# 二〇一六年冬季训练

## 以西结书结晶读经（一）

## 纲要

## 第二篇

## 正常基督徒属灵的历史—风、云、火、金银合金

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

### 周一

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

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

1 在北方的神总是在上面；按属灵说，当我们往北方去，就是上到神那里去。

2 暴风从北方刮来，意思是它从神而来；这启示神的居所是一切属灵事物的源头。

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

1 约翰二十章那灵的吹气是为着生命，行传二章那灵的吹风是为着神的行动。



# 2016 WINTER TRAINING

## Crystallization-Study of Ezekiel (1)

## Outline

## Message Two

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

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

### Day 1

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

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

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

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

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

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

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

## 三 我们属灵的经历总是开始于属灵的暴风：

1 神的眷临开始于神的风吹在我们这人身上—约三 8，徒二 2。

2 那灵作为吹动的风，把神带给我们，使我们重生—约三 8、6。

3 在我们属灵生命每次转弯时，从北方刮来的暴风都吹在我们身上：

a 这暴风就是神自己吹在我们身上，将暴风带进我们的生活、召会和工作里，使我们不满意，而关心我们属灵的情形，并使我们在属灵生活上有转弯。

b 当风吹在我们身上，我们对自己属灵的光景就无法满意；反而，我们感觉不安，而关心自己的情形。

4 照着召会的历史看，历代神的灵象大风一样吹动，使人为罪悔改，相信主耶稣而得重生，舍弃世界跟随主，并且心里迫切、灵里焚烧来事奉主。

5 每次的暴风都值得回忆；每次的暴风都成了喜乐的回忆；每当神眷临我们，复兴我们，祂的灵就象一阵大风吹在我们身上。

## 周二

## 贰 以西结一章四节里的云是神遮盖祂百姓的表号：

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

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

1. God's visitation begins with the blowing of the wind of God upon our being (John 3:8; Acts 2:2).

2. The Spirit as the blowing wind brought God to us for our regeneration (John 3:8, 6).

3. A storm wind from the north blows upon us at every turn in our spiritual life:

a. This storm wind is God Himself blowing upon us to bring a storm into our life, into our church, and into our work, causing us to be dissatisfied and concerned about our spiritual condition and to have a turn in our spiritual life.

b. When the wind blows upon us, we cannot be satisfied with our spiritual condition; instead, we feel restless and concerned about our situation.

4. According to church history, throughout all the generations the Spirit of God has blown like a mighty wind to cause people to repent of their sins, to believe in the Lord Jesus for their regeneration, to give up the world in order to follow the Lord, and to be desperate in heart and burning in spirit to serve the Lord.

5. Every storm is worth recalling; every storm has a pleasant remembrance; whenever God visits us and revives us, His Spirit blows upon us like a mighty wind.

## Day 2

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

一 云在这里表征神作为那灵与祂的百姓同住，遮盖他们，为要照顾他们，向他们施恩；圣灵临到我们并摸着我们的时候，就象风一样；圣灵停留在我们这里、覆庇我们的时候，就象云一样。

二 风的吹动将神的同在，以属天、覆罩、覆庇之云的形态带给我们—出十四 20、24，十九 9 上，二四 15 ～ 18，四十 34 ～ 38，民十 34，林前十 1 ～ 2。

三 云一点不差就是覆罩的神；神作为风临到，但祂作为云停留—参创一 2，申三二 10 ～ 13。

四 我们可能感觉神的恩典和荣耀在我们身上，象天篷一样遮盖我们—林后十二 9，赛四 5 ～ 6。

五 因着神作为云停留，祂就遮盖、覆庇并覆罩我们，使我们享受祂的同在；这样，祂就在我们的日常生活中产生出属祂的东西。

六 云也表征神对祂百姓的照顾，并祂向着他们的恩宠；在祂恩典的眷顾里，神临到我们象云一样，照顾我们，向我们施恩；神吹在我们身上之后，我们就觉得祂在覆庇并眷顾我们；我们能觉得祂的同在和祂的眷顾—箴十六 15。

七 风同着云，指明神与祂子民之间有重大的属灵事故即将发生。

*A. The cloud here is a figure of God as the Spirit abiding with His people and covering them in order to care for them and show favor to them; when the Holy Spirit comes to us and touches us, He is like the wind; when the Holy Spirit stays with us and overshadows us, He is like the cloud.*

