二〇一六年冬季训练

以西结书结晶读经（一）

纲要

第七篇

我们属灵经历的最高点—有清明的天，其上有宝座

读经：结一 22～28，启四 2，王上二二 19，赛六 1，但七 9～10

周一

壹 “活物的头以上有穹苍的样式，看着象可畏的水晶，铺张在活物的头以上”—结一 22：

一 在四活物的头以上有穹苍，也就是我们所称的天空。

二 在活物以上的天空，好象一大片可畏的水晶，指明在他们以上有清明、开启和延展的天：

1 就垂直一面说，他们与主有彻底的交通，就水平一面说，在他们之间也有清明的交通；他们交通的范围是广阔且稳定的—约壹一 3、6～7，林前一 9。

2 当我们有了清明、开启、稳定和延展的天，到这时我们与神之间就不再有阻隔，我们与别人之间也不再有阻隔。

2016 WINTER TRAINING

Crystallization-Study of Ezekiel (1)

Outline

Message Seven

The Highest Point in Our Spiritual Experience—Having a Clear Sky with a Throne above It

Scripture Reading: Ezek. 1:22-28; Rev. 4:2; 1 Kings 22:19; Isa. 6:1; Dan. 7:9-10

Day 1

I. “Over the heads of the living creature there was the likeness of an expanse, like the sight of awesome crystal, stretched forth over their heads above” (Ezek. 1:22):

A. Over the heads of the four living creatures, there is the firmament, the expanse, which we call the sky.

B. The sky above the living creatures is like a great expanse of awesome crystal, indicating that above them is a clear, open, and expanding heaven:

1. They have a thorough fellowship with the Lord vertically and also a clear fellowship among themselves horizontally; they have a wide and stable span of fellowship (1 John 1:3, 6-7; 1 Cor. 1:9).

2. When we reach the point of having a clear, open, stable, and expanding heaven, there will be nothing between us and God, and nothing between us and one another.

三 我们作为基督徒有哪一种的天，乃在于我们的良心；我们的良心是与我们的天相联的—罗九 1，林后一 12：

1 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—约壹一 3、6。

2 我们要有清明的天，就必须对付我们良心里的任何亏欠和定罪—徒二四 16。

3 当我们与主之间一无间隔的时候，我们的天就明如水晶，我们就不仅有无亏的良心，也有清洁的良心—提前一 5、19，三 9，提后一 3，参太五 8，箴二二 11，提后二 22。

周二

贰 “穹苍以下，活物的一对翅膀直张，彼此相对；每个活物另有一对翅膀在两边遮体”—结一 23：

一 四活物的一对翅膀直张，为着配搭；这指明我们若在清明、开启、稳定和延展的天之下，就能有完全正直，没有弯曲的配搭。

二 四活物用另外两个翅膀遮盖自己；这指明在配搭中，我们不该显扬自己，乃该隐藏在主的恩典下—林后三 5～6，十二 9，腓三 3。

叁 “活物行走的时候，我听见翅膀的响声，象大水的声音，象全能者的声音；是哄嚷的声音，象军队的声音”—结一 24 上：

C. The kind of sky we have as Christians depends on our conscience; our conscience is connected to our sky (Rom. 9:1; 2 Cor. 1:12):

1. We need to maintain a clear sky with the Lord, that is, have a clear fellowship with Him (1 John 1:3, 6).
2. If we would have a clear sky, we need to deal with any offense or condemnation in our conscience (Acts 24:16).
3. When there is nothing between us and the Lord, our sky will be crystal clear, and we will have not only a good conscience but also a pure conscience (1 Tim. 1:5, 19; 3:9; 2 Tim. 1:3; cf. Matt. 5:8; Prov. 22:11; 2 Tim. 2:22).

Day 2

II. “And under the expanse one pair of their wings went straight out, one toward the other; each had another pair covering their bodies on this side and on that side” (Ezek. 1:23):

A. The four living creatures stretch out two of their wings for coordination; this indicates that if we are under a clear, open, stable, and expanding sky, we can have a coordination that is altogether straight, with nothing crooked.

B. The four living creatures use the other two wings to cover themselves; this indicates that in the coordination we should not display ourselves but should hide ourselves under the Lord’s grace (2 Cor. 3:5-6; 12:9; Phil. 3:3).

III. “And I heard the sound of their wings, like the sound of great waters, like the voice of the Almighty, as they went; it was the sound of a tumult, like the sound of an army” (Ezek. 1:24a):

一 这声音不是个人的声音，乃是刚强的，象大水的声音：

1 声音乃是从相接的翅膀发出的。

2 任何一个地方召会见证的声音，不该是任何个别信徒的声音，乃必须是团体、配搭之身体的声音，就是出自正确配搭的声音—参徒二14。

二 团体身体的声音成了全能者的声音，就是神自己的声音。

三 这声音也是军队的声音，为着神的经纶争战—参提后四7。

周三

肆 “活物站住的时候，便将翅膀垂下。在他们头以上的穹苍之上有声音。他们站住的时候，便将翅膀垂下”—结一24下～25：

一 当活物听见他们头以上从清明的天发出来的声音，他们便停下，并将翅膀垂下：

1 这指明他们不仅知道如何说话、发声，也知道如何听神的声音—王上十九11～12，参出二一5～6，赛五十4～5，路十38～42。

2 每当他们听神的声音时，他们就停止不动，就站住，将翅膀垂下。

3 他们知道如何凭行动发声，也知道如何借着停住而听神的声音。

4 在属灵的事上，看见是在于听见；听见比看见更深入，比看见更为亲切—启二7上，一10、12，赛五十4～5，太十八15～17。

A. The voice is not that of an individual but is strong, like the sound of great waters:

1. The voice comes out of the wings that are joined together.

2. The voice of the testimony of any local church should not be the voice of any individual believer; it must be the voice of a corporate, coordinated body, a voice that comes out of the proper coordination (cf. Acts 2:14).

B. The voice of a corporate body becomes the voice of the Almighty, the voice of God Himself.

C. The voice is also the voice of an army fighting the battle for God's economy (cf. 2 Tim. 4:7).

Day 3

IV. “Whenever they stood still, they dropped their wings. And there was a voice from above the expanse that was over their heads. When they stood still, they dropped their wings” (Ezek. 1:24b-25):

A. When the living creatures hear a voice out of the clear sky above their heads, they stop and let down their wings:

1. This indicates that they know not only how to speak and sound forth their voice but also how to listen to God's voice (1 Kings 19:11-12; cf. Exo. 21:5-6; Isa. 50:4-5; Luke 10:38-42).

2. Whenever they listen to God's voice, they stop moving, stand still, and lower their wings.

3. They know how to give the voice by moving, and they know how to listen to God's voice by stopping.

4. In spiritual things, seeing depends on hearing; hearing is deeper than seeing and more intimate than seeing (Rev. 2:7a; 1:10, 12; Isa. 50:4-5; Matt. 18:15-17).

