

### 纲要

### 第六篇

### 高而可畏的轮子

读经：结一 15 ~ 21

### 周一

壹 整本圣经，从创世记到启示录，陈明神的经纶（弗一 10，三 9，提前一 4）和祂在地上行动以执行祂经纶的完整图画：

一 在以西结书，神的经纶与神在祂经纶中的行动，乃是由轮所表征—— 15：

1 这个大轮的轮轴表征基督作神经纶的中心；轮辋表征基督的配偶，就是召会，终极完成于新耶路撒冷。

2 由轮轴伸展到轮辋的轮辐表征作基督肢体的许多信徒。

二 在活物旁边，有轮在地上出现，指明神在地上的行动，是随着四活物的配搭。

三 轮的行动含示有目的的特别行动。

四 轮的行动也含示这行动不是靠我们自己的力量。

### Outline

### Message Six

### The High and Awesome Wheels

Scripture Reading: Ezek. 1:15-21

### Day 1

**I. The entire Bible from Genesis to Revelation presents a full picture of the economy of God (Eph. 1:10; 3:9; 1 Tim. 1:4) and of God's move on earth to carry out His economy:**

*A. In the book of Ezekiel God's economy and God's move in His economy are signified by a wheel (1:15):*

1. The hub of this great wheel signifies Christ as the center of God's economy, and the rim signifies Christ's counterpart, the church, which consummates in the New Jerusalem.
2. The spokes of the wheel spreading from the hub to the rim signify the many believers as the members of Christ.

*B. The appearing of the wheels on the earth beside the living creatures indicates that God's move on earth follows the coordination of the four living creatures.*

*C. The move by a wheel implies an extraordinary move with a purpose.*

*D. Furthermore, it implies that this move is not by our own strength.*

五 轮在活物的四个脸旁（15），指明我们若要有主的行动，首先必须活出主，彰显主（罗十三14，加二20，腓一19～21）。

## 周二

貳 在每个活物旁，有高而可畏的轮子——结一15～21：

一 轮子的行动，乃是主以祂自己作我们的力量、能力和供应，为着祂永远的定旨，而有之特别、不平常的行动——参5～8、19～20节。

二 我们的神是活的（提前三15，来三12），我们的主是行动的（太十六18），并且那灵正在作工（启五6下），以完成神永远的经纶（参但十一32下）。

三 神的行动乃是祂在人身上经纶的行动，要使人成为神，以产生一个新人，好使神在基督里得着祂团体的彰显和行政——结一10、13、15、26～27，弗二15，四22～24，西三10～11。

## 周三

四 每一个地方召会和每一位个别的信徒，都该有高而可畏的轮子随着他们——参徒十三1～2：

1 我们要有分于主的行动，就必须与主有个人、情深、私下并属灵的关系——歌一2～4，可十二30。

2 我们要有分于主的行动，就可以在祂的出去里出去，在祂的给与里给与，并在祂的祷告里祷告：

*E. The wheels being for the four faces of the living creatures (v. 15) indicates that if we would have the Lord's move, we must first live out the Lord, expressing Him (Rom. 13:14; Gal. 2:20; Phil. 1:19-21).*

## Day 2

**II. By the side of every living creature there is a high and awesome wheel (Ezek. 1:15-21):**

*A. The move of the wheels is the special, extraordinary move of the Lord for His eternal purpose by Him as our strength, power, and supply (cf. vv. 5-8, 19-20).*

*B. Our God is living (1 Tim. 3:15; Heb. 3:12), our Lord is moving (Matt. 16:18), and the Spirit is working (Rev. 5:6b) to carry out His eternal economy (cf. Dan. 11:32b).*

*C. God's move is the move of His economy in man to deify man to bring forth the one new man so that God in Christ may have His corporate expression and administration (Ezek. 1:10, 13, 15, 26-27; Eph. 2:15; 4:22-24; Col. 3:10-11).*

## Day 3

*D. Every local church and every individual believer should have a high and awesome wheel with them (cf. Acts 13:1-2):*

1. In order to participate in the Lord's move, we must have a personal, affectionate, private, and spiritual relationship with Him (S.S. 1:2-4; Mark 12:30).

2. In order to participate in the Lord's move, we can go in His going, give in His giving, and pray in His praying:

- a 羔羊无论往哪里去，我们都要跟随祂，借着留意我们的灵并借着尊基督为头和身体，而过祭坛和帐棚的生活—启十四 4，创十二 7～8，十三 3～4、18，玛二 15～16，林后二 13，七 5～6，约壹一 3。
- b 我们必须作乐意施与的人，成为在真理上的同工—林后九 6～7，约叁 7～8。

## 周四

- c 我们需要借着祷告与主合作，以执行祂的行动，与行动的神一同行动，为着成就祂的经纶，正如在使徒行传里所见的：
- (一) 我们所需要的祷告，乃是带进那灵浇灌的祷告—一 14，二 1～4、16～17 上。
- (二) 我们所需要的祷告，乃是使地震动，并使门徒得着圣灵加力，放胆讲 37 说神的话的祷告—四 24～31。
- (三) 我们需要专心致力，坚定持续地祷告，并尽话语的职事—六 4。
- (四) 我们所需要的祷告，乃是将彼得带到魂游象外，并将属天的异象带给他的祷告—十 9～16。
- (五) 我们所需要的祷告，乃是为彼得开了监牢门的祷告—十二 4～14。
- (六) 我们所需要的祷告，乃是将五位申言者和教师带到主的使命里的祷告—十三 1～4。
- (七) 我们所需要的祷告，乃是带进地大震动，监牢的地基都摇动的祷告—十六 23～26。
- (八) 我们所需要的祷告，乃是将保罗带到魂游象外，并带到主对他的说话里的祷告—二二 17～21。

- a. We need to follow the Lamb wherever He may go, living a life of the altar and the tent by taking heed to our spirit and by honoring Christ as the Head and as the Body (Rev. 14:4; Gen. 12:7-8; 13:3-4, 18; Mal. 2:15-16; 2 Cor. 2:13; 7:5-6; 1 John 1:3).
- b. We need to be cheerful givers, becoming fellow workers in the truth (2 Cor. 9:6-7; 3 John 7-8).

## Day 4

- c. We need to cooperate with the Lord through prayer to carry out His move, acting together with the acting God for the accomplishment of His economy as seen in the book of Acts:
- (1) We need the prayer that brought in the outpouring of the Spirit (1:14; 2:1-4, 16-17a).
- (2) We need the prayer that shook the earth and empowered the disciples with the Holy Spirit for the speaking of the word with boldness (4:24-31).
- (3) We need to give ourselves continually to and continue steadfastly in prayer and in the ministry of the word (6:4).
- (4) We need the prayer that brought Peter into a trance and brought a heavenly vision to him (10:9-16).
- (5) We need the prayer that opened the prison gate for Peter (12:4-14).
- (6) We need the prayer that brought the five prophets and teachers into the Lord's commission (13:1-4).
- (7) We need the prayer that brought in a great earthquake and shook the foundation of the prison (16:23-26).
- (8) We need the prayer that brought Paul into a trance and into the Lord's speaking to him (22:17-21).

