二〇一五年秋季国际长老及负责弟兄训练

主今日恢复之主要项目的重点

第三篇

包罗万有的基督无上的宝贝

读经：彼前一7，19，二4，6～7，三4，彼后一1，4，腓三8～9

AL　诗歌：402，403

纲　　目

周　一

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

一 信徒正确的价值观，可见于他们对基督和祂完满救恩以下各方面的估计和评价：

1 对于主耶稣的估价—诗一一八22，彼前二7。

2 对于十字架之话的估价—林前一18，彼前二24，三18。

3 对于神的国和神的义与人日用所需之间的估价—太六32～33，彼后一1，11，二5，三13。

周　二

4 对于主耶稣与他们亲人之间的估价—太十37～38，路十八26～30，彼前一1，17，二11上。

Int'l Training for Elders and Responsible Ones (Fall 2015)

The Crucial Points of the Major Items of the Lord's Recovery Today

Message Three

The Supreme Preciousness of the All-inclusive Christ

Scripture Reading: 1 Pet. 1:7, 19; 2:4, 6-7; 3:4; 2 Pet. 1:1, 4; Phil. 3:8-9

Outline

Day 1

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

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

1. Their valuation of the Lord Jesus—Psa. 118:22; 1 Pet. 2:7.

2. Their valuation of the word of the cross—1 Cor. 1:18; 1 Pet. 2:24; 3:18.

3. Their valuation of God's kingdom and righteousness in comparison to a man's daily necessities—Matt. 6:32-33; 2 Pet. 1:1, 11; 2:5; 3:13.

Day 2

4. Their valuation of the Lord Jesus in comparison to their relatives—Matt. 10:37-38; Luke 18:26-30; 1 Pet. 1:1, 17; 2:11a.

5 对于人的魂与全世界之间的估价—太十六 26，四 8～11，启十八 13，彼前四 19。

6 对于他们身体与罪的严重及结局之间的估价—太十八 8～9，彼后三 10～13。

7 对于宗教阶级地位与作主奴仆并彼此作奴仆之间的估价—太二十 25～27，彼前二 16，彼后一 1。

8 对于基督为义的珍宝与属地珍宝之间的估价—伯二二 23～28，太十二 18～21，赛四二 1～4，彼前一 18～20。

9 对于罪的享受与看不见的赏赐之间的估价—来十一 24～27，彼前一 8～12，彼后一 8～11，二 20～22。

10 对于基督的认识与万事之间的估价—腓三 7～8，彼前一 8，彼后一 2～3，8，二 20，三 18。

周　三

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

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

1 我们必须看重主的话，过于派定给我们的饮食，在主的话里品尝主作涌流着滋养的奶和新蜜之美地的实际，使我们将其分赐给神的子民，为着他们完满的救恩—伯二三 12，彼前二 2～5，诗一一九 103，出三 8，申八 8，歌四 11 上。

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

5. Their valuation of a man's soul in comparison to the whole world—Matt. 16:26; 4:8-11; Rev. 18:13; 1 Pet. 4:19.

6. Their valuation of their body in comparison to the seriousness and consequence of sin—Matt. 18:8-9; 2 Pet. 3:10-13.

7. Their valuation of hierarchical position in comparison to being slaves of the Lord and to one another—Matt. 20:25-27; 1 Pet. 2:16; 2 Pet. 1:1.

8. Their valuation of Christ as the treasure of justice in comparison to earthly treasure—Job 22:23-28; Matt. 12:18-21; Isa. 42:1-4; 1 Pet. 1:18-20.

9. Their valuation of the enjoyment of sin in comparison to the unseen reward—Heb. 11:24-27; 1 Pet. 1:8-12; 2 Pet. 1:8-11; 2:20-22.

10. Their valuation of the knowledge of Christ in comparison to all things—Phil. 3:7-8; 1 Pet. 1:8; 2 Pet. 1:2-3, 8; 2:20; 3:18.

Day 3

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

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

1. We must treasure the Lord's words more than our apportioned food, tasting the Lord in His word as the reality of the good land flowing with nourishing milk and fresh honey for us to dispense to God's people for their full salvation—Job 23:12; 1 Pet. 2:2-5; Psa. 119:103; Exo. 3:8; Deut. 8:8; S. S. 4:11a.

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

贰 基督自己在信祂的人是宝贵的—二 7，腓三 8 ～ 9：

一 彼得被主迷住（吸引并夺取）到一个地步，虽然多次受主责备并大大的失败，还是跟定主作他的牧者，直到殉道—路五 8 ～ 11，可十四 67 ～ 72，十六 7，约二一 15 ～ 22，彼后一 14 ～ 15。

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

三 基督在祂的升天里是“威严者”（赛三三 21）—祂是我们的神和救主，（彼后一 1，）是万有的主，（彼前三 22，徒二 36，）在神的行政中作我们的审判者、设立律法者和君王，（赛三三 21 ～ 22，）好将祂自己分赐到我们里面，作我们的享受，使我们得着完满的救恩。（启二二 1。）

II. Christ Himself is the preciousness to His believers—2:7; Phil. 3:8-9:

A. Peter was charmed (attracted and captivated) by the Lord to such an extent that even though he was rebuked by the Lord many times and failed miserably, he still followed the Lord as his Shepherd unto his martyrdom—Luke 5:8-11; Mark 14:67-72; 16:7; John 21:15-22; 2 Pet. 1:14-15.

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

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

周　四

Day 4

叁 为着神建造的宝石，乃是基督自己—彼前二 4，6 ～ 8：

一 在神新约的经纶里，基督是神所拣选、宝贵的房角石，拯救我们，使我们成为活石，并变化我们，以建造神属灵的殿，就是祂的居所—徒四 11 ～ 12，弗二 20 ～ 22。

二 基督这包罗万有的活石并宝石，是神行动的中心和普及，以建造祂永远的居所—太二一

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

A. In God's New Testament economy, Christ as God's chosen and precious cornerstone saves us to make us living stones and transforms us for the building up of God's spiritual house, His dwelling place—Acts 4:11-12; Eph. 2:20-22.