二 清明并开启的天，为主说话，以及听主说话，全是关于交通的事—约壹一 7：

1 真实的交通与真实的配搭有关。

2 当我们与神有交通，并彼此有交通时，我们中间就有真实的配搭；这样，我们就能为神说话，并且也能安静地听祂说话。

周四

伍 我们要看见神的宝座为着全宇宙中神圣行政的异象—启四 2，五 1，六 16，七 9，八 3，二一 5，但七 9 ～ 10：

一 启示录揭示神宇宙的行政；这卷书启示，宇宙乃是照着神的行政运行的—四 2、5。

二 在启示录四、五章里的宝座，乃是神圣权柄的宝座：

1 神的宝座与祂的行政有关，而祂的行政乃是关于祂经纶的事—弗一 10，三 9。

2 宝座上的神在幕后管理每一个人和每一件事—赛六 1，王上二二 19。

3 世界局势中的每一件事，都是在宝座上决定的；在神宝座的管理之外，没有什么事能发生—伯一 6 ～ 12，二 1 ～ 6，路二二 31 ～ 32。

周五

陆 我们属灵经历的最高点，就是有清明的天，其上有宝座—结一 26 ～ 28：

B. A clear and open heaven, speaking for the Lord, and listening to the Lord are all matters of fellowship (1 John 1:7):

1. Genuine fellowship is related to genuine coordination.
2. When we have fellowship with God and with one another, there will be genuine coordination among us; then we can speak for God and also listen quietly to His speaking.

Day 4

V. We need to see a vision of the throne of God for the divine administration throughout the universe (Rev. 4:2; 5:1; 6:16; 7:9; 8:3; 21:5; Dan. 7:9-10):

A. The book of Revelation unveils God's universal administration; this book reveals that the universe operates according to God's administration (4:2, 5).

B. The throne in Revelation 4 and 5 is the throne of divine authority:

1. God's throne is related to His administration, which is a matter of His economy (Eph. 1:10; 3:9).
2. God on the throne is behind the scene, ruling over everyone and everything (Isa. 6:1; 1 Kings 22:19).
3. Everything in the world situation is decided on the throne; nothing can happen outside the rule of God's throne (Job 1:6-12; 2:1-6; Luke 22:31-32).

Day 5

VI. The highest point in our spiritual experience is having a clear sky with the throne above it (Ezek. 1:26-28):

一 这宝座是宇宙的中心，就是神所在之处—启四 2：

1 主的同在总是随着宝座的，祂的同在绝不能与祂的宝座分开。

2 主的宝座不仅在第三层天，也在我们的灵里；因此，主的宝座一直与我们在一起—来四 12、16 与注 1。

二 我们若有清明的天，就必定有宝座，我们也就自然而然地在宝座的管治和掌权之下。

三 神在我们里面有宝座，意思就是神在我们里面有地位掌权。

四 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。

五 在我们属灵的经历中达到这一点，在清明的天以上有宝座，意思就是在凡事上完全服从神的权柄和行政。

六 我们的天越清明，我们就越在宝座之下；我们越与主有清明的交通，我们就越在祂的权柄之下—参启二二 1。

七 我们若有清明的天以上的宝座，就是蒙了大祝福，我们该为这祝福敬拜神。

八 今天完全活在神管治之下的信徒不多：

1 对付良心的目标，乃是要将我们从人的管治，经过自己的管治，一直恢复到神的管治，使我们直接在神的支配之下。

2 在神完整的救恩里，祂渴望将我们恢复到神圣的管治，使我们能单纯地活在神面前，且在祂直接的权柄之下。

A. The throne is the center of the universe, and it is where God is (Rev. 4:2):

1. The Lord's presence is always with the throne and can never be separated from the throne.

2. The Lord's throne is not only in the third heaven but also in our spirit; therefore, the Lord's throne is always with us (Heb. 4:12, 16 and footnote 16[1]).

B. If we have a clear sky, the throne will be present, and we will spontaneously be under the ruling and reigning of the throne.

C. For God to have the throne in us means that He has the position to reign in us.

D. To have the throne above a clear sky is to allow God to have the highest and most prominent position in our Christian life.

E. In our spiritual experience, to reach the point of having the throne above a clear sky means that in everything we are completely submissive to God's authority and administration.

F. The clearer our sky is, the more we are under the throne; the more we have clear fellowship with the Lord, the more we will be under His authority (cf. Rev. 22:1).

G. If we have the throne above the clear sky, we are greatly blessed, and we should worship God for this blessing.

H. Today there are not many believers who are living completely under the ruling of God:

1. The goal of dealing with the conscience is to recover us from human rule through self-rule to God's rule so that we may be directly under His control.

2. In His complete salvation God desires to recover us to divine rule so that we may live before God in simplicity and under His direct authority.

3 受神的管治，意思是我们凭灵的直觉而活。

4 我们越受神管治，就显得越有分量、越高贵。

柒 宝座不仅为着神在我们身上掌权，更为着神达成祂永远的定旨—四 11，罗八 28，弗一 9、11，三 11：

一 神是一位有定旨的神，有照着祂喜悦的旨意—一 5、9。

二 神在祂的经纶里管理宇宙，为要成就祂的定旨—启四 11。

三 在我们的属灵生活中若是有宝座，神就不仅能在我们身上掌权，祂也能在我们里面、同着我们并借着我们，完成祂的定旨—提后一 9。

四 我们若要神的定旨和计划在我们里面并同着我们得以完成，我们就必须服从宝座。

周六

捌 召会中唯一的权柄乃是在清明的天以上的宝座—太二八 18 ～ 19，二十 20 ～ 28：

一 在召会中没有属人的权柄—二三 11，二十 25 ～ 27。

二 我们不该想要管辖别人，只该降卑自己，留在清明的天以上的宝座下。

三 我们若在清明的天底下，其上有宝座，我们身上就有真正的权柄—林后十 8，十三 10。

四 我们在神面前的分量，在于我们服神权柄的程度；我们越服从宝座，我们就越有分量。

3. To be under God's rule means that we live by the intuition of the spirit.

4. The more we are ruled by God, the more weighty and noble we become.

VII. The throne is not only for God to reign over us but also for Him to accomplish His eternal purpose (4:11; Rom. 8:28; Eph. 1:9, 11; 3:11):

A. God is a God of purpose, having a will according to His good pleasure (1:5, 9).

B. In His economy God administrates the universe to fulfill His purpose (Rev. 4:11).

C. If we have a throne in our spiritual life, God will not only rule over us but will also fulfill His purpose in us, with us, and through us (2 Tim. 1:9).

D. If we want God's purpose and plan to be carried out in us and with us, we must submit to the throne.

Day 6

VIII. The only authority in the church is the throne above the clear sky (Matt. 28:18-19; 20:20-28):

A. In the church there is no human authority (23:11; 20:25-27).

B. Instead of trying to rule over others, we should humble ourselves and remain under the throne above the clear sky.

C. If we are under a clear sky with the throne above it, genuine authority will be with us (2 Cor. 10:8; 13:10).

D. Our weight before God depends on the degree of our subjection to God's authority; the more we submit to the throne, the weightier we will be.

