

纲要

第三篇

四活物

读经：结一 5～6、10、26

周一

壹 我们经历神作吹动的风、覆庇的云、
焚烧的火和光耀的金银合金，我们就
成为四活物，一个彰显基督的团体实
体——结一 5～6：

一 在圣经里，四这数字与神的创造有关，并且
表征人是神的造物——赛十一 12，耶四九 36，
启七 1。

二 四这数字指明我们是从各支派、各方言、各
民族、各邦国蒙救赎的人——五 9。

三 四活物乃视为一组，算为一个实体。

贰 我们越经历风、云、火、金银合金的
循环，我们就越活——一 18，约六 51，
参诗九五 1～2：

一 借着风、云、火、金银合金的经历，我们原
是死了的人，就被点活成为活物——约五 25，
弗二 1、5，西一 13。

Outline

Message Three

The Four Living Creatures

Scripture Reading: Ezek. 1:5-6, 10, 26

Day 1

I. When we experience God as the blowing wind, the overshadowing cloud, the burning fire, and the glowing electrum, we become the four living creatures, a corporate entity expressing Christ (Ezek. 1:5-6):

A. In the Bible the number four is related to God's creation and signifies man as God's creature (Isa. 11:12; Jer. 49:36; Rev. 7:1).

B. The number four indicates that we are the people redeemed from every tribe, tongue, people, and nation (5:9).

C. The four living creatures are regarded as a group; they are counted as a single entity.

II. The more we experience the cycle of the wind, the cloud, the fire, and the electrum, the more living we become (1:18; John 6:51; cf. Psa. 95:1-2):

A. Through the experience of the wind, the cloud, the fire, and the electrum, we, who were dead, have been enlivened to become living creatures (John 5:25; Eph. 2:1, 5; Col. 1:13).

二 我们若继续经历风、云、火、金银合金的循环，我们就会在里面的人里成为活的，并充满活力——彼前一23，二4～5。

三 我们能借着双重的证明知道我们是活物：

- 1 里面的证明是我们重生的灵里生命的感觉——罗八6。
- 2 外面的证明是我们从事好些属灵的活动：
 - a 第一个活动就是祷告——帖前五17，西四2，参哀三55～56。
 - b 其他证明我们是活物的活动，包括读经（西三16，诗一一九15、140）、在聚会中尽功用（林前十四26、31）、事奉神（帖前一9，罗一9）和传福音（一1，林前九23）。
- 3 每次我们碰着主这风、云、火、金银合金，我们里面的人就会活过来，我们就成为有活力的信徒——活而有活动的人——但十一32下。

周二

参 四活物有人显出来的样子，他们乃是在宝座上的那人团体的彰显——结一5、26：

- 一 四活物有人的样式，宝座上的神也有人的样子，这指明神的中心思想和祂的安排都与人有关——创一26。
- 二 我们对主的人性需要有适当的珍赏，并且我们需要看见，我们是人，这是何等奇妙。

B. If we continue to experience the cycle of the wind, the cloud, the fire, and the electrum, we will become living and vibrant in our inner being (1 Pet. 1:23; 2:4-5).

C. There is a twofold proof by which we can know that we are living creatures:

1. The inward proof is the sense of life in our regenerated spirit (Rom. 8:6).
2. The outward proof is that we engage in a number of spiritual activities:
 - a. The first of these activities is prayer (1 Thes. 5:17; Col. 4:2; cf. Lam. 3:55-56).
 - b. Other activities that prove that we are living creatures include reading the Bible (Col. 3:16; Psa. 119:15, 140), functioning in the meetings (1 Cor. 14:26, 31), serving God (1 Thes. 1:9; Rom. 1:9), and preaching the gospel (1:1; 1 Cor. 9:23).
3. Every time we meet the Lord as the wind, the cloud, the fire, and the electrum, our inner being will be made alive, and we will become vital believers—those who are living and active (Dan. 11:32b).

Day 2

III. The four living creatures bear the appearance of a man and are the corporate expression of the man on the throne (Ezek. 1:5, 26):

- A. The fact that the four living creatures bear the likeness of a man and that God on the throne also bears the appearance of a man indicates that God's central thought and His arrangement are related to man (Gen. 1:26).*
- B. We need to have a proper appreciation of the Lord's humanity, and we need to see how marvelous it is that we are men.*

三 事实上，圣经里只有四个人：首先的人、第二个人、新人和男孩子；我们原是第一个人；基督称为第二个人（林前十五 47）；我们借着重生成了新人（弗二 15）；现今我们期望成为男孩子（启十二 5）。

四 召会所要彰显的基督，乃是在宝座上的那人——三 21，参徒七 56。

五 完成神计划的是人；彰显神的是人；击败仇敌的是人；将神的国带到人类中间的也是人；神需要人。

周三

六 在以西结一章，关于四活物有人的样子有三件重要的事：

- 1 活物是神彰显祂荣耀的凭借；他们若没有人的样子，神的荣耀就无从得彰显——28 节。
- 2 活物是神在地上行动的凭借；神的行动在于他们——12 ~ 21 节。
- 3 活物是神在宝座上行政管理的凭借——26 节：
 - a 神的宝座是神行政的中心，管治地上的一切和以西结书里所记载的一切——启四 2、6。
 - b 因着四活物有人的样子，才有神宝座的行政——耶十七 12。
 - c 人是神彰显的凭借，人是神行动的凭借，人也是神行政的凭借。

C. In the Bible there are actually only four men: the first man, the second man, the new man, and the man-child; we were the first man; Christ is called the second man (1 Cor. 15:47); we have become the new man by regeneration (Eph. 2:15); and now there is the prospect that we may become the man-child (Rev. 12:5).

D. The Christ whom the church must express is the man on the throne (3:21; cf. Acts 7:56).

E. It is man who fulfills God's plan, it is man who expresses God, it is man who defeats the enemy, and it is man who brings the kingdom of God into the human race; God needs a man.

Day 3

F. In Ezekiel 1 there are three crucial matters concerning the four living creatures' bearing the appearance of a man:

1. The living creatures are the means for God to manifest His glory; apart from their bearing the appearance of a man, God's glory cannot be manifested (v. 28).
2. The living creatures are the means for God to move on the earth; God's move depends on them (vv. 12-21).
3. The living creatures are the means for God to administrate on the throne (v. 26):
 - a. God's throne, the center of His administration, dominates everything on earth and everything recorded in Ezekiel (Rev. 4:2, 6).
 - b. Because the living creatures bear the appearance of a man, there is the administration of God's throne (Jer. 17:12).
 - c. Man is the means of God's manifestation, man is the means of God's move, and man is the means of God's administration.

