二〇一六年冬季训练

以西结书结晶读经（一）

纲要

第十二篇

生命内在的恢复，为着完成神的经纶

读经：结三六 21 ～ 38

周一

壹 “人子啊，你要面向西珥山，说预言攻击它”—结三五 2：

一 这里重复对以东的审判（参二五 12 ～ 14），指明在神借生命恢复的过程中，仍需要神的审判，特别是对预表旧人的以东（见 12 注 1）：

1 旧人指我们魂里天然的生命；旧人乃是神所创造却因罪堕落的人，与加拉太二章二十节的头一个“我”同。

2 我们的魂原是独立的，有旧人为其生命和个格；如今旧人既已钉十字架（罗六 6），我们的魂就应当只作基督的器官，受我们灵的支配，有基督为其生命。

3 因着旧人非常难对付，所以对旧人的审判必须一再重复，直到我们身体得赎的那日—弗四 30。

2016 WINTER TRAINING

Crystallization-Study of Ezekiel (1)

Outline

Message Twelve

The Inward Recovery by Life for the Carrying Out of God’s Economy

Scripture Reading: Ezek. 36:21-38

Day 1

I. “Son of man, set your face against Mount Seir, and prophesy against it” (Ezek. 35:2):

A. That the judgment on Edom is repeated here (cf. 25:12-14) indicates that in the process of God’s recovery by life, there is still the need of God’s judgment, particularly on Edom, who typifies the old man (see footnote 1 on v. 12):

1. The old man refers to the natural life in our soul; the old man is our very being, which was created by God but became fallen through sin, and it is the same as the first “I” in Galatians 2:20.
2. Formerly, our soul acted as an independent person, with the old man as its life and personality; now, since the old man has been crucified (Rom. 6:6), our soul should act only as an organ of Christ and should be under the control of our spirit, having Christ as its life.
3. Because the old man is very difficult to deal with, the judgment on the old man must be repeated again and again, until the day of the redemption of our body (Eph. 4:30).

二 神要恢复我们，使我们成为新人，就必须审判我们的旧人，我们的旧造—罗六 6，弗四 22 ～ 24，西三 9 ～ 11。

周二

贰 神为了祂子民内在的恢复，乃是为祂的圣名行事—结三六 21 ～ 23，太六 9，赛二九 23：

一 神在祂的恢复里，乃是为着祂的圣名行事—参弗一 4，启二一 2。

二 我们得恢复、得复兴，不是因着自己有什么长处，乃是因着神为祂自己的名，在我们里面作事—参提后一 9，多三 5，彼前三 15。

叁 神为了祂子民内在的恢复，就将法理的救赎应用在他们身上，用基督的宝血洁净他们—结三六 25，彼前一 18 ～ 19：

一 以西结三十六章二十五节的清水乃是指主救赎、洁净的血，就是洁净并开启的泉源，为要洗除罪与污秽—亚十三 1，参民十九 2 ～ 10。

二 主洗净我们，使我们脱离一切的污秽，包括各种罪恶的事、不公的事、不义的事和黑暗的事—约壹一 7、9，参弗五 8 ～ 9。

三 主洁净我们，使我们脱离一切的偶像—结十四 3，约壹五 21，西一 18 下。

B. In order to recover us and make us the new man, God must judge our old man, our old creation (Rom. 6:6; Eph. 4:22-24; Col. 3:9-11).

Day 2

II. For the inward recovery of His people, God acts on behalf of His holy name (Ezek. 36:21-23; Matt. 6:9; Isa. 29:23):

A. In His recovery God acts on behalf of His holy name (cf. Eph. 1:4; Rev. 21:2).

B. We have been recovered and revived not because of any merit in ourselves but because God did something in us for His own name (cf. 2 Tim. 1:9; Titus 3:5; 1 Pet. 3:15).

III. For the inward recovery of His people, God applies His judicial redemption to them for their being cleansed with the precious blood of Christ (Ezek. 36:25; 1 Pet. 1:18-19):

A. The clean water in Ezekiel 36:25 refers to the redeeming and cleansing blood, which is a cleansing and opened fountain for sin and for impurity (Zech. 13:1; cf. Num. 19:2-10).

B. The Lord washes us from all our filthiness, including all kinds of sinful things, unjust things, unrighteous things, and dark things (1 John 1:7, 9; cf. Eph. 5:8-9).

C. The Lord cleanses us from all our idols (Ezek. 14:3; 1 John 5:21; Col. 1:18b).

周三

肆 神为了祂子民内在的恢复，就将生机的拯救应用在他们身上，赐给他们新心和新灵，使他们能成为神，成为一个新造，就是新耶路撒冷—结三六 26，林后五 17，启二一 2，诗五一 10，七八 8，彼前三 4：

一 当我们在堕落退后的情形里，我们的心向主是刚硬的，我们的灵是死的—弗二 1，四 18：

1 当主拯救我们或复兴我们时，祂更新我们的心，使我们的石心变为肉心，就是柔软并爱祂的心—参林后三 3。

2 不仅如此，祂用祂神圣的生命点活并更新我们的灵—西二 13。

3 结果我们就爱主，用我们更新的心渴望祂，并且借着运用我们更新的灵，就能接触祂、接受祂并盛装祂。

二 神赐给我们新心来爱祂—可十二 30：

1 我们的心代表我们的倾向、情爱、喜爱和渴慕—参太十五 8。

2 我们的心是我们行动的代表，我们行动的机关—参箴四 23，太十二 34～35，十五 18～19。

3 神赐给我们一个新心，因为祂要我们倾向祂、羡慕祂、渴慕祂并爱祂—林前十六 22，二 9。

4 我们的心要维持新鲜，我们就必须一直将心转向主并追求清洁，全心爱祂—可十二 30，林后三 16～18，太五 8，箴四 20～23，诗一一九 2、11：

Day 3

IV. For the inward recovery of His people, God applies His organic salvation to them to give them a new heart and a new spirit so that they may be deified to become a new creation, the New Jerusalem (Ezek. 36:26; 2 Cor. 5:17; Rev. 21:2; Psa. 51:10; 78:8; 1 Pet. 3:4):

A. While we are in a fallen or backslidden state, our heart toward the Lord is stony and hard, and our spirit is deadened (Eph. 2:1; 4:18):

1. When the Lord saves us or revives us, He renews our heart, making our stony heart a heart of flesh, a heart that is soft and loving toward Him (cf. 2 Cor. 3:3).

2. Furthermore, He enlivens and renews our spirit with His divine life (Col. 2:13).

3. As a result, we love the Lord and desire Him with our renewed heart, and we can contact Him, receive Him, and contain Him by exercising our renewed spirit.

B. The Lord gives us a new heart to love Him (Mark 12:30):

1. Our heart represents us with regard to our inclination, affection, delight, and desire (cf. Matt. 15:8).

2. Our heart is our representative in action, our acting agent (cf. Prov. 4:23; Matt. 12:34-35; 15:18-19).

3. God gives us a new heart because He wants us to incline toward Him, adore Him, desire Him, and love Him (1 Cor. 16:22; 2:9).