玖 在以西结一章二十六节之“宝座的样式”，乃是“象蓝宝石的样子”：

一 蓝宝石是蓝色的，而蓝是指天的颜色，指明神同在的光景和情形—出二四 10。

二 宝座的样式象蓝宝石，表明在属天的光景中神的同在。

三 我们若有清明的天以上神的宝座，我们就会是在属天的光景里，有蓝宝石的样子，有主同在的属天情形、气氛和光景。

四 我们只该在意主的同在，不在意任何别的事；换句话说，我们只在意清明的天同其上的宝座。

拾 天上的宝座借着并同着活物传输到地上—结一 5、26：

一 他们在哪里，宝座就在哪里；无论他们往哪里去，宝座都随着他们。

二 这样，天上的宝座就与地成为一，因为宝座传输到了地上—太六 10，十六 19，十八 18。

三 这必须是今天众地方召会中间的光景，是得胜者中间的光景，也是我们日常基督徒生活的光景和情形。

IX. In Ezekiel 1:26 “the likeness of a throne” is “like the appearance of a sapphire stone”:

A. A sapphire stone is blue in color, and blue is a heavenly color indicating the situation and condition of God’s presence (Exo. 24:10).

B. The throne being in the likeness of a sapphire stone indicates the presence of God in a heavenly situation.

C. If we have God’s throne above the clear sky, we will be in a heavenly situation, having the appearance of a sapphire stone with the heavenly situation, atmosphere, and condition of the Lord’s presence.

D. We should care only for the presence of the Lord, not for anything else; in other words, we care only for the clear sky with the throne above it.

X. The throne in the heavens is transmitted to the earth through and with the living creatures (Ezek. 1:5, 26):

A. Wherever they are, the throne is there, and wherever they go, the throne follows them.

B. In this way the throne in the heavens becomes one with the earth, for the throne is transmitted to the earth (Matt. 6:10; 16:19; 18:18).

C. This needs to be the situation among the local churches today, the situation among the overcomers, and the situation and condition of our daily Christian life.

第七周　周一

晨兴喂养

结一 22 “活物的头以上有穹苍的样式，看着象可畏的水晶，铺张在活物的头以上。”

约壹一 3 “…使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。”

7 “但我们若在光中行，如同神在光中，就彼此有交通…。”

以西结一章二十二至二十五节相当的深奥。这几节告诉我们，在四活物的头以上有穹苍，也就是我们所称的天空。天空的样子，看着象可畏的水晶。…〔二十二节〕启示出，我们有了四至二十一节所说的一切经历之后，我们头以上的天就如水晶一样清明；天象一大片的水晶。在我们之上，我们有宽阔、清明的穹苍。这意思是说，在我们以上有敞开、清明的天。

这天不仅是清明的，也是延展的。不仅在垂直一面说，我们有清明的天，从天上临到地上；也在水平一面说，我们有清明的天。这意思是说，清明的天是延展的（以西结书生命读经，一二八、一三〇页）。

信息选读

在得救以前，我们的天昏暗多云，甚至雾气笼罩；也很狭窄，毫无开阔延展。对我们而言，几乎是没有天，是暗无天日的。但有一天我们悔改认罪，并接受主耶稣作我们的救主。…当我们彻底认罪之后，我们第一次感觉到，在我们以上的天是清明的，…〔也是〕延展的。

但过了不久，在我们个人身上，在与亲戚、召会、弟兄姊妹的关系上，也许出了问题，我们的天立即又

‹‹ WEEK 7 —DAY 1 ››

Morning Nourishment

Ezek. 1:22 And over the heads of the living creature there was the likeness of an expanse, like the sight of awesome crystal, stretched forth over their heads above.

1 John 1:3 ...That you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

7 But if we walk in the light as He is in the light, we have fellowship with one another...

Ezekiel 1:22-25 is very profound and deep. These verses tell us that upon the heads of the four living creatures there is the firmament, or the expanse, which we call the sky. The appearance of the sky is like awesome crystal. [Ezekiel 1:22] reveals that after we have experienced all the things in the first twenty-one verses, the sky over our heads will be crystal clear. It will be like a great expanse of crystal. We will have a wide, clear expanse above us. This means that above us is an open, clear heaven.

The sky is not only clear; it is also expanding. It is not just a matter of having a clear sky vertically, from heaven to earth, but also a matter of having a clear sky horizontally. This means that the clear sky is expanding. (Life-study of Ezekiel, pp. 101-102)

Today's Reading

Before we were saved, our sky was dark and cloudy, even foggy. It was also narrow, without any expanse. With us there was hardly any heaven, hardly any sky. But one day we repented, confessed our sins, and received the Lord Jesus as our Savior....After we made a thorough confession, we had the sense, for the first time, that the sky above us was clear...[and also] expanding.

Later, however, some problems might have arisen with ourselves personally, with our relatives, with the church, or with some of the brothers and sisters.

有了云雾；它虽然不象得救以前那样云厚黯淡，但也不再清明，乃是重新有了云雾。我们都有这种的经历。最后我们承认我们的失败，定罪我们的态度、动机、意向和目标这类的事，并且得着神的赦免和耶稣之血的洁净（约壹一9、7）。于是，在我们以上的天又清明起来，我们又在清明的天之下。这时，在我们以上的天又是开启的，是延展无限的。在我们的经历中，我们该一直有这样清明、开启并延展的天。

一个基督徒有哪一种的天，乃在于他的良心。你的良心是与你的天相联的。你的良心若没有瑕疵，你的天就是清明的。你的天若不清明，意思就是说，你的良心有了亏欠。我们要有清明的天，就必须对付我们良心里的任何亏欠和定罪。我们天的故事，就是我们良心的故事。

当我们这些活物有了清明、开启和延展的天，到这时我们与神之间就不再有阻隔，我们与别人之间也不再有间隔。不再有云雾笼罩我们，或使我们彼此分隔。一切的云雾、笼罩、分隔和黯淡都消除了，我们就有一个彻底清明、不断延展的天。我们的穹苍将会象水晶一样的清明。当别人看见我们清明的天，他们会感到惊讶。我们的天是可畏的，因为我们的天象水晶一样的清明，也是延展的。

这清明而延展的天也是稳定的。在地以上的天空，通常都不会静止不动；或有云在飘，或有风在吹。但在活物以上的天却是没有波动的，乃是稳定如同水晶；没有一点的变动，…毫无波动。在活物以上的天是清明的、延展的、稳定的。这些活物就垂直一面说，与主有彻底的交通，就水平一面说，在他们之间也有清明的交通。他们交通的范围是广阔且稳定的。

一个地方召会若是正常的，在其上的天就是清明而宽广的〔没有云雾也不狭窄〕。无论你说什么，都不会有人被冒犯（以西结书生命读经，一三〇至一三三页）。

参读：以西结书生命读经，第十篇。

Immediately our sky became somewhat cloudy again. It was not as cloudy and dark as before we were saved, but still it was no longer clear. Clouds and fog reappeared. We all have had this kind of experience. Eventually, we confessed our failures, condemned such things as our attitudes, motives, intentions, and goals, and received God's forgiveness and the cleansing of the blood of Jesus (1 John 1:9, 7). The sky above us became clear again, and once again we were under a clear sky. Then the sky began to open and expand above us. In our experience we should always have a clear, open, and expanding heaven.

The kind of sky a Christian has depends upon his conscience. Your conscience is connected to your sky. If there is no blemish on your conscience, your sky will be clear. If your sky is not clear, this means that there is some offense on your conscience. In order to have a clear sky, we need to deal with any offense and condemnation in our conscience. The story of our sky is the story of our conscience.

