37～38『主耶和華如此說，我要加增以色列家的人數，多如羊羣；他們必為這事向我求問，我要給他們成就。…荒涼的城邑必被人羣充滿；他們就知道我是耶和華。』

以西結三十六章裏的一個主要重點是說到恢復美地，就是恢復對基督豐富的完滿享受（8～15、33～36）。甚麼時候我們退後墮落了，我們就失去對基督之豐富的享受。基督自己是豐富的，但我們卻會失去對祂豐富的享受。我們讚美主，在祂的恢復裏，恢復了對基督之豐富的享受。

『我必從列國收取你們，從列邦聚集你們，把你們帶回自己的地。』（24）神在祂的恢復裏，把我們從世界帶出來，把我們帶回自己的地。祂使我們回到作我們之地的基督那裏。

主的恢復有兩方面，…就是外面的恢復和裏面的恢復。假設你墮落離開了基督，離開了召會生活，也離開了與聖徒的交通，而落到罪惡、屬世的事物裏。但有一天主把你尋找出來，把你帶回歸祂自己，帶回到召會生活，並與聖徒的交通。這就是…外面的恢復，…把你帶回到美地。…你仍然需要主恢復內在的一面，就是二十二至三十節所說到的（以西結書生命讀經，二三四至二五六頁）。

信息選讀

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

在以西結三十六章三十四至三十六節，主應許那荒涼、荒廢之地要變成如同伊甸園一樣。…基督這生命樹，要在那裏成爲他們豐富的供應。地方召會需要達到這麼高的情形，就是如同伊甸園一樣。甚至今天在召會的聚會中，我們常覺得是在伊甸園裏。

三十七至三十八節說，『主耶和華如此說，我要加增以色列家的人數，多如羊羣；他們必爲這事向我求問，我要給他們成就。聖別作祭物的羊羣怎樣多，耶路撒冷在所定的節期羊羣怎樣多…。』這裏主應許說，祂要帶進人來，如羊羣一般。雖然祂應許要作這事，但我們仍需求問祂。這就是說，我們需要爲著擴增禱告，說，『哦，主阿，把人如同羊羣帶進來。這是你向我們應許過的。』

在已過，每當我們爲人數擴增禱告，主都答應了。我覺得我們需要更多禱告。主應許了，但祂需要我們的求問。祂應許要加增我們的人數，多如羊羣，但我們需要爲此禱告，求祂成就這事。我盼望聖徒們在眾地方召會中，要確定、特定的爲人數擴增禱告。我們絕不該對目前的人數滿意；我們都當渴望在一段時期之內人數加倍。因此，我們需要禱告：『主，把人如同羊羣帶進來。』…一九六三年在洛杉磯，我們只有二十至三十人，但我們禱告了六個月，人數就大大增加。在艾爾登會所，我們也禱告求主把人如同羊羣帶進來。我們禱告說，『主，把人如同羊羣帶給我們！』主聽了這個禱告。我覺得今天我們需要更多禱告，站在以西結三十六章三十七至三十八節上面，就著人數的增加向主要。

我們不該說數字沒有意義，我們不在意人數等等。我們在擴增的事上，絕不該因爲失敗而安慰自己。我們的確需要人數的擴增。我們需要爲擴增禱告，取用三十六章裏主的應許。有人聽到這事，可能說他們重質不重量。然而，質出自量。所以，我們需要禱告，求主給我們加增人數，求祂把人如同羊羣帶來（以西結書生命讀經，二四四至二四六頁）。

參讀：以西結書生命讀經，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

第十二週詩歌

539 裏面生命的各方面—新心與新靈

8 7 8 7 (英 743)

降 A 大調

4/4

A^b 3 1 5̣ 5̣ | 5̣ 1 1 7̣ | A^b 1 3 D^b 6̣ 7̣ 1 | $B^b m$ 4 3 3 2 |
 一 神 造 我 們 作 祂 器 皿, 乃 為 彰 顯 祂 豐 盛;
 D^b 1 4 4 3 | $B^b m$ 2 6 6 5 | $F m$ 5 4 3 2 1 | $E^b 7$ 1 7̣ 1 - ||
 要 我 愛 祂, 為 我 造 心; 要 我 接 受, 且 造 靈。

- 二 我們應該用心愛神, 也該用靈接受神;
 要得神作我們生命, 非此無法能入門。
- 三 撒但敗壞我們的心, 也弄死了我們靈;
 使我不能與神接觸, 反倒靠賴己生命。
- 四 因此, 主在祂救恩裏, 更新我的心與靈;
 恢復了我愛的心情, 並我接受的本能。
- 五 乃是藉着更新的心, 我們愛神, 渴慕神;
 且是藉着更新的靈, 我們拜神, 接受神。
- 六 對神, 我們的心應當 誠實、清潔又單純;
 並且我們的靈該是 貧窮、尋求且溫順。
- 七 神阿, 保守我心愛你, 常是新鮮、無陳迹;
 並使我靈剛強、活潑, 永以新樣接觸你。

WEEK 12 — HYMN

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.