4. In order to maintain the newness of our heart, we must keep our heart turned to the Lord and seek purity, loving Him with our whole heart (Mark 12:30; 2 Cor. 3:16-18; Matt. 5:8; Prov. 4:20-23; Psa. 119:2, 11):

a 我们的心需要柔软—结三六 26，参太十三 19，林后五 10 ～ 11 上，赛十一 2，罗八 28。

b 我们的心需要清洁—太五 8，提后二 22。

c 我们的心需要有爱—弗三 17、19，林后五 14。

d 我们的心需要有平安—徒二四 16。

周四

三 主赐给我们新灵，以接受祂并接触祂—约四 24：

1 诸天是为着地，地是为着人，神给人造了灵，使人能接触神，接受神，敬拜神，活神，为神完成神的定旨，并与神成为一—罗八 16，林前六 17。

2 我们得着新灵的意思是，我们老旧的、死了的灵借着重生被点活过来了—弗二 1，约三 6。

3 撒但诡诈地使人的灵这件事向多数的基督徒隐藏起来；灵是人被忽略的部分—创二 7，箴二十 27，亚十二 1，约四 24，帖前五 23，参犹 19 ～ 21。

4 要维持我们的灵新鲜，我们必须不断地运用我们的灵接触主，使我们在灵里且照着灵行事、生活并为人—罗八 4，六 4，七 6，林前六 17：

a 我们必须呼求主的名—罗十 12。

b 我们必须祷读主的话（这话就是灵）—弗五 26，六 17 ～ 18。

c 我们必须常常喜乐，不住地祷告，凡事谢恩—帖前五 16 ～ 18。

d 我们必须将我们的灵如火挑旺起来，不销灭那灵—提后一 6 ～ 7，帖前五 19。

a. Our heart needs to be soft (Ezek. 36:26; cf. Matt. 13:19; 2 Cor. 5:10-11a; Isa. 11:2; Rom. 8:28).

b. Our heart needs to be pure (Matt. 5:8; 2 Tim. 2:22).

c. Our heart needs to be loving (Eph. 3:17, 19; 2 Cor. 5:14).

d. Our heart needs to be at peace (Acts 24:16).

Day 4

C. The Lord gives us a new spirit to receive and contact Him (John 4:24):

1. The heavens are for the earth, the earth is for man, and man was created by God with a spirit so that he may contact God, receive God, worship God, live God, fulfill God's purpose for God, and be one with God (Rom. 8:16; 1 Cor. 6:17).

2. For us to have a new spirit means that our old, deadened spirit has been enlivened through regeneration (Eph. 2:1; John 3:6).

3. In his subtlety Satan has hidden the matter of the human spirit from most Christians; the spirit is an overlooked part of man (Gen. 2:7; Prov. 20:27; Zech. 12:1; John 4:24; 1 Thes. 5:23; cf. Jude 19-21).

4. In order to maintain the newness of our spirit, we must continually exercise our spirit to contact the Lord so that we may walk, live, and have our being in and according to the spirit (Rom. 8:4; 6:4; 7:6; 1 Cor. 6:17):

a. We must call on the name of the Lord (Rom. 10:12).

b. We must pray-read His word as the Spirit (Eph. 5:26; 6:17-18).

c. We must rejoice always, pray unceasingly, and give thanks in everything (1 Thes. 5:16-18).

d. We must fan our spirit into flame, not quenching the Spirit (2 Tim. 1:6-7; 1 Thes. 5:19).

e 我们必须为着召会的建造，操练申言，而不藐视申言—20 节，林前十四 4 下、31 ～ 32。

周五

伍 “我必将我的灵放在你们里面，使你们遵行我的律例，谨守遵行我的典章”—结三六 27：

一 神为了祂子民内在的恢复，不仅赐给我们一个新心和一个新灵（ 26），也将祂的灵放在我们里面，就是在我们的灵里面，使二灵成为一个调和的灵（罗八 9、16），并使我们与祂成为一灵（林前六 17）。

二 在我们里面神的灵含有神的性情，而神的性情与神的律法相符合；因着我们里面有神的性情（彼后一 4），我们照着那有圣灵内住之重生的灵而行，就能自然地谨守神的律法（罗八 4，加五 16、22 ～ 23、25）。

三 主使我们遵行祂的律例，是指生命之灵（罗八 2）的律（自动的原则；自有、自动的功用）；这是主为祂的名引导我们走义路（诗二三 3）。

四 律法义的要求乃是自然而然并自动地成就在照着灵而行的人身上—罗八 4、2。

五 那灵同我们的灵，是神生机拯救的关键、秘诀—16 节，五 10。

e. We must practice prophesying for the building up of the church, not despising prophesying (v. 20; 1 Cor. 14:4b, 31-32).

Day 5

V. “And I will put My Spirit within you and cause you to walk in My statutes, and My ordinances you shall keep and do” (Ezek. 36:27):

A. For the inward recovery of His people, God not only gives us a new heart and a new spirit (v. 26) but also puts His Spirit within us, in our spirit, making the two spirits one mingled spirit (Rom. 8:9, 16) and causing us to be one spirit with Him (1 Cor. 6:17).

B. God's Spirit within us contains God's nature, and God's nature corresponds to God's law; because we have God's nature within us (2 Pet. 1:4), we are able to keep His law spontaneously by walking according to our regenerated spirit, which is indwelt by the Holy Spirit (Rom. 8:4; Gal. 5:16, 22-23, 25).

C. The Lord's causing us to walk in His statutes refers to the law (the automatic principle; the innate, automatic function) of the Spirit of life (Rom. 8:2); this is the Lord's guiding us to walk on the paths of righteousness for His name's sake (Psa. 23:3).

D. The righteous requirement of the law is spontaneously and automatically fulfilled in those who walk according to the spirit (Rom. 8:4, 2).

E. The Spirit with our spirit is the key, the secret, to God's organic salvation (v. 16; 5:10).

陆 生命内在的恢复，结果乃是先前为荒废、凄凉之地，将要成如伊甸园—结三六 34 ～ 36：

一 主的恢复应达到一个情形，就如伊甸园一样。

二 在“伊甸园”里，我们有基督这有名的植物（三四 29），就是基督这生命树，带着丰富食物的供应（启二 7，二二 14）。

柒 主在祂借着生命的恢复里，渴望加增我们的“人数，多如羊群”—结三六 37 ～ 38：

一 虽然主应许要加增我们的人数，使荒废的城邑充满“人群”（38），但我们仍必须向主要，求祂作祂所要作的—路十 2。

二 我们不该说数字没有意义，我们不在意人数；我们必须为人数加增祷告，取用以西结三十六章里主的应许；我们需要记住：质出自量。

三 我们需要祷告，求主给我们加增人数，求祂把人如同羊群带来—参约四 4 ～ 8、28 ～ 30、39 ～ 42，路十九 1 ～ 10。

VI. As a result of the inward recovery by life, the desolate and waste places will become like the garden of Eden (Ezek. 36:34-36):

A. The Lord's recovery should come to the point where it is like the garden of Eden.

B. In "the garden of Eden" we have Christ as the plant of renown (34:29), Christ as the tree of life with the rich food supply (Rev. 2:7; 22:14).

VII. In His recovery by life, the Lord desires to increase us "with men like a flock" (Ezek. 36:37-38):

A. The Lord has promised to increase us, filling the waste cities "with flocks of men" (v. 38), but we still need to inquire of Him, asking Him to do what He desires to do (Luke 10:2).