*B. The blowing of the wind brings the presence of God to us in the form of a heavenly, brooding, overshadowing cloud (Exo. 14:20, 24; 19:9a; 24:15-18; 40:34-38; Num. 10:34; 1 Cor. 10:1-2).*

*C. The cloud is nothing other than the brooding God; God comes as the wind, but He stays as the cloud (cf. Gen. 1:2; Deut. 32:10-13).*

*D. We may sense that the grace and glory of God are upon us, covering us as a canopy (2 Cor. 12:9; Isa. 4:5-6).*

*E. By staying with us as the cloud, God covers us, overshadows us, and broods over us to give us the enjoyment of His presence; in this way He produces something of Himself in our daily life.*

*F. The cloud also signifies God's care for His people and His favor toward them; in His gracious visitation God comes to us like a cloud to care for us and to show favor to us; after God blows upon us, we sense that He is overshadowing us and exercising His care for us; we can sense both His presence and His care (Prov. 16:15).*

*G. Together, the wind and the cloud indicate that important spiritual transactions are about to take place between God and His people.*

## 周三

叁 按照以西结一章四节，风带进云，而云里有火：

一 以西结所看见的火，表征神焚烧、圣别的能力—申四 24，来十二 29。

二 云中有火，意思是我们被那灵覆荫时，就蒙祂光照—出四十 38。

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

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

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

a 这火不但烧毁我们的骄傲、邪恶和恨，也烧毁我们天然的谦卑、仁慈和爱。

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

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

## Day 3

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

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

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

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

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

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

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

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

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

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

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

## 周四

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

#### 一 金银合金中，金表征神的性情，银表征救赎：

1 我们的神不仅仅是金所表征的圣者，祂也是银所表征的救赎的神—参启四 3。

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

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

b 是光的神在那是灯的羔羊里—二一 23：

㈠ 若没有羔羊作灯，神照耀在我们身上就会“杀死”我们—提前六 16，诗一〇四 1 ～ 2 上，约壹一 5。

㈡ 作为灯的羔羊，以十分可爱、可接近的方式彰显作为光的神。

㈢ 因着神圣的光借着救赎主照耀出来，光就变得十分可爱，我们甚至在这光中生活行动—7 节。

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



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

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

## Day 4

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

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

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

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

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

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

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

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

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

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

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

1 金银合金从火中显出来；这指明火的焚烧乃是为着金银合金的显耀。

2 我们经历了风、云、火之后，唯一存留的就是光耀的金银合金，救赎的神。

3 我们越经过神的风、云、火，主就越尊贵、荣耀地显在我们身上；我们就觉得唯有祂是宝贵、可爱、明亮并威严的—太十七 1～8，彼后一 16～17。

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

1 对风、云和火的经历，使我们有可能得着祂这位救赎的神，在我们里面作光耀的金银合金。

2 作为在我们里面的金银合金，主是价值无比的宝贝—美妙、奇妙、宝贵并荣耀的宝贝。

## 周五

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

伍 每个基督徒属灵的历史都该是风、云、火、金银合金的故事—结一 4：

一 每次我们蒙主恩典，都与祂发生风、云、火、金银合金的属灵事故。

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

1. The electrum appears from the midst of the fire; this indicates that the burning of the fire is for the manifestation of the electrum.

2. After we have experienced the wind, the cloud, and the fire, the only thing that remains is the glowing electrum, the redeeming God.

3. The more we pass through God's wind, cloud, and fire, the more the Lord is manifested in us in a dignified and glorious way, and we sense that He alone is precious, lovely, bright, and majestic (Matt. 17:1-8; 2 Pet. 1:16-17).

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

1. The experience of the wind, the cloud, and the fire has made it possible for us to have Him, the redeeming God, within us as the glowing electrum.

2. As the electrum within us, the Lord is the treasure of incomparable worth—a treasure that is wonderful, marvelous, precious, and glorious.

