

HWMR: EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST (3) (Week 9)

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

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

- 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;
- 1 Pet 1:19 But with **precious blood**, as of a Lamb without blemish and without spot, the blood of Christ;
- 1 Pet 2:4 Coming to Him, a **living stone**, rejected by men but with **God chosen and precious**,
- 1 Pet 2:6 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."
- 1 Pet 2:7 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,"
- 1 Pet 3:4 But the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is **very costly in the sight of God**.
- 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:
- 2 Pet 1:4 Through which He has **granted to us precious and exceedingly great promises** that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

Day 1

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.

Day 2

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

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

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

- A. The **proper concept of value** for the believers can be seen in their estimation and assessment of the **following aspects of Christ and His full salvation**:
1. Their valuation of the Lord Jesus as the **chief cornerstone** for the building up of the church—Psa. 118:22; 1 Pet. 2:7.
 2. Their valuation of the Lord Jesus in **comparison to their relatives**—Matt. 10:37-38; Luke 18:26-30; 1 Pet. 1:1, 17; 2:11a.
 3. Their valuation of Christ as the **treasure of justice** in comparison to **earthly treasure**—

Job 22:23-28; Matt. 12:18-21; Isa. 42:1-4; 1 Pet. 1:18-20.

4. Their valuation of the **knowledge of Christ** in comparison to all things—v. 8; 2 Pet. 1:2-3, 8; 2:20; 3:18.
 5. We need a vision to see that the New Jerusalem is the Triune God, the Divine Trinity, as three basic factors wrought into and structured together with His redeemed as a miraculous structure of treasure to be the conclusion of the whole Bible—the **gold as the base** of the city typifies **God the Father**; the **pearls as the gates** of the city typify **God the Son**; and the **jasper wall** of the city typifies **God the Spirit**—Rev. 21:18-21; cf. 1 Cor. 3:12.
- B. We need to ask the Lord to grant us the light to have a **thorough change in our concept of value** so that we will **continually choose Christ** and all that He is as our super-excelling portion—Mark 9:7-8; 2 Cor. 2:10; 4:7; 1 Pet. 1:8.
- C. “If you **bring out the precious from the worthless**, / You will be as My mouth”—Jer. 15:19; cf. v. 16:
1. We must **treasure the Lord’s words** more than our apportioned food, tasting the Lord in His word as the reality of the good land flowing with nourishing milk and fresh honey for us to dispense to God’s people for their **full salvation**—Job 23:12; 1 Pet. 2:2-5; Ps. 119:103; Deut. 8:8; S. S. 4:11a.
 2. We must **treasure the Lord’s words** more than all earthly riches so that we can **speak oracles** of God to dispense the unsearchable riches of Christ as the **varied grace of God**—Ps. 119:72, 9-16; Eph. 3:8; 2 Cor. 6:10; 1 Pet. 4:10-11.

Matthew 16:26 says, “*For what shall a man be profited if he gains the whole world, but forfeits his soul-life?*” Here 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. 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 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. Many children of God would lie for the sake of five cattles of rice. They would forsake the Lord’s way for just a little gain. (*CWWN, vol. 60, chapter 45*)

Day 3

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

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

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

- A. Peter was **charmed** (attracted and captivated) by the Lord to such an extent that even though he was rebuked by the Lord many times and failed miserably, he **still followed** the Lord as his Shepherd until his martyrdom—Luke 5:8-11; Mark 14:67-72; 16:7; John 21:15-22; 2 Pet. 1:14-15:
1. Peter realized that he, James, and John had been admitted into the highest degree of initiation at the Lord’s transfiguration, admitted to be the initiated spectators of His majesty—vv. 16-18; cf. 1 Pet. 5:1.
 2. In His ascension, Christ is “the **Majestic**”—He is our God and Savior (2 Pet. 1:1) and the Lord of all (1 Pet. 3:22; Acts 2:36) as our Judge, our Lawmaker, and our King in God’s government (Isa. 33:21-22) in order to dispense Himself into us to be our enjoyment for our full salvation (Rev. 22:1).
- B. The **precious stone** for God’s building is Christ Himself—1 Pet. 2:4, 6-8.
- C. The **precious blood** of Christ has redeemed us from our vain manner of life—1:14, 18-19.
- D. The **precious** and exceedingly great **promises** have been granted to us by our God and Savior, Jesus Christ—2 Pet. 1:1, 4; cf. Isa. 42:6; Heb. 8:8-12:
1. By **calling on the precious name of the Lord**, we drink of Him as the cup of salvation, enjoying Him as the reality of all the precious and exceedingly great promises of God for the goal of God’s building—Acts 4:10-12; Psa. 116:12-13.
 2. These precious promises are embodied in the word of God; by **pray-reading** the promises, we partake of and enjoy the divine nature so that we may grow and develop in life unto the maturity of life to enjoy a rich entrance into the eternal kingdom of our Lord and Savior Jesus Christ—2 Pet. 1:4-11.
- E. God has allotted to all the believers equally **precious faith**—v. 1; Rom. 12:3.
- F. The **precious proving of our faith** is by various trials that come through sufferings—1 Pet. 1:6-7.

The precious and exceedingly great promises **have been granted to us by our God and Savior, Jesus Christ**. 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. In Acts 4:10-12 Peter was preaching the gospel. He spoke about the Lord Jesus. In Acts 3 Peter spoke to the people who were going into the temple. Before he began to speak to the people, Peter looked at the lame man who was begging and said, “Look at us!” (v. 4). Peter wanted eye contact with him. Eye contact is important. In verse 6 Peter said, “Silver and gold I do not possess, but what I have, this I give to you: In the name of Jesus Christ the Nazarene rise up and walk.”

All the riches of Christ are in the **cup of salvation**. He drank the **cup of wrath** so that we could drink Him as the **cup of blessing**. Christ is the all-inclusive blessing. He is in that cup. We take the cup of salvation and drink by calling on the name of the Lord. This is the way to drink the cup of salvation. Do not think that calling on the name of the Lord is a small thing. The more we go on, the older we get, and the weaker we will become. Do not worry about this. Just keep enjoying the Lord day by day, one day at a time. **Our calling will become more precious to us the more we go on with the Lord.**

The Lord deals with each one of us differently. Brother Lee once said that there is a big oven in the Lord’s recovery, and there is room in that oven for all of us. That is transformation. However, do not ask the Lord to increase the temperature. Instead, simply say, “Lord, keep me in the enjoyment of You while I’m in the oven.” Sometimes during the dealings we are experiencing, the only thing that we can say is “Lord Jesus.” We may be very weak, but we can say, “Lord Jesus.” Then we are saved at that moment. We can say, “Lord Jesus, I love You.” We can even add an O and say, “O Lord Jesus.” (*The Ministry of the Word, chapter 33*)

Day 4

- Isa. 6:1* - ...I saw the Lord sitting on a high and lofty throne, and the train of His robe filled the temple.
- Isa. 6:5* - Then I said, Woe is me, for I am finished! For I am a man of unclean lips, and in the midst of a people of unclean lips I dwell; yet my eyes have seen the King, Jehovah of hosts.
- John 12:41* - These things said Isaiah because he saw His glory and spoke concerning Him.

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

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

Day 5

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

- E. Isaiah saw Christ in His holiness based on His righteousness—Isa. 6:2-3:
1. The seraphim signify or represent the holiness of Christ, the embodiment of the Triune God; they were standing there for Christ's holiness.
 2. Christ's holiness is based on His righteousness; because Christ was always righteous, He was sanctified, separated, from the common people—5:16.
- F. As a result of seeing this vision, Isaiah was terminated, finished, realizing that he was a man of unclean lips, dwelling in the midst of a people of unclean lips—6:5:
1. In the New Testament sense, seeing God equals gaining God; to gain God is to receive God in His element, in His life, and in His nature so that we may be constituted with God—cf. Gen. 13:14-15; Gal. 3:14; Matt. 5:8.

2. **Seeing God transforms us**, because in seeing God we gain God and receive His element into us, and our old element is discharged; this metabolic process is transformation—2 Cor. 3:16—4:1; Rom. 12:2; Phil. 3:8.
 3. The more we **see God, know God, and love God**, the more **we abhor ourselves** and the more we **deny ourselves**—Job 42:5-6; Matt. 16:24; Luke 9:23; 14:26.
- G. After Isaiah realized that he was unclean, he was purged by one of the seraphim, signifying the holiness of God, with an **ember** from the altar:
1. The application of this ember by one of the seraphim signifies the **effectiveness of Christ's redemption** accomplished on the cross and applied by "the Spirit the Holy" in His judging, burning, and sanctifying power—Isa. 6:6-7; 4:4; cf. Luke 12:49; Rev. 4:5.
 2. **Seeing God** issues in being **purged and cleansed by God**, and being **cleansed by God** issues in being **sent by God** to bring His chosen people into a state of living Christ so that they may express Him in His glory, be saturated with His holiness, and live in His righteousness—Isa. 6:6-8; 1 John 1:7-9; Acts 13:47; Phil. 1:21a.

Day 6

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.

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

- A. Christ appeared as a **Priest in His humanity**, signified by the **linen robe**, to **care** for His chosen people in their captivity—v. 5a; Exo. 28:31-35.
- B. Christ appeared in **His kingship in His divinity**, signified by the **girdle of gold**, for **ruling** over all the peoples—Dan. 10:5b.
- C. For His people's appreciation, Christ appeared in **His preciousness and dignity**, as signified by His body being like **beryl**; the Hebrew word for *beryl* could refer to a bluish-green or yellow precious stone, signifying that Christ in His embodiment is **divine** (yellow), **full of life** (green), and **heavenly** (blue)—v. 6a.
- D. Christ also appeared in **His brightness** for **shining** over the people, as signified by His face being like the appearance of **lightning** (v. 6b), and in His enlightening sight for **searching and judging**, signified by His eyes being like **torches of fire** (v. 6c).
- E. Christ appeared to Daniel in the **gleam of His work and move**, as signified by His arms and His feet being like the gleam of **polished bronze**—v. 6d.
- F. Christ appeared in **His strong speaking** for **judging** people, as signified by the sound of His words being like the **sound of a multitude**—v. 6e:
 1. The entire world situation is **under the rule of the heavens** by the God of the heavens in order to give Christ the preeminence in all things, to cause Christ to have the first place in everything—2:34-35; 7:9-10; 4:34-35; Col. 1:15, 18; Rev. 2:4-5.
 2. Christ must have the **first place**, the **preeminence**, in our **personal universe**; today Christ, the preeminent One, must be the centrality and universality in our church life, family life, and daily life—Col. 1:17b, 18b; 3:17; 1 Cor. 10:31.

3. Under His heavenly rule God is using the environment to make Christ the **centrality** (the first) and the **universality** (everything) to us—Rom. 8:28; Col. 1:18, 27; 3:4, 10-11.
4. As those who have been chosen by God to be His people for Christ's preeminence, we are under God's heavenly rule to make Christ preeminent, to cause Him to have the **first place in everything**—Dan. 4:26b, 35; Col. 1:18; 3:4, 10-11; Psa. 27:4.

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

Ephesians 5:16 says, "Redeeming the time." The Greek word for time here can also be translated as "opportunity" or "the opportune time." This verse continues the thought in the preceding verse and indicates that the first thing, the most important thing, in walking as wise is to **redeem the time**. We may have followed the exhortation in chapters 4 and 5 to be proper in our walk, but if we have cast away all our time and opportunities, we are still foolish and unwise. It is one thing to have a proper walk, but it is another thing to **seize every opportunity**. We may be very proper in our living yet miss the time and available opportunities. For example, a certain brother may have a proper walk in the church and may be commended by the brothers and sisters. However, if we receive light from the book of Ephesians, we should ask how this brother uses his time. If he wastes his time and misses available opportunities, he is foolish, unwise. A wise man is like a warrior on the front line who grasps the time, seizes every available opportunity, and is not befuddled. The apostle's word is tremendous; he took care of every single aspect of our daily walk.

On the other hand, the meaning of the word redeem is "to buy back." This is a matter of paying the price. Hence, in order to redeem the time, the opportunity, there is the need to **pay a price**. To be wise, the first thing we need to do is to redeem the time, the opportunity. To redeem the time basically means that we need to **pay the price to be saved and delivered from the fallen things**.

We need to redeem the time "because the days are evil" (v. 16). In our day many things are evil. Those evil things consume and waste our time little by little. For example, if a school has good and strict rules, the students will behave properly and study hard without others' exhortation. But if the school does not have strict rules, the atmosphere among the students will be poor, and the students will behave recklessly. In this case, if the parents exhort the students to redeem the time and study hard, the students must overcome the poor atmosphere at school. If the parents want them to redeem the time, it means that they must also overcome the evil things at school. Every single day is evil, filled with many evil things that cause us and our time to be wasted. For us to redeem the time, we must overcome the evil things that befall us every day. (*Revelations in Ephesians: Seeing the Living and Responsibility of the Church in the Holy Spirit, chapter 14*)