B. As the all-inclusive living and precious stone, Christ is the centrality and universality of God's move for the building up

42，44，徒四 10 ～ 12，赛二八 16，弗二 19 ～ 22，亚三 9，四 6 ～ 7，但二 34 ～ 35。

周　五

肆 基督的宝血已救赎我们脱离虚妄的生活—彼前一 15，18 ～ 19：

一 基督救赎的血乃是立约的血，引我们进入神的同在里，进入神自己里，并进入对神圣别性情完满的享受里，使我们在一切行事为人上成为圣的，好成为祂圣别的祭司体系和圣城—2，15 ～ 17 节，弗一 4，启二一 2，16。

二 我们若看见我们已经因基督宝血的重价被救赎、买回，这领悟会使我们凭着圣别的敬畏，有圣别的行事为人—彼前一 15 ～ 19，徒二十 28，参赛十一 2。

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

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

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

of His eternal habitation—Matt. 21:42, 44; Acts 4:10-12; Isa. 28:16; Eph. 2:19-22; Zech. 3:9; 4:6-7; Dan. 2:34-35.

Day 5

IV. The precious blood of Christ has redeemed us from our vain manner of life—1 Pet. 1:15, 18-19:

A. Christ's redeeming blood is the blood of the covenant that ushers us into God's presence, into God Himself, and into the full of enjoyment of God in His holy nature so that we might be holy in all our manner of life to become His holy priesthood and holy city—vv. 2, 15-17; Eph. 1:4; Rev. 21:2, 16.

B. If we see that we have been redeemed, bought, purchased, with the high price of Christ's precious blood, this realization will cause us to have a holy manner of life with a holy fear—1 Pet. 1:15-19; Acts 20:28; cf. Isa. 11:2.

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

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

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

陆神已将同样宝贵的信，分给所有的信徒—1 节：

一 正如以色列人分得美地上的一块，神已将基督作为信分给我们，使我们重生的灵，就是我们心中隐藏的人，成为信心的灵—书十三 6，西一 12，彼前三 4，林后四 13。

二 我们所有的信在质的一面都是同样宝贵的，但这信的量有多少，乃在于我们有多少接触活的神，使祂得以在我们里面增长—罗十二 3，来十一 1，5～6，27，西二 19。

柒 我们信心所受宝贵的试验，乃是借着苦难而来的诸般试炼—彼前一 7：

一 我们需要付代价，经过火炼的试验，得着更多基督作金的信，使我们信心所受的试验，在主显现的时候，带来称赞、荣耀和尊贵—7 节，启三 18 上。

二 凭信过得胜生活的信徒，在基督回来时要对祂显为宝贝，预备好得着他们魂的救恩，作他们信心的结局（结果）—彼前一 8～9。

捌 我们必须赎回光阴，享受包罗万有的基督作神无上的宝贝，使我们被祂构成，成为宝贵的人，作祂自己的珍宝；当我们活在祂宝贵的同在里，享受祂作我们的分，正如祂享受我们作祂的珍宝，祂就将自己

VI. God has allotted to all the believers equally precious faith—v. 1:

A. Just as the children of Israel were allotted a piece of the good land, God has allotted Christ as faith to us, making our regenerated spirit, the hidden man of our heart, a spirit of faith—Josh. 13:6; Col. 1:12; 1 Pet. 3:4; 2 Cor. 4:13.

B. We all have the same precious faith in quality, but the quantity of faith we have depends upon how much we contact the living God so that we may have Him increased in us—Rom. 12:3; Heb. 11:1, 5-6, 27; Col. 2:19.

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

A. We need to pay the price to gain more of Christ as the golden faith through the fiery trials so that the proving of our faith may result in praise, glory, and honor at the revelation of the Lord—v. 7; Rev. 3:18a.

B. The believers who live an overcoming life by faith will be found by Christ at His return as the treasures ready to receive the salvation of their souls as the end (result) of their faith—1 Pet. 1:8-9.

VIII. We must redeem the time to enjoy the all-inclusive Christ as the supreme preciousness of God so that we can be constituted with Him to be men of preciousness as His personal treasure; as we live in His precious presence, enjoying Him as our portion, even as He enjoys us as

建造到我们里面，把我们作成祂属灵的殿和祂圣别、君尊的祭司体系，以完成祂心头的渴望—二7，三4，但九23，十11，19，林后二10，诗十六5，出十九4～6，彼前二1～9，彼后三8，11～12。v

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—2:7; 3:4; Dan. 9:23; 10:11, 19; 2 Cor. 2:10; Psa. 16:5; Exo. 19:4-6; 1 Pet. 2:1-9; 2 Pet. 3:8, 11-12.

第三周　周一

晨兴喂养

诗一一八 22“匠人所弃的石头，已成了房角的头块石头。”

彼前二 4“你们来到祂这为人所弃绝，却为神所拣选所宝贵的活石跟前。”

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

信息选读

每一个信主的人，都有一个特点，就是必定有一种价值观的改变：从前所认为宝贝的，现在都不宝贝了；从前所不宝贝的，现在都宝贝了。这就叫作价值观的改变。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。以下我们举几个例子，给弟兄姊妹们看见价值观的改变。

WEEK 3 — DAY 1

Morning Nourishment

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

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

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

Today's Reading

Once a person is saved, his concept of value changes. He no longer cherishes what he once cherished, and he treasures what he once despised. This is a change in his concept of value. 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. Let us consider a few examples to prove our point.

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

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

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

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

马太六章三十二至三十三节说，“你们的天父原知道你们需要这一切。但你们要先寻求祂的国和祂的义。”一个人（特别是贫穷的人）信主以前，为着每天的日用之物，总是念念不忘。衣食的事，在世人之中总是最大的事。…我们信徒总要认识：人活在世上，没有什么比神的国更宝贝。十三章四十四节说，诸天的国好像宝贝藏在田地里；人找到了，就去变卖他一切所有的，买这田地。这是指主发现诸天之国的宝贝，就舍了自己和所有的，去买这宝贝。主看见诸天的国是宝贝的。（倪柝声文集第三辑第十四册，一九一至一九四页。）

Matthew 6:32-33 says, “For your heavenly Father knows that you need all these things. But seek first His kingdom and His righteousness, and all these things will be added to you.” Before a person believes in the Lord (this is especially true with poor people), the daily thoughts that plague him are for his daily necessities. Things pertaining to food and clothing are the greatest concerns of the human life.... As believers, we have to realize that nothing in this life is more precious than the kingdom of God. Matthew 13:44 says that the kingdom of the heavens is like a treasure hidden in the field. When a man finds it, he hides it and in his joy sells all that he has to buy that field. This refers to the Lord's discovering the treasure of the kingdom of the heavens and giving up Himself and all He has to buy the treasure. The Lord considers the kingdom of the heavens as something precious. (CWWN, vol. 60, pp. 387-389)

参读：倪柝声文集第三辑第十四册，第四十八篇。

Further Reading: CWWN, vol. 60, ch. 45

第三周　周二

晨兴喂养

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

十六 26“人若赚得全世界，却赔上自己的魂生命，有什么益处？人还能拿什么换自己的魂生命？”

父母、妻子、儿女都是人所最爱的，也是人认为最重要的。在不与主比较时，都是人应当爱的。但是，如果我们临到一个环境，是需要在这二者之间有拣选时，我们该如何呢？…〔按照马太十章三十七至三十八节，〕亲人固然是人所宝贵的，但比起我们的主，就没得比了。我们的主乃是比亲人更宝贝的。

十六章二十六节…拿人的灵魂和全世界来比较。到底是灵魂宝贵，还是世界宝贵呢？人常常看重世界的宝贵，而不认识灵魂的宝贵。（倪柝声文集第三辑第十四册，一九五页。）

信息选读

今天撒但想要人的灵魂，许多人不必他出价都愿意卖，因为人不信自己的灵魂有什么价值。路加十五章的浪子离家，不是人用筵席将他请去的，乃是猪的豆荚将他拉下去的。灵魂在不信的人身上，是何等的不值钱！然而主说，纵然是全世界，都不能买到人的灵魂。只有一次撒但是出高价的，那就是当撒但把主带到山上，指着万国与万国的荣耀给主看，要主拜他一下，就把一切都给主。〔太四 8～9。〕全本圣经就这么一次，记载撒但出这极高的价，要买人的灵魂。当然撒但没有成功。假定有这么一

WEEK 3 — DAY 2

Morning Nourishment

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

16:26 For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?

A father, mother, wife, and children are the most precious things to a man. They are the most important things a man has in this life. When these are not compared with the Lord, there is nothing wrong in loving them. But when a situation arises where we have to choose between the two, which one will we choose?... Our own kin are precious, but they are no comparison to the Lord. Our Lord is more precious than any of our kin.

[In Matthew 16:26] a comparison is made between man's soul and the whole world. Is the soul more precious or the world more precious? Many people see the preciousness of the world, but they do not see the preciousness of the soul. (CWWN, vol. 60, p. 390)

Today's Reading

Today Satan is trying to buy man's soul, but many people are giving away their soul for free. This is because they do not believe their soul is worth anything. The prodigal son in Luke 15 did not leave his father's house because of the enticement of a grand feast; he succumbed to mere carob pods. How worthless is the soul in the eyes of an unbeliever! Yet the Lord says that the whole world put together cannot be exchanged for a soul. Satan offered a high price when he took the Lord to a high mountain and showed Him all the kingdoms of the world and their glory. In exchange for His worship, the Lord would have been given all these things by Satan. This is the only instance in the Bible where Satan offered a high price for man's soul. Of course, he did not succeed. Suppose

次，撒但也要将全世界给一个拜他一下的人，你想这人怎么拣选呢？这里完全是价值观的问题。他是舍灵魂来得世界呢，还是得灵魂而舍世界？今天撒但没有拿全世界来和我们换灵魂，他看我们的生命不值那么多；他只用小利益、小便宜来引诱我们。…巴兰为利自甘堕落，咒诅神的百姓。所以我们必须要初信的人看见，诚实是比金子、比世界、比大米都值钱。为着保守灵魂的清洁，我们是可以牺牲任何东西的。

马太二十章二十五至二十七节说，“你们知道外邦人有君王为主治理他们，也有大臣操权管辖他们。但你们中间不是这样；反倒你们中间无论谁想要为大，就必作你们的仆役；你们中间无论谁想要为首，就必作你们的奴仆。”外邦人有君王治理他们，有大臣操权管辖他们，这是在不信主的人中间的事；只是在信徒中间却不可这样。在信徒中间，无论谁想要为大，就要作仆役；无论谁想要为首，就要作奴仆。这是价值观的变更，就是对地位看法的改变。…〔我们应当〕看作大臣、居操权的地位是可轻视的。我们是改变了地位的价值观；我们宝贵作奴仆，宝贵作仆役。

腓立比三章七至八节说，“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，他都看作亏损了。…他以认识基督耶稣为至宝。（倪柝声文集第三辑第十四册，一九五至一九六、一九八、二〇〇至二〇一页。）

参读：至宝的基督，第一至二章。

Satan did the same thing again and offered the whole world to any man who would worship him. What would anyone choose? This is altogether a matter of valuation. Should a man give up his soul to gain the world, or should he give up the world to gain his soul? Today Satan is not offering to exchange the whole world for our soul. He does not think that our life is worth that much. He is enticing us with small benefits and small gains.... [Balaam] degraded himself for profit to curse God's people. We have to show the new ones that honesty is worth more than gold, rice, or the whole world. In order to preserve the purity of our soul, we should be willing to forsake anything.