B. We should not say that numbers do not mean anything and that we do not care for numbers; we need to pray for the increase, claiming the Lord's promise in Ezekiel 36; we need to remember that quality comes out of quantity.

C. We need to pray that the Lord will give us the increase and that He will bring in flocks of men (cf. John 4:4-8, 28-30, 39-42; Luke 19:1-10).

第十二周　周一

晨兴喂养

结三五 2 “人子啊，你要面向西珥山，说预言攻击它。”

罗六 6 “知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。”

生命的恢复开始于以西结三十三章。…接着在三十五章，主提醒我们要定罪由以东所表征之我们的旧人。所以在三十章以后有另一段话说到对以东的审判。就大体来说，神是等审判施行过了，然后才开始祂恢复的工作。然而，在恢复的过程中，仍需要神的审判。特别对以东来说，更是如此。在前面一段〔二五 12 ～ 14〕，以东已受了审判，但因着旧人非常难对付，所以必须重复对以东的审判。昨天你定罪了你的旧人，并经历了对旧人的审判。但今天你的旧人可能以很文雅的方式，也可能以很狡猾的方式，回来访问你。你已经得着恢复，也已经被带回基督这美地，进入了对基督丰富的享受。你以为你的旧人已经完全被定罪并审判了，但你没有察觉他又悄悄回来，没有征求许可就来探访你。如今你在享受基督，他却与你同在，恨恶你对基督的享受并对召会生活的享受（以西结书生命读经，二三二至二三三页）。

信息选读

〔在罗马六章六节，旧人〕指我们魂里天然的生命。旧人乃是神所创造而因罪堕落的人，与加拉太二章二十节的“我”同。这不是魂本身，乃是魂的生命，

‹‹ WEEK 12 —DAY 1 ››

Morning Nourishment

Ezek. 35:2 Son of man, set your face against Mount Seir, and prophesy against it.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves.

The recovery by life begins in Ezekiel 33....Following this, in chapter 35 the Lord reminds us of the need to condemn our old man, which is signified by Edom. This is the reason that after chapter 30 there is another word concerning the judgment upon Edom. For the most part, God waits until judgment has been executed before He begins His work of recovery. However, in the process of recovery, there is still the need of God’s judgment. This is true, in particular, regarding Edom. Edom was judged in the previous section, but because the old man is very difficult to deal with, the judgment upon the old man must be repeated. Yesterday you might have condemned your old man and experienced judgment upon him. But today your old man may return to pay you a visit, perhaps in a nice way or in a subtle way. You have been recovered and you have been brought back to Christ as the good land and have entered into the rich enjoyment of Christ. You might have thought that your old man had been fully condemned and judged, but you did not realize that he has come back without giving you any notice and without asking for permission to visit you. Now as you are enjoying Christ, he is with you, hating your enjoyment of Christ and your enjoyment of the church life. (Life-study of Ezekiel, pp. 187-188)

Today’s Reading

[In Romans 6:6 old man refers] to the natural life in our soul. The old man is our very being, which was created by God but became fallen through sin, and it is the same as the “I” in Galatians 2:20. It is not the soul itself but the life of the soul,

被神看为无望，而摆在十字架上，与基督一同钉死。我们的魂原是独立的，有旧人为其生命和个格。如今旧人既已钉十字架，我们的魂就应当作基督的器官，受我们灵的支配，有基督为其生命（圣经恢复本，罗六 6 注 2）。

以西结三十五章说，以东和他的同伴看见以色列荒凉就喜乐（12、15）。以东也等着要来得以色列和犹大这二国，声称这两国属于以东。对主而言，以东是在胡言乱语；主必定要再次施行对以东的审判。

我们需要学习审判以东的功课。当我们得着恢复时，必须一再审判我们的旧人。对亚扪、摩押、推罗、西顿和埃及的审判，可能是一次就完成的，但对以东的审判不能一次完成。相反的，以东，我们的旧人，必须一再地受审判，直到我们身体得赎的日子。这是为什么在三十四与三十六这美妙的两章之间，有一章很消极地论到对以东的审判。因为以东又回来了，所以必须重复对他的审判。虽然我们已经定罪并审判了他，把他赶走，但他还是回来。所以，我们需要与主合作，再次施行祂对旧人的审判。

真正被主恢复并不单单是悔改、转向主、享受主的祝福；也需要在我们的生命和性情上有所改变。在神的恢复里，祂要来摸我们的心和我们的灵，因而直接摸着我们的生命，并改变我们的生命和性情。所以，我们需要三十四章所描述外在的恢复，也需要三十六章所描述内在的恢复。因着三十六章里的恢复是恢复我们的生命和性情，与我们的心和我们的灵有关，所以三十五章插进来，是要表明审判我们的旧人是何等重要。神要恢复我们，使我们成为新人，就必须审判我们的旧人，我们的旧造（以西结书生命读经，二三三至二三四页）。

参读：以西结书生命读经，第十七篇。

which has been counted by God as hopeless and has been put on the cross and crucified with Christ. Formerly, our soul acted as an independent person, with the old man as its life and personality; now, since the old man has been crucified, our soul should act only as an organ of Christ and should be under the control of our spirit, having Christ as its life. (Rom. 6:6, footnote 2)

Ezekiel 35 says that Edom and his company were happy to see that Israel was desolate (vv. 12, 15). Edom was also waiting to possess the two nations of Israel and Judah, claiming them as belonging to Edom. To the Lord Edom was speaking nonsense, for He intended to exercise His judgment upon Edom once again.

We need to learn the lesson of judging Edom. While we are being recovered, we have to judge our old man again and again. The judgment upon Ammon, Moab, Tyrus, Zidon, and Egypt may be once for all, but the judgment upon Edom cannot be once for all. On the contrary, Edom, our old man, must be judged repeatedly until the day of the redemption of our body. This is the reason that between Ezekiel 34 and 36, which are wonderful chapters, there is a very negative chapter regarding the judgment upon Edom. Because Edom returns, the judgment upon him must be repeated. Although we have condemned him, judged him, and chased him away, he comes back. Therefore, we need to cooperate with the Lord to exercise once again His judgment upon the old man.

The genuine recovery of the Lord is not simply a matter of repenting, turning to the Lord, and enjoying the blessing of the Lord. There also needs to be a change in our life and nature. In His recovery, God needs to touch our heart and our spirit and thereby touch our life directly and change us in life and nature. Therefore, we need both the outward recovery described in Ezekiel 34 and the inward recovery described in Ezekiel 36. Because the recovery in Ezekiel 36 concerns our life and our nature and involves our heart and our spirit, chapter 35 is inserted to show the importance of judging our old man. In order to recover us and make us a new man, God must judge our old man, our old creation. (Life-study of Ezekiel, p. 188)

Further Reading: Life-study of Ezekiel, msg. 17

第十二周　周二

晨兴喂养

结三六 21“我却顾惜我的圣名，就是以色列家在所到的列国中所亵渎的。”

25“我必用清水洒在你们身上，你们就洁净了；我要洁净你们，使你们脱离一切的污秽，脱离一切的偶像。”