叁 高而可畏的轮子在地上，表明神需要  
在地上行动——结一 15，太六 10：

一 主行动时显出来的样子象水苍玉；轮有水苍玉的样子，指明轮子无论行动到哪里，都带着主显出来的样子——结一 16 上，但十 6。

二 四轮都是一个样子，指明在每一个召会中，主的行动都有同一个样式和样子——结一 16 下，林前四 17，七 17，十一 16，十四 34，十六 1，启一 12，帖前二 14。

三 轮中套轮（结一 16）表明主在我们的行动中行动：

1 内里的轮子（主作轮轴）乃是外在轮子（召会作轮辋）行动能力的源头。

2 以利亚在祷告里祷告，意思是主的祷告在他的祷告里；这就是轮中套轮——雅五 17：

a 以利亚不是凭自己的感觉、思想、意愿、情绪，或任何来自环境和情况的刺激，为着达到自己的目的而祷告。

b 以利亚乃是在主所赐给他的祷告里，为了成就主的旨意而祷告——罗八 26～27。

3 内里的轮子是使轮子转动的马达、发电机：

a 我们的行动若是真实的，在我们的行动里就必定有主的行动——参一 9，八 16。

b 在召会生活里，主耶稣是轮轴——轮中的轮；我们是轮辋——参西一 17～18。

**III. The high and awesome wheels being upon the earth shows that God needs a move on the earth (Ezek. 1:15; Matt. 6:10):**

*A. Beryl is the appearance of the Lord when He is moving; the wheels having the appearance of beryl indicates that wherever the move of the wheels goes, it brings the appearance of the Lord (Ezek. 1:16a; Dan. 10:6).*

*B. The wheels having the same appearance indicates that the move of the Lord has the same likeness and appearance in every church (Ezek. 1:16b; 1 Cor. 4:17; 7:17; 11:16; 14:33; 16:1; Rev. 1:12; 1 Thes. 2:14).*

*C. The wheel within a wheel (Ezek. 1:16) shows the Lord's move in our move:*

1. The inner wheel, the Lord as the hub, is the source of power for the moving of the outer wheel, the church as the rim.

2. For Elijah to pray in a prayer means that the Lord's prayer was within his prayer; this is the wheel within a wheel (James 5:17):

a. He did not pray in his feeling, thought, intention, or mood, or in any kind of motivation, arising from circumstances or situations, to fulfill his own purpose.

b. He prayed in the prayer given to him by the Lord for the accomplishing of His will (Rom. 8:26-27).

3. The inner wheel is the motor, the dynamo, the generator, that causes the wheel to move:

a. If our move is genuine, it must be that within our move is the move of the Lord (cf. 1:9; 8:16).

b. In the church life the Lord Jesus is the hub—the wheel within the wheel—and we are the rim (cf. Col. 1:17-18).



## 周六

四 轮向四方直行，行走时并不掉转，指明在配搭里的行动，不需要掉转——结一 17，参 12 与注 1。

五 我们在自己里面该是微小的；但在我们旁边的轮子，也就是神在我们身上经纶的行动，该是高而可畏的——18 节，林前十五 9，林后十一 5，十二 11，弗三 8～11。

六 高而可畏的轮辋满了眼睛，指明我们若在主的行动上与祂是一，我们就有祂神圣的洞察眼光、远瞻眼光和启示——结一 18，弗一 17：

1 我们越有分于主的行动，就越得光照。

2 我们越行动，就越能看见。

七 轮随着活物，指明神工作的行动在于我们的行动；这也指明我们若在信心里行动，主就要随着我们行动——结一 19，林后五 7，四 13、18，参传十一 4。

八 轮随着活物（结一 19、21），活物随着灵，但灵在轮中：

1 这指明主在我们行动中的行动，乃是照着成为肉体的原则——20 节，参林前七 10、12。

2 这也指明我们与主是一，祂也与我们是一——六 17、19，约十四 16～17，徒十六 6～10，参来十一 8、27。

3 主随着我们，我们随着灵，而灵在轮中——结一 20～21。

4 这就是主今天在地上的行动，这也就是主的恢复。

## Day 6

*D. The wheels going in four directions and not turning as they went indicates a move in coordination, without any turns (Ezek. 1:17; cf. v. 12 and footnote 1).*

*E. In ourselves we should be small, but the wheel beside us, that is, the move of God's economy with us, should be high and awesome (v. 18; 1 Cor. 15:9; 2 Cor. 11:5; 12:11; Eph. 3:8-11).*

*F. The high and awesome rims of the wheels being full of eyes indicates that if we are one with the Lord in His move, we will have His divine insight, foresight, and revelation (Ezek. 1:18; Eph. 1:17):*

1. The more we participate in the move of the Lord, the more we will be enlightened.

2. The more we move, the more we will be able to see.

*G. The wheels following the living creatures indicates that the move of God's work depends upon our moving; it also indicates that if we move in faith, the Lord will follow our move (Ezek. 1:19; 2 Cor. 5:7; 4:13, 18; cf. Eccl. 11:4).*

*H. The wheels follow the living creatures (Ezek. 1:19, 21), and the creatures follow the Spirit, but the Spirit is in the wheels:*

1. This indicates that the move of the Lord in our move is in the principle of incarnation (v. 20; cf. 1 Cor. 7:10, 12).

2. This also indicates that we are one with the Lord, and He is one with us (6:17, 19; John 14:16-17; Acts 16:6-10; cf. Heb. 11:8, 27).

