二〇一六年冬季训练

以西结书结晶读经（一）

纲要

第五篇

鹰翅、人手和牛腿

读经：结一 5～11，赛四十 31，徒十六 7，弗四 1，林前二 15

周一

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

一 圣经说到能力的灵，是以鹰为那灵的表号—赛四十 31。

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

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

周二

2016 WINTER TRAINING

Crystallization-Study of Ezekiel (1)

Outline

Message Five

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

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

Day 1

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

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

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

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

Day 2

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

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

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

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

六 主的恩典、能力和力量是为着行动，也是为着遮盖我们：

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

2 四活物前面的脸乃是人的脸，但身体是鹰的身体—结一 10 上、11 下：

a 活物看起来象人，行动却象鹰。

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

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

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

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

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

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

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

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

a. The living creatures look like a man but move like an eagle.

b. The two wings for moving and the two wings for covering indicate that there is something mysterious about us and that this gives others the impression of the Divine Being.

周三

贰 人的手的属灵意义是：正常的基督徒该一直作恰如人所当作的事—8 节上，徒二十 34：

一 保罗的著作指明，即使他经历鹰翅，他在生活中仍然非常有人性，走人性的路，并且尽人的本分作事—帖前二 5 ～ 8，提前五 23，提后四 20。

二 无论神的恩典多么与我们同在，无论主多么加我们能力，我们仍必须尽我们作人的本分：

1 在鹰翅以下该有人手，这些手该一直作工—弗四 28，徒二十 35，十八 3，帖后三 6 ～ 12。

2 我们需要有主加力的恩典作翅膀，也需要有人手，以人的方式与神合作。

三 最高的人性乃是神性加上人性，并且神的属性从人的美德里彰显出来—林前十二 31 下～十三 8 上，太五 44，腓四 5 ～ 7，路二三 34 上，太十八 21 ～ 22，林前四 2，七 25 下，诗三七 3，彼前五 5 ～ 6，约十三 3 ～ 5，彼前三 8，腓二 3，弗四 2。

周四

四 基督徒的人性不是指我们原有的长处，乃是活在我们里面，并且从我们里面活出来的基督—加二 20，腓一 19 ～ 21 上，林后十二 2。

Day 3

II. The spiritual significance of the hands of a man is that a normal Christian should always do things exactly like a man (v. 8a; Acts 20:34):

A. Paul's writings indicate that although he experienced the eagle's wings, he was still very human in his living, taking the human way and doing things in a human way (1 Thes. 2:5-8; 1 Tim. 5:23; 2 Tim. 4:20).

B. No matter how much the grace of God is with us and no matter how much the Lord is empowering us, we must nevertheless do things in a human way:

1. Under the eagle's wings there should be human hands, and these hands should always be working (Eph. 4:28; Acts 20:35; 18:3; 2 Thes. 3:6-12).

2. We need both the wings of the Lord's empowering grace and the hands of a man, cooperating with God in a human way.

C. The highest humanity is one in which divinity is added to our humanity and in which the divine attributes are expressed in our human virtues (1 Cor. 12:31b—13:8a; Matt. 5:44; Phil. 4:5-7; Luke 23:34a; Matt. 18:21-22; 1 Cor. 4:2; 7:25b; Psa. 37:3; 1 Pet. 5:5-6; John 13:3-5; 1 Pet. 3:8; Phil. 2:3; Eph. 4:2).

Day 4

D. Christian humanity does not refer to our natural virtues; rather, it is the Christ who lives in us and out of us (Gal. 2:20; Phil. 1:19-21a; 2 Cor. 12:2).

五 我们都必须学习作有人性的基督徒，按照耶稣的人性，就是祂在复活中的人性生命，过耶稣那样的人性生活—四 10 ～ 11：

1 破坏人性就是毁坏神为着祂的经纶所创造的凭借和管道。

2 我们越属灵，就越有人性。

3 我们若要活基督，就必须学习真正地有人性：

a 一面，我们有神的性情（彼后一 4）；另一面，我们是正常的人。

b 我们有神的性情和神的生命，这不是说我们就不再需要有人性。

c 我们需要凭神的生命和性情过真实的为人生活；这样我们就能过最高的为人生活，象主耶稣的人性生活一样—弗四 20 ～ 21。

六 基督到我们里面来作生命时，祂是永远的生命带着神圣的生命和性情，也带着属人的生命和性情；现今我们奇妙的救主在我们里面作生命，安静、正常、平常并且以非常合乎人性的方式生活、行事、行动并作工—西三 4、12 ～ 14。

周五

七 因着耶稣尚未在复活里得着荣耀而还没有的那灵，乃是带有耶稣之人性的那灵；今天那灵已由耶稣那得着荣耀的人性所构成—路二四 26，约七 37 ～ 39。

八 我们必须经历神的灵作为耶稣的灵—徒十六 7：

E. We all need to learn to be human Christians, living in a Jesusly human way according to the humanity of Jesus, which is His human life in resurrection (4:10-11):

1. To damage humanity is to ruin both the means and the channel created by God for His economy.

2. The more spiritual we are, the more human we will be.

3. If we would live Christ, we need to learn to be human in a genuine way:

a. On the one hand, we have the divine nature (2 Pet. 1:4); on the other hand, we are normal human beings.

b. The fact that we have the divine nature with the divine life does not mean that we no longer need to be human.

c. We need to live a genuinely human life by the divine life and nature; in this way we will be able to live the highest human life, a life like that of the Lord Jesus (Eph. 4:20-21).

