

**HWMR: KNOWING, EXPERIENCING, AND LIVING THE ALL-INCLUSIVE CHRIST FOR THE
GENUINE CHURCH LIFE, (Week 8)**

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

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

Isaiah 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.
Isaiah 6:2	Seraphim hovered over Him, each having six wings: With two he covered his face, and with two he covered his feet, and with two he flew.
Isaiah 6:3	And one called to the other, saying: Holy, holy, holy, Jehovah of hosts; / The whole earth is filled with His glory.
Isaiah 6:4	And the foundations of the threshold shook at the voice of him who called, and the house was filled with smoke.
Isaiah 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.
Isaiah 6:6	Then one of the seraphim flew to me with an ember in his hand, which he had taken from the altar with a pair of tongs.
Isaiah 6:7	And he touched my mouth with it and said, Now that this has touched your lips, / Your iniquity is taken away, and your sin is purged.
Isaiah 6:8	Then I heard the voice of the Lord, saying, Whom shall I send? Who will go for Us? And I said, Here am I; send me.
Isaiah 6:9	And He said, Go and say to this people, Hear indeed, but do not perceive; / And see indeed, but do not understand.
John 12:38	That the word of the prophet Isaiah which he said might be fulfilled, “Lord, who has believed our report? And to whom has the arm of the Lord been revealed?”
John 12:39	For this reason they could not believe, because again Isaiah said,
John 12:40	“He has blinded their eyes and He hardened their heart, that they might not see with their eyes and understand with their heart and turn, and I will heal them.”
John 12:41	These things said Isaiah because he saw His glory and spoke concerning Him.
Daniel 10:4	And on the twenty-fourth day of the first month, while I was by the great river, that is, the Hiddekel,
Daniel 10:5	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.
Daniel 10:6	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 10:7	And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; instead, a great dread fell on them, and they fled to hide themselves.
Daniel 10:8	Thus I was left alone and I saw this great vision; and no strength was left in me, but my color turned deathly pale; and I retained no strength.
Daniel 10:9	Yet I heard the sound of His words; and when I heard the sound of His words, I fell into a deep sleep on my face, with my face to the ground.
Daniel 10:10	And at that moment a hand touched me and sent me trembling on my knees and the palms of my hands.
Daniel 10:11	And he said to me, Daniel, man of preciousness, understand the words that I am about to tell you and stand in your place, for I have now been sent to you. And when he had spoken this word to me, I stood up trembling.
Daniel 10:19	And he said, Do not be afraid, man of preciousness. Peace to you. Be strong, yes, be strong. And when he spoke to me, I received strength and said, Speak, sir, for you have strengthened me.
Daniel 9:23	At the beginning of your supplications the command went forth, and I have come to tell you, for you are preciousness itself. Therefore understand the matter, and consider the vision.

Revelation 1:9	I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.
Revelation 1:10	I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet,
Revelation 1:11	Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.
Revelation 1:12	And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands,
Revelation 1:13	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.
Revelation 1:14	And His head and hair were as white as white wool, as snow; and His eyes were like a flame of fire;
Revelation 1:15	And His feet were like shining bronze, as having been fired in a furnace; and His voice was like the sound of many waters.
Revelation 1:16	And He had in His right hand seven stars; and out of His mouth proceeded a sharp two-edged sword; and His face shone as the sun shines in its power.
Revelation 1:17	And when I saw Him, I fell at His feet as dead; and He placed His right hand on me, saying, Do not fear; I am the First and the Last
Revelation 1:18	And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.
Revelation 1:19	Write therefore the things which you have seen and the things which are and the things which are about to take place after these things.
Revelation 1:20	The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.
Revelation 2:1	To the messenger of the church in Ephesus write: These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands:
Revelation 21:18	And the building work of its wall was jasper; and the city was pure gold, like clear glass.
Revelation 21:19	The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
Revelation 21:20	The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.
Revelation 21:21	And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.

Day 1

Isiah 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.

Day 2

Isiah 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 with a pair of tongs. And he touched my mouth with it and said, Now that this has touched your lips, / Your iniquity is taken away, and your sin is purged.

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 "**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. 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.

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. 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**. For this reason, in the first five chapters of his prophecy, he had very little to say that was good about the children of Israel. 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**. The Lord seemed to say to Isaiah, "Don't look down at the situation. If you look down, you will be disappointed. Look up at Me. I am still here. There may be nothing good there, but everything is good here. I am the unique good thing in the universe. Look at Me."

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. Then instead of a honeymoon you have a "vinegarmoon." 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 Christ whom we look up to is no longer on the cross; **today Christ is on the throne**. (*Life-Study of Isaiah, chapter 6*)

Day 3

Daniel 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.

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.
- 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 arm 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; 4:17, 26, 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

Revelation 1:12-13 - And I turned to see the voice that spoke with me; and when I turned, 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.

Ephesians 5:29 - For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,

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** “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. Psa. 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, 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.

To cherish people is to make them happy, to comfort them, to make them feel that you are pleasant to them, easy to be contacted in everything and in every way. Our contact with people must be so **genuine**. Genuineness can be produced only by the **cross plus resurrection**. Only a crossed-out, resurrected person can be genuine in everything.

We should cherish people, not by our natural man but by our **regenerated man** that has been conformed to the death of Christ. We have two men within us. Ephesians 4:22-24 reveals that we must put off the old man and put on the new man by being renewed in the spirit of our mind. The mingled spirit must invade, take over, occupy, and saturate our mind with divinity; then our mind becomes a renewed mind. Romans 12:2 says that we are to be transformed by the renewing of our mind. That renewing is to put off the old man and put on the new man. We must be a new man living not by our natural man but **by our regenerated man with God Himself**.

Both cherishing people and nourishing people should be by the **divine and mystical life in resurrection**, not by the natural life in the old creation. When something divine is operating in a human being, this human being becomes very **mystical**. When I was a young man, I worked for more than seven and a half years in a big corporation. Suddenly, I resigned from my job so that I could preach Christ with all my time. They asked me how I could make a living. My answer was that the Lord Jesus would provide for me. I became mystical to my classmates and friends and also to my relatives. They could not understand why I would give up my job to serve the Lord with all my time. I was a mystery to them. (*The Vital Groups, chapter 10*)

Day 5

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

Revelation 1:18 - *And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.*

- 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

- Jeremiah 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.
- Revelation 21:18* - And the building work of its wall was jasper; and the city was pure gold, like clear glass.
- Revelation 21:21* - And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.

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

- 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 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.

The Spirit's transforming work is with His bountiful supply of the **divine element** for the building up of God's building. Consummately, the transforming work of the Spirit issues in the New Jerusalem, which bears the **image of God for His expression**. God appears like a jasper stone in Revelation 4:3, and the New Jerusalem, having the glory of God, shines like a jasper stone. Also, the first layer of the wall's foundation, as well as the entire wall of the New Jerusalem, is built with jasper. This indicates that the main material in the building of the holy city is jasper. Since jasper signifies God expressed in His communicable glory, the main function of the holy city is to express God in bearing His glory.

The transforming work of the Spirit produces the precious stones for God's building. Pearls, which are used for the gates of the holy city, bear an attractive appearance. Pearls are good for attracting, but they are not good for the building of the wall. To build the wall there is the need of some solid material. Pearls are good material for the gates since they are for attraction, but **precious stones are the solid material for God's building of the wall**. The transforming work is an advancement of the secreting work. The secreting work is the initiation and the entrance into the holy city, but the **transforming work is for the building of the wall**. Life-secreting makes us into pearls, but for us to be precious stones, there is the need of a further step—the transforming work of the Spirit.

First, we have the **golden nature** as a gift from God the Father; second, we are **enjoying the secreting work of Christ** to make us **pearls**; and third, we are experiencing the **transforming work of God the Spirit to make us precious stones**. God the Father imparted His divine nature into us as a piece of gold, and this gold is a part of the city proper of the New Jerusalem, the holy mountain. Then if we stay in the death of Christ, we enjoy His secreting work to add more and more of the divine life with the divine element into our being. Finally, God the Spirit will continue by using the **secreted life to transform our entire being** from a piece of rock to a jasper stone, which is good for the building of God's eternal dwelling place. This dwelling place has been initiated today in the church life, and we are proceeding toward the ultimate consummation, the New Jerusalem. (*God's New Testament Economy, chapter 34*)