以西结三十六章二十一至二十三节说，“我却顾惜我的圣名，就是以色列家在所到的列国中所亵渎的。所以，你要对以色列家说，主耶和华如此说，以色列家啊，我行这事不是为你们，乃是为我的圣名，就是你们在所到的列国中所亵渎的。我要使我的大名显为圣别；这名在列国中已被亵渎，就是你们在他们中间所亵渎的。我在列国的人眼前，在你们身上显为圣别的时候，他们就知道我是耶和华；这是主耶和华说的。”这里我们看见，神恢复祂的子民，乃是为祂的圣名行事。生命内在的恢复是神为着祂的名而完成的。我们许多人都能见证，我们得恢复、得复兴，不是因着自己有什么长处，乃是因着神为祂自己的名，在我们里面作事（以西结书生命读经，二三五页）。

信息选读

以西结三十六章二十五节的清水是指主救赎、洁净的血，就是洗罪的泉源（亚十三 1）。主恢复我们，洗去我们两类不洁的事物：一类是污秽，包括各种罪恶的事、不公的事、不义的事、和黑暗的事；一类是偶像（圣经恢复本，结三六 25 注 1）。

撒迦利亚十三章一节说到主的血是洗罪的泉源。…主耶稣用祂洁净人的血洗净我们，不仅是在我们得救的时候，更是在我们每一次得复兴，被带回归祂的时候。

‹‹ WEEK 12 —DAY 2 ››

Morning Nourishment

Ezek. 36:21 But I had regard for My holy name, which the house of Israel had profaned among the nations where they went.

25 And I will sprinkle clean water upon you, and you will be clean; from all your filthiness and from all your idols I will cleanse you.

Ezekiel 36:21-23 says, “But I had regard for My holy name, which the house of Israel had profaned among the nations where they went. Therefore say to the house of Israel, Thus says the Lord Jehovah, I am not doing this for your sake, O house of Israel, but for My holy name, which you have profaned among the nations where you went. And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations will know that I am Jehovah, declares the Lord Jehovah, when I am sanctified in you in their sight.” Here we see that in recovering His people, God acts on behalf of His holy name. The inward recovery of life is carried out by God for the sake of His name. Many of us can testify that we have been recovered and revived not because of any merit in ourselves but because God did something in us for His own name. (Life-study of Ezekiel, p. 189)

Today’s Reading

The clean water in Ezekiel 36:25 refers to the Lord’s redeeming and cleansing blood, which is a cleansing fountain (Zech. 13:1). In recovering us, the Lord washes us from two categories of dirty things—from filthiness, including all kinds of sinful things, unjust things, unrighteous things, and dark things, and from idols. (Ezek. 36:25, footnote 1)

Zechariah 13:1 says that the Lord’s blood is a washing fountain....The Lord Jesus washes us with His cleansing blood not only when we are saved but also every time we are revived and brought back to Him.

主洗净我们脱离两类不洁的事物：一类是污秽，一类是偶像。…污秽也包括恨人、害人、纵情于属世的娱乐上。我们得救时，对这些污秽的事就感觉羞耻。我们得复兴时，也有这种羞耻的感觉，不想记起这些曾经沉溺于其中的罪恶和属世之事。主的血乃是洁净的水，能洗净我们脱离这一切污秽。也许今天我们就需要从闲谈、造谣、嫉妒、批评和坏脾气得着洗净。赞美主，无论我们多么污秽，主的血乃是能洗净并洁净我们的清水。

我们得救以前，…也有许多偶像。这也可能是我们退后、尚未得复兴之前的光景。想想看，你在得救或得复兴以前有多少偶像。对一些人来说，一件衣服是偶像。…当倪弟兄在上海尽职时，有一次他突然指着一位姊妹，问她说，“马太福音有几章？”她回答说，“二十六章。”然后倪弟兄问她所穿的旗袍有几个钮扣，她毫不犹豫就说出正确的数字。倪弟兄接着说，“你非常知道你的旗袍，甚至记得上面有几个钮扣；但是你不记得马太福音有几章。”这个简单的例证给我们看见，我们可能爱一件衣服，过于爱主耶稣。我们若爱任何事过于爱主，那就是偶像。

有些基督徒从未为主耶稣流过一滴眼泪，却为他们的衣服流了许多眼泪。这证明他们爱衣服过于爱主耶稣。另有的人可能在意博士学位或崇高地位这类的事。还有的人可能渴望得着名誉，要为自己留名。这一切事都是偶像。我们需要主救赎的血，不仅洁净我们脱离一切的污秽，也脱离一切的偶像（以西结书生命读经，二三六至二三八页）。

参读：过照着神启示之高峰的生活，第四至五篇。

The Lord washes us from two categories of dirty things—from filthiness and from idols....[Filthiness] also includes hating others, doing wrong to others, and indulging in worldly amusements. When we were saved, we felt ashamed of these filthy things. When we are revived, we also have such a feeling of shame, not wanting to recall the sinful and worldly things that we were once involved with. The Lord’s blood as the clean water washes us from all our filthiness. Perhaps today we need to be washed from gossip, rumors, jealousy, criticism, and unkindness. We praise the Lord that no matter how filthy we were, the Lord’s blood is the clean water that washes us and cleanses us.

Before we were saved,...we also had many idols. This also might have been our situation after we became backslidden and before we were revived. Consider how many idols you had before you were saved or revived. For some, an article of clothing is an idol....Once while Brother Watchman Nee was ministering in Shanghai, he suddenly pointed to a certain sister and asked, “How many chapters are there in Matthew?” She answered, “Twenty-six.” Then Brother Nee asked her how many buttons were on her long gown, and without hesitation she told him the correct number. Brother Nee went on to say, “You know your long gown so well. You even remember how many buttons it has. But you do not remember how many chapters there are in Matthew.” This simple illustration shows us that we may love an article of clothing more than we love the Lord Jesus. Anything that we love more than the Lord is an idol.

Some Christians have never shed a single tear for the Lord Jesus, but they have shed many tears for their clothing. This proves that they love clothing more than the Lord Jesus. Others may care for things such as a doctoral degree or a high position. Still others may desire fame or may want to make a name for themselves. All these things are idols. We need the Lord’s redeeming blood to cleanse us not only from all our filthiness but also from all our idols. (Life-study of Ezekiel, pp. 190-191)

Further Reading: Living a Life according to the High Peak of God’s Revelation, chs. 4-5

第十二周　周三

晨兴喂养

结三六 26“我也要赐给你们新心，将新灵放在你们里面；又从你们的肉体中除掉石心，赐给你们肉心。”

提后二 22“你要逃避青年人的私欲，同那清心呼求主的人，竭力追求公义、信、爱、和平。”

在主借生命的恢复里，祂赐给我们新心和新灵。我们的心是爱的器官，我们的灵是接受的器官。当我们在堕落退后的情形里，我们的心向主是刚硬的，我们的灵是死的（弗二 1，四 18）。当主拯救或复兴我们时，祂更新我们的心，使我们的石心变为肉心，就是柔软并爱祂的心（参林后三 3）。不仅如此，祂用祂神圣的生命点活并更新我们的灵（西二 13）。结果我们就用我们更新的心爱主、渴望祂，并且借着运用我们更新的灵，就能接触祂、接受祂并盛装祂（圣经恢复本，结三六 26 注 1）。

信息选读

魂是人位的本身，而心是采取行动的人位。这意思是说，每当你行动的时候，是你借着你的心行动。因此，可以说我们的心是我们行动的代表〔行动的机关〕。我们里面的所是里有个代表我们的，就是我们的心。当一位弟兄对他的妻子说，“亲爱的，我爱你”，这意思是说，他的心爱他的妻子。…我们喜欢或讨厌什么，也是我们的心在喜欢或在讨厌。因此，我们的心是我们的代表，是我们里面之所是行动的代表、执行者或大使。

神在祂的救恩里应许赐给我们一个新心。…以西结三十六章二十六节里的新心，不是指另外一个心，乃是指

‹‹ WEEK 12 —DAY 3 ››

Morning Nourishment

Ezek. 36:26 I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.