Matthew 20:25-27 says, “You know that the rulers of the Gentiles lord it over them, and the great exercise authority over them. It shall not be so among you; but whoever wants to become great among you shall be your servant, and whoever wants to be first among you shall be your slave.” The rulers of the Gentiles lord it over them, and the great exercise authority over them. This is something that is practiced among the unbelievers. Among believers, however, this practice should not be allowed. Whoever wants to become great should be a servant, and whoever wants to be first should be a slave. This is a change in valuation, a change in one's view concerning position.... [We] should despise the position of lords and masters. We should have a change in our concept of position. We should treasure servants and slaves.

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,...the excellency of the knowledge of Christ Jesus. (CWWN, vol. 60, pp. 390-395)

Further Reading: Christ in His Excellency, chs. 1-2

第三周　周三

晨兴喂养

耶十五 19“耶和华如此说，你若归回，我就将你带回，使你站在我面前；你若将宝贵的从低贱的分别出来，你就可以作我的口；他们必归向你，你却不归向他们。”

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

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。…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，二〇一页。）

信息选读

彼得被主迷到一个地步，虽然整天受责备，还是跟定了祂，责备也责备不走。今天我都不敢对同工、长老说重话；如果责备重了，就怕他们受不了而不干了。但是彼得脸皮很厚，多次被主耶稣对付，还是照样跟从祂。在主被卖的前一夜，主对门徒说，“今夜你们都要因我绊跌。”彼得就应声对祂说，“即使众人因你绊跌，我总不绊跌。”（太二六 31 ～ 33。）于是主对他说，“西门，西门，看哪，撒但想要得着你们，好筛你们像麦子一样。但我已经为你祈求，叫你不至于失了信心。”彼得说，“主啊，我已经预备好，去同你下监，同你受死。”主说，“彼得，我告诉你，今日鸡还没有叫，你要三次否认你认得我。”（路二二 31 ～ 34。）

WEEK 3 — DAY 3

Morning Nourishment

Jer. 15:19 Therefore thus says Jehovah, If you return, I will restore you; you will stand before Me; and if you bring out the precious from the worthless, you will be as My mouth; they will turn to you, but you will not turn to them.

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

[Jeremiah 15:19 tells] us that if we bring out the precious from the worthless, we will be as God's mouth....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. (CWWN, vol. 60, p. 395)

Today's Reading

Peter was charmed by the Lord to such an extent that although he was rebuked by the Lord frequently, he still determined to follow Him. The Lord's frequent rebuking could not make him go away. Today I dare not speak strong words to the co-workers and elders. If my rebuke is strong, I am afraid that they will not be able to take it and will quit. However, Peter was thick-skinned. He had been rebuked by the Lord many times, but he still followed Him. On the night of His betrayal, the Lord said to the disciples, “You will all be stumbled because of Me this night.” Then Peter answered and said to Him, “If all will be stumbled because of You, I will never be stumbled” (Matt. 26:31-33). And the Lord said to him, “Simon, Simon, behold, Satan has asked to have you all to sift you as wheat. But I have made petition concerning you that your faith would not fail.” Peter said, “Lord, I am ready to go with You both to prison and to death.” But the Lord said, “I tell you, Peter, a rooster

彼得不仅不信这话，还说，“我就是必须和你同死，也绝不会否认你。”（太二六35。）后来彼得在大祭司的院子里坐着，有一个使女来问他；这一问，他就否认主了。当主转过身来看彼得，彼得便想起主对他所说的话，就到外面去痛哭。（路二二54～62。）

彼得否认主，按理主也该忘记他。但是主没有忘记他。在主复活那天早晨，天使对几位妇女说，“你们要去告诉祂的门徒和彼得…。”（可十六7。）主也亲自对抹大拉的马利亚说，“你往我弟兄那里去…。”（约二十17。）主称门徒为弟兄，并且特别提起彼得的名字，这样就把彼得夺取了。（如何作同工与长老，并如何履行同工与长老的义务，一五至一六页。）

〔论到包罗万有的基督，〕以赛亚三十三章二十二节说，祂是审判我们的，是给我们设律法的，也是拯救我们的王。在祂神圣的行政里，祂是这样一个有三面讲究的人位。美国政府也同样的分为三部分。这个政府有三个分支：行政、立法、和司法部门。已过我以为是美国发明这个权力平衡的美好政府。至终我发现，按照二十二节，神早已如此行了。基督作王，乃是神圣行政的行政部门。祂也是设律法的立法者，作为立法部门。最后，祂是审判我们的，作为司法部门。祂是在这三面运用祂的神圣行政，拯救祂的子民。在美国政府里，这三个分支一直是彼此平衡的，但许多时候它们彼此相争。然而，主耶稣在祂的神圣行政里，在每一面都是完全平衡的。神圣行政的三部分，乃是一个人位。我们的耶稣在祂神圣的行政里，乃是行政、立法、司法的部门。（以赛亚书生命读经，三八四至三八五页。）

参读：如何作同工与长老，并如何履行同工与长老的义务，第一篇；以赛亚书生命读经，第四十三篇。

will not crow today until you deny three times that you know Me” (Luke 22:31-34). Not only did Peter disbelieve this word, but he even said, “Even if I must die with You, I will by no means deny You” (Matt. 26:35). Later, while Peter was sitting in the courtyard of the high priest, a little servant girl came to question him. Because of her questioning, Peter denied the Lord. At that time the Lord turned and looked at Peter, and Peter, remembering the Lord's word to him, went outside and wept bitterly (Luke 22:54-62).

After Peter denied the Lord, the Lord could have forgotten about him. However, the Lord did not forget him. On the morning of the Lord's resurrection, an angel said to several women, “Go, tell His disciples and Peter...” (Mark 16:7). Also, the Lord personally told Mary the Magdalene, “Go to My brothers...” (John 20:17). The Lord called His disciples “brothers” and particularly mentioned Peter's name. In this way He captivated Peter. (How to Be a Coworker and an Elder and How to Fulfill Their Obligations, p. 19)

Isaiah 33:22 says that He is our Judge, our Lawmaker, and our King to save us. In His divine government, He is such a person of three aspects. The United States government is divided into three sections in a similar way. This government has three branches: the executive, legislative, and judicial branches. In the past I thought that the United States invented such a marvelous government with the balance of powers. Eventually, I found out that according to Isaiah 33:22, God had already practiced this. Christ as the King is the executive branch of the divine government. He is also the Lawmaker, the Legislator, as the legislative branch. Finally, He is our Judge as the judicial branch. He is in these three aspects to exercise His divine government in saving His people. In the United States government these three branches are always balancing one another, but many times they fight against one another. The Lord Jesus in His divine government, however, is perfectly balanced in every way. The three sections of the divine government are one person. Our Jesus is the executive, legislative, and judicial branches in His divine government. (Life-study of Isaiah, p. 307)

Further Reading: How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, ch. 1; Life-study of Isaiah, msg. 43

第三周　周四

晨兴喂养

彼前二5～7“〔你们〕也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，…因为经上记着说，‘看哪，我把所拣选所宝贵的房角石，安放在锡安，信靠祂的人，必不至于羞愧。’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’。”

彼得在他的两封书信里，向我们陈明五件宝贵的东西：㈠宝贵的石头，就是主自己；（彼前二4，6～7；）㈡宝贵的血；（一19；）㈢宝贵的应许；（彼后一4；）㈣宝贵的信；（1；）和㈤宝贵的试验。（彼前一7。）（圣经恢复本，彼前一7注3。）

活石不仅有生命，也能在生命里长大。这活石就是为着神的建造的基督。〔在彼前二章四节，〕彼得将他的隐喻，由植物生命的种子（一23～24）转换为矿物的石头。种子是为着生命的栽种；石头是为着建造。（二5。）彼得的思想已经从生命的栽种往前到了神的建造。为着作我们的生命，基督是种子；为着神的建造，祂是石头。我们接受祂作生命的种子后，就需要长大，好经历祂作活在我们里面的石头。这样，祂也要把我们作成因祂石头性情而变化的活石，在祂这根基和房角石（赛二二八16）上，与别人同被建造，成为属灵的殿。（彼前二4注2。）

信息选读

以赛亚二十八章十六节说，“所以主耶和华如此说：看哪，我在锡安放一块石头，作为根基，是试验过的石头，是宝贵的房角石，作为稳固的根基…。”基督是我们的荣耀和华美，也是有许多方面的石头。祂是神在锡安所放的一块石头。

WEEK 3 — DAY 4

Morning Nourishment

1 Pet. 2:5-7 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood....For it is contained in Scripture: “Behold, I lay in Zion a cornerstone, chosen and precious; and he who believes on Him shall by no means be put to shame.” 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 his two Epistles Peter presents to us five precious things: (1) the precious stone, which is the Lord Himself (1 Pet. 2:4, 6-7); (2) the precious blood (1:19); (3) the precious promises (2 Pet. 1:4); (4) the precious faith (1:1); and (5) the precious proving (1 Pet. 1:7). (1 Pet. 1:7, footnote 3)

A living stone is one that not only possesses life but also grows in life. This is Christ for God's building. Here [in 1 Peter 2:4] Peter changed his metaphor from a seed, which is of the vegetable life (1:23-24), to a stone, which is of the minerals. The seed is for life-planting; the stone is for building (2:5). Peter's thought went on from life-planting to God's building. As life to us, Christ is the seed; for God's building, He is the stone. After receiving Him as the seed of life, we need to grow that we may experience Him as the stone living in us. Thus He will make us also living stones, transformed with His stone nature, that we may be built together with others as a spiritual house upon Him as both the foundation and the cornerstone (Isa. 28:16). (1 Pet. 2:4, footnote 1)

Today's Reading

Isaiah 28:16 says, “Therefore thus says / The Lord Jehovah: / Indeed I lay a stone in Zion as a foundation, / A tested stone, / A precious cornerstone as a foundation firmly established....” Christ, who is our glory and our beauty, is also a stone in many aspects. He is a stone laid by God in Zion.

这石头是为着神在以色列的建造所稳固建立的根基。…基督是试验过的石头，是受过试验且是可靠的。基督这石头，在祂三十三年半的人性生活中受了试验。从祂成为人的时候起，祂在地上生活的每一天，都受试验而没有失败。祂是完美、完全、稳固和刚强的。

我们不该忘记我们是在基督里的信徒。基督是我们的根基，这根基已经受过试验。祂是可靠的，所以我们当信靠祂。我们不该着急慌乱。我研读这一段话时，有一本参考书引一句格言说，着急是出于魔鬼。当我们匆忙慌乱时，我们不该忘记，这是出于魔鬼的。我们毋须着急，因为我们有基督这试验过的石头作我们的根基。

这石头也是宝贵的房角石，为着神建造的连接。基石托住整个建筑，而房角石连接建筑的两部分。新约根据诗篇一百一十八篇二十二至二十四节告诉我们，基督是房角的头块石头。（罗九33，太二一42，徒四11～12，弗二20。）按照新约，基督作为房角石，将两面墙连接起来，一面墙是犹太信徒，另一面墙是外邦信徒。因为基督带头把犹太人和外邦人联结一起，所以祂是房角的头块石头。甚至在今天我们不仅以祂作我们的基石托住我们，也以祂作我们的房角石将我们联结在一起。…我们需要经历基督作试验过的、可靠的石头，作稳固建立的根基托住我们，并作房角石把我们联结起来。这个结果就是神的建造，基督的身体。

在行传四章十一节〔彼得〕提到基督是房角石，在十二节他指明今天这房角石是我们的救主。很少基督徒知道，耶稣基督他们的救主乃是房角石。我们的救主耶稣，将我们救到神的建造里，并将我们联于神的建造。（以赛亚书生命读经，三七七至三七八、三八〇至三八一页。）

参读：以赛亚书生命读经，第四十三篇；诗篇生命读经，第三十九篇；彼得前书生命读经，第十六至十七篇；神圣三一的神圣分赐，第九章；使徒行传生命读经，第五十四篇。

This stone is a foundation firmly established for God's building in Israel....Christ is a tested stone which has been tried and which is trustworthy. Christ as a stone was tested during the thirty-three and a half years of His human life. From the time that He became a man, He was tested every day of His earthly life, and He had no failure. He is perfect, complete, solid, and strong.

We should not forget that we are believers in Christ. Christ is our foundation, and this foundation has been tested. He is trustworthy, so we should put our trust in Him. We should not be in haste, in panic. In my study of this portion of the Word, one reference book quoted a proverb which said that haste is of the devil. When we are in haste, in panic, we should not forget that this is of the devil. We do not have to be in haste because we have Christ as a tested stone to be our foundation.

This stone is also a precious cornerstone for the joint of God's building. Whereas the foundation stone holds the entire building, the cornerstone joins two parts of the building. The New Testament tells us, based upon Psalm 118:22-24, that Christ is the chief cornerstone (Rom. 9:33; Matt. 21:42; Acts 4:11-12; Eph. 2:20). According to the New Testament, Christ as the cornerstone joins together the two walls, one of the Jewish believers and the other of the Gentile believers. Because Christ took the lead to join together the Jews and the Gentiles, He is the first cornerstone. Even today we are not only held by Him as our foundation stone but also joined together by Him as our cornerstone....We need to experience Christ as the tested, trustworthy stone to be the firmly established foundation holding us and the cornerstone joining us together. This issues in God's building, the Body of Christ.

In Acts 4:11 [Peter] mentioned Christ as the cornerstone, and in verse 12 he indicated that today this cornerstone is our Savior. Very few Christians know that Jesus Christ, their Savior, is the cornerstone. Our Savior, Jesus, saves us into God's building and joins us to God's building. (Life-study of Isaiah, pp. 301-305)

Further Reading: Life-study of Isaiah, msg. 43; Life-study of the Psalms, msg. 39; Life-study of 1 Peter, msgs. 16-17; The Divine Dispensing of the Divine Trinity, ch. 9; Life-study of Acts, msg. 54

第三周　周五

晨兴喂养

彼前一 18 ～ 19“知道你们得赎，脱离你们祖宗所传流虚妄的生活，不是用能坏的金银等物，乃是用基督的宝血，如同无瑕疵无玷污的羔羊之血。”

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。”

我们蒙基督的宝血所洒，因此就从凡俗的人中被标明出来；这血比金银还要宝贵。基督为着救赎我们付了极高的代价，把我们从虚妄的生活救赎到圣别的生活。（彼前一 18，15。）为此我们在神面前该有圣别的敬畏，健康、认真的谨慎，免得我们这蒙神用极高代价所救赎的选民，偏离基督这最高救赎的目的。（圣经恢复本，彼前一 19 注 1。）

信息选读

救赎我们的血是一种特别的血—神人耶稣基督，生命达到最高标准之人的血。主耶稣是与神调和的人。所以，这人死在十字架上的时候，神也经过死。没有人的言语足以解释这点。

唯有基督的血有资格并足以救赎我们，买我们。我们曾被霸占我们的仇敌撒但出售，但我们的救赎者基督付了极高的代价买我们。…彼前一章十八至十九节说到这点。

在十八节彼得说，我们得赎，“不是用能坏的金银等物。”基督的血是物质的东西，但其功效、功用、价值、能力和权柄，是永远的、不能坏的。

WEEK 3 — DAY 5

Morning Nourishment

1 Pet. 1:18-19 Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers, but with precious blood, as of a Lamb without blemish and without spot, the blood of Christ.

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...

The blood of Christ, by which we are sprinkled and thus marked out from the common people, is more precious than silver and gold. The highest price was paid for our redemption that we might be redeemed from a vain manner of life to a holy life (1 Pet. 1:18, 15). For this we should have a holy fear, a healthy, serious caution before God, so that, as God's elect, redeemed with such a high price, we will not miss the purpose of this most high redemption of Christ. (1 Pet. 1:19, footnote 1)

Today's Reading

The blood that redeemed us was an extraordinary kind of blood—the blood of the God-man, Jesus Christ, the Man whose life reached the highest standard. The Lord Jesus is a Man mingled with God. Therefore, when this Man died on the cross, God also passed through death. No human words are adequate to explain this.

Only the blood of Christ was qualified and sufficient to redeem us, to purchase us. We had been put on sale by the enemy Satan, our usurper. But Christ, our Redeemer, paid the highest price to purchase us. First Peter 1 speaks of this in verses 18 and 19.

In verse 18 Peter says that we were redeemed “not with corruptible things.” The blood of Christ is a material substance, yet its effectiveness, function, worth, power, and authority are eternal and incorruptible.

十八至十九节有金银与羔羊之间的比较。金银是贵重的，但没有生命。金银不是生机的，但羔羊是活的、生机的。借着这比较，彼得指明基督为我们所付的代价与生命之物和生机之物有关。

我要鼓励你们单独花一小时与主同在，思想基督在十字架上为你所流的宝血。这会使你渴望凭着敬畏有圣别的生活；你会想要在一切行事为人上成为圣的，并且在你余下寄居的时日中，凭着敬畏行事为人。我们若要这样生活，就需要领悟我们已经因基督宝血的重价被救赎、买回。这领悟会使我们过一种生活，有圣别的行事为人，因为我们会领悟基督的宝血已救赎我们脱离虚妄的生活。我们会不愿再过虚妄的生活…—没有目标、目的或标的。（彼得前书生命读经，一一九至一二〇、一二四至一二五页。）

我们必须殷勤，借着接受应许，借着接受祂的话，发展信的种子。接受祂的话最好的路，就是祷读话。我们越祷读所有的应许，我们就越享受神的性情。我们享受这神的性情，就有生命里的长大、生命里的成熟、和生命的收成。这成熟就是进入主耶稣的国。我们都需要在主耶稣基督的恩典和知识上长大。

我们需要借着接受祂的应许，借着祷读祂应许的话而发展种子，使我们享受神的性情。借此我们要逐步得着发展并长大，直到我们达到成熟。这样我们就会丰丰富富地进入我们主和救主耶稣基督永远的国。（圣经中关于生命的重要启示，一六七页。）

参读：倪柝声文集第二辑第二十二册，第五十二篇；彼得前书生命读经，第十二篇；彼得后书生命读经，第五篇; 圣经中关于生命的重要启示，第十六章。

In verses 18 and 19 we have a comparison between gold or silver and a lamb. Gold and silver are valuable, but they are lifeless. They are not organic, but a lamb is living and organic. Through this comparison, Peter indicates that the price paid for us by Christ was related to something of life and to something organic.

I would encourage you to spend an hour alone with the Lord to consider the precious blood of Christ shed for you on the cross. This will give you the desire to have a holy manner of life in fear. You will want to become holy in all your manner of life and to pass the remaining time of your sojourn in fear. If we would live in this way, we need to realize that we have been redeemed, bought, purchased, with the high price of Christ's precious blood. This realization will cause us to have a living in a holy manner of life, for we shall realize that Christ's precious blood has redeemed us from the vain manner of life. No longer will we want to live in a way that is vain,...having no goal, aim, or purpose. (Life-study of 1 Peter, pp. 99, 103)

We must be diligent to develop the seed of faith by taking the promises, by picking up His word. The best way to pick up His word is to pray-read the word. The more we pray-read all the promises, the more we enjoy the divine nature. As we enjoy this divine nature, we have the growth in life, the maturity in life, and the harvest of life. This maturity is the entrance into the kingdom of the Lord Jesus. We all need to grow in the grace and knowledge of the Lord Jesus Christ.

We need to develop the seed by taking His promises, by pray-reading the word of His promises, that we may enjoy His divine nature. By this we will be developed and grow step by step until we reach maturity. Then we will enjoy a rich entrance into the eternal kingdom of our Lord and Savior Jesus Christ. (CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” pp. 517-518)

Further Reading: CWWN, vol. 42, ch. 52; Life-study of 1 Peter, msg. 12; Life-study of 2 Peter, msg. 5; CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” ch. 16

第三周　周六

晨兴喂养

彼后一 1“耶稣基督的奴仆和使徒西门彼得，写信给那些因我们的神和救主，耶稣基督的义，与我们分得同样宝贵之信的人。”

彼前一 7“叫你们信心所受的试验，比那经过火的试验仍会毁坏之金子的试验，更为宝贵，可以在耶稣基督显现的时候，显为可得称赞、荣耀和尊贵的。”

在彼后一章一节，彼得说到“那些…分得同样宝贵之信的人”。如同以色列人分得美地上的一块，（书十三 6，十四 1 ～ 5，十九 51，）我们分得同样宝贵的信。这含示一切关于生命和敬虔的事，（彼后一 3，）包括信徒照着又宝贵又极大的应许，借着同样宝贵的信，所有分于神的性情，（4，）都是神在新约里赐给信徒的真产业。（彼得后书生命读经，三页。）

信息选读

我们需要在生命中长大，…我们乃是凭信将自己联于基督而长大。我们可以得着联结的信，不仅是借着听见神的话，更是借着接触那对我们是信的三一神。这信不是在起始阶段的信，乃是在第二阶段，就是联结阶段的信。今天的复兴和新的复兴，乃是激动人起来接触三一神，使这第二阶段的信能作联结的工作。当你接触活的神，你立即就得着复兴。这是联结的信的功效。

神分给我们同样宝贵的信。这信对所有的信徒是“同样宝贵”的。让我们…用电来说明。电分送到建筑物里，就将所有的灯联在一起。这电在所有的灯里，在质和量上都是相同的，因为灯的大小都是一样的。但是在我们里面的信，在质上虽然是一样的，在量上

WEEK 3 — DAY 6

Morning Nourishment

2 Pet. 1:1 Simon Peter, a slave and apostle of Jesus Christ, to those who have been allotted faith equally precious as ours in the righteousness of our God and Savior, Jesus Christ.

1 Pet. 1:7 So that the proving of your faith, much more precious than of gold which perishes though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ.

In 2 Peter 1:1, Peter speaks of those “who have been allotted faith equally precious.” As the children of Israel were allotted a piece of the good land (Josh. 14:1-5), we have been allotted equally precious faith. This implies that all the things which relate to life and godliness (2 Pet. 1:3), including the divine nature (v. 4) partaken of by the believers through the equally precious faith according to the precious and exceedingly great promises, are the real inheritance given to the believers by God in the New Testament. (Life-study of 2 Peter, p. 2)

Today's Reading

We need to grow in life...by faith linking us to Christ. We can have the linking faith not just by hearing the word but by contacting the very Triune God who is faith to us. This faith is not the faith in the initial stage but the faith in the second, linking stage. Today's revival and the new revival is just to stir people up to contact the Triune God so that this faith in the second stage may work in the linking way. When you contact the living God, right away you are revived. This is the effectiveness of the linking faith.

God has allotted to us equally precious faith. It is equally precious to all the believers. Let us...use the illustration of electricity. Electricity is allotted to this building, and it links all the lamps together. This electricity in all the lamps is the same in quality and in quantity because the size of the lamps is the same. But the very faith in us, while being the same in quality, is not the

却有所不同。我们无法与使徒保罗相比。他的联结的信可能像一座大山，而我们的却好像一颗小石头。但你必须看见，这石头是会长大的！在圣经里，石头是活的。（彼前二5。）如果你接触神，信就会在你里面长大。这意思是说，神在你里面增长。当神在你里面增长，第二阶段的信就在你里面越长越大。我们所有的信在质的一面都是同样的，但这信的量有多少，乃在于我们有多少接触活的神，使祂得以在我们里面增长。当神在你里面增长，这第二阶段的信也就在你里面增长。（罗马书的结晶，一三三至一三四页。）

在彼前一章七节彼得指明，我们信心所受的试验，“可以在耶稣基督显现的时候，显为可得称赞、荣耀和尊贵的。”六节里诸般的试炼，乃是叫我们信心所受的试验，能带来主显现时的称赞、荣耀和尊贵。（彼得前书生命读经，五六页。）

当主回来时，祂盼望找着这样的人。基督盼望在祂回来时，找着凭这样联结之信而活的人。基督盼望找着我们作祂隐藏的得胜者。

凭联结之信过得胜与欢腾之生活的信徒，在基督回来时要对祂显为宝贝，预备好得着他们魂的救恩，作他们信心的结果。（彼前一8～9。）就一面的意义说，我们不知道什么，也不作什么。我们只知道如何凭联结之信得胜并欢腾。今天凡凭信而活的人，最终要得着他们信心的结果，就是他们魂的救恩。我们已经得着一个救恩，但这只是起初的救恩。救恩长进的阶段乃是变化的阶段。救恩完成的阶段乃是得荣的阶段。如果我们在长进的阶段凭联结的信而活，使我们被变化，我们就要在千年国里与基督一同作王。（罗马书的结晶，一五〇至一五一页。）

参读：罗马书的结晶，第十至十一篇；彼得前书生命读经，第六、二十二篇；彼得后书生命读经，第一至四篇；生命的基本功课，第十九课。

same in quantity. We cannot compare with the apostle Paul. His linking faith may be like a big mountain, while ours may be like a small stone. But you have to realize that the stone grows! In the Bible the stones are living (1 Pet. 2:5). If you contact God, faith grows in you. This means that God increases in you. When God increases in you, faith in the second stage grows in you to get bigger and bigger. We all have the same faith in quality, but the quantity of faith we have depends upon how much we contact the living God so that we may have Him increased in us. When God increases in you, this faith in the second stage also grows in you. (Crystallization-study of the Epistle to the Romans, p. 109)

In 1 Peter 1:7 Peter indicates that the proving of our faith “may be found unto praise and glory and honor at the revelation of Jesus Christ.” The various trials in verse 6 are that the proving of our faith may result in praise, glory, and honor at the unveiling of the Lord. (Life-study of 1 Peter, p. 46)

When the Lord comes back, He is expecting to find such people. Christ expects to find, at His coming back, the ones who live by the linking faith. Christ expects to find us as His hidden overcomers.

The believers who live an overcoming and exulting life by the linking faith will be found by Christ at His return as the treasures ready to receive the salvation of their souls as the end (result) of their faith (1 Pet. 1:8-9). In a sense, we do not know anything or do anything. We only know how to overcome and how to exult by the linking faith. Those who live by faith today will eventually receive the end of their faith, that is, the salvation of their souls. We have received a salvation, but this is just the initial salvation. The progressing stage of salvation is the stage of transformation. The completing stage of salvation is the stage of glorification. If we live by the linking faith in the progressing stage to be transformed, we will be kings with Christ in the millennial kingdom. (Crystallization-study of the Epistle to the Romans, p. 122)

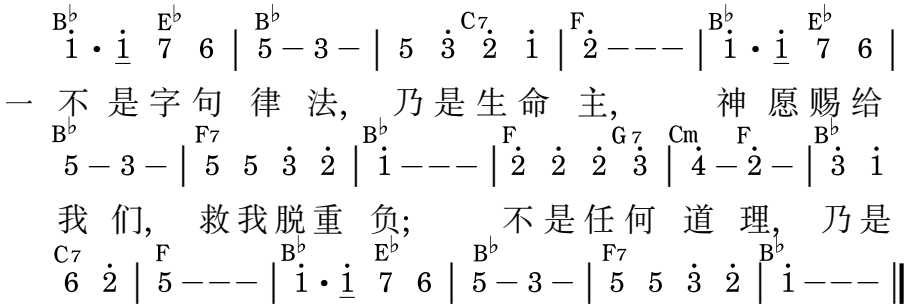
Further Reading: Crystallization-study of the Epistle to the Romans, msgs. 10-11; Life-study of 1 Peter, msgs. 6, 22; Life-study of 2 Peter, msgs. 1-4; CWWL, 1979, vol. 1, “Basic Lessons on Life,” pp. 607-609

第三周诗歌

经历基督 — 与一切相对　　402

6 5 6 5 双（英 541）

降 B 大调　　4/4



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

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

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

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

WEEK 3 — HYMN

Hymns # 541

1 Not the law of letters,
But the Christ of life
God desires to give us,
Saving us from strife;
It is not some doctrine,
But 'tis Christ Himself
Who alone releases
From our sinful self.

2 Any kind of teaching,
Any kind of form,
Cannot quicken spirits
Or our souls transform;
It is Christ as Spirit
Gives us life divine,
Thus thru us to live the
Life of God's design.

3 Not philosophy nor
Any element
Can to Christ conform us
As His complement;
But 'tis Christ Himself who
All our nature takes
And in resurrection
Us His members makes.

4 Not religion, even
Christianity,
Can fulfill God's purpose
Or economy;
But 'tis Christ within us
As our all in all
Satisfies God's wishes,
And His plan withal.

5 All the gifts we're given
By the Lord in grace,
All the different functions
Cannot Christ replace.
Only Christ Himself must
Be our all in all!
Only Christ Himself in
All things; great or small!

第三周 • 申言

申言稿：