3. The Lord follows us, we follow the Spirit, and the Spirit is in the wheels (Ezek. 1:20-21).

4. This is the Lord's move on earth today, and this is the Lord's recovery.



结一 15 ~ 16 “我正观看活物的时候，见活物的四个脸旁各有一轮在地上。轮的样子和作法，看来好象水苍玉。四轮都是一个样式，样子和作法好象轮中套轮。”

整本圣经，从创世记到启示录，陈明神的经纶（弗一 10，三 9，提前一 4）和祂在地上行动以执行祂经纶的完整图画。在以西结书，神的经纶与神在祂经纶中的行动，乃是由轮所表征。这个大轮的轮轴表征基督作神经纶的中心；轮辋表征基督的配偶，就是召会，终极完成于新耶路撒冷；由轮轴伸展到轮辋的轮辐表征作基督肢体的许多信徒。

在活物旁边，有轮在地上出现，指明神在地上的行动，是随着四活物的配搭。轮的行动含示有目的的特别行动，并且也含示这行动不是靠我们自己的力量（圣经恢复本，结一 15 注 2）。

这些轮子是在活物的脸旁（结一 15）。这指明我们若要有主的行动，首先必须活出主，彰显主。我们若活出基督的彰显，我们就有主行动的轮子（以西结书生命读经，一二〇页）。

### 信息选读

亚伯拉罕没有听过〔奉献的〕道理，他没有受过人的鼓励，但是他看见了神，就立刻为着神筑一座坛。哦，弟兄姊妹，奉献是自然而然的事。一个遇见神向他显现的人，绝不会没有意思为着神而活。神一向他显现，他就完全为着神。亚伯

### Morning Nourishment

Ezek. 1:15-16 And as I watched the living creatures, I saw a wheel upon the earth beside the living creatures, for each of their four faces. The appearance of the wheels and their workmanship were like the sight of beryl. And the four of them had one likeness; that is, their appearance and their workmanship were as it were a wheel within a wheel.

The entire Bible from Genesis to Revelation presents a full picture of the economy of God (Eph. 1:10; 3:9; 1 Tim. 1:4) and of God's move on earth to carry out His economy. In the book of Ezekiel God's economy and God's move in His economy are signified by a wheel. The hub of this great wheel signifies Christ as the center of God's economy, and the rim signifies Christ's counterpart, the church, which consummates in the New Jerusalem. The spokes of the wheel spreading from the hub to the rim signify the many believers as the members of Christ.

The appearing of the wheels on the earth beside the living creatures indicates that God's move on earth follows the coordination of the four living creatures. The move by a wheel implies an extraordinary move with a purpose. Furthermore, it implies that this move is not by our own strength. (Ezek. 1:15, footnote 1)

The wheels were at the side of the faces of the living creatures (Ezek. 1:15). This indicates that if we would have the Lord's move, we must first live out the Lord, expressing Him. If we live out the expression of Christ, we will have the wheel of the Lord's move. (Life-study of Ezekiel, p. 95)

### Today's Reading

Abraham had not heard many doctrines about consecration, nor had he been urged by others to consecrate himself. But Abraham had seen God, and when he did, he immediately built an altar to God. O brothers and sisters, consecration is a spontaneous thing. Anyone to whom God has manifested Himself cannot do anything other than live for Him. Once God appears to a person, he will live totally

拉罕是如此，召会二千年来，每一个遇见神的人也是如此。

祭坛的结局，是引到帐棚去。所以，创世记十二章八节就这样说：“从那里他又迁到伯特利东边的山，支搭帐棚。”从今以后，亚伯拉罕是住在神的家—伯特利—里；从今以后，他起首支搭帐棚。并不是他出来的时候没有帐棚，可是神不提起帐棚；等到他有了祭坛之后，神的话才给我们看见帐棚。

什么叫作帐棚？帐棚的意思是流动的，是不扎根的。神要借着祭坛来对付你自己，神要借着帐棚来对付属于你的东西。亚伯拉罕有祭坛，他把一切给了神，那么是不是从今以后亚伯拉罕连身上的衣服都没有了？不，亚伯拉罕还有牛，还有羊，还有许多东西。但是，亚伯拉罕是住在帐棚里的人。换句话说，祭坛所余剩的东西，只能保留在帐棚里。这是一个原则，就是你所有的东西都得放在祭坛上，但是还有余剩的东西，是留下给你用的，那一个东西并不是你所有的，乃是在帐棚里的。

八节说，“从那里他又迁到伯特利东边的山，支搭帐棚；西边是伯特利，东边是艾；他在那里又为耶和华筑了一座坛。”这是亚伯拉罕第二个祭坛。祭坛引到帐棚，帐棚又领你回到祭坛来。有了祭坛，就所有的东西都不是你的；经过祭坛而留下来的那些东西，是放在帐棚里的。没有什么东西是抓住你的，你的良心在神面前是平安的，你能坦然无惧地对神说，“我没有一样是不给你的。”这样，帐棚就必定会领你回到祭坛去。如果你的东西长了根，你搬也搬不动，放也放不下，你被它抓牢了，你就不能有第二个祭坛（倪柝声文集第二辑第十七册，一二〇至一二一、一二三页）。

参读：以西结书生命读经，第九篇；倪柝声文集第二辑第十七册，第十六篇。

for God. So it was with Abraham, and so it has been with everyone who has met God throughout the two thousand years of church history.

The altar has its issue in the tent. Genesis 12:8 says, “And he proceeded from there to the mountain on the east of Bethel and pitched his tent.” From then on, Abraham lived in God’s house—Bethel. From then on, he lived in a tent. Actually, he lived in a tent before, but God did not mention it. Not until he had built the altar does the Word of God bring the tent into view.

What is a tent? A tent is something movable; it does not take root anywhere. Through the altar God deals with us; through the tent God deals with our possessions. At the altar Abraham offered up his all to God. Was he thereafter stripped of everything, even his clothing and belongings? No! Abraham still possessed cattle and sheep and many other things, but he had become a tent dweller. What was not consumed on the altar could only be kept in the tent. Here we see a principle. Everything we have should be placed on the altar. But there is still something left. These are the things that are for our own use. However, they are not ours; they are to be left in the tent.

Genesis 12:8 says, “And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah.” This is Abraham’s second altar. The altar led to the tent, and then the tent led again to the altar. With the altar, nothing is ours any longer, and whatever is left from the altar is placed in the tent. Nothing can occupy our heart anymore; our conscience is at peace before God, and we can boldly say to Him, “I have not held back one thing from You.” In this way, the tent leads us back to the altar. If our possessions have taken root and we cannot drop them or move them anymore, we become bound by these things, and there can never be a second altar. (CWWN, vol. 37, pp. 92, 94)

Further Reading: Life-study of Ezekiel, msg. 9; CWWN, vol. 37, “The Life of the Altar and the Tent,” ch. 16



结一 15 “我正观看活物的时候，见活物的四个脸旁各有一轮在地上。”

21 “那些行走的时候，这些也行走；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。”

轮子是为着行动，但这行动的方式不是平常的，乃是特别的。我们在家里，从厨房走到卧室或客厅，并不需要用轮子。但是我们要走远路，就需要轮子。当我们有专一的目的去作一件事，我们可能也需要用到轮子。因此，用轮子行动不是指平常的行动，乃是指着有特别目的的行动。在以西结一章里的轮子，含示有目的的行动。不仅如此，这轮子也含示，这行动不靠我们自己的力量（以西结书生命读经，一一五页）。

### 信息选读

关于主今日行动的方向，我完全相信我们的神是活的（提前三 15，来三 12），我们的主是有行动的（太十六 18），并且那灵是在作工的（启五 6 下）。既然我们的神是活的，我们的主是有行动的，并且那灵是在作工的，我们的三一神必定仍在执行祂唯一的工作，以成就祂永远的经纶，正如祂在已过的世代和世纪一直为此作工。现在我们需要找出，我们这位活的、有行动的、在作工的神今天在这地上所作的。要完成祂为着祂永远经纶的工作，就是建造祂基督生机的身体，祂今天在这地上所执行的是什么？…神和基督都渴望看见基督的身体建造起来，看见新妇预备好，并看见国度被带进，使基督得着身体，得着新妇，并使神为着祂永远的经纶在

### Morning Nourishment

Ezek. 1:15 And as I watched the living creatures, I saw a wheel upon the earth beside the living creatures...

