

第八週

榮耀超越的基督作神
無上的寶貝之異象、
經歷與享受，
為着真正的召會生活

E. M. 詩歌：中譯英 1184

讀經：賽六 1～8，約十二 38～41，但十 4～9、
11、19，九 23，啓一 9～二 1、7，二一 18～21

【週一、週二】

壹 以賽亞在沮喪中看見在榮耀裏之基督的異象—
賽六 1～8，參五 20，二二 1，代下二六 1～5：

一 以賽亞所在的時期乃是邪惡的時代，這可見於
主警告的話—『禍哉，那些稱惡為善，稱善為
惡，以暗為光，以光為暗，以苦為甜，以甜為
苦的人！』—賽五 20。

二 儘管神所揀選、所愛的百姓背叛，滿有罪孽和敗壞，
基督作為主、君王、萬軍之耶和華，仍在榮耀裏坐
在高高的寶座上一六 1～5，哀五 19，啓二二 1。

三 以賽亞所見的一位乃是基督—賽六 5 下，約
十二 38～41：

1 約翰敘述基督在地上的生活工作時，說以賽亞『看

Week Eight

**The Vision, Experience, and Enjoyment
of the Glorious and Excellent Christ
as the Supreme Preciousness of God
for the Genuine Church Life**

E. M. Hymns: 1184

Scripture Reading: Isa. 6:1-8; John 12:38-41; Dan. 10:4-9, 11, 19;
9:23; Rev. 1:9—2:1, 7; 21:18-21

§ Day 1 & Day 2

**I. 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

見了祂的榮耀，就指着祂說』—41 節。

2 我們要看見登寶座之榮耀基督的異象，就需要注意以賽亞警告的話（賽六 9 ~ 10），操練我們的靈禱告，求主開啓我們裏面的眼睛，柔順我們的心，使我們的心轉向祂，好接受祂內裏的醫治，除去我們的瞎眼和疾病（約十二 40，太十三 14 ~ 17，徒二八 25 ~ 27，啓三 18，四 2，林後三 16 ~ 18）。

四 基督的長袍，表徵基督在祂美德上的榮美；這榮美主要是在祂的人性裏，並藉着祂的人性彰顯出來；基督穿着長袍，指明祂是以人的形像向以賽亞顯現；基督是登寶座的神人，有神聖的榮耀彰顯在祂人性的美德裏—賽六 1，參結一 26、22，徒二 36，來二 9 上。

五 以賽亞看見聖別裏的基督，那聖別乃是基於祂的公義—賽六 2 ~ 3：

- 1 撒拉弗表徵或代表那作三一神具體化身之基督的聖別；他們是爲着基督的聖別站立在那裏。
- 2 基督的聖別是基於祂的義；基督一直是公義的，所以祂是聖別的，與凡俗的人有分別—五 16。

六 以賽亞看見這異象，結果就被了結、被結束了，領悟他是嘴脣不潔的人，又住在嘴脣不潔的民中—六 5：

- 1 按新約的意義說，看見神等於得着神；得着神就是在神的元素、生命和性情上接受神，使我們被神構成—參創十三 13 ~ 14，加三 14，太五 8。
- 2 看見神使我們變化，因爲我們看見神時，就得着神，把祂的元素接受到我們裏面，我們舊的元素也被排除了；這新陳代謝的過程就是變化—林後三 15 ~ 四 1，羅十二 2，腓三 8。

"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.

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. 13:13-14; 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. 3:15—4:1; Rom. 12:2; Phil. 3:8.

3 我們越看見神、認識神並愛神，就越厭惡自己，越否認自己—伯四二 5～6，太十六 24，路九 23，十四 26。

七 以賽亞看見自己是不潔的，之後就由一位撒拉弗，用來自壇上的紅炭使他得了潔淨；撒拉弗表徵神的聖別：

1 撒拉弗應用這紅炭，表徵在十字架上所完成，並藉着『那靈那聖的』在其審判、焚燒並聖別之大能裏所應用之基督救贖的功效—賽六 6～7，四 4，參路十二 49，啓四 5。

2 看見神，結果乃是被神煉淨並潔淨；被神潔淨，結果乃是受神差遣，要將祂所揀選的人帶到一種活基督的光景裏，使他們在祂的榮耀裏彰顯祂，被祂的聖別浸透，並活在祂的義裏—賽六 6～8，約壹一 7～9，徒十三 47，腓一 21 上。

【週三】

貳 超越的基督在祂無上的寶貴裏向但以理顯現為一個人，這異象供但以理珍賞，叫他得着安慰、鼓勵和堅定—但十 4～9：

一 基督在人性裏顯現為祭司（由細麻衣袍所表徵），照顧祂被擄的選民—5 節上，出二八 31～35。

二 基督在神性裏顯現為君王（由精金帶所表徵），為要掌管萬民—但十 5 下。

三 基督在祂的寶貴和尊榮裏顯現（由祂身體如水蒼玉所表徵），供祂的子民珍賞；『水蒼玉』原文可指一種藍綠色或黃色的寶石，表徵基督在祂的具體化身裏是神聖的（黃色），滿了生命（綠色），並且是屬天的（藍色）—6 節上。

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 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 might express Him in His glory, be saturated with His holiness, and live in His righteousness—Isa. 6:6-8; 1 John 1:7-9; Acts 13:47; Phil. 1:21a.

§ Day 3

II. **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.

四 基督也在祂的光明裏顯現，為要光照人（由祂的面貌如閃電所表徵），並在祂光照的眼光裏顯現，為要搜尋並審判（由祂眼目如火把所表徵）—6 節中。

五 基督在祂工作和行動的閃耀裏向但以理顯現（由祂的手和腳如閃耀發亮的銅所表徵）—6 節下。

六 基督在祂剛強的說話裏顯現，為要審判人（由祂說話的聲音如大眾的聲音所表徵）—6 節末：

- 1 整個世界局勢都在天上之神的諸天掌權之下，好叫基督在萬有中居首位，使祂在凡事上得着首位—二 34 ~ 35，七 9 ~ 10，四 34 ~ 35，西一 15、18，啓二 4 ~ 5。
- 2 在我們個人的宇宙中，基督必須是第一位，必須居首位；今天，基督這居首位者必須是我們召會生活、家庭生活、和日常生活的中心與普及—西一 17 下、18 下，三 17，林前十 31。
- 3 在神屬天的掌權下，祂正在使用環境，使基督成為我們的中心（第一位）與普及（一切）—羅八 28，西一 18、27，三 4、10 ~ 11。
- 4 我們蒙神揀選作祂的子民，為叫基督居首位；我們乃是在神屬天的掌權之下，使基督得以居首位，使祂在萬有中居第一位—但四 26 下、35，西一 18，三 4、10 ~ 11，詩二七 4。

【週四】

叁 約翰在靈裏，得着榮耀的基督作為在金燈臺中間行走之大祭司的異象（啓一 9 ~ 二 1），他看見升天的基督作為人子，『身

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. 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.