2 Tim. 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

In His recovery by life the Lord gives us a new heart and a new spirit. Our heart is our loving organ, and our spirit is our receiving organ. While we are in a fallen or backslidden state, our heart toward the Lord is stony and hard, and our spirit is deadened (Eph. 2:1; 4:18). When the Lord saves us or revives us, He renews our heart, making our stony heart a heart of flesh, a heart that is soft and loving toward Him (cf. 2 Cor. 3:3). Furthermore, He enlivens and renews our spirit with His divine life (Col. 2:13). As a result, we love the Lord and desire Him with our renewed heart, and we can contact Him, receive Him, and contain Him by exercising our renewed spirit. (Ezek. 36:26, footnote 1)

Today's Reading

The soul is the person himself, but the heart is the person in action. This means that whenever you act, you act by your heart. Therefore, we may say that our heart is our representative in action, [our acting agent]. We have something in our inner being that represents us, and this representative is our heart. When a brother says to his wife, “Dear, I love you,” this means that his heart loves her....Whenever we enjoy something or dislike something, it is our heart that enjoys or dislikes. Thus, our heart is our representative, the acting commissioner or ambassador, of our inner being.

God in His salvation promises to give us a new heart....The new heart in Ezekiel 36:26 does not refer to another heart; it refers to a renewed heart. The

更新的心。这更新的心第一个特征，就是转向神。我们的心转向神是一个非常健康的标记，表明神已经更新了我们的心。…更新的心第二个特征是追求清洁。提前一章五节说，爱是出于清洁的心。保罗在提后二章二十二节勉励提摩太，要“同那清心呼求主的人，竭力追求”。…照圣经看，清洁的心就是动机单一的心。因此，清洁是动机的问题。我们行事若有双重动机，我们的心就不清洁（帖撒罗尼迦前书生命读经，二一七、二一九至二二〇页）。

心与生命既有这样重要的关系，所以神为要叫祂的生命能从我们里面律出去，就不得不来对付我们的心。我们的心向着神总不外有四大问题，就是：不软，不清，不爱，不安。不软，是心志的问题；不清，不只是心思的问题，也是心情的问题；不爱，就只是心情的问题；而不安，乃是良心的问题。神来对付我们的心，就是来对付这四方面，叫我们的心能软，能清，能爱，能安。

第一，神是要我们的心软。心软就是心志向神是折服的，是柔顺的，没有强项，没有悖逆。神来对付我们的心，…就是把我们刚硬的石心，软化成柔软的肉心。…第二，神是要我们的心清。心清就是心思专一地思念神，也是心情向着神纯一不杂，…只爱神要神，除神以外，别无爱慕，倾向，或想望。…第三，神是要我们的心爱。心爱就是心情爱神，要神，渴慕神，想望神，对神有爱情。…第四，神是要我们的心安。心安就是良心无亏〔徒二四16〕，没有定罪指责，是妥贴安稳的（生命的认识，一四四至一四六页）。

参读：生命的认识，第十篇；神的经营，第七至八章；帖撒罗尼迦前书生命读经，第二十一至二十二篇。

first characteristic of this renewed heart is that it turns to God. The turning of our heart to God is a very healthy sign that He has renewed it. The second characteristic of a renewed heart is that it seeks purity. First Timothy 1:5 speaks of love out of a pure heart. In 2 Timothy 2:22 Paul encourages Timothy to be “with those who call on the Lord out of a pure heart.”...According to the Bible, to have a pure heart is to have a heart with a single motive. Purity, therefore, is a matter of motive. If we do something with a double motive, our heart is not pure. (Life-study of 1 Thessalonians, pp. 182-184)

Since the heart is so vitally related to life, God has no other alternative but to deal with our heart that His life might be regulated out from us. Toward God, our heart has four great problems: hardness, impurity, unlovingness, and unpeacefulness. Hardness is a matter of the will, impurity is a matter not only of the mind but also of the emotion, unlovingness is a matter of the emotion, and unpeacefulness is a matter of the conscience. When God deals with our heart, He deals with these four aspects so that our heart may be soft, pure, loving, and at peace.

First, God wants our heart to be soft. To be soft means that the will of the heart toward God is submissive and yielding, not stiff-necked and rebellious. When God deals with our heart...He softens our hard, stony heart so that it becomes a soft heart of flesh. Second, God wants our heart to be pure. A pure heart means a heart that sets its mind specifically on God. It is also a heart in which the emotion is exceedingly pure and simple toward God....It only loves God and wants God; besides God, it has no other love, inclination, or desire. Third, God wants our heart to be loving. A loving heart means a heart in which the emotion loves God, wants God, thirsts after God, yearns for God, and has affection toward God. Fourth, God wants our heart to be at peace. A heart at peace means a heart in which the conscience has no offense (Acts 24:16), no condemnation or reproach; it is safe and secure. (The Knowledge of Life, pp. 126-128)

Further Reading: The Knowledge of Life, ch. 10; CWWL, 1964, vol. 3, “The Economy of God,” chs. 7-8; Life-study of 1 Thessalonians, msgs. 21-22

第十二周　周四

晨兴喂养

亚十二1“…铺张诸天、建立地基、造人里面之灵的耶和华说。”

提后一6～7“为这缘故，我提醒你，将那借我按手，在你里面神的恩赐，再如火挑旺起来。因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”

在神的眼中，我们的灵与天地并列。…撒迦利亚十二章一节清楚地说，神铺张诸天，建立地基，造人里面的灵。诸天是为着地，地是为着人，人有灵以接触神。我们唯有用我们的灵，才能接触神。

在接触神的事上，我们的灵非常重要，而我们接触神就是我们对神的敬拜。我们没有接触神，就不能敬拜神。…约翰四章二十四节…告诉我们，神是灵，我们必须在我们的灵里敬拜祂。我们乃是借着运用灵敬拜祂。我们若要过有意义的生活，就应当接触神。祂是我们的源头，我们的灵是我们属灵的器官，使我们可以接触祂。

在我们基督徒的行事为人上，我们必须照着我们的灵而行（罗八4下）。你若问我问题，我不该从我的魂回答你。我应当从我的灵回答你。…这样，我们就是属灵的人，照着我们的灵行事、生活并为人（那灵同我们的灵，七八至七九、八一页）。

信息选读

我们也需要运用我们的灵。单有爱的心是不够的；在爱的心之外，我们还需要得着一个更新、接受的灵。我们得救以前就有人的灵，但这灵是死的。在以弗所二章一节，保罗说我们原是死在过犯并罪之中。这当然不是指我们在身体或魂里死了，乃是指我们在灵里死了。我们在身

‹‹ WEEK 12 —DAY 4 ››

Morning Nourishment

Zech. 12:1 ...Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him.