F. When Christ comes into us as life, He is the eternal life with both the divine life and nature and the human life and nature; now our wonderful Savior lives, acts, moves, and works as life within us in a quiet, normal, ordinary way and also in a very human way (Col. 3:4, 12-14).

Day 5

G. The Spirit, who was not yet because Jesus had not yet been glorified in resurrection, is the Spirit with the humanity of Jesus; the Spirit today has been constituted with the glorified humanity of Jesus (Luke 24:26; John 7:37-39).

H. We need to experience the Spirit of God as the Spirit of Jesus (Acts 16:7):

1 耶稣的灵是指成为肉体之救主的灵，这灵作为在人性里的耶稣，经过了人性生活和十字架上的死。

2 这指明在耶稣的灵里不仅有神的神圣元素，也有耶稣的人性元素，以及祂为人生活并受死的元素。

叁 牛腿的属灵意义是：我们行事为人该象牛一样有正直的腿；我们不该照着我们人弯曲的脚行事为人，乃该用牛腿行事为人—结一 7，林后一 12：

一 使徒保罗说到用正直的牛腿行事为人—二 17，帖前二 3 ～ 4、12，弗四 1。

二 牛腿不仅是直的，而且也分瓣，分蹄；分蹄表征在我们基督徒的行事为人中，我们需要能分辨在神眼中什么是对的，什么是错的—利十一 4 ～ 6，腓一 9，林前二 14 ～ 15：

1 鉴别力的养成乃是根据学习和经历—来四 12，五 14，林前二 15：

a 我们在神面前学到什么程度，经历到什么地步，我们的鉴别力就达到什么地步。

b 最厉害的鉴别力是出于最厉害的对付。

周六

2 “我所祷告的，就是要你们的爱，在充足的知识并一切的辨识上，多而又多地洋溢”—腓一 9：

a 辨识就是感觉事物的能力；希腊文的“辨识”意指“敏锐的知觉，道德的机智”。

b 根据保罗的话，我们该用满有知识和辨识的心思来爱：

1. The Spirit of Jesus refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross.

2. This indicates that in the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well.

III. The spiritual significance of the feet of a calf is that we should walk like a calf, having straight feet; we should walk not according to our crooked human feet but with the feet of a calf (Ezek. 1:7; 2 Cor. 1:12):

A. The apostle Paul speaks of walking with the straight feet of a calf (2:17; 1 Thes. 2:3-4, 12; Eph. 4:1).

B. The calf's feet are not only straight but also cloven, divided; the divided hoof signifies that in our Christian walk we need discernment of what is right and what is wrong in the eyes of God (Lev. 11:4-6; Phil. 1:9; 1 Cor. 2:14-15):

1. The development of the ability to discern is based upon learning and experience (Heb. 4:12; 5:14; 1 Cor. 2:15):

a. The degree of the learning and experience we have before God is the degree of the discernment we will have.

b. The most profound discernment comes from the most profound dealings.

Day 6

2. “This I pray, that your love may abound yet more and more in full knowledge and all discernment” (Phil. 1:9):

a. Discernment is the ability to sense things; the Greek word for discernment means “sensitive perception, moral tact.”

b. According to Paul, we should love with a mind full of knowledge and discernment:

㈠ 这知识和辨识就是基督自己；当我们经历基督，祂就成了我们的知识和辨识，就是洞察事物的能力。

㈡ 我们越经历基督，就越不会凭着自己的聪明辨识事情，乃是凭着住在我们里面的基督辨识事情—加二 20。

3 我们需要分辨伦理与基督之间的不同，因为伦理的教训不是出于基督、那灵、复活或新造—六 15。

4 罗马八章启示，辨识一件事最好的路—辨识的秘诀—就是按着生命或死亡来辨识。

三 牛犊之腿“灿烂如明亮的铜”（结一 7）；这指明我们的行事为人需要被主试验并焚烧，使其能象照耀的铜，光照并试验人—启一 15 上。

四 在圣经里，牛犊表征新鲜、活泼、有活力：

1 牛犊是年轻、满了活力、满了精力的；这指明我们基督徒的行事为人该是“跳跃的行事为人”，满了生命的行事为人—诗二九 6，玛四 2。

2 我们若享受恩典并活在神面前，我们就总是新的、新鲜的，在我们身上没有老旧。

肆 作为四活物，我们若有鹰翅、人手和牛腿，我们就能配搭，并成为一个团体的实体，以完成神的经纶。

(1) This knowledge and discernment are Christ Himself; when we experience Christ, He becomes our knowledge and discernment, our perceptive power.

(2) The more we experience Christ, the more we will discern matters not by our cleverness but by the Christ who lives within us (Gal. 2:20).

3. We need to discern between ethics and Christ, for ethical teachings are not of Christ, of the Spirit, of resurrection, or of the new creation (6:15).

4. Romans 8 reveals that the best way to discern a matter—the secret of discernment—is to discern according to life or death.

C. The calf's feet "sparkled like the sight of burnished bronze" (Ezek. 1:7); this indicates that we need a walk that has been tested and burned by the Lord so that it will be like shining bronze, enlightening and testing others (Rev. 1:15a).

D. In the Bible a calf signifies freshness, livingness, and vigor:

1. A calf is young, vigorous, and full of energy; this indicates that our Christian walk should be a "skipping walk," a walk that is full of life (Psa. 29:6; Mal. 4:2).

2. If we enjoy grace and live in the presence of God, we will always be new and fresh, and with us there will be no oldness.

IV. If as living creatures we have the wings of an eagle, the hands of a man, and the feet of a calf, we can be coordinated and become one corporate entity for the carrying out of God's economy.