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.

A wheel is for moving, not in an ordinary way but in a special way. At home, when we walk from the kitchen to our bedroom,...we do not need a wheel. But when we travel a distance, we need a wheel. When we do something to fulfill a purpose, we may also need a wheel. Thus, the move by a wheel is not an ordinary move but a special move with a purpose. The wheel in Ezekiel 1 implies a move with a purpose. Furthermore, the wheel implies that this move is not by our own strength. (Life-study of Ezekiel, p. 91)

### Today's Reading

Concerning the direction of the Lord's move today, I fully believe that our God is living (1 Tim. 3:15; Heb. 3:12), that our Lord is moving (Matt. 16:18), and that the Spirit is working (Rev. 5:6b). Since our God is living, our Lord is moving, and the Spirit is working, our Triune God must still be carrying on His unique work for the accomplishing of His eternal economy, just as He has worked for this in the past ages and centuries. Now we need to find out what our living, moving, and working God is doing today on this earth. What is He carrying on today on this earth to complete His work for His eternal economy, that is, to build up the organic Body of His Christ? Both God and Christ are aspiring to see the Body of Christ built up, to see the bride prepared, and to see the kingdom brought in, that Christ may have a Body, that Christ may have His bride, and that God may have a kingdom on this earth for His eternal economy. There is no other way

这地上得着国度。除了神命定的路，没有别的路能成就这事（长老训练第十册，二六、三一页）。

新约是神行动的记载，给我们看见神的行动绝不能与人分开。在新约开始的时候，神行动到人里面，得着人，并成为人（太一 21～23，约一 1、14）。祂行动的时候，不仅是神在行动，也不仅是人在行动，乃是神人在行动。这就是为什么在四卷福音书里，那些大祭司、长老、经学家和罗马官长，都不知道耶稣是谁。他们无法断定祂的行动到底是神的行动，还是人的行动。祂是一个奥秘，因为祂是神，却又是人；祂是人，却又是神。…一位早期的教父亚他那修（Athanasius）论到基督说，“祂成为人，使我们得以成为神。”又说，“话成了肉体，…使我们有分于祂的灵，而得以成为神。”这是神在地上行动的原则。神的行动是在人里面，并借着人。神的行动是要使人在生命和性情上成为神，却无分于神格。

在四福音里，基督只是一个人；但在五旬节那日，在祂受死、复活、升天并降下后，祂从一个人，扩大、扩增到几千人（徒二 41）。许多人开始在神圣的行动里行动。在四福音里，神是在一个人的行动里行动，但在使徒行传，人却是在神的行动里行动。神与人一同行动。祭司长、长老、经学家和罗马官长不明白发生在彼得和约翰身上的事，因为他们只知道彼得、约翰是加利利的渔夫（四 13）。但他们不能不承认这些人所作的事是从神来的（16）；他们行动时，神就行动。至终，一位大教师迦玛列，就着使徒的事劝告议会（犹太人的最高法庭），说，“不要管这些人，任凭他们吧。因为他们所谋所行的，若是出于人，必遭毁坏；若是出于神，你们就不能毁坏他们，恐怕你们倒要显为是攻击神了。”（五 38～39）（约伯记生命读经，一五一至一五二页）

参读：约伯记生命读经，第二十四篇；长老训练第十册，第二章。

to accomplish this but the God-ordained way. (Elders' Training, Book 10: The Eldership and the God-ordained Way, pp. 27, 31)

The New Testament, a record of God's move, shows us that God can never move apart from man. In the beginning of the New Testament, God moved into man, gained man, and became a man (Matt. 1:21-23; John 1:1, 14). He moved not only as God and not merely as man; He moved as the God-man. This was the reason that in the four Gospels the high priests, the elders, the scribes, and the Roman officials did not know who Jesus was. They could not determine whether His activities were the activities of God or the activities of a man. He was a mystery, for He was God, yet man; He was man, yet God. Athanasius, one of the early church fathers, said concerning Christ, "He was made man that we might be made God," and "The Word was made flesh...that we, partaking of His Spirit, might be deified." This is the principle of God's move on earth. God's move is in man and through man. God's move is to deify man, making man God in life and in nature but not, of course, in the Godhead.

In the four Gospels Christ was just one person, but on the day of Pentecost, after His death, resurrection, ascension, and descension, He was enlarged and expanded from one person into thousands of persons (Acts 2:41). A large group of people began to move in the divine move. In the four Gospels God moved in man's move, but in Acts man moved in God's move. God and man moved together. The chief priests, the elders, the scribes, and the Roman officials did not understand what had happened to Peter and John, because they knew them only as Galilean fishermen (4:13). Nevertheless, they had to admit that what these men did was divine (4:16). When they moved, God moved. Eventually, Gamaliel, a great rabbi, advised the Sanhedrin, the highest court of the Jews, concerning the apostles, saying, "Withdraw from these men and leave them alone; for should this counsel or this work be of men, it will be overthrown; but if it is of God, you will not be able to overthrow them, lest you be found to be even fighters against God" (5:38-39). (Life-study of Job, pp. 129-130)

Further Reading: Life-study of Job, msg. 24; Elders' Training, Book 10: The Eldership and the God-ordained Way, ch. 2

徒十三 1～2 “在安提阿当地的召会中，有几位申言者和教师，就是巴拿巴和称呼尼结的西面，古利奈人路求，与分封王希律同养的马念，并扫罗。他们事奉主，禁食的时候，圣灵说，要为我分别巴拿巴和扫罗，去作我召他们所作的工。”

歌一 4 “愿你吸引我，我们就快跑跟随你——王带我进了他的内室——我们必因你欢喜快乐；我们要称赞你的爱情，胜似称赞美酒。…”

在以西结一章十五至二十一节里，四活物不仅是为着彰显主，也是为着主的行动。主乃是借着他们在地上行动。…当一个召会是正常的，把主彰显出来，又有正确的配搭，带着火在其中来回闪动，主的行动就随着那个召会。…若是有行动，就会向众人显出来。每一个人都能看见高而可畏的大轮，因为这轮子是在活物旁边，给众人看见。轮子就在那里。

每一个地方召会，旁边必须有这样高而可畏的轮子。不仅如此，每一位个别的信徒，若是正确而正常，也该有轮子。…这正是行传十三章的光景。…这些申言者和教师〔1〕是配搭在一起的活物，有烧爇的火炭和火把。他们符合了以西结一章与主行动有关的一切要求。因此，大轮的行动与他们同在（以西结书生命读经，一一六至一一七页）。

### 信息选读

活物不只用一种方式行动。首先，他们因着有鹰的翅膀，能凭着飞翔而行动。他们也能借着牛犊的蹄行

### Morning Nourishment

Acts 13:1-2 Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon...and Saul. And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.

S.S. 1:4 Draw me; we will run after you—the king has brought me into his chambers—we will be glad and rejoice in you; we will extol your love more than wine...

In Ezekiel 1:15 through 21 the four living creatures are not only for the expression of the Lord but also for the move of the Lord. The Lord moves on the earth by them. Whenever a church is proper, expresses the Lord, and has the proper coordination with the fire going up and down, the move of the Lord will be with that church....If there is a move, it will be manifest to all. Everyone can see the great wheel, high and dreadful, for it is at the side of the living creatures for all to see. The wheel is simply there.

Every local church needs to have such a high and dreadful wheel beside it. Furthermore, every individual believer, if he is proper and normal, should also have a wheel. This was the situation in Acts 13....These prophets and teachers [v. 1] were living creatures coordinating together and having the burning coals and the burning torches. They fulfilled all the requirements in Ezekiel 1 related to being in the Lord's move. Thus, the move of the great wheel was with them. (Life-study of Ezekiel, pp. 92-93)

### Today's Reading

The living creatures have more than one way to move. First, they can move by flying because they have the wings of an eagle. They can also move by walking on

走而行动。这两种行动的方式都是平常的。但是当他们有特别的行动时，他们是凭着轮子行动。

你在工作时，需要天天靠着鹰翅和牛蹄行动。你若这样行动，你的同事会看见你身上有一个东西是有能力的。你能忍受别人所不能忍受的，你能忍耐别人所不能忍耐的；因为你有鹰的翅膀。他们也知道，在你的性格和行为上，你是诚实、正直、坦诚、纯诚，而不弯曲的。他们会在你身上看见鹰的翅膀和牛蹄的蹄，因而在他们的良心里被你说服。

除了这种在工作上的行动，你也该有另一种特别的行动，就是轮子的行动。至终，因着你有轮子的行动，你的一些同事可能被主得着（以西结书生命读经，一一八页）。

神拯救我们并建立与我们的关系时，是个人、情深地来探访我们。在福音书里，耶稣是何等个人、情深的！但这是祂在肉身的生命里探访祂的选民。祂是肉身的人，但还不是那灵。…基督在肉体里，能在外面公开探访祂的门徒，但祂不可能在里面私下探访祂的门徒。今天基督私下、属灵地探访我们，因为祂是赐生命、复合、终极完成、包罗万有的灵。…是灵的基督…如今就是那灵（林后三17）。这一位是私下的、属灵的。…祂在我们灵里私下探访我们，并且祂以属灵的方式，不是以肉身的方式临到我们。祂成了包罗万有、终极完成的灵，私下探访我们。

基督这位王将祂的寻求者带进祂的内室，就是他们重生的灵，祂的居所〔歌一4〕。…我们越祷告，就越觉得父、子、灵都在我们里面（弗四6，林后十三5，罗八9）。照着我们的经历，我们的灵是至圣所—三一神的居所，内室。…〔在此〕祂与我们有私下、情深的交通（雅歌结晶读经，一四至一五、一七页）。

参读：雅歌结晶读经，第一至二篇。

the calf's hoofs. These two ways of moving are an ordinary move. But when they need to move in a special way, they move by a wheel.

On your job you need to move daily by the eagle's wings and the calf's hoofs. If you move in this way, your co-workers will see that with you there is something powerful. You can suffer things which others cannot suffer and you can endure things which others cannot endure because you have the eagle's wings. They can also realize that in your character and behavior you are honest, straight, frank, and sincere, having no crookedness. They will see the eagle's wings and the calf's hoofs upon you, and thus they will be convicted by you in their conscience.

In addition to this kind of move with you on your job, there should also be another kind of move—an extraordinary move, the move of a wheel. Eventually, because the move of the wheel is with you, some of your co-workers may be gained by the Lord. (Life-study of Ezekiel, p. 93)

In saving us and in building up a relationship with us, God came to visit us personally and affectionately. How personal and affectionate Jesus was in the Gospels! But this was His visitation to His chosen people in the physical life. He was a man physically but was not yet the Spirit. When Christ was in the flesh, He could visit His disciples outwardly and openly, but there was no possibility for Him to visit His disciples inwardly and privately. Today Christ visits us privately and spiritually because He is the life-giving, compound, consummated, all-inclusive Spirit. The pneumatic Christ, the Christ who is the Spirit (2 Cor. 3:17)...is private and spiritual....He visits us in our spirit privately, and He comes to us in a spiritual way, not a physical way. He visits us privately as the all-inclusive, consummated Spirit.

Christ the King brings His seekers into His chambers, that is into their regenerated spirit, His dwelling place [S.S. 1:4]....The more we pray, the more we have the feeling that the Father, the Son, and the Spirit are all in us (Eph. 4:6; 2 Cor. 13:5; Rom. 8:9). According to our experience, our spirit is the Holy of Holies—the dwelling place, the inner chambers, of the Triune God...[where] He and we have the private and affectionate fellowship. (Crystallization-study of Song of Songs, pp. 19, 21)

Further Reading: Crystallization-study of Song of Songs, msgs. 1-2



## 第六周 周四

### 晨兴喂养

徒一 14 “这些人同着几个妇人，和耶稣的母亲马利亚，并耶稣的兄弟，都同心合意，坚定持续地祷告。”

二 4 “他们就都被圣灵充溢，并且按着那灵所赐的发表，用别种不同的语言说起话来。”

祷告就是说，我们领悟，凭我们自己，以我们自己，在我们自己里面，我们一无所是。…我们要在神里面、同着神并借着神作一切。祷告有两个意义：首先，我们祷告的时候，就将自己祷告到神里面。第二，我们祷告的时候，就将神祷告到我们里面。…这是祷告的原则。

在使徒行传我们可以看见，早期圣徒为着基督身体生机建造的祷告。我们所需要的祷告，乃是带进那灵浇灌的祷告（一 14，二 1～4、16～17 上）。一百二十位圣徒同心合意祷告了十天，带进那灵的浇灌。那灵的浇灌就是神自己的浇灌。神将祂的整个所是，就是那灵，浇灌在门徒身上。门徒立即与神是一。这里的原则是：将我们自己祷告到神里面，并将神祷告到我们里面。他们的祷告将神从诸天带到地上，并带到他们自己身上（召会实际并生机的建造，一〇三至一〇五页）。

### 信息选读

我们也需要一种祷告，能以震动地，并给门徒圣灵的能力，放胆讲说神的话（徒四 24～31）。门徒们同心合意（24），照着神的话祷告（25～28），借着耶稣的名求神圣的能力（29～30）。我们必须祷告，以震动环境。许多时候，环境乃是谎言。…我们不该相信环境，而必须相信我们的祷告，以改变环境。

## << WEEK 6 —DAY 4 >>

### Morning Nourishment

Acts 1:14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.

2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.

To pray means that we realize that by ourselves, with ourselves, and in ourselves, we are nothing....We want to do everything in God, with God, and through God. There are two significances of prayer. First, when we pray, we pray ourselves into God. Second, when we pray, we pray God into us....This is the principle of prayer.

In the book of Acts, we can see the prayer of the early saints for the organic building up of the Body of Christ. The prayer that we need is the prayer that brought in the outpouring of the Spirit (Acts 1:14; 2:1-4, 16-17a). One hundred twenty saints praying with one accord for ten days brought in the outpouring of the Spirit. The outpouring of the Spirit is the outpouring of God Himself. God poured out His entire being, the Spirit, upon the disciples. Immediately, the disciples became one with God. Here is the principle of praying ourselves into God and of praying God into us. Their prayer brought God from the heavens to the earth and upon themselves. (The Practical and Organic Building Up of the Church, pp. 93-94)

### Today's Reading

We also need the prayer that shook the earth and empowered the disciples with the Holy Spirit for the speaking of the word of God with boldness (Acts 4:24-31). The disciples prayed with one accord (v. 24) according to the word of God (vv. 25-28), claiming the divine power through the name of Jesus (vv. 29-30). We have to pray to shake the environment. Many times the environment is a lie....We should not believe in the environment. Instead we have to believe in our prayer to change the environment.



在行传六章四节，我们看见使徒配合话语职事的祷告。这种祷告是持续而坚定的。传福音，有家聚会，有小排聚会，或在大聚会中申言，都是为着供应话语。我们必须记得，话语的职事该以我们的祷告来配合。

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。…我们也需要那为彼得开了监牢门的祷告（十二4～14）。这表明召会（5）在小排中（12）切切地祷告。要访人传福音，我们的确必须祷告来开门。事实上，门向我们打开，不是因着我们的叩门，乃是借着我们的祷告。

为着基督身体生机的建造，我们需要十三章一至四节里，将五位申言者和教师带进主的使命中的祷告。在十三章，这五位申言者和教师借着禁食祷告事奉主，那个祷告把他们带进主的使命、主的差遣中。…我们也需要一种带进地大震动，并摇动监牢地基的祷告（十六23～26）。…我们出去传福音的时候应该祷告，使我们所叩之门的“地基”震动，并向我们开启。

二十二章十七至二十一节，是带保罗进入魂游象外，并进入主对他的说话中的祷告。彼得和保罗都将他们自己祷告到魂游象外。我们再次看见，我们都需要将自己祷告到进入魂游象外，进入主对我们的说话中。保罗在殿里，在圣别安静的地方这样作（17）。他在祷告中领受了主的使命（18～21）。

使徒行传是使徒活动的记载，使徒的活动总是以他们的祷告来配合（召会实际并生机的建造，一〇五至一〇九页）。

参读：召会实际并生机的建造，第九章。

In Acts 6:4 we see the prayer of the apostles to match the ministry of the word. This prayer was continuous and steadfast. Preaching the gospel, having home meetings, having small group meetings, or prophesying in the big meetings, are all for ministering the word. We must remember that the ministry of the word should be matched by our prayer.

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 also need the kind of prayer that opened the prison gate for Peter (Acts 12:4-14). This shows the fervent prayer of the church (v. 5) in small groups (v. 12). To preach the gospel by visiting people, we surely have to pray to open the doors. Actually, the doors are opened to us not by our knocking on them but through our prayer.

For the organic building up of the Body of Christ, we need the prayer that brought the five prophets and teachers into the Lord's commission in Acts 13:1-4. These five prophets and teachers in Acts 13 served the Lord by praying and fasting, and that prayer brought them into the Lord's commission, the Lord's sending. We also need the kind of prayer that brought in a great earthquake and shook the foundation of the prison (Acts 16:23-26)...When we go out to preach the gospel, we should pray that the "foundation" of the doors that we are knocking on will be shaken and will be opened to us.

In Acts 22:17-21 is the prayer that brought Paul into a trance and into the Lord's speaking to him. Both Peter and Paul prayed themselves into a trance. Again, we all need to pray ourselves into a trance, into the Lord's speaking to us. Paul did this in the temple, in a holy and quiet place (v. 17). In his prayer he received the Lord's commission (vv. 18-21).

The book of Acts is a record of the activities of the apostles...always matched by their prayers. (The Practical and Organic Building Up of the Church, pp. 94-97)

Further Reading: The Practical and Organic Building Up of the Church, ch. 9

结一 16 “轮的样子和作法，看来好象水苍玉。四轮都是一个样式，样子和作法好象轮中套轮。”

雅五 17 “以利亚是与我们性情相同的人，他恳切祷告，求不要降雨，雨就三年零六个月不降在地上。”

以西结一章十六节上半说，“轮的样子和作法，看来好象水苍玉。”根据但以理十章六节，主在行动的时候，显出来就象水苍玉。这指明在轮的行动中有主显出来的样子。无论轮子往哪里去，它都带着主显出来的样子。当轮子到了一个地方，主的样子就显在那个地方。轮子若随着你到学校或工作的地方，它就把主的样子带到那里。别人能看见水苍玉，就是主显出来的样子（以西结书生命读经，一二一页）。

### 信息选读

以西结一章十六节下半说，“四轮都是一个样式。”这里告诉我们，四轮都是一个样子，一个样式。这指明在每一个召会中，主的行动都有同一个样式和样子。一切的行动都有主同样的样子。因此，所有的轮子样式都是一样的。

在一个地方的召会，她的样式和样子若与另一个地方的召会不同，这就有了毛病。在一个地方召会里的圣徒，可能认为他们需要建立起他们地方的与众不同性，他们需要建立一些典型而独特属于当地的东西。这是与以西结一章相反的，那里告诉我们，四轮都是同一个样式。…在每一个地方和每一个国

### Morning Nourishment

Ezek. 1:16 The appearance of the wheels and their workmanship were like the sight of beryl. And the four of them had one likeness; that is, their appearance and their workmanship were as it were a wheel within a wheel.

James 5:17 Elijah was a man of like feeling with us, and he earnestly prayed that it would not rain; and it did not rain on the earth for three years and six months.

Ezekiel 1:16a says, “The appearance of the wheels and their workmanship were like the sight of beryl.” According to Daniel 10:6 beryl was the appearance of the Lord when He was moving. This indicates that within the move of the wheels is the appearance of the Lord. Wherever the wheel goes it brings the appearance of the Lord. If the wheel moves to a certain place, it will bring the appearance of the Lord to that place. If a wheel is with you at school or at work, it will bring the Lord’s appearance there. Others will be able to see the beryl, the appearance of the Lord. (Life-study of Ezekiel, p. 95)

### Today’s Reading

Ezekiel 1:16b says, “And the four of them had one likeness.” Here we are told that all four wheels have the same appearance, the same likeness. This indicates that the move of the Lord has the same likeness and appearance in every church. All the moves bear the same appearance of the Lord. Therefore, the likeness of all the wheels is the same.

If the church in one locality has a likeness, an appearance, which is different from the likeness of the church in another locality, something is wrong. The saints in a particular church may think that they need to build up their own local distinction, that they need to build up something typically and uniquely local. This is contrary to Ezekiel 1, where we are told that all four wheels bear the same likeness. In every place and in every country the wheel must bear the same

家的轮子，必须有同一个样子。这不是说，众召会该跟随某个特别的召会；而是说，众召会该彼此效法（帖前二 14）。

以西结一章十六节下半说，“四轮…好象轮中套轮。”四轮好象轮中套轮，这是很有意义的。雅各书五章十七节能帮助我们明白这一点。这节告诉我们，以利亚恳切祷告，原文的意思乃是以利亚在祷告里祷告。这指明有从主来的祷告赐给了以利亚，他就在这祷告里祷告。他不是凭自己的感觉、思想、意愿、情绪，或任何来自环境和情况的刺激，为着达到自己的目的而祷告，乃是在主所赐给他的祷告里，为了成就主的旨意而祷告。以利亚在祷告中祷告，意思就是在他的祷告里有一个祷告。这就是轮中套轮。

我们可以把轮中套轮这件事，应用到召会生活上。召会若是正常而行动的，在召会里的行动就是主的行动。这意思是说，在我们的行动中有主的行动。当我们行动时，主就在我们的行动中行动。

内里的轮子是行动能力的源头。这意思是说，内里的轮子是使轮子转动的“马达”。我们的行动若是真实的，在我们的行动里就必定有主的行动。

每一轮子都有轮轴，使轮转动。轮轴若停转，轮子就停转。我们可以说，轮轴是大轮之轮辋里的小轮。大轮转动，因为小轮在转动。在召会生活中，主耶稣是轮轴—轮中所套之轮；我们是轮辋。召会若不与主一同行动，召会就无法往前，因为没有轮中套轮。但是召会与主耶稣一同行动时，主就成为轮中所套之轮。…没有什么能拦阻或阻止这种行动（以西结书生命读经，一二一至一二二、一二四至一二五页）。

参读：以西结书生命读经，第九篇。

appearance. This does not mean that all the churches should follow one particular church. Rather, all the local churches should be mutual followers of one another (1 Thes. 2:14).

Ezekiel 1:16c says, “Their appearance and their workmanship were as it were a wheel within a wheel.” It is very significant that the wheels look like a wheel within a wheel. James 5:17 may help us to understand this. This verse tells us that Elijah prayed earnestly. Literally, the Greek words translated “earnestly prayed” mean “prayed in a prayer.” This indicates that a prayer from the Lord was given to Elijah, in which he prayed. He did not pray in his feeling, thought, intention, or mood, or in any kind of motivation, arising from circumstances or situations, to fulfill his own purpose. Rather, he prayed in the prayer given by the Lord for the accomplishing of His will. For Elijah to pray in a prayer means that there was a prayer within his prayer. This is the wheel within a wheel.

We may apply this matter of a wheel within a wheel to the church life. If the church is proper and is moving, then within the church’s moving there will be the move of the Lord. This means that in our move there is the Lord’s move. While we are moving, the Lord is moving in our moving.

The inner wheel is the source of power for the moving. This means that the inner wheel is the “motor” which causes the wheel to move. If our move is genuine, it must be that within our move is the move of the Lord.

Every wheel has a hub which turns the wheel. If the hub stops, the wheel stops. We may say that the hub is the little wheel within the rim of the big wheel. The big wheel turns because the little wheel is being turned. In the church life, the Lord Jesus is the hub—the wheel within the wheel—and we are the rim. If the churches do not move with the Lord, they have no way to go on because there is no wheel within the wheel. But when the churches move with the Lord Jesus, He becomes the wheel within the wheel. Nothing can frustrate or stop this kind of move. (Life-study of Ezekiel, pp. 95-96, 98-99)

Further Reading: Life-study of Ezekiel, msg. 9

结一 17～20 “…行走时并不掉转。至于轮辋，高而可畏；四个轮辋周围满了眼睛。活物行走的时候，轮也在旁边行走…。灵往哪里去，活物就往哪里去；活物上升，轮也在活物旁边上升，因为活物的灵在轮中。”

“轮行走的时候，乃是向四方直行，行走时并不掉转。”（结一 17）轮行走的时候是向四方，就是向四个方向直行。这指明在配搭里的行动，不需要掉转。

以西结一章十八节上半说，“至于轮辋，高而可畏。”…我们绝不可想要使自己伟大；我们反而该是微小的人。但在我们旁边的轮子，该是高而可畏的。在我们所在的地方，我们不该只有一个直径仅仅几寸的小轮子。相反的，在我们所在的城里，该有高大的轮子，是高得令人畏惧，使人惊讶。在每一个召会里的轮子，都该是这样高而可畏的（以西结书生命读经，一二二页）。

### 信息选读

以西结一章十八节后半说，“四个轮辋周围满了眼睛。”这里我们看见，高而可畏的轮子满了眼睛。我们若应用这一点到属灵的经历上，就会看见，说轮子满了眼睛是完全正确的。一个召会若没有行动，也没有轮子在旁边，那个召会就是瞎眼的。…你的召会若有高而可畏的轮子，就是有高而可畏的行动，在那个行动里必定有许多眼睛。结果，你就会有眼光、远见和别种的看见。…保罗是满了眼睛的人，…他对现今、将来、世局、主的话、召会、属物质的事、属灵的事，都是清楚的。他是个满了眼睛的人，对每件事都是清

### Morning Nourishment

Ezek. 1:17-20 ...They did not turn as they went. As for their rims, they were high and they were awesome; and the rims of the four of them were full of eyes all around. And whenever the living creatures went, the wheels went beside them....Wherever the Spirit was to go, they went—wherever the Spirit was to go. And the wheels were lifted up alongside them, for the Spirit of the living creature was in the wheels.

“Whenever they went, they went in their four directions; they did not turn as they went” (Ezek. 1:17). The wheels went on the four sides—in four directions—not turning as they went. This indicates a move in coordination, without any turns.

Ezekiel 1:18a says, “As for their rims, they were high and they were awesome.” Here I would point out that we should never try to make ourselves great; instead, we should be little ones. However, the wheel beside us should be so high that it is awesome. In our locality we should not have a small wheel only a few inches in diameter. On the contrary, in our city there should be a high wheel, a wheel that is awesomely high and that will surprise others. The wheel in every church should be so high that it is awesome. (Life-study of Ezekiel, p. 96)

### Today's Reading

Ezekiel 1:18b goes on to say, “And the rims of the four of them were full of eyes all around.” Here we see that the high and awesome wheels are full of eyes. If we apply this to our spiritual experience, we will realize that it is absolutely correct to say that the wheels are full of eyes. If a church has no move and no wheel beside it, that church is blind....If your church has a high and awesome, wheel, a high and awesome move, within that move there will be many eyes. As a result, you will have insight, foresight, and other kinds of sight....Paul was a person full of eyes, [and]...he was clear about the present, the future, the world situation, the Word, the church, physical things, and spiritual things. As a person full of eyes, he was clear about everything....The more we have the

楚的。…我们越有主的行动，我们就越得光照。…〔我们〕越在主的行动中，…就有越多的眼睛，…也越看得清楚。〔我们〕越有行动，就能看见得越多。…我们若停止不动，就不再看得见。我们基督徒该是动的人。召会必须是动的，才能看得见。

十九节说，“活物行走的时候，轮也在旁边行走；活物从地上升的时候，轮也上升。”这节告诉我们，不是活物随着轮子，乃是轮子随着活物。活物行动时，轮子就行动。活物停止时，轮子就停止。活物上升时，轮子也上升。

这与许多信徒所持的观念相反，他们以为我们必须等主在我们前头行动，我们才行动。…神工作的行动，福音的行动和召会的行动，全都在于我们的行动。我们必须有把握、确信和信心，放胆往前行。我们若放胆往前行动，轮子就会随着我们。让我们放胆往前行动，得着这个国家，得着全地。

二十节继续说，“灵往哪里去，活物就往哪里去；活物上升，轮也在活物旁边上升，因为活物的灵在轮中。”轮随着活物，活物随着灵，但灵在轮中。我们很难说，到底谁随着谁。我们与主乃是一。有一天当我们遇见主时，我们会说，“主，我们跟从你”，但主可能说，“不，我跟从你”。

我们若有配搭着的轮子，就很难说谁随着谁。我们与主是一，主也与我们是一。主随着我们，我们随着灵，而灵在轮中。这就是主今天在地上的行动，这也就是主的恢复（以西结书生命读经，一二二至一二四、一二六至一二七页）。

参读：以西结书生命读经，第九篇。

move of the Lord, the more we are enlightened. The more we...participate in the Lord's move...the more eyes we will have and the more clearly we will see. The more move we have, the more we can see....If we stop moving, we will stop seeing. We Christians should be a moving people. The church must move in order to see.

Ezekiel 1:19 says, "And whenever the living creatures went, the wheels went beside them; and whenever the living creatures were lifted up above the earth, the wheels were lifted up also." This verse tells us not that the living creatures follow the wheels but that the wheels follow the living creatures. When the creatures move, the wheels move. When the creatures stop, the wheels stop. When the creatures are lifted up, the wheels are lifted up.

This is contrary to the concept, held by many believers, that we need to wait until the Lord moves before we can move....The move of God's work, the move of the gospel, and the move of the church all depend on our moving. We need to have the confidence, the assurance, and the faith to go on boldly. If we move on boldly, the wheels will follow us. Let us act boldly and move on to take this country and to take the earth.

Verse 20 continues, "Wherever the Spirit was to go, they went—wherever the Spirit was to go. And the wheels were lifted up alongside them, for the Spirit of the living creature was in the wheels." The wheels follow the creatures, and the creatures follow the Spirit, but the Spirit is in the wheels. It is hard to tell who follows whom. We are one with Him. One day when we meet the Lord we may say, "Lord, we followed You," but the Lord may say, "No, I followed you."

If we have the wheel with the coordination, it is difficult to determine who follows whom. We are one with the Lord, and the Lord is one with us. The Lord follows us, we follow the Spirit, and the Spirit is in the wheels. This is the Lord's move on earth today, and this is the Lord's recovery. (Life-study of Ezekiel, pp. 96-97, 99-100)

Further Reading: Life-study of Ezekiel, msg. 9



## 第六周诗歌

567

### 祷告 — 发表主

7 7 7 7 (英 785)

G 大调

4/4

3 5 2 · 3 | 4 2 3 - | 3 5 2 · 3 | 4 2 1 - |  
一 祷告要将主发表, 不可发表我自己;  
2 3 1 · 2 | 7̣ 6̣ 5̣ - | 3 5 2 · 3 | 4 2 1 - ||  
让主启示祂自己, 借我发表祂心意。

二 祷告要将主发表, 必须说出祂所要,  
静下自己的思想, 与主心思得协调。

三 祷告要将主发表, 总要将祂来瞻仰,  
如同镜子在观看, 从衷返照祂荣光。

四 祷告要将主发表, 让祂借我来求诉;  
住在我里的基督, 祷告天上的基督。

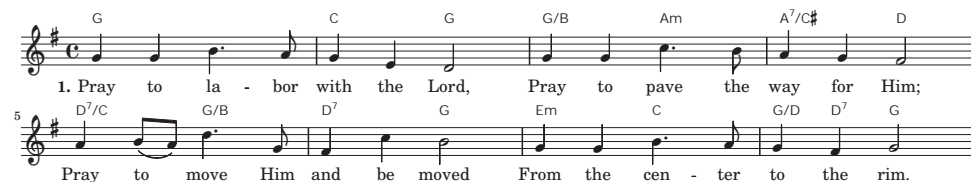
五 祷告要将主发表, 学习不凭自己求,  
完全向着主祷告, 只凭祂求到永久。

## WEEK 6 — HYMN

### Pray to labor with the Lord

Prayer — Laboring with the Lord

786



2. Pray to labor with the Lord,  
Be identified with Him  
In His purpose and His aim  
Till His blessing floodeth in.

3. Pray to labor with the Lord;  
Self-ambition and self-will  
We must ever cast away,  
All His purpose to fulfill.

4. Pray to labor with the Lord;  
Let the Lord initiate  
All the plan and all the work;  
Then thru us He'll operate.

5. Pray to labor with the Lord  
Till the wheel begins to move;  
Pray together with the Lord  
Till the Church His pow'r shall prove.

申言稿: \_\_\_\_\_

[illegible]

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

[illegible]