2 Tim. 1:6-7 For which cause I remind you to fan into flame the gift of God....For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

In the eyes of God, our human spirit is ranked with the heavens and the earth....Zechariah 12:1 says clearly that God stretched forth the heavens, laid the foundation of the earth, and formed the spirit of man within him. The heavens are for the earth; the earth is for man; and man has a spirit to contact God.

Our human spirit is important in our contacting God, and our contacting God is our worship to God. We cannot contact God without worshipping Him....John 4:24 [says] that God is Spirit and that we must worship Him in our spirit. We worship Him by exercising our spirit. If we are going to live a meaningful life, we should contact God. He is our source, and our spirit is our spiritual organ for us to contact Him.

In our Christian walk, we need to walk according to our spirit (Rom. 8:4b). When you ask me a question, I should not answer you from my soul. I should answer you from my spirit....We are spiritual men who walk, live, and have our being according to our spirit. (The Spirit with Our Spirit, pp. 72, 74)

Today's Reading

We also need to exercise our spirit. A loving heart is not sufficient. In addition to a loving heart, we need a renewed, receiving spirit. We had a human spirit before we were saved, but it was deadened. In Ephesians 2:1 Paul says that we were dead in offenses and sins....We were dead not in our body or in our soul but in our spirit. While we were living in our body, we were deadened in our spirit.

体里活着，却在灵里死了。当我们得救时，主耶稣点活了我们的灵。因此，我们现在有一个被点活、得更新的灵。

运用我们的灵接触主，最好的方法就是呼喊：“哦，主耶稣！”我们这样运用我们的灵，就感觉到全人深处有个东西在运行。那就是我们的灵。

撒但诡诈地使人的灵这件事向多数基督徒隐藏起来。许多信徒读圣经时，都没有运用灵，只运用心思。我们读圣经时，需要运用灵，也需要运用心思。…我们若不运用灵，就无法作正常的基督徒。

〔我们〕要学习操练我们的灵，“与主成为一灵”（林前六 17）。这就是说，我们需要看见，主借生命在我们里面恢复时，给了我们一个新灵（以西结书生命读经，二四〇至二四一、二四三页）。

提后一章六至七节指明，我们必须将我们的灵如火挑旺起来。…神所给我们的灵，是我们必须挑旺起来的。…你若要将你的灵挑旺起来，就必须敞开口，敞开心，敞开灵。你必须敞开你全人的这三层。你必须用口说，“哦，主耶稣。”但你还必须加深地用口、用心来说，“哦，主耶稣。”然后你还必须更深地用口、用心、用灵来说，“哦，主耶稣。”这是从深处敞开你的灵。火就会烧起来。

神所赐给我们的灵乃是能力、爱并清明自守的灵。能力属于我们的意志，爱属于我们的情感，清明自守属于我们的心思。神赐给我们的灵属于这三件事。我们的意志应当刚强，满了能力；我们的情感应当爱人，满了爱；我们的心思应当清明，满了清明自守。我们能作事，因为我们有能力的性能。我们不该说我们不会爱人，因为我们有爱的性能。我们不该说我们是在黑暗里，因为我们有清明自守的性能，有晴朗的天（那灵同我们的灵，八九、九一至九三页）。

参读：生命信息，第七十一章；那灵同我们的灵，第七章。

When we were saved, the Lord Jesus enlivened our spirit. Thus, we now have an enlivened and renewed spirit.

One of the best ways to use our spirit to contact the Lord is to call, “O Lord Jesus!” When we exercise our spirit in this way, we have the sense of something moving deep within our being. That something is our spirit.

In his subtlety, Satan has hidden this matter of the human spirit from most Christians. When many believers read the Bible, they do not exercise their spirit but exercise only their mind. When we read the Bible, we need to exercise our spirit as well as our mind. We should never neglect our spirit. If we do not exercise our spirit, we cannot be proper Christians.

We should learn to exercise our spirit to be one spirit with the Lord (1 Cor. 6:17). This means that we need to realize that, in His inward recovery by life, He has given us a new spirit. (Life-study of Ezekiel, pp. 193-195)

Second Timothy 1:6-7 indicates that we need to fan our spirit into flame....Our God-given spirit is what we must fan into flame....If you want to fan your spirit into flame, you need to open up your mouth, open up your heart, and open up your spirit. You need to open these three layers of your being. You have to use your mouth to say, “O Lord Jesus.” But then you have to go deeper by using your mouth with your heart to say, “O Lord Jesus.” Then you need to go even deeper by using your mouth with your heart and with your spirit to say, “O Lord Jesus.” This is to open up your spirit from deep within. Then the fire burns.

The spirit given to us by God is of power, of love, and of sobermindedness. Power belongs to our will. Love belongs to our emotion. Sobermindedness belongs to our mind. God has given us a spirit of these three things. Our will should be strong, full of power; our emotion should be loving, full of love; and our mind should be sober, full of sobermindedness....We can do things because we have the capacity of power. We should not say that we do not love people, because we have the capacity of love. We should not say that we are in darkness, because we have the capacity of sobermindedness with a clear sky. (The Spirit with Our Spirit, pp. 80-83)

Further Reading: CWWL, 1979, vol. 1, “Life Messages, Volume 2,” ch. 71; The Spirit with Our Spirit, ch. 7

第十二周　周五

晨兴喂养

结三六 27“我必将我的灵放在你们里面，使你们遵行我的律例，谨守遵行我的典章。”

罗八 2“因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”

4“使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

〔在以西结三十六章二十七节〕我们看见，主不但说要给我们一个新心和一个新灵，更说要将祂的灵放在我们里面，将祂的灵放在我们灵里。我们不该忽略我们的灵，因为我们的灵乃是盛装神圣之灵的器皿。信徒一听到“灵”这字，通常都想到圣灵，很少想到他们有人的灵。不错，我们需要圣灵，但我们需要看见，圣灵是在我们重生之人的灵里。“那灵自己同我们的灵见证。”（罗八 16）赞美主，我们有一个新心和一个新灵，使我们有圣灵在我们灵里一直加强我们（以西结书生命读经，二四三至二四四页）。

信息选读

神的诫命乃是照着祂的性情，而我们有神的性情在我们里面，因为我们有祂的灵在我们里面。现在我们里面有一个东西是与神的律法相符的。在我们里面神的灵含有神的性情，而神的性情与神的律法相符。因着有神的性情在我们里面，我们就很容易遵守祂的律法。从前我们很难爱人，但如今我们很容易爱人，却很难恨人，因为我们里面有了新的性情，就是神的性情（以西结书生命读经，二四四页）。

‹‹ WEEK 12 —DAY 5 ››

Morning Nourishment

Ezek. 36:27 And I will put My Spirit within you and cause you to walk in My statutes, and My ordinances you shall keep and do.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

[In Ezekiel 36:27] we see that the Lord said not only that He will give us a new heart and a new spirit but that He will put His Spirit within us, putting His Spirit into our spirit. We should not neglect our spirit, because our spirit is the vessel which contains the divine Spirit. When believers hear the word spirit, they usually think of the Holy Spirit. They seldom consider that they have a human spirit. Yes, we need the Holy Spirit, but we need to realize that the Holy Spirit is in our regenerated human spirit. “The Spirit Himself witnesses with our spirit” (Rom. 8:16). Praise the Lord that we have a new heart and a new spirit and that we have the Holy Spirit within our spirit strengthening us all the time. (Life-study of Ezekiel, p. 195)