§ Day 4

III. The vision of the glorious Christ walking in the midst of the golden lampstands as the High Priest (Rev. 1:9—2:1) was given to John in his spirit for him to see the ascended Christ as the Son of Man

穿長袍，直垂到腳，胸間束着金帶』（一
13、參 10，四 2，十七 3，二一 10）：

一 人子是基督在祂的人性裏，金帶表徵祂的神性，
胸是愛的表號：

- 1 在但以理十章，基督是腰間束帶，為着神聖的工作
得加力（出二八 4，但十 5），以產生眾召會，但在
啓示錄一章，祂是胸間束帶，藉着祂的愛照顧祂所
產生的眾召會。
- 2 金帶表徵基督的神性成了祂神聖的力量，胸表徵這
金的力量是由祂的愛並憑祂的愛來運用並推動的，
好餵養眾召會。

二 基督作為人子，在祂的人性裏照顧眾召會，為
要顧惜眾召會—13 節上：

- 1 祂收拾燈臺的燈，使燈正確合宜，就是在顧惜我們，使
我們快樂、愉快、舒適—出三十 7，參詩四二 5、11：
 - a 主的同在帶來一種柔細、溫暖的氣氛，顧惜我們的
全人，給我們安息、安慰、醫治、潔淨和鼓勵。
 - b 我們在召會裏能享受主同在的顧惜氣氛，得着生命
的滋養供應—弗五 29，參提前四 6，弗四 11。
- 2 祂修剪燈臺的燈芯，把一切攔阻我們照耀的消極事
物剪掉—出二五 38：
 - a 燈芯燒焦的部分，燈花，表徵必須剪除的那些不照
着神定旨的事物，就如我們的肉體、天然的人、己
和舊造。
 - b 祂把眾召會中間一切的不同（過錯、短處、失敗、

**"clothed with a garment reaching to the feet, and girded about at
the breasts with a golden girdle" (1:13, cf. v. 10; 4:2; 17:3; 21:10):**

A. The Son of Man is Christ in His humanity, the golden girdle signifies His
divinity, and breasts are a sign of love:

1. In Daniel 10 Christ is girded at the loins, strengthened for the divine work
(Exo. 28:4; Dan. 10:5) to produce the churches, but in Revelation 1 He is
girded about at the breasts, caring for the churches that He has produced by
His love.
2. The golden girdle signifies Christ's divinity as His divine energy, and the
breasts signify that this golden energy is exercised and motivated by and with
His love to nourish the churches.

B. Christ takes care of the churches in His humanity as the Son of Man to
cherish them—v. 13a:

1. He dresses the lamps of the lampstands to make them proper, cherishing us so
that we may be happy, pleasant, and comfortable—Exo. 30:7; cf. Ps. 42:5, 11:
 - a. The Lord's presence provides an atmosphere of tenderness and
warmth to cherish our being, giving us rest, comfort, healing,
cleansing, and encouragement.
 - b. We can enjoy the cherishing atmosphere of the Lord's presence in the
church to receive the nourishing supply of life—Eph. 5:29; cf. 1 Tim.
4:6; Eph. 4:11.
2. He trims the wicks of the lamps of the lampstand, cutting off all the negative
things that frustrate our shining—Exo. 25:38:
 - a. The charred part of the wick, the snuff, signifies things that are not
according to God's purpose and need to be cut off, such as our flesh,
our natural man, our self, and our old creation.
 - b. He trims away all the differences among the churches (the wrongdoings,

缺點) 修剪掉, 使眾召會在素質、樣子和彰顯上完全相同—參林前一 10, 林後十二 18, 腓二 2。

【週五】

三 基督在祂的神性裏, 以祂胸間金帶所表徵的神聖之愛照顧眾召會, 為要餵養眾召會—啓一 13 下:

- 1 祂在祂三個時期(成肉體、總括、加強)的豐滿職事中, 以祂自己這包羅萬有的基督來餵養我們, 使我們在神聖的生命中長大成熟, 成為祂的得勝者, 以完成祂永遠的經綸。
- 2 作為行走的基督, 祂知道每一個召會的情形; 作為說話的靈, 祂修剪燈臺並用新油, 就是那靈的供應, 充滿燈臺—二 1、7, 參亞四 12 ~ 14。

四 主的七眼如同火焰, 是為着注視、鑒察、搜尋、藉光照而審判、以及灌輸; 基督的眼目是為着神在地上的行動與工作, 因為七是神行動中完整的數字—啓一 14, 五 6, 但十 6, 七 9 ~ 10, 啓二 18, 十九 11 ~ 12。

五 基督是活到永永遠遠的一位; 我們認識主是活到永永遠遠的神, 纔能在靈中不斷的感覺主確實的同在; 沒有一樣東西比感覺主確實的同在更能堅固我們—一 17 ~ 18, 提後四 22, 太一 23, 二八 20, 出三三 14 ~ 16。

【週六】

肆 彼得在他的書信中論到無上寶貴的基督, 以及那些在生機上與祂有關聯的項目:

shortages, failures, and defects) so that they may be the same in essence, appearance, and expression—cf. 1 Cor. 1:10; 2 Cor. 12:18; Phil. 2:2.

§ Day 5

C. Christ takes care of the churches in His divinity with His divine love, signified by the golden girdle at His breasts, to nourish the churches—Rev. 1:13b:

1. He nourishes us with Himself as the all-inclusive Christ in His full ministry of three stages—incarnation, inclusion, and intensification—so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy.
2. As the walking Christ, He gets to know the condition of each church, and as the speaking Spirit, He trims and fills the lampstands with fresh oil, the supply of the Spirit—2:1, 7; cf. Zech. 4:12-14.

D. The Lord's seven eyes are like a flame of fire for watching, observing, searching, judging by enlightening, and infusing; Christ's eyes are for God's move and operation on earth, since seven is the number for completion in God's move—Rev. 1:14; 5:6; Dan. 10:6; 7:9-10; Rev. 2:18; 19:11-12.

E. Christ is the One who lives forever and ever; by knowing the Lord as the God who lives forever and ever, we can be assured of His presence in our spirit all the time; nothing establishes us more than the assured presence of the Lord—1:17-18; 2 Tim. 4:22; Matt. 1:23; 28:20; Exo. 33:14-16.

§ Day 6

IV. Peter speaks in his Epistles about the supremely precious Christ and the items organically related to Him:

- 一 基督自己在信祂的人是寶貴的—彼前二 7。
- 二 為着神建造之寶貴的石頭，乃是基督自己—4、6~8 節。
- 三 基督的寶血已救贖我們脫離虛妄的生活—14、18~19。
- 四 我們的神和救主，耶穌基督，已將那又寶貴又極大的應許賜給我們—彼後一 1、4。
- 五 神已將同樣寶貴的信，分給所有的信徒—1 節。
- 六 我們信心所受寶貴的試驗，乃是藉着苦難而來的諸般試煉—彼前一 7。

伍 我們必須贖回光陰，享受基督作神無上的寶貝，使我們能被祂構成，成為珍貴的人，甚至就是珍貴的本身，作祂自己的珍寶，使我們成為新耶路撒冷這奇妙的珍寶結構，使祂得着榮耀—但九 23，十 11、19：

- 一 我們需要主給我們亮光，叫我們的價值觀有徹底的改變，叫我們不斷的揀選基督並祂一切的所是，作我們絕佳的份—可九 7~8，腓三 7~8，林後二 10，四 7，彼前一 8。
- 二 我們盡職供應神的話時，要留意耶利米的警戒—『你若將寶貴的從低賤的分別出來，你就可以作我的口』—耶十五 19、16。
- 三 我們必須看重主的話，過於一切地上的財富，使我們能講神的諭言，將基督那追測不盡的豐富作為神諸般的恩典，分賜到祂的子民裏面—詩一一九 72、9~16，弗三 2、8，林後六 10，彼前四 10~11。
- 四 我們需要看見一個異象，新耶路撒冷乃是三一神，神聖的三一，作為三種基本的因素，作到

- A. Christ Himself is the preciousness to His believers—1 Pet. 2:7.
- B. The precious stone for God's building is Christ Himself—vv. 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.
- E. God has allotted to all the believers equally precious faith—v. 1.
- F. The precious proving of our faith is by trials that come through sufferings—1 Pet. 1:7.

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, even preciousness itself, as His personal treasure for us to become the New Jerusalem as a miraculous structure of treasure for His glory—Dan. 9:23; 10:11, 19:

- A. 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; Phil. 3:7-8; 2 Cor. 2:10; 4:7; 1 Pet. 1:8.
- B. When we minister God's word, we need to take heed to Jeremiah's admonition—"If you bring out the precious from the worthless, / You will be as My mouth"—Jer. 15:19, 16.
- C. 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 into His people—Psa. 119:72, 9-16; Eph. 3:2, 8; 2 Cor. 6:10; 1 Pet. 4:10-11.
- D. 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

蒙祂救贖的人裏面，並與他們結構在一起；這是整本聖經的總結—作為城之基礎的金豫表父神，作為城門的珍珠豫表子神，城的碧玉牆豫表靈神—啓二一 18 ~ 21。

五 當我們活在基督寶貴、現今的同在裏，享受祂作我們的分，正如祂享受我們作祂的珍寶，祂就將自己建造到我們裏面，把我們作成祂屬靈的殿和祂聖別、君尊的祭司體系，以完成祂心頭的渴望—彼前二 1 ~ 9，三 4，林後二 10，詩十六 5，出十九 4 ~ 6，彼後三 8、11 ~ 12。

with His redeemed as 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.

E. As we live in Christ's precious and present 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. 2:1-9; 3:4; 2 Cor. 2:10; Psa. 16:5; Exo. 19:4-6; 2 Pet. 3:8, 11-12.

第八週■週一

晨興餽養

賽六 1『當烏西雅王崩的那年，我看見主坐在高高的寶座上，祂的衣袍垂下，遮滿聖殿。』

約十二 41『以賽亞說這些話，是因為看見了祂的榮耀，就指着祂說的。』

以賽亞乃是在沮喪中看見在榮耀裏之基督的異象（賽六 1、5）。以賽亞愛神，也愛神的選民以色列。他觀看以色列的情形，知道其中沒有神榮耀的彰顯。以色列也觸犯了神的聖別，並在人性的美德上敗壞了。不僅如此，烏西雅王也已經死了。在以色列諸王之中，他是很好的一個王，但他死了。在那種環境裏，以賽亞必然非常沮喪。主就在他沮喪時，向他顯現（以賽亞書生命讀經，二九九頁）。

信息選讀

在以賽亞六章裏，（基督）是坐在寶座上，在榮耀裏的神。…這一位神而人者，有神聖的榮耀和人性的美德。…祂的人性美德，由祂垂下的衣袍所表徵。…四福音給我們看見基督是神又是人，但給我們看見更多關於基督是人的一面。…基督彰顯在祂人性的美德裏，過於彰顯在祂神聖的榮耀裏。但祂人性的美德，需要神性的榮耀作源頭。基督乃是帶着神聖榮耀，彰顯在祂人性美德裏的人。…在以賽亞六章，基督坐在高高的寶座上，作主，王，萬軍之耶和華。祂就是坐在寶座上的神。在約翰十二章，使徒約翰告訴我們，以賽亞看見了基督的榮耀（39～41）。這就是說，萬軍之耶和華，王，主，乃是基督。在這異象裏，基督穿着長袍。這就是說，基督的人性是『長』的。基督垂下的衣袍，遮滿了聖殿。向以賽亞顯現的主，乃是在高高的寶座上，在祂神聖的榮耀裏，由煙雲所表

WEEK 8 — DAY 1

Morning Nourishment

Isa. 6:1 In the year that King Uzziah died I saw the Lord sitting on a high and lofty throne, and the train of His robe filled the temple.

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

The vision of Christ in glory was seen by Isaiah in his depression (Isa. 6:1, 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. (Life-study of Isaiah, p. 235)

Today's Reading

In Isaiah 6 [Christ] is the God in glory sitting on the throne...This One is the God-man with divine glory and human virtues. His human virtues are signified by the long train of His robe...The four Gospels show us Christ as God and as man, but they show us more concerning Christ as a man... 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...In Isaiah 6 Christ is sitting on a high and lofty throne as the Lord, the King, Jehovah of hosts. He is the very God on the throne. John the apostle told us in John 12 that Isaiah saw Christ's glory. This means that Jehovah of hosts, the King, the Lord, was Christ. Christ was wearing a long robe in this vision. This means that Christ's humanity is "long." The train of Christ's robe fills the temple. The Lord who appeared to Isaiah was on a high and lofty throne in His divine glory (John 12:39-41), signified by the smoke, and with His human virtues,

徵，並帶着祂人性的美德，由垂下的衣袍所表徵。祂的聖別，是由撒拉弗托住的（賽六2～3）。

以賽亞六章八至十節給我們看見以賽亞受差遣；他是由滿了神聖榮耀並滿了祂聖別裏人性美德的基督所差遣（1～4）。基督的聖別，是基於祂的公義。五章十六節說，『萬軍之耶和華，因審判得高舉，聖別的神，因公義顯為聖別。』神在祂的公義裏顯為聖別。…義人乃是聖別的人。他不是凡俗的，乃是聖別的，分別歸神的。…因為神是公義的，所以祂是聖的、聖別的，與凡俗的人有分別。在四福音裏，耶穌當然是分別的、獨一的、特別的人，因為祂一直是公義的；所以祂是聖的、聖別的。

以賽亞受基督差遣，到一班虧缺神聖榮耀，觸犯神聖別，並且人性美德敗壞的人那裏去（賽六5）。他受主差遣，好引導以色列人在基督那由祂的聖別所托住之人性美德裏，彰顯祂神聖的榮耀（五16下）。換句話說，神要以色列人成為聖別的子民，完全從列國分別出來。…今天，活基督就是彰顯神的榮耀；活基督就是要成為公義的。義是神救恩的基礎、根基。神的救恩首先稱義我們，使我們成為公義的。然後我們就成為聖的、聖別的、分別出來的。自然而然，我們就被帶到一個情形裏，彰顯基督的神聖榮耀，就是活基督。

每一位受差遣者，都是受主差遣作相同的事。第一，神差遣眾申言者。第二，神差遣祂的兒子。第三，神差遣新約的眾使徒。祂差遣這些人，就是要將神所揀選的人帶到一種活基督的光景裏。祂渴望他們能活公義，顯出他們是聖別的子民，與列國不同，並有所分別。這樣，他們就彰顯基督的神聖榮耀。活基督就是在祂的聖別裏，帶着祂的義，彰顯祂的神聖榮耀。我們必須是公義的人、聖別的人、滿了神聖榮耀的人，這樣，我們就是活基督的人（以賽亞書生命讀經，三〇〇至三〇三頁）。

參讀：以賽亞書生命讀經，第六、三十四篇。

signified by the train of His robe. His holiness is held by the seraphim (Isa. 6:2-3).

Isaiah 6:8-10 shows us Isaiah being sent. He was sent by the Christ who is full of the divine glory and the human virtues in His holiness (vv. 1-4). Christ's holiness is based upon His righteousness. Isaiah 5:16 says, "Jehovah of hosts is exalted in judgment, / And the holy God shows Himself holy in righteousness." God is sanctified in His righteousness...A righteous person is a sanctified person. He is not common but holy, separated unto God... Since God is righteous, He is holy, sanctified, separated from the common people. In the four Gospels, Jesus surely was a separated, unique, and particular person because He was righteous all the time. Therefore, He is holy, sanctified.

Isaiah was sent by Christ to a people who were short of the divine glory, were violating the divine holiness, and were corrupt in the human virtues (Isa. 6:5). He was sent by the Lord to lead Israel to express Christ's divine glory in His human virtues held in His holiness (5:16b). In other words, God wanted Israel to be a holy people, fully separated from the nations... Today to live Christ is to express God's glory. To live Christ is to be righteous. Righteousness is the base, the foundation, of God's salvation. God's salvation firstly justifies us, making us righteous. Then we will be holy, sanctified, separated. Spontaneously, we will be brought into the expression of the divine glory of Christ, which is to live Christ.

Every sent one is sent by the Lord to do the same thing. First, God sent the prophets. Second, God sent His Son. Third, God sent the New Testament apostles. He sent them all to bring God's chosen people into a state of living Christ. He desired that they would live righteousness, showing that they are a holy people, different and distinct from the nations. Then they would express Christ's divine glory. To live Christ is to express Christ's divine glory in His holiness with His righteousness. We must be righteous people, holy people, and people full of the divine glory. Then we will be those who live Christ. (Life-study of Isaiah, pp. 236-238)

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

第八週■週二

晨興餽養

賽六 5～7『那時我說，禍哉，我滅亡了！因為我是嘴唇不潔的人，又住在嘴唇不潔的民中；又因我眼見大君王萬軍之耶和華。撒拉弗中有一位飛到我跟前，手裏拿着紅炭，…他用炭沾我的口，說，…你的罪孽便除掉，你的罪就遮蓋了。』

儘管神所揀選、所愛的百姓以色列背叛，滿有罪孽和敗壞，基督仍在榮耀裏坐在高高的寶座上（賽六 1～4）。這幾節指明，不管地上有何種光景，不管神的子民中間有多敗壞、墮落，基督仍在祂的榮耀裏坐在寶座上。

當以賽亞看見以色列人中間的光景時，他感到非常失望。…就在這時候主把他帶進一個異象裏，使他看見榮耀的主坐在寶座上（1）。主好像對以賽亞說，『不要往下看光景。你若往下看，就會失望。要往上看我，我仍在這裏。…我是宇宙中獨一好的事物。你要看我。』（以賽亞書生命讀經，四六頁）

信息選讀

你剛開始過召會生活的時候，可能經歷到一種召會『蜜月』；但過了一段時間後，你覺得很甜的事物可能變得像醋一樣苦。…你既對召會生活感到失望，就會想說，若是搬到另一個地方可能較好。然而，我能向你擔保，你無法找到一處召會給你經歷持續的蜜月。每一個召會裏都有一些醋。所以，我們在召會生活裏，需要學習不要往下看環境，乃要往上看基督。我們不該看基督以外任何的人事物。我們所仰望的基

WEEK 8 — DAY 2

Morning Nourishment

Isa. 6:5-7 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. Then one of the seraphim flew to me with an ember in his hand, which he had taken from the altar...And he touched my mouth with it and said, Now...your iniquity is taken away, and your sin is purged.

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...I am the unique good thing in the universe. Look at Me." (Life-study of Isaiah, pp. 35-36)

Today's Reading

At the beginning of your church life, you might have experienced a church "honeymoon." But after a period of time, what was so sweet to you might have become bitter like vinegar...In your disappointment with the church life, you may think that it would be better if you moved to another locality. However, I can assure you that you cannot find a church that experiences a continual honeymoon. In every church there is some vinegar. Therefore, in the church life, we need to learn not to look down at the situation but to look up to Christ. We should not look at anything or anyone other than Christ. The

督不再在十字架上；今天基督乃是在寶座上。…百姓墮落了，但基督和祂的寶座在祂的榮耀裏仍是一樣（賽六 1 上）。這地上的一切都在更換改變，但基督從今日直到永遠，是一樣的（來十三 8）。

約翰敘述基督在地上的生活工作時，題到以賽亞在這裏所看見的異象，說以賽亞看見基督的榮耀（約十二 41）。…對於在榮耀裏之基督的異象，以賽亞的反應是說，『禍哉，我滅亡了！』（賽六 5 上）以賽亞看見這異象，就領悟他是該被了結的，是該滅亡的。…由（五節下半）可見，我們必須注意我們的嘴脣，注意我們的說話。…我們的話大部分是邪惡的，因為我們說的大多是批評的話。…不潔的事，諸如閒談、發怨言和起爭論，都使召會生活變得像醋一樣。我們若把閒談、怨言和爭論除去，就會發現我們沒有甚麼可說的。我們需要像以賽亞一樣，領悟我們的嘴脣是不潔的。

每一個真正看見主異象的人都是蒙光照的。…在路加五章，當彼得看見主的時候，立刻對主說，『離開我，因我是個罪人。』（8）…我們看見自己多少，在於我們看見主多少。因此，我們需要晨晨復興。晨興乃是我們再次看見主的時候。我們越看見主，就越看見自己的所是。我們看見自己裏面一無是處，在我們裏面的每一樣東西，都沒有榮美和美德。

以賽亞看見自己是不潔的，之後就藉着一個撒拉弗得了潔淨，撒拉弗乃表徵神的聖別（賽六 6 上）。…在我們的經歷中，我們潔淨不潔淨，是在於良心的感覺；而我們良心的感覺是在於我們對主的看見。我們看見主有多少，就決定我們會有多少被潔淨。我們越看見主，越被暴露，就越得着潔淨（以賽亞書生命讀經，四六至五一頁）。

參讀：約伯記生命讀經，第八至十、三十至三十一篇。

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 (Isa. 6:1a). On this earth, everything changes and fluctuates, but Christ remains the same today and forever (Heb. 13:8).

John, in his account of Christ's living and working on earth, referred to Isaiah's vision here, saying that Isaiah saw Christ's glory (John 12:41). Isaiah responded to the vision of Christ in glory by saying, "Woe is me, for I am finished!" (Isa. 6:5a). As a result of seeing this vision, Isaiah was terminated, finished. [In verse 5b] we can see that we must pay attention to our lips, to our speaking...A great percentage of the words we speak are evil, because most of our words are words of criticism...Unclean things, such as gossip, murmuring, and reasoning, make the church life taste like vinegar. 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...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). How much we realize concerning ourselves depends on how much we see the Lord. For this reason, we need a revival every morning. The morning revival is the time for us to see the Lord again. The more we see the Lord, the more we see what we are. We realize that there is nothing good within us and that everything within us is without splendor or virtue.

After Isaiah realized that he was unclean, he was purged by one of the seraphim, signifying the holiness of God (Isa. 6:6a). 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. (Life-study of Isaiah, pp. 36-39)

Further Reading: Life-study of Job, msgs. 8-10, 30-31

第八週■週三

晨興餽養

但十5～6『舉目觀看，見有一人身穿細麻衣，腰束烏法精金帶。祂身體如水蒼玉，面貌如閃電，眼目如火把，手和腳如閃耀發亮的銅，說話的聲音如大眾的聲音。』

但以理在但以理十章四至九節，看見一個特別的異象。超越的基督，就是神在地上行動的中心與普及，向但以理顯現，供他珍賞，叫他得着安慰、鼓勵、盼望和堅定。

我相信但以理明白這一位就是主成爲一個人。這人不僅是耶和華，更是耶和華成爲人。…在神看來，只有事實，沒有時間的元素。在宇宙中有一個事實，就是三一神成爲人。這是馬太福音和路加福音所啓示的。但在創世記十八章，有三個人來到亞伯拉罕那裏，三個當中有一個就是耶穌（作爲一個普通的人）。…在但以理十章，這人向但以理顯現（爲超越的基督）（但以理書生命讀經，一一〇至一一一頁）。

信息選讀

首先，超越的基督是在祂的祭司職任裏顯現，照顧祂所揀選的人（但十5上）。…祂向但以理顯現時，不是穿着爭戰的軍裝，乃是穿着細麻衣，就是舊約祭司的衣服。…在但以理十章裏，基督自己，神的中心與普及，乃是祭司，照顧被擄中的以色列人。祂在人性裏作祭司，照顧神被擄的子民。

第二，基督向但以理顯現，給他看見祂作王的身分（由精金帶所表徵），爲要掌管萬民（5下）。…腰帶是爲着加強。基督的作王身分不是由麻所表徵，

WEEK 8 — DAY 3

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.

Daniel saw a particular vision in Daniel 10:4-9. 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.

I believe that Daniel understood that this One was the Lord as a man. That man was not only Jehovah but Jehovah becoming a man...In God's view there is only the fact but no time element. In the universe there is the fact that the Triune God became a man. This is revealed in Matthew and Luke. But in Genesis 18 when three persons came to Abraham, there was one among the three who was Jesus [as an ordinary man]...In Daniel 10 this man appeared to Daniel [as the excellent Christ]. (Life-study of Daniel, pp. 93-94)

Today's Reading

First, the excellent Christ appeared in His priesthood for taking care of His chosen people (Dan. 10:5a)...He appeared to Daniel not wearing armor for fighting but dressed in a linen robe, the Old Testament priestly garment...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. He is a Priest in His humanity, taking care of God's captive people.

Second, Christ appeared to Daniel in His kingship (signified by the golden girdle) for ruling over all the peoples [v. 5b]...A girdle is for strengthening. Christ's kingship is signified not by linen but by gold. His priesthood is

乃是由精金所表徵。祂的祭司職任是屬人的，祂的作王身分是神聖的。…基督乃是在祂的寶貴和尊榮裏顯現，供人珍賞；這是由祂的身體如水蒼玉所表徵（6上）。…（水蒼玉，）原文…可指一種藍綠色或黃色的寶石，表徵基督在祂的具體化身裏是神聖的（黃色），滿了生命（綠色），並且是屬天的（藍色）。

不僅如此，基督乃是在祂的光明裏顯現，為要光照人。祂的光明乃是由祂的面貌如閃電所表徵（6中）。…基督光照的眼光，為要搜尋並審判，是由祂眼目如火把所表徵（6中）。

基督也是在祂工作和行動的閃耀裏顯現，（由祂的手和腳如閃耀發亮的銅所表徵，）受人試驗並試驗人。…（6下）。在豫表裏，銅表徵神的審判，使人明亮。…基督受神審判、試煉，而神的試煉和審判就使祂明亮如閃耀發亮的銅。這樣一位基督一直受人試驗，並試驗人。

最後，基督在祂剛強的說話裏向但以理顯現，為要審判人。祂剛強的說話是由祂說話的聲音如大眾的聲音所表徵（6末）。

但以理所看見的基督是這樣的一位。祂是寶貴、有價值、完整並完全的。作為人，祂是神行動的中心與普及，為着完成神的經綸。…作為祭司，祂在照顧我們；作為君王，祂在管理我們。祂是何等奇妙！

七節說，『這異象惟有我但以理一人看見，同着我的人沒有看見。』因為基督的異象是屬靈的，不是物質的，所以只有但以理看見，那些倚靠自己物質眼光的人就看不見。要看見基督的異象，物質的眼光是無效的。因此，在屬世之人的眼中，耶穌僅僅是一個人；但我們在神的憐憫下，有屬靈的眼光，就能看見基督是何等親愛並寶貴（但以理書生命讀經，一一一至一一三頁）。

參讀：但以理書生命讀經，第一、五至六、十三、十五、十七篇。

human, whereas His kingship is divine. For His people's appreciation Christ appeared also in His preciousness and dignity as signified by His body being like beryl (v. 6a). The Hebrew word for beryl here...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 enlightening sight for searching and judging is signified by His eyes being like torches of fire (v. 6c). Christ also appeared in His gleam [like polished bronze] in His work and moves (v. 6d), tested by people and testing people...In typology, bronze signifies God's judgment, which makes people bright...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).

The Christ whom Daniel saw was such a One. He 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...As the Priest He is taking care of us, and as the King He is ruling over us. How wonderful He is!

Verse 7 says, "I, Daniel, alone saw the vision, for the men who were with me did not see the vision." Because the vision of Christ was spiritual, not physical, it was seen only by Daniel and not by those who relied on their physical sight. Concerning seeing the vision of Christ, the physical view avails nothing. For this reason, in the eyes of the worldly people, Jesus is merely a human being. But under God's mercy and with a spiritual view, we may see how dear and precious Christ is. (Life-study of Daniel, pp. 94-96)

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

第八週■週四

晨興餽養

啓一 12~13『我…看見七個金燈臺；燈臺中間，有一位好像人子，身穿長袍，直垂到腳，胸間束着金帶。』

弗五 29『…沒有人恨惡自己的身體，總是保養顧惜，正像基督待召會一樣。』

我們在啓示錄一章看見，基督是顧惜和餽養最好的模型。在十二至十三節…我們看見，基督作為人子，身穿長袍，照顧燈臺。這長袍乃是祭司袍（出二八 33~35），這給我們看見，基督是我們尊大的大祭司。…祂也胸間束着金帶。…金帶是一片金子，成了束身的帶子。人子是在祂的人性裏，金帶表徵祂的神性。這金帶是在祂的胸間，而胸是愛的表號（李常受文集一九九四至一九九七年第五冊，二〇九頁）。

信息選讀

舊約的祭司在供職時，腰間束帶（出二八 4）。在但以理十章五節，基督也是腰束精金帶。腰間束帶是為着作工得加力。基督已經完成產生眾召會的神聖工作。如今祂正在憑愛照顧祂所產生的眾召會。這就是為甚麼祂是胸間束帶。今天基督是我們的大祭司，照顧祂勞苦建立的眾召會。但如今祂照顧眾召會，不是在腰間束帶，乃是在表徵愛的胸間束帶。我盼望大家都看見，這些日子，甚至在我們中間，基督乃是在胸間束着金帶。

WEEK 8 — DAY 4

Morning Nourishment

Rev. 1:12-13 ...I saw seven golden lampstands, and in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.

Eph. 5:29 ...No one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church.

Christ is the best model of cherishing and nourishing as seen in Revelation 1...[Verses 12 and 13 show] that Christ is taking care of the lampstands by being the Son of Man with a long garment. This garment is the priestly robe (Exo. 28:33-35), which shows that Christ is our great High Priest. He is also girded about at the breasts with a golden girdle...The golden girdle is one piece of gold to become a belt. The Son of Man is in His humanity, and the golden girdle signifies His divinity. This golden girdle is on His breasts, and the breasts are a sign of love. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 154-155)

Today's Reading

The priests in the Old Testament were girded at the loins for their ministry (Exo. 28:4). In Daniel 10:5 Christ also was girded at His loins, with fine gold. To be girded at the loins is to be strengthened for the work. Christ has finished His divine work in producing the churches. Now by His love He is caring for the churches that He has produced. This is why He is girded at the breasts. Today Christ is our High Priest taking care of His churches established by His labor. But now He takes care of the churches with the girdle not on His loins but on His breasts, signifying love. I hope we all could realize that in these days even among us, Christ is wearing a golden girdle on His breasts.

金帶是一個表號，表徵基督的神性成了祂的力量。基督的力量完全是祂的神性。一片金子如今成了一條帶子。基督在祂神性裏的總和，成了一條帶子。金帶表徵基督的神性成了祂的力量，而胸表徵這金的力量是由祂的愛所運行、所推動。祂神聖的力量是由祂的愛所運行，也帶着祂的愛運行，好餵養祂的眾召會。

基督在人性裏作『人子』，照顧作為燈臺的眾召會，以顧惜眾召會（啓一 13 上）。基督作我們的大祭司，照顧祂所建立的眾召會，首先是在祂的人性裏，顧惜眾召會，使眾召會快樂、愉快和舒適。…祂這樣作，乃是藉着收拾燈臺的燈。在舊約裏，大祭司每天早晨收拾燈臺的燈（出三十 7）。收拾燈就是使燈的情形正確合宜。…基督藉着修剪燈臺的燈芯，來照顧燈臺，正如在舊約裏祭司照着豫表所作的一樣（二五 38）。燈芯燒過以後，就變焦發黑，所以祭司必須來把燈芯焦黑的部分剪掉。這就是修剪燈芯的意思，為要使燈照得更明。燈芯燒焦的部分，表徵那些不照着神定旨的東西，需要剪除；這些東西就如我們的肉體、天然的人、己和舊造。…一個召會若有了燒焦的燈芯，必會覺得不舒適。

我感謝主，今天在祂的恢復裏，祂乃是在人性裏的大祭司。希伯來四章說，我們並非有一位不能同情我們軟弱的大祭司，祂乃是在各方面受過試誘，與我們一樣，只是沒有罪（15）。我們的基督與我們是一樣的。祂在凡事上受過試誘，與我們一樣，所以祂很容易同情我們的軟弱。這意思是說，祂在人性裏總是同情我們的軟弱。祂是在人性裏的大祭司，藉着一直顧惜我們，來照顧我們（李常受文集一九九四至一九九七年第五冊，二〇九至二一一頁）。

參讀：活力排，第十至十一篇。

The golden girdle is a sign, signifying Christ's divinity becoming His energy. Christ's energy is totally His divinity. A piece of gold is now a girdle. The totality of Christ in His divinity has become a girdle. The golden girdle signifies Christ's divinity becoming His energy, and the breasts signify that this golden energy is exercised and motivated by His love. His divine energy is exercised by and with His love to nourish the churches.

Christ takes care of the churches as the lampstands in His humanity as the Son of Man to cherish them (Rev. 1:13a). Christ as our High Priest takes care of the churches that He has established first in His humanity to cherish the churches, to make the churches happy, pleasant, and comfortable. He does this by dressing the lamps of the lampstand. The high priest in the Old Testament dressed the lamps of the lampstands every morning (Exo. 30:7). To dress the lamps is to make them proper. Christ cares for the lampstands by trimming the wicks of the lamps of the lampstand, just as the priest did according to the type in the Old Testament (Exo. 25:38). When the wick was burned out, it became charred and black, so the priest had to come to cut off the black part of the wick. This is what it means to snuff the wick so that the lamp may shine better. The charred part of the wick, the snuff, signifies things that are not according to God's purpose which need to be cut off, such as our flesh, our natural man, our self, and our old creation...A church with charred wicks will not feel comfortable.

I thank the Lord that today in His recovery He is the High Priest in His humanity. Hebrews 4 says that we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin (v. 15). Our Christ is the same as we are. He has been tempted in everything like us, so He can easily be touched with the feeling of our weaknesses. This means that He always sympathizes with our weaknesses in His humanity. He is the High Priest in His humanity taking care of us by cherishing us all the time. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 155-156)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 10-11

第八週■週五

晨興餽養

啓一 14『祂的頭與發皆白，如白羊毛、如雪，眼目如同火焰。』

18『又是那活着的；我曾死過，看哪，現在又活了，直活到永永遠遠…。』

基督不僅是屬人的，也是神聖的。祂是人子帶着金帶，表徵祂的神性作祂的神聖力量。祂的神性作神聖的力量，多方餽養眾召會。

祂…是大祭司，以祂自己這包羅萬有的基督，在祂三個時期的豐滿職事中，帶着祂的神性作『力量帶子』來餽養我們。

我們的基督今天我們的大祭司。…祂乃是在人性裏顧惜我們。同時，祂也在神性裏，用…祂人位裏一切積極的方面，來餽養我們。…祂在人性裏顧惜我們，使我們正確合宜，好叫我們快樂、愉快、舒適。祂在神性裏餽養我們，使我們在神聖的生命中長大成熟，作祂的得勝者，以完成祂永遠的經綸（李常受文集一九九四至一九九七年第五冊，二一二、二一四至二一五頁）。

信息選讀

基督的眼睛是為着注視、鑒察、搜尋、藉光照而審判以及傳輸。我們必須經歷祂眼睛各面的功用，特別是傳輸這一面。祂的眼睛把祂一切的所是灌注到我們裏面。祂這能傳輸的眼睛，乃是不斷燒着的火焰。我們的經歷可以證明這點。…自從我們得救的那天，基督的眼睛就像燒着的火一樣，光照並灌注我們。祂的眼睛也挑旺我們，使我們火熱。當基督看過我們以後，我們就絕

WEEK 8 — DAY 5

Morning Nourishment

Rev. 1:14 And His head and hair were as white as white wool, as snow; and His eyes were like a flame of fire.

18 And the living One; and I became dead, and behold, I am living forever and ever...

Christ is not only human but also divine. He is the Son of Man wearing a golden girdle, signifying His divinity as His divine energy. His divinity as the divine energy nourishes the churches in many ways.

He is...the High Priest with His divinity as the “energy belt” to nourish us with Himself as the all-inclusive Christ in His full ministry of three stages.

Our Christ today is our High Priest...He is cherishing us in His humanity. Meanwhile, He is nourishing us in His divinity with all the positive aspects of His person...In His humanity He is cherishing us to make us proper so that we may be happy, pleasant, and comfortable. In His divinity He is nourishing us so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” pp. 156, 158)

Today's Reading

Christ's eyes are for watching, observing, searching, judging by enlightening, and infusing. We must experience all these different aspects of His eyes, especially the aspect of infusing. His eyes infuse us with all that He is. His infusing eyes are a flame of fire which is continually burning. This can be proved by our experience...Since the day we were saved, Christ's eyes have been like a burning fire enlightening and infusing us. His eyes also stir us up to be hot. After Christ has looked at us, we can never be cold as we

不能像從前那麼冷淡了。祂藉着看我們，就將我們在主裏焚燒並挑旺起來。…也許你要將某些事情對你的妻子隱瞞，這時候主發光的七眼就臨到你，戳穿你的全人，暴露你真實的情形。我有過幾百次這樣的經歷。當我正與別人爭論，特別與我親近的人爭論時，主那發光的眼就臨到我，叫我說不下去。祂的光照打住了我的說話（啓示錄生命讀經，一二四至一二五頁）。

認識主是活到永永遠遠的神，纔能在靈中不斷的感覺主的確實同在。…這並不是一種情感、幻想或者心理作用。像亞伯拉罕，他跟從神那麼多年之後，他就對神有一個深深的認識，所以他『在別是巴栽了一棵垂絲柳樹，又在那裏呼求耶和華永遠之神的名』（創二一33）。像但以理，他被人稱為『活神的僕人』，當他被扔在獅子坑中，他的神就封住獅子的口，叫獅子不傷他（但六20、22）。慕勒說，『如果你與神同行，仰望祂給你隨時的幫助，永活的神保險不會誤你的事。一個主內年長的弟兄…作見證說：神從來沒有耽誤過我。在極大的艱難、極重的試煉、極深的窮困和需要中，神從來沒有誤過我的事；因為我靠着祂的恩典能信祂，祂總隨時給我幫助。我樂意述說祂的名。』馬克拉倫告訴我們說，『路德馬丁有一次覺得他前途中危機四伏，因此他心中充滿了憂愁和恐懼。這時他自己知道必須抓住上面來的力量，纔能過去，他獨自枯坐着，用他的手指在桌面上畫這幾個字：「祂是永活的！」…他喜樂了，他恢復了。…人是點着的燈，所以遲早會熄的；惟有祂是真光，眾光之源，永遠常存的。』…弟兄姊妹，亞伯拉罕所呼求的、但以理所事奉的、慕勒所信靠的、路德馬丁所認識的永活的神，也就是我們所屬所事奉的神，我們在此應當向祂下拜，應當滿了喜樂的讚美祂的名！（倪柝聲文集第二輯第十四冊，二〇〇至二〇一頁）

參讀：倪柝聲文集第二輯第十四冊，榮耀基督的異象；啓示錄生命讀經，第九篇。

once were. By looking at us, He burns us and stirs us up in the Lord...Perhaps when we are trying to hide something from our wives, the Lord comes with seven shining eyes piercing into our being and exposing our true condition. I have had this kind of experience hundreds of times. When I was arguing with others, especially with my intimate ones, the shining eyes of Christ were upon me, and I could not go on speaking. His shining stopped my mouth. (Life-study of Revelation, pp. 105-106)

By knowing the Lord as the God who lives forever and ever, we can be assured of His presence in our spirit all the time...This is not a feeling, an imagination, or a psychological illusion. After Abraham followed God for many years, he began to develop a deep knowledge of the Lord, and he “planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God” (Gen. 21:33). Daniel was called the “servant of the living God” (Dan. 6:20). When he was thrown into the lion’s den, God sealed up the mouth of the lions, and they did not hurt him (v. 22). George Müller said, “If you walk with God and look to Him for your constant help, the living God will guarantee that He will not fail you. One elderly brother in the Lord...testifies that God has never failed him. Through severe difficulties, heavy trials, and deep poverty and needs, I have learned that God has never failed me. I can trust in Him through His grace that He will always supply me. I love to speak of His name.” One writer said that Martin Luther was once apprehensive of the danger facing him; he was full of anxiety and fear. He knew that he could not be freed from it until he grasped hold of some power from on high. While he sat alone, he wrote with his fingers these words on his table: “He is living forever and ever!...” With these words he rejoiced and was revived...Men are like lighted lamps—sooner or later they will be extinguished. He alone is the true Light, the source of all lights, and He alone abides forever. Brothers and sisters, the living God whom Abraham called upon, whom Daniel served, whom Müller trusted, and whom Martin Luther knew is the God to whom we also belong and whom we also serve. We should worship Him and praise His name with joy! (CWWN, vol. 34, “The Vision of the Glorious Christ,” pp. 179-180)

Further Reading: CWWN, vol. 34, “The Vision of the Glorious Christ,” pp. 163-187; Life-study of Revelation, msg. 9

第八週■週六

晨興餽養

耶十五 19『…你若將寶貴的從低賤的分別出來，你就可以作我的口…。』

啓二一 18『牆是用碧玉造的，城是純金的，如同明淨的玻璃。』

21『十二個門是十二顆珍珠…。』

在〔腓立比三章七至八節〕我們看見，保羅…改變了他的價值觀；從前他以爲對他是贏得的，現在因基督都已經看作虧損了。保羅爲甚麼能丟棄從前對他是贏得的東西，他爲甚麼能以屬世的一切爲虧損？這乃是因爲他以認識基督耶穌爲至寶。他以神所立爲主爲王的基督爲至寶，因此他虧損萬事，並且看作糞土。這乃是標準基督徒價值觀的改變。

今天你我如果不會分別價值的問題，神就會棄而不用我們了。神要求我們能分別尊卑貴賤，好作祂的口（耶十五 19）。…求神給我們亮光，叫我們的價值觀有徹底的改變，叫我們知道如何揀選上好的（倪柝聲文集第三輯第十四冊，二〇一頁）。

信息選讀

新耶路撒冷結構的基本元素是金、珍珠和寶石。金是指父神的神聖性情，珍珠是指基督在祂得勝之死和分泌生命之復活裏的產品。…寶石（啓二一 11、18 上、19～20）表徵那靈爲着建造神的建築，用祂神聖的元素所作變化工作的產品（創二 12 下，林前三 12 上，彼前二 4～5，林後三 18）。

WEEK 8 — DAY 6

Morning Nourishment

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

Rev. 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

21 And the twelve gates were twelve pearls...

[In Philippians 3:7-8] we see that Paul...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. Paul 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...

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 [Jer. 15:19]...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, p. 395)

Today's Reading

The basic elements of the structure of the New Jerusalem are gold, pearls, and precious stones. Gold refers to the divine nature of God the Father, and pearls refer to the produce of Christ in His overcoming death and life-secreting resurrection...Precious stones (Rev. 21:11, 18a, 19-20) signify the produce of the Spirit in His transforming work with His divine element for the building up of God's building (Gen. 2:12b; 1 Cor. 3:12a; 1 Pet. 2:4-5; 2 Cor. 3:18).

子神救贖的工作是包羅萬有的。祂要我們留在祂的死裏，使祂能分泌出『生命的汁液』來包裹我們。這就是基督分泌生命的工作。因為我們不容易領會這種工作，所以我們需要這樣一個寓意的說法。沒有這個寓意，我們就無法看見，基督復活的生命實際上就是神聖生命的元素，分泌出來包裹我們，使我們成爲珍珠。

我們若核對自己的經歷，就能更完全的明白基督分泌的工作。…比方，一位青年弟兄覺得他的父親在某一件事上錯了，也許他覺得需要控訴或反叛；但他若這樣作，就是從基督的死裏逃出來。反過來說，這位弟兄若在基督的死裏留在十字架之下，並且說，『主，我讚美你，你把我保守在你的死裏。我讚美你，現今我住在你包羅萬有的死裏』，他裏面立刻會有東西分泌出來包裹他裏面的人，叫他感覺到裏面的供應。他一次又一次經歷這種內裏的分泌，就越過越成爲一顆珍珠。這就是復活的基督在祂復活生命裏的分泌。

就是在我們的婚姻生活中，我們也必須記得，要享受基督在復活裏藉着祂的死而有的分泌工作，我們就必須停留在祂的死裏，不要逃走。…我們都需要看見，基督那奇妙、包羅萬有的死是我們『甜美的家』。一位姊妹的丈夫無論對她說甚麼，她都需要停留在基督的死裏。她若這樣作，就會感覺到基督復活生命的分泌。只要她留在基督的死裏，她的丈夫越爲難她，她就越有享受。我這交通不是道理的教導，乃是我們對基督主觀經歷的說明。感謝主，今天祂揭開了幔子，給我們看見得勝的路，並作得勝者的路。我們不需要『咬緊牙關』來努力掙扎。我們只需要留在家裏，留在基督的死裏，我們就會在復活裏享受神聖生命的分泌（李常受文集一九八四年第三冊，五七八、五八二至五八四頁）。

參讀：神新約的經綸，第三十四章。

The redemptive work of God the Son is all-inclusive. His desire is for us to stay in His death so that He might secrete His “life-juice” over us. This is the life-secreting work of Christ. Because this work is hard for us to realize, we need such an allegory. Without this allegory we would not be able to see that Christ’s resurrection life is actually the divine life element secreted over us to make us pearls.

If we check with our experience, we will be able to understand more fully Christ’s secreting work...It may be that a certain young brother feels that his father is wrong in a certain matter. He may feel that he needs to complain or rebel, but if he does this, he is running away from the death of Christ. However, if this brother stays under the cross in the death of Christ and says, “Lord, I praise You that You have kept me in Your death; I praise You that I am now residing in Your all-inclusive death,” immediately something within him will be secreting around his inner being, and he will sense the inner supply. As he experiences this inner secretion time after time, he will become a pearl more and more. This is the secretion of the resurrected Christ in His resurrection life.

Even in our marriage life we must remember that in order to enjoy the secreting work of Christ in His resurrection through His death, we must remain and stay in His death. Do not run away...We all need to see that the marvelous, all-inclusive death of Christ is our “home sweet home.” Regardless of what a sister’s husband would say to her, she needs to stay, to remain, in Christ’s death. If she would do this, she would sense the secreting of Christ’s resurrection life. The more trouble her husband would give her, the more enjoyment she would have as long as she remains in the death of Christ. This fellowship is not a doctrine or a teaching but an explanation of our subjective experience of Christ. Thank the Lord that today He has opened the veils and has shown us the way to be victorious and to be an overcomer. We do not need to “gnash our teeth” to endeavor or to struggle. We only need to stay home, to remain in the death of Christ. Then we enjoy the secreting of the divine life in resurrection. (CWWL, 1984, vol. 3, “God’s New Testament Economy,” pp. 425, 428-429)

Further Reading: CWWN, vol. 60, ch. 45; CWWL, 1984, vol. 3, “God’s New Testament Economy,” ch. 34

第八週詩歌

金燈臺中間的人子

(啓示錄一章)(英1184)

D 大調

2/2

1 - 3 4 | 5 - 6 7 | i - 7 6 | 5 - - - | 5 - 5 5 |
 一 人 子 基 督 榮 耀 異 象, 揭 示 於
 6 - 5 - | 4 - 3 - | 2 - - - | 3 - 3 2 | 1 3 5 i |
 啓 示 錄 一 章: 永 遠 之 神 在
 6 5 4 3 | 2 - - - | 5 - 6 7 | i - - 4 | 3 - 2 - | 1 - - - ||
 祂 顯 彰, 我 們 前 來 將 祂 瞻 仰。

- 二 靈中聽聞號聲,奇哉! 轉身乍見七金燈臺—
 光耀見證,主所寶愛, 祂行其間,照料不怠。
- 三 身穿長袍,眼如火焰, 祂作祭司,顧惜無間;
 修剪燈芯,新油加添, 使燈剔亮,光輝不減。
- 四 神聖金帶束於胸間, 大工已成,愛中施眷;
 神性豐富,無量恩典, 向眾召會傾注不斷。
- 五 頭、髮皆白,亙古常在, 潔白、屬天,新鮮不敗;
 面貌如日大放光采, 審判、焚燒,照耀不衰。
- 六 如此人子顯露榮耀, 在祂腳前,誰不仆倒?
 “我曾死過,今又活了”— 祂來安慰,憂懼遁逃。
- 七 但願召會以祂居首, 無窮豐富從祂領受;
 除祂以外別無所求, 愛中作祂見證不朽。

WEEK 8 — HYMN

In Revelation chapter one

Experience of Christ — As the Son of Man amidst the Lampstands

1184

1. In Re - ve - la - tion chap - ter one
 God gives a vi - sion of the Son,
 Of Him who was and is to come;
 Oh, let us to this One now come.

2. In spirit hear His trumpet voice;
 We must be turned to see His choice—
 The seven lampstands golden fair;
 The Son of Man is walking there.
3. The great high priestly robe He wears,
 For every church He fully cares:
 He trims the lamp, the oil supplies;
 He makes them burn, flames in His eyes.
4. A golden girdle on His breast—
 His work is done, and from His rest
 He unto all the churches pours
 Himself in love, the treasure store.
5. His head, His hair is white as wool—
 The ancient One with youth is full.
 His face is shining as the sun
 To burn and lighten every one.
6. Oh, when this living One we see,
 We'll fall as dead, we'll finished be.
 But then the Lord His comfort gives—
 He once was dead, but now He lives.
7. Let every church just love Him more
 His riches then He will outpour.
 All other loves now lay aside;
 Let's take this Jesus, none beside.

