

但以理书、撒迦利亚书结晶读经 第十一篇

贸易的邪恶和罪恶 与关于基督和召会的神圣价值观相对

读经：亚五 5 ~ 11，路十六 13，腓三 7 ~ 8，徒二十 28

纲 目

周 一

壹 量器的异象表征地上商业或贸易的邪恶和罪恶—亚五 5 ~ 11：

一 贸易表面上似乎很正派，实际上却是邪恶、满了罪恶的—6-8 节：

1 量器的异象给我们看见，地上最邪恶的事就是贸易—5 ~ 11 节。

2 那坐在量器中的妇人，表征贸易里的罪恶，如贪婪、欺诈、爱钱财—7 ~ 8 节上。

3 这异象相当于启示录十八章里大巴比伦的异象；这两个异象给我们看见，在神眼中，贸易里的罪恶是一种拜偶像和淫乱：

a 贸易的起头联于撒但，其结局联于巴比伦—结二八，启十八：

1) 以西结二十八章是世界贸易的起头，启示录十八章是

Crystallization-Study of Daniel & Zechariah Message Eleven

The Evil and Wickedness of Commerce versus a Divine Sense of Value concerning Christ and the Church

Scripture Reading: Zech. 5:5-11; Luke 16:13; Phil. 3:7-8; Acts 20:28

Outline

DAY 1

I. The vision of the ephah vessel signifies the evil and wickedness of business, or commerce, on the earth—Zech. 5:5-11:

A. Commerce seems to have a proper appearance; actually, commerce is evil, full of wickedness—vv. 6-8:

1. The vision of the ephah vessel shows us that the most evil thing on earth is commerce—vv. 5-11.

2. The woman sitting within the ephah vessel signifies the wickedness contained in commerce, such as covetousness, deceit, and the love of money—vv. 7-8a.

3. This vision corresponds to that of Babylon the Great in Revelation 18; these two visions show that in the sight of God the wickedness contained in commerce is a form of idolatry and fornication:

a. The beginning of commerce is connected with Satan, and its end, with Babylon—Ezek. 28; Rev. 18:

1) Ezekiel 28 is the beginning of world commerce, and Revelation 18 is the

世界贸易的结局，是世界贸易发展到最高点。

2) 巴比伦是受神审判最重的，因为它是贸易取利的集大成，也是犯罪的渊薮——2 ~ 3、5、15 ~ 17 节上、20 节。

b 在贸易这范围里，那「世上从情欲来的败坏」（彼后一 4）比其他任何范围的事，更无情的纠缠人，甚至纠缠那些持守最高原则的基督徒，并且能轻易的击败他们，使他们败坏——尼五 1 ~ 13，十三 10 ~ 14。

周 二

4 在示拿地为那妇人盖造房屋，表征神的主宰必使以色列人在被掳时从巴比伦人所学商业中的罪恶，归回巴比伦——亚五 9 ~ 11。

二 我们需要蒙拯救，脱离商业的头脑——太十九 27 ~ 二十 16：

1 撒但是个生意人，是个商人，他的思想是照着他的商业原则——伯一 9 ~ 11，结二八 16、18，参启十八 2 ~ 5、9 ~ 19。

2 彼得在太十九 27 节与主讲条件时，他的观念是商业的，按着作工的原则；主答复彼得时有力的指明，祂的赏赐不是商业的，乃是按着祂的意愿和恩典——28 ~ 二十 16：

a 彼得天然的概念，代表所有信徒的概念，是商业化的——11 ~ 12 节。

b 主在十四节的话粉碎彼得天然、商业化的头脑，灭绝他商业的观念——十六 23 ~ 26，林后十 4 ~ 5。

周 三

三 「没有一个家仆能事奉两个主；因为他不是恨这个爱那

consummation, the peak development, of world commerce.

2) The most severe judgment from God will be brought against Babylon because it will be the consummation of aggrandizement by trade and the epitome of sin—vv. 2-3, 5, 15-17a, 20.

b. Commerce is the field in which, more than any other, “the corruption which is in the world by lust” (2 Pet. 1:4) relentlessly pursues even the most high-principled of Christians and can easily overtake them to their undoing—Neh. 5:1-13; 13:10-14.

DAY 2

4. Building a house for the woman in the land of Shinar signifies that God’s sovereignty will cause the wickedness in business, which the people of Israel learned from the Babylonians in their captivity, to go back to Babylon—Zech. 5:9-11.

B. *We need to be delivered from the commercial mind—Matt. 19:27—20:16:*

1. Satan is a businessman, a merchant, and his thought is according to his commercial principle—Job 1:9-11; Ezek. 28:16, 18; cf. Rev. 18:2-5, 9-19.

2. Peter’s concept in dealing with the Lord in Matthew 19:27 was commercial, according to the principle of work; in His answer to Peter the Lord strongly indicated that His reward is not commercial but according to His desire and grace—v. 28—20:16:

a. Peter’s natural concept, representing that of all believers, was commercial—vv. 11-12.

b. The Lord’s word in verse 14 shattered Peter’s natural, commercial mind and destroyed his concept of commerce—16:23-26; 2 Cor. 10:4-5.

DAY 3

C. *“No household servant can serve two masters; for either he will hate the*

个，就是忠于这个轻视那个。你们不能事奉神，又事奉玛门」——路十六 13：

- 1 玛门与神对立，指明钱财或财富是神的对头，夺取神子民对神的事奉。
- 2 事奉主需要我们爱祂，将心给祂，也需要我们紧紧联于祂，将全人给祂——太六 19 ~ 21：
 - a 这样，我们就从玛门的霸占和篡窃得着释放，可以完全并彻底的事奉主——四 10。
 - b 我们要事奉主，就必须胜过诱惑人、欺骗人的不义玛门——路十六 9、13，太十三 22。
- 3 在复活里馈送钱财和物质的东西，有力的指明我们是在复活里，在神的行政之下，并且胜过了财物的霸占——林前十六 1 ~ 3，徒二 44 ~ 45，四 32 ~ 35，十一 29。

四 「你们生活为人不可贪爱钱财」——来十三 5 上：

- 1 人无论爱什么，他的全心，甚至全人，都是摆在所爱的上面，被其霸占并得着——参可十二 30，提后三 1 ~ 2 上。
- 2 「那些想要发财的人，就陷在试诱、网罗和许多无知有害的私欲里，叫人沉溺在败坏和灭亡中」——提前六 9。
- 3 因着贪财，有人就受迷惑，离弃了信仰，用许多苦痛把自己刺透了——10 节。

周 四

贰 我们需要有神圣的价值观，好珍赏基督无上的宝贝和召会超绝的价值——路十六 15 下，彼前二 4、7，太十三 45 ~ 46，徒二十 28：

one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon”—Luke 16:13:

1. Mammon stands in opposition to God, indicating that wealth, or riches, is the opponent of God, robbing God's people of their service to Him.
2. To serve the Lord requires us to love Him, giving our heart to Him, and requires us to cleave to Him, giving our entire being to Him—Matt. 6:19-21:
 - a. In this way we are released from being occupied and usurped by mammon so that we may serve the Lord wholly and fully—4:10.
 - b. In order to serve the Lord, we must overcome the enticing, deceitful mammon of unrighteousness—Luke 16:9, 13; Matt. 13:22.
3. Giving money and material things in resurrection is a strong indication that we are under God's administration in resurrection and have overcome the possession of material riches—1 Cor. 16:1-3; Acts 2:44-45; 4:32-35; 11:29.

D. “Let your way of life be without the love of money”—Heb. 13:5a:

1. Whatever one loves, his whole heart, even his entire being, is set on and occupied and fully possessed by—cf. Mark 12:30; 2 Tim. 3:1-2a.
2. “Those who intend to be rich fall into temptation and a snare and many foolish and harmful desires, which plunge men into destruction and ruin”—1 Tim. 6:9.
3. Because of the love of money, some have been led away from the faith and have pierced themselves through with many pains—v. 10.

DAY 4

II. We need to have a divine sense of value in order to appreciate the supreme preciousness of Christ and the exceeding worth of the church—Luke 16:15b; 1 Pet. 2:4, 7; Matt. 13:45-46; Acts 20:28:

一 圣经说了许多关于一个人价值观的改变——诗一一八 22，林前一 18，太六 32 ~ 33，十 37 ~ 38，十六 26，十八 8 ~ 9，二十 25 ~ 27，伯二二 23 ~ 28，来十一 24 ~ 26：

1 一个人信主以前，他的价值观是悖谬的；但一个人一得救，他的价值观就有所改变——路十九 2、8 ~ 9。

2 我们在价值观上若有彻底的改变，就知道拣选上好的——十 41 ~ 42，太二六 6 ~ 13。

二 我们需要珍赏基督无上的宝贝——可十四 3 ~ 9：

1 「你们来到祂这……神所拣选所宝贵的活石跟前」；「祂在你们信的人是宝贵的」——彼前二 4、7 上：

a 四节的「宝贵」，是指被人承认并看为尊贵的宝贵。

b 神所拣选的基督这块石头，是神所宝贵的房角石，在信祂的人是宝贵的——7 节上。

c 我们需要有异象，看见基督的宝贵——4、7 节上。

周 五

2 「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」——腓三 7 ~ 8：

a 我们需要认识基督的超越，祂无上的宝贝；没有任何人事物，比在我们里面的主耶稣这珍宝更宝贵——林后四 7，歌五 10 ~ 16，太十 37。

b 以认识基督为至宝，是来自祂人位的宝贵——十七 5，西一 13。

A. *The Bible has much to say concerning a change in one's concept of value—Psa. 118:22; 1 Cor. 1:18; Matt. 6:32-33; 10:37-38; 16:26; 18:8-9; 20:25-27; Job 22:23-28; Heb. 11:24-26:*

1. Before a person believes in the Lord, his concept of value is perverted, but once a person is saved, his concept of value changes—Luke 19:2, 8-9.

2. If we have a thorough change in our concept of value, we will know to choose the most excellent portion—10:41-42; Matt. 26:6-13.

B. *We need to appreciate the supreme preciousness of Christ—Mark 14:3-9:*

1. “Coming to Him, a living stone,...with God chosen and precious”; “to you therefore who believe is the preciousness”—1 Pet. 2:4, 7a:

a. In verse 4 precious indicates preciousness that is recognized and held in honor.

b. The Christ chosen by God as a stone, even a cornerstone that is precious to God, is the preciousness to the believers—v. 7a.

c. We need to have a vision of the preciousness of Christ—vv. 4, 7a.

DAY 5

2. “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”—Phil. 3:7-8:

a. We need to know Christ in His excellency, in His supreme preciousness; no person, matter, or thing is more precious than the Lord Jesus as the treasure within us—2 Cor. 4:7; S. S. 5:10-16; Matt. 10:37.

b. The excellency of Christ is derived from the excellency of His person—17:5; Col. 1:13.

c 当神将基督启示给保罗，他就看见基督的宝贵、超绝和无上的宝贝，并且亏损万事，看作粪土，为要赢得基督——加一 16 上，腓三 7 ~ 8。

3 「耶稣.....坐席的时候，有一个女人，拿着一玉瓶至贵的真哪哒香膏来，打破玉瓶，把膏浇在祂的头上」——可十四 3：

a 福音使真信徒宝贵主耶稣，珍重祂无上的宝贝——3 ~ 4 节。

b 福音的目标是要我们将最宝贵的倾倒在主耶稣身上，将自己「枉费」在祂身上——太二六 6 ~ 8、8 注 1（恢复本圣经）。

周 六

三 我们需要珍赏召会超绝的价值——十三 45 ~ 46，徒二十 28：

1 「诸天的国又好像一个商人，寻找好珠子，寻到一颗珍贵的珠子，就去变卖他一切所有的，买了这珠子」——太十三 45 ~ 46：

a 这里的商人是基督，祂为着国度寻找召会。

b 在十六章十八节和十八章十七节，祂寻到召会后，就为着国度去十字架，变卖祂一切所有的，买了召会。

2 「圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的」——徒二十 28：

a 「自己的血」指明神宝贵召会，以及召会对神犹如珍宝，有宝贵、超绝的价值。

c. When Christ was revealed to Paul, he saw the excellency, the supereminence, the supreme preciousness, of Christ and suffered the loss of all things and counted them as refuse so that he might gain Christ—Gal. 1:15a, 16a; Phil. 3:7-8.

3. “As He reclined at table, a woman came, having an alabaster flask of ointment, of very costly pure nard, and she broke the alabaster flask and poured it over His head”—Mark 14:3:

a. The gospel causes genuine believers to treasure the Lord Jesus and to value His supreme preciousness—vv. 3-4.

b. The goal of the gospel is that we would pour out upon the Lord Jesus what is most precious to us, “wasting” ourselves upon Him—Matt. 26:6-8 and footnote on v. 8, Recovery Version.

DAY 6

C. *We need to appreciate the exceeding worth of the church—13:45-46; Acts 20:28:*

1. “The kingdom of the heavens is like a merchant seeking fine pearls; and finding one pearl of great value, he went and sold all that he had and bought it”—Matt. 13:45-46:

a. The merchant here is Christ, who was seeking the church for His kingdom.

b. After finding the church in 16:18 and 18:17, He went to the cross and sold all that He had and bought it for the kingdom.

2. “Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood”—Acts 20:28:

a. His own blood indicates the precious love of God for the church and the preciousness, the exceeding worth, of the church as a treasure to God.

- b 保罗在这里所着重的，乃是召会的价值对神犹如珍宝，是祂用自己的宝血所买来的——约壹— 7，彼前— 18 ~ 19。
- c 召会对于保罗是那样宝贵，因为他知道主的心愿是要得着召会，是祂用自己的血所买来的；因此保罗愿意，极其喜欢为召会花费，并完全花上自己——弗— 5、9，太十六 18，林后十二 15。

- b. Paul's emphasis here is the value of the church as a treasure to God, a treasure that He acquired with His own precious blood—1 John 1:7; 1 Pet. 1:18-19.
- c. The church was precious to Paul because he realized that the desire of the Lord's heart is to gain the church and that He obtained the church through His own blood; therefore, Paul was willing, most gladly, to spend and be utterly spent for the church—Eph. 1:5, 9; Matt. 16:18; Acts 20:28; 2 Cor. 12:15.

第十一周・周一

晨兴喂养

启十八 2「祂用强有力的声音喊着说，大巴比伦倾倒了！倾倒了！成了鬼的居所，和各样污秽之灵的巢穴，并各样污秽可恨之鸟的巢穴。」

彼后一 4「借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。」

撒迦利亚五章五至十一节描述量器的异象。这里的量器乃是能盛装一伊法东西的器皿，供作生意买卖使用。...〔天使对撒迦利亚说，〕「这出来的是量器；他又说，这是恶人在全地的形状。」（6）世界人口有很大的百分比从事商业或贸易。作生意表面看并不是那么坏；反之，全地的贸易表面似乎很正派。但实际上，今天的贸易完全满了罪恶（撒迦利亚书生命读经，四二一页）。

信息选读

〔撒迦利亚五章七节下半至八节上半说，〕「这坐在量器中的是个妇人。天使说，这是罪恶。」这启示那坐在量器中的妇人，表征贸易里的罪恶，如贪婪、欺诈、爱钱财。...五章的异象相当于启示录十八章里大巴比伦的异象。这两个异象给我们看见，在神眼中，贸易里的罪恶是一种拜偶像和淫乱。商业是一个犯奸淫、想要赚钱的妇人（撒迦利亚书生命读经，四二二页）。

以西结二十八章讲到推罗王，这是指撒但说的。他因为贸易太多，就堕落了。贸易乃是纯商业。以西结二十八章是最早的贸易，启示录十八章是最后的贸易；以西结二十八章是世界贸易的起头，启示

WEEK 11 — DAY 1

Morning Nourishment

Rev. 18:2 "And He cried with a strong voice, saying, Fallen, fallen is Babylon the Great! And she has become a dwelling place of demons and a hold of every unclean spirit and a hold of every unclean and hateful bird."

2 Pet. 1:4 "Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust."

Zechariah 5:5-11 describes the vision of the ephah vessel, which is the measuring vessel, a container able to hold one ephah, used for purchasing and selling in business....[The angel said to Zechariah], "This is the ephah vessel that goes forth; and he said, This is their appearance in all the land" (v. 6). A large percentage of the world's population is engaged in business or commerce. The appearance of business is not that bad; rather, in all the land commerce seems to have a proper appearance. But as we will see, actually today's commerce is totally wicked. (Life-study of Zechariah, p. 35)

Today's Reading

[Zechariah 5:7b-8a says,] "This is a woman sitting within the ephah vessel. Then he said, This is Wickedness." This reveals that the woman sitting within the ephah vessel signifies the wickedness contained in commerce, such as covetousness, deceit, and the love of mammon....The vision in Zechariah 5 corresponds to that of Babylon the Great in Revelation 18. These visions show us that in the sight of God the wickedness contained in commerce is a kind of idolatry and fornication. Business is an adulterous woman desirous of making money. (Life-study of Zechariah, pp. 35-36)

Ezekiel 28 speaks of the king of Tyre, who typifies Satan. He fell because of the multitude of his merchandise. Merchandising is a purely commercial activity. Ezekiel 28 is the record of the first commerce, whereas Revelation 18 is the record of the final commerce. Ezekiel 28 is the beginning of world commerce,

录十八章是世界贸易的结局。十一节说到地上的商人，商人原文是指大商家。在那里敌基督利用巴比伦作贸易。

今天我们的心思意念要受神的约束。赚钱的人看不见别的，只看见钱；他看不见鱼多了多少条，乃是看见钱多了多少元。纯商业给人的试探太大了（倪柝声文集第三辑第十一册，二〇七页）。

从圣经眼光来看，所有读圣经的人都看见，神没有要我们基督徒经商。我想大家都知道，首次的经商乃是从推罗王开始，那是在以西结二十八章，说到「因你贸易很多，你中间就被强暴的事充满，以致你犯了罪」（16）。那里的「贸易」一辞就是指明自由经商。...推罗王是买卖取利的起点，如同犯罪也是由推罗王起头，推罗王就是表征撒但。商业发展到最高点是在大巴比伦，它的起头是巴别；巴比伦是受神审判最重的，因为它是贸易取利的集大成，也是犯罪的渊薮。在启示录十三章提到兽的印记，若没有这印记就不能作买卖（16~17）。所以如果没有纯商业，兽的印记也就没有用。商业越发达，兽的印记就越有用。

神要我们基督徒作的正业，乃是亲自下手作工，劳力生产。...因着没有机会拣选职业，有的弟兄就只能到买卖场中去作纯商业，有的时候就被逼到要说谎欺骗，不多久，心就变坏了。我们应该从今以后尽力帮助弟兄们能拣选，给他们清楚的路。也许你们有的弟兄应该办点生产事业，尽量雇请弟兄们来作（倪柝声文集第三辑第十五册，一七七至一七八页）。

参读：撒迦利亚书生命读经，第六篇；倪柝声文集第三辑第十一册，第十六篇；第三辑第三册，第二十九篇。

whereas Revelation 18 is the consummation of world commerce. Revelation 18:11 speaks of “the merchants of the earth.” “Merchants” refers to great entrepreneurs. Antichrist will use Babylon to carry out his commercial activities.

Today our thoughts have to be controlled by God. Those who are for money see nothing but money. They do not see how many fishes have been added; they only see how many dollars have come in. Pure commerce is too great a temptation for man. (The Collected Works of Watchman Nee, vol. 57, pp. 182-183)

According to the Bible, God has no intention for a Christian to engage in commerce. I believe all of you are clear that the first case of commerce was with the prince of Tyre. Ezekiel 28:16 says, “By the abundance of your trading they filled your midst with violence, and you sinned.” The word trading refers to a kind of free commerce....The prince of Tyre was the beginning of profiteering through trade. He was also the beginning of transgression. The prince of Tyre is a type of Satan. When we come to the great Babylon, we find the peak of development in commerce. Babylon's origin is Babel. The most severe judgment from God will be brought against Babylon because it will be the consummation of aggrandizement by trade and the epitome of sin. Revelation 13 speaks of the mark of the beast. Without the mark no one can trade (vv. 16-17). Hence, if pure commerce disappears, the mark of the beast will become useless. The more highly developed commerce becomes, the more useful the mark of the beast will be.

Because some brothers cannot find the right occupation in the church, [working with their own hands, producing and manufacturing by their own labor,] they are forced to engage in pure commerce in the secular business world. Sometimes they are forced to lie and cheat. Soon their hearts become corrupted. In the future we have to do our best to help the brothers make the right choice; we have to show them the clear way. Perhaps some brothers should start some businesses and hire some brothers to work for them. (The Collected Works of Watchman Nee, vol. 61, pp. 162-163)

Further Reading: Life-study of Zechariah, msg. 6; The Collected Works of Watchman Nee, vol. 57, ch. 16; vol. 49, ch. 28

第十一周・周二

晨兴喂养

太十九 27 「彼得就回答祂说，看哪，我们已经撇下所有的跟从了你，这样，我们将来要得什么？」

在撒迦利亚五章七至八节，我们看见有一片圆铅（直译，铅法码）被扔在量器的口上。这表征因着神的主宰，贸易中的罪恶受到限制。在国际贸易里面隐藏着罪恶；如果贸易受到限制，特别是国际贸易受到限制，全地就会得着圣别（撒迦利亚书生命读经，四二二页）。

信息选读

〔撒迦利亚五章九节上半说，〕「我又举目观看，见有两个妇人出来。」一个妇人变成两个妇人，表征商业一旦不受限制时的双倍影响。...两个妇人翅膀中有风，她们的翅膀如同鹤鸟的翅膀。她们将量器抬在天地之间（9下）。这一切都表征邪恶贸易的快速扩展。...〔十至十一节说，〕「我问与我说话的天使说，她们要将量器抬到哪里去？他对我说，要在示拿地为她盖造房屋；等房屋齐备，就在那里把她安置在自己的地方。」这表征神的主宰必使以色列人在被掳时从巴比伦人所学商业中的罪恶，归回巴比伦（示拿地）。让这罪恶归回巴比伦吧。所有神的选民，都该诚实简单地过生活（撒迦利亚书生命读经，四二二至四二三页）。

关于神对付寻求祂的人这件事，撒但的邪恶观念乃是基于他得失的商业原则。撒但是个生意人，是个商人（结二八 16、18，参启十八 11~19），他的思想是照着他的商业原则。他不知道神对付爱祂的人，目的乃是要使他们最完满地得着祂，远超过他们在祂之外所亏损的一切（腓三 7~8），使祂

WEEK 11 — DAY 2

Morning Nourishment

Matt. 19:27 "Then Peter answered and said to Him, Behold, we have left all and followed You. What then will there be for us?"

In Zechariah 5:7 and 8 we see that a lead cover, a lead weight, is thrown over the opening of the ephah vessel. This signifies the restriction of the wickedness in commerce by God's sovereignty. Wickedness is hidden and concealed in international trade. If commerce, especially international trade, could be restricted, the whole earth would be holy. (Life-study of Zechariah, p. 36)

Today's Reading

[Zechariah 5:9 says,] "Then I lifted up my eyes and I looked, and there were two women going forth." The one woman becoming two women signifies the double effect of commerce once it becomes free of the restriction....The two women had wings like the wings of a stork, and the wind was in their wings. They lifted up the ephah vessel between the earth and the heavens (v. 9b). All this signifies the rapid spreading of the wicked commerce. [Verses 10 and 11 say,] "I said to the angel who spoke with me, Where are they taking the ephah vessel? And he said to me, To build a house for her in the land of Shinar; and when it is prepared, she will be set there in her own place." This signifies that God's sovereignty will cause the wickedness in business, which the people of Israel learned of the Babylonians in their captivity, to go back to Babylon (the land of Shinar). Let this wickedness return to Babylon. All the people among God's elect should be honest and simple in their living. (Life-study of Zechariah, pp. 36-37)

Satan's evil concept concerning God's dealing with His seeking people is based on his commercial principle of gain or loss. Satan is a businessman, a merchant (Ezek. 28:16, 18; cf. Rev. 18:11-19), and his thought is according to his commercial principle. He does not recognize that God's purpose in dealing with those who love Him is that they may gain Him to the fullest extent, surpassing the loss of all that they have other than Him (Phil. 3:7-8), that He might be

能借着他们得以彰显，以成就祂造人的目的（创一26）（圣经恢复本，伯一9第一注）。

马太二十章一至十六节的比喻，是解释主在十九章二十八至三十节对彼得所说的话，与国度的赏赐有关。彼得以为他付得起买国度的代价，但主向他指明国度是无价的，无法购买。因为国度价值无比，我们买不起。主要彼得放下的，不是得着国度的代价。祂不过要彼得放下一切的缠累和阻挠。国度不是报酬，乃是赏赐。彼得需要领悟，他撇下一切缠累和阻挠，会得着国度作赏赐，不是作报酬。这就是说，主不是按着商业的原则而行；商业的原则是说付出越多，就得着越多。在国度实现里永远生命的全享是无价的（新约总论第三册，二三一至二三二页）。

我们不该有商业的心思。救恩是基于恩典。主耶稣为我们作了一切，我们不需要作工。然而，国度的赏赐是按着我们的工作，按着我们所付的代价。我们若付代价，主就会给我们赏赐。似乎赏赐是用我们的工作买来的。我们若这么想，就像带着商业头脑的彼得。我们需要再受教育，看见甚至赏赐也是基于恩典。得着赏赐的路不是付代价，乃是享受恩典。得救就是领受恩典，得赏赐就是享受我们已经领受的恩典（马太福音生命读经，七一八页）。

〔二十章十四节〕是主给彼得有力的答复，指明主已把彼得所认为当得的给了他。主有权柄照着自己的意愿和喜悦，不按作工的原则，乃按恩典的原则，将同样的工钱付给后来的工人。这粉碎并改正彼得天然和商业的头脑（圣经恢复本，太二十14第一注）。

参读：马太福音生命读经，第五十四篇；国度，第二十八章。

expressed through them for the fulfillment of His purpose in creating man (Gen. 1:26). (Job 1:9, footnote 1)

The parable in Matthew 20:1-16, which is an explanation of the Lord's word to Peter in 19:28-30, concerns the kingdom reward. Peter thought that he was able to pay the price of buying the kingdom, but the Lord indicated to him that the kingdom is priceless and cannot be purchased. Because the kingdom is of peerless worth, we cannot buy it. What the Lord had asked Peter to give up was not the price of gaining the kingdom. He had simply asked Peter to give up all entanglements and frustrations. The kingdom is not a recompense; it is a reward. Peter needed to realize that, having forsaken every entanglement and frustration, he would receive the kingdom as a reward, not as a recompense. This means that the Lord does not act according to the commercial principle, which says that the more we pay, the more we receive. The full enjoyment of eternal life in the manifestation of the kingdom is priceless. (The Conclusion of the New Testament, p. 731)

We should not have a commercial mind. Salvation is based upon grace. The Lord Jesus has done everything for us, and there is no need for us to work. The kingdom reward, however, is according to our work, according to the price we pay. If we pay the price, then the Lord will give us a reward. It may seem that the reward is purchased by our work. If we think this, then we are like Peter with a commercial mentality. We need to be reeducated to see that even the reward is based upon grace. The way to receive the reward is not to pay the price, but to enjoy grace. To be saved is to receive grace, and to gain the reward is to enjoy the grace we have received. (Life-study of Matthew, pp. 645-646)

[Matthew 20:14] was a strong answer to Peter from the Lord, indicating that the Lord had given him what he thought he deserved. But the Lord has the right to give the same wages to the last workmen according to His own wish, in the principle not of work but of grace. This shattered Peter's natural and commercial mind and corrected his concept. (Matt. 20:14, footnote 1)

Further Reading: Life-study of Matthew, msg. 54; The Kingdom, msg. 28

第十一周・周三

晨兴喂养

路十六 13「没有一个家仆能事奉两个主；因为他不是恨这个爱那个，就是忠于这个轻视那个。你们不能事奉神，又事奉玛门。」

来十三 5『你们生活为人不可贪爱钱财，要以现有的为足；因为主曾说，「我绝不撇下你，也绝不丢弃你。」』

路加十六章十三节的事奉，直译，作奴仆服事。忠于，或，依附。原文有依附这一方而反对那一方的意思。这指明事奉主需要我们爱祂，将我们的心给祂，紧紧联于祂，将全人给祂。这样，我们就从玛门的霸占和篡窃下得释放，可以完全彻底地事奉主。主在这里强调，我们要事奉主，就必须胜过诱惑人、欺骗人的不义玛门。

在十三节，我们看见玛门与神敌对，与神相争。因为玛门与神敌对，所以是邪恶的。在我们这面，我们不能事奉两个主。我们不是事奉神，就是事奉玛门。这件事非常严肃（路加福音生命读经，三五六至三五七页）。

信息选读

马太六章二十四节说，「没有人能事奉两个主；因为他不是恨这个爱那个，就是忠于这个轻视那个。你们不能事奉神，又事奉玛门。」玛门这辞是亚兰文，指钱财、财富。这里的玛门与神对立，指明钱财或财富是神的对头，夺取神子民对神的事奉（马太福音生命读经，三〇四页）。

我们若真在复活里，在神的行政之下，就会胜过金钱和财物；这些在我们身上就没有权势，也不会霸占我们或据有我们。反之，我们会胜过它们并辖管它们。

WEEK 11 — DAY 3

Morning Nourishment

Luke 16:13 "No household servant can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon."

Heb. 13:5 "Let your way of life be without the love of money, being satisfied with the things which are at hand; for He Himself has said, "I shall by no means give you up, neither by any means shall I abandon you.""

In [Luke 16:13] the Greek word for “serve” means “serve as a slave.” Here the Lord indicates that to serve Him requires us to love Him, giving our hearts to Him, and cleave to Him, giving our entire being to Him. Thus we are released from the occupation and usurpation of mammon so that we may serve the Lord wholly and fully. The Lord emphasizes here that to serve Him we must overcome the enticing deceitful mammon of unrighteousness.

In verse 13 we see that mammon is in rivalry with God, competing with Him. Because mammon is in rivalry with God, it is evil. On our part, we cannot serve two lords. We serve either God or mammon. This matter is very serious. (Life-study of Luke, p. 309)

Today's Reading

Matthew 6:24 says, “No one can serve two masters, for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.” The word mammon is an Aramaic word signifying wealth, riches. Here mammon, standing in opposition to God, indicates that wealth or riches is the opponent of God, robbing God’s people of their service to Him. (Life-study of Matthew, p. 272)

If we are truly under God’s administration in resurrection, we shall overcome money and material possessions. They will have no power over us, and they will not occupy us or possess us. Instead, we shall overcome them and reign over them.

在林前五章保罗对付复活的事，然后他在十六章开头就说到七日的第一日收集物质馈送的事。七日的第一日表征复活，因这是复活的日子。

财物在七日的第一日献上，这事实指明这些应当在复活里，不在我们天然的生命里献上。有些富有的世人能签大笔金额的支票；但他们若作大笔捐赠，通常是为自己制造名声，并且为自己的行为作宣传。这不是在复活里馈送。我们馈送钱财和物质的东西，必须在复活里。这种馈送的作法有力地指明我们在复活里，在神的行政之下，并且胜过了财物的霸占。结果，神的行政在我们中间就会有路得以执行（哥林多前书生命读经，五五一至五五二页）。

人无论是哪一类的爱者，他的全心，甚至全人，都是摆在所爱的上面，被其霸占并得着。这是极为紧要的！召会究竟会不会有得胜的荣耀日子，还是败落的艰难日子，完全在于我们是哪一类的爱者（圣经恢复本，提后三 2 第二注）。

主耶稣说，灵里贫穷的人有福了（太五 3）。但许多人的灵里不贫穷，在灵里想要得玛门。你今天没有得到，所以你羡慕；这证明你还没有脱离玛门的势力。保罗在提前六章说，那些想要发财、贪恋钱财的，就用许多苦痛把自己刺透了（9~10）。这话证明想要发财的人，也是在玛门的势力之下。今天我盼望你们个个都能步步向前，好真的完全脱离玛门的势力。我们要恨恶玛门如同恨恶罪一样。...我们的态度应如使徒彼得一样：「金银我都没有，只把我所有的给你...」（徒三 6）当初的召会没有金银，但有主耶稣的名；今天我们要回到起初的情形（倪柝声文集第三辑第十五册，八六至八七页）。

参读：路加福音生命读经，第三十六篇；倪柝声文集第三辑第十一册，第十四篇。

In 1 Corinthians 15 Paul deals with the matter of resurrection. Then he opens chapter 16 with a word about collecting material gifts on the first day of the week. The first day of the week signifies resurrection, for it is the day of resurrection.

The fact that material things are offered on the first day of the week indicates that they should be presented in resurrection, not in our natural life. Certain wealthy worldly people are able to write checks for large sums of money. But if they make a large donation, they usually make a name for themselves and advertise what they have done. This is not giving in resurrection. Our giving of money and material things must be in resurrection. This way of giving is a strong indication that we are under God's administration in resurrection and have overcome the possession of material things. As a result, God's administration will have a way to be carried on among us. (Life-study of 1 Corinthians, pp. 465-466)

Whatever one loves, his whole heart, even his entire being, is set on and occupied and possessed by. This is crucial! Whether there would be a day of glory in the church's victory or grievous days of the church's decline depends altogether on what kind of lovers we are. (2 Tim. 3:2, footnote 2)

The Lord Jesus said, "Blessed are the poor in spirit" (Matt. 5:3), but many people are not poor in spirit. They crave mammon. They crave it because they do not have it. This proves that they have not been delivered from the power of mammon. In 1 Timothy 6:9-10 Paul said that those who intend to be rich and aspire after money have pierced themselves through with many pains. This word shows that those who desire to be rich are under the power of mammon. Today I hope that we all will advance step by step and be totally free from the power of mammon. We have to hate mammon as much as we hate sin....We should be like the apostle Peter who said, "Silver and gold I do not possess, but what I have, this I give to you..." (Acts 3:6). The early church did not have silver or gold; it only had the name of the Lord Jesus. Today we have to go back to the very condition at the beginning. (The Collected Works of Watchman Nee, vol. 61, pp. 80-81)

Further Reading: Life-study of Luke, msg. 36; The Collected Works of Watchman Nee, vol. 57, pp. 155-164

路十 41~42「主回答她说，马大，马大，你为许多的事思虑烦扰；但是不可少的只有一件，马利亚已经选择那美好的分，是不能从她夺去的。」

一个人在还没有信主之前，他所有的价值观都是颠倒的。但是每一个信主的人，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。凡是价值的判断没有改变的，都不是真基督徒。...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（倪柝声文集第三辑第十四册，一九一至一九二页）。

信息选读

诗篇一百一十八篇二十二节说，「匠人所弃的石头，已成了房角的头块石头。」...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。...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。

希伯来十一章二十四至二十六节说出苦乐价值的改变。摩西在这里看见另一个东西，就是所有在埃及的享乐，都是罪中之乐。他看与神的百姓同受苦害，乃是最宝贵的。摩西能享受罪中之乐，因为他是法老女儿的儿子，是全地上最有财有势的人。但他不肯称为法老女儿之子；因他算为基督受的凌辱，比埃及的财物更宝贵。对于价值的改变，他看得最清楚。任何的苦害、凌辱，他都愿意受，因为他看见那不能看见之赏赐的重大。

Morning Nourishment

Luke 10:41-42 "...The Lord answered and said to her, Martha, Martha, you are anxious and troubled about many things; but there is need of one thing, for Mary has chosen the good part, which shall not be taken away from her."

Before a person believes in the Lord, his concept of value is perverted. But 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. Anyone who has not witnessed such a change in concept is not a genuine Christian....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. (The Collected Works of Watchman Nee, vol. 60, pp. 387-388)

Today's Reading

Psalms 118:22 says, "The stone which the builders rejected / Has become the head of the corner."...God treasured the cornerstone which 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 show them that what was once worthless is now priceless.

Hebrews 11:24-26 speaks of a change in concept of enjoyment and suffering. Moses saw the difference. He saw that all the enjoyment of Egypt was but enjoyment of sin. He considered it great riches to suffer together with the people of God. He was well qualified to have the enjoyment of sin because he was the son of Pharaoh's daughter, the richest and most powerful person on earth. Yet he refused to be called the son of Pharaoh's daughter, considering the reproach of the Christ greater riches than the treasures of Egypt. He was very clear about this change in valuation. He was willing to suffer all reproaches and hardships because he saw the significance of that unseen, great reward.

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；他先前以为对他是赢得的，现在因基督的缘故，他都看作亏损。保罗为什么能丢弃有益的东西，他为什么能以属世的一切为有损的？这乃是因为他以认识基督耶稣为至宝。他以神所立为主为王的基督为至宝，因此他亏损万事，并且看作粪土。这乃是标准基督徒价值观的改变。

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。今天你我如果不会分别价值的问题，神就会弃而不用我们了。神要求我们能分别尊卑贵贱，好作祂的口。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，一九二、二〇〇至二〇一页）。

在彼前二章七节彼得...说，「所以祂在你们信的人是宝贵的，在那不信的人却是‘匠人所弃的石头，已成了房角的头块石头’。」这里的「宝贵」，原文与四、六节者同源。神所拣选的基督这块石头，是神所宝贵的房角石，在信祂的人是宝贵的，在那不信的人却是被弃绝、被轻弃的石头。基督的宝贵不但是光景的事，也是祂地位的事。祂是宝贵的，意思是祂被看为尊贵，祂占有尊贵的地位（彼得前书生命读经，一七〇至一七一页）。

参读：倪柝声文集第三辑第十四册，第四十八篇；给在职圣徒的信息，第七篇。

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. Why was Paul able to reject the things that were gains to him? He was able to consider them as loss on account of the excellency of the knowledge of Christ Jesus. He reckoned the Christ whom God had anointed as Lord, as King, and as the most excellent One. For His sake he suffered the loss of all things and counted them as refuse. This is the kind of change in valuation that happens to a Christian.

Finally, we want to conclude with the words of Jeremiah 15:19 which tell 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. He requires that we bring out the precious from the worthless so that we can be His mouth. 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. (The Collected Works of Watchman Nee, vol. 60, pp. 388, 394-395)

In 1 Peter 2:7 Peter goes on to say, “To you therefore who believe is the preciousness; but to the unbelieving, ‘The stone which the builders rejected, this has become the head of the corner.’” In Greek, the word rendered “preciousness” here is a kindred word to honor in verses 4 and 6. The very Christ chosen by God as a stone, even a cornerstone held in honor, is the preciousness to His believers. But to the unbelieving, He is a rejected, despised stone. Christ’s preciousness is not only a matter of condition, but also a matter of His position. For Him to be precious means that He is held in honor, that He occupies an honorable position. (Life-study of 1 Peter, p. 144)

Further Reading: The Collected Works of Watchman Nee, vol. 60, ch. 45; Messages Given to the Working Saints, ch. 7

腓三 7~8 「…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。」

以认识基督为至宝，是来自祂人位的宝贵。犹太人认为神借摩西所赐的律法，是人类历史中的至宝；因此，他们为律法发热心。保罗曾经那样发热心。然而，当神将基督启示给他（加一 15~16），他就看见基督的宝贵、超绝、无上的宝贝和超凡的价值，是远过于律法的。他对基督的认识，结果叫他以认识基督为至宝。基督既是至宝，对基督的认识也就是至宝。因此，他不仅将律法，以及根据律法所建立的宗教看作亏损，也将万事看作亏损。我们该像保罗一样，以认识基督为至宝。我们应当将万事看作亏损，因我们以认识基督为至宝（新约总论第十二册，二六页）。

信息选读

在腓立比三章七节保罗说「因基督」；但是在八节里，他进一步又说，「因我以认识我主基督耶稣为至宝。」八节多了「我主」二字，指明当保罗写信的时候，他满了对基督亲密、柔细的感觉。对主耶稣的宝贵所生发的柔细感觉，在他里面升起，叫他说出「我主基督耶稣」。保罗极其看重的，就是以认识他亲爱的主耶稣基督为至宝。

八节说到以认识基督为至宝，而对基督真实的经历乃是在十节。…我们所说的认识，实际上是指关乎基督和祂是至宝的启示，异象。以认识基督为至

Phil. 3:7-8 "...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."

The excellency of the knowledge of Christ is derived from the excellency of His person. The Jews consider the law of God given through Moses the most excellent thing in human history; hence, they are zealous for the law. Paul participated in that zeal. But when Christ was revealed to him by God (Gal. 1:15-16), he saw that the excellency, the supereminence, the supreme preciousness, the surpassing worth, of Christ far exceeded the excellency of the law. His knowledge of Christ issued in the excellency of the knowledge of Christ. Since Christ is excellent, the knowledge of Christ is also excellent. On account of this, he counted as loss not only the law and the religion founded according to the law but all things. Like Paul, we should have the knowledge of Christ in His excellency. We should count all things to be loss on account of the excellent knowledge of Christ. (The Conclusion of the New Testament, pp. 3499-3500)

Today's Reading

In Philippians 3:7 Paul says, "On account of Christ," but in verse 8 he goes further and says, "On account of the excellency of the knowledge of Christ Jesus my Lord." The addition of the words my Lord indicates that as Paul was writing, he was filled with intimate, tender feelings concerning Christ. Tender feelings concerning the preciousness of the Lord Jesus rose up within him, causing him to speak of "Christ Jesus my Lord." Paul placed great value on the excellency of the knowledge of his dear Lord Jesus Christ.

The excellency of the knowledge of Christ is mentioned in verse 8, whereas the actual experience of Christ is implied in verse 10....By knowledge we actually mean a revelation, a vision, concerning Christ and His excellence. The excellency

宝，就是基督的宝贵给我们实化了。我们若对基督的宝贵缺少认识，祂的宝贵对我们就毫无意义。基督是无限的；因此，我们需要对这位无限的基督有超绝的认识，也就是看见基督之宝贵的异象。

当保罗在宗教里瞎眼的时候，他看不见基督；他只能看见律法。因此，他以认识律法为至宝。但是，基督向他启示之后，他就开始以认识基督为至宝。他被对基督之认识的至宝所夺取，并且因着这认识的缘故，愿意丢弃万事，看作亏损。如果我们更多以认识基督为至宝，就会因祂并因对基督之认识的至宝，而丢弃一切宗教和天然的事（新约总论第十二册，二七至二八页）。

我们急切需要对基督至宝的认识。保罗迫切要得着对基督至宝的认识，到一个地步，他愿意因这认识，将万事看作亏损。...我们需要有启示，知道基督的宝贵，祂的无上宝贝（腓立比书生命读经，一九一页）。

〔在马太二十六章八节，〕门徒认为马利亚向主爱的奉献是枉费。已过二十世纪以来，千千万万宝贵的性命、心爱的奇珍、崇高的地位以及灿烂的前途，都曾「枉费」在主耶稣身上。对这些爱主的人，祂是全然可爱，配得他们献上一切。他们浇在主身上的不是枉费，乃是馨香的见证，见证祂的甘甜（圣经恢复本，太二六 8 第一注）。

由十六章二十一节，十七章二十二至二十三节，二十章十八至十九节和二十六章二节主的话，马利亚得到主受死的启示，因此抓住机会，把她一切上好的浇在主身上。我们对主要有启示，才能用上好的爱祂（太二六 12 第一注）。

参读：新约总论，第三百四十八篇；倪柝声文集第二辑第一册，一至一六页。

of the knowledge of Christ is the excellency of Christ realized by us. If we lack the knowledge of Christ's excellency, His excellency will not mean anything to us. Christ is unlimited; hence, we need to have the excellency of the knowledge of the unlimited Christ, that is, to have a vision of the preciousness of Christ.

When Paul was blind and in religion, he could not see Christ; he could see only the law. Thus, he had the excellency of the knowledge of the law. But after Christ was revealed to him, he began to have the excellency of the knowledge of Christ. He was captured by the excellency of knowing Christ, and for the sake of this knowledge, he was willing to drop all things and count them to be loss. If we have more of the excellency of the knowledge of Christ, we will drop everything religious and everything natural on account of Him and on account of the excellency of the knowledge of Him. (The Conclusion of the New Testament, pp. 3500-3501)

We urgently need the excellent knowledge of Christ. Paul was so desperate to have the excellency of the knowledge of Christ that he was willing to count all things loss on account of this knowledge....We need a revelation of Christ's excellency, of His supreme preciousness. (Life-study of Philippians, p. 161)

[In Matthew 26:8] the disciples considered Mary's love offering to the Lord a waste. Throughout the past twenty centuries thousands of precious lives, heart treasures, high positions, and golden futures have been "wasted" upon the Lord Jesus. To those who love Him in such a way He is altogether lovely and worthy of their offering. What they have poured upon Him is not a waste but a fragrant testimony of His sweetness. (Matt. 26:8, footnote 1)

Mary received the revelation of the Lord's death through the Lord's words in 16:21; 17:22-23; 20:18-19; and 26:2. Hence, she grasped the opportunity to pour upon the Lord the best that she had. To love the Lord with our best requires a revelation concerning Him. (Matt. 26:12, footnote 1)

Further Reading: The Conclusion of the New Testament, msg. 348; The Collected Works of Watchman Nee, vol. 21, pp. 5-17

第十一周・周六

晨兴喂养

太十三 45~46 「诸天的国又好像一个商人，寻找好珠子，寻到一颗珍贵的珠子，就去变卖他一切所有的，买了这珠子。」

徒二十 28 「圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。」

马太十三章四十五节的商人也是基督，祂为着国度寻找召会。在十六章十八节和十八章十七节，祂寻到后，就为着国度去十字架，变卖祂一切所有的，买了这珠子〔指召会〕。

在十三章四十六节我们看见，属天之王在得着一颗珍贵珠子上的工作。祂在十字架上变卖了祂一切所有的，买了那珠子。珠子也是建造新耶路撒冷的材料，乃是活蚌（活的基督）在死水（满了死亡的世界）里为小石子（罪人）所伤，分泌出生命的汁液，包住那叫它受伤的石子（信徒）而产生的。珠子既出于那象征撒但所败坏之世界的海（赛五七 20，启十七 15），就必是指召会，这召会主要的是由外邦世界中重生的信徒所构成，乃是「珍贵的」（马太福音生命读经，五三三至五三四页）。

信息选读

主不仅寻找国度；祂也渴望一个美丽的召会，就是珠子。我们已经指出，照着启示录二十一章，新耶路撒冷乃是用宝石和珍珠建造的。换句话说，新耶路撒冷是宝贝和珠子的结合。...最后在新耶路撒冷里，国度和召会成为一个实体（马太福音生命读经，五三四页）。

WEEK 11 — DAY 6

Morning Nourishment

Matt. 13:45-46 "Again, the kingdom of the heavens is like a merchant seeking fine pearls; and finding one pearl of great value, he went and sold all that he had and bought it."

Acts 20:28 "Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood."

The merchant in Matthew 13:45 is also Christ, who was seeking the church for His kingdom. After finding it in 16:18 and 18:17, He went to the cross and sold all He had and bought it for the kingdom.

In 13:46 we see the heavenly King's work in gaining the one pearl of great value. At the cross He sold all, whatever He had, and bought that pearl. The pearl, produced in the death waters (the world filled with death) by the living oyster (the living Christ), wounded by a little rock (the sinner) and secreting its life-juice around the wounding rock (the believer), is also the material for the building of the New Jerusalem. Since the pearl comes out of the sea, which signifies the world corrupted by Satan (Isa. 57:20; Rev. 17:15), it must refer to the church, which is mainly constituted with regenerated believers from the Gentile world, and which is of great value. (Life-study of Matthew, p. 478)

Today's Reading

The Lord is not only seeking the kingdom; He also desires a beautiful church, the pearl. We have pointed out that, according to Revelation 21, the New Jerusalem is built with precious stones and pearls. In other words, the New Jerusalem is a combination of the treasure and the pearl....Ultimately, in the New Jerusalem the kingdom and the church become one entity. (Life-study of Matthew, p. 479)

我们再读行传二十章二十八节：「圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。」在这里保罗嘱咐以弗所召会的长老，说到圣灵与神自己的血，为要指明祂对召会之宝贵的感觉。按照保罗的领会，召会是全然宝贵的。召会是在圣灵的看顾之下，且是神用自己的血所买来的。因此，召会在神眼中乃是珍宝。保罗就像神那样宝贝召会。

保罗在二十八节嘱咐长老，要像神和他那样宝贝召会。神用自己的血买了召会，这事实指明召会在祂眼中的宝贵。神既然为召会付了这样的代价，召会对祂当然是宝贵的。不仅如此，召会乃是在圣灵的看顾之下。按保罗在二十八节的话，长老应当把召会看得非常宝贵，视为神眼中的珍宝。长老牧养召会，对召会应当和神有同样的感觉（使徒行传生命读经，五四五页）。

〔二十八节〕指明神宝贵召会，以及召会在神眼中宝贵、超绝的价值。这里使徒没有说到召会的神圣生命和性质，如在以弗所五章二十三至三十二节，乃是说到召会的价值对神犹如珍宝，是祂用自己的宝血所买来的。...圣灵和神自己的血，二者都是神给祂所宝贵之召会的神圣供应。圣灵就是神的自己，神自己的血是指神的工作。神救赎的工作把召会买来，然后神的自己，就是那包罗万有赐生命的灵（林前十五 45），借着监督照顾召会（圣经恢复本，徒二十 28 第五注）。

使徒不顾自己的性命，但他非常关心召会的前途。召会是神的珍宝，也是他的珍宝（徒二十 29 第一注）。

参读：马太福音生命读经，第三十九篇；使徒行传生命读经，第五十四篇。

Let us read Acts 20:28 again: “Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.” Here, in his charge to the elders of the church in Ephesus, Paul speaks both of the Holy Spirit and of God’s own blood in order to indicate his feeling concerning the preciousness of the church. According to Paul’s understanding, the church is altogether precious. The church is under the care of the Holy Spirit, and the church has been bought by God with His own blood. Hence, the church is a treasure in the sight of God. Paul treasured the church even as God does.

In 20:28 Paul charged the elders to treasure the church as God does and he did. The fact that God purchased the church with His own blood indicates the preciousness of the church in His sight. Having paid such a price for the church, the church surely is dear to Him. Moreover, the church is under the care of the Holy Spirit. According to Paul’s word in verse 28, the elders should consider the church very precious, regarding it as a treasure in the sight of God. The elders, in shepherding the church, should have the same feeling about the church that God has. (Life-study of Acts, pp. 473-474)

[Acts 20:28 indicates] the precious love of God for the church and the preciousness, the exceeding worth, of the church in the eyes of God. Here the apostle did not touch the divine life and nature of the church as in Ephesians 5:23-32, but the value of the church as a treasure to God, a treasure which He acquired with His own precious blood....Both the Holy Spirit and God’s own blood are divine provisions for the church that He treasures. The Holy Spirit is God Himself, and God’s own blood denotes God’s work. God’s redemptive work acquired the church; now God Himself, the all-inclusive life-giving Spirit (1 Cor. 15:45), cares for the church through the overseers. (Acts 20:28, footnote 5)

The apostle did not care for his own life, but he was very concerned for the future of the church, which was a treasure to him as well as to God. (Acts 20:29, footnote 1)

Further Reading: Life-study of Matthew, msg. 39; Life-study of Acts, msg. 54

Hymns, #1153

哦，说不出的喜乐

补 202

降 B 大调

(英 1153)

4/4

5̣ 5̣ | 1 1 3 1 | 1 6̣ 5̣ 5̣ 5̣ | 5̣ 6̣ 7̣ 1 | 2 - -
— 我们已得到万有基督，祂是我们的一切；
5̣ 5̣ | 1 1 3 1 | 1 6̣ 5̣ 3̣ 3̣ | 2 1 7̣ 6̣ | 5̣ - -
呼喊祂的名，何等有福，何等神圣，何超越！
5̣ 5̣ | 1 1 3 2 1 6̣ | 5̣ 3̣ 5̣ 1 |
(副) 哦，说不出的喜乐，且满了荣耀，
7̣ 5̣ 7̣ 2 | 1 5̣ 1 3̣ 2 | 1 1 3̣ 2 1 6̣ |
满了荣耀，满了荣耀，说不出的喜乐，且
5̣ 3̣ 5̣ 1 1 7̣ | 6̣ 2 1 7̣ 6̣ 7̣ | 1 - - ||
满了荣耀，甚至一半都未能说出。

二 我们已知道那灵基督， 住在我们的灵里；
何等便利又亲近的主， 祂的甘甜无可比。

三 我们已得到生活秘诀， 读祂话并喊祂名！
借此吃喝主，必无所缺， 它的价值真显明。

四 我们已寻到地方召会， 我们已经回到家！
永不再在巴比伦徘徊， 在召会里美而佳。

五 我们已经历圣徒同聚， 是地上最乐的事；
借此我们的灵不忧郁， 且使生活有价值。

1

We have found the Christ who's all in all;
He is everything to us;
O how blest upon His name to call,
How divine, how glorious!
It is joy unspeakable and full of glory,
Full of glory, full of glory;
It is joy unspeakable and full of glory,
And the half has never yet been told!

2

We have found that Christ the Spirit is
Who within our spirit dwells;
How available, how near He is,
And His sweetness all excels.

3

We have found the way to live by Christ—
Pray His Word and call His name!
This—the eating, drinking—has sufficed
And its worth we now proclaim.

4

We have found the local church, our home;
We are home and home indeed!
Nevermore in Babylon we roam;
In the church is all we need.

5

We have found that meeting with the saints
Is the greatest joy on earth;
'Tis by this our spirit never faints
And our lives are filled with worth.

第十一周 · 申言

申言稿: _____

[illegible][illegible]