Today’s Reading

God’s commandments are according to His nature, and we have the nature of God within us because we have His Spirit within us. Now there is something within us that corresponds to God’s law. God’s Spirit within us contains God’s nature, and God’s nature corresponds to God’s law. Because we have God’s nature within us, it is easy for us to keep His law. Formerly it was difficult for us to love others, but now it is easy to love others and difficult to hate them because we have a new nature, God’s nature, within us. (Life-study of Ezekiel, p. 196)

生命之灵的律，是罗马八章的主题。…生命乃是那灵的内容与流出，那灵乃是三一神终极完满的显出。这位三一神，经过成为肉体、钉死并复活的过程，成了内住、赐生命的灵，作所有在基督里之信徒的生命。罪的律，乃是出于住在我们堕落身体肢体中的撒但（七23、17）。那释放我们，使我们脱离这罪律的〔八2〕，乃是这生命之灵的律。不是神，也不是那灵，乃是这律，在我们里面运行，救我们脱离肉体中罪律的运行，并使我们认识神，得着神，而将祂活出。这生命之灵的律，是生命之灵的自然能力，只要情形符合这律的要求，这自然的律就会自动运行（圣经恢复本，罗八2注3）。

生命的灵，就是基督的灵，基督是与神的律法一致的。当我们照着这灵而行，我们里面的这灵，自然就借着我们成就律法一切义的要求（罗八4注1）。

我们人的灵是重要的，因为乃是在这灵里，基督与那灵内住于我们，以我们的灵为神的居所（提后四22上，罗八11，弗二22）。你若没有神在你的灵里，你的魂必定也是空洞的。魂被造成为器皿，以盛装神作内容。罗马九章清楚地告诉我们，我们人是神的器皿，盛装神作我们的内容（21、23）。今天三一神化身于基督，实化为那灵，…在我们灵里作我们的内容。

身为基督徒，我们的灵已经得了重生。得重生就是得加强，一个更刚强更丰富的东西加到我们里面。…神已经赐给我们称义、和好以及祂全备的救恩。这一切都是在神的生命和神的灵之外，另赐给我们的。事实上，这一切属天的事物都包括在神的生命和神的灵里，二者已经加到我们灵里了。我们有一个得重生并得加强的灵，这灵是刚强的灵，有一个同伴。这个同伴就是三一神。三一神成了我们灵里的同伴。我们所有的是何等丰富的灵！（那灵同我们的灵，七九至八〇、八七至八八页）

参读：那灵同我们的灵，第八章。

The law of the Spirit of life is the subject of Romans 8....Life is the content and issue of the Spirit, and the Spirit is the ultimate and consummate manifestation of the Triune God after His being processed through incarnation, crucifixion, and resurrection and becoming the indwelling, life-giving Spirit, who is life to all the believers in Christ. The law that has freed us from the law of sin [Rom. 8:2], which is of Satan, who dwells in the members of our fallen body (7:23, 17), is of this Spirit of life. It is this law, not God nor the Spirit, that works in us to deliver us from the working of the law of sin in our flesh and to enable us to know God and gain God and thereby live Him out. This law of the Spirit of life is the spontaneous power of the Spirit of life. Such a spontaneous law works automatically under the condition that fulfills its requirements. (Rom. 8:2, footnote 1)

The Spirit of life is the Spirit of Christ, and Christ corresponds with the law of God. This Spirit within us spontaneously fulfills all the righteous requirements of the law through us when we walk according to Him. (Rom. 8:4, footnote 1)

Our human spirit is important because it is in this spirit that Christ and the Spirit indwell us, taking our spirit as God's habitation (2 Tim. 4:22a; Rom. 8:11; Eph. 2:22). If you do not have God in your spirit, your soul will also be empty. The soul was made to be a vessel to contain God as the contents. Romans 9 tells us clearly that we human beings are vessels to God, containers to contain God as our contents (vv. 21, 23). Today the Triune God is embodied in Christ and realized as the Spirit.

As Christians, our spirit has been regenerated. To be regenerated is to be reinforced. Something stronger and richer has been added into our being....God has given us justification, reconciliation, and His full salvation. All these were given in addition to God's life and God's Spirit. Actually, all these heavenly things are included in God's life and God's Spirit, which have been added into our spirit. We have a regenerated and reinforced spirit, a very strong spirit, with a companion. This companion is the Triune God. The Triune God becomes our companion in our spirit. What an enriched spirit we have! (The Spirit with Our Spirit, pp. 73, 79)

Further Reading: The Spirit with Our Spirit, ch. 8

第十二周　周六

晨兴喂养

结三六 35“他们必说，这先前为荒凉之地，现在成如伊甸园；这荒废凄凉、毁坏的城邑现在坚固有人居住。”

37～38“主耶和华如此说，我要加增以色列家的人数，多如羊群；他们必为这事向我求问，我要给他们成就。…荒凉的城邑必被人群充满；他们就知道我是耶和华。”

以西结三十六章里的一个主要重点是说到恢复美地，就是恢复对基督丰富的完满享受（8～15、33～36）。什么时候我们退后堕落了，我们就失去对基督之丰富的享受。基督自己是丰富的，但我们却会失去对祂丰富的享受。我们赞美主，在祂的恢复里，恢复了对基督之丰富的享受。

“我必从列国收取你们，从列邦聚集你们，把你们带回自己的地。”（24）神在祂的恢复里，把我们从世界带出来，把我们带回自己的地。祂使我们回到作我们之地的基督那里。

主的恢复有两方面，…就是外面的恢复和里面的恢复。假设你堕落离开了基督，离开了召会生活，也离开了与圣徒的交通，而落到罪恶、属世的事物里。但有一天主把你寻找出来，把你带回归祂自己，带回到召会生活，并与圣徒的交通。这就是…外面的恢复，…把你带回到美地。…你仍然需要主恢复内在的一面，就是二十二至三十节所说到的（以西结书生命读经，二三四至二三六页）。

信息选读

‹‹ WEEK 12 —DAY 6 ››

Morning Nourishment

Ezek. 36:35 And they will say, This land that was desolate has become like the garden of Eden, and the waste and desolate and ruined cities are fortified and inhabited.

37-38 Thus says the Lord Jehovah, Moreover for this I will be inquired of by the house of Israel to do it for them; I will increase them with men like a flock....So will the waste cities be filled with flocks of men; and they will know that I am Jehovah.

A major point in Ezekiel 36 is the recovery of the good land, that is, the restoration of the full enjoyment of the riches of Christ (vv. 8-15, 33-36). Whenever we backslide and become fallen, we lose the rich enjoyment of Christ. Christ Himself is rich, but we may lose the enjoyment of His riches. We praise the Lord that in His recovery there is the restoration of the enjoyment of the riches of Christ.

Verse 24 says, “I will take you from the nations and gather you from all the countries and bring you into your own land.” In His recovery, God brings us out from the world and brings us back to our own place. He returns us to Christ as our land.

