

第九周

对基督无上宝贝的异象、
经历、享受与彰显，
为着真正的召会生活

诗歌：402

读经：彼前一7，19，二4，6~7，三4，彼后一1，4

【周一、周二】

壹 在基督里的信徒，该有价值观的改变——
太二三16~26，撒上十六7，路十六15，
九54~56，彼前三4，腓三7~8：

一 信徒正确的价值观，可见于他们对基督和祂完
满救恩以下各方面的估计和评价：

- 1 对于主耶稣是为着召会建造之房角石的估价——诗
一一八22，彼前二7。
- 2 对于主耶稣与他们亲人之间的估价——太十37~
38，路十八26~30，彼前一1，17，二11上。
- 3 对于基督为义的珍宝与属地珍宝之间的估价——伯
二二23~28，太十二18~21，赛四二1~4，彼
前一18~20。
- 4 对于基督的认识与万事之间的估价——8节，彼后
一2~3，8，二20，三18。

Week Nine

**The Vision, Experience, Enjoyment,
and Expression of the Supreme Preciousness
of Christ for the Genuine Church Life**

Hymns: 541

Scripture Reading: 1 Pet. 1:7, 19; 2:4, 6-7; 3:4; 2 Pet. 1:1, 4

§ Day 1 & Day 2

**I. The believers in Christ should have a change in their
concept of value—Matt. 23:16-26; 1 Sam. 16:7; Luke 16:15;
9:54-56; 1 Pet. 3:4; Phil. 3:7-8:**

A. The proper concept of value for the believers can be seen in their estimation
and assessment of the following aspects of Christ and His full salvation:

1. Their valuation of the Lord Jesus as the chief cornerstone for the building up
of the church—Psa. 118:22; 1 Pet. 2:7.
2. Their valuation of the Lord Jesus in comparison to their relatives—Matt.
10:37-38; Luke 18:26-30; 1 Pet. 1:1, 17; 2:11a.
3. Their valuation of Christ as the treasure of justice in comparison to
earthly treasure—Job 22:23-28; Matt. 12:18-21; Isa. 42:1-4; 1 Pet.
1:18-20.
4. Their valuation of the knowledge of Christ in comparison to all things—v. 8; 2
Pet. 1:2-3, 8; 2:20; 3:18.

5 我们需要看见一个异象，新耶路撒冷乃是三一神，神圣的三一，作为三种基本的因素，作到蒙祂救赎的人里面，并与他们结构在一起，成为奇妙珍宝的结构；这是整本圣经的总结——作为城之基础的金预表父神，作为城门的珍珠预表子神，城的碧玉墙预表灵神——启二一 18 ~ 21，参林前三 12。

二 我们需要主给我们亮光，叫我们的价值观有彻底的改变，叫我们不断地拣选基督并祂一切的所是，作我们绝佳的分——可九 7 ~ 8，林后二 10，四 7，彼前一 8。

三 “你若将宝贵的从低贱的分别出来，你就可以作我的口”——耶十五 19，参 16 节：

1 我们必须看重主的话，过于派定给我们的饮食，在主的话里品尝主作涌流着滋养的奶和新蜜之美地的实际，使我们将其分赐给神的子民，为着他们完全的救恩——伯二三 12，彼前二 2 ~ 5，诗一一九 103，申八 8，歌四 11 上。

2 我们必须看重主的话，过于一切地上的财富，使我们能讲神的谕言，分赐基督那追测不尽的丰富，作为神诸般的恩典——诗一一九 72，9 ~ 16，弗三 8，林后六 10，彼前四 10 ~ 11。

【周三】

贰 彼得看见基督自己在信祂的人是宝贵的——二 7，参腓三 8：

一 彼得被主迷住（吸引并夺取）到一个地步，虽然多次受主责备并大大地失败，还是跟定主作他的牧者，直到殉道——路五 8 ~ 11，可十四

5. We need a vision to see that the New Jerusalem is the Triune God, the Divine Trinity, as three basic factors wrought into and structured together with His redeemed as a miraculous structure of treasure to be the conclusion of the whole Bible—the gold as the base of the city typifies God the Father; the pearls as the gates of the city typify God the Son; and the jasper wall of the city typifies God the Spirit—Rev. 21:18-21; cf. 1 Cor. 3:12.

B. We need to ask the Lord to grant us the light to have a thorough change in our concept of value so that we will continually choose Christ and all that He is as our super-excelling portion—Mark 9:7-8; 2 Cor. 2:10; 4:7; 1 Pet. 1:8.

C. "If you bring out the precious from the worthless, / You will be as My mouth"—Jer. 15:19; cf. v. 16:

1. We must treasure the Lord's words more than our apportioned food, tasting the Lord in His word as the reality of the good land flowing with nourishing milk and fresh honey for us to dispense to God's people for their full salvation—Job 23:12; 1 Pet. 2:2-5; Psa. 119:103; Deut. 8:8; S. S. 4:11a.

2. We must treasure the Lord's words more than all earthly riches so that we can speak oracles of God to dispense the unsearchable riches of Christ as the varied grace of God—Psa. 119:72, 9-16; Eph. 3:8; 2 Cor. 6:10; 1 Pet. 4:10-11.

§ Day 3

II. Peter saw that Christ Himself is the preciousness to His believers—2:7; cf. Phil. 3:8:

A. Peter was charmed (attracted and captivated) by the Lord to such an extent that even though he was rebuked by the Lord many times and failed miserably, he still followed the Lord as his Shepherd until his

67 ~ 72, 十六 7, 约二一 15 ~ 22, 彼后一 14 ~ 15:

1 彼得晓得在主变化形像时, 他和雅各、约翰乃是得许可极其完全地进入其中, 观看祂的威荣——16 ~ 18 节, 参彼前五 1。

2 基督在祂的升天里是“威严者”——祂是我们的神和救主, (彼后一 1,) 是万有的主, (彼前三 22, 徒二 36,) 在神的行政中作我们的审判者、设立律法者和君王, (赛三三 21 ~ 22,) 好将祂自己分赐到我们里面, 作我们的享受, 使我们得着完满的救恩。(后二二 1。)

二 为着神建造的宝石, 乃是基督自己——彼前二 4, 6 ~ 8。

三 基督的宝血已救赎我们脱离虚妄的生活——14, 18 ~ 19。

四 我们的神和救主, 耶稣基督, 已将又宝贵又极大的应许赐给我们——彼后一 1, 4, 参赛四二 6, 来八 8 ~ 12:

1 我们借着呼求主宝贵的名, 就得以饮于祂这救恩的杯, 享受祂是神一切又宝贵又极大之应许的实际, 目标是为着神的建造——徒四 10 ~ 12, 诗一一六 12 ~ 13。

2 这些宝贵的应许, 具体化于神的话; 借着祷读这些应许, 我们就有分于并享受神圣的性情, 使我们在生命里长大并发展, 达到生命的成熟, 得以享受丰富地进入我们主和救主耶稣基督永远的国——彼后一 4 ~ 11。

五 神已将同样宝贵的信, 分给所有的信徒——1 节, 罗十二 3。

六 我们信心所受宝贵的试验, 乃是借着苦难而来的诸般试炼——彼前一 6 ~ 7。

martyrdom—Luke 5:8-11; Mark 14:67-72; 16:7; John 21:15-22; 2 Pet. 1:14-15:

1. Peter realized that he, James, and John had been admitted into the highest degree of initiation at the Lord's transfiguration, admitted to be the initiated spectators of His majesty—vv. 16-18; cf. 1 Pet. 5:1.

2. In His ascension, Christ is "the Majestic"—He is our God and Savior (2 Pet. 1:1) and the Lord of all (1 Pet. 3:22; Acts 2:36) as our Judge, our Lawmaker, and our King in God's government (Isa. 33:21-22) in order to dispense Himself into us to be our enjoyment for our full salvation (Rev. 22:1).

B. The precious stone for God's building is Christ Himself—1 Pet. 2:4, 6-8.

C. The precious blood of Christ has redeemed us from our vain manner of life—1:14, 18-19.

D. The precious and exceedingly great promises have been granted to us by our God and Savior, Jesus Christ—2 Pet. 1:1, 4; cf. Isa. 42:6; Heb. 8:8-12:

1. By calling on the precious name of the Lord, we drink of Him as the cup of salvation, enjoying Him as the reality of all the precious and exceedingly great promises of God for the goal of God's building—Acts 4:10-12; Psa. 116:12-13.

2. These precious promises are embodied in the word of God; by pray-reading the promises, we partake of and enjoy the divine nature so that we may grow and develop in life unto the maturity of life to enjoy a rich entrance into the eternal kingdom of our Lord and Savior Jesus Christ—2 Pet. 1:4-11.

E. God has allotted to all the believers equally precious faith—v. 1; Rom. 12:3.

F. The precious proving of our faith is by various trials that come through sufferings—1 Pet. 1:6-7.

【周四】

叁 以赛亚在沮丧中看见在荣耀里之基督的异象——
赛六 1～8，参五 20，二二 1，代下二六 1～5：

- 一 以赛亚所在的时期乃是邪恶的时代，这可见于主警告的话——“祸哉，那些称恶为善，称善为恶，以暗为光，以光为暗，以苦为甜，以甜为苦的人！”——赛五 20。
- 二 尽管神所拣选、所爱的百姓背叛，满有罪孽和败坏，基督作为主、君王、万军之耶和華，仍在荣耀里坐在高高的宝座上——六 1～5，哀五 19，启二二 1。
- 三 以赛亚所见的一位乃是基督——赛六 5 下，约十二 38～41：
 - 1 约翰叙述基督在地上的生活工作时，说以赛亚“看见了祂的荣耀，就指着祂说”——41 节。
 - 2 我们要看见登宝座之荣耀基督的异象，就需要注意以赛亚警告的话，（赛六 9～10，）操练我们的灵祷告，求主开启我们里面的眼睛，柔软我们的心，使我们的心转向祂，好接受祂内里的医治，除去我们的瞎眼和疾病。（约十二 40，太十三 14～17，徒二八 25～27，启三 18，四 2，林后三 16～18。）
- 四 基督的长袍，表征基督在祂美德上的荣美；这荣美主要是在祂的人性里，并借着祂的人性彰显出来；基督穿着长袍，指明祂是以人的形像向以赛亚显现；基督是登宝座的神人，有神圣的荣耀彰显在祂人性的美德里——赛六 1，参结一 26，22，徒二 36，来二 9 上。

【周五】

§ Day 4

III. The vision of Christ in glory was seen by Isaiah in his depression—Isa. 6:1-8; cf. 5:20; 22:1; 2 Chron. 26:1-5:

- A. The evil time during Isaiah's days is seen by the Lord's warning word—
"Woe to those who call evil good, / And good evil; / Who put darkness for light, / And light for darkness; / Who put bitter for sweet, / And sweet for bitter!"—Isa. 5:20.
- B. In spite of the rebellion, iniquities, and corruptions of God's chosen and beloved people, Christ, as the Lord, the King, Jehovah of hosts, is still sitting on a high and lofty throne in glory—6:1-5; Lam. 5:19; Rev. 22:1.
- C. The One who was seen by Isaiah was Christ—Isa. 6:5b; John 12:38-41:
 1. John, in his account of Christ's living and working on earth, said that Isaiah "saw His glory and spoke concerning Him"—v. 41.
 2. In order to see the vision of the glorious enthroned Christ, we need to take heed to Isaiah's warning word (Isa. 6:9-10) by exercising our spirit to pray that the Lord would open our inner eyes, soften our heart, and keep our heart turned to Him so that we may receive His inner healing of our blindness and sickness (John 12:40; Matt. 13:14-17; Acts 28:25-27; Rev. 3:18; 4:2; 2 Cor. 3:16-18).
- D. Christ's long robe signifies His splendor in His virtues, expressed mainly in and through His humanity; that Christ was wearing a long robe indicates that He appeared to Isaiah in the image of a man; Christ is the enthroned God-man with the divine glory expressed in His human virtues—Isa. 6:1; cf. Ezek. 1:26, 22; Acts 2:36; Heb. 2:9a.

§ Day 5

五 以赛亚看见圣别里的基督，那圣别乃是基于祂的公义——赛六 2 ~ 3:

- 1 撒拉弗表征或代表那作三一神具体化身之基督的圣别；他们是为着基督的圣别站立在那里。
- 2 基督的圣别是基于祂的义；基督一直是公义的，所以祂是圣别的，与凡俗的人有分别——五 16。

六 以赛亚看见这异象，结果就被了结、被结束了，领悟他是嘴唇不洁的人，又住在嘴唇不洁的民中——六 5:

- 1 按新约的意义说，看见神等于得着神；得着神就是在神的元素、生命和性情上接受神，使我们被神构成——参创十三 14 ~ 15，加三 14，太五 8。
- 2 看见神使我们变化，因为我们看见神时，就得着神，把祂的元素接受到我们里面，我们旧的元素也被排除了；这新陈代谢的过程就是变化——林后三 16 ~ 四 1，罗十二 2，腓三 8。
- 3 我们越看见神、认识神并爱神，就越厌恶自己，越否认自己——伯四二 5 ~ 6，太十六 24，路九 23，十四 26。

七 以赛亚看见自己是不洁的，之后就由一位撒拉弗，用来自坛上的红炭使他得了洁净；撒拉弗表征神的圣别:

- 1 撒拉弗应用这红炭，表征基督在十字架上所完成之救赎的功效，借着“那灵那圣的”在其审判、焚烧、并圣别的大能里得以应用——赛六 6 ~ 7，四 4，参路十二 49，启四 5。
- 2 看见神，结果乃是被神炼净并洁净；被神洁净，结果乃是受神差遣，要将祂所拣选的人带到一种活基督的光景里，使他们在祂的荣耀里彰显祂，被祂的

E. Isaiah saw Christ in His holiness based on His righteousness—Isa. 6:2-3:

1. The seraphim signify or represent the holiness of Christ, the embodiment of the Triune God; they were standing there for Christ's holiness.
2. Christ's holiness is based on His righteousness; because Christ was always righteous, He was sanctified, separated, from the common people—5:16.

F. As a result of seeing this vision, Isaiah was terminated, finished, realizing that he was a man of unclean lips, dwelling in the midst of a people of unclean lips—6:5:

1. In the New Testament sense, seeing God equals gaining God; to gain God is to receive God in His element, in His life, and in His nature so that we may be constituted with God—cf. Gen. 13:14-15; Gal. 3:14; Matt. 5:8.
2. Seeing God transforms us, because in seeing God we gain God and receive His element into us, and our old element is discharged; this metabolic process is transformation—2 Cor. 3:16—4:1; Rom. 12:2; Phil. 3:8.
3. The more we see God, know God, and love God, the more we abhor ourselves and the more we deny ourselves—Job 42:5-6; Matt. 16:24; Luke 9:23; 14:26.

G. After Isaiah realized that he was unclean, he was purged by one of the seraphim, signifying the holiness of God, with an ember from the altar:

1. The application of this ember by one of the seraphim signifies the effectiveness of Christ's redemption accomplished on the cross and applied by "the Spirit the Holy" in His judging, burning, and sanctifying power—Isa. 6:6-7; 4:4; cf. Luke 12:49; Rev. 4:5.
2. Seeing God issues in being purged and cleansed by God, and being cleansed by God issues in being sent by God to bring His chosen people into a state of living Christ so that they may express Him in His glory, be saturated with His

圣别浸透，并活在祂的义里——赛六6～8，约壹一7～9，徒十三47，腓一21上。

【周六】

肆 超越的基督在祂无上的宝贵里向但以理显现为一个人，这异象供但以理珍赏，叫他得着安慰、鼓励和坚定——但十4～9：

- 一 基督在人性里显现为祭司（由细麻衣袍所表征），照顾祂被掳的选民——5节上，出二八31～35。
- 二 基督在神性里显现为君王（由精金带所表征），为要掌管万民——但十5下。
- 三 基督在祂的宝贵和尊荣里显现（由祂身体如水苍玉所表征），供祂的子民珍赏；“水苍玉”原文可指一种蓝绿色或黄色的宝石，表征基督在祂的具体化身里是神圣的（黄色），满了生命（绿色），并且是属天的（蓝色）——6节上。
- 四 基督也在祂的光明里显现，为要光照人（由祂的面貌如闪电所表征），并在祂光照的眼光里显现，为要搜寻并审判（由祂眼目如火把所表征）——6节中。
- 五 基督在祂工作和行动的闪耀里向但以理显现（由祂的手和脚如闪耀发亮的铜所表征）——6节下。
- 六 基督在祂刚强的说话里显现，为要审判人（由祂说话的声音如大众的声音所表征）——6节末：
 - 1 整个世界局势都在天上之神的诸天掌权之下，好叫基督在万有中居首位，使祂在凡事上得着首位——二34～35，七9～10，四34～35，西一15，18，启二4～5。

holiness, and live in His righteousness—Isa. 6:6-8; 1 John 1:7-9; Acts 13:47; Phil. 1:21a.

§ Day 6

IV. The vision of the excellent Christ, who appeared to Daniel in His supreme preciousness as a man, was for Daniel's appreciation, consolation, encouragement, and stabilization—Dan. 10:4-9:

- A. Christ appeared as a Priest in His humanity, signified by the linen robe, to care for His chosen people in their captivity—v. 5a; Exo. 28:31-35.
- B. Christ appeared in His kingship in His divinity, signified by the girdle of gold, for ruling over all the peoples—Dan. 10:5b.
- C. For His people's appreciation, Christ appeared in His preciousness and dignity, as signified by His body being like beryl; the Hebrew word for beryl could refer to a bluish-green or yellow precious stone, signifying that Christ in His embodiment is divine (yellow), full of life (green), and heavenly (blue)—v. 6a.
- D. Christ also appeared in His brightness for shining over the people, as signified by His face being like the appearance of lightning (v. 6b), and in His enlightening sight for searching and judging, signified by His eyes being like torches of fire (v. 6c).
- E. Christ appeared to Daniel in the gleam of His work and move, as signified by His arms and His feet being like the gleam of polished bronze—v. 6d.
- F. Christ appeared in His strong speaking for judging people, as signified by the sound of His words being like the sound of a multitude—v. 6e:
 1. The entire world situation is under the rule of the heavens by the God of the heavens in order to give Christ the preeminence in all things, to cause Christ to have the first place in everything—2:34-35; 7:9-10; 4:34-35; Col. 1:15, 18; Rev. 2:4-5.

2 在我们个人的宇宙中，基督必须是第一位，必须居首位；今天，基督这居首位者必须是我们召会生活、家庭生活、和日常生活的中心与普及——西一 17 下，18 下，三 17，林前十 31。

3 在神属天的掌权下，祂正在使用环境，使基督成为我们的中心（第一位）与普及（一切）——罗八 28，西一 18，27，三 4，10～11。

4 我们蒙神拣选作祂的子民，为叫基督居首位；我们乃是在神属天的掌权之下，使基督得以居首位，使祂在万有中居第一位——但四 26 下，35，西一 18，三 4，10～11，诗二七 4。

伍 我们必须赎回光阴，享受基督作神无上的宝贝，使我们被祂构成，成为宝贵的人，作祂自己的珍宝；当我们活在祂宝贵的同在里，享受祂作我们的分，正如祂享受我们作祂的珍宝，祂就将自己建造到我们里面，把我们作成祂属灵的殿和祂圣别、君尊的祭司体系，以完成祂心头的渴望——彼前三 4，但九 23，十 11，19，林后二 10，诗十六 5，出十九 4～6，彼前二 1～9，彼后三 8，11～12。

2. Christ must have the first place, the preeminence, in our personal universe; today Christ, the preeminent One, must be the centrality and universality in our church life, family life, and daily life—Col. 1:17b, 18b; 3:17; 1 Cor. 10:31.

3. Under His heavenly rule God is using the environment to make Christ the centrality (the first) and the universality (everything) to us—Rom. 8:28; Col. 1:18, 27; 3:4, 10-11.

4. As those who have been chosen by God to be His people for Christ's preeminence, we are under God's heavenly rule to make Christ preeminent, to cause Him to have the first place in everything—Dan. 4:26b, 35; Col. 1:18; 3:4,10-11; Psa. 27:4.

V. We must redeem the time to enjoy Christ as the supreme preciousness of God so that we can be constituted with Him to be men of preciousness as His personal treasure; as we live in His precious presence, enjoying Him as our portion, even as He enjoys us as His treasure, He builds Himself into us to make us His spiritual house and His holy and royal priesthood for the accomplishment of His heart's desire—1 Pet. 3:4; Dan. 9:23; 10:11, 19; 2 Cor. 2:10; Psa. 16:5; Exo. 19:4-6; 1 Pet. 2:1-9; 2 Pet. 3:8, 11-12.

第九周■周一

晨兴喂养

诗一一八 22 “匠人所弃的石头，已成了房角的头块石头。”

彼前二 4 “你们来到祂这为人所弃绝，却为神所拣选所宝贵的活石跟前。”

一个人对任何事物价值的衡量，常是看他对那件事物的认识有多少。在马太二十三章十六至二十六节的这段话里，我们能看见，有的人看见一个非常大的圣殿，大部分是用金子建成的，就把这殿当作非常贵重的。有的人看见一个祭坛，和献在其上的牛、羊、鸽子，就以祭坛为没有价值的，而以牛、羊、鸽子为贵重的。有人照着律法，将薄荷、芹菜、茴香献上十分之一，但对律法上那更重的事，就如正义、怜悯、信实，反倒不实行。有人对什么都很小心，就连蚊虫也都滤出来，但却把骆驼吞下去。有人急用杯盘时，只抹净杯盘的外面，杯盘的里面却满了污秽。…（在这段话里，）主耶稣称以上那些人为愚拙的、瞎眼的、假冒为善的。因为那些人完全不认识真正的价值，他们所有的价值观全数是错误的。（倪柝声文集第三辑第十四册，一九〇至一九一页。）

信息选读

每一个信主的人，都有一个特点，就是必定有一种价值观的改变：从前所认为宝贝的，现在都不宝贝了；从前所不宝贝的，现在都宝贝了。这就叫作价值观的改变。…全本圣经大半都是记载关于价值观的改变。这些价值观的改变能够给初信的弟兄姊妹亮光，叫他们看见一个基督人的价值观是什么。

WEEK 9 — DAY 1

Morning Nourishment

Psa. 118:22 The stone which the builders rejected has become the head of the corner.

1 Pet. 2:4 Coming to Him, a living stone, rejected by men but with God chosen and precious.

A person often measures the value of something according to the amount of knowledge he has of it. In Matthew 23:16-26 we find some people whose eyes were on the splendor of the temple and how it was built mostly with gold. They considered the temple to be most valuable. Some saw the altar and compared it with the oxen, lambs, and turtle doves offered on it. They reckoned the altar to be of little value but the oxen and lambs and turtle doves to be of much value. Some offered a tenth of the mint, anise, and cummin, yet they neglected the weightier matters of the law—justice, mercy, and faithfulness. Some were very careful about everything. They strained out the gnat, but they swallowed the camel. Some were in a hurry to use the cup and the dish. They cleansed the outside of them, but inwardly there was filth...In Matthew 23:16-26 the Lord Jesus called these people fools, blind men, and hypocrites because they did not know the true concept of value. Their concept of value was all wrong. (CWWN, vol. 60, p. 387)

Today's Reading

Once a person is saved, his concept of value changes. He no longer cherishes what he once cherished, and he treasures what he once despised. This is a change in his concept of value. The Bible has much to say concerning a change in one's concept of value. Such passages on this change can shed light to the new believers. These passages show us the proper concept of value for a Christian.

诗篇一百一十八篇二十二节…是说到价值观的改变。在匠人的看法里，有这么一块石头是不可用的，所以丢掉它。这就是说，在犹太首领的眼里，基督乃是多余的，因此就除灭祂。然而另有人在建造救恩的时候，就拿这被弃的石头，来安作房角的头块石头。…这样的角石竟是犹太匠人所弃绝不用的，却是神在祂救恩的建造里所宝贵的；这两种价值的认定，是何等的不同。因此，我们也必须把初信的弟兄姊妹，摆在一个价值观的改变里面，问他从前看基督如何，今天看基督又如何。我们总要让他们看见，从前他所认为不值钱的，现在反倒该看为值钱了。…别人弃绝基督，但我们宝贝祂。

林前一章十八节说，“因为十字架的话，对那正在灭亡的人为愚拙，对我们正在得救的人却为神的大能。”…人信主之前，看十字架是不中用的；但人信主之后，却看十字架是神的大能，是可喜爱、可宝贝的。一个人一信主，价值观定规立刻改变，他看十字架的救恩乃是宝贵的。

马太六章三十二至三十三节说，“你们的天父原知道你们需要这一切。但你们要先寻求祂的国和祂的义。”…衣食的事，在世人之中总是最大的事，〔任何人〕也不例外；但〔人〕一信主之后，却能转而先寻求神的国和神的义。我们信徒总要认识：人活在世上，没有什么比神的国更宝贝。马太十三章四十四节说，诸天的国好像宝贝藏在田地里；人找到了，就去变卖他一切所有的，买这田地。这是指主发现诸天之国的宝贝，就舍了自己和所有的，去买这宝贝。主看见诸天的国是宝贝的，但人看不见它是宝贝的。只有信主的人才有主的眼光，能认识诸天之国的宝贝。（倪柝声文集第三辑第十四册，一九一至一九四页。）

参读：倪柝声文集第三辑第十四册，第四十八篇；彼得前书生命读经第六、十二篇。

Psalm 118:22 [indicates]...a change in valuation. In the eyes of the builders, they rejected what they considered to be a useless stone. In the eyes of the Jewish leaders, Christ was something redundant, and they wanted to get rid of Him. Yet this rejected stone was chosen to be the cornerstone of the newly enacted salvation...God treasured the cornerstone that was rejected by the Jewish builders and used it for the building of His salvation. How different are these two kinds of valuation! We have to bring new believers to such a change in valuation. We have to ask how they viewed Christ before and how they view Christ now. We have to show them that what was once worthless is now priceless...Others have rejected Christ, but we treasure Him.

First Corinthians 1:18 says, “For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God.”... Before a person is saved, he considers the cross useless. After he is saved, he sees it as the power of God, something precious and valuable. Once a person believes in the Lord, his concept of value changes immediately. The salvation of the cross becomes something very precious.

Matthew 6:32-33 says, “For your heavenly Father knows that you need all these things. But seek first His kingdom and His righteousness, and all these things will be added to you.”... Things pertaining to food and clothing are the greatest concerns of the human life. No unbeliever is an exception to this. But as soon as a person believes in the Lord, he turns to seek first the kingdom of God and His righteousness. As believers, we have to realize that nothing in this life is more precious than the kingdom of God. Matthew 13:44 says that the kingdom of the heavens is like a treasure hidden in the field. When a man finds it, he hides it and in his joy sells all that he has to buy that field. This refers to the Lord’s discovering the treasure of the kingdom of the heavens and giving up Himself and all He has to buy the treasure. The Lord considers the kingdom of the heavens as something precious. Yet man does not treasure it. Only a believer with the Lord’s view knows the preciousness of the kingdom of the heavens. (CWWN, vol. 60, pp. 387-389)

Further Reading: CWWN, vol. 60, ch. 45; Life-study of 1 Peter, msgs. 6, 12

第九周■周二

晨兴喂养

太十 37 ~ 38 “爱父母过于爱我的，配不过我；爱儿女过于爱我的，配不过我；不背起他的十字架，并跟从我的，也配不过我。”

耶十五 19 “耶和華如此说，…你若将宝贵的从低贱的分别出来，你就可以作我的口…”

马太十章三十七至三十八节（含示）…父母、妻子、儿女都是人所最爱的，也是人认为最重要的；在不与主比较时，都是人应当爱的。但是，如果我们临到一个环境，是需要在这二者之间有拣选时，我们该如何呢？…亲人固然是人所宝贵的，但比起我们的主，就没得比了。我们的主乃是比亲人更宝贝的。（倪柝声文集第三辑第十四册，一九四至一九五页。）

信息选读

约伯记二十二章二十三至二十八节说，“你若归向全能者，就必得建立。你若使不义远离你的帐棚，将你的金块丢在尘土里，将俄斐的金子丢在溪河石头之间，全能者就必作你的金块，作你的宝银。那时你要以全能者为喜乐，向神仰起脸来。你祷告祂，祂就听你；你也要还你的愿。你定意作何事，必然给你成就；亮光也必照耀你的路。”从二十四节以下，都是根据二十三节所说的。…人将金块、俄斐的金子、宝银丢在尘土里，丢在溪河的石头间，是为什么缘故呢？乃是为了要对付不义，为了要以耶和華為他的喜乐。这又是价值观的改变。如果你站在一个试炼的关口，你是拣选金块、俄斐的金子、宝银，还是拣

WEEK 9 — DAY 2

Morning Nourishment

Matt. 10:37-38 He who loves father or mother above Me is not worthy of Me; and he who loves son or daughter above Me is not worthy of Me; and he who does not take his cross and follow after Me is not worthy of Me.

Jer. 15:19 Therefore thus says Jehovah,...If you bring out the precious from the worthless, you will be as My mouth...

Matthew 10:37-38 [implies that]...a father, mother, wife, and children are the most precious things to a man. They are the most important things a man has in this life. When these are not compared with the Lord, there is nothing wrong in loving them. But when a situation arises where we have to choose between the two, which one will we choose?...Our own kin are precious, but they are no comparison to the Lord. Our Lord is more precious than any of our kin. (CWWN, vol. 60, p. 390)

Today's Reading

Job 22:23-28 says, “If you return to the Almighty, you will be built up. / If you put injustice far away from your tents, / And place your gold nuggets in the dust / And your gold of Ophir in the stones of the brooks, / Then the Almighty will be your gold nuggets / And precious silver to you. / For then you will delight yourself in the Almighty, / And you will lift up your countenance to God. / You will pray to Him, and He will hear you; / And you will repay your vows. / You will also decree something, and it will be established for you; / And light will shine on your ways.” Everything from verse 24 on is based on verse 23...A man places gold nuggets, the gold of Ophir, and precious silver in the dust and in the stones of the brooks for the sake of dealing with injustice and for the sake of delighting oneself in the Almighty. Here again we have a change in valuation. If we are tested at such a critical juncture, and we are asked to choose between gold nuggets, the

选耶和华？这要分别出你是属神的人，还是不属于神的人。凡属耶和华的，定规拣选耶和华为他的喜乐。因这缘故，他就能向神仰起脸来，并且他要蒙神三样的祝福。首先，他的祷告必蒙垂听；但拣选金块、俄斐的金子、宝银的，神就不听他的祷告。其次，他定意要作什么事，耶和华必给他成就，因为主耶和华喜悦他的定案与拣选。第三，亮光也必照耀他的路，在他所行的每一步上都有亮光。这就是属神之人价值观改变的结果。我们迟早都必须将初信的人，从他原有的环境中救出来，从他原有的价值观中拔出来。当有环境临到时，你要问他们一句话：“你是如何拣选的？”你要帮助他们拣选神的义，丢弃金块、俄斐的金子和宝银。义的价值乃是远超一切珍宝的价值。

腓立比三章七至八节说，“只是从前我以为对我是赢得的，这些，我因基督都已经看作亏损。不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督。”在这里我们看见，保罗也改变了他的价值观；从前他以为对他是赢得的，这些，因基督的缘故，（并因他以认识基督耶稣为至宝，）他都看作亏损了。

耶利米十五章十九节…告诉我们，我们若将宝贵的从低贱的分别出来，就能作神的口。今天我如果不会分别价值的问题，神就会弃而不用我们了。…所以我们必须认识价值观改变的重要。求神给我们亮光，叫我们的价值观有彻底的改变，叫我们知道如何拣选上好的。（倪柝声文集第三辑第十四册，一九九至二〇一页。）

参读：至宝的基督，第一至二章；彼得前书生命读经，第十六至十七、二十二篇。

gold of Ophir, the precious silver, and Jehovah, which one will we choose? Such a choice will separate those who are God's from those who are not His. All those who belong to God will surely choose Jehovah as their delight. They will be able to lift up their countenance to God and will be blessed by God in three things. First, their prayers will be heard. Those who prefer gold nuggets, gold of Ophir, and precious silver will find that their prayers are not heard. Second, whatever they decree will be established for them because the Lord Jehovah will delight in their choice and decisions. Third, light will shine on their ways. Every step of their way will be filled with light. This is the result of a change in the concept of value with those who turn to God. Sooner or later we have to help a new believer get out of his old realm; we have to rescue him out of his own concepts. When a situation arises, we have to ask him, "What would you choose?" We have to help him to choose God's justice and to reject the gold nuggets, the gold of Ophir, and the precious silver. The value of justice is more than any treasure.

Philippians 3:7-8 says, "But what things were gains to me, these I have counted as loss on account of Christ. But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ." Here we see that Paul also had a change in his concept of value. What things were gains to him, these he counted as loss on account of Christ...[and] of the excellency of the knowledge of Christ Jesus.

Jeremiah 15:19...tell[s] us that if we bring out the precious from the worthless, we will be as God's mouth. If we cannot tell the proper value of things, God will reject us and cast us aside...We have to see the importance of such a change in concept of value. May the Lord grant us the light to have a thorough change in our concept of value so that we will know to choose the most excellent portion. (CWWN, vol. 60, pp. 393-395)

Further Reading: CWWL, 1983, vol. 2, "Christ in His Excellency," chs. 1—2; Life-study of 1 Peter, msgs. 16—17, 22

第九周■周三

晨兴喂养

可十六7“你们要去告诉祂的门徒和彼得说，祂在你们以先往加利利去，在那里你们要看见祂，正如祂从前所告诉你们的。”

彼后一16“我们曾将我们主耶稣基督的大能，和祂的来临告诉你们，并不是随从乖巧捏造的虚构无稽之事，乃是作祂威荣的亲眼见证人。”

彼得被主迷到一个地步，虽然整天受责备，还是跟定了祂，责备也责备不走。…彼得脸皮很厚，多次被主耶稣对付，还是照样跟从祂。在主被卖的前一夜，…主说，“彼得，我告诉你，今日鸡还没有叫，你要三次否认你认得我。”（路二二34。）彼得不仅不信这话，还说，“我就是必须和你同死，也绝不会否认你。”（太二六35。）后来彼得在大祭司的院子里坐着，有一个小使女来问他；这一问，他就否认主了。当时主转过身来看彼得，彼得便想起主对他所说的话，就到外面去痛哭。（路二二54～62。）

彼得否认主，按理主也该忘记他。但是主没有忘记他。在主复活那天早晨，天使对几位妇女说，“你们要去告诉祂的门徒和彼得…”（可十六7。）主也亲自对抹大拉的马利亚说，“你往我弟兄那里去…”（约二十17。）主称门徒为弟兄，并且特别提起彼得的名字，这样就把彼得夺取了。（李常受文集一九九四至一九九七年第五册，二八九至二九〇页。）

信息选读

WEEK 9 — DAY 3

Morning Nourishment

Mark 16:7 But go, tell His disciples and Peter that He is going before you into Galilee. There you will see Him, even as He told you.

2 Pet. 1:16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we became eyewitnesses of that One's majesty.

Peter was charmed by the Lord to such an extent that although he was rebuked by the Lord frequently, he still determined to follow Him...Peter was thick-skinned. He had been rebuked by the Lord many times, but he still followed Him. On the night of His betrayal, the Lord said..., “I tell you, Peter, a rooster will not crow today until you deny three times that you know Me” (Luke 22:34). Not only did Peter disbelieve this word, but he even said, “Even if I must die with You, I will by no means deny You” (Matt. 26:35). Later, while Peter was sitting in the courtyard of the high priest, a little servant girl came to question him. Because of her questioning, Peter denied the Lord. At that time the Lord turned and looked at Peter, and Peter, remembering the Lord's word to him, went outside and wept bitterly (Luke 22:54-62).

After Peter denied the Lord, the Lord could have forgotten about him. However, the Lord did not forget him. On the morning of the Lord's resurrection, an angel said to several women, “Go, tell His disciples and Peter” (Mark 16:7). Also, the Lord personally told Mary the Magdalene, “Go to My brothers” (John 20:17). The Lord called His disciples “brothers” and particularly mentioned Peter's name. In this way He captivated Peter. (CWWL, 1994-1997, vol. 5, “How to Be a Co-worker and an Elder and How to Fulfill Their Obligations,” pp. 226-227)

Today's Reading

彼得晓得在主变化形像时，他和雅各、约翰乃是得许可极其完全地进入其中，观看祂的威荣。他认为主的变化形像乃是祂再来的预像，就如主在路加九章二十六至三十六节所认为的。主在荣耀里变化形像是个事实，彼得曾在其中。主在荣耀里再来也要成为事实，和祂变化形像一样真实，彼得也要在其中。（彼得后书生命读经，七七页。）

新约的每一部分都是应许，应许三一神要为我们作一切，使我们享受祂自己这神圣的性情。宝贵的应许具体化在神圣的话里。借着祷读这些应许，我们能分于并享受神的性情；借着有分于神的性情，我们在神的生命里发展。我们越祷读这些应许，就越享受神的性情；我们越享受神的性情，就越在神的生命里长大并发展。

彼后一章十一节说，“这样，你们就必得着丰富充足的供应，以进入我们主和救主耶稣基督永远的国。”本节“永远的国”指所赐给我们主和救主耶稣基督之神的国，（但七 13 ~ 14，）就是要在祂回来时显现的。（路十九 11 ~ 12。）这国要作赏赐，赐给那些追求在祂生命里长大以致成熟，并发展祂性情之美德的忠信信徒，使他们在千年国时能有分于祂在神荣耀里的君王职分。（提后二 12，启二十四，6。）这样进入主永远的国，与进入神永远的荣耀有关；这荣耀就是祂在基督里呼召我们所到达的。（彼前五 10，帖前二 12。）

国度在我们里面发展，实在就是我们进入国度。彼得在彼后一章三至四节说到神的神能，已将一切关于生命和敬虔的事赐给我们，又说到我们得有分于神的性情。然后，在五至十一节就论到借生命长大发展，而得以丰富地进入永远的国。（新约总论第十三册，二九七至二九九页。）

参读：如何作同工与长老，并如何履行同工与长老的义务，第一篇；彼得后书生命读经，第一至五篇。

Peter realized that he, James, and John had been admitted into the highest degree of initiation at the Lord's transfiguration, admitted to be the initiated spectators of His majesty [2 Pet. 1:16]. Peter considered the Lord's transfiguration as a figure of His second coming, even as the Lord did in Luke 9:26-36. The Lord's transfiguration in glory was a fact, and Peter was in it. The Lord's coming back in glory will also be a fact, as real as the Lord's transfiguration, and Peter will also be in it. (Life-study of 2 Peter, p. 65)

Every portion of the New Testament is a promise that the Triune God will do everything for us to enjoy Himself as the divine nature. The precious promises are embodied in the divine Word. By pray-reading the promises, we partake of and enjoy the divine nature, and by partaking of the divine nature, we develop in the divine life.

Second Peter 1:11 says, "In this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you." The eternal kingdom in this verse refers to the kingdom of God, which was given to our Lord and Savior Jesus Christ (Dan. 7:13-14) and which will be manifested at His coming back (Luke 19:11-12). It will be a reward to His faithful believers, who pursue the growth in His life unto maturity and the development of the virtues of His nature that in the millennium they may participate in His kingship in God's glory (2 Tim. 2:12; Rev. 20:4, 6). To enter thus into the eternal kingdom of the Lord is related to entering into God's eternal glory, to which God has called us in Christ (1 Pet. 5:10; 1 Thes. 2:12).

The development of the kingdom within us is actually our entrance into the kingdom. In 2 Peter 1:3-4 Peter speaks of the divine power granting to us all things which relate to life and godliness and of becoming partakers of the divine nature. Then in verses 5 through 11 we have the development through growth in life unto the rich entrance into the eternal kingdom. (The Conclusion of the New Testament, pp. 3942-3943)

Further Reading: CWWL, 1994-1997, vol. 5, "How to Be a Coworker and an Elder and How to Fulfill Their Obligations," ch. 1; Life-study of 2 Peter, msgs. 1—5

第九周■周四

晨兴喂养

赛六 1 “…我看见主坐在高高的宝座上，祂的衣袍垂下，遮满圣殿。”

5 “那时我说，祸哉，我灭亡了！因为我是嘴唇不洁的人，又住在嘴唇不洁的民中；又因我眼见大君王万军之耶和華。”

约十二 41 “以赛亚说这些话，是因为看见了祂的荣耀，就指着祂说的。”

尽管神所拣选、所爱的百姓以色列背叛，满有罪孽和败坏，基督仍在荣耀里坐在高高的宝座上。（赛六 1～4。）这几节指明，不管地上有何种光景，不管神的子民中间有多败坏、堕落，基督仍在祂的荣耀里坐在宝座上。

当以赛亚看见以色列人中间的光景时，他感到非常失望。…就在这时候主把他带进一个异象里，使他看见荣耀的主坐在宝座上。（1。）主好像对以赛亚说，“不要往下看光景。你若往下看，就会失望。要往上看我，我仍在这里。那里可能没有好的事物，但在这里一切都好。我是宇宙中独一好的事物。你要看我。”…我们在召会生活里，需要学习不要往下看环境，乃要往上看基督。…我们所仰望的基督不再在十字架上；今天基督乃是在宝座上。

百姓堕落了，但基督和祂的宝座在祂的荣耀里仍是一样。（1 上。）这地上的一切都在更换改变，但基督从今日直到永远，是一样的。（来十三 8。）（以赛亚书生命读经，四六至四七页。）

信息选读

WEEK 9 — DAY 4

Morning Nourishment

Isa. 6:1 ...I saw the Lord sitting on a high and lofty throne, and the train of His robe filled the temple.

5 Then I said, Woe is me, for I am finished! For I am a man of unclean lips, and in the midst of a people of unclean lips I dwell; yet my eyes have seen the King, Jehovah of hosts.

John 12:41 These things said Isaiah because he saw His glory and spoke concerning Him.

In spite of the rebellion, iniquities, and corruptions of Israel, His chosen and beloved people, Christ is still sitting on a high and lofty throne in glory (Isa. 6:1-4). These verses indicate that no matter what the situation might be on earth and regardless of the corruption and degradation among God's people, Christ is still on the throne in His glory.

When Isaiah looked at the situation among the children of Israel, he became very disappointed...It was at this point that the Lord brought him into a vision so that he could see the Lord of glory sitting on the throne (v. 1). The Lord seemed to say to Isaiah, “Don't look down at the situation. If you look down, you will be disappointed. Look up at Me. I am still here. There may be nothing good there, but everything is good here. I am the unique good thing in the universe. Look at Me.” In the church life, we need to learn not to look down at the situation but to look up to Christ...The Christ whom we look up to is no longer on the cross; today Christ is on the throne.

The people had become fallen, but Christ and His throne remained the same in His glory (v. 1a). On this earth, everything changes and fluctuates, but Christ remains the same today and forever (Heb. 13:8). (Life-study of Isaiah, pp. 35-36)

Today's Reading

基督的衣袍垂下，仍遮满圣殿。（赛六1下。）基督的长袍，表征基督在祂美德上的荣美。…基督在祂美德上的荣美，主要是在祂的人性里，并借着祂的人性彰显出来。…我们可能渴慕到天上去看基督在祂神性里的荣耀，但在以赛亚的异象里，这位在荣耀里的基督，乃是满了人性美德的荣美。我们看见在荣耀里的基督时，主要的乃是看见基督在祂满有美德的人性里。基督一切的美德是光明照耀的，这照耀就是祂的荣美。基督的荣耀乃是在祂的神性里，祂的荣美乃是在祂的人性里。

以赛亚乃是在沮丧中看见在荣耀里之基督的异象。（1，5。）以赛亚爱神，也爱神的选民以色列。他观看以色列的情形，知道其中没有神荣耀的彰显。以色列也触犯了神的圣别，并在人性美德上败坏了。不仅如此，乌西雅王也已经死了。在以色列诸王之中，他是很好的一个王，但他死了。在那种环境里，以赛亚必然非常沮丧。主就在他沮丧时，向他显现。

在以赛亚六章里，我们看见基督这位神而人者，在祂神圣的荣耀里。在四章里，这位神而人者被揭示为耶和华的苗、地的果子、在全宇宙遮覆神权益的罩盖、以及覆庇神选民以保护他们脱离各种难处的帐棚。…在六章里，祂是坐在宝座上，在荣耀里的神。因为祂穿着长袍，所以祂也是人。这一位神而人者，有神圣的荣耀和人性美德。

祂的人性美德，由祂垂下的衣袍所表征。这指明在这里的异象较注意基督的人性美德。四福音给我们看见基督是神又是人，但给我们看见更多关于基督是人的一面。在四福音里，我们看见基督的为人和人性，过于看见祂的神性。基督彰显在祂人性美德里，过于彰显在祂神圣的荣耀里。但祂人性美德，需要神性的荣耀作源头。基督乃是带着神圣荣耀，彰显在祂人性美德里的人。（以赛亚书生命读经，四七、二九九至三〇〇页。）

参读：以赛亚书生命读经，第六、三十四篇。

The train of Christ's robe still filled the temple (Isa. 6:1b). Christ's long robe signifies Christ's splendor in His virtues...The splendor of Christ in His virtues is expressed mainly in and through His humanity. We may desire to go to heaven to see Christ's glory in His divinity, but in Isaiah's vision this Christ in glory is full of splendor in His human virtues. When we see Christ in His glory, we will see Him mainly in His humanity, which is full of virtues. All of Christ's virtues are bright and shining, and this shining is His splendor. Christ's glory is in His divinity, and His splendor is in His humanity.

The vision of Christ in glory was seen by Isaiah in his depression (vv. 1, 5). Isaiah loved God and loved Israel, God's elect. He realized by looking at Israel's situation that there was not the expression of God's glory. Israel had also violated God's holiness and had become corrupt in human virtues. Furthermore, King Uzziah had died. Among the kings of Israel, he was a very good king, yet he died. In that kind of environment, Isaiah was surely very depressed. The Lord appeared to him in his depression.

In Isaiah 6 Christ, the God-man, is seen in His divine glory. This God-man is unveiled in chapter 4 as the Shoot of Jehovah, the fruit of the earth, a canopy covering God's interests in the entire universe, and the tabernacle overshadowing God's elect to protect them from all kinds of troubles...In Isaiah 6 He is the God in glory sitting on the throne. Because He is wearing a long robe, He is also a man. This One is the God-man with divine glory and human virtues.

His human virtues are signified by the long train of His robe. This indicates that the vision here pays more attention to Christ's human virtues. The four Gospels show us Christ as God and as man, but they show us more concerning Christ as a man. In the Gospels we see more of Christ in His manhood and in His humanity than in His divinity. Christ is expressed in His human virtues much more than in His divine glory. However, His human virtues need the divine glory as a source. Christ is a person with the divine glory expressed in His human virtues. (Life-study of Isaiah, pp. 36-37, 235-236)

Further Reading: Life-study of Isaiah, msgs. 6, 34

第九周■周五

晨兴喂养

赛六 4～5 “因呼喊者的声音，门槛的根基震动，殿充满了烟云。那时我说，祸哉，我灭亡了！因为我是嘴唇不洁的人，又住在嘴唇不洁的民中；又因我眼见大君王万军之耶和华。”

在以赛亚六章四节我们看见，因呼喊者的声音，门槛的根基震动了；这震动表征庄严。在这节我们也看见，殿充满了烟云；这表征可畏之焚烧的荣光。…对于在荣耀里之基督的异象，以赛亚的反应是说，“祸哉，我灭亡了！”（5 上。）以赛亚看见这异象，就领悟他是该被了结的，是该灭亡的。

我们必须注意我们的嘴唇，注意我们的说话。（参 5 中。）我们每一天都说太多话了。我们的话大部分是邪恶的，因为我们说的大多是批评的话。我们说到任何人或任何事，几乎都是批评。这是我们嘴唇不洁的原因。…我们若把闲谈、怨言和争论除去，就会发现我们没有什么可说的。我们需要像以赛亚一样，领悟我们的嘴唇是不洁的。…每一个真正看见主异象的人都是蒙光照的。他所看见的异象立刻暴露他，并把他带到光中。在路加五章，当彼得看见主的时候，立刻对主说，“主啊，离开我，因我是个罪人。”（8。）（以赛亚书生命读经，四八至四九页。）

信息选读

以赛亚六章六至七节说到以赛亚得洁净。…以赛亚看见自己是不洁的，之后就借着一个撒拉弗得了洁净；撒拉弗乃表征神的圣别。（6 上。）…以赛亚是从坛上的红炭得着洁净的。（6 下～7 上。）这红炭表征基督在十字架上所完成之救赎的功效。…借

WEEK 9 — DAY 5

Morning Nourishment

Isa. 6:4-5 And the foundations of the threshold shook at the voice of him who called, and the house was filled with smoke. Then I said, Woe is me, for I am finished! For I am a man of unclean lips, and in the midst of a people of unclean lips I dwell; yet my eyes have seen the King, Jehovah of hosts.

In Isaiah 6:4 we see that the foundations of the threshold shook at the voice of him who called. This shaking signifies solemnity. In this verse we also see that the house was filled with smoke. This signifies glory burning in awe. Isaiah responded to the vision of Christ in glory by saying, “Woe is me, for I am finished!” (v. 5a). As a result of seeing this vision, Isaiah was terminated, finished.

We must pay attention to our lips, to our speaking [cf. v. 5b]. Every day we talk too much. A great percentage of the words we speak are evil, because most of our words are words of criticism. Nearly every word that we speak concerning any matter or any person is a word of criticism. This is the reason that our lips are unclean...If we eliminate gossip, murmuring, and reasoning, we may find that we have very little to talk about. Like Isaiah, we need to realize that our lips are unclean. Everyone who truly sees a vision of the Lord is enlightened. The vision he sees immediately exposes him and brings him into light. When Peter saw the Lord in Luke 5, he immediately said to the Lord, “Depart from me, for I am a sinful man, Lord” (v. 8). (Life-study of Isaiah, pp. 37-38)

Today's Reading

Isaiah 6:6-7 speaks concerning the purging of Isaiah...After Isaiah realized that he was unclean, he was purged by one of the seraphim, signifying the holiness of God (v. 6a)...Isaiah was purged with an ember from the altar (vv. 6b-7a). This ember signifies the effectiveness of Christ's redemption accomplished on the cross...This purging by the seraphim

着撒拉弗用坛上的红炭所完成的洁净，除掉了以赛亚的罪孽，洁除了他的罪。（7下。）

在六章这经历之前，…以赛亚曾得着洁净，但他看见自己仍是不洁净的。这指明我们都需要看见自己乃是不洁的总和。无论我们得过多少次的洁净，我们仍是不洁的。我们都必须认识自己到这个地步。…在我们的经历中，我们洁净不洁净，是在于良心的感觉；而我们良心的感觉是在于我们对主的看见。我们看见主有多少，就决定我们会多少被洁净。我们越看见主，越被暴露，就越得着洁净。当我们的良心得了洁净，没有亏欠时，我们就能接触主。按照我们蒙光照的良心，我们是洁净的；但按照我们在旧造里的实际光景，我们是不洁净的。…只要我们留在旧造里，我们绝不能完全洁净，因为旧造是不洁的。我们需要身体得赎。我们的身体一旦得着救赎，就要脱离旧造。那时，我们才完全是洁净的。（以赛亚书生命读经，五〇至五一页。）

看见神等于得着神。（太五8。）得着神就是在神的元素、生命和性情上接受神。至终，这使我们不仅与神合为一，更成为神的一部分…，使我们被神构成，但无分于祂的神格。

所有蒙神救赎、重生、圣别、变化、模成且荣化的人，都要见神的面。（启二二4。）看见神使我们变化，（林后三18，）因为我们看见神时，就把祂的元素接受到我们里面。当我们接受神，就有新的元素进到我们里面，旧的元素也被排除了。这新陈代谢的过程就是变化。看见神就是被变化成为神荣耀的形像，使我们成为神的一部分，使我们得以在神的生命里彰显神，并在祂的权柄里代表祂。

约伯说他不仅看见神，并且厌恶自己。（伯四二5～6。）按照我们的经历，我们越看见神并爱神，就越厌恶自己；我们越认识神，就越否认自己。（约伯记生命读经，一八五至一八六页。）

参读：约伯记生命读经，第三十篇。

with an ember from the altar took away Isaiah's iniquity and purged his sin (v. 7b).

Before his experience in chapter 6..., Isaiah had been cleansed, but he realized that he was still unclean. This indicates that we all need to realize that we are a totality of uncleanness. No matter how many times we may be washed, we are still unclean. We all must come to know ourselves to this extent. In our experience, whether we are clean or unclean depends on the feeling of our conscience; and the feeling of our conscience depends on our seeing the Lord. How much we see the Lord determines how much we will be cleansed. The more we see the Lord and are exposed, the more we are cleansed. When our conscience is cleansed and is void of offense, we are able to contact God. According to our enlightened conscience, we are clean, but according to the actual facts of our situation in the old creation, we are not clean...As long as we remain in the old creation, we can never be completely clean, for the old creation is unclean. We need the redemption of our body. Once our body is redeemed, we will get out of the old creation. At that time, we will be completely clean. (Life-study of Isaiah, pp. 38-39)

Seeing God equals gaining God (Matt. 5:8). To gain God is to receive God in His element, in His life, and in His nature. Eventually, this not only makes us one with God...[but also] constituted with God, yet we do not have any share in the Godhead.

All of God's redeemed, regenerated, sanctified, transformed, conformed, and glorified people will see God's face (Rev. 22:4). Seeing God transforms us (2 Cor. 3:18), because in seeing God we receive His element into us. As we receive God, a new element comes into us, and the old element is discharged. This metabolic process is transformation. To see God is to be transformed into the glorious image of God. This makes us a part of God that we may express God in His life and represent Him in His authority.

Job said not only that he saw God but also that he abhorred himself. According to our experience, the more we see God and love God, the more we abhor ourselves. The more we know God, the more we deny ourselves. (Life-study of Job, pp. 157-158)

Further Reading: Life-study of Job, msg. 30

第九周■周六

晨兴喂养

但十5~6“〔但以理〕举目观看，见有一人身穿细麻衣，腰束乌法精金带。祂身体如水苍玉，面貌如闪电，眼目如火把，手和脚如闪耀发亮的铜，说话的声音如大众的声音。”

超越的基督，就是神在地上行动的中心与普及，向但以理显现，供他珍赏，叫他得着安慰、鼓励、盼望和坚定。…首先，超越的基督是在祂的祭司职任里显现，照顾祂所拣选的人。（但十5上。）祂的祭司职任是由细麻衣袍所表征。…基督身穿细麻衣，这事实表征祂的人性就是祂的祭司袍。在但以理十章里，基督自己，神的中心与普及，乃是祭司，照顾被掳中的以色列人。祂在人性里作祭司，照顾神被掳的子民。

第二，基督向但以理显现，给他看见祂作王的身分（由精金带所表征），为要掌管万民。五节下半说，祂“腰束乌法精金带”。腰带是为着加强。基督的作王身分不是由麻所表征，乃是由精金所表征。祂的祭司职任是属人的，祂的作王身分是神圣的。（但以理书生命读经，一一〇至一一二页。）

信息选读

（再者，）基督乃是在祂的宝贵和尊荣里显现，供人珍赏；这是由祂的身体如水苍玉所表征。（但十6上。）这里“水苍玉”一辞，原文…可指一种蓝绿色或黄色的宝石，表征基督在祂的具体化身里是神圣的（黄色），满了生命（绿色），并且是属天的（蓝色）。…不仅如此，基督乃是在祂的光明里显现，为要光照人。祂的光明乃是由祂的面貌如

WEEK 9 — DAY 6

Morning Nourishment

Dan. 10:5-6 I lifted up my eyes and I looked, and there was a certain man, clothed in linen, whose loins were girded with the fine gold of Uphaz. His body also was like beryl, His face like the appearance of lightning, His eyes like torches of fire, His arms and His feet like the gleam of polished bronze, and the sound of His words like the sound of a multitude.

The excellent Christ, the centrality and universality of God's move on the earth, appeared to Daniel for his appreciation, consolation, encouragement, expectation, and stabilization. First, the excellent Christ appeared in His priesthood for taking care of His chosen people (Dan. 10:5a). His priesthood is signified by the linen robe...The fact that Christ is clothed in linen signifies that His humanity is His priestly robe. At the time of Daniel 10, Christ Himself, God's centrality and universality, was a Priest taking care of the children of Israel in captivity.

Second, Christ appeared to Daniel in His kingship (signified by the golden girdle) for ruling over all the peoples. Verse 5b says that His "loins were girded with the fine gold of Uphaz." A girdle is for strengthening. Christ's kingship is signified not by linen but by gold. His priesthood is human, whereas His kingship is divine. (Life-study of Daniel, pp. 93-94)

Today's Reading

Furthermore, for His people's appreciation Christ appeared also in His preciousness and dignity as signified by His body being like beryl (Dan. 10:6a)...The Hebrew word [for beryl] could refer to a bluish-green or yellow precious stone. This signifies that Christ in His embodiment is divine (yellow), full of life (green), and heavenly (blue). Furthermore, Christ appeared in His brightness for shining over the people. His brightness is signified by His face being like the appearance of lightning (v. 6b). Christ's

闪电所表征。(6中。)…基督光照的眼光，为要搜寻并审判，是由祂眼目如火把所表征。(6中。)…基督也是在祂工作和行动的闪耀(发亮的铜(6下))里显现，受人试验并试验人。…在预表里，铜表征神的审判，使人明亮。神的审判是一种试炼。基督受神审判、试炼，而神的试炼和审判就使祂明亮如闪耀发亮的铜。这样一位基督一直受人试验，并试验人。…最后，基督在祂刚强的说话里向但以理显现，为要审判人。祂刚强的说话是由祂说话的声音如大众的声音所表征。(6末。)

基督…是宝贵、有价值、完整并完全的。作为人，祂是神行动的中心与普及，为着完成神的经纶。祂是非常宝贵、光明的一位，时常光照、照亮并试验人。作为祭司，祂在照顾我们；作为君王，祂在管理我们。祂是何等奇妙！

在但以理四章二十六节，但以理对尼布甲尼撒说，“等你知道诸天掌权，以后你的国必定归你。”…地是在属天行政的管治之下。…不仅如此，我们是在神为着基督的属天掌权之下。属天掌权的目的，是要完成神的选民，使基督得以居首位，就是使祂成为首先的——中心，并成为一切——普及。

因着诸天在掌权，所以基督在我们一切的情况中，都与我们在。我们病了，祂与我们同在；我们在风暴中，祂与我们同在。…我们都需要学知三件事：这个宇宙是在神的行政管理之下；神行政管理的心意，乃是要使基督成为居首位的，使祂在万有中居首位；为着完成神的心意，我们这些神的子民，神的选民，必须与祂有最好的配搭与合作。借着我们的配搭与合作，神就要完成祂永远的心意，使基督借着诸天的掌权，成为居首位的。(但以理书生命读经，一一二至一一三、九一至九二页。)

参读：但以理书生命读经，第一、五至六、十二至十三、十五、十七篇。

enlightening sight for searching and judging is signified by His eyes being like torches of fire (v. 6c). Christ also appeared in His gleam [of polished bronze (v. 6d)] in His work and moves, tested by people and testing people... In typology, bronze signifies God's judgment, which makes people bright. God's judgment is a kind of trial. Christ was judged, tried, by God, and God's trial and judgment made Him bright like polished bronze. Such a Christ is the One who has been tested by others and who also tests others. Finally, Christ appeared to Daniel in His strong speaking for judging people. His strong speaking is signified by the sound of His words being like the sound of a multitude (v. 6e).

Christ...is precious, valuable, complete, and perfect. As a man, He is the very centrality and universality of God's move to carry out His economy. He is so precious, bright, shining, enlightening, and testing. As the Priest, He is taking care of us, and as the King, He is ruling over us. How wonderful He is!

In 4:26 Daniel said to Nebuchadnezzar, "Your kingdom will be assured to you after you have come to know that the heavens do rule."...The earth is under the rule of a heavenly administration...Furthermore, we are under God's heavenly rule for Christ. The purpose of the heavenly ruling is to complete God's elect so that Christ may be preeminent, that He may be the first—the centrality—and everything—the universality.

Because the heavens rule, Christ is with us in all our situations. When we are sick, He is with us. When we are in turmoil, He is with us. We all need to learn three things: that this universe is under God's administration; that God's intention in His administration is to make Christ preeminent, to cause Him to have the first place in everything; and that for the accomplishment of God's intention, we, His people, His elect, must give Him the best coordination and cooperation. Through our coordination and cooperation, God will consummate His eternal intention to make Christ preeminent through the rule of the heavens. (Life-study of Daniel, pp. 94-95, 77-78)

Further Reading: Life-study of Daniel, msgs. 1, 5-6, 12-13, 15, 17

第九周诗歌

402

经历基督 — 与一切相对

6 5 6 5 双 (英 541)

降 B 大调

4/4

一 不是字句律法，乃是生命主，神愿赐给我们，救我脱重负；不是任何道理，乃是主基督，使我脱离自己，不再作罪奴。

二 任何一种仪式，任何的教训，不能点活我灵，不能变化魂；乃是活的基督，赐给我生命，使我活出神命，照神所命定。

三 不是任何哲学，任何的伦理，能照基督模出，祂的众肢体；乃是基督自己，在我人性里，借祂复活大能，作成祂身体。

四 不是任何宗教，也非基督教，能将神旨成就，够上神所要；乃是内住基督，作我的一切，成全神的心意，问题全解决。

五 我们从主所得，恩赐与功用，全都不能顶替，基督的内容；必须基督自己，作我的一切，惟有基督自己，是我之所缺。

WEEK 9 — HYMN

Not the law of letters

Experience of Christ — Versus All Things

541

1. Not the law of letters, But the Christ of life
God de-sires to give us, Sav-ing us from strife;
It is not some doctrine, But 'tis Christ Him-self
Who a-lone re-leas-es From our sin-ful self.

2. Any kind of teaching,
Any kind of form,
Cannot quicken spirits
Or our souls transform;
It is Christ as Spirit
Gives us life divine,
Thus thru us to live the
Life of God's design.
3. Not philosophy nor
Any element
Can to Christ conform us
As His complement;
But 'tis Christ Himself who
All our nature takes
And in resurrection
Us His members makes.
4. Not religion, even
Christianity,
Can fulfill God's purpose
Or economy;
But 'tis Christ within us
As our all in all
Satisfies God's wishes,
And His plan withal.
5. All the gifts we're given
By the Lord in grace,
All the different functions
Cannot Christ replace.
Only Christ Himself must
Be our all in all!
Only Christ Himself in
All things; great or small!