When we as living creatures reach the point of having a clear, open, and expanding heaven, there will be nothing between us and God and nothing between us and one another. There will be nothing cloudy or foggy covering us or separating us from one another. All the clouds, coverings, separations, and fog will be gone, and we will have a sky that is thoroughly clear and continually expanding. Our expanse will be as clear as crystal. When others look upon our clear sky, they will be astonished. Our sky is awesome because it is crystal clear and expanding.

This clear and expanding sky is also stable. As a rule, the sky above the earth usually has some kind of movement. Either the clouds are moving or the wind is blowing. But the sky above the living creatures is not moving; rather, it is as stable as crystal. There is no change,...no fluctuation. The heaven above them is clear, expanding, and stable. They have a thorough fellowship with the Lord vertically and also a clear fellowship among themselves horizontally. They have a wide and stable span of fellowship.

If a local church is proper, the sky over it will be clear and broad [rather than cloudy and narrow]. No matter what you say, no one will be offended. (Life-study of Ezekiel, pp. 103-104)

Further Reading: Life-study of Ezekiel, msg. 10

第七周　周二

晨兴喂养

结一 23 “穹苍以下，活物的一对翅膀直张，彼此相对；每个活物另有一对翅膀在两边遮体。”

24 “活物行走的时候，我听见翅膀的响声，象大水的声音，象全能者的声音；是哄嚷的声音，象军队的声音…。”

在这天空以下，活物的一对翅膀直张。…每个活物的一对翅膀都直张，与别的活物的翅膀相接；而另一对翅膀就用来遮体。每当他们有行动，有活动时，就从翅膀发出声音，或响声。这声音象大水的声音，也象“全能者的声音”（结一 24），全能者就是全能的神。这声音也象军队哄嚷的声音。不仅如此，活物站住的时候，便将翅膀垂下（24 ～ 25）。我们需要来看这一切事的属灵意义和应用（以西结书生命读经，一二八页）。

信息选读

我们若在清明、延展的天之下，就能有充分而正确的配搭，一种完全正直的配搭。在以西结一章，“直”这个字用了好几次。在七节，这字用于牛犊的腿。在二十三节，这字用于鹰的翅膀，…这指明在配搭中，我们必须是正直的。

在一些地方召会中的配搭，有时候不是直的，多少有点弯曲。…在召会生活中，我们绝不可耍政治。我们若对一位弟兄说什么，同样的话也该能对别人说。这就是说，我们的翅膀是直张的。我们的配搭必须是坦率、纯诚、热切并正直的。

‹‹ WEEK 7 —DAY 2 ››

Morning Nourishment

Ezek. 1:23 And under the expanse one pair of their wings went straight out, one toward the other; each had another pair covering their bodies on this side and on that side.

24 And I heard the sound of their wings, like the sound of great waters, like the voice of the Almighty, as they went; it was the sound of a tumult, like the sound of an army…

Under this sky, [this expanse], the living creatures stretch their two wings straight....Two of the wings of each of the living creatures are stretched forth and joined to the wings of others. The living creatures use their other two wings to cover their body. Whenever they move and whenever they act, a voice, or a sound, comes from their wings. This voice is like the “sound of great waters” and also like “the voice of the Almighty” (Ezek. 1:24), that is, the almighty God. It is also like the sound of a tumult, the voice of a host or army. Furthermore, when the living creatures stop and stand still, they lower their wings (v. 25). We need to consider the spiritual significance and application of all these matters. (Life-study of Ezekiel, p. 101)

Today’s Reading

If we are under a clear and expanding sky, we can have the adequate and proper coordination, a coordination that is altogether straight. In the first chapter of Ezekiel, the word straight is used a few times. In verse 7 it is used for the calf’s foot. In verse 23 it is used for the eagle’s wings....This indicates that in our coordination we must be straight.

Sometimes the coordination in the local churches is not straight but is somewhat crooked....We should never play politics in the church life. If we say something to one brother, we should be able to say it to others as well. This means that our wings must be straight. Our coordination must be frank, sincere, earnest, and straight.

活物行走的时候，以西结听见活物翅膀的响声〔24上〕。这意思是说，当活物在正直的配搭中行动时，有声音发出。这声音乃是他们的见证。从这里我们看见，任何一个地方召会见证的声音，必须是出自正确的配搭。这不该是个别信徒的声音，而该是配搭的声音。

我们来看…彼得的情形。在五旬节以前，彼得常凭自己发声；…〔但是当〕彼得…与十一位使徒一同站起来（徒二14），我信他们…就象以西结一章里的活物。在五旬节那日所发的声音，不是彼得个人的声音，乃是一个团体身体的声音。

一面，活物的翅膀直张，为着配搭，为着行动，并为着发声。另一面，活物用另外两个翅膀遮体。这指明在召会生活中，在配搭中，我们都需要学习隐藏在主的恩典之下。…〔我们要〕隐藏在鹰的翅膀下，不该有己或任何个人的彰显。无论我们这一分有多大，我们都必须隐藏在主的恩典下。我们绝不该自夸，而该一直以主为夸耀。

一个地方召会中的光景，若象以上所描述四活物的情形，那个召会就有充分的资格发声，并作刚强的见证。这声音不是个人的声音，乃是象大水的声音。…二十四节也说，这声音象全能者的声音。这声音成了神自己的声音。这虽然是团体身体的声音，但至终这声音成了神的声音。这是何等奇妙！…一个地方召会就该象这样。在你当地召会中的声音，不该是任何个人的声音，而该是全能者的声音。

最后，二十四节说，这声音也象争战军队的声音，…象为着神经纶争战之军队的声音（以西结书生命读经，一三三至一三七页）。

参读：以西结书生命读经，第十篇。

As the living creatures moved, Ezekiel heard the voice [sound] of their wings (v. 24a). This means that as they moved in a straight coordination, a voice came out. This voice was their testimony. From this we see that the voice of the testimony of any local church must come out of the proper coordination. It should not be the voice of an individual believer; it should be the voice of the coordination.

Consider the situation with Peter....Before the day of Pentecost, Peter often voiced something by himself,...[but when] Peter stood up with the eleven (Acts 2:14),...I believe that...they were like the four living creatures in Ezekiel 1. The voice which came out on the day of Pentecost was not the voice of an individual Peter but the voice of a corporate body.

On the one hand, the four living creatures stretched two of their wings for coordination, for moving, and for giving the voice. On the other hand, they used the other two wings to cover themselves. This indicates that in the church life, in the coordination, we all need to learn to hide ourselves under the Lord's grace....Hide under the eagle's wings. There should be no manifestation of the self or of any individual. No matter how great our portion may be, we need to hide ourselves under the Lord's grace. We should never boast in ourselves but always boast in Him.

If the situation of a local church is like that of the four living creatures described above, that church will be qualified and adequate to sound out the voice and to give a strong testimony. The voice will not be that of an individual person but will be like the sound of great waters....Ezekiel 1:24 says also that this voice is the voice of the Almighty. It becomes the voice of God Himself. It is the voice of a corporate body, but eventually this voice becomes the voice of God. How marvelous! The testimony of a local church should be like this. The voice in your local church should be the voice not of any individual but the voice of the Almighty.

Eventually, as verse 24 says, the voice is the voice of a fighting army...fighting the battle for God's economy. (Life-study of Ezekiel, pp. 105-108)

Further Reading: Life-study of Ezekiel, msg. 10

第七周　周三

晨兴喂养

结一 24 ～ 25 “…活物站住的时候，便将翅膀垂下。在他们头以上的穹苍之上有声音。他们站住的时候，便将翅膀垂下。”

约壹一 7 “但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”

我们在以西结一章二十四节下半看见，活物并不是一直在动。有时候他们停下并站住。他们站住的时候，便将翅膀垂下。当他们听见的声音不是从他们的翅膀发出，乃是从他们头以上清明的天发出，他们就停住，将翅膀垂下。这指明他们知道如何听神的声音。他们不仅知道如何说话、发声，也知道如何听神的声音。每当他们听见神的声音，他们就停止不动，就站住，将翅膀垂下（以西结书生命读经，一三八页）。

信息选读

我们的天若是明如水晶，且是延展稳定的，就有两面的后果。一面，清明的天叫我们能发声；另一面，叫我们能听声。我们对人是说话，对神乃是听话。这意思是说，我们基督徒应当为神说话，也要听神说话。我们的情形若象以西结一章里四活物的情形，我们的天就必是清明的；这样，我们就能为神说话，也能听神说话。我们能说并且能听，乃在于我们有清明的天。

清明的天，为主说话，以及听主说话，全是交通的事。真实的交通与真实的配搭有关。当我们与神有交通，并彼此有交通时，我们中间就有真实的配搭。这样，当我们行动时，我们就能为神说话，并且当神对

‹‹ WEEK 7 —DAY 3 ››

Morning Nourishment

Ezek. 1:24-25 ...Whenever they stood still, they dropped their wings. And there was a voice from above the expanse that was over their heads. When they stood still, they dropped their wings.

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

[In Ezekiel 1:24b] we see that the living creatures do not move all the time. Sometimes they stop and stand still. When they stand still, they let down their wings, lowering them. When they hear a voice not out of their wings but out of the clear sky above their heads, they stop and let down their wings. This indicates that they know how to listen to God's voice. They know not only how to speak and sound forth their voice but also how to listen to God's voice. Whenever they listen to God's voice, they stop moving, stand still, and lower their wings. (Life-study of Ezekiel, p. 108)

Today's Reading

If we have a sky that is crystal clear, expanding, and stable, there will be a twofold result. On the one hand, having a clear sky enables us to speak; on the other hand, it enables us to listen. We speak to others, and we listen to God. This means that we should be a Christian who both speaks for God and listens to God's speaking. If our condition is like that of the living creatures in Ezekiel 1, our sky will be clear, and then we will be able to speak for God and also to hear God's speaking. The ability to speak and to hear depends upon having a clear sky.

A clear sky, speaking for the Lord, and listening to the Lord are all matters of fellowship. Genuine fellowship is related to genuine coordination. When we have fellowship with God and with one another, there will be a genuine coordination among us. Then as we move we can speak for God, and when

我们说话时，我们也能安静地听祂说话（以西结书生命读经，一三八页）。

为着恢复我们与神中断的交通，使我们可以…在不受打岔的交通中享受神，神的赦免与神的洗净都是我们所需要的（圣经恢复本，约壹一9注5）。

这该是众地方召会的光景。一个正常的地方召会，知道如何行动，也知道如何停住；知道如何发声，也知道如何听神的声音。你所在的地方召会是这样么？我担心你所在的召会不知道如何停住，如何将翅膀垂下，并听从天上来的声音。我也担心你所在的地方召会，没有正确的配搭；反而是一个人当家，由一个人凡事包办，并坚持要每一件事、每一个人都在他的控制之下。一个地方召会若象这样，就必定是贫穷而软弱的。这样一个召会，无论自称有什么，都不会有从翅膀来的声音。相反的，四活物的配搭并不是一个人当家。一个人不能断定每一件事。他们的配搭乃是所有活物的配搭。

以西结一章是圣经中最清楚的一幅图画，将正常的召会生活陈明出来；我们都需要看见这一章中所描绘的。这里所呈现的配搭是美妙的。一切的经历都有奇妙安排的次序，把活物带到一个地步，使他们在明如水晶、延展并稳定的天之下。因此，活物在地上有正确的行动，并发出正确的声音，向全宇宙作见证。他们在此学习如何停住，并听神的声音。他们知道如何凭行动发声，也知道如何借着停住而听神的声音。…在地方召会中，我们众人，特别是带头的人，都需要看见这幅图画，并经历其中所揭示的一切。愿主怜悯我们，使众地方召会被带进这一章所描写的经历（以西结书生命读经，一三八至一三九页）。

参读：以西结书生命读经，第十篇。

God comes to speak to us, we can listen quietly to His speaking. (Life-study of Ezekiel, pp. 108-109)

Both God's forgiveness and God's cleansing are needed for the restoration of our broken fellowship with God, that we may enjoy Him in uninterrupted fellowship. (1 John 1:9, footnote 4)

This should be the situation in all the local churches. A proper local church knows both how to move and how to stop, how to sound forth its voice and how to listen to God's voice. Is your local church like this? I am concerned that your church may not know how to stop, lower its wings, and listen to the voice from the sky. I am also concerned that in your local church there may not be the proper coordination. Instead, there may be a one-man show, with one person doing everything and insisting that everything and everyone be under his control. Any local church that is like this will be poor and weak. No matter what such a church may claim to have, there is no voice coming from the wings. The coordination of the four living creatures, on the contrary, is not a one-man show. One person does not decide everything. Their coordination is a coordination of all the living creatures.

Ezekiel 1 presents the clearest picture in the Bible concerning the proper church life, and we all need to see the church life as it is portrayed in this chapter. The coordination shown here is marvelous. All the experiences in a wonderful sequence bring the living creatures to a point where they are under a crystal-clear, expanding, and stable heaven. Therefore, the living creatures have a proper move on earth and give a proper voice and testimony to the whole universe. Here they learn how to stop and listen to God's voice. They know how to give the voice by moving and know how to listen to God's voice by stopping. We all, especially the leading ones in the local churches, need to see this picture and experience what is unveiled in it. May the Lord be merciful to us and cause all the local churches to be brought into the experiences depicted in this chapter. (Life-study of Ezekiel, p. 109)

Further Reading: Life-study of Ezekiel, msg. 10

第七周　周四

晨兴喂养

启四 2“我立刻就在灵里；看哪，有一个宝座安置在天上，又有一位坐在宝座上。”

五 6“我又看见宝座与四活物中间，并众长老中间，有羔羊站立，象是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。”

在启示录中，神的宝座乃是神行政的中心。书信中的宝座是施恩的宝座，从这宝座我们受怜悯、得恩典（来四 16）。启示录中的宝座乃是审判的宝座，从这宝座世界受审判。至终，在执行了神一切的审判之后，神这宝座要成为永远生命供应的宝座，从这宝座要流出生命的活水，带着长在其中的生命树，作神赎民在永世里的供应（圣经恢复本，启四 2 注 2）。

在启示录四章里，诸天之上的景象是以神的宝座为中心，神坐在其上，预备好执行祂宇宙的行政，以完成祂永远的定旨。在五章这里有基督升天后诸天之上同样的景象。长老中有一位向使徒约翰引荐基督是犹大的狮子，但祂向约翰却显为羔羊。是狮子，祂是抵挡仇敌的战士；是羔羊，祂是我们的救赎主。祂争战是为救赎我们，如今祂已胜过仇敌，并为我们成功了救赎。对仇敌，祂是狮子；对我们，祂是羔羊。所以祂是狮子羔羊（启五 6 注 1）。

信息选读

在我们基督徒的生活和召会生活中，每当我们有这样清明的天，我们也就有了清明的天以上的宝座（结一 26）。这宝座是宇宙的中心，就是主所在之处。我

‹‹ WEEK 7 —DAY 4 ››

Morning Nourishment

Rev. 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting.

5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

In Revelation the throne of God is the center of God's administration. In the Epistles the throne is the throne of grace, from which we receive mercy and find grace (Heb. 4:16). In Revelation the throne is the throne of judgment, from which the world receives judgment. Eventually, after all God's judgments have been executed, the throne of God will be the throne of the supply of eternal life, out of which will proceed the living water of life, in which the tree of life grows, as the supply of God's redeemed in eternity. (Rev. 4:2, footnote 2)

In Revelation 4 is the scene in the heavens, its center being the throne of God, on which God sits, ready to execute His universal administration for the fulfillment of His eternal purpose....In chapter 5 is the same scene in the heavens after Christ ascended there. He was recommended to the apostle John as the Lion of the tribe of Judah by one of the elders, but He appeared to John as a Lamb. As the Lion, He is the Fighter against the enemy; as the Lamb, He is the Redeemer for us. He fought to redeem us, and He won the battle over the enemy and accomplished redemption for us. To the enemy He is a Lion; to us He is a Lamb. Hence, He is the Lion- Lamb. (Rev. 5:6, footnote 1)

Today's Reading

Whenever we have such a clear sky in our Christian life and in our church life, we will also have the throne, which is above the clear sky (Ezek. 1:26). The throne is the center of the universe, and it is where the Lord is. We often talk about

们常常谈论主的同在，但我们必须看见，主的同在总是随着宝座的。主在哪里，祂的宝座也在哪里。祂的同在绝不能与祂的宝座分开。主的宝座是在第三层天，也在我们的灵里。因此，主的宝座一直与我们在一起。

我们既是基督徒，又是众地方召会，就应当在清明、延展的天之下。在这清明、开阔的天以上，有主的宝座。我们因着有这样清明的天，就立即在主宝座的管理之下。如今我们乃是在宝座的管治和掌权之下。…我们应当一直在主宝座的管治之下。因着我们是在宝座之下，我们不需要警察和法庭来管理我们。我们若需要警察和法庭的管治，这就表明我们不是在宝座之下。

我们应当一直在主的宝座之下。可能我们想要说某句话，但宝座的管治不许我们说。当我们要说的时候，宝座运用其管治，使我们不得不把要说的话吞下去。又有的时候，我们可能生气，快要发脾气了，但我们看见自己是在宝座的管治之下，就会服下来。是谁管治我们？我们不是单单受圣经教训的管治，更是受宝座的管治。

在我们基督徒生活和召会生活中，如果天是清明的，那里就必定有宝座。但如果我们的天是阴翳、黯淡的，我们就看不见宝座。我们一看不见宝座，就会松懈，作许多照着我们口味和便利的事。…当信徒落在黑暗中而不在宝座之下时，他们就会松懈，要说什么就说什么，要发表什么就发表什么，要去哪里就去哪里。但是一个在宝座之下的人，没有自由这样行事为人。…一面说，我们已经得救，我们是自由的；但另一面说，我们乃是在宝座之下，我们没有一点的自由。…为着清明的天并为着宝座，我们要赞美主！（以西结书生命读经，一四二至一四三页）

参读：以西结书生命读经，第十一篇。

the Lord's presence, but we need to realize that the Lord's presence is always with the throne. Where the Lord is, there His throne is. His presence can never be separated from His throne. The Lord's throne is in the third heaven, but His throne is also in our spirit. Hence, the Lord's throne is with us all the time.

As Christians and as local churches, we all should be under a crystal clear and expansive sky. Above this clear, expansive sky is the throne of the Lord. By having such a clear sky, we are spontaneously under the government of the Lord's throne. We should always be under the ruling of the Lord's throne. Because we are under the throne, we do not need policemen and law courts to rule over us. If we need to be ruled by the police and by the courts, this means that we are not under the throne.

We should be under the throne of the Lord all the time. Perhaps we want to say a certain thing, but the ruling of the throne does not allow us to speak a word. As we begin to speak, the throne exercises its ruling, and we are forced to swallow our words. At other times, we may become angry and may be close to losing our temper, but we realize that we are under the ruling of the throne, and we are subdued. Who is ruling over us? We are ruled not merely by the teachings of the Bible but by the throne.

In our Christian life and in our church life, if the sky is clear, the throne will be there. But if our sky is cloudy and darkened, we will not see the throne. When we do not see the throne, we can be loose and do many things according to our taste and convenience....Whenever believers are in darkness and thus are not under the throne, they can be quite loose, speaking what they want to speak, expressing what they want to express, and going where they want to go. But a person who is under the throne has no liberty to behave in such a way. In a sense, because we have been saved, we are liberated, but in another sense we are under the throne and have no liberty at all....Praise the Lord for the clear sky and for the throne! (Life-study of Ezekiel, pp. 112-114)

Further Reading: Life-study of Ezekiel, msg. 11

第七周　周五

晨兴喂养

结一 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，有一位的样式好象人的样子。”

启二二 1 “天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

四活物不仅是为着主的彰显，不仅是为着主的行动，也是为着主的行政管理。主在他们中间，并在他们以上，乃是为着祂的彰显、行动和管理。在这样的光景中，神不仅是天上的神，也是地上的神（见太十一 25 注 2）。借着活物，天向地开启，并与地相联。

主的同在总是随着祂的宝座。主的宝座是在第三层天，也在我们的灵里（启四 2～3，来四 16 与注 1，参提后四 22）。宝座在明如水晶的穹苍以上，指明每当我们在基督徒生活和召会生活里有清明的天，我们就在宝座的管治之下。我们属灵经历的最高点，就是有清明的天，其上有宝座。达到这一点，意思就是在凡事上让神居首位，并且完全服从神的权柄和行政（圣经恢复本，结一 26 注 1）。

信息选读

我们基督徒必须对主维持一个清明的天。这意思是说，我们必须与主一直有清明的交通。我们与主之间，应当一无间隔。当我们与主之间一无间隔的时候，我们的天就明如水晶，我们的良心就是纯净而无亏的（徒二四 16）。

‹‹ WEEK 7 —DAY 5 ››

Morning Nourishment

Ezek. 1:26 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.

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

The four living creatures are not only for the manifestation of the Lord and not only for the move of the Lord but also for the administration, the government, of the Lord. The Lord is among them and above them for His manifestation, move, and government. In such a situation God is not only the God of heaven but also the God of the earth (see footnote 3 on Matthew 11:25). Through the living creatures the heavens are open to the earth and are joined to the earth.

The Lord’s presence is always with His throne. The Lord’s throne is both in the third heaven and in our spirit (Rev. 4:2-3; Heb. 4:16 and note 1; cf. 2 Tim. 4:22). The throne above the crystal clear expanse indicates that whenever we have a “clear sky” in our Christian life and in our church life, we will be under the ruling of the throne. The highest point in our spiritual experience is having a clear sky with a throne above it. To reach this point means that in everything we allow God to have the preeminence and are completely submissive to God’s authority and administration. (Ezek. 1:26, footnote 1)

Today’s Reading

We Christians need to maintain a clear sky with the Lord. This means that we need always to have a clear fellowship with Him. We should have nothing between us and the Lord. When there is nothing between us and the Lord, our sky will be crystal clear, and our conscience will be pure, void of any offense (Acts 24:16).

基督徒属灵经历最高的一步，就是在我们的穹苍中，在我们清明的天里，有宝座。有宝座，或达到宝座那里，乃是让神在我们基督徒生活中有最高、最优先的地位。神在我们里面有宝座，意思就是神在我们里面有地位掌权。因此，在我们属灵经历中达到宝座，意思就是在凡事上完全服从神的权柄和行政。这样，我们就不再是没有宝座、没有权柄、不受管治的人。

一个没有清明的天、其上也没有宝座的信徒，在他日常的生活中很容易松懈随便。相反的，一个信徒若有明如水晶的天，就会感觉到是在神圣的管治和限制之下，因此在他所说所行的每一件事上，都不会松懈随便。一个在其上有清明之天的信徒，乃是在权柄之下，而在说话、发怒等类的事上，受这权柄的约束和限制。这权柄乃是宝座的事。

我们的穹苍越清明，我们就越在宝座之下。我们越与主有清明的交通，我们就越在祂的权柄之下。我们必须问自己：在我们基督徒的生活中，是否有宝座？我们若有清明的天以上的宝座，就是蒙了大祝福，我们该为这祝福敬拜主。

宝座不仅为着神在我们身上掌权，更为着神达成祂永远的定旨。我们的属灵生活中若有宝座，神就不仅在我们身上掌权，也要在我们里面，同着我们，并借着我们，完成祂的定旨。凡没有宝座在他基督徒生活里的人，都很难让神在他身上达成祂的定旨。我盼望圣灵在这件事上给你有深刻的印象。你若要神的定旨和计划在你里面并借着你得以完成，你就必须是一个服从宝座的人。你必须是一个在神管治下的人。唯有这样，神才能在你身上通行祂的定旨（以西结书生命读经，一四一、一四四至一四六页）。

参读：以西结书生命读经，第十一篇。

The highest step in the spiritual experience of a Christian is to have the throne in our firmament, in our clear sky. To have the throne, or to arrive at the throne, is to allow God to have the highest and most prominent position in our Christian life. For God to have the throne in us means that He has the position to reign in us. Therefore, to reach the throne in our spiritual experience means that in everything we are completely submissive to God's authority and administration. Then we are no longer a person without the throne, without authority, without government.

A believer who does not have a clear sky with a throne above it can easily be loose and careless in his daily living. On the contrary, a believer who has a sky that is crystal clear has the sense of being under divine government and restraint; therefore, he cannot be loose or careless in anything he says or does. A believer who has a clear sky above him is under an authority which restricts and restrains him in things such as speaking or a display of anger. This authority is a matter of the throne.

The clearer our sky is, the more we are under the throne. The more we have clear fellowship with the Lord, the more we will be under His authority. We need to ask ourselves if there is a throne in our Christian life. If we have the throne above the clear sky, we are greatly blessed, and we should worship God for this blessing.

The throne is not only for God to reign over us but also for God to accomplish His eternal purpose. If we have a throne in our spiritual life, God will not only rule over us but will also fulfill His purpose in us, with us, and through us. Those who do not have the throne in their Christian life will not allow God to obtain His purpose with them. I hope that the Holy Spirit will deeply impress you with this matter. If you want God's purpose and plan to be carried out in you and with you, you must be a person who submits to the throne. You must be a person under the reign of God. Only then can God carry out His purpose in relation to you. (Life-study of Ezekiel, pp. 111, 114-115)

Further Reading: Life-study of Ezekiel, msg. 11

第七周　周六

晨兴喂养

结一 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，有一位的样式好象人的样子。”

出二四 10“他们看见以色列的神，祂脚下仿佛有平铺的蓝宝石，象天本身一样明净。”

活物仍是在地上，或行动或站住，但在他们的头以上有清明的天和宝座。从以西结一章所描绘的，我们能看见，天上的宝座借着并同着活物传输到地上。同着并借着活物，诸天和宝座就向地开启。这样，天上的宝座就与地成为一，因为宝座传输到了地上。…我们可以说，一章的活物是属天的电线。天上的宝座，乃是借着、凭着并同着他们传输到地上。他们在哪里，宝座就在哪里。无论他们往哪里去，宝座都随着他们（以西结书生命读经，一四六页）。

信息选读

在召会中没有属人〔天然〕的权柄。召会中的权柄乃是在清明的天以上的宝座。

只要我们是在清明的天底下，其上有宝座，我们就无须自居权柄，因为权柄就在那里。我们绝不该想把别人带到自己的权下。这种事乃是阶级制度；是属于组织的东西。我们不该想要管辖圣徒，只该谦卑自己，留在清明的天以上的宝座之下。…唯一的权柄是在清明的天以上的宝座。

‹‹ WEEK 7 —DAY 6 ››

Morning Nourishment

Ezek. 1:26 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.

Exo. 24:10 And they saw the God of Israel, and under His feet there was something like a paved work of sapphire, even like heaven itself for clearness.

The living creatures are still on earth, moving or standing, but above their heads there is a clear heaven with the throne. From what is portrayed in Ezekiel 1 we can see that the throne in the heavens is transmitted to the earth through and with the living creatures. With them and through them the heavens with the throne are opened up to the earth. In this way the throne in the heavens becomes one with the earth, for the throne is transmitted to the earth....We may say that the living creatures in Ezekiel 1 are the heavenly electrical lines. It is through them, by them, and with them that the heavenly throne is transmitted to the earth. Wherever they are, there is the throne. Wherever they go, the throne follows them. (Life-study of Ezekiel, pp. 115-116)

Today's Reading

In the church there is no human, [natural] authority. The authority in the church is the throne above the clear sky.

As long as we are under a clear sky with a throne above it, there is no need for us to claim to have authority—the authority is simply there. We should never try to bring others under our authority. Such a thing is a hierarchy; it is something of organization. We should not try to rule over the saints. Instead, we should humble ourselves and remain under the throne in the clear sky....The only authority is the throne above a clear sky.