## Day 5

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

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

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

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

周六

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

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

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

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

**Day 6**

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

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

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

# 第二周　周一

## 晨兴喂养

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

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

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

## 信息选读

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



# ‹‹ WEEK 2 —DAY 1 ››

## Morning Nourishment

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

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

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

## Today's Reading

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

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

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

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

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

参读：以西结的异象，第二篇。

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

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

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

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

Further Reading: The Visions of Ezekiel, ch. 2

# 第二周　周二

## 晨兴喂养

结一 4 “我观看，见暴风从北方刮来，有一朵大云…。”

出十三 21 “耶和华在他们前面行，日间在云柱中领他们的路…。”

箴十六 15 “王的脸光使人有生命，王的恩宠好象春雨的云。”

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

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

## 信息选读

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



# ‹‹ 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

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

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

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

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

参读：以西结书生命读经，第三篇。

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

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

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

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

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

# 第二周　周三

## 晨兴喂养

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

申四 24 “因为耶和华你的神乃是烈火，是忌邪的神。”

来十二 29 “因为我们的神乃是烈火。”

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

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

## 信息选读

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



# ‹‹ WEEK 2 —DAY 3 ››

## Morning Nourishment

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

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

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

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

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

## Today’s Reading

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

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

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

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

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

参读：以西结书生命读经，第三篇。

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

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

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

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

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

# 第二周　周四

## 晨兴喂养

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

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

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

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

## 信息选读

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



# ‹‹ WEEK 2 —DAY 4 ››

## Morning Nourishment

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

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

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

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

## Today’s Reading

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

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

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

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

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

参读：神新约的经纶，第三十七章。

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

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

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

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

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

# 第二周　周五

## 晨兴喂养

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

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

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

## 信息选读

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



# ‹‹ WEEK 2 —DAY 5 ››

## 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.

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

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

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

参读：以西结书生命读经，第四篇。

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

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

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

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

# 第二周　周六

## 晨兴喂养

结一 1 “…诸天开了，我就看见神的异象。”

28 “下雨的日子，云中虹的样子怎样，…这就是耶和华荣耀的样式显出来的样子…。”

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

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

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

## 信息选读

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



# ‹‹ WEEK 2 —DAY 6 ››

## Morning Nourishment

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

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

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

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

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

## Today's Reading

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

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

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

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

参读：神新约的经纶，第二十一章。

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

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

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

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

# 第二周诗歌

## 吹动！覆罩！焚烧！显耀！ 补 143

（以西结一章四节）（英1200）

F 大调 4/4

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

一 看哪，暴风刮自北方，力无穷;来吹 动! 来吹 动!

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

是神 眷临,使人翻转 得复兴;来 吹 动! 来吹 动!

3 4 | 5⁀5 6 5 4 | 3 3 3 4 3 | 2⁀2 4 3 2 | 3——

(副) 来吹 动! 圣灵强 风吹动,使我 悔 改得生 命!

3 4 | 5⁀5 6 5 4 | 3 3 3 4 3 | 2⁀2 4 3 2 | 1—— ‖

来吹 动! 恩典大 风吹动,使我 主 里得复 兴!

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

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

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

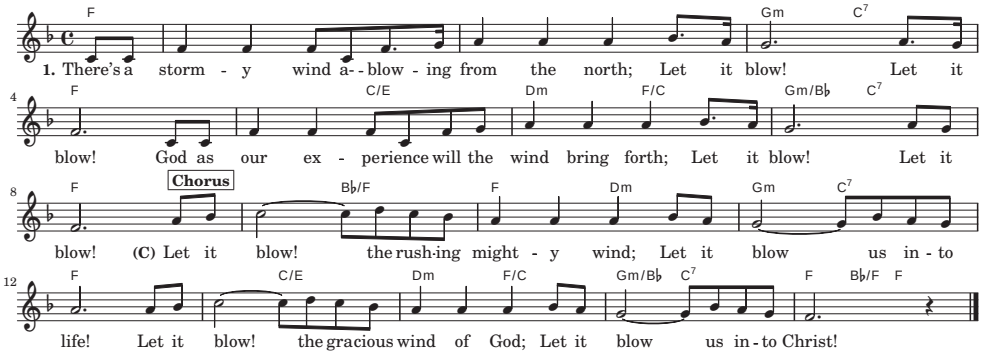
五 风、云、火、金的经历将人点活;多又多!多又多!
愿这循环将我重构永不辍; 多又多!多又多!
(副) 风吹到!云覆罩!火焚烧! 金银合金显荣耀!
愿与主如此全然相调, 使主荣形得显照!

# WEEK 2 — HYMN

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

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

1200




**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.

第二周 • 申言

申言稿：

*Composition for prophecy with main point and sub-points:*