

WEEK 2 —OUTLINE

The Spiritual History of a Normal Christian— the Wind, the Cloud, the Fire, and the Electrum

Scripture Reading: Ezek. 1:4; John 3:8; Acts 2:2, 4a; Heb. 12:29; Rev. 4:3; 22:1; 21:23; 2 Cor. 4:6-7

<< DAY 1 >>

- I. In Ezekiel 1:4 the storm wind from the north is a figure, a picture, of the powerful Spirit of God (Acts 2:2, 4a):
 - A. A storm wind coming from the north indicates that the mighty Spirit comes from God (Psa. 75:6-7a; 48:2; cf. Isa. 14:13-14):
 1. God, who is at the north, is always up; spiritually speaking, when we are going north, we are going up to God.
 2. The fact that the storm wind came from the north means that it came from God; this reveals that the dwelling place of God is the source of all spiritual things.
 - B. In Ezekiel 1:4 the wind is a sign of the blowing of the Holy Spirit upon us to take care of us, causing us to have God's life:
 1. The breathing of the Spirit in John 20 is for life, and the blowing of the Spirit in Acts 2 is for God's move.
 2. The essential aspect of the Spirit for living is symbolized by the breath; the economical aspect of the Spirit for ministry is symbolized by the rushing violent wind (John 20:22; Acts 2:2, 4a).
 - C. Our spiritual experiences always begin with a spiritual storm:
 1. God's visitation begins with the blowing of the wind of God upon our being (John 3:8; Acts 2:2).
 2. The Spirit as the blowing wind brought God to us for our regeneration (John 3:8, 6).
 3. A storm wind from the north blows upon us at every turn in our spiritual life:
 - a. This storm wind is God Himself blowing upon us to bring a storm into our life, into our church, and into our work, causing us to be dissatisfied and concerned about our spiritual condition and to have a turn in our spiritual life.
 - b. When the wind blows upon us, we cannot be satisfied with our spiritual condition; instead, we feel restless and concerned about our situation.
 4. According to church history, throughout all the generations the Spirit of God has blown like a mighty wind to cause people to repent of their sins, to

believe in the Lord Jesus for their regeneration, to give up the world in order to follow the Lord, and to be desperate in heart and burning in spirit to serve the Lord.

5. Every storm is worth recalling; every storm has a pleasant remembrance; whenever God visits us and revives us, His Spirit blows upon us like a mighty wind.

« DAY 2 »

II. The cloud in Ezekiel 1:4 is a figure of God covering His people:

- A. The cloud here is a figure of God as the Spirit abiding with His people and covering them in order to care for them and show favor to them; when the Holy Spirit comes to us and touches us, He is like the wind; when the Holy Spirit stays with us and overshadows us, He is like the cloud.
- B. The blowing of the wind brings the presence of God to us in the form of a heavenly, brooding, overshadowing cloud (Exo. 14:20, 24; 19:9a; 24:15-18; 40:34-38; Num. 10:34; 1 Cor. 10:1-2).
- C. The cloud is nothing other than the brooding God; God comes as the wind, but He stays as the cloud (cf. Gen. 1:2; Deut. 32:10-13).
- D. We may sense that the grace and glory of God are upon us, covering us as a canopy (2 Cor. 12:9; Isa. 4:5-6).
- E. By staying with us as the cloud, God covers us, overshadows us, and broods over us to give us the enjoyment of His presence; in this way He produces something of Himself in our daily life.
- F. The cloud also signifies God's care for His people and His favor toward them; in His gracious visitation God comes to us like a cloud to care for us and to show favor to us; after God blows upon us, we sense that He is overshadowing us and exercising His care for us; we can sense both His presence and His care (Prov. 16:15).
- G. Together, the wind and the cloud indicate that important spiritual transactions are about to take place between God and His people.

« DAY 3 »

III. According to Ezekiel 1:4, the wind brings in the cloud, and within the cloud is the fire:

- A. The fire seen by Ezekiel signifies God's burning and sanctifying power (Deut. 4:24; Heb. 12:29).
- B. The fact that there is fire in the cloud means that when we are overshadowed by the Spirit, we are enlightened by Him (Exo. 40:38).

- C. In Ezekiel 1:4 fire symbolizes burning power for purging, purifying, sanctifying, and motivating in God's move; whenever God visits us, His holy fire comes to consume in us everything that does not match His holy nature and disposition.
- D. The more the fire of the Holy Spirit burns in us, the more we are purified and enlightened; only what matches the holiness of God can pass through His holy fire; everything that does not match God's holiness must be burned away (Heb. 12:29):
1. This fire will burn away everything other than God, for only God can pass through the burning; we all need to be transformed by being burned (cf. Rev. 21:18-20):
 - a. The fire consumes not only our pride, wickedness, and hatred but also our natural humility, kindness, and love.
 - b. The holy fire burns not only our weak points but also our strong points, including everything in us that we and others admire and appreciate.
 - c. Under the burning of the holy fire, our "I" will fall apart and be dissolved (Isa. 6:5; Dan. 10:4-8; Rev. 1:17a).
 2. As we are under His shining, we should confess our need for His burning and then pray for Him to burn away our self, our old nature, our disposition, our worldliness, and our attitudes, goals, aims, motives, and intentions (cf. Isa. 6:5-7; 1 John 1:7, 9).
 3. As we experience the burning of the consuming fire, God Himself is manifested in us (1 Tim. 3:15-16; Rev. 4:3; 21:10-11).

<< DAY 4 >>

IV. The issue of the blowing of the wind, the covering of the cloud, and the burning of the fire is the glowing electrum—the radiant expression of the redeeming God (Ezek. 1:4):

- A. Electrum is an alloy of gold and silver; gold signifies the nature of God, and silver signifies redemption:
1. Our God is not merely the Divine Being, signified by the gold; He is also the redeeming God, signified by the silver (cf. Rev. 4:3).
 2. According to the book of Revelation, the One on the throne is not just God and not just the Lamb but the Lamb-God, the redeeming God (22:1):
 - a. There is one throne for both God and the Lamb; this indicates that God and the Lamb are one—the Lamb-God, the redeeming God, God the Redeemer.
 - b. God as the light is in the Lamb as the lamp (21:23):
 - (1) Without the Lamb as the lamp, God's shining over us would kill us (1 Tim. 6:16; Psa. 104:1-2a; 1 John 1:5).
 - (2) The Lamb as the lamp expresses God as light in a very pleasant and

approachable way.

(3) Because the divine light shines through the Redeemer, the light is lovable, and we even walk in this light (v. 7).

3.As the electrum, the Lord Jesus is the One who has redeemed us and who is everything to us (Col. 1:14; 2:9-10; 3:4, 11b).

B.The issue of the spiritual transactions involving the blowing wind, the covering cloud, and the purifying fire is the radiant expression of the redeeming God (Ezek. 1:4):

1.The electrum appears from the midst of the fire; this indicates that the burning of the fire is for the manifestation of the electrum.

2.After we have experienced the wind, the cloud, and the fire, the only thing that remains is the glowing electrum, the redeeming God.

3.The more we pass through God's wind, cloud, and fire, the more the Lord is manifested in us in a dignified and glorious way, and we sense that He alone is precious, lovely, bright, and majestic (Matt. 17:1-8; 2 Pet. 1:16-17).

C.The One signified by the glowing electrum, the Lamb-God, dwells within us as a priceless treasure (2 Cor. 4:6-7):

1.The experience of the wind, the cloud, and the fire has made it possible for us to have Him, the redeeming God, within us as the glowing electrum.

2.As the electrum within us, the Lord is the treasure of incomparable worth—a treasure that is wonderful, marvelous, precious, and glorious.

« DAY 5 »

D. The more we experience the blowing wind, the covering cloud, and the consuming fire, the more the electrum is constituted into our being, making us a people who are filled with the Triune God and who manifest His glory (Eph. 3:16-21).

V. The spiritual history of every Christian should be a story of the wind, the cloud, the fire, and the electrum (Ezek. 1:4):

A.Every time we are graced by the Lord, we have spiritual transactions with Him involving the wind, the cloud, the fire, and the electrum.

B.Throughout our Christian life, our spiritual experiences should be a continual cycle involving the wind, the cloud, the fire, and the electrum; every time this cycle is repeated, more electrum is constituted into our being and brought forth, making us a people who are filled with the Triune God and who manifest His glory.

« DAY 6 »

VI. As we experience the blowing wind, the overshadowing cloud, the burning fire, and the glowing electrum, we become the vision of the glory of God (vv. 1, 28b; Rev. 21:10-11):

A. If in our personal spiritual experience we have the wind, the cloud, the fire, and the electrum, then whenever we gather together, we will be the vision of the electrum, having a precious treasure in us that is shining and glowing.

B. “Whatever we experience, enjoy, and realize of our Lord Jesus Christ is also our experience, enjoyment, and realization of the Triune God. He is revealed to such a great extent, and we must experience and enjoy Him to such an extent. Our enjoyment then becomes His testimony, and this living testimony is the present revelation of Jesus Christ. First, He is revealed, then we enjoy Him and become His testimony, and eventually our testimony becomes His present revelation” (God’s New Testament Economy, p. 223).

« WEEK 2 —DAY 1 »

Morning Nourishment

Ezek. 1:4 And I looked, and there came a storm wind from the north, a great cloud and a fire flashing incessantly; and there was a brightness around it, and from the midst of it there was something like the sight of electrum, from the midst of the fire.

Psa. 75:6-7 For neither from the east nor from the west, and neither from the south, does exaltation come; for God is the Judge: He puts this one down and exalts that one.

Ezekiel 1:4 says...that a stormy wind came from the north. Why did the stormy wind come from the north and not from the south, the east, or the west? The answer to this question is found in Psalm 75:6-7a....Here north is replaced with God. This indicates that God is at the north. In geographical terms the north is commonly regarded as up, and thus to go north is to go up. God, who is at the north, is always up. Spiritually speaking, this means that when we are going north, we are going to God. The fact that the stormy wind came from the north means that it came from God. The dwelling place, the habitation, of God is the source of all spiritual things. The stormy wind came from the north, from the habitation of God. God, therefore, was the source of the stormy wind. (Life-study of Ezekiel, pp. 25-26)

Today's Reading

The Hebrew word for wind is ruach. Ruach may be translated "wind" or "breath" or "spirit."...In Ezekiel 1:4 ruach denotes a wind, a stormy wind which signifies nothing less than the powerful Spirit. On the day of Pentecost there was a rushing, mighty wind which filled the house where the one hundred twenty were sitting. Then all of them were filled with the Holy Spirit (Acts 2:2, 4a). No doubt, that rushing, mighty wind was the powerful Spirit....In Ezekiel 1:4 the strong, stormy wind is a figure, a picture, of the mighty Spirit of God.

In the Bible the wind has both a negative and positive significance. In its negative significance the wind is a symbol, or sign, of God's judgment upon man. This is the significance of the wind in Daniel 7:2 and in Revelation 7:1. In its positive significance the wind is a symbol, or sign, of the blowing of the Holy Spirit upon man or the descending of the Holy Spirit upon man to take care of man. This, of course, is the significance of the rushing, mighty wind in Acts 2....[In Ezekiel the wind also has a] positive significance—in the Spirit's coming to man to cause man to have God's life. The stormy wind in Ezekiel 1 has this positive significance.

Our spiritual experiences always begin with a spiritual storm. According to church history, throughout all the generations the Spirit of God has blown like a mighty wind to move people to repent of their sins, to believe in the Lord Jesus for their regeneration, to give up the world in order to follow the Lord, and to be desperate in heart and burning in spirit to serve the Lord. Have you not had this kind of experience?...If you have never had such experiences, you need to look to the Lord and pray for His wind from the north to blow upon you.

God's visitation always begins with the blowing of the wind of God upon our being....[Perhaps a spiritual storm] caused you to consider the meaning of human life and...to ask yourself about where you came from and where you were going.

A storm comes to us from the Lord not only at the time of our conversion but also after we have been saved....Actually, a stormy wind blows upon us at every turn in our spiritual life. This stormy wind is God Himself blowing upon us to bring a storm into our life, into our work, and into our church. It is truly a grace to have storms coming to us from God. As we are following the Lord, we will experience storm after storm. I cannot say how many storms have come to me, but I can testify that every storm is worth recalling. Every storm has become a pleasant remembrance....Whenever God visits us and revives us, His Spirit blows upon us like a mighty wind. We need to experience the Spirit in this way—the more the better, and the stronger the better. (Life-study of Ezekiel, pp. 26-29)

Further Reading: The Visions of Ezekiel, ch. 2

« WEEK 2 —DAY 2 »

Morning Nourishment

Ezek. 1:4 And I looked, and there came a storm wind from the north, a great cloud...

Exo. 13:21 And Jehovah went before them by day in a pillar of cloud to lead them on the way...

Prov. 16:15 In the light of the king's countenance is life, and his favor is like a cloud of the latter rain.

The cloud always follows the stormy wind. If we have the wind, we will surely have the cloud, for the cloud is the issue of the blowing of the wind. Like the stormy wind, the cloud signifies the Holy Spirit. When the Holy Spirit touches us, He is like the wind. When the Holy Spirit visits us and overshadows us,...He abides with us like a cloud to cover us.

The cloud in Ezekiel 1:4 is a figure of God covering His people. We may use the word brooding and say that the cloud was God brooding over His people. The cloud, therefore, was nothing other than the brooding God. God comes as the wind, but He stays as the cloud. By staying as the cloud, He covers us, overshadows us, and broods over us to give us the enjoyment of His presence, thereby producing something of Himself in our daily life. How wonderful! This is the covering God typified by the covering cloud. (Life-study of Ezekiel, p. 29)

Today's Reading

By considering the history of the people of Israel, we can understand more fully the significance of the cloud. A number of times God appeared to them and visited them like a great cloud that overshadowed them. For instance, after the Israelites came out of Egypt, they passed through the Red Sea. Concerning this Paul says, "All our fathers were under the cloud, and all passed through the sea; and all were baptized unto Moses in the cloud and in the sea" (1 Cor. 10:1-2). The cloud that covered the children of Israel typifies the Spirit of God. Eventually, the children of Israel arrived at Mount Sinai and camped there. In Exodus 19:9 the Lord said to Moses, "I am coming to you in a thick cloud," and there was "a thick cloud upon the mountain" (v. 16). In chapter 24 we are told that "the cloud covered the mountain," that the Lord "called to Moses out of the midst of the cloud," and that "Moses entered into the midst of the cloud" (vv. 15, 16, 18). Later, after the Tent of Meeting was set up for God, God's glory filled the tent and a cloud covered it and abode upon it (40:34-35). All the people could see that the cloud was covering the Tent of Meeting. That cloud signified God's visitation and His abiding with them.

The cloud also signifies God's care for His people and His favor toward them. He appeared to them like a cloud, covering and overshadowing them, in order to care for them. Proverbs 16:15 says that the king's favor is like "a cloud of the latter rain." In His gracious visitation God comes to us like a cloud to care for us and to show favor to us.

In Ezekiel 1:4 the cloud is mentioned in relation to the wind. Together, the wind and the cloud are an indication [of] an important...spiritual transaction between God and us....We also experience a spiritual transaction during times of revival. First, the Holy Spirit touches us and moves us, causing us to turn to the Lord, to see our corruption, and to repent and confess our sins. Then we have the sense that God is like a cloud visiting us, overshadowing us, and covering us. We may sense also that the grace of God is upon us, covering us like a canopy....The blowing of the wind brings the presence of God to us in the form of a heavenly, brooding, overshadowing cloud.

We all need to experience the Lord's presence like a brooding, overshadowing cloud. We should not be content with mere doctrines and teachings. Instead of coming to the Bible seeking more knowledge, we need to seek the Lord Himself. When we come to the Word, we should pray, "Lord, I need the wind and the cloud. Lord, blow upon me as a stormy wind from the north and cover me with the overshadowing cloud. Come to me as the wind and stay with me as the cloud." (Life-study of Ezekiel, pp. 29-32)

Further Reading: Life-study of Ezekiel, msg. 3

« WEEK 2 —DAY 3 »

Morning Nourishment

Exo. 24:17 And the appearance of the glory of Jehovah was like consuming fire on the top of the mountain to the eyes of the children of Israel.

Deut. 4:24 For Jehovah your God is a consuming fire, a jealous God.

Heb. 12:29 For our God is also a consuming fire.

Ezekiel saw that the cloud which overshadowed him was covered with fire flashing continually. This also...corresponds to our spiritual experience. When the stormy wind comes from the Lord and the overshadowing presence of the Lord remains, we have the sense that something within us is shining, searching, and burning. Under such a shining, enlightening, searching, and burning, we may realize that we are wrong in certain things.

The fire seen by Ezekiel signifies God's burning and sanctifying power. Everything that does not match God's holy nature and disposition must be burned away. Only what matches His holiness can pass through His holy fire. This can be confirmed by our spiritual experience. The Holy Spirit comes to convict people regarding sin, righteousness, and judgment (John 16:8). Whenever the Holy Spirit touches us and causes us to confess our sins and pray, we will sense the need to be sanctified and to have all the corruption purged out of our being. We will realize that anything that does not match the holiness of God must be burned away...When God visits a person, His holy fire will come to consume the negative things in him. This burning fire also causes us to be enlightened. The more the fire of the Holy Spirit burns in us, the more we will be purified and enlightened. (Life-study of Ezekiel, pp. 32-33)

Today's Reading

If we experience the Lord in this way, there will be no need for others to tell us that we are wrong in certain matters or that our attitude toward a particular brother is wrong. If someone tries to correct us, we might be offended. But even if we would receive a word of correction and then try to improve ourselves, this would not mean anything as far as the inner life is concerned. We need to be under the shining and the searching of the Lord's presence. The more we are under this shining, the more we will be willing to say, "Lord Jesus, burn me! I am not good for anything except to be burned. O Lord, burn away my disposition. Burn away my intentions, my self-aim, my motives, and my goals." This is a genuine experience of the inner life, not a mere teaching.

We all need the blowing of the wind, the overshadowing of the Lord's presence, and the searching and burning of this fire. Our God is a consuming fire (Deut. 4:24; Heb. 12:29)...When He comes, He comes as the stormy wind. When He remains with us, He stays as the cloud. When He searches and burns us, He searches and burns as the consuming fire. No one can experience the Lord as the blowing wind, as the covering cloud, and as the burning, consuming fire without undergoing a real change and transformation. We all need transformation by fire. We all need to be transformed by being burned.

The source of the fire is the blowing wind with the covering cloud. From this we see that the fire does not come to us directly. God comes to us as the blowing wind and stays with us as the covering cloud. Under His covering we are exposed by His shining. As we are under His shining, we should confess our need for His burning and then pray for Him to burn away our self, our old nature, our disposition, our worldliness, and our attitudes, goals, aims, motives, and intentions. We all need to be burned by the Lord in this way. One such burning is better than a thousand teachings.

This fire consumes not only our pride but also our humility, not only our wickedness but also our kindness, not only our hatred but also our love. When we are under the blowing of the wind, the covering of the cloud, and the burning of the fire, we will not feel that we are all right. On the contrary, our "I" will fall apart and be dissolved. Eventually, this fire will burn away everything other than God. Only God can pass through this burning. (Life-study of Ezekiel, pp. 33-34, 39)

Further Reading: Life-study of Ezekiel, msg. 3

« WEEK 2 —DAY 4 »

Morning Nourishment

Ezek. 1:4 And I looked, and there came a storm wind from the north, a great cloud and a fire flashing incessantly; and there was a brightness around it, and from the midst of it there was something like the sight of electrum, from the midst of the fire.

Rev. 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

God's intention is not simply to burn us and turn us into ashes. God is a good God with a good purpose. What is His purpose in blowing upon us as the wind, in covering us as the cloud, and in consuming us as the fire? The answer to this question is that out of the fire appears the glowing electrum. The burning of the divine fire is for the manifestation of the electrum.

The Hebrew word for electrum is very difficult to translate. In his note on Ezekiel 1:4 in his New Translation, J. N. Darby says that the Hebrew word denotes "an unknown substance; some think a mixture of gold and silver"...Electrum is an alloy of gold and silver. Gold signifies the nature of God, and silver signifies redemption....Electrum is not merely gold nor merely silver but gold mixed with silver. (Life-study of Ezekiel, p. 34)

Today's Reading

Revelation 22:1 speaks of the throne of God and of the Lamb. The One on the throne is not just God and not just the Lamb but the Lamb-God, the redeeming God. In Genesis 1 God was solely God, but in Revelation 22 He is our redeeming God, our Lamb-God. According to Revelation 4:3 God, the One on the throne, "was like a jasper stone and a sardius in appearance." Jasper, which is dark green, signifies God as the God of glory in His rich life, and sardius, which is red, signifies God as the God of redemption. The fact that the appearance of God on the throne is like a jasper stone and a sardius indicates that God is no longer just God but also our Redeemer. These illustrations from Revelation 22 and 4 help us to understand the significance of the electrum in Ezekiel. Our God is not merely the Divine Being signified by the gold; He is also the redeeming God, signified by the silver. No longer is He just gold—He is electrum, gold mingled with silver.

When we experience the blowing wind, we enjoy the covering cloud and then we pass through the burning, consuming fire. The result is the glowing electrum, something shining, lovely, precious, and pleasant. As the electrum, the Lord Jesus is the One who has redeemed us and who is everything to us. He is our God, our Lamb, our Redeemer, our jasper, and our sardius. If we consider our spiritual experience, we will realize that the One who dwells within us today is the Lamb-God, the One signified by the electrum.

Now we have Him as the treasure in the earthen vessel (2 Cor. 4:7), and we have thereby become a people of honor and glory. We need to consider how precious and honorable is the Christ who is within us. As the electrum within us, He is the treasure of incomparable worth. This treasure is the issue of the wind, the cloud, and the fire. The more we pass through the wind, the cloud, and the fire, the more the electrum is constituted into our being, making us a people who are filled with the Triune God and who manifest His glory. (Life-study of Ezekiel, pp. 34-35)

[God as the] light needs a lamp, and the Lamb is the lamp of the city (Rev. 21:23c). We need to ask why God, being the light, needs a lamp. Every electrical light needs a holder or a bulb. Without the bulb, our touching of the electricity may electrify and kill us. In like manner, without the Lamb being the lamp, God's shining over us would "kill" all of us. However, the divine light shines through our Redeemer. This light has become so lovable and touchable, and we even walk in this light (1 John 1:7). Without the Lamb's redemption, God's shining over us could only kill us. God as the light, though, has a holder, and this holder is the Redeemer, the Lamb. The Lamb as the lamp expresses the light in a very approachable and lovable way. (CWWL, 1984, vol. 3, "God's New Testament Economy," p. 457)

Further Reading: God's New Testament Economy, ch. 37

« WEEK 2 —DAY 5 »

Morning Nourishment

Eph. 3:17 That Christ may make His home in your hearts through faith...

19 ...That you may be filled unto all the fullness of God.

21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

The spiritual history of a normal Christian should be a continual cycle involving the experience of God as the wind, the cloud, the fire, and the electrum. The more we experience the wind, the cloud, and the fire, the more the electrum is constituted into our being, making us a people who are filled with the Triune God and who manifest His glory. The issue of the spiritual transactions involving the blowing wind, the covering cloud, and the purifying fire is the glowing electrum—the radiant expression of the redeeming God. (Ezek. 1:4, footnote 5)

Today's Reading

The spiritual history of every Christian should involve the wind, the cloud, the fire, and the electrum. When we were saved, we experienced the Lord in these four ways, and we should continue to experience Him in this way. In fact, every time we are graced by the Lord, we have spiritual transactions with Him involving the wind, the cloud, the fire, and the electrum. When you wake up in the morning, you may sense that the wind of the Spirit is blowing upon you and that a cloud is overshadowing you. Then as you spend some time to pray, you may sense that a fire is burning within you to consume your corruption, worldliness, and many other negative things. Eventually, you may sense that within you there is something bright, beautiful, and dignified—the glowing electrum. As a result of this experience, you may live the whole day in the enjoyment of the glowing electrum. However, as you live and walk in this corrupted world, you cannot avoid being defiled and contaminated, so at the end of the day or the next morning you may have a further experience of the wind, the cloud, the fire, and the electrum...You confess your sins and deal with your filthiness, and following this you once again enjoy the shining of the electrum within you.

Sometimes we need to experience the blowing of a mighty wind, a wind that causes us to have a great turn. Whenever we make such a turn, we receive much grace from the Lord...Being graced by the Lord is a matter of the wind, the cloud, the fire, and the electrum. The Holy Spirit blows upon us like a wind from God. This is the beginning of our being graced. Then as we are under the brooding, covering cloud of the Lord's presence, we spontaneously realize how sinful and impure we are...Everything that does not match God's holy and glorious nature will be consumed. Everything that is not of God—everything related to sin, the world, the flesh, and Satan—must be burned away. The only thing that can pass through the consuming fire is the redeeming God as the glowing electrum.

The more you pursue the Lord, the more you will realize that the holy fire burns not only your weak points but also your strong points, including your natural goodness, your natural virtues, and everything in you that you and others admire, appreciate, and hold in high regard. Like Augustine, you may eventually feel that even your confession and tears of repentance need the Lord's cleansing.

The issue of the blowing of the wind, the covering of the cloud, and the burning of the fire is the radiant manifestation of the electrum. As we experience the burning of the consuming fire, God Himself is manifested in us. The more we pass through God's wind, cloud, and fire, the more the Lord is manifested in us in a dignified and glorious way. When He is manifested in such a way, we sense that He alone is precious, lovely, bright, majestic, and glorious. Like the disciples on the Mount of Transfiguration, we see "no one except Jesus Himself alone" (Matt. 17:8). The only one in view, the only one in the scene, is the lovely, precious, glorious Lord Jesus. Then we can do nothing other than bow before Him, worship Him, exalt Him, crown Him, and pour out everything to Him. In this way we gain the Lord, and He gains us. (Life-study of Ezekiel, pp. 40-42)

Further Reading: Life-study of Ezekiel, msg. 4

« WEEK 2 —DAY 6 »

Morning Nourishment

Ezek. 1:1 ...The heavens were opened and I saw visions of God.

28 Like the appearance of the rainbow that is in the cloud on a day of rain....This was the appearance of the likeness of the glory of Jehovah...

Rev. 21:10-11 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God...

We all need to experience more of the spiritual wind, the overshadowing cloud, the burning fire, and the glowing electrum. By passing through this kind of experience, we become the vision of the glory of God. In our experience we have the wind, the cloud, the fire, and the electrum. Then whenever we meet together, we are the vision of the glory of the electrum, having a precious treasure that is shining and glowing.

Genesis 1 begins with a word concerning God, and Ezekiel 1 opens with a glorious vision of God. Those who know God can testify that our spiritual experiences are according to our knowledge of God. Likewise, our service and the church affairs also depend on our knowledge of God. The degree of our knowing God will determine both the degree of our spiritual experience and the situation of the church. Spiritually speaking, everything we have depends on God's being, vision, and manifestation and on our knowing God. (Life-study of Ezekiel, pp. 35-36, 23)

Today's Reading

The visions in the book of Ezekiel begin not with man but with God. The visions, which begin from the north, where God is, show us God in His will, plan, intention, work, action, and relationship with man. These visions reveal what God expects man to be in relation to Him. In addition to [the wind, the cloud, the fire, and the electrum], the visions in chapter 1 include the four living creatures, the high and dreadful wheels, a sky as clear as crystal, God's glorious throne, and the man upon the throne. As we consider God's glorious visions in this chapter, we need to pay careful attention to all these matters.

A great many items in the universe are symbols of spiritual things. For example, the sun symbolizes Christ as our light (Mal. 4:2; Luke 1:78), and food symbolizes Christ as our sustenance (John 6:35). Actually, all the positive things in the universe may be used to portray what Christ is to us....The entire universe came into existence for the purpose of describing Christ. For example, if vines had not been created, the Lord Jesus could not have used a vine to describe Himself (John 15:1)....Even the pasture was created so that the Lord Jesus could use it as an illustration of Himself (John 10:9). Because the universe with the billions of things and persons in it was created for the purpose of describing Christ, He, in revealing Himself, can find in any environment something to serve as an illustration of Himself. The whole universe is a picture of Christ. If we see this, we will realize how rich, profound, unlimited, and unsearchable Christ is. (Life-study of Ezekiel, pp. 23-24)

We all need to enter into the depths of the book of Revelation so that we might realize that whatever we experience, enjoy, and realize of our Lord Jesus Christ is also our experience, enjoyment, and realization of the Triune God. He is revealed to such a great extent, and we must experience and enjoy Him to such an extent. Our enjoyment then becomes His testimony, and this living testimony is the present revelation of Jesus Christ. First, He is revealed, then we enjoy Him and become His testimony, and eventually our testimony becomes His present revelation. He is now revealed in our experience of Him as a testimony to Him. He is revealed as the all-inclusive, excellent, marvelous, mysterious, and wonderful One. We need to experience and enjoy such a Christ in so many details in order that our experience can become not only His testimony but also His present revelation. (CWWL, 1984, vol. 3, "God's New Testament Economy," p. 310)

Further Reading: God's New Testament Economy, ch. 21

« WEEK 2 —HYMN

Hymns, #1200

There's a stormy wind a-blowing from the north

Experience of God — As the Wind, Cloud, Fire, and Electrum

1200

Musical score for the hymn "There's a stormy wind a-blowing from the north". The score is written in G major, 4/4 time, and consists of four staves of music. The lyrics are written below the notes. The first staff begins with the lyrics "1. There's a storm - y wind a - - blow - ing from the north; Let it blow! Let it". The second staff continues with "blow! God as our ex - perience will the wind bring forth; Let it blow! Let it". The third staff is marked "Chorus" and begins with "blow! (C) Let it blow! the rush-ing might - y wind; Let it blow us in - to". The fourth staff concludes with "life! Let it blow! the gracious wind of God; Let it blow us in - to Christ!". Chords are indicated above the notes: F, Gm, C7, C/E, Dm, F/C, Gm/Bb, and F.

2. There's a hov'ring cloud a-following the wind,
Covering us! Covering us!
And the presence of the Lord the cloud does bring,
Covering us! Covering us!

Covering us, God's overshadowing cloud—
God has come to stay with us.
Covering us, the gracious cloud of God—
Strength and comfort glorious!

3. With the cloud continually a fire does flash
Burning us! Burning us!
It exposes sin, the soul life, and the flesh,
Burning us! Burning us!

Let it burn! the jealous flame of God;
Let it burn continually!
Let it burn! this all-consuming flame;
Let it burn us thoroughly!

4. Then from out the fire does the electrum glow,
Shining forth! Shining forth!
The redeeming God does our experience show,
Shining forth! Shining forth!

Let Him shine! This gold and silver One;
Let Him shine for all to see!
'Tis the Lamb-God who has now become
Our enjoyment inwardly.

5. Let the wind, cloud, fire and th' electrum be
Wrought in us, o'er and o'er;
Let this cycle be repeated constantly
More and more, more and more!

Blow and hover, burn and shine forth, Lord,
All our being to possess,
That we all may gain Thee constantly
All Thy likeness to express.