第五周　周一

晨兴喂养

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

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

照着神纯正的话，很容易看见鹰翅、人手和牛腿的属灵意义。在圣经里，鹰翅表征应用在我们身上之神的力量。在出埃及十九章四节，神对祂的百姓说，“我向埃及人所行的事，你们都看见了，且看见我如鹰将你们背在翅膀上，带来归我。”这节说到应用在祂百姓身上之神的力量。以赛亚四十章三十一节…也给我们看见，应用在我们身上之神的力量，就象鹰的翅膀（以西结书生命读经，七二至七三页）。

信息选读

在新约里，鹰的翅膀是在基督里应用在我们身上之神的恩典、能力和力量。林后四章七节说，“我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们。”这是鹰的翅膀。在一章十二节保罗说，“我们所夸的，是我们的良心见证我们凭着神的单纯和纯诚，在世为人，不靠属肉体的智慧，乃靠神的恩典，对你们更是这样。”这又是鹰的翅膀。不但如此，在十二章九节上半主耶稣对保罗说，“我的恩典够你用的，因为我的能力，是在人的软弱上显得完全。”因此，在九节下半保罗能说，“所以我极其喜欢夸我的软弱，好叫基督的能力覆庇我。”在我们对主的经历中，基督的能力会覆庇我们，象鹰的翅膀覆庇被遮盖的人。由这些经文我们能看见，鹰的翅膀表征应用在我们身上之主耶稣的力量和恩典。

‹‹ WEEK 5 —DAY 1 ››

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.

在林前十五章十节保罗说，“因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”这是鹰的翅膀。我们所作的和我们所是的，不该照着自己的智慧、能力和力量，乃该凭着主的恩典、能力和力量。所以，就如保罗所说，我们若夸口，就当在主里夸口（一31）。我们不凭自己或任何别的事夸口，而只在主里夸口。今天祂的能力、力量和恩典，对我们乃是鹰的翅膀（以西结书生命读经，七三至七四页）。

神的灵一面是大能的灵，一面是生命的灵；在外面是大能，在里面是生命。圣经以两个表号来说到圣灵的二方面：说到能力的灵，是以鹰为表号；说到生命的灵，是以鸽子为表号（生命的话，一五至一六页）。

当神把以色列人从埃及救出来，带他们到了西乃山下的时候，就来对他们说，祂象大鹰把他们背在自己的翅膀上，从埃及带出来。这是祂用恩典的话，对他们说到祂向他们所作的一件恩典的事（圣经要道，八八〇页）。

诗篇一百零三篇五节说，神能使我们满足，以致我们如鹰反老还童。借着将基督接受到我们里面作生命，我们能如鹰反老还童。我们必须丢弃我们的老旧，并且说，“赞美主！我们里面有基督，所以我们反老还童。”借着终日将基督接受进来作我们的生命，我们有可能如鹰反老还童（李常受文集一九七〇年第一册，四七页）。

参读：生命的话，第二篇；基督在信徒里面长大使神的定旨得完成，第五章。

In 1 Corinthians 15:10 Paul says, “By the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.” This is the eagle’s wings. Whatever we do and whatever we are should not be according to our own wisdom, strength, and ability but by the grace, power, and strength of the Lord. Therefore, as Paul says, if we boast, we should boast in the Lord (1:31). We have no boast in ourselves or in anything else but only in the Lord. His power, strength, and grace are the eagle’s wings to us today. (Life-study of Ezekiel, pp. 58-59)

On the one hand, the Spirit of God is the Spirit of power, and on the other hand, He is the Spirit of life. He is the Spirit of power without and the Spirit of life within. Therefore, the Bible uses two symbols to speak about these two aspects of the Holy Spirit. It uses the eagle as the symbol of the Spirit when it speaks about the Spirit of power, and it uses the dove as the symbol when it speaks about the Spirit of life. (Words of Life from the 1988 Full-time Training, p. 20)

When God saved the Israelites out of Egypt and brought them to Mount Sinai, He told them that He had brought them out of Egypt like an eagle, carrying them on its wings. This was a word of grace to let them know that He was full of grace toward them. (Crucial Truths in the Holy Scriptures, vol. 4, pp. 671-672)

Psalm 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

第五周　周二

晨兴喂养

来十二2“望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边。”

林后十17“但夸口的当在主里夸口。”

〔以赛亚四十章三十一节说，〕“但那等候耶和华的必重新得力；他们必如鹰展翅上腾；他们奔跑却不困倦，行走却不疲乏。”…这里的“翅”表征基督复活的大能。那些停下自己并等候耶和华的人，必经历这复活的大能，得着变化，并翱翔在诸天之上（以赛亚书生命读经，一八〇页）。

信息选读

等候永远的神（赛四十28），意即我们了结自己，就是停下我们自己的生活、工作和行动，接受神在基督里作我们的生命、我们的人位和我们的顶替。这样等候的人，必重新得力，甚至到一个地步，必如鹰展翅上腾。他不仅行走奔跑，更在诸天之上翱翔，远超每一属地的阻挠（圣经恢复本，赛四十31注1）。

四活物各有四个翅膀，两个为着遮盖，两个为着行动。“他们的翅膀彼此相接”（结一9上），这个相接是为着行动。…这个行动完全是团体的事。

圣经启示鹰的翅膀不但是为着能力，也是为着保护。…诗篇五十七篇一节说到投靠在神翅膀的荫下；六十三篇七节说到在神翅膀的荫下欢呼；九十一篇四节说，“祂必用自己的翎毛遮蔽你，你要投靠在祂的翅膀底下。”