肆 四活物有四个脸—结一 6 上、10:

一 人的脸，指明活物活在正确的人性，就是耶稣的人性里—10 节中：

周四

- 1 主耶稣的荣美彰显在祂的人性里—参出二八 2，罗十三 14。
- 2 主的救恩乃是要使我们成为正确的人。
- 3 我们越属灵，我们就越正常、平常并有人性—西三 4、10～11。
- 4 我们必须不凭我们天然的人性，乃凭耶稣的人性作人；这就是有“耶稣的人性”。
- 5 在书信里，使徒教导我们要作正确的人，特别是如何作正确的丈夫、妻子和父母—弗五 22～六 9，西三 18～四 1。

周五

二 狮子的脸—结一 10 中：

- 1 在圣经里，狮子表征勇敢、活力、力量、得胜和作王掌权—箴二八 1，创四九 9。
- 2 我们向着罪、世界和撒但，若象狮子一样勇敢，神就能借着 we 建立祂的王权—启五 5，罗五 17。

三 牛的脸—结一 10 下：

- 1 牛表征人甘愿劳苦作工，背负担子，并且牺牲自己—林前十五 10、58，徒二十 24，腓二 30。
- 2 我们都需要彰显那服事别人、背负责任以及牺牲自己生命的实际—林前九 9，提前五 18，罗十二 1。

IV. The four living creatures have four faces (Ezek. 1:6a, 10):

A. The face of a man indicates that the living creatures live in a proper humanity, the humanity of Jesus (v. 10a):

Day 4

1. The glorious beauty of the Lord Jesus is manifested in His humanity (cf. Exo. 28:2; Rom. 13:14).
2. The Lord's salvation is to make us proper human beings.
3. The more spiritual we become, the more normal, ordinary, and human we will be (Col. 3:4, 10-11).
4. We need to be human not by our natural humanity but by the humanity of Jesus; this is to be "Jesusly human."
5. In the Epistles we are taught by the apostles to be proper human beings, in particular how to be proper husbands, wives, and parents (Eph. 5:22—6:9; Col. 3:18—4:1).

Day 5

B. The face of a lion (Ezek. 1:10b):

1. In the Bible a lion signifies boldness, vigor, strength, victory, and reigning (Prov. 28:1; Gen. 49:9).
2. If toward sin, the world, and Satan we are bold like lions, God will be able to establish His reign through us (Rev. 5:5; Rom. 5:17).

C. The face of an ox (Ezek. 1:10c):

1. An ox signifies one who is willing to labor, to bear the burden, and to sacrifice himself (1 Cor. 15:10, 58; Acts 20:24; Phil. 2:30).
2. We all need to express the reality of serving others, of bearing responsibility, and of sacrificing our life (1 Cor. 9:9; 1 Tim. 5:18; Rom. 12:1).

四 鹰的脸—结一 10 下:

- 1 在圣经里, 鹰表征大能、上升、超越的神—出十九 4。
- 2 我们这些在基督里的信徒, 有神的生命在我们里面; 这生命乃是超越的, 使我们有上升、超越的彰显—赛四十 31, 约六 15, 腓四 12 ~ 13:
 - a 我们有神圣、大能的性能, 能在每一种属人的景况中都彰显神。
 - b 为着神经纶的完成, 我们是不能被毁灭、不能被征服、不能被击败的—罗八 37。
- 3 我们需要象鹰一样, 不让任何事物拘留我们、压制我们或压倒我们; 这就是说, 我们该能胜过逼迫, 也能胜过称赞—参约六 15, 腓四 12 ~ 13。

伍 四活物乃是基督团体、四重的彰显, 团体地活出基督的生命—结一 10:

- 一 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, 作神在人中间团体的彰显—林前十二 12 与注 2。
- 二 四活物的四个脸相当于四福音: 马太福音—基督是狮子, 是神国的君王; 马可福音—基督是牛, 是神的仆人; 路加福音—基督是人, 是人救主; 约翰福音—基督是鹰, 就是神。
- 三 四活物是团体的实体, 完全地彰显基督, 正如祂活在地上的时候一样。

D. The face of an eagle (Ezek. 1:10d):

1. In the Bible an eagle signifies the powerful, buoyant, transcendent God (Exo. 19:4).
2. As believers in Christ, we have God's life within us; this life is transcendent and causes us to have an expression of buoyancy and transcendence (Isa. 40:31; John 6:15; Phil. 4:12-13):
 - a. We have the divine and almighty capacity to express God in every human situation.
 - b. We are indestructible, unconquerable, and invincible for the carrying out of God's economy (Rom. 8:37).
3. We need to be like an eagle, not allowing anything to hold us, to suppress us, or to depress us; this means that we should be able to overcome both persecution and praise (cf. John 6:15; Phil. 4:12-13).

V. The four living creatures are a corporate, fourfold expression of Christ, living out the life of Christ in a corporate way (Ezek. 1:10):

- A. *The four living creatures with their four faces signify a coordinated, corporate entity, the corporate Christ as the corporate expression of God among human beings (1 Cor. 12:12 and footnote 2).*
- B. *The four faces of the living creatures correspond to the four Gospels: Matthew—Christ as a lion, the King of God's kingdom; Mark—Christ as an ox, the Servant of God; Luke—Christ as a man, the Man-Savior; John—Christ as an eagle, the very God.*
- C. *The four living creatures are a corporate entity expressing Christ in a complete way, exactly as He was in His living on earth.*

结一 5～6 “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，各有四个脸面，四个翅膀。”

约五 25 “我实实在在地告诉你们，时候将到，如今就是了，死人要听见神儿子的声音，听见的人就要活了。”

我们需要留意以西结一章五节的第一个字“又”。不但从火中有金银合金发出；也有别的东西出来了。风带进云；云包括火；火产生金银合金加上别的东西——四活物。当我们经历神作吹动的风、覆庇的云、焚烧的火和金银合金时，我们就成为四活物。我们原是死的，但借着这样经历神，我们就成为活物。主耶稣说，“死人要听见神儿子的声音，听见的人就要活了。”（约五 25）保罗说我们原是死的，但神叫我们活过来（弗二 5）。我们越有风、云、火、金银合金的循环，我们就越活。每次我们被神吹动，被祂覆庇、烧毁并焚烧，我们就被点活。结果，我们就成为活的，充满了活力（以西结书生命读经，五五页）。

信息选读

以西结一章五节“活”字的希伯来文，与创世记二章九节里说到生命树的“生命”这辞，字根相同。我们这些受造之物怎样才能成为活物？我们乃是借着经历神作生命树而成为活物。这生命，神那神圣、永远、非受造的生命，是真正的生命。唯有得着这真正的生命，我们才能成为活物。每当我们经历神作生命树的时候，我们就觉得有个东西活在我们里面。在我们里面有活的元素，活的因素；这活的元素或因素，一直使我们成为活的。

Morning Nourishment

Ezek. 1:5-6 And from the midst of it there came the likeness of four living creatures. And this was their appearance: They had the likeness of a man. And every one had four faces, and every one of them had four wings.

John 5:25 Truly, truly, I say to you, An hour is coming, and it is now, when the dead will hear the voice of the Son of God, and those who hear will live.

We need to pay attention to the first word in Ezekiel 1:5a, and. Not only does electrum come out of the fire; something else also comes out. The wind brings in the cloud; the cloud enfolds the fire; and the fire produces the electrum plus something else—the four living creatures. When we experience God as the blowing wind, the overshadowing cloud, the burning fire, and the electrum, we become the four living creatures. We were dead, but by experiencing God in this way we become something living. The Lord Jesus said that “the dead will hear the voice of the Son of God” and that “those who hear will live” (John 5:25). Paul said that we were dead but God has made us alive (Eph. 2:5). The more we have the cycle of the wind, cloud, fire, and electrum, the more living we become. Every time we are blown upon by God and overshadowed and consumed and burned by Him, we are enlivened. As a result we become lively and vibrant. (Life-study of Ezekiel, pp. 43-44)

Today's Reading

The word living in Hebrew has the same root as the word for life in Genesis 2:9, which speaks of the tree of life. How can we, who are creatures, become the living creatures? We become living creatures by experiencing God as the tree of life. This life, the divine, eternal, uncreated life of God, is the real life. Only by having this real life can we become a living creature. Whenever we experience God as the tree of life, we sense that we have something living within us. We have a living element, a living factor, within us. This living element, or factor, will always make us living.

我们怎样能证明我们不再是死的，乃成了活物？有双重的证明，就是里面的证明和外面的证明。我们是活物，里面的证明是：我们现今有生命的感觉或知觉。活人有感觉。…在属灵上活的人，每当生活不荣耀神或不讨神喜悦的时候，就会有深切的感觉。倘若我们里面的感觉，里面生命的知觉是敏锐、深切、新鲜的，这就证明我们里面是活的，所以我们是活物。

第二个证明是外在的，与我们的活动有关。死人是活动的，但活人是非常活跃的。…活的基督徒是活物，会从事好些活动；第一个活动就是祷告。正如我们的肉身不呼吸就不能生存，照样，我们在属灵上不祷告也不能生存。祷告是基督徒属灵的呼吸，这常常是自然的。…其他证明我们是活物的活动，包括读经、在聚会中尽功用、事奉神和传福音。

以西结一章五节说到四活物是很有意义的。圣经里有多处经文指明，四这数字与神的创造有关，并且表征人是神的造物（赛十一 12，耶四九 36，启七 1）。启示录五章九节说，主从四个来源救赎了我们：从各支派、各方言、各民族、各邦国。不但如此，二十一章告诉我们，新耶路撒冷有四边—东、北、南、西，四边各有三门。这就是说，从地的每个方向，我们都能进城。所以，四这数字象征我们是从各支派、各方言、各民族、各邦国蒙救赎的人。在神眼中，我们是四活物。

四活物不算为个别的四个，乃算为一组。他们全体算为一个实体（以西结书生命读经，五五至五九页）。

参读：以西结书生命读经，第五篇。

How can we prove that we are no longer dead but have become living creatures? There is a twofold proof, that is, an inward proof and an outward proof. The inward proof that we are living creatures is that we now have a feeling, or sense, of life. Living persons have feelings....A person who is spiritually living will have a deep feeling whenever he lives in a way that does not glorify God or that is not pleasing to Him. If our inner feeling, the inner sense of life, is sensitive, deep, and fresh, this is a proof that inwardly we are living and that we are therefore a living creature.

The second proof is outward and is related to our activities. A dead person is inactive, but a living person is very active....A Christian who is living, that is, who is a living creature, will engage in a number of activities. The first of these activities is prayer. Just as we cannot live physically without breathing, so we cannot live spiritually without praying. Prayer is a Christian's spiritual breathing, and it is often spontaneous....Other activities that prove that we are living creatures include reading the Bible, functioning in the meetings, serving God, and preaching the gospel.

It is significant that Ezekiel 1:5 speaks of four living creatures. Many verses in the Bible indicate that the number four is related to God's creation and signifies man as God's creature (Isa. 11:12; Jer. 49:36; Rev. 7:1). Revelation 5:9 says that the Lord has redeemed us out of four sources: out of every tribe, tongue, people, and nation. Furthermore, Revelation 21 tells us that the New Jerusalem has four sides—the east, the north, the south, and the west—and that each of the four sides has three gates. This means that from every direction of the earth we can enter the city. Therefore, the number four symbolizes that we are the people redeemed from many tribes, tongues, peoples, and nations. In the eyes of God we are the four living creatures.

The four living creatures are reckoned not as individuals but as a group. All of them are counted as one entity. (Life-study of Ezekiel, pp. 44-47)

Further Reading: Life-study of Ezekiel, msg. 5

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。”

以西结一章五节的要点是：四活物有人的样子。二十六节说，“在宝座的样式以上，有一位的样子好象人的样子。”“人”在圣经里是个大字。神的心意在于人；神的思想集中于人；神的心在人身上。神的愿望是要得着人。四活物有人的样子，宝座上的神也有人的样子，这事实指明神的中心思想和祂的安排都与与人有关（以西结书生命读经，五九页）。

信息选读

我们读四福音时，也许受宗教观念的影响，过于强调基督的神性；结果，我们对主的人性就没有适当的珍赏。我们在四福音里读到主耶稣借着行神迹显出祂的神性，我们会为着主神性的权能赞美祂；然而，我们在约翰十三章读到主怎样洗门徒的脚，却不会献上任何赞美。同样，我们读到主用五饼二鱼食饱五千多人的神迹，会觉得这是大事，但我们不会欣赏祂吩咐人一班一班地坐下，或指示门徒拾起剩下的零碎，免得有糟蹋的。这样的事没有让我们留下什么印象。我们若知道怎样正确地读福音书，就会领悟主耶稣的荣美彰显在祂的人性里。祂的荣美得着显出，不是借着祂神圣的尊贵，乃是借着祂的人性连同其卑微、柔细。在擘饼聚会中，我们需

Morning Nourishment

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

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

The main point of Ezekiel 1:5 is that the four living creatures bear the appearance of a man. Verse 26 says that “upon the likeness of the throne was One in appearance like a man, above it.” Man is a great word in the Bible. God’s intention is with man, God’s thought is focused on man, and God’s heart is set upon man. God’s desire is to gain man. The fact that four living creatures bear the appearance of a man and that God on the throne also bears the appearance of a man indicates that God’s central thought and His arrangement are related to man. (Life-study of Ezekiel, p. 47)

Today’s Reading

In our reading of the four Gospels we may be under the influence of a religious concept that places undue emphasis upon Christ’s divinity. As a result, we may not have the proper appreciation of the Lord’s humanity. When we read in the Gospels how the Lord Jesus manifested His divinity by performing miracles, we may praise the Lord for the power of His divinity. However, when we read in John 13 about how the Lord washed the feet of His disciples, we may not offer any praise. Likewise, when we read about the miracle of the Lord’s feeding more than five thousand people with five loaves and two fish, we may feel that this was something great, but we may have no appreciation for His ordering the people to sit down in groups or for His directing the disciples to gather the broken pieces left over so that nothing would be lost. Such things may make no impression on us. If we know how to read the Gospels in a proper way, we will realize that the glorious beauty of the Lord Jesus is manifested in His humanity. He manifested His glorious beauty not through His divine dignity but through His humanity with its

要为着主的人性赞美祂。…我们需要看见，我们是人，这是何等荣耀，何等奇妙。

神想要象我们。祂甚至成了人，好将神表明出来（约一 18）；今天在诸天之上那是神的主耶稣，仍然是人。在宝座上有一个（徒七 56）。

圣经清楚启示，人是神彰显祂自己的凭借。没有人，神就无从得着彰显。人按着神的形像被造，好作神的彰显。神是宇宙的中心，但祂需要一个彰显，这彰显乃是借着人。没有人，神就没有彰显。…神需要一个团体人来彰显祂。你绝不该藐视你是人的事实。

事实上，圣经里只有四个人：首先的人、第二个人、新人和男孩子。我们原是第一个人；基督称为第二个人（林前十五 47）；我们借着重生了新人；现今我们期望成为男孩子。

我们谈论召会是基督的彰显，但我们也许不领悟基督的彰显是什么。召会所要彰显的基督，乃是在宝座上的那人。我们若要彰显基督，就需要领悟今天基督仍然是人。我们不是仅仅彰显神；我们是彰显在人里面的神。召会是基督的彰显。这就是说，召会不仅仅是神的彰显，也是人的彰显。

以西结一章二十六节给我们看见，今天主是在宝座上的人。神需要人，至终祂成了人。我们这些活物彰显祂这人。祂是在宝座上的人，我们也有人的样子。完成神计划的是人；彰显神的是人；击败仇敌的是人；将神的国带到人类中间的也是人。神需要人（以西结书生命读经，六〇至六二页）。

参读：以西结书生命读经，第五篇。

lowliness and tenderness. At the Lord's table meeting, we need to praise the Lord for His humanity....We need to see how glorious and how marvelous it is that we are men.

God wants to be like us. He even became a man in order to declare God (John 1:18), and today in the heavens the Lord Jesus, who is God, is still a man. There is a man on the throne (Acts 7:56).

The Bible clearly reveals that man is the means for God to manifest Himself. God cannot be manifested without man. Man was created in God's image in order to be God's expression. God is the center of the universe, but He needs an expression, and this expression is through man. Without man, God has no expression....God needs a corporate man to express Him. You should never despise the fact that you are a man.

In the Bible there are actually only four men: the first man, the second man, the new man, and the man-child. We were the first man; Christ is called the second man (1 Cor. 15:47); we have become the new man by regeneration; and now there is the prospect that we may become the man-child.

We may talk about the church as the expression of Christ, but we may not realize what the expression of Christ is. The Christ whom the church must express is the man upon the throne. If we would express Christ, we need to realize Christ today is still a man. We do not express merely God; we express God in a man. The church is the expression of Christ. This means that the church is an expression not merely of God but also of a man.

Ezekiel 1:26 shows us that the Lord today is a man on the throne. God needs a man, and eventually He became a man. We as the living creatures express Him as a man. He is the man on the throne, and we also bear the appearance of a man. It is man who fulfills God's plan, it is man who expresses God, it is man who defeats the enemy, and it is man who brings the kingdom of God into the human race. God needs a man. (Life-study of Ezekiel, pp. 47-49)

Further Reading: Life-study of Ezekiel, msg. 5

结一 21 “那些〔活物〕行走的时候，这些〔轮〕也行走；那些站住的时候，这些也站住；那些从地上升的时候，轮也在旁边上升，因为活物的灵在轮中。”

28 “…云中虹的样子怎样，周围光辉的样子也是这样。这就是耶和华荣耀的样式显出来的样子。…”

在基督教里宗教的教训，鼓励我们要象天使或象神。然而，神圣的启示揭示，神的愿望是要得着人。我们需要记得，那狡猾者试诱头一个人，就是告诉他，他若吃善恶知识树的果子，他就能象神（创三5）。从那天起，象神的观念就在我们的血轮里。每个堕落的人都有要象神的观念。有些鬼魔的教训鼓励人要作人以外的东西。但神在祂的救赎和救恩里，无意作出人以外的任何东西。神的救赎和神的救恩是要将我们带回到起初，恢复我们作正确的人。我们是活物，我们里面有神的生命，但我们有人的样子。我们不该想要象天使。无论我们作什么，无论我们说什么，无论我们彰显什么，我们都该是人。这是神今天所需要的（以西结书生命读经，六二页）。

信息选读

以西结一章的异象，启示三件关于四活物有人的样子的重要事情。第一，神的荣耀显在他们身上。神荣耀的彰显，在于他们有人的样子。他们在哪里，哪里就有神的荣耀。神的荣耀与他们是分不开的；离了他们，神的荣耀就无从得彰显。第二，这些活

Morning Nourishment

Ezek. 1:21 Whenever those went, these went; and whenever those stood still, these stood still; and whenever those were lifted up above the earth, the wheels were lifted up alongside them; for the Spirit of the living creature was in the wheels.

28 Like the appearance of the rainbow,...such was the appearance of the brightness all around. This was the appearance of the likeness of the glory of Jehovah...

The religious teachings in Christianity encourage us either to be like an angel or to be like God. However, the divine revelation unveils that God's desire is to have a man. We need to remember that the subtle one tempted the first man by telling him that if he ate of the fruit of the tree of the knowledge of good and evil, he would be like God (Gen. 3:5). From that day the concept of being like God has been in our blood. Every fallen human being has the concept of wanting to be like God. Certain devilish teachings encourage people to be something other than man. But in His redemption and salvation God has no intention of making anything other than man. God's redemption and God's salvation are to bring us back to the beginning and to recover us to being a proper man. We are the living creatures and we have God's life within us, yet we bear the appearance of a man. We should not try to be like an angel. Instead, in whatever we do, in whatever we say, and in whatever we express, we should be a man. This is what God needs today. (Life-study of Ezekiel, pp. 49-50)

Today's Reading

The vision in Ezekiel 1 reveals three crucial matters concerning the four living creatures' bearing the appearance of a man. First, God's glory is manifested upon them. The manifestation of God's glory depends upon their having the appearance of a man. Where they are, there God's glory is. God's glory is not separate from them, and apart from them God's glory cannot be manifested. Second, these living creatures are the

物是神行动的凭借。神的行动在于他们。他们行动，神就行动，因为神的行动随着他们。第三，有人样子的四活物，是神行政的凭借。一章启示，神坐在宝座上。神的宝座管治地上的一切，和这卷书里所记的一切。所以，这宝座是神行政的中心。然而，神行政的中心在于四活物有人的样子。因着有人的样子，才有神宝座的行政。我们若将这三件事放在一起，就看见人是神彰显的凭借，人是神行动的凭借，人也是神行政的凭借。在神眼中，在神手中，人有这样重要的地位。

我们都需要领悟，神的愿望是要得着人。神用风、云、火、金银合金点活我们，好得着人作祂彰显、行动和行政的凭借。人对神既是这样重要，我们是人并有人的样子乃是很要紧的。为着神的彰显，为着神的行动，并为着神的行政，我们需要作人。为此我们需要借着经历风、云、火、金银合金，而成为四活物。

四活物各有四个脸。我们若看见人有四个脸，必定会受到惊吓，但这正是我们所该是的。我们都需要有四个脸。

第一个脸是人的脸。我们乃是人；正因为我们是人，我们应当看起来象人。我们受造是人，却因着堕落被败坏、毒化并破坏。所以，我们需要主的救赎。借着主的救赎，我们被带回正确的人性。事实上，我们现今所有的人性不是我们的，乃是祂的，因为我们 有耶稣的人性（以西结书生命读经，六二至六四页）。

参读：以西结书生命读经，第五篇。

means of God's move. God's move depends on them. When they move, God will move, for His move is with them. Third, the four living creatures, who bear the appearance of a man, are the means of God's administration. Ezekiel 1 reveals that God is sitting on the throne. God's throne dominates everything on earth and everything recorded in this book. This throne, therefore, is the center of God's administration. However, the center of God's administration depends on the four living creatures having the appearance of a man. Because of this, there is the administration of God's throne. If we put these three things together, we will see that man is the means of God's manifestation, that man is the means of God's move, and that man is the means of God's administration. In God's eyes and in God's hands, man has such an important position.

We all need to realize that God's desire is to gain man. God uses the wind, the cloud, the fire, and the electrum to enliven us in order to gain man as the means of His manifestation, move, and administration. Since man is so important to God, it is crucial for us to be a man and to bear the appearance of a man. We need to be a man for God's manifestation, for God's move, and for God's administration. For this we need to be the living creatures enlivened by experiencing the wind, the cloud, the fire, and the electrum.

Each of the four living creatures has four faces. If we saw someone with four faces, we would be frightened, yet this is exactly what we should be. We all need to have four faces.

The first face is the face of a man. We are men, and because we are men, we should look like men. We were created as men, but we were corrupted, poisoned, and damaged by the fall. Therefore, we need the Lord's redemption. Through the Lord's redemption we are brought back to the proper humanity. Actually, the humanity we have now is not ours but His, for we have the humanity of Jesus. (Life-study of Ezekiel, pp. 50-51)

Further Reading: Life-study of Ezekiel, msg. 5

第三周 周四

晨兴喂养

西三 4 “基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

10～11 “并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此…基督是一切，又在一切之内。”

主的救恩是要使我们成为正确的人。你若是作丈夫的，主的救恩就是要使你作正确的丈夫。你若是作妻子的，主的救恩就是要使你作正确的妻子。你若是作父母的，主的救恩就是要使你作正确的父母。你若是作儿女的，主的救恩就是要使你作正确的儿女。主的救恩乃是要使我们成为正确的人。因此，我们都该有人的脸。然而，有些基督徒，特别有些姊妹，似乎不是人。她们“属灵”到一个地步，似乎成了怪物——半人、半天使。我们需要人的脸。我们不该喜欢作别的，我们也不该装作别的。我们只该是我们所是的一人。我们不该想要作人以外的东西，我们只该作人。然而，我们应当不凭我们天然的人性，乃凭主耶稣的人性作人（以西结书生命读经，六四页）。

信息选读

我们若再读四福音，就会看见耶稣是有正确人性的人。许多人读福音书，只留意主在祂神性里所行出的神迹，没有充分留意借着主的人性所行出的事。例如，约翰四章叙述主耶稣与祂的门徒怎样走到撒玛利亚城。祂疲累口渴，要祂的门徒进城买吃的东西。他们去买食物以后，主耶稣坐在井旁，有一个撒玛利亚妇人来打水。主虽是全能的神，但在这情

<< WEEK 3 —DAY 4 >>

Morning Nourishment

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

10-11 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where...Christ is all and in all.

The Lord's salvation is to make us proper men. If you are a husband, the Lord's salvation is to make you a proper husband. If you are a wife, the Lord's salvation is to make you a proper wife. If you are a parent, the Lord's salvation is to make you a proper parent. If you are a child, the Lord's salvation is to make you a proper child. The Lord's salvation is to make us proper human beings. Thus, we all should bear the face of a man. However, some Christians, especially certain sisters, do not seem to be human beings. Rather, they are so "spiritual" that it seems that they have become strange creatures—half human, half angel. We need the face of a man. We should not prefer to be something else, and we should not pretend to be something else. We should just be what we are—a man. Instead of trying to be something other than a human being, we should simply be human. However, we should be human not by our natural humanity but by the humanity of the Lord Jesus. (Life-study of Ezekiel, p. 51)

Today's Reading

If we read the four Gospels again, we will see that Jesus was a person with a proper humanity. Many who read the Gospels only pay attention to the miracles worked out by the Lord in His divinity; they do not pay adequate attention to the things worked out by the Lord's humanity. For example, John 4 relates how the Lord Jesus was traveling with His disciples to a city in Samaria. He was tired and thirsty, and He asked His disciples to go into the city to buy something to eat. After they went away to buy food, a Samaritan woman came to draw water from the well near which the Lord Jesus was

形里，祂的行动却只象平常人，没有指明或暗示祂是神。主向妇人要水时，没有指明祂不只是人。妇人问祂说，“你既是犹太人，怎么向我一个撒玛利亚妇人要水喝？”（9）主非常有人性地回答她的问题。四福音记载许多类似的故事，给我们看见主耶稣的为人如何象正常的人，有人的脸。主耶稣不象今天一些穿着非常古怪的宗教人士，祂的穿着不奇特，祂在衣着上不是古怪或与人不同的。反之，祂的生活是平常人的生活。祂的生活平常到一个地步，有人说，“这不是那木匠的儿子么？”（太十三55）在人眼中，主耶稣是平常木匠的儿子。祂绝不古怪，乃是平常的人，有人的脸。今天，我们也需要有人的脸。

有些信徒以为，他们一旦开始追求主，就该特别或与人不同。但是，我们需要领悟，我们该是平常的，我们该与普通、平常的人一样。虽然我们祷告、读经、参加聚会并事奉神，但我们的样子仍是人的样子，我们的脸也是人的脸。我们要穿着合宜正派，我们是平常的，不是奇特或与众人不同的。不错，我们经历主作风、云、火、金银合金，但这个经历的结果是我们有人的脸。作为活物，我们不是天使，乃是非常有人性的。事实上，我们越属灵，我们就越正常并有人性。我们越有基督作我们的生命（西三4），我们就越有人的脸。在书信里，使徒教导我们要作正确的人，特别是如何作正确的丈夫、妻子和父母（弗五22～六9，西三18～四1）。神的救恩使我们成为正确的人，为着祂的彰显、行动和行政管理（以西结书生命读经，六四至六六页）。

参读：以西结书生命读经，第五篇。

sitting. Although He was the Almighty God, in this situation He conducted Himself just like an ordinary man, without any indication or hint that He was God. When He asked the woman for water, He gave no indication that He was anything more than a man. The woman questioned Him, saying, “How is it that You, being a Jew, ask for a drink from me, who am a Samaritan woman?” (v. 9). He responded to her question in a very human way. The four Gospels record many similar stories which show us how the Lord Jesus behaved Himself like a normal man, bearing the face of a man. Unlike certain religious people today who dress in a way that is very strange, the Lord Jesus did not dress in a peculiar manner. In His clothing He was not strange or different from others. On the contrary, His living was that of an ordinary human being. His living was ordinary to such an extent that some would say, “Is not this the carpenter’s son?” (Matt. 13:55). In the eyes of the people, the Lord Jesus was the son of an ordinary carpenter. Far from being strange, He was an ordinary man and He bore the face of a man. Today, we too need to bear the face of man.

Some believers have the thought that once they begin to pursue the Lord, they should be special or different from others. We need to realize, therefore, that we should be ordinary, that is, we should be the same as common, ordinary human beings. Although we pray, read the Bible, attend the meetings, and serve God, our appearance is still the appearance of a man, and our face is the face of a man. In our dress we are proper, but we are ordinary, not peculiar or eccentric. Yes, we experience the Lord as the wind, the cloud, the fire, and the electrum, but the issue of this experience is that we bear the face of a man. As living creatures, we are not angels but are very human. In fact, the more spiritual we become, the more normal and human we will be. The more we have of Christ as our life (Col. 3:4), the more we will bear the face of a man. In the Epistles we are taught by the apostles to be proper human beings, in particular how to be proper husbands, wives, and parents (Eph. 5:22—6:9; Col. 3:18—4:1). God’s salvation causes us to be proper men for His manifestation, move, and administration. (Life-study of Ezekiel, pp. 51-52)

Further Reading: Life-study of Ezekiel, msg. 5

第三周 周五

晨兴喂养

结一 10 “至于脸的样式，四活物前面各有人的脸，右面各有狮子的脸，左面各有牛的脸，后面各有鹰的脸。”

启五 5 “…不要哭；看哪，犹大支派中的狮子，大卫的根，祂已得胜，能以展开那书卷，揭开它的七印。”

我们也需要有狮子的脸。在圣经里，狮子表征勇敢、活力、力量和得胜。在我们的基督徒生活中，我们首先需要作人。无论我们在哪里——在学校、办公室或在邻居中间——我们都该是人。但我们也该是狮子。倘若在办公室里你是正确的人，别人就会被吸引到你这里。然而，被吸引到你这里的人，也许是能败坏你的“病菌”。因为他们喜欢你，他们就会邀请你同他们参加某种属世的消遣。在这样的時候，你的行为不该象人，乃该象狮子。这就是说，向着罪恶或属世的任何事情，我们必须象狮子一样勇敢。所有在你办公室里工作的人都该知道，他们若和你谈论属世的事，你的行为就会象狮子（以西结书生命读经，六六页）。

信息选读

人常常认为主耶稣是温柔、柔和的。然而，至少在某些场合，祂一点也不温柔。例如，祂进到殿里，看见“殿里有卖牛羊鸽子的，并有兑换银钱的人坐在那里”，祂就生气，拿绳子作成鞭子，“把众人连羊带牛都赶出殿去，倒出兑换银钱之人的钱币，推翻他们的桌子。”（约二 14～15）不但如此，在马太

<< WEEK 3 —DAY 5 >>

Morning Nourishment

Ezek. 1:10 As for the likeness of their faces, they had the face of a man; and the four of them had the face of a lion on the right side, and the four of them had the face of an ox on the left side, and the four of them had the face of an eagle.

Rev. 5:5 ...Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals.

We also need to bear the face of a lion. In the Bible a lion signifies boldness, vigor, strength, and victory. In our Christian life we first need to be a man. Wherever we may be—at our school, in our office, or among our neighbors—we should be a man. But we should also be a lion. If in the office you are a proper man, others will be drawn to you. However, those who are drawn to you may be “germs” that can corrupt you. Because they like you, they may invite you to participate with them in a certain kind of worldly amusement. At such a time you should behave not like a man but like a lion. This means that toward anything sinful or worldly, we must be as bold as a lion. All those who work in your office should know that if they talk to you about worldly things, you will behave like a lion. (Life-study of Ezekiel, p. 53)

Today's Reading

People often consider that the Lord Jesus was gentle and mild. However, at least on certain occasions, He was not at all gentle. For example, when He went into the temple and found “those selling oxen and sheep and doves, and the moneychangers sitting there,” He became angry and made a whip out of cords and “drove them all out of the temple, as well as the sheep and the oxen, and He poured out the money of the moneychangers and overturned their tables” (John

二十三章祂严厉地责备宗教徒，说他们是“蛇类，毒蛇之种”（33）。在这些情形里，祂的确是象狮子一样勇敢。在启示录五章五节，祂甚至称为“犹大支派中的狮子”。有时候我们也需要有狮子的脸。

在圣经里，狮子不但表征勇敢、活力、力量和得胜，也表征掌权。狮子是兽中之王。我们这些借着重生成了活物的人，不但该是人彰显神，也该是狮子为神掌权。倘若向着罪、世界和撒但，我们象狮子一样刚强、勇敢，神就能借着我们建立祂的王权。

我们不但需要人的脸和狮子的脸，也需要牛的脸。狮子的脸由牛的脸来平衡。倘若你在办公室里，单单这个不会使别人信服。你需要有牛的脸来平衡。牛是甘愿背负担子、作工甚至牺牲自己的人。我们都需要有这种样子，并且彰显那服事别人、背负担子、顾到责任甚至牺牲自己性命的实际。倘若你在办公室里工作时是正确的人，你象狮子一样勇敢，你也在担负责任上忠信，你就会给别人良好的印象。要造成这样的印象，你的举止不但需要象人、象狮子一样，也需要象服务、受苦的牛一样。办公室需要清扫的时候，你该领头清扫，比其他员工作得更多。这样你就会给你的同事看见，你甘愿牺牲，帮助别人，服事别人。你就有牛的脸的实际。别人看见你有人的脸、狮子的脸和牛的脸，他们就会说，“这是真基督徒。”

作为四活物，我们不但是基督唯一的彰显，我们也是基督完整的彰显。我们在各方、各面彰显基督。我们是四活物，充分、完整地彰显基督（以西结书生命读经，六六至六八、五九页）。

参读：以西结书生命读经，第五篇。

2:14-15). Furthermore, in Matthew 23 He severely rebuked the religionists, saying to them, “Serpents! Brood of vipers!” (v. 33). In these situations He surely was as bold as a lion. In Revelation 5:5 He is even called “the Lion of the tribe of Judah.” There are times when we also need to have the face of a lion.

In the Bible a lion signifies not only boldness, vigor, strength, and victory but also reigning. The lion is the king of the animals. We, who have become living creatures through regeneration, should not only be men to manifest God but also lions to reign for God. If toward sin, the world, and Satan we are strong and bold like lions, God will be able to establish His reign through us.

We need not only the face of a man and the face of a lion but also the face of an ox. The face of a lion is balanced by the face of an ox. If in your office you have the face of a lion, that alone will not convince others. You need to be balanced by having the face of an ox. An ox is one who is willing to bear the burden, to do the work, and even to sacrifice himself. We all need to have such an appearance and to express such a reality of serving others, bearing the burden, caring for the responsibility, and even sacrificing our life. If as you are working in an office you are a proper man, you are as bold as a lion, and you are also faithful in bearing responsibility, you will make a good impression on others. In order to make such an impression, you need to behave not only like a man and like a lion but also like a serving, suffering ox. When the office needs to be cleaned, you should take the lead to clean, doing more than the other employees. In this way you will show your colleagues that you are willing to sacrifice, to help others, and to serve them. Then you will have the reality of the face of an ox. When others see you with the face of a man, the face of a lion, and the face of an ox, they will say, “This is a real Christian.”

As the four living creatures we are not only the unique expression of Christ but also...the complete expression of Christ. We express Christ in every direction, toward every side. We are the four living creatures expressing Christ in an adequate and complete way. (Life-study of Ezekiel, pp. 53-54, 47)

Further Reading: Life-study of Ezekiel, msg. 5

第三周 周六

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。”

再者，我们也需要在后面有隐藏的脸——鹰的脸〔结一 10〕。神将以色列人领出埃及，并将他们带进旷野以后，对他们说，“我如鹰将你们背在翅膀上，带来归我。”（出十九 4）这指明在圣经里，鹰表征大能、超越的神。神是超越、上升并大能的神。没有什么能压制祂，抑制祂，或压倒祂。你越想要压制祂，祂就越上升、越超越。基督徒有神的生命在里面，这生命乃是超越的，使我们有上升、超越的彰显。这就是鹰的脸的意义（以西结书生命读经，六八页）。

信息选读

我们需要象鹰一样，不让任何事物拘留我们、压制我们或压倒我们。这就是说，我们该能胜过逼迫，也能胜过称赞。有的时候，胜过称赞比胜过逼迫更难。有些人能胜过逼迫，却不能胜过人的称赞。这不该是我们的情形。我们无论受逼迫或受称赞，都需要能如鹰展翅飞翔。我们该是上升、超越的。这正是在约翰福音里，主耶稣用五饼二鱼吃饱五千人以后，人想要立祂为王时，祂的表现。关于这事六章十五节说，“耶稣既知道众人要来强逼祂作王，就独自又退到山上去了。”祂不能被拘留，因为祂有鹰的能力，因此是超越的。

<< WEEK 3 —DAY 6 >>

Morning Nourishment

Exo. 19:4 You have seen what I did to the Egyptians and how I bore you on eagles' wings and brought you to Myself.

Isa. 40:31 Yet those who wait on Jehovah will renew their strength; they will mount up with wings like eagles; they will run and will not become weary; they will walk and will not faint.

Furthermore, we also need, at the rear, a hidden face—the face of an eagle [Ezek. 1:10]. After God brought the people of Israel out of Egypt and led them into the wilderness, He said to them, “I bore you on eagles' wings and brought you to Myself” (Exo. 19:4). This indicates that in the Bible an eagle signifies the powerful, transcendent God. God is transcendent, buoyant, and powerful. Nothing can suppress Him, oppress Him, or depress Him. The more you try to suppress Him, the more buoyant and transcendent He becomes. A Christian has God's life within him, and this life is transcendent, causing him to have an expression of buoyancy and transcendence. This is the significance of the face of an eagle. (Life-study of Ezekiel, p. 54)

Today's Reading

We need to be like an eagle, not allowing anything to hold us, to suppress us, or to depress us. This means that we should be able to overcome both persecution and praise. Sometimes it is more difficult to overcome praise than it is to overcome persecution. Some can overcome persecution, but they are unable to overcome people's praise. This should not be the case with us. Whether we are persecuted or praised, we need to be able to fly away on eagles' wings. We should be buoyant and transcendent. This is exactly how the Lord Jesus was in John when the people tried to make Him king after He fed five thousand people with five loaves and two fish. Concerning this John 6:15 says, “Jesus, knowing that they were about to come and take Him by force to make Him King, withdrew again to the mountain, Himself alone.” He could not be held because He had the power of an eagle and was therefore transcendent.

