

## 第一篇

枯干骸骨被点活，  
成为极大的军队，  
以及两根木杖接连，  
为着建造神的家

读经：结三七 1～28

纲 要

周 一

壹 以西结书分为四大段：

- 一 第一大段是第一章，说到神荣耀的异象，启示这位圣别的神在祂的荣耀里。
- 二 第二大段是第二至三十二章，说到神的审判，对付一切与神的公义、圣别和荣耀不合的事物。
- 三 第三大段是第三十三至三十九章，说到神余民的恢复；这指明这一段的主要观念乃是主的恢复。
- 四 第四大段是第四十至四十八章，说到神来建造蒙爱得着恢复的人，叫他们成为祂的居所；这一段专讲神的建造。

贰 以西结书有三章可视为圣经里的大章，就是一章、三十七章和四十七章：

## Message One

### The Dry Bones Being Enlivened to Become an Exceedingly Great Army and the Two Pieces of Wood Being Joined Together for the Building of the House of God

Scripture Reading: Ezek. 37:1-28

Outline

Day 1

**I. The book of Ezekiel has four main sections:**

- A. *The first section, consisting of chapter 1, speaks of the glorious vision of God and reveals the holy God in His glory.*
- B. *The second section, composed of chapters 2 through 32, speaks of God's judgment to deal with all things and matters that do not match His righteousness, holiness, and glory.*
- C. *The third section, which includes chapters 33 through 39, concerns God's recovery of a remnant of His people; this indicates that the main idea in this section is the Lord's recovery.*
- D. *The fourth section, consisting of chapters 40 through 48, speaks about God coming to build His beloved recovered people into His dwelling place; this section is devoted to the matter of God's building.*

**II. In the book of Ezekiel there are three chapters which may be considered great chapters in the Bible—chapter 1, chapter 37, and chapter 47:**

一 这几章各可用一个字代表：第一章是“火”，三十七章是“气”，四十七章是“水”。

二 三十七章启示主来复兴祂那死沉、分散的子民，使他们成为一；因着他们成了死沉枯干的骸骨，所以他们需要被点活并联结起来。

叁 以西结三十七章启示神的灵如何进到  
我们里面，点活我们，使我们成为团体的身体，形成军队，并建造成为神的居所—1～28节：

## 周二

一 枯干骸骨的异象表明，在神进来更新并重生我们以前，我们不仅是罪恶并污秽的（三六25），也是死的，埋在各种罪恶、世俗、宗教事物的“坟墓”里（三七12～13）。

二 我们像死沉枯干的骸骨，脱节离散，没有合一：

1 无论我们是未得救的罪人或退后的信徒，我们的光景就是这样；不仅不信的罪人需要从坟墓里释放出来，甚至许多弟兄姊妹也需要得复兴，得释放脱离他们的死沉和坟墓。

2 今天许多基督徒被埋在公会、宗派、分裂、独立团体和各种运动的坟墓里。

3 从前我们都在这样的坟墓里，是枯死、离散、脱节的，没有联于任何人，但主乃是死人的救主；神在这里的话是要使死人成为活人—约五25，弗二1～8。

## 周三

A. *Each of these chapters may be represented by a single word: chapter 1—fire; chapter 37—breath; and chapter 47—water.*

B. *Chapter 37 reveals that the Lord comes to revive His dead and scattered people and to make them one; because they had become dead, dry bones, they needed to be enlivened and joined together.*

**III. Ezekiel 37 reveals how God's Spirit comes into us in order to enliven us so that we may become a corporate Body formed into an army and also built up as God's dwelling place—vv. 1-28:**

## Day 2

A. *The vision of the dry bones shows that before God came in to renew and regenerate us, we were not only sinful and filthy (36:25) but also dead and buried in “graves” of various sinful, worldly, and religious things (37:12-13).*

B. *We were like dead and dry bones, disjointed and scattered, having no oneness:*

1. *Whether we were an unsaved sinner or a backslidden believer, this was our situation; not only unbelieving sinners need to be delivered from their graves, but even many brothers and sisters need to be revived and delivered from death and from their graves.*

2. *Today many Christians are buried in the graves of denominations, sects, divisions, independent groups, and different movements.*

3. *Formerly, we were in such graves, dead, dry, scattered, disjointed, and not connected to anyone, but the Lord is the Savior of the dead; God's word here is to cause a dead person to become a living person—John 5:25; Eph. 2:1-8.*

## Day 3

三 以西结在以西结三十七章的申言不是预言，乃是为主说出、宣告一些事—4 ~ 5 节：

- 1 当以西结说话时，神就将那灵赐给人—10、14 节。
- 2 在圣经里，申言的主要意义不是预言，乃是说出主，将主供应给人：
  - a “那申言的，乃是建造召会”—林前十四 4 下。
  - b “你们都能一个一个地申言，为要使众人有学习，使众人得勉励”—31 节。
  - c 申言为神说话并说出神，以神为内容，把神供应给听见的人，并带他们归向神；召会的聚会应当充满神，会中一切的活动都该把神传达并传输给人，使他们为神所灌注—24 ~ 25 节。
  - d 我们要申言，就必须是有神的气之属神的人—提后三 16 ~ 17：
    - (一) 我们读圣经该是一种吸入，我们教导圣经该是一种呼出。
    - (二) 当我们在为主说话时，我们该觉得我们在呼出神，听者在吸入神。

## 周 四、周 五

- e 申言会使你成为得胜者；申言乃是得胜者的功用—林前十四 3、4 下，参太十六 18。
- 3 当以西结申言时，神就差来风、气息和灵，吹在枯干的骸骨上—结三七 4 ~ 10、14：
  - a 希伯来文，**ruach**，如阿克，在五至十节和十四节翻成不同的字：风、气息、灵。

C. *Ezekiel's prophesying in Ezekiel 37 was not a matter of predicting but a matter of speaking forth, declaring, something for the Lord—vv. 4-5:*

1. When Ezekiel spoke forth, God gave people the Spirit—vv. 10, 14.
2. The main meaning of prophesying in the Bible is not to predict but to speak forth the Lord, to minister the Lord to people:
  - a. “He who prophesies builds up the church”—1 Cor. 14:4b.
  - b. “You can all prophesy one by one that all may learn and all may be encouraged”—v. 31.
  - c. Prophesying, speaking for God and speaking forth God with God as the content, ministers God to the hearers and brings them to God; the church meeting should be filled with God, and all its activities should convey and transmit God to people so that they may be infused with God—vv. 24-25.
  - d. In order to prophesy, we must be a man of God with the breath of God—2 Tim. 3:16-17:
    - 1) Our reading of the Bible should be a kind of inhaling, and our teaching of the Bible should be a kind of exhaling.
    - 2) When we are speaking for the Lord, we should have the sense that we are exhaling God and that the recipients are inhaling God.

## Day 4 & Day 5

- e. Prophesying makes us an overcomer; prophesying is the function of the overcomers—1 Cor. 14:3, 4b; cf. Matt. 16:18.
3. As Ezekiel was prophesying, God was blowing upon the dry bones, sending the wind, the breath, and the Spirit—Ezek. 37:4-10, 14:
  - a. The Hebrew word **ruach** is variously translated “wind,” “breath,” “spirit” in verses 5 through 10 and 14.

- b 在属灵的经历上，当神吹在我们身上时，祂的气息就是风；当我们呼吸这风时，那就是气息；当气息进到我们里面时，那就是灵。
- c 当以西结申言时，神就吹风，百姓接受气息，这气息就成为灵，就是赐生命的灵—林前十五45下，林后三6。
- 4 当以西结初次申言时（结三七7），就有响声和震动，使枯骨联络在一起；当我们在聚会中来在一起，借呼求主并赞美祂而发出欢呼的声音（诗九五1，参哀三55～56，约二十22，诗歌二一〇首），我们就真正地是一。
- 5 当以西结再次申言时（结三七10），气息就进到“极其枯干”（2；参11）并死沉的骸骨里面，“骸骨便活了，并且站起来，成为极大的军队”（10），为神争战。

## 周 六

肆 两根无生命的木杖象征以色列国分裂的两部分—南方的犹大国和北方的以色列国—16节：

- 一 这两国不能合一，并且在主眼中，他们完全死了、枯干了。
- 二 他们被点活并在生命中长大以后，就能联结为一—17节。
- 三 这很像接枝，就是把两根枝子接在一起，至终枝子就长在一起—罗六5，十一17、24：
- 1 长在一起是指生机的联结，在这联结里有生长发生，就是使一方有分于另一方的生命与特征；在这与基督生机的联结里，凡基督所经过的，都成了我们的历史。
- 2 祂的死与复活现今是我们的，因为我们在祂里面，已经在生机上与祂联结；这就是接枝—24节。

- b. In spiritual experience, when God blows on us, His breath is the wind; when we breathe the wind, it is the breath; and when the breath is within us, it is the Spirit.
- c. When Ezekiel prophesied, God blew the wind, the people received the breath, and the breath became the Spirit, the life-giving Spirit—1 Cor. 15:45b; 2 Cor. 3:6.
4. When Ezekiel prophesied the first time (Ezek. 37:7), there was a noise and a rattling, and all the bones came together; when we come together in the meetings and make a joyful noise by calling on the Lord and praising Him (Psa. 95:1; cf. Lam. 3:55-56; John 20:22; Hymns, #255), we are truly one.
5. When Ezekiel prophesied the second time (Ezek. 37:10), the breath came into the “very dry” (v. 2, cf. v. 11) and dead bones, “and they lived and stood up upon their feet, an exceedingly great army” (v. 10), to fight the battle for God.

## Day 6

**IV. The two lifeless pieces of wood symbolize the two parts of the divided nation of Israel, the southern kingdom of Judah and the northern kingdom of Israel—v. 16:**

- A. *These two kingdoms could not be one, and in the eyes of the Lord they were thoroughly dead and dried up.*
- B. *After being enlivened and by the growth in life, they can be joined together and become one—v. 17.*
- C. *This is very similar to grafting, in which two branches are joined and eventually grow together—Rom. 6:5; 11:17, 24:*
1. Growing together denotes an organic union in which growth takes place, so that one partakes of the life and characteristics of the other; in the organic union with Christ, whatever Christ passed through has become our history.
2. His death and resurrection are now ours because we are in Him and are organically joined to Him; this is grafting—v. 24.



3 这接枝能：(一)排除我们一切消极的元素；(二)使我们身上神所造的功能得以复活；(三)拔高我们的功能；(四)充实我们的功能；(五)浸透我们全人，以变化我们。

四 以西结三十七章一至十四节的枯骨是为着形成军队，为神争战；十六至二十二节的木杖是为着建造神的家，作神的居所。

伍 本章的启示表明，身体、召会和神的家要有真正的一，唯一的路乃是生命的路：

一 气息进到死人里面，成为他们的生命，死人便活了，并且站起来，成为极大的军队。

二 一至十四节的枯骨以及十六至十七节的两根枯枝能成为一，不是借着恩赐或教训，乃是借着生命。

三 枯骨和枯枝被点活并成为一，这一乃是生命分赐与生命长大的结果—参约十七 2、11、17、21 ~ 23，弗四 11 ~ 16。

3. Such a grafting (1) discharges all our negative elements, (2) resurrects our God-created faculties, (3) uplifts our faculties, (4) enriches our faculties, and (5) saturates our entire being to transform us.

D. Whereas the dry bones in Ezekiel 37:1-14 are for forming an army to fight the battle for God, the pieces of wood in verses 16 through 22 are for the building of the house of God as His dwelling place.

**V. The revelation in this chapter shows that the unique way to have the Body, the church, and the house of God in the genuine oneness is the way of life:**

A. When the breath entered into the dead ones, it became life to them, and they lived and stood up in oneness to become an exceedingly great army.

B. The dry bones in verses 1 through 14 and the two dead branches in verses 16 and 17 became one not by gifts or by teaching but by life.

C. The dead bones and the dead branches were enlivened and became one as the issue of the dispensing of life and the growth in life—cf. John 17:2, 11, 17, 21-23; Eph. 4:11-16.



## 晨兴喂养

结一 4 “…暴风从北方刮来，有一朵大云，有火不断地闪烁，…从其中，就是从火中所发出的，看来好象光耀的金银合金”

三七 9 “…人子啊，你要申言，…气息啊，要从四方而来，吹在这些被杀的人身上，使他们活了。”

四七 1 “…水从殿的门槛下流出，往东流去…”

以西结书分为四大段，每一段包含一个重要的点。第一大段是第一章，说到神荣耀的异象，启示这位圣别的神在祂的荣耀里。第二大段是第二至三十二章，说到神的审判，对付一切与神的公义、圣别和荣耀不合的事物。无论是以色列，还是外邦人，凡与神性情不合的，神都要审判。第三大段是第三十三至三十九章，说到神在祂的恢复里，还有剩余的民。当神来审判的时候，还纪念祂的恩约，保守一班选民，带他们归回本地。这指明第三大段的主要观念乃是主的恢复。第四大段是第四十至四十八章，说到神来建造蒙爱得着恢复的人，叫他们成为祂的居所。这就是说，末了这一段专论到神的建造。（以西结书生命读经，二四七页。）

## 信息选读

以西结书有三章可视为圣经里的大章，就是一章、三十七章和四十七章。这几章不只在以西结书，就是在整本圣经里，也有特别的地位。这几章，每一章都可用一个字来代表：第一章是火，三十七章是气，四十七章

## Morning Nourishment

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

37:9 ...Prophecy to the wind;.. .Come from the four winds, O breath;...breathe on these slain, that they may live.

47:1 ...There was water flowing out from under the threshold of the house to the east...

The book of Ezekiel has four main sections, each of which contains one crucial point. The first section, consisting of chapter 1, speaks of the glorious vision of God and reveals the holy God in His glory. The second section, composed of chapters 2 through 32, speaks of God's judgment to deal with all things and matters that do not match His righteousness, holiness, and glory. God judges everything among Israel and among the Gentiles that is incompatible with His nature. The third section, which includes chapters 33 through 39, concerns God's recovery of a remnant of His people. When God comes in to judge, He remembers His covenant of grace, and thus He preserves a group of His elect and brings them back to their own land. This indicates that the main idea in the third section of Ezekiel is the Lord's recovery. The fourth section, consisting of chapters 40 through 48, speaks about God coming to build His beloved recovered people into His dwelling place. This means that the last section is devoted to the matter of God's building. (Life-study of Ezekiel, p. 199)

## Today's Reading

In the book of Ezekiel, there are three chapters which may be considered great chapters in the Bible—chapter 1, chapter 37, and chapter 47. These chapters occupy a special position not only in Ezekiel but in the Bible as a whole. Each of these chapters may be represented by a single word: chapter 1—fire; chapter

是水。没有一章圣经像以西结一章那样说到神是火。约翰四章、七章，和启示录二十二章都说到水，但不象以西结四十七章那样的说法。照样，以西结三十七章说到神的气，也是独特的。这一章启示神的灵如何进到我們里面，叫我們活过来，使我們成为一个团体的身体，形成军队，也建造成为神的居所。唯有在这一章，我們才看见被生命之气点活的结果。借此我們看见，以西结三十七章在圣经里占有特别的地位。

以西结三十三至三十七章，描述神从不同的方面恢复祂的子民。三十四章强调主来作牧人，寻找祂迷失的羊，带他们归回本地。在三十六章，我们看见主借生命恢复祂的子民，不仅是外在的，也是内在的，就是给他们一个新心和一个新灵，又将祂的灵放在他们里面。三十七章启示主来复兴祂那死沉、分散的子民，使他们成为一。在此我们看见，神被掳的子民需要在几方面得恢复。因着他们如同羊被驱逐、分散，所以他们需要主作牧人来寻找他们。因着他们里面的光景是不洁的、老旧的，所以他们需要新心和新灵。因着他们成了死沉枯干的枯骨，所以他们需要被点活并联结起来。

三十六章说到主恢复内在的一面。在祂的恢复里，主不仅在外面带我们回来，更在里面给我们新心和新灵，又将祂的灵放在我们灵里。…主的恢复是既外在又内里的事。我们在主的恢复里，不只地位和环境改变了，我们的心和灵也得着内里的更新，我们更接受了神的灵；在外面有改变，在里面也有转变。

然而，三十六章没有清楚、彻底地告诉我们，…我们如何会得着新心和新灵，并如何会得着神的灵。…因此，我们需要三十七章，给我们看见神如何更新并重生我们。（以西结书生命读经，二四七至二五〇页。）

参读：以西结书生命读经，第十八篇。

37—breath; and chapter 47—water. No chapter speaks of God as fire in the way Ezekiel 1 does. John 4 and 7 and Revelation 22 speak about water, but not in the way that Ezekiel 47 does. Likewise, Ezekiel 37 is unique in the way it speaks of God's breath. This chapter reveals how God's Spirit comes into us in order to enliven us that we may become a corporate body, formed into an army, and also built up as God's dwelling place. Only in this chapter do we see the result of our being enlivened by the breath of life. From this we see that Ezekiel 37 occupies a particular position in the Bible.

Chapters 33 through 37 of Ezekiel describe God's recovery of His people from different aspects. Chapter 34 emphasizes the Lord's coming as a Shepherd to seek His lost sheep and to bring them back to their own land. In chapter 36 we see that the Lord recovers His people by life not only outwardly but also inwardly, by giving them a new heart and a new spirit and by putting His Spirit within them. Chapter 37 reveals that the Lord comes to revive His dead and scattered people and to make them one. From this we see that God's captured people needed to be recovered in different aspects. Because they had been driven away and scattered like sheep, they needed the Lord to search for them as their Shepherd. Because their inward condition was unclean and old, they needed a new heart and a new spirit. Because they had become dead, dry bones, they needed to be enlivened and joined together.

Ezekiel 36 covers the inward aspect of the Lord's recovery. In His recovery the Lord not only brings us back outwardly, but He also inwardly gives us a new heart and a new spirit and puts His Spirit into our spirit.... In the Lord's recovery, which is something both outward and inward, not only are our position, circumstances, and surroundings changed, but we also have the inward renewing of our heart and our spirit, and we receive the Spirit of God. Outwardly there is a change, and inwardly there is a conversion.

Ezekiel 36, however, does not tell us clearly and thoroughly how we may have...a new heart and a new spirit, and...obtain God's Spirit...Thus, we need Ezekiel 37 to show us how God renews us and regenerates us. (Life-study of Ezekiel, pp. 199-201)

Further Reading: Life-study of Ezekiel, msg. 18



## 晨兴喂养

结三七 12 ~ 13 “所以你要申言，对他们说，主耶和华如此说，我的民哪，我必开你们的坟墓，使你们从坟墓中上来，领你们进入以色列地。我的民哪，我开你们的坟墓，使你们从坟墓中上来，你们就知道我是耶和华。”

神来更新、重生我们以前，我们就象枯死的骸骨。我们如果单单有以西结三十六章，就只领悟自己是罪恶、污秽的，却没有想到自己是死的。三十七章启示，我们不只死了，更成了枯骨。这指明神的救恩不只是为着有罪的人，更是为着死了的人。

在神眼中，当我们堕落作罪人或退后的信徒时，我们是死的，是被埋在坟墓里的。我们在各种罪恶事物和属世娱乐的“坟墓”里。我们得救以前或得复兴以前，都在某种的坟墓里。我们犯罪、死亡、被埋葬且枯干。我们没有血，没有肉，没有筋，没有皮—只有枯骨。这是一幅图画，表明我们从前是什么，我们从前在哪里。（以西结书生命读经，二五〇页。）

## 信息选读

因着我们是枯死的，所以我们也是离散的。照以西结三十七章看，没有一根骨头联于另一根，所有的骨头都是脱节离散的，彼此没有合一。无论我们是未得救的罪人或退后的信徒，我们的光景就是这样。

…今天许多基督徒被埋在公会、分裂、独立团体、和各种运动的坟墓里。我们许多人能作见证，从前我们都在这样的坟墓里，是枯死、离散、脱节的，没有联于任何人。

## Morning Nourishment

Ezek. 37:12-13 Therefore prophesy, and say to them, Thus says the Lord Jehovah, Now I will open your graves and cause you to come up out of your graves, O My people; and I will bring you into the land of Israel. And you will know that I am Jehovah, when I open your graves and bring you up out of your graves, O My people.

Before God came in to renew us and regenerate us, we were like dead and dry bones. If we had only Ezekiel 36, we would realize that we were sinful and filthy, but we would not think that we were dead. Ezekiel 37 reveals that we were not only dead but that we were also dry bones. This indicates that God's salvation is not only for those who are sinful but also for those who are dead.

In the sight of God, when we were fallen, either as a sinner or as a backslidden believer, we were dead and buried in a grave. We were in the “grave” of various sinful things and worldly entertainments. Before we were saved or before we were revived we were all buried in some kind of grave. We were sinful, dead, buried, and dried up. We had no blood, no flesh, no sinew, no skin—just dry bones. This is a picture showing what we were and where we were. (Life-study of Ezekiel, pp. 201-202)

## Today's Reading

Because we were dead and dry, we were also scattered. According to Ezekiel 37 not one piece of bone was joined to another piece. All the bones were disjointed and scattered, having no oneness. Whether we were an unsaved sinner or a backslidden believer, this was our situation.

Today many Christians are buried in the graves of denominations, divisions, independent groups, and different movements. All denominations, sects, groups, and movements are graves. Many of us can testify that formerly we were in such graves, dead, dry, scattered, disjointed, and not connected to anyone.

十一至十三节说，“主对我说，人子啊，这些骸骨就是以色列全家。他们说，我们的骨头枯干了，我们的指望失去了，我们被剪除净尽了。所以你要申言，对他们说，主耶和华如此说，我的民哪，我必开你们的坟墓，使你们从坟墓中上来，领你们进入以色列地。我的民哪，我开你们的坟墓，使你们从坟墓中上来，你们就知道我是耶和华。”

不仅不信的罪人需要从坟墓里释放出来，甚至许多弟兄姊妹也需要得复兴，得释放脱离他们的死沉和坟墓。有些圣徒败落荒凉了，如今被捆绑在他们的坟墓里。我不知道你被什么所杀，或被拘禁在哪一种坟墓里。但我盼望神的风吹在你身上，神的光照进你里面，神的生命在你里面作工，拆开你的坟墓，使你从这坟墓中上来，而得着复兴。

圣经启示，主是死人的救主。主耶稣在约翰五章二十五节说，“时候将到，如今就是了，死人要听见神儿子的声音，听见的人就要活了。”在以西结三十七章，神不是对病人说话，乃是对死人说话。我们若看见自己是死的，需要主来点活我们，我们就有福了。神在这一章里的话不是使病人痊愈，不是把坏人转变成好人；神在这里的话是要使死人成为活人。我盼望许多人在主面前谦卑自己，祷告说，“主，我承认我不只病了，不只是有罪的，我承认我是死的。我的心和灵都死了。主，我完全枯死了；我就象一堆枯死的骸骨。哦主，我需要你的生命进到我里面。我需要你把生命的气吹到我里面，好使我活过来。”

赞美主，祂没有把我们留在自己的光景里，却进到我们里面来拯救我们！然而，主不是直接来作我们的牧人，照三十七章，祂乃是借着有人申言祂的话而进来作牧人。（以西结书生命读经，二五一至二五二页。）

参读：以西结书生命读经，第十八篇。

Ezekiel 37:11-13 says, “Then He said to me, Son of man, these bones are the whole house of Israel. Now they say, Our bones are dried up, and our hope is lost; we are cut off completely. Therefore prophesy, and say to them, Thus says the Lord Jehovah, Now I will open your graves and cause you to come up out of your graves, O My people; and I will bring you into the land of Israel. And you will know that I am Jehovah, when I open your graves and bring you up out of your graves, O My people.”

Not only unbelieving sinners need to be delivered from their graves, but even many brothers and sisters need to be revived and delivered from death and from their graves. Some saints have become fallen and desolate and now are bound in their graves. I do not know by what you were slain or in what kind of grave you are being held. But I hope that God’s wind will blow upon you, that God’s light will shine into you, and that God’s life will work within you to tear open your grave and cause you to come up out of this grave and to be revived.

The Bible reveals that the Lord is the Savior of the dead. In John 5:25 the Lord Jesus says, “An hour is coming, and it is now, when the dead will hear the voice of the Son of God, and those who hear will live.” In Ezekiel 37 God is speaking not to the sick but to the dead. It is a blessing to realize that we are dead and that we need the Lord to enliven us. God’s word in this chapter is not to make a sick person well and not to turn an evil person into a good person; God’s word here is to cause a dead person to become a living person. I hope that many will humble themselves before the Lord and pray, “Lord, I confess that I am not only sick and sinful—I admit that I am dead. My heart and my spirit are dead. Lord, I am completely dead and dry. I am like a pile of dead, dry bones. O Lord, I need Your life to come into me. I need You to breathe the breath of life into me so that I may live.”

Praise the Lord that He did not leave us in our situation but came in to rescue us! However, the Lord did not come in directly to be our Shepherd, but, in keeping with Ezekiel 37, He came in through the prophesying of His word. (Life-study of Ezekiel, pp. 202-203)

Further Reading: Life-study of Ezekiel, msg. 18

## 晨兴喂养

结三七 4~5 “祂又对我说，你要向这些骸骨申言说，枯干的骸骨啊，要听耶和华的话。主耶和华对这些骸骨如此说，我必使气息进入你们里面，你们就要活了。”

10 “于是我遵命申言，气息就进入骸骨，骸骨便活了，并且站起来，成为极大的军队。”

许多基督徒对申言有一种错误的领会，以为申言只是预言。但以西结三十七章几乎没有什么预言；反之，这里的申言乃是一种宣告或说出一些话。这指明这一章里的申言，主要的意义不是预言，乃是讲说，作某种的宣告。主吩咐以西结申言，祂的意思是要以西结讲说一些话。主告诉以西结，当他申言时，祂会差出气息和风来。当以西结说话时，神就将那灵赐给祂的子民。在此我们能清楚看见，申言的主要意义不是预言，乃是为主说话。

还有的基督徒以为申言就是教导。但无论人对枯骨有多少的教导，枯骨仍是枯骨。人可以教导枯骨说，他们需要风、气息和灵，但枯骨不会有任何改变。在这一章里，以西结没有向枯骨预言什么，也没有教导他们；反之，当以西结申言，为神说话时，神就随着他。当以西结申言时，神就差来风、气息和灵，吹在枯骨上。（以西结书生命读经，二五二至二五三页。）

## 信息选读

〔林前十四章二十五节说到申言使不信的人面伏于地敬拜神，〕这含示申言为神说话并说出神，以神为

## Morning Nourishment

Ezek. 37:4-5 Then He said to me, Prophecy over these bones, and say to them, O dry bones, hear the word of Jehovah. Thus says the Lord Jehovah to these bones: I will cause breath to enter into you, and you shall live.

10 So I prophesied as He commanded me, and the breath came into them; and they lived and stood up upon their feet, an exceedingly great army.

Many Christians have a mistaken understanding of prophesying, thinking that to prophesy is only to predict. But there is hardly any prediction in Ezekiel 37. Instead, the prophesying here is a matter of declaring something or speaking something forth. This indicates that prophesying in this chapter does not mainly mean to predict but to tell forth, to make some kind of declaration. When the Lord told Ezekiel to prophesy, He meant that Ezekiel should speak forth. The Lord told Ezekiel that when he prophesied, He would send the breath and the wind. When Ezekiel spoke forth, God gave people the Spirit. From this we can see clearly that the main meaning of prophesying is not to predict but to speak forth something for the Lord.

Other Christians think that to prophesy is to teach. But no matter how much one may teach dry bones, they remain dry bones. One may teach dry bones about the need for wind, breath, and the Spirit, but nothing happens to these bones. In chapter 37 Ezekiel neither predicted something to the dry bones nor taught them. On the contrary, when Ezekiel prophesied, he spoke something for God, and God followed him. As Ezekiel was prophesying, God was blowing upon the dry bones, sending the wind, the breath, and the Spirit. (Life-study of Ezekiel, p. 203)

## Today's Reading

First Corinthians 14:25b implies that prophesying, speaking for God and speaking forth God with God as the content, ministers God to the hearers and

内容，把神供应给听见的人，并带他们归向神。这也指明，召会的聚会应当充满神，会中一切的活动都该把神传达并传输给人，使他们为神所灌注。（圣经恢复本，林前十四 25 注 1。）

提后三章十四至十七节是属神的人有神的呼出。圣经，神的话，乃是神的呼出。神的说话就是神的呼出。因此，祂的话就是灵（约六 63）或气。所以，圣经乃是这位是灵之神的具体化。那灵乃是圣经的素质、本质，犹如磷是火柴的基本本质。我们必须用我们的灵，划擦圣经的灵，以点着神圣的火。

圣经既为是灵之神的具体化，也就是基督的具体化。基督是神活的话（启十九 13），圣经是神写的话（太四 4）。这圣经使属神的人得以完备，装备齐全。

提后四章二节说，“务要传道；无论得时不得时，都要预备好。”新约在原文里没有分章节。因此四章一节和二节乃是三章十四至十七节的继续。四章二节的道乃是圣经的话，包含提摩太从保罗和旧约所学习的（三 14～15）。在照管地方召会的事上，特别在召会败落的时期，真理之话的传扬是非常重要的。在三章十四至十七节，神的说话就是祂的呼出。我们该是属神的人，有神的呼出。我们读经就是吸入神的气。神呼出而我们吸入。这样，无论得时不得时，我们都能传道。我们的传讲就是我们的呼出。

我们该是今日的提摩太，受嘱咐将一切真理丰富的存托托付给忠信的人，使他们成为能讲说的人，无论得时不得时，随时随地出去讲说真理。这是我们属天的呼吸。我们每天都吸入神的气，每天都该借着说话而呼出（长老训练第六册，一三四至一三六页）。

参读：教师训练，第二章。

brings them to God. This also indicates that the church meeting should be filled with God, and that all its activities should convey and transmit God to people that they may be infused with God. (1 Cor. 14:25, footnote 1)

In 2 Timothy 3:14-17 [there] is a man of God with the breath of God. The Scripture, the Word of God, is the breath of God. God's speaking is God's breathing. Hence, His word is spirit (John 6:63), pneuma, or breath. Thus, the Scripture is the embodiment of God as the Spirit. The Spirit is therefore the very essence, the substance, of the Scripture, just as phosphorus is the essential substance in matches. We must strike the Spirit of the Scripture with our spirit to catch the divine fire.

As the embodiment of God the Spirit, the Scripture is also the embodiment of Christ. Christ is God's living Word (Rev. 19:13), and the Scripture is God's written word (Matt. 4:4). This Scripture makes the man of God complete and equips him.

Second Timothy 4:2 says, "Proclaim the word; be ready in season and out of season." In the original text the New Testament has no chapter divisions. Therefore verses 1 and 2 of chapter 4 are a continuation of 3:14-17. The word in 4:2 is the word of the Bible, comprised of what Timothy learned both of Paul and of the Old Testament (3:14-15). In caring for a local church, especially in a time of the church's decline, the preaching of the word is vital. In 3:14-17 God's speaking is His breathing. We should be men of God with the breath of God. Our reading of the Scripture is our inhaling of God's breath. God is breathing, and we are inhaling. Then we are able to proclaim the word in season and out of season. Our preaching is our exhaling.

We should be today's Timothys, the ones charged to commit all the rich deposit of the truth to the faithful ones, making them competent speakers to go out to speak the truth in season and out of season, anytime and anywhere. This is our heavenly breathing. Every day we should inhale God's breath, and every day we should exhale by speaking. (CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of Truth in Paul's Epistles," pp. 549-550)

Further Reading: CWWL, 1984, vol. 1, "Teachers' Training," ch. 2

## 晨兴喂养

林前十四 3~4 “但那申言的，是对人讲说建造、勉励和安慰。那说方言的，是建造自己，但那申言的，乃是建造召会。”

31 “因为你们都能一个一个地申言，为要使众人有学习，使众人得勉励。”

在预表的时代，得胜者是申言者。申言者先顾到神的谕言。根据他们所说神的谕言，他们多少在那里也运用神的权柄。…〔启示录二至三章的〕得胜者就是申言者之预表的应验。所以当使徒保罗说到召会该怎么聚会的时候，他强调而且高举申言（林前十四 1、3~6、24、31、39）。申言会使你成为得胜者。把基督说到人里面就是申言，申言乃是得胜者的功用（过照着神启示之高峰的生活，四页）。

## 信息选读

以西结三十七章里有三件事与申言有关：风、气息和灵。在中文这是三个不同的字，但在希伯来文里只有一个字，ruach，如阿克。九节说到风和气息，原文里是同一个字。十四节说到灵，这也是如阿克这字的翻译。译者很难决定在这几节里如阿克该翻作什么。如何翻译乃是基于上下文，也根据译者的领会。

我们若将这事应用到属灵的经历上，可以说当神吹在我们身上时，祂的气息就是风；当我们呼吸这风时，那就是气息；当气息进到我们里面时，那就是灵。首先是风，然后是气息，再后是灵。当以西结申言时，神就吹风，百姓接受气息，这气息就成为灵，就是赐生命的灵（林前十五 45 下）。

## Morning Nourishment

1 Cor. 14:3-4 But he who prophesies speaks building up and encouragement and consolation to men. He who speaks in a tongue builds up himself, but he who prophesies builds up the church.

31 For you can all prophesy one by one that all may learn and all may be encouraged.

In the age of typology, the overcomers were the prophets. The prophets took care of God's oracle first. Based upon their oracle, they did exercise, to some extent, God's authority. [The overcomers in Revelation 2 and 3] are the fulfillment of the typology of the prophets. Therefore, when the apostle Paul was talking about how the church should meet, he stressed and uplifted prophesying (1 Cor. 14:1, 3-6, 24, 31, 39). Prophesying makes you an overcomer. Speaking Christ into people is prophesying. Prophesying is the function of the overcomers. (Living a Life according to the High Peak of God's Revelation, pp. 9-10)

## Today's Reading

In Ezekiel 37 three things are related to the prophesying: the wind, breath, and Spirit. In English these are three different words, but in Hebrew they are only one word, ruach. Verse 9 uses the word wind and the word breath, but in the Hebrew text both are the same word, ruach. In verse 14 there is the Spirit, but this also is a translation of ruach. It is difficult for translators to decide how to translate ruach in these verses. The translation is based both upon the context and upon the understanding of the translator.

If we apply this matter to our spiritual experience, we may say that when God blows upon us, that is the wind; when we breathe the wind, it is the breath; and when the breath comes into us, it is the Spirit. First comes the wind and then the breath and then the Spirit. When Ezekiel prophesied, God blew the wind, the people received the breath, and the breath became the Spirit, the life-giving Spirit (1 Cor. 15:45b).



在以西结三十七章，以西结申言了两次，先在七节，然后在十节。七节说，“于是，我遵命申言。正申言的时候，就有响声，不料，有震动；骸骨彼此接近，骨与骨联络。”这里我们看见，当以西结申言时，有响声和震动。

有时别人抱怨我们的聚会太吵。我的回答是，如果所有的人都是枯骨，就会非常安静；没有响声或任何声音，只有安静。在三十七章，平原上的骸骨非常安静，动也不动。但是当以西结来申言时，就有响声和震动，使枯骨联络在一起。我无法解释为什么这事会发生。然而，我们确实知道，当我们在聚会中来在一起，发出欢呼的声音（诗九五1），我们就真正地是一。…假如我们都来聚会，却安安静静地坐在那里，我相信三十分钟后我们就会彼此批评，最后我们会失去一。但是当我们将向主耶稣欢呼、赞美祂，呼求祂的名，这会叫我们合而为一。你可能觉得太吵闹，但我们越这样欢呼，我们就越是一。我们借着呼求主的名并赞美祂，而从自己出来，这使我们成为一。

响声、震动以及骸骨联络之后，有很特别的事发生。骸骨上长了筋、肉和皮，遮蔽骸骨，使骸骨的外表好看多了〔结三七8〕。这些从前只是枯骨；如今各部分集合起来，联络结合，不过还是没有生命的身体。身体还没有生命，因为没有气息。

以西结三十七章八节的描述可应用在我们的经历上。枯骨必须先彼此接近联络，然后气息才会进到他们里面。我们若没有聚在一起，就不会有神的气息。我们不该等到有神的气息，然后才来在一起。反之，我们该先来在一起，有“响声”和“震动”，然后神的气息就会吹在我们身上（以西结书生命读经，二五三至二五五页）。

参读：过照着神启示之高峰的生活，第一章。

In Ezekiel 37, Ezekiel prophesied twice, in verse 7 and again in verse 10. Verse 7 says, "So I prophesied as I was commanded. And as I prophesied, there was a noise, and suddenly a rattling; and the bones came together, bone to its bone." Here we see that when Ezekiel prophesied there was a noise and a rattling.

Sometimes others complain that our meetings are too noisy. My answer is that if all were dry bones, everything would be quiet. There would be neither noise nor voice, only quietness. All the bones in the valley in Ezekiel 37 were quiet and motionless. But when Ezekiel came and prophesied, there was a noise and a rattling, and all the bones came together. I cannot explain why this happened. We do know, however, that when we come together in the meetings and make a joyful noise (Psa. 95:1), we are truly one. Suppose we all came into the meeting and sat quietly for thirty minutes. Soon we would become critical of one another, and eventually we would lose our oneness. But when we shout joyfully to the Lord Jesus, praising Him and calling on His name, we are one. It may not sound nice to you, but the more we make noise in this way, the more we are one. If we get out of ourselves by calling on the Lord and praising Him, we will be one.

After the noise, the rattling, and the coming together of the bones, something very particular happened. Sinews, flesh, and skin came upon the bones, covering the bones [Ezek. 37:8] and causing their appearance to be much improved. Formerly they were only dry bones; now they were a lifeless body with the parts gathered up, joined, and connected. The body was lifeless because it had no breath.

The description in verse 8 is applicable to our experience. The dry bones must first come together, and then the breath will come into them. If we do not gather together, we will not have the breath of God. We should not wait until we have the breath of God and then come together. Rather, we should first come together, with "a noise" and "a rattling," and then the breath of God will be breathed upon us. (Life-study of Ezekiel, pp. 204-205)

Further Reading: Living a Life according to the High Peak of God's Revelation, ch. 1

结三七9~10“主对我说，你要向风申言；人子啊，你要申言，向风说，主耶和华如此说，气息啊，要从四方而来，吹在这些被杀的人身上，使他们活了。于是我遵命申言，气息就进入骸骨，骸骨便活了，并且站起来，成为极大的军队。”

当以西结再次申言时，神就差气息进入死的身体里，他们就站起来，成为“极大的军队”，为神争战〔结三七10〕（以西结书生命读经，二五五至二五六页）。”

## 信息选读

在以西结四十七章有神的殿，神的建造；但在三十七章，主的儿女被描绘为分离的枯骨。没有骸骨是彼此联结的。那些骸骨都是独立、分开的。这些枯骨遍满山谷。…三十七章描绘以色列人在坟墓里（12~13）。分散在山谷中的枯骨，是被杀之人的骸骨（9下）。撒但就是那宰杀并埋葬他们的。枯骨需要空气，气息，使他们复生。

地球周围有空气，使人能够生存在这地上，为神的定旨效力。神是灵，乃是真正的空气，气息。…我们说，“哦，主，阿们！阿利路亚！”我们就呼吸。要吸入我们美妙的主，路就是说，“哦，主，阿们！阿利路亚！”

诗歌第二百一十首是宣信（A. B. Simpson）所写关于呼吸的美妙诗歌。这首诗歌的副歌说，“我是呼出我的愁苦，呼出我罪污；我是吸入，一直吸入，你所有丰富。”…我们能借着吸入基督，将祂接受到我们内里各部分。…我们需要记得，在以西结三十七章，

Ezek. 37:9-10 Then He said to me, Prophecy to the wind; prophesy, son of man, and say to the wind, Thus says the Lord Jehovah, Come from the four winds, O breath, and breathe on these slain, that they may live. So I prophesied as He commanded me, and the breath came into them; and they lived and stood up upon their feet, an exceedingly great army.

When Ezekiel prophesied again, God sent the breath to enter into the dead bodies, and then they stood up upon their feet and became an “exceedingly great army” to fight the battle for God [Ezek. 37:10], (Life-study of Ezekiel, p. 205)

## Today's Reading

In Ezekiel 47 is the house of God, the building of God, but in chapter 37 the Lord's children are pictured as disjointed, dry bones. None of the bones are joined to one another. The bones are independent and separate. These dry bones are in the midst of a valley...In Ezekiel 37 the children of Israel are depicted as being in graves (vv. 12-13). The dry bones scattered in the midst of the valley are the bones of slain people (v. 9b). Satan is the one who killed and buried them. The dry bones are in need of the air, the breath, to bring them to life.

There is an expanse of air around the earth that life may exist on this earth to serve God's purpose. As the Spirit, God is the real air, the breath... When we say, “O Lord! Amen! Hallelujah!” we breathe. The way to breathe in our wonderful Lord is to say, “O Lord! Amen! Hallelujah!”

Hymns, #255 by A. B. Simpson is a wonderful hymn on breathing. The chorus of this hymn says, “I am breathing out my sorrow, / Breathing out my sin; / I am breathing, breathing, breathing, / All Thy fullness in.”... We can receive Christ into our inward parts by breathing Him in... We need to remember that in Ezekiel 37 the wind is the breath, and the breath is the Spirit...The Lord comes

风就是气息，气息就是灵。…主来作风，我们接受祂作气息，祂进入我们里面作那灵，而那灵就是生命。

在灵来临以前，我们是枯骨。我们不但被杀、枯干，我们也被埋在坟墓和山谷里。在以西结正申言的时候，“就有响声，不料，有震动；骸骨彼此接近，骨与骨联络。”（7）…骸骨互相联络以后，“骸骨上有筋，也长了肉，又有皮遮蔽其上，只是里面还没有气息。”（8）骸骨互相联络以后，有筋、肉和皮遮蔽其上。这个遮蔽使他们的样子好多了。从前，骸骨只是枯骨，但现今骸骨是没有气息的身体。骸骨没有生命在其中，却能互相联络，这是主奇妙的作为。

我们必须从属灵方面解释以西结三十七章。在神进来更新我们并重生我们以前，我们就象死的枯骨。神的救恩不仅仅为着罪人，也为着死人。因为我们是死枯的，我们也就是分散的，…分离的，…没有连于任何人。主借着祂话的申言，进来拯救我们。如以西结所申言的，骸骨互相联络，筋、肉和皮遮蔽其上。

这些骸骨需要进一步的申言，使生命之气能进入其中。以西结又申言，“气息就进入骸骨，骸骨便活了，并且站起来，成为极大的军队。”（10）骸骨首先成为身体。然后气息进入骸骨，骸骨便活了。他们站起来，成为极大的军队，为神争战。骸骨成为争战的军队，至终成为住处给神居住，以彰显神。军队是为着管治，以对付神的仇敌，居所是为着神的彰显、形像。借着那灵的吹入，神得着彰显，祂的仇敌被对付（李常受文集一九六九年第二册，六〇七至六一〇页）。

参读：圣经中关于生命的重要启示，第九章。

as the wind, we receive Him as the breath, He gets into us as the Spirit, and the Spirit is life.

Before the Spirit came, we were dry bones. We were not only slain and dried up, but we were also buried in graves and in the valley. After Ezekiel's prophesying, "there was a noise, and suddenly, a rattling; and the bones came together, bone to its bone" (v. 7). After the bones came together, "there were sinews on them, and flesh came back, and skin covered them over; but there was no breath in them" (v. 8). After the bones came together, the sinews, flesh, and skin covered them. This covering caused their appearance to be much better. Formerly, they were only dry bones, but now they were a body without breath. It is the marvelous doing of the Lord that the bones could come together without life in them.

We have to interpret Ezekiel 37 in a spiritual way. Before God came in to renew us and regenerate us, we were like dead and dry bones. God's salvation is not merely for sinful people but for dead people. Because we were dead and dry, we were also scattered...and disjointed, ...not connected to anyone. The Lord came in to rescue us through the prophesying of His word. As Ezekiel prophesied, the bones came together, and the sinews, the flesh, and the skin covered them.

These bones needed a further prophecy so that the breath of life could come into them. When Ezekiel prophesied again, "the breath came into them; and they lived and stood up upon their feet, an exceedingly great army" (v. 10). The bones first became a body. Then the breath came into the bones, and they lived. When they stood up, they became an exceedingly great army to fight the battle for God. The bones become the army fighting the battle, and eventually, they become the habitation for God's dwelling to express God. The army is for the dominion to deal with God's enemy, and the dwelling place is for the expression, the image, of God. Through the breathing of the Spirit, God is expressed, and His enemy is dealt with. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," pp. 461-463)

Further Reading: CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 9

结三七 16 ~ 17 “人子啊，你要取一根木杖，在其上写：为犹大和他的同伴以色列人；又取一根木杖，在其上写：为约瑟（以法莲的木杖）和他的同伴以色列全家。你要使这两根木杖彼此接连为一，在你手中成为一根。”

这两根无生命的木杖象征以色列国分裂的两部分——南方的犹大国和北方的以色列国。这两国不能合一，并且在主眼中，他们完全死了、枯干了。他们被点活以后，就能联结为一（结三七 17）。…以西结三十七章一至十四节的枯骨是为着形成军队，为神争战；十六至二十二节的木杖是为着建造神的家，作神的居所（圣经恢复本，结三七 16 注 1）。

## 信息选读

〔在罗马六章五节，“联合生长”指明一种〕生机的联结，在这联结里有生长发生，就是使一方有分于另一方的生命与特征。在这生机的联结里，凡基督所经历的，现今都成了我们的历史。祂的死与复活，现今是我们的，因为我们在祂里面，已经在生机上与祂联结。这就是接枝（十一 24）。这接枝能：（一）排除我们一切消极的元素；（二）使我们身上神所造的功能得以复活；（三）拔高我们的功能；（四）充实我们的功能；（五）浸透我们全人，以变化我们（圣经恢复本，罗六 5 注 2）。

以西结三十七章的启示表明，身体、召会和神的家要有真正的一，唯一的路乃是生命的路。气息进到死人里面，成为他们的生命，死人便活了，并且站起来，成为极大的军队。枯骨以及十六至十七节的两根枯枝能成为一，不是借着恩赐或教训，乃是借着生命。

Ezek. 37:16-17 And you, son of man, take one piece of wood, and write upon it, For Judah and for the children of Israel associated with him; then take another piece of wood, and write upon it, For Joseph, the piece of wood of Ephraim, and for all the house of Israel associated with him; and bring them together, one side to the other, into one piece of wood, that they may become united in your hand.

[In Ezekiel 37:16-17], the two lifeless pieces of wood symbolize the two parts of the divided nation of Israel, the southern kingdom of Judah and the northern kingdom of Israel. These two kingdoms could not be one, and in the eyes of the Lord they were thoroughly dead and dried up. After being enlivened, they are able to be joined together and become one (v. 17)... Whereas the dry bones in verses 1-14 are for forming an army to fight the battle for God, the pieces of wood in verses 16-22 are for the building of the house of God as His dwelling place. (Ezek. 37:16, footnote 1)

## Today's Reading

[In Romans 6:5, “grown together”] denotes an organic union in which growth takes place, so that one partakes of the life and characteristics of the other. In the organic union with Christ, whatever Christ passed through has become our history. His death and resurrection are now ours because we are in Him and are organically joined to Him. This is grafting (11:24). Such a grafting (1) discharges all our negative elements, (2) resurrects our God-created faculties, (3) uplifts our faculties, (4) enriches our faculties, and (5) saturates our entire being to transform us. (Rom. 6:5, footnote 1)

The revelation in Ezekiel 37 shows that the unique way to have the Body, the church, and the house of God in the genuine oneness is the way of life. When the breath entered into the dead ones, it became life to them, and they lived and stood up in oneness to become an exceedingly great army. The dry bones and the two dead branches in verses 16-17 became one not by gifts or by teaching but by life.

枯骨和枯枝被点活并成为一，这一乃是生命分赐与生命长大的结果（参约十七 2、11、17、21～23，弗四 11～16）（结三七 10 注 1）。

大多数〔基督徒〕没有看见实际得着身体、召会和神的家的路。以西结三十七章清楚启示，唯一的路就是生命的路。两根枯枝能长在一起，不是借着恩赐或教训，乃是借着生命。

主没有吩咐以西结运用某种恩赐或去教导。主乃是吩咐以西结为神申言、发言或说话。当以西结为神向死人宣告话语时，神就吹风在死人身上，他们就带着气息。当气息进到他们里面，气息对他们就成为生命。然后借着生命的路，两根枯枝就能长在一起。

生命是奇妙的，生命能解决许多难处。我们物质的身体能胜过许多问题，就是因为这身体是活的。

为着在祂恢复里的合一，我们赞美主。虽然我们来自不同背景，但我们仍是一。我们是一，不是借着恩赐或教训，乃是借着生命。…因着我们有生命，且在生命里，所以我们是一。如今我们是争战的军队，也是主的居所。

当圣徒为着召会生活的扩展而移民时，他们乃是争战的军队。我们若没有一，就无法有正确的移民。…因着我们在生命里成为一，我们就是军队，也是主的居所。军队是由枯骨被点活而形成的；居所是由枯枝被点活、接连而成的。…军队的每一部分，居所的每一部分，都满了生命，且活在一里。这就是主的恢复。

我们若在一里与主一同往前，成为军队并成为主在地上的居所，祂就会对付我们一切的仇敌。…唯有当神把所有的仇敌都审判了，祂的子民才能安居无惧。当祂的子民在这样平安的光景中，主居所的建造就会完成，主就在祂的子民中间得着安息之所（以西结书生命读经，二五七至二六〇页）。

参读：以西结书生命读经，第十八篇。

The dead bones and the dead branches were enlivened and became one as the issue of the dispensing of life and the growth in life (cf. John 17:2, 11, 17, 21-23; Eph. 4:11-16). (Ezek. 37:10, footnote 1)

Most [Christians] do not see the practical way to have the Body, the church, and the house of God. Ezekiel 37 clearly reveals that the only way, the unique way, is the way of life. Two dry sticks can grow together not by gifts or teachings but by life.

The Lord did not tell Ezekiel to exercise certain gifts or to teach. The Lord charged Ezekiel to prophesy, to utter, or speak forth, some words for God. As Ezekiel declared something to the dead ones for God, He blew upon them and they received breath. When the breath came into them, it became life to them. Then by the way of life the two dry sticks could grow together.

Life is wonderful. It takes care of so many problems. Our physical body can overcome many problems simply because it is living.

We praise the Lord for the oneness in His recovery. Although we come from many different backgrounds, we are one. We are one not by gifts or teachings but by life....Because we have life and are in life, we are one. Now we are an army fighting the battle, and we are a dwelling place for the Lord.

When the saints migrate for the spreading of the church life, they are an army fighting the battle. We cannot have proper migrations if we do not have oneness.... Because we are one in life, we are both the army and the dwelling place of the Lord. The army is formed with dry bones which have been made alive, and the dwelling place with dry sticks which have been enlivened and joined together.... Every part of the army and of the dwelling place is full of life and is living in oneness. This is the Lord's recovery.

As long as we are one, the Lord will fight the battle for us.... Only when God has judged all the enemies can His people dwell peacefully without fear. When His people are in such a peaceful condition, the building up of the Lord's dwelling place will be completed, and the Lord will have a place of rest among His people. (Life-study of Ezekiel, pp. 206-208)

Further Reading: Life-study of Ezekiel, msg. 18



# 第一周诗歌

# WEEK 1 — HYMN

605

## 教会 — 建造

6 6 8 6 (英 842)

G 大调

3/4

3 #2 3 | 4 - 3 | 2 - - | 2 #1 2 | 3 - 2 | 1 - - |

一 求主向我吹气，使我沉灵复起！

1 2 1 | 4 - 3 | 3 - 6 | 2 - 1 | 7 - 4 | 3 - 2 | 1 - - ||

脱离忧悒，胜过死寂，进入复兴境地。

二 求主向我吹气，使我从新得力！  
作工不乏，行路不疲，展腾如驾双翼。

三 求主向我吹气，使我进入安息！  
灵有所赖，心有所倚，因你充满欢喜。

四 求主向我吹气，使我充满了你！  
无论行动，或是起意，不再是我自己。

五 求主向我吹气，使我活在身体！  
同众圣徒建造一起，永远不再独立。

## Breathe Thou, O Lord, on me

### The Church — Her Building

842

1. Breathe Thou, O Lord, on me, My droop-ing spir - it raise;  
De - liv - er me from fear and death In - to Thy life of praise.

2. Breathe Thou, O Lord, on me,  
Strength to my spirit bring,  
That running, walking, fainting not,  
I'll mount on eagles' wings.

3. Breathe Thou, O Lord, on me  
That I may enter rest,  
That heart and spirit joyful be  
By leaning on Thy breast.

4. Breathe Thou, O Lord, on me  
Till filled with Thee, I plead,  
No longer I that live, but Christ  
In thought, and word, and deed.

5. Breathe Thou on me and touch  
My independency,  
That in Thy Body I'll be built  
With all the saints in Thee.