‹‹ WEEK 5 —DAY 2 ››

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、能力和力量是为着行动，也是为着遮盖我们。一面，主的恩典是我们行动的能力；另一面，主的能力是我们的保护，我们的藏身之处。我们在基督的恩典和能力的覆庇之下，我们也在祂能力的遮盖之下。我们所作的，我们所是的，必须凭着主的恩典和主的能力。同时，我们是在主的恩典和能力的覆庇、遮盖之下。

这指明身为基督徒，神的儿女，我们该有使别人希奇我们的元素。他们该觉得有个东西在遮盖、覆庇我们。他们应当看见我们是正常的，但有个东西加我们能力，加强、覆庇并遮盖我们。

四活物前面的脸乃是人的脸，但身体是鹰的身体；各展开两个翅膀，与另一个活物相接，两个翅膀包裹身体作为遮盖。因此，你若看他的脸，他看起来象人，但你若看他的身体，他看起来象鹰。他看起来象人，行动却象鹰。这指明我们必须一直表现自己如同正常的人；例如，象正常且正确的丈夫、妻子、父母或儿女。但别人看我们、想到我们的时候，他们该领悟，有个东西遮盖、加力、加强、保护并覆庇我们。结果，别人应当很难描述我们。与我们一同工作的人可能说，“他能忍受我们所不能忍受的事，他能担负我们所不能担负的责任。他领会事情比我们领会得更深。他是怎样的人？他如何能这样生活？”

这里的点是我们这些神的儿女总该有奥秘的事。虽然我们受苦，但我们在主里欢喜快乐，因为有个东西在遮盖我们。…这些行动、覆庇的翅膀应当给别人一个印象，就是那神圣者的印象。我们有鹰的四个翅膀，给别人一个印象：我们有神与我们同在，作我们的能力和保护。这就是鹰（以西结书生命读经，七四至七六页）。

参读：以赛亚书生命读经，第二十一篇。

The grace, power, and strength of the Lord are both for moving and for covering us. On the one hand, the Lord’s grace is the power for us to move; on the other hand, the Lord’s power is our protection, our hiding place. We are under the overshadowing of the grace and the power of Christ, and we are under the covering of His power. Whatever we do and whatever we are must be by the grace of the Lord and the power of the Lord. At the same time, we are under the overshadowing, the covering, of the Lord’s grace and power.

This indicates that as Christians, God’s children, we should have an element that causes others to wonder at us. They should sense that something is covering and overshadowing us. They should realize that we are normal, yet there is something empowering, strengthening, overshadowing, and covering us.

The front face of the four living creatures is the face of a man, but the body is that of an eagle. Two of his wings are stretched forth to join to the other living creatures, and two of his wings are wrapped around his body for a cover. Thus, if you look at his face, he looks like a man, but if you look at his body, he looks like an eagle. He looks like a man, but he moves like an eagle. This indicates that we must always express ourselves like a normal man, for example, like a normal and proper husband, wife, parent, or child. But when others look at us and consider us, they should realize that there is something covering, empowering, strengthening, protecting, and overshadowing us. As a result, it should be difficult for others to describe us. Those who work with such a person might say, “He can suffer the things we cannot suffer, and he can bear a responsibility that we cannot bear. He understands things more deeply than we do. What kind of person is he? How can he live this way?”

The point here is that with us as children of God there should always be something mysterious. Although we suffer, we are happy and rejoice in the Lord because something is covering us....These moving and overshadowing wings should give others an impression of the Divine Being. We have the four wings of an eagle, giving others the impression that we have God with us as our power and protection. This is the eagle. (Life-study of Ezekiel, pp. 59-60)

Further Reading: Life-study of Isaiah, msg. 21

第五周　周三

晨兴喂养

徒二十 34“我这两只手常供给我和同伴的需用，这是你们自己知道的。”

腓四 5“当叫众人知道你们的谦让宜人。主是近的。”

以西结一章八节上半说，“在四面的翅膀以下有人的手。”这指明正确、正常的基督徒该一直作恰如人所作的事。这是使用人手。这就是保罗在行传二十章三十四节的见证：“我这两只手常供给我和同伴的需用，这是你们自己知道的。”（以西结书生命读经，七六页）

信息选读

关于信靠神，我们需要受平衡。有些人宣称，他们既信靠全能的神供应他们一切的需用，自己就不需要用手作什么。他们也许特别认为，不需要以人的方式工作。但想想使徒保罗。保罗是平衡的，他总是有两面。他的著作指明，他不但有鹰翅，也有人手。他能说，他为人不靠属肉体的智慧，乃靠神的恩典，并且神的恩临到他，不是徒然的。这是鹰翅的一面。然而，他也说，他比众使徒格外劳苦。我们也许以为，保罗不需要亲手作工。但保罗走亲手作工的路。这指明即使他经历鹰翅，他在生活中仍然非常有人性，走人性的路，并且很有人性的作事。

有时候一些年轻人也许幻想，他们因着寻求主，就不需要用功读书。他们也许盼望，甚至不读书，也能以高分通过考试。这种态度是错误的。年轻人，无论你多么寻求主，爱主，并顾到主，你仍须在学

‹‹ WEEK 5 —DAY 3 ››

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,

业上殷勤。这就是说，无论神的恩典多么与我们同在，无论主多么加我们能力，我们仍必须在日常生活中尽我们作人的本分。比如，我们该以人的方式，照着人的原则吃健康的食物。我们若不以常人的方式正确地吃，却想要象天使一样行动，我们就会生病。我们必须以常人的方式作事。在鹰翅以下该有人手，这些手该一直作工。这是平衡的。

属世的人只有人手，没有鹰翅。但许多所谓的宗教人士似乎只有鹰翅，没有人手。我们需要有主加力的恩典作翅膀，也需要有人手，以人的方式与神合作。

四活物的人手在鹰翅以下，这是非常有意义的。这指明在作每件事时，我们都该在神的恩典以下，在祂的遮盖以下。凡我们所作的，我们都该倚靠主，并彰显祂。在这事上，我们与属世的人完全不同，他们既不依赖神，也不彰显神。他们一切的活动都不彰显神，却彰显自己。反之，在我们所作的每件事上，我们都该在主的恩典和能力以下，倚靠祂并彰显祂（以西结书生命读经，七六至七八页）。

若是我们下乡开展去传福音，给人的感觉好象是天使，恐怕人都不敢亲近我们。所以我们需要有人道，这也是我们的人格。

神性加上人道，乃是最高的道德。这就是神的神圣属性，从人被造的美德里面彰显出来，这也就是高超的美德（荣耀的异象与十字架的道路，三四页）。

参读：以西结书生命读经，第六篇；荣耀的异象与十字架的道路，第三至四篇。

you still need to be diligent in your studies. This means that no matter how much the grace of God is with us and no matter how much the Lord is empowering us, we must nevertheless fulfill our human duty in our daily living. For instance, we should eat healthy food in the human way and according to human principles. If we do not eat in a proper human way but instead try to behave like an angel, we will get sick. We have to do things in a human way. Under the eagle's wings there should be human hands, and these hands should always be working. This is to be balanced.

The worldly people, on the contrary, have only the hands of a man; they do not have the wings of an eagle. But many so-called religious people seem to have only the eagle's wings; they do not have the man's hands. We need to have both the wings of the Lord's empowering grace and the hands of a man, cooperating with God in a human way.

It is very significant that the human hands of the four living creatures are under the eagle's wings. This indicates that in doing everything we should be under God's grace and under His covering. In all that we do, we should depend on the Lord and express Him. In this matter we are altogether different from the worldly people, who neither rely on God nor express Him. All their actions do not express God but express themselves. In contrast, in everything we do we should be under the Lord's grace and power, depending on Him and expressing Him. (Life-study of Ezekiel, pp. 61-62)

If we go to the villages for the gospel outreach, and we give others the impression that we are like angels, I am afraid no one would dare to come close to us. Hence, we need to be human. This also is a part of our humanity.

The highest morality is one in which divinity is added to our humanity. This is the divine attributes of God expressed in the created virtues of man. It is also the most excellent virtue. (The Glorious Vision and the Way of the Cross, p. 35)

Further Reading: Life-study of Ezekiel, msg. 6; The Glorious Vision and the Way of the Cross, chs. 3-4

第五周　周四

晨兴喂养

林后四 10 ～ 11 “身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。”

基督徒的人格，不是基督徒自己原有的长处，乃是活在他们里面，并且从他们里面活出来的基督。照腓立比书来看，我们乃是一个在基督里的人。从我们得救那天起，我们就从亚当里迁到基督里了。按照马太十三章撒种的比喻来看，是主把自己种到我们里面；但另一面，林前三章把我们的得救比作栽种（6），我们是被栽种到基督里面。一面是基督长在我们里面，我们的心就象田地一样，是为着长基督的；另一面是我们得在基督耶稣里，是出于神（一 30），是神把我们从亚当里迁到基督里。我们今天的地位是在基督里，可是我们所要达到的，乃是给人看出我们是在基督里，并且无论是生是死，要让基督在我们身体上，照常显大，这就是基督徒的人格（荣耀的异象与十字架的道路，四一至四二页）。

信息选读

我们都必须学习有人性。事实上，我们越属灵，就越有人性。我们若要活基督，就必须学习真正的有人性。主耶稣在地上时，是满有人性的。

破坏人性就是毁坏神为着祂的经纶所创造的凭借和管道。鬼和堕落的天使禁止嫁娶并吩咐人禁戒食物，原因是他们企图毁坏人类。因此，我们在召会中必须有人性，并随从正常人性生活的标准。有些人诬告我们没有人性。我们全然否认这不实的指控。在召会生

‹‹ WEEK 5 —DAY 4 ››

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

活中我们明确强调正确的人性。我能见证我自己乃是过正常的为人生活。你若察验我的生活，就会发觉我满有人性。我不是“圣徒”或天使；我不过是人。不仅如此，我鼓励所有的长老要有人性。长老不该帮助当地的圣徒象天使一样。我们欣赏天使，但我们不想模仿他们。反而，我们宁愿是人。

我们该是有人性的基督徒。一面，我们有神的性情（彼后一4）；另一面，我们是正常的人。…我们乃是要借着神的生命和性情过真实的为人生活。这样我们就能过最高的为人生活，象主耶稣的人性生活一样。祂在地上时，借着神的生命和神的性情过人性生活。主的人性生活是借着神的生命。我们的为人生活也该是一样的。因此，我们都必须学习有人性（提摩太前书生命读经，九四至九五页）。

我们已经清楚地看见，主复活并升天以后，圣灵在我们里面乃是兼有神圣生命和性情以及属人生命和性情的灵。祂到我们里面来以前，已经是与人调和的神。不要认为祂进到我们里面来时，才开始与人调和。当祂作为永远的生命，带着神圣的性情进到我们里面来时，人的性情已包括在内。基督到我们里面来作生命时，祂是永远的生命带着神圣的生命和性情，也带着属人的生命和性情。我们可能希奇，为什么我们所得着的永远生命是属神性也属人性的生命。正因为如此，这生命在我们里面不仅能安静、正常地运行，并且也是以合乎人性的方式运行。奇妙的救主在我们里面作生命，安静、正常、平常并且以非常合乎人性的方式作工、行动、生活并行事（李常受文集一九六三年第四册，五二〇页）。

参读：提摩太前书生命读经，第九篇；在神新造中神与人的关系，第十章。

repudiate these allegations. In the church life we definitely emphasize the proper humanity. I can testify that I myself live in a normal human way. If you examine my living, you will find me to be very human. I am not a “saint” or an angel; I am simply a human being. Furthermore, I encourage all the elders to be human. The elders should not help the saints in their locality to be like angels. We appreciate the angels, but we do not want to imitate them. Instead, we prefer to be human.

We should be human Christians. On the one hand, we have the divine nature (2 Pet. 1:4); on the other hand, we are normal human beings....We are to live a genuinely human life by the divine life and nature. In this way we shall be able to live the highest human life, a life like that of the Lord Jesus. When He was on earth, He lived a human life by means of the divine life and the divine nature. The Lord’s human living was by the divine life. Our human living should be the same. Thus, we all must learn to be human. (Life-study of 1 Timothy, pp. 78-79)

We have seen clearly that after the Lord’s resurrection and ascension, the Holy Spirit is in us as a Spirit who possesses both the divine life and nature and the human life and nature. Before He came into us, He was God mingled with man already. Do not think that He begins to be mingled with man only when He comes into us. When He comes into us as the eternal life with the divine nature, the human nature is included. When Christ comes into us as life, He is the eternal life with both the divine life and nature and the human life and nature. We may wonder why the eternal life that we have received is a life of the divine nature and the human nature as well. It is so that this life can work in us not only in a quiet, normal way but also in a human way. The wonderful Savior works, moves, lives, and acts as life within us in a quiet, normal, ordinary way and also in a very human way. (CWWL, 1963, vol. 4, “The Relationship of God with Man in God’s New Creation,” pp. 404-405)

Further Reading: Life-study of 1 Timothy, msg. 9; The Relationship of God with Man in God’s New Creation, ch. 10

第五周　周五

晨兴喂养

结一 7“他们的腿是直的，脚掌好象牛犊之蹄，都灿烂如明亮的铜。”

林后一 12“我们所夸的，是我们的良心见证我们凭着神的单纯和纯诚，在世为人，不靠属肉体的智慧，乃靠神的恩典，对你们更是这样。”

〔约翰七章三十七至三十九节〕的那灵，与耶稣的人性很有关系。这灵，就是从我们里面流出来的活水，是由耶稣的人性构成的。没有耶稣的人性，就不会有这样的一位灵。这一点在三十九节说得很清楚；那里说，那时还没有那灵，因为耶稣尚未得着荣耀。这证明了那灵是由耶稣那得荣耀的人性所构成的。我们必须看见，圣经在此是说到一个复活的人性（李常受文集一九七一年第二册，一三五至一三六页）。

信息选读

〔行传十六章七节里〕耶稣的灵与前节的圣灵交互使用，启示耶稣的灵就是圣灵。在新约里，圣灵是神的灵一般的称呼；耶稣的灵是神的灵特别的说法，指成为肉体之救主的灵，这位救主就是在人性里的耶稣，经过了为人的生活和十字架的死。这指明在耶稣的灵里不仅有神的神圣元素，也有耶稣的人性元素，以及祂为人生活并受死的元素（圣经恢复本，徒十六 7 注 1）。

我们行事为人都该象牛一样，有正直的腿。没有一个基督徒该用狮子的脚掌行事为人。我们可以将狮子的勇敢应用在我们基督徒的性格上，却不该将狮子的

‹‹ WEEK 5 —DAY 5 ››

Morning Nourishment

Ezek. 1:7 And their feet were straight feet, and the sole of their feet was like the sole of a calf's foot; and they sparkled like the sight of burnished bronze.

2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

The Spirit in John 7:37-39 is much related to the humanity of Jesus. This Spirit, who is the living water flowing from within us, is constituted of the humanity of Jesus. Without the humanity of Jesus, there could never be such a Spirit. This is made clear by verse 39, which says that the Spirit was not yet because Jesus had not yet been glorified. This proves that the Spirit was constituted with the glorified humanity of Jesus. We must realize that at this point the Scripture is speaking of a resurrected humanity. (CWWL, 1971, vol. 2, "Christ as the Reality," p. 101)

Today's Reading

The Spirit of Jesus [in Acts 16:7] and the Holy Spirit in the preceding verse are used interchangeably, revealing that the Spirit of Jesus is the Holy Spirit. The Holy Spirit is a general title of the Spirit of God in the New Testament; the Spirit of Jesus is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross. This indicates that in the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well. (Acts 16:7, footnote 1)

We all should walk like a calf, having straight hoofs....While we can apply the boldness of a lion to our Christian character, we should not apply the lion's paws to the Christian walk. Neither should we walk with the claws

脚掌应用在基督徒的行事为人上。我们也不该用鹰爪行事为人。用鹰爪行事为人的人，至终会伤害别人。

我们也不该用人的腿行事为人。人的腿是好的，但人腿多少有点弯曲。人的聪明是弯曲的。这就是为什么保罗说，他为人不靠属肉体的智慧，就是不靠人的聪明。我们基督徒的行事为人该是正直、坦率的，不该是弯曲或聪明的。…我们若读四福音，就会看见主耶稣在地上的时候，行事为人非常正直。祂一步一步地行事为人都是正直的。祂用牛腿行在地上。…使徒保罗在他的行事为人上也非常正直、坦率、信实并诚实。我们读保罗给哥林多人的书信，就能看见保罗是正直、坦率的人。