In the Lord’s recovery there are two aspects:...the outward recovery and the inward recovery. Suppose that you have fallen away from Christ, from the church life, and from the fellowship with the saints and have become involved with sinful, worldly things. But one day the Lord seeks you out and brings you back to Himself, to the church life, and to the fellowship with the saints. This is...an outward recovery...[to bring] you back to the good land....You still need the inward aspect of the Lord’s recovery, which is covered in 36:22-30. (Life-study of Ezekiel, pp. 188-190, 189)

Today’s Reading

在以西结三十六章三十四至三十六节，主应许那荒凉、荒废之地要变成如同伊甸园一样。…基督这生命树，要在那里成为他们丰富的供应。地方召会需要达到这么高的情形，就是如同伊甸园一样。甚至今天在召会的聚会中，我们常觉得是在伊甸园里。

三十七至三十八节说，“主耶和华如此说，我要加增以色列家的人数，多如羊群；他们必为这事向我求问，我要给他们成就。圣别作祭物的羊群怎样多，耶路撒冷在所定的节期羊群怎样多…。”这里主应许说，祂要带进人来，如羊群一般。虽然祂应许要作这事，但我们仍需求问祂。这就是说，我们需要为着扩增祷告，说，“哦，主啊，把人如同羊群带进来。这是你向我们应许过的。”

在已过，每当我们为人数扩增祷告，主都答应了。我觉得我们需要更多祷告。主应许了，但祂需要我们的求问。祂应许要加增我们的人数，多如羊群，但我们需要为此祷告，求祂成就这事。我盼望圣徒们在众地方召会中，要确定、特定地为人数扩增祷告。我们绝不该对目前的人数满意；我们都当渴望在一段时期之内人数加倍。因此，我们需要祷告：“主，把人如同羊群带进来。”…一九六三年在洛杉矶，我们只有二十至三十人，但我们祷告了六个月，人数就大大增加。在艾尔登会所，我们也祷告求主把人如同羊群带进来。我们祷告说，“主，把人如同羊群带给我们！”主听了这个祷告。我觉得今天我们需要更多祷告，站在以西结三十六章三十七至三十八节上面，就着人数的增加向主要。

我们不该说数字没有意义，我们不在意人数等等。我们在扩增的事上，绝不该因为失败而安慰自己。我们的确需要人数的扩增。我们需要为扩增祷告，取用三十六章里主的应许。有人听到这事，可能说他们重质不重量。然而，质出自量。所以，我们需要祷告，求主给我们加增人数，求祂把人如同羊群带来（以西结书生命读经，二四四至二四六页）。

参读：以西结书生命读经，第十七篇。

In Ezekiel 36:34-36 the Lord promised that the desolate and waste places would become like the garden of Eden. There...Christ as the tree of life, would be their rich supply. The local churches need to reach such a high condition that they are like the garden of Eden. Even today, often in the church meetings we have the sense that we are in the garden of Eden.

Ezekiel 36:37-38 says, “Thus says the Lord Jehovah, Moreover for this I will be inquired of by the house of Israel to do it for them; I will increase them with men like a flock. Like the holy flock for sacrifices, like the flock of Jerusalem in her appointed feasts....” Here the Lord promised that He would bring in flocks of people. Although He has promised to do this, we still need to inquire of Him. This means that we need to pray for the increase, saying, “O Lord, flock people in. You promised this to us.”

In the past, whenever we prayed for an increase of number, the Lord answered. I feel that we need to pray more. The Lord promised, yet He needs our inquiring. He promised that He will increase our number by flocks of men, but we need to pray for this and ask Him to do it. I hope that the saints in all the local churches will pray definitely and specifically for the increase of numbers. We should never be content with our present number. Rather, we should all aspire to be doubled within a period of time. Thus, we need to pray, “Lord, flock people in.” In 1963 in Los Angeles, we had only twenty to thirty people, but after we prayed for six months, the number was greatly increased. In Elden Hall we also prayed that the Lord would flock people in. We prayed, “Lord, bring flocks of men to us,” and the Lord heard this prayer. I feel that today we need to pray even more, standing upon and claiming Ezekiel 36:37-38 concerning the increase of numbers.

We should not say that numbers do not mean anything and that we do not care for numbers. We should not comfort ourselves with any failure in the matter of increase. We surely need the increase in numbers. We need to pray for the increase, claiming the Lord’s promise in Ezekiel 36. When some hear this, they may say that they care not for quantity but for quality. However, quality comes out of quantity. Therefore, we need to pray that the Lord will give us the increase and that He will bring in flocks of men. (Life-study of Ezekiel, pp. 196-197)

Further Reading: Life-study of Ezekiel, msg. 17

第十二周诗歌

539 里面生命的各方面 – 新心与新灵

8 7 8 7（英743）

降A大调 4/4

3 1 5 5 | 5 1 1 7 | 1 3 6 7 1 | 4 3 3 2 |
一 神造我们 作祂器皿，乃为彰 显 祂丰盛；
1 4 4 3 | 2 6 6 5 | 5 4 3 2 1 | 1 7 1 – ‖
要我爱祂，为我造心；要我接 受，且造灵。

二 我们应该用心爱神，　也该用灵接受神；
要得神作我们生命，　非此无法能入门。

三 撒但败坏我们的心，　也弄死了我们灵；
使我不能与神接触，　反倒靠赖己生命。

四 因此，主在祂救恩里，　更新我的心与灵；
恢复了我爱的心情，　并我接受的本能。

五 乃是借着更新的心，　我们爱神，渴慕神；
且是借着更新的灵，　我们拜神，接受神。

六 对神，我们的心应当　诚实、清洁又单纯；
并且我们的灵该是　贫穷、寻求且温顺。

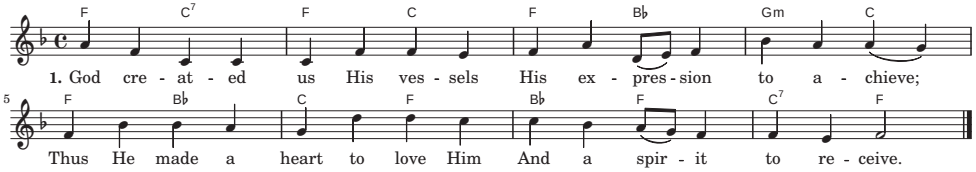
七 神啊，保守我心爱你，　常是新鲜、无陈迹；
并使我灵刚强、活泼，　永以新样接触你。

WEEK 12 — HYMN

God created us His vessels

Various Aspects of the Inner Life — The New Heart and the New Spirit

743



2. With our heart we have to love Him,
With our spirit Him possess
As our life, of Him partaking,
That Himself we may express.

3. Satan has our heart corrupted,
To our spirit death did give,
That the Lord we should not contact
But by self attempt to live.

4. Thus the Lord in His salvation
Heart and spirit has renewed
To recover our receiving
And our loving aptitude.

5. It is by our heart's renewal
We may God in love pursue,
And in newness of the spirit
We may contact God anew.

6. Ever true and pure and single
To the Lord our heart must be,
Poor in spirit, ever seeking
God to contact constantly.

7. Keep our heart, Lord, in love's freshness,
And our spirit strengthen more,
That in newness of the spirit
We may touch Thee o'er and o'er.

第十二周申言

申言稿：

Composition for prophecy with main point and sub-points: