

## 二〇一六年冬季训练

### 以西结书结晶读经（一）

#### 标语

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

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

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

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

## 2016 WINTER TRAINING

### Crystallization-Study of Ezekiel (1)

#### BANNERS

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

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

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

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

## 二〇一六年冬季訓練標語詩歌

D 大調

3/4

$\underline{3} \ \underline{4} \mid \overset{D}{5} - 1 \mid 2 - 3 \mid \overset{G}{4} \ 3 \ 1 \mid 1 \ 0 \ \underline{3} \ \underline{4} \mid \overset{D}{5} \ 5 \ 1 \mid$

① 事 奉 主 的 人 最 重 要 的 事， 就 是 必 須 看

$2 \ 3 \ 1 \mid \overset{G}{6} - - \mid \overset{A}{5} \ 0 \ \underline{3} \ \underline{4} \mid \overset{D}{5} \ \dot{1} \ 7 \mid \dot{1} \ 5 \ 3 \mid \overset{G}{4} \ 4 \cdot \underline{5} \mid$

見 神 的 異 象； 我 們 在 那 從 神 來 的 異 象 之

$6 \ 0 \ \underline{4} \ \underline{5} \mid 6 - \underline{5} \ \underline{4} \mid \overset{D}{5} \cdot \underline{3} \ \underline{3} \ \underline{5} \mid \overset{A}{5} - - \mid 5 \ 0 \ 2 \mid$

下， 受 指 引 朝 向 神 的 目 的 地， 我

$\overset{Bm}{1} \ \dot{7} \ 1 \mid 5 - 1 \mid \overset{Em}{4} - - \mid 6 \ 5 \ 4 \mid \overset{D}{3} \ 5 - \mid \overset{A}{2} - 1 \mid \overset{D}{1} - - \mid$

們 的 生 活 也 受 神 的 經 綸 所 支 配。

$\overset{D7}{0} \ 0 \ 4 \mid \overset{G}{4} \ \underline{1} \ 1 \ 4 \mid \overset{D}{5} \ 5 \ \underline{4} \ \underline{3} \mid \overset{C}{4} \ \underline{4} \ \underline{3} \ 4 \mid 2 \ 0$

② 神 需 要 一 班 活 物， 能 彀 配 搭 在 一 起，

$\underline{4} \ \underline{3} \mid \overset{G}{4} \ 1 \ 4 \mid \overset{D}{5} \cdot \underline{4} \ 3 \mid \overset{C}{4} - - \mid 4 \ 0 \ \underline{4} \ \underline{3} \mid \overset{G}{4} \ 1 \ 4 \mid$

成 為 一 個 團 體 的 實 體， 就 是 團 體 的

$\overset{D}{5} \ 5 \ 0 \mid \overset{C}{4} \ \underline{5} \ 6 \cdot \underline{b7} \mid \overset{G}{6} \ 4 \ 0 \mid \overset{A7}{4} \ 2 \ 0 \ \underline{3} \mid 4 - - \mid$

基 督， 為 着 祂 的 彰 顯、 行 動 和 行

$\overset{D}{5} - - \mid 5 \ 0 \ 4 \mid \overset{G}{4} \ 1 \ 4 \mid \overset{D}{5} - \underline{4} \ \underline{3} \mid \overset{C}{4} \ 3 \ 4 \mid 2 - 0 \mid$

政； 活 物 的 配 搭 不 在 自 己 裏 面，

$\overset{G}{1} - 4 \mid \overset{D}{5} - 4 \mid \overset{G}{6} - 0 \mid 4 \ 5 \ 6 \mid \overset{Am}{b7} \ 6 \ 7 \mid \overset{D}{5} \ 0$

乃 在 神 裏 面， 藉 着 神 聖 的 能 力、

$5 \mid \overset{G}{6} \ 5 \ 6 \mid \overset{C}{4} \ 0 \ 1 \mid \overset{Am}{2} \ 3 \ 4 \mid \overset{D}{3} - 4 \mid \overset{G}{4} - - \mid$