牛腿除了正直以外，也分蹄或分瓣。照着利未记十一章四至六节，任何不分蹄的动物都不洁净。…象牛羊这样洁净的动物有两个特征：反刍和分蹄。…分蹄表征在我们同着主的行事为人中，我们需要正确地分辨，好将对的事与错的事，洁净的事与不洁净的事分开。不分蹄，如骆驼的蹄，就是行事为人没有分辨。我们在基督里的信徒，需要有一种行事为人，能分辨在神眼中什么是对的，什么是错的（以西结书生命读经，七八至八一页）。

这是一个铁定的原则。你我学习有多少，经历有多少，鉴别力也有多少。这里没有捷径，也没有第二条路。我若没有得救，就永远不会分别哪一个是得救的人，哪一个是没有得救的人。我若从来没有奉献过，我也就不会摸出谁是奉献的，谁是没有奉献的。你在神面前学到什么程度，经历到什么地步，你的鉴别力就达到什么地步。最厉害的鉴别力是出于最厉害的对付（长老治会，一一五页）。

参读：基督是实际，第十一至十二篇；长老治会，第七篇。

of an eagle. Those who walk with the claws of an eagle will eventually hurt others.

Also, we should not walk with the feet of a man. Man's feet are good, but they are somewhat crooked. Human cleverness is something crooked. This is why Paul said that he did not conduct himself in fleshly wisdom, that is, not in human cleverness. Instead of being crooked or clever, our Christian walk should be straight and frank. If we read the four Gospels, we will see that while the Lord Jesus was on earth, He walked in a very straight way. Step by step His walk was straight. He walked on the earth with calf's hoofs. Also the apostle Paul was very straight, frank, faithful, and honest in his walk. By reading Paul's Epistles to the Corinthians, we can realize that Paul was a straight and frank person.

In addition to being straight, the calf's hoofs are also cloven, or divided. According to Leviticus 11:4-6 any animal that does not have cloven hoofs is not clean....Clean animals such as the cow and sheep have two characteristics: the chewing of the cud and the dividing of the hoof. The divided hoof signifies that in our walk with the Lord we need a proper discernment to divide the right things from the wrong and the clean things from the unclean. To have a hoof that is not cloven, like that of a camel, is to have a walk without discernment. As believers in Christ, we need to have such a walk that we can discern what is right and what is wrong in the eyes of God. (Life-study of Ezekiel, pp. 62-64)

This is an ironclad rule: the amount of learning and experience we have determines the ability in discernment we will achieve. There is no shortcut or second way here. If I have not been saved, I can never differentiate who is saved and who is not. If I have not been consecrated, I can never sense who is consecrated and who is not. The degree of learning and experience you have before God is the degree of discernment you will have. The most profound discernment comes out of the most profound dealings. (The Elders' Management of the Church, pp. 109-110)

Further Reading: CWWL, 1971, vol. 2, "Christ as the Reality," chs. 11-12; The Elders' Management of the Church, ch. 7

第五周　周六

晨兴喂养

腓一 9“我所祷告的，就是要你们的爱，在充足的知识并一切的辨识上，多而又多地洋溢。”

玛四 2“但向你们敬畏我名的人，必有公义的日头升起，其翅膀有医治之能；你们必如圈里的肥牛犊出来跳跃。”

〔在腓立比一章九节〕保罗祷告，要我们的爱，在充足的知识并一切的辨识上，多而又多地洋溢。希腊文的“辨识”即敏锐的知觉，道德的机智。辨识就是感觉事物的能力。保罗不要腓立比人愚昧地爱；相反的，他鼓励他们用满有知识和辨识的心思、敏锐的知觉、道德的机智来爱。

一章九节保罗所说的知识和辨识，实际上就是基督自己。当我们经历基督，祂就成了我们的知识和辨识。我们缺少知识和辨识，无法辨别不同的福音传扬，原因在于我们对基督缺少经历（腓立比书生命读经，二一页）。

信息选读

我们照着某种伦理教训而活，这不是神的愿望。伦理不是新造的一部分，也不是属于基督、那灵或复活生命的事物。任何属于基督的事物，必定是在复活里，在新造里，并属于那灵（腓立比书生命读经，二一四页）。

照罗马八章所启示的方法，我们必须根据死亡或生命来辨识。许多离开主恢复的人，既没有生命的供应，也没有享受，这指明他们接受了不是出于主的东西。辨识的秘诀就是按着生命或死亡来辨识（哥林多后书生命读经，五五四页）。

‹‹ WEEK 5 —DAY 6 ››

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)

以西结一章七节告诉我们，牛犊的腿“灿烂如明亮的铜”。铜的照耀来自炉的热度。铜越被焚烧、被试验，就越照耀光明。这指明我们需要被主试验并焚烧的行事为人。…我们若被主试验、察验，我们的行事为人就会照耀如明亮的铜，给人亮光，试验人，并且使人领悟自己的行事为人是对或错。

在圣经里，牛犊表征新鲜、活泼。享受恩典并活在神面前的基督徒，总是新的、新鲜的，在他没有老旧。有时候，你碰到一位弟兄，按人的年龄说相当年轻，但在属灵上却相当老旧，不新鲜也缺少新样。另有些时候，你也许与一位在主里非常老练的年长弟兄有交通。每当他祷告的时候，你就觉得有个新的、新鲜的东西。在我们信徒所有的活动里，我们都该是新的、新鲜的。我们若成为老旧的，就不再是活物。…圣经说，牛犊是跳跃的（诗二九6，玛四2）。这就是说，牛犊是活跃的。我们基督徒的行事为人，不该是死的行事为人，乃该是“跳跃的行事为人”，满了生命的行事为人。牛犊是年轻、满了活力、满了精力的。我们都该满了生命，象小牛犊一样，来到聚会中象跳跃的牛犊。愿主使我们众人跳跃象牛犊一样！

这一切关于牛腿的点，都与我们基督徒的行事为人有关。基督徒的行事为人是正直、坦率的，也是有分辨的，能照耀并给别人亮光，试验人，并且满了活力，满有生命、精力、新鲜、新样。

基督徒的生活必须是这样的生活，基督徒的行事为人必须是这样的行事为人。因着有这样的生活和行事为人，我们这些活物就能配搭，并成为一个实体。…我们需要有鹰翅和人手的生活，我们也需要有正直牛腿的行事为人。愿主使我们对这一切事有深刻的印象，使我们在召会生活中有正确的配搭（以西结书生命读经，八一至八四页）。

参读：腓立比书生命读经，第二十二篇；哥林多后书生命读经，第五十三篇。

Ezekiel 1:7 tells us that the calf’s feet “sparkled like the sight of burnished bronze.” The shining of bronze comes from the heat of the furnace. The more the bronze is burned and tested, the brighter it shines. This indicates that we need a walk that has been tested and burned by the Lord....If we have been tested and examined by the Lord, our walk will shine like burnished bronze, giving light to others, testing them, and causing them to realize whether their walk is right or wrong.

In the Bible a calf signifies freshness and livingness. A believer in Christ who enjoys grace and lives in the presence of God is always new and fresh, and with him there is no oldness. Sometimes you may meet a brother who is quite young humanly but spiritually is rather old, lacking in freshness and newness. At other times you may have fellowship with an older brother who is very experienced in the Lord. Whenever he prays, you sense something new and fresh. In all of our activities as believers, we should be new and fresh. If we become old, we no longer are living creatures. The Bible says that a calf skips and leaps (Psa. 29:6; Mal. 4:2). This means that a calf is alive. Our Christian walk should not be a dead walk but a “skipping walk,” a walk which is full of life. A calf is young and vigorous, full of energy. We all should be full of life, like a young calf, coming to the meetings like skipping calves. May the Lord cause us all to skip like calves!

All these points on the calf’s hoofs are related to our Christian walk. The Christian walk is straight and frank. It is also a walk with discernment, a walk that shines and gives light to others and tests them, and a walk that is vigorous, full of life, energy, freshness, and newness.

The Christian life must be this kind of life, and the Christian walk must be this kind of walk. It is by having this kind of life and walk that we, the living creatures, can be coordinated and become one entity....We need a life that has the wings of an eagle and the hands of a man, and we need a walk that has the straight hoofs of a calf. May the Lord impress us with all these matters so that we may have the proper coordination in the church life. (Life-study of Ezekiel, pp. 64-66)

Further Reading: Life-study of Philippians, msg. 22; Life-study of 2 Corinthians, msg. 53

第五周诗歌

经历基督 — 与祂交通 412

8 7 8 7 副（英559）

降 D 大调 3/4

3 3 | 4·3 2 1 | 2 2 2 3 | 4·4 3 2 | 3 –

一 恩主，我今凭信摸你，你是供给的源头；

3 4 | 5·5 6 7 | i 5 5 i | 7·6 5 #4 | 5 –

凭信取用你的能力，借你宝血来领受。

5 5 | 2̇·7 6 5 | i i 5 5 | 2̇·7 6 5 | i –

(副) 摸你，就得生命供应，借着你灵的运行；

i i | i·i 7 6 | 5 3 1 2 | 3 5 3 2 | 1 – ‖

你灵将我纯洁、充盈，使我得享你丰盛。

二 凭信取用，凭信摸你，　凭信应用你丰富；
我的全人向你开启，　你之所是向我注。

三 摸你，恩主，摸你更深，　摸而取用你丰盛；
从你接受，恩上加恩，　我就流露你生命。

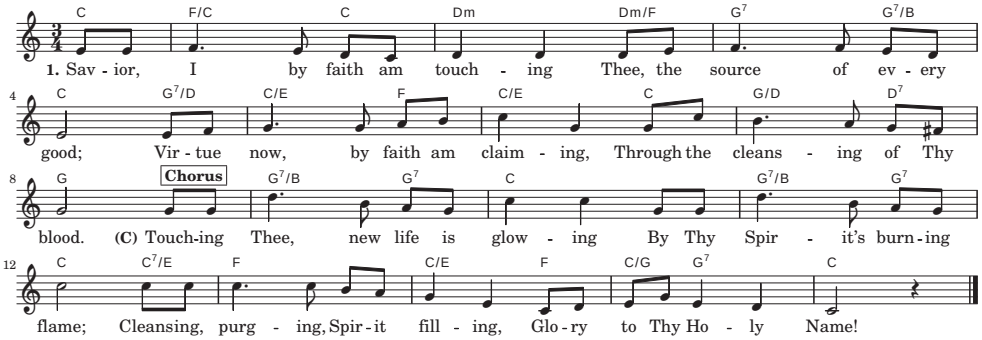
四 能力、智慧、慈爱、恩宠，　凡我需要你供应；
使我摸你，使我取用，　摸你、取用、不稍停。

WEEK 5 — HYMN

Savior, I by faith am touching Thee

Experience of Christ — Fellowship with Him

559



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.

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: