

Message Two

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

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.

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.

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.

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.
 - 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.
- 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).