神 聖 的 力 量、 和 神 聖 的 恩 典。

0 0 3 4 | <sup>D</sup>5 5 1 | <sup>A</sup>2 2 2 3 | <sup>G</sup>4 3 1 | 1 0

③ 我們 必須維 持與主有 清明的 天,

3 3 4 | <sup>D</sup>5 5 1 | 2 3 2 1 | <sup>G</sup>6 - - | <sup>A</sup>5 0

也就是說,與主 有清明的 交 通;

3 4 | <sup>D</sup>5 1 7 | <sup>G</sup>1 5 3 | 4 - 5 | 6 0 4 5 | 6 5 4 |

在 我們屬 靈 的 經 歷 中, 在 清 明 的 天

<sup>D</sup>5 • 3 3 5 | <sup>A</sup>5 - - | 5 0 3 3 2 | <sup>Bm</sup>1 7 1 | 5 3 1 |

以上有寶 座, 就是讓 神在我 們基督

<sup>G</sup>4 4 • 5 | 6 - 6 | <sup>D</sup>5 1 3 | <sup>A</sup>4 3 3 2 | <sup>D</sup>1 - - |

徒生 活 中 有 最 高、最 顯 著 的 地 位。

0 0 1 3 5 | <sup>G</sup>6 5 • 4 | 6 5 4 | <sup>D</sup>5 - - | 5 0 1 3 5 |

④ 主耶穌 經過了 釘十字 架、 復活並

<sup>G</sup>6 6 6 6 | <sup>A</sup>7 6 5 | <sup>D</sup>1 - - | 1 0 1 3 5 | <sup>G</sup>6 5 • 4 | 6 0

升天,就被 帶到寶 座, 並且祂 是開拓 者,

6 | <sup>D</sup>5 - 3 | 3 0 1 2 3 | <sup>Em</sup>4 3 2 | 4 • 2 3 4 | <sup>F#m</sup>5 4 3 |

是 先 鋒, 開了到 寶座的 路並領頭 到達寶

5 0 3 4 5 | <sup>G</sup>6 5 4 | 6 0 6 | <sup>A</sup>5 - 7 | <sup>Bm</sup>2 1 7 |

座, 使我們 能 跟 隨, 以 完 成 神 要 把

<sup>E7</sup>6 7 1 • 6 | 1 - 6 | <sup>A</sup>5 - 5 | <sup>D</sup>2 - 1 | 1 - - | 1 0 ||

我 們 帶 上 寶 座 的 願 望。

### 纲要

### 第一篇

### 神的异象

### 以及神定旨和祂心愿的揭示

读经：结一1、3、16，八3，四十4，箴二九18上，徒二六18

### 周一

## 壹 “诸天开了，我就看见神的异象”—— 结一1：

### 一 诸天向以西结开了——1节：

- 1 诸天开了，是神特别的眷顾；诸天也向雅各（创二八11～17）、向耶稣（太三16～17）、向司提反（徒七56）、向彼得（十11）并向约翰开了（启四2，十九11）。
- 2 以西结站在祭司的地位上，寻求神、接触神并且联于诸天——结一3：
  - a 以西结在灵里尽祭司的职分，事奉神，并与神交通；所以诸天向他开了，他就看见神作人生命，使神与人同被建造的荣耀异象——4、16节，四十1～四八35。
  - b 诸天向以西结开启，甚至能降到地上，使神天上的事能在地上给人看见，并且在地上成全在人中间——启一1、9，创二八17。

### Outline

### Message One

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

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

### Day 1

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

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

1. The opening of the heavens was God's special visitation; the heavens were opened also to Jacob (Gen. 28:11-17), to Jesus (Matt. 3:16-17), to Stephen (Acts 7:56), to Peter (10:11), and to John (Rev. 4:2; 19:11).
2. Ezekiel stood in the position of a priest, one who was seeking God and contacting God and who was connected to the heavens (Ezek. 1:3):
  - a. Ezekiel was carrying out his priesthood in the spirit, serving God and fellowshiping with God, so that the heavens were opened, and he saw the glorious vision of God being life to man so that He and man could be built together (vv. 4, 16; 40:1—48:35).
  - b. The heavens were opened to Ezekiel and could even come down to earth, enabling God's heavenly things to be seen by people on earth and to be fulfilled among them on earth (Rev. 1:1, 9; Gen. 28:17).

## 周二

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

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

- 1 神的异象就是祂的启示，使我们能看见神圣、属灵、属天的事——结四十 4，参弗一 17～18。
- 2 我们向神的儿女所陈明的，该是我们借着接触神，在开启的诸天底下，在灵里所看见之神的异象——徒二六 16～19，参歌一 15，七 4。
- 3 这些异象会促成神召会的建造——太十六 18。
- 4 事奉主的人最重要的事，就是必须看见神的异象——箴二九 18 上，徒二六 19：
  - a 在圣经里，“异象”是指一个特殊的景象；它是说到一种特别的看见，即荣耀、内在的看见，也是说到我们从神所看见的属灵景象——但七 1、9～10、13～14。
  - b 我们要得着异象，就需要有启示、光和视力——弗一 17～18。
  - c 神的异象管制我们、限制我们、支配我们、保守我们、彻底翻转我们、给我们胆量往前并保守我们在真正的一里——箴二九 18 上。
  - d 我们在那从神来的异象之下，受指引朝向神的目的地，我们的生活也受神的经纶所支配——腓三 13～14，提前一 4。

## Day 2

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

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

1. God's visions are His revelations, which enable us to see divine, spiritual, and heavenly things (Ezek. 40:4; cf. Eph. 1:17-18).
2. What we present to the children of God should be visions of God, which we have seen in our spirit under the opened heavens through our contact with God (Acts 26:16-19; cf. S.S. 1:15; 7:4).
3. These visions will lead to the building up of God's churches (Matt. 16:18).
4. The most important matter for a person who serves the Lord is that he must see visions of God (Prov. 29:18a; Acts 26:19):
  - a. In the Bible vision denotes an extraordinary scene; it refers to a special kind of seeing—a glorious, inward seeing—and to the spiritual scenery that we see from God (Dan. 7:1, 9-10, 13-14).
  - b. In order to see a vision, we need revelation, light, and sight (Eph. 1:17-18).
  - c. Visions of God govern us, restrict us, control us, preserve us, revolutionize us, give us the boldness to go on, and keep us in the genuine oneness (Prov. 29:18a).
  - d. Under the visions from God we are directed toward God's destination, and our life is controlled according to God's economy (Phil. 3:13-14; 1 Tim. 1:4).

## 周三

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

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

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

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

1 神赐给以西结的话不是普通的话，乃是明确的话，特别的话——3。

2 神的话乃是祂异象的说明。

3 我们需要从主来的明确的话——约六 63，歌八 13：

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

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

四 神的手总是随着祂的说话；因此，耶和華的手临到以西结身上——3：

1 神要进来作祂所说的，并且照着祂的说话而作工——3 节，诗三三 9。

## Day 3

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

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

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

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

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

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

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

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

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

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

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



## 周四

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

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

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

## 周五

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

## Day 4

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

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

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

## Day 5

1. The Triune God's economy was made according to His good pleasure, and His good pleasure comes out of His heart's desire (vv. 9-10; 3:9-11).
2. Out of the desire of God's heart, His good pleasure, is God's purpose, and out of this purpose is His economy (1 Tim. 1:4).
3. Our inward joy is an indication that God is operating in us for His good pleasure and that we are living and walking according to His good pleasure, the desire of His heart (Phil. 2:13).

*B. Ezekiel 1 unveils God's desire to be expressed in His Son (Heb. 1:3).*

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

#### 四 四活物的四个脸表征基督完整、充分的彰显—结一5～6、10:

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

### 周六

#### 五 “在宝座的样式以上，有一位的样子好象人的样子”—26节下:

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

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

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

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

### Day 6

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

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

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



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

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

# 第一周 周一

## 晨兴喂养

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

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

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

## 信息选读

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

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

# << WEEK 1 —DAY 1 >>

## Morning Nourishment

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

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

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

## Today's Reading

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

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

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

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

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

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

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

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

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

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

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

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

## 第一周 周二

### 晨兴喂养

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

徒二六 19 “…我故此没有违背那从天上来的异象。”

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

### 信息选读

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

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

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

## << WEEK 1 —DAY 2 >>

### Morning Nourishment

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

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

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

### Today's Reading

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

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

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

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

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

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

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

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

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

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

参读：荣耀的异象与十字架的道路，第一篇；三一神的启示与行动，第一、四篇。

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

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

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

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

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

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

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

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



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

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

## 信息选读

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

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

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

## Today's Reading

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



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

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

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

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

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

参读：召会实际并生机的建造，一〇三至一〇九页；以西结书生命读经，第二篇。

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

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

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

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

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

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

## 第一周 周四

### 晨兴喂养

诗三三 9 “因为祂说有，就有；命立，就立。”

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

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

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

### 信息选读

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

## << WEEK 1 —DAY 4 >>

### Morning Nourishment

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

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

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

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

### Today's Reading

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

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

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

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

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

参读：使徒行传生命读经，第六十八篇；以弗所书生命读经，第七篇。

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

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

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

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

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

# 第一周 周五

## 晨兴喂养

来一 3 “祂是神荣耀的光辉，是神本质的印像…”

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

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

## 信息选读

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

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

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

# << WEEK 1 —DAY 5 >>

## Morning Nourishment

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

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

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

## Today's Reading

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

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

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

在神看来，我们在得救以前是卑贱邪恶的，没有尊贵或荣耀的东西。但是赞美主，祂拯救了我们，又重生了我们！祂的风、祂的云、和祂焚烧的火，使我们有可能得着祂这位救赎的神，在我们里面作光耀的金银合金。现今我们得着祂作瓦器里的宝贝，（林后4:7，）因此我们成了尊贵荣耀的人。我们需要思想那在我们里面的基督是何等宝贵、尊贵。作为在我们里面的金银合金，祂是价值无比的宝贝。…我们越经历风、云和火，就越有金银合金构成在我们里面，使我们成为满了三一神并彰显祂荣耀的人。

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

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

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

参读：神人的生活，第十三篇；以西结书生命读经，第八篇。

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

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

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

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

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



## 第一周 周六

### 晨兴喂养

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

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

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

### 信息选读

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

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

## << WEEK 1 —DAY 6 >>

### Morning Nourishment

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

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

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

### Today's Reading

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

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



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

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

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

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

参读：以西结书生命读经，第十二篇；生命信息，第三十一、三十三章。

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

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

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

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

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

# 第一周诗歌

# WEEK 1 — HYMN

使我知你恢复所是

补 534

降 A 大调

(英 1220)

4/4

一 哦,主,将我帕子去除,赐下真实启示;

哦,主,使我异象清楚,知你恢复所是。

哦,主,使我异象清楚,知你恢复所是;

哦,主,使我异象清楚,知你恢复所是。

二 你从死里复活能力, 我借启示知悉;  
大能传输借信经历, 引我到召会里。

三 你的大能将我释放, 脱离烦扰俗务;  
你的大能为我开广 进入召会路途。

四 我今进入地方召会, 愿以你为人位;  
外面旧人日渐销毁, 心向你能绝对。

五 我接受你作人位,主, 与你同钉十架;  
里面之人得着恢复, 你在我心安家。

六 当众肢体都愿舍己, 荣耀身体得显;  
人数虽多,人位同一, 新人在地出现。

七 召会生活——一个新人——显于各地召会;  
你的身体是团体人, 显出一个位。

注:每节均重复第二行歌词二次。

Remove the veils, Lord, from my heart

The Church — The Vision

1220

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

2. By revelation I perceive  
The power that raised Christ from the dead;  
When I by faith this power receive,  
I to the church am led.

3. Thy mighty power has set me free  
From all the world's distracting things;  
An entrance to the local church  
This mighty power brings.

4. Once in the local church, I need  
To take Thee as my person, Lord;  
My outward man each day recede,  
My heart is for the Lord.

5. I take Thee as my person, Lord;  
I have been crucified with Thee.  
My inner man has been restored;  
I'm now indwelt by Thee.

6. When all Thy members self forsake,  
Thy glorious Body, Lord, is known;  
When of Thy Person we partake,  
The one new man is shown.

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

(Repeat the last two lines of each stanza)

第一周 · 申言

申言稿：\_\_\_\_\_

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

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

[illegible]