基督徒不该被任何事拘留。然而，我们可能被许多不同的事拘留。一位信徒也许被贫穷拘留，另一位也许被财富拘留。我们若要作正确的基督徒，就不该被贫穷拘留，也不该被财富拘留。我们该象保罗一样能说，“我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。我在那加我能力者的里面，凡事都能作。”（腓四 12～13）保罗的话启示他有鹰的翅膀。他有人、狮子、牛的样子，也有鹰的样子。

这四个脸——人的脸、狮子的脸、牛的脸和鹰的脸——描绘基督的生活。这四个脸等于四福音，四福音被视为主耶稣的四本传记，分别陈明基督的某一方面。路加福音表明祂是人，马太福音表明祂是狮子，马可福音表明祂是牛，约翰福音表明祂是鹰。这四重的生活就是基督的生活。

四活物是基督团体的彰显。他们彰显四方面的基督——人、狮、牛和鹰。这是基督的生活团体的彰显。身为基督徒，我们该是活物，是团体的实体，彰显基督，正如祂在地上的时候一样。祂在地上的时候，在人、狮、牛和鹰这四方面过生活。今天我们该是这样一位基督团体的彰显（以西结书生命读经，六八至七〇页）。

召会乃是在基督里用神圣的生命建造的。这生命是不能毁坏、不能征服的（来七 16，徒二 24），并能抵挡来自任何源头的致死败落。因此，召会是神坚固的根基，永远立住，抵挡一切的异端（圣经恢复本，提后二 19 注 1）。

参读：以西结书生命读经，第五篇。

A Christian should not be held by anything. However, it is possible for us to be held by many different things. One believer may be held by poverty, and another may be held by riches. If we would be a proper Christian, we should be held neither by poverty nor by riches. Like Paul, we should be able to say, “I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack. I am able to do all things in Him who empowers me” (Phil. 4:12-13). Paul’s word reveals that he had the wings of an eagle. He bore the appearance of a man, of a lion, of an ox, and also of an eagle.

These four faces—the face of a man, the face of a lion, the face of an ox, and the face of an eagle—portray the life of Christ. These four faces correspond to the four Gospels, which may be regarded as four biographies of the Lord Jesus, with each presenting a certain aspect of Christ. Luke shows Him as a man, Matthew shows Him as a lion, Mark shows Him as an ox, and John shows Him as an eagle. This fourfold life is the life of Christ.

The four living creatures are a corporate expression of Christ. They express Christ in four aspects—as a man, as a lion, as an ox, and as an eagle. This is the expression of the life of Christ in a corporate way. As Christians, we should be the living creatures, those who are a corporate entity to express Christ exactly as He was on earth. When He was on earth, He lived in the four aspects of a man, a lion, an ox, and an eagle. Today we should be the corporate expression of such a Christ. (Life-study of Ezekiel, pp. 54-56)

The church is built with the divine life in Christ, a life that is indestructible, unconquerable (Heb. 7:16; Acts 2:24), and able to withstand decline into death originating from any source. Hence, the church is the firm foundation of God that stands forever against any heresy. (2 Tim. 2:19, footnote 1)

Further Reading: Life-study of Ezekiel, msg. 5

第三周诗歌

WEEK 3 — HYMN

经历神－风云火金

(以西结一章四至十节)(英 1201)

降 E 大调

3/4

一 看哪,一阵暴风刮起,来自北方神住处;
能力之灵从天临及,吹动全人使复苏。
翻转、悔改,老旧不再,当灵如风来吹袭;
向神对付全然敞开,让灵如云来覆庇。

- 二 大云覆罩,是神同在, 甜美怀抱作遮盖;
驻留围绕,亲近可爱, 在祂里面可依赖。
云中闪烁圣别烈火, 烧尽己意与邪情;
天然成灰,不再是我, 神圣性情时加增。
- 三 熊熊烈火焚烧之际, 金银合金就显耀;
金、银虽二,却又是一, 神人相调,真奥妙!
哦主,你是闪耀金银, 是“羔羊神”何尊贵;
求你充满,直到我们 全然透出你光辉。
- 四 风、云、火、金美妙循环, 产生奇妙四活物;
与主调和,配搭无间, 耶稣生命尽显出。
祂是何等柔细、纯良、 正常、均匀、不喧嚷,
是人显出神圣光芒, 我们活出祂模样。
- 五 彰显祂如刚强狮子, 争战征服众仇敌;
又如牛犊忠心尽职, 低微、顺服、不为己;
更似飞鹰展翅上腾, 同祂升天何逍遥;
恶名、美名,逆境、顺境, 都能超越不受扰。
- 六 阿利路亚!风、云、火、金— 神之于人的故事;
成为活物为神经纶— 神、人荣耀的历史。
唯愿彻底受祂对付, 人、狮、牛、鹰全显露;
吃祂、喝祂,将祂活出, 作祂行动的通路。

From the north where God is dwelling Experience of God — As the Wind, Cloud, Fire, and Electrum

1201

1. From the north where God is dwell - ing Comes a rush - ing, storm - y
gale. Now the might - y Spir - it blow - ing All our be - ing does as -
sail. (C) We are stirred to our foun - da - tions— How this wind a - wak - ens
us! Thus we're o - pen for God's deal - ings, And the cloud descends on us.

2. With the cloud we have His presence
Sweetly hov'ring over us;
So enveloped by His nearness;
In the Lord we put our trust.
But the cloud brings with it fire
To consume our selfish lusts;
That as ashes something higher
May be added into us.
3. Then from out the flashing fire
Comes th' electrum glowing bright.
God as gold and man as silver
Now are mingled. What a sight!
This bright metal, O Lord Jesus,
Is Thyself, Lamb-God sublime.
O Lord, work Thyself within us
Till th' electrum in us shines.
4. By our passing through this cycle,
Living creatures we become
To express the life of Jesus;
He with whom we've been made one.
We express Him as a human,
As a man so good and fine;
Balanced, normal, never striving;
Fully human, yet divine.
5. We express Him as a lion
Conquering every enemy;
As an ox obedient, lowly,
Faithful in His ministry.
We express Him as an eagle,
So transcendent, soaring high;
Never held by fear or flatter,
He above it all does fly.
6. Hallelujah! What a figure
Of the way God deals with us!
From the wind, cloud, fire, electrum,
To the creatures glorious:
As the man, the ox and lion,
As the eagle—all the four
Will be our complete expression
As we eat Him more and more.

第三周 · 申言

申言稿：_____

This image shows a single 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:

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.