我可以向你们担保，我们若在清明的天底下，其上有宝座，我们身上就有真正的权柄。没有什么反对或逼迫能击败我们、动摇我们，因为天和宝座都与我们同在。在我们以上的天若是清明的，并且有宝座与我们同在，我们就有权柄和分量。一个人在神面前的分量，等于那人服神权柄的程度。…〔一位〕弟兄有分量，因为他学会服在神的权柄之下。我们越服从宝座，我们就越有分量。

〔在以西结一章二十六节〕我们看见，宝座有蓝宝石的样子。出埃及二十四章十节可以帮助我们明白以西结一章里蓝宝石的意义。这节说，“他们看见以色列的神，祂脚下仿佛有平铺的蓝宝石，象天本身一样明净。”蓝宝石表征神显在一种特别的光景中，而有的一种属天情形。根据出埃及二十四章十节，当摩西、亚伦并以色列中的长老看见神时，他们看见祂的脚下仿佛有平铺的蓝宝石。这给人洞悉主同在的样子。蓝宝石是蓝色的，而蓝是指天的颜色，指明神同在的光景和情形。这一节也说，那时天色极其明净。神乃是显在那样的光景和气氛里。因此，蓝宝石表征神所在之诸天的光景和情形。宝座的样式象蓝宝石，表明在属天的光景中神的同在。

〔在以西结一章，〕在穹苍之上的诸天里，主坐在宝座上；而在地上，活物或行走或站住。借着活物，在诸天里的主与地成为一；这样，诸天就与地相联。这就是说，天被带到地上，如今天借着、凭着并同着活物在地上行动。这必须是今天众地方召会中间的光景，是得胜者中间的光景，也是我们日常基督徒生活的光景和情形（以西结书生命读经，一四七至一四九、一五二至一五三页）。

参读：以西结书生命读经，第十一篇。

I can assure you that if we are under a clear sky with the throne above it, the genuine authority will be with us. No opposition or persecution will be able to defeat us or shake us because heaven and the throne are with us. If the sky above us is clear and the throne is with us, we will have the authority and the weight. The weight of a person before God is equal to the degree of that person's subjection to God's authority....[A] brother is weighty because he has learned to subject himself to God's authority. The more we submit to the throne, the weightier we will be.

[In Ezekiel 1:26] we see that the throne has the appearance of a sapphire stone. Exodus 24:10 is helpful in understanding the significance of the sapphire stone in Ezekiel 1. Exodus 24:10 says, "They saw the God of Israel, and under His feet there was something like a paved work of sapphire, even like heaven itself for clearness." A sapphire stone signifies a kind of heavenly condition which exists when God is present in a particular situation. According to Exodus 24:10 when Moses, Aaron, and the chief men of Israel saw God, they saw under His feet the appearance of a paved work of sapphire. This gave the people an insight into the appearance of the Lord's presence. A sapphire stone is blue in color, and blue is a heavenly color indicating the situation and condition of God's presence. This verse also says that at that time the heavens were exceedingly clear. God was present in that kind of situation and atmosphere. Therefore, the sapphire stone signifies the situation or the condition of the heavens with God's presence in it. The throne being in the likeness of a sapphire stone shows the presence of God in a heavenly situation.

[In Ezekiel 1] the Lord is upon the throne above the expanse in the heavens, and the living creatures are walking or standing on earth. Through them the Lord in the heavens becomes one with the earth, and in this way the heavens are connected to the earth. This means that the heavens have been brought down to the earth and that the heavens are now moving on earth through, by, and with the living creatures. This needs to be the situation among the local churches today, the situation among the overcomers, and the situation and condition of our daily Christian life. (Life-study of Ezekiel, pp. 116-117, 120-121)

Further Reading: Life-study of Ezekiel, msg. 11

第七周诗歌

745

国　度 – 意义

7 6 7 6 双（英941）

F大调　　4/4

1 | 3 5 5 6 | 5 – 3 1 | 7 1 4 3 | 2 – –
一 国 度 是 神 的 掌 权, 维 持 神 的 荣 耀;
1 | 3 5 5 6 | 5 – 3 2 | 3 6 5 ♯4 | 5 – –
是 神 主 宰 的 管 治, 将 祂 秩 序 建 造。
5 | i 5 4 3 | 6 – 5 7 | i 5 4 3 | 2 – –
神 在 祂 的 国 度 里, 施 行 祂 的 王 权,
1 | 3 5 5 6 | 5 – 3 1 | 2 4 3 2 | 1 – – ‖
照 祂 自 己 来 治 理, 直 到 永 永 远 远。

二 国度中心是宝座，　　神在其上掌权；
一切带上祂正规，　　照着祂心所愿。
国度之中祂作王，　　一切归祂管治；
为首为主的身分，　　如此始能维持。

三 神借掌权国度中，　　通行祂的旨意；
在祂统治的权下，　　成全祂的心意。
唯有在神国度中，　　祝福始能得着；
乃是从神的宝座，　　流出生命水河。

四 服在神的管治下，　　乃是蒙福之本；
背叛神圣的主权，　　乃是罪恶之根。
撒但邪恶的目的，　　乃在翻神宝座；
我们该有的目标，　　在神权下活着。

五 在神至高国度中，　　基督得显为大；
基督掌权生命中，　　神就能有可夸。
当神施行祂统治，　　一切全都蒙福；
基督若为神掌权，　　神的荣耀显出。

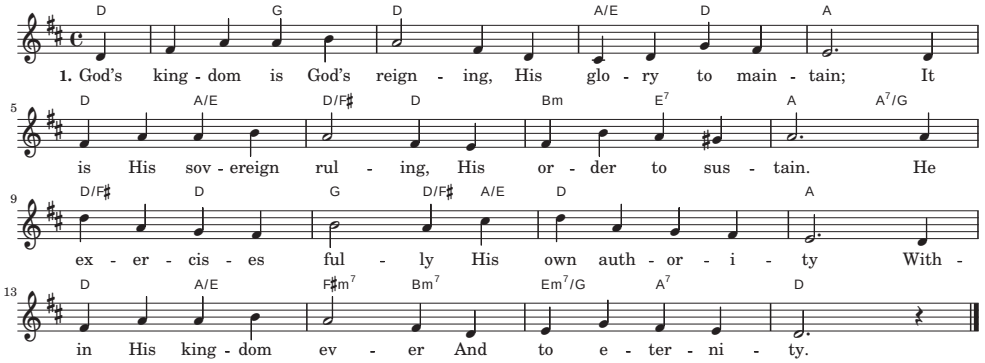
六 日期满足的时候，　　主要归一万有，
万有要认祂王权，　　将祂统治领受。
生命荣耀的管治，　　教会现已预尝，
并催国度速实现，　　万有都得分享。

WEEK 7 — HYMN

God's kingdom is God's reigning

The Kingdom — Its Meaning

941



2. Upon the throne, the center
Of government divine,
God reigns, and with His purpose
Brings everything in line.
God's headship and His lordship
He only can maintain
As King within His kingdom,
O'er everything to reign.

3. By reigning in His kingdom
God worketh all His will,
And under His dominion
His purpose doth fulfill.
'Tis only in God's kingdom
His blessing we may know;
'Tis from His throne almighty
The stream of life doth flow.

4. Submitted to God's ruling,
All virtue thus will win;
Rebellion to His Headship
Is but the root of sin.
The evil aim of Satan—
God's throne to overthrow;
Our aim and goal is ever
His rule to fully know.

5. Within God's sovereign kingdom
His Christ is magnified;
When Christ in life is reigning,
The Father's glorified.
When God is in dominion,
All things are truly blessed;
When Christ for God is reigning.
God's glory is expressed.

6. In fulness of the seasons
God's Christ will head up all.
Then all will own His reigning
And worship, great and small.
Such reign in life and glory
The Church e'en now foretastes
And to His rule submitting
Unto His kingdom hastes.

第七周申言

申言稿：

Composition for prophecy with main point and sub-points: